**Old Testament Survey (OT 503-504)**

**Volume 1: Genesis-Esther**

***Jordan Evangelical Theological Seminary***

Rick Griffith, ThM, PhD

**Thirtieth Edition**

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47th printing (40 copies; 22nd ed. Jan 15) updated 186-187

48th printing (30 copies; 23rd ed. July 15) updated syllabus and 14-18

49th printing (10 copies; 24th ed. July 16) updated syllabus and 42, 63-64, 211; added 50a-b, 218b

50th printing (15 copies; 25th ed. Aug 16) added page 34 bottom on Parallel Testaments

51st printing (50 copies; 26th ed. Jul 17) corrected 173, 265, Deut, Obad, Jon, Amos, Mic, Hos, Nah, Zeph, Joel, Hab

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6th printing (20 copies with new pages 15-16; Aug 94)

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9th printing (20 copies with no changes; April 95)

10th printing (20 copies with p. 46a added; July 95)

11th printing (20 copies with new p. 16; Jan 96)

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Print

**Physical Additions:**

105c full bibliog. data for *Ancient Inscriptions* & page 36 pasted on

111d (from Mt Sinai file, p. 4)

**Incomplete (finish these)**

Genesis

Election ethics

Election throughout Scripture

Exodus

Excuses to God (Exod. 3-4)

Moses life chart (Benware, 51)

Law abolished vs. Matt. 5:16 (dissertation)

Red or Reed Sea

Sweet & Sour leading

Leviticus

Numbers

Theology of complaining

Rabble & aliens (Exod. 12:48; Gen. 17:12; Num. 11:4)

2 Samuel

212 Contrast chart on David’s transport of the ark

280 Revivals in Chronicles

1 Kings

order of 1 Kings supplements in Contents

2 Kings

261a Reasons for the exile

Fonts Used: Times (mostly), Greek, bwgreek, bwhebrew

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**Introduction**



**Syllabus**

**I. Course Descriptions**

Evening School Brochure (OT Survey I Only): Many believers do not appreciate the incredible gems in the Old Testament because they lack the “big picture.” This course gives an overall framework for the books of Moses and the historical books (Genesis-Esther), emphasizing major themes and relationships between the books. Technical issues (textual criticism, dating, etc.) are avoided to see the OT as devotional literature.

Day School Catalogue (OT Survey): A general overview of the message of each Old Testament book, including how they relate to one other to form the whole, pertinent introductory issues (author, date, occasion, uniqueness, etc.), studies of foreign countries which affected Israel, a biblical theology of the Old Testament, and the chronological developments in the history of Israel.

This course will follow a *blended learning* approach. This means that we will survey the OT by two simultaneous means of instruction: (1) *face-to-face classroom learning* via the instructor and live discussion groups supplemented by a course text, as well as (2) *web-based individual learning* via quizzes and exams. Through this approach my prayer is that each student will get the “best of both worlds” rather than a traditional-only or Internet-only medium. Our web-based learning is accessed at the SBC Moodle site at this link: <https://www.sbc.edu.sg/moodle/login/index.php>. If it still says cookies are not enabled, then enable your cookies under “Options.” If it still does not work then try <https://www.sbc.edu.sg/moodle>.

How can you get onto the website? Log on with your normal SBC username and password (or the password sent to you by SBC IT), and then click on the OT Survey course. Read any announcements that I have posted, and then go to your quiz for that week. Ou tech department notes, “Based on recent experience, turning off Norton anti-virus is not effective. Somehow Norton still has some residual effect after it has been turned off. You will need to turn off ‘automatic start up of Norton Antivirus during System Startup’ through the Norton Antivirus Options window. After doing that, restart your computer and you should be able to access the Quiz after that. You may want to consider Avast antivirus which is free for home use and we have had much better experience with it than Norton.”

**II. Course Objectives**

By the end of this volume of notes the day and evening school student will be familiar with…

A. The *backgrounds* (author, date, origin, recipients, occasion, characteristics, and argument) of each of the seventeen OT historical books.

B. The general *content* of the OT historical books, including a key word for each book.

C. The *relevance* of each OT historical book to Asian culture and world mission.

In addition, students taking the course for bachelor or master credit will be familiar with…

D. A general *biblical theology* of the Old Testament.

E. Backgrounds on *foreign countries* that affected Israel.

F. A general *chronology* of the history of Israel with corresponding key dates.

**III. Course Requirements**

A. Readings for each session will be reported on each quiz. Students taking this course for credit must buy these four books (about $150.00):

1. Volume 1 of the class notes ($20.00)–the only required book for evening students

2. Arnold & Beyer’s *Encountering the Old Testament*

3.  Barry Beitzel’s *Moody Atlas of Bible Lands* ($54.00)

4. Volume 2 of the class notes distributed later in the course ($20.00)

B. Quizzes must be taken online before midnight the night before every evening school session (none for day school). Questions are mostly short answer, but also true-false, multiple choice, etc. They consist of 5-10 questions from class notes since the last quiz. The lowest grade may be dropped and not counted towards the course grade. Quizzes will encourage careful reading of the class notes, books, and OT text. No makeup quizzes will be given.

C. The Project for *master students only* can be done in one of five ways:

1. Translate one PPT OT book presentation of the course into your native tongue of 70-100 slides. At the end of the course I will give these presentations to each language group for all to use.

2. Translate two “The Bible…Basically” PPT presentations or teacher scripts. We need help especially in Burmese, Mongolian, Tamil, Thai, and Hindi.

3. Teach the content of this course in at least five sessions to a group of five or more people. You should cover at least eight books of the OT in these sessions. This can be done via the pulpit, home Bible study, cell group, or Sunday school class.

4. A Research Paper on an OT theme of the student’s choice (p. 8) must be 6-8 double-spaced pages and written according to Campbell’s guidelines. (See the library copy of a sample paper and my grade sheets on pages 10-12.) If possible use bottom page footnoting. Plagiarism will not be tolerated. The page count does not include a title page, table of contents, and bibliography of 6-8 sources (author, title, place of publication, publisher, date).

5. Read through the entire OT so that each OT book is fully read before we discuss it in class.

All assignments have a 3% grade penalty per class day late. Also, points may be deducted for not including your full name and box number, exceeding the page limit, bad grammar and spelling.

D. Midterm & Final Exams cover the class notes for the first half and entire course, respectively.

**IV. Course Grading**

As students take this course at 4 different levels, the grading requirements vary accordingly:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | BCM | MDiv/MA/MCM | Certificate (Eve. Sch.) | Audit (Eve. Sch.) |
| Readings | 33.3% | 25% | 50% | – |
| Quizzes | - |  | 50% | – |
| Project | - | 25% | – | – |
| Midterm Exam | 33.3% | 25% | – | – |
| Final Exam | 33.3% | 25% | – | – |
| Total | 100% | 100% | 100% | No grade or credit |
| Attendance | 90+% | 90+% | 70+% | No Minimum |

**V. Course Bibliography and Abbreviations (underlined)**

\* Books with an asterisk are on reserve in the library.

† Books with a cross as well include required readings.

Alexander, T. Desmond. *From Paradise to Promised Land: An Introduction to the Main Themes of the Pentateuch.* Carlisle, UK: Paternoster, 1995. 227 pp.

Covers major themes in the Pentateuch in a simplified manner without getting bogged down addressing hypothetical source theories; readable, helpful maps and diagrams; unfortunately sees no reason for Israel to possess Canaan in the future (p. 30).

†\*Arnold, Bill T. and Beyer, Bryan E. *Encountering the Old Testament: A Christian Survey.*  Grand Rapids: Baker, 1999. S$64.00 hb. (with SBC discount) + CD-ROM. 512 pp.

A first year Bible college OT survey in an attractive format of simple text, graphics, backgrounds, colour photographs, and an interactive CD with video clips, photos, maps, and review questions. The authors teach at Asbury and Columbia, respectively.

\_\_\_\_\_\_\_\_\_ . *Readings from the Ancient Near East: Primary Sources for Old Testament Study.* Grand Rapids: Baker, 2002. 240 pp. Pb. $21.99.

Master’s level texts (e.g., from Mesopotamia) in canonical order to supplement the OT.

BDB: Gesenius, William. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon.* Trans., Edward Robinson. Rev. and augmented by Francis Brown with S. R. Driver and Charles A. Briggs. N.p., 1906; reprint, Peabody, MA: Hendrickson, 1979.

BDB is the standard OT lexicon for Hebrew/Aramaic studies, gives brief translations and selected verses for each translation, and includes words from related languages (Aramaic, Assyrian, Arabic, etc.). This edition of BDB is called “New” as it has the Strong/NASB numbering system throughout as well as in an index for those who do not know Hebrew.

†\*Beitzel, Barry J. *The Moody Atlas of Bible Lands.* Chicago: Moody, 1986. xviii+234 pp. CBD for S$50.31 or SBC Book Centre for S$54.00 (with student discount).

Evangelical, excellent in both physical geography (70 pp.) and historical geography (119 pp.) with maps superior to the *NIV Atlas* below, maps nicely tied in with the text; weak in that it lacks regional maps, often lacks Scripture references on the maps themselves (though cited in supporting material), and has few full colour photographs. Beitzel teaches at Trinity Evangelical Divinity School in Deerfield, IL. Lindsey in Bib Sac 144, pp. 112-13.

\*Benware, Paul N. *Survey of the Old Testament.* Rev. ed. Everyman’s Bible Commentary. Chicago: Moody, 1988, 1993. 318 pp.

Evangelical, concise, chronological, and readable discussions of each OT book on the theme of the covenant promises to Israel. A good entry-point for understanding the OT.

\**BKC*: *The Bible Knowledge Commentary.* 2 vols. Eds. John F. Walvoord and Roy B. Zuck. Wheaton: SP Pub., Victor Books, 1983 (NT, 991 pp.), 1985 (OT, 1589 pp).

The best single buy in a Bible commentary, based on NIV, excellent book outlines, maps, charts, cross references, book introductions, evangelical, gives special attention to difficult texts (in contrast to many single volume commentaries which skim or skip controversial texts), theologically consistent (whereas most single volume commentaries are by authors of various theological persuasions and thus have inconsistent data, all BKC authors are present or former faculty of Dallas Seminary, making it theologically consistent). This set is also available in Chinese, French, German, Hungarian, Italian, Korean, Russian, and Spanish with portions in Hindi, Thai, and Sinhalese.

Bright, John. *A History of Israel.* 4th ed. Intro and appendix by William P. Brown. Philadelphia: Westminster, 2000. US$34.95 hb.

A standard critical OT text which says that Israel’s faith shaped the course of the people’s story (e.g., the exodus account was invented to increase the Jews’ faith).

Cross, John R. *The Stranger on the Road to Emmaus.* Sanford, FL: Good Seed, 1996. 318 pp.

Historical presentation of the gospel by a New Tribes missionary to Papua New Guinea. Has excellent illustrations which supplement these notes.

\*Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth.*  Grand Rapids: Zondervan, 1982; London: Scripture Union, 1983.

Excellent insights on the types of scriptural literature. Not a detailed work on each book.

\*Gospel Light Pub. *Reproducible Maps, Charts, Timelines & Illustrations.* Originally *The Bible Visual Resource Book: For Do-It-Yourself Scholars.* Ventura, CA: Gospel Light, 1989. 287 pp. pb.

Great line drawings for classroom use. Written by Keith Kaynor (?–his name is not mentioned).

\*Griffith, Rick. *Reference Books and Commentaries You Should Buy*. 3d ed. Singapore: By the author, April 2000. 68 pp. S$5.00 in the SBC Book Centre.

My study of 500+ of what I consider the best 5-12 commentaries on each biblical book, plus the best reference books to buy. This may help you choose which sources to look up for the assignments in SBC Bible courses. It may also save you money buying books for the long-term. I use this instead of including commentary info in the notes.

\*Hall, Terry. *Bible Panorama.* Wheaton: SP Pub., Victor, 1983.

A practical guide with many diagrams, fill-in charts, and line drawings. Out of print. Hall is a Christian Education expert at Moody Bible Institute.

\*Harrison, R. K. *Introduction to the Old Testament.* Grand Rapids: Eerdmans, 1969. 1325 pp.

A massive evangelical OT introduction with even over 100 pages of comment on the various Apocryphal books, and chapters on evolution, Hebrew poetry, chronology, evangelical responses to higher criticism, etc. Takes an inductive approach including brief outlines and the message of each OT book. Harrison is Professor of Old Testament at Wycliffe College, University of Toronto.

Hill, Andrew E. and Walton, John H. *A Survey of the Old Testament.* Grand Rapids: Zondervan, 1991. 461 pp.

Conservative; helpful maps, charts, questions for further study and discussion; holds an early date for the Exodus, but too brief outlines and questions Solomonic authorship of Ecclesiastes. The authors teach at Wheaton College and Moody Bible Institute, respectively.

Hoerth, Alfred J.; Mattingly, Gerald L.; and Yamauchi, Edwin M., eds. *Peoples of the Old Testament World.* Grand Rapids: Baker, 1994. 400 pp.

Conservative articles on 14 OT peoples (20-30 pages each, with many pictures, diagrams, bibliographies, and extensive subject index) from Mesopotamia (Sumerians, Babylonians, Assyrians, Persians), Anatolia, Syria-Palestine and Egypt (Hittites, Canaanites and Amorites, Phoenicians, Arameans, Philistines, Egyptians), and Transjordan (Ammonites, Moabites, and Edomites). Hoerth is Director of Archaeology at Wheaton College.

\*Huddleston, Barry. *The Acrostic Summarized Bible.* Atlanta: Walk Thru The Bible Press, and Nashville, TN: Nelson, 1978; reprint, Grand Rapids: Baker, 1992.

Creative cartoons used in this course and acrostic memory aids for each book of the Bible.

\*Jensen, Irving L. *Jensen’s Bible Study Charts.* Chicago: Moody, 1981. SBC 220.97 JEN

Includes 153 very helpful charts for each book of the Bible and more.

\*\_\_\_\_\_\_\_\_\_ . *Jensen’s Survey of the Old Testament.* Chicago: Moody, 1978. 488 pp.

A beginner’s guide in how to study the OT books. Contains many helpful charts.

\*LaSor, William Sanford; Hubbard, David Allen; and Bush, Frederic William. *Old Testament Survey: The Message, Form, and Background of the Old Testament.* Grand Rapids: Eerdmans, 1982. 696 pp. SBC 221.61 LAS

Clear, nicely footnoted scholarship by three OT professors at Fuller Theological Seminary, but attempts to be conservative without adhering to inerrancy and holds to a 4th or 5th century date for Daniel, denies Solomonic authorship of Ecclesiastes and Song of Songs, adheres to a late date for the Exodus and non-Mosaic authorship of the Pentateuch.

Mears, Henrietta C. *A Look at the Old Testament.* Glendale, CA: Gospel Light, 1966.

Another beginner’s guide in how to study the OT books.

\*Merrill, Eugene H. *Kingdom of Priests: A History of Old Testament Israel.* Grand Rapids: Baker, 1987. 546 pp. S$40.00 at SBC Book Centre. SBC library 221.95 MER

An up-to-date and well-written treatment of OT history with particular emphasis on Israel’s responsibility to be a light to the nations. Dr. Merrill teaches OT at Dallas Seminary (dispensational premillennial). Supplemented with several helpful indexes.

Ollenburger, Ben C.; Martens, Elmer A.; and Hasel, Gerhard F., eds. *The Flowering of Old Testament Theology: A Reader in Twentieth-Century Old Testament Theology, 1930-1990.* Sources for Biblical and Theological Study, vol. 1. Winona Lake, Indiana: Eisenbrauns, 1992. 547 pp.

Mostly samples of OT theology by various authors, but also includes articles on the future of OT theology and an appendix distinguishing biblical from dogmatic theology.

Schultz, Samuel J. *The Old Testament Speaks.* 5th ed. New York: Harper & Row, 1960, 1970, 1980, 1990, 2000. 440 pp.

Conservative archaeological and historical OT survey with good attention to backgrounds. Holds to undated creation (p. 13), either global or local flood that killed all mankind (p. 16), and early date for the Exodus (p. 49). Schultz taught Bible and theology at Wheaton College for many years. He often presents alternate views but holds his own with reserve. This book is translated into more than 20 languages, including Arabic, Chinese, Japanese, Korean, Thai, and Urdu.

\*Walton, John H. *Chronological and Background Charts of the Old Testament.* Rev. & expanded. Grand Rapids: Zondervan, 1978, 1994. 124 pp.

Provides over 100 OT charts. Many are used in this course and about 20 are provided in a separate packet as overhead transparencies in the first edition.

Wilkinson, Bruce. *Walk Thru the Old Testament Bible Survey Seminar Notebook.* Atlanta, GA: Walk Thru The Bible Ministries, 1978.

Very helpful charts and maps. Note: Although photocopied Walk Thru materials used in this course may say “do not reproduce,” approval to duplicate them has been granted as they are not for profit and clearly identified as Walk Thru materials.

\**TTTB*: Wilkinson, Bruce, and Boa, Kenneth. *Talk Thru the Bible.* Nashville: Nelson, 1983. 522 pp.

A very practical guide to the whole Bible by book from a dispensational perspective. Contains many helpful charts and maps. Highly recommended!

*BTOT* : Zuck, Roy B., ed. *A Biblical Theology of the Old Testament.* Chicago: Moody, 1991. S$37.80 in SBC Book Centre (with student discount).

A concise and well-written treatment of how theological ideas within each OT book support a kingdom theme in which God’s purpose is to re-establish his rule on earth through mankind which was lost at the Fall. Chapters are written by faculty members of Dallas Theological Seminary. Insightful though not necessarily light reading.

**VI. Readings and Quizzes Schedule (Day School) 2009 1st time 3 hours and no quizzes**

Arnold/Beyer (476) + Beitzel (67) = 541 ÷ 42 sessions = 13 pp. per session

Quizzes only cover readings since the previous quiz (5-10 questions).

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | **Reading & Assignments** |
| 1 | 28 July (T1) | Syllabus & Intro. | Notes, 1-52 (covered in class) |
| 2 | 28 July (T2) | Biblical Theology | What/how/when/where |
| 3 | 30 July (Th) | Biblical Geography | Arnold/Beyer, 21-59 What/how/when/where |
|  |  |  |  |
| 4 | 4 Aug (T1) | **Pentateuch** | Beitzel, 74-76, 80-81 Eden & Patriarchs Pentateuch/Gen1-11 |
| 5 | 4 Aug (T2) | Genesis 1–11 | Arnold/Beyer, 63-87 Pentateuch/Gen1-11 |
| 6 | 6 Aug (Th) | Genesis 12–50  Quiz #1 | Beitzel, 82-84 Abraham  Arnold/Beyer, 89-101 Gen12-50  Purchase all books  **Online Quiz 1 by midnight before class** |
|  |  |  |  |
| 7 | 11 Aug (T1) | Exodus | Beitzel, 85-87 Exodus route (skip 88-92)  Arnold/Beyer, 103-15 Exodus |
| 8 | 11 Aug (T2) | Leviticus | Arnold/Beyer, 117-26 |
| 9 | 13 Aug (Th) | Numbers  Quiz #2 | Arnold/Beyer, 127-39  **Online Quiz 2 by midnight before class** |
|  |  |  |  |
| 10 | 18 Aug (T1) | Deuteronomy | Beitzel, 93-96 Joshua Central Campaign  Arnold/Beyer, 141-53 |
| 11 | 18 Aug (T2) | Joshua | Beitzel, 96-103 Conquest & Partitioning  Arnold/Beyer, 157-66, 167-79 History/Josh |
| 12 | 20 Aug (Th) | Judges/Ruth  Quiz #3 | Beitzel, 104-9 Judges  Arnold/Beyer, 181-93  **Online Quiz 3 by midnight before class** |
|  |  |  |  |
| 13 | 25 Aug (T1) | 1 Samuel | Beitzel, 110-18 1 Samuel  Arnold/Beyer, 195-207 |
| 14 | 25 Aug (T2) | 2 Samuel  1 Chronicles | Beitzel, 119-21 David  Arnold/Beyer, 209-20, 251-56 |
| 15 | 27 Aug (Th) | 1 Kings  2 Chron. 1–21  Quiz #4 | Beitzel, 122-28 Solomon & Division  Arnold/Beyer, 221-35, 256-61  **Online Quiz 4 by midnight before class** |
|  |  |  |  |
| 16 | 1 Sep (T1) | 2 Kings  2 Chron. 22–36  Online Midterm | Arnold/Beyer, 237-49  Beitzel, 129-35  **Online Midterm by midnight 30 Oct** |
| 17 | 1 Sep (T2) | **Wisdom Lit.**  Job | Arnold/Beyer, 281-88intropoetics, 289-301Job  Bring $20 for OTS, vol. 2 |
| 18 | 3 Sep (Th) | Psalms | Arnold/Beyer, 303-12 |
|  | **7-11 Sep** | **Mid-Semester** | **No class or assignments** |
| 19 | 15 Sep (T1) | Song of Songs | Arnold/Beyer, 330-35 Song |
| 20 | 15 Sep (T1) | Proverbs  Quiz #5 | Arnold/Beyer, 313-23 Prov  **Online Quiz 5 by midnight before class** |
| 21 | 17 Sep (Th) | Ecclesiastes | Arnold/Beyer, 325-330 |

|  |  |  |  |
| --- | --- | --- | --- |
|  |  |  |  |
| 22 | 22 Sep (T1) | **Prophets**  Obadiah | Beitzel, 136 Prophets & Prophecy |
| 23 | 22 Sep (T2) | Jonah  Quiz #6 | Arnold/Beyer, 451-54  **Online Quiz 6 by midnight before class** |
| 24 | 24 Sep (Th) | Amos | Beitzel, 137 Assyrian Campaigns  Arnold/Beyer, 444-49 |
|  |  |  |  |
| 25 | 29 Sep (T1) | Hosea | Beitzel, 137 Assyrian Campaigns  Arnold/Beyer, 439-43 |
| 26 | 29 Sep (T2) | Isaiah | Beitzel, 138-39 Samaria Falls to Assyria  Arnold/Beyer, 353-81 |
| 27 | 1 Oct (Th) | Micah | Arnold/Beyer, 454-56 |
|  |  |  |  |
| 28 | 6 Oct (T1) | Nahum  Habakkuk  Quiz #7 | Beitzel, 140-41 Babylonians @ Carchemish  Arnold/Beyer, 456-59  **Online Quiz 7 by midnight before class** |
| 29 | 6 Oct (T2) | Zephaniah | Arnold/Beyer, 459-61 |
| 30 | 8 Oct (Th) | Joel | Arnold/Beyer, 443-44  **Project Due** |
|  |  |  |  |
| 31 | 13 Oct (T1) | Jeremiah 1-20 | Beitzel, 142-43, 46-47 Jerus. Fall/Jer. Exile  Arnold/Beyer, 383-92 |
| 32 | 13 Oct (T2) | Jeremiah 21-52 | Arnold/Beyer, 393-402 |
| 33 | 15 Oct (Th) | Lamentations | Arnold/Beyer, 402-405 |
|  |  |  |  |
| 34 | 20 Oct (T1) | Daniel 1-7 | Beitzel, 144-45 Babylon, Deports & Returns |
| 35 | 20 Oct (T2) | Daniel 8-12 | Arnold/Beyer, 427-38 |
| 36 | 22 Oct (Th) | Ezekiel  Quiz #8 | Beitzel, 148-49 Ezek Vision /Post-exile Judea  Arnold/Beyer, 407-25  **Online Quiz 8 by midnight before class** |
|  |  |  |  |
| 37 | 27 Oct (T1) | Ezra | Arnold/Beyer, 263-68  Bring OTS, vol. 1 to class |
| 38 | 27 Oct (T2) | Esther | Arnold/Beyer, 271-77 |
| 39 | 29 Oct (Th) | Haggai | Arnold/Beyer, 463-65  Bring OTS, vol. 2 to class |
|  |  |  |  |
| 40 | 3 Nov (T1) | Zechariah | Arnold/Beyer, 465-69  Bring OTS, vols. 1-2 to class |
| 41 | 3 Nov (T2) | Nehemiah | Arnold/Beyer, 268-71 |
| 42 | 5 Nov (Th) | Malachi  Quiz #9 | Bring OTS, vol. 2 to class  Arnold/Beyer, 469-76  **Online Quiz 9 by midnight before class** |
|  |  |  |  |
|  | Before 13 Nov | Online Final Exam | Review Final Exam Study Sheet & Pray |

**VII. Other Matters**

A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1555 ext. 7130). Also, my home is at Block 2-302 on the SBC campus and home phone number is 6762-2011 (email griffith@sbc.edu.sg). My office hours when I can talk are from 8:00-10:00 on Wednesdays, 8:00-1:00 on Fridays, and most afternoons as I have no classes. Let’s have lunch too!

B. Copying Class Notes: This is allowed as long as you give credit where credit is due and until you become rich from doing it. Taping class lectures is OK too.

C. Course Design: A survey of the Old Testament can be studied at least three ways:

1. **Sequence** (Scriptural) is used by Wilkinson & Boa. This way studies the books in the order they appear in the Old Testament. Pages 34, 36, and 52 illustrate this.
2. **Author** (Biographical) is also possible. This method addresses together all books by Moses, then by Joshua, etc. The study beginning at page 46 does this.
3. **Time** (Chronological) is used by the *Bible Visual Resource Book* (p. 45). We will follow this method to see OT books in their historical context by placing the various prophetic writings within the historical books. Page 43 serves as our outline for this course.

D. Potential Research Paper Topics: The choice of subject is up to the student in consultation with the lecturer. However, any one of these suggested topics can also be addressed:

1. Trace the redemption theme through the OT by showing what the OT teaches about the salvation of individuals.
2. What does the OT teach concerning Israel’s restoration? What aspects of this restoration are already fulfilled?
3. Address another topic in the OT as a whole (or at least a major part of it), such as biomedical ethics, ecology, government, poverty alleviation, the spirit world, healing, music, worship, the Messiah’s reign, etc.).

**VIII. Course Load**

A. The expected study time for this course is 45 sessions x 1.5 hrs. each = 68 hours

B. The breakdown for Arnold/Beyer (456) + Beitzel (67) = 523 pages:

Readings: 523 pp. x 3 min./pp. 26 hours

Quiz study: 9 quizzes x 2 hrs. 18 hours

Project 14 hours

Midterm Exam 5 hours

Final Exam 5 hours

Totals 68 hours

SINGAPORE BIBLE COLLEGE

OT SURVEY COURSE EVALUATION

PLACE OF COURSE: …………… …………… CLASS SIZE: ………… …………

TEACHER: … ………… …………………… DATE: ……….……….

Please summarize how you feel about each question and give this to your teacher.

KEY: SD = Strongly Disagree; D = Disagree; U = Uncertain; A = Agree; SA – Strongly Agree.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | SD | D | U | A | SA |
| The course objectives were clearly explained. |  |  |  |  |  |
| The course objectives were achieved. |  |  |  |  |  |
| The teacher was well prepared for each class. |  |  |  |  |  |
| The course material was effectively presented. |  |  |  |  |  |
| The methods of assessment were appropriate. |  |  |  |  |  |
| The teacher responded well to students’ questions. |  |  |  |  |  |
| The teacher encouraged students to think for themselves and to express their ideas. |  |  |  |  |  |
| The teacher was accessible to students outside classes. |  |  |  |  |  |
| TOTAL |  |  |  |  |  |

**GENERAL COMMENTS:**

**1. In what ways did you find this course helpful for your personal spiritual growth?**

**2. In what ways did you consider this course to be helpful for your ministry?**

**3. In what ways did you think this course could be improved for future students?**

**4. Further comments:**

**Research Paper Grade Sheet**

Student Topic Paper Grade Box

The first four sections below cover the paper’s *content* (70% of the grade). The Form grade (the other 30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations,* 6th ed. (Chicago: Univ. of Chicago Press, 1996). See also the Research Paper Checklist on the next two pages.

1 2 3 4 5

Poor Minimal Average Good Excellent

***Introduction***

**Purpose** (the paper addresses what issue?)

**Scope** of the issue defined/narrowed down

**Procedure** for addressing the issue introduced

***Body***

**Wide research** (other views, good sources)

**Individual work** (not excessive quotations)

**Key passages** addressed adequately

**Development** (proves points, not just lists verses)

**Interpretation** of passages accurate (exegesis)

***Conclusion***

**Solution** given to issue raised in introduction

**Main points** reviewed and/or restated

**Length** (1/2 to 1 page, w/o unnecessary info.)

***Miscellaneous***

(These can be addressed anywhere in the paper)

**Application** (shows why the topic is important)

**Depth** (leaves any questions unanswered?)

**Overall** content

***Form***

**Format** (typed, title page, length, pages numbered)

**Spelling** and typographical errors, punctuation

**Grammar** (agreement of subject/verb and tenses)

**Footnoting** (better than endnoting; biblio. incl.)

**Arranged** **logically** (not a collection of thoughts)

**Sections** clearly stated without orphan headings

***Summary***

Number of ticks per column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Multiplied by point values of the column **x 1 x 2 x 3 x 4 x 5**

Equals the total point value for each column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Net points \_\_\_\_\_\_ minus 10 points per day late (\_\_\_\_ points) equals % grade of %

**Comments**:

Research Paper Checklist

\* Asterisks show the most common mistakes SBC students make on research papers. Give special attention to these areas!

**1. General Format**

1.1 Obtain your own copy of the handout "Why Write Papers?" by Dr. Henry Baldwin.

1.2 The most complete and widely used format guide is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations,* 6th ed. rev. by John Grossman and Alice Bennett (Chicago & London: Univ. of Chicago Press, 1937, 1955, 1967, 1973, 1987, 1996). 308 pp.

1.3 Questions not answered by Turabian can probably found in *The Chicago Manual of Style.*

**2. Preliminaries**

2.1 The title page should follow the typical format in Turabian.

2.1.1 Only “SINGAPORE BIBLE COLLEGE” and the TITLE should be in capital letters.

2.1.2 Please include your mail box number after your name.

2.1.3 The same size type (and font) should be used throughout the paper.

2.2 The margins should not change (e.g., should not be in outline form) but should be 2.5 cm on all sides.

2.3\* Include a Table of Contents.

2.3.1 The Contents page should include only the first page number of each section.

2.3.2 Subtitles within the Contents page should be indented.

2.3.3 Note this is called a “Table of Contents” and not a “Table of Content.”

2.3.4 “Table of Contents” should not be an entry on the Table of Contents.

2.4 Page numbers should be at the top right in the preliminaries (except no number on Title Page and Table of Contents) and at the bottom centre from the first page to the end.

**3. Body & Style**

3.1\* Provide an introduction that summarizes the problem(s) your paper aims to answer.

3.2\* Check your grammar for confusion of tense, plural, verb/noun, etc. (cf. section 9)

3.3 Use a spell checker if you have one on your computer to avoid careless spelling mistakes.

3.4 Double-space the paper throughout in prose form (not outline form).

3.5\* Write in the third person rather than the first person (“This author…” and not “I” or “we” or “us”).

3.6 Follow these guidelines for headings within the text:

3.6.1 Headings should match your Contents page.

3.6.2 Headings should not have periods (full stops or colons) after them.

3.6.3\* Headings should not be in outline form (no “I,” “II,” “A,” “1,” “a,” “-,” etc.).

3.6.4 Avoid widow headings (at the bottom of a page without the first sentence of a paragraph).

3.6.5 Don’t repeat a heading on the next page even if it covers the same section of the paper.

3.6.6 Each research paper should have at least 2-3 headings or divisions.

3.6.7 As an exception to 3.6 above, in short papers (6-8 pages) without chapters, (1) main headings should be centred capitals, followed by (2) subheadings which are underlined centred small letters, (3) underlined left column small letters, (4) non-underlined left column small letters, and finally (5) underlined small letters which begin an indented paragraph. If only two levels are needed then (2) above may be skipped.

3.7\* Do not clutter your paper with unnecessary details that do not contribute to your purpose.

3.8\* Make every statement a full sentence within the text (the exception is headings).

3.9 Critically evaluate your sources; do not believe a heresy just because it’s in print!

3.10 Make sure your reasoning is solid and logical.

3.11\* Provide a conclusion which solves/summarizes the problem addressed in the introduction

4. Abbreviations

4.1\* Do not use abbreviations or contractions in the text or footnotes (except inside parentheses).

4.2 Cite from 1-3 verses inside parentheses in the text but 4 or more verses in the footnotes.

4.3\* Use proper biblical book abbreviations with a colon between chapter and verse.

4.4 Do not start sentences with an Arabic number. Write “First Kings 3:16…” (not “1 Kings 3:16…”).

4.5 Write out numbers under ten in the text (e.g., “three”); abbreviate those over ten (e.g., “45”).

4.6 “For example” (e.g.) and “that is to say” (i.e.) are abbreviated only within parentheses.

5. Quotations

5.1\* When quoting word-for-word use quotation marks and footnote the source. Do not plagiarize!

5.2 Use proper quotation formats with single quotation marks within double ones.

5.3 Use indented single-spaced block quotations (no quotation marks) when three or more lines.

5.4\* Avoid citing long texts of Scriptures or other sources so the paper mostly reflects your own thinking.

5.5 Provide biblical support for your position rather than simply citing your opinion.

5.6 If your source quotes a more original source, then quote the original in this manner: R. N. Soulen, *Handbook,* 18 (cited by Rick Griffith, *New Testament Backgrounds,* 7th ed. [SBC, 1999], 165).

6. Punctuation

6.1 Periods & commas go *before* quote marks and footnote numbers (e.g., “Marriage,” not “Marriage”,)

6.2 Periods & commas go *outside* parentheses (unless a complete sentence is within the parentheses). For example: “Jesus wept” (John 11:35). but never “Jesus wept.” (John 11:35)

6.3 A space should not precede a period, comma, final parenthesis, semicolon, apostrophe, or colon.

6.4 A space should not follow a beginning parenthesis or beginning quotation mark.

6.7 A space should always follow a comma and two spaces always follow a period.

7. Footnotes

7.1\* The first reference to a book includes (in this order) the author's *given* name first then family name, title (in *italics* or underlined but not in quotes), publication data in parentheses (place, colon, publisher, comma, then year), volume (if more than one), and page number. For example: Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 1987), 233. In footnotes, use a period only *once* at the end of the citation. Indent the first line of each footnote entry.

7.2\* Cite later references to the same book but a different page number with only the author's family name (not given name) and new page number. For example: Gower, 166.

7.3 If the next citation has the same book and same page number, then type “Ibid.” (Latin abbreviation for “in the same place”). For example: Ibid. However, if a different page number is referred to, then “Ibid.” should be followed by a period and comma. For example: Ibid., 64.

7.4 If the next citation is by the same author but a different work, type “Idem” (Latin abbreviation for “by the same author”) before the new book. For example: Idem, *Marriage and Family,* 221.

7.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article’s author, then article title within quotes, book, editor, publication data in parentheses, volume, and page. For example: P. Trutza, “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible,* 5 vols., ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1975, 1976), 4:92-102. (If needed, look up the author’s name after the Contents page by tracing the initials at the end of the article.)

7.6 Footnote numbers are raised with no parentheses and go *after* a quotation’s punctuation (e.g., period).

7.7 Always cite your footnote numbers in sequence rather than using a former number again.

7.8 Use only numbers as footnotes references (don’t use letters or \*#@^% etc.).

7.9 Cite translations in parentheses within the text rather than the footnotes–for example, “trust” (NIV).

7.10 Cite book, chapter, and paragraphs of primary (ancient) sources with Arabic numerals and full stops (e.g., “Josephus, *Jewish Antiquities* 18.1.3,” not “Josephus, *Jewish Antiquities,* Book XVIII, Chapter 1, Section 3”).

7.11 Page numbers may be added to primary sources in parentheses. For example: *War* 2.1 (Whiston, 44).

8. Bibliography

8.1 Alphabetize all sources by family name without numbering the sources.

8.2 Make entries single spaced with the second line indented and with a double space between entries.

8.3 Do not cite an author’s title in a footnote or the bibliography (no “Dr.,” “Rev.” etc.).

8.4 Cite book references differently than in the footnotes by including the author's *family* name first (not given name), title (in *italics* or underlined but not in quotes), publication data *without* parentheses (place, colon, publisher, comma, then year), and volume (if more than one). For example: Gower, Ralph. *The New Manners and Customs of Bible Times.* Chicago: Moody, 1987. Use full stops (not commas) after each first name, title, and date; don’t use parentheses (but do use them in footnotes). Indent each line after the first line in an entry.

8.5\* Encyclopedia, Bible dictionary, or other books with multiple authors under an editor should first cite the article’s author, then article title within quotes, book, editor, publication data, volume, and page. For example: Trutza, P., “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible.* Ed. Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1975, 1976. 4:92-102. (You may need to find the author’s name after the Contents page by tracing the initials at the end of the article.)

8.6 Put the bibliography on a separate page rather than tagging it on to the conclusion.

8.7 Consult as many sources as you have pages in your paper (e.g., 8 sources for an 8-page paper).

8.8\* Include the bibliography even if the lecturer has assigned the sources.

8.9 Primary sources should be listed under the ancient author’s name, followed by the translator’s name. For example: Josephus. *The Works of Josephus.* Translated by William Whiston…

8.10 Primary sources with several or unknown authors should be listed by editor and/or translator’s name. For example: Danby, Herbert, trans. *The Mishnah.* Oxford: University, 1933.

9. Common Grammatical and Spelling Mistakes

9.1 “Respond” (verb) is used for “response” (noun). “The respond” should be “The response.”

9.2\* Events in biblical times should be noted in the past tense.

9.3 Write “BC” dates *before* “BC” but “AD” dates *after* “AD” (“AD 70” and “70 BC” but never as “70 AD” or “BC 70”).

9.4 Always capitalize the words “Christian,” “Bible,” “Christ,” “Word of God,” and “Scripture(s).”

9.5 The current trend is to *avoid* capitalization, especially in the adjectives “biblical,” “scriptural,” etc.

9.6 Avoid words in all CAPITALS in the text (except acronyms and 3.6.7).

9th ed.

**PowerPoint Translation Grade Sheet**

Class Date

Topic/Project

1 2 3 4 5

Poor Minimal Average Good Excellent

***Translation***

**Overall content** translated accurately

**No English** on any slide (design new memory aids)

--For example, replace “A Judge Must Judge” or “ARC” with a mnemonic in your language

***Fonts***

**Notes page #** in Arial bold 24 point upper right screen

**Generic** fonts or popular language fonts (e.g., unicode)

**Sans-serif** fonts used that lack “feet” (e.g., Arial)

***Text***

Text **does not overlap** other text or images incorrectly

Text **fits** onto each page without crossing edge of slide

Text **did not need to be enlarged** to be at least 20 point

Text has **good contrast** with background

Text **fits text boxes** correctly with extra space on sides

Text box **colors match** surroundings w/o perimeter lines

Footnote **slide numbers** fit (adjust master slide)

***Images***

Images **do not overlap** text incorrectly

Images **fit** onto each page without crossing edge of slide

Embedded text in **English covered** with translation

***Misc***

**Animations** don’t need to be repaired

**Done right the first time** (no email trail with me!)

**File name** remains same with dash & language at end

**Easy transfer** by Google drive or thumb drive or email

**Sent as intact file** (don’t break a file into separate ones)

***Summary***

Number of ticks per column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Multiplied by point values of the column **x 1 x 2 x 3 x 4 x 5**

Equals the total point value for each column \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_

Net points \_\_\_\_\_\_ minus 3 points per day late (\_\_\_\_ points) equals % grade of %

**Comments:**

**Why Study the Old Testament?**

Adapted from Elizabeth Achtemeier, *Preaching From the Old Testament,* 21-26

**I. The Problem:** Most Christians today don’t know the OT

A. Signs of Ignorance

B. OT Preaching

**II. Reasons We Must Know Our OT**

A. God’s Nature is Revealed in the OT

1. Creator

2. Holy & Just

3. Personal

4. Unknowable (unless he chooses to reveal Himself)

5. Sovereign

B. Man’s Nature is Revealed in the OT

1. How do these non-Christian perspectives understand man?

a. Evolutionists say we are nothing more than animals.

b. New Agers seek to dissolve our individual personalities into a mystical Soul.

c. Marxists classify us in terms of economic forces.

d. Sociologists

e. Governments

f. The military

g. Doctors

h. Advertisers

2. Contrast these perspectives with a view of man obtained in the OT.

C. The World’s Nature is Revealed in the OT

1. Evolution has taught us the world is a closed system (no outside influence acts upon it).

2. If this is true then there exists no God and no future judgment.

3. If this is false then God exists and his promise of an even better world will come true.

D. The OT is Foundational to the NT

1. **Messianic Prophecies**: We cannot understand how Jesus Christ is the fulfillment until we understand from the OT what prophecies about him were made (Luke 24:44-45).

2. **Covenants**: We won’t understand the NT’s new covenant until we know the old covenant (cf. p. 22). Unless we comprehend law, we will not appreciate grace.

3. **Kingdom Purpose**: We must understand God’s original plan for man in Eden (Gen. 1:26-27) before we can see how we participate in this now and in eternity (cf. p. 22).

4. **The People of God**: We must know about Israel before we can understand the church (cf. pp. 117-18).

E. Most of the Bible is Contained in the OT

1. The OT comprises over 2/3 of God’s written revelation.

2. “In many respects that last third of our canon in the New Testament is simply a final reinterpretation and summing up of the two thirds that have gone before in the Old Testament” (Achtemeier, 23). She overstates her case, but the OT is still important.

3. If we believe that “all Scripture is inspired of God and profitable for teaching, reproof, correction, and training in righteousness” (2 Tim. 3:16), then we must preach the OT!

**My Biographical Sketch**



**Rick and Susan Griffith**

**Kurt (23), Stephen (20), and John (17)**

**Background**

“Never say ‘never.’” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher.* Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade's traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan’s “never” became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women's Bible studies and often ministered by singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (23 yrs.), Stephen (20 yrs.), and John (17 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

**Ministry**

However, since 1991 the Griffiths’ home has been Singapore where Rick serves as NT Department Coordinator with 30 other full-time faculty at Singapore Bible College. SBC has 555 full-time students from 23 countries and 25 denominations, as well as many professionals in the certificate-level Centre for Continuing Theological Education (CCTE). During his first term he taught a variety of courses: Old Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. Now he teaches mostly Bible Exposition classes, including Homiletics, OT and NT Backgrounds & Survey, Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilisation—sometimes all in one class! A survey of one of his courses revealed that 17 of the 20 students were training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia’s shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore. The Griffiths are missionaries with WorldVenture (formerly CBInternational) and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Singapore Director for BEE (Biblical Education by Extension); Asia Director & Translation Coordinator for "The Bible... Basically International" Seminars; Web Author & Editor, Internet Biblical Seminary; and itinerate professor at Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and BEE training in three restricted access countries.

In 2006 the Griffiths also helped begin Crossroads International Church, Singapore. Here “Dr Rick” is “Pastor Rick” in his role as pastor-teacher and elder. The church meets Sunday afternoons from 4:00-5:30 PM at the Metropolitan YMCA on Stevens Road. See cicfamily.com for details. Join us!

**Field**

Singapore Bible College is strategically located at the “ministry hub” of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in Southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the “Antioch of Asia.” The Singaporean cross-cultural missionary force is increasingly contributing to God’s work in overseas ministries.

**Differences Between Our Cultures**

*Classroom etiquette in light of our cultural differences*

**Issue** **Singaporeans** **Americans**

The teacher is… “Pretty close to God” “Just one of the guys”

“Knows all” “Fellow learner”

Perspective of teacher Lofty Lowly

(teacher as respected) (teacher as equal)

Age of Teacher Older are more respected Younger teachers more liked

Age=Wisdom Youthful=Energetic

Losing face is… A big concern Not so big a deal

(for both teacher and student) (but insults are!)

Content concern Pragmatic Theoretical

• What works in life • If it doesn’t apply now it will later

• What’s on the test • What you’ll need for your life

• Short-term • Long-term

Learning style Formal harmony Confrontational

(teacher gives only his view) (teacher responds to other views)

Learning preference Rote memory of facts Correlation between facts

Responsibility for Teacher’s Teacher’s *and student’s*

effectiveness of learning

Disagreeing with teacher Taboo Okay

(shows disrespect) (shows insight)

Speaking up is okay… When called on individually When a general invitation is given

Will speak up in… Small groups only Large and small groups

Communication One way (teacher to student) Two way dialogue

Asking questions Uncomfortable Comfortable

**Rule of Thumb: “The only dumb question is the one which is never asked”**

**Implications:**

1. **For Me:** I’ll try my best to teach in a manner in which Singaporeans better learn (column 1), but since I’ve lived about 30 years in America but only about 20 years in Asia I will unavoidably lapse into an American style (column 2). Please forgive my lack of cultural sensitivity!

2. **For You:** You can feel free to be “a bit more American” in this class since I don’t yet feel that column 2 is inappropriate for Asians. Relax, loosen up, and enjoy our differences! But I don’t expect too many of you to follow this principle (thus implication 1 above)!

**Old Testament Overview**

**The Bible at a Glance**

**The Seven Great Periods of History**

Terry Hall, *Bible Panorama*, 157

**Stages of God’s Plan in History**

Dr. Max Anders, Dallas Theological Seminary

# The Abrahamic Covenant & Its Fulfillment

Dr. Max Anders, Dallas Theological Seminary

# Kingdom & Covenants Timeline

**The Eschatological Significance of the Sabbath**

A Summary of the ThD dissertation by Richard James Griffith, Dallas Theological Seminary, 1990

# Government in Scripture

**The Bible’s Story**

Terry Hall, *Bible Panorama*, 14

**Overview of the Old and New Testaments**

Howard G. Hendricks and Klaus D. Issler, Dallas Theological Seminary, adapted

**Maps of the OT and Modern Mid-East (complete)**

Terry Hall, *Bible Panorama*, 49, adapted (top) and Alfred Hoerth *et. al.*, *People of the Old Testament World*, 16, adapted (bottom)

**RUSSIA**

**SAUDI ARABIA**

**KUWAIT**

**\_\_\_\_\_\_\_\_**

**CHALDEANS**

**CUSHITES**

**ARABS**

**MIDIANITES**

**ELAMITES**

**AMORITES**

***The Fertile Crescent***

**Map of the OT Mid-East (incomplete)**

Terry Hall, *Bible Panorama*, 181**Sizes of the Mid-East and SE Asia Contrasted**

Adapted from Terry Hall, *Bible Panorama*, 44

**The Geographical Old Testament**

Terry Hall, *Bible Panorama*, 57

**Old Testament Story**

*Children’s Encyclopedia*

**Who Am I?**

Source Unknown

**Hermeneutical Questions** **of the Old Testament**

1. Why did God choose Israel to be his “kingdom of priests” (Exod. 19:5-6)?
2. What role did the Gentiles play after God chose Israel to be his priestly nation?
3. What criteria should be used to determine the Bible’s main theme? (For example, should one expect to find the Bible’s theme in every book of the OT and NT? Why or why not?)
4. How was salvation attained in the OT? Which Scriptures support your view?
5. What role did the covenants play if the Bible’s theme is a kingdom theme?
6. Why is it important to distinguish between the Abrahamic and Mosaic covenants?
7. Which promises to Israel apply to Gentile believers today? How do you know?

**Old Testament Content**

**The Theme of the Old Testament**

**I. The Problem**

A. It’s helpful to know various facts about the Old Testament such as when the people lived, what they did, lessons we can learn from them, etc.

B. However, often we can “get lost looking at the trees without ever seeing the forest.” So before we discuss this issue as a class let’s first get your opinion.

C. In the next 5 minutes write out what you consider to be the *theme* of the Old Testament in the space below. In other words, what is the OT all about? What is it trying to prove? By all means use your Bible to look up key passages. Try to avoid reading the New Testament into your definition so that it sounds like a NT theme. Make this an OT theme, O.K.?

1. My View

2. Other Views in the Class

**II. Solutions**  (cf. also Gerhard Hasel, *Old Testament Theology*, 3d ed. [Grand Rapids: Eerdmans, 1982], 117-43)

A. Redemption of Man (Salvation History or Soteriological Purpose)

1. Proponents: J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 3; Graeme Goldsworthy, *According to Plan* (Leicester, England: IVP, and Homebush West, Australia: Lancer, 1991), 8; Hasel, 141 (but see him under the “God” and “No Center” views below). This is popular at SBC as well.

2. Statement: The Bible has at its focus the salvation of mankind (as many as will believe) through Jesus Christ. Similar to this theme is viewing the centre of biblical revelation as missiological (e.g., “I do all things for the sake of the gospel”1 Cor. 9:23; cf. John 4:34).

3. Critique: Redemption is prominent in the NT but is an external structure imposed on the OT from systematic theology and focuses too much on man rather than God. Also, while Christ is the central person of the Bible, the OT emphasizes him as King more than as Saviour (there is very little emphasis in the OT on the salvation of individuals). This view also does not include God’s program for angels, the unredeemed, and creation as a whole, so it is too restrictive. Finally, it neglects the physical (land) aspects prominent in the OT and is not clearly traced in the wisdom books (not supported in Eccles., Prov., etc.).

B. Glory of God (Doxological Purpose)

1. Proponents: Calvinistic (predestination) scholars (cf. Westminster Confession); The holiness of God is a similar theme advocated by E. Sellin, *Theologie des Alte Testamente* (2d ed., Zeipzig, 1936), 19 and J. Hänel, *Die Religion der Heiligkeit* (Glütersloh, 1931), iii; Paul Lee Tan, *A Pictorial Guide to Bible Prophecy*, 56 (Eschatology notes, 30).

2. Statement: The Bible has at its focus the glory and worship of God (by as many as God has foreordained). The Westminster Shorter Catechism (1647) states, “Man’s chief end is to glorify God and to enjoy him forever” (cf. Rev. 1:6; 4:11; 5:12-13).

3. Critique: This view is certainly true in that it states the end to which all things point but it is incomplete in that it does not state *how* God seeks to glorify Himself.

C. Sovereignty of God

1. Proponents: Ludwig Köhler, *OT Theology*, trans. A. S. Todd (Philadelphia, 1957), 30

2. Statement: God is the controller of all events and persons throughout history.

3. Critique: While God does control all things, this view fails to show the end to which God is working in the world.

D. God

1. Proponents: The later von Rad, *ThLZ* 88 (1963), 406; Hasel, 140 (but see him under the “Redemption” view above and “No Center” view below).

2. Statement: “The OT is in its essence *theo*centric just as the NT is *christo*centric. In short, God is the dynamic center of the OT” (Hasel, 140).

3. Critique: This view is correct in identifying God as the key subject of the Scripture, but it fails in identifying what God seeks to do in the world. Thus it is too general a theme.

E. Creation Faith

1. Proponents: H. H. Schmidt, 1973 (cited by Hasel, 139)

2. Statement: God is working in the world to create faith in his creatures (?).

3. Critique: More study needs to be done here to determine what Schmidt really means, but at first glance the idea of creation seems too narrow to encompass the whole OT.

F. Deuteronomistic Theology of History

1. Proponents: S. Hermann (cited by Hasel, 135)

2. Statement: The OT is history written not simply to record facts but to present the theology of the school of scholars who wrote the book of Deuteronomy.

3. Critique: While it is true that OT history is theological in nature, this perspective denies that Moses wrote Deuteronomy and it fails to show how this book alone is broad enough to encompass the whole OT.

G. Worship

1. Proponents: *Let the Nations Be Glad* (John Piper)

2. Statement: God’s purpose is to provide worshippers from every nation (Rev. 5:9; 7:9). This view combines the glory of God and the redemption perspectives.

3. Critique: Revelation 5:9; 7:9 teaches that God will save people from every nation to worship him. However, while this takes place in heaven, these texts are in a Tribulation context. More accurate is Revelation 22:5 because it takes place in the eternal state.

H. Promise Theme (Blessing or Covenant)

1. Proponents: Walter C. Kaiser, *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978), 33 and *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker, 1981), 139; Walther Eichrodt, *Theology of the Old Testament*, 2 vols., trans. J. A. Baker (Philadelphia: Westminster, 1961); Paul N. Benware, *Survey of the OT* (rev. ed., Chicago: Moody, 1993), 14, 18, 35).

2. Statement: “Such a textually derived center, what the NT eventually was to call the “promise” (*epangelia*), was known in the OT under a constellation of terms. The earliest such expression was ‘blessing.’ It was God’s first gift to the fish, fowl (Gen. 1:22), and then to mankind (v. 28). For men, it involved more than the divine gift of proliferation and ‘dominion-having.’ The same word also marked the immediacy whereby all the nations of the earth could prosper spiritually through the mediatorship of Abraham and his seed… But there were other terms. McCurley counted over thirty examples where the verb *dibber* (usually translated ‘to speak’) meant ‘to promise’” (Kaiser, 33).

3. Key Texts: Gen. 12:1-3 (Abraham); 2 Sam. 7:11-16 (David). Cf. Gen. 3:15; 9:25-27

4. Critique: This is good but it does not take into account Genesis 1–11. For support, Kaiser cites Genesis 1:22, 28 but these verses give commands rather than a promise. Yet the promise theme is clear throughout the OT in the progressive establishment of various unconditional covenants by God (see these notes, p. 21).

I. No Overall Theme or Center

1. Proponents: The earlier Gerhard von Rad, *Old Testament Theology* (German ed.), 2:376; Gerhard Wright, *Interpreter’s One Volume Commentary on the Bible*, 983; Hasel, 123 (but see “Redemption” and “God” views above).

2. Statement: There are many themes in Scripture but no single theme can be said to be the dominant one. “One needs to be on guard that one does not yield to the temptation to make a single concept or a certain formula into an abstract divining-rod with which all OT expressions and testimonies are combined into a unified system” (Hasel, 123). Von Rad notes, “On the basis of the Old Testament itself, it is truly difficult to answer the question of the unity of that Testament, for it has no focal point as is found in the New Testament” (*Die Mitte des AT*, 49).

3. Critique: This theory assumes that because we don’t see an overall purpose in the OT, it must not be there. It faults the text rather than our inability to understand. Instead, we should assume that God knows what he is saying but we need to dig deeper to discern it.

J. Kingdom Theme (Rule of God)

1. Proponents: Kenneth L. Barker, “The Scope and Center of Old and New Testament Theology and Hope,” in *Dispensationalism, Israel and the Church*, eds. Craig A. Blaising and Darrell L. Bock, 305; Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids: Baker, 1987); J. Dwight Pentecost, *Thy Kingdom Come* (Wheaton: SP Pub., 1990), 9; Roy B. Zuck, ed., *A Biblical Theology of the Old Testament* (Chicago: Moody, 1991), ix; Klein, *EvTh* 30 (1970): 642-70; H. Schultz, *OT Theology* (Edinburgh, 1892), 1:56.

Others advocate a modified kingdom theme. Seebass (1965) says the theme is the rule of God; Georg Fohrer, *ThZ* 24 (1965), 161 advocates “the rule of God and the communion between God and man”; and R. Schnackenburg, *NT Theology Today* (New York, 1965) says the key biblical theme is a dual kingdom-covenant idea. I agree with Schnackenburg in this dual kingdom-covenant theme as the central focus of the OT (notes, 22, 24, 33).

2. Statement: “I am in essential agreement with the authors’ stated center of biblical theology–basically the kingdom principle of Genesis 1:26-28. Most statements of a theological center are too limited (e.g., promise or covenant), too broad (God), or too man-centered (e.g., redemption or salvation-history). It seems clear that, although there are several great theological themes in Scripture, the central focus of biblical theology is the rule of God, the kingdom of God, or the interlocking concepts of kingdom and covenant (but not covenant alone). This theocratic kingdom is realized and consummated primarily through the mediatorial work of God’s (and David’s) messianic Son. Significantly, Ephesians 1:9-10 appears to indicate that God’s ultimate purpose in creation was to establish his Son–the ‘Christ’–as the supreme Ruler of the universe” (Kenneth L. Barker in Zuck, ed., ix).

This is similar to the sovereignty view (“C” above), yet more complete in that it shows *how* God delegates limited rule to man in various ages until he gives ultimate rule to his Son (Ps. 2).

3. Key Texts: Gen. 1:26-28; 12:1-3; Exod. 19:5-6; Eph. 1:9-10

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Gen. 1:26-28** | **Gen. 12:1-3** | **Exod. 19:5-6** | **Eph. 1:9-10** |
| ***Event*** | Creation Mandate | Abrahamic Covenant | Mosaic Covenant | Messianic Kingdom Rule |
| ***Mediator or Co-Ruler*** ***with God*** | Man (Adam) | Abraham | Israel | Jesus Christ |
| ***Subordinates***  ***(what is ruled over)*** | All creation except people (animals & nature) | All peoples | All peoples | All creation (people, animals & all nature) |
| ***Passage*** | “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish … birds … livestock … all the earth, and over all the creatures that move along the ground…’ God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’” | “…I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” | “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.” | “And he made known to us the mystery according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment –to bring *all things* in heaven and on earth together under one head, even Christ.”  Note that “all things” includes both animals (Isa. 11:6-9) and nature (Matt. 17:27; Mark 4:36-41; 6:45-51; 11:2) |

K. Kingdom & Covenants is the best option as it combines “H” and “J” above into one theme…

#### My View of the OT’s Theme

The Old Testament narrates

*God’s restoring man to participate in his kingdom rule for his own glory*

mandated in Eden but lost in the Fall

and accomplished by redeeming man

through Israel’s role as a kingdom of priests

and ultimately through the Messiah,

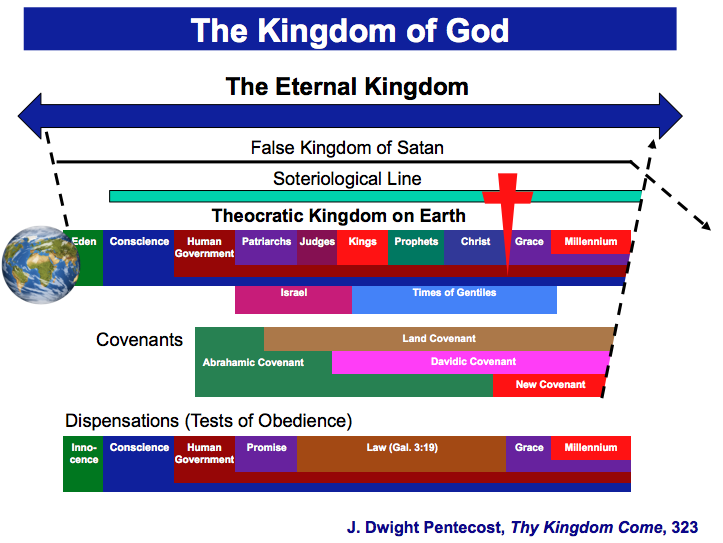
who will reign as Saviour and King

in fulfillment of the Abrahamic Covenant

# Kingdom, Covenants & Dispensations Diagram

J. Dwight Pentecost, *Thy Kingdom Come* (Wheaton: SP Pub., 1990), 323

See my own chart on page 22 as well





# Introduction to the Old Testament

Walk Thru the Old Testament

# Structure of the Old Testament

Walk Thru the Old Testament

**Each OT Book in Three Words**

Terry Hall, *Bible Panorama*

**Book Summaries of the Old Testament**

Walk Thru the Old Testament

**Key Words & Kingdom Statements for the OT**

*The Bible’s key theme is the kingdom of God (cf. pp. 22, 24, 30-33). God’s sovereign rule delegated to man is seen in each OT book (to varying degrees). Sometimes the following message statements match those of the book studies in these notes (e.g., pp. 41-42), but in most cases the statements are adapted to show their book’s kingdom emphases.*

|  |  |  |
| --- | --- | --- |
| **Book** | ***Key Word*** | **Kingdom Message Statement** |
| Genesis | *Election* | God created a perfect kingdom (1–2), but man gave his rule to Satan (3), so God elected a seed to produce a Ruler (4–11) to bless all nations in Abraham (12–50). |
| Exodus | *Formation* | God, as Sovereign King, began forming Israel as a theocratic nation by redeeming (1–18) and instructing (19–40) the nation how to be a kingdom of priests (19:5-6). |
| Leviticus | *Sanctification* | God would remain theocratic King (cf. Exod. 39:34) only as Israel sanctified herself before him through sacrifice (1–10) and separation from paganism (11–27). |
| Numbers | *Preparation* | God prepared Israel to possess Canaan as her kingdom (1:1–10:10) and postponed it due to her unbelief (10:11–25:18), then poised a believing generation (26–36). |
| Deuteronomy | *Renewal* | Moses exhorted Israel to renew obedience to the Sinai Covenant so as to function as God’s kingdom representatives in Canaan for blessing to the whole world. |
| Joshua | *Occupation* | God provided the land of Canaan that Israel subdued (1–12) and occupied (13–24) to be God’s priests and co-sovereigns to rule over the other nations. |
| Judges | *Failure* | Israel failed to implement God’s direct rule over the nation, showing the need for a righteous king to lead the nation under a monarchy (21:25). |
| Ruth | *Rewards* | Ruth and Boaz were rewarded for submitting to God’s rule over their individual lives despite the fact that this was not true of the nation as a whole. |
| 1 Samuel | *Transition* | The transition from a degenerate theocracy under Eli and Samuel (1–7) to a monarchy under Saul and David (8–31) shows how God's sovereignty was delegated to the divinely elected Davidic kings who were to rule justly. |
| 2 Samuel | *Covenant* | God delegated his rule to David and his seed by covenant (1–10) and protected his dynasty despite punishing David's sin and the rivals to the throne (11–24). |
| 1 Kings | *Division* | Solomon relinquished his right to rule over a united kingdom by his disobedience (1–11), yet even after the nation divided God stayed loyal by providing kings in his dynasty so that One may once again rule a united kingdom (12–22). |
| 2 Kings | *Downfalls* | Continued rejection to rule under God as a monarchy destroyed both Israel (1–17) and Judah (18–25), yet the Davidic line remained intact. |
| 1 Chronicles | *Establishment* | God's sovereign establishment of David’s line (1–9) and David’s concern for proper temple worship (10–29) reminded Israel not to repeat the idolatry of the past. |
| 2 Chronicles | *Preservation* | Rejecting to rule under God ended the rule of Solomon (1–9) and Judah’s kings (10–36) yet God preserved David’s line to exhort Israel to proper temple worship. |
| Ezra | *Temple* | God began restoring his rule via Zerubbabel (temple: 1–6) and Ezra (people: 7–10). |
| Nehemiah | *Walls* | God restored Jerusalem’s walls (1–7) yet an incomplete restoration of the people (8-13) prevented his rule from extending forth from Zion. |
| Esther | *Providence* | God’s providence in averting Israel’s destruction showed his rule over all nations. |
| Job | *Incomprehen–sibility* | God must have sovereign rule over man because of man’s inability to understand the cause for suffering and other aspects of creation (38–42). |
| Psalms | *Praise* | Praise and petition to God is the right response of worshipping the Divine King. |
| Proverbs | *Wisdom* | Submission to God’s rule is the foundation of living with wisdom (1:7). |
| Ecclesiastes | *Meaningless* | Life is meaningless without submission to God’s rule (12:8, 13). |
| Song of Sol. | *Love* | Submission to God’s rule produces the highest degree of marital love possible. |
| Isaiah | *Restoration* | After the Jews are judged and believe in the Messianic King (1–39), God will restore the whole created order under the rule of his Son (40–66). |
| Jeremiah | *Inevitable* | The judgment of Jerusalem was inevitable due to her refusal to obey the old covenant (1–19), yet after a 70-year captivity (25:11-12) and judgment on the Gentiles, Israel will submit to God’s rule under a new covenant (30–33). |
| Lamentations | *Confession* | Jeremiah tells of the siege and reasons for Jerusalem’s fall (1–4) as a model of confession for the nation to be restored under God’s rule (5). |
| Ezekiel | *Glory* | God sovereignly judged Judah (1–24) and the nations (25–32), yet will restore his glory through a return to the land with a new temple and worship system (33–48). |
| Daniel | *Sovereignty* | God’s sovereignty remains steadfast despite the rise and fall of many nations until the establishment of kingdom blessing under his Messianic Ruler (9:24-27). |
| Hosea | *Loyal* | Despite God’s discipline of Israel for rejecting Him, God remains loyal to the nation as a motivation for the nation to submit to his rule as a loving Husband. |
| Joel | *Locusts* | God disciplined Israel via locusts (1) and will do so again via other means (2:1-17) but ultimately he will restore the nation’s rule after repentance (2:18–3:21). |
| Amos | *Injustice* | Social injustice should not occur in God’s elect nation appointed to rule the world, so it will be disciplined (1:1–9:7) and restored under a Davidic king (9:8-15). |
| Obadiah | *Edom* | As universal King, God will judge Edom and all nations who oppose his nation. |
| Jonah | *Compassion* | God is shown as a compassionate King in Jonah's failure to serve as his divine representative to Nineveh (4:10-11), noting Israel’s same sin towards all Gentiles. |
| Micah | *Exploitation* | God will judge his people for exploiting their poor but after their repentance he will bless them in the messianic kingdom (2:12-13; 4:1-5:15; 7:7-20). |
| Nahum | *Nineveh* | God’s judgment of Nineveh will demonstrate his rule over all nations (1:3). |
| Habakkuk | *Faith* | God’s people must have faith in his sovereignty (2:4) which may include raising up instruments of his justice that are even more wicked than his people (1:12f.). |
| Zephaniah | *Day* | Judah should repent because of a future day of judgment (1:1–3:8) and blessing (3:9-20) on the whole earth caused by God as King. |
| Haggai | *Priorities* | Judah must get right priorities (1:9) for blessing in the Messiah’s kingdom. |
| Zechariah | *Messiah* | Judah must rebuild the temple (6:9-15) for blessing in the Messiah’s kingdom. |
| Malachi | *Hypocrites* | Judah must repent of hypocrisy (1–3) for blessing in the messianic kingdom (4). |

# Message Statements for OT Historical Books

The following is a summary of the message of each Old Testament historical book in order. Many commentaries on the Bible provide only the themes of the biblical books. That is, they provide only the *subject* of that book, or *what* the book says. This list seeks to go a step further in stating the *purpose*, or *why* the subject is addressed to the readers in the first place*.* For example, it is incomplete to simply say that Moses wrote Genesis to record the history from creation to Joseph (the subject). The purpose answers *why* he wanted to share this: because the nation needed to see how it was unconditionally elected by God and thus unique from the other heathen nations. Thus each of the following subject/purpose statements show the fuller message of each book in this twofold way:

**Subject + Purpose = Message**

*What the book says Why it says it Main (Big) Idea*

*(Theme) (Reason) (Summary Statement)*

By adding the subject and purpose together in a summary statement for each book it is hoped that the reader will gain a deeper grasp on the book by learning not simply its content but the reason it *was* relevant to its original audience and *is* relevant for us as believers today.

Genesis

The narrow lineage of Israel from Creation to Joseph informs Israel it began by God’s election for rule and unconditional promise for blessings through Abraham in contrast to the Canaanites.

Exodus

Israel's formation as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.

Leviticus

Leviticus teaches sanctification through sacrifice and separation that Israel might obey the laws demanded by God for his presence to remain with the nation.

Numbers

God's faithful preparation of his people to enter Canaan contrasts with Israel's unbelieving rebelliousness in the wilderness to teach the nation his unconditional commitment to fulfill his Abrahamic Covenant but only through a believing generation.

Deuteronomy

Moses preaches and records sermons which expound the Law in order to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing in Canaan for obedience, not cursing for disobedience.

Joshua

Joshua records Israel's occupation of most of Canaan in fulfillment of God's faithfulness to his promise through Joshua's faith in order to instruct the nation that obedient faith based upon God's promises brings blessing.

Judges

Israel’s failure under the theocracy due to faithless disobedience is contrasted with God's merciful care in disciplining and delivering Israel through judges to exhort submission to its new, divinely appointed kings in a righteous monarchy.

Ruth

Ruth's devotion to Naomi benefits both of them by God's provision of food, a home, and participation in the Davidic and messianic line to demonstrate how God blesses those who help others.

1 Samuel

The transition from a degenerate theocracy under Eli and Samuel to a monarchy under Saul and David is recorded to show how God's sovereignty is delegated to the divinely elected Davidic kings who were to rule justly.

2 Samuel

God establishes David as king and protects his dynasty despite punishing David's sin and the rivals to the throne to show his justice and faithfulness to fulfill his purposes through his covenant kindness shown to David and his seed.

1 Kings

Solomon’s prosperity from loyalty to the Law ends in disobedience which causes the division of the kingdom with mostly evil kings in Israel and Judah to remind Judah of God's loyalty to the Davidic Covenant and its own need to obey the Law.

2 Kings

The covenant disobedience and resultant downfalls of the kingdoms of Israel and Judah are contrasted with God's loyalty to the Davidic Covenant to remind Israel of the need to obey the Law–not repeat past mistakes.

1 Chronicles

The spiritual perspective on the kingdom period in David’s life is given to encourage the remnant with God's sovereign establishment of the Davidic line and to admonish proper temple worship–not the idolatry of the past.

2 Chronicles

The spiritual perspective on the preservation of David’s line despite the fall and exile of Judah is given to admonish the remnant to *proper temple worship*–not the idolatry of the past.

Ezra

The restorations of the temple and people to the land under Zerubbabel and Ezra record God's faithfulness and mercy in fulfilling his promise of restoration to encourage the remnant in true temple worship and covenant obedience.

Nehemiah

The restorations of the walls and people in the land under Nehemiah record God's faithfulness to his promise of restoration to encourage the remnant in covenant obedience rooted in temple worship at Jerusalem.

Esther

An extermination of the Jewish nation plotted by Haman reverts upon his own head through God's providence through Mordecai and Esther to encourage postexilic Israel of God's continued commitment to the Abrahamic Covenant.

**Old Testament Chronology**

# Integration of the Old Testament

Walk Thru the Old Testament (adapted in exilic/postexilic books)

# A Family Tree from Adam to Jesus

John R. Cross, *The Stranger on the Road to Emmaus* (Sanford, FL: Good Seed Int’l, 1996), 174-75

# Chronology of Historical and Poetical Books

*The Bible Visual Resource Book*, 9

**Arrangements** **of the Old Testament**

# Authors of the Old Testament

Walk Thru the Old Testament 1 of 5

**Authors of the Old Testament**

Walk Thru the Old Testament 2 of 5

**Authors of the Old Testament**

Walk Thru the Old Testament 3 of 5

**Authors of the Old Testament**

Walk Thru the Old Testament 4 of 5

**Authors of the Old Testament**

Walk Thru the Old Testament 5 of 5

# The “Opened” Bible

John Fryman, “The Bible…Basically” Seminar (Fort Worth, TX, 2003), Study Help 33

**Related OT Sections**

Walk Thru the Old Testament, 1978

# Hebrew Bible Arrangement

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 12, adapted

# English Bible Arrangement

*The Bible Visual Resource Book*, 7

# How We Got Our Old Testament (1 of 3)

# 

# How We Got Our Old Testament (2 of 3)

# How We Got Our Old Testament (3 of 3)

# The Quest for the Original Bible (1 of 5)

# 

# The Quest for the Original Bible (2 of 5)

# The Quest for the Original Bible (3 of 5)

# The Quest for the Original Bible (4 of 5)

# The Quest for the Original Bible (5 of 5)

**Old Testament**

**Book Studies**

**The Pentateuch**

*The Bible Visual Resource Book*, 11

**Introduction to the Pentateuch**

Walk Thru the Old Testament

**Contrasting Books** **of the Pentateuch**

Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: Nelson, 1983), 3

“The five books of Moses are variously known as the Law, the Torah (Hebrew for Law), the Law of Moses, the ‘five-fifths of the Law,’ and the Pentateuch. The word ‘Pentateuch’ is derived from the Greek words *penta* (five) and *teuchos* (scroll or book).

“Although there is much external and internal evidence that supports the Mosaic authorship of these five books, many critics in the last two centuries have challenged this. The usual scenario is that Israel’s religion evolved though several stages and various literary strands appeared along the way. These were edited during the divided kingdom and after the Babylonian Exile. These theories, however, are built upon assumptions that have since been proven false or remain unproven.

“Is the Pentateuch Mosaic or is it a mosaic? These books show a clear continuity of content, theme, purpose, and style that point to a single author. They make up a unity, not a late and unreliable patchwork. Each book smoothly picks up where the previous book left off. There is a completeness about the Pentateuch not only in its consecutive history but also in its progressive spiritual development:”

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Book** | **Key  Idea** | **The  Nation** | | **The  People** | **God’s Character** | **God’s  Role** | **God’s  Command** |
| **Genesis** | **Beginnings** | | **Chosen** | **Prepared** | **Powerful Sovereign** | **Creator** | **“Let there be!”** |
| **Exodus** | **Redemption** | | **Delivered** | **Redeemed** | **Merciful** | **Deliverer** | **“Let My  people go!”** |
| **Leviticus** | **Worship** | | **Set Apart** | **Taught** | **Holy** | **Sanctifier** | **“Be holy!”** |
| **Numbers** | **Wandering** | | **Directed** | **Tested** | **Just** | **Sustainer** | **“Go in!”** |
| **Deuteronomy** | **Renewed Covenant** | | **Made  Ready** | **Retaught** | **Loving  Lord** | **Rewarder** | **“Obey!”** |

**Genesis**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Origin in Election and Promise** | | | | | | | | | | | | | | | | |
| **Creation** | | **Fall** | | **Flood** | | | **Babel** | | **Abraham** | | **Isaac** | | **Jacob** | | | **Joseph** |
| **Primeval Events** | | | | | | | | | **Patriarchal Characters** | | | | | | | |
| **1:1–11:26** | | | | | | | | | **11:27–50:26** | | | | | | | |
| **God’s Election** | | | | | | | | | **God’s Promise** | | | | | | | |
| **Adam and Descendants** | | | | | | | | | **Abraham and Descendants** | | | | | | | |
| **1/5 of Genesis** | | | | | | | | | **4/5 of Genesis** | | | | | | | |
| **Mesopotamia** | | | | | | | | | **Canaan** | | | | | | **Egypt** | |
| **2083 years**  **(4143-2060 BC)** | | | | | | | | | **215 years**  **(2060-1845 BC)** | | | | | | **71 years**  **(1845-1774 BC)** | |
| The tôledôt of… | Heavens & earth | | Adam | | Noah | Sons of Noah | | Shem | Terah | Ishmael | | Isaac | | Esau | Jacob | |
| Creation | Post-Creation | | Sons of Adam | | Noah | Sons of Noah | | Sons of Shem | Abraham & Isaac | Sons of Ishmael | | Jacob | | Sons of Esau | Joseph | |
| 1:1–  2:3 | 2:4–  4:26 | | 5:1–  6:8 | | 6:9–  9:29 | 10:1–  11:9 | | 11:10-26 | 11:27–  25:11 | 25:12-18 | | 25:19–  35:29 | | 36:1–  37:1 | 37:2–  50:26 | |
| Covers 2369 Years of History | | | | | | | | | | | | | | | | |
| Written During Wilderness Wanderings (c. 1405 BC) | | | | | | | | | | | | | | | | |

**Key Word**: **Election**

**Key Verse: “I will bless you…and all peoples on earth will be blessed through you” (Genesis 12:1-3)** (Remember: Genesis One-Two, One-Two-Three)

**Summary Statement:**

**The narrow lineage of Israel from Creation to Joseph informs Israel it began by God’s election for rule and unconditional promise for blessings through Abraham in contrast to the Canaanites.**

**Applications**:

**1. Creation means we’re people of choice, not chance––election, not evolution. Know who you are!**

**2. God chose you to bless the world too! Are you a blessing to others?**

**Genesis**

**Introduction**

**I. Title** The Hebrew title (tyviareB] *Bereshith)* means "in the beginning" (BDB 912a 1a), taken from the first phrase of the book. *Genesis* is a Greek noun (ge,nesij *genesis*) meaning "beginning, origin, descent" (BAGD 154d) from the verb (genna,w *gennao*) meaning to "beget, bear, bring forth, produce, cause" (BAGD 155b). The Greek word *genesis* is translated "generation" in Matthew 1:1. This title is significant since Genesis functions as the book of beginnings that traces man’s origins down through the chosen seed.

