

Advanced Studies in the Old Testament 1



ADVANCED STUDIES IN THE OLD TESTAMENT 1

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Advanced Studies in the Old Testament

Course Introduction

Although millions of books have been written over the centuries, to this day the Bible remains the most read, most translated, most memorized, and most loved of them all—truly the Book of books. Because the Bible has so greatly impacted the world, not to mention the fact that it is God’s direct revelation to mankind, it is worthy of every person’s study. In fact, no one can call themselves educated unless they have studied this great piece of literature and history.

Of the two major divisions of the Bible, the Old Testament (OT) and New Testament (NT), most people find themselves far more familiar with the New Testament than they are with the Old. After all, the NT relates the life of Christ and early church history, and Jesus is the focal point of Scripture! However, the OT provides a rich background of the world’s history before Christ, painting a clear picture of the world that needed the Savior who would come. The reason many Christians do not appreciate the incredible gems in the Old Testament is that they have never seen this big picture.

This course provides a framework for the big picture, examining each OT book individually, emphasizing major themes, and pointing out relationships between the books. We will also study the nations that affected Israel, a biblical theology of the Old Testament, and the chronology of Israel’s history. Each book’s discussion includes an introduction that addresses its authorship, occasion, and unique characteristics, although it avoids most of the technical issues, such as textual criticism, dating, etc.

Are you ready to watch the plan of God unfold through the course of Old Testament history? Let’s get started!

Course Objectives

By the end of this course, you will be able to do the following:

- Give the general content and a key word for each Old Testament book.
- Show how the books compare and contrast with one another.
- Discuss how each book’s background helps you understand its message (background material includes author, date, origin, recipients, occasion, country ruling over Israel, characteristics, and argument).
- Apply the teachings of each book to your culture and world mission.
- Reveal how a biblical theology of the OT helps us understand each book in light of the kingdom theme of Scripture.
- Provide a general chronology of Israel’s history and the dates of key events to see how the time period relates to the message of each book.
- Review the geography and peoples of the Old Testament world to help you appreciate cultural practices during those times.
- Discuss the covenants God made with Israel and how they apply to both the Israelites and to us.

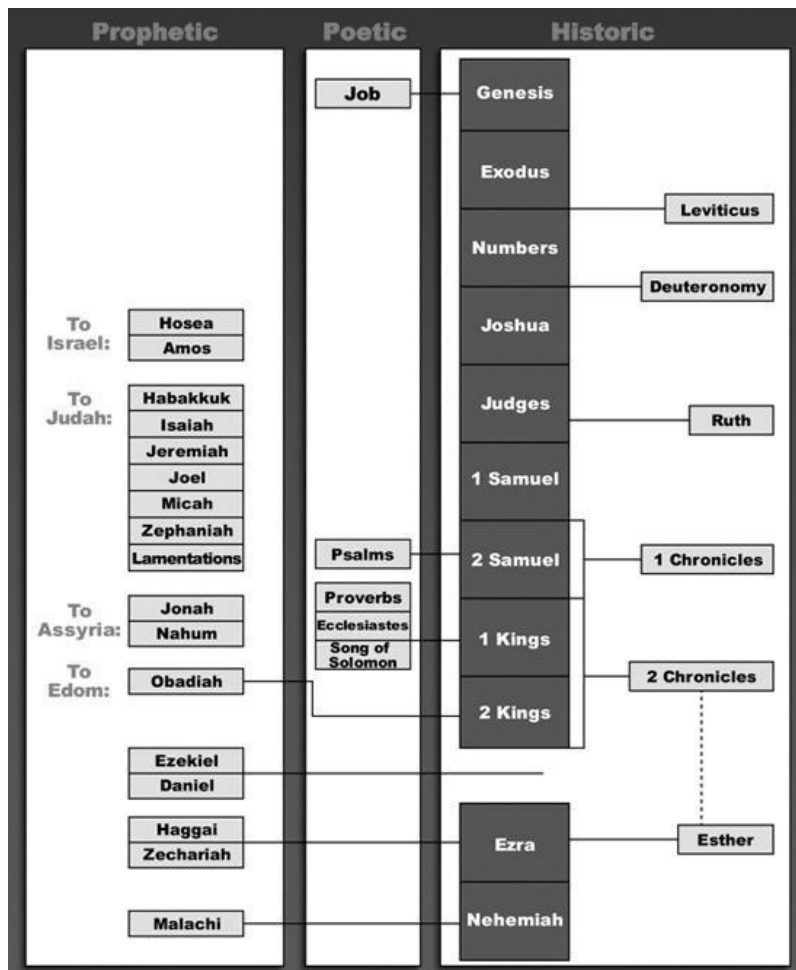
Course Study and Outline

The Old Testament can be studied at least three different ways:

- *Sequential* (Canonical order) studies the books in the order they appear in the Old Testament.

- *Biographical* (Author) is also possible. This method addresses together all books by Moses, then by Joshua, etc.
- *Chronological* (Time) sees the OT books in their historical context by placing the various prophetic and poetic writings within the historical books. We will follow this method in this two-part course.

The entire course of study comprises two courses. Each course contains four units that are divided into twelve lessons. *Advanced Studies in the Old Testament 1* walks you through the OT historical books and wisdom literature, and *Advanced Studies in the Old Testament 2* covers the prophetic books. These twenty-four lessons tackle the OT history of God's workings with Israel theologically and in chronological order. As each page of ancient history turns, you will answer questions to help you grasp the concepts you have studied.



The following overview of the Old Testament serves as our overall reference diagram for *Advanced Studies in the Old Testament 1*:

Advanced Studies in the Old Testament 1

Unit 1 – Introduction to the Old Testament

Lesson 1: An Overview of the Old Testament

Lesson 2: Pentateuch & Genesis

Lesson 3: Exodus

Unit 2 – Pentateuch & Early Pre-Exilic Historical Books

Lesson 4: Leviticus & Numbers

Lesson 5: Deuteronomy & Joshua

Lesson 6: Judges & Ruth

Unit 3 – Later Pre-Exilic History Books

Lesson 7: 1 & 2 Samuel

Lesson 8: 1 & 2 Kings

Lesson 9: 1 & 2 Chronicles

Unit 4 – Wisdom Literature

Lesson 10: Wisdom Literature & Psalms

Lesson 11: Job & Proverbs

Lesson 12: Ecclesiastes & Song of Solomon

As you plan your study schedule, set a goal date for finishing each unit. You can then divide this time into study periods for each lesson.

We suggest that you try to do a lesson a week, or three lessons per month. You can do this if you study about one hour each day.

Lesson Organization

Please give careful attention to every part of the lesson:

- Title
- Introduction
- Outline
- Objectives
- Assignments
- Development
- Illustrations

The title, introduction, outline, and objectives provide a preview of the lesson that will help your mind to be more alert, receptive, and ready to learn. The lesson assignments clarify how to complete the lesson. Lesson development follows the lesson outline, helping you reach the lesson objectives through comments, suggestions, and questions. Check your answers to each question with the ones the course gives, which will focus your attention again on the lesson's main points and make your learning more effective and long-lasting. Make special note of the maps, charts, and other illustrations because they will help you to identify with life in the Old Testament era, gripping your heart with the day-to-day issues and tremendous truths these Scriptures reveal. These illustrations are also useful for preaching and teaching.

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Unit 1: Introduction to the Old Testament

Unit Introduction

Imagine: You are standing at the edge of an ice-encrusted mountain lake surrounded by tall pine trees and snow-capped peaks and saddlebacks. Birds soar gracefully through the puffy clouds in the sun-dazzled blue sky. The enormity of God's creation astounds you. You raise your camera to your eye to try to record this crystalline beauty with a photograph, but to your dismay, its lens is not big enough to capture it all. Through the camera's viewfinder, the most you can see is a narrow slice of the grandeur here: a couple of peaks, a few trees, or a sliver of the icy lake.



No single photo you can take will ever summarize the extent of this beautiful experience. What you need is a panoramic lens, which would capture a wider view of the scene in front of you, providing a more complete “big picture” of your experience in the lofty mountain clearing.



Similarly, when it comes to the Bible, most of us know some of the details but lack the big picture. If you were talking to someone who had never read the Bible and they asked you to summarize it in a sentence, what would you say?

Our personal applications of Old Testament teachings are also limited by our comprehension of ancient geography and customs. You probably know the names of some Middle Eastern locations, but could you find them on a map? Do you understand how much culture, times, and customs have changed since the days of the ancient patriarchs? Understanding these things will enhance your big-picture experience of the Old Testament.

No one can understand the Bible fully without grasping its big-picture theme, geography, and the foundational ideas of its first two books. The three lessons in this unit will expose you to these basics.

Lesson 1 introduces the kingdom theme—a panoramic lens through which to view Scripture—giving a geographical survey of the land in which God chose to reveal Himself. Then, Lessons 2 and 3 begin uncovering the Pentateuch, or first five books of Scripture, by discussing the foundational books of Genesis and Exodus. Through these lessons, we will see how God shaped the people and government of the nation through which He would accomplish His kingdom purposes.

This course is only an overview, aiming to provide the “broad brushstrokes” on the canvas of biblical history. So many issues in Scripture deserve deeper discussion, but in order to keep our broad focus, we will touch on only a few passages in each book, leaving you with an open landscape to which you can add more details through the smaller brush of your own personal study. Let's start painting!

Unit Outline

Lesson 1: An Overview of the Old Testament

Lesson 2: Pentateuch & Genesis

Lesson 3: Exodus

Unit Objectives

By the end of this unit, you will be able to do the following:

- Give the key word for each Old Testament book and show how it relates to the kingdom theme
- Discuss the historical and geographical backgrounds of the ancient world, particularly those of Israel
- Discuss the general chronology of Israel's Old Testament history
- Discuss the Pentateuch and its first two books: Genesis and Exodus
- Suggest applications from these teachings to your life and ministry

Lesson 1: An Overview of the Old Testament

Lesson Introduction

You are probably eager to get right into studying the Bible, beginning with Genesis. But it's worth our time to look at some introductory issues first. Why is this? An introduction in any subject will first of all give you an *overview* of the subject matter. Second, readers will be informed of the *approach* or *methodology* used to present the subject. These advantages apply to surveying the Old Testament as well.

Before we begin studying individual Old Testament books, this lesson will introduce us to seven preliminary issues that are crucial to the study of the Old Testament. Topic 1 will address the first issue – what is the Old Testament? Next, Topic 2 will show us geography of the Old Testament. Then, in Topic 3, we will talk about the various classifications of the Old Testament books. Topic 4 will compare the various approaches to forming and determining Old Testament themes. Topic 5 will show us how to determine the central theme out of the many Old Testament themes. Finally, in Topic 6 we will have a fast-forward view of the entire Old Testament through the lens of the kingdom theme.

Lesson Outline

Topic 1: The Nature of the Old Testament

Topic 2: Geography of the Old Testament

Topic 3: Organizing the Old Testament Books

Topic 4: Approaches to the Old Testament

Topic 5: Old Testament Themes

Criteria for Selecting Old Testament Themes

Various Old Testament Themes

Topic 6: The Old Testament Theme for This Course

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the importance of understanding the nature of the OT
- Discuss the importance of understanding the geography of the OT
- Discuss the various classifications of the OT books
- Discuss the differences between the Hebrew and Protestant arrangements of the OT
- List the OT books in chronological and canonical order
- Discuss the criteria for selecting OT themes
- Discuss the four main OT themes

Topic 1: The Nature of the Old Testament

Have you ever watched small children as they explore something new? They rely on their senses to answer their questions about it. What does it look like? They crawl toward it to see it more closely. How does it feel? Pudgy little fingers pick it up. And, most importantly, how does it taste? For better or for worse, in the mouth it goes! But as these children get older, new things no longer need to be eaten. Their questions change and become more complex, and they ask them aloud—sometimes nonstop! But receiving good, patient answers from those they trust will help them mature so that when they become adults, they will at last recognize the questions that are key and be able to investigate them for themselves.

As we begin our study of the Old Testament, asking the key questions will help us investigate some basic but vital facts about its nature.

- What is the Old Testament?
- Are all the stories in chronological order?
- Should we read the OT as real history or myths?
- Do we interpret the poetic sections differently than the prose?

Understanding the nature of these thirty-nine books will help us to select the right method of interpreting the Bible passages.

QUESTION 1

If asked what the Old Testament is, most people would say that it is the first part of the Christian Bible. List other ways that you could describe the Old Testament.

Assignment

- Please read “The Nature of the Old Testament.”

The Nature of the Old Testament

What is the Old Testament?

Before Christ, the portion of the Bible we now call “the Old Testament” was the only available written word of God, providing the Jews with the collection of sacred writings they still regard as Scripture. The name “Old Testament,” however, does not appear in Scripture or other Jewish literature; Jews prefer to call it the *Tanakh*, an acronym formed from the first Hebrew letters of *Torah* (Law), *Naviim* (Prophets), and *Kethubim* (Writings).

The word *testament* means “will” or “covenant.” It is “old” not only because of its age, but also in contrast to the New Testament, which records the history of the early church. The term “Old Testament” primarily refers to God’s ancient covenant to bless mankind through the Jewish nation.

Law experts and rabbis, including Jesus Himself, quoted and taught from the *Tanakh*, using it as the authority on God’s actions and will (Jn 10:34-35; Mt 22:43-45; Lk 16:17). So did the apostles in the early days of the Christian church (2 Tim 3:16; 2 Pet 1:20-21).

In his book *Gospel and Kingdom*, Graeme Goldsworthy highlights three dimensions of the Old Testament—*literature*, *history*, and *theology* (Paternoster Press, 1994).

The Old Testament as Literature

The Bible's value as historical literature is inestimable. This collection of thirty-nine books was written by about thirty different authors over the course of about a thousand years (1400-400 BC). It was originally written almost entirely in the Israeli language, Hebrew, although some ancient manuscripts appear in Aramaic, a closely related language spoken in Babylon and adopted by the Jews during their captivity in 600 BC.

The Christian version of the modern Old Testament divides it into four broad literary categories—*law*, *history*, *prophecy*, and *poetry*. These broad classifications categorize the books on merely a surface level, since other literary types like parables and apocalyptic visions also appear in the Old Testament. Proper recognition of the literary types present leads to proper interpretation. We must remain conscientious of the fact that this ancient collection of literature uses an ancient language to express thoughts that may frequently differ from our own.

The Old Testament as History

The Old Testament events actually occurred in time and space; it is not fiction, but a richly told history. No history is a mere record of details or events—it is written by a historian who writes selectively according to his purpose. Although numerous historians penned the Old Testament, they were united in the conviction that their books and their nation came into being not through social or political maneuver, but through God and His activity. Therefore, the history they wrote is God-centered. It focuses not on outlining historical data chronologically (though it does this in a great many places) but on emphasizing God's mighty works in the past as well as His divine plan for the future of mankind. Goldsworthy sums it up well when he describes the Old Testament not as the history of man's developing thoughts about God, but as "the unfolding process of God's dealings with man and of His own self-disclosure to man" (Goldsworthy, Graeme. *Gospel and Kingdom*. [Great Britain: Paternoster, 1981], 18).

The Old Testament as Theology

Because the historical details recorded in the Old Testament were governed by a focus on God's works, the next valid conclusion is that this focus points to theological meaning rather than to military or political significance. The Bible contains a progressive disclosure of theological truths (e.g., salvation by grace, not by works; the kingdom of God), which are first developed in the Old Testament and then further explained in the New Testament. As we approach the Old Testament from a Christian standpoint, we move beyond purely literary and historical matters to ask theological questions, too.

QUESTION 2

What is the term by which the Jews refer to the Old Testament?

- A. Testament
- B. Tanakh
- C. Torah
- D. Naviim
- E. Kethubim

QUESTION 3

Match each literary type with the correct number of Old Testament books.

<i>Literary Type</i>	<i>Number of Books</i>
History	Twelve
Prophecy	Seventeen
Law	Five

QUESTION 4

The Old Testament emphasizes a chronological outlining of history. *True or False?*

QUESTION 5

To better understand the Old Testament, we need to view the Old Testament as not only literature and history but also as _____.

QUESTION 6

Based on what you have studied so far, briefly describe your new understanding of the nature of the Old Testament, and then compare it with what you wrote for Question 1.

In summary, the Old Testament distinctively discloses God in historical events and messages—the feature that raises the Old Testament above the level of secular literature and history.

Topic 1 Key Points

- The Jews used the term “Tanakh” to refer to the Old Testament.
- The Old Testament books can be classified by literary type as Law (5 books), Poetry (5 books), History (12 books), and Prophecy (17 books).
- The Old Testament emphasizes God’s involvement in history and God’s self-revelation to man.
- The Old Testament is not only literature and history but also theology; each of these forms must be considered for proper interpretation.

Topic 2: The Geography of the Old Testament

Now that we understand the nature of the Old Testament more fully, let’s explore its content.

When we read any book, our ability to understand it fully depends not only on the author’s ability to communicate, but also on our knowledge and background in the subject. So when we read the Old Testament, understanding the world in which the Hebrew nation was born (specifically Mesopotamia, Egypt, and Canaan) lends an incredible richness.

Geological features naturally funnel all land routes through the Promised Land. To trade with or invade Africa, Asians and Europeans had to travel through Israel, and vice versa—a fact which remains true to this day. The Promised Land is truly at the center of world affairs.

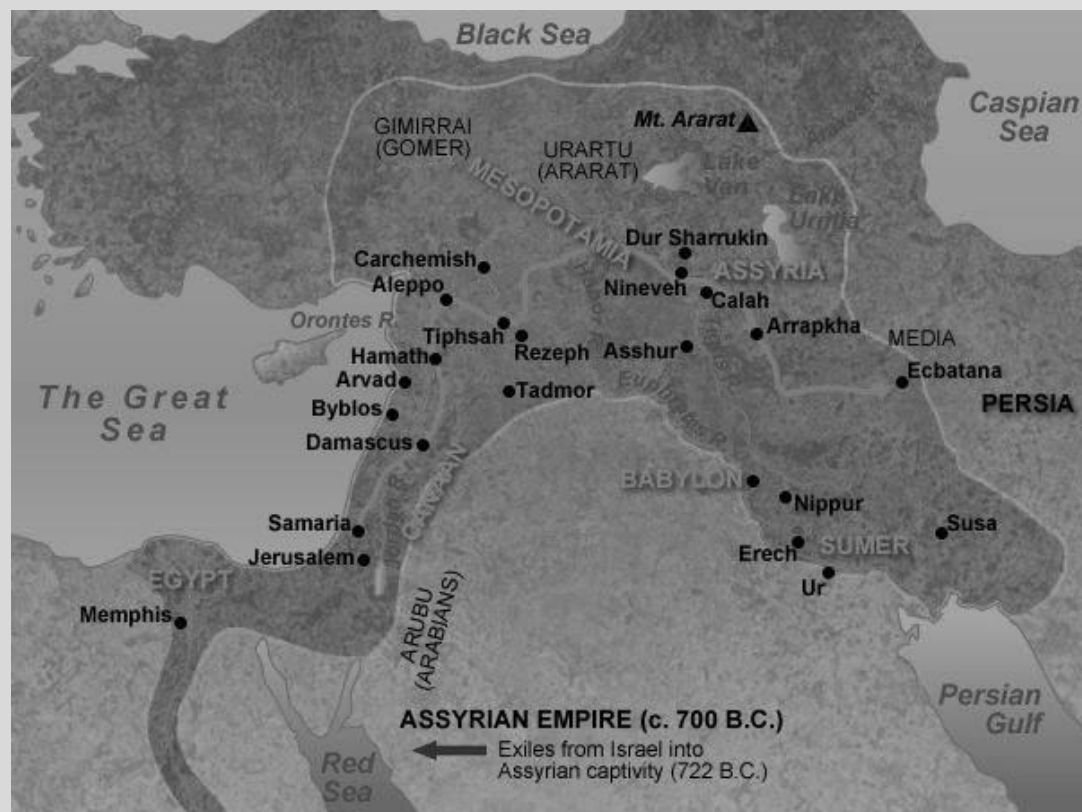
Assignment

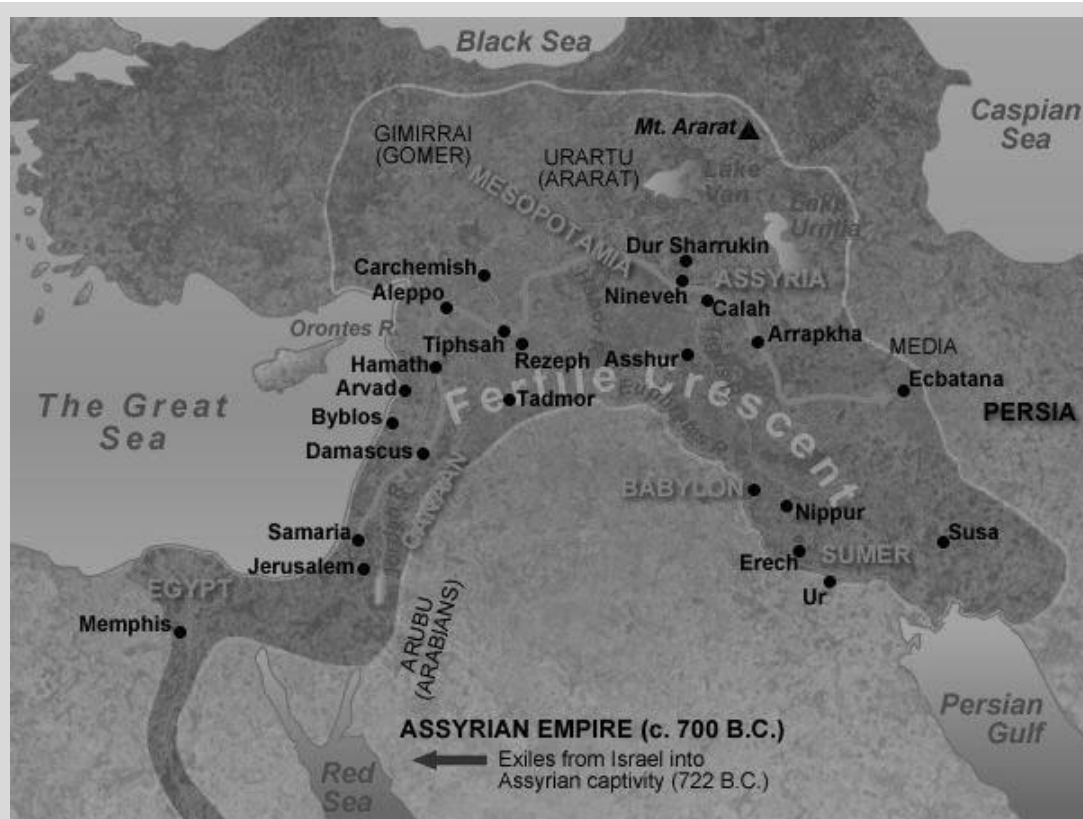
- Please read “The Geography of the Old Testament.”

The Geography of the Old Testament

In Topic 1, we discussed the historical aspect of the Old Testament as it follows Israel’s development as a nation. This development did not happen in a vacuum, but was greatly influenced by Israel’s neighboring civilizations. This involves not only history but also geography, meaning that we should visualize the cultural and physical landscape that surrounded the people of God. Let us now look more closely at the three key regions — *Mesopotamia*, *Egypt*, and *Canaan* — as they were during the Old Testament period.

The map below shows the large areas of the setting. It is important to have a good grasp of the large, overall geographical setting before zeroing in on the details of the smaller areas. Observe where the two great rivers — *Euphrates* and *Tigris Rivers*— are located in the map. Note also the locations of *Assyria*, *Babylon*, *Egypt*, and *Persia*, for these four powerful nations played a vital role in Israel’s history.



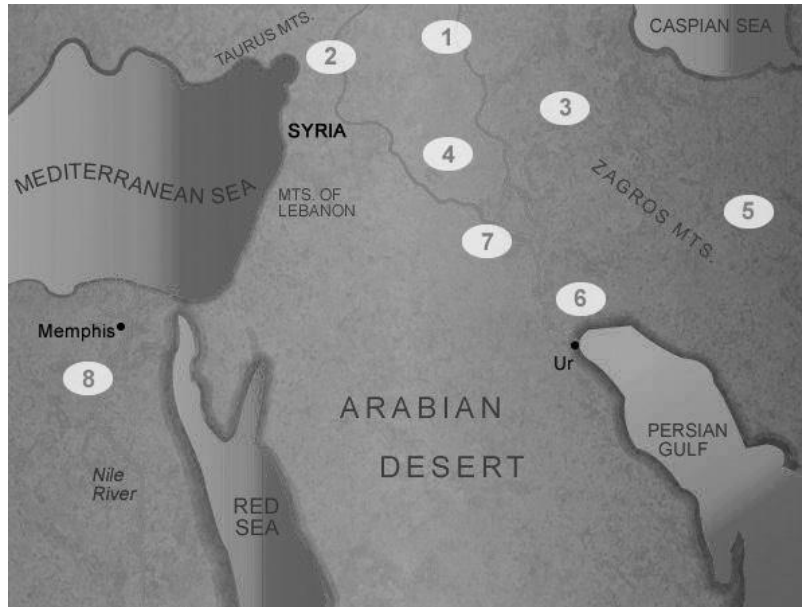


The land area that stretches from the Euphrates to the Nile Valley is known as *The Fertile Crescent* because of its rich soil and half-moon shape. Today's political lines cause this ancient landscape to embrace Egypt, Lebanon, Syria, Turkey, Jordan, Iraq, and Iran, but it was here God set the stage for the story of ancient Israel.

Biblical archaeologists believe that the area between the Euphrates River and the Tigris River, known as Mesopotamia, was the cradle of civilization and likely location of the Garden of Eden because of the vital water supply that courses through the otherwise arid desert. Most of this ancient land area lies in the modern state of Iraq, but the northwest region is now part of Turkey and Syria. Sumerian, Assyrian, and Babylonian cultures were distinctly present in Mesopotamia, their histories inextricably woven with that of Israel. These cultures will be studied further later in this course.

QUESTION 7

The Fertile Crescent stretches from the Tigris River to Egypt. *True or False?*



QUESTION 8

Please match the number as shown on the map with the correct place.

<i>Number</i>	<i>Location</i>
Number 1	Persia
Number 2	Mesopotamia
Number 3	Tigris River
Number 4	Egypt
Number 5	Euphrates River
Number 6	Assyria
Number 7	Babylon

Topic 2 Key Points

- Israel geographically funnels land travel between Africa, Europe, and Asia, which made it a center for world affairs.
- The Fertile Crescent stretches from the Euphrates River to Egypt. Most of the nations and places Israel interacted with most in the Old Testament were located here.

Topic 3: Organizing the Old Testament Books

As we continue to study the Old Testament, we will be approaching the books in a chronological order that differs slightly from the canonical order we are familiar with from most printed Bibles. What is the chronological order, and why is it advantageous to study Scripture this way?

Have you ever noticed that the Protestant Bible has more Old Testament books than the Hebrew Bible, but fewer than the Catholic Bible? Why are some books accepted by one group of Christians but rejected

by others? As we study these organizations of the Old Testament books, we will discuss answers to these questions and more.

Assignment

- Please read “Organizing the Old Testament Books.”

Organizing the Old Testament Books

Canonization

How did we end up with the specific books of the Bible that we have today? How did the early Hebrews know which sacred writings to include in their Scriptures and which to exclude? These questions lead to an area of biblical study known as “canonization.”

In Christian theology, the *canon of Scripture* refers to the authoritative list of sacred books that serves as the rule or norm of Christian faith and life—that is, the Bible as it is widely accepted. The word “canon” comes from the Greek word *kanon*, which literally means “a measuring rod,” and the Hebrew word *qaneh*, which means “reed” or “rod.” The stalk of the *qaneh*, a reedy plant that grew beside marshy waters, was often used by the ancients as a measuring stick because of its length and straightness. Canonization is the measuring stick for Scripture; the process of applying certain well-defined principles to a book and determining whether or not it adheres to them strongly enough to be added to the accepted canon.

The Old Testament canon had already been accepted for nearly five hundred years by the time the Council of Jamnia ratified it in AD 90. This council of Jewish leaders, who met in the city of Jamnia in southwestern Judah, did not debate whether or not new books should be included; rather, they discussed whether all the books in circulation at that time were sacred enough to merit continued inclusion. Content of Esther, Song of Solomon, Ecclesiastes, Proverbs, and Ezekiel was questioned, but in the end, all twenty-four books of the Hebrew Bible (equivalent to the thirty-nine books of the Protestant Old Testament) were deemed acceptable and remained intact.

The Credibility of the Old Testament

Two major lines of evidence establish the credibility of the Old Testament. First, *internal evidence*, that is, the Bible itself, claims that Moses wrote the first part of the Old Testament (Ex 17:14; Num 33:1-2; Deut 31:22). Jesus and the apostles mentioned Mosaic authorship many times (Mt 19:8; Rom 10:5; Acts 3:22; Jn 7:19). The *external evidence* for the canon’s credibility is found in the transformed lives of people, which could only occur as a result of the living power of the authoritative Word (Heb 4:12). God Himself, through His Spirit, enlightens people of all times to recognize the authority of His sacred writings, to receive them by faith as His word, and to respond in faith and obedience (1 Pet 1:8, 9).

Organizing the Old Testament Books

Table A.1

HEBREW CLASSIFICATION	STANDARD PROTESTANT CLASSIFICATION	THIS COURSE CLASSIFICATION (chronological)
Torah Genesis Exodus Leviticus Numbers Deuteronomy The Former Prophets Joshua Judges Ruth 1 Samuel] <i>combined into</i> 2 Samuel] <i>one book</i> 1 Kings] <i>combined into</i> 2 Kings] <i>one book</i> The Latter Prophets Isaiah Jeremiah Ezekiel Hosea* Joel* Amos* Obadiah* Jonah* Micah* Nahum* Habakkuk* Zephaniah* Haggai* Zechariah* Malachi* <i>*combined to form "The Twelve"</i>	Books of the Law Genesis Exodus Leviticus Numbers Deuteronomy Books of History Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Esther Books of Poetry/Wisdom Job Psalms Proverbs Ecclesiastes Song of Songs	The Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy Historical Books Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Poetic Books Psalms Job Proverbs Ecclesiastes Song of Songs

Table A.2 (continued from Table A.1, see next page)

HEBREW CLASSIFICATION	STANDARD PROTESTANT CLASSIFICATION	THIS COURSE CLASSIFICATION (chronological)
The Writings (Hagiographa) Psalms Job Proverbs Ruth Song of Solomon Ecclesiastes Lamentations Esther Daniel Ezra] <i>combined into</i> Nehemiah] <i>one book</i> 1 Chronicles] <i>combined into</i> 2 Chronicles] <i>one book</i>	The Major Prophets Isaiah Jeremiah Lamentations Ezekiel Daniel The Minor Prophets Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	Early Prophetic Books Obadiah Jonah Amos Hosea Micah Isaiah Nahum Habakkuk Joel Zephaniah Later Prophetic Books Jeremiah Lamentations Ezekiel Daniel Post-Exilic Books Ezra Haggai Zechariah Esther Nehemiah Malachi

The Hebrew Bible

Can you recall the term used by the Jews for their Bible, the Old Testament? The collection of twenty-four books in the Hebrew Bible is customarily known as *Tanakh*. Actually, those twenty-four books are the content equivalent of the Protestant Bible's thirty-nine Old Testament books; some are merely combined. The Jews regard the twelve books of the Minor Prophets as one book, which they call the "The Twelve." Samuel, Kings, and Chronicles are each only one book, and Ezra is combined with Nehemiah. See the first column of the Tables A.1 and A.2 above for the placement of each book in the Hebrew Bible.

Jewish tradition has divided the twenty-four books into three categories: *Torah* (Law), *Prophets*, and *Writings*. Just because the first part is called "the Law" does not mean that it

only contains laws and rules. The names assigned to the sections indicate their major themes or emphases. This threefold division is probably what Jesus was referring to when He said that “all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled” (Lk 24:44).

The Protestant Old Testament

The content of the Protestant Old Testament corresponds to that of the Hebrew Bible. The thirty-nine books contained in the Protestant Old Testament are grouped in a fourfold arrangement: *The Pentateuch* (which means “five scrolls”), *History*, *Poetry*, and *Prophecy*. This fourfold arrangement is traced back to the Latin Vulgate version (AD 383-405), which derived its format from the Greek Septuagint (280-150 BC). See the second column of the Tables A.1 and A.2 above for the placement of each book in the Protestant Old Testament.

The Catholic Old Testament

Bibles published under Roman Catholic auspices contain the twenty-four books of the Hebrew Bible as well as fifteen more books, which Catholics call “deuterocanonical.” The Protestants call these books “the Apocrypha,” which means “hidden” or “secret.” The Apocrypha’s fifteen books are not part of the Hebrew and Protestant Old Testaments. Neither Jews nor Protestants recognize the Apocrypha as the inspired Word of God. They did not feel that they met the five main tests of canonicity: (1) Does it claim divine authority? (2) Was it written under apostolic authority? (3) Was it authentically written by the claimed author? (4) Was it recognized by the early church as Scripture? (5) Is it completely true and accurate?

QUESTION 9

Please put the following list of books in chronological order by matching the order in the left-hand column with the corresponding books as listed in the right-hand column.

<i>Order</i>	<i>Books</i>
First	Leviticus-Numbers
Second	Judges-Ruth
Third	1 & 2 Kings and 1 & 2 Chronicles
Fourth	Deuteronomy-Joshua
Fifth	1 & 2 Samuel
Sixth	Genesis-Exodus

QUESTION 10

Please list these books in *canonical* order: 1 & 2 Chronicles; 1 & 2 Kings; 1 & 2 Samuel; Deuteronomy; Ecclesiastes; Esther; Exodus; Ezra; Genesis; Job; Joshua; Judges; Leviticus; Nehemiah; Numbers; Proverbs; Psalms; Ruth; Song of Solomon

Note: We will learn the canonical order of the rest of the OT books in the second half of the course, Advanced Studies in the Old Testament 2.

QUESTION 11

Why does the Hebrew Old Testament contain fewer books than the Protestant Old Testament? (*Select all that apply.*)

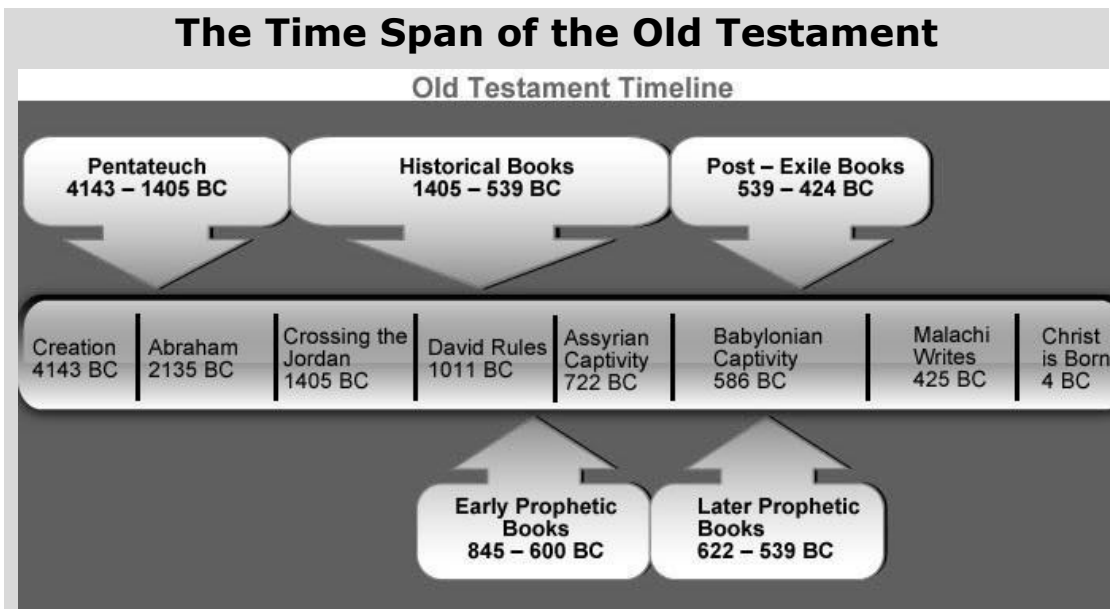
- A. 1 & 2 Kings are combined.
- B. The books of the Torah are combined.
- C. 1 & 2 Chronicles are combined.
- D. The “Twelve” are combined.
- E. 1 & 2 Samuel are combined.
- F. Ezra and Nehemiah are **not** combined.

QUESTION 12

Jews and Protestants alike do not recognize the Apocrypha as the inspired Word of God. *True or False?*

Assignment

- Please read “The Time Span of the Old Testament.”



The Pentateuch Comprises Genesis, Exodus, Leviticus, Numbers and Deuteronomy. In this first division of the Old Testament, Israel was chosen, redeemed, disciplined and instructed. The Pentateuch’s historical period embraces creation (date unknown) to the preparation for Israel’s conquest of Canaan at the end of Moses’ life (1405 BC).

Historical Books Refers to Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings and 1-2 Chronicles. These books record the conquest of the land, the period of Judges, the formation of a united kingdom, and the division of that kingdom into the North (Israel), and the South (Judah). This historical period extended from 1405 – 539 BC.

Poetic Books Includes Psalms, Job, Proverbs, Ecclesiastes and Song of Songs. These books follow no particular historical order but reflect almost every age of Israel’s history from beginning to end, particularly the age of the united kingdom under David and

Solomon.

Early Prophetic Books Consists of Obadiah, Jonah, Amos, Hosea, Micah, Isaiah, Nahum, Habakkuk, Joel and Zephaniah. Prophetic books have a two-pronged message of *condemnation* (because of Israel's iniquity and idolatry) and *consolation* (future hope in spite of present judgment). The early prophetic books record the Word of God as proclaimed by the prophets who lived before Israel and Judah went into the exile in 722 BC and 586 BC, respectively. The early prophetic books cover a period of 245 years, from 845 BC to about 600 BC.

Later Prophetic Books Includes Jeremiah, Lamentations, Daniel and Ezekiel. These prophets lived during the time of transition from the final days of Judah's life into the exile. They were chosen by God to deliver God's messages to the people of Judah living in exile. The time span of the later prophetic books embraced 622 – 539 BC.

Post-Exilic Books Consists of Ezra, Haggai, Zechariah, Esther, Nehemiah and Malachi. These books narrate God's faithfulness in restoring His people after seventy years of Babylonian captivity. Post-exilic books cover the historical period from 539 – 424 BC.

QUESTION 13

What is the time span from the end of the Pentateuch to the last post-exilic book?

- A. Creation to 1405 BC
- B. Creation to about 400 BC
- C. 1405 BC to 586 BC
- D. 1405 BC to about 400 BC
- E. 722 BC to about 400 BC

Topic 3 Key Points

- The chronological Old Testament order demonstrates the flow of God's dealings in history.
- The Hebrew Old Testament combines several individual books under one title, and therefore contains fewer books as a whole.
- Jews and Protestants alike do not recognize the Apocrypha as the inspired Word of God.
- The time span from the end of the Pentateuch to the last post-exilic book is 1405 BC to 424 BC.

Topic 4: Approaches to the Old Testament

If you have ever tried to put together a ten-thousand-piece jigsaw puzzle, you know the satisfaction of watching the picture emerge piece by piece. It's hard work! Studying the Old Testament book by book is like assembling a puzzle—using individual pieces to form the central theme of God's message. What approach can we use to determine the themes of the Old Testament?

Assignment

- Please read “Approaches to the Old Testament.”

Approaches to the Old Testament

Without a clear roadmap, you can easily become confused and lost when studying the Old Testament’s many historical facts. You can overcome this problem, however, through a methodical approach to theology.

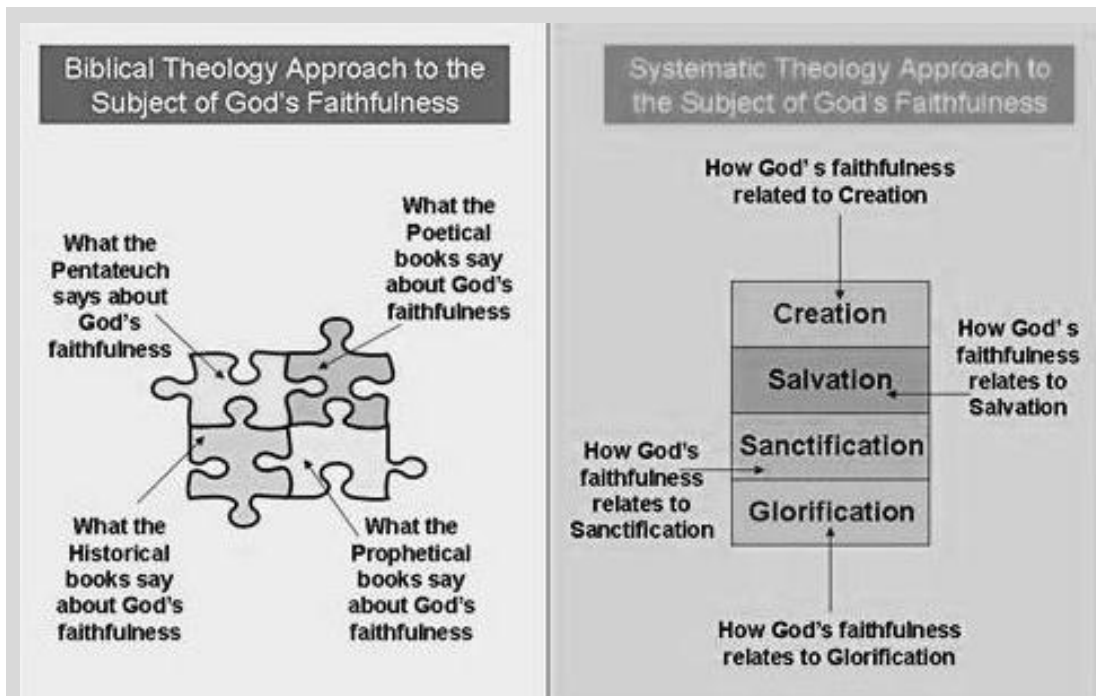
Biblical theology is “a study of Scripture devoted to identifying distinctive themes in various sections of the Bible, tracing them from one section to another in a progressive manner, and discovering any overall unifying theme that draws the whole Bible together” (Osborne, 339).

Another method of Scripture study is known as **systematic theology**. It explores what the whole Bible teaches about certain subjects or themes, not primarily concerned with where these subjects are taught in Scripture and how they are developed. The differences between biblical theology and systematic theology are summarized in the following chart.