**II. Authorship**

A. External Evidence: Both Scripture and tradition throughout the ages have attributed the authorship of Genesis to Moses. Evidence from tradition includes the early church, the Jerusalem Talmud, and the first-century Jewish historian Josephus (*TTTB*, 6). However, early in the Christian era some theologians vacillated between Moses and Ezra as the author of the entire Pentateuch (Ross, *BKC*, 1:15). Although Genesis does not directly specify its author, the other four books of the Pentateuch affirm Mosaic authorship (cf. Exod. 17:14; 24:4, 7; 34:27; Lev. 1:1-2; Num. 33:2; Deut. 1:1; 31:9). The rest of the Old Testament contains even more explicit references to his authorship of the Pentateuch (cf. Josh. 1:7; 8:32-34; 1 Kings 2:3; 2 Kings 14:6; 21:8; Ezra 6:18; Neh. 13:1; Dan. 9:11-13; Mal. 4:4). The New Testament also subscribes to Mosaic authorship (cf. Matt. 8:4; Mark 12:26; Luke 16:29; John 5:46-57; 7:19; Acts 26:22; Rom. 10:19; 1 Cor. 9:9; 2 Cor. 3:15).

Despite this almost unanimous evidence from Scripture and tradition, modern critical scholars adhere to the Documentary Hypothesis as developed originally by Jean Astruc in 1753 and forcefully developed by Julius Wellhausen in 1877. The theory claims that the Pentateuch is not authored by Moses but is compiled from four sources, represented by the letters J, E, D, and P. The "J" material gives preference to the name "Jehovah" (Yahweh) from 850 BC, "E" emphasizes the Eloheim name from 750 BC, "D" was written by the Deuteronomistic school composed under Hilkiah in 621 BC, and "P" dates from the Priestly Code of Ezra from 570-445 BC (which includes "H," the Holiness Code). The effect is to chop up the Pentateuch into many parts, with many authors, composed at different times.

This JEDP Theory, though widely held today, is fraught with numerous problems. It begins with an anti-supernatural base, viewing the Bible as an unreliable human book. No unanimity exists concerning which passages are supposedly from the various sources. It also is subjective, often arguing in circles. Further, modern archaeology has disproved many of its tenants in the discovery of the Ebla, Nuzi and Mari tablets that give evidence for vocabulary and similar literary styles of other patriarchal cultures comparable of those found in the Pentateuch (cf. Ross, *BKC*, 1:15-18 for bibliographic data). While others may have done some editorial work under the inspiration of the Holy Spirit, no substantial evidence exists that Moses did not compose the PentateuEsther To think otherwise is to contradict the clear testimony of both tradition and Scripture.

B. Internal Evidence: The book itself does not name its author. However, no one was better qualified than Moses to write the book since "Moses was educated in all the wisdom of the Egyptians" (Acts 7:22) and had the literary skills necessary to compose such a work. Gleason Archer notes, "We have the witness of the incidental allusions to contemporary events or current issues, to social or political conditions, or to matters of climate or geography. When all such factors are fairly and properly weighed, they lead to this conclusion: the author of these books and his readers must originally have lived in Egypt" (*Encyclopedia of Bible Difficulties*, 46). See Archer’s book for extensive internal evidence for Mosaic authorship and refutation of the Documentary Hypothesis (ibid, 46-54).

**III. Circumstances**

A. Date: Mosaic authorship of Genesis places the writing during his lifetime (1525-1405 BC). It was almost certainly penned in his final forty years during the wilderness wanderings with the other books of the Pentateuch that could not have been composed earlier.

B. Recipients: Moses died before Israel entered the Promised Land so the original readers comprised the Jews in the wilderness with him.

C. Occasion: Since Moses knew that he would be passing on while the nation of Israel continued for generations, he wisely (and under the direction of the Spirit) put down in writing the history of the birth of the Jewish nation. The purpose Moses wrote it was to trace the lineage of Israel in a narrowing process from Adam, especially as the race deteriorated and accumulated cursings until the promise of blessing began with Abraham and the Jewish nation (12:1-3).

**IV. Characteristics**

A. Genesis is unique among the biblical books in that it records the beginning of everything except God (*TTTB*, 7): the universe (1:1), man (1:27), the Sabbath (2:2-3), marriage (2:22-24), sin (3:1-7), sacrifice and salvation (3:15, 21), the family (4:1-15), civilization (4:16-21), government (9:1-6), nations (11), and Israel itself (12:1-3).

B. Genesis spans more time than any other book of the Bible (Creation in 4143 BC to Joseph's death in 1774 BC amounts to 2369 years!). In fact, it covers more time than all of the other sixty-five books combined (*TTTB*, 7)! For verification of these dates see the handouts “Chronology of the Patriarchs” and “Timeline of the Patriarchs” (pp. 85-90).

C. A very popular argument against the historicity of Genesis 1–11 goes like this: “The first eleven chapters of Genesis were not meant to be taken as history. They are stories which reveal truths which are deeper than a mere record of what took place.”

Reaction to the Statement: Several facts show the fallacy of such a statement:

1. One must ask what the writer intends by the word "deeper." What could be more "deep" than an understanding of first the *literal* truths, then the *implications* of those truths?

2. This approach to Genesis 1–11 is dangerously subjective. Without an historical basis these so-called "revealed truths" become not scriptural truths but those of one's own making.

3. This statement that interpreting a passage literally sees only a "mere record of what took place" totally ignores the immensity of vital information contained in these eleven chapters. Genesis 1–11 records some of the most important events of history, and even the beginning of history itself. These events include the origin of nearly everything except God: the earth, the heavens, animal life, plant life, man, woman, marriage, family, sin, death, the nations, etc. Without the information recorded in these chapters, one’s view of such origins is wholly inadequate. Further, those who do not accept them at face value rarely provide an alternate explanation of the origin of these things.

4. The above statement also ignores the place these chapters play in the argument of the Book of Genesis (see purpose below).

5. The historicity of these events is confirmed through several factors:

a. The events are presented as historical by using literal names of people, geographical locations, and specific events (conversations, actions, etc.). No indication within their pages even hints that they are not historical. To accuse Moses of fiction presented in this form is to accuse him of deliberate deception.

b. Science confirms the historical record found in Genesis 1–11. The order of creation (Esther 1) is that which is required by science (as contrasted with the *theory* of evolution). Modern scientific studies also validate the record of a universal flood in chapters 6–9. The only alternative to the historicity of this section of Genesis is the unacceptable theory of evolution. See the pages at the end of this study on Genesis for more details, including a biblical view of dinosaurs.

c. The best testimony to the historicity of these events is Christ Himself. He affirmed Adam and Eve as the original first married couple in his quotation of Genesis 2:24 to the Pharisees who had questioned him regarding the legitimacy of divorce (Matt. 19:1ff.). Certainly if Jesus upheld the historicity of Genesis 1–11 then there can be no doubt as to its historical nature.

Purpose of Genesis 1–11: The Book of Genesis records Israel's origin in election (Gen 1–11) and promise (Gen 12–50). This first major section (Gen 1–11) chronicles the election of a seed (ultimately Shem’s) amidst the deterioration of the race so that God could mercifully save man through Abraham. This deterioration and election finds support in the repeated phrase "the generations of…" (i.e., "this is the succession from…" cf. NIV) in the Book of Genesis. The following outline of chapters 1–11 follows this structural marker:

1:1–2:3 The account of creation

2:4–4:26 The generations following the creation

5:1–6:8 The generations of Adam

6:9–9:29 The generations of Noah

10:1–11:9 The generations of the sons of Noah

11:10-26 The generations of Shem

In each case God's faithful narrowing of the lineage of blessing can be observed, despite the unfaithfulness of mankind even to the point that God needs to start again with Noah. Without an historical perspective of this section it is useless to speak of the election of a seed culminating in Israel as his chosen nation to bring blessing to the world (cf. Gen. 12:1-3).

D. Genesis is also unique in that it introduces the Abrahamic Covenant that is foundational to understanding the other biblical covenants and Israel's future.

The Nature of the Covenant:

1. The eternal nature of the Abrahamic Covenant is evident in God's commitment to give Abraham a land as an “everlasting possession” (Gen. 17:8) which itself is part of an “everlasting covenant” (Gen. 17:7).

2. The literal nature of the covenant must be upheld if one employs the normal meaning of language. The promise is a literal seed (descendants) to a literal man who traveled to a literal place that God promised.

3. The application of the covenant includes the promises to Abraham, his physical descendants, and all the earth (i.e., Gentiles).

a) *Personal promises* to Abraham were fulfilled in the provision of Isaac as the seed promised from his own body (Gen. 15:1-9), the material blessings he enjoyed, the revered name he had, and the divine discipline of those who opposed him.

b) *National promises* to Abraham's seed include the future fulfillment of three related covenants that are unconditionally promised to Israel (see below on the nature of the Palestinian, Davidic, and New Covenants).

c) *Universal promises* to the entire world are seen in "all nations will be blessed because of you" (Gen. 12:3). This blessing is for Gentiles as well as Jews by faith in Christ, who is Abraham's seed. Also, at the fulfillment of the Abrahamic Covenant the entire world will benefit.

4) The unconditional nature of the Abrahamic Covenant is evident in several texts:

a) As already noted, the covenant is eternal (Gen. 17:8). It naturally follows that since nothing can prevent the covenant from its eternal ramifications, then the covenant must be unconditional too.

b) No conditions are ever expressed in relation to the covenant (unless one includes the need for Abraham to leave Mesopotamia, which is fulfilled). The repeated use of the formula "I will" on the part of God at the institution of the covenant points to its unconditional nature.

c) God never withdrew his covenant promise despite the many acts of disobedience on the part of Abraham and the nation. Abraham's sojourn and deception in Egypt recorded in Genesis 12:10-20 never made void God's promise, nor did any other action on his part or of his descendants.

d) The sacrificial ritual detailed in Genesis 15:7-18 also confirms the unconditional nature of the Abrahamic Covenant. The normal practice in Mesopotamia (the place of Abraham's birth) was that when two parties desired to enter into a covenant they would sacrifice an animal, separate it into two pieces, and walk together through the pieces. This act signified an invoking of the same fate upon either of them should they break the treaty. God commanded Abraham to sacrifice and cut up and separate not one, but *five* animals (heifer, goat, ram, pigeon, and dove), thus showing the importance of the covenant. No doubt Abraham expected that somehow he and God (in some form) would walk through the pieces together; however, God caused him to fall into a deep sleep so that he could not participate in the ceremony even if he wanted to do so, then God alone in the form of a burning pot traveled through the pieces. Thus, God bound Himself to fulfill the Abrahamic Covenant apart from any action on Abraham's part.

e) Israel is also promised eternal existence as a nation (Jer. 31:37), which indicates the unconditional nature of the Abrahamic Covenant upon which the nation is founded.

NOTE: Even though the covenant itself is unconditional in that God will definitely fulfill it, participation in this fulfillment is conditioned on an individual basis by belief. Only those who trust in Jesus Christ as Messiah will experience the blessings of this covenant.

The Relationship of the Covenant to the Future: The Abrahamic Covenant also has features expanded upon in three other covenants given to the nation of Israel. These covenants also are unconditional and thus will be fulfilled in the future millennial time of blessing for the nation (see also p. 21).

**Four Unconditional Biblical Covenants**

ABRAHAMIC

Genesis 12:1-3

LAND SEED BLESSING

LAND DAVIDIC NEW

Deuteronomy 30:1-10 2 Samuel 7:12-16 Jeremiah 31:31-34

Adapted from Robert P. Lightner, *Last Days Handbook*, 77

1) The Land Covenant amplifies the geographical promises of the Abrahamic Covenant, in which God promised to give Abraham a land forever (Gen. 17:7-8). This Land Covenant is declared most specifically in Deuteronomy 30:1-10, where Moses states that after Israel's exile the nation will at one time own the entire land. Never has the nation owned the breadth of territory described in the Land Covenant from the River of Egypt to the Euphrates River (Gen. 15:18), despite amillennial claims that this was the case under Solomon (cf. 1 Kings 4:21). However, although the promise is unconditional, the blessings associated with this promise are contingent upon belief. Moses stated that "when" the nation believed (Deut. 30:1, 2), only "then" (v. 3) would the Land Covenant be in effect practically. In that the post-exilic land prophecy of Zechariah 10:10 looks to a *still future time* of fulfillment, this promise remains future for Israel contingent upon belief in Messiah. After the salvation of the nation (Rom. 11:26-27), the promise will be in effect in the millennial kingdom since it is an eternal covenant (Ezek. 16:60).

2) The Davidic Covenant also finds its source in the Abrahamic Covenant and is a further expansion of the original seed promise to Abraham. God's promise of a seed to Abraham (Gen. 12:1-3) from his own body (Gen. 15:1-9) to become a great nation is further explained in his promise to David (2 Sam. 7:10-16). The Davidic Covenant guarantees David that each king who will sit on the throne of Israel will be one of his direct descendants. Moreover, this covenant is declared to be eternal (v. 16) and as such it guarantees Israel that in the future a descendant of David's will again occupy the throne in the kingdom.

3) The New Covenant is the third covenant to amply a feature of the Abrahamic Covenant. In this case it is the "blessing" guarantee that in Abraham "all nations of the earth shall be blessed" (Gen. 12:3). This blessing, of course, comes through the Messiah, Jesus Christ, who is of Abraham's seed. In fact, he is *the* seed (Gal. 3:16). Jeremiah 31:31-34 provides the most explicit statement of the New Covenant. It assures the reuniting of the nations of Judah and Israel with a new heart, forgiveness of sin, and an economy in which no one will need to say "know the Lord, for they all will know Me, from least of them to the greatest" (v. 34). While Christ inaugurated the New Covenant in his blood (Luke 22:20; 1 Cor. 11:25) and thus has allowed Church participation in some of its blessings, presently not all Israel knows the Lord with a new heart and the indwelling of the Spirit. Thus, the complete fulfillment of this amplification of the Abrahamic Covenant still awaits the future salvation of Israel (Rom. 11:26-27).

**Argument**

Nearly all scholars agree that the Book of Genesis breaks naturally into two major divisions, roughly chapters 1–11 and 12–50. Within these divisions are eleven sections each beginning with the formula, "the generations of…" (NASB) or "the account of…" (NIV). The first division traces primeval history beginning in creation and culminating with Terah, Abraham's father (1:1–11:26). Although God created everything good (1:1–2:3), the next section reveals man's creation, fall and expansion of sin in his descendants to chronicle the deterioration of the race and thus the need for a Redeemer (2:4–4:26). Four more successions follow in the "This is the account of…" formula which trace the descendants of Adam (5:1–6:8), Noah (6:9–9:29), Noah's sons (10:1–11:9), and Shem (11:10-26). The purpose of these accounts is to inform Israel of God's election of a seed with which he can fellowship and rule.

At 11:27 the book takes a sharp turn. Rather than primeval history, patriarchal history from Abraham to Joseph is recorded to introduce Israel to its origin and preservation as a nation of covenantal promise (11:27–50:26). This occurs primarily through the accounts of the successions from Terah in Abraham's life (11:27–25:11), from Isaac in Jacob's life (25:19–35:29), and from Jacob in the account of Joseph (37:2–50:26). The intervening sections record what became of the descendants of Ishmael (25:12-18) and Esau (36:1-8 and 36:9–37:1). This latter major division in Genesis also traces the deterioration and narrowing of the lineage of Israel, but specifically details how God preserved the nation to fulfill his promise to Abraham of a seed which will bring blessing back to the entire world.

Genesis shows not only Israel’s national election, but how God chose *individuals* in his sovereign plan. Note in the argument the *repeated election of the younger over the older* (the older serves the younger; cf. p. 91):

|  |  |  |
| --- | --- | --- |
| **Older serves the** | **Younger** | **References** |
| Nahor | Abraham | 11:27-28 |
| Ishmael | Isaac | 21:10-12 |
| Esau | Jacob | 25:29-34; 27:27-29, 38-40 |
| Reuben, etc. (10 older brothers) | Joseph | 37:5-11 |
| Manasseh | Ephraim | 48:13-14, 17-20 |
| Reuben, Simeon, Levi (3 older brothers) | Judah | 49:8-12 |

**Synthesis**

**Origin in election and promise**

**1:1–11:26 Primeval: God's election**

1:1–2:3 Creation

1:1-2 Title/Pre-creation state

1:3-31 Creation

2:1-3 Rest

2:4–4:26 ∞ Post creation ∞ = "the generations of…"

2:4-25 Fellowship

3 Fall

4 Death introduced

5:1–6:8 ∞ Adam

5 Death genealogy

6:1-8 Sons of God

6:9–9:29 ∞ Noah

6:9–8:19 Flood

8:20–9:17 Covenant

9:18-29 Curse

10:1–11:9 ∞ Sons of Noah

10 Table of Nations

11:1-9 Confusion/dispersion

11:10-26 ∞ Shem

**11:27–50:26 Patriarchal: God's promise**

11:27–25:11 Abraham/Isaac (∞ Terah)

11:27-32 Genealogical data

12–15 Abrahamic Covenant (land)

12 Initiation/threat

13–14 Separation/rescue

15 Ratification

16:1–22:19 Isaac and testing (seed)

16 Threat–Carnal plan (Hagar/Ishmael)

17 Circumcision

18:1-15 Sarah's doubt

18:16-33 Abraham's intercession

19 Lot

20 Threat–Abimelech

21:1-21 Isaac

21:22-34 Seed back in the land

22:1-19 Test

22:20–25:11 Promise transferred to Isaac (Abraham dies)

22:20-24 Rebekah genealogy

23 Land: Machpelah purchase

24 Seed: Rebekah

25:1-11 Dominion: Other sons dismissed

25:12-18 ∞ Ishmael

25:19–35:29 Jacob and Esau (∞ Isaac)

25:19–28:22 Promise transferred to Jacob

25:19-34 Blessing forfeited

26:1-33 Covenant transfer

26:34-35 Esau's intermarriage

27:1-40 Blessing manipulated

27:41–28:9 Dominion lost (flees)

28:10-22 Bethel

29–32 Jacob in Haran

29–30 Fertility-family/flocks

31–32 Flees, prepares, wrestles

33–35 Jacob in Canaan (Isaac dies)

33 Reconciliation

34 Shechem

35:1-15 Bethel

35:16-29 Deaths

36:1–37:1 ∞ Esau (36:1) and ∞ Esau in Seir (36:9)

37:2–50:26 Joseph (∞ Jacob)

37:2–38:30 Corruption of Joseph's family

37:2-36 Election but enslavement

38 Judah intermarriage/Tamar

39–41 Joseph's exaltation in Egypt

39 Potiphar

40 Prison

41 Pharaoh

42–50 Salvation of Jacob's family (Jacob/Joseph die)

42:1–47:27 Tests–Move

47:28–50:26 Faithfulness of Jacob/Joseph

**Outline**

**Summary Statement for the Book**

**The narrow lineage of Israel from Creation to Joseph informs Israel it began by God’s election for rule and unconditional promise for blessings through Abraham in contrast to the Canaanites.**

**I. (1:1–11:26) Primeval History: The deterioration and narrowing of the lineage of Israel in the generations from Creation to Terah teaches Israel that God elected a seed with which he can fellowship in contrast to Canaan’s powerless deities.**

A. (1:1–2:3) The Creation portrays God as the Creator of all life (except angels and God) so that Israel might know that, as the sovereign LORD of the universe in contrast to Canaan’s impotent deities, the God who elected Israel can elect whom he chooses and to show the importance of the Sabbath.

1. (1:1-5) Day 1 shows God creating a chaotic earth and separating light from darkness to show Israel God’s power in contrast to powerless Canaan deities (Exod. 20:11 shows creation in six literal days).

2. (1:6-8) Day 2 separates the water on the earth from the atmosphere in one literal day.

3. (1:9-13) Day 3 separates land from the water and creates vegetation.

4. (1:14-19) Day 4 fills the sky created on day 1 with the sun, moon and stars.

5. (1:20-23) Day 5 fills the sea and sky of day 2 with fish, sea creatures and birds.

6. (1:24-31) Day 6 fills the land created on day 3 with land animals and humans as creation’s climax.

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| Chart of the Creative Days of Genesis  David Egner, *Knowing God Through Genesis*  (Grand Rapids: Radio Bible Class, 1991), 9  \* For a summary of differing theories of creation, see page 71. |  |

7. (2:1-3) God's rest and blessing on the seventh day set an example of the Sabbath instituted under the Law.

B. (2:4–4:26) The account of what happened after the creation of the heavens and the earth reveals the creation of man, his fall, and the expansion of sin in his descendants to chronicle the deterioration of the race and thus the need for a Redeemer.

1. (2:4-25) The creation of Adam and Eve demonstrates that God created man sinless and in complete fellowship with one another and Himself.

2. (Gen 3) The fall of man places responsibility for alienation from God upon Satan and man himself, yet God graciously makes provision for man to get out of this state.

a. (3:1-5) Man’s temptation shows that Satan has lied from the time of his own fall.

b. (3:6-13) The yielding to the temptation shows that man alone is responsible for his alienation from God.

c. (3:14-24) The resultant curses of God upon Satan, women, and men is counterbalanced with God's promise of a Redeemer, gracious provision of animal skins, and protection from remaining in his sinful state eternally.

Note: For a helpful article on the meaning of the woman’s “desire for her husband” see Susan Foh, “What is the Woman’s Desire?” *Westminster Theological Journal* 37 (1974-75): 376-83. Her view that this means that women will want to usurp man’s leadership is opposed (unsuccessfully) by Irvin A. Busenitz, “Woman’s Desire for Man: Genesis 3:16 Reconsidered,” *Grace Theological Journal* 7 (1986): 203-12, who argues that Song of Solomon 1:10 (11) shows that Genesis 3:16 means women will have a “longing for intimacy.” For H. Wayne House’s review of both articles see *Bibliotheca Sacra* 144 (October-December 1987): 462-63.

3. ( 4) The effects of Adam's sin in Cain's murder of Abel begins to chronicle the deterioration of the race and thus the need for a Redeemer.

C. (5:1–6:8) The descendants from Adam are traced down to demon-possessed rulers who took harems to indicate how sin results in death to the extent that God needs to start over with one righteous man, Noah.

1. (Gen 5) The genealogy from Adam to Noah indicates how death reigned from sin to demonstrate the need for God to take redemptive action.

2. (6:1-8) The account of demon-possessed rulers who took harems indicates how sin pollutes the race to the extent that God needs to begin the human race again with one righteous man, Noah.

\* For a summary of views on the identity of the “sons of God,’ see page 83.

D. (6:9–9:29) The descendants from Noah are traced to his grandson Canaan in the account of the Flood to affirm both God's righteous judgment in response to the downward spiral of man's sin and his gracious redemption in electing a seed with which he can fellowship.

1. (6:9–8:19) God judges the sin of mankind through limiting his age to 120 years through a universal flood to demonstrate his righteous response to the downward spiral of man's sin and gracious redemption in electing a seed with which he can fellowship.

2. (8:20–9:17) God establishes the Noahic Covenant to show that life is sacred and to guarantee that he will never to destroy life again with a flood, which brings in human government to assure order in the world.

3. (9:18-29) The account of Ham seeing Noah's nakedness demonstrates the sin of even the godly line which curses the Canaanites to demonstrate to Israel the nation's rightful rule of the Promised Land.

E. (10:1–11:9) The descendants from the sons of Noah are traced to the tower of Babel incident to list the line of blessing among the many nations and languages of the earth.

1. (Gen 10) Seventy descendants from the sons of Noah are traced in the Table of Nations to show both God’s judgment on sin through dispersion and God’s blessing on the family line of Shem (cf. p. 92).

2. (11:1-9) The tower of Babel incident affirms the baseness of man's hearts and explains that nations and languages resulted from pride, disunity, destruction, and subjugation.

F. (11:10-26) The descendants from Shem are traced to Abram to show divine election through the narrowing of the line of blessing directly to Abraham in preparation for the following patriarchal history which restores blessing from chaos and dispersion.

**II. (11:27–50:26) Patriarchal History: Moses traces the deterioration and narrowing of Israel's lineage from Abraham to Joseph to encourage Israel with its origin and preservation among the heathen as a nation of covenant promise.**

A. (11:27–25:11) The descendants from Terah are traced from Abraham to Isaac in the passing on of God's covenant which promises Abram a land, a nation, and a blessed name, so that Israel might understand its origin as a nation of promise.

1. (11:27-32) An introduction to Abram gives the genealogical data necessary to understand his life (cf. p. 91).

a. (11:27-30) Terah has three sons: Abram, Nahor, and Haran, whose son is Lot.

b. (11:31-32) Sarai, Abram, Terah, and Lot all travel together to Haran, where Terah dies, thus freeing Abram to trust God fully on his own.

2. (Gen 12–15) God makes an unconditional covenant with Abram that promises him a land, a nation, and a blessed name, to reveal to Israel God's initiation, separation, and ratification of his covenant.

a. (Gen 12) God's initiation of an unconditional covenant with Abram and the threat to its fulfillment shows Israel of its divine call and need to trust God to inhabit Canaan as did Abram (cf. pp. 59-61).

1) (12:1-9) God initiates a covenant with Abram that promises him a land, nation, and blessed name and Abram goes to a new land in obedience to show Israel of its need to trust God's call to inhabit Canaan as did Abram.

2) (12:10-20) Abram fails to walk by faith in his leaving Canaan for Egypt and lying in an attempt to save his life, yet God mercifully spares him because of his unconditional promise and thus undoes the threat to the promise.

b. (Gen 13–14) Abram separates from Lot and God confirms his inheritance, then Abram rescues Lot from his enemies and is blessed by Melchizedek to reveal to Israel God's blessing upon faith.

c. (Gen 15) God ratifies his covenant with Abram by promising a son from his own body, prophesying the 400 year Egyptian bondage, and walking alone through the sacrificial animals, to encourage Israel that God’s covenant with the nation is unconditional.

3. (16:1–22:19) God provides Isaac, the promised seed, for Abraham and Sarah, whose faith is developed by testing, that Israel might see how God fulfills his promises.

a. (Gen 16) Abram’s seeking to secure God's promise of children through a carnal plan that complicates his life is recorded to encourage Israel not to try to accomplish God's will through plans contrary to his will.

b. (Gen 17) God confirms his promise of a seed through Sarah and Abraham (their new names) and gives circumcision as the sign of his covenant so that Israel might understand the theological significance of this circumcision institution.

c. (18:1-15) Sarah's faith in God's promise of a son is tested by the LORD and two angels, who state that she will be a mother within a year as a lesson to her and Israel that nothing is too hard for God.

d. (18:16-33) Abraham's faith in God's righteous judgment of Sodom is tested by the LORD, who promises not to destroy the city if it has only ten righteous people to verify for Israel that God judges justly.

e. (Gen 19) An interlude in the testing of Abraham and Sarah records the testing of Lot and his wife, who fail God's tests as examples to Israel of the necessity of avoiding sin by a life of faith.

1) (19:1-29) Lot and his daughters escape the destruction of the plain cities of Sodom to record for Israel God's judgment on immoral Canaanites and to warn the nation to avoid similar sins and Lot's wife's sin of worldliness.

2) (19:30-38) Lot's incest with his two daughters produces the fathers of two of Israel's enemies, the Moabites and Ammonites, to demonstrate for Israel the long-term effects of sin.

f. (Gen 20) Abraham deceives Abimelech about Sarah but God mercifully protects his promise again to teach Israel that participation in his blessings requires separation from the world–especially from adultery and intermarrying pagans.

g. (21:1-21) Abraham and Sarah's willingness to protect the promised seed is tested through Isaac's birth and Ishmael's rejection to express to Israel the need for removal of hindrances to accepting God's promised blessings.

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| h. (21:22-34) Abraham's willingness to live honestly and peacefully in the land is tested in Abimelech's demand for a covenant at Beersheba to remind Israel to keep its oaths and avoid falsehood.  i. (22:1-19) Abraham's willingness to obey God's word even if it defies logic climaxes in his ultimate test of faith in God's promises through the near sacrifice of Isaac, to teach Israel that faith obeys God without holding back to meet one's own needs. |  |

4. (22:20–25:11) God's transfer of the promise from Abraham to Isaac to teach Israel God's commitment to preserve the covenant seed through the proper family line and the nation's need to trust him responsibly for the land.

a. (22:20-24) The genealogy of Rebekah, Abraham's brother's granddaughter and Isaac's future wife, is provided to show that the promise passes in the correct family line and to remind Israel not to intermarry with pagans.

b. (Gen 23) After Sarah's death Abraham purchases the cave of Machpelah and buries her there as a renunciation of his Mesopotamian homeland and foretaste of his descendants' occupation of the entire land to give the wandering Israelites hope.

c. (Gen 24) God directs Abraham's servant to Rebekah to be Isaac's wife as an example of God's providential working in the lives of his faithful servants to encourage Israel to be faithful, especially to the prohibition of intermarriage.

d. (25:1-11) Abraham dies after his wife Keturah and his concubines bear him many other sons, but these are sent away to affirm God's promise to Isaac and Israel’s need to carry on God's work.

B. (25:12-18) The descendants from Ishmael are traced to the twelve tribal leaders who opposed Israel as a reminder to Israel to do God's will in God's way.

C. (25:19–35:29) The descendants from Isaac are traced through Esau and Jacob, the latter whom receives God's promise by grace despite his cunning to instruct Israel that God will accomplish his will despite man's scheming.

1. (25:19–28:22) The transfer of the promised blessing from Isaac to Jacob instead of Esau is recorded to teach Israel that it is better to let God accomplish his will through faith rather than man's conniving.

a. (25:19-34) In fulfillment of prophecy, Jacob purchases the promised blessing from his twin Esau as divine sanction for the promised seed through Jacob and a warning to Israel from sacrificing spiritual blessings for temporal needs.

b. (26:1-33) God transfers his covenant to Isaac, who enjoys God's blessing despite repetition of Abraham's deception to encourage Israel that God fulfills his promises despite human disobedience.

c. (26:34-35) Esau's multiple marriages to pagan wives show the foolishness of Isaac's attempt to bless him and serve as an example to Israel that God cannot bless disobedient vessels.

d. (27:1-40) Jacob manipulates his father's blessing even though God had already promised it, resulting in family disintegration to teach that God's blessings are given by Him, not gained by deceit.

e. (27:41–28:9) Jacob flees towards Haran for protection from Esau and for a legitimate wife while Esau spitefully marries another pagan wife to instruct Israel in the difficulties of seeking to obtain God's blessings by human effort (cf. p. 94).

f. (28:10-22) God confirms his promise to Jacob at Bethel and he responds in worship as a pattern of Israel's worship in vows, tithes, and memorials for the future.

The Life of Jacob



David Egner, *Knowing God Through Genesis*

(Grand Rapids: Radio Bible Class, 1991), 24

2. (Gen 29–32) God blesses and protects Jacob while in Haran totally by his grace yet also disciplines him for marital mistakes and self-sufficiency to teach Israel faith instead of self-effort.

a. (Gen 29–30) God blesses Jacob while in Haran with wives, children, and flocks, but Jacob undergoes God's discipline in marital strife, to provide Israel with the history of the twelve tribes and warn of envy like that of Leah and Rachel.

b. (Gen 31–32) Jacob flees towards Canaan with great possessions and unharmed as proof of divine protection and prosperity but still must meet his formerly offended brother Esau and God Himself, teaching faith instead of self-effort.

1) (Gen 31) Jacob flees back towards Canaan with great possessions and unharmed as proof of divine protection and prosperity, then promises Laban not to return to Haran to teach Israel of the pain of broken relationships.

2) (32:1-21) Jacob makes preparations to meet Esau with many gifts to instruct Israel in the price to be paid for non-reconciled relationships.

3) (32:22-32) Jacob wrestles with God and receives a blessing, has his name changed to Israel, and most importantly, comes away crippled, to teach Israel that faith rather than self-sufficiency is the means to ultimate victory.

3. (Gen 33–35) Jacob returns to Canaan and the promised seed is endangered in the land but protected by the hand of God to remind Israel that God keeps his promises.

a. (Gen 33) Jacob is reconciled to Esau which both surprises him and testifies to God's working in Esau's life to encourage Israel with how God changes hearts to protect his promised seed.

b. (Gen 34) The violation of Dinah by Shechem and the deceitful slaughter of the city instructs Israel against intermarriage with pagans, visiting people in the land, and conniving covenants that endanger the promised seed.

c. (35:1-15) Jacob returns to Bethel and receives assurance from God that his seed will be protected and made into a great nation in the land to assure Israel that God will indeed keep his covenant promise to Abraham.

d. (35:16-29) Jacob experiences transitions in the birth of Benjamin, the deaths of Rachel and Isaac, and Reuben's sacrifice of his inheritance which reaffirm God's protection of his chosen seed that Israel might know that he keeps his promises.

D. (36:1–37:1) The descendants from Esau are traced to record God's blessing upon him with possessions, chiefs and kings to fulfill his promise and in contrast to Jacob, who waited for the promise, to remind Israel of the priority of spiritual over worldly values.

1. (36:1-8) Esau's household through his pagan wives and possessions become so numerous that he moves east to greener land outside of the Promised Land to warn Israel from allowing worldly treasures to supersede spiritual priorities.

2. (36:9-30) Esau's sons and chiefs are traced as evidence of God's blessing in fulfillment of his promise to bless him.

3. (36:31–37:1) Kings from Esau precede Israelite kings while Jacob lives in the land without chiefs, kings, lands, and tribes to remind Israel that worldly greatness may come swifter than spiritual greatness, but the latter demands patience and is worth it.

Joseph’s Life



David Egner, *Knowing God Through Genesis*

(Grand Rapids: Radio Bible Class, 1991), 27

E. (37:2–50:26) The descendants from Jacob are traced in the life of Joseph, whose bondage and deliverance in Egypt serve as a picture of the same for Israel to teach the nation that God's blessing includes suffering as a test of character, requiring faithful response.

1. (37:2–38:30) The corruption of Joseph's family through envy and intermarriage highlights for Israel the unconditional nature of the Promise in God's preserving the chosen line through the older serving the younger despite Israel's sin.

a. (37:2-36) God elects faithful Joseph to rule but his jealous brothers force him into exile to teach Israel that testing precedes blessing and that no one can thwart God's plan of the older (brothers) serving the younger (Joseph).

b. (Gen 38) Judah's intermarriage with Canaanites and incest with his daughter-in-law Tamar confirms God's protection of the line and immutable plan of selecting the older (Reuben) to serve the younger (Judah).

2. (Gen 39–41) Joseph's testing and exaltation in Egypt show God's protection of the chosen seed but Israel's need to be faithful as well, despite suffering.

a. (Gen 39) Joseph's refusal of Potiphar's wife reveals his priority of loyalty to God over worldly lusts to teach Israel faithfulness to God despite the suffering that often accompanies righteousness.

b. (Gen 40) Joseph's willingness to interpret the cupbearer and baker's dreams in prison confirms his faith in God not destroyed by circumstances to convey to Israel the importance of faithfulness despite adverse conditions.

c. (Gen 41) Joseph's interpretation of Pharaoh's dreams and rise to power is provided to indicate to Israel God's sovereign control of events to protect his promised seed and the nation's need for faithfulness to serve Him.

3. (Gen 42–50) The deliverance of Jacob's family by Joseph's exaltation in Egypt shows God's providential dealings to protect and bless the promised seed.

a. (42:1–47:27) Jacob's family moves to Egypt after Joseph tests them and reveals himself so that the family would move there in faith and be provided for through Joseph's wise rule to instruct Israel on God's commitment to his promise.

1) (Gen 42) When Joseph's brothers seek food in Egypt he motivates them to repent from their crime against him by testing them so that his family would move to Egypt in faith and thus participate in God's blessing without evil.

2) (Gen 43–45) After seeing his brothers' repentance from sinning against him on their second trip to Egypt, Joseph reveals himself so they would move to Egypt only after recognizing God's providential working in their lives.

3) (46:1–47:12) Jacob's entire family moves to Egypt and enjoys the best of the land as God's provision for the promised seed to continue.

4) (47:13-27) Joseph's wise rule gains for Pharaoh all the money, livestock, and land of Egypt as God's blessing for Pharaoh's protection on the seed of Abraham.

b. (47:28–50:26) God provides for the continuation of the promised blessing through the faithful actions of Jacob and Joseph to encourage Israel to also express faith in God's promise.

1) (47:28–49:28) Jacob's blessing upon Joseph's and his own twelve sons reveals his submission to God's plan to continue the promised line, especially the older to serve the younger and the Messiah’s kingdom through Judah (pp. 91, 97, 171).

2) (49:29–50:14) Jacob's death in Egypt but burial in Canaan indicates his faithful expectation of the land of promise for his descendants to encourage Israel that the land indeed would be theirs.

3) (50:15-21) Joseph reassures his brother's fear of vengeance by reminding them of God's plan to bring the family to Egypt for protection of the promised lineage to encourage Israel to also express faith in God's promise.

4) (50:22-26) Joseph makes his brothers swear to return his bones to Canaan when the family returns home as a sign of his faith in the promise of God, then he dies.

**Genesis 1 and Creation**

**Does Genesis 1 Teach Literal Days?**

**Day-Age Theory Support**

The rise of evolution has produced many advocates of the “day-age theory.” This theory teaches that the creation days of Genesis 1 are not in fact 24-hour days, but rather periods of time.

Advocates of the day-age theory are numerous. Many since Philo (*Allegorical Interpretation of Genesis 2–3* 1.2) have followed the day-age view of the six days of creation (e.g., Bush, *Notes on Genesis*, 1:32; E. J. Young, *In the Beginning*, 43; Gleason Archer, *Encyclopedia of Bible Difficulties*, 58-65; Watchtower Bible & Tract Society, *Let God Be True*, 167-70). Both the literal twenty-four hour day view and the day-age perspective acknowledge that the term "day" refers to various lengths of time depending upon context. For brief surveys of the history of the two major theories and their advocates see Davis A. Young, *Christianity and the Age of the Earth*, 11-67, with recent advocates listed on pages 57-59, 63 (day-age/old earth) and 64-65 (literal day/young earth). This book is a thorough and recent defense of the belief that the earth is extremely old (his refutation of the young earth model is summarized on p. 149). Young, himself a creationist geologist, also evaluates scientific (pp. 69-131) and philosophical/apologetic (pp. 133-64) considerations. Biblical concerns are addressed in his book *Creation and the Flood.*

Several points are advocated to support this position:

1. “Day” is used in a non-literal sense in Genesis 2:4: “This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven" (NASB). In its most literal sense, here "day" is used of a *period* of *six* 24-hour days. “Day” also refers to 12-hour (not 24-hour) days of sunlight in verses 5, 14, 16, and 18. Other passages use the word “day” in a non-literal sense (Isa. 11:16; BDB 399).

Response: The fact that the term *can* be used in a non-literal way or that it is actually used that way elsewhere does not argue for its use in Genesis 1. The context must be the guide for how to interpret it, so this argument is inconclusive alone. One can see that both the 2:4 reference and the 12-hour uses of “day” appear without a numerical adjective before them, and thus are not parallel uses to the formula “first day… second day, etc.” See the comments on the next page as well.

2. The Sabbath day Israel celebrated was a literal 24-hour day and it found its origin in Genesis 2:1-3, but nothing is said of the length of this day here (no “evening and morning” formula is used). This lack of the formula would argue for a non-literal view of this Sabbath rest.

Response: It is true that the Sabbath-rest of God is not specifically designated as a 24-hour period here. However, this does not argue against a literal view of the days of creation itself. See the study two pages later in these notes.

3. Some days have events that could not have been carried out in a single day’s time. How could the billions of galaxies come about in one day when it takes millions of light years for their light to even reach the earth? How could all of the animals in the world been created in a single day and could Adam even had the time to name them?

Response: This view assumes limitations on an omnipotent God! Also, since God created all the stars at varying lengths of distances from the earth, he must have also created the light beam from them to the earth for our enjoyment. As for Adam naming all the animals in a single day, this could easily have been done for the few hundred species at that time before the thousands of sub-species came into existence.

**Literal (24-Hour Days) Support**

Many others believe in literal 24-hour days in Genesis 1. This seems to me the better view.

For a brief survey of four views on the days in Genesis 1, see page 71 of these notes and John J. Davis, *Paradise to Prison*, 51-57. Davis himself holds to the literal day perspective. Others who advocate six literal days and/or a young earth include John C. Whitcomb, Jr., *The Early Earth*, 26-28; id., *The Origin of the Solar System*, 7-34; Henry Morris, Duane T. Gish, George M. Hillestad, eds., *Creation*, 77-85; H. C. Leupold, *Genesis,* 1:56-58; Gordon Wenham, *Genesis 1-15*, WBC, 19, (but see his pp. 39-40). For a critique of Morris' views see Robert William Prince, III, "An Examination of Henry M. Morris's Interpretation of Biblical Creation," Ph.D. diss., Southwestern Baptist Theological Seminary, 1985.

I also ascribe to this view (as the responses to the arguments on the previous page indicate). What other evidences support a literal 24-hour days in Genesis 1?

1. The Genesis account describes God’s creative work as instantaneous. He spoke, and it came into being. This would exclude long, drawn-out processes necessary for creation to occur over centuries. To say that God spoke and then it took millions of years for his word to take effect goes beyond the natural reading of the text.

2. Psalm 33:6, 9 supports the concept of an instantaneous creation: “By the word of the LORD were the heavens made, their starry host by the breath of his mouth.” “There is certainly no thought here of delay, or a trial-and-error process, or a gradual, step-by-step fulfillment. In fact, it is quite impossible to image a time interval in the transition from nonexistence to existence!” (Whitcomb, *The Early Earth*, 24-25). While this verse applies to the stars, even when *living things* were created (marine creatures, birds, animals, man), “complex entities appear suddenly, even though built upon preexistent lifeless materials” (ibid., 25).

3. The often-repeated formula “there was evening and there was morning–the first [etc.] day" (Gen. 1:3, 8, 13, 19, 23, 31) surely indicates a literal time element, for one cannot have morning without sunrise and evening without sunset. The same phrase appears in Daniel 8:26 (cf. 8:14) in reference to 2300 days. Further, the words for “evening” and “morning” in the OT never refer to long periods of time (Leupold, *Genesis,* 1:56).

4. While “day” is sometimes used in a non-literal sense as pointed out above (Gen. 1:5, 14, 16, 18; 2:4), the use of a numerical adjective (“first,” “second,” etc.) with the word “day” (*yom*) elsewhere limits this “day” to a literal 24-hour period (cf. Num. 7:11-12, 18, 24, 30, etc.).

5. This creation week sets a pattern for man’s work cycle as explained in the fourth commandment (Exod. 20:11; 31:17). As God worked in the daytime for literal 24-hour days, so man works in the daytime and rests at night.

6. The fact that the sun and moon were not created until the fourth day argues for a literal interpretation (1:14-19). If the preceding days were long periods of time (e.g., “morning” and “evening” were each 1000 years), how could plant life sustain itself for centuries without light? However, such is possible in a 24-hour period. The text specifically says that these “lights” were made to govern “days” in the normal sense of the word (1:14, 16, 18).

7. The day-age theory advocates theistic evolution at least to some degree. This has many problems, including the existence of death prior to the Fall in Genesis 3. (See the section on pages 76-79 that critiques theistic evolution.)

**The Length of God’s Rest**

The nature of God's rest brings up another vital question: Was the seventh day on which he rested a literal twenty-four hour period? The importance of this issue cannot be overstated, for if the seventh day lasted twenty-four hours it gives great weight to the Sabbatarian position. However, if the "day" was not twenty-four hours then the appeal to "God's example" loses much of its force.

Several factors indicate that a literal day is *not* in view in Genesis 2:1-3.[[1]](#footnote-1) First, the repeated formula "and there was evening and there was morning–the first [etc.] day" (Gen. 1:3, 8, 13, 19, 23, 31) is curiously *not* employed in describing the seventh day.[[2]](#footnote-2) This marks this "day" out as distinct from the literal twenty-four hour days preceding it. Deck notes the significance of this fact:

The omission of the formula is no accident. It is surely designed to show that God's “seventh day” of cessation from creative activity *is still running*; it has not closed. It is a 'day' which has now lasted nearly 6,000 years, and will not close until God creates the 'new heavens and the new earth.'[[3]](#footnote-3)

This "indefinite" view of "day" also better explains the nature of God's rest. Certainly the omnipotent God had no need to recuperate from his creative work (Isa. 40:28), so the meaning of his rest is deeper than recovering from physical exertion. The answer is in the text, which explicitly defines God's rest as *ceasing* from the creative work that he did for six days. Dressler correctly observes regarding God's rest and being "refreshed" (Exod. 31:17), "This can only indicate that the goal of creation is not mankind, that the crown of creation is not man, but that all creative activities of God flow into a *universal rest period.*"[[4]](#footnote-4)

This finds support in the primary meaning of *shabat* (tb'v;), the verb translated as God "rested" but which actually means "to cease" more than "to rest."[[5]](#footnote-5) If God's rest referred to cessation from creative activity for only twenty-four hours, it logically follows that this creative work resumed on the eighth day,[[6]](#footnote-6) a deduction to which no one wants to ascribe. The better alternative is to see God's rest as continuing indefinitely until he begins his creative activity again in crafting a new heaven and a new earth (Rev. 21:1).

One may rightfully ask if the context of Genesis 2:1-3 can support this non-literal view of "day."[[7]](#footnote-7) The answer lies in *the next verse*, which also employs the exact word for "day" (~Ay) in a non-literal sense: "This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven" (NASB).

Furthermore, in Genesis 1 "day" is used for the period of light that began with the creation of light on the first creative day (v. 5), which became a period of twelve daylight hours (vv. 14, 16). These parallel, figurative uses do not *confirm* that the "day" of Genesis 2:1-3 denotes a period of time rather than a literal day, but they do suggest the possibility of interpreting "day" in a figurative sense.[[8]](#footnote-8) Taken together, the preceding evidences provide sufficient reason to consider the seventh day as of indefinite duration rather than twenty-four hours long.



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**How Long Were the Days of Genesis 1?**

Russell Grigg, *Creation* magazine 19 (December 1996): 23-25 (1 of 4)

**“How Long Were the Days of Genesis 1?”**

Russell Grigg, *Creation* magazine 19 (December 1996): 23-25 (2 of 4) **“How Long Were the Days of Genesis 1?”**

Russell Grigg, *Creation* magazine 19 (December 1996): 23-25 (3 of 4)

**“How Long Were the Days of Genesis 1?”**

Russell Grigg, *Creation* magazine 19 (December 1996): 23-25 (4 of 4)

**Naming the Animals: All in a Day’s Work for Adam**

Russell Grigg, *Creation* magazine 18 (September-November 1996): 46-49 (1 of 5)

**“Naming the Animals: All in a Day’s Work for Adam?”**

Russell Grigg, *Creation* magazine 18 (September-November 1996): 46-49 (2 of 5)

**“Naming the Animals: All in a Day’s Work for Adam?”**

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Russell Grigg, *Creation* magazine 18 (September-November 1996): 46-49 (4 of 5)

**“Naming the Animals: All in a Day’s Work for Adam?”**

Russell Grigg, *Creation* magazine 18 (September-November 1996): 46-49 (5 of 5)

**Archaeological Periods**

John H. Walton, *Chronological & Background Charts of the Old Testament*, 2d. ed., 78

# Creation Theories

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 97

**The Kingdom in Genesis**

***The Nature of the Kingdom of God***

Interestingly, the phrase “the kingdom of God” never appears in the Old Testament. However, the concept is actually the most important theme! The kingdom theme presupposes the existence of a ruler, land, people, and rules (covenants) to govern the kingdom. Goldsworthy describes the concept of the kingdom of God as *God’s people in God’s place under God’s rule*. From the text of Genesis, we can deduce that the kingdom of God has two main manifestations – (i) a universal kingdom that encompasses the heavens as well as all the nations of the earth and (ii) a redemptive kingdom centered on God saving all who place their faith in Him. “Abraham believed the LORD, and he credited it to him as righteousness” (Gen 15:6) shows that Abraham entered this redemptive kingdom by faith (cf. Rom. 4:3).

***The Universal Kingdom of God***

Genesis 1-2 depicts God as ruler over all creation. The depiction of a self-existent, solitary, self-sufficient Creator differs sharply from other ancient creation accounts. As Creator the LORD God shows Himself to be the boss over all. Genesis demonstrates his kingship in several ways:

1. Ancient kings typically did not follow a previously written code as an authority over their rule. Instead, *the king’s word itself* was law and conveyed authority, creating reality. Likewise, since God created the world simply through his spoken word (Gen. 1), he thus demonstrated his authority over the entire creation.
2. Whereas Babylonians worshipped the sun (god Shamash) and moon (god Sin), Genesis portrays both entities as being created (Gen. 1:16). Thus, Yahweh is king over these so-called gods.
3. God’s mandate for man to rule over creation also shows his sovereignty, for man could not be commanded to rule under God unless God was the Ultimate Ruler (Gen 1:26).
4. God’s ability and right to judge people demonstrates his rule over all. This is seen in judging Adam, Eve and Satan in the Garden of Eden (Gen. 3); Cain (Gen. 4); all who perished in the Flood except for Noah and his family (Gen. 6-9); and man’s rebellion at Babel (Gen. 11).

***The Redemptive Kingdom of God***

The first hint at the redemptive kingdom or the restoration of man to fellowship with God is found in Genesis 3:15. However, the first explicit reference to the kingdom of God which is usually called “the theocracy” appears at the time of the Exodus, where Jehovah promises the people that they shall be made to him “a kingdom of priests” if they obey his law (Exod. 19:6).

Thus, the kingdom statement of Genesis is as follows –

***God created a perfect kingdom with man as co-ruler (Gen 1-2), but man gave his rule to Satan (Gen 3) so God elected a seed to produce a Ruler (Gen 4-11) to bless all nations in Abraham (Gen 12-50).***

**Election in Genesis**

***The Nature of Election***

Just as the phrase “the kingdom of God” never appears in the Old Testament, the same can be said of the term “election” (in the NIV). However, once again the concept is actually the most important theme in Genesis. It simply means that God can choose whatever and whomever he desires to accomplish his purposes. Therefore, “election” often finds “choice” as a close synonym.

***Evidence of Election in Genesis***

Page 62 has already noted the pattern of God repeatedly choosing the younger son over the older son throughout Genesis. This underscores that God does not follow the conventions of the day. Instead, he is creative, choosing the best way even if no one does so.

However, there are many other ways that God elected (chose) in Genesis. It’s all over the book:

* God chose to create the world (1:1)
* God chose to share his rule with man (1:26-27)
* God chose to give man a perfect garden (2:8)
* God chose to grant Adam the best “prime rib” ever–Eve herself (2:21)
* God chose to judge Adam, Eve and the serpent for sin (3:8-19)
* God chose to make his line of blessing go through Seth (4:25-26)
* God chose to allow sin to lead to death for the entire race (Gen. 5)
* God chose to flood the earth (Gen. 6-9)
* God chose to make a covenant never to flood the entire earth again (9:15)
* God chose to have all peoples of the planet to trace their lineage to Noah (Gen. 10)
* God chose to scatter the inhabitants into different language groups (Gen. 11)
* God chose to make a covenant nation to bless the world through Abraham (12:1-3)
* God chose to give certain boundaries to Abraham’s descendents (15:18)
* God chose to give the land of Israel to Abraham’s descendents forever (17:7-8)

The above list goes only up to chapter 17 and even skips many ways God chooses within these chapters. What other ways do you see God exercising his right to choose in Genesis?

***Sovereignty and Election***

Since God is sovereign over all, no one can rightfully argue with his choices. Many years after Genesis, the LORD told Jeremiah, “‘O house of Israel, can I not do with you as this potter does?’ declares the LORD. ‘Like clay in the hand of the potter, so are you in my hand, O house of Israel’” (Jer. 18:6). Therefore, sovereignty and election are intricately related. The kingdom theme and the election theme are opposite sides of the same coin in Genesis–indeed, in the Bible as a whole.

**The Consummation of All Things**

***Genesis vs. Revelation***

**Genesis 1–3 Revelation 20–22**

"In the beginning God created "Then I saw a *new heaven and*

the *heavens and the earth"* (1:1) *a new earth"* (21:1)

"The darkness he called *night"* (1:5) "There will be *no night* there" (21:25; 22:5)

"God made *two great lights"* "The city *does not need the*

(sun and moon; 1:16) *sun or the moon"* (21:23)

Trees and rivers (2:8-14) Tree and river (22:1-2)

"In the day you eat of it "There will be *no more death"*

you will surely *die"* (2:17) (21:4)

Husband and wife (2:18-25) Lamb and bride (19:6-9)

Satan *appears* as deceiver Satan *disappears* forever (20:10)

of mankind (3:1)

Defilement *enters* the garden (3:6-7) Defilement *never* *enters* the city (21:27)

Fellowship with God Fellowship with God

*broken* (3:8-10) *resumed* (21:3)

*Initial* triumph of the *serpent* (3:13) *Ultimate* triumph of the *Lamb* (20:10; 22:3)

"I will greatly *multiply your sorrow"* "There will be *no more... sorrow*

(3:16) or crying or pain" (21:4)

"*Cursed* is the ground because of you" "*No longer* will there be any *curse"*

(3:17) (22:3)

Man's dominion *broken* in the fall Man's dominion *restored* in the rule

of the first man, Adam (3:19) of the new man, Christ (22:5)

First paradise *closed* (3:23) New paradise *opened* (21:25)

*Prohibition* from the tree of life (3:24) *Access* to the tree of life (22:14)

Man *driven from God's presence* (3:24) "They *will see his face"* (22:4)

\* Adapted from Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: Nelson, 1983), 515.

**Biblical vs. Babylonian Creation Accounts**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 80

|  |  |
| --- | --- |
| GENESIS ACCOUNT | ENUMA ELISH |

**Creation vs. Evolution**

|  |  |  |
| --- | --- | --- |
|  | **Creation** | **Evolution** |
| ***Source for belief*** | God’s Word | Man’s speculations |
| ***Basis for belief*** | Reasonable faith (no eyewitnesses or repeatable events, but order stemming from order) | Leap of faith (no eyewitnesses or repeatable events, but order stemming from disorder) |
| ***Assumption about God*** | God exists | God does not exist |
| ***Cause for ordered universe*** | Primary (intelligent) causes | Secondary (natural) causes |
| ***Foundation of the cause*** | Design | Chance (accidents) |
| ***Origin of matter*** | God’s spoken word | No explanation |
| ***Origin of universe*** | God’s spoken word made the right balance of air molecules, enough water (found only on earth), the right distance from the sun, a protective ozone layer to allow visible light to pass through but keeps out harmful ultraviolet light, a perfect 23.5 degree tilt to produce seasons, the correct orbits for the planets, etc. | Big Bang: all the energy and matter exploded, creating hydrogen gas molecules that collected themselves into stars (but this contradicts scientific fact that gas pressure pushing out is 100 times stronger than gravity pulling in–also, no one has ever seen an explosion create order!) |
| ***Age of universe*** | 6,000-10,000 years | 5 billion years |
| ***Use of term “prehistoric”*** | Inappropriate | Appropriate |
| ***Origin of intelligence*** | Outside intelligent source (God) | Evolved from non-intelligent matter |
| ***Origin of the first life forms*** | God’s spoken word (Gen. 1:1) | A simple life form–life created itself. (Actually, there exists no such thing as the least complicated single cell—the bacterium is vastly complex.) |
| ***Origin of man*** | God’s spoken word (Gen. 1:26-27) | Descended from bacteria, onions, cockroaches, snakes, and apes as a result of millions of DNA accidents |
|  | **Creation** | **Evolution** |
| ***Origin of man’s soul*** | Given by God (Gen. 2:7) | Does not exist or was added later |
| ***Origin of human ethnic groups*** | Intermarriage within the same language groups produced concentrations of genes (Gen. 11) | No explanation has been offered |
| ***Origin of species*** | Life always gives rise to life (the first immutable law of biology) | Life arose from dead, inorganic matter |
| ***Propagation of species  based on…*** | Science (observed facts: all species reproduce after their own kinds; cf. Gen. 1:21, 24-25). In other words, like always gives rise to like (the second immutable law of biology). | Theory (unproved, unobserved ideas: e.g., while beings change or mutate to *higher* forms only once in 10,000 times, this miracle occurred millions of times to produce humans) |
| ***Transitional life forms*** | None required, none ever discovered | Millions required, none ever discovered |
| ***View of historical events*** | Catastrophism: the world has changed weather (climate), topography, etc. due to a worldwide Flood (and possibly an Ice Age) | Uniformitarianism: the world has continued with the same weather, erosion, etc. since time began (except an Ice Age?) as scoffers predict in 2 Pet. 3:4-5 |
| ***Relationship to 2nd law of thermodynamics (“all things move from order to disorder”)*** | Consistent with this law | Contradicts this law |
| ***Man and dinosaurs*** | Coexisted | Dinosaurs predated man by millions of years |
| ***Depends on creativity from…*** | the Creator | the created (man) |
| ***Popularity among laymen*** | Majority view | Rare |
| ***Popularity among scientists*** | Rare | Majority view |
| ***Accountability to a Creator*** | Great (man will be judged) | None (no judgment will occur) |

Joe White and Nicholas Comninellis, *Darwin’s Demise: Why Evolution Can’t Take the Heat*   
(PO Box 726 Green Forest, AR 72638: Master Books, 2001), 60-76 (1 of 8)

Joe White and Nicholas Comninellis, *Darwin’s Demise: Why Evolution Can’t Take the Heat*   
(PO Box 726 Green Forest, AR 72638: Master Books, 2001), 60-76 (2 of 8)

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Joe White and Nicholas Comninellis, *Darwin’s Demise: Why Evolution Can’t Take the Heat*   
(PO Box 726 Green Forest, AR 72638: Master Books, 2001), 60-76 (6 of 8)

Joe White and Nicholas Comninellis, *Darwin’s Demise: Why Evolution Can’t Take the Heat*   
(PO Box 726 Green Forest, AR 72638: Master Books, 2001), 60-76 (7 of 8)

Joe White and Nicholas Comninellis, *Darwin’s Demise: Why Evolution Can’t Take the Heat*   
(PO Box 726 Green Forest, AR 72638: Master Books, 2001), 60-76 (8 of 8)

**Evolution or God’s Word?**

Dave Hunt, “The Berean Call” PO Box 7019 Bend, Oregon, 97708 USA (February 1997)

**Evolution or God’s Word? (2 of 2)**

Dave Hunt, “The Berean Call” PO Box 7019 Bend, Oregon, 97708 USA (February 1997) **Theistic Evolution**

Despite the huge differences between creation and evolution (see previous chart), some believe in *both* creation and evolution. These *theistic evolutionists* (from Greek *theos* for “God”) teach that God created the world by an evolutionary process.[[9]](#footnote-9) What can be said to theistic evolution claims?

1. Inefficient: “Evolution is the most wasteful, inefficient, cruel method that could be devised to create living things. Even evolutionists admit that almost all mutations are bad–causing cripples, sickness, disfigurements, and deaths.... God is all-powerful and wise. Why would he use such a wasteful, inefficient, cruel method to create man, taking three billion years to do it, when he is able to create instantaneously?”[[10]](#footnote-10)

2. Unscientific: “There is not one fact of science which proves that God used evolution to create anything.”[[11]](#footnote-11) If God guided evolution, he has not allowed a single intermediate form of life to survive as evidence. Surely he would not allow all scientific facts to counter his creative process. All fossils represent fully formed creatures, just as one would expect from the Genesis account. But what of all the ape-like creatures that have been portrayed as transitional links between apes and man? “When all of the evidence is carefully and thoroughly studied by the best scientific methods, however, it turns out that these fossils were either from monkeys, apes, or people, and not from something that was part ape and part human.”[[12]](#footnote-12)

a. *Piltdown Man*, found in Piltdown England (1912), came from jaw and skull fragments. About 500 books and pamphlets were written about him until 1950, when someone discovered that it actually was the chemically treated skull of a modern human to make it *look* old and ape teeth *filed down* to look human! This fraud fooled the world’s “experts” for almost 40 years.

b. *Nebraska Man* (1922) was based solely on a single tooth found in Nebraska. Additional bones of the creature later revealed it to be a pig!

c. *Neanderthal Man* (1860), found in the Neanderthal Valley in Germany, later had more fossils, such as a hunched-over full skeleton in France (1908). They used tools and had similar brain sizes to modern humans, but their skulls were flatter than ours and appeared primitive in some ways. However, Dr. Rudolph Virchow later revealed the hunched-over skeleton as a Frenchman who had arthritis! Other skeletons have been found which are fully erect, and x-rays of the fossil bones and teeth now confirm that all of the Neanderthals were actually humans with rickets (caused by lack of vitamin D).

d. Other “ape-men” are also discredited. *Ramapithecus* was an orangutan and *Orce Man* was actually a six-month-old donkey. *Australopithecus* (1924) was believed even by many evolutionists to have been an ape, and included a female version, *Australopithecus afarensis* (1973, nicknamed “Lucy”). However, when a knee joint was needed to prove that Lucy walked upright, they used one found more than 60 meters lower in the strata and more than three kilometers away![[13]](#footnote-13) Also, Java Man’s discoverer (Dr. Eugene Dubois) later identified him as a giant gibbon, Peking Man is an ape, and Cro-Magnon Man a modern European. Now some evolutionists even say that apes evolved from man!

3. Theological Problems: Theistic evolution is incompatible with scriptural theology in many ways:[[14]](#footnote-14)

a. *The Creation Account:* The Bible gives no hint of evolution. The most natural reading of the Genesis account of creation is that God created in six literal days. The “day-age” theory where each “day” is a long period of time (even millions of years) has marshaled many advocates. However, Genesis 1 clearly says there was “evening and morning” each day. This excludes any evolutionary processes.

b. *The Fall and the Origin of Moral Evil*: Theistic evolutionists deny that Genesis 1–11 records real history, but call these chapters “great myths,” even denying that man ever fell into sin in the Garden.[[15]](#footnote-15) Yet the historicity of Adam is the basis upon which the NT compares Christ as the last Adam (Rom. 5:12-14; 1 Cor. 15:22, 45-49). Paul even related the historicity of Adam to the historicity of Christ’s resurrection (1 Cor. 15:12-23). The origin of evil cannot be credited simply to “the heart of mankind”[[16]](#footnote-16) because it originally stemmed from Satan, an external force (Gen. 3:1-5; Eph. 6:12).

c. *The Origin of Man:* Human life came when Adam was created from dust directly from God at a point in time (Gen. 2:7; cf. Matt. 19:4). Yet theistic evolutionists claim man received God’s image at an unknown point in time along the evolutionary chain; therefore, God’s image came after reproductive processes over millions of years of Adam and Eve’s “Neolithic progenitors.”[[17]](#footnote-17) Genesis 1:26-27 says that God created man in the image of *God*—not in the image of apes. Others also claim that the Bible is concerned only with man’s relationship with God, not ordinary human life.[[18]](#footnote-18) Such a dichotomy contradicts Genesis, which deals with far more than spiritual life. Berry denies that Adam and Eve were ancestors to all mankind,[[19]](#footnote-19) yet Eve is said to be “the mother of all the living” (Gen. 3:20; cf. Acts 17:26) and all mankind sinned through one man (Rom. 5:12). Theistic evolution downplays or denies the extent to which sin marred God’s image. This image became so perverted that God chose to destroy all humans except for one righteous man and his family (Gen. 6:5-7).[[20]](#footnote-20)

d. *Natural Selection, Death, and Suffering:* Theistic evolution makes God the author of suffering and death.[[21]](#footnote-21) This gives even atheists opportunity to criticize Christians for belief in such a cruel God. Berry insists that death existed before Adam so that his sin in the Garden only brought spiritual, not physical death.[[22]](#footnote-22) However, no sin or death existed before the Fall (Gen. 2:17; Rom. 5:12-15) so that all suffering resulted from man’s sin, not God’s (Gen. 3:15-19; Rom. 8:19-22). God made everything “very good.”

e. *Distinction Between Man and Animals:* Berry says man’s ability to obey is the only difference between man and animals.[[23]](#footnote-23) But what about man’s ability to discern truth, communicate in speech, and his creative abilities? Theistic evolution is an error that vigorously opposes creation science and the Bible.

**Catholic and Evangelical Beliefs in Theistic Evolution**

Dave Hunt, “The Berean Call” PO Box 7019 Bend, Oregon, 97708 USA (March 1997)

**Sites of Evolutionists’ “Missing Links”**

**Prehistoric Intelligence**

Some controversial books by non-Christian scholars argue for very intelligent ancient civilizations, which is consistent with the biblical record (e.g., Adam talked with God immediately and did not need centuries to know how to speak):

Hapgood, Charles H. *Maps of the Ancient Sea Kings: Evidence of Advanced Civilization in the Ice Age.* One Adventure Place, Kempton, IL 60946: Adventures Unlimited Press, 1966. 315 pp. $19.95 pb.

The author summarizes his thesis in the opening paragraph: "This book contains the story of the discovery of the first hand evidence that advanced sea people preceded all the people now known to history. In one field, ancient sea charts, it appears that accurate information has been passed down from people to people… [and] were passed on, perhaps by the Minoans (the Sea Kings of ancient Crete) and the Phoenicians, who were for a thousand years and more the greatest sailors of the ancient world. We have evidence that they were collected and studied in the great library of Alexandria and that compilations of them were made by the geographers who worked there… the ancient voyagers traveled from pole to pole… some ancient people explored the coasts of Antarctica when its coasts were free from ice" (p. vii). Thus the book argues that sailors knew that the earth was round thousands of years before Columbus!

Cremo, Michael A., and Thompson, Richard L. *The Hidden History of the Human Race: Major Scientific Cover-up Exposed.* P.O. Box 52, Badger, CA 93603: Govardham Hill Publishing, 1994. 322 pp. $22.95 hb.

These authors argue that millions of years ago intelligent humans lived on earth, but this evidence has been suppressed since it contradicts the evolutionary prejudices of most modern scientists. The book is dedicated to "His Divine Grace, A. C. Bhaktivedanta Swami Prabhupãda." It condenses the authors' earlier and more detailed work entitled *Forbidden Archaeology* (952 pp. $39.95 hb).

**Did Adam Speak Hebrew?**

Language has always been a part of man’s existence, despite the claims of the evolutionists. God and Satan both spoke with Adam and Eve in Eden itself (Gen. 2:16-17: 3:1-20). Further, the world had but one language (Gen. 11:1). But what language was this?

Some lines of evidence indicate that the original language of man was Hebrew itself:

1. **People’s names prior to Babel had Hebrew meanings.**
2. “Adam” (masculine noun) is closely related to the Hebrew *adamah* (feminine noun of “Adam,” meaning “ground” BDB 9). Man being made from the dust of the earth (Gen. 2:7) is implied only in the Hebrew language, indicating that this is likely the original tongue.
3. “Eve” means “life” in Hebrew (Gen. 3:20 hwh). Adam would not have given her a Hebrew name if he did not speak Hebrew.
4. “Noah” comes from the Hebrew *nûah* (“to rest” x;Wn Gen. 5:29) which makes sense since his saving of mankind from the Flood brought rest to the earth. Yet this meaning is indicated in Hebrew alone.
5. “Shem” in Hebrew also means “name” and thus indicates that the honor due to his godly line is preserved in his name itself (Gen. 5:32).
6. “Peleg” means “division” in Hebrew since the earth was divided in his time (Gen. 10:25). The land division in Peleg’s lifetime probably was the Babel dispersion (Gen. 11). This resulted in a migration to southern Arabia (Sephar) by some Hebrews (descendents of Eber through Joktan who probably were ancestors of the Arabs; cf. p. 92). Some believe this division and migration occurred prior to the Babel judgment and preserved Hebrew as the original tongue in the area near Canaan.
7. People called upon “the LORD” (Heb. *Yahweh*), a Hebrew name used in the earliest days of civilization (Gen. 4:26). In fact, God says that this name of his is “the name by which I am to be remembered from generation to generation” (Exod. 3:15). Some the earliest men called upon God’s true name and since this is a Hebrew name, their language was most likely Hebrew.
8. **The language of the future millennial kingdom will be Hebrew.**
9. In that day five cities in Egypt will speak the language of Canaan and swear allegiance to the LORD Almighty. One of them will be called the City of Destruction (Isa. 19:18).
10. Since earthly conditions then will be like the original creation (Isa. 65–66), it is likely that the same language will be used as well. This would argue that the original language was Hebrew.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

For further support of Hebrew being the original language, consult the following:

Eco, U. *The Search for the Perfect Language.* J. Fentress, trans. UK: Blackwell, 1995.

Jeffery, Grant R. *The Signature of God.* Rev. ed. Armageddonbooks.com, 2002. 345 pp. US$13.95.

Levine. *World Literature Today* 72 (Summer 1998) available at http://global.umi.com/pqdweb

Saénz-Badillos, A. *A History of the Hebrew Language.* UK: Cambridge Univ., 1997.

Tenney, Merrill C. Articles in *Zondervan Pictorial Bible Dictionary.* Grand Rapids: Zondervan, pp. 526, 770, 782-83.

**Environmentalists and Evolution**

Dave Hunt, “The Berean Call” PO Box 7019 Bend, Oregon, 97708 USA (October 1997)

The Ancient Near East

**Ancient Near East Parallels to the OT**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 82

**Ancient Texts Relating to the Old Testament**

*The NIV Study Bible*, Kenneth Baker, gen. ed. (Grand Rapids: Zondervan, 1995), xxii

The Flood **The Bible and Dinosaurs**

**I. What are Dinosaurs?**

A. The first dinosaur fossil, the *Iguanadon*, was found in 1822 by Dr. Gideon Mantell, an English doctor and amateur fossil hunter. After it was discovered that this find represented an entirely new type of creature, the British anatomist and paleontologist, Sir Richard Owen, named these animals “dinosaurs,” which means “terrible lizard.” Owen later became one of Charles Darwin’s strongest opponents.

B. Generally when we think of dinosaurs we refer to extinct reptiles, most of which were quite large. Yet actually some were as small as a chicken, such as *Podokesaurus, Compsognathus,* and *Struthiomimus*. Many reptiles today are much larger, such as the 6 meter-long American alligator. Over 1000 Komodo dragons still live in Indonesia and are 10 feet long and over 300 pounds (3 meters and 136 kg.). These facts make a definition quite difficult to give.

**II. When Did Dinosaurs Live?**

A. Dinosaurs were either created by God or evolved by chance (see the previous handouts). Evolution postulates a date for dinosaurs which is millions of years earlier than man’s origin.

B. However, the Bible teaches that man and dinosaurs lived at the same time. This would be quite recent if the calculation of 4143 BC for the year of creation is correct (see p. 85).

1. Genesis 1:21 notes that the “great creatures of the sea” were created on the fifth day of creation, and verses 24-25 say that all the land animals were created on Day 6 of creation–the same day that Adam and Eve were created. The coexistence of man and dinosaurs is confirmed by the fossil record which indicates that all species suddenly appeared as fully formed creatures. The Paluxy River near Glen Rose, Texas even shows human and dinosaur tracks in the same strata.

2. God told Job early in the OT record, “Look at the behemoth, which I made along with you” (Job 40:15). This huge animal with strong loins lived in the water near wild animals without fear of them. Interpreters see behemoth as a hippopotamus, elephant, whale or dolphin, but none of these animals have a tail which “sways like cedar” (40:17). In fact, no known animal fits this description, indicating that the behemoth is extinct. Possibly this huge creature was *Brachiosaurus* (the largest dinosaur known, who was five stories high) or *Apatosaurus* (formerly called *Brontosaurus* until evolutionists discovered they had put the wrong head on the animal, found over a mile away!).

3. Job 41 speaks of Leviathan, another huge beast which many identify as the crocodile. This cannot be, however, due to the animal’s jaw which can’t be pierced (41:1-2), skin which can’t be traded (41:6-7), and incredible limbs (41:12). Also, Leviathan must be tall since he rises up (41:25) and looks down on other animals (41:34). Finally, he also had the ability to breathe fire (41:18-21)! While this could be taken figuratively, doing so is not required by the text as the rest of the passage speaks in literal terms. Scientists have recently discovered the bombardier beetle, which as a defense mechanism shoots very hot, irritating gases out of twin combustion tubes in its tail.[[24]](#footnote-24) No reason exists that this could not have been duplicated on a larger scale so that a dinosaur could actually been able to shoot ignited gaseous substances from its nostrils (cf. OTS notes, 2:378-79).

**III. Were Dinosaurs on Noah’s Ark?**

A. If man and dinosaurs lived together in Job’s day (during the time of Abraham–see notes on Job), then they must have lived through the Flood which preceded Job’s time. But how could dinosaurs fit on Noah’s Ark? Where would Noah put a 30-meter high, 80-ton *Brachiosaurus?* And how could the Ark fit the *millions* of species of animals?

First, full-size, adult animals were not necessary to continue the species. Baby dinosaurs would have been able to reproduce just as well after they grew up.

B. Second, the Ark housed only *land-dwelling, air-breathing* animals, so it had plenty of room:

Today there are about 20,000 species of land-dwelling, air-breathing creatures in existence (i.e., mammals, birds, reptiles, amphibians). If we assume that another 20,000 species have become extinct, then 40,000 species, or approximately 80,000 animals had to fit on the Ark [i.e., two of each kind].

Some of these animals are big, but many of them, like rats, mice, lizards, and birds, are quite small. The average size of all these animals would be approximately equivalent to the size of sheep. The Ark was about 450 feet long [137 meters], 45 feet high [14 meters], and 75 feet wide [23 meters]. That means that, with its three decks, the Ark had slightly more than 100,000 square feet [9290 sq. meters] of floor space. These 80,000 animals could be caged in an area of approximately 50,000 square feet [4645 sq. meters], leaving half of the Ark’s space for storage of food, air space, living space for Noah and his family, etc. Furthermore, it is possible God caused most of the animals to hibernate, in order to minimize the problems involved in their care.[[25]](#footnote-25)

C. The Ark was so huge it could hold the equivalent of 522 modern railroad boxcars inside. All of the air-breathing creatures in existence today would take up only 150 boxcars, leaving plenty of space for food. Few of the animals would have been dinosaurs anyway; it is estimated that there may have been less than 50 kinds of dinosaurs in existence.[[26]](#footnote-26)

D. It may seemed strange that Noah would have dinosaurs on the Ark, but he would not have thought so. Noah would not have known which animals would eventually become extinct.

**IV. How Did Dinosaurs Die Out?**[[27]](#footnote-27)

A. Several evolutionists have posed theories about how the dinosaurs became extinct:

1. Some evolutionists say that a peculiar disease wiped them out. However, creationists note that if tough dinosaurs died out, then thin-skinned mammals also would have died.

2. Others claim that an asteroid hit the earth, causing dust so thick in the air that it blocked the sun which caused the plants to die. This killed the plant-eating dinosaurs, leading to the extinction of the meat-eaters as well. However, why would an asteroid collision kill only dinosaurs and not other animals such as alligators, turtles, snakes and other reptiles?

B. The creationist climate change theory is more likely:

1. The Flood came from 40 days and 40 nights of rain (Gen. 7:12). This couldn’t occur now as all the clouds in the world provide only enough rain for 1-2 inches–so much more water must have existed in the atmosphere then. This “double canopy” (atmosphere plus a water canopy) would have held in more heat from the sun than does our atmosphere today. This created a “greenhouse effect” on the earth with a worldwide mild, warm climate and lush vegetation even at the North and South Poles.

2. The Flood released enough water to cover the earth, but only a fraction of it was able to evaporate and return to the atmosphere. This caused a drastic change in climate, producing the ice-cold Arctic and Antarctic zones, temperate zones, and tropical zones which includes Singapore. Many forests were replaced with deserts as well. Thus when dinosaurs and other animals emerged from the Ark they faced a greatly reduced food supply. This would not have affected small animals as much as the large plant-eaters, such as Apatosaurus, which ate a ton of food daily.[[28]](#footnote-28) This limited food supply could have caused the deaths of the plant-eating dinosaurs and the deaths of those who ate them.

3. Can the double canopy theory be supported by the Bible? Yes.

a. Two collections of water were separated by an expanse called “sky” (Gen. 1:6-8). This sounds as if the density of the oceans is equated with the density of the collection of water above the sky.

b. “The floodgates of the heavens were opened” so that rain could fall 40 days and 40 nights (Gen. 7:11-12). This more accurately depicts a canopy of water than it does a simple cloud cover.

c. The Bible records incredible longevity for the nine generations who lived before the Flood, ranging from 777 to 969 years (averaging 912 years).[[29]](#footnote-29) However, after the Flood, men died at earlier and earlier ages, beginning at 600 years old and within eight generations at 205 years (averaging 333 years).[[30]](#footnote-30) What caused man’s life span to fall nearly two-thirds? Perhaps the release of a water canopy around the earth at the Flood allowed more ultraviolet rays from the sun to cause aging more quickly.

d. The dragon imagery of Revelation 12:3, 4, 7, 9, 13, 16, 17; 13:1, 2, 4, 11; 16:13; 20:2 finds parallels in writings throughout history in many independent civilizations. These stories may indicate that some dinosaurs outlived the majority who died out, perhaps because these long-lived dinosaurs lived in tropical-like areas such as caves.

4. Science also supports a worldwide Flood and worldwide tropical climate. Fossils of palm trees and ferns are found on Greenland, indicating that although it is now covered all year with ice and snow, it once had a tropical climate. The fossil graveyard of duck-billed dinosaurs found on the north shore of Alaska indicates the same. Other fossils of tropical animals exist above the Arctic Circle.

5. Other causes of dinosaur extinction have been offered by creationists.[[31]](#footnote-31) Perhaps dinosaurs could have fought against each other and killed themselves off. Some believe an Ice Age may have followed the Flood, making the air too cold for many animals. Also, a different air composition after the Flood (including volcanic dust) possibly couldn’t sustain dinosaurs, or dinosaur eggs were eaten, or similar reasons for the extinction of other animals may explain how dinosaurs died out. Even human hunters could have killed many dinosaurs, which gave rise to the dragon stories mentioned above. No one really knows the exact reason they died out, but no evidence refutes the biblical picture of dinosaurs and humans coexisting.

**V. Concluding Summary**

The Bible does not use the term “dinosaurs” since the word was not coined until the nineteenth century. However, since evolution and theistic evolution are incompatible with Scripture (see the preceding studies in these notes), dinosaurs must have been created on the fifth and sixth days of creation. Job 40–41 also likely refers to dinosaurs coexisting with man. Baby dinosaurs were taken on Noah’s Ark along with the multitudes of other animals, yet different post-Flood climate conditions led to the extinction of dinosaurs–possibly through a decreased food supply or through the collapsing of a double canopy around the earth.

# 

# Identity of the “Sons of God” (Gen. 6:1-2)

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 98

**Biblical vs. Babylonian Flood Accounts**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 81; cf. these notes, 83b

**The Gilgamesh Epic**

Is the Bible the only ancient record to recount a flood of huge proportions? Hardly! Over 270 civilizations have flood stories similar to the Genesis account.[[32]](#footnote-32) In fact, if the Flood did indeed occur, it would be surprising if other civilizations did *not* have oral traditions of it. Some are even older than the Bible.[[33]](#footnote-33) For this reason a number of scholars feel that the Bible copied from older accounts.

But is it a problem that Genesis may not contain the oldest written flood story? And would this mean that the biblical account was only copying from other sources? No–to both questions. The true story was passed on from Noah and his sons to those who descended from them. As is always true with oral tradition, the details change over time and eventually some of these stories are recorded in written form.

While some earlier written sources may have been used, as Christians we understand by faith that God revealed to Moses the true account of creation, the fall, the flood, and other events which occurred long before Moses lived (ca. 1525-1405 BC).

We should expect that other peoples would seek to record the origin of the world, and that their pagan belief system would enter into these stories. One such Babylonian example is *The Epic of Gilgamesh.* While the original epic predated Genesis, the version of this story below is probably written around 1600 BC[[34]](#footnote-34) and includes only part of Tablet 11.

**Flood Legends**

Duane T. Gish, *Dinosaurs by Design* (Master Books, 4730 Barnes Rd., Colorado Springs, CO 80917: Creation-Life Pub., 1992), 74

**Flood Legends**

Duane T. Gish, *Dinosaurs by Design* (Master Books, 4730 Barnes Rd., Colorado Springs, CO 80917: Creation-Life Pub., 1992), 75

**Time Periods of the Flood**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 14

**Archaeology Supports Biblical Flood**

“The Church Around the World” Newsletter 31 (Carol Stream, IL: Tyndale, December 2000), p. 2

**Has the CIA Finally Found Noah’s Ark?**

# The Patriarchs Chronology of the Patriarchs (Gen. 5, 11)

**THIS IS UPDATED ON A SEPARATE FILE CALLED “OTS85-90 CHRONOLOGY OF THE PATRIARCHS.DOC” SO DO NOT USE THIS FILE BUT USE THE OTHER INSTEAD**

Contrary to popular opinion, the dates on the next six pages are based upon a strict chronology in the genealogies of Genesis 5 and 11. There are several reasons for adhering to a genealogy without gaps:

1. These genealogies *state lengths of time* in contrast to other genealogies (as in Matt. 1:1-17) that are not strict genealogies but only show bloodlines. Genesis 5 and 11 give the age of each father when a son is born, which is useless data apart from a strict chronology. Also, Methuselah’s death at the Flood fits perfectly.

2. The Genesis genealogies *have shorter lengths of time* (creation to Noah, or Noah to Abraham) while Abraham to Jesus is 2000 years (Matt. 1) or Adam to Jesus is 4000 years (Luke 3).

3. A no-gaps sequence is the *most natural*, straightforward, objective method of interpretation.

4. The Genesis genealogies *indicate a direct father-son relationship.* This is the natural usage of the term “begot” or “was the father of” (dly), especially when the Hebrew Hiphil (causative) tense is used as it is here. When a father-son relationship is *not* meant, either the Hebrew Qal tense (Gen. 36:10-12; 46:18, 25; Exod. 6:20) or the Hebrew Niphal tense is used (Deut. 23:8). Also, no one questions that Adam had a son named Seth who had Enosh (Gen. 4:25-26), or that Noah had Shem, or that Terah had Abraham.

5. Jude 14 says that Enoch was the 7th generation from Adam so there can be no gaps between these two men. Since the subsequent names have the same structure it is likely that they too lack gaps.

6. Ancient extra-biblical records support a strict chronology. The earliest European and Middle Eastern records verify the accuracy of the Table of Nations (Gen. 10-11) and the early date of creation (5200-4000 BC).[[35]](#footnote-35)

Given this “no gap” strict chronology, exact dates can be established for many primeval events. Dates are first determined by starting at the zero year AH (Latin *anno Homo sapiens*) for “in the year of man’s beginning.” AH dates are then reckoned up to the substantiated date of 1845 BC and then BC dates counted backwards to creation.

|  |  |  |  |
| --- | --- | --- | --- |
| **Event** | **Reference** | **AH** | **BC** |
| World created | "By the seventh day God had finished the work he had been doing…" (2:2a) | -6 days | 4143 |
| Adam created | "When God created man [*Adam*], he made him in the likeness of God" (5:1b) | 0 | 4143 |
| Seth born to Adam | "When Adam had lived 130 years, he had a son in his own likeness…and he named him Seth" (5:3) | 130 | 4013 |
| Enosh born to Seth | "When Seth had lived 105 years, he became the father of Enosh" (5:6) | 235 | 3908 |
| Kenan born to Enosh | "When Enosh had lived 90 years, he became the father of Kenan" (5:9) | 325 | 3818 |
| Mahalel born to Kenan | "When Kenan had lived 70 years, he became the father of Mahalel" (5:12) | 395 | 3748 |
| Jared born to Mahalel | "When Mahalel had lived 65 years, he became the father of Jared" (5:15) | 460 | 3683 |
| Enoch born to Jared | "When Jared had lived 162 years, he became the father of Enoch" (5:18) | 622 | 3521 |
| **Event** | **Reference** | **AH** | **BC** |
| Methuselah born to Enoch | "When Enoch had lived 65 years, he became the father of Methuselah" (5:21) | 687 | 3456 |
| Lamech born to Methuselah | "When Methuselah had lived 187 years, he became the father of Lamech" (5:25) | 874 | 3269 |
| Adam died | "Altogether, Adam lived 930 years…" (5:5a) | 930 | 3213 |
| God took Enoch away | "Altogether, Enoch lived 365 years…" (5:23-24) | 987 | 3156 |
| Seth died | "Altogether, Seth lived 912 years…" (5:8a) | 1042 | 3101 |
| Noah born to Lamech | "When Lamech had lived 182 years, he became the father of Noah" (5:28-29) | 1056 | 3087 |
| Enosh died | "Altogether, Enosh lived 905 years…" (5:11a) | 1140 | 3003 |
| Kenan died | "Altogether, Kenan lived 910 years…" (5:14a) | 1235 | 2908 |
| Mahalel died | "Altogether, Mahalel lived 895 years…" (5:17a) | 1355 | 2788 |
| Jared died | "Altogether, Jared lived 962 years…" (5:20a) | 1422 | 2721 |
| Shem, Ham, and Japheth  all born to Noah | "After Noah was 500 years old, he became the father of Shem, Ham and Japheth" (5:32) | 1558+[[36]](#footnote-36) | 2585 |
| Lamech died | "Altogether, Lamech lived 777 years…" (5:31a) | 1651 | 2492 |
| Methusaleh died | "Altogether, Methusaleh lived 969 years…" (5:27a) | 1656 | 2487 |
| The Flood | "Two years after the flood… Shem was 100 yrs. old" (11:10b) | 1656 | 2487 |
| Arphaxad born to Shem | "Two years after the flood, when Shem was 100 yrs. old, he became the father of Arphaxad " (11:10) | 1658 | 2485 |
| Shelah born to Arphaxad | "When Arphaxad had lived 35 years, he became the father of Shelah" (11:12) | 1693 | 2450 |
| Eber born to Shelah | "When Shelah had lived 30 years, he became the father of Eber" (11:14) | 1723 | 2420 |
| Peleg born to Eber | "When Eber had lived 34 years, he became the father of Peleg" (11:16) | 1757 | 2386 |
| Reu born to Peleg | "When Peleg had lived 30 years, he became the father of Reu" (11:18) | 1787 | 2356 |
| **Event** | **Reference** | **AH** | **BC** |
| Serug born to Reu | "When Reu had lived 32 years, he became the father of Serug" (11:20) | 1819 | 2324 |
| Haran born to Terah | "After Terah had lived 70 years, he became the father of Abram, Nahor [II], and Haran[[37]](#footnote-37)" (11:26) | 1948 | 2195 |
| Nahor II[[38]](#footnote-38) born to Terah | "After Terah had lived 70 years, he became the father of Abram, Nahor [II], and Haran" (11:26) | 1949-2007[[39]](#footnote-39) | 2194-2136 |
| Peleg died | "After he became the father of Reu, Peleg lived 209 years…" (11:17a) | 1996 | 2147 |
| Nahor I died | "After he became the father of Terah [1878 AH], Nahor [I] lived 119 years…" (11:25a) | 1997 | 2146 |
| Noah died | "Altogether, Noah lived 950 years…" (9:29) | 2006 | 2137 |
| Abram[[40]](#footnote-40) born to Terah | "After Terah had lived 70 years, he became the father of Abram, Nahor [II], and Haran" (11:26) | 2008 | 2135 |
| Sarai born | Sarai was 10 years younger than Abram since he was 100 when she was 90 (17:1, 17) | 2018 | 2125 |
| Reu died | "And after he became the father of Serug, Reu lived 207 years…" (11:21a) | 2026 | 2117 |
| Serug died | "And after he became the father of Nahor [I], Serug lived 200 years…" (11:23a) | 2049 | 2094 |
| Shem died | "And after he became the father of Arphaxad, Shem lived 500 years…" (11:11a) | 2058 | 2085 |
| Terah died | "Terah lived 205 years, and he died in Haran" (11:32) | 2083 | 2060 |
| Abram left Haran | Abram went to Canaan at age 75 just after the Abrahamic Covenant was given in Haran (12:4-5) | 2083 | 2060 |
| Abram went to Egypt | "Now there was a famine in the land, and Abram went down to Egypt…" (12:10) | 2085? | 2058? |
| Abrahamic Covenant ratified | "Lift up your eyes… All the land you see I will give to you and your offspring forever" (13:14-15) | 2089? | 2054? |
| Ishmael born | "Abram was 86 years old when Hagar bore him Ishmael" (16:16) | 2094 | 2049 | |
| **Event** | **Reference** | **AH** | **BC** | |
| Arphaxad died | "And after he became the father of Shelah, Arphaxad lived 403 years…" (11:13a) | 2096 | 2047 | |
| Abrahamic Covenant reconfirmed | Abraham was circumcised at age 99 and Ishmael at age 13; "Sarah will bear [Isaac] to you by this time next year" (17:21, 24-25) | 2107 | 2036 | |
| Destruction of Sodom | Cities of the Plain destroyed between Abraham's circumcision and Isaac's birth | 2107 | 2036 | |
| Isaac born | "Abraham was 100 years old when his son Isaac was born to him" (21:5; cf. 17:17) | 2108 | 2035 | |
| Isaac taken to Mt. Moriah | "Some time later… Do not lay a hand on the boy" (22:1, 12)–estimates Isaac to be 17 years old | 2125? | 2018? | |
| Shelah died | "And after he became the father of Eber, Shelah lived 403 years…" (11:17a) | 2126 | 2017 | |
| Sarah died | "Sarah was 127 years old" (23:1) | 2144 | 1991 | |
| Isaac marries | "Isaac was 40 years old when he married Rebekah" (25:20) | 2148 | 1995 | |
| Shem died | "After he became the father of Arphaxad, Shen lived 500 years…" (11:11) and died at 600 years (11:10) | 2158 | 1985 | |
| Jacob and Esau born | "Isaac was 60 years old when Rebekah gave birth to them" (25:26) | 2168 | 1975 | |
| Abraham died | "Altogether, Abraham lived 175 years" (25:7) | 2183 | 1960 | |
| Eber died | "And after he became the father of Peleg, Eber lived 430 years…" (11:17a) for a total of 464 years | 2187 | 1956 | |
| Esau marries | "When Esau was 40 years old, he married Judith… and also Basemath…" (26:34) | 2208 | 1935 | |
| Ishmael died | "Altogether, Esau lived 137 years" (25:17) | 2231 | 1912 | |
| Jacob fled to Laban | Jacob was 77 years old[[41]](#footnote-41) | 2245 | 1898 | |
| Jacob married both  Leah and Rachel | So Jacob. . . loved Rachel more than Leah, and served Laban for another seven years (29:30) | 2252 | 1891 | |
| Joseph born | Jacob was 91 at Joseph’s birth (see footnote below) | 2259 | 1884 | |
| **Event** | **Reference** | **AH** | **BC** | |
| Jacob returned to Canaan | At age 97, Jacob returned to Canaan after 20 years and was restored with his brother Esau (31:38, 41) | 2265 | 1878 | |
| Abrahamic Covenant confirmed to Jacob at Bethel | At age 100, God confirmed his covenant to Jacob one final time and changed his name to Israel (35:9-15); This is the beginning of the 430 years in Canaan and Egypt (Exod. 12:40).[[42]](#footnote-42) | 2268 | 1875 | |
| Joseph sold | "Joseph, a young man of 17…” (37:2, 28) | 2276 | 1867 | |
| Joseph interpreted dreams of baker and cupbearer | "When 2 full years had passed, Pharaoh had a dream" (41:1); Since Joseph was 30 upon entering Pharaoh's service (41:46), his dream interpretations for the baker and cupbearer were at age 28. | 2287 | 1856 | |
| Isaac died | "Isaac lived 180 years" (35:28); Jacob was 120 at Isaac's death since Isaac was 60 at Jacob's birth (25:26) | 2288 | 1855 | |
| Joseph interpreted Pharaoh's dream | "Joseph was 30 years old when he entered the service of Pharaoh" (41:46) | 2289 | 1854 | |
| Seven years of Abundance | Joseph was immediately appointed by Pharaoh to administer the food of Egypt (41:41, 46) | 2289-2296 | 1854-1847 | |
| Seven years of Famine | These immediately followed the 7 years of abundance | 2296-3003 | 1847-1840 | |
| Jacob and family go to Egypt | Jacob was 130 (47:9) while entering Egypt during the second year of the famine (45:6); this occurred 400 years before the Exodus in 1445 BC.[[43]](#footnote-43) Joseph was 39. | 2298 | 1845[[44]](#footnote-44) | |
| Jacob died | Jacob died at 147 after living in Egypt 17 years (47:28), so Joseph was 56 years old. | 2315 | 1828 | |
| Joseph died | Joseph died at 110 (50:26), so he lived another 71 years in Egypt after his family arrived there. | 2369 | 1774 | |

**Timeline of the Patriarchs**

# Patriarchal Family Tree

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 16

# Dawn of Civilizations

# Table of Nations

*The Bible Visual Resource Book*, 15

All people on earth trace their lineage from Noah, so there is really only one race–the *human* race!

After a southward descent from Mt. Ararat, people tried to build a tower at Babel and were dispersed.

Sixth Edition

(17 June 2008)

Japheth

(Japhethites)

**Ham**

(Hamites)

***SHEM***

(Semites)

**NOAH**

Urban: Non-Eber

(Mesopotamians)

Far-East & Americas

(Mongoloids)

Europeans

(Caucasians)

N. Africa

(Blacks)

Mid-East

(Canaanites)

Rural: Eber

(Hebrews)

? (cf. OT Survey 91a)

Ethiopians

Hittites

Assyrians\*\*

Joktan

(13 tribes)

Peleg

Libyans

Mongolians

Sinites

Babylonians\*\*

Koreans

Sidonians

Others

**The Land of Abraham**

Gibeonites

East Indians (migrated)

Abraham

Haran

Nahor

Ishmael

Arameans

Japanese

Spaniards

Philistines\*

Chinese

Arabs

(via Hamite Hagar

& intermarriage)

**Sources**: Gen. 5; 10; 25:1-4; 36; 1 Chron. 1:19-23; Paul Benware, *Survey of the OT,* 264-74; Barry Beitzel, *The Moody Atlas of Bible Lands,* 76-79; Louis Hamada, *Understanding the Arab World,* 42, 51, 56; R. Laird Harris, “Genealogy,” *ZPEB,* 2:673; Eugene Merrill, *Kingdom of Priests*, 25-32; Henry Morris, *The Genesis Record* (http://www.csinfo.org); *NIV Study Bible,* 21; John Whitcomb, *Chronological & Background Charts of the OT,* 2d ed., 71, 73 (OTS, 143-44); John Whitcomb & Henry Morris, *The Genesis Flood*, 45-54.

Native

Americans (migrated)

Scythians

Barbarians

Romans

Russians

Greeks

Elamites/  
Persians

Amorites\*\*\*

Sumerians

Chaldeans

Nabateans

Midianites

(via Hamite Keturah)

Terah

Moabites

Ammonites

Lot

Isaac

Esau

Jacob

Edomites

Jews

Amalekites

Christ

Idumaeans

\* Philistines originated from Egypt (Gen. 10:14). Most migrated to Caphtor (Crete) in the Aegean Sea while a few migrated to Canaan in patriarchal times (Gen. 21:32, 34; 26:1, 8, 14-15, 18; Ezek. 25:15-16; Jer. 47:4; Amos 9:7). The larger group invaded Egypt in the 12th century BC. After being repulsed, they settled in Gaza, perhaps with the earlier Philistines.

\*\* Babylon and Nineveh (Assyria) were both built by the Hamite Nimrod (Gen. 10:8-12), but after the dispersion of languages (Gen. 11), his people migrated to Cush (modern Ethiopia) and Semites occupied these cities.

\*\*\* Amorites (Arameans) in Syria migrated SW (to Canaan) and SE (to Mesopotamia); cf. H. A. Hoeffner, “Amorites,” *ZPEB,* 1:141.

Others

Hivites

Phoenicians

*The Bible Visual Resource Book*, 15

# Jacob’s Journey and Tribes of Israel

*The Bible Visual Resource Book*, 16

**Chart of Old Testament Patriarchs & Judges (Introduction)**

John C. Whitcomb (1 of 2)**Chart of Old Testament Patriarchs & Judges**

John C. Whitcomb (2 of 2)

# Sons of Jacob

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 18

# Genesis vs. Exodus

for page 97a

**Exodus**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Formation into a Nation Begun** | | | | | | | |
| **Chapters 1–18** | | | | **Chapters 19–40** | | | | |
| **Receive Freedom from Slavery** | | | | **Receive Law from God** | | | | |
| **Getting Israel Out of Egypt** | | | | **Getting Egypt Out of Israel** | | | | |
| **Narration** | | | | **Legislation** | | | | |
| **Free People** | | | | **Government** | | | | |
| **Subjection** | | **Deliverance** | | **Instruction** | | | | |
| **Egypt** | | **Wilderness** | | **Sinai** | | | | |
| **400 Years** | | **2 Months** | | **10 Months** | | | | |
| **Toil & Confrontation**  **(1–11)** | | **Redemption &**  **Protection**  **(12–18)** | | **Covenant**  **Revealed**  **(19–31)** | | **Covenant**  **Ratified**  **(32–40)** | | |
| **Moses as**  **Returned Fugitive** | | **Moses as**  **Wilderness Leader** | | **Moses as**  **Intermediary** | | **Moses as**  **Lawgiver** | | |
| Preparation  (1:1–7:13) | Plagues  (7:14–11:10) | Memorials  (12:1–15:21) | Provisions  (15:22–18:27) | Preparation  (19) | 3-Part Covenant  (20–31) | Broken &  Renewed  (32–34) | Tabernacle  Built/Filled  (35–40) | |

**Key Word: Formation**

**Key Verse: “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exodus 19:5-6)**

**Summary Statement:**

**Israel's formation as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.**

**Application:**

**We as believers need to remember God’s provisions to form us into a people of God (Christ’s death) and to make us individual believers in Christ (specific events God has accomplished on your behalf).**

**Exodus**

**Introduction**

**I. Title** The Hebrew title for Exodus is "And These Are the Names" (t/mv] hL,a´w“ *we'elleh shemoth)*, taken from the first phrase which follows ancient custom for naming a text (LaSor, 131). The English title *Exodus* ("a going out") transliterates the Septuagint title *Exodus*, a compound word composed of e,k, "out," and o[doj, "way," meaning an exit, departure, or going out. Although Israel's departure from Egypt constitutes only a few chapters, this is a major emphasis in the book and therefore is a fitting title.

**II. Authorship**

A. External Evidence: Both Scripture and tradition have attributed the authorship of Exodus to Moses since the time of Joshua (Josh. 8:30-32). Other persons in Scripture name Moses as author, including Malachi (Mal. 4:4), the disciples (John 1:45), Paul (Rom. 10:5) and, most importantly, Christ Himself (Mark 7:10 quotes Exod. 3:6; 12:26; cf. Luke 20:37; John 5:46-47; 7:19, 22-23). Jewish and Samaritan traditions held to Mosaic authorship as well, although early in the Christian era some theologians vacillated between Moses and Ezra as the author of the entire Pentateuch (Ross, *BKC*, 1:15).

B. Internal Evidence: Portions of Exodus are directly attributed to Moses (Exod 15; 17:8-14; 20:1-17; 24:4, 7, 12; 31:18; 34:1-27). This makes sense since no one else could have been better qualified than Moses to write the book. "Moses was educated in all the wisdom of the Egyptians" (Acts 7:22) and had the literary skills necessary to compose such a work. The author definitely was an eyewitness of the Exodus as the book shows acquaintance with the customs and climate of Egypt as well as the plants, animals, and terrain of the wilderness (*TTTB*, 13). The book also evidences a consistency of style characteristic of a single author.

**III. Circumstances**

A. Date: Mosaic authorship of Exodus places the writing during his lifetime (1525-1405 BC). More specifically, Exodus covers Israel's history only up to the encampment at Mt. Sinai in 1444 BC, assuming the early date of the Exodus. It is logical that Moses would have recorded these incidents shortly after these events took place in 1444 BC

B. Recipients: Moses died before Israel entered the Promised Land so the original readers comprised the Jews in the wilderness with him.

C. Occasion: Since Moses knew that he would be passing on while the nation of Israel continued for generations, he wisely and under the direction of the Spirit recorded the history of the birth of Israel as the nation that would bring God's rule on the earth (*TTTB*, 14). This historical work was written to provide the nation a lasting remembrance of God's work on its behalf, especially in its deliverance from Egypt.

**IV. Characteristics**

A. Many Bible students are fooled by the title of the book, thinking that Exodus records only the narrative of Israel's redemption from Egypt. The fuller understanding is that Exodus contains more information about the Passover, the Law, and the tabernacle than any book in Scripture. Exodus lays the foundation for the entire Mosaic Law.

B. The date of the Exodus falls into two scholarly camps: late date advocates postulate a 13th century BC Exodus (ca. 1290 BC, in the reign of Rameses II) and early date adherents date it in the 15th century BC (ca. 1445 BC, in the reign of Amenhotep II). A comparison of the chronological systems supplements these Exodus notes (pp. 108-110), but the best evidence supports the early date (so more evangelicals advocate it):

1. Scriptural Evidence:

a. 1 Kings 6:1 claims that 480 years transpired between the beginning of Solomon's temple construction (966 BC in the fourth year of his reign) and the Exodus. This places the date at about 1446 BC.

b. Judges 11:26 records that Israel had been in the land for 300 years during the time of Jephthah (ca. 1100 BC). Adding the 40-year wilderness wanderings places the Exodus date in the middle of the 15th century BC.

2. Archaeological evidence from Egypt during the 15th century corresponds to the biblical record of the Exodus that includes use of bricks and huge building projects. Also, the best evidence indicates that Jericho, Ai, and Hazor were destroyed about 1400 BC.

**Argument**

The Book of Exodus begins where Genesis concludes–Jacob's family in Egypt awaiting the fulfillment of God's promise initially given to Abraham. Exodus records how God intervenes to fulfill this promise by beginning to form Jacob's family into a nation that operates under God's own rule as a theocracy.

In order to become a nation Israel needed three things: (1) freedom, (2) a charter/government, and (3) land. Exodus records two of these three necessities. First, Israel must be free from foreign control to be under God's rule, so Moses records the nation's miraculous redemption from Egyptian bondage in the Exodus (Exod 1–18). Second, the redeemed nation must have its own charter under which God may rule, so the latter half of the book reveals the Mosaic Covenant and the nation's agreement to its terms (Exod 19–40). The only characteristic of a nation lacking is a land, which is secured in the Book of Joshua. The final verses (40:34-38) demonstrate that God accepts the Covenant by agreeing to dwell among the people as King. Exodus does not simply record historical events, but does so with the purpose of revealing Israel's sin and motivating the people to trust in God who demonstrates his sovereignty over Egypt and faithfulness to his covenant given to Abraham.

**Synthesis**

**Formation into a nation begun** National Elements:

**1–18 Receive Freedom** People

1–11 Toil and Moses confronts Pharaoh

1 Redemption needed

2–4 Moses prepared

5–11 The LORD introduced in confrontation

5:1–6:12 Words - Work

6:13-27 Genealogy

6:28–7:13 Rods

7:14–11:10 Plagues

7:14-25 1 Blood

8:1-15 2 Frogs

8:16-19 3 Gnats

8:20-32 4 Flies

9:1-7 5 Livestock

9:8-12 6 Boils

9:13-35 7 Hail

10:1-20 8 Locusts

10:21-29 9 Darkness

11 10 Firstborn

12–18 Redemption and protection

12:1–15:21 Memorials

12 Passover

13:1-16 Consecration

13:17–14:31 Sea

15:1-21 Songs

15:22–18:27 Wilderness provisions

15:22-27 Marah/Elim water

16 Manna/Quail/Sabbath

17:1-7 Rock water

17:8-16 Amalekites

18 Jethro

**19**–**40 Receive Law** Government

19–31 Covenant revealed

19 Preparation

20–31 Covenant in three parts:

20:1-21 1 Decalogue

20:22–24:18 2 Book of the Covenant–holiness

25–31 3 Ceremonial regulations–worship via priests

25–27 Tabernacle

28–29 Priests

30–31 Service/Sabbath

32–40 Covenant ratified

32 Israel breaks

33–34 God renews

35–40 Tabernacle built/filled

**Outline**

**Summary Statement for the Book**

**Israel's formation as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.**

**I. (Exod 1–18) Israel's miraculous redemption from Egypt and preservation in the wilderness begins Israel's formation as a nation over which a descendant of Judah can rule to provide an historical record of how the nation should trust in God.**

A. (Exod 1–11) Israel toils in Egyptian bondage but God prepares and uses Moses to confront Pharaoh with his plan to free Israel to introduce Yahweh to the nation as concerned for it, faithful to the Abrahamic Covenant, and sovereign over the gods of Egypt.

1. (Exod 1) The Egyptians' forced labor of Israelites and attempt to kill their newborn boys shows Israel's need for redemption from bondage to become a nation of promise in its own land to teach the Israelites that God motivates them to resolve their plight.

2. (Exod 2–4) God's preparing Moses as Israel's leader, despite his own feelings of inadequacy, pictures Israel’s own need to trust in God's adequacy and faithfulness to the Abrahamic Covenant.

a. (Exod 2) Moses is prepared to lead Israel through his upbringing by his mother and Pharaoh's household and his self-imposed forty-year desert exile as a shepherd to convey to the nation God's preparation for fulfilling the Abrahamic Covenant.

b. (3:1–4:17) God calls Moses back to Egypt to lead Israel out and he complains of his inadequacy to remind Israel that, due to its own inadequacy, Israel needs to trust in God’s adequacy as it anticipates conquering the Promised Land.

c. (4:18-31) Moses returns to Egypt and is accepted by Israel as leader to recall for the nation God's concern for the suffering of his people.

3. (Exod 5–11) Moses introduces Yahweh to Israel by confronting Pharaoh with words and miracles that assert God's plan to lead Israel from Egypt but Pharaoh refuses, which reminds Israel of God's sovereignty over Pharaoh and the gods of Egypt.

a. (5:1–6:12) Moses confronts Pharaoh with words alone but Israel receives an added workload and Moses despairs at being rejected by the Israelite foremen to teach Israel the cost sometimes involved in following the sovereign LORD.

b. (6:13-27) The genealogy of Moses and Aaron is provided to identify their prominent position before Pharaoh and to demonstrate to Israel their authority as representatives of the people.

c. (6:28–7:13) Moses confronts Pharaoh with the miracle of Aaron's rod turned into a snake, then Pharaoh's magicians duplicate it but their snakes are eaten by Aaron's to show the superior and sovereign power of the LORD.

d. (7:14–11:10) Moses confronts Pharaoh with ten plagues which demonstrate the sovereignty of the LORD over the gods of Egypt (cf. 12:12) as a reminder to Israel of the nation's need to rely upon God rather than its own strength.

1) (7:14-25) The turning of all water in Egypt into blood proves God's sovereignty over Hapi (god of the Nile), Khnum (guardian of the river's source), Osiris (Nile was his bloodstream), Hapi (god of crocodiles), and various fish-deities.

2) (8:1-15) The plague of frogs shows God sovereign over Heqet, goddess of birth (frog head).

3) (8:16-19) The plague of gnats shows God sovereign over Set, god of the desert (earth).

4) (8:20-32) The plague of flies shows God sovereign over Re, a sun god (or possibly the god Uatchit, possibly represented by the fly).

5) (9:1-7) The death of only Egypt's livestock shows God sovereign over Hathor (goddess with a cow head), Apis (bull god and symbol of fertility), and other gods associated with bulls and cows.

6) (9:8-12) The plague of boils shows God sovereign over Sekhmet (goddess of power over disease), Sunu (pestilence god), and Isis (goddess of healing).

7) (9:13-35) The plague of hail, thunder and lightning shows God sovereign over Nut (sky-goddess), Osiris (god of crops and fertility), Set (god of storms), and Shu (god of the atmosphere).

8) (10:1-20) The plague of locusts shows God sovereign over Serapia (protector of locusts), Nut (sky goddess), and Osiris (god of crops and fertility).

9) (10:21-29) The plague of darkness shows God sovereign over Re, Amon-Re, Aten, Atum, Harakite, and Horus (sun-gods), Thoth (moon-god), Nut and Hathor (sky-goddesses).

10) (Exod 11) The announcement of death upon all firstborn men and animals shows God sovereign over all of Egypt's gods, but especially Min (god of reproduction), Heqet (goddess who attended women at childbirth), Isis (goddess who protected children) and Pharaoh's firstborn son, also considered a “god.”

B. (Exod 12–18) Israel experiences redemption from Egypt and protection by God in the desert, recorded as a memorial of God's sovereignty, ability, and concern for his people shown in freeing them to have a kingdom of their own over which a Davidic descendant can rule.

1. (12:1–15:21) Israel's redemption from Egypt is celebrated in the first Passover, consecration of the firstborn, and songs of Moses and Miriam as memorials of the LORD's demonstration of his sovereignty and concern for Israel.

a. (Exod 12) The Passover plague on the firstborn and freedom from bondage demonstrates God's sovereignty and unique concern for Israel, his covenant community.

Passover door picture

1) (12:1-30) The tenth plague kills the firstborn in Egypt while Israel is redeemed through the Passover to verify God's unique concern for his people.

2) (12:31-43) Pharaoh demands that Israel leave that very night–exactly 430 years of sojourning in Egypt and Canaan (1875-1445 BC; cf. Samaritan Pentateuch & LXX on 12:40)–to indicate God's sovereign control over his people.

3) (12:43-51) God restricts future Passover observances only to Israelites and circumcised proselytes to teach Israel that those outside the covenant community have no reason to celebrate since they are not under the blood.

b. (13:1-16) God commands the consecration of the firstborn sons of Israel as a perpetual reminder of their deliverance by God in the tenth plague.

c. (13:17–14:31) The miraculous crossing of the Red Sea and death of the pursuing Egyptians demonstrates God's sovereign redemption of Israel from their power.

d. (15:1-21) Moses and Miriam lead Israel in praising God through songs of redemption as a permanent musical remembrance of God's sovereign work in the Exodus.

2. (15:22–18:27) Israel experiences protection by God in the initial days of the wilderness wanderings en route to Mount Sinai as evidence of God's concern for and his ability to take care of the nation.

a. (15:22-27) Through the miraculous sweetening of the bitter water at Marah and provision of the waters of Elim, God shows his ability and concern to protect his people from thirst.

b. (Exod 16) Through the miraculous provision of manna and quail God demonstrates his ability and concern to deliver his people from hunger.

c. (17:1-7) Through the miraculous provision of water from a rock God demonstrates his ability and concern to protect his people from thirst again.

d. (17:8-16) Through the miraculous defeat of the Amalekites God demonstrates his ability and concern to protect his people from destruction by enemies.

e. (Exod 18) Through the wise counsel of Jethro God demonstrates his ability and concern to protect his people from chaos resulting from an overburdened Moses.

**II. (Exod 19–40) Israel receives the Law then rejects it, but after Israel repents God restates and renews the covenant by filling the new tabernacle to reveal sin and motivate holiness in a kingdom with God who dwells as King.**

A. (Exod 19–31) God reveals his covenant to his prepared people through Moses to condemn their sinfulness in contrast to God's holiness and to motivate them to holy living in a special covenantal relationship with God.

1. (Exod 19) The people prepare to receive God's covenant on Mount Sinai by agreeing to its terms and sanctifying themselves to remind Israel of its commitment to keep the Mosaic Law as a kingdom of priests (mediators for pagan nations).

2. (Exod 20–31) The covenant is received in three parts: the Decalogue, the Book of the Covenant, and the ceremonial regulations, to condemn the nation by revealing its sinfulness in contrast to God's holiness and righteousness.

a. (20:1-21) The Decalogue (Ten Commandments) is given to Israel to condemn the nation by revealing its sinfulness in contrast to God's holiness and righteousness.

1) (20:1-2) God summarizes his redemption of Israel from Egypt as the basis for the following commandments.

2) (20:3-17) Ten commandments relating to both vertical and horizontal relationships condemn the nation by revealing its sinfulness in contrast to God's holiness and righteousness.

3) (20:18-21) The people remain at a distance for fear of God.

b. (20:22–24:11) The Book of the Covenant provides various stipulations to motivate Israel to holy living as a theocracy.

1) (20:22–23:33) Social, moral, religious, and conquest stipulations are given to motivate Israel to holy living in a special covenantal relationship with God.

2) (24:1-11) The covenant is confirmed by the people, thus making Israel a theocracy–a government ruled by God.

c. (24:12–31:18) The ceremonial regulations delineate for Israel that proper worship must be through divinely appointed priests who serve at the tabernacle.

1) (24:12-18) Moses ascends Sinai to receive two stone tablets which contain the Decalogue and commands for Israel's worship (in Exod 25–31).

2) (Exod 25–27) Instructions for the tabernacle describe its various pieces and furniture which symbolize God's dwelling among his people.

3) (Exod 28–29) Instructions concerning the divinely appointed priests specify their clothing and consecration as representatives for the people before God in the nation's religious life.

4) (Exod 30–31) Instructions concerning the tabernacle service convey the proper methods for using the tabernacle and the paramount importance of the sign of the covenant–the Sabbath.

Epilogue (31:18) After God finishes explaining all the various ceremonial regulations for Israel, Moses receives the two stone tablets as a witness of the strict conformance to the covenant that God prescribes.

B. (Exod 32–40) Israel breaks the covenant then repents, so God renews it, then Israel obeys by building the tabernacle and witnesses God's pleasure in filling it, these events demonstrating the gracious hand of God who dwells as King.

1. (Exod 32) Israel willingly breaks the covenant by worshipping a golden calf it makes only forty days after agreeing to follow the LORD's covenant (cf. 24:3) which includes not making idols (cf. 20:4-6), recorded to teach the nation not to revert to old ways.

2. (Exod 33–34) God renews the covenant after Israel repents and Moses prays for the nation to teach Israel that God is faithful to his promises.

a. (33:1-6) The people repent when they hear from Moses that God will not accompany them to the Promised Land.

b. (33:7-23) Moses prays for God's presence to attend the nation and even gets to see some of God's glory.

c. (Exod 34) God renews the covenant on two new stone tablets that Moses chisels out and inscribes to teach Israel that God is faithful to his promises.

3. (Exod 35–40) Israel obeys the covenant by building the tabernacle exactly as God intends with the result that his very glory fills it as a sign of his guiding presence and rule as King.

a. (35:1–36:7) The people's obedience to the covenant is demonstrated in the abundance of offerings given to prepare for the tabernacle construction.

b. (36:8–40:33) The tabernacle and courtyard are built with their furnishings and priestly clothes, then inspected and erected exactly as God intends.

1) (36:8-38) The tabernacle itself is constructed with its curtains, boards, and veils.

2) (Exod 37) The tabernacle furnishings are constructed: the ark, the table of showbread, the gold lampstand, and the altar of incense.

3) (38:1-8) The courtyard furnishings are constructed: the altar of burnt offerings and the bronze basin.

4) (38:9-20) The courtyard itself is constructed.

5) (39:1-31) The priestly garments are fashioned for Aaron and his sons.

6) (39:32-43) Moses inspects the tabernacle and blesses it as completed exactly as God desired.

7) (40:1-33) The tabernacle is erected.

c. (40:34-38) God's very glory fills the tabernacle and remains in the form of a cloud as a sign of his guiding presence and rule as King.

**The Pyramids**

**Hieroglyphics**

**How Hieroglyphics Were Deciphered**

P. Kyle, McCarter, Jr., *Ancient Inscriptions: Voices from the Biblical World* (Washington, DC: Biblical Archaeology Society, 1996), 35

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**The Plagues and the Gods of Egypt**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 85

**The Exodus**

**Map of the Exodus**

*The Bible Visual Resource Book*, 23

**Egyptian Sojourn Chronologies Contrasted**

Adapted (column 1 added) from John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 99 (cf. OTS, 108a-b)

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **400 YEAR SOJOURN** | **430 YEAR SOJOURN** | **215 YEAR SOJOURN** |  | **LATE**  **EXODUS** | **CRITICAL** |

EXODUS

EXODUS

**The Patriarchs**

**2135-1774**

Abr birth to Joseph death

**Canaan Sojourn**

**1875-1845**

AC conf at Bethel to migr

**Migration to Egypt**

**1845**

**The Patriarchs**

**2166-1805**

**Canaan Sojourn**

**2090-1876**

**Migration to Egypt**

**1876**

21 00

20 00

**The Patriarchs**

**1950-1650**

**Canaan Sojourn**

**?-1650**

**Migration to Egypt**

**1650**

**The Patriarchs**

**1952-1589**

**Canaan Sojourn**

**1875-1660**

Beitzel, 84

**Migration to Egypt**

**1660**

19 00

**Egyptian Sojourn**

**1875-1446**

**Slavery**

**1730 or 1580**

**Egyptian Sojourn**

**1845-1445**

**Slavery**

**1730?**

9 00

10 00

11 00

12 00

13 00

14 00

15 00

16 00

17 00

18 00

**Egyptian Sojourn**

**1660-1446**

**Slavery**

**1580**

**Egyptian Sojourn**

**1650-1230**

**Slavery**

**1580**

**The Patriarchs**

**1500-1300**

**Gradual Migration to Egypt**

EXODUS

EXODUS

**United Kingdom**

**1050-931**

**Wandering**

**1446-1405**

**Conquest and Judges**

**1406-1050**

**Wandering**

**1446-1405**

**Conquest and Judges**

**1406-1050**

**Wandering**

**1446-1405**

**Conquest and Judges**

**1406-1050**

**Wandering**

**1445-1405**

**Conquest and Judges**

**1405-1050**

**Wandering**

**1445-1405**

**Conquest and Judges**

**1405-1050**

**Egyptian Sojourn**

**1350-1230**

EXODUS

(No Exodus or

40 Yr. Wandering)

**Migration, Conquest and Judges**

**1230-1025**

(No Wandering)

**Conquest and Judges**

**1230-1025**

**United Kingdom**

**1050-931**

**United Kingdom**

**1050-931**

**United Kingdom**

**1050-931**

**United Kingdom**

**1025-931**

**United Kingdom**

**1025-931**

**Egyptian Sojourn Chronologies Evaluated**

Correlate with my adaptation of John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 99 (cf. OTS, 108)

**The following views are listed in order from the best to the worst perspective, in my opinion.**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **View** | | **400**  **YEAR SOJOURN** | **430**  **YEAR SOJOURN** | | **215**  **YEAR SOJOURN** | **LATE**  **EXODUS** | **CRITICAL** |
| **Exodus** | | **Early** | | **Early** | **Early** | **Late** | **Gradual Migration** |
| **Egyptian Sojourn** | **400** | | | **430** | **215** | **420** | **120** |
| **Years of Freedom** | | **Unspecified** | | **295 or 145** | **80** | **70** | **120** |
| **Years of Slavery** | | **<400** | | **135 or 285** | **135** | **350** | **none (a myth)** |
| **Exod. 12:40 Text** | | **LXX & Samaritan Pentateuch** | | **MT** | **LXX & Samaritan Pentateuch** | **MT** | **Unimportant** |
| **Exod. 12:40 Reading** | | **“Now the length  of time the Israelite  people lived in  Egypt *and Canaan* was 430 years”** | | **“Now the length  of time the Israelite  people lived in  Egyptwas 430 years”** | **“Now the length  of time the Israelite  people lived in  Egypt *and Canaan* was 430 years”** | **“Now the length  of time the Israelite  people lived in  Egyptwas 430 years”** | **Unimportant** |
| **Popularity** | | **Few** | | **Most common** | **Common** | **Few Evangelicals**  **Many Liberals** | **Many Liberals** |
| **Support:** | | **• Gen. 15:13 (sojourn 400 yrs.)**  **• Acts 13:19-20 "about 450 years" =**  **400 + 40 + 7**  **= 447 yrs.**  **• Exod. 12:40 "children of Israel" points to Gen. 35:10 (1875 BC) to begin 430 years since this is when nation called “Israel”** | | **• Follows MT of Exod. 12:40**  **• Scripture sometimes uses round numbers**  **(See the next few pages for more early date arguments)** | **• Follows MT of Exod. 12:40**  **• The new king of Exod. 1 was a native Egyptian who followed the Hyksos**  **• Their later date for Abr. Cov. (1875 BC) to Jacob entering Egypt (1660 BC) is 215 yrs.** | **• Archaeology supports the destruction of some Canaanite cities in the 13th century**  **(See the next few pages for more late date arguments)** | **• The city of Rameses (Exod. 1:11) must have been built after Rameses II (1300 BC) since it was named after him** |

**Do not print this page as the last row of advocates always skips to the next page due to footnote bugs. This page is in a separate file in the OT handouts folder (Exodus Views Probs, p. 108b)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **View** | **EARLY EXODUS**  **400 YEAR SOJOURN** | **EARLY EXODUS**  **430 YEAR SOJOURN** | **EARLY EXODUS**  **215 YEAR SOJOURN** | **LATE**  **EXODUS** | **RECON-STRUC-TIONIST** |
| **Problems:**  **See page 108b separate handout file** | **• Gal. 3:17 notes Abr. Cov. as "established" (not "confirmed")**  **• Follows LXX of Exod. 12:40 (not normal practice to hold LXX over MT)** | **• 400 is not 430 rounded**  **• 430 seen as yrs. of slavery, but Gal. 3:17 begins at Abr. Cov.**  **• Acts 13:19-20 "about 450 yrs." = 430 + 40 + 7 = 477 yrs.** | **• A 215 year slavery conflicts with Gen. 15:13**  **• Hyksos rulers are not found in Exod. 1**  **• The Abr. Cov. was established in 2060 BC –not 1875 (cf. OTS, 87)** | **• 1 Kings 6:1 says the temple completion was 480 years after the Exodus[[45]](#footnote-45)**  **• Only Jericho, Ai, and Hazor were destroyed in the 15th century**  **• Archaeology better supports a 15th century destruction** | **• Moses wasn't even born before Exod. 1:11 and yet was 80 years old at the Exodus**  **• The view denies that the Exodus ever occurred**  **• It ignores the numbers of Jud. 11:26; 1 Kings 6:1** |

**Do not print this page as the last row of advocates always skips to the next page due to footnote bugs. This page is in a separate file in the OT handouts folder (Exodus Vies Probs, p. 108b)**

# The Egyptian Bondage Chronology Problem

Harold W. Hoehner, "The Duration of the Egyptian Bondage," *Bibliotheca Sacra* 126 (October-December 1969): 306-16

# Support for a 400-Year Egyptian Bondage

**Harold W. Hoehner, "The Duration of the Egyptian Bondage," *Bibliotheca Sacra* 126 (October-December 1969): 315-16**

**This view is the one advocated on pages 85-90 of these notes.**

**Date of the Exodus**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 102-3 (1 of 2)

**Date of the Exodus**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 102-3 (2 of 2)

**Hebrew Calendar and Selected Events**

*The Bible Visual Resource Book*, 21; *NIV Study Bible* note on Exodus 12:2 (lower right)

**The Location of Mount Sinai**

**Interpreting and Preaching Legal Literature**

A. A quick quiz to get you thinking…

1. T or F Christians should keep parts of the OT law which are not repeated in the NT.

2. T or F There are actually two laws: the moral (Ten Commandments) and ceremonial/civil.

3. T or F The Sabbath should still be obeyed by Christians.

4. T or F Believers today are obligated to keep all of the Ten Commandments.

5. T or F Tithing should be practiced by all followers of Christ.

6. T or F Christians today are prohibited from eating blood (e.g., yong tau foo, blood pudding, pig or duck blood at Chinese New Year).

7. T or F Believers must not charge other Christians interest based upon the Law (Deut. 23:19; Exod. 22:25; Lev. 25:36-37; Ezek. 18:8, 13, 17; 22:12; Prov. 15:5; 28:8).

B. Defining the Meaning of Law (adapted from Fee/Stuart, 135-36)

1. Sometimes “Law” refers to the Pentateuch as a *single* book (e.g., Josh. 1:8).

2. Sometimes Christians refer to the “Law” as the *five* books of the Pentateuch, even though Genesis has no legal codes.

3. NT usage of the term “Law” sometimes refers to the Pentateuch and sometimes the entire OT (e.g., Luke 16:17).

4. Oftentimes “Law” refers to only the legal formation from Exodus 20–Deuteronomy 33. (It always refers to *at least* this portion of Scripture.)

C. The Christian’s Relationship to the Law (adapted from Fee/Stuart, 136-39; these issues are addressed in detail in my ThD dissertation in the SBC library under Richard James Griffith, “The Eschatological Significance of the Sabbath,” Dallas Seminary, 1990, esp. pp. 144-56).

1. The OT law is a covenant between *Israel* and God–not between the *church* and God. The church and Israel must be kept distinct.

2. Our loyalty to God is shown in different ways than was Israel’s. In other words, God expected Israel to be loyal and he expects the same of us, but Israel’s loyalty was shown through observing the sacrificial system whereas our loyalty is shown by our obeying NT commands. (However, *faith* is what pleased God then and now–Heb. 11:6.)

3. Most OT stipulations are *not* repeated in the NT–especially the civil (penalties for crimes) and ritual (worship, especially sacrificial regulations) laws. Therefore, most of the OT does not directly apply to believers.

4. Some OT stipulations *are* repeated in the NT–including nine of the Ten Commandments, the exception being the Sabbath.

5. All of the OT law is still the *Word* of God for us even though it is not still the *command* of God for us. As such it is still useful for teaching and preaching, though applications must be made based upon the principles under girding the laws.

6. Only that which the NT explicitly *renews* from the OT law can be considered part of the NT “law of Christ” (Gal. 6:2). [Note: Fee/Stuart put *all* of the Ten Commandments in this category, which makes modern believers guilty of Sabbath breaking. I disagree that the Sabbath is binding in the present age. I worship corporately on Sunday, not Saturday!]

D. The Purposes of the Law (adapted from J. Dwight Pentecost, *BibSac* 128 [July 1971]: 227-33)

Paul’s letter to the Galatians teaches sanctification not by the Law but by faith in Christ alone. This finds support in that Abraham was justified by faith centuries before the Law even came (Gal. 3:17). After that, the Law and the Promise (Gen. 12:1-3) co-existed for years, so there is no basic conflict between the Law and the Promise. This led Paul to ask, “What, then, was the purpose of the law?” (Gal. 3:19). Actually, there were at least ten purposes for the Law:

1. It revealed or exposed the *sinfulness of man* (Gal. 3:19).

2. It revealed the *holiness of God* (1 Pet. 1:15).

3. It revealed the standard of *holiness for people* in fellowship with God (Ps. 24:3-5).

4. It *supervised* the physical, mental, and spiritual development of the redeemed Israelite until he could come to maturity in Christ (Gal. 3:24).

5. It *unified* the people to establish the nation in voluntary submission to God’s decrees (Exod. 19:5-8; Deut. 5:27-28).

6. It *separated* Israel among the nations as a kingdom of priests to mediate God’s truth to these nations (Exod. 31:13).

7. It provided *forgiveness* of sins for individual Israelites to restore their fellowship with God, even though they already functioned as a redeemed people (Lev. 1–7).

8. It made provision for Israel to *worship* God as a redeemed people (Lev. 23).

9. It *tested* if one was in the kingdom or the theocracy over which God ruled (Deut. 28). Faith led to obedience and blessing; lack of faith lead to disobedience and judgment.

10. It *revealed Jesus Christ* (typology in the sacrificial system; Luke 24:27).

Pentecost suggests that the *revelatory* aspect of the Law is permanent as it still reveals the holiness of God today (1 Tim. 1:8), but the *regulatory* aspect is temporary as it regulated the life and worship of the Israelite (Gal. 4:8-10; Col. 2:16-17). However, this view does not seem correct, as the entire Law has been abolished (see the next two pages, i.e., pp. 114-115). I feel that a better approach is the one below…

E. A Suggested Strategy for Expounding Old Testament Law

1. Interpretation: Study the *intent behind* the legal command, asking the question, “Why was this command given in Israel?” It is especially helpful to answer this question by showing how the law reveals the character of God. For example:

*“God told Israel in Leviticus 19:9-10 not to harvest the corners of the fields because he had compassion on the poor who could glean there for their food.”*

2. Principlizing: State the intent of the law in the form of a *general principle.*

*“God wants his people to give the underprivileged the chance to earn a living.”*

3. Application: Show how this principle relates to a contemporary parallel situation.

*“As an employer you should provide opportunities for the poor to support themselves.”*

You probably can tell by now that I think the answer to each question on the previous page’s quiz is false.

**The Ten Commandments**

|  |  |  |
| --- | --- | --- |
| **#** | **Old Testament Commands** | **New Testament Repetitions** |
| 1 | And God spoke all these words: “I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me” (Exod. 20:1-3). | “Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God…” (Acts 14:15; mentioned at least 50 times). |
| 2 | “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below… for I… am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation … but showing love to a thousand generations of those who love me…” (Exod. 20:4-6). | “Dear children, keep yourselves from idols” (1 John 5:21; cf. 1 Thess. 1:9; Rev. 2:14, 20; 9:20; mentioned in the NT 12 times = 12x).  \* This chart is adapted and expanded from one by Lewis Sperry Chafer, *Systematic Theology*, 4:209-10 |
| 3 | “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name” (Exod. 20:7). | “Above all…do not swear–not by heaven or by earth or by anything else. Let your ‘Yes’ be yes, and your ‘No,’ no, or you will be condemned” (James 5:12; 4x). |
| 4 | “Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth… but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy” (Exod. 20:8-11). | No NT text requires this of Christians.  However, one passage clearly *prohibits* the practice as required for believers: “Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ” (Col. 2:16-17; 0x). |
| 5 | “Honor your father and your mother, so that you may live long in the land the LORD your God is giving you” (Exod. 20:12). | “Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother’–which is the first commandment with a promise–that it may go well with you and that you may enjoy long life on the earth” (Eph. 6:1-3; cf. Matt. 15:4-6; 19:19; Mark 7:10; 10:19; 6x). |
| 6 | “You shall not murder” (Exod. 20:13). | “Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him” (1 John 3:15; cf. Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11; 6x). |
| 7 | “You shall not commit adultery” (Exod. 20:14). | “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral” (Heb. 13:4; cf. Mark 10:19; 12x). |
| 8 | “You shall not steal” (Exod. 20:15). | “He who has been stealing must steal no longer, but must work, doing something useful with his own hands…” (Eph. 4:28; cf. Matt. 27:64; Mark 10:19; Luke 18:20; Rom. 13:9; Titus 2:10; 6x). |
| 9 | “You shall not give false testimony against your neighbor” (Exod. 20:16). | “Do not lie to each other, since you have taken off your old self with its practices” (Col. 3:9; cf. Eph. 4:25; 4x). |
| 10 | “You shall not covet your neighbor’s house… wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor” (Exod. 20:17). | “Then he said to them, ‘Watch out! Be on your guard against all kinds of greed; a man’s life does not consist in the abundance of his possessions’” (Luke 12:15; Rom. 7:7; 13:9; Eph. 5:3; James 4:2; 2 Pet. 2:3, 14; 9x). |

**Does the Law of Moses Apply to Me?**

**Does the Law of Moses Apply to Me (2 of 2)?**

**Should Christians Follow the Ten Commandments?**

Adapted from my 1990 dissertation, “The Eschatological Significance of the Sabbath,” Dallas Seminary, 148-53

Despite the popularity of the belief that the Law is presently valid for believers, the New Testament treats the entire law as abrogated.[[46]](#footnote-46) This is a major tenant of the Book of Galatians, written in response to the error of supposing that some of the law was still in effect. Paul's readers were falsely led into believing that *most* of the law was abrogated (e.g., the sacrificial system, dietary laws, etc.) but *certain* laws remained, circumcision in particular. Paul forcefully took issue with such teaching:

Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law (Gal. 5:2-3).

The issue to be emphasized here is Paul's view of the law as a whole. His point is that if one is required to keep *any* part of it, he is obligated to keep *all* of it. Conversely stated, if the believer is free from the law, he is free from *all* of it. This applies whether the part referred to is circumcision, the Sabbath, or any other part.[[47]](#footnote-47)

The Pauline epistles uphold the abolishment of the *entire* law, not only part of it. Paul affirmed emphatically that believers are dead to the law (Rom. 7:1-6) and not under its rule (Rom. 6:14; Gal. 3:19, 23-29; 4:25, 31; 5:18). This is because Christ is the fulfillment (cf. Matt. 5:17-18) and termination or end of the law (Rom. 10:4) since his death abolished the law (Eph. 2:15). Further, Paul taught that the Mosaic Covenant has passed away (2 Cor. 3:6-11) and that the Abrahamic Covenant both preceded and followed the period of the law since the law served only temporarily (Gal. 3:14-25). The result is that "now that faith has come, we are no longer under the supervision of the law" (Gal. 3:25). Also, "the fact that God has (manifestly) accepted Gentiles as sons demonstrates that the period of the law is at an end; the custodian has finished his task and the son has become an heir (4:1-6)."[[48]](#footnote-48) Finally, in 1 Corinthians 9:20 Paul very clearly declares himself free from the law:

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

Paul could not have stated more clearly that he was not under the law. He makes the same claim for his Roman readers as well: "you are not under law, but under grace" (Rom. 6:14). The preceding verses represent only a select group of passages that indicate that the law has been abolished and thus has no jurisdiction over the believer. Indeed, when comparing the Mosaic dispensation with "the dispensation in Christ, Paul found the former, glorious as it had been, to be worthless."[[49]](#footnote-49)

Paul and the Decalogue

While many passages have been cited above to show the end of the law, those most pertinent to the present study are two texts specifically pointing to the end of the Ten Commandments in the present age. The first text is Romans 7. Here Paul emphatically states that the believer has died to the law by being joined to Christ (v. 4) with the result that he is released from the law (v. 6). His following illustration specifies this "law" as the Decalogue by referring to the tenth commandment which prohibits coveting (vv. 7f.). The purpose of this prohibition was to reveal Israel's inability to obey the law of God. Specifically, Paul claims freedom from the law because it has already fulfilled its purpose in revealing sin. Further, since the Decalogue is an essential unity, the abolition of one of its commandments (coveting) shows the abolition of them all.[[50]](#footnote-50) In other words, since his illustration denotes that believers are free from *one* of the Ten Commandments, and the Decalogue is a unity, it follows that believers are also free from *all* of the commandments, which includes the Sabbath.

Second Corinthians 3 is a second passage that even more clearly shows the believer's freedom from the Ten Commandments. In this chapter Paul contrasts his apostolic authority as a minister of the New Covenant with that of his opponents at Corinth who, by implication, were ministers of the Old Covenant (cf. 2:17; 3:14). One reason the New Covenant is more glorious than the Old is because this New Covenant is internal, written on men's hearts through the Person or activity of the Spirit (3:3b).[[51]](#footnote-51) Conversely, the Old Covenant was engraved upon tablets of stone (3:3, 7). The crucial issue here is *what* was written on stone in the Old Testament. Was it the entire law? No, only the Ten Commandments were engraved upon the tablets at Sinai (Deut. 4:13; 5:22).[[52]](#footnote-52) In other words, Paul equates the Old Covenant with the Decalogue.[[53]](#footnote-53) This law had a fading glory (i.e., lacked permanent validity)[[54]](#footnote-54) "because only in Christ is it taken away" (v. 14b). Therefore, since Paul contrasts his continuing ministry of blessing with the ministry of cursing in the Ten Commandments, he in effect teaches the abolishment of the Decalogue as a system by which one should live, including the Sabbath.[[55]](#footnote-55) That the Sabbath is included within this abolished Decalogue also finds support in that the death penalty for disobeying the Ten Commandments is never enforced in the New Testament.[[56]](#footnote-56) It is inconsistent to argue for the continuance of the Sabbath requirement in the present age without a continued penalty for neglecting it.

# Contrasting the Abrahamic & Mosaic Covenants

Distinguishing these covenants provides a foundation for interpreting the OT and NT, especially the prophets as they look back on covenants with both Abraham (e.g., Ezek. 36–37, p. 508) and Moses (e.g., Lam. 1:3, p. 496). Knowing the conditional and temporal nature of the Law prevents misapplying obsolete commands to the Church today (e.g., Sabbath, charging interest to believers, tithing). Also, God’s faithfulness to sinners becomes clear due to Abraham.

|  |  |  |
| --- | --- | --- |
|  | Abrahamic Covenant | Mosaic Covenant |
| *Recipient*  *(Date* *& Place)* | Abraham as mediator for all nations  2060 BC, Ur of the Chaldees | Moses as mediator for Israel  1445 BC, Mount Sinai |
| *Scripture* | Genesis 12:1-3 (but formalized into a covenant in Genesis 15) | Exodus 20–31 is the heart of the covenant |
| *Between God &* | A person (for a future nation) | A nation |
| *Scope* | Universal (“all peoples will be blessed through you”) | Only Israel received the Law (Deut. 4:8; Ps. 147:20) |
| *Character & Significance* | Grace (promises)  –primary (what God will do) | Works (laws)  –secondary (how God will do it) |
| *Promises* | Land, seed, and blessing (without indication of time of fulfillment) | Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28) |
| *Conditions* | Unconditional: “I will…” | Conditional: “If you will…then I will…” |
| *Participation* | Abraham asleep (Gen. 15:17) | Israel agreed to obey (Exod. 19:8) |
| *Analogy* | Father to son (royal grant) | Suzerain (superior king) to vassal (servant nation) |
| *Purpose* | Clarified Israel’s blessings in general terms to motivate the nation towards righteousness by faith in God’s provision of a wonderful future (Gen. 12:1; 15:1, 6) | Clarified how Israel could be blessed in the Abrahamic Covenant as soon and full as possible; didn’t restate or expand the Abrahamic Covenant but revealed sin (Rom. 5:20; Gal. 3:19, 24) |
| *Form* | Oral (no written stipulations) | Written on tablets of stone & Pentateuch |
| *Emphasis* | Blessing over discipline/judgment  (five “blessings” in Gen. 12:1-3) | Judgment/discipline over blessing  (contrast Deut. 28:1-14 & vv. 15-68) |
| *Christology* | Ultimate seed (Gen. 12:3) | Typified in tabernacle (Heb. 8–10) |
| *Sign* | Circumcision (Gen. 17:11) | Sabbath (Exod. 31:13, 17) |
| *End* | Never ended (Gal. 3:15-18) as an eternal covenant (Gen. 17:8) | Ended at Christ’s death (Rom. 7:6; 10:4; 2 Cor. 3:7-11; Gal. 5:1; Heb. 7:11-12) |

While most of the above is original, some is based on Thomas L. Constable, “A Theology of Joshua, Judges, and Ruth,” in *A Theology of the Old Testament,* ed. Roy B. Zuck (Chicago: Moody, 1991), 100-101. For a more complete evangelical picture of the relevance of the OT law to the Christian, see *Five Views on Law and Gospel* (Zondervan), including modified Lutheran (Douglas J. Moo), Dispensational (Wayne G. Strickland), "weightier issues" apply (Walter C. Kaiser), Non-theonomic Reformed (Willem VanGemeren), and Theonomic Reformed (Greg Bahnsen).

**Israel & the Church: Continuity & Discontinuity**

One issue over which a lot of scholarly ink flows is the extent to which Israel relates to the Church. Some (especially amillennialists, postmillennialists, and covenant premillennialists) argue that the Church is the “new Israel” with complete continuity between the two entities. Thus, the Church is seen to have simply replaced Israel and assumed her promises and covenants.

The other side of the spectrum of views is classical and revised dispensationalism which advocates the discontinuity model. In this scheme there are two separate peoples of God: Israel and the Church. The only overlap is that the believers today participate in some of the aspects of the Abrahamic and New Covenants (see p. 116 and supplements to the Jeremiah notes).

I have held both views, but now hold to a third model similar to progressive dispensationalism. This newer system (since 1987) emphasizes both continuity and discontinuity yet still maintains the dispensational distinctive that the Church is *not* the “new Israel.” Rather, it is a continuation of God’s covenant plan begun with Israel and continuing with a believing remnant of Israel today, along with Gentile believers who have been grafted into the Abrahamic Covenant (see Romans 9–11; Galatians 3). Here are some points of difference and contact between these two entities:

**Discontinuity**

|  |  |  |
| --- | --- | --- |
|  | **Israel** | **Church** |
| *Identity* | Physical seed of Abraham (Gal. 6:12-16) | Spiritual seed of Abraham (Gal. 3:7, 29) |
| *Land Covenant* | Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7) | No land promise (Land Covenant) can be claimed by present believers |
| *Law* | Required to obey the law (Exod. 19–20) | Freedom from the law (Rom. 7; Gal. 3) |
| *Duration* | Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37) | Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?) |
| *Wrath* | Experienced in Tribulation (Jer. 30:7) | Free from wrath (1 Thess. 5:9; Rev. 3:10) |
| *Faith* | Shown in offering sacrifices | Shown in trusting Christ’s sacrifice |
| *Priesthood* | *Has* one: a special class by heredity | *Is* one: all are priests (1 Pet. 2:5) |
| *Activity* | Set aside between 69th & 70th “Weeks” (Dan. 9:24-27)–a part of the “times of the Gentiles” (Luke 21:24) | Between 69th & 70th “Weeks” the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26) |
| *Qualification* | Ethnic–descendants of Abraham or Gentile proselytes who became Jews through circumcision as blessing is through Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19) | Not ethnic–“Neither Jew nor Gentile” (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6) |

**Continuity**

|  |  |  |
| --- | --- | --- |
|  | **Israel** | **Church** |
| *Abrahamic Covenant* | Origin in Abraham as the father of the nation (Gen. 12:1-3) | Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29) |
| *Davidic Covenant* | Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings) | Functions now as a spiritual temple  (Eph. 2:19-22; 1 Pet. 2:4-10) |
| *New Covenant* | Promised forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, and knowledge of God throughout the earth (Jer. 31:31-34) | The first three aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive fulfillment of the covenant (Luke 22:20) |
| *Law* | Required to obey the Mosaic law (Exod. 19–20) | Required to obey the “law of Christ” (Gal. 6:2) or “law that gives freedom” (James 1:25; 2:12) |
| *Salvation by* | God’s grace through faith (Gen. 15:6) | God’s grace through faith (Rom. 4:3) |
| *Basis of Salvation* | Sacrificial lamb | Sacrificial Lamb |
| *Spirit* | Filling on leaders | Indwelling of all believers (Rom. 8:9) |
| *Prophets* | Provided revelation of God’s word | Foundation of the church (Eph. 2:20) |
| *Election* | Based on grace (Mal. 1:2) | Based on grace (Eph. 1:4-6, 11) |
| *Disobedience* | Lead to God’s discipline | Leads to God’s discipline (1 Cor. 11:30) |
| *Leadership* | Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts) | Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17) |
| *God’s Presence* | In a cloud at day and a pillar of fire at night (Exod. 40:34-38) | In the indwelling ministry of the Holy Spirit (1 Cor. 6:19) |
| *Witness* | “light for the Gentiles” (Isa. 49:3-6)  “kingdom of priests” (Exod. 19:6)  “holy nation” (Exod. 19:6) | “light of the world” (Matt. 5:14-16)  “holy…royal priesthood” (1 Pet. 2:5, 9)  “holy nation” (1 Pet. 5:9) |

**The Tabernacle and Furnishings**

*The Bible Visual Resource Book*, 25

Added:

**The Furnishings**

**The Living Tabernacle**

**The High Priest**

**The Tabernacle & Creation**

The typological significance of the tabernacle has been widely taught, for truly the tabernacle looked *forward* to the finished work of Christ (see previous pages). However, a little-discussed topic is how the tabernacle looked *back*–specifically to the creation event.

John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids: Zondervan, 1992): 298-300 shows many interesting parallels between these two events:

|  |  |  |
| --- | --- | --- |
|  | **Creation** | **Tabernacle** |
| ***Text*** | Genesis 1-2 | Exodus 25-31 |
| ***Content*** | Creation of the heavens and earth | Building of the tabernacle |
| ***Significance*** | Arena in which God would have fellowship with humans | Means of restoring man’s lost fellowship with God |
| ***Structure*** | Seven acts marked by divine speech: “And God said” (Gen. 1:3, 6, 9, 14, 20, 24, 26; cf. vv. 11, 28, 29) | Seven acts marked by divine speech: “And the LORD said” (Exod. 25:1; 30:11, 17, 22, 34; 31:1, 12) |
| ***Contents*** | Pure gold (Gen. 2:12a) and precious jewels (Gen. 2:12b) | Pure gold (Exod. 25:3) and precious jewels (Exod. 25:7) |
| ***Final Inspection & Blessing*** | “And God saw all he had made, and behold, it was very good” (Gen. 1:31); God blessed man (Gen. 1:28) | “And Moses saw all the work, and behold, they had done it just as the LORD had commanded” (Exod. 39:43a) and Moses blessed them (Exod. 39:43b) |
| ***Closing*** | Reminder that God rested on the sabbath (Gen. 2:1-3) | Reminder to observe the sabbath (Exod. 31:12-18) |
| ***Patterns*** | Man and woman made in God’s image (Gen. 1:26-27) | Tabernacle made based on the pattern God showed Moses (Exod. 25:9) |
| ***Sequel*** | Fall of man into the sin of eating the forbidden fruit (Gen. 3) | Fall of Israel into the worship of the golden calf (Exod. 32) |
|  |  |  |

What, then, is the significance of these parallels?

1. The tabernacle was intended as a *model of God’s heavenly abode* in that God’s presence would dwell with his people.

2. As the tabernacle followed the “pattern” of something in heaven, it had a *symbolic as well as practical purpose*. The physical forms also had spiritual meaning or sense to them (typology).

However, the text gives no hints as to their typology, leaving their meanings a mystery. We have to wait until we get to the NT to see it as a picture of the work of Christ (John 2:19-21; Heb. 8:2; 9:11-12), the individual believer (1 Cor. 6:19), and the church (1 Tim. 3:15; Heb. 3:6; 10:21).

**Salvation in the Old Testament**

How were people saved during Old Testament times? Were only Jews saved? How? Was it through the tabernacle and temple sacrifices? Did killing these animals actually forgive sin? These questions will naturally arise in a thinking person’s mind when encountering the OT.

First, salvation has always been by faith and not by works of the Law. This is Paul’s key point in Galatians and Romans and it applies to all times. Paul gives Genesis 15:6 as support: “Abraham believed God, and it was credited to him as righteousness” (Rom. 4:3; cf. vv. 11, 16-24; Heb. 11). Salvation in all ages is based in God’s grace, not our works (Eph. 2:8-9). The ways he has shown his grace has changed over the ages, but his method of salvation by grace through faith is constant.

OT believers expressed their faith in many ways: worshipping God, offering sacrifices, or doing good deeds, but it was their *faith* that saved–not their sacrifices or worship or deeds. Their faith was placed in God’s provision of a coming Saviour (1 Pet. 1:10-12), though they did not realize that this Redeemer specifically was Jesus Christ. Further, there is no hint that their salvation could be lost.

One may ask, “But doesn’t the OT say sacrifices forgave people?” Leviticus promises Israelites that they “will be forgiven” by sin offerings and guilt offerings (4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22; cf. Heb. 9:13). However, these refer to any *specific* sin rather than forgiveness from *all* sin for salvation; also, ritual without repentant faith was useless (Ps. 40:6-8; Isa. 1:11-20; Jer. 7:21-26).

This parallels our experience some. We are saved from the penalty of sin by faith, just like Jews (and Gentiles identifying with Israel) in the OT–but we show faith by trusting Christ as our past sacrifice rather look forward to a future sacrifice. We still sin, but 1 John 1:9 promises, “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” We have *positional* forgiveness for all sins (past, present, and future) and a secure relationship with God. However, confession helps us experience *practical* forgiveness and restoration of our fellowship with Him. In like manner, Job sacrificed for cleansing and restored fellowship while saved (Job 42:7-9).

But why can’t the “blood of bulls and goats…take away sins” (Heb. 10:4)? Sacrifices forgave and cleansed only from external ceremonial impurity (Heb. 9:13), but Christ *removed* all sin and cleansed *internally*. A clear treatment of OT sacrifices is John S. Feinberg, “Salvation in the Old Testament,” *Tradition and Testament,* eds. John S. and Paul D. Feinberg (Chicago: Moody, 1981), 39-77 (adapted below into chart form). Issues 1-3 are the same for OT and NT but 4-5 are different:

|  |  |  |
| --- | --- | --- |
|  | **OT Times**  **(Moses to Christ’s Death)** | **NT Times**  **(Christ’s Death to Today)** |
| ***Basis*  of Salvation** | God’s gracious provision of the death of Christ since “it is the blood that makes atonement for one’s life” (Lev. 17:11b) | God’s gracious provision of the death of Christ (“without the shedding of blood there is no forgiveness” Heb. 9:22) |
| ***Requirement*  of Salvation** | Faith in the provision that God has revealed–as a gift (Ps. 51:16-17) | Faith in the provision that God has revealed–as a gift (Gal. 2:16) |
| ***Ultimate Content*  of Salvation** | Object of faith is God Himself–prophets exhorted repentance, not sacrifices (Jer. 3:12; Joel 2:12) | Object of faith is God Himself–heroes of faith are cited to exhort faith in God (Heb. 11) |
| ***Specific  Revealed Content* of Salvation** | Cumulative content of faith involved sacrifices & promises: animals (Gen. 3:21); Abel’s sacrifice (Gen. 4:4); Abrahamic covenant (Gen. 15), etc. | New content of faith is the shed blood of Jesus Christ (1 Pet. 1:18-21) which removes sin while OT sacrifices merely covered sin |
| ***Believer’s Expression* of Salvation** | Obey moral law, offer animal sacrifices, obey Mosaic law (civil and ceremonial aspects) | Obey moral law, observe Lord’s Supper and baptism, etc. through the Spirit’s enabling (Rom. 8:9) |

**Israel versus Pagan Culture**

Summarized and expanded from Homer Heater, Jr., “Ancient Middle Eastern Culture and the Bible”

(Professor’s unpublished paper in doctoral seminar, Dallas Theological Seminary, 1989)

When comparing Scripture with the many archaeological finds present today, two dangers must be avoided. First, one must not assume that Israel took all of its beliefs from the nations surrounding it so that the nation had nothing different about it. Many unique elements do exist in the Old Testament.

The second danger is at the opposite extreme: to assume that since Israel’s religion had a divine origin, *none* of the elements find parallels in the Ancient Near East. God’s institution of Israel at Mount Sinai had several points of contact with other religions of that time.

In summary, Israel’s relationship with pagan cultures had both similarities and differences:

|  |  |
| --- | --- |
| **Similarities** | **Differences (Unique Elements)** |
| Mesopotamian Filial Adoption: A childless couple could adopt an adult outside the family to take care of them in their old age and perform religious rites in exchange for an inheritance (Gen. 15:2-4; cf. Kenneth Kitchen, *The Bible and Its World*, 70). | Monotheism: Whereas all Ancient Near East cultures worshipped more than one god (polytheism), Israel worshiped Yahweh alone (monotheism). While many scholars advocate that monotheism began with Moses, the Bible *begins* with one Creator God (Gen. 1:1). |
| Mesopotamian Birthright: The oldest (or principal) son received a double share of the inheritance (Deut. 21:15ff.). | Unconditional Covenants: God called Abraham and made a unique covenant with him in that Abraham need not fulfill any requirements (Gen. 12:1-3). This is seen in particular in the Mesopotamian ceremony in which Abraham did not accompany God between the animal halves (Gen. 15:17). |
| Law-Code Form: The Bible uses the suzerain-vassal treaty form common during the 15th century (Book of Deut.). This included many of the same elements due to common institutions (marriage, government, private ownership) and common problems (death, murder, theft, slavery, etc.). | Law-Code Basis: Israel was commanded not to sin because the LORD so willed it, which is a moral-ethical element lacking in all other law codes of antiquity.  Also, whereas other codes were based upon a civil government, Israel’s was divinely instituted under a theocratic government. |
| Canaanite Language: The Canaanites (northwest Semitic people of western Syria and Palestine before 12th century BC) shared a similar Semitic language as Israel, making borrowing possible, as seen in the Psalms. However, Canaanites had two alphabetic writing systems: at Ugarit and one also influencing later Phoenician. In this respect they surpassed Israel linguistically. | Canaanite Technology: Canaanites were also more technologically advanced than Israel, especially in working with metals. Thus their iron chariots controlled the western plains and Valley of Jezreel in Palestine. The Phoenicians were the same people as the Canaanites, but after the 12th century. Forced out of Palestine in the 13-12 centuries, they became the greatest mariners and traders of all times. They spread the Canaanite culture, religion, language, and alphabet all over the Mediterranean area. |
| Animal Sacrifice was part of all ancient religious systems. Conservative scholars assume that God instituted sacrifice to Adam and his descendants (Gen. 3:21), but after Noah it was perverted. | Demoralizing Canaanite Cultic Practices held them back from being a truly great culture. These practices were the worst in the entire near east, including human sacrifice, sacred prostitution, eunuch priests, serpent worship, and brutal mythology with gods against gods. Canaanite sexual religion with its high god El, wife Asherah, and offspring in Baal and Dagon are related to the pagan “Queen of Heaven” (Jer. 7:18; 44:17), Roman sexual deities (Venus, Diana, Aphrodite) and Catholic Mariology. All these were part of the virgin cult that originated from earliest times in Babylonian mystery religion. |
| The Tabernacle instituted and built at Mt. Sinai had many similarities with those of pagan religions: portability, inner and outer courts, use of gold, sacrificial altars, priesthood, etc. (cf. p. 119 of these notes). | The Tabernacle of Judaism was also unique in some respects. For one, God himself designed its specifics (Exod. 25–27) though men built it (Exod. 36:8–40:33). Also, it had God’s very presence in the form of a pillar of fire at night and a pillar of cloud at daytime (Exod. 40:34-38). |
| Prophets: Men who delivered “messages” from Dagon or other deities to pagan kings such as to the king at Mari appear in societies other than Israel. | Prophecy: Pagan prophets gave briefer messages that were always in the king’s political or military interests and sometimes with promise or threat, depending upon the king’s response (Kitchen, 54-55). In contrast, Israel’s prophets such as Nathan, Amos, Hosea, or Isaiah reproved and admonished even kings on issues of personal morality, social justice, or obedience to God. For a contrast between pagan and Israelite prophets, consult 1 Kings 22. |

Here’s an Issue for your small group…

**Which is the most accurate depiction of salvation in the OT and NT?**

***Salvation by…***

Faith Alone

Faith Alone

Faith + Works

Faith Alone

Works

Faith

Faith + Works

Faith + Works

**OT**

**NT**

**Which verses in the Bible support your answer?**

Distinguishing Salvation and Sanctification

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Man’s**  **Role** | **God’s Response** | **Life of**  **Faith** | **Restored Fellowship** |
| **OT** | Faith in God’s Passover Lamb | Exodus | Wilderness Wanderings | Sacrifices (Sin, Guilt) |
| **NT** | Faith in Christ as Lamb of God | Salvation  Positional Sanctification | Growth  Progressive Sanctification | Confession (1 John 1:9) |

**Leviticus**

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Sanctification through Sacrifice and Separation** | | | | | | | | | | | | |
| **Purpose: that the LORD might be able to remain with the nation** | | | | | | | | | | | | |
| **Place: Mount Sinai** | | | | | | | | | | | | |
| **Time: One Month** | | | | | | | | | | | | |
| **Chapters 1–10** | | | | | | | **Chapters 11–27** | | | | | |
| **Sacrifice** | | | | | | | **Separation** | | | | | |
| **Worshipping a Holy God** | | | | | | | **Walking with a Holy God** | | | | | |
| **Securing Fellowship with God** | | | | | | | **Continuing Fellowship with God** | | | | | |
| **Approaching God** | | | | | | | **Appeasing God** | | | | | |
| **Perfect Sacrifices**  **(1–7)** | | | **Perfect Priests**  **(8–10)** | | | | **Laws of Sanctification for…**  **(11–27)** | | | | | |
|  | | |  | | | |  | | | | | |
|  | |  | | | |  | | | |  | | |
| Uncleanness  (11–15) | Unintentional Sin (16) | | | Tabernacle  (17) | Crimes  (18–20) | | | Priests  (21–22) | Worship  (23–24) | | Canaan  (25–26) | Vows  (27) |

**Key Word: Sanctification (Holiness)**

**Key Verse: “I am the LORD your God; consecrate yourselves and be holy, because I am holy… I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy” (Leviticus 11:44-45; repeated in 19:2; 20:7, 26)**

**Summary Statement:**

**The reason Israel should obey God’s laws of sanctification through sacrifice and separation was to continue to enjoy God’s presence.**

**Application:**

**We as believers need to continually separate (sanctify) ourselves by confessing our sin and walking in holiness before God in order to experience his presence with us.**

**For Further Study:**

John S. Feinberg defends the issue of how OT sacrifices actually forgave sin in his chapter “Salvation in the Old Testament,” in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*, eds. John S. and Paul D. Feinberg (Chicago: Moody, 1981), 39-77 (esp. 59-75). See also my OTS, 119e summary of this chapter.