Biblical vs. Systematic Theology		
	Biblical Theology	Systematic Theology
Methodology	More inductive	More deductive
Sources	Bible alone	Bible plus other sources
Order of study	Starts with biblical text	Systematizes biblical theology
Frequency of change	Dynamic	Static
Relationship to Exegesis	Primary	Secondary
Extent of Content	Segments of Scripture	Complete Bible
Outlook	Diachronic (chronological)	Synchronic (non-chronological)
Revelation of Truth	Progressive	Final form
Role in theology	Bridge from exegesis to systematic theology	Organizes truth into categories

Biblical theology enables you to organize your material so that it is consistent with the cultural and historical settings as narrated in the biblical texts. It also clarifies how themes are conceived and developed in Scripture. Furthermore, biblical theology helps develop a viewpoint of the thirty-nine Old Testament books as a unit rather than a collection of individual writings.

However, some skeptical scholars see similarities between this method and others that force the Bible into a set of pre-determined themes that may distort its overall message. To overcome this problem, biblical theologians study the particular emphases of individual writers of Scripture. They then compare and contrast how different writers treat a particular theme before attempting to integrate the treatments into a single, dominant theme.



These two approaches to theology are by no means mutually exclusive. They are simply two ways of viewing and expressing the same body of revelation, and neither can present a balanced viewpoint on its own. Systematic theologians should understand and view their work through the lens of biblical theology, and biblical theologians must study from the perspective of a systematic theologian as well. Integrating these two can produce a consistent, harmonious, and balanced arrangement of divine revelation.

QUESTION 14

Which three of the following characteristics best describe biblical theology? *(Select all that apply.)*

- A. The approach is more inductive.
- B. Its outlook is synchronic.
- C. Revelation of truth is progressive.
- D. Organizes truth into categories.
- E. It starts with biblical texts.

QUESTION 15

What is the main danger of using **only** the systematic approach to study biblical themes?

Topic 4 Key Points

- The biblical theological approach starts with the biblical texts; it is progressive and more inductive than systematic theology.
- The main danger of using only the systematic approach to study biblical themes is that it forces Scripture into a pre-determined set of themes that may distort its overall message.

Topic 5: Old Testament Themes

How would you decide what kind of shirt to buy as a birthday gift for a friend? You would need to consider several different criteria: What size? What color? What can you afford?

When we want to find the central theme that will encompass the whole Bible, we must predetermine the criteria in a similar way. Only then can we evaluate the various themes of the Bible and compare and contrast the different themes that are evident in the Old Testament.

Criteria for Selecting Old Testament Themes

What are the guidelines that will help us avoid the dangers in determining a central theme of the Old Testament? And what are those dangers? We will consider these questions as we identify the criteria for selecting Old Testament themes.

Assignment

- Please read “Criteria for Selecting Old Testament Themes.”

Criteria for Selecting Old Testament Themes

Now that we have seen the importance of biblical themes and their development, the question becomes, “How should one determine a central theme of the Bible?”

First, the theme should be based on the Bible text itself, not derived from external studies or systematic approaches. Second, this theme should cover the whole Bible, not be assembled from bits and pieces. Third, the theme should be specific: narrow enough to serve as a single statement of divine intention, but not too general or broad (e.g., “The Bible is about God” or “The Bible is about life” are unhelpful). Lastly, the theme should be God-centered and not man-centered. The four criteria are summarized as follows:



Criteria to Discern the Key OT Theme

✓ Text-based	✓ Not from external sources
✓ Including entire Bible	✓ Not assembled piecemeal
✓ Specific enough to be helpful	✓ Not too broad (e.g., “Life,” “God”)
✓ Focused on God as the subject of Scripture	✓ Not man-focused

QUESTION 16

Which of the following are **not** suitable criteria for selection of Old Testament themes? (*Select all that apply.*)

- A. God-centered
- B. Not assembled in a piecemeal manner
- C. Specific enough to be helpful
- D. Derived from sources outside the Bible
- E. Study only the major segments of the Bible

Various Old Testament Themes

Now that we have our criteria, let's look at the possible Bible themes theologians suggest. How do we know which theme is correct?

Assignment

- Please read "Various Old Testament Themes."

Various Old Testament Themes

This course takes the view that there is a single, dominant theme in Scripture. Merrill says it aptly, "If the Bible in its totality is God's Word, a reflection of His mind and purpose, it is only reasonable to expect that it is organized around a central core no matter how elusive and varied it might be in the different parts of Scripture" (Merrill, 4). Here, we will explore four possible main Old Testament themes—covenant, messianic/Christology, redemption/salvation, and the kingdom of God.

Covenant

Many biblical theologians view covenant as the central, unifying theme of the Old Testament, believing that God's great covenant promises to Israel are the "glue" that holds the Old Testament together. They also believe that fully understanding the New Covenant is impossible without understanding its Old Testament context. One problem with this view, however, is that although the covenant relationship with Israel is mentioned frequently, it does not take into account Genesis 1–11 (the creation and fall of man). Since these chapters span almost two thousand years, they are too important to ignore. From the time God's covenant was made with Abraham to the time of Christ, a little more than two thousand years passed; therefore, this viewpoint does not account for at least half of the Old Testament timeline. Moreover, covenant in itself is not God's ultimate purpose; it is more a means to reach that purpose in the establishment of the kingdom of God.

Messianic/Christology

Christians commonly interpret the Old Testament Christologically. For example, Moses functioned as lawgiver and prophet and is frequently seen as a type of the Messiah; and the priesthood, tabernacle, and sacrifices were symbols and types of messianic task and representation. However, over-emphasizing the messianic theme may lead to trying to interpret the Old Testament as allegory, or non-literal imagery, which removes it from historical and cultural contexts.

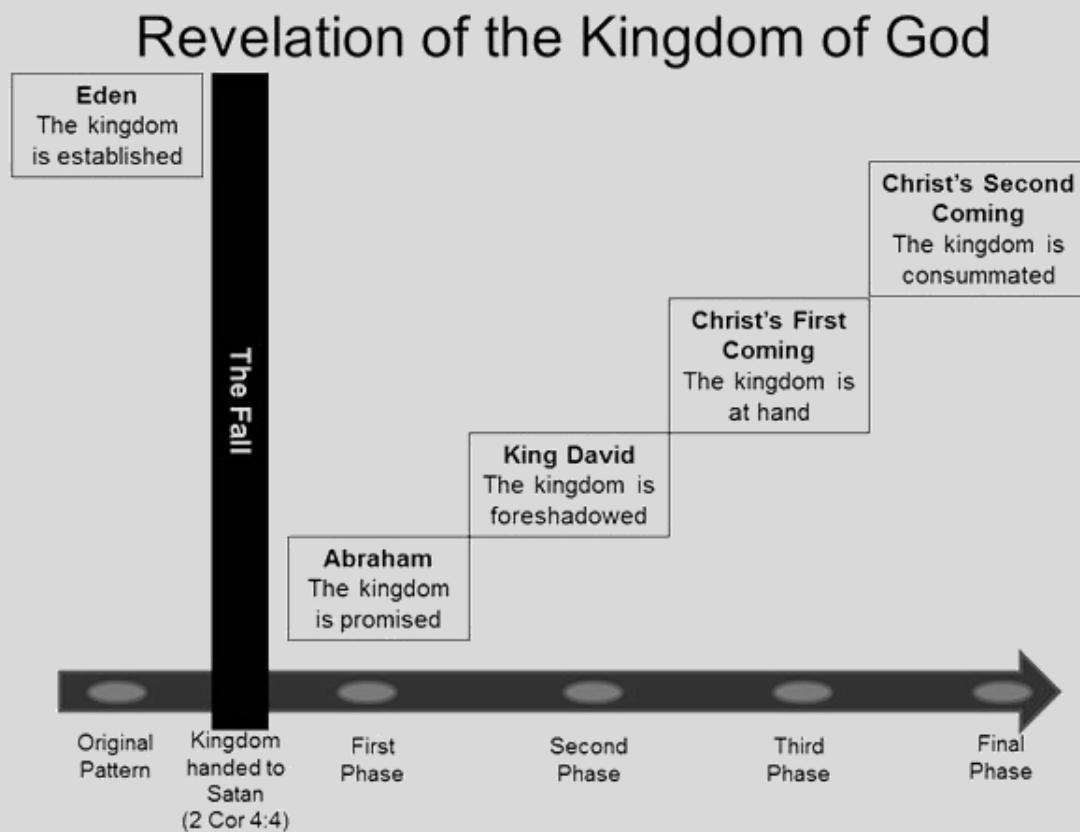
Redemption/Salvation

The redemption and salvation of man is another key Old Testament theme. God is the one who appointed human agents to deliver the Israelites from oppression, trouble, and destruction; thus, Israel had both already experienced and still anticipated the promised salvation of God. However, this theme is not all-encompassing; it neglects God's purpose for angels and creation as a whole, as well as the prominent Old Testament aspect of land.

The Kingdom of God

Goldsworthy describes aptly the concept of the kingdom of God as "God's people in God's place under God's rule" (Goldsworthy, 53). The kingdom theme presupposes that there are ruler, land, people, and rules (covenants) to govern the kingdom. We first see the kingdom of God in the Garden of Eden, where Adam and Eve lived in obedience to God's rule. After the fall of man, we see God's kingdom in Israel's history (Abraham to Solomon), in prophecy (Elijah to John the Baptist), and finally in Christ (New Testament times to the return of Christ). Critics argue that the kingdom theme is absent in the Song of Solomon; however, this poetic book is about the love life of a king.

We may organize this theme in phases of revelation, as shown in the diagram.



The following chart summarizes the four key Old Testament themes and their critiques.

The Four Main OT Themes and Critiques		
Key Theme	Positive	Critique
Covenant	God's covenantal relationship with Israel is the key to understanding the Old Testament and new covenant.	The covenant theme does not take into account Genesis 1-11. It is only a means to achieving the establishment of the kingdom of God.
Messianic/Christological	Priesthood, tabernacle, and sacrifices were symbols and types of messianic task and representation.	Over-emphasizing the messianic theme may lead to allegory and interpreting the passage out of historical and cultural context.
Redemption/Salvation	God is the one who delivered Israelites (eventually the Gentiles were also delivered) from oppression through human agents appointed by Him.	The redemption theme is not all-encompassing as it does not include: <ul style="list-style-type: none"> • God's program for angels • Creation as a whole • The Promised Land
The Kingdom of God	The kingdom theme is a comprehensive coverage from the time God created Adam to rule the earth to a future time when God will establish His eternal kingdom.	The kingdom theme is viewed by many to be omitted in the Song of Solomon. However, this poetic book can be viewed as the love life of a king, which is a key component of the kingdom theme.

QUESTION 17

The components of the kingdom theme are ruler, people, land, and _____.

QUESTION 18

Why is the redemption theme **not** suitable as the main Old Testament theme?

- A. The redemption theme is spoken of only in the New Testament.
- B. The Jews were living in exile for many years.
- C. The redemption theme is too man-centered.
- D. Redemption is only for Jews.

Topic 5 Key Points

- An Old Testament theme should be God-centered, based on the entire text, and narrow enough to be helpful.
- The components of the kingdom theme are ruler, people, land, and law.
- The sometimes-proposed Old Testament theme of redemption is too man-centered and does not include God's program for angels and creation as a whole.

Topic 6: The Old Testament Theme for this Course

Every movie is made up of many different scenes. Each scene portrays a different event, unique from every other scene; but when we see these unique parts assembled, we understand the entire story of the movie. In much the same way, the key words and statements of the thirty-nine Old Testament books are unique scenes that support the central theme, or story, of this part of the Bible. In this topic, we will take a sneak-peek at the whole story of the Old Testament as we view the list of OT book key words and statements.

Assignment

- Please read “The Old Testament Theme for This Course.”

The Old Testament Theme for This Course

From the above definitions, we see that the kingdom of God most closely meets this course’s criteria for the selection of an overarching Old Testament theme. The others, though significant, are too limited (e.g., promise or covenant), too broad (e.g., God), or too man-centered (e.g., redemption or salvation). Therefore, this course’s definition of the kingdom theme will be:

God’s restoring man for His glory to participate in His kingdom rule as it was mandated in Eden but lost in the Fall. It is accomplished by redeeming man through Israel’s role as a kingdom of priests and ultimately through the Messiah, who will reign as Savior and King in fulfillment of the Abrahamic Covenant.

Take the time to go through the following tables and form a preliminary idea of how each Old Testament book, its key word, and its kingdom statement support the kingdom theme.

Key Word & Kingdom Statements for the OT		
Book	Key Word	Kingdom Message Statement
Genesis	<i>Election</i>	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	<i>Formation</i>	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	<i>Sanctification</i>	God would remain theocratic king only as Israel sanctified herself before Him through sacrifice (1-10) and separation from paganism (11-27).
Numbers	<i>Preparation</i>	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	<i>Renewal</i>	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 world.
Joshua	<i>Occupation</i>	God provided the land of Canaan Israel subdued (1-12) and occupied (13-14) to be God's priests and co-sovereigns to rule over the other nations.
Judges	<i>Failure</i>	Israel failed to implement God's direct rule over the nation, showing the need for righteous king to lead the nation under a monarchy (21:25).
Ruth	<i>Rewards</i>	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	<i>Transition</i>	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	<i>Covenant</i>	God delegated His rule to David and his seed by covenant (1-10) and protected his dynasty, despite punishing David's sin and his rivals (11-24).

Key Word & Kingdom Statements for the OT (continued)		
Book	Key Word	Kingdom Message Statement
Ezekiel	<i>Glory</i>	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	<i>Sovereignty</i>	God's sovereignty remains steadfast despite the rise and fall of many nations until the establishment of kingdom blessing under His Messiah (9:24-27).
Hosea	<i>Loyal</i>	Despite God's discipline of Israel for rejecting Him, God remains loyal to the nation, motivating the nation to submit to His rule as a loving Husband.
Joel	<i>Locusts</i>	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	<i>Injustice</i>	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	<i>Edom</i>	As universal king, God will judge Edom and all nations who oppose His nation.
Jonah	<i>Compassion</i>	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 toward all Gentiles.
Micah	<i>Exploitation</i>	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	<i>Nineveh</i>	God's judgment of Nineveh will demonstrate His rule over all nations (1:3).
Habakkuk	<i>Faith</i>	God's people must have faith in His sovereignty (2:4), including raising up instruments of His justice that are even more wicked than His people (1:12).
Zephaniah	<i>Day</i>	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.

Key Word & Kingdom Statements for the OT (continued)		
Book	Key Word	Kingdom Message Statement
Haggai	<i>Priorities</i>	Judah must get right priorities (1:9) for blessing in the Messiah's kingdom.
Zechariah	<i>Messiah</i>	Judah must rebuild the temple (6:9-15) for blessing in the Messiah's kingdom.
Malachi	<i>Hypocrites</i>	Judah must repent of hypocrisy (1-3) for blessing in the messianic kingdom (4).

QUESTION 19

Match the following key words with the correct Old Testament books.

<i>Key Word</i>	<i>Old Testament Book</i>
Incomprehensibility	Deuteronomy
Praise	2 Samuel
Wisdom	Psalms
Sanctification	Leviticus
Renewal	Proverbs
Covenant	Job
Inevitable	Jeremiah

QUESTION 20

Match the following key words with the correct Old Testament books.

<i>Key Word</i>	<i>Old Testament Book</i>
Restoration	2 Kings
Glory	Ezekiel
Sovereignty	Daniel
Priorities	Isaiah
Hypocrites	Malachi
Election	Genesis
Downfalls	Haggai

QUESTION 21

Match the following key words with the correct Old Testament books.

<i>Key Word</i>	<i>Old Testament Book</i>
Transition	1 Samuel
Division	Amos
Establishment	Hosea
Compassion	Jonah
Injustice	Micah
Loyal	1 Chronicles
Exploitation	1 Kings

QUESTION 22

Match the following key words with the correct Old Testament books.

<i>Key Word</i>	<i>Old Testament Book</i>
Temple	Esther
Walls	Joel
Providence	Judges
Occupation	Zephaniah
Failure	Ezra
Locusts	Nehemiah
Day	Joshua

QUESTION 23

Match the following key words with the correct Old Testament books.

<i>Key Word</i>	<i>Old Testament Book</i>
Nineveh	Ruth
Faith	Joel
Locusts	Exodus
Rewards	2 Chronicles
Formation	Nahum
Preservation	Ecclesiastes
Meaningless	Habakkuk

Topic 6 Key Points

- The most comprehensive biblical theme, covering not only the Old Testament but the entire Bible, is the “kingdom theme.”
- Each Old Testament book’s key word identifies its contribution to the kingdom theme of Scripture.

Starting with the lesson on Genesis, you will study these key words and statements in detail so that you will understand and better appreciate the kingdom theme that unifies the thirty-nine books of the Old Testament. Memorizing these key words before beginning to study the Old Testament will benefit you greatly.

Lesson 1 Self Check

QUESTION 1

What is the term used by Jews for the Old Testament?

- A. Torah
- B. Tanakh
- C. Kethubim
- D. The Pentateuch

QUESTION 2

The writers of the Old Testament books recorded a time span of about 1400 years. *True or False?*

QUESTION 3

What was the original language for most of the Old Testament?

- A. Aramaic
- B. Greek
- C. Latin
- D. Hebrew

QUESTION 4

The “Fertile Crescent” is an area that stretches roughly from the Euphrates River to Egypt. *True or False?*

QUESTION 5

The authoritative list of sacred books that serves as the standard rule for Christian faith and life is known as the canon of Scripture. *True or False?*

QUESTION 6

The poetic books follow no particular historical order and they were written mostly during the post-exilic era. *True or False?*

QUESTION 7

One of the advantages of biblical theology is that it helps one view the thirty-nine Old Testament books as a unit rather than a collection of books. *True or False?*

QUESTION 8

One of the criteria for selecting an Old Testament theme is that it should be man-centered. *True or False?*

QUESTION 9

One of the reasons for not choosing redemption/salvation as the dominant theme of the Old Testament is that it neglects the land aspect. *True or False?*

QUESTION 10

The Old Testament theme taught in this course is:

- A. Christology
- B. Covenant
- C. Kingdom of God
- D. Redemption

Lesson 1 Answers to Questions

QUESTION 1: *Your answer should be similar to the following:*

“The Old Testament describes the history of Israel,” “The Old Testament teaches creation,” or “The Old Testament is about God’s sovereignty.”

QUESTION 2

B. Tanakh [Jews refer to the Old Testament as “Tanakh,” which is an acronym formed from the first Hebrew letters of “Torah” (Law), “Naviim” (Prophets), and “Kethubim” (Writings).]

QUESTION 3

<i>Literary Type</i>	<i>Number of Books</i>
History	Twelve
Prophecy	Seventeen
Law	Five

QUESTION 4: False [The OT’s emphasis is on God’s involvement in history, and it may not necessarily be chronological.]

QUESTION 5: *Your answer should be one of the following:*

Theology, Doctrine [Details in the Old Testament are recorded according to how they apply to or describe God and His works, rather than by any military or political significance. The Bible contains a progressive disclosure of theological truths; Old Testament concepts are further explained in the New Testament.]

QUESTION 6: *Your answer should be similar to the following:*

Understanding the Old Testament as literature means that we have to pay attention to interpreting the biblical texts according to the literary types. Viewing the OT as history implies that the events narrated happened in time and space. Finally, from the theological perspective, the OT is a progressive revelation of God and His dealings with man.

QUESTION 7: True [The Fertile Crescent stretches from the Euphrates area to Egypt, from modern Iraq, Turkey, and Syria to the Nile River in Egypt.]

QUESTION 8

<i>Number</i>	<i>Location</i>
Number 1	Tigris River
Number 2	Euphrates River
Number 3	Assyria
Number 4	Mesopotamia
Number 5	Persia
Number 6	Babylon
Number 7	Egypt

QUESTION 9

<i>Order</i>	<i>Books</i>
First	Genesis-Exodus
Second	Leviticus-Numbers
Third	Deuteronomy-Joshua
Fourth	Judges-Ruth
Fifth	1 & 2 Samuel
Sixth	1 & 2 Kings and 1 & 2 Chronicles

QUESTION 10: *Your answer should be similar to the following:*

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

QUESTION 11

- A. 1 & 2 Kings are combined.
- C. 1 & 2 Chronicles are combined.
- D. The “Twelve” are combined.
- E. 1 & 2 Samuel are combined.

QUESTION 12: True [“Apocrypha” means “hidden” or “secret.” Neither the Jews nor the Protestants recognize the Apocrypha as the inspired Word of God.]

QUESTION 13

- D. 1405 BC to about 400 BC

QUESTION 14

- A. The approach is more inductive.
- C. Revelation of truth is progressive.
- E. It starts with biblical texts.

QUESTION 15: *Your answer should be similar to the following:*

The main danger is that it forces Scripture into a pre-determined set of themes that may distort the overall biblical message.

QUESTION 16

- D. Derived from sources outside the Bible
- E. Study only the major segments of the Bible

[Suitable criteria also include that the selection of a theme should also be text-based and should cover the whole Bible.]

QUESTION 17: *Your answer should be one of the following:*

Rules, Laws, Law, Regulations, Covenants

QUESTION 18

- C. The redemption theme is too man-centered. [It also doesn’t include God’s program for angels and creation as a whole.]

QUESTION 19

<i>Key Word</i>	<i>Old Testament Book</i>
Incomprehensibility	Job
Praise	Psalms
Wisdom	Proverbs
Sanctification	Leviticus
Renewal	Deuteronomy
Covenant	2 Samuel
Inevitable	Jeremiah

QUESTION 20

<i>Key Word</i>	<i>Old Testament Book</i>
Restoration	Isaiah
Glory	Ezekiel
Sovereignty	Daniel
Priorities	Haggai
Hypocrites	Malachi
Election	Genesis
Downfalls	2 Kings

QUESTION 21

<i>Key Word</i>	<i>Old Testament Book</i>
Transition	1 Samuel
Division	1 Kings
Establishment	1 Chronicles
Compassion	Jonah
Injustice	Amos
Loyal	Hosea
Exploitation	Micah

QUESTION 22

<i>Key Word</i>	<i>Old Testament Book</i>
Temple	Ezra
Walls	Nehemiah
Providence	Esther
Occupation	Joshua
Failure	Judges
Locusts	Joel
Day	Zephaniah

QUESTION 23

<i>Key Word</i>	<i>Old Testament Book</i>
Nineveh	Nahum
Faith	Habakkuk
Locusts	Joel
Rewards	Ruth
Formation	Exodus
Preservation	2 Chronicles
Meaningless	Ecclesiastes

Lesson 1 Self Check Answers

QUESTION 1

B. Tanakh

QUESTION 2: False

QUESTION 3

D. Hebrew

QUESTION 4: True

QUESTION 5: True

QUESTION 6: False

QUESTION 7: True

QUESTION 8: False

QUESTION 9: True

QUESTION 10

C. Kingdom of God

Lesson 2: Pentateuch & Genesis

Lesson Introduction

The first five books of the OT provide the foundation and framework to understand the rest of the Bible. This is particularly true of Genesis, which sets in place the key biblical themes of kingdom and covenant. This lesson explores the nature of God's kingdom and especially His covenant with Abraham, which is passed to Abraham's elect descendants. God protects this family in numerous ways and finally spares them from famine as they remain in Egypt at the end of the Genesis story.

Lesson Outline

Topic 1: The Pentateuch

Topic 2: Introduction to Genesis

Topic 3: Introduction to the Biblical Covenants

Topic 4: Primeval: God's Election

Creation (Gen 1:1-2:3)

Post-creation (Gen 2:4-4:26)

Adam (Gen 5:1-6:8)

Noah (Gen 6:9-9:29)

Sons of Noah (Gen 10:1-11:9), focusing on Shem (Gen 11:10-26)

Topic 5: Patriarchal: God's Promise

Abraham, Isaac (Terah; Gen 11:27-25:11) and Ishmael (Gen 25:12-18)

Jacob and Esau (Isaac; Gen 25:19-35:29; 36:1-37:1)

Joseph (Jacob; Gen 37:2-50:26)

Topic 6: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

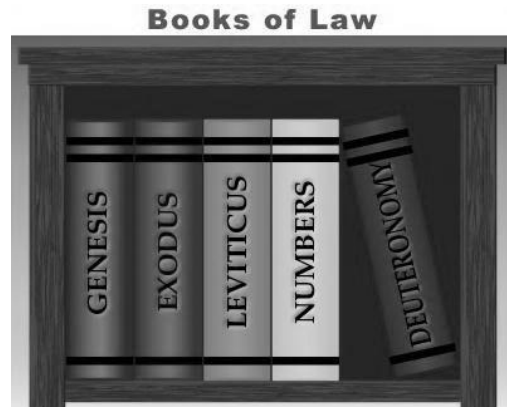
- Discuss the meaning of the word "Pentateuch"
- Discuss the contents of each book in the Pentateuch
- Discuss the major themes of Genesis
- Discuss the Abrahamic Covenant and how three future covenants expand on its promises
- Discuss the four major events in Genesis 1–11
- Discuss the four men that dominate Genesis 12–50
- Trace your way through the major sections of Genesis by placing them in the correct order

Topic 1: The Pentateuch

Have you ever wondered, *Why am I here? Where do I fit in God's plan? What difference will my life ever make in eternity?*

Both Christians and non-Christians often try to find meaning and purpose for their lives by researching their family history. Perhaps they believe that if they understand where they have come from, they will have more direction for their futures.

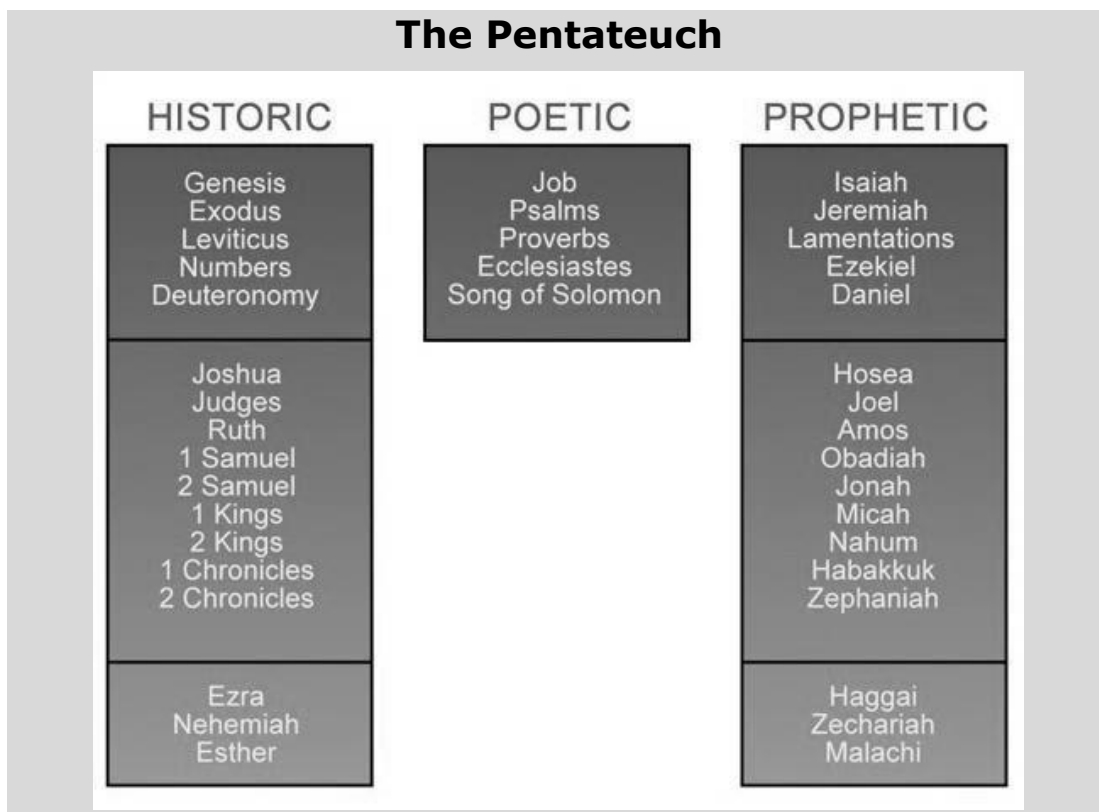
But most people have never really paid much attention to the history of their faith. Many lessons Jesus taught depended on the historical accuracy of the Old Testament history (e.g., Mk 10:1-12). Would studying the earliest books in the Bible help you with meaning and faith? As you study this topic, look for biblical truths that will encourage your faith.



The five books of the Law are also called the Pentateuch, which means “five scrolls.” At least some of this ancient literature was written by Moses (Lk 24:27; Jn 5:46). These books describe the creation of the world, God’s call to the Hebrews to be His special people, their captivity and release from Egypt, the laws they received on their way to the Promised Land, and how God blessed the people when they obeyed and disciplined them when they disobeyed.

Assignment

- Please read the article “The Pentateuch.”



God created humanity perfect and innocent—gifts of His will that Adam and Eve spurned when they rebelled in the garden. The story of the rest of Scripture tells the story of God’s selfless efforts to restore man to his full potential.

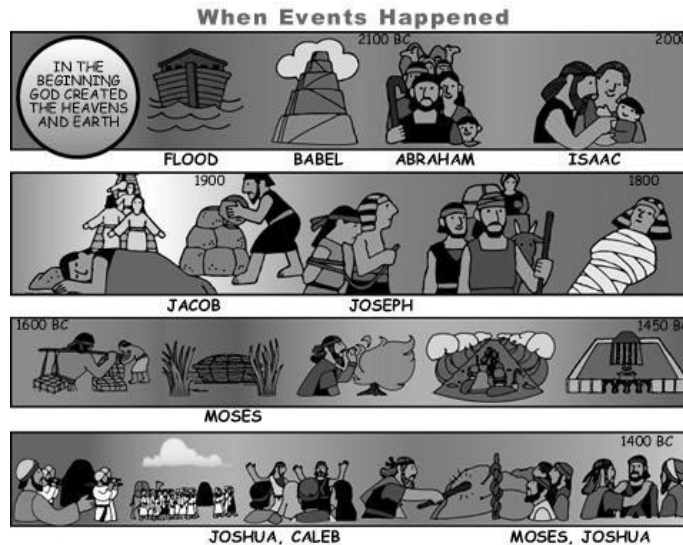
The story of God’s relationship with man begins in the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), which are called the Pentateuch and generally attributed to Moses’ authorship. The term “Pentateuch” is derived from two Greek words: *penta*, meaning “five,” and *teuchos*, meaning “volume” or “scroll.” So, then, the term “Pentateuch” literally means “five scrolls,” or “five volumes.”

These books transport us through centuries of God’s program by recording creation, the fall, the flood, the tower of Babel, the institution and development of the nation of Israel as God’s chosen people, the bondage in Egypt, the exodus from Egypt, the wilderness wanderings, and the preparations for re-entering the Promised Land.

The overarching story, however, is found in only three of the five books of the Pentateuch: Genesis, Exodus and Numbers. Leviticus and Deuteronomy do not advance the movement of Israel toward the Promised Land.

Genesis slices neatly into two parts. Chapters 1-11 record four major events: the creation of man, the fall, the flood, and the tower of Babel. Chapters 12-50 highlight four major men: Abraham, Isaac, Jacob, and Joseph. The book of **Exodus** depicts the nation of Israel in bondage in Egypt, relating how God sovereignly handpicked Moses to lead Israel out of Egypt to begin its journey back to the Promised Land. The book of **Leviticus** directly follows the close of Exodus, recording the regulations that governed the offerings of the priesthood and the feasts the nation was to observe annually. **Numbers** tells of the wandering of the children of Israel in the wilderness after their refusal to enter the land at Kadesh-Barnea. In the book of **Deuteronomy**, Israel neared the end of its wanderings near the Dead Sea, where Moses preached three long sermons, turned the authority of leadership over to Joshua, and died.

When we observe the relationships between the books of the Pentateuch, it becomes clear that they fit together like hand and glove. Genesis pictures the *inception* of the nation of Israel, beginning with its father, Abraham. Exodus portrays the *redemption* of that nation from bondage in Egypt under the leadership of Moses. Leviticus describes the *fellowship* that God desired to enjoy with the nation, centering on the Levitical priesthood that started with Aaron and the institution of the series of required offerings. The book of Numbers records God’s *testing* of the nation of Israel under the guidance of Moses. Finally, Deuteronomy chronicles the *reiteration* of the Law of God to the second generation of Israelites—first under Moses, then under Joshua.



QUESTION 1

Which of the following are included in the meaning of the word “Pentateuch”? *(Select all that apply.)*

- A. Five
- B. Law
- C. Rock
- D. Scroll
- E. First

QUESTION 2

Please match the Bible book with the description of its contents.

<i>Book</i>	<i>Contents</i>
Genesis	Wandering in the wilderness
Exodus	Moses' three long sermons
Leviticus	Four major events and four men
Numbers	Starting on the way to the Promised Land
Deuteronomy	Regulations for the priests and feasts

Topic 1 Key Points

- The word “Pentateuch” refers to the first five books of the Old Testament, and is derived from two Greek words meaning “five” and “scroll.”
- Genesis records four main events and four main men, Exodus starts the journey to the Promised Land, Leviticus gives regulations for priests and feasts, Numbers describes the wandering in the wilderness, and Deuteronomy records Moses' three sermons.

Topic 2: Introduction to Genesis

Genesis											
Origin in Election and Promise											
Creation		Fall		Flood		Babel	Abraham		Isaac	Jacob	Joseph
Primeval Events							Patriarchal Characters				
1:1–12:26							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							Palestine		Egypt		
2083 years (4143–2060 BC)							215 years (2060–1845 BC)		71 years (1845–1774 BC)		
The Toledot of...	Heavens & earth	Adam	Noah	Sons of Noah	Shem	Terah	Ishmael	Isaac	Esau	Jacob	
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)											

Maybe you have read Genesis before but weren't sure how much of it to believe, or why it was written. Why are only certain events written about? Why were others omitted? Why were those boring genealogies included? If you have wondered about some or all of these issues, throughout our study be on the lookout for the overall purpose of Genesis to help explain why Moses wrote about certain issues and included specific genealogies.

Moses knew that the nation of Israel would continue long after his death, so under the direction of the Spirit, he wisely recorded the events of the birth of the Jewish nation. He wrote Genesis to trace the lineage of Israel as it narrowed from Adam, following the human race's deterioration and accumulation of judgment until the promise of blessing began with Abraham and the Jewish nation (Gen 12:1-3).

- **Key Word:** Election
- **Key Verse:** "I will bless you...and all the families of the earth will bless one another by your name" (Gen 12:1-3).
- **Summary Statement:** God specifically, noticeably elects the nation of Israel to rule and promises to bless it unconditionally as the lineage of mankind narrows from Adam to Joseph.
- **Applications:** Creation means that we're people of choice, not chance; people of election, not evolution. God chose you to bless the world! Are you a blessing to others?

Genesis is the first book of both the Pentateuch and the Bible, thus holding a strategic, vital position in God's revelation. One of the most important aspects of Genesis is that it provides a foundation for the key biblical themes of kingdom and covenant. Genesis begins with the creation of the world and humanity, setting the stage for the initiation of God's promise to Abraham and his descendants. The Lord subsequently protects those He has chosen from various conflicts, hardships, and even famine as the family makes its way to Egypt, where Joseph dies and the Israelites begin to prosper as Genesis ends.

Throughout this book of primeval history, we see the deterioration and narrowing of the lineage of Israel, teaching them that God elected a seed with whom He can fellowship, a personal God contrasting Himself with other, powerless, impersonal deities (Gen 1:1–11:26).

Please note that in graphics and text throughout this course, the year 4143 BC is offered as a potential date for the creation of our world. Opinions on this matter differ; we may literally interpret the genealogies in Scripture in several different ways to approach an educated theory, but there may be unrecorded gaps in the biblical timeline that make it impossible to tell for sure. In this course, 4143 BC is used as an approximate date to exemplify Scripture's relevant reach across the millennia.

Assignment

- Please read "Introduction to Genesis."

Introduction to Genesis

Genesis is unique among the biblical books in that it records the beginning of everything except God (Wilkerson, 7): the universe (Gen 1:1), man (Gen 1:27), the Sabbath (Gen 2:2-3), marriage (Gen 2:22-24), sin (Gen 3:1-7), sacrifice and salvation (Gen 3:15, 21), the family (Gen 4:1-15), civilization (Gen 4:16-21), government (Gen 9:1-6), nations (Gen 11), and Israel itself (Gen 12:1-3). Genesis also spans more time than any other book of the Bible; the time period estimated from creation to Joseph's death in 1774 BC amounts to more than two thousand years! In fact, it covers more time than all of the other sixty-five books combined (Ibid., 7)!

Title

The Hebrew title, *Bereshith*, means "in the beginning," and is very literally taken from the first phrase of the book. *Genesis* is a Greek noun that means "beginning, origin, descent" and comes from the verb *gennao* meaning to "beget, bear, bring forth, produce, cause." This title is significant since Genesis functions as the book of beginnings that traces man's origins down through the line of redemption and promise God selected and preserved.

Authorship

Although Genesis does not directly specify its author, both Scripture and tradition attribute its authorship to Moses. (See Ex 17:14; Ex 24:4, 7; Ex 34:27; Lev 1:1-2; Num 33:2; Deut 1:1; Deut 31:9). The rest of the Old Testament contains even more explicit references to his authorship of the Pentateuch (see Josh 1:7; 8:32-34; 1 Kgs 2:3; 2 Kgs 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 (see Mt 8:4; Mk 12:26; Lk 16:29; Jn 5:46-47, 7:19; Acts 26:22; Rom 10:19; 1 Cor 9:9; 2 Cor 3:15).

Date

Mosaic authorship of Genesis places the writing during Moses' lifetime, which is thought to be (1525-1405 BC). It was almost certainly penned in his final forty years during the wilderness wanderings, along with the other books of the Pentateuch that describe the wilderness period and thus could not have been composed earlier.

Recipients

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

Purpose of Genesis 1–11

Genesis records Israel's origin as a nation of election (Gen 1–11) and promise (Gen 12 – 50). This first major section (Gen 1–11) chronicles the election of a particular line (ultimately Shem's) amidst the deterioration of the race so that God could mercifully save man through Abraham. This process of deterioration and election finds support in the repeated phrase "the generations of..." (i.e., "this is the succession from..." see NIV). The

following outline of chapters 1–11 follows this structural marker:

Genesis 1:1–2:3: The account of creation

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

Genesis 5:1–6:8: The generations of Adam

Genesis 6:9–9:29: The generations of Noah

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

Genesis 11:10–26: The generations of Shem

Despite mankind's unfaithfulness—even to the point of God's destruction of the world and restarting with Noah—God's faithful narrowing of the blessed lineage is visible. Historical perspective provides the background needed to understand Israel's election as God's chosen nation to bring blessing to the world (see Gen 12:1-3).

Argument of Genesis

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 *toledot* formula, "the account of...."

The first division traces primeval history, beginning in creation and culminating with Terah, Abraham's father (Gen 1:1–11:26). Although God created everything good (Gen 1:1–2:3), the next section reveals man's creation, fall, and expansion of sin in his descendants, chronicling the deterioration of the race and thus the need for a redeemer (Gen 2:4–4:26). Four more successions in the "the account of..." formula trace the descendants of Adam (Gen 5:1–6:8), Noah (Gen 6:9–9:29), Noah's sons (Gen 10:1–11:9), and Shem (Gen 11:10-26). The purpose of these accounts is to inform Israel of God's election of a seed with whom He can fellowship and rule.

At Genesis 11:27 the book takes a sharp turn. Rather than continuing primeval history, the narrative records patriarchal history from Abraham to Joseph, introducing Israel to its beginnings and preservation as a nation of covenantal promise (Gen 11:27–50:26). This occurs primarily through the accounts of Abraham, son of Terah (Gen 11:27–25:11); Jacob, son of Isaac (Gen 25:19–35:29); and Joseph, son of Jacob (Gen 37:2–50:26). In brief interspersed accounts, we see the record of what became of the descendants of Ishmael (Gen 25:12-18) and Esau (Gen 36:1-8 and Gen 36:9–37:1). This final major division of Genesis also traces the deterioration and narrowing of the lineage of Israel, specifically detailing how God preserved the nation to fulfill His promise to Abraham of an elected descendant who would bring blessing back to the entire world.

Genesis shows not only Israel's national election, but also the election of *individuals* in God's sovereign plan; most notably, this is seen in the repeating pattern of the older serving the younger.

Older Serves the Younger References

Cain - Seth: Genesis 4:25

Ishmael - Isaac: Genesis 21:10-12

Esau - Jacob: Genesis 25:29-34; Genesis 27:27-29, 38-40

Reuben, etc. (10 older brothers) - Joseph: Genesis 37:5-11

Manasseh - Ephraim: Genesis 48:13-14, 17-20

Reuben, Simeon, Levi (3 older brothers) - Judah: Genesis 49:8-12

QUESTION 3

Genesis divides nicely into two parts, Genesis 1–11 and Genesis 12–50; which of the following are true of both parts? (*Select all that apply.*)

- A. They teach on primeval history.
- B. They teach on patriarchal history.
- C. They trace the deterioration and narrowing of the elect line.
- D. They have divisions that begin with the formula, “the account of...”
- E. They repeat the election of the younger over the older.

QUESTION 4

Please match the older brother listed in the left-hand column with the younger brother he served from the right-hand column.

<i>Older Brother</i>	<i>Younger Brother</i>
Cain	Jacob (Gen 25:29-34; Gen 27:27-29, 38-40)
Ishmael	Isaac (Gen 21:10-12)
Esau	Ephraim (Gen 48:13-14, 17-20)
Reuben, etc. (10 older brothers)	Seth (Gen 4:24-26)
Manasseh	Joseph (Gen 37:5-11)
Reuben, Simeon, Levi,	Judah (Gen 49:8-12)

Topic 2 Key Points

- The key word for Genesis is **election**.
- Three themes throughout Genesis are: the narrowing and deterioration of the elect line; literary divisions beginning with the formula “the account of...”; and the repeated election of the younger over the older.

Topic 3: Introduction to the Biblical Covenants

When good people disagree, they seek to reach agreement peaceably through mediation and compromise. After man’s fall, humanity was estranged from God. However, God did not leave people in this condition but instead took the initiative to bring them back into a state of blessing by establishing covenants with them.

You have probably heard of God’s covenants before and read some things about them. But do you really understand them? How can a covenant made thousands of years ago with Abraham or Moses or David still affect us today? After all, weren’t those promises voided by human failure? Aren’t promises like those always in jeopardy because of sin? On which of God’s promises can we really depend?

Assignment

- Please read “Introduction to the Biblical Covenants.”

Introduction to the Biblical Covenants

Genesis introduces the Abrahamic Covenant, which is the foundational element for understanding the other biblical covenants and Israel's future.

The Nature of the Covenant

The *eternal* nature of the Abrahamic Covenant is evident when God commits to give Abraham a land as an “everlasting possession” (Gen 17:8), which itself is part of an everlasting covenant (Gen 17:7).

The *literal* nature of the covenant is that the promise is of a literal seed (descendants) to a literal man (Abraham) who traveled to the literal place that God had promised. This aspect of the covenant must be considered when we employ the normal meaning of language.