**Leviticus**

**Introduction**

**I. Title** Leviticus may seem a strange title since the book mainly has *priestly* ceremonies and institutions, whereas the Levites are mentioned only once (25:32). However, since Aaronic priests were from the tribe of Levi and the sacrificial system that they administered was commonly called Levitical, this title is justified (Lindsey, *BKC*, 1:163). The Hebrew title is simply "And He Called" (ar;q.YIw: *wayyiqra*) from the first word (1:1).

**II. Authorship**

A. External Evidence: Ancient writers consistently refer to Moses as the author of Leviticus. Christ Himself held to this tradition as he referred to the leprosy law of cleansing (Lev. 14:2-32) as written by Moses (Matt. 8:4; Mark 1:44).

B. Internal Evidence: Leviticus does not give its author, but the first word continues the story from Exodus, which does claim Mosaic authorship (Exod. 17:14; 24:4, 7; 34:27-28; cf. Deut. 31:9, 24). Also, as its contents were revealed to Moses at Sinai (7:37-38; 26:46; 27:34) it makes sense that he is the one who recorded them here. The book also shows a consistent style expected of a single author.

**III. Circumstances**

A. Date: Mosaic authorship places the writing in his lifetime (1525-1405 BC). Since the tabernacle was set up exactly one year after the Exodus (Exod. 40:17) and the Book of Numbers resumes one month later (Num. 1:1), the intervening Book of Leviticus must cover only one month (in 1444 BC). Moses probably recorded these laws shortly after they were given in 1444 BC.

B. Recipients: Moses died before Israel entered the Promised Land so the original readers comprised the Jews in the wilderness with him.

C. Occasion: Exodus 25–27 and 35–40 records Israel building the tabernacle to use in the nation’s worship. However, while the people had all the equipment, they still did not know *how* to conduct tabernacle worship. Leviticus fills in this gap. Moses knew that he would soon die but the nation would live on for generations, so he wisely and under the direction of the Spirit recorded the specific regulations in Leviticus as a written record of God's will for the worship and walk of the new nation.

**IV. Characteristics**

A. "The Book of Leviticus was the first book to be studied by a Jewish child; yet it is often among the last books of the Bible to be studied by a Christian. However, a book referred to about 40 times in the New Testament should be of great significance to every Christian" (Lindsey, *BKC*, 1:163).

B. Leviticus has more information on the Mosaic sacrificial system than any book in Scripture and gives the background needed to understand the Book of Hebrews in the New Testament.

**Argument**

Leviticus teaches two ways to remain holy, or be “set apart” (sanctified) for the new nation of Israel so that the people might be holy as God is holy (11:45). These two means appear in both major parts of the book, but sacrifices are more prominent in the first half (Lev 1–10) and separation from the pagan practices of Israel's neighbors occupy the major thrust in the latter half (Lev 11–27). The reason the nation needs to be sanctified is because God's presence cannot dwell with a wicked people.

**Synthesis**

**Sanctification through sacrifice and separation**

**1–10 Sacrifice (worshipping God)**

1–7 Five offerings

1:1–6:7 General instructions for the people

1–3 Consecration/voluntary: burnt, grain, fellowship

4:1–6:7 Cleansing/obligatory: sin, guilt

6:8–7:38 Specific instructions for the priests

8–10 Proper priestly service

8 Ordination of Aaron

9 Sacrifices begin

10 Unauthorized practice—death

**11–27 Separation (walking with God)**

11–15 Uncleanness

11 Animals

12 Childbirth

13–14 Leprosy (skin/mildew)

15 Discharges

16 Day of Atonement

17 Tabernacle/Blood

18–20 Crimes

18 Sexual

19 Social

20 Capital

21–22 Priestly restrictions

21 Personal

22 Sacrificial

23–24 Worship

23 Feasts

24:1-9 Daily oil/weekly bread

24:10-23 Death for blasphemer/murderer

25–26 Canaan

25 Special years (Sabbatical, Jubilee)

26 Blessings and curses

27 Vows

**Outline**

**Summary Statement for the Book**

**The reason Israel should obey God’s laws of sanctification through sacrifice and separation was to continue to enjoy God’s presence.**

**I. Laws of sanctification by *sacrifice* through priestly mediation teach Israel how to maintain fellowship with God so that his presence might remain with the nation (Lev 1–10).**

A. Sacrifice instructions show how to worship God and obtain temporal cleansing so God's presence might remain with the nation (Lev 1–7).

1. General sacrificial information shows the people how to offer sacrifices when both in and out of fellowship with God (1:1–6:7).

a. Sacrifices for consecration show Israel how to worship God when in fellowship (Lev 1–3).

1) The burnt offering is a voluntary sacrifice that totally consumes the animal to draw near to God in total dedication (Lev 1).

2) The grain (meal) offering is a voluntary, auxiliary, bloodless offering to show thanks to God for his provisional care (Lev 2).

3) The fellowship (peace) offering is a voluntary family meal to worship God (Lev 3; cf. 7:12-16).

b. Sacrifices for cleansing show how to approach God when out of fellowship (4:1–6:7).

1) The sin offering is an obligatory sacrifice to atone (i.e., appease God's wrath) for unintentional sins (4:1–5:13).

2) The guilt (trespass) offering is an obligatory sacrifice to make restitution for withholding proper due from God or man (5:14–6:7).

2. Specific sacrificial information gives the priests administrative details how to offer the preceding offerings by showing which persons, places, and portions God accepted (6:8–7:38).

B. The establishing of the priesthood shows how God's presence might remain with the nation (Lev 8–10).

1. Aaron and his sons are ordained as representatives of God for the people (Lev 8).

2. Sacrifices begin to show God’s God's blessing on the priests and institution (Lev 9).

3. Nadab and Abihu die to show the severe results of abusing God’s sacrifices (Lev 10).

**II. Laws of sanctification by *separation* from pagan neighbors teach holiness so that God’s presence might remain with the nation (Lev 11–27).**

A. Unclean practices of pagans are given to make a holy people of God who can worship him acceptably so that his presence might remain with the nation (Lev 11–15).

For some amazing ways that God protected Israel from diseases by obeying these precepts, see S. I. McMillen, *None of These Diseases* (Old Tappan, NJ: Revell, 1963, 1984; revised, updated & expanded, Singapore: Aenon Int’l & ValuPrint, 1997) and p. 131 of these notes.

1. Clean and unclean animals are identified so Israel can separate from pagan practices of neighbors as a holy people of God so that his presence might remain with the nation (Lev 11).

2. Childbirth regulations note that postnatal discharges render a woman unclean for bringing a sinner into the world, so she must wait a period of time before worshipping acceptably (Lev 12).

3. Infections and mildew regulations are deemed unclean to prevent advanced leprosy so that the nation's worship of God might not be disrupted (Lev 13–14).

4. Discharges for men and women show a lack of wholeness required for acceptable worship (Lev 15).

B. The Day of Atonement to cleanse the sanctuary from the pollution of the nation's unintentional sin makes possible God's continued presence among his people (Lev 16).

C. Sacrifice is limited to the tabernacle and eating blood is forbidden so that Israel will not identify with the practices of pagan neighbors (Lev 17).

D. Crimes in the sexual and social realms appear with capital crimes to prevent Israel from imitating pagan practices for God's presence to abide with the people (Lev 18–20).

1. Laws restricting sexual relations protect Israel’s marriage and family life in contrast to the destructive practices of Egypt and Canaan (Lev 18).

2. Laws of the social order promote practical holiness within Israel so that God's sovereign and holy presence might abide with the people (Lev 19).

3. Laws requiring capital punishment (except 20:19-21) denote the gravest religious and family sins to rid the community of pagan influences (Lev 20).

E. Priestly restrictions uphold a higher standard to prevent God's name from being profaned (Lev 21–22).

1. Personal restrictions for priests about mourning, marriage, and physical defects hold a higher standard of holiness than for the common people (Lev 21).

2. Sacrificial restrictions for priests eating sacred offerings and offering of unacceptable sacrifices hold them accountable not to profane God's name by misusing offerings (Lev 22).

F. Worship commands fulfill conditions for God's presence to remain with the nation (Lev 23–24).

1. Feasts in the annual calendar remind Israelites to worship God together as a nation and recall his mighty deeds on their behalf (Lev 23).

2. Laws of daily oil and weekly bread for Israel's worship fulfill conditions for God's presence to remain with the nation (24:1-9).

3. Capital punishment for blasphemers and murderers apply laws to specific situations (24:10-23).

G. Canaan laws of special years and punishment for disobedience encourage the nation to obey the covenant rather than bear the consequences of disobedience (Lev 25–26).

1. Laws of special years place all Israelites on equal social level in food and land usage to remind them that they serve as tenants of a land that is really God's (Lev 25).

a. The Sabbatical Year prohibits farming every seventh year to place landowners and those owning no land on equal level by allowing all to eat any produce (25:1-7).

b. The Year of Jubilee allows reacquisition of land formerly deeded away to remind Israel that the nation serves as tenants of land that is really God's (25:8-55).

2. Blessings for obedience and curses for disobedience encourage Israel to obey the covenant (Lev 26).

a. Blessings for obedience show Israel the benefits of obeying the covenant (26:1-13).

b. Curses for disobedience show Israel the penalties of disobeying the covenant (26:14-46).

H. Vow laws cite allowed and prohibited articles to dedicate to the LORD to prevent rash vows (Lev 27).

1. Consecrating allowable things such as persons, animals, houses, and lands must be at extremely expensive prices to discourage rash vows (27:1-25).

2. Prohibiting firstborn animals, devoted things, and tithes from being consecrated prevents trying to "give" God what is already his (27:26-33).

# The Bible and Blood

**Old Testament Sacrifices**

*The Bible Visual Resource Book*, 29

**Rituals for Levitical Offerings**

F. Duane Lindsey, “Leviticus,” *The Bible Knowledge Commentary*, 1:168-69

**Special Sacrificial Rituals**

F. Duane Lindsey, “Leviticus,” *The Bible Knowledge Commentary*, 1:168-69

# Why No Pork? (And Other Law Questions)

Egyptian doctors of Moses’ time treated wood splinters in the skin with worm’s blood and donkey dung. “Since dung is loaded with tetanus spores, it is little wonder that lockjaw took a heavy toll of splinter cases” (S. I. McMillen, *None of These Diseases* [Old Tappan, NJ: Revell, 1963], 9).

God gave many commands to Israel through Moses without explaining the reasons for them. Only in modern times have some of these reasons come to light. Yet he did promise Moses, “If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you” (Exod. 15:26). Here are some examples:

|  |  |  |
| --- | --- | --- |
| **Issue** | **Law Command** | **Reason** |
| Why not eat pork, bacon, or ham? | “And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses; they are unclean for you” (Lev. 11:7-8). | “The vast majority of the foods prohibited are those which (1) are more likely to carry disease in the arid climate of the Sinai desert and/or… Canaan; or (2) are… uneconomical to raise as food in the particular agrarian context…; or (3) are foods favored for religious sacrifice by groups whose practices the Israelites were not to copy… the food laws… kept Israel away from certain allergies [but] the main source of Israel’s meat–lamb–is the least allergic of all major meats” (Fee & Stuart, *How to Read the Bible for All Its Worth*, 145). |
| Why require circumcision? | “You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner –those who are not your offspring” (Gen. 17:11-12). | Modern studies show that wives with circumcised husbands have far less cervical cancer than those with uncircumcised husbands. Non-Jewesses are 8 times more likely to have cervical cancer than Jewesses are since uncircumcised men can deposit cancer-producing Smegma bacillus bacteria in the uterus (McMillen, 17-19). Also, the *eighth* day of a boy’s life has the highest levels of vitamin K and Prothrombin for blood clotting (ibid, 20-21)! |
| What’s wrong with mixing meat and milk? | “Do not cook a young goat in its mother’s milk” (Deut. 14:21). | God prohibited this because: (1) it would have been engaging in the fertility cult practices of Canaanites (Fee & Stuart, 146) or (2) because calcium cannot be assimilated easily on a milk and meat diet, which weakens teeth and slows the healing of broken bones (*US News & World Report,* 28 May 1984). |
| “Lepers feel bad enough about their disease, so why isolate them?” | “The priest is to examine the sore on his skin… If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to put the infected person in isolation for seven days … As long as he has the infection he remains unclean. He must live alone; he must live outside the camp” (Lev. 13:3-4, 46). | Between the 6th-14th centuries leprosy killed hundreds of millions of Europeans. Some said this was because of eating hot food, pepper, garlic, or the meat of diseased hogs–or even a bad conjunction of the planets! The Black Death followed, killing 60 million ( of Europe). After the physicians had nearly given up, the Church suggested the scriptural quarantine of lepers, which finally stopped the dreadful plague (McMillen, 11-12). |

**Contrasting Levites and Priests**

|  |  |  |
| --- | --- | --- |
|  | **Levites** | **Priests** |
| **Descendants of…** | Levi | Aaron (also a descendant of Levi) |
| **Population** | Many (the larger group) | Few (a subset of the Levites, Josh. 21:4) |
| **Role** | Assisted priests (1 Chron. 23:28) and supervised religious activities permitted outside of the sanctuary: teaching (Deut. 33:10a), singing (1 Chron. 15:16-24), leading worship (1 Chron 16:4-6; 23:5), officials, administration, judges & gatekeepers (1 Chron. 23:4-5) | Mediators between God and Israel whom David made into 24 divisions (1 Chron. 24:3-4), each which served two weeks annually so that their service would gradually move around the calendar (BKC, 1:613); taught God’s Word (Mal. 2:7) |
| **Sacrificial Role** | Didn’t offer sacrifices though they did offer incense (Deut. 33:10b) | Offered sacrifices (Deut. 33:10b) |
| **Location of Homes** | Extensive–in 35 cities throughout the tribes in the central, northern, and eastern parts of Israel (Josh. 21:5-8) | Limited to 13 cities in the southern territories of Judah, Simeon, and Benjamin which were near the temple (Josh. 21:4, 9-13) |
|  |  |  |

**Abraham**

**Isaac**

**Jacob**

**Reuben–Simeon–Levi–Judah– etc. (12 sons of Jacob)**

**All other lines Aaron**

**Levites Priests**

see OTS, 171a see OTS, 202

# Old Testament Feasts and Other Sacred Days

*The Bible Visual Resource Book*, 31

**Eschatology of Israel’s Feasts (Lev. 23)**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Date | Length | | Feast | Significance (Past) | Typology (Future) |
| 1. | Weekly | 1 day | | Sabbath\*  (Shabbat) | Reminder of:  • Creation rest of God  • Deliverance from Egypt  Sign of Mosaic Covenant  (Exod. 20, 31; Deut 5) | Millennial rest  (Heb. 4:1-11) |
| 2. | 1-14  (Nisan) | 1 day  (Read Song  of Songs) | | Passover\*†  (Pesach) | Redemption from Egypt by blood of the sacrificial lamb (Exod. 12) | Redemption from sin by Christ's death as Lamb  (1 Cor. 5:7b) |
| 3. | 1-15  to 1-21  (Nisan) | 7 days | | Unleavened  Bread\*† | Separation/break from dependence upon Egypt to dependence upon God | Separated life of the redeemed for God  (1 Cor. 5:7a, 8) |
| 4. | 1-16  (Day after Harvest Sabbath) | 1 day | | Firstfruits  (barley sheaf ceremony) | Anticipation of God's *future* material provisions  -begins grain harvest | Resurrection of Christ  (1 Cor. 15:20) |
| 5. | 3-6  (Sivan) | 1 day  (Read Ruth) | | Pentecost†  (Shavuoth)  (Weeks)  (Harvest) | Thanksgiving for God's *past* material provisions  -ends grain harvest (Deut. 16:9-12) | Coming of the Holy Spirit to complete Christ's resurrection (Acts 2) |
| – | Spring-Summer | no feasts | | – | Enjoyment of the harvest | Church Age |
| 6. | 7-1  (Tishri) | 1 day | | Trumpets  (New Year)  (Rosh Hashanah) | Preparation for national redemption and cleansing on Day of Atonement | Rapture (1 Thess. 4:13f.) Revelation (Matt. 24:31)  –Kingdom preparation |
| 7. | 7-10  (Tishri) | 1 day | | Day of Atonement (Yom Kippur) | National repentance and cleansing from sins of the people (Lev. 16) | National repentance of Israel in the Tribulation (Rom. 11:26-27) |
| 8. | 7-15  to 7-21  (Tishri) | 7 days  (Read  Eccles.) | Tabernacles\*†  (Booths/Tents)  (Succoth)  (the Lord)  (Ingathering) | | Anticipated fulfillment of the Abrahamic Covenant (Neh. 8) | Actual fulfillment of the Abrahamic Covenant  –Kingdom (Matt. 17:4) |
| 9. | 7-22  (Tishri) | 1 day | Shemini Atzeret  (Simchat Torah) | | “8th Day of Assembly” “Rejoicing in the Torah” |  |
| The following days are not commanded in Scripture and probably have no eschatological significance: | | | | | | | |
| 10. | 5-9  (Ab) | 1 day  (Read Lam.) | | 9th of Ab  (Tish’ah be’ab) | Destructions of Jerusalem:  586 BC & AD 70 | **↑** |
| 11. | 9-25  (Kislev) | 1 day  + 7 more days of candle lighting | | Hanukkah  (Dedication)  (Lights)  (Illumination)  (Maccabees) | Saving of the nation  under Judas Maccabeus  in 164 BC  (cf. John 10:22) | *This Typology column shows that the order of Israel’s annual feasts prophetically parallels her experience as a nation throughout history!* |
| 12. | 12-14/15  (Adar) | 2 days  (Read Esther) | | Purim  (Lots) | Saving of the nation  under Esther (9:21) |  |

\* Feasts celebrated in the Millennium (Isa. 66:23; Ezek. 45:21; 46:1; Zech. 14:16-19)

† Feasts celebrated in three annual Jerusalem pilgrimages by all male Israelites (Exod. 23:14-17)

**Leviticus vs. Numbers**

**Numbers**

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Preparation to Occupy the Land** | | | | | | | | | |
| **Preparing the**  **Old Generation** | | **Postponement**  **for Unbelief** | | | | | **Preparing the**  **New Generation** | | |
| **1:1–10:10** | | **10:11–25:18** | | | | | **26–36** | | |
| **God’s Faithfulness** | | **Israel’s Faithlessness** | | | | | **God’s Faithfulness** | | |
| **God’s Blessings** | | **God’s Discipline** | | | | | **God’s Blessings** | | |
| **Israel’s Commitment** | | **Israel’s Complaining** | | | | | **Israel’s Commitment** | | |
| **Order** | | **Disorder** | | | | | **Reorder** | | |
| **Mount Sinai** | | **Wilderness** | | | | | **Moab** | | |
| **20 Days** | | **38 Years, 3 Months, 10 Days Deut 2:14** | | | | | **ca. 5 Months** | | |
| Organization  (1–4) | Sanctification (5:1–10:10) | To Kadesh (10:11–12:16) | Kadesh Sin (13–14) | Wilder-ness (15–19) | To Moab (20–21) | Moab Sin (22–25) | Provision for Land (26–27) | Offerings & Vows (28–30) | Final Preparations (31–36) |

**Key Word: Preparation/Discipline/Wandering/God’s Will-Faithfulness-Provision**

**Key Verses: *Discipline*–“Not one of the men who saw my glory and the miraculous signs I performed in Egypt and in the desert but who disobeyed me these ten times–not one of them will ever see the land I promised on oath to their forefathers…” (Numbers 14:22-23)**

***Blessing*–“God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill? I have received a command to bless; he has blessed, and I cannot change it” (Numbers 23:19-20)**

**Summary Statement:**

**God prepared Israel to enter Canaan by showing that he would fulfill the Abrahamic Covenant only through believing Israelites.**

**Applications:**

**We as believers need to realize that God has given us everything we need to do his will, but disobedience deserves discipline.**

**God will get his will done either through us or in spite of us.**

**Are we characterized by commitment or complaining?**

**Numbers**

**Introduction**

**I. Title** The name for the book of Numbers comes from two censuses of Israel about 38 years apart. The first census was of the Exodus generation at Mount Sinai (Num 1) and the second recorded those on the plains of Moab born in the wilderness who later conquered Canaan (Num 26). The Hebrew title is "And He Said," taken from the first word of the book (rBed:y>w: *Wayyedabber*). However, Jewish writings usually refer to the writing as "In the Wilderness" from the fifth word of 1:1 (rB;d>miB. *Bemidbar*).

**II. Authorship**

A. External Evidence: Ancient Jewish, Samaritan, and Christian testimony uniformly claims that Moses authored the book of Numbers.

B. Internal Evidence: Numbers states "the LORD spoke to Moses" more than 80 times, starting in 1:1. However, 33:2 gives the clearest reference to his authorship: "Now Moses wrote down the starting points of their journeys at the command of the LORD" (cf. 36:13). The book also evidences a consistency of style characteristic of a single author. Nevertheless, most critical scholars deny Mosaic authorship based upon the varying linguistic forms within the work (e.g., LaSor, 165).

**III. Circumstances**

A. Date: Mosaic authorship places the writing in his lifetime (1525-1405 BC). The tabernacle was set up exactly one year after the Exodus (Exod 40:17) and Numbers picks up the story one month later (Num 1:1). Therefore, the time covered by Numbers begins one year after the Exodus (in 1444 BC) and covers the 38 year and nine month (Num. 10:11; Deut. 1:3; cf. LaSor, 163) wilderness wandering until just before the conquest of Canaan (beginning ca. 1405 BC). Moses probably kept a journal of the wanderings and compiled them shortly before his death in ca. 1405 BC.

B. Recipients: Moses did not enter Canaan so the first readers were the Jews in the wilderness.

C. Occasion: The nation had been redeemed from Egypt and constructed the tabernacle (Exodus), had learned about holy living (Leviticus), and thought it ready to possess the land. However, God knew that Israel was not ready (cf. Exod. 13:17) without more preparation, so he organized the people for conquest (1:1–10:10), though their unbelief prevented them from entering Canaan (10:11–25:18).

**IV. Characteristics**

A. Numbers is the book of the wilderness wanderings. Ex­odus records the short journey from Egypt to Sinai, but Numbers chronicles the nearly 40-year wilderness journey.

B. Numbers provides more census data about pre-exilic Israel than any book (Num 1, 26).

C. Numbers illustrates truths twice in the New Testament (1 Cor. 10:1-12; Heb. 3:7–4:6).

**Argument**

While Leviticus relates to the nation's worship, Numbers records the nation's walk. Numbers records how God prepared Israel to walk with him in a covenant relationship (1:1–10:10) but the nation postponed the fulfillment of the promise of the land through unbelief, so God purged it of its rebellion (10:11–25:18). Nevertheless, due to God's faithfulness to his covenant, he prepared the next generation of Jews to enter the land (Num 26–36). The narrative continually contrasts God's faithfulness with Israel's faithlessness. We are fickle, frazzled, fleeting and floundering but God is fair, fantastic, far-sighted and a faithful foundation.

**Synthesis**

**Preparation to occupy the land** (God's faithfulness vs. Israel's faithlessness)

**1:1–10:10 Preparing the old generation**

1–4 Travel organization

1–2 Census/camp/march

3–4 Levite responsibilities

5:1–10:10 Sanctifying Israel

5–6 Separation

7:1–9:14 Worship

9:15–10:10 Divine guidance

**10:11–25:18 Postponement for unbelief**

10:11–12:16 To Kadesh

10:11-36 Leave Sinai

11 Quail

12:1-15 Miriam/Aaron oppose

12:16 Paran

13–14 Kadesh: Climactic unbelief

15–19 Wilderness

15 Offering/death penalty review

16 Korah

17–19 Priests-rod, roles, heifer

20–21 To Moab

20 Rock water

21 Sihon, Og, bronze snake

22–25 Moab

22–24 Balaam/Barak

25 Beth Peor

**26–36 Preparing the new generation**

26–27 Provision for land

26 New census

27:1-11 New inheritance law

27:12-23 New leader–Joshua

28–30 Offerings/vows

31–36 Final preparations

31–32 Transjordan conquered

33:1-49 Wanderings summarized

33:50–36:13 Canaan defined (boundaries, Lev./refuge cities, new inherit. law)

**Outline**

**Summary Statement for the Book**

**The way God prepared Israel to enter Canaan was by showing that he would fulfill the Abrahamic Covenant only through believing Israelites.**

**I. The way God prepared Israel’s old generation to enter Canaan was by fulfilling the covenant to Abraham through an orderly and holy nation (1:1–10:10; 20 days at Mount Sinai).**

A. God organizes Israel's old generation and Levites for efficient travel through the wilderness and conquest of Canaan (Num 1–4).

1. God organizes the people through an army census, camp arrangement, and marching order as his preparation to defeat the Canaanites (Num 1–2).

a. The first census in Israel numbers 603,550 soldiers to show God faithful to provide Israel an army to defeat the Canaanites (Num 1).

b. The camp planning and marching order affirms God's desire for an orderly people (Num 2).

2. God organizes the Levites to care for and transport the tabernacle and redeems them for lifelong service that Israel would treat his holy things respectfully (Num 3–4).

a. God appoints the three Levite clans to care for the tabernacle so that Israel would treat the holy things respectfully (3:1-39).

b. God substitutes Levites for the firstborn sons as compensation for sparing the firstborn Israelites at the Exodus to provide lifelong servants for the tabernacle (3:40-51).

c. God assigns the tabernacle transport to the three Levite clans to orderly move his holy things (Num 4).

B. God sanctifies Israelites through separation, worship, and his guiding presence so they could enter Canaan as a holy nation (5:1–10:10).

1. Laws of holiness by separation preserve the camp’s physical, social, spiritual, and marital purity (Num 5–6).

a. Make ritually unclean people live outside the camp to protect its *physical* purity (5:1-4).

b. Recompense for financial wrongdoing to protect Israel’s *social* purity (5:5-10).

c. Test women suspected of adultery to protect Israel’s *marital* purity (5:11-31).

d. Separate Nazirites to protect Israel’s *spiritual* purity (6:1-21).

e. Bless the Israelites that God might separate them as his own unique people (6:22-27).

2. Israel's sanctification through worship will give God his due honor (7:1–9:14).

a. Each tribe offers identical gifts at the tabernacle dedication as sanctified worship to honor God (Num 7).

b. The arrangement of the lighted lamps gives Israel more formerly unrevealed teaching about its worship (8:1-4).

c. The Levites' consecration provides divine approval for the worship of Israel (8:5-26).

d. God allows Passover for the ceremonially unclean one month later but only in the prescribed manner to encourage Israel to worship God in holiness (9:1-14).

3. Israel's sanctification through God’s guidance in the tabernacle cloud and assembly trumpets assures his presence so Israel might enter Canaan as a holy nation (9:15–10:10).

a. God guides Israel through the tabernacle cloud to sanctify the people with his presence and help them depend on him for direction (9:15-23).

b. Trumpets must be blown for meetings, battle, and feasts to recall his guiding presence (10:1-10).

**II. The way God prepared believing Israelites for Canaan was by judging the old generation’s unbelief and blocking their entry (10:11–25:18; 38-year wilderness wandering).**

A. God judges Israel's unbelief en route to Kadesh shown in complaining over manna and opposing leadership by Moses to affirm his just yet faithful guiding to Canaan (10:11–12:16).

1. Israel leaves Sinai at the LORD’s command in original trust in God's guidance (10:11-36).

2. God provides quail for the people when they complain about the manna but judges them with plagues for their rebellion to teach his grace balanced with justice (Num 11).

3. God judges Miriam and Aaron for envy of Moses by briefly making Miriam leprous to show he approves of Moses (12:1-15).

4. Israel leaves Hazeroth north of Sinai and camps in the Desert of Paran to move closer to the Promised Land (12:16).

B. God judges Israel's unbelief to enter Canaan from Kadesh by forbidding future entrance into the land to teach that his rest can be claimed only by faith (Num 13–14).

C. God judges Israel's unbelief in the wilderness by resisting his leaders and teaches about priests for Israel to respect leaders and obey the covenant for God's nonstop presence (Num 15–19).

1. A review of offerings for thanksgiving and unintentional sins and a story of the death penalty for intentional sin show God’s covenant requirements (Num 15).

2. God kills Korah and his followers, 250 men, and 14,700 Israelites for opposing Moses and Aaron to warn Israel to obey his appointed leaders (Num 16).

3. Priestly instructions remind Israel to obey and pay God's workers to maintain their purity for God's continued presence (Num 17–19).

a. God vindicates Aaron by making his rod bud before rebels who challenged his authority to provide a lasting memorial to obey his appointed leaders (Num 17).

b. The roles and salary of priests and Levites remind jealous Levites that only Aaron's offspring can be priests and remind the nation to care for God's workers (Num 18).

c. Priests must sacrifice a red heifer for ceremonial purification from corpses to maintain ritual cleanness in the nation for God's presence to abide with the people (Num 19).

D. God judges Israel's unbelief by complaining en route to Moab yet still defeats the Transjordan nations (Num 20–21).

1. In the Desert of Zin, God judges Moses and Aaron for hitting a rock, Miriam and Aaron die, and Edom refuses passage to Israel all due to Israel’s unbelief (Num 20).

2. En route to Moab, Israel defeats Canaanites, Sihon of Heshbon, and Og of Bashan but defeat themselves by grumbling, yet God heals them with a bronze snake (Num 21).

E. God judges Israel’s sexual idolatry at Moab but still gives undeserved blessing through Balaam (Num 22–25).

1. Balak (king of Moab) doesn’t turn God against Israel when he hires the pagan Balaam to curse Israel, but he blesses them to show God's commitment to Israel (Num 22–24).

2. At Baal of Peor, Balak turns Israel against God by Moabite prostitutes and by idolatry that kills 24,000 before Phinehas atones for the sin due to God's hatred of defiant sin (Num 25).

**III. The way God prepared the believing new generation for Canaan was by organizing them, reviewing offerings and vows, and outlining Canaan (Num 26–36; 5 months near Moab).**

A. God provides for the new generation to inherit the land by reorganizing them in a new census, new law of inheritance, and new leader (Num 26–27).

1. Israel's second census shows the new generation of 601,730 is barely smaller than the old generation 38 years earlier as God's provision of soldiers to defeat Canaan (Num 26).

Population Changes in the Wilderness

|  |  |  |  |
| --- | --- | --- | --- |
| Tribe | Numbers 1 (1444 BC)  Start of Wanderings | Numbers 26 (1406 BC)  End of Wanderings | Increase (Decrease) |
| Reuben | 46,500 | 43,730 | (2,770) |
| Simeon | 59,300 | 22,200 | (37,100) |
| Gad | 45,650 | 40,500 | (5,150) |
| Judah | 74,600 | 76,500 | 1,900 |
| Isaachar | 54,400 | 64,300 | 9,900 |
| Zebulun | 57,400 | 60,500 | 3,100 |
| Ephraim | 40,500 | 32,500 | (8,000) |
| Manasseh | 32,200 | 52,700 | 20,500 |
| Benjamin | 35,400 | 45,600 | 10,200 |
| Dan | 62,700 | 64,400 | 1,700 |
| Asher | 41,500 | 53,400 | 11,900 |
| Naphtali | 53,400 | 45,400 | (8,000) |
| Total | 603,550 | 601,730 | (1,820) |

These numbers only include men at least 20 years old who served in the army (26:2, 4). Women, children, Levites and the handicapped were not counted. Assuming each soldier had a wife and an average of only one child puts the total population nearly 2 million. The tribe of Reuben decreased partly due to rebelling with Korah (26:8-9; cf. 16:1-35). The tribe of Simeon shrank the most. Perhaps this was due to the plague that killed 14,700 (16:49) and/or the tribe’s immorality at Beth Peor, which killed 24,000 (25:9), as its leader Zimri was a Simeonite (25:14).

2. Inheritance goes to five daughters of Zelophehad, a man who died without sons, showing God's grace for those who would otherwise have no inheritance (27:1-11).

3. God gives a leader to the new generation in Joshua’s appointment to succeed Moses (27:12-23).

B. The rules on offerings and vows sanctify the new generation to worship God (Num 28–30).

1. Offering regulations for daily, weekly, monthly, and yearly sacrifices help the new generation to worship God appropriately (Num 28–29).

2. Regulations on women's vows highlight keeping promises made to God to help the new generation to worship God appropriately (Num 30).

C. God defeats the Transjordan, summarizes his wilderness guidance, and defines land boundaries to prepare Israel to enter Canaan (Num 31–36).

1. The defeat of the Transjordan ends by destroying the Midianites but defining inheritances according to man's will reveals that God's inheritance is always best (Num 31–32).

a. Israel defeats the Midianites and divides the spoil for turning Israel away from the LORD at Peor to show God's jealous love for his people (Num 31).

b. The eastern two-and-a-half tribes receive their lands provided they fight in Canaan and forfeit their Canaan inheritance to show God's inheritance is always best (Num 32).

2. A summary of God’s faithful provision on Israel's journey from Egypt to Moab helps the people further trust in God for entrance into the land (33:1-49).

3. The land west of the Jordan (Canaan) is defined in boundaries, Levite towns, cities of refuge, and separate tribal areas to prepare Israel to enter the land (33:50–36:13).

a. The Western tribes are promised their inheritance in Canaan if they drive out the inhabitants to teach Israel that God's gifts involve human responsibility (33:50–34:29).

b. Forty-eight cities in Canaan are granted to the Levites, including six cities of refuge for fugitives of unintentional murders, to protect God's name from slander (Num 35).

c. Daughters inheriting land must marry within their tribal clan so every Israelite will retain his father’s property and thus prevent mixing lands in a tribal area (Num 36).

**Encampment of the Tribes of Israel and Cities of Refuge**

*The Bible Visual Resource Book*, 35

**Journey of the Spies**

Barry Beitzel, *The Moody Atlas of Bible Lands*, 93

**Israel’s Early Eastern Neighbors**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 71

**Israel’s Early Western Neighbors**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 73

**Broken People**

Henry Blackaby (1 of 2)

**Broken People**

Henry Blackaby (2 of 2)

**Deuteronomy**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Renewal of the Mosaic Covenant** | | | | | |
| **Past** | | **Present** | **Future** | | |
| **Examples** | | **Laws** | **Challenges** | | |
| **What God has Done** | | **What God Expects** | **What God will Do** | | |
| **Historical** | | **Legal** | **Prophetic** | | |
| **Preamble** | **Historical Prologue** | **Stipulations** | **Blessings and Curses** | **Covenant Renewal** | **Leadership Transition** |
| **1:1-4** | **1:5–4:43** | **4:44–26:19** | **27–28** | **29–30** | **31–34** |
| **Introduction** | **Sermon #1** | **Sermon #2** | **Sermon #3** | **Sermon #4** | **Sermons** |
| **Plains of Moab** | | | | | |
| **About 1 Month** | | | | | |

**Key Word: Renewal**

**Key Verse: “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength” (Deuteronomy 6:4-5)**

**Summary Statement:**

**Moses preaches and records sermons which expound the Law in order to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing in Canaan for obedience, not cursing for disobedience.**

**Applications:**

**True obedience is based on love—not legalism.**

**God’s general rule is that blessing results from obedience but problems result from disobedience.**

**Deuteronomy**

**Introduction**

**I. Title** Deuteronomy means "second law" (Greek: deu,teroj, *second*, and no,moj, *law*). This is a confusing title as the book actually adapts and expands upon the original law given on Mount Sinai. This English title stems from the Septuagint mistranslation of Deuteronomy 17:18 as "this repetition of the Law" (correctly rendered "this copy of the Law" in English translations). The Hebrew title is "These Are The Words" (~yrIªb'D>h; hL,aeä *'elleh haddebarim*) from the first two words according to ancient methods of titling a work. This is a better title since the book records Moses' sermons that expound the Law (1:5).

**II. Authorship**

A. External Evidence: The ancient Jewish, Samaritan, and Christian testimonies uniformly attribute the authorship of Deuteronomy to Moses. Other Old Testament passages refer to the entire Pentateuch as Mosaic (cf. Josh. 1:7; Judg. 3:4; 1 Kings 2:3; etc.). Christ Himself considered the book authoritative (though did not specifically mention Mosaic authorship) in his quotations of Deuteronomy during his temptation (cf. Matt. 4:4, 7, 10 with Deut. 8:3; 6:16, 13, respectively).

B. Internal Evidence: The Mosaic authorship of Deuteronomy has been held almost universally by both Jews and Christians until the rise of the 19th century liberal critics. They don't know who wrote it, but they still assume this cannot be Moses for four reasons (Deere, *BKC*, 1:259-260):

1. These liberals believe the "book of the Law" found 800 years after Moses in Josiah's reign was a “pious forgery” of Deuteronomy written in Josiah's era (2 Chron. 34:14ff.).

Response: No one knows the identity of the "book of the Law" (whether it actually was Deuteronomy, the entire Pentateuch, or a portion of either) and the production of "pious frauds" is virtually unknown in the Near East as well as unethical (and an oxymoron). The structure of the book also fits the time of Moses, not Josiah (see under “Characteristics” below).

2. They claim the book commands a central sanctuary (12:1-14) at Jerusalem to combat the worship at the "high places" in Israel's later history.

Response: The book does not claim that Jerusalem is this central sanctuary, but rather cites Mount Ebal (27:1-8). This would be a significant oversight for a forger seeking to motivate Israel to replace the high places for true worship in Jerusalem.

3. Some material is post-Mosaic (2:10-12, 20-23; 3:13b-14; chap. 34).

Response: It is true that these are later additions but this does not provide convincing evidence that Moses did not record the bulk of the book. Neither is inspired editorial activity incompatible with the doctrine of inspiration.

4. It contains accurate predictions concerning Israel's exile and regathering (4:25-31; 28:20-68; 29:22-28; 30:1-10; 32:23-43).

Response: Its reveals an anti-supernatural bias by saying even God cannot know the future!

How else do we know Moses wrote it? The book claims Moses wrote it over forty times (31:24-26; cf. 1:1-5; 4:44-46; 29:1; 31:9). It also views Canaan from the outside, assumes hearers recall the wilderness, shows Israel living in tents, has firsthand knowledge of geography and historical details, and follows the suzerain treaty form of the fifteenth and fourteenth centuries (*TTTB*, 37-38).

**III. Circumstances**

A. Date: Moses died before Israel entered the Promised Land (Deut. 34) in 1405 BC. The Book of Deuteronomy records his last words to the nation in this strategic year.

B. Recipients: The original readers comprised the new generation of Jews in Moab with Moses who heard him preach the sermons recorded in Deuteronomy.

C. Occasion: The nation had been elected by God (Genesis), redeemed from Egypt with a completed tabernacle (Exodus), instructed for a month in holy living (Leviticus), and prepared for possession of the land through forty years in the wilderness (Numbers). At this point the new generation was poised for subduing the land, having arrived at the plains of Moab just across from the Jordan River. Seeing his imminent death and the strategic time in the nation's history, Moses preached several significant sermons, then wrote them down to encourage Israel to love, believe, and obey God in order to receive his blessings. That this generation needed this renewal of the covenant is evident in their major failure in immorality at Beth Peor just a short time earlier (cf. Num. 25).

**IV. Characteristics**

A. Deuteronomy is one of the most influential books in the Old Testament with many quotations by the prophets and a notable number of manuscripts at Qumran. It is one of the Old Testament books most quoted in the New Testament (e.g., Matt. 4) with 49 quotations. This is exceeded only by more references to Psalms (119 times) and Isaiah (100 times). Of the 27 New Testament writings, 11 of them quote the book of Deuteronomy.

B. Deuteronomy possesses the famous *Shema* ("Hear") which states, "Hear, O Israel: The LORD our God, the LORD is one" (6:4). This simple declaration is the greatest doctrinal statement in the Old Testament, Judaism's basic confession of faith, the potent affirmation of monotheism and the declaration of God's uniqueness among the pantheon of Near Eastern "gods." It is probably the clearest statement of the Trinity in the Pentateuch since "God" (*'elohim)* is plural but "one" (*'ehad* ) may suggest a unity of Persons in the Godhead (cf. Gen. 2:24, where *'ehad* is used of Adam and Eve being "one flesh").

C. This final book of Moses also includes the greatest commandment—that Israel should love the LORD with totality of heart, soul, and strength (6:5). Love for God and obedience to God find their greatest marriage here of all books of the Pentateuch, but the emphasis is on the former: the word "obey" occurs ten times whereas "love" appears twenty-two times. The love of God towards Israel and his people's response of love back towards him pervades the entire book.

D. This writing also is the first to mention the Great Tribulation (4:29-31).

E. The test for determining true and false prophets is found only in Deuteronomy (18:20-22).

F. Deuteronomy delineates the Land Covenant more than any book of Scripture (Num 29–30). This covenant promises full occupation of Canaan only after exile and repentance.

G. The structure of Deuteronomy is unique in Scripture as it follows a similar, though not identical, pattern of the fifteenth century international vassal treaty. When a king (the suzerain) made a treaty with a subject country (vassal) the treaty generally included the following six elements, many of which find parallel in Deuteronomy (Deere, *BKC*, 1:260; LaSor, 144-146, 176):

**Element Explanation**  **Parallel in Deuteronomy**

1. Preamble Introduction to the Introduction: Historical Setting/Moses as

treaty Covenant Mediator (1:1-4)

2. Historical History of the king's Sermon #1: Historical Prologue

Prologue dealings with the vassal (1:5–4:43)

3. General Call for wholehearted Sermon #2: Covenant Obligations

Stipulation allegiance to the king (4:44–11:32)

4. Specific Detailed laws required of Sermon #2 cont'd: Specific Laws

Stipulations vassal to show allegiance (Num 12–26)

5. Divine Deities called to Heaven and earth witness since no deities

Witnesses witness the treaty exist (4:26; 30:19; 31:28; 32:1)

6. Blessings Results for obeying or Sermon #3: Blessings and Curses

and Curses disobeying the treaty (Num 27–28)

Sermon #4: Covenant Summary

(Num 29–30)

Narrative/Sermons: Transition of the Covenant Mediator from Moses to Joshua

(Num 31–34)

Chapters 29–34 do not follow the suzerain-vassal format, but this section has parallels too (Deere, *BKC*, 1:316): depositing the treaty in a sacred place (31:24-26), providing for dynastic succession (31:7-8), and providing for future reading of the covenant and covenant ceremonies (31:9-13).

**Argument**

As noted above, Deuteronomy follows the suzerain-vassal treaty format of its time. The LORD (suzerain) uses Moses as his covenant mediator to guide the new generation of Israel (vassal) to renew the Mosaic Covenant made with their parents who died in the desert. After a preamble (1:1-4), Moses reminds Israel of what the LORD had already done for the nation (1:5–4:43). Moses then expounds upon the stipulations to which Israel as the vassal must agree in order to institute the renewal (4:44–26:19), and the results of either obeying or defaulting upon the covenant (Deut 27–28). The final appeal for obedience (Deut 29–30) is followed by the transition from Moses to Joshua as the covenant mediator (Deut 31–34) since the final chapter records Moses' death. In each section Moses appeals to the nation to choose to obey the covenant.

**Synthesis**

**Renewal of the covenant**

**1:1-4 Preamble: Setting/Mediator**

**1:5–4:43 #1: Historical Prologue**

1:5–3:29 God's faithfulness: Sinai to Beth Peor

4:1-43 Obedience exhorted

**4:44–26:19 #2: Stipulations**

4:44–5:33 Decalogue–General obligation

6–11 Loving the LORD–General principle

6:1-9 Shema declared

6:10–11:32 Shema expounded

12:1–26:15 Specific Laws–Allegiance

12:1–16:17 Ceremonial

16:18–20:20 Civil

21:1–26:15 Social

26:16-19 Covenant ratified

**27–28 #3: Blessings and Curses**

27 Palestinian renewal ceremony commanded

28 Blessings/Curses of Mosaic Covenant

**29–30 #4: Covenant Summary**

29 Obedience exhorted

30:1-10 Palestinian Covenant–ultimate blessings

30:11-20 Choose life/death

**31–34 Leadership Transition**

31:1-29 Appointment 31

31:30–32:43 Song 32

32:44–34:12 Death/replacement

32:44-52 Address

33 Blessing 33

34 Death 34

**Outline**

**Summary Statement for the Book**

**Moses preaches and records sermons which expound the Law in order to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing in Canaan for obedience, not cursing for disobedience.**

**I. (1:1-4) Preamble: The historical setting of Moses' sermons is the desert east of Canaan after the new generation has conquered the Transjordan and before it possesses Canaan, which provides the context for the Palestinian Covenant.**

A. (1:1) The content of the Book of Deuteronomy is cited as what Moses, the covenant mediator, speaks to Israel's new generation opposite the Jordan to provide the context for the Palestinian Covenant.

B. (1:2-4) The time of the Book of Deuteronomy is after the Transjordan conquests in the final month (cf. 34:8) of the forty year wilderness wanderings which should have taken eleven days–a clear expression of the cost of disobeying God.

**II. (1:5–4:43) Historical Prologue: Moses' first sermon provides an historical review of God's deliverance and provision when the people obeyed and judgment when they rebelled to exhort them to obey the Law and resist idolatry.**

A. (1:5–3:29) Moses reviews God's acts for Israel from Sinai to Beth Peor to remind the people of his deliverance and provision when they obeyed and judgment when they rebelled.

B. (4:1-43) Moses exhorts the people to obey the Law and resist idolatry on the basis of God's benevolent acts on their behalf.

**III.(4:44–26:19) Stipulations: Moses' second sermon gives the general covenant obligations and specific laws that God expects of the nation to encourage Israel to give total allegiance to the LORD as King.**

A. (4:44–5:33) The Ten Commandments are repeated for the new generation as their general covenant obligation because their defection at Beth Peor showed a need for a review of God's stipulations.

1. (4:44-49) An introduction to the Ten Commandments reminds the new generation that they need to hear them afresh due to their sin of idolatry and intermarriage at Beth Peor approximately five months before (cf. Num. 25:1-3).

2. (Deut 5) The Ten Commandments spoken by God to the people at Mount Sinai are repeated as the general covenant obligation for the new generation of Israel to follow.

B. (Deut 6–11) Moses expounds upon the basic principle of loving the LORD through basic commands and warnings to encourage Israel to total allegiance to the LORD as King.

1. (6:1-9) Moses commands the basic principle in the *Shema*–to love the LORD–by thanking him for a land not deserved and by teaching the Law to their children so that Israel might experience blessings of land, long life, and material prosperity.

a. (6:1-3) Israel is promised blessings of land, long life, and material prosperity as incentive to obey the covenant.

b. (6:4-9) The command to love the LORD (the *Shema*) and its importance is expressed as the basis for obeying all stipulations in the covenant.

2. (6:10–11:32) Moses expounds upon how to love the LORD through basic commands and warnings to encourage Israel to total allegiance to the LORD as King.

a. (6:10-19) Thanking God for a land not deserved so as not to acquire a sense of independence shows love for the LORD.

b. (6:20-25) Teaching the Law to one's children so that this love might continue in future generations shows love for the LORD.

c. (Deut 7) Totally conquering Canaan so that no rival may exist to God's Lordship shows love for the LORD.

d. (Deut 8) Remembering God's provision in the wilderness so that the land's abundance will not promote a spirit of self-sufficiency shows love for the LORD.

e. (9:1–10:11) Avoiding self-righteousness by remembering God's mercy at the golden calf failure shows love for the LORD.

f. (10:12–11:32) The concluding exhortation on loving the LORD provides four reasons to love Him: Israel's election, his powerful deeds, success, and longevity in the land depend upon obedience from love, and the option is a curse!

C. (12:1–26:15) Moses expounds upon selected specific laws in the ceremonial, civil, and social dimensions which Israel agrees to obey in total allegiance to the LORD as King.

1. (12:1–16:17) Ceremonial laws encourage Israel to total allegiance to the LORD as King.

a. (12:1-28) A single, central sanctuary is commanded as the sole place of worship to prevent Israel from sacrificing on the Canaanite worship centers, which the nation must destroy.

b. (12:29–13:18) Idolatry must be repressed by the destruction of false prophets, family members, friends, towns, and any other influence towards pagan practices.

c. (14:1-21) Unclean food must not be eaten since it symbolizes evil in the human realm to teach Israel its unique relationship to God among the nations.

d. (14:22-29) Tithes must be given for the Levites and poor as an evidence of total allegiance to the LORD, who can make up for money dedicated to Him.

e. (15:1-18) Debts must be canceled and slaves set free every seventh year as evidence of a generous heart towards God and man.

f. (15:19-23) Firstborn animals must be given to God as evidence of total allegiance to the LORD, who can make up for animals dedicated to Him.

g. (16:1-17) Celebration of the three great annual Feasts of Passover/Unleavened Bread, Weeks, and Tabernacles is commanded for Israel to corporately acknowledge the LORD as Deliverer and Provider.

2. (16:18–20:20) Civil laws are expounded to exhort Israel to total allegiance to the LORD as King.

a. (16:18–18:22) Administrators appointed to maintain justice must be just themselves.

1) (16:18–17:13) Judges and officials must be impartial and not accept bribes, and the verdict of the law courts must stand.

2) (17:14-20) Kings must avoid materialism and write their own personal copy of this law so they will follow God humbly.

3) (18:1-8) Priests and Levites must live on the support of the people so that Israel will express allegiance to the LORD through sacrificial giving.

4) (18:9-22) Prophets must avoid detestable practices and be 100% accurate to avoid the death penalty.

b. (Deut 19) Criminal laws must provide cities of refuge, punish those who steal property by moving boundaries, and fit judgments to the crime only on the basis of at least two witnesses.

c. (Deut 20) Holy war laws dictate fearlessness before Israel's enemies, exemption for certain men from military service, offering peace before a siege, and a prohibition from the destruction of fruit trees.

3. (21:1–26:15) Social laws are given to encourage Israel to total allegiance to the LORD as King.

a. (21:1-9) Atonement for an unsolved murder is prescribed so as to purge the land of the guilt of shedding innocent blood.

b. (21:10-21) Family laws prescribe the proper procedure for marrying a captive woman, giving the rights to the firstborn son, and killing a rebellious son, to hold Israel accountable for family rights.

c. (21:22–22:12) Various social laws are expounded to encourage Israel to total allegiance to the LORD as King.

d. (22:13-30) Marriage violations in sexual matters such as dissatisfaction, rape, and adultery are condemned to uphold the marital vow and premarital purity.

e. (23:1-8) Exclusion from the assembly is required of emasculated and certain foreign individuals so Israel could worship purely.

f. (23:9-14) Laws of nocturnal emission and proper means of disposing excrement are delineated to prevent uncleanness in the camp for God's abiding presence.

g. (23:15–25:19) Miscellaneous social laws, especially those concerning finances and divorce and remarriage, confirm God's will that the nation demonstrate total allegiance to the LORD.

h. (26:1-15) Ceremonial ritual for the presentation of firstfruits and tithes prescribe how Israelites can indicate thankfulness and allegiance to the LORD.

D. (26:16-19) Israel and God ratify the covenant by both vowing to fulfill their respective commitments in the covenant as a binding conditional suzerain-vassal treaty.

**IV. (Deut 27–28) Moses' third sermon commands renewal of the covenant and pronounces blessings for obedience and curses for disobedience to motivate obedience to the covenant.**

A. (Deut 27) Moses commands that Israel renew the covenant in Palestine to reinforce the official responsibilities to which the nation was committing itself in the covenant.

1. (27:1-8) Moses commands the proper ceremony for renewing the covenant when the people arrive in Palestine to reinforce for the people the seriousness of their covenant responsibilities.

2. (27:9-10) Now that all the stipulations of the covenant have been explained, Moses at last declares to the nation, "You have now become the people of the LORD your God…" to initiate the covenant for the people.

3. (27:11-14) Moses prescribes the covenant renewal arrangement of the "blessing" tribes on Mount Gerizim and the "cursing" tribes on Mount Ebal with the Levites in between as an indication of which tribes receive God's special blessing.

4. (27:15-26) The Levites are to recite twelve curses, especially upon those who break the Decalogue and/or sin in secret, to inform Israel of the severity of disobeying the covenant.

B. (Deut 28) Moses pronounces the blessings for obedience and curses for disobedience to motivate the nation to obey the covenant.

1. (28:1-14) Blessings for obedience include military prominence above the nations, material and agricultural prosperity, and a reputation before the world as having intimacy with God as incentive to the nation to obey the covenant.

2. (28:15-68) Curses for disobedience include horrible destruction, disease, drought, defeat in battle, physical and mental diseases of Egypt, oppression, exile, crop failure and economic ruin, besieged cities, and the destruction of the nation with disease and exile as incentive to the nation to obey the covenant.

**V. (Deut 29–30) Moses' fourth sermon appeals for covenant obedience and assures ultimate blessing to motivate Israel to obey the covenant.**

A. (Deut 29) Moses appeals to Israel for covenant obedience–committing itself afresh to the Mosaic Covenant in light of the LORD's past faithfulness and future curses for disobedience.

B. (30:1-10) Moses delineates the Palestinian Covenant to assure of prosperity after exile and repentance [at Christ's Second Coming before the Millennium] to teach that blessing is contingent upon repentance and to encourage Israel with the promise of ultimate blessing.

C. (30:11-20) Moses appeals to the nation to experience the prosperity of obedience (life) rather than the destruction of disobedience (death) since the people know exactly what the Law requires and can obey it, to maintain that the choices and consequences are clear.

**VI. (Deut 31–34) The transition from Moses to Joshua as the covenant mediator instructs Israel in God's faithful provision for the continuity of the covenant while warnings of apostasy assert Israel's need to obey the covenant.**

A. (31:1-29) Moses appoints Joshua and deposits the Law while the LORD warns of Israel's future rebellion to convey to Israel the need for covenant faithfulness.

B. (31:30–32:43) The Song of Moses which depicts Israel's gloomy future if it apostatizes is taught to the people for use in future covenant-renewal ceremonies as a reminder of their obligation to obey the LORD and his certain, righteous judgment if they fall away.

C. (32:44–34:12) The death of Moses and replacement by Joshua instruct Israel in God's faithful provision for the continuity of the covenant.

1. (32:44-52) Preparation is made for Moses' death in his last address to the people and God's command for him to ascend Mount Nebo for his death.

2. (Deut 33) Moses blesses the tribes as his last will for the nation to thrive and experience the blessings of the covenant.

3. (Deut 34) Joshua records Moses' death and burial by the LORD on Mount Nebo after seeing the land from a distance, and Joshua is named as his replacement as an example of God's faithful provision for the continuity of the covenant.

**Major Social Concerns in the Mosaic Covenant**

*The Bible Visual Resource Book*, 39

**Sacrifices at the High Places**

One of the perplexing issues in the OT historical books concerns the high places. Were these spots alternate places to sacrifice to the LORD or did they always relate to pagan deities?

In patriarchal times, men like Job, Abraham, and Jacob built altars in many places and offered sacrifices. However, the first prohibition of sacrifices in various places is probably in Leviticus, which was revealed to the people at Mount Sinai even before they entered Canaan.

Any Israelite who sacrifices an ox, a lamb or a goat in the camp or outside of it instead of bringing it to the entrance to the Tent of Meeting to present it as an offering to the LORD in front of the tabernacle of the LORD –that man shall be considered guilty of bloodshed; he has shed blood and must be cut off from his people. This is so the Israelites will bring to the LORD the sacrifices they are now making in the open fields. They must bring them to the priest, that is, to the LORD, at the entrance to the Tent of Meeting and sacrifice them as fellowship offerings (Lev. 17:3-5).

A similar text commands sacrifice at only one spot (later revealed to be Jerusalem):

But you will cross the Jordan and settle in the land the LORD your God is giving you as an inheritance, and he will give you rest from all your enemies around you so that you will live in safety. Then to the place the LORD your God will choose as a dwelling for his Name –there you are to bring everything I command you: your burnt offerings and sacrifices, your tithes and special gifts, and all the choice possessions you have vowed to the LORD. And there rejoice before the LORD your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own. Be careful not to sacrifice your burnt offerings anywhere you please. Offer them only at the place the LORD will choose in one of your tribes, and there observe everything I command you (Deut. 12:10-14; cf. 14:23-25; 16:6, 11, 15-16).

The judgments for disobeying the Mosaic law included God’s destruction of these places. God said if Israel persisted in sin, “I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you” (Lev. 26:30). For this reason God commanded the people, “Drive out all the inhabitants of the land before you. Destroy all their carved images and their cast idols, and demolish all their high places” (Num. 33:52; Deut. 33:29).

But Israel did not destroy them. In fact, after entering the land we find Samuel offering a sacrifices at a high place (1 Sam. 9:12-25; cf. 10:5, 13) where they were certainly legitimate (Homer Heater, “A Theology of Samuel and Kings,” *Biblical Theology of the OT*, ed. Roy B. Zuck, 117, 126).

God even granted Solomon’s request for wisdom at “the most important high place” (1 Kings 3:4)! How are we to deal with these texts, especially the last one which is preceded by the clear statement, “Solomon showed his love for the LORD by walking according to the statutes of his father David, except that he offered sacrifices and burned incense on the high places” (1 Kings 3:3). It appears that God is both blessing and condemning high place sacrifice in the same text.

Perhaps the solution is found one verse earlier still: “The people, however, were still sacrificing at the high places, because a temple had not yet been built for the Name of the LORD” (1 Kings 3:2). Maybe God evidently made a concession to his command in Leviticus until the temple was built.

Yet after the temple was built, high place sacrifice was prohibited outright. Pagan high places were built by Solomon (1 Kings 11:7)–the very king who built the temple! And Jeroboam built them at Bethel and Dan to prevent the people in the north from going down to Jerusalem to sacrifice at the temple (1 Kings 12:31-32; 13:2, 32-33). Many kings made the mistake of allowing these places to continue (1 Kings 14:23; 15:14; 22:43; 2 Kings 12:3-4; 14:4; 15:4, 35; etc.). Brief revivals occurred when these places were torn down by Hezekiah (2 Kings 18:4) and Josiah (2 Kings 23:5-20), but the general practice was to rebuild them.

Disagreeing with this analysis is Heater, who states, “When David brought the ark to Jerusalem, the centralization of worship began. The high places, *legitimate places of worship*, continued throughout the history of the monarchy, but Jerusalem, the home of the Ark, increasingly became the center of worship” (ibid, 126-27, *italics* mine).

**Grumbling in the Wilderness**

Paul N. Benware, *Survey of the Old Testament,* 68

God hates complaining. This is why he commands believers to do all things without complaining and arguing (Phil. 2:14).

Unfortunately, Israel did not learn this lesson very well. The following summary shows how God initially tolerated the people’s complaining in the wilderness by supplying their needs in the Exodus account. However, in Numbers most of the time he judged grumbling in severe ways. By the time the people were poised to enter the land in Deuteronomy, they had lost thousands of fellow Israelites to the complaining sickness.

Notice also Moses’ response to the people’s complaints. Never did he join in with them in this sin but rather nearly always brought it to the Lord as well as rebuked the people for their ungratefulness. Are there any lessons in spiritual leadership for you here?



**Covenant Contrasts**

There are only four key eschatological covenants in Scripture. They share these traits in common:

1. Unconditional

2. Eternal

3. Partially & spiritually fulfilled at present

4. Fully & literally fulfilled in the future

5. Universal in scope

Yet they can be contrasted in many ways as well (see also pages 21-22, 55a, 59-61, 116):

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Abrahamic** | **Palestinian** | **Davidic** | **New** |
| ***Definition:***  ***God’s promise to give Israel…*** | land, rule, and blessing to benefit the world | *physical* land from the Wadi of Egypt to the Euphrates River (Gen. 15:18) | *political* rule  of a descendant of David forever from Zion | *spiritual* blessings of national cleansing and restoration |
| ***Relationship*** | Umbrella | Land | Seed | Blessing |
| ***Key Text*** | Gen. 12:1-3 | Deut. 30:1-10 | 2 Sam. 7:12-16 | Jer. 31:31-34 |
| ***Recipient***  ***Date***  ***Place*** | Abraham  2060 BC  Ur of Chaldees | Moses  1445 BC  Mt. Sinai | David  1004 BC  Jerusalem | Jeremiah  595 BC  Jerusalem |
| ***Personal Blessings***  ***to First***  ***Recipient*** | Possessions & name blessed, son, opposers disciplined | Privilege of seeing Canaan from afar | Sons (“house”) never wiped out (Matt. 1:1-17) | – |
| ***National***  ***Blessings*** | A great nation would come from Abraham | Reproof (exile)  Regathering  Reunited (Isa.  11:11-16)  Repentance  Restored land  prosperity | Temple (via son)  Righteous king to rule (a Davidic descendant) over a kingdom where Israel prominent (Isa. 11:1-5) | Reuniting of Israel  and Judah  Forgiveness  Indwelling Spirit  New heart  100% Christian  (Ezek. 36:25-38) |
| ***Universal***  ***Blessings*** | All nations blessed through Christ | World blessed via visiting Jerusalem (Zech. 14:16-19) | Kingdom (political rule over entire world) | All the world evangelised |
| ***Present (Partial) Fulfillment*** | Church as spiritual seed of Abraham (Gal. 3:5) | Regathering & rebirth of modern Israel (Ezek. 37:7-8) | Church as spiritual temple (Eph. 2:19-22) & Christ as the King awaiting rule | Law abolished, forgiveness, new nature and Spirit indwelling |
| ***Future***  ***(Full)***  ***Fulfillment*** | All four covenants fulfilled in the millennial kingdom | Israel given full borders (Ezek. 37:8-28; 47–48) | Christ rules world (Isa. 2, 11) with saints (Rev. 5:10) | World 100%  Christian and Israel/Judah reunited |

**Key OT Passages about the Land**

David Larsen, *Israel, Gentiles and the Church*, 26 (adapted in Jeremiah texts)

Perhaps more than with any religious group (including Christians), the heart of Judaism lies in the land of its forefathers. The land and the people are inseparable to Jews, for they experienced God’s very presence indwelling the temple in Jerusalem for centuries (966-586 BC). This emphasis on the land of Canaan is repeated numerous times in the Old Testament:

|  |  |  |  |
| --- | --- | --- | --- |
| Genesis | 12:7; 13:14-17; 15:7-21; 17:1-8; 24:7; 28:13-15 | Jeremiah | 12:14-17; 16:14-15, 18; 18:16; 23:5-8; 30:18-21; 31:10-14, 21-40; 32:37-41; 33:10-13 |
| Exodus | 12:25; 13:5, 11; 32:13; 33:1 | Ezekiel | 11:17-21; 17:22-24; 34:11-31; 37:1-14 |
| Numbers | 11:12; 14:15-16, 23; 32:8 | Hosea | 13:9–14:9 |
| Deuteronomy | 1:8; 6:10; 9:28; 12:20; 19:8; 27:3 | Micah | 2:12 |
| Joshua | 23:5 | Zephaniah | 2:19-20 |
| Isaiah | 5:25-26; 11:11-12; 66:19-20 | Zechariah | 12:10-11 |

Which books have the greatest emphasis on the land?

Why do you think this is so?

**Israel’s Future in Deuteronomy 28–32**

Adapted from Wilbur M. Smith, “Prophecies Regarding Israel,” *Moody Monthly* (December 1958), 39 (Quoted by Larsen, 23-24)

Deuteronomy 28–32 summarizes Israel’s future from Moses’ time to a time yet future. These prophecies are repeated throughout the Old Testament.

|  |  |
| --- | --- |
| **31:16-21** | **Israel will turn away from the Lord (began after Joshua’s death)** |
| **28:15-60** | **God will judge Israel in the land for her apostasy (period of judges and divided kingdom)** |
| **28:32-39, 48-57** | **Israel will be taken captive (by Assyria and Babylon)** |
| **28:33** | **Israel’s enemies will possess her land for a time (Babylon, Persia, Greece, Romans, Catholic Crusades, Muslims, Britain, etc.)** |
| **28:38-42; 29:23** | **The land will remain desolate (AD 70 to AD 1948)** |
| **28:63-67; 32:26** | **Israel will be scattered among the nations “from one end of the earth to the other” (28:64; AD 70 to AD 1948)** |
| **28:62** | **Israel will be “few in number” (today Jews comprise of 1% of the world’s population)** |
| **28:44-45** | **Though punished, Israel will not be destroyed if she repents** |
| **28:40-41; 30:1-2** | **Israel will indeed repent in her tribulation (trials have continued throughout the ages but will increase in the 72 month Great Tribulation)** |
| **30:3-10** | **God will regather Israel from the nations and bring her back to her divinely given land (it began in the late 1800s in unbelief as predicted in Ezekiel 37:7-8 and continues even today)** |
| **30:3-13; 28:1-14** | **Israel’s obedience will be blessed in numerous ways (worldwide acclaim and prosperity in the millennial kingdom)** |

**Books of History**

*The Bible Visual Resource Book*, 41

**Introduction to the Historical Books**

Walk Thru the Old Testament

**Joshua**

|  |  |  |  |
| --- | --- | --- | --- |
| **Partial Occupation of Canaan** | | | |
| **Conquered** | | **Settled** | |
| **Chapters 1–12** | | **Chapters 13–24** | |
| **Swords** | | **Spoils** | |
| **Faith Demonstrated** | | **Faith Rewarded** | |
| **Entering**  **Canaan** | **Conquering**  **Canaan** | **Dividing**  **Canaan** | |
| **Preparation** | **Subjection** | **Possession** | |
| **Jordan River** | **Canaan** | **2 1/2 Eastern Tribes**  **9 1/2 Western Tribes** | |
| **ca. One Month** | **ca. 7 Years** | **ca. 18 Years** | |
| **Preparation**  **(1–5)** | **Process**  **(6–12)** | **Partitioning**  **(13–21)** | **Principles**  **(22–24)** |

**Key Word: Occupation**

**Key Verse: “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Joshua 1:8)**

**Summary Statement:**

**The way Israel conquered and settled most of Canaan was by courageous faith that God would fulfill his promise.**

**Applications:**

**Obedient faith based upon God's promises brings blessing.**

**Partial obedience results in difficulty.**

**Joshua**

**Introduction**

**I. Title** The Hebrew and the English names for the book are the same, namely Joshua ([:vuAhy> *Yehoshua*) which literally means "Yahweh saves" or "Yahweh is salvation" (BDB 221c 1). His original name was *Hoshea*, "salvation" (Num. 13:8), but Moses changed it to *Yehoshua*, "Yahweh is salvation" (Num. 13:16), which is the Hebrew equivalent for the Greek name *Iesous*, Jesus. This is a good title since Joshua appears as the main character and his mission as leader of Israel is to help the people understand that God, not he, saves them by conquering the Canaanites and apportioning their land to them.

**II. Authorship**

A. External Evidence: Jewish tradition ascribes the work to Joshua himself. The Talmud says that Joshua wrote all but the last five verses which Phineas recorded.

B. Internal Evidence: The text claims that Joshua wrote at least parts of the book (8:32; 24:26). Several lines of evidence point to a very early composition: (1) The author is an eyewitness to the events as "we" and "us" describe the participants (5:1, 6), (2) Rahab was still living (6:25), (3) The Jebusites still inhabited Jerusalem (15:63), and (4) Old names of the Canaanite cities are employed (e.g., Kiriath Arba for Hebron in 15:13).

However, although the unity of style and organization suggest a single author, three sections must have been written after Joshua's death: (1) Othniel's capture of Kiriath Sepher (15:13-19; cf. Judges 1:9-15), (2) The northern migration of the tribe of Dan (19:47; cf. Judges 18:27-29), and (3) Joshua's death and burial (24:29-33). Many evangelical scholars attribute these minor additions to Eleazar the priest and his son Phineas (24:33) during the time of the judges.

Joshua was born a slave in Egypt into the "half-tribe" of Ephraim, was redeemed from slavery at 40 years old (Moses' "young aide"; cf. Exod. 33:11), began leading Israel at 80 years old, and led the nation for 30 years until his death at the age of 110 (24:29).

**III. Circumstances**

A. Date: The date of the conquest of Canaan hinges, of course, upon the date of the Exodus (see Exodus notes for support of the early date of ca. 1446 BC). Caleb was age forty at Kadesh one year after the Exodus (14:7; 1445 BC) and eighty-five at the conclusion of the conquest (14:10). Since this 45 year difference included 38 years of wanderings, it leaves a seven year conquest from 1405-1398 BC (the wanderings being from 1445-1405 BC). This places the entrance into Canaan at 1405 BC and the conclusion of the Book of Joshua seven years later in 1398 BC. Joshua died many years later at the age of 110 (23:1; 24:29). Some believe he died only eight years later (cf. *TTTB*, 53, and Schmidt's chronology chart "Old Testament Patriarchs and Judges") but a more reasonable guess is about ten to twenty years later (Campbell, *BKC*, 1:367). Therefore, the Book of Joshua, apart from minor additions, was written after 1398 and perhaps as late as 1378 BC.

B. Recipients: The first readers of Joshua were Israelites in Canaan with him after the land conquest.

C. Occasion: Moses had just died after leading Israel in forty years of wilderness wanderings. Then Joshua took the helm to lead the nation to take possession of the land God had promised. One teacher has noted that if the second book of the Bible is properly called *Exodus* ("the way out"), then this sixth book may be deemed *Eisodus* ("the way in")! In this book the nation experiences the partial fulfillment of the promise of the land that stems all the way back to Abraham nearly 600 years earlier (cf. Gen. 12:1, 7).

**IV. Characteristics**

A. Joshua marks a new method of God's communication to his people. Up to this point (i.e., in the Pentateuch) Jehovah spoke through dreams, visions, or angels. However, beginning with Joshua, the Law of Moses becomes the voice of God in written form (1:8). The importance of the written word is emphasized in the examples and commands to obey it (1:7, 8c; 23:6-16), talk about it (1:8a), meditate upon it (1:8b), honor it (8:32-33), and read it (8:34-35).

B. In the Hebrew canon the Book of Joshua heads the grouping of books called the "Prophets." The reason for this is debated, but some suggest that Joshua held the office of a prophet. Others understand the placement as indicating that this book (among the "Former Prophets") illustrates the principles preached by the prophets (Campbell, *BKC*, 1:325).

C. Joshua records the *incomplete* possession of the land. Although land ownership was unconditional (Gen. 12:7; 15:18-21; 17:8), possession was conditional (Deut. 29:9–30:20). While God promised the entire land of Canaan (1:4), the Israelites did not possess it all because they did not trust God for it all (13:1). Therefore, the Land Covenant that promises the land from the Wadi of Egypt to the Euphrates River (Gen. 15:18) was not fulfilled under Joshua. In fact, it still remains unfulfilled.

D. Many common themes connect Deuteronomy and Joshua:

**Theme Deuteronomy Joshua**

Holy War How to do it (instructed) How it was done (implemented)

Possessing Canaan Promised Possessed

Joshua's Role Appointed Operated

Law of Moses Stated Restated (Josh. 23–24)

**Argument**

The Book of Joshua divides easily into two parts. Both show the partial occupation of the Promised Land by Israel in fulfillment of God's promise. The first part (Joshua 1–12) records how the nation conquers most of the land of the Canaanites through a careful preparation (Joshua 1–5) and exploits through Joshua's faith in God (Joshua 6–12). The second part (Joshua 13–24) describes how Israel settles the conquered land by partitioning it into allotted areas for the respective tribes (Joshua 13–21) and how this land stays settled by obedience to the covenant (Joshua 22–24). The purpose of each of these sections is to instruct the nation that obedient faith based upon God's promises brings blessing.

**Synthesis**

**Partial Occupation of Canaan Partial fulfillment of the land promise**

**1–12 Land conquered**

1–5 Preparation

1 Charge

2 Spies

3 Jordan crossing

4 Memorial

5:1-12 People prepared: Ceremonies

5:13-15 Joshua prepared: Angel

6–12 Process

6–8 Central: Jericho, Ai

9–10 Southern: Gibeonites, Amorites

11:1-15 Northern: Coalition

11:16–12:24 Summary

**13–24 Land settled**

13–21 Partitioning

13:1-7 Philistia not allotted

13:8-33 Eastern (2 1/2)

14:1–19:48 Western (9 1/2)

14–15 Judah: Caleb, rest

16–17 Joseph

18:1–19:48 7 tribes

19:49–21:45 Joshua, manslayers, Levites

22–24 Principles

22 Civil war averted: unity

23:1–24:27 Covenant renewal: obedience

24:28-33 Burials: faith

**Outline**

**Summary Statement for the Book**

**The way Israel conquered and settled most of Canaan was by courageous faith that God would fulfill his promise.**

**I. The way Israel conquered Canaan was by courageous faith that God would fulfill his promise (Joshua 1–12).**

A. Israel prepared to occupy Canaan through obeying Joshua's military and spiritual leadership as an example of trust in God and his leaders (Josh 1–5).

1. Joshua, with divine approval, commanded Israel to courageously conquer the land in God's strength and they trust in God and Joshua’s leadership founded in God's Word (Josh 1).

2. Joshua strengthened his faith in God by two military spies who gave the believing report of Rahab of Jericho to record God's grace towards all who trust him (Josh 2).

3. Joshua showed his faith in God by miraculously crossing the Jordan to teach Israel the need to trust in God and his leaders while renouncing its past life (Josh 3).

4. The LORD commanded the nation to build a stone pile to remember the miraculous Jordan crossing rather than forget God's workings on its behalf (Josh 4).

5. Joshua prepared Israel spiritually through circumcision, Passover, and eating of unleavened bread (rather than manna) to separate the people as committed to trust in God's promises (5:1-12).

6. Joshua is prepared for conquest by trusting in the preincarnate Christ to show him that he was ultimately not Israel’s main leader (5:13-15).

B. Israel conquered each region of Canaan separately in step-by-step trust in God's sovereign leading to enjoy his promised blessing (Josh 6–12).