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

(1) *Personal promises* to Abraham were fulfilled when Isaac, the seed promised from Abraham’s own body, was born (Gen 15:1-9); in the material blessings Abraham enjoyed; in the revered name he had; and through the divine justice meted out on those who opposed him.

(2) *National promises* to Abraham's seed include three related covenants that were unconditionally made with Israel (see below on the nature of the Palestinian, Davidic, and New Covenants).

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

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

(1) As already mentioned, the covenant is *eternal* (Gen 17:8). It naturally follows that since nothing can curtail the covenant’s eternal validity, then the covenant must also be unconditional as well.

(2) *No conditions* were ever expressed as prerequisites to the covenant, unless one includes the directive for Abraham to leave Mesopotamia (which he fulfilled). God repeatedly used the phrase, “I will,” when He instituted the covenant, which points to its unconditional nature.

(3) God never withdrew His covenant promise despite the many acts of *disobedience* on the parts of Abraham and the nation. Abraham's deception in Egypt, recorded in Genesis 12:10-20, never voided God's promise; nor did any other action on his part or of his descendants.

(4) The *sacrificial ritual* detailed in Genesis 15:17-21 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 on either of them should they break the treaty. God commanded Abraham to sacrifice and cut up and separate not one, but *three* animals (heifer, goat, ram), while the pigeon and dove were not divided), 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. 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.

(5) Israel was also promised *eternal existence as a nation* (Jer 31:37), which indicates the unconditional nature of the Abrahamic Covenant on which the nation was founded.

The Abrahamic Covenant also has features expanded on in three other covenants given to the nation of Israel. These covenants also are unconditional; thus, they will be fulfilled in the future millennial time of blessing for the nation.

The Palestinian Covenant amplifies God's promises of a land forever of the Abrahamic Covenant (Gen 17:7-8). This Palestinian 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 Palestinian Covenant, from the River of Egypt to the Euphrates River (Gen 15:18), despite claims that this was the case under Solomon (see 1 Kgs 4:21). However, although the promise is unconditional, the blessings associated with this promise are contingent on belief. Moses stated that "when" the nation believed (Deut 30:1, 2), only "then" (v. 3) would the Palestinian Covenant be practically fulfilled. The post-exilic land prophecy of Zechariah 10:10 looks to a still-future time of fulfillment for Israel, contingent on its belief in Messiah. After the salvation of the nation (Rom 11:26-27), the promise of the eternal covenant will be in effect in the millennial kingdom (Ezek 16:60).

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

The New Covenant is the third covenant that amplifies a feature of the Abrahamic Covenant, guaranteeing 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). Even though Christ inaugurated the New Covenant in His blood (Lk 22:20; 1 Cor 11:25) and thus has allowed the church to participate 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).

QUESTION 5

Which of the following argue for the unconditional nature of the Abrahamic Covenant? (*Select all that apply.*)

- A. Its eternal nature
- B. No (unfulfilled) conditions imposed on Abraham
- C. No voiding of promises for Abraham's disobedience
- D. The addition of the law in the future
- E. The sacrificial ritual used to enter into the covenant
- F. Israel's promised eternal existence as a nation

QUESTION 6

Please match the name of the covenant as listed in the left-hand column with the corresponding way it expands the Abrahamic Covenant as listed in the right-hand column.

<i>Covenant Name</i>	<i>What it Expands</i>
Palestinian Covenant	The <i>blessing</i> promise.
Davidic Covenant	The <i>land</i> promise.
New Covenant	The <i>seed</i> promise.

Topic 3 Key Points

- The Abrahamic Covenant is unconditional in nature.
- Future covenants expanded on the promises in the Abrahamic Covenant: the Palestinian Covenant expanded the land promises, the Davidic Covenant expanded the seed promise, and the New Covenant expanded the blessing promise.

Topic 4: Primeval Era: God's Election

Have you ever wondered about the genealogies in the Bible? Why are they there? They mostly just seem boring. Why do genealogies always narrow down to one person in a generation? Why would God focus solely on one person and exclude all others? Can you think of any reason Moses may have written in this manner?

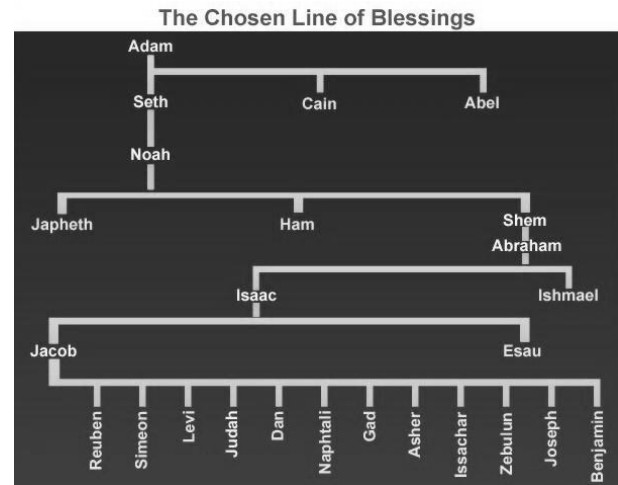
From the creation of Adam to the birth of the Messiah (Mt 1:1-17; Lk 3:23-38), God keeps the line of promise intact (e.g., Adam, Seth..., Noah..., Abraham, Isaac, Jacob..., Christ). The beginning of this line can be seen in the ten "toledot" phrases that Moses records in Genesis.

The Hebrew phrase "toledot," meaning "the account of," is a marker commonly used in ancient Near Eastern literature. It functions as a linking device that ties together the former and the following units. In Genesis, the phrase "toledot" can function in two

Bible Reference	The "Toledot" of...
2:4	The heavens and the earth
5:1	Adam
6:9	Noah
10:1	The sons of Noah
11:10	Shem
11:27	Terah
25:12	Ishmael
25:19	Isaac
36:1, 9	Esau
37:2	Jacob

ways: (1) an introductory statement, and (2) a summary statement. Most scholars agree that “toledot” is used as an introductory statement in Genesis to show what happened to a patriarch’s descendants. In this lesson, the subtopics generally are divided by the ten “toledot” statements.

When we see that this promised line of God’s election is often narrowed down to one individual, it seems dangerously close to being extinguished. This topic records the beginning of that promised line of blessing with the biblical account of the creation of the world and of humanity up until the time of Noah and his sons.



Creation (Gen 1:1–2:3)



The first account is not of people, but of creation. God calls His desires into being solely by His spoken Word, specially forming a place for man. His creative ability is especially contrasted with the impotence of the gods of Canaan.

Assignment

- Please read “Creation.”

Creation

The creation account portrays God as the sovereign Founder and Creator at the beginning of the universe (Gen 1:1), life, and all things—including the Sabbath—outlining His activity as He brought form and fullness to His creation (Gen 1:2). He saw the world in its chaotic condition (Gen 1:1-2), and throughout six days of beautiful, powerful creativity, all living things (except the angels and God Himself) were created by God’s spoken word alone (Gen 1:3-31). God’s rest and blessing on the seventh day set an example of the Sabbath He instituted later under the Law (Gen 2:1-3).

QUESTION 7

When God began His creative work, the earth was in a _____ condition.

Post-creation (Gen 2:4–4:26)

These three chapters are possibly more eventful than any others in the Old Testament. Man and woman are created, sin and death enter the natural realm, Satan is introduced, a redeemer is promised, and an initial sacrifice is provided.

The Consummation of All Things	
Genesis 1-3	Revelation 19-22
In the beginning God created the <i>heavens and the earth</i> (1:1)	Then I saw <i>new heavens and a new earth</i> (21:1)
The darkness He called <i>night</i> (1:5)	There will be <i>no light</i> there (21:25; 22:5)
God made <i>two great lights</i> , sun and moon (1:16)	The city <i>does not need the sun or moon</i> (21:23)
Trees and rivers (2:8-14)	Tree and river (22:1-2)
In the day you eat of it you will surely <i>die</i> (2:17)	There will be <i>no more death</i> (21:4)
Husband and wife (3:24)	Lamb and bride (19:7)
Satan <i>appears</i> as deceiver of mankind (3:1)	Satan <i>disappears</i> forever (20:10)
Defilement <i>enters</i> the garden (3:6-7)	Defilement <i>never enters</i> the city (21:27)
Fellowship with God <i>broken</i> (3:8-10)	Fellowship with God <i>resumed</i> (21:3)
<i>Initial</i> triumph of the serpent (3:13)	<i>Ultimate</i> triumph of the Lamb (20:10; 22:3)
I will greatly <i>multiply your sorrow</i> (3:16)	There will be <i>no more...sorrow</i> or crying or pain (21:4)
<i>Cursed</i> is the ground because of you (3:17)	<i>No longer</i> will there be any curse (22:3)
Man's dominion <i>broken</i> in the fall of the first man, Adam (3:19)	Man's dominion <i>restored</i> in the rule of the new man, Christ (22:5)
First paradise <i>closed</i> (3:23)	New Paradise <i>opened</i> (21:25)
<i>Prohibition</i> from the tree of life (3:24)	Access to the tree of life (22:14)
Man <i>driven from God's presence</i> (3:24)	They <i>will see His face</i> (22:4)

Assignment

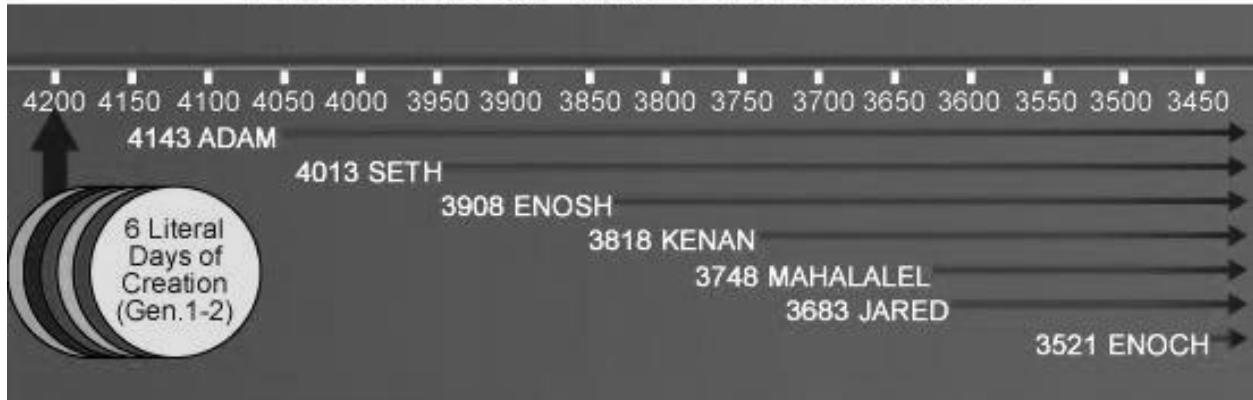
- Please read “Adam and Eve.”

Adam and Eve

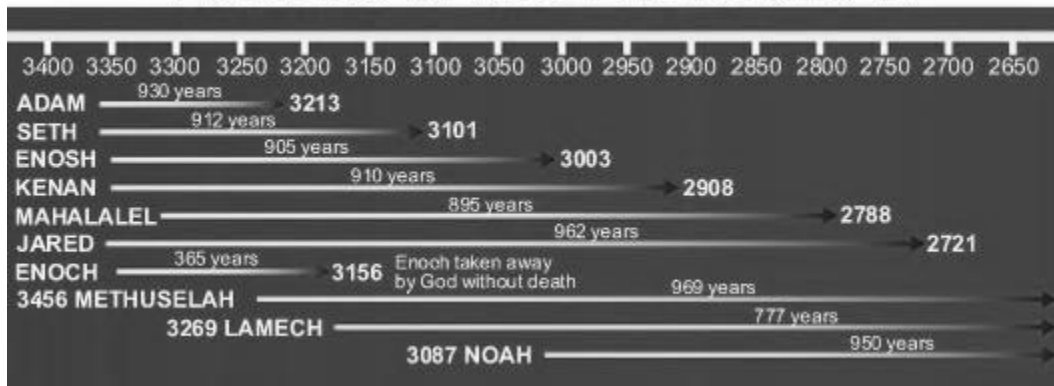
In Adam and Eve, God created humans sinless and in complete fellowship with one another and Himself (Gen 2:4-25). Satan, proving himself a liar from the time of his own fall, lured them from their precious place of security, and when they fell, responsibility for their alienation from God fell on both Satan and themselves (Gen 3:6-13). The Father

cursed His precious creation, instituting the consequences He had warned them would follow their disobedience. But as a gracious God, He counterbalanced these curses with the promise of a redeemer, gracious provision of animal skins, and protection from remaining in this sinful state eternally (Gen 3:14-24).

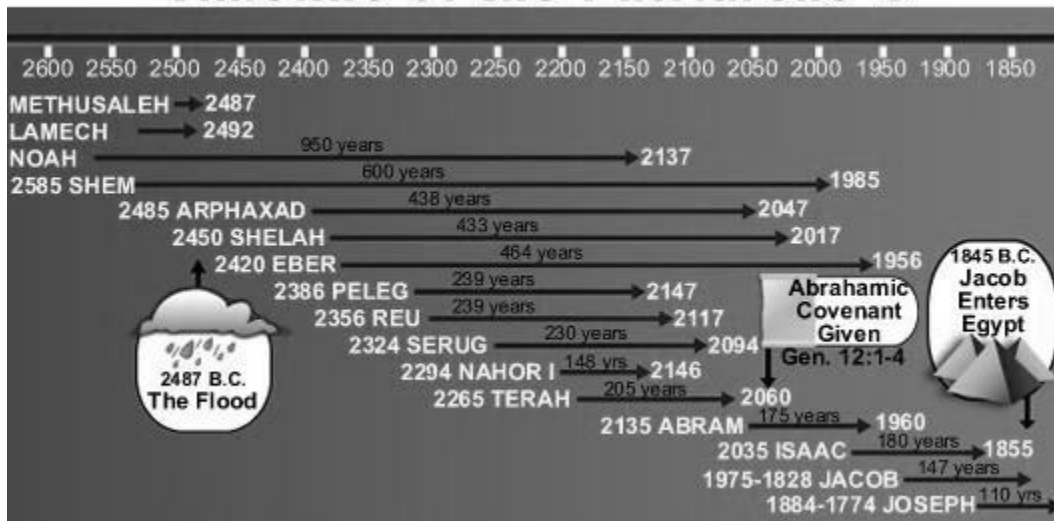
Timeline of the Patriarchs-1



Timeline of the Patriarchs-2



Timeline of the Patriarchs-3



QUESTION 8

Which of the following are counterbalances to the curses of God on Satan, women, and men? (*Select all that apply.*)

- A. Protection from remaining in a sinful state eternally
- B. Protection in the land of Nod east of Eden
- C. The promise of a redeemer
- D. The provision of animal skins

Adam (Gen 5:1-6:8)

Adam's descendants are listed in this passage. But Satan was still hard at work corrupting mankind.

Assignment

- Please read "Descendants of Adam."

Descendants of Adam

The deterioration of the human race became clear when Adam's son Cain became jealous of his brother, Abel, and murdered him. This now-imperfect world began to show devastating signs of needing a redeemer (Gen 4). Unfortunately, this need only became more obvious as time progressed.

The descendants of Adam are then traced to what is apparently a group of demon-possessed rulers who took harems. Several hypotheses exist as to the identity of the "sons of God" mentioned in Genesis 6:1-8.

Identity of the “Sons of God”

	MATERIAL DISTINCTION	THEOLOGICAL DISTINCTION	SOCIAL DISTINCTION	NO DISTINCTION
SONS OF GOD	Fallen angels	Godly line of Seth	Dynastic rulers	Royal heroes of old
DAUGHTERS OF MEN	Mortals	Line of Cain	Commoners	Any woman
OFFENSE	Marriage between supernatural and mortal	Marriage of holy to unholy	Polygamy	Right of the first night: king acting in place of deity could spend first night with any woman getting married (fertility rite)
E V I D E N C E	<ol style="list-style-type: none"> 1. The term “sons of God” refers only to angels. (Job 1; 38:7; Ps 29:1; 89:7) 2. Jude 6-7 perhaps refers to this incident. (See also 2 Peter 2:4) 3. It is the clear reading of the text. 4. The Septuagint in Job 1 reads “angels of God” 5. Christ says angels do not marry; doesn’t say “cannot” 	<ol style="list-style-type: none"> 1. The concept of a holy line is seemingly established (Gen 4:26) 2. Hebrew indicates continuity from the previous chapter 3. The sin here becomes a common theme throughout the Pentateuch 	<ol style="list-style-type: none"> 1. Magistrates or rulers often referred to as gods (Exod 21:6; 22:8, 9, 28; Ps 82:1, 6) 2. Kings sometimes called sons of deities (2 Sam 7:14) 	<ol style="list-style-type: none"> 1. Ancient kings were regularly portrayed as sons of God 2. Practice attested in Gilgamesh Epic (Ps 4:32-4) as offensive 3. Matches language of text: took wives, whichever they chose
P R O B L E M S	<ol style="list-style-type: none"> 1. Lends mythological tone 2. Angels were not previously mentioned 3. Why is man punished by the Flood for the wickedness of angels? 4. New Testament support is questionable 	<ol style="list-style-type: none"> 1. The term “sons of God” never means this elsewhere 2. No evidence that the lines are kept totally separate. The theory does not account for Adam and Eve’s other children 3. God has not yet begun working through one line. (No concept of election) 4. The term for men is general. It would need further classification to be understood otherwise 5. In Noah’s time he alone was holy 	<ol style="list-style-type: none"> 1. Kingship is not expressed in any way 2. Scripture never speaks of kings in a group as sons of deity 3. Needs the connection of v. 4, but the “mighty men” are the Nephilim, not the children of the union 	<ol style="list-style-type: none"> 1. Scripture never speaks of kings in a group as sons of deity 2. “Right of the first night” is not widely attested in Ancient Near East

The view these “sons of God” were fallen angels, or demons, has the following support:

- This view is the oldest of the interpretations
- The phrase “sons of God” elsewhere refers only to angels (Job 1:6; 2:1; 38:7; Ps. 29:1)
- Seeing them as angels who overstepped their natural bounds explains the passage’s emphasized God-and-man contrast (“sons of God” and “daughters of man”)

- The NT supports this view by stating that many angels are presently in captivity awaiting final judgment (2 Pet 2:4; Jude 1:6-7)
- These being angels explains the great power of the Nephilim offspring that resulted

However, the problem with seeing them as *only* angels is that angels cannot marry (Mt 22:30). Therefore, it seems likely that these were demons that possessed great kings and impregnated women, likely taking harems. This, then, would allow procreation to take place and result in humans with extraordinary power.

Sin had thoroughly polluted the race, resulting in death and the need for redemption (Gen 5:1–6:8).

QUESTION 9

In Genesis 6:1-8 the description of the “sons of God” who went to the “daughters of men” helps to show that sin has thoroughly polluted humanity. *True or False?*

Again we see the need for a redeemer, and again the line of promise was reduced to one living man: Noah.

Noah (Gen 6:8-9:29)

Despite the earth’s wickedness and God’s need to deal with the prevailing sin, the Lord takes gracious action to protect mankind through the judgment, eventually establishing human government and promising never again to destroy life with a global flood. Then, in a toledot especially meaningful to Moses’ original Israelite audience, the origin of the Canaanites and the curse on them is explained.

Assignment

- Please read “Noah.”

Noah

God saw that the humanity He had created in His image had been utterly corrupted and polluted. Distressed, He judged their sin, either by limiting man’s lifespan to 120 years or by determining that He would only allow the earth to continue as it was in that time for 120 years (Gen 6:9). In either case, at last He determined to begin again, narrowing the entire population of the earth down to the one righteous man who found favor with Him: Noah (Heb 11:6; Gen 6:1-8). In a violent, worldwide flood, God wiped out the earth and everything that had been created therein, saving only Noah and his family with select animals on an ark. Thus, Noah became the father of God’s chosen line of redemption; and it was with Noah that God established the Noahic Covenant, guaranteeing that He would never again destroy life on earth with a flood (Gen 6:9–9:29).

Biblical vs. Babylonian Flood Accounts		
Item	Genesis Account	Gilgamesh Epic
<i>Flood divinely planned</i>	Planned by God	Planned at council of gods Anu, Enlil, Ninurta, Ennugi, Ea, Ishtar
<i>Divine revelation of plan to hero</i>	God wanted to spare Noah because of his righteousness	Ea warned hero, Utnapishtim, in a dream
<i>Reason for flood</i>	Sin of man	Noise of man disturbed the gods' rest
<i>Punishment</i>	Highly ethical and just	Ethically ambiguous and later regretted
<i>Salvation of hero</i>	Included in God's plan	Done secretly
<i>Life saved</i>	8 persons (family), representatives of each animal	Representatives of all living things, beasts, several families, craftsmen, and technicians
<i>Building of boat</i>	Flat-bottomed, rectangular, 300x50x30 cubits, 3 levels, door, window, pitch coating	Ziggurat-shaped, 120x120x120 cubits, 7 levels, 9 sections, door, window, pitch coating
<i>Physical causes of flood</i>	More comprehensive: land upheavals, subterranean waters, heavy rains	Rains, winds, breakings of dikes
<i>Duration of flood</i>	40 days, 40 nights	6 days and nights
<i>Landing of boat</i>	Mountains of Ararat	Mount Nisir
<i>Sending of birds</i>	Raven, dove (3 times)	Dove, swallow, raven
<i>Acts of worship</i>	Sacrifice of worship	Sacrifice for appeasement
<i>Blessing of hero</i>	Earthly covenant	Divinity, immortality

QUESTION 10

Please match the action taken with the corresponding reason for it.

<i>Action Taken</i>	<i>Reason for Action</i>
Sending a universal flood	Showing that life is sacred and guaranteeing that He will never destroy all life again with a flood
Establishing the Noahic Covenant	Judgment of man's sin, by either limiting his age to 120 years or delaying the flood
Initiating human government	Ensuring order in the world
Cursing Ham's descendents	Would lead to Israel's rightful rule in the Promised Land

Sons of Noah (Gen 10:1-11:9), focusing on Shem (Gen 11:10-26)



The tower of Babel shows man's continued efforts to reach heaven by his own works instead of accepting God's offer of grace through sacrifice. Yet, as high as man can build the tower, God still has to "come down" to see it (Gen 11:4-5).

Assignment

- Please read "Sons of Noah."

Sons of Noah

After the flood, Noah's family resettled, and Noah planted a vineyard. However, sin was present even in this godly line. Noah became drunk and lay naked in his tent. His son Ham saw him and, in an act of sinful disrespect, he told his brothers, who hurried to cover their father's shame. Ham's sin caused Noah to curse Ham and his descendants, including Ham's son Canaan. Shem's line, however, was blessed—and from that moment onward chosen as the elect line, superior to Ham's. Thus, the land of Canaan should rightfully have been ruled by Shem's family, making that geographical area the eventual site of Israel's Promised Land (Gen 9:18-29).

We may trace Noah's sons' seventy descendants to the tower of Babel (Gen 10:1-11:9). As these men attempted to reach God through their own works, God stooped to see their pathetic efforts. He displayed both His righteous judgment on the sin of their arrogance through the dispersion of languages among nations and His blessing on Shem's family line (Gen 10). This is where we see how pride resulted in the disunity and separation of nations and languages (Gen 11:1-9).



But despite sin and dispersion, Shem's elect line continued to Abram (who was later renamed Abraham) to show how the line of blessing narrowed directly to prepare for the patriarchal history that restored blessing from chaos (Gen 11:10-26).

QUESTION 11

Briefly describe the negative and positive results of the tower of Babel incident.

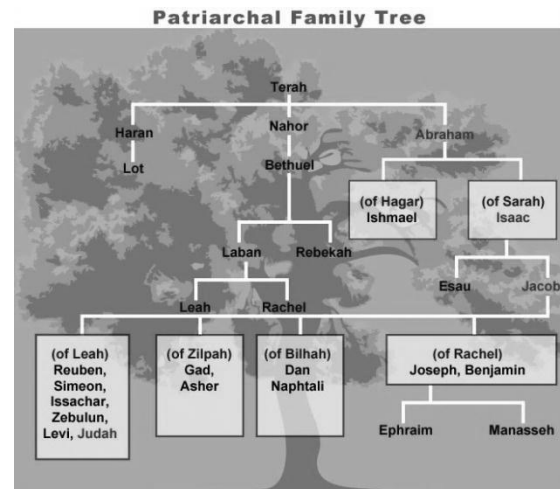
Topic 4 Key Points

- When God began His creative work, the earth was in a chaotic condition. The creation account outlines God's bringing form and fullness to His creation (Gen 1:2).
- The fall of man places responsibility for alienation from God on Satan and man himself, yet God graciously makes provision for man's redemption (Gen 3).
- Genesis 6:1-8 shows that sin has thoroughly polluted humanity, resulting in death and the need for redemption (Gen 5:1-6:8).
- God graciously gave the Noahic Covenant after the flood to show that life is sacred. He promised not to destroy humanity again by a flood, gave government to assure order in the world, and showed the reason for the curse on the Canaanites.
- The tower of Babel shows man's inability to reach God through his own works as well as God's judgment on sin through national and language dispersion. It also shows man's God's blessing on the family line of Shem.

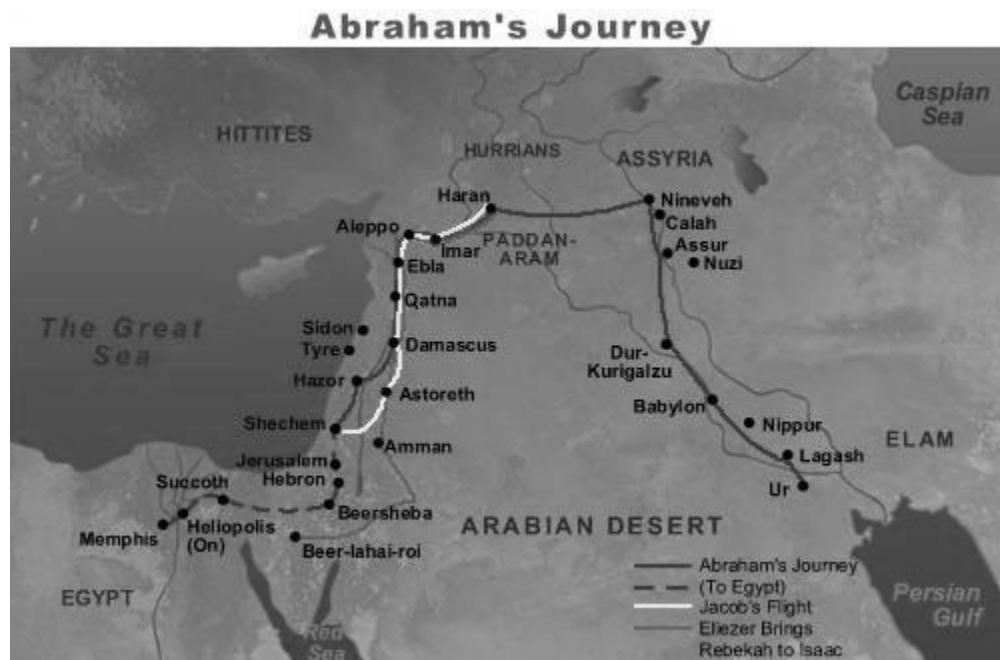
Topic 5: Patriarchal Age: God's Promise

The birth of the nation of Israel is traced back to Abraham. In the New Testament, many passages reveal the high opinions the Jews of the first century held of Abraham (e.g., Mt 3:9, 8:11; Jn 8:39-58; Rom 4; Gal 3:6). But many Jews had too high an opinion of Abraham, and in turn, of their origin as God's people. They claimed God as their Father, but Jesus said that through their rejection of Him they revealed that their true father was the devil (Jn 8:31-58; see also Deut 26:5). The greatness of the Israelites came from their election by God through the covenant He made with Abraham.

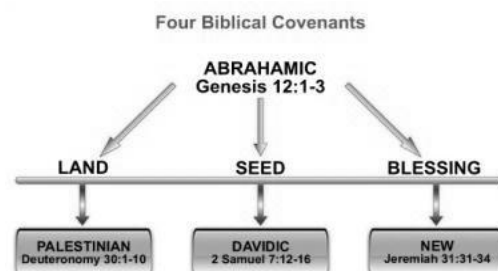
God had preserved a line of blessing to Abraham. But why was Abraham important enough to be chosen? Does this narrowing of the line continue through the rest of the book? If so, to whom is the blessing narrowed at the end of Genesis? And what is the status of God's promise to bless Abraham?



Abraham, Isaac (Gen 11:27-25:11), and Ishmael (Gen 25:12-18)



The first eleven chapters of Genesis concentrate on four great events: creation, the fall, the flood and the tower of Babel. The final thirty-nine chapters focus on four great men: Abraham, Isaac, Jacob, and Joseph.



Assignment

- Please read “Abraham, Isaac, and Ishmael.”

Abraham, Isaac, and Ishmael

Patriarchal History: Moses encourages Israel by showing its origins and the preservation of its covenant promise among the heathen as he traces history from Abraham to Joseph (Gen 11:27–50:26).

Through Shem’s line of descendants, God passed the unconditional promises of a land, a nation, and a blessed name through Terah to Abraham to Isaac, proving again that the yet-unborn nation of Israel was called as a nation of promise and separation (Gen 11:27-25:11).

Terah had three sons: Abram, Nahor, and Haran, who was the father of Lot (Gen 11:27-32). Terah traveled with Abram, Abram’s wife Sarai, and Lot to Haran, where Terah died. As Abram assumed the responsibilities of the elder and leader of their clan, he was now compelled to trust God fully on his own (Gen 11:31-32). Just as Abram needed to trust God’s divine call and leading in trying to inhabit Canaan, so did the Israelites (Gen 12).

In Abram, Israel also had an example of God’s faithfulness even in man’s unfaithfulness. Abram and Sarai left Canaan for Egypt, where Abram lied about his relationship with Sarai, claiming that she was his sister in order to save his own life—instead of trusting in God’s protection. Yet God mercifully spared both Abram and Sarah because of the unconditional promise, and instead of threatening the promise by condemning Abram to death, Pharaoh sent Abram away with more blessing and possessions at the hand of God than he had had on his arrival (Gen 12:10-20).

But now conflict within the family ensued. Unable to settle the issues surrounding the use of land resources by their herdsmen, Abram and Lot separated. God looked with pleasure on Abram’s decisions and leadership and blessed him, confirming the inheritance that was promised. But the kinsmen would cross paths again.

It was not long before Lot was taken captive by a group of four powerful kings at war. Abraham, with familial protectiveness, took his men and pursued his nephew, defeating the kings and rescuing everything that had been taken. Near the ancient city of Salem (traditionally the predecessor of Jerusalem), a king and high priest of the Lord Melchizedek came to meet Abram, bringing refreshments and a blessing from God for Abram’s faith (Gen 13–14).

But God was not finished confirming this covenant with Abram. He promised Abram a son from his own aging body, foretelling the four-hundred-year Egyptian bondage and walking alone through the covenantal animal sacrifices. The Lord was confirming to Israel that His covenant with them was unconditional (Gen 15).

But time passed, and Abram, beginning to doubt how God could fulfill the promise as literally as He had made it, sought to secure children through a carnal plan that resulted in the birth of Abram’s firstborn son, Ishmael, by Sarai’s maidservant Hagar (Gen 16). But this was not the route God had planned His covenant to take. He renamed this couple Abraham and Sarah, reaffirming that the promise of a seed would come through the two of them specifically (Gen 17).

But still the promise appeared to be only a promise. Sarah was ninety years old when her faith in the promise of a son was tested: God told Abraham that Sarah would be a mother within a year, proving that nothing is too difficult for the Lord. And so it was that despite human doubts and unfaithfulness, God provided the covenantal seed: a son named Isaac, a child of promise (Gen 16:1-22:19).

And more testing came. Could Abraham even trust God's just judgment when He condemned the city of Sodom, where Lot and his family then dwelled? God promised not to destroy the city if even ten righteous people were present, but still the wickedness of both Sodom and Gomorrah was violently destroyed, proving the justice of God's judgment (Gen 18:16-33). By God's mercy, Lot and his family escaped the destruction, but they failed God's tests, examples for the nation to come that a life of true faith leads to avoiding sin (Gen 19). Lot's wife's worldliness and lack of faith resulted in her own death when she was turned into a pillar of salt (Gen 19:1-29), but Lot's and his daughters' incest produced the fathers of two of Israel's greatest enemies, the Moabites and Ammonites, illustrating the long-term effects of sin (Gen 19:30-38).

The story returns to follow Abraham, who once again lied to the king of a nearby nation, a man named Abimelech, about his relationship with Sarah to try to save himself. Again God mercifully protected His promise, reminding His people that His blessing requires separation from the world—especially from adultery and intermarrying with pagans (Gen 20).

After Isaac's birth, Abraham and Sarah proved their willingness to protect the promised seed when they rejected Ishmael as the promised heir, removing hindrances to the blessings for which they stand in faith (Gen 21:1-21). Abraham made a covenant with Abimelech at Abimelech's request, that he would live honestly and peacefully in the land (Gen 21:22-34).

But the ultimate test for Abraham, one that defied all logic, climaxed when God asked him to sacrifice his son Isaac, the long-awaited child of that promise. Abraham took his precious son up the mountain and raised a knife to kill him, trusting in God's promises. At the last moment, God stopped Abraham's hand and provided a ram for sacrifice in Isaac's stead. This exemplifies how faith obeys God without holding back to try to meet one's own needs (Gen 22:1-19).



The promise transferred through the correct family lineage, from Abraham to Isaac (Gen 22:20–25:11). After Sarah's death, Abraham purchased the cave of Machpelah in the land of promise and buried her there. In doing this, Abraham renounced his Mesopotamian homeland and foreshadowed his descendants' occupation of the entire Promised Land. As a prophetic act, this would give the Israelites hope during their seemingly endless wandering (Gen 23).

Isaac grew and matured, and at last God directed a servant of Abraham to bring back Rebekah, Abraham's brother's granddaughter, to be Isaac's wife (Gen 24). Again, Moses proved the importance of correct family lineage in the promise's fulfillment when he

recorded the genealogy of Rebekah. He likely also intended to remind Israel not to intermarry with pagans in order to preserve the devotion of this chosen bloodline (Gen 22:20-24).

After Sarah's death, Abraham took another wife, Keturah. She and his concubines bore him more sons, but before Abraham's death, he sent all of these sons away to the east in order to both protect and affirm Isaac's role in the covenant (Gen 25:1-11), although Ishmael remained. Everything he owned, Abraham left to Isaac. Then, at the age of 175, Abraham died, and his two eldest sons buried him near his wife, Sarah (Gen 25:7-9).

Among Ishmael's descendants were twelve tribal leaders who eventually opposed Israel, a fact which traces the consequences of Abraham's attempt to take God's promises into his own hands. This reminded Israel to do God's will in God's way (Gen 25:12-18).

And so God transferred His covenant to Isaac, who enjoyed God's blessing despite repeating Abraham's deception of claiming that his wife was his sister. God proved his faithfulness yet again, even in the face of human disobedience (Gen 26:1-33).

QUESTION 12

What incident is Abraham's ultimate test of faith?

- A. Abraham giving Lot his choice of the land
- B. Abraham nearly sacrificing Isaac
- C. Abraham meeting Melchizedek
- D. God initiating the covenant through sacrifice

QUESTION 13

Please match the incident with the corresponding lesson it should teach Israel.

<i>Incident</i>	<i>Lesson for Israel</i>
Abram's journey to a new land and the threat to the fulfillment of the covenant	God works providentially in the lives of His faithful servants (Gen 24)
God's testing of Sarah's faith when He said that she would be a mother within a year	Avoid sin by a life of faith (Gen 19)
The failure of Lot and his wife to pass God's tests	God's blessing requires separation from the world—especially from adultery and intermarriage with pagans (Gen 20)
Lot's incest with his two daughters, producing the fathers of two of Israel's enemies	Shows the long-term effects of sin (Gen 19:30-38)
Abraham's deception of Abimelech about Sarah and God's subsequent merciful protection of His promise	Nothing is too hard for God (Gen 18:1-15)
The testing of Abraham's willingness to live honestly and peacefully in the land by Abimelech's demand for a covenant at Beersheba	Israel has a divine call and needs to trust God, as Abram did, so that it can inhabit Canaan (Gen 12)
God's direction of Abraham's servant to bring back Rebekah to be Isaac's wife	Israel must keep its oaths and avoid falsehood Gen 21:22-34)

QUESTION 14

Choose a lesson from the right-hand column of Question 13 that you feel you need to apply to your life. Then open your Life Notebook and record your answer. Explain why you chose this application and how you'll apply it to your life.

Jacob and Esau (Gen 25:19-35:29; 36:1-37:1)

Jacob (Gen 25:19-35:29)

Many of us can identify with Jacob. Like many other Bible characters, he is all too human. Through so many incidents, he shows himself in the light of his fleshly identity: a deceiver. Yet, operating by faith in God, Jacob (renamed "Israel") continues the promised line.

Assignment

- Please read "Jacob."

The Life of Jacob					
Strife with family		Conflict with Laban		Struggle with God	
○ Stolen Birthright	Journey to Padan Aram	○ Marriage	Journey to Canaan	○ Wrestles with God	Journey to Egypt
○ Stolen Blessing		○ Children		○ Esau	
		○ Prosperity		○ Blessing	
Canaan		Haran		Canaan	
77 years		20 years		50 years	
"God's House"		"God's Camp"		"God's Face"	

Jacob

At the birth of Isaac's twin sons, Esau (the elder) and Jacob, it was prophesied that once again, the older would serve the younger. Thus Jacob was the next recipient of God's promise, merely a vessel of God's will despite his own habitual deception and scheming (Gen 25:19–35:29). When Esau, tired and ravenous, returned from a long day and smelled his brother's cooking, Jacob craftily persuaded Esau to sell him the birthright and blessing of the firstborn son for a bowl of stew. This beginning of the fulfilled prophecy established Jacob as the continuation of the promise line, portraying the strife and trials caused by Esau's sacrifice of his spiritual blessing in order to satisfy his temporal needs (Gen 25:19–34). Esau later regretted his actions and tried to receive the blessing of the firstborn anyway, but Jacob, impersonating Esau, claimed the blessing for himself from their father. Devastated, Esau pleaded with Isaac for a blessing of his own, but the one he received was hardly a substitute for the one he had lost.

Esau seemed to turn from the concept of being part of a chosen family altogether, continually marrying pagan women (Gen 26:34–35).

Jacob on the other hand, continued in his pattern of deception and manipulation of the blessing and the promise (Gen 27:1–40). As a result, family relationships disintegrated and Jacob was forced to flee from Esau toward Haran, where other relatives lived and he could likely find an acceptable wife. Esau spitefully married yet another pagan woman (Gen 27:41–28:9).

Despite the tumult, God confirmed His promise to Jacob at Bethel through an awe-inspiring dream of angels ascending and descending a ladder to heaven. Jacob's natural response was personal worship that would serve as a pattern for Israel's worship in generations to come as he offered vows, tithes, and memorials (Gen 28:10–22).

Then Jacob moved on. By God's grace, he did find refuge in Haran, where he met a relative, Laban, and his daughters Leah and Rachel. Jacob fell in love with the younger daughter, Rachel, and worked for Laban for seven years in order to marry her. Then, for what seems to be the first time, Jacob met with some consequences of his own deception: Instead of Rachel, Laban tricked Jacob into marrying Leah, and Jacob was forced to work seven more years for Laban in order to marry the woman he truly loved.

Although God continually blessed Jacob in Haran with wives, children, and flocks, He also disciplined Jacob with marital strife and other relational issues (Gen 29–32). Jacob was forced to flee once again, promising Laban never to return to Haran. This time he ran back to Canaan, where he knew he must face Esau at last in an act of faith that tested Jacob's natural tendency to take things into his own hands (Gen 31–32).

One night before Jacob was to meet Esau, God appeared to him in the form of a man and wrestled with him all night long. For Jacob, this resulted in three major, permanent changes: Not only did God bless him and change his name to Israel, but in a very personal way the Lord dealt with his self-sufficiency by injuring Jacob's hip, showing him that faith, not self-reliance, leads to ultimate victory (Gen 32:22–32).

To Jacob's great surprise, when he and his family reached Canaan, he was reconciled to Esau instead of threatened by him, which testified to God's working in Esau's life and revealed God's willingness to change hearts to protect the line of promise (Gen 33).

Jacob purchased land from nearby rulers and settled his family's camp near the city of Shechem. But peace was not to be theirs. Jacob's daughter, Dinah, was violated by the prince of the city, and as a result his sons deceitfully slaughtered everyone who lived there. Then nearby nations united in defense against Jacob and his people. Intermarriage and covenants with pagans endangered the seed of God's promise yet again (Gen 34).

God instructed Jacob to purify their camp of foreign gods and then return to Bethel, where God then reassured him of the promise He had made to Abraham of protection and becoming a great nation (Gen 35:1-15). And God's assurance and faithful protection continued even as Jacob's youngest son, Benjamin, was born, his beloved wife Rachel and father Isaac died, and his son Reuben relinquished his inheritance. These chapters of Genesis were surely meant to remind the nation of Israel that God keeps His promises (Gen 35:16-29).

QUESTION 15

Which was the most important result of Jacob's wrestling match with God?

- A. He personally met with God.
- B. His name was changed to Israel.
- C. He came away crippled.
- D. He was reconciled to Esau.

QUESTION 16

Briefly describe how the promised seed was both endangered and protected through the events of Genesis 33-35.

Esau (Gen 36:1-37:1)

The New Testament contrasts Esau with Jacob (Israel), even using Esau as an illustration of how to lose a blessing. Jacob prospered because he was in the chosen line. Esau, however, is described as someone who was not "loved" (chosen) by God as Jacob was (Rom 9:13); one reason Esau and his line came to ruin (see Obadiah). The book of Hebrews also shows Esau as an example of someone who despised his birthright, warning Christians against losing their inheritance because of the same attitude (Heb 12:16).

Bypassing the Firstborn Sons		
The Father	The Firstborn	God's Choice
Adam	Cain	Seth
Noah	Japheth	Shem
Abraham	Ishmael	Isaac
Isaac	Esau	Jacob
Jacob	Reuben	Judah & Joseph
Joseph	Manasseh	Ephraim

Assignment

- Please read “Esau.”

Esau

Esau soon received the blessing he had been promised. Through tracing his genealogy, we see that he had possessions as well as chiefs and kings in his line in the generations that followed him directly (Gen 36:1-Gen 37:1)—in contrast to Jacob, whose promise seemed latent in its fulfillment. But Esau placed his priorities with these temporal blessings. His pagan wives, sons, and possessions become so numerous that he moved east to greener land outside the Promised Land of his family. Jacob continued to dwell in the land in faith and patience, waiting for the promise that would come and not allowing worldly treasures to supersede spiritual priorities (Gen 36:1-30). A lesson for Israel and for us? Worldly greatness may come more swiftly than spiritual greatness, but the latter demands patience and is worth waiting for (Gen 36: 1– 37:1).