1. The conquest of central Canaan's fortified cites of Jericho and Ai recalled the need for complete obedience to experience the blessing of God (Josh 6–8).

a. Israel miraculously and unusually defeated Jericho against tremendous odds to teach the nation that it must obey God's plan for victory (Josh 6).

b. The initial defeat of Israel by Ai before Israel finally conquered the city points out how sin among the people prevents them from experiencing God's deliverance (Josh 7–8).

2. The conquest of southern Canaan shows the need to trust in God—not self—for victory (Josh 9–10).

a. The foolish covenant to spare the deceptive Gibeonites shows the need to trust God instead of human wisdom (Josh 9).

b. God’s defense of the Gibeonites by hailstones and prolonged daylight defeated the Amorites and southern Canaan to show that only obedient faith can defeat the enemy (Josh 10).

3. The conquest of northern Canaan through a coalition of armies shows God’s sovereign hand to fulfill his promise (11:1-15).

4. A summary of the Canaan conquest shows that God fulfilled his promise for Israel to possess every place where they stepped (11:16–12:24; cf. 1:3).

**II. The result of Israel’s courageous faith was that they settled Canaan (Josh 13–24).**

A. Israel's partitioning the occupied Promised Land for each tribe, Joshua, manslayers, and Levites teaches the joyful rewards of faith and obedience (Josh 13–21).

1. The coastal regions were not allotted to any tribe since Israel failed to conquer these areas to show that Israel possessed only land where they set foot according to the promise of God (13:1-7; cf. 1:3).

2. Portions for the two and one-half eastern tribes show that they kept the national unity as they fought for the other tribes just as those tribes fought for them (13:8-33).

3. Portions for the nine and one-half western tribes show Israel the joyful rewards of faith and obedience (14:1–19:48).

a. Land for Judah, Joseph, and half of Manasseh came by lot in Gilgal (Josh 14–17).

1) Judah got land across southern Canaan from the Dead Sea to Philistia (Josh 14–15).

a) Caleb occupies a portion in southeastern Judah (Josh 14).

b) The rest of Judah’s boundaries stretch from the Dead Sea to Philistia in every area except the Jebusite city of Jerusalem (Josh 15).

2) Joseph got Ephraim and the half-tribe of Manasseh’s land in central Canaan from the Jordan River to the Mediterranean Sea (Josh 16–17).

b. Land for the other seven tribes came by topographical survey and by lot in Shiloh (18:1–19:48).

1) The remaining tribes moved to Shiloh where a topographical survey was added to the casting of lots to determine inheritances (18:1-10).

2) Allotments for Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan finish the undesignated land portions (18:11–19:48).

4. Land for Joshua, manslayers, and Levites show the joyful rewards of obedient faith (19:49–21:45).

a. Joshua gets the city of Timnath Serah in the hill country of Ephraim (19:49-51).

b. Six cities of refuge among Levite towns protect manslayers of accidental deaths until standing trial and until the high priest’s death (Josh 20).

c. Forty-eight Levite towns spread the teachers throughout the land rather than giving them one geographical inheritance (Josh 21).

B. Israel's emphasis on unity, obedience, and faith motivate a covenant renewal for continued occupation of the Promised Land (Josh 22–24).

1. The western tribes almost go to war against the eastern tribes, who build a memorial altar to encourage worship at the LORD’s sanctuary, to stress the importance of unity in Israel (Josh 22).

2. Joshua's charge to covenant renewal before his death insists that covenant obedience is the basis for continued occupancy of the land (23:1–24:27).

3. An appendix, probably by Phineas, records that Joshua, Joseph, and Eleazar all once lived in Egypt yet were buried in Canaan to faith in God's faithfulness to keep his promises (24:28-33).

**Miraculous Crossings**

|  |  |
| --- | --- |
| **Reed (Red) Sea** | **Jordan River** |
| Exodus 14 | Joshua 3 |
| A Sea | A River |
| Moses | Joshua |
| Begins the Wanderings | Ends the Wanderings |
| Leaving Egypt | Leaving Moab |
| Entering Sinai | Entering Canaan |
| Egyptians Killed | No-One Killed |
| Song Memorial (Exod. 15) | Stone Memorial (Josh. 4) |
| Narrow Channel (Exod. 14:22) | 30 Km Plain (Josh. 3:16) |
| Took All Night | Took a Few Hours |
| Pillar Led the Way | Priests Led the Way |
| Circumcision Preceded | Circumcision Followed |
| Passover Preceded | Passover Followed |
| Complaining Followed | Conquering Followed |
| Gave Freedom | Gave Rest\* |
| Signifies Salvation | Signifies Glorification |
| Antitype is Christian Life | Antitype is Kingdom Life |
| 2 Million People | 2 Million People |
| 10th day of 1st Month (Exod. 12:2-3)  = 10 Nisan 1445 BC | 10th day of 1st Month (Josh. 4:19, 23)  = 10 Nisan 1405 BC |

\* Josh. 1:13, 15; 22:23b; 14:15; 21:44; 22:4; 23:1

**Battles of Joshua’s Conquest**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 38

**Space Scientists Discover Biblical Truth**

This ***false story*** is from a church newsletter in California (May 1998).

See the next page for the truth of the story.

**The Harold Hill Myth**

From: KBertsche@aol.com

Subject: Harold Hill Myth

Date: Sun, 7 Jun 1998 19:46:26 EDT

I have received four e-mails repeating the "Harold Hill Myth" in the past month, so thought it warranted a detailed response. Please forward this message to anyone who sends the story to you, anyone you have sent it to, or anyone you think may be influenced by it. The "Harold Hill Myth" is a Christian "urban legend" which has been circulating for some 30 years now in its present form. It is based on a book published more than 100 years ago, in 1890. It has recently started making its way around the internet.

The story by Harold Hill tells about NASA scientists who were back-calculating the positions of celestial bodies, and their computers balked at inconsistencies in the calculations until a Christian in the crowd persuaded them to insert the missing day of Joshua [Josh. 10:8, 12-13] and the missing 40 minutes of Hezekiah [2 Kings 20:9-11], which made the computers happy and verified these biblical miracles [see previous page for the full story].

Firstly, this is complete, utter nonsense! In calculating to find the motion of heavenly bodies, there is no way of telling whether days, hours, or months were missing in the past. The equations will happily run forwards or backwards, ignorant of these things. Without an external reference to compare the calculations to no one will know that they are calculating incorrect positions when the equations are run backwards.

Secondly, the source of the story is highly dubious. The account is denied by NASA. While there is indeed a Harold Hill who recounts this story, he had only a VERY peripheral contact with NASA. Believers who have investigated the story have uncovered his dubious connection to NASA, and an older, very similar story by Rimmer in 1936 (long before NASA), claiming to be based on Totten's book in 1890 (more than 100 years ago!), which was apparently not based on any celestial calculations. It seems that this is an old story which has been embellished over the years, and that the celestial mechanics and NASA connection has absolutely no basis in fact.

It is very disappointing to me that in our modern, sophisticated, scientific society, people can still be duped by such nonsense. I don't know if this indicates the poor state of science education in this country or the reluctance of Christians to think critically (probably some of each). We need to be "as wise as serpents" (Mt. 10:16), and skeptical of such accounts. We do not want or need to resort to lies to support the truth of the Scriptures! As James Kiefer says of this myth, "MORAL: When you encounter stories that appear to confirm the truth of the Christian faith, and you cannot trace them back to a reliable source, or when there are unanswered questions like 'How do we know this?', it is best, in evaluating them, to err on the side of too much skepticism rather than too little."

Kirk Bertsche, PhD

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Note: Dr. Bertsche has a PhD in Physics and was studying at Western Seminary, San Jose, CA when he wrote this email in 1998. For more information, he gives these links (updated on 2 April 2012 from his email):

<http://www.snopes.com/religion/lostday.asp>

<http://www.57piano.com/scispks.htm#Mark11>

<http://imagine.gsfc.nasa.gov/docs/ask_astro/answers/970325g.html> (Note: this last reference has good science, but betrays a low and overly restrictive view of biblical truth.)

**Conquest of Canaan**

*The Bible Visual Resource Book*, 45

**Division of Canaan**

Irving L. Jensen, *Jensen’s Survey of the OT*, 140 (adapted based on Barry Beitzel, *Moody Atlas of Bible Lands*, 100)

See bottom of the page

**(Joshua 13–20)**

1 Numbers for each tribe indicate the population of soldiers just before the conquest of Canaan (Num. 26).

2 Simeon’s inheritance lay within the land of Judah (Josh. 19:1-9) due to his violence at Shechem (Gen. 34:25-31).

Levi also received no inheritance except cities within other tribes (cf. p. 171a) due to the same sin (Gen. 49:5-7).

**Levitical Cities and Cities of Refuge**

Barry Beitzel, *Moody Atlas of Bible Lands*, 101

**Issues about Jericho**

**1. Is Jericho the Oldest City in the World?**

Most archaeologists believe Jericho is the world’s oldest city (8000 BC), even before pottery was made. However, the actual oldest city more probably would be Babylon in Iraq where the tower of Babel was built (Gen. 11). The genealogies of Genesis 5 and 11 at face value (no gaps) leads to creation at 4143 BC anyway (p. 84). A date no later than 4000 BC for settlements on the site (not a full-fledged city) is supported by the excavations of British professor and archaeologist John Garstang. He unearthed five layers of cities at Jericho from 1930-1936 and published a definitive work in *The Story of Jericho* (London: Marshall, Morgan & Scott, 1940; rev. ed., 1948). However, either proposed date (8000 or 4000 BC) would precede the flood at about 2500 BC (p. 90).

**2. What made Jericho so Significant?**

Jericho’s strategic location guards the pass to the hills of Judah and across the Jordan River, as well as the north-south route of the Jordan Valley. Due to this location, some believe Jericho has been built and destroyed 23 times! It is also called City of Palms (Deut. 34:3; “Jericho” means “fragrant place”) as it lies in the fertile Jordan oasis rich in fruits and vegetation (not watered by rain). The OT site of Joshua 6 is Tell es-Sultan, a 400-meter mound arising 15 meters from the bedrock. Immediately to the east is the spring of Ain es-Sultan that waters the oasis. This is likely the fountain of Elisha (2 Kings 2:19-22). Behind Jericho is Jebel Kuruntul or Mount of Temptation where tradition records Christ’s temptation by Satan for 40 days (Matt. 4; Luke 4).

**3. Did God Bless Rahab’s Lie?**

Rahab actually lied in several ways. She said she didn’t know where they men had come from, she said they had left, and she said she didn’t know where they went (Josh. 2:4-5). Does the end (saving the lives of the spies) justify the means (lying)?

Several items can be said in response:

1. God never said that he approved of her lying. He only approved of her faith (Heb. 11:31).

2. God could have still saved the lives of the spies and Rahab even if she told the truth.

3. “At most, God allowed his purposes to be fulfilled in this unusual manner because his grace can operate in spite of the sinful maneuverings of man” (Kaiser, *Hard Sayings of the OT*, 97).

Picture of Jericho

*An Artist’s Impression of the Fourth City of Jericho in the Time of Joshua (1400 BC)*

This is how Israel saw the city from the east. Note the spring in front of the city as well as remains of the third city. Houses rose on the west side behind imposing walls with the king’s palace in the middle and temple southwest.

4. Is There Evidence that Jericho’s Wall Collapsed?

John Garstang (see earlier) surveyed the evidence for the destruction of the fourth city (Layer D) and concluded Joshua destroyed Jericho between 1426 and 1385 BC. He notes that about 100 years earlier, Jericho had two walls constructed: a 12-foot thick inner wall of mud-brick, plus a 6-foot thick outer wall (pp. 135-36). The walls were so strong that overcrowding in the city motivated people to build homes bridging the two walls (Josh. 2:15). A field report shows evidence of burning (Josh. 6:24) in “reddened masses of brick, cracked stones, charred timbers and ashes” (p. 136). Ancient walls typically crumbled on themselves or towards a city from battering rams; yet note below in Garstang’s cross-sectioned drawing how both walls fell *away* from the city:

“What then could account for so stupendous a catastrophe?” Garstang writes. He dismisses trampling of feet, a loud shout, trumpets, and tunneling–then concludes (p. 138):

One conclusion indeed seems certain: the power that could dislodge hundreds of tons of masonry in the way described must have been superhuman. Earthquake is the one and only known agent capable of the demonstration of force indicated by the facts; and there is reason to believe that in this lies the real answer to our question.

Garstang then cites a dozen earthquakes in this area from ancient to modern times.

These findings, of course, have found opponents in advocates of a late date exodus (1280 BC) such as G. E. Wright and W. F. Albright. Kathleen Kenyon (*Digging Up Jericho*, 1957) later advocated that the wall fell and the city was burnt at various times in its history (see J. A. Thompson, *The Bible and Archaeology,* 2d. ed., [Eerdmans, 1973], 60-61). Yet Garstang had noted that burning normally did accompany destructions, but the City D level was unusually large (p. 142), as would be expected when the city was not plundered first (Josh. 6:24). Finds include huge supplies of food.

5. How Could a Loving God Command the Killing of Canaanites?

God told Israel to conquer Jericho and the Canaanite cities by not leaving anything alive that breathes (Deut. 20:16-17), so they killed men, women, babies, and animals (Josh. 6:21; 8:26; 10:28; 11:11). Yet in the NT we find God as a loving God. Jesus even said to turn the cheek towards violence (Matt. 5:39). How can we reconcile these seemingly contradictory commands?

1. God is always the same God. He is a God of love in the OT as seen in his many acts of grace; He is also a God of wrath in the NT (Rom. 1:18). He even waited 400 years until the sin of the Amorites (Canaanites) “reached its full measure” (Gen. 15:16)–that is, they bore their own sin.
2. God showed love to the world by protecting Israel and the world from Canaanite influences (Deut. 20:16-18), including their child sacrifice, homosexuality, bestiality, etc. (Benware, 276).
3. Only radical surgery can save bodies from cancer. Is such surgery inhumane (Gen. 6:5)?
4. We have resources against corruption that Israel lacked (Rom. 6:13; 1 Cor. 6:19; 2 Cor. 10:4-5).

**Judges**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Failure Under the Theocracy** | | | | | | | | | | |
| **Incomplete Occupation** | | **Deliverance by Judges** | | | | | | | **Need for Monarchy** | |
| **1:1–2:5** | | **2:6–16:31** | | | | | | | **17–21** | |
| **Deterioration** | | **Discipline** | | | | | | | **Depravity** | |
| **Causes**  **of the Cycles** | | **Curse**  **of the Cycles** | | | | | | | **Conditions**  **in the Cycles** | |
| **Living with**  **the Canaanites** | | **War with**  **the Canaanites** | | | | | | | **Living Like**  **the Canaanites** | |
| Military Disobedience  1 | Spiritual Disobedience  2:1-5 | Intro  2:6-3:6 | South  3:7-  3:31 | North  4:1–  5:31 | Central  6:1–  10:2 | East  10:3–  12:7 | North  12:8-  12:15 | West  13:1–  16:31 | Religious  Depravity  17–18 | Moral  Depravity  19–21 |
| **Canaan** | | | | | | | | | | |
| **c. 341 Years (1390-1049 BC)** | | | | | | | | | | |

**Key Word: Failure**

**Key Verse: “In those days Israel had no king; everyone did as he saw fit [what was right in his own eyes]” (Judges 21:25)**

**Summary Statement:**

***Israel’s failure under the theocracy* due to faithless disobedience is contrasted with God's merciful care in disciplining and delivering Israel through judges to exhort submission *to its new, divinely appointed kings* in a righteous monarchy.**

**Applications:**

**Rejecting God’s lordship (incomplete obedience) plants the seeds for failure (1–2).**

**Following relative standards instead of God’s absolute standards leads to cycles of sin (3–16).**

**Replacing God’s wisdom with personal whims ultimately leads to idolatry (17–21).**

**Judges**

**Introduction**

**I. Title** The name Judges (~yjip.vo *sopetim*) refers to those who "act as law-giver, judge, governor" (BDB 1047b 1b). However, the book itself shows that the term applies not only to those who *maintain* justice and settle disputes, but also liberate or *deliver* the people first before ruling and administering justice (2:16, 18).

**II. Authorship**

A. External Evidence: The Talmud (Tractate *Baba Bathra* 14b) ascribes to Samuel the books of Judges, Ruth, and Samuel.

B. Internal Evidence: The author is anonymous, but the Jewish tradition regarding Samuel's authorship makes good sense for several reasons:

1. The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) places the writing between the beginning of Saul's reign and the divided monarchy, which makes the earliest possible date at 1043 BC when Saul became king.

2. The fact that the Jebusites still inhabited Jerusalem when the book was penned (1:21) places the latest possible date of writing before 1004 BC when David conquered the city (2 Sam. 5:5-9).

While other evidence can be cited, these two factors alone place the writing during the time of Samuel when Israel had a king (#1 above) and that king was either Saul or David (#2 above). Although a contemporary of Samuel could have reported this history, the Jewish tradition and fact that Samuel was a writer (1 Sam. 10:25) provide strong evidence that he wrote the book.

**III. Circumstances**

A. Date: The information above proves that Judges was written between the coronation of Saul (1043 BC) and David's conquest of Jerusalem (1004 BC). Some critics feel this date is too early since a summation of the rules of each judge yields 410 years (too many years to fit between Joshua and Saul's times). However, due to overlapping judgeships, the events in the book span about 341 years (from about 1390 BC-1049 BC; cf. p. 96) and therefore end just before the time of the book's composition.

B. Recipients: The early monarchy date reveals that the original readers of Judges constitute the Jews who recently experienced the change from a theocracy to a monarchy.

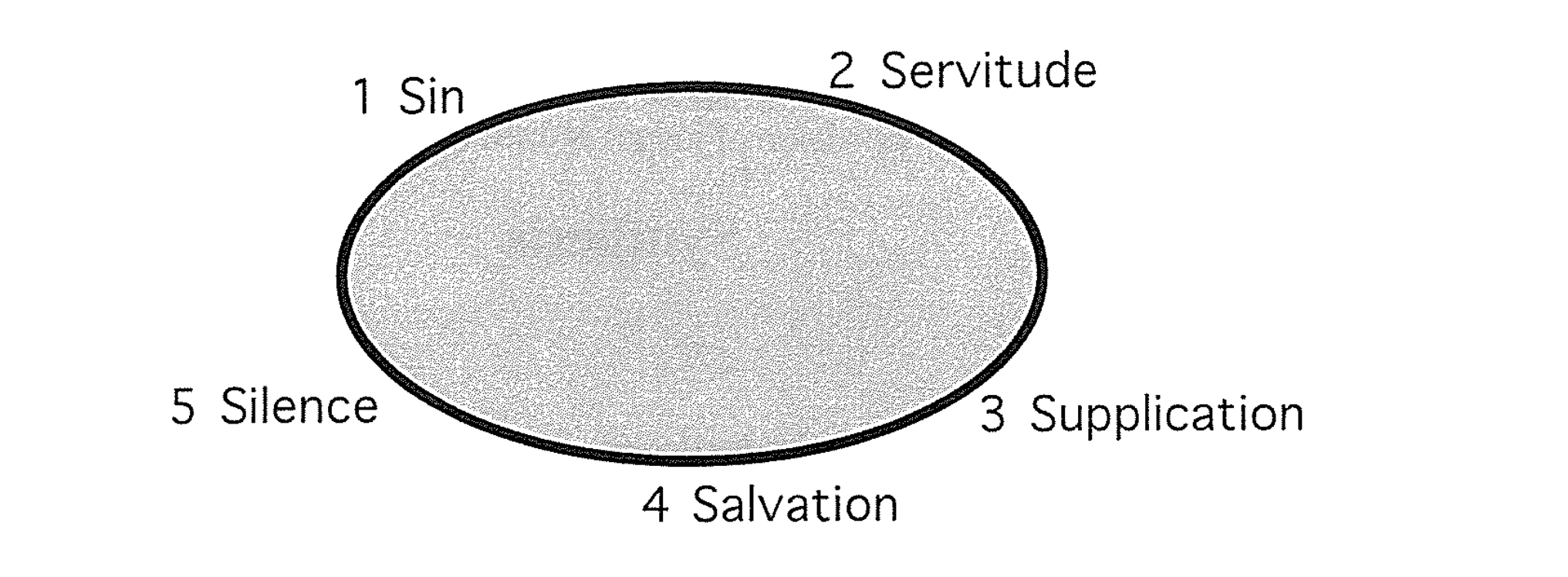
C. Occasion: Judges records life in Israel during the final days of the theocracy when the nation officially operated under the rule of God. However, in reality Israel did not submit to his authority since "everyone did as he saw fit," or more literally, "every man did what was right in his own eyes" (17:6; 21:25; NASB). The oft-mentioned motto "Israel had no king" coupled with this anarchy statement shows that the book aimed to defend the monarchy for Israel to be united under the rule of a righteous king.

**IV. Characteristics**

A. In contrast to the *national* leadership of Moses and/or Joshua in the Pentateuch and Book of Joshua, Judges is the OT first book to record leadership by judges who ruled Israelites on a *local* level.

B. Judges is similar to Numbers in that it also contrasts the faithful, patient love of God with the faithless, impatient ingratitude of Israel in cycles.

1. Pattern: Israel’s faithlessness in a cyclical five-stage pattern from sin to servitude to supplication to salvation to silence repeats seven times:

****

2. The Seven Cycles of the Book of Judges (see chronology on p. 96):

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Cycle** | **Oppressor** | **Location**  **in Israel** | **Years of Oppression** | | **Deliverer** | | **Years of Peace** |
| 1  (3:7-11) | Mesopotamians | South | 8 | Othniel | | 40 | |
| 2  (3:12-30) | Moabites | Southeast | 18 | Ehud | | 80 | |
| Parenthesis (3:31) | Philistines | Southwest | – | Shamgar | | – | |
| 3  (Judg 4–5) | Canaanites | North | 20 | Deborah & Barak | | 40 | |
| 4  (6:1–8:32) | Midianites | Northcentral  (Ophrah) | 7 | Gideon | | 40 | |
| 5  (8:33–9:57) | Abimelech | Central | 3 | Unnamed Woman | | – | |
| Parenthesis (10:1-2) | – | Central  (Shamir) | – | Tola | | 23 | |
| Parenthesis (10:3-5) | – | East  (Komon,Gilead) | – | Jair | | 22 | |
| 6  (10:6–12:7) | Ammonites | East  (Zaphon, Gilead) | 18 | Jephthah | | 6 | |
| Parenthesis (12:8-10) | – | Southeast  (Bethlehem) | – | Ibzan | | 7 | |
| Parenthesis (12:11-12) | – | Northwest | – | Elon | | 10 | |
| Parenthesis (12:13-15) | – | Central  (Pirathon) | – | Abdon | | 8 | |
| 7  (Judg 13–16) | Philistines | Southwest  (Zorah) | 40 | Samson | | 20 | |
| Totals |  |  | 114 |  | | 296 | |

**Argument**

The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) provides the key to unlock the argument of Judges. The book chronicles the failure of the theocracy in the political and religious failure of the nation (1:1–2:5), the successive attempts of twelve judges to provide stability to the theocracy (2:6–16:31), and the complete spiritual and moral collapse of the nation (Judges 17–21). The four occurrences of the lack of a king (above) appear only in this third section of the book to show the need for a righteous monarchy to replace the failed theocracy explained in the first sixteen chapters. Throughout the account God's merciful care contrasts sharply with the disobedience of his wayward people. The provision of judges served as an act of God's compassion (2:16, 18).

**Synthesis**

**Failure of the theocracy**

**1:1–2:5 Incomplete occupation/obedience**

1 Military

2:1-5 Spiritual

**2:6–16:31 Deliverance by Judges**

2:6–3:6 Introduction

3:7–16:31 12 Judges, 7 cycles

3:7-11 Othniel

3:12-31 Ehud

3:31 Shamgar

4–5 Deborah/Barak

6:1–8:28 Gideon

8:29–9:57 Unnamed woman

10:1-2 Tola

10:3-5 Jair

10:6–12:7 Jephthah

12:8-10 Izban

12:11-12 Elon

12:13-15 Abdon

13–16 Samson

**17–21 Need for Monarchy**

17–18 Religious failure

17 Micah's priest

18 Danite migration

19–21 Moral failure

19 Levite concubine disaster

20 Benjamites almost destroyed

21 Wives provided

21:25 Monarchy needed

**Outline**

**Summary Statement for the Book**

**The reason Israelites failed under the theocracy and had to submit to their new kings was because they rejected God’s lordship, followed God’s deliverers instead of God’s word, and replaced God’s wisdom with the idolatry of personal whims.**

**I. Israel's incomplete occupation of Canaan resulted in the failure of the theocracy and the need for deliverance since they had rejected God’s lordship (1:1–2:5).**

A. Israel's political-military failure to finish the conquest shows that they did not trust God to claim his promise of the entire land (Judges 1).

B. Israel's religious-spiritual failure from the incomplete conquest shows that they would need human deliverers (2:1-5).

**II. Israel's deliverance by God through twelve judges who tried to avert its seven cycles of sin shows God's mercy despite Israel’s relative standards instead of God’s absolute standards (2:6–16:31).**

A. The introduction to the twelve judges previews God's repeated provision of judges to deliver Israel from the remaining nations even though Israel broke the covenant after Joshua’s death (2:6–3:6).

B. Israel's deliverance through twelve judges in a downward moral spiral in seven cycles shows God's mercy when they repent from idols so God cannot be blamed for the theocracy’s failure (3:7–16:31).

1. Cycle 1: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision after the nation turned from idols to the LORD (3:7-11).

a. Sin: Israel forgot the LORD and served the Baals and Asherahs (3:7).

b. Servitude: God punished the nation's idolatry for eight years through Cushan-Rishathaim, King of Mesopotamia (3:8).

c. Supplication: The nation cried out to the LORD for deliverance from its enemies (3:9a).

d. Salvation: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision for the nation (3:9b-10).

e. Silence: The nation had peace for 40 years until Othniel died (3:11).

2. Cycle 2: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision after the nation turned from idols to the LORD (3:12-30).

a. Sin: Israel again did evil before the LORD (3:12a).

b. Servitude: God punished the nation's disobedience for 18 years through King Eglon of Moab (3:12b-14).

c. Supplication: The nation cried out to the LORD for deliverance from its enemy (3:15a).

d. Salvation: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation (3:15b-29).

e. Silence: The nation had peace for 80 years (3:30).

Shamgar delivered southwestern Israel from the Philistines by killing six hundred men as God's merciful provision for the nation during the lifetime of Ehud (3:31).

3. Cycle 3: Deborah and Barak delivered northern Israel from the Canaanites and sang a song of victory as God's merciful provision after the nation turned from idols to the LORD (Judges 4–5).

a. Sin: Israel again does evil before the LORD (4:1).

b. Servitude: God punished the nation's disobedience for 20 years through Jabin, a king of Canaan (4:2-3a).

c. Supplication: The nation cried out to the LORD for deliverance from its enemies (4:3b).

d. Salvation: Deborah and Barak delivered northern Israel from the Canaanites and sang a song of victory as God's merciful provision for the nation (4:4–5:31a).

e. Silence: The nation had peace for 40 years (5:31b).

4. Cycle 4: Gideon delivered north-central Israel from the Midianites as God's merciful provision after the nation turned from idols to the LORD (6:1–8:32).

a. Sin: Israel again did evil before the LORD (6:1a).

b. Servitude: God punished the nation's disobedience through the Midianites, Amalekites, and other eastern peoples who ravage the land for seven years (6:1b-6).

c. Supplication: The nation cried out to the LORD for deliverance from its enemies (6:7-10).

d. Salvation: Gideon delivered north-central Israel from the Midianites as God's merciful provision for the nation (6:11–8:27).

1) The pre-incarnate Christ calls, tests, empowers, and encourages Gideon to lead Israel against the Midianites, Amalekites, and other eastern peoples (6:11-40).

a) God called Gideon to lead Israel (6:11-24).

b) God tested Gideon whether he would obey by destroying Baal's altar (6:25-32).

c) God empowered Gideon for service as the Midianites, Amalekites, and other eastern peoples camped opposite Israel for war (6:33-35).

d) God encouraged Gideon by confirming his call through a wet and dry fleece (6:36-40).

2) Gideon delivered north-central Israel from the Midianites as God's merciful provision for Israelites by keeping his promise to protect them when they obey (7:1–8:21).

3) Gideon judged the people when they made a golden ephod and worshipped it (8:22-27).

e. Silence: The nation experienced peace for 40 years (8:28-32).

5. Cycle 5: An unnamed woman delivered central Israel from Abimelech's vicious rule of fellow Israelites as God's merciful provision after the nation turned from idols to the LORD (8:33–9:57).

a. Sin: Israel sinned against the LORD by prostituting itself before the Baals (8:33-35).

b. Servitude: The nation broke the covenant by oppression though one of its own—Gideon's son Abimelech—who murdered 69 of his half-brothers (9:1-49).

c. Supplication (Absent): Israel never asked God for deliverance from Abimelech.

d. Salvation: Though not specifically designated a judge, an unnamed woman of Thebez delivered Israel from Abimelech by killing him with a millstone in Shechem (9:50-57).

e. Silence (Absent): Since no judge delivered Israel from Abimelech, no time period of peace is recorded and the account continues with Tola.

Tola delivered central Israel from unknown oppressors as God's merciful provision (10:1-2).

Jair led eastern Israel as God's merciful provision for the nation (10:3-5).

6. Cycle 6: Jephthah delivered eastern Israel from the Ammonites as God's merciful provision after the nation turned from idols to the LORD (10:6–12:7).

a. Sin: Israel sinned against the LORD by serving the gods of many nations (10:6).

b. Servitude: The nation's breaking of the covenant in Gilead led to oppression by the Philistines and Ammonites for 18 years (10:7-9).

c. Supplication: The people cried out to God in repentance and rid themselves of idols (10:10-16).

d. Salvation: Jephthah delivered eastern Israel from Ammonites in God's mercy but fulfilled a foolish vow by executing his daughter and 42,000 Ephraimites for their jealousy (10:17–12:6).

\* For views on the fate of Jephthah’s daughter, see page 183.

e. Silence: Jephthah ruled the land for six years (12:7).

Izban led southeastern Israel as God's merciful provision for the nation (12:8-10).

Elon led northwest Israel as God's merciful provision for the nation (12:11-12).

Abdon led central Israel as God's merciful provision for the nation (12:13-15).

7. Cycle 7: Samson delivered southwestern Israel from the Philistines as God's merciful provision for the nation even though it never turned from evil to God (Judges 13–16).

a. Sin: Israel again did evil before the LORD (13:1a).

b. Servitude: God punished the nation's disobedience through the Philistines for 40 years (13:1b).

c. Supplication (Absent): Israel never cried out to the LORD for deliverance from its enemy.

d. Salvation: Samson delivered southwestern Israel from the Philistines as God's merciful provision for the nation (13:2–16:31).

1) Samson's miraculous birth identifies him as God's merciful provision for Israel (13:2-25).

2) Samson killed 30 Philistines after being deceived at his sinful wedding feast with a Philistine woman as God's agent for vengeance against the Philistines (Judges 14).

3) Samson burned Philistine fields for giving his wife to his wedding attendant and killed 1000 Philistines after the murder of her and her father as God's vengeance (Judges 15).

4) Samson's downfall by succumbing to Delilah's nagging leads to death with 3000 Philistines as his final act of vengeance on Israel's enemy (Judges 16).

e. Silence (Absent): Israel lacked a time of peace after Samson's 20-year rule.

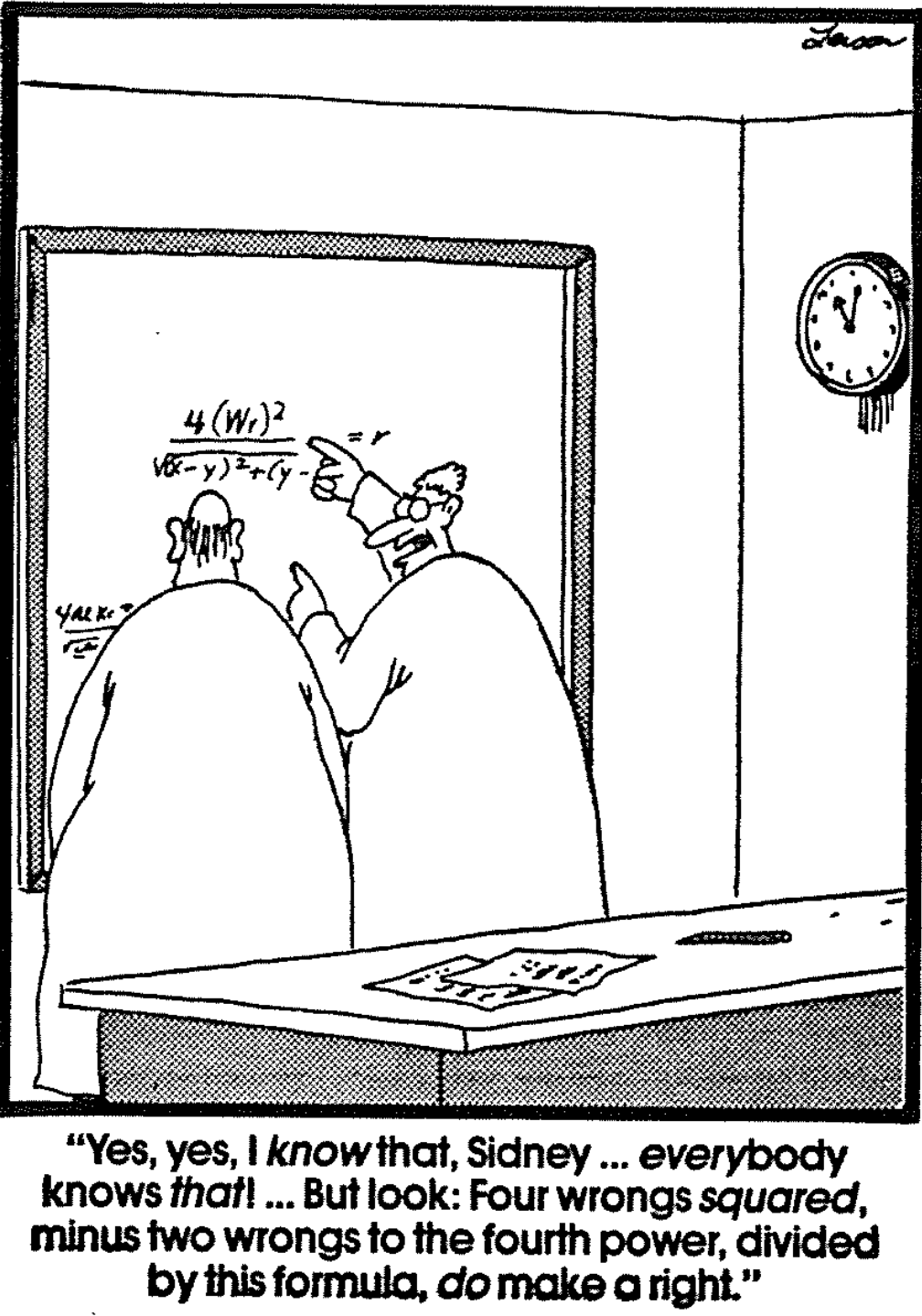
**III. Israel's religious and moral failures seen in two Levites show the need for a righteous monarchy to replace the failed theocracy (Judges 17–21).**

A. The religious failure of Israel in the hiring of a Levite pagan priest who blesses Dan's ungodly migration shows the need for a righteous monarchy to replace the failed theocracy (Judges 17–18).

1. Micah's idolatry and hiring of a Levite as pagan priest exemplifies the personal religious apostasy in Israel to show that a righteous monarchy must replace the failed theocracy (Judges 17).

2. The Levite's pagan blessing upon the godless Danite migration plan reveals the tribal religious apostasy in Israel to show that a righteous monarchy must replace the failed theocracy (Judges 18).

B. The moral failure of the people in the Benjamite murder of a Levite's concubine and the national retaliation shows the need for a righteous monarchy to replace the failed theocracy (Judges 19–21).

1. Benjamites in Gibeah rape and kill a traveling Levite’s concubine, whose body pieces are sent to each tribe in Israel to show the rampant immorality in the failed theocracy (Judges 19).

2. The 400,000 warriors of the other eleven tribes destroy 26,100\* of the 26,700 Benjamites as well as all the women and children, and thus nearly destroy the entire tribe except 600 men who fled into the desert (Judges 20).

\* The 25,100 killed (20:35) exclude 1000 Benjamites killed on days 1 & 2 of the battle.

3. Israelites preserve the Benjamite tribe by providing wives for the 600 living Benjamites by killing everyone in Jabesh Gilead except 400 virgins and stealing 200 virgins at a festival at Shiloh—both godless attempts to undo their wrong (21:1-24).

4. The closing statement of relativism as the people’s ethical standard reiterates the moral failure of the people to show the need for a righteous monarchy to replace the failed theocracy (21:25).

**Joshua and Judges Contrasted**

Based on Thomas L. Constable, “A Theology of Joshua, Judges, and Ruth,” in

*A Biblical Theology of the Old Testament* (ed. Roy B. Zuck), 107, and *TTTB*, 61

|  |  |  |
| --- | --- | --- |
|  | **Joshua** | **Judges** |
| ***Leadership Transition*** | **Moses discipled Joshua** | **Joshua discipled No-one** |
| ***Tone*** | **Positive** | **Negative** |
| ***People’s Faith to God*** | **Faithfulness** | **Faithlessness** |
| ***People’s Obedience*** | **Obedience** | **Disobedience** |
| ***Battle Results*** | **Victory** | **Defeat** |
| ***Overall Results*** | **Success** | **Failure** |
| ***Growth*** | **Progress** | **Retrogression** |
| ***God’s Attributes*** | **Hatred of Sin** | **Grace towards Sinners** |
| ***Idolatry*** | **Destroyed Idols** | **Worshipped Idols** |
| ***Community*** | **Unity** | **Tribal Hostility** |
| ***Response to the Law*** | **Regard** | **Abandonment (18:24-25)** |
| ***Values*** | **Transmitted** | **Didn’t know the LORD (2:10)** |
| ***Authority for Living*** | **Absolute** | **Relative (17:6; 21:25)** |
| ***Morality*** | **Objective** | **Subjective** |
| ***Slavery*** | **Freedom** | **Bondage** |
| ***Servitude*** | **Served God (24:31)** | **Served Self (21:25)** |
| ***Attitude towards Sin*** | **Judged** | **Tolerated** |
| ***Theocracy*** | **Strengthened** | **Declined** |
| ***Pattern of Life*** | **Linear & Upward** | **Cycles leading Downward** |

**The Judges According to Their Tribes**

Yohanan Aharoni and Michael Avi-Yonah, *The MacMillan Bible Atlas*, 57

**The Gideon Narrative as the Focal Point of Judges**

J. Paul Tanner, *Bibliotheca Sacra* 149 (April-June 1992): 146-61 (1 of 2)

**The Gideon Narrative as the Focal Point of Judges**

J. Paul Tanner, *Bibliotheca Sacra* 149 (April-June 1992): 146-61 (2 of 2)

**Enemies in Canaan During the Judges**

Irving L. Jensen, *Jensen’s Survey of the Old Testament*, 155

**Five Cities of the Philistines and Gideon’s Battles**

*The Bible Visual Resource Book*, 49

# Views on Jephthah’s Daughter (Judg. 12)

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 104

**What is Sin?**

Huang Sabin, Singapore Bible College (based on *Moody Monthly*

**Judges vs. Kings**

**Adapted and Expanded much from Paul Benware, *A Survey of the Old Testament*, 88**

**While God used both judges and kings to lead Israel in their respective time periods, several differences distinguish these two groups of leaders.**

|  |  |  |
| --- | --- | --- |
|  | Judges | **Kings** |
| **Period** | **Theocracy** | **Monarchy** |
| **Dates** | **1373-1020 BC** | **1043-586 BC** |
| **Length** | **353 years** | **457 years** |
| **Persons** | **Othniel to Samuel**  **(13 men, 2 women)** | **Saul to Zedekiah**  **(39 kings, 1 queen)** |
| **Power** | **Limited**  (could not tax people or keep a standing army) | **Extensive**  **(taxed subjects and kept standing armies)** |
| **Jurisdiction** | **Geographically small**  **(typically over a few tribes of Israel)** | **Ruled over all the land (united kingdom) or half of it (divided kingdom)** |
| **Heredity** | **Came from various tribes (p. 180a)** | **Came from various tribes in Israel, but Judah had descendants of David only** |
| **Succession** | **No lineage from father to son, gaps between judges during periods of oppression when no judge ruled** | **Continuous succession, generally from father to son (Judah, p. 237) though Israel had nine dynasties (p. 236)** |
| **Reason Needed** | **Because Israel refused to live in obedience under the theocracy** | **Because Israel needed a model of godliness due to rejecting God as king** |
| **Basic Responsibility** | **To deliver Israel from their oppressors** | **To exemplify God’s rule to the Israelites** |
|  |  |  |

**OT Book Word Search**

Adapted from Heng Siang Hoon (SBC student)

Be a judge yourself! Now that you are half way through this volume, it’s time to look back and look ahead at the whole OT. Among the mass of letters below is the name of each of the Old Testament books. Can find all 39 books? They are hidden in every direction.

D U G J H V E S W K M Y V E J K B F D K

E L D R L A M E N T A T I O N S Z I T Q

C G E N E S I S 2 E J O E L E D 2 S E U

C Z U V R H Y O T S O E J O H E Z A Z T

L H T G I K T 2 J O B J O E E N E I R H

E A E I X T A S W N A H U M M I C A H P

S I R H E X I S E G D U J R I M H H P R

I M O C Q W R C Z O I W U M A L A A S O

A E N A U C H R U F A T A A H 2 R L A V

S R O L J O N A H S H A G G A Z I E L E

T E M A M 1 C H R O N I C L E S A I M R

E J Y M I C A Z S L S G N I K 2 H K S B

S W S U D O X E R O J O M N U M B E R S

H A G G A I A S A M O S O M 1 C L Z E E

K U K K A B A H J O S H U A K S E E M G

F O A V Z E P H A N I A H 2 I Z U E N D

Q W N H C O G H G G A V A B N A M N O U

Z E 1 S A M U E L 2 I N G S G C A E R J

Y B N M H 2 M D A N I E L K S H S G H E

A C G S I S S E L C I N O R H C 2 I C D

**Ruth**

|  |  |  |  |
| --- | --- | --- | --- |
| **God Rewards the Selfless** | | | |
| **Devotion Brings**  **Food & Protection** | | **Devotion Brings**  **Messianic Ancestry** | |
| **Love Revealed** | | **Love Rewarded** | |
| **Ruth and Naomi** | | **Ruth and Boaz** | |
| **Return** | | **Romance** | |
| **Chapters 1–2** | | **Chapters 3–4** | |
| **Selflessness**  **Shown** | **Temporal**  **Rewards** | **Redemption**  **Requested** | **Eternal**  **Rewards** |
| **Return** | **Reward** | **Romance** | **Redeem** |
| **Death**  **of a Family** | **Ruth Cares**  **for Naomi** | **Boaz Cares**  **for Ruth** | **Birth**  **of a Family** |
| **Moab** | **Fields**  **in Bethlehem** | **Threshing Floor**  **in Bethlehem** | **Gate**  **in Bethlehem** |
| **30 Years** | | | |

**Key Word: Rewards**

**Key Verses: *Devotion*: “… Ruth replied, ‘Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God” (Ruth 1:16).**

***Reward*: “‘The LORD bless him!’ Naomi said to her daughter-in-law. ‘The LORD has not stopped showing kindness to the living and the dead. She added, ‘That man is our close relative; he is one of our kinsman-redeemers’” (Ruth 2:20)**

**Summary Statement:**

**Ruth's devotion to Naomi benefits both of them by God's provision of food, a home, and participation in the Davidic and messianic line to demonstrate how God blesses those who help others.**

**Application:**

**God helps those who help ~~themselves~~ others.**

**Ruth**

**Introduction**

**I. Title** The name Ruth (tWr *ruth*) literally means "friendship" (BDB 946c) and describes the outstanding characteristic of the main person in the book—Ruth herself.

**II. Authorship**

A. External Evidence: Talmudic tradition ascribes the authorship of Ruth to Samuel.

B. Internal Evidence: Ruth makes no mention of its author. Some (e.g., *TTTB*, 66) have supposed that authorship by Samuel could not be possible since David appears in Ruth (4:17, 22) and Samuel died before David's coronation (1 Sam. 25:1). However, one must also remember that Samuel himself anointed David as king although he had not yet been crowned (1 Sam. 16). Since the genealogy in the book (4:18-21) stops with David and makes no mention of Solomon, the book was likely written between David's anointing and Solomon's crowning. Since the only tradition ascribes the writing to Samuel, it was written during his lifetime, and no internal evidence proves otherwise, it is most probable that Samuel penned the narrative.

**III. Circumstances**

A. Date: As mentioned above, since the genealogy in the book (4:18-21) stops with David and makes no mention of Solomon, the book was likely written after David's anointing (ca.1030 BC) and, at the latest, just before Solomon's crowning as king (971 BC). However, authorship by Samuel pushes the date back to probably 1030-1020 BC.

Of course, the story itself takes place in the previous era of the judges (1:1). Since this period lasted over 300 years, at what point does the account of Ruth occur? An estimate can be discerned through the genealogy again. Since Ruth was the great-grandmother of David (4:17), who began his rule in 1010 BC, some believe Ruth lived in the latter part of the 12th century at the time of Gideon (e.g., Reed, *BKC*, 1:415-16). However, Gideon ministered in the *early* 12th century (1191-1151 BC) so the latter half of the 12th century places the marriage of Boaz and Ruth at approximately 1120 BC during the judgeship of Jair (Whitcomb, "Chart of the Old Testament Patriarchs and Judges," in these notes, 96). Therefore, Samuel records events that happened about one century earlier.

B. Recipients: The first readers of Ruth must have been those under the unified kingdom of Saul and David, some of the older readers having experienced the tragedy of the end of the era of the judges.

C. Occasion: Ruth takes place at the time of the judges (1:1). Samuel records the moral and spiritual failure of Israel during this time in the Book of Judges itself, which ends with two horrible accounts: the hiring of a Levite pagan priest who blesses Dan's ungodly migration (Judges 17–18), and the murder of a concubine by the Benjamites with the national retaliation that nearly destroys the tribe (Judges 19–21).

The story of Ruth serves as a third illustration of life at this time, but provides the other side of the story. "The Book of Ruth gleams like a beautiful pearl against a jet-black background" (Reed, *BKC*, 1:415). Perhaps Samuel, as author of Judges, saw the need to balance the picture of the period of the judges with godly examples (Ruth and Boaz) who lived according to the laws of God despite the unfaithfulness of the nation as a whole.

One key theme of Ruth is similar to that of Judges—God's redemption—yet in Ruth this redemption comes not through judicial or executive reforms in a deliverer, but rather through a godly couple who provide the Messianic line through their faithfulness to the covenant and to others. Ironically, the word “covenant” is never used in the book.

**IV. Characteristics**

A. Ruth is only one of two books in Scripture named for women (the other is Esther). Both had mixed marriages. Esther was a Hebrew who married a Gentile; Ruth was a Gentile who married a Hebrew.

B. The Book of Ruth contains the second highest proportion of dialogue in the canonical books, surpassed only by the Song of Songs. Of the 84 verses in the narrative, 59 have dialogue!

C. Irony plays a very important part in the Ruth narrative (adapted from Robert Chisholm, "Theology of Ruth," Dallas Seminary Class Notes, 1985):

1. This, the most beautiful love story in the Bible, never once uses the word "love."

2. At the start of the story God has *blessed* (1:6) but Naomi is *bitter* (1:20-21). However, at the end Naomi is *blessed* (4:14ff.) even though she once wanted to be called Mara, meaning bitter (1:21)!

3. Naomi initially rules out any possibility that she could provide Ruth with *any* man for a husband (1:11-13), but soon a member of her *own* family marries Ruth (2:20; 4:13)!

4. In 1:21 Naomi complains that she returns to Bethlehem empty (which insults the ever loyal Ruth standing beside her!), but in the final analysis Ruth is better to her than seven (the ideal number) sons (4:15; cf. 1 Sam. 2:5)!

5. Boaz prays for Ruth, who sought refuge under Yahweh's “wings” (2:12), and within a few months Ruth asks him to cover her with his own “corner” or “wing” (3:9 is the same Hebrew word as 2:12). He does so by marrying her and thus answers his own prayer!

D. The Book of Ruth contrasts with Judges in several ways (*TTTB*, 68, adapted):

|  |  |
| --- | --- |
| **Judges** | **Ruth** |
| **Faithlessness** | **Faithfulness** |
| **Immorality** | **Fidelity, righteousness, purity** |
| **Idolatry** | **Following the true God** |
| **Decline, debasement, disloyalty** | **Devotion** |
| **Lust** | **Love** |
| **War** | **Peace** |
| **Cruelty** | **Kindness** |
| **Bethlehem Bad** | **Bethlehem Benefits** |
| **Anarchy** | **Monarchy** |
| **Tribal** | **National** |
| **Saul** | **David** |
| **Disobedience leads to sorrow** | **Obedient faith leads to blessing** |
| **Spiritual darkness** | **Spiritual light** |

The book is totally positive. "Ruth is a literary masterpiece. The author, with consummate artistry, great delicacy, obvious enjoyment, yet a bare minimum of words, has depicted people who, although magnanimous, are believable. At one level this is what the story teaches: its characters live, love, and relate so as to be the enfleshment of the Hebrew concept of *sedaqa* 'righteousness,' 'integrity,' illustrating in concrete terms life under God's covenant. The story has no villain. Orpah does leave her mother-in-law, but only after a second appeal, and the nearer kinsman is perfectly willing to redeem the land until his own patrimony is jeopardized by the concomitant requirement of marrying Ruth" (LaSor, 614).

E. The Book of Ruth is best understood in light of two customs in the Law of Moses:

1. The Practice of Gleaning (Deut. 24:19-22; Lev. 19:9, 10): Israel's "welfare system" required work by the poor ("workfare"). Landowners could not harvest the corners of their fields so that the poor, the aliens, the widows and the orphans could pick up ("glean") these remaining sheaves. Ruth benefited from this merciful provision in the Law (2:2, 3, 7, 8, 15-19, 22).

2. The Kinsman-Redeemer (Deut. 25:5-10): The Law also required a dead man’s brother to marry his widow and raise up their first son in the name of his brother. While the Law prohibited sexual relations with a sister-in-law (Lev. 18:16), this kinsman-redeemer provision was *required* when the brother died: (a) without a son (male heir) and (b) when these brothers lived together having jointly inherited their father's property. The new husband was called the "kinsman-redeemer," or *goel* (Hebrew). If the deceased man had no living brother then the *goel* was the closest male relative. Ruth's first husband, Mahlon (4:10), had no brother, thus making the next closest kin responsible (3:12), but since he refused to marry Ruth (4:5-6), Boaz became the closest kin. This emphasis on the *goel* in Ruth is evident as the kinsman-redeemer appears 13 times in only four chapters.

This kinsman-redeemer (*goel*) theme beautifully typifies Christ’s relationship with the Church. Four requirements existed for a legitimate *goel*, all of which Christ fulfilled as the *goel* to redeem people:

1. He must be related by blood to those he redeems (2:20; cf. Deut. 25:5, 7-10). Jesus was God made fully man (John 1:14; Rom. 1:3; Phil. 2:5-8; Heb. 2:14-15).

2. He must be able to pay the redemption price (2:1; cf. 1 Peter 1:18-19).

3. He must be willing to redeem (3:11; cf. Matt. 20:28; John 10:15, 18; Heb. 10:7).

4. He must be free himself (4:10; cf. the virgin birth freed Christ from the curse of sin; Matt. 1:23).

F. Although most (except the first infidel below) would agree that Ruth is a beautiful story, its theme is debated. The following shows what some have suggested as the main teaching of the book:

1. No Purpose Whatsoever: "…The book of Ruth [is] an idle, bungling story, foolishly told, nobody knows by whom, about a strolling country-girl, creeping shyly to bed with her cousin Boaz. Pretty stuff indeed, to be called the Word of God! It is however, one of the best books of the Bible, for it is free from murder and rapine" (Thomas Paine, *The Age of Reason*).

2. Affirmation of King David's rights to the throne of Israel (John Reed, *BKC*, 1:418). This includes identifying David with the unconditional Abrahamic Covenant in his priestly role in the order of Melchizedek (cf. 1 Chron. 15–17; Pss. 2, 110) rather than the conditional Mosaic Covenant (Thomas L. Constable, “A Theology of Joshua, Ruth, and Judges,” in *A Biblical Theology of the OT*, ed. Roy B. Zuck, 96). Thus David functioned both as king (whose genealogy stretched back to Judah—Ruth 4:18; Gen. 49:10) and priest.

3. God's faithful, providential workings: "The Lord is faithful in his business of loving, superintending, and providentially caring for his people" (Reed, *BKC*, 418); cf. "God is at work in the 'corners of the land' though violence may fill the news" (Wiersbe, *Expository Outlines on the OT*, 131); Ruth focuses "on God's providential activity in the lives of the participants" (LaSor, 614); "God watches over his people and brings blessing to those who trust Him" (Morris, 242); Ronald Hals, *The Theology of the Book of Ruth*, Facet Books Biblical Series 23 [Philadelphia: Fortress, 1969], 18).

4. "Since God's people are recipients of his grace they, like Ruth and Boaz, should respond in faithful obedience to him and in gracious acts towards other people" (Reed, *BKC*, 1:418)

5. Redemption/Kinsman-Redeemer: The illustration of grace by redeeming others (*TTTB*, 67; cf. Reed, *BKC*, 418) is a type of Christ’s redemptive role.

6. "Put Your Life Together" (title of Warren Wiersbe's book)

7. "Men, watch out for those women; they'll get you yet" (H. Gunkel)

8. Marriage to foreigners is OK: Ruth defends against the exclusivism and nationalism shown in the forced divorcing of pagan wives by Ezra and Nehemiah (Abraham Geiger in 1857, followed by Bertholet, Rost, Weiser). [But Ruth became an Israelite!]

9. Entertainment (R. H. Pfeiffer, *Intro. to OT*, [New York: Harper, 1941], 719)

10. Several other purposes: friendship, faithfulness, kinsman-redeemer, don’t exclude Moabites, why David took his parents to Moab (cf. F. B. Huey, “Ruth,” *EBC*, 3:512)

11. God blesses those who help others: "As a just king Yahweh [God] (1) **provides** for the needs of widows/resident aliens… and (2) **blesses** (fertility, family continuity, great descendant) those who demonstrate loyalty/devotion (*hesed*) in their relationships to others (cf. Ps. 18:25)" (Robert Chisholm, DTS Notes; Judah J. Slotki, “Ruth” in *The Soncino Books of the Bible: The Five Megilloth*, ed. A. Cohen [London: Soncino, 1946], 38).

Of the many options above, the last description of the purpose of the book seems to have the most to commend it as shown in the following argument and outline.

**Argument**

The Book of Ruth chronicles the devotion of Ruth, a young Moabitess widow, to Naomi, her widowed mother-in-law. It purposes to show how God blesses those who help others, which is especially significant since the story takes place in the most selfish period of Israel's history—the time of the judges—when "every man did what was right in his own eyes" (Judg. 21:25). The LORD blesses Ruth's devotion to Naomi first only through provision of temporal needs such as food and protection (Ruth 1–2), but the account ends climactically with Ruth's reward of a home and especially participation in the Davidic and messianic line (Ruth 3–4). Therefore, the Book of Ruth stands as a strong apologetic for the benefits of selfless and righteous living during the most selfish and unrighteous period of Israel's history.

**Synthesis**

**God rewards the selfless**

**1–2 Devotion brings food and protection**

1 Selflessness shown

1:1-5 Setting

1:6-18 Ruth's Devotion

1:19-22 Naomi's Bitterness

2 Temporal rewards

2:1-3 God's guidance

2:4-16 Food/protection

2:17-23 Hope for redemption

**3–4 Devotion brings messianic ancestry**

3 Redemption requested

3:1-5 Naomi instructs

3:6-9 Ruth proposes

3:10-15 Boaz accepts

3:16-18 Ladies anticipate

4 Eternal rewards

4:1-13a Marriage/finances

4:13b Son

4:14-17 Renewed Naomi

4:18-21 Davidic/Messianic line

**Outline**

**Summary Statement for the Book**

**Ruth's devotion to Naomi benefits both of them by God's provision of food, a home, and participation in the Davidic and messianic line to demonstrate how God blesses those who help others.**

**I. The purpose of Ruth's devotion to Naomi benefiting both of them by God's provision of food and protection was to show how God blesses those who help others (Ruth 1–2).**

A. Ruth's devotion to her mother-in-law Naomi by leaving family and country to return to Bethlehem with her exemplified selfless sacrifice for others and God (Ruth 1).

1. Ruth and Naomi became widows after the deaths of their husbands Mahlon (Naomi and Elimelech's son) and Elimelech while the family lived in Moab to escape Bethlehem’s famine (1:1-5).

2. Ruth's devotion to Naomi by leaving family and country to travel with her to Bethlehem exemplified selfless sacrifice for others and God (1:6-18).

a. When Naomi returned to Bethlehem, her daughter-in-law Orpah (Moabite: "stubbornness") stayed in Moab to pursue a selfish, pagan, idolatrous lifestyle (1:6-14).

b. Unlike Orpah, Ruth (Heb: "friendship") left her family, country, and idolatry by returning to Bethlehem with Naomi in her selfless commitment to others and God (1:15-18).

3. Naomi (Heb: "pleasant") was bitter against God in wanting the name Mara (Heb: "bitterness") as she couldn’t see Ruth as God’s provision to show how not to react to trials (1:19-22).

B. Ruth's devotion to Naomi by working for her benefited them by God's provision of food, protection, and hope for future redemption to show how God blesses those who help others (Ruth 2).

1. God guided Ruth to the field of her kinsman-redeemer, Boaz, due to her initiative to work for Naomi to show his pleasure with those who sacrifice for others (2:1-3).

2. Boaz rewarded Ruth's gleaning for Naomi when he protected her and provided food for her as God's blessing for her own kindness to Naomi (2:4-16).

3. Ruth shared her blessing of food with Naomi and saw Boaz as a potential kinsman-redeemer, thus filling Naomi with anticipation, thankfulness, and hope for future redemption (2:17-23).

**II. The purpose of Ruth's devotion to Naomi where Boaz rewards beyond her dreams with a home and sharing in David’s and Messiah’s line was to show how God blesses those who help others (Ruth 3–4).**

A. Ruth's request for redemption by Boaz shows her devotion to Naomi and his accepting her proposal shows his righteous response to his obligation and God's blessing upon Ruth's faith (Ruth 3).

1. Naomi requested Ruth to follow her plan for the young woman's redemption and Ruth agreed to follow the plan entirely, thus again showing her devotion to her mother-in-law (3:1-5).

2. Ruth's request for redemption by Boaz showed her devotion to Naomi since without remarriage she had no long-term way to support herself and Naomi (3:6-9).

3. Boaz gladly accepted Ruth's proposal contingent on the refusal of the nearer kinsman to show his righteous response to his obligation and God's blessing upon Ruth's faith (3:10-15).

4. Naomi and Ruth expected Ruth's redemption by the nearer kinsman or Boaz that very day (3:16-18).

B. Ruth's reward of redemption by Boaz for her devotion to Naomi exceeds her dreams in her relationships and sharing in Davidic and messianic line to show how God blesses those who help others (Ruth 4).

1. Ruth's reward of marriage and financial security for her devotion to Naomi occurred as the nearer kinsman refused his right to redemption and Boaz married Ruth (4:1-13a).

2. The birth of Ruth's son Obed rewarded her devotion to Naomi (4:13b).

3. A renewed Naomi rewarded Ruth for her devotion to Naomi (4:14-17)!

4. Participation in the Davidic and messianic line became Ruth's greatest reward for her devotion to Naomi to show how God blesses those who help others (4:18-22).

**Geography of Ruth**

*The Bible Visual Resource Book*, 53

**Theology of Ruth**

Adapted from Thomas L. Constable, “A Theology of Joshua, Ruth, and Judges,” in *A Biblical Theology of the OT*, ed. Roy B. Zuck, 95-96, 117

*The book of Ruth serves as a hinge between Judges and Samuel, theologically speaking. This is especially true in the contrast between how Bethlehem and Gibeah are presented:*

**Ruth**

**Samuel**

**Judges**

**Bethlehem**

David

Boaz

Bethlehemites

Idolatry (Judg 17–18)

Concubine (Judg 19)

**Gibeah**

Murder (Judg 19–20)

Saul

**Monarchy**

**Needed**

**Monarchy**

**Prepared**

**Monarchy**

**Established**

The rise of David and the demise of Saul appear as parallel themes from the books of Judges to Samuel. This is evident in the depictions of their cities of origin.

Bethlehem, the city of David, begins poorly in two incidents of false worship and sensuality. A Levite from Bethlehem begins employment as a pagan priest (Jud. 17–18) and a concubine from Bethlehem becomes abused by the men of Gibeah (Jud. 19). However, the town becomes virtuous in Ruth, where both Boaz and the people show themselves true worshippers of God. The climax in 1 Samuel 16 shows David, the ideal king, pure both in sensual desires and in worship of the Lord.

Gibeah, the hometown of Saul (1 Sam. 10:26), provides a stark contrast. This Benjamite city also begins poorly by murdering the Bethlemite concubine (Jud. 19). This incurs the wrath of the other tribes on all Benjamites, nearly destroying the tribe altogether (Jud. 20). Things even get worse. In Samuel, this degenerates to Saul’s mad attempt to murder the very chosen king himself (from Bethlehem).

Therefore, Ruth is the pivot book between the others, indicating the rise of Bethlehem (David) while the lack of mention of Gibeah at all downplays the role the Benjamites and Saul have in God’s plan.

**1 Samuel**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Degenerate Theocracy to Davidic Monarchy** | | | | |
| **Theocracy Ended**  **(Decline of Judges)** | | **Monarchy Established**  **(Rise of Kings)** | | |
| **Chapters 1–7** | | **Chapters 8–31** | | |
| **Samuel: “Heavenly King”** | | **Saul: “Earthly King”** | | |
| **Don’t Reject God as King** | | **Accept God’s Rightful King** | | |
| **Eli** | **Samuel** | **Saul** | | **David** |
| **Man After**  **Man’s Heart** | **Man After**  **God’s Heart** | **Man After**  **Man’s Heart** | | **Man After**  **God’s Heart** |
| **Paralysis** | **Prayer** | **Panic** | | **Patience** |
| ***Transition #1***  **Eli to Samuel**  **(1–3)** | **Samuel & Ark’s Wanderings**  **(4–7)** | ***Transition #2***  **Samuel to Saul**  **(8–12)** | **Saul**  **Rejected**  **(13–15)** | ***Transition #3***  **Saul to David**  **(16–31)** |
| **c. 94 Years** | | | | |
| **Birth of Samuel (1105 BC) to Death of Saul (1011 BC)** | | | | |

**Key Word: Transition**

**Key Verse: “[The people] said to [Samuel], ‘You are old and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have’” (1 Samuel 8:5).** “But now your [Saul’s] kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD’s command” (1 Samuel 13:14)

**Summary Statement:**

**The reason God transitioned Israel from a degenerate theocracy under Eli and Samuel to a monarchy under Saul and David was to show that he delegated his rule to Davidic kings for them to rule justly.**

**Applications:**

**Ability to handle transitions comes from honoring God.**

**God raises or lowers us based upon whether we honor or dishonor him: “Those who honor me I will honor, but those who despise me will be disdained” (2:30).**

**1) God blesses obedience: “to obey is better then sacrifice” (15:22).**

**2) God disdains mere show: “the LORD does not see as man sees” (16:7).**

**1 Samuel**

**Introduction**

**I. Title** "Samuel" (laeWmv. *semuel*) means "name of El [God]" or "his name is El [God]" (BDB 1028d 1) from the compound of mve, "name," and lae, "El," the singular form of ~hiAla,, "Elohim." It also sounds similar to the Hebrew for "heard of God" (from lm;;v"; cf. 1 Sam. 1:20). The Books of Samuel in the earliest Hebrew manuscripts formed a single scroll simply entitled "Samuel" after the first important character in the account. The Septuagint was the first translation to divide the book into the two titles First Kingdoms and Second Kingdoms. First and Second Kings then followed with the titles Third Kingdoms and Fourth Kingdoms.

**II. Authorship**

A. External Evidence: The Jewish Talmudic tradition ascribed authorship of 1-2 Samuel to Samuel, but he could not have written past 1 Samuel 25:1 as this verse records his death. First Chronicles 29:29 notes "the Book of Samuel the Seer," "the Book of Nathan the Prophet," and "the Book of Gad the Seer." This may be a reference to the threefold authorship of the Books of Samuel that may have been complied in their final form by a member of the prophetic school. Since First and Second Samuel originally formed a single scroll entitled "Samuel," this may account for his name being attached to both books.

B. Internal Evidence: The author refers to Samuel's written record of the regulations of the kingship (1 Sam. 10:25), so writing a book was not out of the ordinary for Samuel. As head of a company of prophets (1 Sam. 10:5; 19:20) he is the most likely candidate to author the first book up to chapter 25.

**III. Circumstances**

A. Date: Although 1 Samuel 1–24 was recorded by Samuel at the end of his life (born ca.1105 BC, died ca.1015 BC), the rest of the Books of Samuel must have been written over 85 years later after Israel and Judah divided in 931 BC. This is shown by references to the divided monarchy (1 Sam. 11:8; 17:52; 19:16; 2 Sam. 5:5; 11:11; 12:8; 19:42-43; 24:1, 9) and the reference to Ziklag, a Philistine city that the writer says, "has belonged to the kings of Judah to this day" (1 Sam. 27:6). In regard to the *latest* possible date of composition, the absence of reference to the fall of Samaria in 722 BC is notable. Therefore, the time of final composition most likely falls between 931 BC and 722 BC

B. Recipients: Since the first author of the Books of Samuel (Samuel himself) records the start of Saul's reign, all the readers of 1 Samuel 1–24 must have been Jews at the time of the monarchy. However, those who read the books in their final form had already experienced the division of the empire.

C. Occasion: Judges 17–21 and Ruth both supplement the main account of the judges period, so the Books of Samuel actually continue the story from Judges 16:31. First Samuel concludes the period of the judges with the final two judges not mentioned in Judges (Eli and Samuel) and introduces the monarchy of Israel with the reign of Saul, Israel's first king. Even though Israel's desire for a king to be "like all the other nations" (1 Sam. 8:5, 20) was a carnal plan by rejecting the LORD as king, God planned for human royalty even as early as the time of the patriarchs (Gen. 17:6, 16; 35:11; cf. Deut. 17:14-20). As to what motivated the authors to record this transitional history from theocracy to monarchy, perhaps it was the desire to defend the Davidic dynasty (cf. 2 Sam. 7).

**IV. Characteristics**

A. First Samuel is the first book in Scripture to use the word *Messiah* ("anointed," 2:10) and the first to refer to God as "the LORD of hosts" (e.g., 1:3).

B. Two of the three major characters in 1 Samuel are types of Christ: Samuel as prophet and priest, and David as the shepherd-king born in Bethlehem.

C. The Book of 1 Samuel introduces the first of the prophets of Israel in the person of Samuel (Acts 3:24), who also served as the last judge. The key word for this book is *transition.*

**Argument**

The Book of 1 Samuel traces the transition from Israel's theocracy in which Samuel serves as the last judge (1 Sam 1–7) to the nation's beginnings as a monarchy under the kingship of Saul (1 Sam 8–31). Within this overall design are three transitions of leadership: from Eli to Samuel (1 Sam 1–3), from Samuel to Saul (1 Sam 8–12), and from Saul to David (1 Sam 16–31). The intervening sections maintain that while Samuel filled a much-needed place of leadership among the people (1 Sam 4–7), the best replacement for him was not Saul, the people's choice as king whom God rejected (1 Sam 13–15), but rather David, a man after God's own heart.

Therefore, the theological design of 1 Samuel is not to simply trace the history of Israel's change of government. Instead it shows that God delegated his sovereignty through David’s line.

**Synthesis**

**Degenerate theocracy to Davidic monarchy**

**1–7 Theocracy ended**

1–3 #1: Eli to Samuel # = 3 Leadership transitions

1 Samuel's birth

2:1-11 Hanna's prayer

2:12-36 Eli's house rejected

3 Samuel's call

4–7 Ark = Samuel needed

4 Captured

5 With Philistines

6 Returned

7 Restored

**8–31 Monarchy established**

8–12 #2: Samuel to Saul

8 King demanded

9:1–10:16 Private anointing

10:17-27 Public coronation

11 Jabesh Gilead/reaffirmation

12 Samuel retires as judge

13–15 Saul rejected

13:1-22 Presumptuous sacrifice

13:23–14:52 Food prohibition

15 Amalekites spared

16–31 #3: Saul to David

16–17 Friends

18–27 Enemies

18–20 David's flight

21–27 David's exile

28–31 Saul abandoned, David blessed

28 Saul at Endor

29 David refused battle

30 David destroys Amalekites

31 Saul's death

**Outline**

**Summary Statement for the Book**

**The reason God transitioned Israel from a degenerate theocracy under Eli and Samuel to a monarchy under Saul and David was to show that he delegated his rule to Davidic kings for them to rule justly.**

**I. The reason God prepared Israel for a king in the transfer of leadership from Eli to Samuel was because the nation did not know God's character (1 Sam 1–7).**

A. Israel’s first national leadership transition from Eli to Samuel came by Samuel's birth, call, and acceptance over Eli's wicked house to prepare for the prophesied monarchy (1 Sam 1–3).

1. Samuel's unique birth and childhood show that God saw that Israel needed a new leader due to the pathetic state of the era of the judges (1 Sam 1).

2. Hannah's prophetic prayer praised God's attributes and his future provision of kings (2:1-11).

3. Eli's wicked priesthood by his sons’ immorality with tabernacle women like the priests of Baal contrasts with Samuel's holy lifestyle to show the need for a new leader for Israel (2:12-36).

4. Samuel's call by the LORD and acceptance by the people verified the leadership transition from Eli to Samuel (1 Sam 3).

B. Israel showed its need for Samuel's leadership in their ignorance of the character of God evident in their superstitious use of the ark to fight the Philistines (1 Sam 4–7).

1. The Philistine capture of the ark and deaths of Eli and his sons fulfilled the LORD's prophecy against Eli and showed their need for a new leader due to confusion over God's omnipresence (1 Sam 4).

2. The ark’s superiority over Dagan in the Philistine camp showed God's omnipotence over all gods and grace even in Israel’s disobedience (1 Sam 5).

3. The ark’s return to Beth-Shemesh prompted sacrifices and 50,070 Israelite deaths by high-handedly looking into the ark to display God’s sovereignty and holiness (1 Sam 6).

4. The ark’s restoration to Kiriath Jearim and Israel’s victories over the Philistines show God's presence with the nation and its need for Samuel, a new leader (1 Sam 7).

**II. The reason God led a leadership transfer from Samuel to Saul to David despite their evil motives was to show that he delegated rule to Davidic kings (1 Sam 8–31).**

A. The second transition of national leadership from Samuel to Saul marked the start of the monarchy due to Israel's evil motives (1 Sam 8–12).

1. Israel's demand for a king due to national rejection of the LORD as King showed the nation's evil motives for the monarchy despite future oppression by its kings (1 Sam 8).

2. The transition from Samuel as judge to Saul as king marked the beginning of the monarchy in opposition to God's desire (1 Sam 9–12).

a. Samuel privately anointed Saul as king to prepare him for public coronation (9:1–10:16).

b. Samuel publicly made Saul king as an official declaration of God's displeasure with the nation's decision (10:17-27).

c. Saul's rescue of Jabesh Gilead and confirmation at Gilgal confirmed him as king in Israel’s eyes (1 Sam 11).

d. In Samuel’s retirement speech as judge (but not prophet), he reminded Israel of their sin of asking for a king to motivate them to live based on the Mosaic covenant (1 Sam 12).

B. The LORD rejected Saul as king for his many failures to obey God to show Israel's need for a righteous king (1 Sam 13–15).

1. Saul's *impatience* and fear of the Philistines by having priests offer sacrifices before the required seven days results in Samuel hinting at the LORD had already appointed a godly king (13:1-22).

2. Saul's *rashness* by preventing his men from food and leading them to eat blood unlawfully shamed him in his vow to kill the "disobedient" Jonathan and showed his godless rule (13:23–14:52).

3. Saul's *disobedience* by not completely destroying the Amalekites was his last act of disobedience before the LORD rejected him as king to show Israel's need for a righteous king (1 Sam 15).

C. The third transition of national leadership from Saul to David recorded their deteriorated relationship to show God rejecting Saul and anointing David and his line (1 Sam 16–31).

1. Saul and David were friends while David rose as his musician and warrior (1 Sam 16–17).

a. After David was privately anointed king he received valuable instruction in royal matters as Saul's personal court musician and friend (1 Sam 16).

b. David's victory over Goliath won Saul's approval as one of his warriors (1 Sam 17).

2. Saul and David were enemies when Saul exiled him and attempted to kill him, thus teaching him valuable lessons that would enable him to rule righteously (1 Sam 18–27).

a. David's flight from Saul evaded his jealous, murderous efforts to reveal God's choice of David as founder of the messianic dynasty of kings (1 Sam 18–20).

1) Saul burned with envy over David's greater popularity in Israel and thus revealed God's choice of David as founder of the messianic dynasty of kings (18:1-9).

2) Saul attempted to kill David out of jealousy over God's blessing on his life as a carnal response to God’s revealed will (18:10–20:42).

a) Saul tried to kill David by throwing a spear at him (18:10-16).

b) Saul tried to kill David by tricking him to fight the Philistines (18:17-30).

c) Saul tried to kill David by commanding his servants to kill David (19:1-7).

d) Saul tried to kill David by throwing a spear at him again (19:8-10).

e) Saul tried to kill David by sending messengers to kill him (19:11-17).

f) Saul tried to kill David by seeking his life at Samuel's house (19:18-24).

g) Saul tried to kill David by commanding Jonathan to betray him (1 Sam 20).

b. David's exile taught him values he would need as king (1 Sam 21–27).

1) At Nob, David ate the consecrated bread and learned the concession that the Law permitted—that life is more holy than bread (21:1-9; cf. Matt. 12:7-8).

2) At Gath, David feigned insanity before Achish and learned not to go to his enemies for protection (21:10-15).

3) At the cave of Adullam, David gathered 400 "down-and-outers" and learned compassionate leadership (22:1-2).

4) At Mizpah, David left his parents at Moab—kin of his great-grandmother Ruth—and learned the need to care for his family (22:3-4).

5) At the forest of Hereth, David learned of Saul's slaughter of 85 priests and all of Nob because Abimelech helped David which taught him of the perils of jealousy (22:5-23).

6) At Keilah, David delivered the town from both the Philistines and Saul, which instructed him to consult the LORD in decision making (23:1-12).

7) At Horesh in the desert of Ziph, Jonathan encouraged David but Ziphites betrayed his spot to Saul, which taught David to find strength in God when betrayed (23:13-23).

8) In the Maon desert, David barely escaped Saul, who broke his pursuit to rout the invading Philistines, which taught David that his life is in God's hands (23:24-28).

9) In an En Gedi cave, David spared Saul due to his authority as God's chosen king, which taught David to use his future kingly authority only for righteous purposes (23:29–24:22).

10) In the Maon desert, David learned not to act rashly like Saul through Nabal's wife Abigail, who honored David as God’s anointed and married him after God killed Nabal (1 Sam 25).

11) On the Hakilah hill, David again spared Saul's life as God's chosen king, which again instructed David to use his future kingly authority for godly purposes (1 Sam 26).

12) At Gath and Ziklag, David developed his leadership and combat skills by carrying out raids against peoples south of the Philistines (1 Sam 27).

Application: When an oppressive superior mistreats you (like Saul mistreated David), how do you respond? If you do not learn submission and brokenness, eventually when *you* get into a position of authority, *you too could become a “Saul”* who grasps for power! Learn the lesson of David. As we will see in 2 Samuel, David eventually had plenty of opportunities to imitate Saul—especially when his son Absalom claimed to be the rightful “third king” after Saul and David. This decision of David *not* to become a Saul is well said in this modern classic for those in ministry transition: Gene Edwards, *A Tale of Three Kings: A Study in Brokenness* (Wheaton, IL: Tyndale, 1980, 1982). It’s a fast-moving, stirring, and biblical account of only 98 pages.