QUESTION 17

God’s blessings on the disobedient and worldly Esau were fulfilled more quickly than His blessings for the promised seed. *True or False?*

Joseph (Gen 37:2-50:26)

Sons of Jacob

MOTHER	SON	MEANING OF NAME	REFERENCE OF BIRTH (GENESIS)	ORDER OF BLESSING	SYMBOL OF BLESSING	REFERENCE OF BLESSING (GENESIS)
LEAH	Reuben	Behold, a son	29:32	1	Reckless	49:3-4
	Simeon	Hearing	29:33	2	Violence	49:5-7
	Levi	Attachment	29:34	3	Violence	49:5-7
	Judah	Praise	29:35	4	Lion	49:8-12
BILHAH	Dan	Judgment	30:6	7	Serpent	49:16-18
	Naphtali	Wrestle	30:8	10	Doe	49:21
ZILPAH	Gad	Good fortune	30:11	8	Raider	49:19
	Asher	Happy	30:13	9	Rich food	49:20
LEAH	Issachar	Reward	30:18	6	Donkey	49:14-15
	Zebulun	Abode	30:20	5	Ships	49:13
RACHEL	Joseph	May he add	30:24	11	Fruitful	49:22-26
	Benjamin	Son of the right hand	35:18	12	Wolf	49:27

Assignment

- Please read “Joseph.”

Joseph

Jacob’s eldest ten sons were incited to murderous jealousy when their father’s favorite son, seventeen-year-old Joseph, had dreams that pointed to his own exaltation above them—pictures yet again of God’s preserving the chosen line through the older serving the younger. Enviously the brothers forced Joseph into exile, allowing that envy and their own deception to begin the disintegrating corruption of their family (Gen 37:2– 38:30). The fourth-born Judah intermarried with Canaanites and committed incest with his daughter-in-law Tamar, continuing the family’s tumult. However, God was working in this circumstance despite sin; He had chosen the line of Judah to continue the promise, and He continued to protect His seed, again selecting a younger brother (Judah) to rule over an older brother (Reuben) (Gen 38).

Meanwhile, Joseph’s bondage in Egypt severely tested his strength and endurance of Gen 37:2-50:26). In a sense, this foretold the trials and bondage of Israel in Egypt; in both cases, testing preceded great blessing. For Joseph, his trials as the younger brother and then as a slave preceded his powerful authority in Egypt and ability to save his family, including his older brothers, during a time of great need.

Joseph's Life		
Prisoner	Benefactor	Brother
37-40	41-45	46-50
Separated from Family	Reunited with Family	Dwells with Family

Joseph's testing and subsequent exaltation in Egypt were proof that God would continue to protect the chosen line, but that Israel must still persevere in being faithful and righteous, despite suffering (Gen 39–41).

- **Example 1:** Joseph's refusal of Potiphar's wife revealed his priority of loyalty to God over worldly lusts. This speaks strongly of maintaining faithfulness to God despite the suffering that often accompanies righteousness (Gen 39).
- **Example 2:** Joseph's willingness to interpret the cupbearer’s and baker's dreams in prison confirmed that his faith in God was not destroyed by his circumstances. This conveys the importance of faithfulness despite adversity (Gen 40).
- **Example 3:** Joseph's interpretation of Pharaoh's dreams and his rise to power in Egypt showed that God is sovereign and can control events to protect His promised seed, motivating Israel to faithfully serve Him (Gen 41).

Because of his faithful interpretation of the dreams Pharaoh had had foretelling the great famine in Egypt, Joseph was made the ruler of all of Egypt, second only to Pharaoh himself. He wisely managed the provisions the nation was able to lay aside during the seven years of plenty that preceded the seven-year famine, and then also handled the

distribution of the supplies so that Egypt had not only more than enough food, but a thriving international commerce. Joseph's brothers also sought food in Egypt to save their starving family, and Joseph recognized them at once. But instead of immediately revealing himself, he tested them, trying to motivate them to repent from their crime so they could be reconciled (Gen 42).

At last, by falsely accusing and condemning Benjamin, his younger brother, Joseph pushed his brothers to a point of desperate repentance where they finally recognized God's providential working in their lives. Joseph, seeing their true regret and changed ways, revealed himself to them, offering to protect and provide for his family if they would move to Egypt (Gen 43-45). So Jacob brought his family to be reunited with Joseph in Egypt, where Joseph's wise rule provided money, livestock, and land for the fathers of the twelve tribes of Israel (Gen 47:13-27). This became God's method of providing for His promised line with the best of the land, protecting it and allowing it to continue (Gen 46:1-47:12).

God's provision of faithful actors like Jacob and Joseph to provide for and advance the blessing bolstered Israel's faith in the promise (Gen 47:28-50:26). Jacob, now at rest with his family united again, blessed his own twelve sons and Joseph's two, revealing his submission to God's plan of continuing the promised line. He blessed Joseph's younger son, Ephraim, over Manasseh, the elder, continuing the tradition of the older serving the younger. He also prophesied that the Messiah would come through Judah (Gen 47:28-49:28). Then Jacob died, and his sons carried his body back to Canaan to be buried in respect for Jacob's faith in God's promise of this land for his descendants (Gen 49:29-50:14).

Joseph's belief in God's promise endured; despite the hardship in his life, he assuaged his brothers' fear of vengeance by reminding them that God had used the evil the brothers had caused as part of His plan to bring the family to Egypt and protect the promised lineage (Gen 50:15-21). Joseph, still maintaining his faith in God's promise, made his brothers swear to return his bones to Canaan when the family at last returned home. Then he died (Gen 50:22-26).

QUESTION 18

Which of the following illustrate the principle of the older serving the younger? (*Select all that apply.*)

- A. Joseph was served by his ten brothers
- B. Manasseh served Ephraim
- C. Esau served Jacob
- D. Isaac served Ishmael

QUESTION 19

Both Jacob and Joseph died in Egypt but were buried in _____.

Topic 5 Key Points

- The ultimate test of Abraham's faith in God's promises was the near sacrifice of Isaac.
- Israel could learn many lessons about faith, sin, and God's blessing and provision from the lives and examples of the patriarchs in Genesis 12-24.

- The most important result of Jacob's wrestling match with God was the hip injury that lasted his lifetime, a constant reminder to depend on God and not his flesh (Gen 32:22-32).
- In Genesis 33-35, the promised seed was seemingly endangered by human disobedience, but God reassured Israel of His protection.
- Esau's worldly blessing was soon fulfilled, a reminder to Israel that worldly greatness may come more swiftly than spiritual greatness, but the wait is worthwhile.
- Both Jacob and Joseph died in Egypt but were buried in Canaan, illustrating their faith that Canaan was promised to their descendants.

Topic 6: Knowing, Being, Doing

QUESTION 20

Match the chapters from Genesis with the corresponding event or person.

An Outline of Genesis								
	Instructions							
Flood								
Fall								
Creation								
Abraham								
Jacob								
Tower of Babel								
Joseph								
Isaac	1 – 2	3 – 4	6 – 9	10 – 11	12 – 25	25 – 26	27 – 36	37 – 50

QUESTION 21

Please open your Life Notebook and note the times a younger son was specially blessed by receiving the inheritance traditionally received by the oldest son. Then explain why this blessing was not given to the oldest son in each case. See if you can identify how this fits into the argument of the book of Genesis and apply its teaching for us today.

QUESTION 22

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 2 Self Check

QUESTION 1

One of the root meanings of the word “Pentateuch” is “scroll.” *True or False?*

QUESTION 2

Deuteronomy records Moses’ three sermons to Israel. *True or False?*

QUESTION 3

The key word for Genesis is _____.

QUESTION 4

Which of the following is **not** a common theme throughout Genesis?

- A. The deterioration and narrowing of the elect line
- B. The repeated references to God’s creative activity
- C. The repeated election of the younger over the older
- D. The divisions that begin with the “toledot” formula, “the account of...”

QUESTION 5

The Abrahamic Covenant is a conditional covenant. *True or False?*

QUESTION 6

The covenant that expanded the land promises of the Abrahamic Covenant is:

- A. The Palestinian Covenant
- B. The Davidic Covenant
- C. The Adamic Covenant
- D. The New Covenant

QUESTION 7

The story of Ham seeing Noah’s nakedness was recorded to show the reason for the curse on the Canaanites. *True or False?*

QUESTION 8

Which of the following lists gives the correct order of events for the first eleven chapters of Genesis?

- A. Creation, Babel, Flood, Fall
- B. Creation, Flood, Fall, Babel
- C. Creation, Fall, Flood, Babel
- D. Creation, Fall, Babel, Flood

QUESTION 9

The most important outcome of Jacob’s wrestling match with God was his personal encounter with a personal God. *True or False?*

QUESTION 10

Which of the following lists gives the correct order of appearance of the men in Genesis 12-50?

- A. Abraham, Jacob, Isaac, Joseph
- B. Abraham, Joseph, Isaac, Jacob
- C. Abraham, Isaac, Joseph, Jacob
- D. Abraham, Isaac, Jacob, Joseph

Lesson 2 Answers to Questions

QUESTION 1

- A. Five
- D. Scroll

[Pentateuch comes from two Greek words: “penta,” meaning “five,” and “teuchos,” meaning “volume” or “scroll.”]

QUESTION 2

<i>Book</i>	<i>Contents</i>
Genesis	Four major events and four men
Exodus	Starting on the way to the Promised Land
Leviticus	Regulations for the priests and feasts
Numbers	Wandering in the wilderness
Deuteronomy	Moses’ three long sermons

QUESTION 3

- C. They trace the deterioration and narrowing of the elect line.
- D. They have divisions that begin with the formula, “the account of...”
- E. They repeat the election of the younger over the older.

QUESTION 4

<i>Older Brother</i>	<i>Younger Brother</i>
Cain	Seth (Gen 4:24-26)
Ishmael	Isaac (Gen 21:10-12)
Esau	Jacob (Gen 25:29-34; Gen 27:27-29, 38-40)
Reuben, etc. (10 older brothers)	Joseph (Gen 37:5-11)
Manasseh	Ephraim (Gen 48:13-14, 17-20)
Reuben, Simeon, Levi,	Judah (Gen 49:8-12)

QUESTION 5

- A. Its eternal nature
- B. No (unfulfilled) conditions imposed on Abraham
- C. No voiding of promises for Abraham’s disobedience
- E. The sacrificial ritual used to enter into the covenant
- F. Israel’s promised eternal existence as a nation

QUESTION 6

<i>Covenant Name</i>	<i>What it Expands</i>
Palestinian Covenant	The <i>land</i> promise.
Davidic Covenant	The <i>seed</i> promise.
New Covenant	The <i>blessing</i> promise.

QUESTION 7: Chaotic [The creation account provides an outline for God's bringing form and fullness to His creation (Gen 1:2). The story of the six days of creation recounts the origin of all living things (except angels and God) by God's spoken word alone (Gen 1:3-31).]

QUESTION 8

- A. Protection from remaining in a sinful state eternally
- C. The promise of a redeemer
- D. The provision of animal skins

[The fall of man places responsibility for alienation from God on Satan and man himself, yet God graciously makes provision for man’s redemption (Gen 3).]

QUESTION 9: True [They show how sin thoroughly pollutes the race, resulting in death and the need for redemption (Gen 5:1–6:8).]

QUESTION 10

<i>Action Taken</i>	<i>Reason for Action</i>
Sending a universal flood	Judgment of man's sin, by either limiting his age to 120 years or delaying the flood
Establishing the Noahic Covenant	Showing that life is sacred and guaranteeing that He will never destroy all life again with a flood
Initiating human government	Ensuring order in the world
Cursing Ham's descendents	Would lead to Israel's rightful rule in the Promised Land

QUESTION 11: *Your answer should be similar to the following:*

Negatively, we see man's inability to reach God through his own works, and we see God's judgment on sin: Pride was punished by separation and dispersion of the many nations and languages of the earth. Positively, we see God's blessing on the family line of Shem.

QUESTION 12

- B. Abraham nearly sacrificing Isaac [Abraham's willingness to obey God's Word, even defying logic, climaxes in the ultimate test of his faith in God's promises through the near sacrifice of Isaac. This teaches that faith obeys God without holding back to meet one's own needs (Gen 22:1-19).]

QUESTION 13

<i>Incident</i>	<i>Lesson for Israel</i>
Abram's journey to a new land and the threat to the fulfillment of the covenant	Israel has a divine call and needs to trust God, as Abram did, so that it can inhabit Canaan (Gen 12)
God's testing of Sarah's faith when He said that she would be a mother within a year	Nothing is too hard for God (Gen 18:1-15)
The failure of Lot and his wife to pass God's tests	Avoid sin by a life of faith (Gen 19)
Lot's incest with his two daughters, producing the fathers of two of Israel's enemies	Shows the long-term effects of sin (Gen 19:30-38)
Abraham's deception of Abimelech about Sarah and God's subsequent merciful protection of His promise	God's blessing requires separation from the world—especially from adultery and intermarriage with pagans (Gen 20)
The testing of Abraham's willingness to live honestly and peacefully in the land by Abimelech's demand for a covenant at Beersheba	Israel must keep its oaths and avoid falsehood (Gen 21:22-34)
God's direction of Abraham's servant to bring back Rebekah to be Isaac's wife	God works providentially in the lives of His faithful servants (Gen 24)

QUESTION 14: *Your answer***QUESTION 15**

- C. He came away crippled. [Jacob's injury was a permanent reminder that he could not depend on his own efforts to receive God's blessing.]

QUESTION 16: *Your answer should be similar to the following:*

Protection: God changed Esau's heart in Genesis 33. Endangered: Dinah was violated by the Shechemites in Genesis 34. Protected: Jacob received God's assurance that He would protect the seed and make it into a great nation in Genesis 35.

QUESTION 18

- [This principle is part of God's plan to show that blessing comes from His election and not human works or tradition.]

QUESTION 20

Instructions							
Creation	Fall	Flood	Tower of Babel	Abraham	Isaac	Jacob	Joseph
1 – 2	3 – 4	6 – 9	10 – 11	12 – 25	25 – 26	27 – 36	37 – 50

QUESTION 22: *Your answer*

Lesson 2 Self Check Answers

QUESTION 1: True

QUESTION 2: True

QUESTION 3: Election

QUESTION 4

B. The repeated references to God's creative activity

QUESTION 5: False

QUESTION 6

A. The Palestinian Covenant

QUESTION 7: True

QUESTION 8

C. Creation, Fall, Flood, Babel

QUESTION 9: False

QUESTION 10

D. Abraham, Isaac, Jacob, Joseph

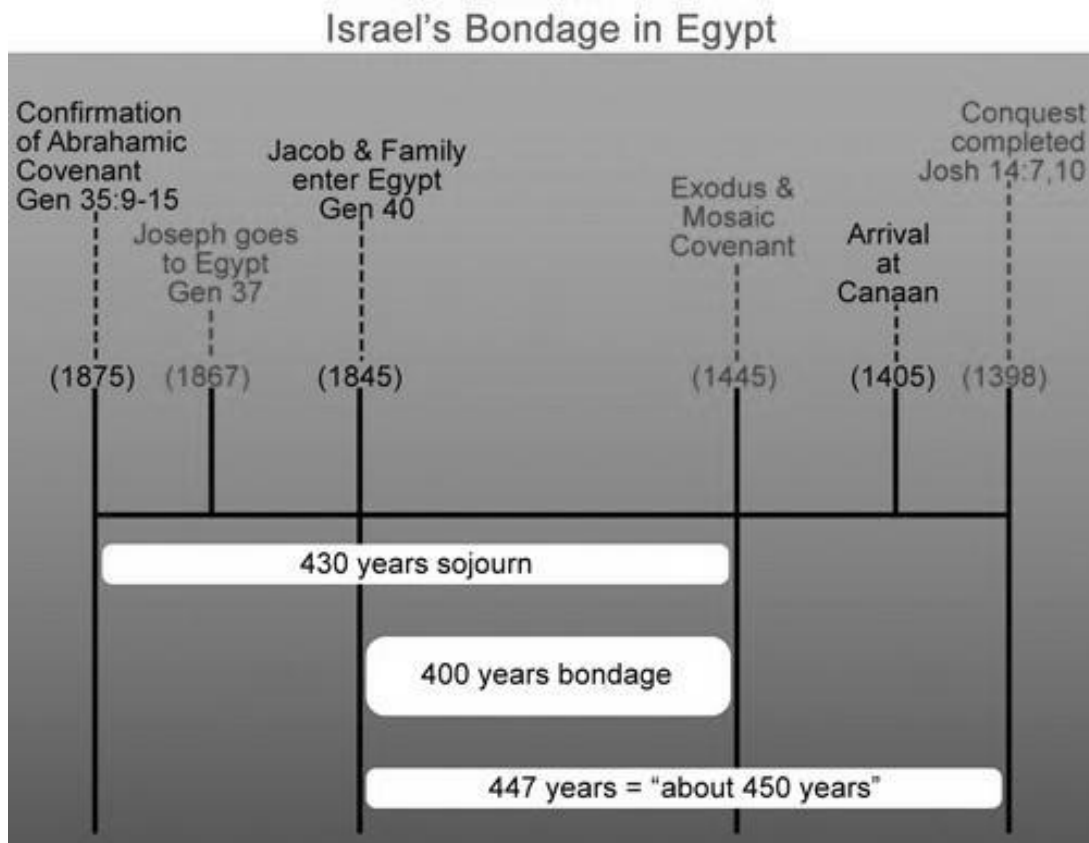
Lesson 3: Exodus

Lesson Introduction

As Exodus is part of the Pentateuch, its authorship and recipients are the same as Genesis. However, the dates, purpose, and place differ from those of Genesis. In this lesson, you will explore the background of the book of Exodus through the study of its dates, purpose of writing, and geographical setting.

Seventy people were the “Israel” that had gone out of the Promised Land and come to the land of Goshen in Egypt at the time of Joseph’s rule (Gen 46:27; Ex 1:1-7). At the time of Moses’ birth, as recorded in Exodus 2, about 350 years had passed since Israel entered Egypt: the 430 years Israel dwelled in Egypt minus Moses’ age of eighty at the Exodus (Ex 12:40).

When Israel first entered Egypt, it was with Pharaoh’s blessing and under Joseph’s wise leadership (Gen 45:16-18). But what had become of God’s promises to Abraham, Isaac and Jacob? What had become of Israel? What were their conditions and needs? What would they need to become a nation of their own?



Lesson Outline

- Topic 1: Introduction to Exodus
- Topic 2: Toil and Confrontation
- Topic 3: Redemption and Protection
- Topic 4: Covenant Revealed

Topic 5: Covenant Ratified

Topic 6: The Law and the Christian

Topic 7: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson, you will be able to do the following:

- Discuss how the two major sections of Exodus fall in sequence, showing fulfillment to God's promise to Abraham as Israel began forming into a nation
- Discuss the superiority of the earlier date for the Exodus as opposed to the late date proposed by some
- Discuss the importance of both the Exodus and the tabernacle in Israel's fulfillment of God's purposes
- Discuss the difference between the Abrahamic and the Mosaic covenants
- Discuss the present applicability of the Mosaic Law
- Discuss the features of the kingdom of God in Exodus and the significance of the key word "formation"

Topic 1: Introduction to Exodus

Exodus Formation into a Nation Begun							
Chapters 1–18				Chapters 19–40			
Receive freedom				Receive Law			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
Subjection		Deliverance		Instruction			
Egypt		Wilderness		Sinai			
400 years		2 months		10 months			
Toil & Confrontation (1:1–12:30)		Redemption & Protection (12:31–18:27)		Covenant Revealed & Ratified (19–34)			Covenant Executed (35–40)
Preparation (1:1–7:13)	Plagues (7:14–12:30)	Memorials (12:31–15:21)	Provisions (15:22–18:27)	Preparation (19)	3-Part Covenant (20–31)	Broken & Renewed (32–34)	Tabernacle Built/Filled (35–40)

At one point or another in your lifetime, you have probably felt like God couldn't be more distant. As a Christian leader, how can you counsel others who feel that way? While studying this lesson, see if you can find ways to discern God's purposes in both times when He seems to be acting and times when He seems dormant that will comfort and encourage yourself and others.

Between Israel's entrance into Egypt as a family group of seventy and the opening of Exodus, 350 years passed; yet God's promises had made little progress in coming to fruition. Fearing an Israelite uprising, Pharaoh aggressively oppressed God's people. Now the chosen nation was hundreds of miles from the Promised Land, and God's promises seemed as far from fulfillment as they had ever been. God Himself seemed even more distant. When Moses told the people that God had sent him to deliver them, they had a

difficult time believing that God was actually working. They needed to know God's name before they could believe the gospel of deliverance through Moses (Ex 3:13-15; 4:27-31). Sometimes even Moses felt that God was distant in his life. Had God deserted His people and His promises? Could they ever be fulfilled in Moses' lifetime?

Exodus records how God began to form Jacob's family into a nation that operated as a theocracy under God's own rule.

Theocracy

(From Easton's Bible Dictionary)

A word first used by Josephus to denote that the Jews were under the direct government of God Himself. The nation was in all things subject to the will of their invisible King. All the people were the servants of Jehovah, who ruled over their public and private affairs, communicating to them His will through the medium of the prophets. They were the subjects of a heavenly, not of an earthly, king. They were Jehovah's own subjects, ruled directly by Him (see 1 Sam 8:6-9).

To become a nation, Israel needed three things: (1) freedom, (2) a form of government, and (3) land. Exodus records how Israel obtained two of these three necessities, while the third is secured in Joshua. First, Israel needed to be free from foreign control in order to be directly under God's rulership. Moses recorded the nation's miraculous redemption from Egyptian bondage (Ex 1–Ex 18). Second, the redeemed nation needed to have its own God-authored governmental system; the latter half of the book reveals the Mosaic Covenant and the nation's agreement to its terms (Ex 19–Ex 40). The final verses of the book (Ex 40:34-38) demonstrate that God accepted the covenant by agreeing to dwell among the people as King. Exodus does not simply record historical events, but also reveals Israel's sin and presents motivation for the people to trust in the God who demonstrated His sovereignty over Egypt and His faithfulness to His covenant with Abraham.

Redemption

(From Easton's Bible Dictionary)

The purchase back of something that had been lost, by the payment of a ransom. The Greek word so rendered is *apolutrosis*, a word occurring nine times in Scripture, and always with the idea of a ransom or price paid, i.e., redemption by a *lutron* (see Mt 20:28; Mk 10:45). There are instances in the LXX version of the Old Testament of the use of *lutron* in man's relation to man (Lev 19:20; 25:51; Ex 21:30; Num 35:31, 32; Isa 45:13; Prov 6:35), and in the same sense of man's relation to God (Num 3:49; 18:15).

- **Key Word:** Formation
- **Key Verse:** “And now, if you will diligently listen to me and keep my covenant, then you will be my special possession out of all the nations, for all the earth is mine, and you will be to me a kingdom of priests and a holy nation” (Ex 19:5-6).
- **Summary Statement:** The nation of Israel's formation begins by miraculous redemption from Egypt and the revelation of the Mosaic Law, which establishes God as their King, founding a kingdom over which a descendant of Judah could rule and promote holiness and trust in God.
- **Application:** Remembering God's provisions, such as Christ's death for our salvation or specific acts God performed on your behalf, will form us as believers into a people of God and strengthen our faith as individuals.

Assignment

- Please read Exodus 1.
- Please read "Introduction to Exodus."

Introduction to Exodus

Title

The English title *Exodus* ("a going out") transliterates the Septuagint title *Exodus*, a compound word that means "way," referring to an exit, departure, or going out. Although Israel's departure from Egypt constitutes only a few chapters, it is a major emphasis in the book and therefore also a fitting title.

Authorship

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 (Jn 1:45), Paul (Rom 10:5) and, most importantly, Christ Himself (Mk 7:10 quotes Ex 20:12; 21:17; see also Luke 20:37; Jn 5:46-47; Jn 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 (Walvoord, 1:15).

Internal Evidence: Portions of Exodus are directly attributed to Moses (Ex 15; 17:8-14; 20:1-17; 24:4, 7, 12; 31:18; 34:1-27). This makes sense, since no one 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; the book shows acquaintance with the customs and climate of Egypt as well as with the plants, animals, and terrain of the wilderness (Wilkinson, 13). The book also evidences a consistent style that is characteristic of a single author.

Circumstances

Date: Mosaic authorship of Exodus places the writing during his lifetime (thought to be 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.

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

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 (Wilkinson, 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.

Characteristics

Many Bible students are fooled by the title of the book, thinking that Exodus records only the narrative of Israel's redemption from Egypt. However, the truth 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.

Opinions on dating the Exodus fall into two scholarly camps: late date advocates, who postulate a 13th century BC Exodus (around 1290 BC, in the reign of Rameses II), and early date adherents, who date it to the 15th century BC (around 1445 BC, in the reign of Amenhotep II). The best evidence supports the early date, so more evangelicals advocate it.

Scriptural Evidence:

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

Judges 11:26 records that at the time of Jephthah (1100 BC), Israel had been in the land of Canaan for three hundred years. Adding the forty-year wilderness wanderings places the Exodus date in the middle of the 15th century BC.

Archaeological evidence:

Huge building projects in Egypt that used bricks and may be dated to the 15th century BC correspond to the biblical record of the Exodus. There is also evidence that indicates that Jericho, Ai, and Hazor were destroyed about 1400 BC.

QUESTION 1

The key word for Exodus is _____.

QUESTION 2

Please write the key verses for Exodus from memory.

Moses' Life			
Period	Reference	Dates (BC)	Location
Forty years: Prince	Ex 2:1-10	1525–1485	Egypt
Forty years: Shepherd	Ex 2:11-25	1485–1445	Midian
Forty years: Leader	Ex 3:1-Deut 34:8	1445–1405	Midian Egypt Wilderness

QUESTION 3

According to the best evidence, the correct date for the Exodus is during the reign of the pharaoh Rameses II, circa 1290 BC. *True or False?*

Topic 1 Key Points

- The key word for Exodus is “formation.”
- The key verses for Exodus tell God’s purpose for making a covenant with Israel: for them to be His special possession and a holy nation.
- The best evidence for the date of Israel’s exodus from Egypt supports a date around 1445 BC.

Topic 2: Toil and Confrontation (Ex 1-11)

The Plagues in Egypt			
Scripture (Exodus)	Plague	Israel Exempt?	Egyptian Gods
7:14-25	Nile River to blood	No	Hapi- spirit of the Nile Khnum- guardian
8:1-15	Frogs	No	Heqet- form of a frog
8:16-19	Swarms of lice/gnats	No	Uncertain; perhaps attack on Egyptian priests
8:20-32	Flies	Yes	Uatchit- a god who manifested himself as a fly
9:1-7	Disease on the cattle	Yes	Apis bull revered; sacred bulls and cows: Ptah, Mnevis, Hathor
9:8-11	Boils/sores on man & animal	Yes	Sekhmet- healing goddess Serapis- healing god
9:12-35	Destruction of crops and cattle by hail	Yes	Seth- protector of crops Nut- sky goddess
10:1-20	Destruction of crops by locust	Yes	Isis- goddess of life Seth- protector of crops
10:21-29	Darkness	Yes	Re- sun god Atum- god of setting sun
11:1-10	Death of firstborn	Yes—if blood properly applied	Osiris- giver of life Pharaoh was considered a deity.

Jacob's original seventy-member family group had greatly increased in number in the 430 years since they had settled in Egypt. When God commanded a census shortly after His people left Egypt, the number of those who could serve in Israel's army was 603,550 (Num 1:46). Calculating to include women and children as well estimates the entire population of Israelites at over two million. Despite the fact that they were in bondage hundreds of miles from the home God had promised them, we can see that He was bountifully fulfilling His promises as He blessed and prepared this people. Now that they had multiplied, it was time for them to take the first step of becoming a nation and obtain their freedom.

God's deliverance of His people raises other questions. He is certainly more powerful than any pharaoh who ever ruled in Egypt. Yet instead of informing Pharaoh that His people the Israelites were leaving Egypt and keeping Pharaoh from preventing it, the Lord sent Moses to ask for Pharaoh's permission. Why did He do this? And why did God use the seemingly indirect method of the infamous ten plagues to end Pharaoh's stubbornness and bring the Hebrews out of slavery?

Pharaoh

(Adapted from the International Standard Bible Encyclopedia)

Means "great house." This was the name given to all the Egyptian kings in the Bible. Pharaohs were not seen by Egyptians as the mere men they were, but were also seen as deities.

Have you wondered about these things? See if you can determine from this topic why God delivered His people in this way.

Assignment

- Please read Exodus 7-10 on the Ten Plagues.
- Please read "Toil and Confrontation."

Toil and Confrontation

The Hebrews toiled in Egyptian bondage that Pharaoh used to keep them in control, protecting his own authority. Not only did Pharaoh enslave the Israelites, he ordered the deaths of all newborn boys to curtail Israel's growth as a nation. The promise was suppressed by human rule; the time had come for Israel's redemption from bondage so that the promise could be fulfilled with this nation's establishment in its own land. God was working through this oppression as well to motivate His people to take hold of the freedom He would place before them (Ex 1).

God had not forgotten His people. But He waited for the fullness of time to come before He caused the long-awaited deliverer to be born to the tribe of Levi. Baby Moses, who barely escaped death under Pharaoh's edict because of his mother's prudence and his sister's watchful eye, was lifted from his basket hiding place on the Nile River by the pharaoh's sister and taken to be raised in the royal household. His mother became his wet nurse. Through these circumstances, God laid the foundation for Moses' leadership, preparing this slave-turned-prince in three ways:

1. Through his upbringing by his mother
2. Through his upbringing by Pharaoh's household
3. Through his self-imposed, forty-year desert exile as a shepherd

Moses' shepherding exile may have been self-imposed, but it was God who called him out of it. Moses had fled to the desert after killing an Egyptian who was brutally beating a Hebrew slave (Ex 2:11-15), and we are not told he had any designs on returning to his former life. Moses was experiencing God's blessing in the desert with a wife, a son, and a life of security in herding sheep, but the Lord's eyes were still on His people in Egypt (Gen 2:23). And so, in a dramatic, undeniable, extremely personal encounter, the Lord appeared to Moses in a burning bush (Ex 3) and revealed His plan for how Moses would confront Pharaoh and lead the Israelites out of Egypt and into the freedom of covenant fulfillment.

Moses protested. He was inadequate for the task! Not a public speaker or a leader; not capable of representing God's authority to Israelites who did not particularly respect Moses as a man. But God wanted to teach both Moses and Israel about their own inadequacy—and how through it He could show Himself entirely sufficient (Ex 3:1–4:17). God had prepared Moses for exactly this purpose, and through this man who claimed to be a stutterer, He wanted to encounter His people again, reminding them of His concern for them and of the promise He had not forgotten (Ex 2–4) and proving himself faithful to that covenant and sovereign over the gods of Egypt (Ex 1–11).

Under a new mantle of confidence in God's authority, Moses returned to Egypt to partner with his brother Aaron, who spoke to the Israelites while Moses himself performed signs to prove that God was now powerfully working for their freedom. They believed (Ex 4:30–31), and Moses and Aaron were accepted as leaders and spokespeople for the nation, positions that naturally fell to them, given the genealogy that is shared in Exodus 6:13–27.

The brothers then went to confront Pharaoh and assert God's plan to lead Israel from Egypt. But Pharaoh scorned the word of God. Not only did he refuse to let the Israelites go, but he also removed the daily provision of straw, demanding more work from the Israelite slaves—a firsthand lesson for the Israelites of the cost sometimes involved in following the sovereign Lord (Ex 5:1–6:12). Moses was horrified that his attempt at obedience had had

such hard results, and the people's trust in him was shaken.

But the brothers returned to Pharaoh, this time to give him signs that God was God. When Aaron threw his staff down on the ground, it became a writhing snake. Pharaoh, however, was unimpressed. His own magicians could perform similar feats! But even though Aaron's staff swallowed the staffs of all of the court magicians, proving God's superior power (Ex 6:28–7:13), Pharaoh refused to release the people (Ex 7:15).

This was Pharaoh's last chance to let Israel go peacefully. Because Pharaoh's heart was irrevocably hardened, God took more drastic measures: He brought ten plagues upon the land, each of which targeted and overcame at least one of Egypt's pagan gods (see Ex 12:12).

1. The turning of all water in Egypt into blood proved God's sovereignty over Hapi, god of the Nile and crocodiles; Khnum, guardian of the river's source; Osiris, whose bloodstream was the Nile; and various fish deities (Ex 7:14-25).
2. The plague of frogs shows God sovereign over Heqet, goddess of birth who had a frog head (Ex 8:1-15).
3. The plague of gnats shows God sovereign over Set, god of the desert and earth (Ex 8:16-19).
4. The plague of flies shows God sovereign over Re, a sun god (the sun was blackened by the cloud of flies), and the god Uatchit, which represented by the fly (Ex 8:20-32).
5. 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 (Ex 9:1-7).
6. The plague of boils shows God sovereign over Sekhmet, goddess of power over disease; Sunu, pestilence god; and Isis, goddess of healing (Ex 9:8-12).
7. 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 (Ex 9:13-35).
8. The plague of locusts shows God sovereign over Serapia, protector of locusts; Nut, sky goddess; and Osiris, god of crops and fertility (Ex 10:1-20).
9. The plague of darkness shows God sovereign over Re, Amon-Re, Aten, Atum, Harakite, and Horus (sun gods); Thoth, moon god; and Nut and Hathor, sky-goddesses (Ex 10:21-29).
10. 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 (Ex 11).

QUESTION 4

Briefly explain the three major ways Moses was prepared to lead Israel.

QUESTION 5

Which incident was meant to teach Israel the cost sometimes involved in following the sovereign Lord?



The Nile River in Egypt.

- A. The Egyptians' instructions to kill all the firstborn male babies
- B. Moses' feelings of inadequacy to fulfill God's mission
- C. The Egyptian magicians creating snakes just as Moses did
- D. Israel's increase in workload after Pharaoh's refusal to let them go

QUESTION 6

Please match the reference in the left-hand column with the corresponding description of the plague in the right-hand column.

<i>Reference</i>	<i>Plague Description</i>
Exodus 7:14-25	The turning of all water in Egypt into blood
Exodus 8:1-15	The plague of frogs
Exodus 8:16-19	The plague of gnats
Exodus 8:20-32	The death of only Egypt's livestock
Exodus 9:1-7	The plague of flies

QUESTION 7

Please match the reference in the left-hand column with the corresponding description of the plague in the right-hand column.

<i>Reference</i>	<i>Plague Description</i>
Exodus 9:8-12	The plague of hail, thunder and lightning
Exodus 9:13-35	The plague of boils
Exodus 10:1-20	The plague of darkness that could be felt
Exodus 10:21-29	The announcement of death upon all firstborn men and animals
Exodus 11	The plague of locusts

Topic 2 Key Points

- Moses was prepared to lead Israel by his upbringing by his mother and by Pharaoh's household, and through his self-imposed, forty-year desert exile as a shepherd.
- Israel's increased workload after Moses' initial meetings with Pharaoh taught Israel the cost sometimes involved in following the sovereign Lord (Ex 5:1–6:12).
- The ten plagues specifically targeted various Egyptian deities and showed the Lord's sovereignty over them.

Topic 3: Redemption and Protection (Ex 12-18)

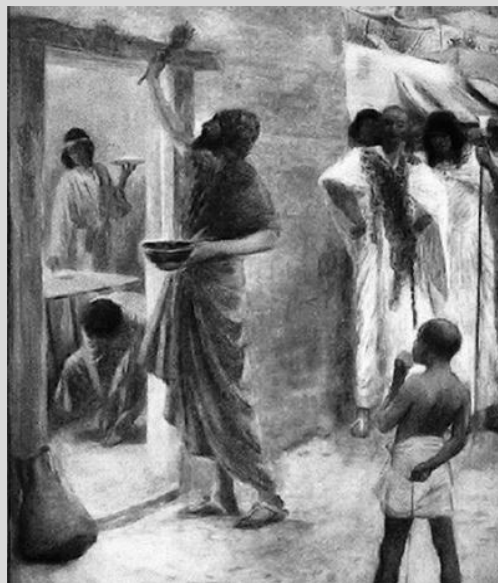
To Israel's astonishment, God was suddenly working mightily on their behalf through nine powerful plagues and the promise of a tenth—but the Hebrews were no freer now than they had been. Pharaoh kept promising to free them, but he kept changing his mind. What would it take to finally achieve their freedom?

Assignment

- Please read Exodus 11-12 on the Passover.
- Please read "Redemption."

Redemption

The angel of death descended on Egypt during the tenth, final, horrible plague, seeking to take the lives of any firstborn who were unprotected by the blood of a lamb over the house's doorposts (Ex 12:1-30). The streets of Egypt were filled with the cries of those who lost their loved ones.



Inside these blood-protected dwellings, however, God was instituting a ritual feast commemorating for the Israelites how the angel had "passed over" their homes and lives and celebrating the deliverance that was coming. God restricted all future observances of this newly founded "Passover" to Jews and circumcised proselytes, since those outside the blood protection of the covenant community could have no reason to celebrate (Ex 12:43-51).

Egypt was at a loss. Pharaoh's own son, supposedly a god in his own right, fell at the angel's hand. Heartbroken, Pharaoh demanded that Israel leave that very night—after 430 years of sojourning in Egypt (1875-1445 BC; see Ex 12:40), they would be free. God showed Himself yet again in sovereign control over His people (Ex 12:31-43). As they exited, God commanded the consecration of the firstborn sons of Israel as a perpetual reminder of their deliverance from the tenth plague (Ex 13:1-16).

To help His people avoid war, God led the Israelites in a longer route—to the edge of a seemingly impassable sea. But Pharaoh changed his mind again and gave chase with his army. The people's faith began to flounder as they saw their trapped predicament. Had God brought them all the way to this place only to let them perish between an army and a sea? But God was not going to allow His plan of sovereign redemption to be hindered by a mere army.

God held back the Egyptians with a pillar of cloud. When Moses stretched out his staff once again, the sea parted in front of the people, and dry ground stretched out before them through waves that piled up on either side. When the people were safely across, God lifted the cloud, and the waves came crashing in on the pursuing Egyptian army (Ex 13:17-14:31). In celebration, Moses and Miriam led Israel in worship, praising God through songs of redemption that were recorded as a musical reminder of God's powerful work (Ex 15:1-21).

These three celebratory events—the first Passover, the consecration of the firstborn, and the songs composed by Moses and Miriam (Ex 12:1–15:21)—are memorials of God's sovereignty, ability, and concern for His people, whom He redeemed (Ex 12–18).

QUESTION 8

Participation in future Passover celebrations was limited to Israelites and _____ proselytes.

In increasing numbers, with increasing possessions, the Israelites were closer now to the blessing than they had ever been. But with freedom in the desert came new challenges.

During wars, especially those fought in remote locations, getting rations to the troops is a major challenge—and making sure this happens in a timely way takes careful preparation, even in these modern times. Two million Israelites were now free, but they were headed into a sparse wilderness; and they had no home base! Where would their provisions come from?

Are you ever concerned about God's provision in any way in your life? If so, you'll want to pay attention to the lesson before us. Israel was about to struggle to learn the same lesson the disciples would learn when Jesus fed the 5,000 with the meager provisions gathered for Him (Mk 6:30-44).

Assignment

- Please read Exodus 13:17-14:31 on the crossing of the sea.
- Please read "Provision."

Provision

God had not brought His people out of slavery to abandon them. Their faith in Him was continually tested by challenging circumstances they couldn't control, but God always

showed His concern and care for them on their long trek through the wilderness from Egypt to Mount Sinai (Ex 15:22–18:27).

Nothing was certain for the Israelites, and they had never felt that more keenly than when they looked out at the desert, knowing they had no stores of food or water and were very vulnerable to their enemies. But God's provision for these basic needs and others is recorded many times over in the pages of Exodus.

Thirst: As the people traveled, they took refuge at Marah, but to their distress, the waters there were so bitter they were undrinkable. God showed Moses a piece of wood to put in the water, and miraculously, the waters were made sweet (Ex 15:22-26). Not long thereafter, the people camped near an oasis at Elim, where there were twelve springs to refresh them (Ex 15:27). After setting out from Elim and traveling through the Desert of Sin, they camped at a place called Rephidim, where the people grew irritated with Moses and demanded that he give them water. This time, God provided by having Moses strike a rock; water sprang out of it for the people to drink (Ex 17:1-7).

Hunger: In the Desert of Sin, food stores ran low. Wondering why they had ever left the plentiful food in Egypt, the people complained to Moses. God declared to the Israelites that they would have bread in the morning, which they found like thin flakes of frost on the ground, and meat in the evening, when He sent beavies of quail to them to be slaughtered. The Lord's people would not starve in the desert (Ex 16).

Security: The Amalekites descended on Israel at Rephidim, thinking them an easy target for defeat. Moses stood on the hillside with his hands raised, and as long as they remained raised, the Israelites prevailed in battle. Moses' brother Aaron and another man, Hur, supported Moses as he tired so that the people of God prevailed in the battle that day. The security of God's people was important to Him; He proved Himself their protector (Ex 17:8-16).

Organization: Responsibility for the issues that abounded in the Israelite camp of more than two million fell largely on Moses' shoulders. He had taken a place as not only leader, but sole judge of the people and the problems that arose. This was more than one man could handle, and put the people in danger of falling into chaos. But when Moses' father-in-law, Jethro, visited the camp, he wisely counseled Moses to instate a division of leadership and organization that spread the responsibility to other leaders within the camp, lightening Moses' load and increasing the nation's stability (Ex 18).

QUESTION 9

Please match the reference in the left-hand column with the corresponding description of God's provision for Israel in the early days of their wilderness wanderings in the right-hand column.

<i>Reference</i>	<i>Description of Provision</i>
Exodus 15:22-27	Through the wise counsel of Jethro (Moses overburdened)
Exodus 16	Through the miraculous sweetening of the bitter water at Marah and provision of the waters of Elim (thirst)
Exodus 17:1-7	Through the miraculous provision of manna and quail (hunger)
Exodus 17:8-16	Through the miraculous defeat of the Amalekites (from destruction by enemies)
Exodus 18	Through the miraculous provision of water from a rock (thirst again)

Topic 3 Key Points

- The Passover celebration was meant for only those within the covenant community who were “under the blood” (Ex 12:43-51).
- God miraculously provided for the children of Israel in their early days of wandering in the wilderness by satisfying their thirst, hunger, and security needs, as well as lightening Moses’ burden.

Topic 4: Covenant Revealed (Ex 19-31)



The Israelites camped out at the bottom of Mount Sinai, where God met with Moses and imparted the Law that would govern the Israelites in His way. A large part of that Law was written on two stone tablets; these instructions came to be known as the Ten Commandments, and they are a teaching that even most unbelievers are aware of to some extent.

Often unbelievers are impressed with the high morality evident in the commandments, and some even try to keep them, apart from Christ, as a moral standard. Some may even think they can somehow impress God with their obedience.

Likewise, from childhood most believers are aware of the Ten Commandments—they memorize them in church and determine to keep them perfectly, trying to justify their lives before God. Even after coming to personal faith in Christ, we may try to keep the law, even though many Christians believe that to be unnecessary now that we have justification by faith. It's almost impossible to keep these commands long before we fail, so what was God's original purpose and context for giving the Ten Commandments?

The Ten Commandments Exodus 20:3-17	
Duties Toward God	Duties Toward Men
1. You shall have no other gods.	1. Honor your father and mother
2. You shall not make for yourself an idol in the form of anything	2. You shall not murder
3. You shall not misuse the name of the LORD your God	3. You shall not commit adultery
4. Remember the Sabbath day by keeping it holy	4. You shall not steal
	5. You shall not give false testimony against your neighbor
	6. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor

Assignment

- Please read Exodus 19-20 on the Lord's appearance on Sinai.
- Please read "Covenant Revealed."

Covenant Revealed

The people waited below the mountain. They had sanctified themselves as God had instructed to remind themselves of their commitment as a kingdom of priests, or mediators for pagan nations (Ex 19). They had committed to agree to the terms of God's covenant; now all that remained was to wait.

On top of Mount Sinai, God revealed His covenant for His chosen nation to Moses, who was acting as their representative. God revealed His covenant in three parts: the Decalogue, the Book of the Covenant, and the ceremonial regulations (Ex 19–31). Why did God reveal His covenant in the way that He did? What was He trying to teach His people?

When He issued the Decalogue, also known as the **Ten Commandments**, God reminded the people of how He had redeemed them from Egypt to establish the basis for why they should obey (Ex 20:1-2). Then He gave ten commandments—four "vertical" commandments regarding the relationship of man with God, and six "horizontal" commandments that governed the relationships of man with man (Ex 20:3-17). Realizing their guilt, the people remained at a distance for fear of God (Ex 20:18-21).

The **Book of the Covenant** provided various social, moral, religious, and conquering stipulations for Israel's holy living (Ex 20:22—24:11). Because of Israel's special covenantal relationship with God, this was particularly important (Ex 20:22–23:33). And the people confirmed this covenant, making Israel a theocracy—a government ruled by God (Ex 24:1-11).

The **ceremonial regulations** defined proper worship for Israel: through divinely appointed priests who served at the tabernacle (Ex 24:12–31:18). :

- Instructions for the *tabernacle* described its various aspects and furnishings, which symbolized God's dwelling among His people (Ex 25– 27).

- Instructions concerning the divinely appointed *priests* specified their clothing and consecration as representatives for the people before God in the nation's religious life (Ex 28–29).
- Instructions concerning the tabernacle *service* detailed the proper methods for using the tabernacle and established the paramount importance of the sign of the covenant—the Sabbath (Ex 30—31).

God's law set the standard of His perfect will for the people He called His own. This covenant condemned their sinfulness, contrasting it with God's holiness and motivating them to live in accordance with the special covenant relationship He wanted to establish with them (Ex 20—31).

After God finished explaining all the various ceremonial regulations for Israel, Moses received the two stone tablets as a testament to the promises of the covenant (Ex 31:18).

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, <i>Systematic Theology</i> , 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 <i>prohibits</i> 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).

QUESTION 10

After God gave the Ten Commandments (Ex 20:1-17), what was the people's immediate response (Ex 20:18-21)?

- A. They agreed to keep them.
- B. They offered a proper sacrifice.
- C. They trembled and kept their distance.
- D. They responded in spontaneous worship.

QUESTION 11

From the question above, what does Israel's response to receiving the Ten Commandments tell you about their purpose? Please open your Life Notebook and give your response to the following questions: Did they respond properly? How could they have responded differently?

QUESTION 12

The people respond, confirming the Book of the Covenant and its social, moral, religious, and conquest stipulations for holy living as a theocratic nation. *True or False?*

QUESTION 13

Please match the reference in the left-hand column with the corresponding description of the tabernacle worship in the right-hand column.

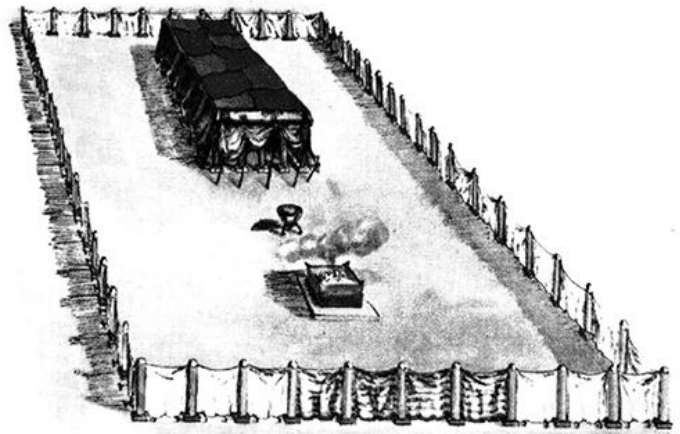
<i>Reference</i>	<i>Description of...</i>
Exodus 25–27	Instructions concerning the divinely appointed <i>priests</i> specify their clothing and consecration as representatives for the people before God in the nation's religious life.
Exodus 28–29	Instructions concerning the tabernacle <i>service</i> convey the proper methods for using the tabernacle and the paramount importance of the sign of the covenant—the Sabbath.
Exodus 30–31	Instructions for the <i>tabernacle</i> describe its various pieces and furniture which symbolize God's dwelling among His people.

Topic 4 Key Points

- When God gave the Ten Commandments, Israel properly responded with the fear that God intended would keep them from sinning against Him.
- Israel confirmed the covenant and became a theocracy, ruled by God (Ex 24:1-11).
- Israel followed God's instructions in building the tabernacle and in the correct practices for the priests who served within it.

Topic 5: Covenant Ratified (Ex 32-40)

The Ten Commandments helped Israel to understand that they now lived in the presence of a holy God. As imperfect sinners, how could they even survive under the guiding rule of God as their King? They needed priests as holy representatives to God; and they needed a tabernacle in which the priests could serve.



Tabernacle

(From Easton's Bible Dictionary)

The sacred tent (Hebrews *mishkan*, "the dwelling-place"); the movable tent-temple which Moses erected for the service of God, according to the "pattern" which God himself showed to him on the mount (Ex 25:9; Heb 8:5). It is called "the tabernacle of the congregation," rather "of meeting", i.e., where God promised to meet with Israel (Exodus 29:42); the "tabernacle of the testimony" (Ex 38:21; Num 1:50), which does not, however, designate the whole structure, but only the enclosure which contained the "ark of the testimony" (Ex 25:16, 22; Num 9:15); the "tabernacle of witness" (Num 17:8); the "house of the Lord" (Deut 23:18); the "LORD's house" (Josh 6:24); a "sanctuary" (Ex 25:8).

Hebrews tells us, "The place where they serve is a sketch and shadow of the heavenly sanctuary, just as Moses was warned by God as he was about to complete the tabernacle. For he says, '**See that you make everything according to the design shown to you on the mountain**'" (Heb 8:5, emphasis added).

Moses was making a copy of the heavenly sanctuary! Can you try to imagine what that heavenly sanctuary actually looked like? Or do you think it is something "spiritual" that doesn't have material substance? Either way, peering into this sanctuary is like taking a glimpse into God's very own home. Regardless of what the physical or spiritual sanctuary looked like, understanding the tabernacle can really help our personal worship of the Lord.

Assignment

- Please read Exodus 32-33 on the golden calf and God's presence.
- Please read "Covenant Ratified."

Covenant Ratified

The number forty in Scripture sometimes represents a period of testing, as shown by these representative incidents:

- Genesis 7:4, 17; Genesis 8:6, describing the forty-day judgment of the flood
- Deuteronomy 2:7; Deuteronomy 8:2, 4; Deuteronomy 9:9-25, describing Israel's forty years of wandering in the wilderness due to unbelief
- Luke 4:2, describing Jesus' temptation for forty days in the wilderness

Only forty days after agreeing to follow the Lord's covenant (see Ex 24:3), which forbade making idols (see Ex 20:4-6), Israel willingly broke the covenant by making and

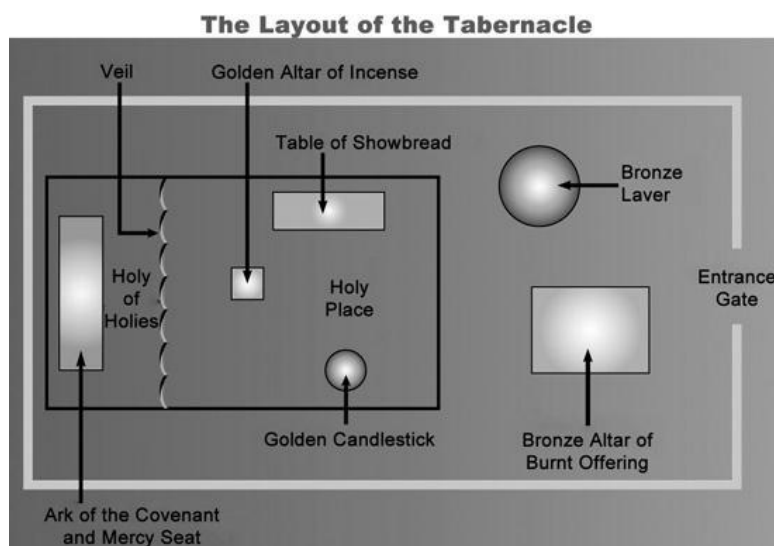
worshipping a golden calf. The nation failed its test of remaining faithful to the covenant (Ex 32). Disappointed in His people, the Lord tells Moses that He will not accompany them to the Promised Land.

Horried and stricken at this pronouncement, the people repented and went into mourning (Ex 33:1-6). Moses interceded on their behalf, begging God to allow His presence to accompany their nation. God agreed—and even allowed Moses to see some of God's glory (Ex 33:7-23). God renewed the covenant on two new stone tablets that Moses chiseled out and inscribed, giving an example to Israel yet again that He is faithful to His promises (Ex 34).

And this near devastating loss sent Israel into a flurry of eagerness to obey. The people dedicated themselves to bringing offerings and building the tabernacle, its courtyard, its furnishings, and the priestly garments exactly as God commanded (Ex 36:8–40:33):

- The tabernacle itself, including curtains, boards, and veils (Ex 36:8-38).
- The tabernacle furnishings, which were the ark, the table of showbread, the gold lampstand, and the altar of incense (Ex 37).
- The courtyard furnishings: the altar of burnt offerings and the bronze basin (Ex 38:1-8).
- The courtyard itself (Ex 38:9-20).
- The priestly garments for Aaron and his sons (Ex 39:1-31).
- An inspection of the tabernacle by Moses, who blessed it as completed exactly as God desired (Ex 39:32-43).
- The tabernacle erected (Ex 40:1-33).

Pleased with the Israelites' offering, God came to the camp, His presence resting so heavily like a cloud on the tabernacle that even Moses could not enter—a sign of God's guiding presence and rule as King (Ex 35–40).



QUESTION 14

The number forty is sometimes used in Scripture to symbolize a period of failure. *True or False?*

QUESTION 15

The people repented when they heard from Moses that God would not accompany them to the Promised Land. *True or False?*

QUESTION 16

Please match the reference in the left-hand column with the corresponding description of the tabernacle's construction in the right-hand column.

<i>Reference</i>	<i>Description</i>
Exodus 36:8-38	The tabernacle furnishings are constructed: the ark, the table of showbread, the gold lampstand, and the altar of incense.
Exodus 37	The tabernacle itself is constructed with curtains, boards, and veils.
Exodus 38:1-8	The tabernacle is erected.
Exodus 38:9-20	Moses inspects the tabernacle and blesses it as completed exactly as God desired.
Exodus 39:1-31	The courtyard furnishings are constructed: the altar of burnt offerings and the bronze basin.
Exodus 39:32-43	The priestly garments are fashioned for Aaron and his sons.
Exodus 40:1-33	The courtyard itself is constructed.

God's very glory filled the tabernacle and remained as a cloud to signify His guiding presence and rule as King (Ex 40:34-38).

Topic 5 Key Points

- The number forty is sometimes used in Scripture to designate a period of testing, and Israel failed its initial test of obedience to the covenant during Moses' forty-day absence.
- The people repented when they heard from Moses that God would not accompany them to the Promised Land, and Moses petitioned God to again agree to accompany them.
- God responded to Israel's perfect obedience in building the tabernacle by remaining as a cloud to signify His guiding presence and rule as King (Ex 40:34-38).

Topic 6: The Law and the Christian

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, <i>Systematic Theology</i> , 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 <i>prohibits</i> 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; Ox).
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 you 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).

So how does the Law apply to Christians today? All of the earliest Pauline epistles address this question (Romans, 1 & 2 Corinthians, and Galatians), and it is also a major issue in Acts and Hebrews (see especially Acts 15 and Heb 7:11-12).

The stakes for getting this issue right are high. Paul cursed some false teachers for encouraging the Galatians to live according to a false gospel regarding the Law (Gal 1:6-9). He also said some were “alienated from Christ” and “fallen away from grace” (Gal 5:4-5).

What do you think about the Old Testament Law? Have you ever felt confused about how it applies to the Christian today? Should we keep it, or does it no longer apply? Can you explain why you believe as you do?

Assignment

- Please read 2 Corinthians 2:14-3:18 on the contrast between the ministry of the Old and New Covenants.
- Please read “The Law and the Christian.”

The Law and the Christian

Should Christians Follow the Ten Commandments?

Despite the popularity of the belief that the law is presently valid for believers, the New Testament treats the entire law as abrogated, or abolished.

This is a major tenet 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 had been falsely led into believing that only *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:

“Listen! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no benefit to you at all! And I testify again 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 any part of the law, he is free from *all* of it. This applies whether the part referred to is circumcision, the Sabbath, or any other part.

Note: One may object to this reasoning based upon the fact that Paul used circumcision (in the so-called ceremonial law) rather than the Sabbath (in the so-called moral law) as his example, but Paul's teaching on the present applicability of the Ten Commandments is noted later in this discussion.

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 (see Mt 5:17-18) and the 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 a guardian” (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” (Gal 4:1-6).

Finally, in 1 Corinthians 9:20 Paul very clearly declares himself free from the law:

“To the Jews I became like a Jew to gain the Jews. To those under the law I became like one under the law (though I myself am not under the law) to gain 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 it 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" (E. P. Sanders, *Paul, the Law, and the Jewish People* [Philadelphia: Fortress Press, 1983], 144).

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 (Rom 7:4), with the result that he is released from the law (Rom 7:6). His following illustration specifies this "law" as the Decalogue by referring to the tenth commandment which prohibits coveting (Rom 7:7). 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. Note: This is certainly not to say that believers are now free to covet, for this is prohibited elsewhere in the New Testament (e.g., Jas 4:2). What Paul means is that the prohibition of coveting in the Decalogue revealed man's inability to follow God's commands.

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.

The second passage, in 2 Corinthians 3, 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 (see 2 Cor 2:17; 2 Cor 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 (2 Cor 3:3). Conversely, the Old Covenant was engraved upon tablets of stone (2 Cor 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).

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.

In other words, Paul equates the Old Covenant with the Decalogue.

This law had a fading glory (i.e., lacked permanent validity) "because only in Christ is it taken away" (v. 14).

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, including the Sabbath, as a system by which one should live,.

Note: 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. 1). The appeal to the Ten Commandments is at best a third motivation (ibid., 176).

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.

It is inconsistent to argue for the continuance of the Sabbath requirement in the present age without a continued penalty for neglecting it.

(Adapted from Rick Griffith's 1990 dissertation, "The Eschatological Significance of the Sabbath," Dallas Seminary, 148-53)

QUESTION 17

Which New Testament book's major tenet is that the entire law is abolished?

- A. Romans
- B. 1 Corinthians
- C. 2 Corinthians
- D. Galatians

QUESTION 18

In Romans 7, which commandment did Paul use to show that if one commandment no longer applies, none of them do?

- A. Coveting
- B. Stealing
- C. False witness
- D. Murder

QUESTION 19

From 2 Corinthians 2:14–3:18, give at least three main contrasts Paul makes to show the superiority of the New Covenant over the Old.

Topic 6 Key Points

- Galatians' main tenet is that the entire law is abrogated.
- In Romans 7 Paul shows that the commandment not to covet no longer applies; therefore believers are free from the covenant of the Law.
- The New Covenant is superior because it is written internally by the Spirit, has permanent validity, and is a ministry of blessing.

Topic 7: Knowing, Being, and Doing

QUESTION 20

Match the events in Exodus with the corresponding chapter from Exodus.

Events in Exodus					
	Instructions				
Israel at Sinai					
God Shows Moses His Glory					
The Passover Instituted					
The First Plague (of 10)					
The Golden Calf					
The Burning Bush					
	Exodus 3	Exodus 7	Exodus 12	Exodus 19	Exodus 32
					Exodus 33

QUESTION 21

In your ministry, many will ask you how the law applies to the Christian today. Please open your Life Notebook and record how you would respond to someone who told you they had perfectly kept the Ten Commandments since they were a child.

QUESTION 22

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 3 Self Check

QUESTION 1

Which of the following does this course accept as the correct date of the exodus?

- A. 1445
- B. 1405
- C. 1390
- D. 1290

QUESTION 2

Moses' self-imposed, forty-year desert exile as a shepherd helped prepare him to serve the Lord. *True or False?*

QUESTION 3

Which incident was meant to teach Israel the cost sometimes involved in following the Lord?

- A. The Egyptians' directive to kill all the firstborn male babies
- B. Israel's increase in workload after Pharaoh's refusal to let them go
- C. Moses' feelings of inadequacy to fulfill God's mission
- D. The Egyptian magicians creating the snakes just as Moses did

QUESTION 4

God welcomed even those from outside the covenant community to celebrate the Passover. *True or False?*

QUESTION 5

How many times in the early part of the wilderness wanderings did God miraculously provide for Israel's thirst?

- A. None
- B. Once
- C. Twice
- D. Three times

QUESTION 6

Israel responded in fear to receiving the Ten Commandments. *True or False?*

QUESTION 7

The people confirmed the Book of the Covenant, thus making Israel a _____.

QUESTION 8

The number forty is sometimes used in Scripture to designate a period of testing. *True or False?*

QUESTION 9

What caused Israel to repent from their disobedience to God's Covenant?

- A. Fire breaking out on the outskirts of camp
- B. God saying He wouldn't accompany them to the Promised Land
- C. Moses providing a brass serpent
- D. The earth opening up and swallowing part of Israel's camp

QUESTION 10

In Romans 7, Paul went to great pains to show that the commandment against coveting still applies to us today. *True or False?*

Unit 1 Exam: Advanced Studies in the Old Testament

QUESTION 1

What is the term the Jews use to refer to the Old Testament?

- A. Tanakh
- B. Torah
- C. Naviim
- D. Kethubim

QUESTION 2

The emphasis in the Old Testament is on God's involvement in history. *True or False?*

QUESTION 3

The Fertile Crescent stretches from the Tigris River to Egypt. *True or False?*

QUESTION 4

Both Jews and Protestants recognize the Apocrypha as the inspired Word of God. *True or False?*

QUESTION 5

One of the advantages of biblical theology is that it helps one view the thirty-nine Old Testament books as a unit rather than as a collection of books. *True or False?*

QUESTION 6

What is the time span from the end of the Pentateuch to the last post-exilic book of the Old Testament?

- A. Creation to 1405 BC
- B. Creation to about 400 BC
- C. 1405 BC to 586 BC
- D. 1405 BC to about 400 BC

QUESTION 7

Why is the redemption theme **not** suitable as the main Old Testament theme?

- A. The redemption theme is spoken of only in the New Testament.
- B. The Jews were living in exile for many years.
- C. The redemption theme is too man-centered.
- D. Redemption is only for Jews.

QUESTION 8

The components of the kingdom theme are ruler, people, land, and law. *True or False?*

QUESTION 9

Which of the following potential Old Testament themes is prominent for this course?

- A. Christology
- B. Kingdom of God
- C. Covenant
- D. Redemption

QUESTION 10

One of the root meanings of the word Pentateuch is “beginnings.” *True or False?*

QUESTION 11

What is the key word for Genesis?

- A. Creation
- B. Fall
- C. Election
- D. Covenant

QUESTION 12

Which of the following is NOT a common theme throughout Genesis?

- A. The repeated references to God’s creative activity
- B. The deterioration and narrowing of the elect line
- C. The repeated election of the younger over the older
- D. The divisions that begin with the formula, “the account of...”

QUESTION 13

A “toledot” is a literary device in Genesis that ties together the former and following sections. *True or False?*

QUESTION 14

The covenant that expanded the blessing promises of the Abrahamic Covenant is:

- A. The Palestinian Covenant
- B. The Davidic Covenant
- C. The Adamic Covenant
- D. The New Covenant

QUESTION 15

Genesis divides nicely into two parts, Genesis 1-11 and Genesis 12-50. Which of the following is true of both parts?

- A. They teach the primeval history of humanity
- B. They teach the patriarchal history of Israel
- C. They repeatedly mention election of the younger over the older
- D. They teach about Babel

QUESTION 16

Which of the following lists gives the correct order of events for the first eleven chapters of Genesis?

- A. Creation, Babel, Flood, Fall
- B. Creation, Flood, Fall, Babel
- C. Creation, Fall, Flood, Babel
- D. Creation, Fall, Babel, Flood

QUESTION 17

Which of the following lists gives the correct order of appearance of the men in Genesis 12-50?

- A. Abraham, Jacob, Isaac, Joseph
- B. Abraham, Joseph, Isaac, Jacob
- C. Abraham, Isaac, Joseph, Jacob
- D. Abraham, Isaac, Jacob, Joseph

QUESTION 18

According to the best evidence, the correct date for the exodus is during the reign of Rameses II, around 1290 BC. *True or False?*

QUESTION 19

Moses' upbringing in all the wisdom of Egypt prepared him to serve the Lord. *True or False?*

QUESTION 20

The Ten Plagues each targeted Egyptian gods. *True or False?*

QUESTION 21

God welcomed even those from outside the covenant community to celebrate the Passover. *True or False?*

QUESTION 22

In the earliest days of the wilderness wanderings, God satisfied the Israelites' thirst by bringing forth water from a rock. *True or False?*

QUESTION 23

The number forty is sometimes used in Scripture to designate a period of failure. *True or False?*

QUESTION 24

What caused Israel to repent from their disobedience to God's Covenant?

- A. God saying He wouldn't accompany them to the Promised Land
- B. Fire breaking out on the outskirts of camp
- C. Moses providing a brass serpent
- D. The earth opening up and swallowing part of Israel's camp

QUESTION 25

According to Paul in 2 Corinthians 3, the law has permanent validity. *True or False?*

Lesson 3 Answers to Questions

QUESTION 1: Formation [The nation of Israel's formation begins by miraculous redemption from Egypt and the revelation of the Mosaic Law, which establishes God as their King, founding a kingdom over which a descendant of Judah could rule and promote holiness and trust in God.]

QUESTION 2: *Your answer should be similar to the following:*

“And now, if you will diligently listen to me and keep my covenant, then you will be my special possession out of all the nations, for all the earth is mine, and you will be to me a kingdom of priests and a holy nation” (Ex 19:5-6).

QUESTION 3: False [Opinions on dating the Exodus fall into two scholarly camps: late date advocates, who postulate a 13th century BC Exodus (around 1290 BC, in the reign of Rameses II), and early date adherents, who date it to the 15th century BC (around 1445 BC, in the reign of Amenhotep II). The best evidence supports the early date, so more evangelicals advocate it.]

QUESTION 4: *Your answer should be similar to the following:*

Through his upbringing by his mother, through his upbringing by Pharaoh's household, and through his self-imposed forty-year desert exile as a shepherd.

QUESTION 5

- D. Israel's increase in workload after Pharaoh's refusal to let them go [Moses confronted Pharaoh with words alone, but in consequence Israel received an added workload: Pharaoh demanded the same number of bricks and removed his provision of the necessary straw. This taught Israel the cost sometimes involved in following the sovereign Lord (Ex 5:1–6:12).]

QUESTION 6

<i>Reference</i>	<i>Plague Description</i>
Exodus 7:14-25	The turning of all water in Egypt into blood
Exodus 8:1-15	The plague of frogs
Exodus 8:16-19	The plague of gnats
Exodus 8:20-32	The plague of flies
Exodus 9:1-7	The death of only Egypt's livestock

QUESTION 7

<i>Reference</i>	<i>Plague Description</i>
Exodus 9:8-12	The plague of boils
Exodus 9:13-35	The plague of hail, thunder and lightning
Exodus 10:1-20	The plague of locusts
Exodus 10:21-29	The plague of darkness that could be felt
Exodus 11	The announcement of death upon all firstborn men and animals

QUESTION 8: Circumcised [This taught Israel that those outside the covenant community have no reason to celebrate since they are not under the blood (Ex 12:43-51).]

QUESTION 9

<i>Reference</i>	<i>Description of Provision</i>
Exodus 15:22-27	Through the miraculous sweetening of the bitter water at Marah and provision of the waters of Elim (thirst)
Exodus 16	Through the miraculous provision of manna and quail (hunger)
Exodus 17:1-7	Through the miraculous provision of water from a rock (thirst again)
Exodus 17:8-16	Through the miraculous defeat of the Amalekites (from destruction by enemies)
Exodus 18	Through the wise counsel of Jethro (Moses overburdened)

QUESTION 10

- C. They trembled and kept their distance. ["All the people were seeing the thundering and the lightning, and heard the sound of the horn, and saw the mountain smoking—and when the people saw it they trembled with fear and kept their distance. They said to Moses, "You speak to us and we will listen, but do not let God speak with us, lest we die." Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you so that you do not sin" (Ex 20:18-21).]

QUESTION 11: *Your answer*

QUESTION 12: True [The people's confirmation of the covenant made Israel a theocracy—a government ruled by God (Ex 24:1-11).]

QUESTION 13

<i>Reference</i>	<i>Description of...</i>
Exodus 25–27	Instructions for the <i>tabernacle</i> describe its various pieces and furniture which symbolize God's dwelling among His people.
Exodus 28–29	Instructions concerning the divinely appointed <i>priests</i> specify their clothing and consecration as representatives for the people before God in the nation's religious life.
Exodus 30–31	Instructions concerning the tabernacle <i>service</i> convey the proper methods for using the tabernacle and the paramount importance of the sign of the covenant—the Sabbath.

QUESTION 14: False [It sometimes represents a period of testing, but not necessarily failure, as illustrated by Jesus' testing in the wilderness (Lk 4:2). Israel failed its test of whether it would remain faithful to the covenant while Moses was up on the mountain for forty days.]

QUESTION 15: True [Moses prayed for God's presence to accompany the nation and even got to see some of God's glory (Ex 33:7-23).]

QUESTION 16

<i>Reference</i>	<i>Description</i>
Exodus 36:8–38	The tabernacle itself is constructed with curtains, boards, and veils.
Exodus 37	The tabernacle furnishings are constructed: the ark, the table of showbread, the gold lampstand, and the altar of incense.
Exodus 38:1–8	The courtyard furnishings are constructed: the altar of burnt offerings and the bronze basin.
Exodus 38:9–20	The courtyard itself is constructed.
Exodus 39:1–31	The priestly garments are fashioned for Aaron and his sons.
Exodus 39:32–43	Moses inspects the tabernacle and blesses it as completed exactly as God desired.
Exodus 40:1–33	The tabernacle is erected.

QUESTION 17

- D. Galatians [Paul's readers were falsely led into believing that most of the law was abrogated or abolished (e.g., the sacrificial system, dietary laws, etc.) but certain laws remained, circumcision in particular. Paul forcefully took issue with such teaching: "Listen! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no benefit to you at all! And I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law" (Gal 5:2-3).]

QUESTION 18

- A. Coveting

QUESTION 19: *Your answer should be similar to the following:*

1) The New Covenant is internal, written on one's heart by the Spirit, not on tablets of stone, 2) the glory of the first covenant could not compare to the glory of the one that replaced it (2 Cor 3:9-10), and 3) Paul contrasts his continuing ministry of blessing with the ministry of cursing in the Ten Commandments, so he in effect teaches the abolishment of the Decalogue as a system by which one should live.

QUESTION 20

Events in Exodus					
					Instructions
The Burning Bush	The First Plague (of 10)	The Passover Instituted	Israel at Sinai	The Golden Calf	God Shows Moses His Glory
Exodus 3	Exodus 7	Exodus 12	Exodus 19	Exodus 32	Exodus 33

QUESTION 21: *Your answer*

QUESTION 22: *Your answer*

Lesson 3 Self Check Answers

QUESTION 1

A. 1445

QUESTION 2: True

QUESTION 3

B. Israel's increase in workload after Pharaoh's refusal to let them go

QUESTION 4: False

QUESTION 5

D. Three times

QUESTION 6: True

QUESTION 7: Theocracy

QUESTION 8: True

QUESTION 9

B. God saying He wouldn't accompany them to the Promised Land

QUESTION 10: False

Unit 1 Exam Answers

QUESTION 1

A. Tanakh

QUESTION 2: True

QUESTION 3: True

QUESTION 4: False

QUESTION 5: True

QUESTION 6

D. 1405 BC to about 400 BC

QUESTION 7

C. The redemption theme is too man-centered.

QUESTION 8: True

QUESTION 9

B. Kingdom of God

QUESTION 10: False

QUESTION 11

C. Election

QUESTION 12

A. The repeated references to God's creative activity

QUESTION 13: True

QUESTION 14

D. The New Covenant

QUESTION 15

C. They repeatedly mention election of the younger over the older

QUESTION 16

C. Creation, Fall, Flood, Babel

QUESTION 17

D. Abraham, Isaac, Jacob, Joseph

QUESTION 18: False

QUESTION 19: True

QUESTION 20: True

QUESTION 21: False

QUESTION 22: True

QUESTION 23: False

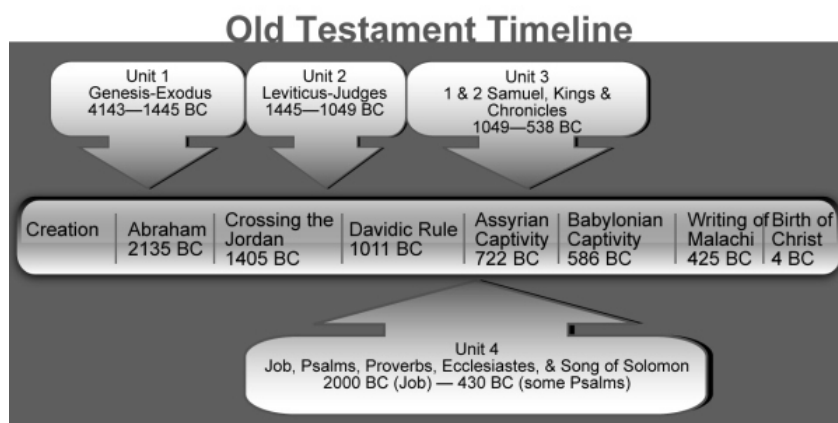
QUESTION 24

A. God saying He wouldn't accompany them to the Promised Land

QUESTION 25: False

Unit 2: Pentateuch & Early Pre-Exilic Historical Books

Unit Introduction



Congratulations on finishing your first unit of study. Be encouraged with your progress!

Unit One introduced us to Abraham and his descendants, as well as to the promise of land and blessing God granted this family through whom He would rule. But at the close of Exodus, these descendants still lacked two important factors of being a true nation: full governmental law and a place to settle.

Unit Two will continue the development of the law and the expansion of the nation's land through three lessons covering the six books from Leviticus through Ruth. In these three lessons, we will see how God lovingly set up His theocratic rule and brought the people into the land only to have them reject Him. In Lesson 4 (Leviticus and Numbers), we see how God taught the Israelites His laws of sanctification, guiding them through the wilderness despite their stubborn rebellion. Lesson 5 (Deuteronomy and Joshua) relates how the Lord led a new generation into their own land to share blessing and authority with them. However, Lesson 6 (Judges and Ruth) shows how the people rejected God as king, which led to a terrible period of anarchy controlled only briefly and turbulently by a series of self-appointed judges.

Leviticus, Numbers, and Deuteronomy are books of Law that are part of the Pentateuch, and not technically "historical" books. However, they do follow the story of the Israelite people beginning at Mount Sinai and continuing their wanderings to the plain of Moab just outside Jericho and the Promised Land. Joshua, Judges, and Ruth, the last three early historical books, continue that story from Moses' death to the birth of Obed, grandfather of David, who became Israel's second king and the father of the Messianic line; the hope of Israel and of the world.

Unit Outline

Lesson 4: Leviticus & Numbers

Lesson 5: Deuteronomy & Joshua

Lesson 6: Judges & Ruth

Unit Objectives

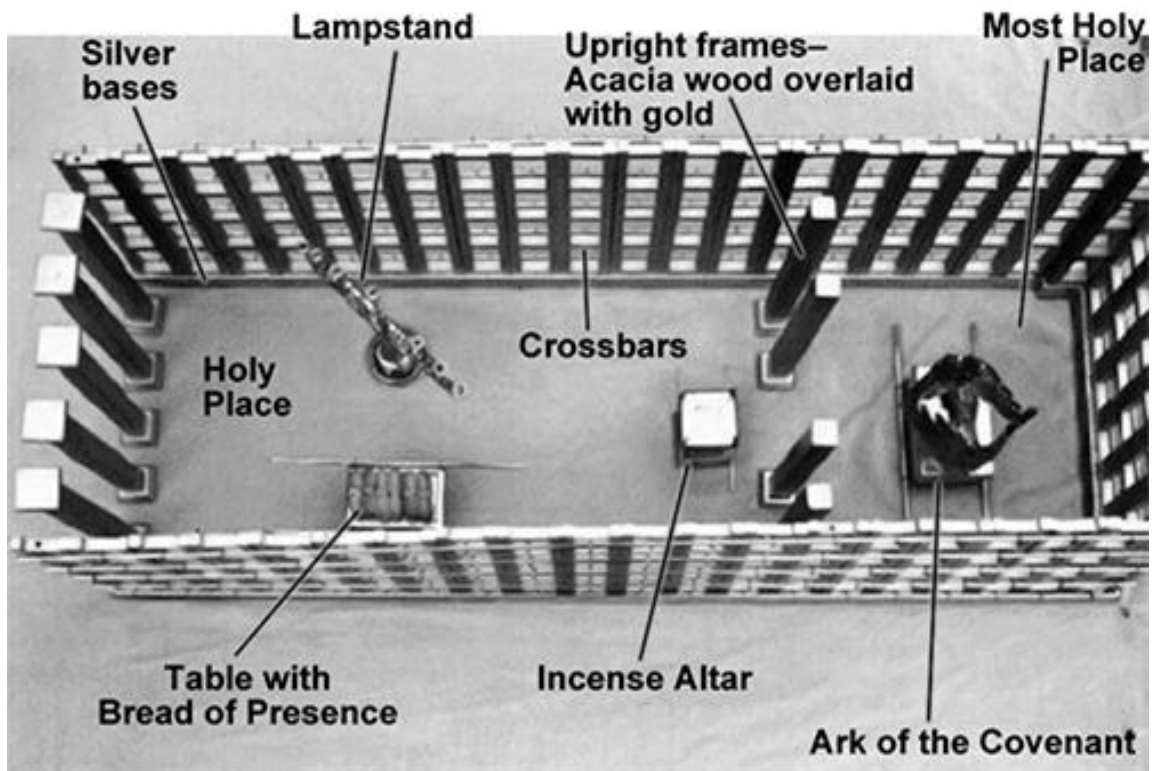
By the end of this unit, you will be able to do the following:

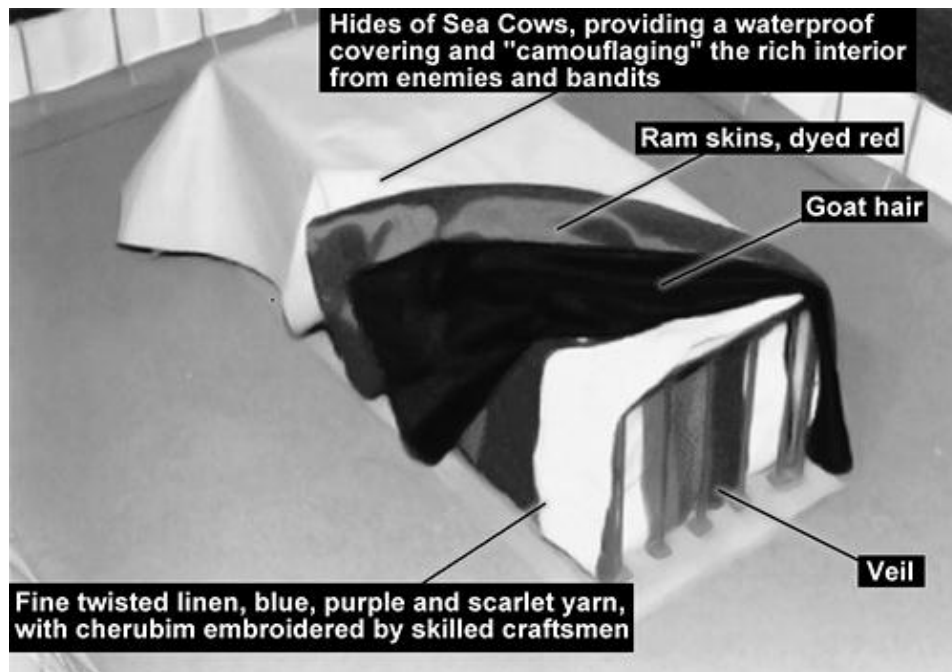
- Give the key word for each Old Testament book and show how it relates to the kingdom theme
- Discuss the historical and geographical backgrounds of the ancient world, particularly those of Israel as recorded in the Old Testament
- Discuss the general chronology of Israel's Old Testament history
- Discuss Leviticus, Numbers and Deuteronomy from the Pentateuch, as well as the first three historical books: Joshua, Judges, and Ruth
- Suggest applications from these teachings for your life and ministry

Lesson 4: Leviticus & Numbers

Lesson Introduction

At the close of the book of Exodus, the Lord showed His pleasure with Israel as His kingdom of priests (Ex 19:6) by inhabiting the newly constructed tabernacle (Ex 40:34). However, up to this point He had not shown Israel what to do with it. In this lesson we will see how the priests were to use the tabernacle to sanctify themselves and the people so that God's presence might stay with the nation (Leviticus). Also explored is how God faithfully prepared Israel in the wilderness to inherit its land, and how the nation lacked the faith to possess it (Numbers).





Lesson Outline

- Topic 1: Introduction to Leviticus
- Topic 2: Approaching God Through Sacrifice
- Topic 3: At Peace With God Through Separation
- Topic 4: Introduction to Numbers
- Topic 5: Preparing the Old Generation
- Topic 6: Postponement for Unbelief
- Topic 7: Preparing the New Generation
- Topic 8: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the two major sections of Leviticus and how the nation was sanctified through sacrifices and separation from pagan practices
- Discuss how salvation was achieved in OT times (through faith) and how believers could maintain their walk with a holy God (through sacrifices that facilitated forgiveness of sin)
- Discuss God's role as provider for Israel through the barren wilderness
- Discuss how Israel's failure to trust God at Kadesh Barnea disqualified that generation from entering Canaan
- Apply the lessons from Kadesh and the wilderness wanderings to Christian living today
- Draw parallels between maintaining a holy lifestyle in Christ by separation from ancient pagan practices and avoidance of modern pagan practices

Topic 1: Introduction to Leviticus

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)		Law 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)

Leviticus teaches two general means of sanctification for the new nation of Israel so that the people might be holy as God is holy (Lev 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 is the major thrust in the latter half (Lev 11–27). The reason the nation needed sanctification is that God's presence cannot dwell with a wicked people.

This description of Israel at the time of Christ, from "The Holy Land" in *The Time of Christ* by Alfred Edersheim, is helpful in understanding the impact that some of the regulations from Leviticus made on Israel:

Palestine was to the Rabbis simply "the land," all other countries being summed up under the designation of "outside the land." In the Talmud, even the expression "Holy Land," so common among later Jews and Christians, does not once occur. It needed not that addition, which might have suggested a comparison with other countries; for to the Rabbinist Palestine was not only holy, but the only holy ground, to the utter exclusion of all other countries, although they marked within its boundaries an ascending scale of ten degrees of sanctity, rising from the bare soil of Palestine to the most holy place in the Temple.

But "outside the land" everything was darkness and death. The very dust of a heathen country was unclean, and it defiled by contact. It was regarded like a grave, or like the putrescence of death. If a spot of heathen dust had touched an offering, it must at once be burnt. More than that, if by mischance any heathen dust had been brought into Palestine, it did not and could not mingle with that of "the land," but remained to the end what it had been—unclean, defiled, and defiling everything to which it adhered...

God's Word had really taken root in Israel. Leviticus must have been far more important to most Jews than it is to most Christians. The Jews may not have followed God's intent in every way when they applied the Law, but the Law made impressive impact, creating a distinct people with a unique culture.

It makes one wonder: If God's Word was applied as diligently in our lives, would it achieve similar results in us?

- **Key Word:** Sanctification (Holiness)
- **Key Verses:** "I am the Lord your God and you are to sanctify yourselves and be holy because I am holy. You must not defile yourselves by any of the swarming things that creep on the ground, for I am the Lord who brought you up from the land of Egypt to be your God, and you are to be holy because I am holy" (Lev 11:44-45; repeated in Lev 19:2; Lev 20:7, 26).
- **Summary Statement:** Leviticus teaches sanctification through sacrifice and separation, so that Israel might obey the laws demanded by God for His presence to remain with the nation.
- **Application:** We as believers need to continually separate (sanctify) ourselves, by confessing our sin and walking in holiness before God, to experience His presence with us. What are some sins you need to confess so that you can experience His presence?

Assignment

- Please memorize the key verses Leviticus 11:44-45.
- Please read "Introduction to Leviticus."

Introduction to Leviticus

Title

"Leviticus" may seem a strange title since the book primarily concerns the *priestly* ceremonies and institutions, while the Levites are mentioned only once (Lev 25:32). However, since Aaronic priests were from the tribe of Levi and the sacrificial system which they administered is commonly called Levitical, this title is justified (Walvoord, 1:163). The Hebrew title is simply "And He Called" (*wayyiqra*) from the first word (Lev 1:1).

Authorship

External Evidence: The ancient testimony uniformly attributes the authorship of Leviticus to Moses. Christ Himself held to this tradition, as was evident when He referred to the law of cleansing lepers (Lev 14:2-32) as having been written by Moses (Mt 8:4; Mk 1:44).