3. God abandoned Saul in his final days but provided for David to show God's blessing on David’s line rather than Saul's dynasty (1 Sam 28–31).

a. By God's intervention through the necromancer of Endor, the dead (resurrected) Samuel told Saul of his death the next day as the end of Saul's rebellion towards God (1 Sam 28).

b. God providentially spared David from fighting his own people while en route to battle Israel, and was commanded by Achish to return to Ziklag (1 Sam 29).

c. David completely destroyed Amalekite raiders who had destroyed Ziklag and carried off the plunder as an indication of God's providential dealings in his life (1 Sam 30).

d. The Philistines killed Saul as God's penalty for his rebellion and proof of David's virtue by not killing Saul himself to show God blessing David’s—not Saul's—line (1 Sam 31).

**Judges’ vs. Kings’ Leadership**

Adapted from Homer Heater, “A Theology of Samuel and Kings,” in *A Biblical Theology of the OT*, ed. Roy B. Zuck, 139

|  |  |  |
| --- | --- | --- |
|  | **Judges** | **Kings** |
| *Rule* | Local | Nation-wide |
| *Appointment* | Spontaneous | Planned |
| *Succession* | Not passed on to children | Dynasties |
| *Effect on Tribes* | Independent | Unified |

**Biographical Contrast by Interchange (1 Sam. 1–12)**

Donald K. Campbell, Dallas Theological Seminary (adapted class handout)

*The beginning narrative of 1 Samuel contrasts the family of Eli with Samuel by repeatedly reverting back and forth between the two. This is designed to show that Eli was unworthy of the priesthood whereas Samuel was qualified spiritually to be the priest who would bring Israel into a new era. This transition in the priesthood hints at a national transition from a theocracy to a monarchy as well.*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1:1–2:11 | 2:18-21 | 2:26 | 3:1–4:1a | 7:3–12:25 |
| Samuel | But–  Samuel | Samuel | Samuel | Samuel |

|  |  |  |  |
| --- | --- | --- | --- |
| Eli’s Sons | Eli & Sons | Eli & Sons | Eli & Sons  (Plus Results) |
| 2:12-17 | 2:22-25 | 2:27-36 | 4:1b–7:2 |

**The Line of Aaron**

Donald K. Campbell, Dallas Theological Seminary

**The Life and Ministry of Samuel**

### Nelson’s Complete Book of Bible Maps and Charts

**Saul’s Military Campaigns**

### Nelson’s Complete Book of Bible Maps and Charts

**The Wanderings of the Ark of the Covenant**

Donald K. Campbell, Dallas Theological Seminary

**The Battle of Michmash**

Donald K. Campbell, Dallas Theological Seminary (adapted)

**Saul’s Family Tree**

**David’s Family Tree**

***Was Abner Saul’s uncle or his cousin?***

“According to 1 Chronicles 8:33 and 9:39 Ner was Saul’s grandfather (Ner’s son was Kish and Kish’s son was Saul), but in 1 Samuel 14:50 Ner appears to be Saul’s uncle and Abner his cousin. In 1 Chronicles Abner, though not mentioned, would be Saul’s *uncle*, for Abner was Ner’s son (1 Sam. 14:50). This seeming contradiction is eliminated by the Hebrew of 1 Samuel 14:50b, which says literally, ‘Abner son of Ner, uncle of Saul,’ with the understanding that the ambiguous ‘uncle of Saul’ refers not to Ner but to Abner” (Eugene Merrill, “1 Samuel,” *BKC*, 1:446-47, *italics* his). Thus the chart above is probably correct even though it disagrees with the NIV in 1 Samuel 14:50b.

Saul’s youngest daughter married David (1 Sam. 18:27)

Saul’s commander of his army was also his uncle (*contra* 1 Sam. 14:50 NIV–see box below)

Saul’s oldest son was next in line to be king, yet he recognized God’s choice of David (1 Sam. 20:12-15) without the jealousy characteristic of his father Saul (1 Sam. 20:30-31)

These are only two of Jacob’s 12 sons (cf. p. 97)

*MICHAL* Daughters in italics & caps

Saul Sons in plain print

*MERAB*

*MICHAL*

Judah

David

Saul did not descend from the kingly line of Judah, as did David

Benjamin

Ishvi

Jonathan

Abner

Ner

Kish

Saul

Malki-Shua

Abiel

Jacob

*The Bible Visual Resource Book*, 57

**David as Fugitive and Warrior**

*The Bible Visual Resource Book*, 59, adapted

**Saul and David Contrasted**

|  |  |  |
| --- | --- | --- |
|  | **Saul** | **David** |
| ***Tribe/Lineage*** | Benjamin | Judah |
| ***Appointment*** | People’s choice | God’s choice |
| ***Warfare*** | Fear: should have  killed Goliath | Courageous:  killed Goliath |
| ***Spirit’s Power*** | Temporary | Permanent |
| ***Emotions*** | Paranoia | Trust |
| ***Attitude towards Law*** | Disobeyed | Obeyed |
| ***Attitude re: Anointed*** | “Strike him!” | “Spare him!” |
| ***Social Style*** | Vindictive | Forgiving |
| ***Followers’ Motivation*** | Fear | Respect |
| ***Leadership*** | Foolish | Wise |
| ***Height*** | Very tall | Shorter |
| ***Age at Appointment*** | Middle-aged | Teenager |
| ***Response to Sin*** | Regret | Repentance |
| ***Marriage*** | Monogamous? | Polygamist |
| ***Philistine Subjugation*** | Began | Finished |
| ***Jerusalem Conquering*** | Couldn’t do it | Made it capital |
| ***Size of Kingdom*** | Small | Huge |
| ***Covenant*** | Rejected (1 Sam. 13:13) | Davidic (2 Sam. 7) |
| ***Death*** | Violent with disgrace | Peaceful with honor |

**The Philistine Threat**

Nelson’s Complete Book of Bible Maps and Charts

**Controversial Issues**

A Class Presentation Summary of Walter Kaiser, Hard Sayings of the OT and More Hard Sayings of the OT

**Controversial Issues** (2 of 5)

A Class Presentation Summary of Walter Kaiser, *Hard Sayings of the OT* and *More Hard Sayings of the OT*

**Controversial Issues** (3 of 5)

A Class Presentation Summary of Walter Kaiser, *Hard Sayings of the OT* and *More Hard Sayings of the OT*

**Controversial Issues** (4 of 5)

A Class Presentation Summary of Walter Kaiser, *Hard Sayings of the OT* and *More Hard Sayings of the OT*

**Controversial Issues** (5 of 5)

A Class Presentation Summary of Walter Kaiser, *Hard Sayings of the OT* and *More Hard Sayings of the OT*

**2 Samuel**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Covenant Kindness Towards the Davidic Dynasty** | | | | | | | |
| **Establishment** | | **Sin** | | **Consequences** | | **Appendix** | |
| **Triumphs** | | **Transgressions** | | **Troubles** | | **Tribute** | |
| **Obedience** | | **Disobedience** | | **Judgment** | | **Summary** | |
| **Chapters 1–10** | | **Chapter 11** | | **Chapters 12–20** | | **Chapters 21–24** | |
| **Faith** | **Blessing** | **Adultery** | **Murder** | **Family** | **Politics** | **Humility** | **Pride** |
| **1–4** | **5–10** | **11:1-5** | **11:5-27** | **12–14** | **15–20** | **21–23** | **24** |
| **Over Judah** | **Over All Israel** | | | | | | |
| **From Hebron** | **From Jerusalem** | | | | | | |
| **7 1/2 Yrs.**  (1011-1004 BC) | **33 Years**  (1004-971 BC) | | | | | | |

**Key Word: Covenant**

**Key Verse: “When your [David’s] days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever” (2 Samuel 7:12-13).**

**Summary Statement:**

**God’s *covenant kindness to David* revealed his faithfulness to David’s dynasty and justice to punish his sin*.***

**Application:**

**God blesses the obedient but judges the disobedient.**

**2 Samuel**

**Introduction**

Note: The introduction in some part reiterates the introduction to 1 Samuel.

**I. Title** "Samuel" (laeWmv. *semuel*) means "name of El [God]" or "his name is El [God]" (BDB 1028d 1) from mve, "name," plus lae, "El," the singular form of ~yhil{a/, "Elohim." It sounds like the Hebrew for "ask, inquire" (from la;v' 1 Sam 1:20). The Books of Samuel originally formed a single scroll called "Samuel" after its first key character. The Septuagint first divided the book into two with the titles First and Second Kingdoms. First and Second Kings then followed with the titles Third and Fourth Kingdoms.

**II. Authorship**

A. External Evidence: The Jewish Talmudic tradition ascribed the authorship of First and Second Samuel to Samuel, but he could not have written beyond 1 Samuel 25:1 since this verse records his death. First Chronicles 29:29 refers to "the Book of Samuel the Seer," "the Book of Nathan the Prophet," and "the Book of Gad the Seer." This may refer to the threefold authorship of the Books of Samuel that may have been complied in their final form by a member of the prophetic school. Since they originally formed a single scroll entitled "Samuel," this may account for his name being attached to both books.

B. Internal Evidence: The book provides little, if any, evidence to identify the author(s).

**III. Circumstances**

A. Date: Although Samuel wrote 1 Samuel 1–24 at the end of his life (born ca.1105 BC, died ca.1015 BC), the rest of the Books of Samuel must have been composed over 85 years later after the division of the kingdom between Israel and Judah in 931 BC. This is seen in references to the divided monarchy (1 Sam 11:8; 17:52; 19:16; 2 Sam 5:5; 11:11; 12:8; 19:42-43; 24:1, 9) and the reference to Ziklag, a Philistine city that the writer says, "has belonged to the kings of Judah to this day" (1 Sam 27:6). In regard to the *latest* possible date of composition, the absence of reference to the fall of Samaria in 722 BC is notable. Therefore, the time of final composition most likely falls between 931 BC and 722 BC.

B. Recipients: As the Books of Samuel mention the divided monarchy (see above), those who read the books in their final form must have lived shortly after the reigns of David and Solomon. As inhabitants of a divided kingdom, this account of the nation unified under one king would have proved valuable from a historical context.

C. Occasion: Second Samuel picks up where the first left off. There is no real break between 1 Samuel 31:13 and 2 Samuel 1:1. God's approval of the Davidic dynasty is veiled in 1 Samuel 1–15, but it is clear in 1 Samuel 16 to 2 Samuel 24. Therefore, in 2 Samuel the purpose is to defend the Davidic dynasty (cf. 2 Sam. 7), especially when two reigns coexisted in the north and the south. Whereas nine dynasties eventually reigned in the northern kingdom, God, true to his promise (2 Sam 7:4-17), sustained the southern kingdom under one dynasty––David's.

**IV. Characteristics**

A. Second Samuel paints a very real picture of David––both strengths and weaknesses. While it lists his greatest achievements (2 Sam 1–10), it also does not hide his greatest failures (2 Sam 11). This chapter is the turning point of the book after which it’s mostly downhill.

B. David in 2 Samuel is one of the most important types of Jesus Christ in the Old Testament. In particular, David seeks to build a house *for God*, which the LORD refuses in order to build a “house” *for David* (7:4-17), called the Davidic Covenant. The Davidic Covenant also finds its source in the Abrahamic Covenant and further expands the original seed promise to Abraham (cf. notes, 61). God's promise of a seed to Abraham (Gen 12:1-3) from his own body (Gen 15:1-9) that will become a great nation is further explained in his promise to David (2 Sam. 7:10-16). The Davidic Covenant guarantees David that each king who will sit on the throne of Israel will be one of his direct descendants. Also, since this covenant is eternal (v. 16), it guarantees Israel that in the future a descendant of David will again occupy the throne in the kingdom––none other than our King Jesus (see. also p. 218b).

**Argument**

Second Samuel continues the argument of First Samuel––that God is working out his divine purposes through his covenant kindness to David and his seed. This is seen in David’s triumphs as ruler over a renewed kingdom (2 Sam 1–10) and God's faithfulness despite David's sin (2 Sam 11). God judges this sin (2 Sam 12–20), but never takes away the dynasty like he did with Saul. This is because the Davidic Covenant amplifies the unconditional Abrahamic Covenant and thus is also unconditional. A final section (2 Sam 21–24) is an appendix of David's final years with more accounts of his failures and successes to show God's continued blessing upon his line while still punishing sin. Throughout the account God delegates dominion or sovereignty first to David, which sets the stage for the same authority delegated to his descendants who later also sit on the throne in Jerusalem in the books of Kings and Chronicles.

In regard to spiritual truths in 2 Samuel, the most prominent one reiterates the cause and effect principle stated in every book since Genesis: obedience (2 Sam 1–7) always brings God's blessings (2 Sam 8–10), but disobedience (2 Sam 11) always brings his judgment (2 Sam 12–24; *TTTB*, 78).

**Synthesis**

**Covenant kindness towards Davidic dynasty**

**1–10 Establishment**

1–4 Over Judah at Hebron

1 Respect for Saul

2:1-11 Ish-Bosheth crowned

2:12–4:12 Rivals eliminated–refusal of force

5–10 Over all Israel at Jerusalem with new…

5 Capital (Jerusalem)

6 Worship center (Ark moved)

7 Dynasty (Davidic Covenant)

8 Boundary (Kingdom Expansion)

9 Son (Mephibosheth)

10 Vassals (Ammon and Syria)

**11 Sin**

11:1-5 Adultery

11:6-26 Murder

11:27 Illegitimate son

**12–20 Consequences**

12–14 Family troubles

12 Son dies (Solomon chosen)

13 Amnon (immorality)/Absalom (murder) (Rival eliminated)

14 Estrangement

15–20 Political troubles

15–18 Absalom's rival (Rival eliminated)

15:1–16:14 Absalom's self-coronation

16:15–17:29 Hushai's bad advice

18 Joab kills Absalom

19–20 David's restoration

19 Returned but divided

20 Joab kills Sheba

**21–24 Appendix**

21:1-15 Famine over Gibeonite oath

21:16-22 Victories

22:1–23:7 Song/Last words

23:8-39 Mighty men

24 Census

**Outline**

**Summary Statement for the Book**

**God’s *covenant kindness to David* revealed his faithfulness to David’s dynasty and justice to punish his sin*.***

**I. God established David as king over a renewed, perpetual kingdom to bless him and his dynasty (2 Sam 1–10).**

A. David reigned over Judah at Hebron after Saul's death and trusted God to prepare the entire kingdom without force (2 Sam 1–4).

1. David received word of Saul and Jonathan’s deaths, killed the messenger, and lamented to respect God’s inaugurated kingship (2 Sam 1).

2. David became king of Judah at Hebron, but Saul's commander Abner crowned Saul's son Ish-Bosheth king over Judah against God's purpose (2:1-11).

3. David refused to take the kingdom by force but trusted God to judge rivals to his throne (2:12–4:12).

a. Abner initially fought David's commander Joab but then defected to David's side and Joab killed him to remove a potential rival to the throne (2:12–3:39).

b. David killed Ish-Bosheth’s murderers to punish seizing his kingdom for him by force (2 Sam 4).

B. David reigned over all Israel at Jerusalem and renewed the kingdom as evidence of God's blessing on him and his dynasty (2 Sam 5–10).

1. David reigned over all Israel and defeated the Jebusites and Philistines, establishing Jerusalem as the new capital (2 Sam 5).

2. Jerusalem became the new worship center when David brought the ark into the city (2 Sam 6).

|  |  |  |
| --- | --- | --- |
| **Service** | **Man’s Way** | **God’s Way** |
| Mode of Transporting the Ark | Dishonored God by use of cart (6:3) | Honored God by having priests carry it by hand (6:13) |
| David’s Role | King who forces priests to go against biblical commands | King who honors priests |
| Results | Uzzah dies trying to stabilize the cart (6:6); blessing goes to Obed-Edom instead of David (6:11) | Rest from enemies (7:1, 11)  Nation united under God |

3. When David tried to build a *temporal* house *for God*, the LORD promised to build an *eternal* "house" *for him* as the father of a new dynasty in the Davidic Covenant (2 Sam 7).

4. David expanded the kingdom with a new boundary through military victories in the north and south as God's fulfillment of his promise to give Israel rest from its enemies (2 Sam 8).

5. David honored Jonathan's son Mephibosheth as a new son to show loyalty to Saul (2 Sam 9).

6. David’s victory over ungrateful Ammon and Syria acquired them as new vassals (2 Sam 10).

**II. David’s adultery and murder showed his sinful, fallen nature, despite God choosing his dynasty (2 Sam 11).**

A. David’s adultery with Bathsheba resulted in a problem pregnancy (11:1-5).

B. David’s murder of Uriah the Hittite—a loyal husband and soldier—shows that even God’s servants can sin greatly (11:6-26).

C. David’s marriage to Bathsheba bore him an illegitimate son (11:27).

**III. David’s family and political penalties for his sin actually purged all rivals to his throne due to God’s kingdom promise to show both God’s justice and faithfulness (2 Sam 12–20).**

A. David's sin led to family troubles in the deaths of two sons, incest, and estrangement to teach both the costs of disobedience and God’s means to remove Amnon as a rival to the throne (2 Sam 12–14).

1. David and Bathsheba’s son died to fulfill Nathan the prophet's words, but God gave them Solomon to fulfill the covenant promise to show both the severity and grace of God (2 Sam 12).

2. Amnon’s rape of Tamar repeated David's immorality with Bathsheba and Absalom’s murder of Amnon repeated David's murder of Uriah to show the costs of disobeying God (2 Sam 13).

3. David was estranged from Absalom two years even after his return to Jerusalem (2 Sam 14).

B. David's sin led to political troubles from Absalom and Sheba's rebellions, yet God restored his kingdom to protect David’s dynasty by purging Absalom as a rival to David’s throne (2 Sam 15–20).

1. Absalom rivaled his father's throne but David refused to protect his kingdom by force, resulting in Absalom's death and the protection of David’s dynasty (2 Sam 15–18).

a. Absalom won over many in Israel to become king, forcing David from Jerusalem into exile since he was unwilling to protect his kingdom by force (15:1–16:14).

b. Absalom followed Hushai's bad advice to wait to fight David instead of Ahithophel's good advice to attack David immediately as God's design to protect David (16:15–17:29).

c. David's army defeated Absalom's and Joab killed his cousin Absalom but David mourned his death, showing how God protected David’s dynasty since Absalom had no sons (2 Sam 18).

2. God restored David's kingdom in Jerusalem and subdued Sheba's rebellion in the north to show his faithfulness to protect David’s dynasty (2 Sam 19–20).

a. David returned to a restored kingdom in Jerusalem but the north-south division persisted (2 Sam 19).

b. The northern tribes followed Sheba the Benjamite’s rebellion and Joab regained his commander position by murdering Amasa and Sheba, thus restoring David's rule over all Israel (2 Sam 20).

**IV. An appendix of David's failures and successes in his final years gives more proof of God's continued blessing on his line while still punishing sin (2 Sam 21–24).**

A. David ended a three-year famine in Israel due to Saul breaking the Gibeonite covenant by David’s killing seven of Saul's sons to show his commitment to fulfill oaths (21:1-14).

B. David's victories over the Philistines and the rest of Goliath's family in his later years shows the completeness of David's victories due to God's blessing on his life (21:15-22).

C. David's song of praise and last words supplement the story to display his faithful and humble trust in God's deliverance—not in his own power (22:1–23:7).

1. David's song of praise for deliverance from his enemies and Saul shows his faithful and humble trust in the LORD's deliverance rather than in his own power (2 Sam 22).

2. David's last words supplement the history to reveal his faithful and humble trust in the LORD's deliverance rather than in his own power (23:1-7).

D. A list of David's famous soldiers concludes the military summary of his reign (23:8-39).

E. David’s prideful census of his army to boast in his military might brought God's judgment in a plague that killed 70,000 Israelites up to where the temple would soon be built (2 Sam 24).

Note: Adonijah, the third and final rival to the Davidic throne, was also eliminated by Solomon to protect the Davidic dynasty in 1 Kings 1–2.

**Geography of David’s Jerusalem**

*The Bible Visual Resource Book*, 63; *Biblical Archaeology Review* (July/Aug ‘94): 24

**David’s Conquests**

*The Bible Visual Resource Book*, 64

# (Newspaper Sources and Dates Unknown)Did God Approve of David’s Polygamy?

Thomas S. Piper, *Good News Broadcaster* (Feb. 1977): 28

(See also page 245 of these notes)

**Saul-David-Solomon Contrasts**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 29

**Timelines of 2 Samuel**

** **

** **

**1375** Judges begin to rule

**1100?** Samuel born

**1080** Saul born

**1050** Saul becomes king

**1040** David born (when Saul 40 years old)

**1024** David anointed (Saul 56 years old approx.)

**1010** Saul dies; David made king over Judah

**1003** David becomes king over all Israel

**997?** David and Bathsheba sin

**991** Solomon born (David age 49)

**980?** David’s census

**970** David dies; Solomon made king

**930** The kingdom is divided

# The Genealogy of Jesus Christ

John Fryman, “The Bible…Basically” Seminar (Fort Worth, TX, 2003), Study Help 16

**1 Kings**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Division of the Kingdom** | | | | | | |
| **Late United Kingdom** | | | **Early Divided Kingdom** | | | |
| **Chapters 1–11** | | | **Chapters 12–22** | | | |
| **Solomon** | | | **Split** | | | |
| **Mostly Obedience** | | | **Mostly Disobedience** | | | |
| **Yahweh Worship** | | | **Idol Worship** | | | |
| **Kingdom in Tranquility** | | | **Kingdoms in Turmoil** | | | |
| **Single Capital: Jerusalem** | | | **Israel’s Capital: Samaria**  **Judah’s Capital: Jerusalem** | | | |
| **40 Years**  **(971-931 BC)** | | | **80 Years**  **(931-852 BC)** | | | |
| **Established: Purging**  **1–2** | **Rise: Obedience**  **3–8** | **Decline:**  **Disobedience**  **9–11** | **“J & R”**  **Kings**  **12–14** | **Other**  **Kings**  **15:1–16:28** | **Ahab vs. Elijah**  **16:29–22:40** | **Other**  **Kings**  **22:41-53** |

**Key Word: Division**

**Key Verse: “But I will not take the whole kingdom out of Solomon’s hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes. I will take the kingdom from his son’s hands and give you [Jeroboam] ten tribes” (1 Kings 11:34-35).**

**Summary Statement:**

**Solomon’s prosperity from loyalty to the Law ends in disobedience that causes the division of the kingdom with mostly evil kings in Israel and Judah to remind Judah of God's loyalty to the Davidic Covenant and its own need to obey the Law.**

**Application:**

**The test of a true servant of God is the ability to end well.**

**Discerning people of God learn from the mistakes of their predecessors and do not repeat these sins themselves.**

**1 Kings**

**Introduction**

**I. Title** First and Second Kings originally comprised only one book in the Hebrew canon called "Kings" (~ykil,m,) after the first word in 1:1 ("Now King"; &l,M,h;w>). However, this single scroll was arbitrarily divided in the Septuagint (250 BC) since the Greek required a greater amount of scroll space. The Septuagint titles were Third and Fourth Kingdoms (since 1 and 2 Samuel were designated 1 and 2 Kingdoms). Jerome called 1 and 2 Kings "The Book of the Kings" about six centuries later. These titles are appropriate as these books record and interpret the reign of every king of Israel and Judah except Saul (David has brief mention in 1 Kings 1:1–2:12).

**II. Authorship**

A. External Evidence: Jewish tradition ascribes the authorship of the Books of Kings to Jeremiah, and this gains weight from literary parallels between this record and the prophecy of Jeremiah.

B. Internal Evidence: The prophetic-like descriptions of Israel's apostasy indicate that the author was a prophet/historian. Also, this compiler had several historical documents at his fingertips: “the book of the acts of Solomon” (1 Kings 11:41), “the book of the chronicles of the kings of Israel” (1 Kings 14:19), and “the book of the chronicles of the kings of Judah” (1 Kings 14:29; 15:7). These books may be attributed to the official secretary Shebna and/or the official recorder Joah, son of Asaph (2 Kings 18:18; cf. Isa. 36:11). Parallels between 2 Kings 18–20 and Isaiah 36–39 also reveal that Isaiah's scroll also was a source. No firm evidence exists to refute the tradition that Jeremiah authored the Book of Kings.

**III. Circumstances**

A. Date: Three lines of evidence indicate that First Kings and even most of Second Kings were written before the Babylonian Captivity (586 BC). The ark still resided in Solomon's temple (1 Kings 8:8), Israel was still in rebellion against Judah (1 Kings 12:19), and Samaria's idolatry persisted even after its resettlement (2 Kings 17:34, 41). However, the final two chapters of Second Kings record up to 26 years after this captivity and may have been recorded by a Jewish captive in Babylon or by Jeremiah himself, who would have been at least 84 years old.

First Kings covers a period of history totaling 120 years, beginning in 971 BC with the inauguration of Solomon and ending in 852 BC near the end of Ahaziah's reign. The year 931 BC marks the most significant date when Solomon's kingdom split into the northern nation of Israel and the southern kingdom of Judah after his death.

Second Kings picks up at 852 BC and traces the account through the falls of Samaria (722 BC) and Jerusalem (586 BC) until the release of Jehoiachin in Babylon in 560 BC—a period of over 293 years.

B. Recipients: The Book of Kings was written to the remaining kingdom of Judah before (1 Kings 1–2 Kings 23) and after (2 Kings 24–25) its own exile in Babylon.

C. Occasion: Jeremiah's prophecy and Lamentations record his eyewitness account of Babylon's siege and destruction of Jerusalem for the nation's sins. In addition to his own prophetic word, the Holy Spirit moved him to record an *historical* compilation to give the context and justification for God's judgments on these two nations. The leaders and the people sinned through ungodliness and idolatry, and, true to the curses of Deuteronomy 28, God gave them the consequences of their disobedience. Therefore, the purpose of the record is to show how the welfare of Israel and Judah depended upon the faithfulness of the king and people to the covenant of Moses to teach the exiles to learn from the past mistakes of their ancestors. In large part this purpose was accomplished in history as Israel has not since the Captivity had a problem with idolatry.

**IV. Characteristics**

A. The Books of Kings record more national leaders than any book in Scripture.

B. Kings and Chronicles overlap in their records of the kingdom era, but have some notable differences in emphasis (Constable, *BKC*, 1:484; Merrill, *BKC*, 1:591; Zuck, *BTOT*, 162):

|  |  |  |
| --- | --- | --- |
|  | **Kings** | **Chronicles** |
| Kings of… | Israel and Judah | Judah (almost exclusively) |
| Elements | Royal/prophetic | Priestly (temple and worship) |
| Evaluation | Based on Mosaic Law | Based on David/worship of Yahweh |
| Purpose | Ethical: Judging both nations | Covenant: Blessing Judah due to David |
| Author | Jeremiah the prophet/priest | Ezra the priest |
| Faith | Man's faithlessness | God's faithfulness |
| Outlook | Negative: rebellion/tragedy | Positive: hope amidst apostasy/tragedy |
| Recipients | Exilic Jews (ca. 550 BC) | Postexilic Jews (ca. 440 BC) |
| Chronology | 971-586 BC | 1011-538 BC |
| Emphasis | Political: emphasizes the throne | Spiritual: emphasizes the temple |
| Content | Historical | Theological |
| Attributes | God's justice | God's grace |
| Protagonist | Human responsibility | Divine sovereignty |

Memory Acronym: KEEP A FORCE CAP (using the first letters of each category above)

C. Reconciling the chronology of the kings in Kings and Chronicles perplexed scholars for centuries until the work of Seventh-day Adventist scholar Edwin R. Thiele (pronounced Teé-lee) in the 20th century. His books, *A Chronology of the Hebrew Kings* (Grand Rapids: Zondervan, 1977) and especially *The Mysterious Numbers of the Hebrew Kings* (rev. ed.; Chicago: Univ. of Chicago Press, 1983), have insightfully answered several chronological difficulties, particularly of Judah (Constable, *BKC*, 1:484). Thiele notes that differences in dating can be attributed to various factors (cf. OTS, 231-32):

1. Co-regencies and vice-regencies often answer how chronologies overlap.

2. Judah and Israel used two different methods to determine when a king's reign began, and both nations changed these methods at least once!

3. Judah and Israel used different calendars, beginning their years at different times!

4. The names of kings can often be confusing:

a. Some kings had the same name (two kings had the names Jeroboam, Jehoram, Jehoahaz, Ahaziah, etc.). Once two kings with the same name even reigned simultaneously (Jehorams of both Israel and Judah)!

b. Two different names sometimes referred to the same king (e.g., Uzziah = Azariah, Abijah = Abijam, Joram = Jehoram, Joash = Jehoash).

c. Also, 24 of the 39 kings had names beginning with "A" or "J."

Therefore, the chronologies are very difficult to harmonize exactly; however, in most cases the various systems differ by only one or two years.

D. One difficult verse is 1 Kings 4:21, which states, “And Solomon ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon’s subjects all his life.” Is this the fulfillment of the promise to Abraham in Genesis 15:18 that his descendants would possess the land from the Wadi of Egypt to the Euphrates River (modern Iraq)? The following shows that this was only a partial fulfillment of this promise so that a future, full fulfillment yet awaits us:

1. God clarified this promise to Abraham in Ezekiel by saying that this covenant with Jerusalem is an *eternal* covenant (Gen. 17:8; cf. Ezek. 16:1, 60).

2. Solomon only collected tribute from these areas, which is different than saying that Israel *possessed* this land and lived in it (“I will give this land,” Gen. 15:18).

3. The time of fulfillment is *after exile and national repentance* (Deut. 30:2, 6, 8, 10; Jer. 17:24-27; 18:7-10) that would take place *after* the return from Babylon (Zech. 10:9-10), which was long after Solomon’s time. This will not occur until the Second Coming of Christ (Rom. 11:26-27).

**Argument**

The Book of 1 Kings records the first part of the history of the kings of Israel and Judah but does so with a purpose. The author's motive seems to be an ethical one—to convince his readers from the lessons of the past that God blesses obedience to his covenant but judges disobedience. This is observable in the greater part of the reign of Solomon (1 Kings 1–11), who prospers in a United Kingdom as he obeys (1 Kings 1–8) but loses the kingdom after his sins of materialism, intermarriage, and especially idol worship (1 Kings 9–11). After the kingdom divides, both the north and the south experience instability and division depending on the obedience of each king (1 Kings 12–22). The book also shows God's commitment to the Davidic Covenant through Solomon and the kings of Judah who retain only one dynasty in contrast to the four dynasties of the northern kingdom that do not possess the promise of the Davidic Covenant.

**Synthesis**

**Early divided kingdom covenant disobedience Division of the Kingdom**

**1–11 Solomon's prosperity from obedience**

1–2 Establishment

1 Anointed king

2 Purges opposition

3–8 Rise: obedience

3 Wisdom

4 Administration

5–8 Temple

9–11 Decline: disobedience

9:1-9 Davidic Covenant reaffirmed

9:10–11:8 Disobedience

11:9-43 Judgment: Opposition & Rehoboam

**12–22 Early divided kingdom** **Key to Morality of Kings**

12–14 Jeroboam/Rehoboam I = Israel (all bad kings)

12:1-24 Division over work J = Judah (good kings in **bold**)

12:25–14:20 Jeroboam (1; I)–idolatry (1) = Israel dynasties

14:21-31 Rehoboam (J)–idolatry

15:1-8 Abijam (Abijah; J)

**15:9-24 Asa (J)**

15:25-26 Nadab (I)

15:27–16:7 Baasha (2; I)

16:8-14 Elah (I)

16:15-20 Zimri (3; I)

16:21-28 Omri (4; I)

16:29–22:40 Ahab (I) vs. Elijah/Micaiah

16:29-34 Idolatry/Baal worship

17–19 Judgment (YHWH is God!)

17 Drought vs. ravens/widow

18 Mt. Carmel

19 Murder thwarted vs. God's protection

20 Victory over Syria

21 Naboth

22:1-40 Death at Ramoth-Gilead

**22:41-50 Jehoshaphat (J)**

22:51-53 Ahaziah (I)

**Outline**

**Summary Statement for the Book**

**Solomon’s prosperity from loyalty to the Law ends in disobedience that causes the division of the kingdom with mostly evil kings in Israel and Judah to remind Judah of God's loyalty to the Davidic Covenant and its own need to obey the Law.**

**I. The end of Solomon’s united and prosperous kingdom due to his idolatry reminds Judah of God's loyalty to the Davidic Covenant and its need to obey the Law (1 Kings 1–11; 971-931 BC).**

A. The **establishment** of Solomon as king in his anointing and purging the kingdom of rivals confirmed God's loyalty to the Davidic Covenant (1 Kings 1–2).

1. Solomon’s anointing as king in response to his brother Adonijah's plot to seize the kingship verifies God's transfer of the Davidic Covenant from David to Solomon (1 Kings 1).

2. Solomon purged opposition to the throne in obedience to David's charge before his death to establish the kingdom in his hands (1 Kings 2).

a. David charged Solomon to obey the Law and execute rivals to his throne before his death (2:1-12).

b. Solomon purged the kingdom of four competitors (2:13-46).

1) Adonijah died trying to steal the kingdom by marrying David's attendant Abishag (2:13-25).

2) Abiathar's priesthood transferred to Zadok to fulfill the prophecy that Eli's line of priests would be cut off, thus showing God faithful to his word (2:26-27; cf. 1 Sam. 2:30-35).

3) Joab was executed for conspiring with Adonijah and killing Abner and Amasa (2:28-35; cf. 2 Sam. 3:22-30; 20:8-10).

4) Shimei was executed for disobeying Solomon's exile on him and for cursing David (2:36-46).

B. The **rise** of Solomon as king shows God's blessing upon him as the legitimate heir to the Davidic Covenant promises to instruct Israel in the benefits of following the Law (1 Kings 3–8).

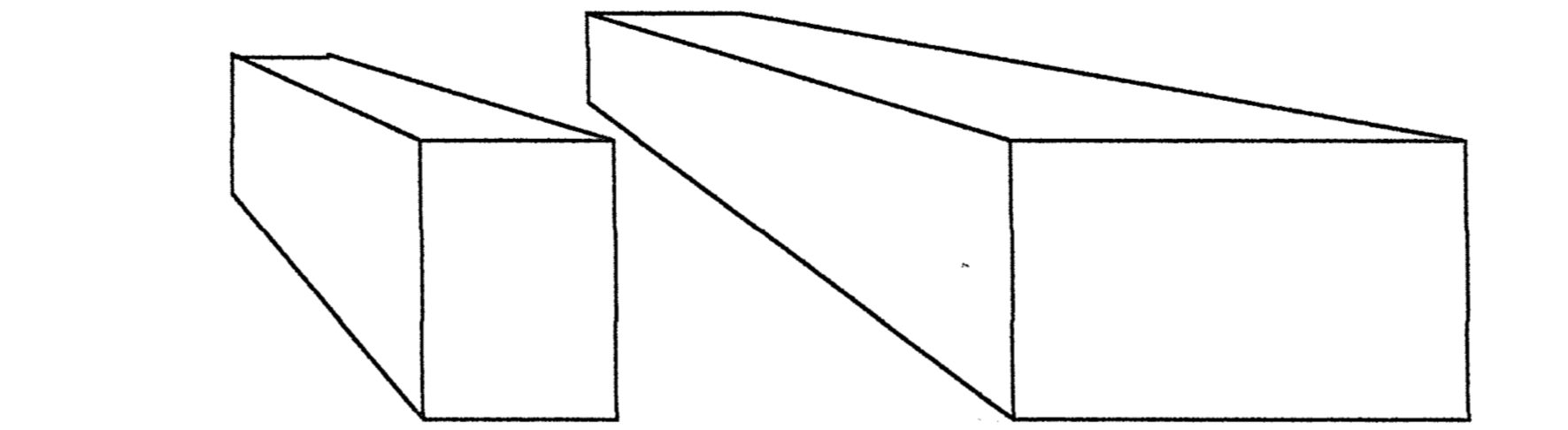
1. Solomon's wisdom granted by God for obeying the Law and shown by judging between two prostitutes shows that God made him the rightful heir of the Davidic Covenant.

2. Solomon's administration through chief officials, governors, and officers receives international acclaim due to his great wisdom instructs Israel in the benefits of following the Law (1 Kings 4).

3. Solomon's temple was constructed, dedicated, and filled with God’s glory to affirm God's blessing on his obedience (1 Kings 5–8).

a. Construction of the temple took seven years and employed thousands of Hiram's men and 213,000 Israelite workmen (1 Kings 5–6)!

b. In contrast, construction of Solomon's much larger palace took 13 years (7:1-12)!



|  |  |  |
| --- | --- | --- |
| **Solomon’s…** | **Temple (1 Kings 6:1-2)** | **Palace (1 Kings 7:1-2)** |
| **Height** | 30 cubits (13.5 meters) | 30 cubits (13.5 meters) |
| **Width** | 20 cubits (9 meters) | 50 cubits (23 meters) |
| **Length** | 60 cubits (27 meters) | 100 cubits (46 meters) |
| **Construction** | 966-959 BC (7 years; 1 Kings 6:38) | 959-946 BC (13 years; cf. Hag. 1:2-4) |
| **Location** | Rock of Moriah: place where Abraham offered Isaac (Gen. 22:14), later the threshing floor of Araunah (2 Sam. 24:16), and later the temple (1 Chron. 22:1; 2 Chron. 3:1) | Just south of the temple, which was next to the palace of Pharaoh’s daughter, wife of Solomon (2 Chron. 8:11) |

c. Temple furnishings were built and brought into the temple (7:13-51).

d. After the return of the ark and *Shekinah* glory, Solomon dedicated the temple with a message and prayer which met both God's and the people's approval (1 Kings 8).

C. The **decline** of Solomon from disobeying the Mosaic Covenant resulted in God opposing him and granting him only one tribe of his entire kingdom for a godless son (1 Kings 9–11).

1. The LORD reaffirmed the Davidic Covenant to Solomon at the height of his life with a stern warning not to forsake the Mosaic Covenant (9:1-9).

2. Despite his great wisdom, splendor, and God's warning, Solomon disobeyed the Law (9:10–11:8).

a. He tried to pay Hiram 20 Israelite towns contrary to the Law (9:10-14; cf. Josh 1:3-4).

b. He enslaved Canaanites rather than exterminating them (9:15-28; cf. Exod 23:31-33).

c. He amassed wealth contrary to the Law (10:1-25; cf. Deut 17:17b).

d. He multiplied horses contrary to the Law (10:26-29; cf. Deut 17:16).

e. He intermarried with foreigners contrary to the Law (11:1-2; cf. Exod 34:15-16).

f. He multiplied wives contrary to the Law (11:3; cf. Deut 17:17a).

g. He worshipped pagan gods and built them altars contrary to the Law (11:4-8; cf. Exod 34:15-16).

3. God disciplined Solomon’s disobedience to the Law by opposition and succession of his godless son Rehoboam who would rule only one tribe (11:9-43).

a. The LORD promised to judge Solomon's disobedience by having his heir rule only the tribe of Judah in a divided rather than a united kingdom (11:9-13).

b. God raised up both external and internal opposition to Solomon because of his disobedience to the Mosaic Covenant (11:14-40).

1) External opposition came from Hadad the Edomite and Rezon the Zobahite, both unconquered enemies of David (11:14-25).

2) Internal opposition came from God's promise to Jeroboam, one of Solomon's own officials, that he would give him the northern nation of ten tribes (11:26-40).

c. At Solomon's death after a 40-year rule his throne went to his godless son Rehoboam to rule only the tribe of Judah (11:41-43).

|  |  |  |
| --- | --- | --- |
| The Kingdom in Tranquility | Chapter 12  Split  of the Kingdom | The Kingdoms in Turmoil |
| God rules his people through a king:  SOLOMON |  | God speaks to his people through a prophet:  ELIJAH |

**The Significance of 1 Kings 12**

Irving L. Jensen, *Jensen’s Survey of the OT*, 196

**II. The unstable divided kingdom under early kings of Israel and Judah by ignoring the Law reminds Israel to obey the Law—not repeat the past (1 Kings 12–22; 931-852 BC).**

A. The kingdom divided under the idolatry and evil reigns of Jeroboam and Rehoboam to remind Israel to obey the Law rather than repeat the sins of the past (1 Kings 12–14).

1. The division of the kingdom due to Rehoboam's commitment to overwork the people teaches that God blesses righteous leadership but punishes evil (12:1-24).

2. God judged Jeroboam's evil reign in the first of nine dynasties in Israel for promoting idolatry to show God faithful to his word and committed to the Davidic Covenant (12:25–14:20).

a. Jeroboam protected his evil grasp on the northern tribes by making pagan altars at Bethel and Dan to keep his people from worship at Jerusalem (12:25-33).

b. God sent a prophet to warn Jeroboam of his evil ways who also became an example of the perils of disobedience, yet Jeroboam persisted in idolatry (1 Kings 13).

c. Ahijah predicted to Jeroboam's wife her son’s death and end of his dynasty to show God’s fidelity to his word and commitment to the Davidic Covenant in Judah (14:1-20).

3. God judged Rehoboam's evil reign of idolatry in the only dynasty in Judah by Shishak of Egypt stealing Solomon's gold temple shields to show the cost of defying the Law (14:21-31).

B. The mixed reigns of two kings in Judah saw more idolatry then its removal from the land (15:1-24).

1. Abijam (Abijah) repeated the same idolatry committed by his father Rehoboam (15:1-8).

2. Asa’s good reign purged idolatry except at the high places and brought some reform to Judah (15:9-24).

C. Gog judged the evil reigns of five kings in Israel for disobeying the Mosaic Covenant (15:25–16:28).

1. Nadab committed evil and was judged by the loss of his dynasty (15:25-26).

2. Baasha (Second Dynasty) committed evil despite warnings from the prophet Jehu (15:27–16:7).

3. Elah committed evil and was judged by the loss of his dynasty (16:8-14).

4. Zimri (Third Dynasty) murdered Baasha's entire family and then reigned only seven days before his suicide and was therefore judged by the loss of his dynasty (16:15-20).

5. Omri (Fourth Dynasty) built the city of Samaria but was judged for sinning worse than any previous king—especially for enticing Israel to idol worship (16:21-28).

D. The prophets Elijah and Micaiah confronted wicked Ahab of Israel to show the LORD's sovereignty over Baal (16:29–22:40).

1. Ahab not only encouraged idolatry but after marrying the Sidonian princess Jezebel, he introduced Baal worship in Israel (16:29-34).

2. God judged Ahab and Jezebel for their sin but protected Elijah from harm to teach that Yahweh—not Baal—is God (1 Kings 17–19).

a. Elijah predicted to Ahab a 3½-year drought but God miraculously fed Elijah by ravens and a widow to show that Yahweh—not Baal—is God (1 Kings 17).

b. Ahab and Jezebel’s humiliation on Mount Carmel by Elijah's proof of God’s power and murder of Baal's prophets show that Yahweh—not Baal—deserves worship (1 Kings 18).

c. Jezebel tried to kill Elijah but God gave him food, a personal appearance, and the new disciple Elisha to show that while Yahweh protected Elijah, Baal was silent (1 Kings 19).

3. Ahab defeated Syria at Samaria and Aphek but was prophesied death because he trusted Ben-Hadad by sparing his life instead of trusting God above false gods (1 Kings 20).

4. The result of Ahab’s murder of Naboth and seizure of his vineyard inheritance was God’s message that his family line would be cut off after his son’s rule (1 Kings 21).

a. The way Ahab abused his authority was to let Jezebel seize Naboth’s vineyard and kill him (21:1-16).

b. The result of Ahab’s abuse of his authority was God’s announcement that his family line would be cut off after his son rules (21:17-29).

5. God judged Ahab through death at Ramoth-Gilead to fulfill Micaiah and Elijah’s prophecies since Ahab trusted the powerless prophets of Baal instead of God’s true prophet (22:1-40).

E. Jehoshaphat's good reign in Judah purged the male shrine prostitutes and lacked only removal of the high places (22:41-50).

F. The beginning of Ahaziah's evil reign in Israel continued the Baal worship begun by his father Ahab (22:51-53). NOTE: The rest of his reign is completed in 2 Kings 1.

Note: For a helpful guide in correlating the various accounts in the lives of the kings of Israel and Judah, consult the following harmony. It generally places the narratives chronologically in parallel columns but is strongest in its literary comparisons (see a page of Newsome on p. 267b).

Newsome, James D., Jr. *A Synoptic Harmony of Samuel, Kings, and Chronicles: With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra.* Grand Rapids: Baker, 1986. 275 pp.

**Quiz on Leaders in 1 Kings**

Fill in the names of one prophet and the seven kings all found in 1 Kings.

**The Divided Kingdoms**

Adapted and expanded from Huang Sabin, *OT Made Simple*;

Andrew E. Hill & John H. Walton, *A Survey of the Old Testament*, 3rd ed., 290

|  |  |
| --- | --- |
| **Israel** | **Judah** |
| North | South |
| 10 tribes | 2 tribes |
| 9 ruling dynasties | 1 ruling dynasty\* |
| 20 kings\*\* | 19 kings, 1 queen |
| 20 evil kings | 12 evil kings/queens |
| 0 good kings | 8 good kings |

|  |  |
| --- | --- |
| 7 assassinations | 5 assassinations |
| 1 suicide | 0 suicides |

|  |  |
| --- | --- |
| 1 “stricken by God” | 2 “stricken by God” |
| 0 kings exiled to foreign lands | 3 kings exiled to foreign lands |

|  |  |
| --- | --- |
| First king: Jeroboam | First king: Rehoboam |
| Last king: Hoshea | Last king: Zedekiah |
| Lasted 209 years | Lasted 345 years |

|  |  |
| --- | --- |
| People exiled in 722 BC | People exiled from 605-586 BC |
| Exiled to Assyria’s conquered lands | Exiled to Babylon |
| Never returned to land of Israel | Remnant returned after 70 years |
| Only tribes migrating to Judah returned | Returned in 538 BC |

\* Queen Athaliah of Judah interrupted the Davidic dynasty but it resumed after her death so she acted more as a parenthesis as opposed to the elimination of the previous dynasties in Israel.

\*\* The competing reign of Tibni for three of Omri’s years is included here.

**Solomon’s Temple and Furnishings**

*The Bible Visual Resource Book*, 68

**Possible Locations of Solomon’s Temple**

**Geography of the Divided Kingdom**

*The Bible Visual Resource Book*, 75

# Chart of Old Testament Kings and Prophets

John C. Whitcomb (1 of 2)

(It’s OK to cover the above title)**Chart of Old Testament Kings and Prophets**

John C. Whitcomb (2 of 2)

(It’s OK to cover the above title)**Chart of Old Testament Kings and Prophets (Blank)**

John C. Whitcomb (Outline of the Previous Page)

**Chronology of Kings and Prophets**

Dr. E. N. Poulson, Grace Baptist Church, Singapore (used with permission)

**Rulers of Israel and Judah**

*The Bible Visual Resource Book*, 71

**Kings of Israel**

Walk Thru the Old Testament

**Kings of Judah**

Walk Thru the Old Testament

# Genealogical Chart of the Kings of Judah

Paul Maier, *Josephus: The Essential Writings*, 388, adapted

**Summaries of the Kings’ Reigns**

Allen P. Ross, Dallas Theological Seminary (1 of 3)

**Summaries of the Kings’ Reigns**

Allen P. Ross (2 of 3)

**Summaries of the Kings’ Reigns**

Allen P. Ross (3 of 3), adapted

**Chronicles Clip #1**

**C. Zanziper (Brooklyn, New York)**

(It’s OK to cover the above title)

**Chronicles Clip #2**

**C. Zanziper (Brooklyn, New York)**

**Modern News Clips on Solomon**

Newspaper Sources and Dates from Dallas, Texas before 1985

**Did God Approve of Solomon’s Polygamy?**

Norman Geisler, *Ethics: Alternatives and Issues*, 204-5

(See also page 217 of these notes)

See the separate files on the OT Survey link for these studies:

OTS 245a-d Historicity of David & Solomon.doc

Historicity of David and Solomon

“The Bible in Its Context: A Reliable Record?” (Prof. Alan Millard, BGST, 7 Sept 2004)

OTS 245e-f 1 Kings Polygamy in Judah.doc

Polygamy in the Line of Judah

**Elijah’s Travels**

Adapted from Donald Campbell, Dallas Theological Seminary (class handout)

**Solomon’s Jerusalem, Elijah and Elisha**

*The Bible Visual Resource Book*, 73

**The Appeal of Idols**

*Life Application Bible*, 575

**Contrasting Elijah and Elisha**

Huang Sabin, *OT Made Simple* except \* from Leon Wood, *A Survey of Israel’s History*   
and # from J. Hampton Keathley III, Biblical Studies foundation (www.Bible.org)

|  |  |  |
| --- | --- | --- |
| **Prophets** | **Elijah** | **Elisha** |
| Background\* | Poor | Wealthy |
| Emotional  Make-up\* | Man of moods—extreme courage & despair | Self-controlled & even-tempered |
| Kings | Ahab & Ahaziah | Jehoram & Jehu |
| Nature of Ministry | Mainly public & confrontational with  sins of kings | Mainly private & ministering to people’s needs |
| Miracles# | 9 | 14 |
| Duration\* | 22 years | 50 years |
| Message | Repentance | Deeds of kindness |
| Mentored by | God? | Elijah |
| Mentored | Elisha | Gehazi |
| Memorable Incident | Confrontation with prophets of Baal at  Mount Carmel | Judgment upon 42 insulting youths at Bethel |

**Kingdom Crossword Puzzle**

Adapted from Mr. Ashley Bryant, International Community School, Singapore (undated)

**ACROSS**

1. He was the son of Nabat and servant of David, who rebelled against Solomon to establish his own kingdom, which split the kingdom of Israel (1 Kings 12:3-4)
2. This man was God’s choice for king over Israel so that God will establish his kingly line forever (1 Sam. 16:13; 2 Sam. 7)
3. He was chosen king by the people because of his stature (1 Sam. 8:19; 10:1)
4. The means by which God establishes a relationship of responsibility between Himself and his people. It is a divine promise.
5. He anointed both Saul and David as king (1 Sam. 10:1; 16:13)
6. God revealed both his promise and his judgment to David through this man (2 Sam. 7:4-7; chapter 12)

**DOWN**

1. The King of kings and Lord of lords who descended from the line of David to establish his kingdom forever (2 Sam. 7; 1 Tim. 6:14-15)
2. This is the covenant God established with David promising him that his throne would be established forever (2 Sam. 7:12-16)
3. They wanted a king they could see and touch to rule over them just like the other nations (1 Sam. 8:19)
4. He was the son of Solomon through whom the line from David to Christ would continue (Matt. 1:7; 1 Kings 12:1)
5. He was the son of David though whom God’s promise to David would continue (1 Kings 1:30)

**2 Kings**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Downfalls of the Kingdoms** | | | | | |
| **Late Divided Kingdom** | | | **Surviving Kingdom** | | |
| **Israel and Judah** | | | **Judah** | | |
| **Chapters 1–17** | | | **Chapters 18–25** | | |
| **Israel Exiled to Assyria** | | | **Judah Exiled to Babylon** | | |
| **Ahaziah to Hoshea** | | | **Hezekiah to Zedekiah** | | |
| **130 Years**  **(852-722 BC)** | | | **163 Years**  **(722-560 BC)** | | |
| **2 Bad Israel Kings & Elisha’s Ministry**  **1:1–8:15** | **10 Bad Israel Kings &**  **4 Bad/4 Good Judah Kings**  **8:16–16:20** | **Bad Hoshea culminating in Fall of Israel**  **17** | **Good Hezekiah & 2 Bad Judah Kings**  **18–21** | **Good Josiah**  **&**  **4 Bad Judah Kings**  **22:1–24:16** | **Bad Zedekiah culminating in Fall of Judah & Jerusalem**  **24:17–25:30** |

**Key Word: Downfalls**

**Key Verse: “So the LORD said, “I will remove Judah also from my presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, ‘There shall my Name be’” (2 Kings 23:27)**

**Summary Statement:**

**The *covenant disobedience and resultant downfalls* of the kingdoms of Israel and Judah are contrasted with *God's loyalty to the Davidic Covenant* to remind Israel of the need to obey the Law–not repeat past mistakes.**

**Application:**

**“Don’t rearrange your idols! Remove them!” (Huang Sabin. *OT Made Simple*)**

**2 Kings**

**Introduction**

Note: This introduction repeats that of 1 Kings except for the Characteristics section.

**I. Title** First and Second Kings originally comprised only one book in the Hebrew canon called "Kings" (~ykil,m,) after the first word in 1:1 ("Now King"; &l,M,h;w>). However, this single scroll was arbitrarily divided in the Septuagint (250 BC) since the Greek required a greater amount of scroll space. The Septuagint titles were Third and Fourth Kingdoms (since 1 and 2 Samuel were designated 1 and 2 Kingdoms). Jerome called 1 and 2 Kings "The Book of the Kings" about six centuries later. These titles are appropriate as these books record and interpret the reign of every king of Israel and Judah except Saul (David has brief mention in 1 Kings 1:1–2:12).

**II. Authorship**

A. External Evidence: Jewish tradition ascribes the authorship of the Books of Kings to Jeremiah, and this gains weight from literary parallels between this record and the prophecy of Jeremiah.

B. Internal Evidence: The prophetic-like descriptions of Israel's apostasy indicate that the author was a prophet/historian. Also, this compiler had several historical documents at his fingertips: “the book of the acts of Solomon” (1 Kings 11:41), “the book of the chronicles of the kings of Israel” (1 Kings 14:19), and “the book of the chronicles of the kings of Judah” (1 Kings 14:29; 15:7). These books may be attributed to the official secretary Shebna and/or the official recorder Joah, son of Asaph (2 Kings 18:18; cf. Isa. 36:11). Parallels between 2 Kings 18–20 and Isaiah 36–39 also reveal that Isaiah's scroll also was a source. No firm evidence exists to refute the tradition that Jeremiah authored the Book of Kings.

**III. Circumstances**

A. Date: Three lines of evidence indicate that First Kings and even most of Second Kings were written before the Babylonian Captivity (586 BC). The ark still resided in Solomon's temple (1 Kings 8:8), Israel was still in rebellion against Judah (1 Kings 12:19), and Samaria's idolatry persisted even after its resettlement (2 Kings 17:34, 41). However, the final two chapters of Second Kings record up to 26 years after this captivity and may have been recorded by a Jewish captive in Babylon or by Jeremiah himself, who would have been at least 84 years old.

First Kings covers a period of history totaling 120 years, beginning in 971 BC with the inauguration of Solomon and ending in 852 BC near the end of Ahaziah's reign. The year 931 BC marks the most significant date when Solomon's kingdom split into the northern nation of Israel and the southern kingdom of Judah after his death.

Second Kings picks up at 852 BC and traces the account through the falls of Samaria (722 BC) and Jerusalem (586 BC) until the release of Jehoiachin in Babylon in 560 BC—a period of over 293 years.

B. Recipients: The Book of Kings was written to the remaining kingdom of Judah before (1 Kings 1–2 Kings 23) and after (2 Kings 24–25) its own exile in Babylon.

C. Occasion: Jeremiah's prophecy and Lamentations record his eyewitness account of Babylon's siege and destruction of Jerusalem for the nation's sins. In addition to his own prophetic word, the Holy Spirit moved him to record an *historical* compilation to give the context and justification for God's judgments on these two nations. The leaders and the people sinned through ungodliness and idolatry, and, true to the curses of Deuteronomy 28, God gave them the consequences of their disobedience. Therefore, the purpose of the record is to show how the welfare of Israel and Judah depended upon the faithfulness of the king and people to the covenant of Moses to teach the exiles to learn from the past mistakes of their ancestors. In large part this purpose was accomplished in history as Israel has not since the Captivity had a problem with idolatry.

**IV. Characteristics**

A. Some contrasts between the two books of Kings may prove helpful:

**1 Kings 2 Kings**

Dates 971-852 BC 852-560 BC

Length 120 years Over 293 years

Kings David-Ahaziah Ahaziah-Zedekiah

# of Chapters 22 25

General Content Division of the Kingdom Downfall of the Kingdoms

Major Judgments Divided Kingdom (931 BC) Israel (722 BC), Judah (586 BC)

Temple Built and consecrated Violated and destroyed (380 yrs. later)

Beginning/end Begins with blessings Ends with judgment

for obedience for disobedience

B. Second Kings depicts the reigns of more kings than any book in Scripture.

**Argument**

Second Kings continues the account from First Kings since they originally composed a single work. Therefore, the book presents the same ethical argument–to convince the readers from the lessons of the past that God blesses obedience to his covenant but judges disobedience. This is observable in the account of the kings of both Israel and Judah before the fall of Assyria (2 Kings 1–17) and the kings of Judah before its own fall (2 Kings 18–25). The book also shows God's merciful commitment to the Davidic Covenant through the kings of Judah who constitute only a single dynasty in contrast to the five dynasties of the northern kingdom which does not possess the promise of the Davidic Covenant. Therefore, while God punishes rebellion he nevertheless is faithful to the covenant he made with David.

**Synthesis**

**Later divided kingdom covenant disobedience Downfalls of the Kingdoms**

**1–17 Later divided kingdom** (good kings in **bold** print)

1 Ahaziah (I)

2:1–8:15 Joram (I) vs. Elisha

2 Succession of Elijah

3 Water for [Joram, Jehoshaphat, king of Edom] vs. Moab

4:1-7 Oil for widow

**Key**:

Good kings are in **bold** print

I = Israel’s kings

J = Judah’s kings

5 = Numbers show new dynasties

in Israel (Judah is one dynasty)

4:8-17 Son for Shunammite

4:18-37 Restoration for Son

4:38-41 Stew for prophets

4:42-44 Bread for men

5 Healing for Naaman

6:1-7 Ax head for seminarians

6:8-23 Blinding of Syrians

6:24–7:20 Food of Syrians

8:1-6 Guidance for Shunammite

8:7-15 Prophecy of Hazael's succeeding Ben-Hadad

8:16-24 Jehoram (J)

8:25–9:29 Ahaziah (J)

9:30–10:36 Jehu (5; I)

11 Athaliah (J)

**12 Joash (J)**

13:1-9 Jehoahaz (I)

13:10-25 Jehoash (I)

**14:1-22 Amaziah (J)**

14:23-29 Jeroboam II (I)

**15:1-7 Azariah (Uzziah; J)**

15:8-12 Zechariah (I)

15:13-16 Shallum (6; I)

15:17-22 Menahem (7; I)

15:23-26 Pekahiah (8; I)

15:27-31 Pekah (I)

**15:32-38 Jotham (J)**

16 Ahaz (J)

17:1-6 Hoshea (9; I)

17:7-23 Captivity reasons

17:24-41 Resettlement

**18–25 Surviving kingdom** (all Judah)

**18–20 Hezekiah**

18:1-8 Destroys paganism

18:9-12 Rabshakeh ridicules

19 185,000 killed

20:1-11 Sickness and sun

20:12-21 Babylonian messengers

21:1-18 Manasseh

21:19-26 Amon

**22:1–23:30 Josiah**

23:31-34 Jehoahaz

23:35–24:7 Jehoiakim 605 BC Deportation #1

24:8-16 Jehoiachin 597 BC Deportation #2

24:17–25:21 Zedekiah 586 BC Deportation #3

25:22-26 Governor Gedaliah

25:27-30 Jehoiachin released

**Outline**

**Summary Statement for the Book**

**The *covenant disobedience and resultant downfalls* of the kingdoms of Israel and Judah are contrasted with *God's loyalty to the Davidic Covenant* to motivate Israel to obey the Law—not repeat past mistakes.**

**I. God judged covenant disobedience of the divided later kingdoms of Israel and Judah in the Assyrian Captivity to remind Israel to obey the Law—not repeat the past (2 Kings 1–17; 852-722 BC).**

A. Ahaziah's evil reign in Israel (4th Dynasty) chronicles Elijah's fulfilled prophecy of his death after the fire-deaths of 102 men to show God over Baal-Zebub, god of Ekron (2 Kings 1).

B. Elisha revealed Joram's evil and idolatrous reign in Israel by miraculously showing God's sovereignty over Baal to convince Israel to trust in the LORD alone (2:1–8:15).

1. Elisha miraculously healed water in Jericho after succeeding Elijah as prophet after his master ascended into heaven as evidence that the same LORD was with both (2:1-22).

2. Elisha miraculously killed 42 mocking teenagers as a further sign of his prophetic authority (2:23-25).

3. Elisha miraculously provided water for the wicked Joram of Israel and good Jehoshaphat of Judah to defeat Moab as a sign of God's sovereignty over Baal, god of rain (2 Kings 3).

4. Elisha miraculously provided oil for a prophet's widow to pay her debts to show God's care for those who trust him despite the apostasy around them (4:1-7).

5. Elisha miraculously enabled a Shunammite woman to bear a son to embarrass the powerless Baal, so-called god of fertility (4:8-17).

6. Elisha miraculously restored the Shunammite's boy to life years later to show God's sovereignty over Baal, to whom child sacrifice was offered in Israel (4:18-37).

7. Elisha miraculously cured a deadly stew to show God stronger than Baal, god of vegetation, and warn of the deadly effects of Baalism despite its apparent harmlessness (4:38-41).

8. Elisha miraculously multiplied 20 bread loaves to feed 100 men during a famine to show God's sovereignty over the powerless Baal, god of fertility and "lord of the earth" (4:42-44).

9. Elisha miraculously transferred faithful, thankful, foreign Naaman’s leprosy to the unfaithful, greedy, Israelite Gehazi to show God cares for foreigners and Baal can’t heal (2 Kings 5).

10. Elisha miraculously floated an iron ax head to reassure students building a new dorm that they serve the LORD who provides all their needs while Baal meets no needs at all (6:1-7).

11. Elisha miraculously helped his servant see God's protective chariots and led the blinded raiding Syrians to Joram to show God protects through a prophet—not warriors (6:8-23).

12. Elisha miraculously prophesied Samaria’s rescue from a Syrian famine siege and God gave the enemy’s food to show that God provides food and protection, not Baal (6:24–7:20).

13. Elisha miraculously told a Shunammite how long to sojourn from her land during a famine so that she regained her house, land, and income to show God delivers the righteous (8:1-6).

14. Elisha miraculously prophesied of God's discipline of Israel through the cruelty of Hazael as king of Aram, and then Hazael impatiently seized the crown (8:7-15; cf. 1 Kings 19:15).

C. Jehoram's evil reign in Judah due to marrying a daughter of Ahab saw victory over Edom and the sparing of Jehoram's life because of God's commitment to the Davidic Covenant (8:16-24).

D. Ahaziah's evil reign in Judah as a grandson of Ahab ended with God anointing Jehu of Israel to slay Ahaziah and Joram to end the fourth dynasty as God's sentence for wickedness (8:25–9:29).

E. Jehu's evil reign in Israel (5th Dynasty) continued golden calf worship but deceitfully purged Israel of Jezebel, Ahab’s whole family, and all Baal worship to show God over Baal (9:30–10:36).

F. Athaliah's evil reign in Judah destroyed the entire royal family except her one-year-old grandson Joash, but he still became king and Athaliah died to show God guarding David’s line (2 Kings 11).

G. Joash's good reign in Judah until his servants murdered him still retained the high places but did repair the temple and began a righteous rule by four Judean kings lasting 105 years (2 Kings 12).

H. Jehoahaz's evil reign in Israel was judged by the complete dominance of Hazael and his son Ben-Hadad II of Aram to show God's judgment of idolatry (13:1-9).

I. Jehoash's evil reign in Israel had only three victories over Aram (as Elisha predicted before his death) rather than a complete victory to warn of the dangers of disbelieving God (13:10-25).

J. Athaliah's evil reign in Judah destroyed the entire royal family except her one-year-old grandson Joash, but he still became king and Athaliah died to show God guarding David’s line (14:1-22).

K. Jeroboam II's evil reign in Israel restored Israel's borders in fulfillment of Jonah's prophecy and saw Israel spared from intense suffering due to God's promise not to blot out Israel (14:23-29).

L. Azariah's (Uzziah) good reign in Judah lasted 52 years but did not remove the high places so that he lived in a separate house due to his leprosy (15:1-7; cf. 2 Chron. 26).

M. Zechariah's evil and idolatrous reign in Israel ended when Shallum publicly assassinated and succeeded him to fulfill God's word for Jehu's house to last to the fourth generation (15:8-12).

N. Shallum's evil reign in Israel (6th Dynasty) lasted only one month until his assassination by Menahem son of Gadi as God's punishment on his wickedness (15:13-16).

O. Menahem's evil reign in Israel (7th Dynasty) paid tribute to Pul (Tiglath-Pileser) of Assyria as God's judgment for his idolatry (15:17-22).

P. Pekahiah's evil reign in Israel ended his dynasty by assassination from Pekah, son of Remaliah, as God's judgment upon his sin of idolatry (15:23-26).

Q. Pekah's evil reign in Israel (8th Dynasty) ended with Tiglath-Pileser's second invasion that took cities, deported Israelites, and saw Pekah’s murder by Hoshea for his idolatry (15:27-31).

R. Jotham's good reign in Judah rebuilt the temple’s Upper Gate but allowed high places and saw Pekah of Israel and Rezin of Aram start to attack in anticipation of Ahaz's evil reign (15:32-38).

S. Ahaz's evil reign in Judah broke 105 years of good reigns by sacrificing his own son, building and worshipping at high places, and trusting Tiglath-Pileser instead of God for protection (2 Kings 16).

T. Hoshea's evil reign in Israel (9th Dynasty) sought So of Egypt to shun tribute to Shalmaneser of Assyria and led to a third and final Assyrian invasion that deported Israel (17:1-6; 722 BC).

U. Israel went into Assyrian exile as God's judgment for despising God for idols, sacred stones, high places, Asherah poles, astrology, divination, sorcery and other pagan practices (17:7-23).

V. Other conquered pagan peoples resettled Samaria and, despite the teaching of a priest of Yahweh, mixed pagan practices of their national deities with Yahweh worship (17:24-41).

**II. God judged covenant disobedience of the surviving kingdom of Judah in the Babylonian Captivity to remind them to obey the Law—not repeat past mistakes (2 Kings 18–25; 722-560 BC).**

A. **Hezekiah**'s good reign surpassed any king in devotion to the LORD but his foolish trust in Babylonian messengers eventually led Judah into exile to teach Judah to trust God alone (2 Kings 18–20).

(Note: Isaiah 36–39 records this account nearly verbatim).

1. Hezekiah's good reign excelled that of any king of Judah before or after him in that he destroyed all forms of pagan worship and served the LORD wholeheartedly (18:1-8).

2. In Hezekiah's 14th year Sennacherib's Assyrian army commander Rabshakeh ridiculed Judah’s God and threatened to conquer Jerusalem (18:9-12; cf. Isa. 36).

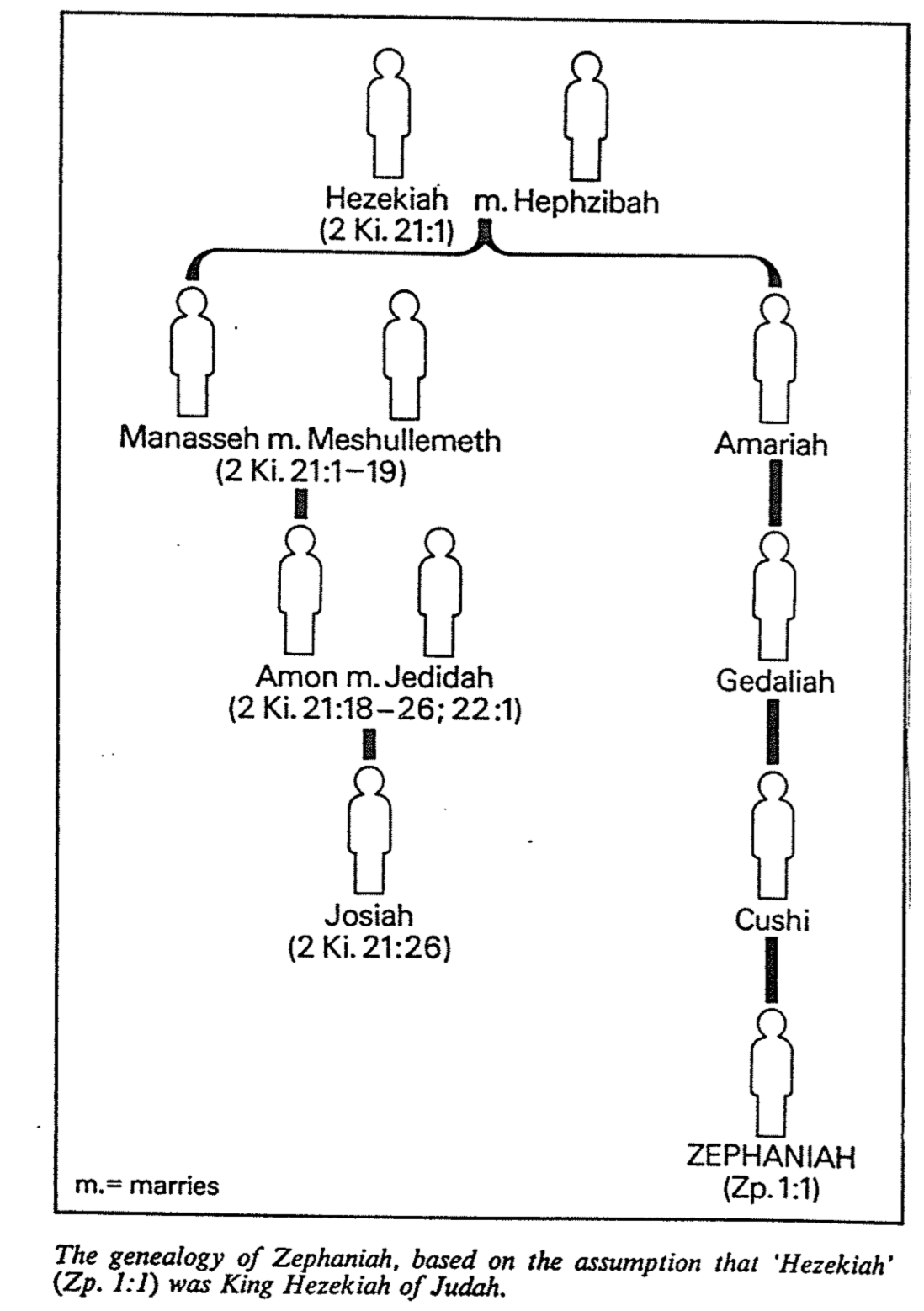
3. Hezekiah trusted God to kill Rabshekah and 185,000 Assyrian soldiers as evidence of God's sovereignty over the Assyrian and local gods (2 Kings 19; cf. Isa. 37).

4. Hezekiah's sickness and miraculous 15-year lease on life displayed God's sovereignty even over death and the sun’s movements as well as over Assyria (20:1-11; cf. Isa. 38).

5. Hezekiah's foolish trust in the Babylonian messengers eventually led to Judah being taken into exile after Hezekiah's death to encourage trust in God alone (20:12-21; cf. Isa. 39).

B. Manasseh's evil 55-year reign (the longest of any king) reinstitutes all of the pagan practices ended by his father Hezekiah to vindicate God's soon Babylonian exile for the nation (21:1-18).

C. Amon's evil reign repeated Manasseh's mistakes until his officials assassinated him and the people assassinated the officials before they placed Amon's son Josiah on the throne (21:19-26).



C. F. Pfeiffer, “Zephaniah,”   
*New Bible Dictionary*, 2nd ed.,   
p. 1279

D. **Josiah**'s good reign recovered the Book of the Law (Deuteronomy?) during temple repairs that spurred him to renew the Law and destroy his grandfather Manasseh’s pagan altars (22:1–23:30).

E. Jehoahaz's evil reign ended subject to Pharaoh Neco after only three months followed by exile and death in Egypt while his brother Jehoiakim replaced him (23:31-34).

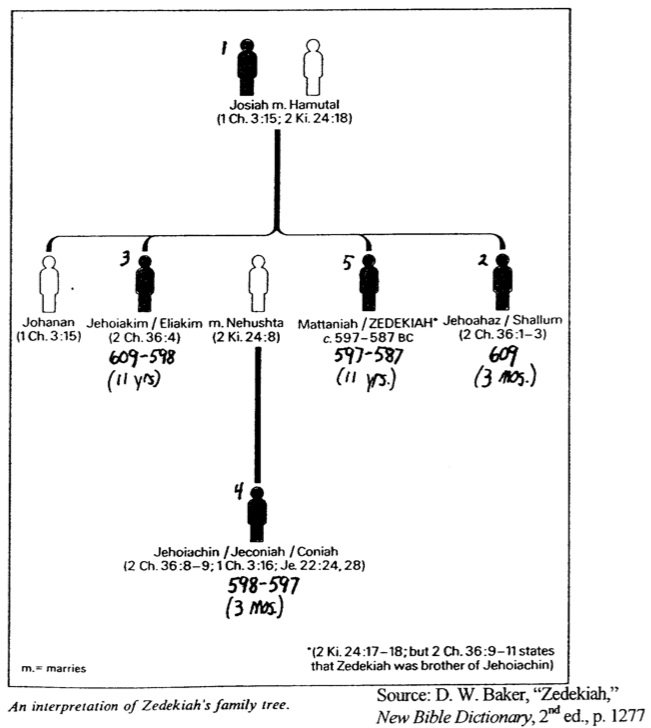
F. Jehoiakim's evil reign became subject to Pharaoh Neco of Egypt, Nebuchadnezzar of Babylon, and raiders from Aram, Moab, and Ammon to teach the cost of rejecting God (23:35–24:7).

G. Jehoiachin's evil reign yielded in Nebuchadnezzar's second invasion (597 BC) with Jerusalem sieged and Jehoiachin [and Ezekiel], temple treasures and 10,000 rich people taken (24:8-16).

H. Zedekiah's evil reign led to Nebuchadnezzar's third and last siege (586 BC) that ruined the temple, palace, key buildings, and most of the citizens as he judged their idolatry (24:17–25:21).

I. Ishmael of Nethaniah (of royal blood) killed the Babylonian appointee Gedaliah, but then fled to Egypt and never ruled to show the folly of trying to seize rule only for Davidic kings (25:22-26).

J. Jehoiachin’s release from his Babylonian prison in 560 BC to eat at the king's table until his death foreshadows God's mercy by protecting David’s dynasty to restore Israel to their land (25:27-30).



D. W. Baker, “Zedekiah,” *New Bible Dictionary*, 2nd ed., p. 1277

**Assyrian Foreign Policy**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 66

**Assyrian Campaigns Against Israel and Judah**

*The Bible Visual Resource Book*, 79

**Exile of the Northern Kingdom**

*The Bible Visual Resource Book*, 81

**Nebuchadnezzar’s Campaign Against Judah**

*The Bible Visual Resource Book*, 83

**Exile of the Southern Kingdom**

*The Bible Visual Resource Book*, 84

**Reasons for Israel's Exile**

**1 Chronicles**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **David’s Line Established** | | | | | | | |
| **David’s Line** | | | | **David’s Concern (Ark/Temple)** | | | |
| **Chapters 1–9** | | | | **Chapters 10–29** | | | |
| **Genealogy** | | | | **History** | | | |
| **Ancestry** | | | | **Activity** | | | |
| **Saul’s Throne to David** | | | | **David’s Throne to Solomon** | | | |
| **4143-1011 BC (3132 years)** | | | | **1011-971 BC (40 years)** | | | |
| **Davidic Line**  **1–3** | **Tribal**  **Lines**  **4–8** | **Priests/**  **Levites**  **9:1-34** | **Saul’s Line**  **9:35-44** | **Accession**  **to Throne**  **10–12** | **Respect for Ark**  **13–17** | **Military Victories**  **18–20** | **Temple  Prep.**  **21–29** |

**Key Word: Establishment**

**Key Verse: “I declare that the LORD will build a house for you: When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever” (1 Chron. 17:10b-14).**

**Summary Statement:**

**The spiritual view on the *establishment* of David’s kingdom admonishes the remnant to *proper temple worship*—not the idolatry of the past.**

**Applications:**

**Trust in God’s unconditional promises.**

**Worship God in his way—not in your own.**

**Ask God to enable you to see history and world events from his divine perspective.**

**1 Chronicles**

**Introduction**

**I. Title** Like the Books of Samuel and Kings, so the Books of Chronicles originally comprised one scroll. The Hebrew name (~ymyh yrbd *Dibere Hayyamim*) translates "The Words (Accounts, Events) of the Days," which in modern idiom means "The Events of the Times." The book was divided in the 250 BC Septuagint with the name *Paraleipomenon*, "Of Things Omitted," referring to data lacking in Samuel and Kings. However, this title wrongly implies that Chronicles merely supplies omissions in Kings, which does not explain the parallel accounts and different emphases. The English title "Chronicles" is perhaps best. It stems from Jerome's Latin Vulgate (ca. AD 395) as he felt it chronicles the entire sacred history.