Internal Evidence: Leviticus does not specifically designate its author, but the first word continues the account from Exodus, which does claim Mosaic authorship (Ex 17:14; 24:4, 7; 34:27-28; see Deut 31:9, 24). Furthermore, as its contents were revealed to Moses at Sinai (Lev 7:37-38; 26:46; 27:34) it makes sense that he would have been the one who recorded them here. The book also evidences a consistent style characteristic of a single author.

Circumstances

Date: Mosaic authorship places the writing in his lifetime (1525-1405 BC). Since the tabernacle was set up exactly one year after the Exodus (Ex 40:17) and the book of Numbers resumes one month later (Num 1:1), the intervening book of Leviticus must cover only one month (presumably in 1444 BC). Moses probably recorded these laws shortly after they were given in 1444 BC.

Recipients: Moses died before Israel entered the Promised Land, so the book's original readers were the Israelites in the wilderness with him.

Occasion: Exodus 25-27; 35-40 records how the tabernacle was constructed for Israel's

use in worship. However, while the people had all the equipment, they still did not know *how* this tabernacle worship should be conducted. Leviticus fills in this gap. Moses knew that he would die while the nation of Israel continued for generations, so, under the direction of the Spirit, he wisely recorded the specific regulations in Leviticus as a written record of God's will concerning the worship and walk of the new nation.

Characteristics

Leviticus was the first book to be studied by a Jewish child; yet it is often among the last books of the Bible a Christian studies. However, a book referred to about forty times in the New Testament should be of great significance to every Christian. (Walvoord, Vol. 2).

Leviticus reveals more information about the sacrificial system under the Law of Moses than any book in Scripture and provides the necessary background for understanding the book of Hebrews in the New Testament.

QUESTION 1

The key word for Leviticus is _____.

QUESTION 2

Please write the key verses for Leviticus from memory.

QUESTION 3

Which of the following New Testament books does Leviticus form a foundation for?

- A. John
- B. Acts
- C. Hebrews
- D. Revelation

Topic 1 Key Points

- The key word for Leviticus is “sanctification” (holiness).
- The key verses for Leviticus teach God’s people to be holy and not defile themselves because God is holy.
- Leviticus provides the necessary background for understanding Hebrews.

Topic 2: Approaching God Through Sacrifice (Lev 1-10)

Old Testament Sacrifices			
Name	References	Elements	Purpose
Burnt Offering	Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram, or male bird (dove or young pigeon); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God
Grain Offering	Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt and fellowship offerings (as well as drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God
Fellowship Offering	Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (includes communal meal)
Sin Offering	Lev 4:1-5:13; 6:24-30; 8:14-17; 16:3-22	<ol style="list-style-type: none"> 1. Young bull: for high priest and congregation 2. Male goat: for leader 3. Female goat or lamb: for common person 4. Dove or pigeon for the poor 5. Tenth of an ephah of fine flour: for the very poor 	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement
Guilt Offering	Lev 5:14-6:7; 7:1-6	Ram or lamb	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20 percent fine

How should imperfect people live with a holy God? The answer found in Leviticus: sanctification. Christians today don't usually think of sacrifice and offering as means of maintaining fellowship; for them, animal sacrifices are no longer necessary. They also don't usually think of categorizing different ways of maintaining fellowship separately from ways of restoring fellowship. But Leviticus clearly teaches these principles for sanctification.

Sanctification can be easily confused when discussing faith, works, and law; a puzzling subject for many Christians. How does it apply to those of us who believe Jesus already made the sacrifice for us? Could the sacrifices in Leviticus typify or foretell Christ's work?

This topic deals with laws of sanctification by *sacrifice*. The next topic will teach the laws of sanctification by *separation*.

Assignment

- Please read Leviticus 10 on the error of Nadab and Abihu.
- Please read “Approaching God.”

Approaching God

Summary Statement for the Book:

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

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).

Both the people and priests were given instructions for sanctification by sacrifice (Lev 1–7). The people were given general sacrificial instructions so that they would know how to offer sacrifices when both in and out of fellowship with God (Lev 1:1–6:7). All of the offerings were animals except for the grain offering.

For those who were in right standing before God:

- The burnt offering: a voluntary sacrifice that totally consumed the animal, allowing a worshipper to draw near to God in total dedication (Lev 1). The offering could be a bull, a ram, or a male pigeon or dove (for the poor).
- The grain (meal) offering: a voluntary, auxiliary, bloodless offering through which a worshipper could show thanks to God for His provisional care (Lev 2). It consisted of grain, flour, olive oil, incense, or salt, and it could not contain any yeast or honey.
- The fellowship (peace) offering: a voluntary communal sacrifice through which a worshipper could express thanksgiving, a vow, or devotion to God (Lev 3; see also Lev 7:12-16). This offering could be any animal without defect.

However, there were special offerings for people who were out of fellowship with God Lev 4:1–6:7):

- The sin offering: an obligatory sacrifice through which a worshipper could make atonement (i.e., appease God's wrath) for unintentional sins (Lev 4:1–5:13). A bull was offered for the high priest and the congregation, a male goat for the leader, a dove or pigeon for the poor and a female goat or lamb for everyone else.
- The guilt (trespass) offering: an obligatory sacrifice through which a worshipper could make restitution for intentional sin, such as withholding proper due from God or man (Lev 5:14–6:7). A ram was to be offered.

Administrative details about presenting these offerings acceptably before God were provided for the priests, identifying which persons, places, and portions were appropriate (Lev 6:8–7:38).

Obedience allowed God's presence to remain with the nation. God approved the ordination of the priests and the inauguration of the sacrifices, but looked down on those who went against the established protocol.

Aaron and his sons were ordained in the way God set forth—blood placed in specific places and specific offerings presented (Lev 8). These new priests took up their divine authority and began to actively offer the commanded sacrifices in the Lord’s presence (Lev 9). However, Aaron’s sons Nadab and Abihu decided to take matters into their own hands. Contrary to the commands God had issued them, they took up fire and incense and made an offering before God. There were severe consequences for deviating from God’s sacrificial pattern. God could not tolerate such behavior. In a flash of fire, Nadab and Abihu’s lives were taken (Lev 10). In this, we can see God’s approval of proper priestly service and disapproval of unauthorized practices (Lev 8–10).

QUESTION 4

Please match the sacrifice in the left-hand column with the corresponding description of it in the right-hand column.

<i>Sacrifice</i>	<i>Description</i>
The burnt offering	An obligatory sacrifice to make atonement (i.e., appease God's wrath) for unintentional sins (Lev 4:1–5:13)
The grain (meal) offering	A voluntary sacrifice which totally consumes the animal as a worshipper draws near to God in total dedication (Lev 1)
The fellowship (peace) offering	A voluntary, auxiliary, bloodless, and the only non-animal offering to show thanks to God for His provisional care (Lev 2)
The sin offering	A voluntary communal sacrifice to express thanksgiving, a vow, or devotion to God (Lev 3)
The guilt (trespass) offering	An obligatory sacrifice to make restitution for withholding proper due from God or man (Lev 5:14–6:7)

QUESTION 5


Nadab and Abihu died after they challenged the choice of Moses as the one to lead the nation. *True or False?*

Topic 2 Key Points

- The burnt, grain, and fellowship offerings were to help individuals maintain fellowship with God.
- The sin and guilt offerings were for individuals who were out of fellowship with God.
- Nadab and Abihu died because they deviated from God’s sacrificial pattern (Lev 10).

Topic 3: At Peace With God Through Separation (Leviticus)

Eschatology of Israel's Feasts (Lev 23)

	Feast	Date	Length	Significance (Past)	Typology (Future)
1	Sabbath* (Shabbat)	Weekly	1 day	Reminder of: • Creation rest of God • Deliverance from Egypt Sign of Mosaic Covenant (Ex 20, 31; Deut 5)	Millennial rest (Heb 4:1-11)
2	Passover*† (Pesach)	Nisan 14	1 day (Read Song of Songs)	Redemption from Egypt by blood of the sacrificial lamb (Ex 12)	Redemption from sin by Christ's death as Lamb (1 Cor 5:7)
3	Unleavened Bread*†	Nisan 15-21	7 days	Separation/break from dependence upon Egypt to dependence upon God	Separated life of the redeemed for God (1 Cor 5:7, 8)
4	Firstfruits (barley sheaf ceremony)	Nisan 16 (Day after Harvest Sabbath)	1 day	Anticipation of God's <i>future</i> material provisions -begins grain harvest	Resurrection of Christ (1 Cor 15:20)
5	Pentecost† (Shavuoth) (Weeks) (Harvest)	Sivan 6	1 day (Read Ruth)	Thanksgiving for God's <i>past</i> material provisions -ends grain harvest (Deut 16:9-12)	Coming of the Holy Spirit to complete Christ's resurrection (Acts 2)
—	no feasts	—	Spring-Summer	Enjoyment of the harvest	Church Age
6	Trumpets (New Year) (Rosh Hashanah)	Tishri 1	1 day	Preparation for national redemption and cleansing on Day of Atonement	Rapture (1 Thess 4:13f.) Revelation (Mt 24:31) —Kingdom preparation
7	Day of Atonement (Yom Kippur)	Tishri 10	1 day	National repentance and cleansing from sins of the people (Lev 16)	National repentance of Israel in the Tribulation (Rom 11:26-27)
8	Tabernacles*† (Booths/Tents) (Ingathering)	Tishri 15-21	7 days (Read Ecc)	Anticipated fulfillment of the Abrahamic Covenant (Neh 8)	Actual fulfillment of the Abrahamic Covenant —Kingdom (Mt 17:4)
9	Shemini Atzeret (Simchat Torah)	Tishri 22	1 day	"8th Day of Assembly" "Rejoicing in the Torah"	
10	9th of Ab (Tish'ah be'ab)	Ab 9	1 day (Read Lam)	Destructions of Jerusalem: 586 BC & AD 70	 <i>The Typology column shows that the order of Israel's annual feasts prophetically parallels her experience as a nation throughout history!</i>
11	Hanukkah (Dedication) (Lights) (Illumination) (Maccabees)	Kislev 25	1 + 7 more days of candle lighting	Saving of the nation under Judas Maccabeus in 164 BC (cf. Jn 10:22)	
12	Lots (Purim)	Adar 14/15	2 days (Read Esther)	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 the three annual Jerusalem pilgrimages by all male Israelites (Ex 23:14-17)

In the previous topic we saw how God taught the Israelites to sanctify themselves by *sacrifice*. In this topic, we see how God disapproved of many of the customs of Israel's neighboring countries, and He wanted His people to remain separate from these practices. This aspect of sanctification came through *separation*.

Many of the details of these regulations seem strange to us today. For example, animals were categorized as edible or not based on whether their hooves were divided and whether they chewed (or even appeared to chew) the cud (Lev 11:1-8).

Separation is another aspect of sanctification that confuses many Christians. For example: what should we separate from, and how strictly should these principles be observed? How can Christians today apply these Old Testament principles of separation to their own lives?

Assignment

- Please read “Peace with God.”

Peace with God

Laws of sanctification by separation showed the new nation how to live as a holy people before God, separate from their pagan neighbors, so that His presence might remain with the nation (Lev 11–27).

Instruction concerning uncleanness was given to separate Israel from the practices of its pagan neighbors as a holy people of God who could worship Him acceptably (Lev 11–15):

These instructions regulated all aspects of life—from animals that could be eaten to treatments for specific illnesses. Clean and unclean animals were designated to separate Israel as a holy people of God (Lev 11). Childbirth regulations dictated that postnatal discharges rendered a woman unclean, so she must wait a period of time before worshipping acceptably (Lev 12). Regulations regarding infectious skin diseases and mildew were given to prevent advanced leprosy so that the nation's worship of God might not be disrupted (Lev 13–14). Bodily discharges for men and women were designated generally unclean since they indicated a lack of the wholeness required for acceptable worship (Lev 15).

God continued His directives with instructions regarding other aspects of sanctification. The Day of Atonement cleansed the sanctuary from the pollution of the nation's unintentional sin, allowing God's abiding presence (Lev 16). Sacrifice was limited to the tabernacle, and eating blood was forbidden so that Israel would not identify with the practices of pagan neighbors (Lev 17).

Laws of sanctification for both sexual and social crimes were detailed, and capital punishment established as a consequence for some of them, to prevent Israel from imitating pagan practices (Lev 18–20). Laws restricting sexual relations were given to protect marriage and family life in Israel and set them apart from the destructive practices of Egypt and Canaan (Lev 18). Laws of the social order were provided to promote practical holiness within Israel (Lev 19). Laws requiring capital punishment for certain crimes (there were exceptions listed in Lev 19:19-21) denoted the gravest religious and family sins (Lev 20).

Priestly lifestyle restrictions were delineated concerning mourning, marriage, and physical defects, so that the priests, who represented God to the people, would uphold a higher standard and avoid profaning God's name (Lev 21–22). God also outlined restrictions about the priests' eating of sacred offerings and offering of unacceptable sacrifices to hold them accountable not to misuse offerings (Lev 22).

Laws of sanctification in *worship* were also instituted (Lev 23–24). A chronological explanation of the annual sanctified feasts encouraged Israelites to worship together through remembering God's mighty acts on their behalf (Lev 23). Next, daily oil and weekly bread sacrifices for Israel's worship were also commanded (Lev 24:1-9). Then God showed the Levitical laws in action when He commanded capital punishment for blasphemers and murderers (Lev 24:10-23).

Laws of sanctification about special years to be observed in Canaan encouraged the nation to obey the covenant rather than bear the consequences of disobedience (Lev 25–26). These laws of special years placed all Israelites on an equal social level in the use of food

and land (Lev 25). To this end, the Sabbatical year (Sabbath year) prohibited organized farming every seventh year, which allowed everyone to harvest (Lev 25:1-7). The Year of Jubilee allowed reacquisition of land formerly deeded away. These special years reminded Israel that the nation served as tenants of *God's* land (Lev 25:8-55).

God also specified what Israel must do to either prosper or fail in the land (Lev 26). Blessings for obedience detailed how Israel could prosper (Lev 26:1-13). Curses for disobedience detail how Israel could fail in the land, encouraging the people to obey the covenant (Lev 26:14-46).

God also instituted laws regarding vows, delineating things that Israel could or could not dedicate to the Lord (Lev 27). Israel was allowed to consecrate persons, animals, houses, and lands, but at extremely expensive prices to discourage rash vows (Lev 27:1-25). Israel was prohibited from consecrating firstborn animals, tithes, and other devoted things; this cautioned Israel not to "give" God what was already His (Lev 27:26-33).

QUESTION 6

Please match the reference in the left-hand column with the corresponding teaching on uncleanness in the right-hand column.

<i>Reference</i>	<i>Teaching on Uncleanness</i>
Leviticus 11	Regulations regarding infectious skin disease and mildew were given to prevent advanced leprosy so that the nation's worship of God might not be disrupted.
Leviticus 12	Childbirth regulations noted that postnatal discharges render a woman unclean, so she must wait a period of time before worshipping acceptably.
Leviticus 13-14	Bodily discharges for men and women were designated unclean as they indicated a lack of wholeness required for acceptable worship.
Leviticus 15	Clean and unclean animals are designated to separate Israel as a holy people of God.

QUESTION 7

Standards for people and the priests were equal to show that God expects equal holiness from all His people (Lev 21). *True or False?*

QUESTION 8

The "special year" that prohibits organized farming every seventh year is called the _____ year.

QUESTION 9

Please open your Life Notebook and record your thoughts on how you can have closer fellowship with God through sacrifice. Then write your thoughts on how to have closer fellowship with God through separation from worldly things.

Topic 3 Key Points

- Teachings on uncleanness separated Israel from the practices of its pagan neighbors to allow God's abiding presence. In addition, these regulations often promoted health (Lev 11-15).
- Personal restrictions for priests preserved a higher standard of holiness for them (Lev 21).
- The regulations for special years reminded Israel that the nation served as tenants of *God's* land (Lev 25).
- Sanctification for Christians is also based on applied principles of sacrifice and separation.

Topic 4: Introduction to 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 Faithfulness					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					5 Months		
Organization (1-4)	Sanctification (5:1-10:10)	To Kadesh (10:11-12:16)	Kadesh Sin (13-14)	Wilderness (15-19)	To Moab (20-21)	Moab Sin (22-25)	Provision for Land (26-27)	Offerings & Vows (28-30)	Final Preparation (31-36)

Leviticus regulates the nation's worship, but Numbers records the nation's walk with God in a covenant relationship (Num 1:1–10:10). Israel continually delayed the fulfillment of the promise of land through its unbelief, so God purged it of its rebellion (Num 10:11–25:18). Nevertheless, because God was faithful to His covenant, the next generation of Jews was again prepared for entrance into the land (Num 26–36). The narrative continually contrasts God's faithfulness and provision with Israel's faithlessness and murmuring.

Have you wondered how the stories in Numbers apply to your life? Times were certainly much different then! But in the New Testament are actually many major passages that apply these teachings for Christians of the church today. We'll discuss these in this topic.

- **Key Word:** Preparation
- **Key Verses:**

Discipline- (God) “For all the people have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have tempted me now these ten times, and have not obeyed me, they will by no means see the land that I swore to their fathers, nor will any of them who despised me see it” (Num 14:22-23).

Blessing- (Balaam) “God is not a man, that he should lie, nor a human being, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not make it happen?”

Indeed, I have received a command to bless; he has blessed, and I cannot reverse it” (Num 23:19-20).

- **Summary Statement:** Numbers contrasts God’s faithful preparation of His people to enter Canaan with Israel’s unbelieving rebelliousness, teaching the nation His commitment to fulfill His Abrahamic Covenant through a believing generation.
- **Application:** We as believers need to realize that God has given us everything we need to do His will, but disobedience deserves discipline. God will accomplish His will either through us or in spite of us. Are we characterized by commitment or complaining?

Assignment

- Please read 1 Corinthians 10:1-12 and Hebrews 3:7-4:6, two extensive New Testament passages that teach spiritual lessons from incidents in Numbers.
- Please read “Introduction to Numbers.”
- Please memorize the key verses of Numbers (Num 14:22-23).

Introduction to Numbers

Title

Numbers is named for the two censuses of Israel it contains, taken about thirty-eight years apart. The first census was of the Exodus generation at Mount Sinai (Num 1), and the second recorded the generations on the plains of Moab that were born in the wilderness and later conquered Canaan (Num 26). The Hebrew title is "And He Said," taken from the first word of the book. However, Jewish writings generally refer to the writing as "In the Wilderness," derived from the fifth word of Numbers 1:1.

Authorship

External Evidence: Ancient Jewish, Samaritan, and Christian testimony uniformly claims that Moses authored the book of Numbers.

Internal Evidence: Numbers states "the Lord spoke to Moses" more than eighty times, beginning in 1:1. However, the clearest reference to his authorship is made in this statement: "Now Moses wrote down the starting points of their journeys at the command of the Lord" (Num 33:2; see Num 36:13). The book also evidences a consistency of style characteristic of a single author. Despite this characteristic, however, most critical scholars deny Mosaic authorship based upon the varying linguistic forms within the work (e.g., LaSor, 165).

Circumstances

Date: Mosaic authorship places the writing in his lifetime (1525-1405 BC). The tabernacle was set up exactly one year after the Exodus (Ex 40:17) and the book of 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 thirty-eight years and nine months of wilderness wandering, ending just before the conquest of Canaan began in 1405 BC. Moses probably kept a journal of the wanderings and compiled them shortly before his death in 1405 BC (Num 10:11; Deut 1:3; see LaSor, 163).

Recipients: Moses did not enter Canaan, so the book’s first readers were the Jews in the wilderness.

Occasion: The nation had been redeemed from Egypt, constructed the tabernacle (Exodus), and been instructed in holy living (Leviticus); it undoubtedly thought it was ready to

possess the land. However, God knew that Israel was not ready (see Ex 13:17), so He organized the people to conquest (Num 1:1–10:10). However, their unbelief prevented them from entering Canaan (Num 10:11–25:18).

Characteristics

- Numbers is the book of the wilderness wanderings. Exodus records the short journey from Egypt to Sinai, but Numbers chronicles the nearly forty-year wilderness journey.
- Numbers provides more census data about pre-exilic Israel than any other Old Testament book.
- Twice in the New Testament (1 Cor 10:1-12; Heb 3:7–4:6), incidents in Numbers are referenced to illustrate truths.

Leviticus and Numbers Comparison

Leviticus	Numbers
Worship	Walk
Position	Progress
Ceremonial	Historical
Priests	Levites
Access to God	Service for Men
Purity	Pilgrimage
People's Privileges	People's Responsibilities
Faithfulness to God	Fellowship with God

QUESTION 10

The key word for Numbers is _____.

QUESTION 11

Please write the key verses for Numbers from memory.

QUESTION 12

In contrast with Leviticus, Numbers emphasizes people's responsibilities over people's privileges. *True or False?*

QUESTION 13

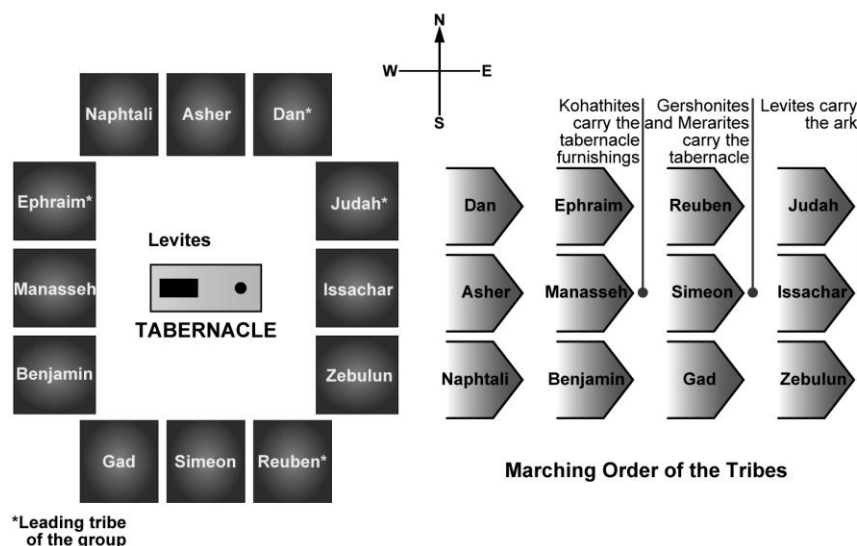
Please open your Life Notebook and summarize the teachings about spiritual lessons for Christians in Numbers from the readings in 1 Corinthians 10:1-12 and Hebrews 3:7-4:6. Then explain how these lessons apply to your life.

Topic 4 Key Points

- God faithfully and completely prepared Israel to enter Canaan, and they saw His glory and mighty works.
- Israel's unbelieving rebellion teaches that God's promises to Abraham will only be fulfilled through a believing generation.
- Israel's rebellious unbelief in the wilderness is an example in the New Testament warning Christians against unbelief, rebellion, God's chastisement and not entering rest.

Topic 5: Preparing the Old Generation (Num 1:1-10:10)

Encampment of the Tribes of Israel and Cities of Refuge



If you have ever witnessed or been part of a group of people trying to move anywhere, you know how difficult it can be for a group as small as four! As a community of a couple million, Israel desperately needed organization. God's instructions in Leviticus had prepared Israel spiritually to enter the land, but there were other areas it still needed help with. So God provided an orderly system so that when the trumpet sounded to signify a move, the tribes knew where they should be, and Israel journeyed through the wilderness in an organized fashion.

Israel had seen how God provided for them. Two million people in the barren, arid desert—an impossible task of provision. Even smaller armies struggle with supplying their troops in this rugged type of environment. With God supplying for the Israelites, why wouldn't they be ready to enter the Promised Land? What more could they still need?

Assignment

- Please read Numbers 9 on the Passover and leading of the Lord.
- Please read "Preparing the Old Generation."

Preparing the Old Generation

Summary Statement for the Book:

Numbers contrasts God's faithful preparation of His people to enter Canaan with Israel's unbelieving rebelliousness, teaching the nation His commitment to fulfill His Abrahamic Covenant through a believing generation.

For twenty days at Mount Sinai, God prepared the camp of the first generation to enter Canaan as an orderly and sanctified nation, organizing them for efficient travel through the wilderness in preparation for the conquest of the land and the Canaanites (Num 1–4). He did this through an army census, a camp arrangement, and a specific order for travel.

The first census in Israel counted 603,550 soldiers who were God's faithful provision of an army for the nation (Num 1). The camp arrangement and order of travel affirmed God's desire for an orderly people (Num 2).

God organized the Levites to care for and transport the tabernacle, redeeming them for lifelong service so that Israel would treat His holy things respectfully (Num 3–4). Three Levite clans received responsibility to care for the tabernacle (Num 3:1-39). Then God consecrated Levites, claiming them as substitutions for the firstborn Israelites He had spared at the Passover; these Levites provided lifelong servants for the tabernacle (Num 3:40-51).

God sanctified Israel through separation, worship, and His own guiding presence (Num 5:1–10:10). Various laws of sanctification preserved the physical, social, spiritual, and marital purity of the camp (Num 5–6). Ceremonially unclean persons were to live outside the camp to protect the *physical* purity of Israel (Num 5:1-4). Recompensing for financial wrongdoing protected the *social* purity of Israel (Num 5:5-10). Women suspected of adultery were to be tested to protect the *marital* purity of Israel (Num 5:11-31). Nazirites were separated to protect the *spiritual* purity of Israel (Num 6:1-21). The priestly blessing formula was provided so that God might separate the Israelites as His own unique people (Num 6:22-27).

Specific worship was prescribed to give God the honor due Him (Num 7:1–9:14).

The leaders were to offer gifts from each of their tribes at the tabernacle dedication as an expression of sanctified worship (Num 7), and lamps were to be arranged to show Israel additional, formerly unrevealed information about its worship (Num 8:1-4).

Also, the Levites' consecration provided divine approval for Israel's expressions of worship (Num 8:5-26). God also allowed that celebration of the Passover celebration was allowed for those who had been ceremonially unclean at Passover, but it must be done exactly one month later than the regular date and in a manner He prescribed (Num 9:1-14). These instructions encouraged Israel to worship God in holiness.

God furthermore commanded that two trumpets be made and used for assembly, victory in battle, and feasts, as a memorial of His guiding presence (Num 10:1-10). And because the people obeyed God's directions, they could enter Canaan as a holy nation and depend on Him for direction (Num 9:15–10:10).

QUESTION 14

Please briefly explain God's method of organizing Israel for effective travel through the wilderness as described in Numbers 1-4.

QUESTION 15

Please match the reference in the left-hand column with the corresponding description of the various laws of sanctification for Israel in the right-hand column.

<i>Reference</i>	<i>Sanctification Description</i>
Numbers 5:1-4	Women suspected of adultery were to be tested to protect the <i>marital</i> purity of Israel
Numbers 5:5-10	The priestly blessing formula was provided so that God might separate the Israelites as His own unique people
Numbers 5:11-31	Nazirites were separated to protect the <i>spiritual</i> purity of Israel
Numbers 6:1-21	Ceremonially unclean persons were to live outside the camp to protect the <i>physical</i> purity of Israel
Numbers 6:22-27	Compensation for financial wrongdoing must be made to protect the <i>social</i> purity of Israel

QUESTION 16

Please match the reference with the corresponding description of Israel's sanctification through worship.

<i>Reference</i>	<i>Sanctified Worship</i>
Numbers 7	The arrangement of the lighted lamps showed Israel additional formerly unrevealed information about its worship.
Numbers 8:1-4	The leaders were to offer gifts from each of their tribes at the tabernacle dedication as an expression of sanctified worship.
Numbers 8:5-26	The Levites' consecration provided divine approval for Israel's worship.
Numbers 9:1-14	The celebration of Passover was allowed for those ceremonially unclean at Passover, but it must be done exactly one month later than the regular date and in the prescribed manner.

Topic 5 Key Points

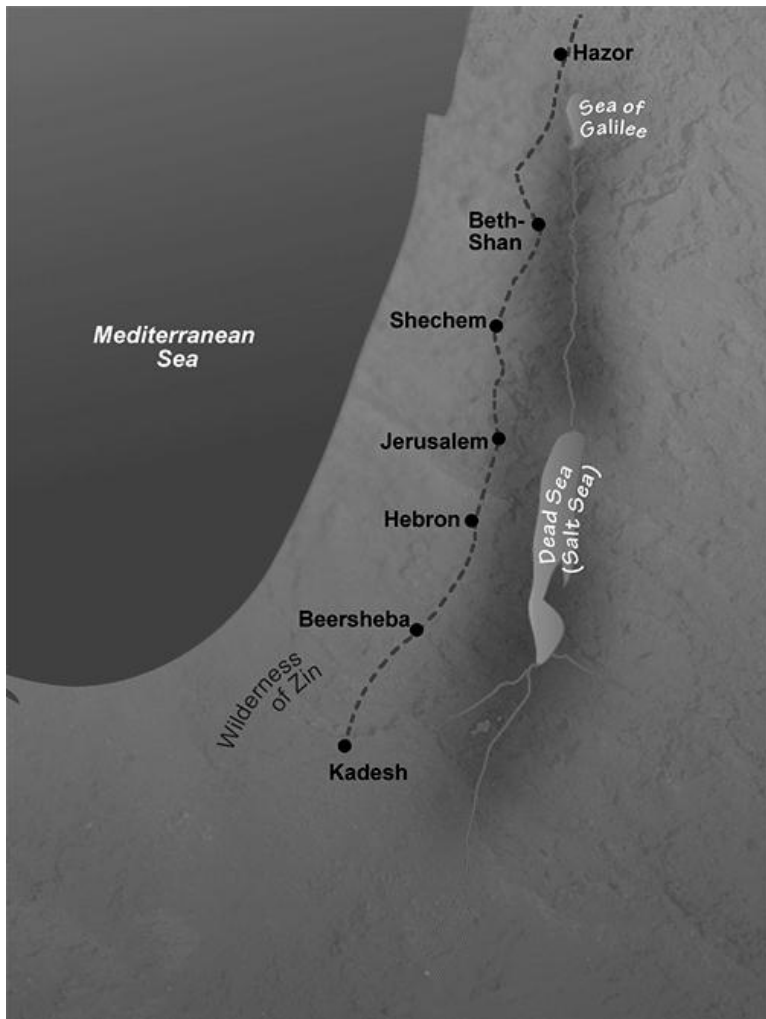
- God organized Israel for efficient travel through the wilderness through an army census, a camp layout, and a marching configuration while preparing Israel to defeat the Canaanites.
- Various laws of sanctification for Israel preserved the purity of the camp so that God's presence could dwell with them.
- The directions for Israel's sanctification through worship encouraged the nation to worship God in holiness.

Topic 6: Postponement for Unbelief (Num 10:11-25:18)

Think back to a time when you had to study diligently for a final exam whose outcome put everything on the line. Failing would require you to pay to repeat the course, and perhaps learn a different teacher's methods. Yet the test Israel faced at Kadesh-Barnea had stakes much higher than failing a test in school.

What an exciting time this must have been for Israel! After suffering in Egypt and trekking through the wilderness, patiently waiting for the fulfillment of the promise made to their ancestor Abraham of a nation from his own seed, the Israelites could see that their Promised Land was at last on the horizon. Yet after all of God's preparations to ensure that they could successfully enter the land, in a moment of truth, they failed.

It's possible for us to experience this failure as well today, at least in type or example (1 Cor 10:11; Heb 4:11). So to ensure that you are fully prepared, seek to understand the historical incident taught in this topic. Maybe then you can avoid a wilderness-wandering experience in your own life.



Assignment

- Please read Numbers 13-14 on Israel at the borders of the Promised Land.
- Please read "Postponement for Unbelief."

Postponement for Unbelief

Israel left Sinai at the Lord's command, initially trusting God's guidance completely (Num 10:11-36). But then the rebellion started. The people complained about having only manna to eat—they wanted meat! So God provided quail, but He judged them with plagues for their rebelliousness (Num 11), and they buried those who died from the plague there in the desert. But the people weren't the only ones to complain. Moses' brother Aaron and sister Miriam began to disdain Moses' leadership. To punish their rebellion, God made Miriam temporarily leprous to affirm His approval of Moses' leadership (Num 12:1-15).

Still moving closer to the Promised Land, Israel soon left Hazeroth (north of Sinai at the edge of the Desert of Paran) to camp at Kadesh in the Desert of Paran (Num 12:16).

But it was there that Israel met its ultimate testing. Twelve spies were assigned to scout out the land of Canaan, and ten of them returned with a frightening report: There was fertile land in Canaan, they said, but there were also giants who could squash the Israelites like

grasshoppers! In fear, Israel defied the positive reports of Joshua and Caleb, who believed that through God the land would indeed be theirs. God judged this failure of faith by forbidding this generation entrance into the land. His rest can only be claimed by faith (Num 13–14).

God reminded the people of judgments and instructions regarding the priesthood; this promoted respect for leaders and an understanding of the covenantal obligations they had to meet for God's continued presence (Num 15–19). A review of the offerings for thanksgiving and unintentional sins and an account of the death penalty for intentional sin were provided for the young Israelites to help them understand their covenantal requirements (Num 15).

Then came yet another uprising. Korah, Dathan, Abiram, and On rebelled against the leadership of Moses and Aaron, refusing their leaders respect. But God had placed Moses and Aaron in divine authority over the people, and yet again He proved it by destroying the four leader rebels with their families (250 men) and 14,700 other Israelites. The Lord made it clear yet again that respect was to be given to His appointed leadership (Num 16).

Ready to put an end to the people's grumbling regarding Aaron's authority, God visibly chose Aaron over the other tribal leaders by making his staff bud, blossom, and produce almonds. The staff was kept as a lasting reminder to obey the Lord's appointed leaders (Num 17). God reminded the people and jealous Levites that the priesthood resided only with Aaron's descendants, specifying the priests' roles and payments (Num 18). He also instructed the priests on matters of ceremonial purification so that the nation could maintain ritual cleanness and continue to enjoy God's presence abiding with the people (Num 19).

The people camped at Kadesh in the Desert of Zin, where Miriam died and was buried. However, there was no water to drink. The people complained to Moses again, and the Lord promised water from a rock. But instead of merely speaking to this rock, Moses struck it twice. Water still flowed forth from it, and the people drank, but God forbade Moses and Aaron entrance into the Land of His Promise. Shortly thereafter, Aaron died. When the Israelites finished the thirty-day mourning period for Aaron, they tried to travel through the land of Edom. But because the Edomites were the descendants of Esau, they harbored ancient hostility for the descendants of his brother Jacob, and refused the Israelites passage on their king's highway (Num 20). All of this was ultimately the result of the nation's unbelief.

Turning toward Moab instead, Israel defeated the Canaanites, Sihon of the Amorites, and Og of Bashan—but they also defeated themselves by grumbling. Delivering chastisement for this grumbling yet again, God sent deadly snakes to the camp. Many died; but God yet again showed His mercy by giving Moses instructions to erect a bronze snake. Looking upon the snake provided the people with relief (Num 21).

Despite the judgment the Israelites continually brought upon themselves, God also showed them undeserved blessing (Num 22–25). Balak, the king of Moab, hired the pagan prophet Balaam of Beor to curse Israel and turn God against them. However, whenever Balaam opened his mouth to curse the nation, he blessed it instead, revealing God's unconditional, undeserved commitment to His people. However, Balak succeeded in turning Israel against God. Some of the people dabbled in idolatrous worship and sexual sin through seductive Moabite prostitutes of Baal of Peor. This seduction into immorality led to the deaths of 24,000 by plague before Phinehas, a son of Aaron and therefore of the priestly line, killed

two blatant participants in this sin, atoning for the Israelites and proving yet again God's hatred of defiant sin (Num 25).

Israel's Early Eastern Neighbors

Period	EDOM	MOAB	AMMON	AMALEK
FATHER	Esau: son of Isaac	Moab: son of Lot and his eldest daughter	Ben-Ammi: son of Lot and his second daughter	Amalek: son of Eliphaz, who was a son of Esau
EXODUS	The country was controlled to some degree by Amorites. Refused passage to the Israelites (Num. 20:14-21)	The country was conquered by Sihon and the Amorites (Num. 21:26) King Balak feared Israel and sought the services of Balaam to curse them (Num.22)		Defeated by the Israelites at Rephidim (Exod. 17:8-16) Defeated the Israelites at Hormah following report of the spies (Num. 14:45)
JUDGES	c. 1350 Continued under the partial control of the Amorites (Judg. 1:35-36)	c. 1350 King Eglon oppressed Israel for 18 years Ehud delivered Israel by assassinating Eglon (Judg. 3:12-30)	c. 1350 Ally of Eglon of Moab c. 1100 B.C. Oppressed Israel for 18 years. Defeated by Jephthah (Judg. 10-12)	c. 1350 Ally of Eglon of Moab
MONARCHY	c. 1030 Saul took some cities from Edomite territory (1 Sam. 14:47) c. 1000 Conquered and subjugated by David (1 Chron. 18:12)	c. 1030 Saul took some cities from Moabite territory (1 Sam. 14:47) c. 1000 Conquered and subjugated by David (2 Sam. 8:2)	c. 1050 Nahash defeated by Saul at Jabesh-gilead (1 Sam. 11:1-11) c. 1030 Saul took some cities from Ammonite territory (1 Sam. 14:47) c. 990 Hanun defeated by David; Rabbah captured: Ammon subjugated (2 Sam. 12:26-31)	c. 1020 Agag defeated by Saul in southwest Palestine. Saul failed to destroy Amalek totally as the Lord had commanded. (1 Sam. 15:1-9) c. 1010 Destroyed David's camp at Ziklag while he was gone. David pursued and wiped them out. This is last mention of them. (1 Sam. 30)

QUESTION 17

God forbade entrance into the land at Kadesh, teaching that His rest can only be claimed by _____.

QUESTION 18

Please match the incident in the left-hand column with the corresponding judgment of God in the right-hand column.

<i>Incident</i>	<i>i-Bold Judgment</i>
The complaint against manna (Num 11)	Leprosy to the opposition
The envious opposition of Miriam to Moses' leadership (Num 12:1-15)	Quail and plagues
Opposition to Aaron's and Moses' unique (holy) positions (Num 16)	Twenty-four thousand Israelites killed by a plague before Phinehas intercedes
Opposition to Aaron's descendants as the priestly tribe (Num 17)	Poisonous snakes cause many to die
Moses' disobedience in striking the rock in the desert of Zin (Num 20)	Death to Korah and his followers
Israel's impatience while traveling around Edom (Num 21)	Denying Moses entrance into the Promised Land
Israel's immorality with Moabite prostitutes (Num 25)	Aaron's budding rod provided a lasting reminder to obey God's appointed leaders

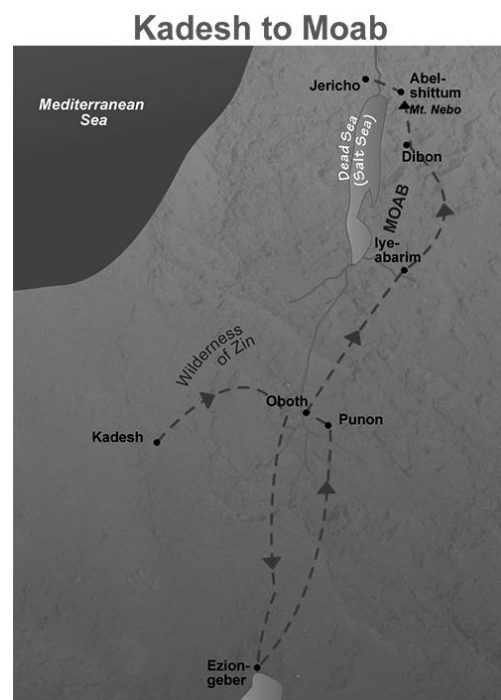
Topic 6 Key Points

- God denied Israel entrance into the Promised Land at Kadesh, showing that God's rest could only be entered by faith.
- Israel's unbelief before and after Kadesh was judged by God to show His just but faithful guidance to Canaan.

Topic 7: Preparing the New Generation (Num 26:1-36:13)

How does a just God bring a sinful people into a holy land to live distinctively as His people? That question is answered in the narrative of Numbers. God had fully prepared the previous Israelite generation to enter into their Promised Land at Kadesh, but they rebelled and fainted at the report of the spies (Num 13-14), making an error of faith that caused all of them to miss out on the blessing of living in the new land. Now God was preparing a new generation through forty years of wilderness wandering.

Some of the Israelites' actions had irreversible consequences, but as a whole the nation was receiving a second chance. The next generation was approaching the Promised Land. Could they enter now? There were obviously some sins in life that had consequences that could not be reversed; this was true for the generation in the wilderness who failed at Kadesh. But the next generation was again approaching the land. What can we learn from their examples?



Assignment

- Please read Numbers 35 on the Levitical cities and the cities of refuge.
- Please read “Preparing the New Generation.”

Preparing the New Generation

God made provision for the new generation to inherit the land by reorganizing the nation through a new census, a new law of inheritance, and a new leader (Num 26–27). Israel's second census showed the new population of 601,730 fighting men was only slightly smaller than that of the generation thirty-eight years earlier—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 or (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
Issachar	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 counts only included men twenty years old or older who could serve in the army (Num 26:2, 4). Women, children, Levites, and the handicapped were not counted. For a more complete number, if we assume that each soldier had a wife and an average of only one child, the entire population can be estimated at nearly two million. The tribe of Reuben had decreased, partly due to rebelling with Korah (Num 26:8-9; 16:1-35). But the tribe of Simeon had diminished the most, perhaps due to the plague that killed 14,700 after the rebellion of Korah, Dathan, and Abiram (Num 16:49).

Shortly after the census was taken, a man named Zelophehad died, leaving five daughters, but no sons. The customs of the nation gave no allowance for an inheritance for daughters, so the women would have been left with nothing. But God granted an inheritance to these women and established laws to govern this kind of circumstance, showing His gracious provision for those who would otherwise have no inheritance (Num 27:1-11).

Because Moses was approaching the end of his life and could not enter the Promised Land, God selected Joshua to succeed Moses, and Moses laid his hands upon Joshua and commissioned him as the Lord instructed (Num 27:12-23).

God also instructed Moses to review the specific regulations about how and when to make offerings and vows so that the new generation would be sanctified and able to worship Him appropriately (Num 28–30). These included regulations regarding offerings for daily, weekly, monthly, and yearly sacrifices (Num 28–29) as well as regulations regarding vows made by women (Num 30).

The Israelites defeated the Midianites, dividing the spoils to punish them for drawing Israel away from the Lord at Peor (Num 31). Then Israel flooded the Transjordan and conquered it according to God's will. However, the tribes of Reuben, Gad, and the half-tribe of Manasseh saw that the lands east of the Jordan river were good for their flocks, and they went to Moses, asking to receive their inheritance on that side of the river instead of crossing it into the land God had actually promised. They were granted their request, provided that they would fight in Canaan for the inheritance of the other tribes, but they forfeited the God-ordained inheritance that would have been theirs had they trusted God for His best (Num 32).