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A. External Evidence: The Talmud maintains that Ezra the priest authored the work, while some Talmudists believe that Nehemiah completed the genealogical tables (1 Chron. 1–9).

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A. Date: References to Judah’s deportation (1 Chron. 6:15; 9:1) show that the work was compiled after 586 BC, but another key passage shows the books were compiled after the return from Babylon. This passage (1 Chron. 3:17-24) reveals that the latest person recorded in Chronicles is Anani (v. 24) of the eighth generation from Jehoiachin (v. 17), who was taken captive to Babylon in 598 BC. Assuming 25 years for each of these eight generations places Anani's birth ca. 425 to 400 BC. However, Ezra authored the work and his ministry in Scripture does not stretch beyond ca. 445 (cf. Neh. 12:36). Therefore, the best estimate of the time of the compilation is between about 450-425 BC. The record of the Return (2 Chron. 36:22-23) also argues for a postexilic date.

B. Recipients: Using the above date of 450-425 BC for compilation, the original readers must have been Jews who had been back in the land for about a century and probably had recently experienced the reconstruction of the Jerusalem walls under Nehemiah.

C. Occasion: The Book of Kings (covering about the same period as Chronicles) had been written a century earlier (ca. 550 BC) and would certainly have been deposited in Jerusalem. They already had the book of Kings, so why did Ezra see a need to re-write the nation’s history in Chronicles? The answer lies in his focus on the temple, designed to prevent the people from ever returning to the high places. Thus Kings records the history from a political/ethical standpoint, but Chronicles provides the spiritual/priestly view. It reminded the people that David's royal line still remained to encourage the small remnant that had returned and built a meager temple compared to Solomon's (cf. Hag. 2:3). Thus Chronicles was recorded to bolster the hopes of those who saw only a vague reminiscence of the glory of former days.

**IV. Characteristics**

A. “All the books of the Bible, thus far, from Genesis to II Kings have pursued a chronological succession of events, right from Adam's creation to Judah's captivity; but now with the Chronicles we come to a writing which does not carry us forward . . . but goes back and reviews the whole story in order to derive and apply a vital lesson, namely, that *the nation's response to God is the decisive factor in its history and destiny”* (J. Sidlow Baxter, 2:179). Technically, 2 Chronicles 36:21-23 does carry the account forward, but these three verses cover only 48 more years to the return from exile under Cyrus.

B. Chronicles covers the same period of Jewish history begun in 2 Samuel (=1 Chron.) and stretches past 2 Kings (= 2 Chron.). This kingdom period charted appears as such:

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | 1 Chronicles | | 2 Chronicles | | | | | | |
| *Books* | 1 Samuel | 2 Samuel | | 1 Kings | | 2 Kings | |
|  |  |  | |  | |  | |
| *Kings* | Saul | David | | Solomon-Ahaziah | | Ahaziah-Zedekiah | |
|  |  |  | |  | |  | |
| *Dates* | 1043 | 1011 | | 971 852 | 852 722 586 560 | | | | | 538 | |
|  |  |  | |  |  | | | | |  | |
| *Kingdom* | ----------United------------ | | ------Divided------- | | | | -Surviving- | | -Returned- | | | |

C. By way of review (this section repeated from 1 Kings notes, p. 221), while the Books of Kings and Chronicles overlap in their records of the kingdom period, some notable differences in emphases can be cited (Constable, *BKC*, 1:484; Merrill, *BKC*, 1:591; Zuck, *BTOT*, 162):

|  |  |  |
| --- | --- | --- |
|  | **Kings** | **Chronicles** |
| **Kings of…** | Israel and Judah | Judah (almost exclusively) |
| **Elements** | Royal/prophetic | Priestly (temple and worship) |
| **Evaluation** | Based on Mosaic Law | Based on David/worship of Yahweh |
| **Purpose** | Ethical: Judging both nations | Covenant: Blessing Judah due to David |
| **Author** | Jeremiah the prophet/priest | Ezra the priest |
| **Faith** | Man's faithlessness | God's faithfulness |
| **Outlook** | Negative: rebellion/tragedy | Positive: hope amidst apostasy/tragedy |
| **Recipients** | Exilic Jews (ca. 550 BC) | Postexilic Jews (ca. 440 BC) |
| **Chronology** | 971-586 BC | 1011-538 BC |
| **Emphasis** | Political: emphasizes the throne | Spiritual: emphasizes the temple |
| **Content** | Historical | Theological |
| **Attributes** | God's justice | God's grace |
| **Protagonist** | Human responsibility | Divine sovereignty |

Memory Acronym: KEEP A FORCE CAP (using the first letters of each category above)

D. If one includes the genealogical section (1 Chron. 1–9; beginning 4143 BC, see p. 84) with the narrative (1 Chron. 10–2 Chron. 36; concluding 538 BC) the original single book of Chronicles covers more time than any book of Scripture (3606 years!).

E. Chronicles is unique in that it contains the largest genealogy in the Bible (1 Chron. 1–9).

F. The Book of Chronicles appears last in the Hebrew Bible (see p. 51).

**Argument**

The central idea in Chronicles that unifies the entire account is the temple. The author emphasizes the temple to encourage the returned remnant with the spiritual/divine view that while the Davidic *throne* is not among them, the Davidic *line* and *God Himself* is (1 Chron. 1–9); consequently, the people should learn from the judgment of their ancestors' idolatry and worship him correctly with the temple as the center of the nation's worship. The chief matter in David's reign is his abundant preparations for building the temple (1 Chron. 10–29), the major part of the account of Solomon's reign is the construction and dedication of the temple (2 Chron. 1–9), and the remainder of the book includes only the kings of Judah as the northern kingdom is not related to the temple and the Davidic line (2 Chron. 10–36). Thus the emphasis on temple worship in Jerusalem alone is given to re-establish proper worship after many years of idolatry at various worship places.

**Synthesis**

**David’s line established**

**1–9 Genealogy of Davidic line**

1–3 Davidic line back to Adam

4–8 Tribes (esp. Judah, Benjamin, Levi)

9:1-34 Remnant priests/Levites

9:35-44 Saul

**10–29 David's concern for the ark/temple**

10–12 Accession

10 Saul's death

11–12 David's heroes

13–17 Respect for ark

13 Incorrect transport

14 Prosperity

15–16 Correct transport

17 Davidic Covenant

18–20 Military victories

21–29 Temple preparations

21 Sinful census

22 Materials and charge

23–26 Temple leader reorganization

27 Civil/Military leader reorganization

28–29 Temple priority–last acts of commissioning and offering

**Outline**

**Summary Statement for 1 Chronicles**

**The spiritual view on the *establishment* of David’s kingdom admonishes the remnant to *proper temple worship*—not the idolatry of the past.**

**I. The genealogy from Adam to about 450 BC encouraged the remnant that while David’s throne was absent, his line was still present due to God’s grace (1 Chron 1–9).**

A. Genealogies back to Adam emphasizing David’s line taught that his throne was absent but his line still existed due to God’s grace even eight generations after the exile (1 Chron 1–3).

B. Genealogies of the 12 tribes emphasized Judah (4:1-23), Benjamin, and Levi (6:3-80) to remind Israel to respect the Davidic and priestly lines (1 Chron 4–8).

C. The genealogy of priests and Levites close to the time of the compiler emphasized the legitimate priesthood required to worship the LORD (9:1-34).

D. The genealogy of Saul repeats 8:29-40 almost identically to introduce the death of Saul and succession of David that immediately follows (9:35-44).

**II. God blessed David’s reign for his passion to build a temple for the ark to show Israel proper worship (1 Chron 10–29).**

A. *God made David king* after Saul was removed as unfit for the kingship to show David as the ideal king (1 Chron 10–12).

1. Saul’s shameful death contrasts with David’s exaltation as the Messianic ideal, upon whom the rest of Chronicles is based (1 Chron 10).

2. David's best warriors who secured his kingdom and Jerusalem are listed to show that David as a near ideal king could rally strong support from his men (1 Chron 11–12).

B. *God rewarded David's respect for the ark* by promising the Davidic Covenant with a permanent dynasty to show how obedience leads to blessing (1 Chron 13–17).

1. God taught his holiness to David by killing Uzzah when David incorrectly brought the ark to Jerusalem as the new religious and political capital (1 Chron 13).

2. God blessed David as king though his palace, numerous wives and children, and victories over the Philistines (1 Chron 14).

3. God blessed David’s humility after the Uzzah incident when David respectfully transported the ark to Jerusalem with sacrifices, music, and dancing (1 Chron 15–16).

4. God rewarded David's desire to build God a house by promising *David* a house (dynasty) in the Davidic Covenant to teach blessing for obedience (1 Chron 17).

C. *God rewarded David with victory* over the Philistines and other nations to show him as a righteous king to whom God had promised an everlasting dynasty (1 Chron 18–20).

D. *God blessed David’s worship* by selecting the temple site, organizing the materials and leaders, and commissioning the work to encourage temple worship (1 Chron 21–29).

1. God identified the temple site in David's prideful census of his military might by stopping his judgment at this site (1 Chron 21).

2. David prepared for the temple construction by collecting the materials and charging Solomon and Israel's leaders to build it (1 Chron 22).

3. David prepared for the temple service by organizing the leaders for the new temple worship since the tabernacle would soon be obsolete (1 Chron 23–26).

a. The Levites (Gershonites, Kohathites, and Merarites) took new maintenance roles since their tabernacle moving roles would be unnecessary (1 Chron 23).

b. The priests divided into 24 divisions to offer sacrifices before the LORD in two-week rotations each year (1 Chron 24).

c. The musicians were organized into instrumentalists and singers to offer praise to the LORD in the ministry of prophesying (1 Chron 25).

d. The temple officers were organized into gatekeepers, treasurers, and administrators for smooth functioning of the temple (1 Chron 26).

4. David organized the leaders of the nation of Israel into a unified military and political structure to safeguard the temple from enemies (1 Chron 27).

5. David's final acts before his death affirmed the temple's importance (1 Chron 28–29).

a. David commissioned Israel and Solomon to follow God’s design for the temple building and service by Levites and priests (1 Chron 28).

b. David gave his own wealth, accepted the people's gifts, praised God publicly, and reaffirmed Solomon as heir to affirm the temple's importance (1 Chron 29).

**Chronicles vs. Samuel/Kings**

|  |  |
| --- | --- |
| What’s Missing in Chronicles **but Included in Samuel/Kings?** | **What’s Included in Chronicles**  **but Missing in Samuel/Kings?** |
| **These are generally *negative* elements or related to Israel and royalty.** | **These are generally *positive* elements or related to Judah and the temple.** |
| Michal despises David at ark (2 Sam. 6:20b-23) | Levites honor God at ark (1 Chron. 16:4-42) |
| Discipline aspects of the Davidic covenant  (2 Sam. 7:14b) | Identification of the temple site even as God disciplines David’s prideful census (1 Chron. 21:27–22:1; cp. 2 Sam. 24:25) |
| David’s adultery with Bathsheba, murder of Uriah, and confrontation by Nathan (2 Sam. 11:2–12:25) | Divisions of Levites (1 Chron. 22–27) |
| David’s troubles with Absalom (2 Sam. 13–19) | David’s charge to Israel and Solomon and prayer (1 Chron. 28:1–29:22a) |
| Sheba’s rebellion put down (2 Sam. 20) | Enterprises of Rehoboam (2 Chron. 11:5-23) |
| The execution of the Saulites (1 Sam. 21:1-14) | Abijam of Judah defeats Jeroboam of Israel by honoring the temple (2 Chron.13:3-21) |
| Adonijah’s rebellion against his father David  (1 Kings 1) | Revivals under six kings of Judah, all “sons” of David (cf. p. 280) |
| David’s charge to Solomon to avenge his opposers (1 Kings 2:1-9) | David’s charge to Solomon to build the temple (1 Chron. 22:2-19) |
| Negative information on the kings of Israel and Judah (e.g., 1 Kings 13:1–14:20 on Jeroboam; 1 Kings 15:25–21:29 on others) | Positive details about kings of Judah: Asa (1 Chron. 14:6–15:15), Jehoshaphat (2 Chron. 17:1-19), Hezekiah (2 Chron. 32:27-30), etc. |
| Stories of Elijah (1 Kings 15:25–21:29) and Elisha (2 Kings 2:1–8:15; 13:14-25) since they ministered primarily in Israel | God’s discipline by plague and enemy invasions upon Joram of Judah for his evil ways (1 Chron. 21:11-20) |
| Negative events after Judah’s fall (2 Kings 25) | Renewal of Passover (2 Chron. 30) and other reforms of worship (2 Chron. 31) |
| Two falls of Israel (2 Kings 17:1-41 and 17:5-6; 18:9-12) | The end of Judah’s exile (2 Chron. 36:22-23) |

**A Synoptic Harmony of Samuel, Kings, and Chronicles**

James D. Newsome, Jr. *A Synoptic Harmony of Samuel, Kings, and Chronicles:*

*With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra.* Grand Rapids: Baker, 1986

**Chronicles Clip #3**

C. Zanziper (Reubeni Foundation, Jerusalem)

**Patriarchal Family Tree**

John H. Walton, *Chronological and Background Charts of the Old Testament*

**Family and Ancestry of David**

John H. Walton, *Chronological and Background Charts of the Old Testament*

**2 Chronicles**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **David’s Line Preserved** | | | | | | |
| **Solomon** | | | **Davidic Dynasty** | | | |
| **Chapters 1–9** | | | **Chapters 10–36** | | | |
| **Temple Constructed** | | | **Temple Destroyed** | | | |
| **Royalty** | | | **Ruins** | | | |
| **40 Years** | | | **393 Years** | | | |
| **971-931 BC** | | | **931-538 BC** | | | |
| **Wealth & Wisdom**  **1** | **Temple Construction**  **2–7** | **Successes**  **& Death**  **8–9** | **Kingdom Divides via Rehoboam**  **10–12** | **7 Bad,**  **8 Good Kings**  **13–35** | | **4 Bad Kings then Judah Falls**  **36** |
| **1 Kings 1–11** | | | **1 Kings 12–22** | | **2 Kings 1–25** | |

**Key Word: Preservation**

**Key Verse: “As for you [Solomon], if you walk before me as David your father did, and do all that I command, and observe my decrees and laws, I will establish your royal throne, as I covenanted with David your father when I said, ‘You shall never fail to have a man to rule over Israel’” (2 Chronicles 7:17-18).**

**Summary Statement:**

**The spiritual perspective on the *preservation* of David’s line despite the fall and exile of Judah admonishes the remnant to *proper temple worship*—not the idolatry of the past.**

**Stealing from the temple and leaving it in disrepair (12:9; 16:2-3) is contrasted with replenishing (15:18) and repairing it (24:4-14).**

**Application:**

**Humble yourself when the Lord exalts you lest you yourself become your own idol:**

**“Success is never final;**

**Failure is never fatal;**

**It is  ~~courage~~**  **[no, humility] that counts.”**

**–Winston Churchill, adapted**

**2 Chronicles**

Note: The Introduction and Argument sections repeat the information in the 1 Chronicles notes.

However, the contrast chart (Characteristic C.) between 1 and 2 Chronicles is new.

**Introduction**

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B. Chronicles covers the same period of Jewish history begun in 2 Samuel (=1 Chron.) and stretches past 2 Kings (= 2 Chron.). This kingdom period charted appears as such:

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | 1 Chronicles | | 2 Chronicles | | | | | | |
| *Books* | 1 Samuel | 2 Samuel | | 1 Kings | | 2 Kings | |
|  |  |  | |  | |  | |
| *Kings* | Saul | David | | Solomon-Ahaziah | | Ahaziah-Zedekiah | |
|  |  |  | |  | |  | |
| *Dates* | 1043 | 1011 | | 971 852 | 852 722 586 560 | | | | | 538 | |
|  |  |  | |  |  | | | | |  | |
| *Kingdom* | ----------United------------ | | ------Divided------- | | | | -Surviving- | | -Returned- | | | |

C. Some contrasts between the two books of Chronicles may prove helpful:

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | | **1 Chronicles** | | **2 Chronicles** | |
| **History Covered** | | Creation to Solomon enthroned | | Solomon to Return from Exile | |
| **Dates Covered** | | 4143-971 BC | | 971-538 BC | |
| **Length** | | 3172 years | | 433 years | |
| **Kings** | | Saul-David (2 kings) | | Solomon-Zedekiah (21 kings) | |
| **# of Chapters** | | 29 | | 36 | |
| **General Content** | | Success of Davidic kingdom | | Success of Davidic kingdom (cont’d) | |
| **Judgments** | | No major ones | | Judah (586 BC) | |
| **Temple** | | Preparations for Building | | Built, then ruined 380 yrs. later | |
| **Beginning/end** | | Begins with genealogies and David’s obedience | | Ends with judgment for Davidic kings’ disobedience | |

D. If one includes the genealogical section (1 Chron. 1–9; beginning 4143 BC, see p. 84) with the narrative (1 Chron. 10–2 Chron. 36; concluding 538 BC) the original single book of Chronicles covers more time than any book of Scripture (3606 years!).

E. Chronicles is unique in that this writing contains the largest genealogy in the entire Scripture (1 Chron. 1–9).

F. The Book of Chronicles appears last in the Hebrew Bible (p. 51).

**Argument**

The central idea in Chronicles that unifies the entire account is the temple. The author emphasizes the temple to encourage the returned remnant with the spiritual/divine view that while the Davidic *throne* is not among them, the Davidic *line* and *God Himself* is (1 Chron. 1–9); consequently, the people should learn from the judgment of their ancestors' idolatry and worship him correctly with the temple as the center of the nation's worship. The chief matter in David's reign is his abundant preparations for building the temple (1 Chron. 10–29), the major part of the account of Solomon's reign is the construction and dedication of the temple (2 Chron. 1–9), and the remainder of the book includes only the kings of Judah as the northern kingdom is not related to the temple and the Davidic line (2 Chron. 10–36). Thus the emphasis on temple worship in Jerusalem alone is given to re-establish proper worship after many years of idolatry at various worship places.

**Synthesis**

**David’s line preserved**

**1–9 Solomon**

1 Wealth/Wisdom

2–7 Temple construction

2 Preparation

3:1–5:1 Building

5:2–7:22 Dedication

8–9 Successes

8:1-11 Political

8:12-16 Spiritual

8:17–9:28 Economic

9:29-31 Death

**10–36 Davidic dynasty** (good kings in **bold** print)

10–12 Rehoboam

13 Abijah (Abijam)

**14–16 Asa**

**17–20 Jehoshaphat**

21 Jehoram

22:1-9 Ahaziah

22:10–23:21 Athaliah

**24 Joash**

**25 Amaziah**

**26 Uzziah (Azariah)**

**27 Jotham**

28 Ahaz

**29–32 Hezekiah**

33:1-20 Manasseh

33:21-25 Amon

**34–35 Josiah**

36:1-3 Jehoahaz

36:4-8 Jehoiakim

36:9-10 Jehoiachin

36:11-14 Zedekiah

36:15-21 Fall of Jerusalem (586 BC)

36:22-23 Return under Cyrus (538 BC)

**Outline**

**Summary Statement for 2 Chronicles**

**The spiritual view on the *preservation* of David’s line despite the fall and exile of Judah admonishes the remnant to *proper temple worship*—not the idolatry of the past.**

**I. God blessed Solomon’s reign due to his obedience in building the temple to show Israel proper worship (2 Chron 1–9).**

A. God blessed Solomon's proper worship with wisdom and wealth to show his blessing on all who honor him (2 Chron 1).

B. God approved of Solomon's building and furnishing the temple by filling it with his *Shekinah* glory (2 Chron 2–7).

1. Solomon prepared to build the temple by hiring 153,600 workers and ordering timbers and artisans from Hiram of Tyre so the best possible temple might be built (2 Chron 2).

2. Solomon made the temple and filled it with new furnishings (plus excess gold and silver for the treasuries) in anticipation of the ark’s arrival (3:1–5:1).

3. After the placing of the ark and *Shekinah* glory, Solomon dedicated the temple with a message and prayer that met both God's and the people's approval (5:2–7:22).

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**Parallels between David’s and Solomon’s Transfers of the Ark**

|  |  |  |
| --- | --- | --- |
|  | **David**  (1 Chron.) | **Solomon**  (2 Chron.) |
| *Ark location before transfer* | Kiriath Jearim | City of David |
| *Ark location after transfer* | House of Obed near the City of David | Temple on Moriah (former threshing floor of Araunah) |
| *Consultation with Israel’s leaders & national procession* | 13:1-5 | 5:2-3 |
| *Transports the ark correctly* | 15:1–16:3 | 5:2-10 |
| *Celebration of praise at arrival* | 16:7-36 | 5:11-14 |
| *System of regular worship set up* | 16:4-6, 37-42 | 8:12-16 |
| *Divine revelation given* | 17:1-15 | 7:12-22 |
| *Prayer by the king* | 17:16-27 | 6:12-42 |

\_\_\_\_\_\_\_\_\_\_

C. Solomon's political, spiritual, and economic successes show God's blessing for his honoring the temple (2 Chron 8–9).

1. God gave Solomon political success his building of several cities, conscripting Canaanites as slaves, and marriage to Pharaoh's daughter (8:1-11).

2. God gave Solomon spiritual success in his keeping Israel's ordinances and feasts with the Levitical divisions that David appointed (8:12-16).

3. God gave Solomon economic success in ships, gold, the queen of Sheba’s visit, gold temple shields, ivory and gold throne, wisdom, horses, chariots, silver, etc. (8:17–9:28).

4. Solomon's death after a 40-year reign introduces the rest of the book to shows what happened to the temple (9:29-31).

**II. God judged the Davidic kings in Judah for despising the temple by destroying it to teach post-exilic Israel proper worship in its new temple (2 Chron 10–36).**

A. Rehoboam's division of the kingdom and invasion by Egypt for raiding the temple exhorts true worship in the new temple and the results of disobedience (2 Chron 10–12).

1. The kingdom divided due to Rehoboam's threat to overwork the people to show that God blesses righteous leadership but punishes evil (2 Chron 10).

2. Rehoboam's strong fortifications and large family reveal God's initial blessing on the kingdom of Judah by strengthening it (2 Chron 11).

3. God weakened Judah for Rehoboam's giving the fortified cities and temple treasures over to Egypt to show that he was a better Master, so Rehoboam repented (2 Chron 12).

B. Abijah's (Abijam) evil reign seen positively by defeating Jeroboam of Israel shows God's blessing upon David’s line and the true priests (2 Chron 13; cf. 1 Kings 15:1-8).

C. Asa removed idolatry from Judah but robbed the temple to pay Aram to defeat Baasha of Israel, so God gave him a foot disease so all would respect God's house (2 Chron 14–16).

D. Jehoshaphat reformed even more than his father by appointing godly judges and he had victory over a foreign alliance but sinned by allying himself with Israel (2 Chron 17–20).

E. Jehoram's evil marriage to Ahab’s daughter Athaliah saw victory over Edom but the loss of every relative except his son Ahaziah and a painful death (2 Chron 21).

F. Ahaziah's evil reign due to his wicked mother Athaliah saw Jehu kill him and Ahab's entire line but Ahaziah's line endured due to God’s promise to David (22:1-9).

G. Athaliah's evil reign destroyed the entire royal family except her one-year-old grandson Joash, but Athaliah was executed due to God’s promise to David (22:10–23:21).

H. Joash rebuilt the temple while Jehoiada the priest lived but was executed by Aram for replacing the temple with idolatry to promote temple worship (2 Chron 24).

I. Amaziah executed his father's murderers and refused troops from Israel, but followed Edom’s idolatry after defeating them and Jehoash of Israel defeated him (2 Chron 25).

J. Uzziah (Azariah) of Judah had 52 militarily strong years but was judged with leprosy and life in a separate house for disrespecting proper temple worship (2 Chron 26).

K. Jotham reigned based on the Law by not entering the temple and became powerful over Ammon as God's blessing for his respect for the temple (2 Chron 27).

L. Ahaz of Judah broke 105 years of good Judean kings by sacrificing his son, idolatry at the high places, and trusting Assyria instead of God (2 Chron 28).

M. Hezekiah reorganized the temple priests, so God defeating Sennacherib, but then God judged Hezekiah’s pride, he repented and died (2 Chron 29–32).

N. Manasseh's 55-year reign (the longest of any king) reinstituted the paganism destroyed by Hezekiah but after an Assyrian exile he restored true worship (33:1-20).

O. Amon's evil reign repeated Manasseh's mistakes but he never repented and was assassinated, leading to rule by his son Josiah (33:21-25).

P. Josiah's good reign ended paganism and recovered the Book of the Law, so he renewed the Law but died defending Babylon against Pharaoh Neco (2 Chron 34–35).

Q. Jehoahaz's reign ended in exile and death in Egypt by Pharaoh Neco after only three months and led to rule by his son Eliakim, whom Pharaoh named Jehoiakim (36:1-3).

R. Jehoiakim's evil reign led to Nebuchadnezzar of Babylon deporting him with citizens such as Daniel (cf. Dan. 1:1-7) along with some temple articles (36:4-8; 605 BC).

S. Jehoiachin was deported to Babylon after three months in Nebuchadnezzar's second attack (597 BC), who took more temple treasures and made his uncle Zedekiah king (36:9-10).

T. Zedekiah's 11-year evil reign spurned Jeremiah's warnings and rebelled against Nebuchadnezzar, encouraging idolatry that defiles the temple (36:11-14).

U. Israel's refusal to repent led to Nebuchadnezzar's third and last siege (586 BC) that destroyed the temple and began a 70-year captivity for the land to enjoy its Sabbath rests (36:15-21).

V. Cyrus' decree (538 BC) to rebuild the temple fulfilled Jeremiah's prophecy (cf. Jer. 25:11-12; 29:10) and encouraged returnees that God had not forgotten his house (36:22-23).

**Decline of the Kingdoms**

Huang Sabin, Singapore Bible College **Patterns of Judean Kings’ Rule**

The writers of both Kings and Chronicles deem every king in the northern nation of Israel as evil. However, with the southern nation of Judah it becomes more complicated. Although the writers give an “evil” or “righteous” summary for each reign, it is difficult to categorize every king as either *totally* “good” or “bad.” This is because some began well but ended poorly, or vice versa. Essentially these twenty-two kings (including David and Solomon) fall into four types. (Scripture references below refer to 2 Chronicles unless otherwise noted.)

**Bad with a Good End (3)**

Rehoboam (12:6-7, 12), Abijah\*\* (=Abijam; 13:10; 1 Kings 15:3), Manasseh (33:12, 19)

**Good with a Bad End (8)**

Solomon\* (1:1; cf. 1 Kings 11:6),   
Asa (14:2), Jehoshaphat (17:3; 20:37), Joash (24:22), Amaziah (25:19, 27), Uzziah (26:16), Hezekiah (32:25), Josiah (34:1–36:1)

**Revivals in 2 Chronicles**

\* Although Solomon was noted as rich and wise “for the LORD his God was with him and made him exceedingly great” (2 Chron. 1:1 NIV), the writers seem to avoid categorizing him as either “evil” or “good.”

\*\* Abijah (= Abijam) is deemed evil in 1 Kings 15:3 but the Chronicler notes only his trust in the LORD (2 Chron. 13:10). His placement in the “bad with a good end” category above seeks to represent both views.

**Bad to Worse (9)**

Jehoram (21:6, 11-12), Ahaziah (20:35; 22:3), Athaliah (22:10), Ahaz (28:22), Amon (33:20-25), Jehoahaz (36:1; cf. 2 Kings 13:2), Jehoiakim (36:5), Jehoiachin (36:9), Zedekiah (36:12)

**Good to Better (2)**

David (1 Kings 3:6),   
Jotham (27:6)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Revival #** | **1** | **2** | **3** | **4** | **5** | **6** |
| Chapters | 15 | 20 | 23–24 | 25 | 29–31 | 34–35 |
| Kings | Asa | Jehoshaphat | Joash  (via Jehoiada) | Amaziah | Hezekiah | Josiah |
| Actions |  |  |  |  |  |  |
| Results |  |  |  |  |  |  |

“If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land” (2 Chronicles 7:14).

**Israel’s Later Eastern Neighbors**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 72

**Nebuchadnezzar’s Six Deportations to Babylon**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Sequence & Size** | **Date** | **King of Judah** | **Number Taken** | **Key Captives** | **Results/**  **Comments** |
| 1  Minor | 605 BC | Jehoiakim | Few  (Dan. 1:3) | Daniel, his 3 friends, & other nobility & royalty | Tribute imposed.  Egypt powerful. |
| 2  Moderate | 598 BC | Jehoiakim  BKC 1205  OTS 205 n. 40 | 3,023  (Jer. 52:28) | – | Minor deportation before the 597 BC deportation |
| 3  Major | 597 BC | Jehoiachin | 10,000  (2 Kings 24:14) | Jehoiachin (2 Kings 24:12b), Ezekiel (Ezek. 1:2), Mordecai (Esther 2:6) | Large deportation.  Jehoiachin replaced with his uncle Zedekiah. |
| 4  Minor | 587 BC | Zedekiah | 832  (Jer. 52:29) | – | Minor deportation before the 586 BC destruction |
| 5  Major | 586 BC | Zedekiah | ca. 10,400\*  (2 Kings 25:11) | Zedekiah | Jerusalem & temple destroyed after  30 month siege |
| 6  Minor | 582 BC | – | 745  (Jer. 52:30) | – | Four years after Jerusalem’s destruction |

\* Jeremiah 52:30b says that 4600 people went into captivity during the minor deportations (598, 587, and 582 BC). However, assuming the total captives reached about 25,000 (Eugene H. Merrill, *Kingdom of Priests*, 471), since the 597 BC deportation took 10,000 captives (2 Kings 24:14) then the fall in 586 BC must have included about 10,400 exiles (25,000 - 10,000 - 4600 = 10,400).

**Babylonian Captivity**

**Babylonian Captivity**

John C. Whitcomb (2 of 2: Chronology)

**If I Forget Thee: Does Jerusalem Really Matter to Islam?**

Daniel Pipes (1997)

The architects of the Oslo peace accords understood Jerusalem's power. Fearing that even discussing the holy city's future before less combustible issues are resolved would detonate the fragile truce between Israelis and Palestinians, they tried to delay this issue to the end. But they failed: riots met the opening a new entrance to an ancient tunnel last September and now the building of apartments on an empty plot in eastern Jerusalem has brought the negotiations to a halt. As it becomes clear that the struggle for Jerusalem will not wait, the outside world must confront the conflicting claims made by Jews and Muslims on the city that King David entered three millennia ago.

When they do, they will no doubt hear relativistic clichés to the effect that Jerusalem is "a city holy to both peoples," implying a parallel quality to the Jewish and Islamic claims to Jerusalem. But this is false. Jerusalem stands as the paramount religious city of Judaism, a place so holy that not just its soil but even its air is deemed sacred. Jews pray in its direction, mention its name constantly in prayers, close the Passover service with the wistful statement "Next year in Jerusalem," and recall the city in the blessing at the end of meals.

What about Jerusalem's role in Islam? Its significance pales next to Mecca and Medina, the twin cities where Muhammad lived and which hosted the great events of Islamic history. Jerusalem is not the place to which Muslims pray, it is not once mentioned by name in the Qur'an or in prayers, and it is directly connected to no events in Muhammad's life. The city never became a cultural center and it never served as capital of a sovereign Muslim state. Jerusalem has mattered to Muslims only intermittently over the past 13 centuries, and when it has mattered, as it does today, it has done so because of politics. Conversely, when the utility of Jerusalem expires, the passions abate and its status declines.

In AD 622, the Prophet Muhammad fled his hometown of Mecca for Medina, a city with a substantial Jewish population. On arrival, if not earlier, he adopted a number of practices friendly to Jews, such as a Yom Kippur-like fast, a synagogue-like house of prayer, and kosher-style dietary laws. Muhammad also adopted the Judaic practice of facing the Temple Mount in Jerusalem during prayer; "He chose the Holy House in Jerusalem in order that the People of the Book [i.e., Jews] would be conciliated," notes At-Tabari, an early Muslim commentator on the Qur'an, "and the Jews were glad." Modern historians agree: W. Montgomery Watt, a leading biographer of Muhammad, interprets the prophet's "far-reaching concessions to Jewish feeling" as part of his "desire for a reconciliation with the Jews."

But Jews criticized the new faith and rejected Muhammad's gestures, leading Muhammad to eventually break with them, probably in early 624. The most dramatic sign of this change came in a Qur'anic passage (2:142-52) ordering the faithful no longer to pray toward Syria but toward Mecca instead. (The Qur'an and other sources only mention the direction as "Syria"; other information makes it clear that "Syria" means Jerusalem.)

This episode initiated a pattern that would be repeated many times over the succeeding centuries: Muslims take religious interest in Jerusalem because it serves them politically and when the political climate changes, their interest flags.

In the century after Muhammad's death, politics prompted the Damascus-based Umayyad dynasty, which controlled Jerusalem, to make this city sacred in Islam. Embroiled in fierce competition with a dissident leader in Mecca, the Umayyad rulers sought to diminish Arabia at Jerusalem's expense. They sponsored a genre of literature praising the "virtues of Jerusalem" and circulated accounts of the prophet's sayings or doings (called hadiths) favorable to Jerusalem. In 688-91, they built Islam's first grand structure, the Dome of the Rock, on top of the remains of the Jewish Temple.

In a particularly subtle and complex step, they even reinterpreted the Qur'an to make room for Jerusalem. The Qur'an, describing Muhammad's Night Journey (isra'), reads: "[God] takes his servant [i.e., Muhammad] by night from the Sacred Mosque to the furthest mosque." When this Qur'anic passage was first revealed, in about 621, a place called the Sacred Mosque already existed in Mecca. In contrast, the "furthest mosque" was a turn of phrase, not a place. Some early Muslims understood it as metaphorical or as a place in heaven. And if the "furthest mosque" did exist on earth, Palestine would have seemed an unlikely location, for that region elsewhere in the Qur'an (30:1) was called "the closest land" (adna al-ard).

But in 715, the Umayyads built a mosque in Jerusalem, again right on the Temple Mount, and called it the Furthest Mosque (al-masjid al-aqsa, or Al-Aqsa Mosque). With this, the Umayyads not only post hoc inserted Jerusalem into the Qur'an but retroactively gave it a prominent role in Muhammad's life. For if the "furthest mosque" is in Jerusalem, then Muhammad's Night Journey and his subsequent ascension to heaven (mi`raj) also took place on the Temple Mount.

But, as ever, Jerusalem mattered theologically only when it mattered politically, and when the Umayyad dynasty collapsed in 750, Jerusalem fell into near-obscurity. For the next three and a half centuries, books praising the city lost favor and the construction of glorious buildings not only stopped, but existing ones fell apart (the Dome over the rock collapsed in 1016). "Learned men are few, and the Christians numerous," bemoaned a tenth-century Muslim native of Jerusalem. The rulers of the new dynasty bled Jerusalem and its region country through what F. E. Peters of New York University calls "their rapacity and their careless indifference."

By the early tenth century, notes Peters, Muslim rule over Jerusalem had an "almost casual" quality with "no particular political significance." In keeping with this near-indifference, the Crusader conquest of the city in 1099 initially aroused a mild Muslim response: "one does not detect either shock or a sense of religious loss and humiliation," notes Emmanuel Sivan of the Hebrew University, a scholar of this era.

Only as the effort to retake Jerusalem grew serious in about 1150 did Muslim leaders stress Jerusalem's importance to Islam. Once again, hadiths about Jerusalem's sanctity and books about the "virtues of Jerusalem" appeared. One hadith put words into the Prophet Muhammad's mouth saying that, after his own death, Jerusalem's falling to the infidels is the second greatest catastrophe facing Islam.

Once safely back in Muslim hands after Saladin's reconquest, however, interest in Jerusalem dropped, to the point where one of Saladin's grandsons temporarily ceded the city in 1229 to Emperor Friedrich II in return for the German's promise of military aid against his brother, a rival king. But learning that Jerusalem was back in Christian hands again provoked intense Muslim emotions; as a result, in 1244, the city was again under Muslim rule. The psychology at work here bears note: that Christian knights traveled from distant lands to make Jerusalem their capital made the city more valuable in Muslim eyes too. "It was a city strongly coveted by the enemies of the faith, and thus became, in a sort of mirror-image syndrome, dear to Muslim hearts," Sivan explains.

The city then lapsed back to its usual obscurity for nearly eight centuries. At one point, the city's entire population amounted to a miserable four thousand souls. The Temple Mount sanctuaries were abandoned and became dilapidated. Under Ottoman rule (1516-1917), Jerusalem suffered the indignity of being treated as a tax farm for non-resident, one-year (and so very rapacious) officials. The Turkish authorities raised funds by gouging European visitors, and so made little effort to promote Jerusalem's economy. The tax rolls show soap as the city's only export item. In 1611, George Sandys found that "Much lies waste; the old buildings (except a few) all ruined, the new contemptible." Gustav Flaubert of Madame Bovary fame visited in 1850 and found "Ruins everywhere." Mark Twain in 1867 wrote that Jerusalem "has lost all its ancient grandeur, and is become a pauper village."

In modern times, notes the Israeli scholar Hava Lazarus-Yafeh, Jerusalem "became the focus of religious and political Arab activity only at the beginning of the present century, and only because of the renewed Jewish activity in the city and Judaism's claims on the Western Wailing Wall." British rule over city, lasting from 1917 to 1948, further galvanized Muslim passion for Jerusalem. The Palestinian leader (and mufti of Jerusalem) Hajj Amin al-Husayni made the Temple Mount central to his anti-Zionist efforts, for example raising funds throughout the Arab world for the restoration of the Dome of the Rock. Arab politicians made Jerusalem a prominent destination; for example, Iraqi leaders frequently turned up, where they demonstrably prayed at Al-Aqsa and gave rousing speeches.

But when Muslims retook the Old City with its Islamic sanctuaries in 1948, they quickly lost interest in it. An initial excitement stirred when the Jordanian forces took the walled city in 1948 as evidenced by the Coptic bishop's crowning King `Abdallah as "King of Jerusalem" in November of that year but then the usual ennui [boredom] set in. The Hashemites had little affection for Jerusalem, where some of their most devoted enemies lived and where `Abdallah himself was shot dead in 1951. In fact, the Hashemites made a concerted effort to diminish the holy city's importance in favor of their capital, Amman. Jerusalem had served as the British administrative capital, but now all government offices there (save tourism) were shut down. The Jordanians also closed some local institutions (e.g., the Arab Higher Committee) and moved others to Amman (the treasury of the Palestinian waqf, or religious endowment).

Their effort succeeded. Once again, Arab Jerusalem became an isolated provincial town, now even less important than Nablus. The economy stagnated and many thousands left Arab Jerusalem. While the population of Amman increased five-fold in the period 1948-67, Jerusalem's grew just 50 percent. Amman was chosen as the site of the country's first university as well as of the royal family's many residences. Perhaps most insulting of all, Jordanian radio broadcast the Friday prayers not from Al-Aqsa Mosque but from a mosque in Amman.

Nor was Jordan alone in ignoring Jerusalem; the city virtually disappeared from the Arab diplomatic map. No foreign Arab leader came to Jerusalem between 1948 and 1967, and even King Husayn visited only rarely.

King Faysal of Saudi Arabia often spoke after 1967 of yearning to pray in Jerusalem, yet he appears never to have bothered to pray there when he had the chance. Perhaps most remarkable is that the PLO's founding document, the Palestinian National Covenant of 1964, does not even once mention Jerusalem.

All this abruptly changed after June 1967, when the Old City came under Israeli control. As in the British period, Palestinians again made Jerusalem the centerpiece of their political program. Pictures of the Dome of the Rock turned up everywhere, from Yasir Arafat's office to the corner grocery. The PLO's 1968 Constitution described Jerusalem as "the seat of the Palestine Liberation Organization."

Nor were Palestinians alone in their renewed interest. "As during the era of the Crusaders," Lazarus-Yafeh points out, many Muslim leaders "began again to emphasize the sanctity of Jerusalem in Islamic tradition," even dusting off old hadiths to back up their claims. Jerusalem became a mainstay of Arab League and United Nations resolutions. The formerly stingy Jordanian and Saudi governments now gave munificently to the Jerusalem waqf.

As it was under the British mandate, Jerusalem has since 1967 again become the primary vehicle for mobilizing international Muslim opinion. A fire at Al-Aqsa Mosque in 1969 gave Faysal the occasion to convene twenty-five Muslim heads of state and establish the Organization of the Islamic Conference, a United Nations for Muslims. Lebanon's leading Shi`i authority regularly relies on the theme of liberating Jerusalem to inspire his own people to liberate Lebanon. Since the Islamic Revolution, Iran's 1-rial coin and 1000-rial banknote have featured the Dome of the Rock. Iranian soldiers at war with Saddam Husayn's forces in the 1980s received primitive maps marking a path through Iraq and onto Jerusalem. Ayatollah Khomeini decreed the last Friday of Ramadan as Jerusalem Day, and the holiday has served as a major occasion for anti-Israel harangues.

Since Israeli occupation, some ideologues have sought to establish the historical basis of Islamic attachment to Jerusalem by raising three main arguments, all of them historically dubious. First, they assert a Muslim connection to Jerusalem that predates the Jewish one. Ghada Talhami, a scholar at Lake Forest College, typically asserts that "There are other holy cities in Islam, but Jerusalem holds a special place in the hearts and minds of Muslims because its fate has always been intertwined with theirs."

Always? Jerusalem's founding antedated Islam by about two millennia, so how can that be? Ibrahim Hooper, national communications director for the Washington-based Council on American-Islamic Relations explains: "the Muslim attachment to Jerusalem does not begin with the prophet Muhammad, it begins with the prophets Abraham, David, Solomon and Jesus, who are also prophets in Islam." In other words, the central figures of Judaism and Christianity were really proto-Muslims.

Second, and equally anachronistic, is the claim that the Qur'an mentions Jerusalem. Hooper (and others) argue that "the Koran refers to Jerusalem by its Islamic centerpiece, al-Aqsa Mosque." But this makes no sense: a mosque built a century after the Qur'an was delivered cannot establish what a Qur'anic verse originally meant.

Third, some Muslims deny Jerusalem any importance to Jews. `Abd al- Malik Dahamshe, an Arab member of Israel's parliament, flatly stated last month that "the Western Wall is not associated with the remains of the Jewish Temple." A fundamentalist Israel Arab leader went further and announced that "It's prohibited for Jews to pray at the Western Wall." Or, in the succinct wording of a protest banner: "Jerusalem is Arab."

Despite these deafening claims that Jerusalem is essential to Islam, the religion does contain a recessive but persistent strain of anti-Jerusalem sentiment. Perhaps the most prominent adherent of this view was Ibn Taymiya (1263-1328), one of Islam's strictest and most influential religious thinkers. (The Wahhabis of Arabia are his modern-day successors.)

In an attempt to purify Islam of accretions and impieties, Ibn Taymiya dismissed the sacredness of Jerusalem as a notion deriving from Jews and Christians, and from the long-ago Umayyad rivalry with Mecca. More broadly, learned Muslims living in the years following the Crusades knew that the great publicity given to hadiths extolling Jerusalem's sanctity resulted from the Countercrusade—that is, from political exigency-and treated it warily.

Recalling that God once had Muslims direct their prayers toward Jerusalem and then turned them instead toward Mecca, some early hadiths suggested that Muslims specifically pray… away from Jerusalem, a rejection that still survives in vestigial form; he who prays in Al-Aqsa Mosque not coincidentally shows his back precisely to the Temple area toward which Jews pray.

In Jerusalem, theological and historical claims matter, serving as the functional equivalent of legal documents elsewhere. Whoever can establish a deeper and more lasting association with the city has a better chance of winning international support to rule it. In this context, the fact that politics has so long fueled the Muslim attachment to Jerusalem has two implications. First, it points to the relative weakness of the Islamic connection to the city, one that arises as much from transitory considerations of mundane need as from the immutable claims of faith.

Second, it suggests that the Muslim interest lies not so much in controlling Jerusalem as it does in denying control over the city to anyone else. Jerusalem will never be more than a secondary city for Muslims.

In contrast, Mecca is the eternal city of Islam, the place where Muslims believe Abraham nearly sacrificed Isaac's brother Ishmael and toward which Muslims turn to pray five times each day. Non-Muslims are strictly forbidden there, so it has a purely Muslim population. Mecca evokes in Muslims a feeling similar to that of Jerusalem among Jews: "Its very mention reverberates awe in Muslims' hearts," writes Abad Ahmad of the Islamic Society of Central Jersey. Very roughly speaking, what Jerusalem is to Jews, Mecca is to the Muslims. And just as Muslims rule an undivided Mecca, so Jews should rule an undivided Jerusalem.

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The author (Daniel Pipes) is editor of the Middle East Quarterly and author of *The Hidden Hand: Middle East Fears of Conspiracy* (St. Martin's Press).

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Though this essay is substantially longer that the typical IRIS mailing, we believe its content is well worth the exception.

Jason and Leiah Elbaum

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**Ezra**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Restoring the Temple and People** | | | | | | | | | |
| **Temple** | | | | | **Book of Esther (58 yr gap)** | **People** | | | |
| **Zerubbabel** | | | | | **Ezra** | | | |
| **Chapters 1–6** | | | | | **Chapters 7–10** | | | |
| **50,000 Return** | | | | | **5,000 Return** | | | |
| **Survival** | | | | | **Revival** | | | |
| **Working** | | | | | **Worshipping** | | | |
| **538-516 BC (22 Years)** | | | | | **458-457 BC (1 Year)** | | | |
| **External Opposition: Samaritans** | | | | | **Internal Opposition: Intermarriage** | | | |
| **Return 1–2** | | **Rebuilding 3–6** | | | **Return 7–8** | | **Restoration 9–10** | |
| Decree  1 | Returnees  2 | Begins  3 | Opposed  4:1–6:12 | Ends  6:13-22 |  | Qualifi- cations & Provisions  7 | Returnees  & Protection  8 | Inter- marriage & Lament  9 | Divorces  Carried  Out  10 |

**Key Word: Temple**

**Key Verse: “… for a brief moment, the LORD our God has been gracious in leaving us a remnant and giving us a firm place in his sanctuary, and so our God gives light to our eyes and a little relief in our bondage” (Ezra 9:8)**

**Summary Statement:**

**The *restorations of the temple and people* to the land under Zerubbabel and Ezra record God's faithfulness and mercy in fulfilling his promise of restoration to *encourage the remnant in true temple worship* and covenant obedience.**

**Application:**

**Restoration to God for the repentant believer requires *action.***

**Ezra**

**Introduction**

**I. Title** Ezra and Nehemiah originally formed a single book according to Josephus (*Against Apion* 1.8), Jerome (*Preface to the Commentary on Galatians*), and the Talmud (*Baba Bathra* 15a). The Hebrew Bible also has the two books together under the title Ezra Nehemiah (hy:m]j,n“ ar;z“[, *ezra' nehemeyah*). However, the repetition of Ezra 2 in Nehemiah 7 may indicate that the two were originally separate works. Ezra means "help, succour, assistance" (BDB 740d 1) and Nehemiah means "Yahweh comforts" (BDB 637c 3). Once again the names are significant in that Ezra's ministry enabled the Jews to return to the land and reconsecrate themselves while Nehemiah functioned as God's comfort through building Jerusalem's protective wall.

**II. Authorship**

A. External Evidence: Jewish Talmudic tradition has long held that Ezra wrote this book bearing his name.

B. Internal Evidence: In 7:27–9:15 the author refers to himself in the first person. This is significant since in all likelihood Ezra was not even born when the events of chapters 1–6 took place (538-516 BC) as he is first introduced in 7:1 (458 BC). As in Chronicles, the book has a strong priestly emphasis, and Ezra was in direct descent from Aaron through Eleazar, Phineas, and Zadok (7:1-5). The Apocrypha states that Ezra had access to the library of documents gathered by Nehemiah (2 Macc. 2:13-15) which furnished the material to write Ezra 1–6 as well as the Book of Chronicles (*TTTB*, 117); however, Nehemiah lived in Babylon until his arrival in Jerusalem in 444 BC so Ezra either used Nehemiah’s documents later than 444 BC or else the Apocrypha is inaccurate (cf. Date below).

**III. Circumstances**

A. Date: The events of Ezra 7–10 in which Ezra had part occurred in 458-457 BC. Also, Ezra was contemporary of Nehemiah (Neh. 8:1-9; 12:36), who arrived in Jerusalem in 444 BC. A likely date of composition may be between these two dates, placing the writing at about 450 BC (Martin, *BKC*, 1:651).

However, the Book of Ezra itself covers two distinct eras separated by 58 years. Ezra 1–6 relates the story of Zerubbabel (538-516 BC) while Ezra 7–10 is mostly an autobiographical account of Ezra that begins six decades later (458-457 BC). During the period covered by the Book of Ezra three other prominent non-biblical leaders lived (*TTTB*, 117): Gautama Buddha in India (ca. 560-480 BC), Confucius in China (551-479 BC), and Socrates in Greece (470-399 BC).

B. Recipients: Ezra's first readers comprised Jews who had recently returned to Israel from Persia and the grandchildren and great-grandchildren of those who returned from Babylon a century earlier.

C. Occasion: Ezra continues the account of Jewish history recorded in 2 Chronicles. The Chronicles record God faithfully fulfilling his promise of *judgment* for Judah's sin; Ezra records how God was faithful to his promise of *restoration* after 70 years as prophesied by Jeremiah (Jer. 25:11-12; 29:10). Ezra's account of this restoration exhorted the returnees to follow the LORD wholeheartedly—especially in true temple worship and covenant obedience. This emphasis was much needed as the Book of Malachi sadly reports deplorable conditions at this time (e.g., intermarriage, ritualism, etc.).

**IV. Characteristics**

A. Ezra records the first events following the Babylonian Exile, but only in a selective sense as a 58-year gap separates chapters 1–6 and 7–10. The book of Esther occurs during this gap.

B. Ezra is one of the few books of Scripture originally written in two languages (Daniel is the other). Almost one fourth (67 of 280 verses) is written in Aramaic with the majority in Hebrew. This material (4:8–6:18; 7:12-26) is Aramaic because it mainly comprises official correspondence for which Aramaic was the standard language of the day (Martin, *BKC*, 1:652).

C. The events in the restoration of Israel under Ezra and Nehemiah continued to fulfill God's purposes for Israel as stated in the promise to Abraham (Gen. 12:1-3).

1) Events: The events of the restoration came in three separate returns to the land from Babylon (see the charts in these class notes beginning on p. 295).

a) The first return under Zerubbabel (538 BC) involved about 50,000 Jews who came back to the land to rebuild the temple as a result of Cyrus' decree (cf. Ezra 1–6). They quickly rebuilt the altar and re-instituted sacrifices, and then began rebuilding the temple (536 BC). However, opposition from Tattenai and others halted the work for 16 years until it resumed in 520 BC and was finally finished in 516 BC. The prophets Zechariah and Haggai also ministered at this time. Their exhortations to rebuild the temple contributed significantly to its reconstruction.

b) The second return under Ezra (458 BC) brought back about 5,000 Jews in the reign of Artaxerxes (Ezra 7–8). Ezra restored the people by leading them to obey the Law through undoing their practice of intermarriage with foreign women (Ezra 9–10). He restored the people's faith in God by teaching and preaching the Law of Moses, which lead to a national revival.

c) The third return under Nehemiah (444 BC) to rebuild the walls of Jerusalem revolved mostly around Nehemiah himself, as the number of Jews with him is never recorded (cf. Book of Nehemiah). His return under Artaxerxes rallied the people to work together despite opposition from Sanballat, Tobias, and Gershem the Arab so that the entire wall of Jerusalem was rebuilt in a mere 52 days. Nehemiah then organized the defense of the city, lead in a recommitment to Sabbath observance, and enacted a process by which Jerusalem would be repopulated to defend it and the temple from attack. He, too, had to deal with the problem of intermarriage that Ezra addressed less than two decades earlier (Neh. 13). The Book of Malachi also records the deplorable state of the temple at this time in which sacrificial ritual had replaced genuine heart commitment to Yahweh. Nehemiah's selfless example also rebuked the people's exacting interest from their fellow Israelites in violation of the Law.

2) Relationship to the Abrahamic Covenant: The restoration era is important in that without a return to the land, the Abrahamic Covenant could never be fulfilled.

a) God promised Abraham that his descendants would occupy the land from the River of Egypt to the Euphrates (Gen. 15:18), yet Israel in Babylon was living outside of these boundaries. The nation needed to return to the land for the land promises to be fulfilled. Jeremiah 25:11-12 also promised a restoration to the land.

b) The Messiah had already been prophesied to be born in Bethlehem (Micah 5:2). In God's own prophetic timetable as seen in Daniel 9:25-26, the nation needed to return to the land for this seed aspect of the Abrahamic Covenant to be fulfilled by the prophesied time of Christ's birth. Also, Jesus offered the kingdom during his earthly ministry, which would not have been possible apart from a return to the land.

c) The books of Ezra and Nehemiah also show the problem of intermarriage (see above). It was vital to put away this sin so that Israel might keep the purity of the Davidic line to fulfill the seed promises given to Abraham. Had Ezra and Nehemiah not taken such drastic measures to stop intermarriage, there would have been no guarantee that the Messianic King was from the lineage of David (cf. Matt. 1; Luke 3).

**Argument**

The Book of Ezra shows a keen interest in the temple as it continues from the end of 2 Chronicles. Unfortunately, the remnant that returned did not convey as strong a commitment to the covenant and temple as one would expect. Therefore, Ezra records the restoration of the temple under Zerubbabel (Ezra 1–6) and the restoration of the people to their covenant obligations under Ezra (Ezra 7–10) to encourage the remnant in true temple worship and covenant obedience.

**Synthesis**

**Restoring the temple and people partial fulfillment of land promise**

**1–6 Temple–Zerubbabel**

1–2 Return

1 Decree

2 Returnees–50,000

3–6 Rebuilding

3 Begins

4:1–6:12 Opposed

4:1-23 Summarized

4:24 Interrupted

5:1-2 Zechariah/Haggai

5:3–6:12 Tattenai humiliated

6:13-22 Ends

**7–10 People–Ezra**

7–8 Return

7:1-10 Qualifications

7:11-28 Provisions

8:1-14 Returnees–5,000

8:15-36 Protection

9–10 Restoration

9:1-2 Intermarriage

9:3-15 Lament

10 Divorces

**Outline**

**Summary Statement for the Book**

**The reason *God restored the temple and people* to the land under Zerubbabel and Ezra was to show his faithful fulfillment of his promise of restoration to *encourage true temple worship and covenant obedience*.**

**I. God used Zerubbabel to return 50,000 exiles to rebuild the temple to worship him (Ezra 1–6; 538 BC).**

A. The first return under Zerubbabel with 50,000 Jews showed God's faithfulness to fulfill his promise of restoration (Ezra 1–2).

1. Cyrus of Persia supported all Jews in Babylon to return to Jerusalem to rebuild the temple as proof of God fulfilling his promise of restoration even through a pagan king (Ezra 1).

2. The list of returning exiles had 50,000 Jews who returned and gave freewill offerings for the temple reconstruction to show God fulfilling his promise of restoration (Ezra 2).

B. God restored temple worship despite opposition and the idolatry that caused the exile (Ezra 3–6).

1. Temple rebuilding began by rebuilding the altar and foundation and resuming sacrifices as God's help to worship at the temple—not the high places (Ezra 3).

2. Enemies halted the temple rebuilding for 16 years until Zechariah and Haggai exhorted the Jews to continue until God moved the key enemy to assure their success (4:1–6:12).

a. Opposition to temple rebuilding (ca. 536 BC under Cyrus) stopped the work for 16 years (4:1-5; 536-520 BC).

b. A parenthesis of later opposition to wall rebuilding (ca. 484 under Xerxes and ca. 444 BC under Artaxerxes) shows God granted success over enemy opposition (4:6-23).

c. Temple rebuilding stopped for 16 years (536-520 BC) by Jews who intermarried with pagans and worshipped other gods (4:24).

d. Zechariah and Haggai successfully encouraged the Jews to keep rebuilding the temple despite opposition (5:1-2; 520 BC).

e. Tattenai’s opposition backfired as Darius appointed him to fund the work until completion to show God providing a house to properly worship him (5:3–6:12).

3. The Jews celebrated the completed temple rebuilding in 516 BC (20 years after its beginning) with a special dedication and Passover observance (6:13-22).

**II. God used Ezra to return 5,000 exiles for them to obey their covenant (Ezra 7–10; 458 BC).**

A. The second return under Ezra the priest with 5,000 Jews shows that God mercifully protects all who trust him (Ezra 7–8).

1. Ezra's credentials to lead more returnees back to Jerusalem show God leading his life as priest to restore the remnant spiritually (7:1-10).

a. Ezra was a priest (7:1-5).

b. Ezra was a teacher (7:6a).

c. Ezra saw the hand of God on his life (7:6b-9).

d. Ezra prioritized the study, obedience, and teaching of the law (7:10).

2. God funded the return by King Artaxerxes giving money and authority to Ezra to lead and tax exemption for temple workers to show how God blesses obedience (7:11-28).

3. Returnees of 18 family heads, 1496 other men, women and children, totaled about 5,000—a far smaller group than the 50,000 with Zerubbabel 80 years before (8:1-14).

4. God protected the returnees due to their spiritual preparation by adding 258 Levites as temple leaders and the celebration of a fast to show his hand on all who trust him (8:15-36).

B. God protected the messianic seed by Ezra purifying Judah’s marriages so they would obey the covenant (Ezra 9–10).

1. Ezra saw that leaders tempted Judah to sin by unlawful marriage to pagan wives (9:1-2; cf. Gen 24:3; 26:34-35; 28:1-8; Exod 34:16; Deut 7:1-2; 20:17-18; Judg 3:5; 1 Kings 11).

2. Ezra lamented the intermarriage and contrasted God’s faithfulness with Israel's unfaithfulness to model repentance for the covenant people (9:3-15).

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| --- |
| Are Ezra and Nehemiah functioning primarily to teach us proper leadership style? Then whom should you follow?   1. Intermarriage lead Ezra to pull out his own hair (Ezra 9:13) 2. Intermarriage lead Nehemiah to pull out others’ hair (Neh. 13:25)! |

3. The initiation by the leaders that Israelites divorce their foreign wives was carried out faithfully for 113 men to exhort Israel to live according to the covenant (Ezra 10).

a. After the whole nation lamented the sin of intermarriage, the leaders initiating the idea to divorce all foreign wives fulfilled their vow to do so (10:1-17).

b. That those who divorced pagan wives included priests, Levites, and commoners shows the great extent that this sin corrupted the holy nation (10:18-44).

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**God’s Approval of Divorce Under Ezra**

*Issue: How could God approve of divorce here when he elsewhere disapproves of it and even says clearly, “I hate divorce” (Mal. 2:16; cf. Matt. 19:8)?*

1. The text doesn’t specifically say that God approved of divorce. One solution could have been for the 113 men to leave the community with their families. However, for the sake of argument, the other reasons below are offered…

2. The account illustrates that maintaining the purity of the covenant people of God was more important than even keeping some individual families intact (especially families destined to destroy the messianic line).

3. Though 113 men may seem a small number, this included leaders of the people, so intermarriage was certainly going to spread further to the common people as had happened in the Jewish community in Egypt and the kingdom of Israel to the north.

# Returns from Exile

John H. Walton, *Chronological and Background Charts of the Old Testament*, 35

and John A. Martin, “Ezra,” in *The Bible Knowledge Commentary*, 1:652, adapted

**Chronological Sequence in the Book of Ezra**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 36

# Chronology of Ezra-Nehemiah

*The Bible Visual Resource Book*, 93

**Return from Exile and Zerubbabel’s Temple**

*The Bible Visual Resource Book*, 95

**Nehemiah**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Restoring the Walls and People** | | | | | | | | | | |
| **Walls** | | | | | **People** | | | | | |
| **Chapters 1–7** | | | | | **Chapters 8–13** | | | | | |
| **Construction** | | | | | **Instruction** | | | | | |
| **Political** | | | | | **Spiritual** | | | | | |
| **Return**  **1–2** | | **Rebuilding**  **3–7** | | | **Renewal**  **8–10** | | | **Reforms**  **11–13** | | |
| Persia Prayer  1 | Jerusalem Inspection  2 | Dele- gation  3 | Opposed/ Finished  4–6 | Organ-ized  7 | Convic- tion  8 | Confes- sion  9 | Cove- nant  10 | Resettle- ment & Dedication  11–12 | Sabbath & Intermarriage Reforms  13 | |
| -----52 days (6:15)----  445-433 BC  13:6a | | | | | | | | | | 425 BC?  420 BC?  13:6b |

**Key Word: Walls**

**Key Verse: “So the wall was completed on the twenty-fifth of Elul, in fifty-two days. When all our enemies heard about this and all the surrounding nations saw it, our enemies lost their self-confidence, because they realized that this work had been done with the help of our God” (Nehemiah 6:15-16)**

**Summary Statement:**

**The *restorations of the walls and people* in the land under Nehemiah record God's faithfulness to his promise of restoration to *encourage the remnant in covenant obedience* rooted in temple worship at Jerusalem.**

**Application:**

**Our completing God’s projects should lead us to further obedience.**

**Nehemiah**

**Introduction**

**I. Title** Ezra and Nehemiah originally formed a single book according to Josephus (*Against Apion* 1.8), Jerome (*Preface to the Commentary on Galatians*), and the Talmud (*Baba Bathra* 15a). The Hebrew Bible also has the two books together under the title Ezra Nehemiah (hy:m]j,n“ ar;z“[, *ezra' nehemeyah*). However, the repetition of Ezra 2 in Nehemiah 7 may indicate that the two were originally separate works. Ezra means "help, succour, assistance" (BDB 740d 1) and Nehemiah means "Yahweh comforts" (BDB 637c 3). Once again the names are significant in that Ezra's ministry enabled the Jews to return to the land and consecrate themselves while Nehemiah gave God's comfort through building Jerusalem's protective wall.

**II. Authorship**

A. External Evidence: The Book of Nehemiah has long been considered as being named after its author and chief character, Nehemiah himself.

B. Internal Evidence: The inspired title of the book reads, "The Words of Nehemiah, Son of Hacaliah" (1:1) and much of the content appears in the first person (1:1–7:5; 12:27-43; 13:2b-31), making it clear that Nehemiah recorded this book. Some believe the third person sections (7:6–12:26; 12:44–13:2a) were written by Ezra since Nehemiah was absent for these events as he was in Babylon during this time (13:6). Nehemiah 7:5-73 is nearly identical to Ezra 2:1-70, but both lists probably were derived from another record of the same period (*TTTB*, 124).

Nothing is known of Nehemiah's childhood, youth, or family background since the account opens with him as an adult serving King Artaxerxes of Persia. The text does reveal that his father's name was Hacaliah (1:1) and he had a brother named Hanani (1:2), but this is of little help as these men and Nehemiah are not mentioned elsewhere in Scripture. The "Nehemiah" of Ezra 2:2; Nehemiah 7:7 (in 538 BC) must have been another man of the same name as he came to Judah 90 years before the Nehemiah of the book that bears his name (who arrived in 445 BC). What is known of this Nehemiah is his prayerfulness, diligence, intellectual capabilities, emotional maturity, spiritual status, and wisdom shown in the high position of cupbearer granted to him by the king of Persia.

**III. Circumstances**

A. Date: Nehemiah left Persia in the twentieth year of Artaxerxes (2:1; 445 BC) and returned to the king in his thirty-second year (13:6a; 433 BC). "Some time later" he came again to Jerusalem (13:6b), but the specific time is not given. Perhaps it was about 425 BC (*TTTB*, 125) or even 420 BC (Whitcomb, "Chart of Old Testament Kings and Prophets" on p. 231). This chronology places the writing after 425 BC, perhaps even as late as 400 BC (LaSor, 647). Arguments for later dates based upon stylistic affinities to later Aramaic are unconvincing since the Aramaic of Ezra (of Ezra-Nehemiah) is clearly earlier than that of second century Qumran (LaSor, 648). This dating of approximately 425 BC makes Nehemiah a contemporary of Malachi, which finds support in their common descriptions of post-exilic Judaism.

B. Recipients: The first readers of Nehemiah comprised Jews who had returned from Persia with Ezra three or four decades before, as well as grandchildren and great-grandchildren of the returnees with Zerubbabel about 125 years earlier.

C. Occasion: This story continues from Ezra about 11 years after Ezra's spiritual reforms among the remnant in Jerusalem. However, whereas Ezra helped the spiritual establishment of the new community, Nehemiah gave it physical, geographical, and political stability (LaSor, 655). Before Nehemiah came on the scene (445 BC) the restored remnant had been back in Judea over 90 years (since 538 BC), the temple had been rebuilt (516 BC), and Ezra's reforms had been instituted (458 BC). However, Nehemiah found the walls and gates still in ruins and took it upon himself to see to it that the city was not left unprotected. Nehemiah's faith in God saw him accomplish in 52 days what had not been done in the 93 years since the return under Zerubbabel. Afterwards he wrote this account of how the LORD used him to rebuild the walls in order to encourage the people with God's obvious hand in reestablishing his people in their homeland. This account undoubtedly helped his original readers to see that diligence based on obedient faith can accomplish God's will despite what appears impossible.

**IV. Characteristics**

A. Although Esther follows Nehemiah in our English Bibles, Nehemiah actually is later chronologically. Thus it concludes the account of the historical books of the English Bible Old Testament. In the Hebrew canon, the final book is Chronicles, preceded by Nehemiah.

B. Perhaps no other book of Scripture provides a better depiction of the balance between dependence and diligence, as well as prayer and planning. His prayers are generally short but fervent (cf. 1:5-11; 2:1-4, 19-20; 4:1-6, 7-10, 11-14; 6:9, 14).

C. One difficulty in reconciling Nehemiah with Ezra concerns the walls themselves. At the beginning of the account, Nehemiah seems surprised that the walls were broken down. Why would this be news to him in 445 BC since the Babylonians had destroyed them much earlier in 586 BC (2 Kings 25:10)? One clue is perhaps that the walls had begun to be rebuilt under Ezra during the reign of Artaxerxes, but the project had been stopped (Ezra 4:12, 21-23). Probably Nehemiah had thought the project was completed (Getz, “Nehemiah,” *BKC*, 1:674).

D. Nehemiah is the only biblical book written mostly in the first person (see Authorship above).

**Argument**

The Book of Nehemiah continues the account of Ezra and, as they originally formed a single work, has the same theme: the record of the restoration of God's people in the land which serves to encourage the remnant towards covenant obedience, especially in true temple worship. Ezra indicates how the returns of Zerubbabel and Ezra contributed to the establishment of the new covenant community. Nehemiah completes the restoration with the third and final return under Nehemiah to rebuild the walls (Neh 1–7), followed by the restoration of the people (Neh 8–13). The book also includes some very insightful teaching on leadership principles (Neh 1–7), spiritual principles (Neh 8–10), and moral and social principles (Neh 11–13; cf. *TTTB*, 126).

**Synthesis**

**Restoring the walls and people**

**1–7 Walls**

1–2 Return

1 Persia prayer

2 Jerusalem inspection

3–7 Rebuilding

3 Delegation

4:1–6:14 Opposition

6:15-19 Completion

7 Organization

**8–13 People**

8–10 Covenant renewed

8 Conviction

9 Confession

10 Covenant

11–13 Covenant obeyed

11:1–12:26 Resettlement

12:27-47 Dedication

13 Final reforms

**Outline**

**Summary Statement for the Book**

**The *restorations of the walls and people* in the land under Nehemiah record God's faithfulness to his promise of restoration to *encourage the remnant in covenant obedience* rooted in temple worship at Jerusalem.**

**I. The rebuilding of Jerusalem’s walls in the third return under Nehemiah's leadership despite opposition teaches covenant obedience rooted in temple worship (Neh 1–7).**

A. God enabled Nehemiah to prepare to rebuild the wall to reestablish Jerusalem as the center of worship at the temple (Neh 1–2).

1. In Persia, Nehemiah learned of Jerusalem’s broken wall and interceded with God and Artaxerxes to rebuild the wall (1:1–2:8; fulfilled Daniel 9:25 in 444 BC).

2. In Jerusalem, Nehemiah prepared to reconstruct the wall by inspecting the project, encouraging the people, and rebuffing his critics (2:9-20).

B. Nehemiah rebuilt the wall in only 52 days by delegation, frustrating his opposition, and protecting the city so the Jews would feel safe to repopulate it (Neh 3–7).

1. Nehemiah wisely delegated the rebuilding project to workers who constructed the wall near their homes as incentive to do quality work (Neh 3).

2. Nehemiah effectively handled opposition to the project by prayer and standing guard against the enemies (4:1–6:14).

a. External opposition came from Sanballat and Tobiah who sought to stop the work by ridicule, threat of attack, and discouragement (Neh 4).

1. Internal opposition came from greedy Jews who abused their countrymen in contrast to Nehemiah's selfless service as governor (Neh 5).

Since the people had only been working on the wall for a few weeks, “the hundredth part of the money, grain, new wine and oil” (5:11) likely refers to usury (interest) *on a monthly basis*, actually yielding an interest rate of 12% annually. Charging any interest to fellow Israelites clearly violated the Law (Exod. 22:25; Lev. 25:35-37; Deut. 23:20-21), even though it was rarely observed. For further study, see E. Neufeld, “The Rate of Interest and the Text of Nehemiah 5.11,” *Jewish Quarterly Review* 44 (1953/54): 194-204; R. P. Maloney, “Usury and Restrictions on Interest-Taking in the Ancient Near East,” *Catholic Biblical Quarterly* 36 (1974): 1-20. Perhaps the actual interest exceeded 12% since commodities were included as well.

c. External opposition came from Sanballat, Tobiah, and Gershem who tried compromise, blackmail, treachery, and intimidation by false prophets (6:1-14).

3. Despite internal opposition from Tobiah’s relatives, the wall took only 52 days, discouraging the enemies as they saw God clearly at work (6:15-19).

4. Nehemiah organized Jerusalem by posting guards and using the returnee list from century earlier to encourage the Jews to repopulate the city (Neh 7).

**II. The restoration of the people through Nehemiah's leadership exhorts covenant renewal and commitment to the temple (Neh 8–13).**

A. The covenant renewal after two days of reading and expositing the Word of God encouraged the remnant to record their covenant obedience (Neh 8–10).

1. Conviction: Ezra's reading of the Pentateuch and Levite exposition urged all to celebrate the Feast of Tabernacles and begin a revival based on God’s Word (Neh 8).

2. Confession: Everyone gathered again 24 days later to fast, listen to the Law of Moses, worship, confess sin, and obey a written covenant (Neh 9).

3. Covenant: Nehemiah publicized those who agreed to follow the covenant as a written record of the people's commitment to obey (Neh 10).

a. A list of the priests, Levites, and leaders of the people who signed the covenant reminded them of their agreement to obey the Law (10:1-27).

b. Nehemiah recorded the covenant stipulations of submission to the Word, no intermarriage, Sabbath observance, and financial support (10:28-39).

B. The covenant was obeyed in resettling Jerusalem, dedicating the walls, and other reforms to commit to the temple and covenant stipulations (Neh 11–13).

1. The people obeyed the plan for 10% of the nation to resettle Jerusalem to protect the city and temple from attack to show their commitment to the temple (11:1–12:26).

2. The wall dedication by Levites, two choirs, and contributions for the temple service once again show their commitment to God’s house (12:27-47).

3. Nehemiah forbade foreigners from the temple, supported temple workers, corrected Sabbath abuses, and prohibited intermarriage to force covenant faithfulness (Neh 13).

**Focusing Your Narrative Idea on Authorial Intent**

**An Example from Nehemiah 1–2**

**A Different Approach**

Nearly all evangelical commentaries expound the Book of Nehemiah as if it’s a manual on effective leadership (see Edwin M. Yamauchi, “Ezra-Nehemiah,” *EBC*, 4:591; Donald K. Campbell, *Nehemiah: Man in Charge*, 23; Charles R. Swindoll*, Hand Me Another Brick: A Study in Nehemiah*; Gene A. Getz, “Nehemiah,” *BKC*, 1:673-74). I think this emphasis has problems:

1. It is highly questionable that the authorial intent of the Book of Nehemiah is to train readers as better leaders. I feel that it is unlikely that the first readers saw the primary purpose of the book as holding up the man Nehemiah as a model to follow.

2. This perspective places undue attention to the human instrument, Nehemiah himself, rather than on the God who sovereignly led him to the accomplish the task (1:5, 9-11; 2:4b, 8b, 12, 18, 20).

3. It puts the stress on *how* the walls of Jerusalem were raised which is but a minor focus. The real emphasis should be *why* the walls needed to be rebuilt (2:17).

4. Ezra and Nehemiah in the Hebrew Bible constitute one book and therefore should share a common theme. Since Ezra is not a manual on leadership then this should not be expected of Nehemiah as well.

5. This view also limits proper application only to those in leadership positions.

6. The leadership view hardly takes into account the historical background and chronology. A careful evaluation of the historical situation and how the book fits into the total plan of God brings the Lord to center-stage as the sovereign, covenant-keeping God (see below).

**Exegetical Outline**

Prologue

*Historical background:* About 1500 years earlier God had promised Abraham that he would make his descendants into a great nation possessing the entire land from the River of Egypt to the Euphrates (Gen. 12:1-3; 15:18f.). Hundreds of years later God further spoke through Isaiah and many other prophets that a Davidic king called the Messiah would rule Israel in this geographical domain. However, the nation rebelled against the Lord and went into exile as the Law had warned (Deut. 28). The key question looming in the minds of the exiled Jews was whether God would still fulfill his promise of a new nation in Palestine under the Messiah as ruler. Was he still sovereign even though his people were in such distress?

*Historical foreground:* No doubt people wondered how a Messiah could be offered to the nation if Israel was still in exile. For example, one of the messianic prophecies stated that he would be born in Bethlehem (cf. Micah 5:2, written nearly 200 years earlier). Surely the nation would have to sometime return to its homeland for the Messiah to offer the kingdom–an offer which indeed did occur under Christ (Matt. 10:7) but was rejected. Furthermore, Daniel had recorded only a few years earlier that Artaxerxes’ command to rebuild Jerusalem under Nehemiah (444 BC) would begin “seventy sevens” (490 years) of prophetic years in the nation’s history (Dan. 9:25). The 69th prophetic year (483rd year) would culminate in the death of Messiah in AD 33 (Dan. 9:26).

The postexilic era testifies to the gracious hand of a sovereign God who had not forgotten his promises, for under Zerubbabel and Ezra a small remnant had returned from Babylon, rebuilt the temple and begun reforms. The building under Nehemiah completes this record with a direct fulfillment of Daniel 9:25. Thus, the account of Ezra-Nehemiah shows that God is indeed the God over all gods (Ezra 1:2), a covenant-keeping God. Likewise, his people need to keep the covenant as well (Yamauchi, *EBC*, 4:590).

Exegetical Idea: The way God sovereignly fulfills his promise to preserve Israel in a restored Jerusalem was through preparing Nehemiah to rebuild the city wall.

I. The way the sovereign God (“God of heaven,” vv. 4, 5) prepared to restore the covenant city of Jerusalem was through placing upon Nehemiah both the burden and position to be used of God (Neh 1).

A. God informed Nehemiah that the covenantal people and city were in shame (1:1-3).

B. God moved Nehemiah to recognize Israel’s sin and his promises and ability to restore them (1:4-11a).

C. God had placed Nehemiah in a prominent position to restore Jerusalem to the stature befitting Jerusalem as the city inhabited by the sovereign LORD (1:11b).

II. The way the sovereign God prepared to restore Jerusalem was through granting Nehemiah’s requests before King Artaxerxes (2:1-8).

III. The way the sovereign God prepared to restore Jerusalem was by granting Nehemiah honor over the people after his wall inspection despite opposition from those outside of the covenant community (2:9-20).

A. God granted Nehemiah honor before the Persian officials over the opposition (2:9-10).

B. God granted Nehemiah honor before the people by being informed of the task (2:11-16).

C. God granted Nehemiah honor before the people by reminding them that God was surely in their work despite opposition (2:17-20).

**Homiletical Exposition** (cyclical inductive form) Title: “Where God guides, God Provides”

Introduction:

1. Sometimes it seems like things happen without any divine purpose to it all (examples).

2. How we can know that God wills for us to accomplish a certain task (subject)?

3. When Israel was exiled things looked hopeless. Could the nation once again be completely restored? The Book of Ezra records a partial restoration, but the city walls were still destroyed. Was God still with *them* and still the sovereign Lord? And how can *we* be reminded that God is really sovereign (subject restated)?