Numbers now summarizes Israel's journey from Egypt to Moab, which fortified the people's trust in God by reminding them of how He prepared them to enter the land (Num 33:1-49).

God then began to show the Israelites how to organize the inheritance they would receive after they crossed into Canaan west of the Jordan, appointing leaders to each tribe to help with the process. Then God outlined boundaries for the fledgling nation, giving statutes to prevent Israel from mixing their tribal areas (Num 33:50–36:13). The Lord also dictated forty-eight specific towns for the Levites, including six cities of refuge to which an accidental murderer could flee. But God's gifts still involved human responsibility. The western tribes were promised their inheritance in Canaan, but they were to completely drive out the current inhabitants. Failure to do so, God warned, would result in endless strife (Num 33:50–34:29).

At the close of Numbers, some of the family heads of Manasseh came to Moses, realizing the tribal land confusion that could occur if daughters who inherited their father's land married outside their tribe and the land passed to other tribes. So Moses commanded that all inheriting daughters must marry within their father's tribal clan so that every Israelite would possess his father's inheritance (Num 36).

QUESTION 19

The census taken just before the second approach to the land (Num 26) showed that Israel now had slightly fewer fighting men than in Numbers 1. *True or False?*

QUESTION 20

Please briefly explain the problem Moses faced with the daughters of Zelophehad.

Topic 7 Key Points

- The census taken before the second approach to the land in Numbers 26 showed that Israel's population was barely smaller than when it first approached the land in Numbers 1.
- God graciously provided an inheritance for the daughters of Zelophehad in Numbers 27.

Topic 8: Knowing, Being, Doing

QUESTION 21

Match the passage from Leviticus with the corresponding description.

Sanctification in Leviticus						
	Instructions					
The Day of Atonement						
Laws of Special Years						
Instructions on Uncleanness						
Instructions on Proper Priestly Service						
Sanctification in Worship						
Sanctification by Sacrifice						
	Leviticus 1–7	Leviticus 8–10	Leviticus 11–15	Leviticus 16	Leviticus 23–24	Leviticus 25

QUESTION 22

Match the events in Numbers to the corresponding chapter from the book.

Events in Numbers						
						Instructions
Kadesh: Climatic Unbelief						
Water from the Rock						
Korah's Rebellion						
New Census						
Balaam and Immortality						
First Census						
	Numbers 1	Numbers 13–14	Numbers 15	Numbers 20	Numbers 22–25	Numbers 26

QUESTION 23

Israel faced its crucial test at Kadesh-Barnea in Numbers 13-14, and we've also studied some New Testament passages that discuss how Christians today face similar tests. Open your Life Notebook and record your thoughts on the following questions: What do you see as a comparable watershed test for a Christian today? What specifically is that test in your life?

QUESTION 24

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 4 Self Check

QUESTION 1

The key word for Leviticus is “sanctification.” *True or False?*

QUESTION 2

Which of the following was a voluntary, auxiliary, bloodless offering that allowed a worshipper to show thanks to God for His provisional care?

- A. The burnt offering
- B. The grain (meal) offering
- C. The fellowship (peace) offering
- D. The guilt (trespass) offering

QUESTION 3

What was the sin that caused the deaths of Nadab and Abihu?

- A. They performed an unauthorized ceremonial practice
- B. They challenged the choice of Moses as the one to lead the nation
- C. They tempted Israel to immorality with the Moabites at Baal Peor
- D. They led the people to ask for quail in addition to manna

QUESTION 4

Which of the following is NOT a reason God gave Israel commands about uncleanness in Leviticus 11-15?

- A. They separated Israel’s practices from those of its pagan neighbors
- B. They allowed God’s abiding presence with the nation
- C. They discouraged Gentiles from becoming proselytes
- D. Generally speaking, they were healthy in nature

QUESTION 5

The regulations for special years reminded Israel that the nation served as tenants of God’s land (Lev 25). *True or False?*

QUESTION 6

The key word for Numbers is “election.” *True or False?*

QUESTION 7

If you were teaching Christians about Israel’s rebellion in the wilderness, which of the following passages would be best to use?

- A. Matthew 25
- B. Acts 15
- C. Romans 6
- D. 1 Corinthians 10

QUESTION 8

What does the consecration of the Levites best show in Numbers 8:5-26?

- A. It was an expression of sanctified worship.
- B. It was newly revealed information about its worship.
- C. It provided divine approval for Israel's worship.
- D. It was allowed for those ceremonially unclean at Passover.

QUESTION 9

What happened when Israel became impatient while traveling around Edom in Numbers 21?

- A. God brought quail and plagues
- B. God sent poisonous snakes on the people and many die
- C. God brought death to Korah and his followers
- D. Aaron's rod budded to provide a lasting memorial

QUESTION 10

Israel's second census showed the new generation to be slightly larger than the old generation had been thirty-eight years earlier. *True or False?*

Lesson 4 Answers to Questions

QUESTION 1: *Your answer should be one of the following:*

Sanctification, Holiness [Leviticus teaches sanctification through sacrifice and separation, so that Israel might obey the laws demanded by God for His presence to remain with the nation.]

QUESTION 2: *Your answer should be similar to the following:*

“I am the Lord your God and you are to sanctify yourselves and be holy because I am holy. You must not defile yourselves by any of the swarming things that creep on the ground, for I am the Lord who brought you up from the land of Egypt to be your God, and you are to be holy because I am holy” (Lev 11:44-45).

QUESTION 3

C. Hebrews [Leviticus reveals more information about the sacrificial system under the Law of Moses than any book in Scripture and provides the necessary background for understanding the book of Hebrews in the New Testament.]

QUESTION 4

<i>Sacrifice</i>	<i>Description</i>
The burnt offering	A voluntary sacrifice which totally consumes the animal as a worshipper draws near to God in total dedication (Lev 1)
The grain (meal) offering	A voluntary, auxiliary, bloodless, and the only non-animal offering to show thanks to God for His provisional care (Lev 2)
The fellowship (peace) offering	A voluntary communal sacrifice to express thanksgiving, a vow, or devotion to God (Lev 3)
The sin offering	An obligatory sacrifice to make atonement (i.e., appease God's wrath) for unintentional sins (Lev 4:1–5:13)
The guilt (trespass) offering	An obligatory sacrifice to make restitution for withholding proper due from God or man (Lev 5:14–6:7)

QUESTION 5: False [Nadab and Abihu died because they performed an unauthorized ceremonial practice; this teaches the nation that there are severe consequences for deviating from God's sacrificial pattern (Lev 10).]

QUESTION 6

<i>Reference</i>	<i>Teaching on Uncleaness</i>
Leviticus 11	Clean and unclean animals are designated to separate Israel as a holy people of God.
Leviticus 12	Childbirth regulations noted that postnatal discharges render a woman unclean, so she must wait a period of time before worshipping acceptably.
Leviticus 13-14	Regulations regarding infectious skin disease and mildew were given to prevent advanced leprosy so that the nation's worship of God might not be disrupted.
Leviticus 15	Bodily discharges for men and women were designated unclean as they indicated a lack of wholeness required for acceptable worship.

QUESTION 7: False [Personal restrictions for priests concerning mourning, marriage, and physical defects preserved a higher standard of holiness for them (Lev 21).]

QUESTION 8: *Your answer should be one of the following:*

Sabbatical, Sabbath [The Sabbatical year placed landowners and those without land on an equal level by allowing all to harvest (Lev 25:1-7). The Year of Jubilee allowed reacquisition of land formerly deeded away; all these special years remind Israel that the nation served as tenants of God's land (Lev 25:8-55).]

QUESTION 9: *Your answer*

QUESTION 10: Preparation [Numbers contrasts God's faithful preparation of His people to enter Canaan with Israel's unbelieving rebelliousness, teaching the nation His commitment to fulfill His Abrahamic Covenant through a believing generation.]

QUESTION 11: *Your answer should be similar to the following:*

“For all the people have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have tempted me now these ten times, and have not obeyed me, they will by no means see the land that I swore to their fathers, nor will any of them who despised me see it” (Num 14:22-23).

QUESTION 12: True [The nation had been redeemed from Egypt, constructed the tabernacle (Exodus), and been instructed in holy living (Leviticus); it undoubtedly thought it was ready to possess the land. However, God knew that Israel was not ready (see Ex 13:17, so He organized the people to conquest (Num 1:1–10:10). However, their unbelief prevented them from entering Canaan (Num 10:11–25:18).]

QUESTION 13: *Your answer*

QUESTION 14: *Your answer should be similar to the following:*

This organization came through an army census, a specific camp arrangement, and a marching order as God prepared the Israelites to defeat the Canaanites (Num 1–2). God assigned the moving of the tabernacle to three Levite clans so that His holy things would be transported in an orderly manner (Num 3–4).

QUESTION 15

<i>Reference</i>	<i>Sanctification Description</i>
Numbers 5:1-4	Ceremonially unclean persons were to live outside the camp to protect the <i>physical</i> purity of Israel
Numbers 5:5-10	Compensation for financial wrongdoing must be made to protect the <i>social</i> purity of Israel
Numbers 5:11-31	Women suspected of adultery were to be tested to protect the <i>marital</i> purity of Israel
Numbers 6:1-21	Nazirites were separated to protect the <i>spiritual</i> purity of Israel
Numbers 6:22-27	The priestly blessing formula was provided so that God might separate the Israelites as His own unique people

QUESTION 16

<i>Reference</i>	<i>Sanctified Worship</i>
Numbers 7	The leaders were to offer gifts from each of their tribes at the tabernacle dedication as an expression of sanctified worship.
Numbers 8:1-4	The arrangement of the lighted lamps showed Israel additional formerly unrevealed information about its worship.
Numbers 8:5-26	The Levites' consecration provided divine approval for Israel's worship.
Numbers 9:1-14	The celebration of Passover was allowed for those ceremonially unclean at Passover, but it must be done exactly one month later than the regular date and in the prescribed manner.

QUESTION 17: Faith [God judged Israel's ultimate failure at Kadesh (the nation's unbelief in Joshua and Caleb's faith that Israel could conquer Canaan) by forbidding entrance into the land; this showed that His rest could only be claimed by faith (Num 13–14).]

QUESTION 18

<i>Incident</i>	<i>i-Bold{Judgment</i>
The complaint against manna (Num 11)	Quail and plagues
The envious opposition of Miriam to Moses' leadership (Num 12:1-15)	Leprosy to the opposition
Opposition to Aaron's and Moses' unique (holy) positions (Num 16)	Death to Korah and his followers
Opposition to Aaron's descendants as the priestly tribe (Num 17)	Aaron's budding rod provided a lasting reminder to obey God's appointed leaders

Moses' disobedience in striking the rock in the desert of Zin (Num 20)	Denying Moses entrance into the Promised Land
Israel's impatience while traveling around Edom (Num 21)	Poisonous snakes cause many to die
Israel's immorality with Moabite prostitutes (Num 25)	Twenty-four thousand Israelites killed by a plague before Phinehas intercedes

QUESTION 19: True [Israel's second census showed the new generation's population of 601,730 fighting men was barely smaller than that of the old generation thirty-eight years earlier—God's provision of soldiers to defeat Canaan (Num 26).]

QUESTION 20: *Your answer should be similar to the following:*

A man named Zelophehad died, leaving five daughters, but no sons. The customs of the nation gave no allowance for an inheritance for daughters, so the women would have been left with nothing. But God granted an inheritance to these women and established laws to govern this kind of circumstance, showing His gracious provision for those who would otherwise have no inheritance (Num 27:1-11).

QUESTION 21

Sanctification in Leviticus

Instructions					
Sanctification by Sacrifice	Instructions on Proper Priestly Service	Instructions on Uncleaness	The Day of Atonement	Sanctification in Worship	Laws of Special Years
Leviticus 1–7	Leviticus 8–10	Leviticus 11–15	Leviticus 16	Leviticus 23–24	Leviticus 25

QUESTION 22

Events in Numbers

					Instructions
First Census	Kadesh: Climatic Unbelief	Korah's Rebellion	Water from the Rock	Balaam and Immortality	New Census
Numbers 1	Numbers 13–14	Numbers 15	Numbers 20	Numbers 22–25	Numbers 26

QUESTION 23: *Your answer*

QUESTION 24: *Your answer*

Lesson 4 Self Check Answers

QUESTION 1: True

QUESTION 2

B. The grain (meal) offering

QUESTION 3

A. They performed an unauthorized ceremonial practice

QUESTION 4

C. They discouraged Gentiles from becoming proselytes

QUESTION 5: True

QUESTION 6: False

QUESTION 7

D. 1 Corinthians 10

QUESTION 8

C. It provided divine approval for Israel's worship.

QUESTION 9

B. God sent poisonous snakes on the people and many die

QUESTION 10: False

Lesson 5: Deuteronomy & Joshua

Lesson Introduction

With Israel's old generation dead in the wilderness, the younger generation might have thought they were ready, since they were geographically poised to enter Canaan. But they still needed spiritual preparation. As Moses led the old generation to follow the Lord (Ex 19), so again in Deuteronomy he preached to the new generation to lead them in their own fresh commitment to the Mosaic Covenant. In the book of Joshua, this faith in the Lord and in their new leader, Joshua, is soon rewarded by their occupation of the land of Canaan. This teaches them and us that God's promises are received by faith.

Lesson Outline

- Topic 1: Introduction to Deuteronomy
- Topic 2: What God Has Done
- Topic 3: What God Expects
- Topic 4: What God Will Do
- Topic 5: Introduction to the Historical Books
- Topic 6: Introduction to Joshua
- Topic 7: Faith Demonstrated
- Topic 8: Faith Rewarded
- Topic 9: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the key words, verses, and themes of Deuteronomy and Joshua
- Explain how Deuteronomy's structure is based on a suzerain treaty format
- Discuss the renewal of the Mosaic Covenant in Deuteronomy
- Discuss the introduction to the historical books
- Outline Joshua's spiritual history
- Discuss God's preparation for Israel to conquer the land along with Israel's responsibilities
- Discuss Joshua's inability to bring Israel into rest
- Discuss God's faithfulness in fulfilling His promises

Topic 1: Introduction to Deuteronomy

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 & 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					

Israel had been elected, redeemed (see below) 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 in the plains of Moab just across from the Jordan River, poised to subdue the land. Aware of his imminent death during this 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 to receive His blessings. The nation acutely needed this covenant renewal, particularly in light of their major moral failure at Beth Peor just a short time earlier (see Num 25).

Elected

(adapted from *The International Standard Bible Encyclopedia*)

That is, "chosen," "selected." It means properly an object or objects of selection. This primary meaning sometimes passes into that of "eminent," "valuable," "choice"; often thus as a fact, in places where the King James Version uses "chosen" (or "elect") to translate the original (e.g., Isa 42:1; 1 Pet 2:6). In the King James Version "elect" (or "chosen") is used of Israel as the race selected for special favor and to be the special vehicle of Divine purposes.

Redemption

(From the NET Bible)

The purchase back of something that had been lost, by the payment of a ransom. The Greek word so rendered is *apolutrosis*, a word occurring nine times in Scripture, and always with the idea of a ransom or price paid, i.e., redemption (see Matt. 20:28; Mk 10:45).

There are many passages in the New Testament which represent Christ's sufferings under the idea of a ransom or price, and the result thereby secured is a purchase or redemption (see Acts 20:28; 1 Cor 6:19, 20; Gal 3:13; 4:4, 5; Eph 1:7; Col 1:14; 1 Tim 2:5, 6; Tit 2:14; Heb 9:12; 1 Pet 1:18, 19; Rev 5:9). The idea running through all these texts, however various their reference, is that of payment made for our redemption. The debt against us is not viewed as simply cancelled, but is fully paid. Christ's blood or life, which he surrendered for them, is the "ransom" by which the deliverance of his people from the servitude of sin and from its penal consequences is secured (Hodge's Systematic Theology).

Have you ever wondered why Israel was so unique? In their narrative we see that they were not only a nation of promise, but were redeemed, disciplined, and sanctified. They also had a singular relationship with God, characterized by distinctive rules and experiences that helped shape them as God's own people. But this special relationship didn't mean they could breeze through life and claim their promises without serious struggles. In fact, at times it seemed like this relationship intensified the struggling.

Being one of God's own people doesn't always make life easy and convenient. Notice the parallels between your struggles in your Christian life and the struggles of the children of Israel. How many times have you failed simply by lack of faith? How many times have you wandered off course? Maybe we can learn the lessons of faith victory requires through Israel's experiences as they approached the Promised Land—again.

- **Key Word:** Renewal
- **Key Verse:** "Listen, Israel: The Lord is our God, the Lord is one! You must love the Lord your God with your whole mind, your whole being, and your whole strength" (Deut 6:4-5).
- **Summary Statement:** Moses preaches and records sermons which expound the Law to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing 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 difficulty results from disobedience.

Assignment

- Please read Deuteronomy 1, the beginning of the review of the journey from Sinai to Beth Peor.
- Please read "Introduction to Deuteronomy."

Introduction to Deuteronomy

Title

Deuteronomy means "second law." This is a confusing title, since 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" from the first two words of the book, according to ancient methods of titling a work. This is a better title, since the book records Moses' sermons that expound the Law (Deut 1:5).

Authorship

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 (see Josh 1:7; Judg 3:4; 1 Kgs 2:3; etc.). Christ Himself considered the book authoritative, though He did not specifically mention Mosaic

authorship when quoting Deuteronomy during His temptation (see Mt 4:4, 7, 10 with Deut 8:3; 6:16, 13, respectively).

Internal Evidence: The Mosaic authorship of Deuteronomy had been held almost universally by both Jews and Christians until the rise of the 19th century liberal critics. These critics (as well as modern-day critics like them) didn't know who wrote it, but they still assumed it could not be Moses for four reasons (Walvoord, 1:259-260):

1. The "book of the Law" was found during Josiah's reign, eight hundred years after Moses; thus these critics say it is a "pious forgery" of Deuteronomy written in Josiah's era (2 Chron 34:14-21).

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 forgeries" is virtually unknown in the Near East, as well as unethical (and an oxymoron). The structure of the book also is more common to the time of Moses, not Josiah (see "Characteristics" below).

2. They claim the book commands a central sanctuary (Deut 12:1-14) at Jerusalem (which was not yet the center of Israelite worship) 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 (Deut 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 (Deut 2:10-12, 20-23; 3:13b-14; Deut 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 (Deut 4:25-31; Deut 28:20-68; Deut 29:22-28; Deut 30:1-10; Deut 32:23-43).

Response: This argument reveals an anti-supernatural bias by saying even God cannot know the future.

How else do we know Moses wrote it? The book itself claims over forty times that Moses wrote it (Deut 31:24-26; see Deut 1:1-5; 4:44-46; 29:1; 31:9). It also views Canaan from the outside, assumes its hearers recall the wilderness, shows Israel living in tents, has firsthand knowledge of geography and historical details, and follows the suzerain treaty form (see Topic 2) of the fifteenth and fourteenth centuries BC (Wilkinson, 37-38).

Circumstances

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.

Recipients: The original readers were the new generation of Jews in Moab with Moses, who heard him preach the sermons recorded in Deuteronomy.

Characteristics

Deuteronomy is one of the most influential books in the Old Testament. It is quoted many times by the prophets and in a notable number of manuscripts at Qumran, the site of the Dead Sea Scrolls. It is one of the Old Testament books most quoted in the New Testament (e.g., Mt 4) with forty-nine quotations. This is exceeded only by more references to Psalms (119 times) and Isaiah (100 times). Of the twenty-seven New Testament writings, eleven of them quote the book of Deuteronomy.

Deuteronomy contains the famous *Shema* ("Hear"), which states, "Hear, O Israel: The LORD our God, the LORD is one" (Deut 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 (see Gen 2:24, where *'ehad* is used of Adam and Eve being "one flesh").

This final book of Moses also includes the greatest commandment—that Israel should love the Lord with totality of heart, soul, and strength (Deut 6:5). Love for 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 toward Israel and His people's response of love to Him pervade the entire book.

This writing also is the first to mention the Great Tribulation (Deut 4:29-31).

The test for determining true and false prophets is found only in Deuteronomy 18:20-22.

Deuteronomy delineates the Palestinian Covenant more than any book of Scripture (Deut 29–30). This covenant promises full occupation of Canaan only after exile and repentance.

QUESTION 1

The key word for Deuteronomy is _____.

QUESTION 2

Please write the key verses for Deuteronomy from memory.

QUESTION 3

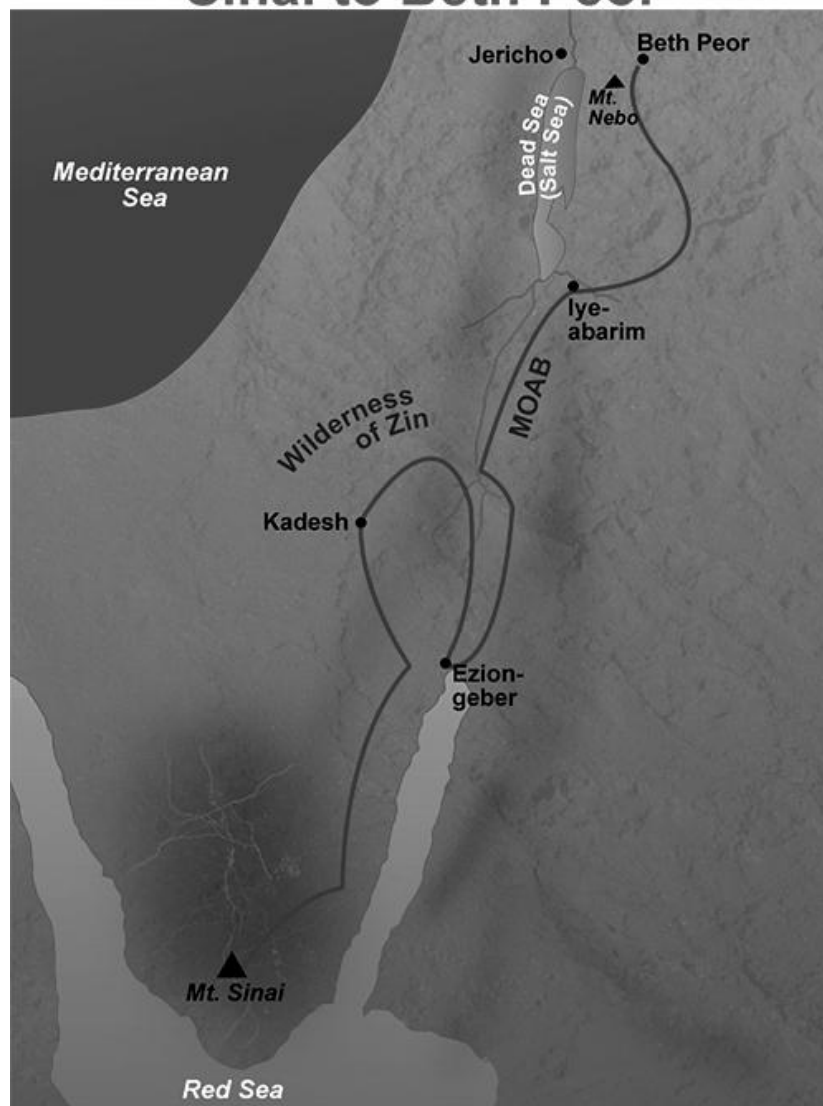
Both love and obedience are emphasized in Deuteronomy, but obedience is emphasized more than love. *True or False?*

Topic 1 Key Points

- The key word for Deuteronomy is “renewal.”
- The key verses of Deuteronomy contain the *shema*, the greatest doctrinal statement in the Old Testament, which affirms God’s uniqueness.
- Love for God and obedience find their greatest marriage here of all the Pentateuch; but love is emphasized. The mutual love of God and His people pervades the book.

Topic 2: What God Has Done (Deut 1:1-4:43)

Sinai to Beth Peor



The structure of Deuteronomy is unique in Scripture, as it follows a pattern similar, though not identical, to that of the fifteenth-century-BC international suzerain-vassal treaty. When a king (the suzerain) made a treaty with a subject country (vassal), the treaty usually specifically included six elements, many of which

find parallels in Deuteronomy (Walvoord, 1:260; LaSor, 144-146, 176). These elements and their parallels can be seen as follows:

Deuteronomy's Suzerain Treaty Format	
Element and Explanation	Parallel in Deuteronomy
Preamble: Introduction to Treaty	Introduction: Historical Setting/Moses as Covenant Mediator (Deut 1:1-4)
Historical Prologue: History of the Suzerain's Dealings with the Vassal	Historical Prologue: Sermon #1 (Deut 1:5-4:43)
General Stipulation: Call for Wholehearted Obedience to the King	Covenant Obligations: Sermon #2 (Deut 4:44-11:32)
Specific Stipulations: Detailed Requirements for the Vassal to Show Allegiance	Specific Laws: Sermon #2 cont'd (Deut 12-26)
Divine Witness: Deities Called to Witness Treaty	Heaven and Earth Witness Since No Other Deities Exist (Deut 4:26; 30:19; 31:28; 32:1)
Blessings and Curses: Results for Obedience or Disobedience of the Treaty	Blessings and Curses: Sermon #3 (Deut 27-28); Sermon #4 (Deut 29-30); Narrative/Sermons (Deut 31-34)

Chapters 29–34 do not follow the suzerain-vassal treaty format, but even this section has parallels to it (Walvoord, 1:316): Depositing the treaty in a sacred place (Deut 31:24-26), providing for dynastic succession (Deut 31:7-8), and providing for future reading of the covenant and covenant ceremonies (Deut 31:9-13).

The Lord (suzerain) used Moses as His covenant mediator to guide the new generation of Israel (vassal) to renew the **Mosaic Covenant** made with their parents, who had died in the desert. After a preamble (Deut 1:1-4), Moses reminded Israel of what the Lord had already done for them (Deut 1:5–4:43). He then expounded upon the stipulations to which Israel, as the vassal, must agree in order to institute the renewal (Deut 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) was followed by the transfer of the role of covenant mediator from Moses to Joshua (Deut 31–34), since the final chapter of Deuteronomy records Moses' death.

Moses had faithfully led Israel all the way from slavery in Egypt to Sinai, to the border of the Promised Land (the first time), and then through forty years of wilderness wanderings, then back to the Promised Land. Then, after these incomparable successes, Moses found himself ending his journey just outside the Promised Land because of a moment of disobedience when he brought forth water from a rock (Num 20:6-11). God was serious about the directions He issued in calling His people to His mission. We can discover God's requirements for His servants and how we can avoid losing out on the fullness of His promised rewards by seeking out the spiritual life principles in this topic.

Assignment

- Please read Deuteronomy 2-3, which describes the rest of the journey from Sinai to Beth Peor.
- Please read “What God Has Done.”

What God has Done

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 for obedience and avoiding cursing for disobedience.

Preamble: The setting for Moses' sermons is the desert east of Canaan, after the new generation conquered the Transjordan and before it possessed Canaan. This provides the context for the Palestinian Covenant (Deut 1:1-4).

After the Transjordan conquests, in the final month of the forty-year wilderness wanderings (see Deut 34:8), Moses, the covenant mediator, spoke the content of Deuteronomy to Israel's new generation near the Jordan to lay the foundation for the Palestinian Covenant (Deut 1:1).

Historical Prologue: Moses' first sermon provides a historical review of God's deliverance and provision when the people obeyed and His judgment when they rebelled, to exhort them to obey the Law and resist idolatry (Deut 1:5–4:43).

QUESTION 4

How long should it have taken Israel to cover the distance traveled in the forty years of wilderness wandering from Kadesh to opposite Jericho?

- A. One week
- B. Eleven days
- C. One month
- D. Eleven months

Topic 2 Key Points

- Israel's disobedience caused the eleven-day journey from Sinai to the Promised Land to take forty years.
- Failure of the one climactic spiritual test for which God had prepared these Israelites led to the loss of further spiritual opportunity for this generation.

Topic 3: What God Expects (Deut 4:44-26:19)

Major Social Concerns in the Mosaic Covenant

1. Personhood Everyone's person is to be secure (Ex 20:13; Dt 5:7; Ex 21:16-21, 26-31; Lev 19:14; Dt 24:7; 27:18).	9. Fruit of the Ground Everyone is to share in the fruit of the ground (Ex 23:10-11; Lev 19:9-10; 23:22; 25:3-55; Dt 14:28-29; 24:19-21).
2. False Accusation Everyone is to be secure against slander and false accusation (Ex 20:16; Dt 5:20; Ex 23:1-3; Lev 19:16; Dt 19:15-21).	10. Rest on the Sabbath Everyone, down to the humblest servant and the resident alien, is to share in the weekly rest of God's Sabbath (Ex 20:8-11; Dt 5:12-15; Ex 23:12).
3. Woman No woman is to be taken advantage of within her subordinate status in society (Ex 21:7-11, 20, 26-32; 22:16-17; Dt 21:10-14; 22:13-30; 24:1-5).	11. Marriage The marriage relationship is to be kept inviolate (Ex 20:14; Dt 5:18; see also Lev 18:6-23; 20:10-21; Dt 22:13-30).
4. Punishment Punishment for wrongdoing shall not be excessive so that the culprit is dehumanized (Dt 25:1-5).	12. Exploitation No one, however disabled, impoverished, or powerless, is to be oppressed or exploited (Ex 22:21-27; Lev 19:14, 33-34; 25:35-36; Dt 23:19; 24:6, 12-15, 17:27:18).
5. Dignity Every Israelite's dignity and right to be God's freedman and servant are to be honored and safeguarded (Ex 21:2, 5-6; Lev 25; Dt 15:12-18).	13. Fair Trial Everyone is to have free access to the courts and is to be afforded a fair trial (Ex 23:6, 8; Lev 19:15; Dt 1:17; 10:17-18; 16:18-20; 17:8-13; 19:15-21).
6. Inheritance Every Israelite's inheritance in the promised land is to be secure (Lev 25; Nu 27:5-7; 36:1-9; Dt 25:5-10).	14. Social Order Every person's God-given place in the social order is to be honored (Ex 20:12; Dt 5:16; Ex 21:15, 17; 22:28; Lev 19:3, 32; 20:9; Dt 17:8-13; 21:15-21; 27:16).
7. Poverty Everyone's property is to be secure (Ex 20:15; Dt 5:19; Ex 21:33-36; 22:1-15; 23:4-5; Lev 19:35-36; Dt 22:1-4; 25:13-15).	15. Law No one shall be above the law, not even the king (Dt 17:18-20).
8. Fruit of Labor Everyone is to receive the fruit of his labors (Lev 19:13; Dt 24:14; 25:4).	16. Animals Concern for the welfare of other creatures is to be extended to the animal world (Ex 23:5, 11; Lev 25:7; Dt 22:4, 6-7; 25:4).

Jesus expanded on the teaching in Deuteronomy 6 to explain “the greatest commandment” in Mark 12:28-34:

Now one of the experts in the law came and heard them debating. When he saw that Jesus answered them well, he asked him, “Which commandment is the most important of all?” Jesus answered, “The most important is: **‘Listen, Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’** The second is: **‘Love your neighbor as yourself.’** There is no other commandment greater than these.” The expert in the law said to him, “That is true, Teacher; you are right to say that **‘he is one, and there is no one else besides him’**. And **‘to love him with all your heart, with all your mind, and with all your strength’** and **‘to love your neighbor as yourself’** is more important than all burnt offerings and sacrifices.” When Jesus saw that he had answered thoughtfully, he said to him, “You are not far from the kingdom of God.” Then no one dared any longer to question him.

The Rabbis counted 613 commandments in the law. They counted 365 negative commandments and 248 positive. Whether or not they were correct, it's worth noting that Jesus condensed all those commandments down to two that are “greatest.” The Old Testament teaching on this is included in this topic.

Here are principles of the Christian life you can work on immediately: Believing in the unity of God and loving both God and your neighbor sum up the teachings of the entire law. However, how did this apply to specific situations and individuals within Israel? Understanding this is a key step to grasping how it also applies in the Christian life.

Assignment

- Please read Deuteronomy 6, which contains the *Shema*.
- Please read “What God Expects.”

What God Expects

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 (Deut 4:44–26:19).

Moses repeated the Ten Commandments as the general covenant obligation for the new generation of Israel to follow (Deut 5), a necessary reminder after their sin of idolatry and immorality at Beth Peor approximately five months before (Deut 4:44-49; see also Num 25:1-3).

Through basic commands and warnings, Moses expounded upon loving the Lord to encourage Israel to total allegiance to the Lord as King (Deut 6–11). Israel was promised blessings of land, long life, and material prosperity as incentive to obey (Deut 6:1-3). Loving the Lord (the *Shema*) was important; it was the basis for obeying all stipulations in the covenant (Deut 6:4-9). The people were to:

- Thank God for a land not deserved, to squash any sense of independence (Deut 6:10-19).
- Teach the law to their children, so that this love for God and His word might continue in future generations (Deut 6:20-25).
- Totally conquer Canaan, so that no rival to God's Lordship would exist (Deut 7).
- Remember God's provision in the wilderness, so that the land's abundance would not promote a spirit of self-sufficiency (Deut 8).
- Remember God's mercy when Israel failed and worshipped a golden calf, so that the people would avoid self-righteousness (Deut 9:1–10:11).

In a concluding exhortation on the *Shema*, Moses gave the people four reasons to love God. First, Israel had been elected specifically as God's chosen nation. Second, God had performed many powerful deeds on their behalf. Third, Israel's success and longevity in the land depended on their love-inspired obedience. And fourth, the only other option (disobedience) would result in cursing (Deut 10:12–11:32).

Moses expounded on selected specific ceremonial, civil, and social laws, which Israel agreed to obey in total allegiance to the Lord as King (Deut 12:1–26:15). He first addresses the ceremonial laws (Deut 12:1–16:17).

First, a single, central sanctuary was commanded to be established as the sole place of worship. Israel was to destroy the Canaanite worship centers, not offer sacrifices on them (Deut 12:1-28). Similarly, God told the people to destroy all influences toward pagan practices or idolatry, including false prophets, family members, friends, and towns (Deut

12:29–13:18). Because unclean food symbolized evil in the human realm, Israel must maintain its unique relationship to God among the nations and avoid eating it (Deut 14:1–21). God instructed the people to give tithes to care for the Levites and the poor, an act which was evidence of both total allegiance and complete trust in God, who could provide extra income to make up for money dedicated to Him (Deut 14:22–29). Every seventh year, the people must cancel all debts and set slaves free to evidence a generous heart toward God and man (Deut 15:1–18). Firstborn animals were to be given to God, an act which taught the Israelites to trust the Lord, who could provide other livestock to replace animals dedicated to Him (Deut 15:19–23). Finally, God commanded the celebration of the three great annual Feasts of Passover/Unleavened Bread, Weeks, and Tabernacles to give Israel opportunity to acknowledge the Lord as Deliverer and Provider (Deut 16:1–17).

Moses then addressed civil laws (Deut 16:18–20:20) to ensure that administrators appointed to maintain justice would be just themselves (Deut 16:18–18:22): Judges and officials must be impartial and not accept bribes, and the court verdicts must stand (Deut 16:18–17:13). God instructed kings to avoid materialism and write their own personal copy of this law, so that they would follow God humbly (Deut 17:14–20). Priests and Levites were directed to live on the support of the people; the rest of Israel must express allegiance to the Lord through sacrificial giving (Deut 18:1–8). Finally, prophets must avoid detestable practices and be 100 percent accurate to avoid the death penalty (Deut 18:9–22).

Next, criminal laws provided cities of refuge, punished those who stole property by moving boundaries, and fit judgments to the crime, requiring at least two witnesses (Deut 19). Laws regarding holy wars dictated fearlessness before Israel's enemies, provided for exemption for certain men from military service, require offers of peace before a siege, and prohibited the destruction of fruit trees (Deut 20).

Finally, more social laws were addressed (Deut 21:1–26:15). God prescribed atonement for unsolved murder to purge the land of guilt for shedding innocent blood (Deut 21:1–9). Family laws provided guidelines regarding marriage to a captive woman, the rights of firstborn sons, and killing a rebellious son; these held Israel accountable for family rights (Deut 21:10–21). Marriage violations such as dissatisfaction, rape, and adultery were condemned in order to uphold the marital vows and premarital purity (Deut 22:13–30). Certain emasculated and foreign individuals were excluded from the assembly so that Israel could worship purely (Deut 23:1–8). Laws about nocturnal emission and proper means of disposing of excrement were delineated to prevent uncleanness in the camp where God's abiding presence dwelled (Deut 23:9–14). God also gave miscellaneous social laws, especially concerning finances and divorce and remarriage, confirming His will that the nation demonstrate total allegiance to Him (Deut 23:15–25:19). God also instituted ceremonial rituals for presenting first fruits and tithes so that Israel could display its faithfulness (Deut 26:1–15).

Israel and God ratified the covenant, vowing to fulfill their respective commitments as in a binding, conditional suzerain-vassal treaty (Deut 26:16–19).

QUESTION 5

What specific incident clarified the need to repeat the Ten Commandments for this new Generation (Deut 4:44-49)?

- A. Immorality at Beth Peor
- B. Unbelief at Kadesh Barnea
- C. Moses' unbelief when striking the rock
- D. The journey around Edom

QUESTION 6

Match the obedient act with the corresponding result of that obedient act.

<i>Obedient Act</i>	<i>Result</i>
Thanking God for a land not deserved	Allowing no rival to exist to God's lordship (Deut 7)
Teaching the law to one's children	Avoiding self-righteousness (Deut 9:1–10:11)
Totally conquering Canaan	Disallowing the land's abundance to promote a spirit of self-sufficiency (Deut 8).
Remembering God's provision in the wilderness	Inspiring this love for God to continue in future generations (Deut 6:20-25)
Remembering God's mercy when Israel failed by creating a golden calf	Squashing a sense of independence (Deut 6:10-19).

QUESTION 7

Match the obedient act with the corresponding result.

<i>Obedient Act</i>	<i>Result</i>
Commanding a single, central sanctuary as the sole place of worship	Corporately acknowledging the Lord as Deliverer and Provider (Deut 16:1-17).
Destroying false prophets, family members, friends, towns, and any other influence toward pagan practices	Symbolizing Israel's unique relationship with God through their refusal of evil or anything representing it in the human realm (Deut 14:1-21)
Refusing to eat unclean food	Repressing idolatry
Giving tithes to the Levites and poor	Giving evidence to a generous heart toward God and man (Deut 15:1-18).
Canceling debts and setting slaves free every seventh year	Preventing Israel from sacrificing on the Canaanite altars, which the nation must destroy (Deut 12:1-28).
Giving firstborn animals to God	Giving evidence to total allegiance to the Lord, who can provide extra income to make up for money dedicated to Him (Deut 14:22-29).
Celebrating the three great annual Feasts of Passover/Unleavened Bread, Weeks, and Tabernacles	This taught total allegiance to the Lord, who could provide other livestock to replace what was dedicated to Him (Deut 15:19-23).

QUESTION 8

Which of the following were kings supposed to do to ensure they would follow God humbly (Deut 17:14-20)? (*Select all that apply.*)

- A. They must live on the support of the people.
- B. They must make their own copy of the law.
- C. They must be 100 percent accurate.
- D. They must avoid materialism.

Topic 3 Key Points

- Restating the Ten Commandments reminded the new generation that they needed to hear them afresh due to their sin of idolatry and immorality at Beth Peor (Deut 4:44-49; see also Num 25:1-3).
- A spirit of thankfulness, teaching the children God's law, total obedience, and remembering God's mercy and provision would result in God's blessing and avoiding God's judgment.
- Dedicating a single, central sanctuary, destroying of false prophets, avoiding unclean food, paying tithes, forgiving debts, and celebrating the annual feasts all show total allegiance to the Lord.
- Kings must avoid materialism and write their own personal copy of this law so that they would follow God humbly (Deut 17:14-20).

Topic 4: What God Will Do (Deut 27-34)

Deuteronomy 28–32 summarizes Israel's future from Moses' time to a time in the 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 its 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 its 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" (AD 70 to AD 1948)
28:62	Israel will be "few in number" (today Jews comprise 1/2 of 1% of the world's population)
28:44-45	Though punished, Israel will not be destroyed if it repents
28:40-41; 30:1-2	Israel will indeed repent in its 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 it back to its 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)

In a ceremony designed to memorialize the teachings on the blessings and curses associated with obedience and disobedience to the covenant, six tribes stood on the relatively lush Mount Gerizim, which represented blessings, while six others stood on the comparatively barren Mount Ebal, representing the curses. All of the people, both on the mountains and in the valley between, were within eyesight of each other and apparently could also hear each other. The Levites stood in the valley below to read the

blessings and curses, and the Israelites pronounced their “amen” at the finish of the declaration. They were all mutual witnesses that everyone in Israel understood the covenant regulations. Ignorance would not be an excuse for disobedience, and everyone understood the severity.

Please recall from previous study that “these things” happened to Israel as examples for us (1 Cor 10:11). Though we’re not under the same covenant or the same laws as these Israelites—“for when the priesthood changes, a change in the law must come as well” (Heb 7:12)—we are still responsible to obey “the Law of Christ” (Gal 6:2). And blessings still come for obedience and discipline for disobedience (Heb 10:19-39). What are some of the principles from this lesson that Christians can apply today?

Assignment

- Please read Deuteronomy 29-30 on covenant renewal.
- Please read “What God Will Do.”

What God will Do

Moses commanded Israel to renew the covenant in Palestine to reinforce the official national responsibilities of the covenant (Deut 27), requiring the proper ceremony for renewal so the people would understand the seriousness of their responsibilities (Deut 27:1-8). After this, Moses finally brought the covenant to a point of instigation for the people by declaring, “You have now become the people of the LORD your God...” (Deut 27:9-10). The ceremony included “blessing” tribes on Mount Gerizim and “cursing” tribes on Mount Ebal, with the Levites in between, to show which tribes received God’s special blessing (Deut 27:11-14). The Levites recited twelve curses, especially for breaking the Decalogue and/or sinning secretly, to remind Israel of the severity of disobeying the covenant (Deut 27:15-26).

Moses pronounced blessings for obedience and curses for disobedience to motivate the nation to obey the covenant (Deut 28). Blessings included military prominence above the nations, material and agricultural prosperity, and a reputation before the world as having intimacy with God (Deut 28:1-14). Curses for disobedience included horrible destruction, disease, drought, defeat in battle, physical and mental diseases of Egypt, oppression, exile, crop failure and economic ruin, besieged cities, and national destruction by disease and exile; these curses served as further incentive to national obedience (Deut 28:15-68).

Moses’ fourth sermon appeals for covenant obedience and assures ultimate blessing to motivate Israel to obey the covenant (Deut 29–30).

Moses again appealed for Israel to commit itself afresh to obeying the Mosaic Covenant in light of the Lord’s past faithfulness and future curses for disobedience (Deut 29). Moses delineated the Palestinian Covenant to assure Israel of its eventual prosperity after exile and repentance (at Christ’s Second Coming before the Millennium); encouraging Israel with the promise of ultimate blessing, reminding them that blessing relies upon repentance (Deut 30:1-10). Moses implored Israel to experience the prosperity of obedience (life) rather than the destruction of disobedience (death). The people knew exactly what the Law required and could obey it, their choices and consequences were clear (Deut 30:11-20).