I. God sovereignly *provides both the vision and ability* to do certain ministries.

A. God gave Nehemiah both the burden and position to be used in rebuilding the wall (Neh 1).

B. God gives us vision and strategic positions to serve him when we are obedient.

II. God sovereignly *prepares other key people* as resources to help his people do his tasks.

A. God granted Nehemiah’s requests before King Artaxerxes (2:1-8).

B. God prepares the hearts of others to enable us to do his will too.

III. God sovereignly *helps his people gain the respect needed* to accomplish his tasks.

A. God gave Nehemiah honor among the people despite opposition after he inspected the walls (2:9-20).

B. God gives us the credibility needed to do his will.

Main Idea: God sovereignly gives us the needed vision, resources, and credibility to do his tasks.

Restatements: Where God guides, God provides! He always equips us to accomplish his will.

Application: What vision, place of influence, resources, and credibility has he given *you?*

**Jerusalem of the Returning Exiles**

*The Bible Visual Resource Book*, 99; Gene Getz, “Nehemiah,” in *Bible Knowledge Commentary*, 1:679

**Nehemiah’s Responses to Problems**

Gene Getz, “Nehemiah,” in *Bible Knowledge Commentary*, 1:681

**Nehemiah’s Leadership**

Donald K. Campbell, *Nehemiah: Man in Charge*, 23

While leadership is not the main purpose of the book, nevertheless, the man Nehemiah exemplifies many principles for good leadership. Some these include the following:

1. He established a reasonable and attainable goal.

2. He had a sense of mission.

3. He was willing to get involved.

4. He rearranged his priorities in order to accomplish his goal.

5. He patiently waited for God’s timing.

6. He showed respect to his superior.

7. He prayed at crucial times.

8. He made his request with tact and graciousness.

9. He was well prepared and thought of his needs in advance.

10. He went through proper channels.

11. He took time (three days) to rest, pray, and plan.

12. He investigated the situation firsthand.

13. He informed others only after he knew the size of the problem.

14. He identified himself as one with the people.

15. He set before them a reasonable and attainable goal.

16. He assured them God was in the project.

17. He displayed self-confidence in facing obstacles.

18. He displayed God’s confidence in facing obstacles.

19. He did not argue with opponents.

20. He was not discouraged by opposition.

21. He courageously used the authority of his position.

**Chronicles Clip #4**

C. Zanziper (Reubeni Foundation, Jerusalem)

**Esther**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Extermination Plot Foiled** | | | | |
| **Plot Planned** | | **Plot Foiled** | | |
| **Chapters 1–4** | | **Chapters 5–10** | | |
| **Threat** | | **Triumph** | | |
| **Providence Prepared** | | **Providence Enacted** | | |
| **Persecution** | | **Preservation** | | |
| **Grave Danger** | | **Great Deliverance** | | |
| **Feasts of Ahasuerus** | | **Feasts of Esther and Purim** | | |
| **Esther Exalted**  **1:1–2:18** | **Haman Plots**  **2:19–4:17** | **Mordecai over**  **Haman**  **5:1–8:2** | **Jews over Enemies**  **8:3–9:32** | **Mordecai over Persia**  **10** |
| **Persia** | | | | |
| **10 Years**  **(483-473 BC)** | | | | |

**Key Word: Providence**

**Key Verse: (Mordecai to Esther) “For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to royal position for such a time as this?” (Esther 4:14).**

**Summary Statement:**

**God reverted Haman's massacre plot on his own head via Mordecai and Esther so postexilic Israel would know that he still upholds the Abrahamic Covenant.**

**Application:**

**Use your providentially placed position to help God’s people.**

**Esther**

**Introduction**

**I. Title** Esther (rTes]a, *‘ester)* is a Persian name derived from the Persian word for "star" (*stara*; BDB 64d). The meaning is fitting since Esther is the star of this book that bears her name. Her Hebrew name, Hadassah, means "myrtle(-tree)" (hS;dæh} BDB 213c; cf. 2:7).

**II. Authorship**

A. External Evidence: The Jewish discussions regarding Esther have concerned several other issues more than authorship, which remains anonymous (see "Characteristics" section). Therefore, parallel passages and opinions of the Church and Synagogue concerning authorship have not been significant.

B. Internal Evidence: Since the book gives no hint who wrote it one can only guess his identity. The account shows such detail of Persian and Jewish life that it is difficult to suppose an author who was not Jewish and well acquainted with Persian ways. Some suggest Ezra or Nehemiah as author, but the vocabulary and style of Esther does not match either of these two books. Others maintain that Mordecai penned the work, but chapter 10 implies that his career had already ended (*TTTB*, 131), unless, of course, this chapter was added later. Therefore, no one really knows who wrote the book.

**III. Circumstances**

A. Date: While critical scholars have claimed that Esther was written much later than the time of its contents (because of its language and style), their arguments are unconvincing. Since the events of the book close at 473 BC it is reasonable to presume a date shortly after this–perhaps after Xerxes' reign (ending in 464 BC) but no later than 435 BC when the palace at Susa was destroyed by fire, a significant event not mentioned in Esther.

B. Recipients: Esther's first readers constituted the postexilic communities during the time of Nehemiah and Malachi and the intertestamental period–probably initially in Persia but soon in Israel as the book was copied and distributed. These providential dealings of God on their behalf would have been a tremendous source of encouragement to both Jews in Persia as well as Jews living in Israel.

C. Occasion: The events of Esther chronicle 10 years of the 58 year gap between Ezra 6 (516 BC) and Ezra 7 (458 BC). The story takes place from 483 to 473 BC between the time of the first return under Zerubbabel (538 BC) and the second under Ezra (458 BC). Without Esther the Scripture would remain silent as to the state of the majority of post-exilic Jews who chose to remain in Babylon when a small remnant of their brothers returned to the land. Why did they remain? They were prospering materially and therefore saw nothing but hard work by returning to Jerusalem, a city that lacked even walls (cf. Book of Nehemiah). The Books of Ezra and Nehemiah assert God's providential care over the small remnant that returned, while Esther reveals that God even graciously cared for these spiritually indifferent Jews whose priorities needed rearranging.

**IV. Characteristics**

A. Historicity: Esther contains much in the way of eyewitness accounts about the Persian Empire, of which little has been verified from outside sources. Only recently has Ahasuerus been identified with Xerxes who reigned over Persia from 485-465 BC.

B. Canonicity: The usefulness of Esther has long been debated. Maimonides taught that when the Messiah comes, every book of the Jewish Scriptures would pass away but the Law and Esther, which would remain forever. However, Martin Luther wished the book had never been written because of its many problems (Donald K. Campbell, “Esther,” DTS Class Notes, 1984, 1).

The reasons for differing opinions on the book stem from many unique characteristics:

1. The name of God is never mentioned in the book (although his hand is very evident).

2. Esther is never quoted in the New Testament nor found among the Dead Sea Scrolls.

3. It never mentions the Law or Jewish sacrifices or offerings.

4. It never refers to prayer (although fasting is mentioned).

5. The book contains no mention at all of anything spiritual.

6. Its unique literary type (i.e., almost a drama) has caused it to be placed within several different sections in various collections of Old Testament books.

C. Placement: Esther is the only biblical book with a history of the Jews outside of the land during the times of the Gentiles (586 BC until the return of Christ). This may explain why it appears as the last historical book in English Bibles, for while it precedes Nehemiah chronologically, the same conditions in the book continue during the time of the Gentiles until the deliverance of the Jews at the return of Christ (Campbell, 2).

D. Lessons: The Book of Esther teaches several principles such as (Campbell, 2):

1. Satan's purpose is to destroy the Jews by use of the nations.

2. God's purpose is to preserve the Jews by use of the nations.

3. God works in the affairs of nations to accomplish his will to preserve his people.

4. God works in the affairs of individuals to accomplish his will to preserve his people.

E. Interpretation: At least four different hermeneutical methods have been employed in seeking to understand the message of Esther:

1. ***Prophetical***–Esther predicts that the Jews will be preserved while outside of the land during the times of the Gentiles.

Response: Nothing is mentioned of the “times of the Gentiles” and the account is presented in a straightforward manner as history.

2. ***Allegorical***–Esther is the story of mankind.

Response: This is ambiguous and the account is presented in a straightforward manner as historical.

3. ***Typical***–Esther is God’s illustration of the Christian experience in the Church Age or a type of the Millennium. "Some suggest a typical application as follows. The replacing of Vashti (a Gentile) by Esther (a Jew) typifies the setting aside of Christendom and the taking up of Israel. Haaman, the enemy of the Jews, typifies the anti-Christ to be destroyed at the second coming. The numerical value of the Hebrew letters of Haaman the wicked is 666. Mordecai is a type of Jesus Christ in his glorious exaltation. The triumph of the Jews is typical of the millennium" (Campbell, 2).

Response: While this is an ingenious view, it fails in that it reads the NT back into the OT (which means that its original readers would not have understood the meaning). Also, the spelling of “Haman” must be altered to fit this numerical scenario!

4. ***Historical***–Esther records God's providential care of his chosen people as evidence of his commitment to the Abrahamic Covenant. The following "Argument" section will demonstrate this to be the best option.

**Argument**

Esther records a historical story of how a plot to exterminate the entire Jewish population is averted by God's providential workings through the godly Jewess, Queen Esther. The account cites the threat to the Jews (Esther 1–4) and the triumph of the Jews over those who threatened their existence (Esther 5–10). Chapter 9 celebrates the preservation of the nation in the Feast of Purim–an annual reminder of God's faithfulness on their behalf.

**Synthesis**

**Extermination plot foiled**

**1–4 Plot planned—threat**

1:1–2:18 Esther exalted

1 Vashti divorced

2:1-18 Esther married

2:19–4:17 Haman plots

2:19-23 Mordecai: plot to murder the king

3 Haman: plot to murder the Jews

4 Esther challenged

**5–10 Plot foiled—triumph**

5:1–8:2 Mordecai over Haman

5:1-8 Invitation offered

5:9-14 Gallows built

6 Mordecai honored

7 Haman hanged

8:1-2 Mordecai promoted

8:3–9:32 Israel over enemies

8:3–9:16 Counter-decree slaughter

9:17-32 Purim

10 Mordecai over Persia

**Outline**

**Summary Statement for the Book**

**God reverted Haman's massacre plot on his own head via Mordecai and Esther so postexilic Israel would know that he still upholds the Abrahamic Covenant.**

**I. Haman's plot to exterminate the Jews became known to Mordecai and Esther, whom God had strategically placed, to show God’s protection of Israel (Esther 1–4).**

A. Esther replaced the deposed Queen Vashti as God's intervention to save his people from annihilation as a nation (1:1–2:18).

1. Xerxes (Heb. *Ahasuerus* in the book) divorced his disobedient Queen Vashti, unaware of God’s plan for Esther to replace Vashti to preserve the Jews (Esther 1; 483 BC; 1:3).

2. Xerxes married Esther to replace Vashti after a divinely designed beauty contest where God controlled Xerxes' taste in women to avert a disaster for the Jews (2:1-18; 479 BC).

B. Haman’s plot to kill the Jews came just after Mordecai foiled a plot to murder the king to show God protecting the Jews through Esther to uphold the Abrahamic Covenant (2:19–4:17).

1. God informed Mordecai of a secret assassination plot that saved Xerxes' life as God’s design to later exalt Mordecai to benefit his people (2:19-23).

2. Haman’s anger at Mordecai refusing to honor him convinced Xerxes to try to kill all Jews from Egypt to India eleven months later for God protect them instead (Esther 3).

3. Mordecai convinced Esther to risk her life for the Jews by showing that God crowned her for this role even if she failed since he would still uphold the Abrahamic Covenant (Esther 4).

**II. God reverted Haman's massacre plot on his own head via Mordecai and Esther so postexilic Israel would know that he still upholds the Abrahamic Covenant (Esther 5–10).**

A. Mordecai triumphed over Haman as evidence of God's faithfulness to those who fear him (5:1–8:2).

1. The king enthusiastically and curiously accepted Esther's boldness, yet Esther only invited him to a banquet to put him in the proper mood to grant her request (5:1-8).

2. Haman arrogantly plotted to murder Mordecai on a 75-foot gallows as God's provision for his own death to protect the Jews (5:9-14).

3. Haman honored Mordecai and returned home humiliated (Esther 6).

4. Haman died on the gallows prepared for Mordecai as evidence that God protects those who fear him and punishes those who oppose him and his people (Esther 7).

5. Mordecai was elevated to Haman's position and appointed over Haman's estate to show that those who plot evil will only prosper the righteous (8:1-2).

B. Israel triumphed over its enemies and began to annually celebrate the Feast of Purim as evidence of God's faithfulness to the Abrahamic Covenant (8:3–9:32).

1. God delivered the Jews in a massive slaughter of their enemies authorized by a counter-decree for their self-defense to show God upholding the Abrahamic Covenant (8:3–9:16).

a. Xerxes commanded Esther and Mordecai to write a counter-decree allowing the Jews to defend themselves and God caused many Gentiles to become proselytes (8:3-17).

b. The Jews slaughtered at least 75,810 enemies in two days with help from royal officials to show God's faithfulness to the Abrahamic Covenant (9:1-16; Feb-Mar 473 BC).

2. Mordecai and Esther authorized the Feast of Purim (plural for *pur*, the lot thrown by Haman) to annually celebrate God’s victory over the enemies of the Jews (9:17-32).

C. The LORD exalted Mordecai to second only to Xerxes due to his selfless concern for the Jews, which shows God's blessing on those who seek the welfare of others (Esther 10).

**Chronology of the Persian Period**

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 70

**Key Dates Related to the Book of Esther**

|  |  |  |
| --- | --- | --- |
| **Reference** | **Date** | **Event** |
| **–** | 486 | *Xerxes’ reign began* |
| **1:3** | 483  (3rd year of Xerxes) | *Xerxes threw a 7-day banquet for his nobles and officials in which Queen Vashti was deposed* |
| **–** | 482-479 | *Xerxes led disastrous campaigns against Greece as recorded by the Greek historian Herodotus (7.8)* |
| **2:16** | December 479 or January 478 | *Esther became queen after a four-year beauty contest* |
| **3:7** | Early April 474 | *During the fifth year of Esther’s reign, Haman and the astrologers (5:10, 14; 6:12-13) cast the pur (lot) to determine the day of the planned extermination of the Jews eleven months later (7 March 473)* |
| **3:12** | April 17, 474  (13th of Nisan) | *Xerxes’ first edict (to destroy the Jews) informed everyone of the fateful day, royal secretaries wrote it out in the various languages of the empire* |
| **8:9** | June 25, 474  (23rd of Sivan) | *Xerxes’ second edict (to protect the Jews) was sent out two months and ten days after the first one on April 17* |
| **3:13**  **8:12**  **9:1, 17a** | March 7, 473  (13th of Adar) | *Rather than being destroyed on this day, Jews protected themselves by killing at least 75,810 enemies eight months and twenty days after the counter-edict was signed* |
| **9:17b-18a** | March 8, 473  (14th of Adar) | *Jews feasted in celebration of their victory throughout the empire except in Susa where they killed their enemies an additional day (today Jews everywhere except Jerusalem celebrate Purim on this day, the 14th of Adar)* |
| **9:18b** | March 9, 473  (15th of Adar) | *Jews feasted in celebration of their victory in Susa (today Jews in Jerusalem celebrate Purim on this day, the 15th of Adar)* |
| **–** | 464 | *Palace at Susa destroyed by fire and Xerxes reign ended* |

**Banquets in the Book of Esther**

**One key theme in Esther is feasting. There are ten banquets in the book, spread fairly evenly so that nearly every chapter has a banquet:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | ***References*** | ***Hosts*** | ***Guests*** | ***Events*** |
| ***1*** | **1:3-4** | **Xerxes** | **Nobles and Officials** | **Wealth of the kingdom displayed over 180 days** |
| ***2*** | **1:5-8** | **Xerxes** | **All the people** | **Wine flowed for everyone for 7 days** |
| ***3*** | **1:9** | **Vashti** | **Palace women** | **Vashti deposed for declining to attend Xerxes’ banquet** |
| ***4*** | **2:18** | **Xerxes** | **Nobles and Officials** | **Esther introduced as the new queen** |
| ***5*** | **3:15** | **Xerxes** | **Haman** | **Annihilation of the Jews decreed by the king** |
| ***6*** | **5:1-8** | **Esther** | **Xerxes and Haman** | **Xerxes kept in suspense as to Esther’s request** |
| ***7*** | **7:1-10** | **Esther** | **Xerxes and Haman** | **Esther exposes Haman as seeking her life** |
| ***8*** | **8:17** | **Jews** | **Jews** | **Rejoicing over the king’s edict on the Jews behalf and many Gentiles became Jews** |
| ***9*** | **9:17** | **Jews** | **Jews** | **Rejoicing over slaughter of 75,810 or more enemies of the Jews** |
| ***10*** | **9:18-32** | **Jews** | **Jews** | **Feast of Purim established to be an annual event through Mordecai’s decree** |

**Map of Esther’s Canonical Status**

Carey A. Moore, *Esther*, Anchor Bible, xxvi-xxvii

**Map of the Persian Empire**

Barry J. Beitzel, *Moody Atlas of Bible Lands*, 1st ed., 150-51

**Shadow and Fulfillment in the Book of Esther**

The Conclusion to an Article of the Same Title by Michael J. Wechsler, *Bibliotheca Sacra* 154 (July-September 1997): 275-84

**Old Testament Keyword Song**

**Old Testament Keyword Song (2 of 7)**

**Old Testament Keyword Song (3 of 7)**

**Old Testament Keyword Song (4 of 7)**

**Old Testament Keyword Song (5 of 7)**

**Old Testament Keyword Song (6 of 7)**

**Old Testament Keyword Song (7 of 7)**

**Midterm Exam Study Questions**

*A Guide to Preparing for the OT Survey Online Midterm Exam*

Format

This exam is a comprehensive test composed of various types of questions: multiple-choice, map identifications, charts, and diagrams. You will have two hours to complete it on your own time before the next class session. You will not be allowed to use your class notes or books or Bible. The Lord will be your judge.

Content

Please give attention to the following issues to prepare for the exam:

1. The exam will cover only the 14 pre-exilic books in volume 1 and the five poetic books in volume 2 of the class notes. It will *not* cover readings from the IBS course.

2. Make sure you grasp the overall big picture of the OT periods. These pages can help:

20 Stages of God’s Plan in History

35/340 Structure of the OT

43/341 Integration of the OT

232/342 Chart of the OT Kings and Prophets (major dates and structure)

*Generally* contrast books and historical stages (pp. 97a, 134a, 180, 184a, 187, 221, 267a)

3. Be familiar with the basic biblical theology (kingdom view, pp. 32-33, 39-40) and tenants/timing of the major covenants (Abrahamic, Mosaic, Land, Davidic, New):

21/336 The Abrahamic Covenant & Its Fulfillment

22/337 Kingdom & Covenants Timeline

59-61 Nature & Relationship of the Abrahamic to Other Covenants

116 Contrasting the Abrahamic & Mosaic Covenants

193 Theology of Judges, Ruth & Samuel

4. Know the following for each of the 14 pre-exilic OT books and 5 poetic books:

* Period in which it was written (p. 43/341).
* Key word (pp. 39, 344) and meaning of this word
* Title phrase at the top of each book chart (e.g., “Origin in Election & Promise,” p. 56)
* Summary statement (pp. 41-42, 346-47)
* Content in basic form
* Characteristics that make this particular book unique

5. Know the key geographical locations of the pagan peoples such as those of Ammon, Phoenicia, Philistia, etc. on “The Ancient Near East” map (p. 27, 444) as well as the locations of Israel’s tribes on the "Division of Canaan" map (p. 171).

6. Know which OT book has these significant people: Levites vs. priests, Rehoboam, Gideon, Solomon, Elisha, David, Samson, Elijah, Saul, Isaac, Jeroboam, Nathan, Jacob, Caleb, Ahab, etc.

7. Know the class notes on the dates of creation (pp. 58, 85) and the Exodus (p. 99), as well as about salvation in the OT (pp. 119e, 122), judges vs. kings (pp. 184a, 200), the dynasties of Israel and Judah (pp. 236-37, 265), and Proverbs versus Ecclesiastes (p. 402b).

8. Make more copies of the blank chart on page 233 and fill them out for study.

9. Most of all, pray for God to help you retain what you have gained from this course throughout your life–especially in ministry situations when an overview of the OT will help others know him in a deeper way.

**Title**

*The Bible Visual Resource Book*,

**Title**

Donald K. Campbell, Dallas Theological Seminary**Title**

Author, “Book,” *Bible Knowledge Commentary*, 1:

**Chronicles Clip #**

C. Zanziper (Brooklyn, New York)

**Chronicles Clip #**

C. Zanziper (Reubeni Foundation, Jerusalem)

**Title**

John C. Whitcomb**Title**

Walk Thru the Old Testament**Title**

John H. Walton, *Chronological and Background Charts of the Old Testament*, 2d ed.,

**Title**

Terry Hall, *Bible Panorama*,

**Title**

**Old Testament Survey I**

**Evening School Grading Options & Student Sign-Ups**

**Requirements Audit Certificate Bachelors Masters**

**Attendance (sessions) 0 7 9 9**

**Reading Class Notes (pp.) 0 113 113 113**

**Reading OT Books (#) 0 0 13 13**

**Quizzes (minimum) 0 7 7 7**

**Group Presentation No No Yes Yes**

**Final Exam Required No No Yes Yes**

**Quiet Time 5 days/week No No Yes Yes**

**Individual Project/Paper No No No Yes**

**Sign-Ups=83 17 54 8 4**

**Percent of Total 20% 65% 10% 5%**

**Group #**

**8 Students Taking for Bachelor’s Credit**

Cheong See Hock 1

Derrick Liau Teck Ler 2

Frank Ngoh Koh Fui 3

Hew Wee Kee 3

Farida Soepadmo 3

Priscilla Low Keng Shin 4

Catherine Ling 4

Winston Lee 4

**4 Students Taking for Master’s Credit**

Eric Terry 1

Alex Ng Chan Su 1

Ng Wai Keen 2

Gary Laycock 2

**Audit**

Please sign below if you plan on taking this course only for **audit** (personal enrichment).

**Certificate**

Please sign below if you plan on taking this course towards the **Certificate of Religious Knowledge**. This is the normal evening school award for those completing 16 courses.

**Bachelor’s Level (BTh/DipTh)**

Please sign below if you plan on taking this course towards the **Bachelor of Theology or Diploma of Theology**. These are the normal day school 4 or 3 year degrees earned up to this time only by full-time day students.

**Master’s Level (Prep./M.B.S./M.Div.)**

Please sign below if you plan on taking this course towards the **one year masters degree (Prep), Masters of Biblical Studies** (2 yrs.), or **Master of Divinity degree** (3 yr.). These are the normal day school degrees earned up to this time only by full-time day students.

Insert this in next edition of notes

Tan Huay Peng, cartoonist. *Fun with Chinese Characters: The Straits Times Collection 2.* Singapore: Federal Publications, 1982.

Interesting pictographs for various Chinese words. Used as illustrations in this course.

Title

**I.**

A.

1.

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**Book**

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| **Theme** | | | | | | | | | | | | | | | | | | | | | |
| **Chapters** | | | | | | **Chapters** | | | | | | | | | **Chapters** | | | | | | |
| **Chapters** | | | **Chapters** | | | **Chapters** | | | | **Chapters** | | | | | **Chapters** | | | | **Chapters** | | |
| **Title** | | | **Title** | | | Title | | Title | Title | | | Title | Title | | **Title** | | **Title** | | | | **Title** |
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**Key Word:**

**Key Verse: “**

**Summary Statement:**

**Application:**

**VIII. Reading and Quiz Schedule (Wesley Methodist Church LTI)**

Quizzes cover only the class notes on the book noted at the right. Readings range from 7-13 pages per week.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Session | Date | Biblical Books Surveyed Each Session | Class Notes for All Students to Read | Book Covered on Quiz | |
| 1 | 21 January | Introduction  Genesis to Deuteronomy |  | No quiz |
| 2 | 28 January | Joshua to  2 Samuel  Quiz #1 | 144-51  161 | 2 Samuel |
| 3 | 4 February | 1 Kings to Esther  Quiz #2 | 222-28  161 | Esther |
| 4 | 11 February | Job  Psalms  Ecclesiastes  Song of Songs  Proverbs  Quiz #3 | 257-69  244 | Job |
| 5 | 18 February | Obadiah  Jonah  Amos  Hosea  Micah  Isaiah  Quiz #4 | 341-51  244 | Isaiah 40–66 |
| 6 | 25 February | Nahum  Habakkuk  Zephaniah  Joel  Jeremiah  Lamentations  Quiz #5 | 504-9  244 | Zephaniah |
| 7 | 4 March | Daniel  Ezekiel  Haggai  Zechariah  Malachi  Quiz #6 | 517-26  244 | Zechariah |

**VIII. Readings and Quizzes Schedule (Evening School)**

Quizzes may cover any of the previous weeks (1 question) and the notes for one OT book for that week (4-5 questions). The class notes from which quiz material may be derived is underlined below.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | Class Notes to Read **(Quiz Material Underlined)** | **Book for Quiz** |
| 1 | Sep 10 | Syllabus  OT Introduction | 1-52  Reading page total = 0 | No quiz |
| 2 | Sep 17 | Genesis  Exodus  Quiz #1 | 53-82 30  98-107 10  40 | Exodus |
| 3 | Sep 24 | Leviticus  Numbers  Quiz #2 | 122-128, 131, 133 10  135-146, 142a 13  23 | Numbers |
| 4 | Oct 1 | Deuteronomy  Joshua  Quiz #3 | 147-159, 157a-b 15  160-171c 14  29 | Deuteronomy |
| 5 | Oct 8 | Judges  Ruth  Quiz #4 | 172-184 13  185-193 8  21 | Judges/Ruth |
| 6 | Oct 15 | 1 Samuel  2 Samuel/1 Chron.  1 Kings  Quiz #5 | 194-208 15  209-218 10  219-28, 230, 233, 236-37  39 | 2 Samuel |
| 7 | Oct 22 | 2 Kings/2 Chron.  Ezra  Nehemiah  Esther  Quiz #6 | 246-47, 249-256 9  289-95 7  299-303 5  308-314 7  (You need not read the notes for 1 & 2 Chronicles)  28 | Ezra |

20th printing (5th ed.) 12,32-33,39,41,56,63,p70s11, p74-p83s15, 85-89, 92, 98,101,106,108, p108s20, 149-150, p108s21,p111s23,134,135,137, 149,168,173-174,p184s57

**VI. Readings and Quizzes Schedule (Day School) 2000**

Merrill (515) + Beitzel (67) + Benware (266) = 848 ÷ 56 sessions = 15 pp. per session

Quizzes may cover any of the previous weeks (1 question) and readings since the previous quiz (4-9 questions).

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date/Session** | **Biblical Books** | **Reading & Assignments** |
| 1 | 26 July (W1) | Syllabus | 1-52 (covered in class) |
| 2 | 26 July (W2) | OT Introduction | Benware, 12-23, 250-252 Intro OT & JEDP |
| 3 | 2 Aug (W1) | Genesis 1–11 | Benware, 26-35, 253-55 Gen1-11 & Origins  Beitzel, 74-76, 80-81 Eden & Patriarchs  Merrill, 21-43 Abraham |
| 4 | 2 Aug (W2) | Genesis 12–50  Quiz #1 | Benware, 35-48, 256-59 Gen12-50/ Names  Beitzel, 82-84 Abraham  Merrill, 44-56; Purchase all books Jacob to Joseph |
|  | 9 Aug (W) | National Day | No class or assignments |
| 5 | 16 Aug (W1) | Exodus | Benware, 49-58, 260-63 date of Ex  Beitzel, 85-87 Exodus route (skip 88-92)  Merrill, 57-66 Exodus setting |
| 6 | 16 Aug (W2) | Leviticus | Benware, 58-63  Merrill, 66-79 Dates of Exodus/Bondage |
| 7 | 23 Aug (W1) | Numbers  Quiz #2 | Benware, 64-71  Merrill, 79-92 Wanderings |
| 8 | 23 Aug (W2) | Deuteronomy | Benware, 71-75, 264-74 nations  Beitzel, 93-96 Joshua Central Campaign  Merrill, 93-118 Promise & Strategy |
| 9 | 29 Aug (W1) | Joshua | Benware, 76-84, 275-77  Beitzel, 96-103 Conquest & Partitioning  Merrill, 119-40 Conquest & Partitioning  Presentation #1 on Joshua |
| 10 | 29 Aug (W2) | Judges/Ruth  Quiz #3 | Benware, 85-94  Beitzel, 104-9 Judges  Merrill, 141-88 Judges & Ruth |
|  | 4-9 Sept | Mid-Sem. Break | No class or assignments |
| 11 | 13 Sept (W1) | 1 Samuel | Benware, 95-100  Beitzel, 110-18 1 Samuel  Merrill, 189-222 Saul in 1 Samuel  Presentation #2 on 1 Samuel |
| 12 | 13 Sept (W2) | 2 Samuel  1 Chronicles | Benware, 101-105, 121-27  Beitzel, 119-21 David  Merrill, 223-48 David part 1 |
| 13 | 20 Sept (W1) | 1 Kings  2 Chron. 1–21  Quiz #4 | Benware, 106-114  Beitzel, 122-28 Solomon & Division  Merrill, 249-84 David part 2 |
| 14 | 20 Sept (W2) | 2 Kings  2 Chron. 22–36 | Benware, 115-20  Beitzel, 129-35  Merrill, 285-314 Solomon |
| 15 | 27 Sept (W1) | Job | Benware, 144-50  Merrill, 315-35 Division to Asa  Presentation #3 on Job  Bring $20 for OTS, vol. 2 |
| 16 | 27 Sept (W2) | Psalms  Quiz #5 | Benware, 151-55  Class notes on Psalms |
| 17 | 4 Oct (W1) | Song of Songs  Proverbs | Benware, 156-58, 163-65  Merrill, 335-56 Nadab to Jehoram |
| 18 | 4 Oct (W2) | Ecclesiastes | Benware, 159-62  Class notes on Ecclesiastes  Presentation #4 on Ecclesiastes |
| 19 | 11 Oct (W1) | Obadiah  Jonah  Quiz #6 | Benware, 170-80, 185-87  Beitzel, 136 Prophets & Prophecy  Merrill, 357-78 Jehu to Uzziah |
| 20 | 11 Oct (W2) | Amos  Hosea | Benware, 188-95  Beitzel, 137 Assyrian Campaigns  Merrill, 378-90 Ministry of Prophets |
| 21 | 18 Oct (W1) | Micah  Isaiah | Benware, 196-205  Beitzel, 138-39 Samaria Falls to Assyria  Merrill, 391-420 Israel’s Fall |
| 22 | 18 Oct (W2) | Nahum  Habakkuk  Quiz #7 | Benware, 207-12, 221-23  Beitzel, 140-41 Babylonians @ Carchemish  Merrill, 420-30 Viewpoint of the Prophets |
| 23 | 25 Oct (W1) | Zephaniah  Joel | Benware, 181-84, 213-15  Merrill, 431-46 Manasseh to Josiah  Presentation #5 on Joel |
| 24 | 25 Oct (W2) | Jeremiah  Lamentations | Benware, 216-220, 166-68  Beitzel, 142-43, 46-47 Jerus. Fall/Jer. Exile  Merrill, 446-68 Jerusalem’s Fall |
| 25 | 1 Nov (W1) | Daniel  Quiz #8 | Benware, 224-31  Beitzel, 144-45 Babylon, Deports & Returns  Merrill, 469-87 Exile Life |
| 26 | 1 Nov (W2) | Ezekiel | Benware, 128-132, 232-36  Beitzel, 148-49 Ezek Vision /Post-exile Judea  Merrill, 487-95 Return under Ezra |
| 27 | 7 Nov (Tuesday  1:45-3:30) | Ezra  Esther | Benware, 133-36, 238-45  Merrill, 495-502 Haggai/Zech. & Persians  Master’s students’ paper or project due  Bring OTS, vol. 1 to class |
| 28 | 8 Nov (W1) | Haggai  Zechariah | Benware, 137-42, 246-48  Merrill, 502-515  Bring OTS, vol. 2 to class |
| 29 | 8 Nov (W2) | Nehemiah  Malachi | No reading assignments  Bring OTS, vols. 1-2 to class |
| 30 | 3-17 Nov | Final Exam | Review Final Exam Study Sheet & Pray |

**VI. Readings and Quizzes Schedule (Day School) 2001**

Merrill (515) + Beitzel (67) + Benware (266) = 848 ÷ 56 sessions = 15 pp. per session

Quizzes may cover any of the previous weeks (1 question) and readings since the previous quiz (4-9 questions).

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | **Reading & Assignments** |
| 1 | 7 Aug (T) | Syllabus | 1-52 (covered in class) |
| 2 | 10 Aug (F) | OT Introduction | Benware, 12-23, 250-252 Intro OT & JEDP |
| 3 | 14 Aug (T) | Genesis 1–11 | Benware, 26-35, 253-55 Gen1-11 & Origins  Beitzel, 74-76, 80-81 Eden & Patriarchs  Merrill, 21-43 Abraham |
| 4 | 17 Aug (F) | Genesis 12–50  Quiz #1 | Benware, 35-48, 256-59 Gen12-50/ Names  Beitzel, 82-84 Abraham  Merrill, 44-56; Purchase all books Jacob to Joseph |
| 5 | 21 Aug (T) | Exodus | Benware, 49-58, 260-63 date of Ex  Beitzel, 85-87 Exodus route (skip 88-92)  Merrill, 57-66 Exodus setting |
| 6 | 24 Aug (F) | Leviticus | Benware, 58-63  Merrill, 66-79 Dates of Exodus/Bondage |
| 7 | 28 Aug (T) | Numbers  Quiz #2 | Benware, 64-71  Merrill, 79-92 Wanderings |
| 8 | 31 Aug (F) | Deuteronomy | Presentation #1 on Deuteronomy  Benware, 71-75, 264-74 nations  Beitzel, 93-96 Joshua Central Campaign  Merrill, 93-118 Promise & Strategy |
|  | 1-10 Sept | Mid-Sem. Break | No class or assignments |
| 9 | 11 Sept (T) | Joshua | Benware, 76-84, 275-77  Beitzel, 96-103 Conquest & Partitioning  Merrill, 119-40 Conquest & Partitioning |
| 10 | 13 Sept (Th)  1:45-3:30 | Judges/Ruth  Quiz #3 | Benware, 85-94  Beitzel, 104-9 Judges  Merrill, 141-88 Judges & Ruth |
| 11 | 14 Sept (F) | 1 Samuel | Benware, 95-100  Beitzel, 110-18 1 Samuel  Merrill, 189-222 Saul in 1 Samuel |
| 12 | 18 Sept (T) | 2 Samuel  1 Chronicles | Presentation #2 on 2 Samuel  Benware, 101-105, 121-27  Beitzel, 119-21 David  Merrill, 223-48 David part 1 |
| 13 | 20 Sept (Th)  1:45-3:30 | 1 Kings  2 Chron. 1–21  Quiz #4 | Benware, 106-114  Beitzel, 122-28 Solomon & Division  Merrill, 249-84 David part 2 |
| 14 | 21 Sept (F) | 2 Kings  2 Chron. 22–36  Give out Midterm | Benware, 115-20  Beitzel, 129-35  Merrill, 285-314 Solomon |
| 15 | 25 Sept (T) | Job | Benware, 144-50  Merrill, 315-35 Division to Asa  Presentation #3 on Job  Bring Midterm & $20 for OTS, vol. 2 |
| 16 | 27 Sept (Th)  1:45-3:30 | Psalms  Quiz #5 | Benware, 151-55  Class notes on Psalms |
| 17 | 28 Sept (F) | Song of Songs  Proverbs | Benware, 156-58, 163-65  Merrill, 335-56 Nadab to Jehoram |
| 18 | 2 Oct (T) | Ecclesiastes | Benware, 159-62  Class notes on Ecclesiastes  Presentation #4 on Ecclesiastes |
| 19 | 4 Oct (Th)  1:45-3:30 | Obadiah  Jonah  Quiz #6 | Benware, 170-80, 185-87  Beitzel, 136 Prophets & Prophecy  Merrill, 357-78 Jehu to Uzziah |
| 20 | 5 Oct (F) | Amos  Hosea | Benware, 188-95  Beitzel, 137 Assyrian Campaigns  Merrill, 378-90 Ministry of Prophets |
|  | 7-12 Oct | CBI Conference | No class or assignments |
| 21 | 16 Oct (T) | Micah  Isaiah | Benware, 196-205  Beitzel, 138-39 Samaria Falls to Assyria  Merrill, 391-420 Israel’s Fall |
| 22 | 18 Oct (Th)  1:45-3:30 | Nahum  Habakkuk  Quiz #7 | Benware, 207-12, 221-23  Beitzel, 140-41 Babylonians @ Carchemish  Merrill, 420-30 Viewpoint of the Prophets |
| 23 | 19 Oct (F) | Zephaniah  Joel | Benware, 181-84, 213-15  Merrill, 431-46 Manasseh to Josiah  Presentation #5 on Joel |
| 24 | 23 Oct (T) | Jeremiah  Lamentations | Benware, 216-220, 166-68  Beitzel, 142-43, 46-47 Jerus. Fall/Jer. Exile  Merrill, 446-68 Jerusalem’s Fall |
| 25 | 25 Oct (Th)  1:45-3:30 | Daniel 1-7  Quiz #8 | Benware, 224-31  Beitzel, 144-45 Babylon, Deports & Returns |
| 26 | 26 Oct (F) | Daniel 8-12 | Merrill, 469-87 Exile Life |
| 27 | 30 Oct (T) | Ezekiel | Benware, 128-132, 232-36  Beitzel, 148-49 Ezek Vision /Post-exile Judea  Merrill, 487-95 Return under Ezra |
| 28 | 2 Nov (F) | Ezra  Esther | Benware, 133-36, 238-45  Merrill, 495-502 Haggai/Zech. & Persians  Master’s students’ paper or project due  Bring OTS, vol. 1 to class |
| 29 | 6 Nov (T) | Haggai  Zechariah | Benware, 137-42, 246-48  Merrill, 502-515  Bring OTS, vol. 2 to class |
| 30 | 9 Nov (F) | Nehemiah  Malachi  Quiz #9 | No reading assignments  Bring OTS, vols. 1-2 to class |
| 31 | 12-16 Nov | Final Exam | Review Final Exam Study Sheet & Pray |

July 2001

|  |  |
| --- | --- |
| **Group 1: Deuteronomy (31 Aug)** | **Group 3: Job (25 Sept)** |
| Lee Hwee Chin (F-MAM-Singapore) | Veronica Wong (F-BTh/MA-Singapore) |
| Pauline Ong (F-MAM-Singapore) | Jasen Chadi Dziesengunuo (F-DTh-India) |
| Susan Kurniawati (F-BCM-Indonesia) | Sally Tee (F-MAM-Singapore) |
| Nguyen Thi Kim Suong (F-DTh-Vietnam) | Cathy Willis (F-BCM-USA) |
| Ravinpran John Paranjothy (M-BTh-Malaysia) | Chi Kum Meng (M-BTh-Singapore) |
| Wilson Wong (M-DTh-Singapore) | Yoshua Mesakh (M-BCM-Indonesia) |
| Lim Kwoon Yong (M-MAPC-Singapore) |  |
|  |  |
|  |  |
| **Group 2: 2 Samuel (18 Sept)** | **Group 4: Ecclesiastes (2 Oct)** |
| Margaret Ong (F-MAPC-Philippines) | Joan Low (F-MAM-Singapore) |
| Daphne Teo (F-MAPC-Singapore) | Tran Thi Lan Khue (F-MAPC-Vietnam) |
| Regina Seah (F-MAM-Singapore) | Angie Goh (F-MAPC-Singapore) |
| Samuel Widjaja (M-BCM-Indonesia) | "Wida" Widayanti (F-BCM-Indonesia) |
| Han Jun Yul (M-BTh-Korean) | Maidar Mahbal (M-BTh-Mongolia) |
| Andrew Thinagaran (M-BTh-Singapore) | Caleb Cheah (M-MAM-Singapore) |
|  |  |

Eldad, Israel, and Aumann, Moshe, eds. *Chronicles: News of the Past.* 3d. ed. 3 vols. Jerusalem: Reubeni Foundation, 1967. Address: Chronicles, P.O.B. 7113, Jerusalem, Israel.

Jewish history from the call of Abraham to Herzl’s vision of the Jewish state (AD 1897) uniquely told in the form of a modern daily news paper. Thoroughly Jewish and very interesting but unfortunately out of print (?).

**VI. Readings and Quizzes Schedule (Day School) 2002 combined Daniel 1-7/8-12 & Job/Psalms**

Merrill (515) + Beitzel (67) + Benware (266) = 848 ÷ 56 sessions = 15 pp. per session

Quizzes may cover any of the previous weeks (1 question) and readings since the previous quiz (4-9 questions).

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | **Reading & Assignments** |
| 1 | 23 July (T) | Syllabus | 1-52 (covered in class) |
| 2 | 25 July (Th) | OT Introduction | Benware, 13-24, 283-85 Intro OT & JEDP |
| 3 | 30 July (T) | Genesis 1–11 | Benware, 27-37, 286-88 Gen1-11 & Origins  Beitzel, 74-76, 80-81 Eden & Patriarchs  Merrill, 21-43 Abraham |
| 4 | 1 Aug (Th) | Genesis 12–50  Quiz #1 | Benware, 37-50, 289-92 Gen12-50/ Names  Beitzel, 82-84 Abraham  Merrill, 44-56 Jacob to Joseph  Purchase all books |
| 5 | 6 Aug (T) | Exodus | Benware, 51-61, 293-96 date of Ex  Beitzel, 85-87 Exodus route (skip 88-92)  Merrill, 57-66 Exodus setting |
| 6 | 8 Aug (Th) | Leviticus | Benware, 61-67  Merrill, 66-79 Dates of Exodus/Bondage |
| 7 | 13 Aug (T) | Numbers  Quiz #2 | Benware, 68-76  Merrill, 79-92 Wanderings |
| 8 | 15 Aug (Th) | Deuteronomy | **Presentation #1 on Deuteronomy**  Benware, 77-81, 297-307 nations  Beitzel, 93-96 Joshua Central Campaign  Merrill, 93-118 Promise & Strategy |
| 9 | 20 Aug(T) | Joshua | Benware, 82-90, 308-10 killing Canaanites  Beitzel, 96-103 Conquest & Partitioning  Merrill, 119-40 Conquest & Partitioning |
| 10 | 22 Aug (Th) | Judges/Ruth  Quiz #3 | Benware, 91-101  Beitzel, 104-9 Judges  Merrill, 141-88 Judges & Ruth |
|  | **27 Aug (T)** | **50th Anniversary** | **No class or assignments** |
| 11 | 29 Aug (Th) | 1 Samuel | Benware, 102-8  Beitzel, 110-18 1 Samuel  Merrill, 189-222 Saul in 1 Samuel |
|  | **2-7 Sep** | **Mid-Sem. Break** | **No class or assignments** |
| 12 | 10 Sep (T) | 2 Samuel  1 Chronicles | **Presentation #2 on 2 Samuel**  Benware, 109-14, 132-37  Beitzel, 119-21 David  Merrill, 223-48 David part 1 |
| 13 | 12 Sep (Th) | 1 Kings  2 Chron. 1–21  Quiz #4 | Benware, 115-24  Beitzel, 122-28 Solomon & Division  Merrill, 249-84 David part 2 |
| 14 | 17 Sep (T) | 2 Kings  2 Chron. 22–36  Give out Midterm | **Presentation #3 on 2 Kings**  Benware, 125-31  Beitzel, 129-35  Merrill, 285-314 Solomon |
| 15 | 19 Sep (Th) | Job  Psalms | Benware, 159-71  Merrill, 315-35 Division to Asa  Bring Midterm & $20 for OTS, vol. 2 |
| 16 | 24 Sep (T) | Quiz #5  Song of Songs  Proverbs | Benware, 173-75, 180-82  Merrill, 335-56 Nadab to Jehoram |
| 17 | 26 Sep (Th) | Ecclesiastes | Benware, 176-79  Class notes on Ecclesiastes  **Presentation #4 on Ecclesiastes** |
| 18 | 1 Oct (T) | Obadiah  Jonah  Quiz #6 | Benware, 189-95, 197-200, 206-9  Beitzel, 136 Prophets & Prophecy  Merrill, 357-78 Jehu to Uzziah |
| 19 | 3 Oct (Th) | Amos  Hosea | Benware, 210-18  Beitzel, 137 Assyrian Campaigns  Merrill, 378-90 Ministry of Prophets |
| 20 | 8 Oct (T) | Micah  Isaiah | Benware, 219-29  Beitzel, 138-39 Samaria Falls to Assyria  Merrill, 391-420 Israel’s Fall |
| 21 | 10 Oct (Th) | Nahum  Habakkuk  Quiz #7 | Benware, 231-36, 247-51  Beitzel, 140-41 Babylonians @ Carchemish  Merrill, 420-30 Viewpoint of the Prophets |
| 22 | 15 Oct (T) | Zephaniah  Joel | Benware, 237-40, 201-5  Merrill, 431-46 Manasseh to Josiah |
|  | **17 Oct (Th)** | **Day of Prayer** | **No class or assignments** |
| 23 | 22 Oct (T) | Jeremiah  Lamentations | Benware, 241-46, 183-85  Beitzel, 142-43, 46-47 Jerus. Fall/Jer. Exile  Merrill, 446-68 Jerusalem’s Fall |
| 24 | 24 Oct (Th) | Daniel  Quiz #8 | Benware, 253-60  Beitzel, 144-45 Babylon, Deports & Returns  Merrill, 469-87 Exile Life |
| 25 | 29 Oct (T) | Ezekiel | Benware, 261-66  Beitzel, 148-49 Ezek Vision /Post-exile Judea  Merrill, 487-95 Return under Ezra |
| 26 | 31 Oct (Th) | Ezra  Esther | Benware, 140-49  Merrill, 495-502 Haggai/Zech. & Persians  Master’s students’ paper or project due  Bring OTS, vol. 1 to class |
| 27 | 5 Nov (T) | Haggai  Zechariah | Benware, 267-75  Merrill, 502-515  Bring OTS, vol. 2 to class |
| 28 | 7 Nov (Th) | Nehemiah  Malachi  Quiz #9 | Benware, 150-55, 276-79  Bring OTS, vols. 1-2 to class |
| 29 | 11-15 Nov | Final Exam | Review Final Exam Study Sheet & Pray |

**VI. Readings and Quizzes Schedule (Day School) 2003 combined Daniel 1-7/8-12 & Job/Psalms w/Aug start**

Arnold/Beyer (515) + Beitzel (67) + Benware (266) = 848 ÷ 56 sessions = 15 pp. per session

Quizzes may cover any of the previous weeks (1 question) and readings since the previous quiz (4-9 questions).

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | **Reading & Assignments** |
| 1 | 19 Aug (T) | Syllabus | 1-52 (covered in class) |
| 2 | 22 Aug (F) | OT Introduction | Benware, 13-24, 283-85 Intro OT & JEDP |
|  |  |  |  |
| 3 | 26 Aug (T) | Genesis 1–11 | Benware, 27-37, 286-88 Gen1-11 & Origins  Beitzel, 74-76, 80-81 Eden & Patriarchs  Arnold/Beyer, |
| 4 | **27 Aug (W)** | Genesis 12–50  Quiz #1 | Benware, 37-50, 289-92 Gen12-50/ Names  Beitzel, 82-84 Abraham  Purchase all books |
| 5 | 29 Aug (F) | Exodus | Benware, 51-61, 293-96 date of Ex  Beitzel, 85-87 Exodus route (skip 88-92)  Arnold/Beyer, |
|  |  |  |  |
| 6 | **1 Sep (M)** | Leviticus | Benware, 61-67  Arnold/Beyer, |
| 7 | 2 Sep (T) | Numbers  Quiz #2 | Benware, 68-76  Arnold/Beyer, |
| 8 | 5 Sep (F) | Deuteronomy | Benware, 77-81, 297-307 nations  Beitzel, 93-96 Joshua Central Campaign  Arnold/Beyer, |
|  | **9-13 Sep (T-F)** | **Mid-Sem. Break** | **No class or assignments** |
|  | **16 Sep (T)** | **PCG Retreat** | **No class or assignments** |
| 9 | 19 Sep (F) | Joshua | **Presentation #1 on Joshua**  Benware, 82-90, 308-10 killing Canaanites  Beitzel, 96-103 Conquest & Partitioning  Arnold/Beyer, |
|  |  |  |  |
| 10 | 23 Sep (T) | Judges/Ruth  Quiz #3 | **Presentation #2 on Judges**  Benware, 91-101  Beitzel, 104-9 Judges  Arnold/Beyer, |
| 11 | **24 Sep (W)** | 1 Samuel | **Presentation #3 on 1 Samuel**  Benware, 102-8  Beitzel, 110-18 1 Samuel  Arnold/Beyer, |
| 12 | 26 Sep (F) | 2 Samuel  1 Chronicles | **Presentation #4 on 2 Samuel**  Benware, 109-14, 132-37  Beitzel, 119-21 David  Arnold/Beyer, |
|  |  |  |  |
| 13 | 30 Sep (T) | 1 Kings  2 Chron. 1–21  Quiz #4 | **Presentation # 5 on 1 Kings**  Benware, 115-24  Beitzel, 122-28 Solomon & Division  Arnold/Beyer, |
| 14 | 3 Oct (F) | 2 Kings  2 Chron. 22–36  Give out Midterm | **Presentation #6 on 2 Kings**  Benware, 125-31  Beitzel, 129-35  Arnold/Beyer, |
|  |  |  |  |
| 15 | 7 Oct (T) | Job  Psalms | **Presentation #7 on Psalms**  Benware, 159-71  Arnold/Beyer,  Bring Midterm & $20 for OTS, vol. 2 |
| 16 | **8 Oct (W)** | Quiz #5  Song of Songs  Proverbs | **Presentation #8 on Proverbs**  Benware, 173-75, 180-82  Arnold/Beyer, |
| 17 | 10 Oct (F) | Ecclesiastes | **Presentation #9 on Ecclesiastes**  Benware, 176-79  Class notes on Ecclesiastes |
|  |  |  |  |
| 18 | **13 Oct (M)** | Obadiah  Jonah  Quiz #6 | Benware, 189-95, 197-200, 206-9  Beitzel, 136 Prophets & Prophecy  Arnold/Beyer, |
| 19 | 14 Oct (T) | Amos  Hosea | Benware, 210-18  Beitzel, 137 Assyrian Campaigns  Arnold/Beyer, |
| 20 | 17 Oct (F) | Micah  Isaiah | Benware, 219-29  Beitzel, 138-39 Samaria Falls to Assyria  Arnold/Beyer, |
|  |  |  |  |
| 21 | **20 Oct (M)** | Nahum  Habakkuk  Quiz #7 | Benware, 231-36, 247-51  Beitzel, 140-41 Babylonians @ Carchemish  Arnold/Beyer, |
| 22 | 21 Oct (T) | Zephaniah  Joel | Benware, 237-40, 201-5  Arnold/Beyer, |
| 23 | **22 Oct (W)** | Jeremiah  Lamentations | Benware, 241-46, 183-85  Beitzel, 142-43, 46-47 Jerus. Fall/Jer. Exile  Arnold/Beyer, |
|  | 24 Oct (F) | **Deepavali** | **No class or assignments** |
| 24 | 28 Oct (T) | Daniel  Quiz #8 | Benware, 253-60  Beitzel, 144-45 Babylon, Deports & Returns  Arnold/Beyer, |
| 25 | **29 Oct (W)** | Ezekiel | Benware, 261-66  Beitzel, 148-49 Ezek Vision /Post-exile Judea  Arnold/Beyer, |
| 26 | 31 Oct (F) | Ezra  Esther | Benware, 140-49  Arnold/Beyer,  Master’s students’ paper or project due  Bring OTS, vol. 1 to class |
|  |  |  |  |
| 27 | 4 Nov (T) | Haggai  Zechariah | Benware, 267-75  Arnold/Beyer,  Bring OTS, vol. 2 to class |
| 28 | 7 Nov (F) | Nehemiah  Malachi  Quiz #9 | Bring OTS, vols. 1-2 to class  Benware, 150-55, 276-79  Arnold/Beyer, |
|  |  |  |  |
| 29 | 11-14 Nov | Final Exam | Review Final Exam Study Sheet & Pray |

**VI. Readings and Quizzes Schedule (Day School) 2005 Encountering OT 1st time**

Arnold/Beyer (476) + Beitzel (67) = 541 ÷ 56 sessions = 10 pp. per session

Quizzes may cover any of the previous weeks (1 question) and readings since the previous quiz (4-9 questions).

|  |  |  |  |
| --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | **Reading & Assignments** |
| 1 | 27 July (T) | Syllabus & Intro. | 1-52 (covered in class) |
| 2 | 30 July (F) | Biblical Theology & Geography | Arnold/Beyer, 21-59 What/how/when/where |
|  |  |  |  |
| 3 | 3 Aug (T) | **Pentateuch**  Genesis 1–11 | Beitzel, 74-76, 80-81 Eden & Patriarchs  Arnold/Beyer, 63-87 Pentateuch/Gen1-11 |
| 4 | 6 Aug (F) | Genesis 12–50  Quiz #1 | Beitzel, 82-84 Abraham  Arnold/Beyer, 89-101 Gen12-50  Purchase all books |
|  |  |  |  |
| 5 | 10 Aug (T) | Exodus | Beitzel, 85-87 Exodus route (skip 88-92)  Arnold/Beyer, 103-15 Exodus |
| 6 | 13 Aug (F) | Leviticus | Arnold/Beyer, 117-26 |
|  |  |  |  |
| 7 | 17 Aug (T) | Numbers  Quiz #2 | Arnold/Beyer, 127-39 |
| 8 | **18 Aug (W) 1:30-3:20** | Deuteronomy | Beitzel, 93-96 Joshua Central Campaign  Arnold/Beyer, 141-53 |
| 9 | 20 Aug (F) | **Historical Books**  Joshua | **Presentation #1 on Historical Books**  Beitzel, 96-103 Conquest & Partitioning  Arnold/Beyer, 157-66, 167-79 History/Josh |
|  |  |  |  |
| 10 | 24 Aug (T) | Judges/Ruth  Quiz #3 | Beitzel, 104-9 Judges  Arnold/Beyer, 181-93 |
| 11 | 27 Aug (F) | 1 Samuel | Beitzel, 110-18 1 Samuel  Arnold/Beyer, 195-207 |
|  |  |  |  |
| 12 | 31 Aug (T) | 2 Samuel  1 Chronicles | Beitzel, 119-21 David  Arnold/Beyer, 209-20, 251-56 |
| 13 | 3 Sep (F) | 1 Kings  2 Chron. 1–21  Quiz #4 | Beitzel, 122-28 Solomon & Division  Arnold/Beyer, 221-35, 256-61 |
|  | **7-10 Sep** | **Mid-Sem. Break** | **No class or assignments** |
|  | **14 Sep (T)** | **PCG Retreat** | **No class or assignments** |
| 14 | 17 Sep (F) | **The Exile**  2 Kings  2 Chron. 22–36  Give out Midterm | **Presentation #2 on the Exile**  Arnold/Beyer, 237-49  Beitzel, 129-35 |
|  |  |  |  |
| 15 | 21 Sep (T) | **Wisdom Lit.**  Job  Psalms | **Presentation #3 on Wisdom Literature**  Arnold/Beyer, 281-88, 289-301, 303-12  Bring Midterm & $20 for OTS, vol. 2 |
| 16 | **22 Sep (W)**  **1:30-3:20** | Quiz #5  Song of Songs  Proverbs | Arnold/Beyer, 313-23, 330-35 |
| 17 | 24 Sep (F) | Ecclesiastes  **Prophets** | Arnold/Beyer, 325-330, 339-52  **Presentation #4 on Prophetic Literature** |
|  |  |  |  |
| 18 | 28 Sep (T) | Obadiah  Jonah  Quiz #6 | Beitzel, 136 Prophets & Prophecy  Arnold/Beyer, 451-54 |
| 19 | 1 Oct (F) | Amos  Hosea | Beitzel, 137 Assyrian Campaigns  Arnold/Beyer, 439-43, 444-49 |
|  |  |  |  |
| 20 | 5 Oct (T) | Micah  Isaiah | Beitzel, 138-39 Samaria Falls to Assyria  Arnold/Beyer, 353-81, 454-56 |
|  | **8 Oct (F)** | **Conference** | **No class or assignments** |
| 21 | 12 Oct (T) | Nahum  Habakkuk  Quiz #7 | Beitzel, 140-41 Babylonians @ Carchemish  Arnold/Beyer, 456-59 |
|  | **15 Oct (F)** | **Day of Prayer** | **No class or assignments** |
| 22 | 19 Oct (T) | Zephaniah  Joel | Arnold/Beyer, 443-44, 459-61 |
| 23 | **20 Oct (W)**  **1:30-3:20** | Jeremiah  Lamentations | Beitzel, 142-43, 46-47 Jerus. Fall/Jer. Exile  Arnold/Beyer, 383-405 |
| 24 | 22 Oct (F) | Daniel  Quiz #8 | Beitzel, 144-45 Babylon, Deports & Returns  Arnold/Beyer, 427-38 |
|  |  |  |  |
| 25 | 26 Oct (T) | Ezekiel | Beitzel, 148-49 Ezek Vision /Post-exile Judea  Arnold/Beyer, 407-25 |
| 26 | 29 Oct (F) | Ezra  Esther | Arnold/Beyer, 263-68, 271-77  Master’s students’ paper or project due  Bring OTS, vol. 1 to class |
|  |  |  |  |
| 27 | 2 Nov (T) | Haggai  Zechariah | Arnold/Beyer, 463-69  Bring OTS, vol. 2 to class |
| 28 | 5 Nov (F) | Nehemiah  Malachi  Quiz #9 | Bring OTS, vols. 1-2 to class  Arnold/Beyer, 268-71, 469-76 |
|  | **9 & 12 Nov** | **Mission Trip** | **No class or assignments** |
| 29 | 16-19 Nov | Final Exam | Review Final Exam Study Sheet & Pray |

**VIII. Readings and Quizzes Schedule (Yucaipa School of the Bible)**

Quizzes may cover any of the previous weeks (1 question) and the notes for one OT book for that week (4-5 questions). The class notes from which quiz material may be derived is underlined below.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Session** | **Date/Day** | **Biblical Books** | Class Notes to Read **(Quiz Material Underlined)** | **Book for Quiz** |
| 1 | Sep 10 | Syllabus  OT Introduction | 1-52  Reading page total = 0 | No quiz |
| 2 | Sep 17 | Genesis  Exodus  Quiz #1 | 53-82 30  98-107 10  40 | Exodus |
| 3 | Sep 24 | Leviticus  Numbers  Quiz #2 | 122-128, 131, 133 10  135-146, 142a 13  23 | Numbers |
| 4 | Oct 1 | Deuteronomy  Joshua  Quiz #3 | 147-159, 157a-b 15  160-171c 14  29 | Deuteronomy |
| 5 | Oct 8 | Judges  Ruth  Quiz #4 | 172-184 13  185-193 8  21 | Judges/Ruth |
| 6 | Oct 15 | 1 Samuel  2 Samuel/1 Chron.  1 Kings  Quiz #5 | 194-208 15  209-218 10  219-28, 230, 233, 236-37  39 | 2 Samuel |
| 7 | Oct 22 | 2 Kings/2 Chron.  Ezra  Nehemiah  Esther  Quiz #6 | 246-47, 249-256 9  289-95 7  299-303 5  308-314 7  (You need not read the notes for 1 & 2 Chronicles)  28 | Ezra |

1. August Dillmann, *Die Bücher Exodus und Leviticus* (Leipzig: Hirzel, 1880), 90-91, argues that the seventh day "surely cannot be thought of as a day stretching on *in infinitum"* because of the Father's continual work mentioned by Christ in John 5:17. However, Jacob indicates that after God had completed his work "he desisted from it forever" (Benno Jacob, *The First Book of the Bible*, 13; cf. Harold G. Stigers, *A Commentary on Genesis*, 63). The nature and time of God's work is addressed in Richard James Griffith, “The Eschatological Significance of the Sabbath,” Th.D. diss., Dallas: Dallas Theological Seminary, 1990, pp. 311-14. There I argue that God’s work of *creating* did not continue during the seventh day (age), but his work of *sustaining and healing* does in fact continue. His providential work has lasted through the ages. [↑](#footnote-ref-1)
2. Augustine *Confessions* 13.50-51 (chaps. 35-36; ed. Roy Joseph Deferrari, trans. Vernon J. Bourke, 454-55); Franz Delitzsch, *A New Commentary on Genesis*, 1:110; Derek Kidner, *Genesis*, 53; Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews*, 159. [↑](#footnote-ref-2)
3. Norman C. Deck, *The Lord's Day or the Sabbath, Which? A Reply to Seventh Day Adventist Propaganda* (Sydney, Australia: Bridge Printery, n.d.), 21 (emphasis his). Whether God's rest is still running as Deck claims depends upon the effect man's fall had on it, which is addressed later. [↑](#footnote-ref-3)
4. Harold H. P. Dressler, "The Sabbath in the Old Testament," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation* (ed. D. A. Carson, 21-41; Grand Rapids: Zondervan, 1982), 29 (emphasis mine). [↑](#footnote-ref-4)
5. BDB 991d; cf. "Sabbath," *Encyclopedia Judaica*, by Smith, Marti, and Cheyne, 4:4173. [↑](#footnote-ref-5)
6. Robert A. Morey, "Is Sunday the Christian Sabbath?" *Baptist Reformation Review* 8 (1979): 6, makes this observation in support of an indefinite seventh day. [↑](#footnote-ref-6)
7. Some support the twenty-four hour perspective of the seventh day based upon the reference to Genesis 2:1-3 in Exodus 20:11; 31:17 and the twenty-four hour usage for the six days of creation (e.g., *Seventh-day Adventist Bible Commentary*, Francis D. Nichol *et al.*, eds., 1:220; C. F. Keil, *The Pentateuch*, K&D, 1:69-70). Skinner also notes that "it is plainly a rest of one day that is thought of" (John Skinner, *A Critical and Exegetical Commentary on Genesis,* 2d ed., International Critical Commentary, eds. Samuel Rolles Driver, Alfred Plummer, and Charles Augustus Briggs [Edinburgh: T. & T. Clark, 1910], p. 38). It is true that Exodus 20:11; 31:17 commands Israel to observe the Sabbath based on God’s example of ceasing from his work after six days. Clearly Israel was to rest one day, yet it goes beyond the intent of the passages to claim that God rested a literal day and then resumed creating the heavens and the earth. The fact that God called the creation “good” and “very good” argues that no more creative work was necessary. [↑](#footnote-ref-7)
8. Martin Anstey, *The Romance of Biblical Chronology*, 1:63. [↑](#footnote-ref-8)
9. Modern theistic evolutionists include Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief* (Free Press: 2006); Vernon Blackmore and Andrew Page, *Evolution: The Great Debate* (Oxford: Lion, 1989); R. J. Berry, *God and Evolution: Creation, Evolution and the Bible* (London: Hodder & Stoughton, 1988; idem, *Adam and the Ape: A Christian Approach to the Theory of Evolution* (London: Falcon, 1975). John Morton, *Redeeming Creation* (Auckland: Zealandia, 1984), 11 even calls evolution the Christian’s “cornerstone”! [↑](#footnote-ref-9)
10. Duane T. Gish, *The Amazing Story of Creation* (El Cajon, CA: Institute for Creation Research, 1990), 44. This excellent, illustrated, 112 page full-colour book critiques evolution in simple language (SBC library # 213 GIS). See also his earlier books, *Dinosaurs: Those Terrible Lizards* and *Evolution: The Challenge of the Fossil Record.* [↑](#footnote-ref-10)
11. Gish, 44. [↑](#footnote-ref-11)
12. Gish, 78-79. The following examples are summarized from pages 78-83. [↑](#footnote-ref-12)
13. Dr. Solly Zuckerman (head of the Department of Anatomy, Univ. of Birmingham, England) and Dr. Charles Oxnard (Prof. of Anatomy and Director of Graduate Studies at the Univ. of Southern California Medical School) both confirm that *Australopithecus* did *not* walk upright like humans and were not man’s ancestors. Zuckerman’s conclusions are published in his book, *Beyond the Ivory Tower* (1970). See Gish, 84. [↑](#footnote-ref-13)
14. David H. Lane (a biologist in Wellington, New Zealand) has published a two-part series entitled “A Critique of Theistic Evolution.” Part one is “Special Creation or Evolution: No Middle Ground,” *Bibliotheca Sacra* 150 (January-March 1994): 12-16. Part two is “Theological Problems with Theistic Evolution,” *Bibliotheca Sacra* 150 (April-June 1994): 155-74, which forms the basis for the comments in points “b” to “e’ in this section. [↑](#footnote-ref-14)
15. Alan I. Richardson, *Preface to Bible Study*, rev. ed. (London: SCM, 1972), 75; cf. Blackmore and Page, 171; Martin Bott, “Down to Earth,” in *Real Science, Real Faith*, ed. R. J. Berry (Eastbourne: Monarch, 1991), 28-29. [↑](#footnote-ref-15)
16. Blackmore and Page, 171. [↑](#footnote-ref-16)
17. Michael R. Johnson, *Genesis, Geology and Catastrophism: A Critique of Creationist Science and Biblical Literalism* (Exeter: Paternoster, 1988), 87; E. K. V. Pearce, *Who Was Adam?* (Exeter: Paternoster, 1969). Those who lived before Adam died not as a penalty for sin since they were “sinless” in that they had no fully evolved morality. [↑](#footnote-ref-17)
18. Douglas C. Spanner, *Biblical Creation and the Theology of Evolution* (Exeter: Paternoster, 1987), 57-59. [↑](#footnote-ref-18)
19. Berry, *God and Evolution*, 70. [↑](#footnote-ref-19)
20. Lane, “Theological Problems with Theistic Evolution,” 171. [↑](#footnote-ref-20)
21. Ibid, 90. [↑](#footnote-ref-21)
22. Ibid, 70; idem, *Adam and the Ape*, 51. [↑](#footnote-ref-22)
23. Berry, 159. [↑](#footnote-ref-23)
24. Gish, 96. [↑](#footnote-ref-24)
25. Gish, 75. [↑](#footnote-ref-25)
26. John Morris and Ken Ham, *What* Really *Happened to the Dinosaurs?* (2nd ed., El Cajon, CA: Master Books, CLP Inc., 1990), 22. [↑](#footnote-ref-26)
27. The information in this section is taken from Gish, 73. [↑](#footnote-ref-27)
28. Morris and Ham, 28. [↑](#footnote-ref-28)
29. Genesis 5 notes that these death ages were, in order, 930 (Adam), 912 (Seth), 905 (Enosh), 910 (Kenan), 895 (Mahalel), 962 (Jared), 365 (Enoch, but he didn’t die so his age is not averaged in), 969 (Methusaleh), 777 (Lamech), and 950 (Noah, 9:29). No pattern of decreasing or increasing age spans through the generations is observable prior to the Flood. [↑](#footnote-ref-29)
30. Notice how the death ages generally decrease each generation after the Flood in Genesis 11: 600 (Shem), 438 (Arphaxad), 433 (Shelah), 464 (Eber), 239 (Peleg), 239 (Reu), 230 (Serug), 148 (Nahor), and 205 (Terah). [↑](#footnote-ref-30)
31. This paragraph summarizes Morris and Ham, 28-29. [↑](#footnote-ref-31)
32. B. Lang, “Non-Semitic Deluge Stories and the Book of Genesis: A Biblical and Critical Survey,” *Anthropos* 80 (1985): 605-16. [↑](#footnote-ref-32)
33. Gordon J. Wenham, *Genesis,* 2 vols. Word Biblical Commentary (Dallas, TX: Word, 1987, 1995), 1:159 dates a version of the Gilgamesh epic in the early second millennium. For the entire epic and his discussion, see his pages 159-66. [↑](#footnote-ref-33)
34. Wenham, 159. [↑](#footnote-ref-34)
35. Bill Cooper, *After the Flood* (Chichester, England: New Wine Press, 1995), 36-39, 121-29. [↑](#footnote-ref-35)
36. The plus (+) means 5:32 says Noah's three sons were born *after* he was 500 years old but does not specify the time of Ham and Japheth's births. Since Methuselah was born in 687 AH (see 5:21 above) and lived 969 years (5:27), the 687 + 969 = 1656 AH (Scripture does not record Methuselah as having survived the Flood, so he must have died in the Flood or earlier). Since Shem was 98 years old at the Flood (Gen. 11:10), this Flood date of 1656 AH minus 98 years gives 1558 AH as the probable date of Shem's birth as the oldest son. However, it must be admitted that this chronology assumes that Shem was the oldest brother, whereas Genesis 10:21 may indicate either Shem *or Japheth* as the eldest. [↑](#footnote-ref-36)
37. The text does not tell the time of the births of Abram, Nahor and Haran. However, Haran had a son (Lot) even before Abram and Nahor were married (11:27-28), so he was the oldest son and was born when Terah was 70 years old. [↑](#footnote-ref-37)
38. Obviously, this Nahor is a different Nahor than his grandfather by the same name. [↑](#footnote-ref-38)
39. Since Nahor was the middle son he must have been born between Haran (1948 AH) and Abram (2008 AH). [↑](#footnote-ref-39)
40. Abram was 75 years old when he set out from Haran (2083 AH or 2060 BC; 12:4), which was immediately after Terah's death (Gen. 11:32; Acts 7:4), probably in the same year. Therefore, his birth 75 years earlier would have been 2008 AH or 2135 BC (2083 - 75 = 2008, or 2060 + 75 = 2135). [↑](#footnote-ref-40)
41. The logic for Jacob's age of 77 when he fled to Laban at Paddam Aram is such: "Joseph stood before Pharaoh, aged 30 (41:46). At the end of 7 years' of plenty Joseph was 37 (41:29-30). At the end of 2 years' famine, when Jacob came down into Egypt, Joseph was 39 (45:6). At the end of 2 years' famine, when Jacob came down into Egypt, Jacob was 130 (47:9). Therefore Jacob was 130 when Joseph was 39. Therefore Jacob was 91 when Joseph was born. Jacob had served Laban 14 years when Joseph was born (29:30; 30:25-26). Therefore Jacob was 91 - 14 = 77 when he left home for Paddan Aram" (Martin Anstey, *The Romance of Bible Chronology: An Exposition of the Meaning, and a Demonstration of the Truth, of Every Chronological Statement Contained in the Hebrew Text of the Old Testament,* 2 vols.[London, Edinburgh, and New York: Marshall Bros., 1913], 1:115); cited by Hoehner, 2). [↑](#footnote-ref-41)
42. Harold W. Hoehner, "The Duration of the Egyptian Bondage," *Bibliotheca Sacra* 126 (October-December 1969): 306-16). Note that many evangelical OT scholars believe that Jacob's family entered Egypt in 1875 BC (see these notes, 96, 108) since this is 430 years before the Exodus in 1445. In contrast, Hoehner's chronology followed here follows the LXX and Samaritan Pentateuch reading of Exodus 12:40 which cites the 430 years as applying to the time the Israelites lived in "Egypt *and Canaan*." This is preferred since they were not called Israelites until Jacob's name was changed to Israel in 1875. "The commencement of their sojourning would have been the last confirmation of the Abrahamic covenant as given in Genesis 35:9-15, if one notices that from Genesis 35 onwards the children of Israel never remained in one place in Canaan but were always travelling (cf. Gen 35:16,21,27; in 37:1 they dwelt in the land of Canaan with no specific location mentioned)… Therefore, it seems that if one will take the 430 years as the period from the last recorded confirmation of the Abrahamic covenant to Israel (Jacob) before going into Egypt (Gen 35:9-15) until the time of the Exodus, the 400 years would be that period of time when the nation Israel was in Egypt, that is, from the time when Jacob and his family entered Egypt (Gen 46) until the Exodus. The phrase 'about 450 years' (Acts 13:19-20) would consist of the 400 years of bondage plus the 40 years of wilderness wanderings plus the 7 years for conquering the land of Palestine which makes a total of 447 years or ‘about 450 years’" (ibid., 315, 316). [↑](#footnote-ref-42)
43. Ibid., 316. [↑](#footnote-ref-43)
44. This 1845 BC date is actually the starting point of the BC dates on page 85. The year 1845 BC has been determined as the year Jacob entered Egypt (400 years before the early date for the Exodus in 1445 BC). The dates between Abram’s birth and 1845 BC are adapted from Harold W. Hoehner, "From the Birth of Abram to the Death of Joseph" (class handout in Th.D. course "Bible Chronology," Dallas Theological Seminary, June 1988, 3 pp.). [↑](#footnote-ref-44)
45. Kitchen ignores the explicit statement of the text by declaring that enough information about the chronology does not exist to verify the accuracy of 1 Kings 6:1 (Kitchen, *Ancient Orient and Old Testament*, 72-75). His assumption, of course, is that a biblical text without extra-biblical support is unreliable. [↑](#footnote-ref-45)
46. Douglas J. Moo, "Jesus and the Authority of the Mosaic Law," *JSNT* 20 (February 1984): 3-49; Roy L. Aldrich, "Causes for Confusion of Law and Grace," *BS* 116 (July-September 1959): 221-29; id., "Has the Mosaic Law Been Abolished?" 322-35; id., "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," *BS* 118 (July-September 1961): 251-58. [↑](#footnote-ref-46)
47. One may object to this reasoning based upon that fact that Paul used circumcision (in the so-called ceremonial law) rather than the Sabbath (in the so-called moral law), but Paul's teaching on the present applicability of the Ten Commandments is noted later in this discussion. [↑](#footnote-ref-47)
48. Douglas R. de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation.*, ed. D. A. Carson, 159-95 (Grand Rapids: Zondervan, 1982), 166. [↑](#footnote-ref-48)
49. E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 144. [↑](#footnote-ref-49)
50. This is certainly not to say that believers are now free to covet, for this is prohibited elsewhere in the New Testament (e.g., James 4:2). What Paul means is that the prohibition of coveting in the Decalogue revealed man's inability to follow God's commands. [↑](#footnote-ref-50)
51. Bernardin Schneider, "The Meaning of St. Paul's Antithesis 'The Letter and the Spirit,'" *CBQ* 15 (1953): 193-207. [↑](#footnote-ref-51)
52. Charles Hodge, *A Commentary on 1 & 2 Corinthians*, GCS, 428. See also Exodus 24:12; 31:18; 32:15-16 for other verses mentioning the tablets. Many argue that Paul's reference to "tablets of stone" serves as a figurative designation for the entire law or Old Covenant (e.g., Victor Paul Furnish, *II Corinthians*, AB, 200; Bultmann, 73-75; Frederick W. Danker, *II Corinthians*, ACNT, 54; Colin Kruse, *The Second Epistle of the Paul to the Corinthians*, TNTC, 91-93; Knofel Staton, *Second Corinthians*, SBS, 56-57). However, the passage compares in graphic terms the actual writing (content) on the cold, external tablets with that "written" on the warm, internal heart; thus, the comparison drawn is between the Decalogue and that which replaces it–the work of the Spirit in the inner man. However, even if the tablets represent the *entire* law (the Old Covenant is the implied contrast in verse 6 and specifically mentioned in verse 14), this still argues for the abolition of the Sabbath as part of that law. [↑](#footnote-ref-52)
53. De Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 167. [↑](#footnote-ref-53)
54. Ernest Best, *Second Corinthians,* Interp., 31. [↑](#footnote-ref-54)
55. Even Paul's statement that circumcision is nothing but rather what matters is "keeping the commandments of God" (1 Cor. 7:19) is inadequate proof that believers are to keep the Ten Commandments. There is no evidence that ejntolw'n qeou' ("commandments of God") refers exclusively or even primarily to the Decalogue (C. K. Barrett, *1 Corinthians*, 169; de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 176). Objection to the preceding presentation of Paul's view of the Decalogue may also be based upon his appeal to the fifth commandment in Ephesians 6:1-3. However, here the primary motive for children obeying their parents is not the Decalogue, but because this is part of one's calling in Christ (4:1) and is right (v. 1b). The appeal to the Ten Commandments is at best a third motivation (ibid., 176). [↑](#footnote-ref-55)
56. For an evaluation of the penalties for each of the Ten Commandments, see Aldrich, "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," 251-58. He shows how the believer is not under the Decalogue, but instead "he is under the eternal moral law of God which demands far more than the Ten Commandments. It calls for nothing less than conformity to the character of God" (p. 257). [↑](#footnote-ref-56)