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 (Deut 31–34).

Moses then appointed Joshua as his successor and deposited the Law with the Levitical priests, conveying the Lord’s warning of Israel’s future rebellion and encouraging the

people to remain faithful to the covenant (Deut 31:1-29). Then Moses gave the people the words to what became known as The Song of Moses, which depicts Israel's gloomy future if it apostatized, for use in future covenant-renewal ceremonies, yet another reminder to obey the Lord (Deut 31:30–32:43).

After Moses' last address, God commanded him to ascend Mount Nebo to die (Deut 32:44–52). Moses blessed the tribes a final time, desiring that the nation would thrive and experience the blessings of the covenant (Deut 33). Moses climbed the mountain and died within sight of the Promised Land, and Joshua recorded his death and burial in the book. Most likely, it was Joshua, Moses' successor, who recorded Moses' death and burial by the Lord after God allowed Moses to see the land from a distance. God showed His people through this time that He was providing faithfully for covenant continuity (Deut 32:44–34:12).

QUESTION 9

In the covenant renewal ceremony, blessings were pronounced on Mount Gerizim and curses on Mount _____.

QUESTION 10

What was Israel supposed to recite at future covenant-renewal ceremonies to remind them to obey and avoid judgment?

- A. The Song of Moses
- B. The ceremony from Mount Gerizim and Ebal
- C. Psalm 2
- D. The Ten Commandments

Topic 4 Key Points

- The covenant renewal ceremony was performed on Mounts Gerizim and Ebal, including the valley between, and included pronouncing blessings for obedience and curses for disobedience.
- The song of Moses was for future use at covenant-renewal ceremonies, reminding Israel to obey the Lord or receive certain, righteous judgment if they fell away.

Topic 5: Introduction to the Historical Books

Books of History



The historical books are books of contrast. They can be divided into three sections, the first of which describes Israel in the Promised Land. This section begins with Joshua, which describes Israel claiming its inheritance by faith. In contrast, in Judges the nation plunges into spiritual darkness, with the author clearly comparing the nation's spiritual condition to Sodom (Judg 19). But the book of Ruth again allows some spiritual light to peek through as Ruth, a Gentile, comes in faith to the land of blessing.

Sodom

(from International Standard Bible Encyclopedia)

SODOM - sod'-um (cedhom; Sodoma) One of the 5 cities of the plain destroyed by fire from heaven in the time of Abraham and Lot (Gen 19:24). The wickedness of the city became proverbial. The sin of sodomy was an offense against nature frequently connected with idolatrous practices (see Rawlinson, History of Phoenicia). The fate of Sodom and Gomorrah is used as a warning to those who reject the gospel (Mt 10:15; 11:24; 2 Pet 2:6; Jude 1:7). The word is used in a typical sense in Revelation 11:8. Sodom was probably located in plain South of the Dead Sea, now covered with water. The name is still preserved in Jebel Usdum (Mt. Sodom).

The second section, the kingdom group, describes how Israel took shape under man's leadership. The book of 1 Samuel brings a king of the people's choice (Saul), while 2 Samuel brings a king of God's own choice (David). The books of 1 & 2 Kings show the history of the monarchies of both Israel and Judah, while 1 & 2 Chronicles follow the kings of Judah only; the center of interest in Chronicles is on the temple. This section also follows the now-divided nation into its beginning exile years.

Temple

Solomon's temple was built as a permanent dwelling place for the ark of the Lord's covenant that Israel previously carried from place to place (1 Kgs 8). David first suggested building this temple, but God forbade him because he was a man of bloodshed (2 Sam 7:4-12). The building of the temple fell to his successor, Solomon (2 Sam 7:13). Solomon finished and dedicated it, and the Lord showed his approval by indwelling it (1 Kgs 8:11). God's presence remained in this temple until the time of Ezekiel's ministry (Ezek 10-11).

The third section records Israel's return from its exile. Ezra and Nehemiah detail the obedient return of the exiles to Jerusalem and the rebuilding of the temple and Jerusalem's walls. Meanwhile, during the same historical timeframe, Esther shows God's providence and protection of even His disobedient people who were still living in exile in Babylon.

Exiles

(from *Easton's Bible Commentary*)

These were exiles from the Southern Kingdom of Judah deported between 606 BC and 582 BC. The entire number Nebuchadnezzar carried captive was 4,600 heads of families with their wives and children and dependants (Jer 52:30; 43:5-7; 2 Chr 36:20, etc.). Thus the exiles formed a very considerable community in Babylon.

When Cyrus granted permission to the Jews to return to their own land (Ezra 1:5; 7:13), only a comparatively small number at first availed themselves of the privilege. It cannot be questioned that many belonging to the kingdom of Israel ultimately joined the Jews under Ezra, Zerubbabel, and Nehemiah, and returned along with them to Jerusalem (Jer 50:4, 5, 17-20, 33-35).

Large numbers had, however, settled in the land of Babylon, and formed numerous colonies in different parts of the kingdom. Their descendants very probably have spread far into Eastern lands and become absorbed in the general population.

Babylon

(adapted from the NET Bible)

The very large and famous city located on both banks of the Euphrates River in Mesopotamia, residence of the Babylonian kings and site of the exile of the southern kingdom of Judah; mentioned in the New Testament in Matthew 1:11, 12, 17; Acts 7:43 (most interpreters identify Babylon in the book of Revelation as a symbol for Rome, though a few think it refers there to Jerusalem, and others think it refers to the original city on the banks of the Euphrates).

Assignment

- Please read "Introduction to the Historical Books."

Introduction to the Historic Books

After the Pentateuch, God's workings in the Old Testament times are journaled in the historical books. These books break naturally into three divisions.

The first group, consisting of Joshua, Judges and Ruth, brings the children of Israel into the Promised Land and pictures their life there for some four hundred years. Joshua and Judges provide striking contrast. Joshua is about conquest; Judges is about defeat. Joshua shows Israel stepping out in faith to conquer the land; Judges shows them stumbling around in faithlessness. Joshua shows Israel pressing onward; Judges pictures them spiraling downward.

Seven times in Judges, God's children fall into a horrible five-step cycle: their idolatrous sin, followed by punishment from God of servitude to a foreign nation, their cries of

supplication to the Lord, God's provision of salvation from the oppressor through a judge, and finally enjoying silence or rest...until the next wave of sin begins the cycle over again.

The little book of Ruth is the only light in the dark period of the Judges. Contrasting with the bleakness of Israel's history during this utterly sinful time, Ruth was totally faithful.

The second major division within the historical section contains the kingdom books: 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles and 2 Chronicles. 1 Samuel traces the rise of the monarchy through Samuel to King Saul. The books of 1 Chronicles and 2 Samuel disclose the rise, reign, and ruin of King David. Except for scattered high points during the reigns of David and his successor, Solomon, the kingdom period is a decline. When Rehoboam dons the crown, the nation splits over the issue of taxes, with Israel occupying the north and Judah the south. Quickly, both nations begin accelerating downward, which continues until God's discipline deposits them in captivity. The book of 2 Kings records the captivity of Israel by Assyria and ends with the exile of Judah in Babylonia.

The third major division in the historical section is formed by Ezra, Nehemiah and Esther: God's people's return from exile. The Babylonian captivity ends when the Persians defeat Babylonia and the Persian king Cyrus issues an order allowing the Jews to return to Jerusalem. Ezra's writings contain two returns: the first under Zerubbabel (Ezra 1-6) and the second under Ezra (Ezra 7-10). While Ezra concludes with the Jews living in their land and worshipping in their temple, it is left for Nehemiah to supervise the reconstruction of the walls. The book of Esther actually fits between Ezra 6 and Ezra 7. Esther briefly summarizes events in Persia affecting the Jews who decided not to return to their homeland, teaching that God sovereignly protects even His disobedient children.

QUESTION 11

In its overall message, which of the following historical books shows Israel in a state of faith and progress toward God's promises?

- A. Joshua
- B. Judges
- C. 2 Kings
- D. Esther

QUESTION 12

Please match the division of the historical books in the left-hand column with corresponding books they represent in the right-hand column.

<i>Division</i>	<i>Books</i>
Israel in the Promised Land	1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles
The kingdom books	Ezra, Nehemiah, Esther
Israel's return from exile	Joshua, Judges, Ruth

Topic 5 Key Points

- Several of the historical books can be categorized by spiritual progress or decline, with Joshua an example of progress and Judges an example of decline.
- The historical books break naturally into three divisions: Israel in the Promised Land, the kingdom books, and Israel's return from exile.

Topic 6: Introduction to Joshua

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 ½ Eastern Tribes 9 ½ Western Tribes	
One Month	7 Years	18 Years	
Preparation (1-5)	Process (6-12)	Partitioning (13-21)	Principles (22-24)

After Moses' death following the nation's forty-year wilderness wanderings, Joshua took leadership of Israel as they proceeded 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 land which stems all the way back to Abraham, nearly six hundred years earlier (see Gen 12:7).

If you have read Hebrews, you know that Joshua was not considered successful in bringing Israel into rest (Heb 4:8). Hebrews warns Christians of the same fate (Heb 4:1-11). Clearly, the lessons from Joshua are vital to Christian living today. After all, the readers of Hebrews could not have understood the author's arguments if they didn't know what had happened during Joshua's lifetime.

- **Key Word:** Occupation
- **Key Verse:** "This law scroll must not leave your lips! You must memorize it day and night so you can carefully obey all that is written in it. Then you will prosper and be successful" (Josh 1:8).
- **Summary Statement:** Joshua records Israel's occupation of most of Canaan in fulfillment of God's faithfulness to His promise through Joshua's faith.
- **Applications:** Obedient faith based upon God's promises brings blessing. Partial obedience results in difficulty.

Assignment

- Please read Joshua 1 on Joshua's charge.
- Please read "Introduction to Joshua."

Introduction to Joshua

Title

The Hebrew text provides the same name as in the English, namely "Joshua," which literally means "Yahweh saves" or "Yahweh is salvation." 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, or Jesus. Therefore, Joshua is the book's main character, and as the leader of Israel, his mission was to help the people understand that God, not he, would save them by conquering the Canaanites and apportioning their land to them.

Authorship

External Evidence: Jewish tradition ascribes the work to Joshua himself. The Talmud says that Joshua wrote all but the last five verses, which were recorded by Phinehas.

Internal Evidence: The text claims that Joshua wrote at least part of the book (Josh 8:32; Josh 24:26). Other evidence points to a very early composition: (1) The author may have been an eyewitness to the events, using "we" and "us" in some textual traditions to describe the participants (Josh 5:1, 6, NASB), (2) Rahab was still living (Josh 6:25), (3) The Jebusites still inhabited Jerusalem (Josh 15:63), and (4) Old names of Canaanite cities are used (e.g., Kiriath Arba for Hebron in Josh 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 Kirjath Sepher (Josh 15:13-19; see Judg 1:9-15), (2) The northern migration of the tribe of Dan (Josh 19:47; see Judg 18:27-29), and (3) Joshua's death and burial (Josh 24:29-33). Many evangelical scholars attribute these minor additions to Eleazer the priest and his son Phinehas (Josh 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"; see Ex 33:11), began leading Israel at 80 years old, and led Israel for thirty years until his death at the age of 110 (Josh 24:29).

Circumstances

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 1446 BC). Caleb was age forty at Kadesh, one year after the Exodus (Josh 14:7; 1445 BC), and eighty-five at the conclusion of the conquest (Josh 14:10). Since this forty-five-year difference includes thirty-eight years of wanderings, it leaves seven years for 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 (Josh 23:1; 24:29). Some believe he died only eight years later (see *Talk Thru The Bible*, 53) but a more reasonable guess is about ten to twenty years later (Walvoord, 1:367). Therefore, Joshua, apart from minor additions, was written after 1398 and perhaps as late as 1378 BC.

Recipients: The first readers of Joshua's book were Israelites who were in Canaan with him following the conquest of the land.

Common Themes

<i>Deuteronomy</i>	<i>Joshua</i>
<i>Instructions</i> for holy war	<i>Implementation</i> of holy war
Possession of <i>Canaan promised</i>	<i>Canaan possessed</i>
Joshua is <i>appointed</i>	Joshua <i>leads</i>
Law of Moses <i>stated</i>	Law of Moses <i>restated</i>

QUESTION 13

Joshua's name change from "Hoshea" to "Joshua" was meant to show that Israel's salvation would come through his leadership. *True or False?*

QUESTION 14

Please explain the major events in Joshua's life that occurred at his birth and at ages 40, 80 and 110.

Topic 6 Key Points

- Joshua's key word is "occupation."
- Joshua's name was changed by Moses to clarify that Yahweh would save them by giving them the Promised Land.
- Joshua was born in Egypt, redeemed from slavery at 40 years old, and led Israel from age 80 until his death at 110 years old.

Topic 7: Faith Demonstrated (Josh 1-12)

Battles of Joshua's Conquest

SECURING THE CENTRAL CORRIDOR		
OPPONENT	BATTLE SITE	JOSHUA REFERENCE
Jericho	Jericho	6:12-27
Ai	Ai	7:2-6
Ai and Bethel	Ai	8:1-29
THE SOUTHERN COALITION		
Coalition of Amorites led by Adoni-Zedek of Jerusalem and including Hebron, Jarmuth, Lachish, and Eglon	Initial encounter at Gibeon with pursuit through Beth-Horon and the Valley of Aijalon ending at Azekah	10:1-27
Follow-up sieges at Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, and Debir (10:28-39)		
THE NORTHERN COALITION		
Coalition led by Jabin of Hazor and including many cities of the north	Initial encounter by the waters of Merom with pursuit west to Sidon and Misrephoth-maim and the Mizpah Valley to the north-east	11:1-9
Follow-up sieges at Hazor and other royal cities unnamed (11:10-15)		

The book of Joshua divides easily into two parts, both of which describe Israel's partial occupation of the Promised Land in fulfillment of God's promise. The first part (Josh 1–12) records how the nation conquered the land of the Canaanites through careful preparation (Josh 1–5) and Israel's other exploits showing Joshua's faith in God (Josh 6–12). The second part (Josh 13–24) describes how the conquered land was settled by partitioning it into allotted areas for the respective tribes (Josh 13–21), and how this land stayed settled by obedience to the covenant (Josh 22–24). The purpose of each of these sections is to instruct the nation that obedient faith based upon God's promises brings blessing.

Canaanites

(adapted from *Smith's Bible Dictionary*)

Applied as a general name to the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan." Instances of this are Genesis 12:6 and Numbers 21:3. The Canaanites were descendants of Canaan whose language was very similar to Hebrew. The Canaanites were probably given to commerce; and thus the name became probably in later times an occasional synonym for a merchant.

Even though most of the book of Joshua is a demonstration of Israel's faith, there are also many examples of lack of faith. With Joshua, Israel could not achieve rest because its faith was not complete. But what practical lesson does this teach for a Christian today? After all, any success in conquering the Promised Land was done in God's power and according to His promises, so what responsibility does the believer (Israelite or Christian) have in appropriating the things God has promised?

Assignment

- Please read Joshua 3 on the miraculous crossing of the Jordan.
- Please read "Faith Demonstrated."

Faith Demonstrated

Summary Statement for the Book

Joshua records Israel's occupation of most of Canaan, in fulfillment of God's faithfulness to His promise through Joshua's faith. This instructs the nation that obedient faith based upon God's promises brings blessing.

Israel conquers the Promised Land through Joshua's military and spiritual preparation, followed by obedient conquest. This teaches God's faithfulness to His promise and Israel's need for obedience to enjoy His blessings (Josh 1–12).

God prepared Joshua as both a military and spiritual leader whom Israel could trust and follow into the Promised Land (Josh 1–5). With divine approval, Joshua commanded the people to courageously conquer Canaan in God's strength, and at long last, they showed their trust in God and His appointed leadership by accepting the challenge. It was time for the strategy to begin (Josh 1). Joshua secretly sent two military spies into Jericho, where they were harbored by Rahab, a believer who lived on the wall of the city. His faith strengthened, Joshua promised that Rahab and her family would not be destroyed when the city met its end (Josh 2).

Finally, the time had come for the people of Israel to cross the Jordan River and take the land God had designated for them. With the promise that God would do amazing things, they watched expectantly as the priests stepped into the flooded Jordan waters ... and the riverbed dried up, the water piling on either side, providing a path for the people to walk across into Jericho. This miraculous crossing poised Israel strategically for the contrast, and reminded the people to have faith in God and His leaders' authoritative word (Josh 3).

On the other side of the river, the Lord commanded the nation to build a twelve-stone pile to commemorate His miraculous provision when they crossed the Jordan. Israel was not to forget God's workings on its behalf (Josh 4).

The people camped there in the desert, preparing themselves while the reports of their miraculous river-crossing struck fear into the hearts of enemies who may have otherwise attacked them. Joshua followed God's instructions to prepare Israel spiritually through circumcision, Passover, and eating unleavened bread (rather than manna) to separate the people as committed to God's promise. (Josh 5:1-12).

Joshua also received personal preparation for this conquest by a meeting with the preincarnate Christ, the commander of the Lord's army—a comfort to Joshua that he was not bearing leadership responsibilities alone (Josh 5:13-15). From Him, Joshua received a specific battle strategy for conquering Jericho, one of the land's central fortified cities. After marching around the city for seven days, the people saw the walls fall to the ground, and they destroyed the city completely—all people and animals were killed, and all valuables brought to the Lord's treasury. Following the Lord's plan led to victory (Josh 6)!

But Israel was not completely faithful. A man named Achan had taken some of the valuables himself—an act of disobedience that cost Israel both a victory and thirty-six lives when it went up to fight the Amorites at Ai. God required complete obedience in order for the nation to receive His best; sin prevents God's deliverance (Josh 7–8). In His mercy, God gave the people a second chance: Achan was killed, and the people went up again to Ai, this time to achieve victory.

The surrounding nations could tell that God was fighting on behalf of His people, and that the Israelites had not come in peace; they had come instead to conquer and take possession of the land. Deceptively, the Gibeonites took measures to protect themselves, making a treaty with the Israelites under the pretext of being a nation far away. Israel made the treaty without consulting God, which caused strife and led Israel into another battle against Gibeon's enemies, but God still came to the aid of His people. He sent hailstones and caused prolonged daylight that led to the defeat of the Amorite kings and eventually all of southern Canaan (Josh 10).

Northern Canaan was conquered when Israel defeated the entire coalition of northern armies simultaneously; this illustrated the sovereign hand of God, who directs events to fulfill His promise (Josh 11:1-15).

At last in the book of Joshua, a summary of the conquest of Canaan's areas and kings shows the fulfillment of God's promise that Israelites would possess every place they stepped (Josh 11:16–12:24; see also Josh 1:3).

Miraculous Crossings	
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 (Ex 15)	Stone memorial (Josh 4)
Narrow channel (Ex 14:22)	30 kilometer 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 heavenly life
2 million people	2 million people
10 th day of 1 st month (Ex 12:2-3)	10 th day of 1 st month (Josh 4:19, 23)
= 10 Nisan 1445 BC	= 10 Nisan 1445 BC

QUESTION 15

Please match the reference in the left-hand column with the corresponding aid to Israel's conquest in the right-hand column.

<i>Reference</i>	<i>Aid to Conquest</i>
Joshua 1	Joshua's faith to conquer is strengthened by sending spies into Jericho.
Joshua 2	Joshua commands Israel to build a stone memorial to crossing the Jordan.
Joshua 3	Joshua prepares Israel spiritually through circumcision and Passover.
Joshua 4	Joshua meets the true commander of Israel's army.
Joshua 5:1-12	Joshua gives the command to conquer Canaan in God's strength.
Joshua 5:13-15	Joshua's faith is shown in the miraculous crossing of the Jordan.

QUESTION 16

At exactly what time did the waters of the Jordan stop flowing downward and start piling up?

- A. When Joshua spoke the word
- B. When Israel truly believed it would happen
- C. When Joshua prayed for them to stop
- D. When the priests stepped into the Jordan

QUESTION 17

From the previous question and your reading in Joshua 3, notice exactly when the waters of the Jordan stopped flowing and began to pile up. Open your Life Notebook and record your thoughts. Why is this important? Why did they stop at exactly this time? Please record an application you can make from this for your personal life.

QUESTION 18

The summary of the conquest of Canaan's areas and kings (Josh 1:16-12:24) shows the fulfillment of God's promise that the Israelites would possess every place they _____.

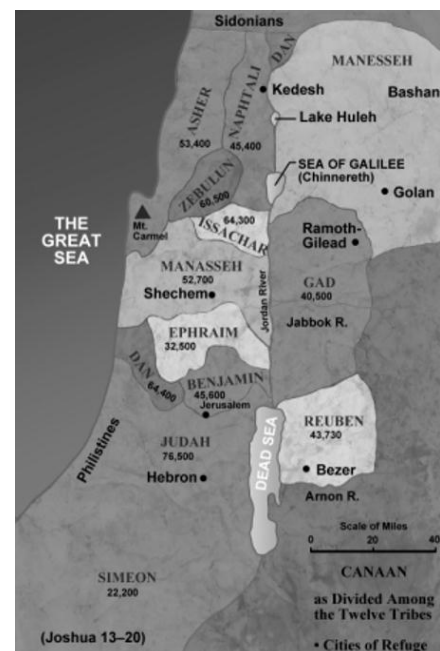
Topic 7 Key Points

- Joshua's faith to conquer Canaan was strengthened by obeying God's command, meeting the true Commander, observing circumcision and Passover, sending spies, and crossing the Jordan.
- As in our Christian life, though the crossing of the Jordan was totally by God's power, Israel had to step into the Jordan by faith before the waters receded.
- Israel could possess the land only by stepping out in faith, obedience, and war.

Topic 8: Faith Rewarded (Josh 13-24)

The book of Joshua marks a new method of God's communication to His people. Throughout the Pentateuch, Jehovah spoke through dreams, visions, or angels. However, beginning with Joshua, the Law of Moses became the voice of God in written form (Josh 1:8). The importance of the written word is emphasized in the examples and commands to obey it (Josh 1:7, 8; Josh 23:6-16), talk about it (Josh 1:8), meditate upon it (Josh 1:8), honor it (Josh 8:32-33), and read it (Josh 8:34-35).

Joshua records the *incomplete* possession of the land. Although the ownership of the land was unconditional (Gen 12:7; 15:18-21; 17:8), possession was conditional (Deut 29:9-30:20). God promised them the entire land of Canaan (Josh 1:4), but the Israelites did not possess it all because they did not trust God for it all (Josh 13:1). Therefore, the Palestinian Covenant, which promised the land from the Wadi of Egypt to the Euphrates (Gen 15:18), was not fulfilled under Joshua (see also Heb 4:8). In fact, to this date it still remains unfulfilled.



Euphrates River

(from *Easton's Bible Dictionary*)

Generally called in the Bible simply "the river" (Ex 23:31), or "the great river" (Deut 1:7).

It is by far the largest and most important of all the rivers of Western Asia. From its source in the Armenian mountains to the Persian Gulf, into which it empties itself, it has a course of about 1,700 miles. It has two sources, (1) the Frat or Kara-su (i.e., "the black river"), which rises twenty-five miles north-east of Erzeroum; and (2) the Muradchai (i.e., "the river of desire"), which rises near Ararat, on the northern slope of Ala-tagh.

The Israelites' major victories were accomplished when they faithfully obeyed God. Tragically, they didn't persevere faithfully to possess the entire land according to God's command. When the major battles were fought and finished, they went back to living their daily routines, making little or no significant progress in conquering the inhabitants of the land. Is this a problem for most Christians? It probably is. Can you apply lessons from Israel's experience of not fully conquering the land and entering its rest to your Christian experience today?

Assignment

- Please read Joshua 22 on Civil War Averted: Unity.
- Please read "Faith Rewarded."

Faith Rewarded

Israel settles the Promised Land in fulfillment of God's promise, teaching that obedient faith based upon His promises brings blessing (Josh 13–24).

With the conquering of the Promised Land, it was time for the people to receive the joyful rewards of faith and obedience in their allotment of the land. God designed allotments for each tribe, for Joshua, for manslayers, and for Levites (Josh 13–21). The coastal regions were not allotted to any tribe, since the nation failed to conquer these areas. Israel would possess only the land it set foot upon, according to the promise of God (Josh 13:1-7; see also Josh 1:3). The portions for the two and one half eastern tribes (Josh 13:8-33) and the nine and one half western tribes (Josh 14:1–19:48) were the people's inheritance.

The allotments for Judah and for Joseph's descendants (Ephraim and the half-tribe of Manasseh) were determined by lot in Gilgal (Josh 14–17). Judah's allotment stretched across southern Canaan from the Dead Sea to Philistia (Josh 14–15). Caleb's allotment was a portion in the southeastern part of the territory of Judah (Josh 14), while the rest of Judah stretched from the Dead Sea over to Philistia, except for the Jebusite city of Jerusalem (Josh 15). The allotment for Ephraim and the western half-tribe of Manasseh covered the entire central portion of Canaan, from the Jordan River to the Mediterranean Sea (Josh 16–17). The remaining seven tribes moved to Shiloh, where their allotments were determined by topographical survey and lot (Josh 18:1–19:48). Allotments for Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan completed the designation of the remaining land (Josh 18:11–19:48).

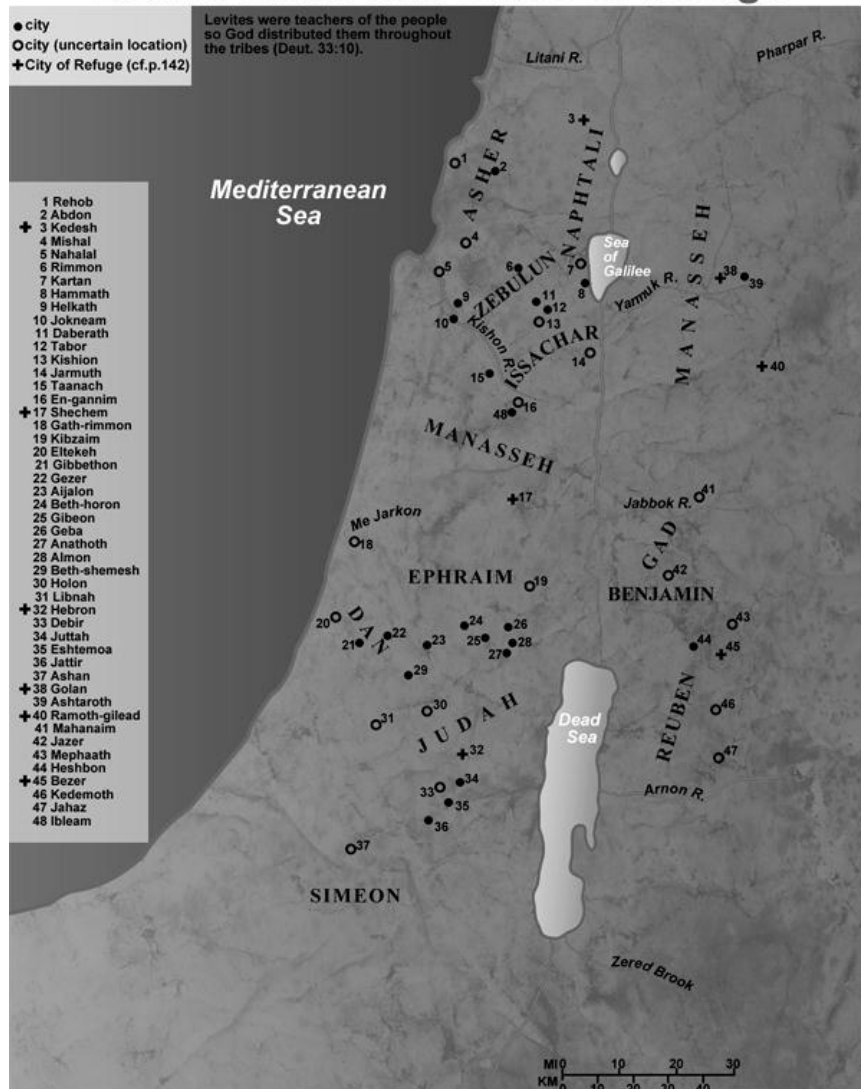
Joshua received Timnath Serah in the hill country of Ephraim from the Israelites as his allotment (Josh 19:49-51). Six cities of refuge among the Levite towns were then designated for people who caused accidental deaths; they could safely live in these until standing trial and/or the death of the high priest (Josh 20). Forty-eight towns throughout

the land were given to the Levites instead of a geographical inheritance (Josh 21).

Israel occupied the Promised Land based on principles like unity, obedience, and faith; this motivates the nation to renew the covenant as the basis for its continued occupancy of the land (Josh 22—24). The eastern tribes, having fulfilled their agreement to fight with their brothers for the possession of the land west of the Jordan, returned home to the inheritance they had chosen. They nearly caused civil war, however, when they decided to build an immense altar on their side of the river after God had commanded the singular place of worship (Josh 22). All of Israel gathered to go to war against them—an act that was barely averted by their defense: They merely wanted to assert the Lord's presence and their share in His worship on their side of the river, so that the Jordan would not become a limitation on their faith.

Before his death, Joshua charged Israel to renew the covenant, insisting that God's blessings come only through obedience. *Obedience* to the covenant is the basis for Israel's continued occupancy of the land (Josh 23:1–24:27). The appendix, probably penned by Phinehas, records three burials: Joshua, Joseph's bones, and Eleazar. These men once lived in Egypt, yet were buried in Canaan to encourage Israel to *faith* in God's faithfulness to keep His promises (Josh 24:28–33).

Levitic Cities and Cities of Refuge



QUESTION 19

The coastal regions of Israel were not allotted to any tribe because the nation failed to conquer these areas. *True or False?*

QUESTION 20

In Joshua 22 the western tribes nearly went to war with eastern tribes because they built an _____ on their side of the Jordan.

QUESTION 21

Though Israel, under Joshua, won major victories by obedient faith in God's promises, after they received their inheritance they failed to fully possess the land. Please open your Life Notebook and record your thoughts on why they failed to finish their task. Then record what you think is a similar danger for you in your Christian life today.

Topic 8 Key Points

- In Joshua 13:1-7, the coastal regions were not allotted to any tribe because the Israelites failed to conquer these areas in faith.
- The incident in Joshua 22, when the eastern tribes built an altar, teaches the importance of *unity* in Israel.

Topic 9: Knowing, Being, Doing

QUESTION 22

Match the passage from Deuteronomy to the corresponding event.

Events in Deuteronomy				
	Instructions			
Blessings and Curses				
The Shema				
Covenant Summary				
Review: Sinai to Beth Peor				
	Deuteronomy 1–3	Deuteronomy 6	Deuteronomy 27 & 28	Deuteronomy 29–30

QUESTION 23

Match the chapter in Joshua with the corresponding event.

Events in Joshua						
	Instructions					
Burying the Faithful						
Coastland Unallotted						
Conquering Jericho						
Joshua's Charge						
Civil War Averted						
Crossing the Jordan						
	Joshua 1	Joshua 3	Joshua 6	Joshua 13	Joshua 22	Joshua 24

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.

Grumbling in the Wilderness			
Scripture	Israel's Grumbling	Moses' Response	God's Response
Ex 14:11	The sight of Pharaoh's army	Encouraged Israel to trust God	Delivered Israel
Ex 15:24	The bitter water	Cried out to God	"Healed" the water
Ex 16:2	The lack of food	Rebuked Israel	Supplied manna
Ex 17:2	Lack of water	Prayed to the Lord	Water from rock
Num 11:1	God's provision of food	Anger and prayer	Judgment
Num 14:2	Moses' leadership; can't possess Canaan	Pled with Israel, prayed to the Lord	Judgment
Num 16:2	Moses' leadership	Rebuked and prayed	Judgment
Num 16:41	Moses	Prayed	Judgment
Num 20:2	Moses and a lack of water	Rebuked Israel, struck rock	Supplied water
Num 21:4	Moses and the manna	None	Judgment

QUESTION 24

After reading through the notes and "Israel's Grumbling in the Wilderness," please open your Life Notebook and evaluate your own life. Is there a main area of complaint in your life? If so, how can you change your attitude about this issue?

QUESTION 25

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 5 Self Check

QUESTION 1

The key word for Deuteronomy is “renewal.” *True or False?*

QUESTION 2

It should have taken Israel one year to complete the journey from Kadesh to opposite Jericho. *True or False?*

QUESTION 3

What specific incident clarified the need to repeat the Ten Commandments for this new generation (Deut 4:44-49)?

- A. Unbelief at Kadesh Barnea
- B. Moses' unbelief when striking the rock
- C. Immorality at Beth Peor
- D. The journey around Edom

QUESTION 4

The main lesson Israel was supposed to learn from remembering God's provision in the wilderness was how they should not let the land's abundance promote a spirit of self-sufficiency. *True or False?*

QUESTION 5

In the covenant renewal ceremony, cursing is pronounced on Mount Ebal and blessings on Mount Horeb. *True or False?*

QUESTION 6

Which of the following historical Old Testament books occur during the kingdom period?

- A. Ezra, Nehemiah, Esther
- B. Exodus, Numbers, Deuteronomy
- C. 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles
- D. Joshua, Judges, Ruth

QUESTION 7

The key word for Joshua is “deliverance.” *True or False?*

QUESTION 8

When the Israelites crossed the Jordan, the river stopped flowing downward and started piling up exactly when...

- A. Joshua prayed for it to stop.
- B. The priests stepped into the river.
- C. The sun stood still in the sky.
- D. An earthquake happened, damming the river upstream.

QUESTION 9

In conquering the Promised Land, the Israelites' only responsibility was to believe in God's promises. *True or False?*

QUESTION 10

At the time of Joshua, the coastal regions of the Promised Land were not allotted to any tribe. *True or False?*

Lesson 5 Answers to Questions

QUESTION 1: Renewal [Moses preaches and records sermons which expound the Law to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing for obedience, not cursing for disobedience.]

QUESTION 2: *Your answer should be similar to the following:*

"Listen, Israel: The Lord is our God, the Lord is one! You must love the Lord your God with your whole mind, your whole being, and your whole strength" (Deut 6:4-5).

QUESTION 3: False [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 toward Israel and His people's response of love back toward Him pervade the entire book.]

QUESTION 4

B. Eleven days [These forty-year wanderings, which should have taken eleven days, show the cost of disobeying God (Deut 1:2-4).]

QUESTION 5

A. Immorality at Beth Peor [The new generation needed to hear the Commandments afresh due to their sin of idolatry and immorality at Beth Peor approximately five months before (Deut 4:44-49; see also Num 25:1-3). The Ten Commandments were repeated as the general covenant obligation for the new generation of Israel to follow (Deut 5).]

QUESTION 6

<i>Obedient Act</i>	<i>Result</i>
Thanking God for a land not deserved	Squashing a sense of independence (Deut 6:10-19).
Teaching the law to one's children	Inspiring this love for God to continue in future generations (Deut 6:20-25)
Totally conquering Canaan	Allowing no rival to exist to God's lordship (Deut 7)
Remembering God's provision in the wilderness	Disallowing the land's abundance to promote a spirit of self-sufficiency (Deut 8).
Remembering God's mercy when Israel failed by creating a golden calf	Avoiding self-righteousness (Deut 9:1–10:11)

QUESTION 7

<i>Obedient Act</i>	<i>Result</i>
Commanding a single, central sanctuary as the sole place of worship	Preventing Israel from sacrificing on the Canaanite altars, which the nation must destroy (Deut 12:1-28). Repressing idolatry
Destroying false prophets, family members, friends, towns, and any other influence toward pagan practices Refusing to eat unclean food	Symbolizing Israel's unique relationship with God through their refusal of evil or anything representing it in the human realm (Deut 14:1-21)
Giving tithes to the Levites and poor	Giving evidence to total allegiance to the Lord, who can provide extra income to make up for money dedicated to Him (Deut 14:22-29).
Canceling debts and setting slaves free every seventh year Giving firstborn animals to God	Giving evidence to a generous heart toward God and man (Deut 15:1-18). This taught total allegiance to the Lord, who could provide other livestock to replace what was dedicated to Him (Deut 15:19-23).
Celebrating the three great annual Feasts of Passover/Unleavened Bread, Weeks, and Tabernacles	Corporately acknowledging the Lord as Deliverer and Provider (Deut 16:1-17).

QUESTION 8

B. They must make their own copy of the law.

D. They must avoid materialism.

[Kings must avoid materialism and write their own personal copy of this law so that they would follow God humbly (Deut 17:14-20).]

QUESTION 9: Ebal [The ceremony included "blessing" tribes on Mount Gerizim and "cursing" tribes on Mount Ebal with the Levites in between to show which tribes received God's special blessing (Deut 27:11-14).]

QUESTION 10

A. The Song of Moses [The Song of Moses, which depicted Israel's gloomy future if it apostatized, was taught for use in future covenant-renewal ceremonies. This reminded them to obey the Lord, and of His certain, righteous judgment if they fell away (Deut 31:30-32:43).]

QUESTION 11

A. Joshua [Joshua is about conquest; Judges is about defeat. The book of 2 Kings records the captivity of Israel by Assyria and ends with the exile of Judah in Babylonia. Esther briefly summarizes events in Persia that affected the Jews who decided not to return to their homeland, teaching that God sovereignly protects even His disobedient children.]

QUESTION 12

<i>Division</i>	<i>Books</i>
Israel in the Promised Land	Joshua, Judges, Ruth
The kingdom books	1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles
Israel's return from exile	Ezra, Nehemiah, Esther

QUESTION 13: False [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, or Jesus. Therefore, Joshua is the book's main character, and as the leader of Israel, his mission was to help the people understand that God, not he, would save them by conquering the Canaanites and apportioning their land to them.]

QUESTION 14: *Your answer should be similar to the following:*

Joshua was born a slave in Egypt into the "half-tribe" of Ephraim, was redeemed from slavery at 40 years old (Moses' "young aide"; see Ex 33:11), began leading Israel at 80 years old, and led Israel for thirty years until his death at the age of 110 (Josh 24:29).

QUESTION 15

<i>Reference</i>	<i>Aid to Conquest</i>
Joshua 1	Joshua gives the command to conquer Canaan in God's strength.
Joshua 2	Joshua's faith to conquer is strengthened by sending spies into Jericho.
Joshua 3	Joshua's faith is shown in the miraculous crossing of the Jordan.
Joshua 4	Joshua commands Israel to build a stone memorial to crossing the Jordan.
Joshua 5:1-12	Joshua prepares Israel spiritually through circumcision and Passover.
Joshua 5:13-15	Joshua meets the true commander of Israel's army.

QUESTION 16

D. When the priests stepped into the Jordan

QUESTION 17: *Your answer*

QUESTION 18: stepped [Israel occupied Canaan by conquering each region separately; it was important for Israel to understand that faith in and obedience to God's sovereign will are necessary to enjoy His promised blessing (Josh 6–12).]

QUESTION 19: True [The coastal regions were not allotted to any tribe because the nation failed to conquer these areas. Israel would possess only the land it set foot upon, according to the promise of God (see Josh 1:3; Josh 13:1-7).]

QUESTION 20: Altar [Civil war was barely averted when the eastern tribes built an altar to remind them to worship the Lord at His sanctuary; this incident stressed the importance of unity within Israel (Josh 22).]

QUESTION 21: *Your answer*

QUESTION 22

Events in Deuteronomy

Instructions			
Review: Sinai to Beth Peor	The Shema	Blessings and Curses	Covenant Summary
Deuteronomy 1–3	Deuteronomy 6	Deuteronomy 27 & 28	Deuteronomy 29–30

QUESTION 23

Events in Joshua

Instructions					
Joshua's Charge	Crossing the Jordan	Conquering Jericho	Coastland Unallotted	Civil War Averted	Burying the Faithful
Joshua 1	Joshua 3	Joshua 6	Joshua 13	Joshua 22	Joshua 24

QUESTION 24: *Your answer*
QUESTION 25: *Your answer*

Lesson 5 Self Check Answers

QUESTION 1: True

QUESTION 2: False

QUESTION 3

C. Immorality at Beth Peor

QUESTION 4: True

QUESTION 5: False

QUESTION 6

C. 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles

QUESTION 7: False

QUESTION 8

B. The priests stepped into the river.

QUESTION 9: False

QUESTION 10: True

Lesson 6: Judges & Ruth

Lesson Introduction

The book of Judges reveals that the occupation of Canaan, which began successfully under Joshua, was incomplete. As the narrative continues, we see many sad results of living with the Canaanites. However, even during these dark days, upright people like Boaz and Ruth still honored God.

Lesson Outline

- Topic 1: Introduction to Judges
- Topic 2: Incomplete Occupation
- Topic 3: Deliverance by Judges
- Topic 4: Need for Monarchy
- Topic 5: Introduction to Ruth
- Topic 6: Love Revealed
- Topic 7: Love Rewarded
- Topic 8: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the five-stage cyclical pattern that recurs in the book of Judges
- Match Israel's deliverers with its oppressors in chronological order
- Discuss parallels between the results of Israel's loss of the Law as an absolute standard and the consequences of the church's failure to follow Scripture as an absolute rule today
- Discuss parallels between the blessings of Ruth's obedience to the Law and the blessings of the church's obedience to the New Testament today
- Contrast governing judges with kings in several ways to show how the theocracy the people had rejected needed to be replaced with a righteous monarchy
- Discuss how the author shocks the nation in both Judges and Ruth and why he does so

Topic 1: Introduction to Judges

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 3:5-3:31	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										
341 years (1390-1049 BC)										

The repeated phrase “in those days Israel had no king” (Judg 17:6; 18:1; 19:1; 21:25) provides the key to unlocking the argument of Judges. The book chronicles the people’s rejection of the theocracy; the successive attempts of twelve judges to stabilize the government (Judg 2:6–16:31); and the complete spiritual and moral collapse of the nation (Judg 17–21). The four times the lack of a king is mentioned above occur only in the third section of the book, after the first sixteen chapters have established the need for change from the rejected form of government and therefore the necessity of a God-following monarch. But although God’s wayward people continue in their disobedience, God continues in His sovereign mercy. He provides judges (NET “leaders”) for Israel as an act of His compassion (Judg 2:16, 18).

Judges

(Adapted from International Standard Bible Encyclopedia)

In the days of the Judges, justice was ministered by those who had risen by wisdom or valor to that rank (Judg 4:5). An organized circuit court was established by Samuel, who judged cases himself, and also made his sons judges (1 Sam 7:16; 8:1). The first duty of a judge was to execute absolute justice, showing the same impartiality to rich and poor, to Jew and foreigner.

Judges describes God’s people in regression, much like the book of Hebrews centuries later (Heb 5:11-14):

On this topic we have much to say and it is difficult to explain, since you have become sluggish in hearing. For though you should in fact be teachers by this time, you need someone to teach you the beginning elements of God’s utterances. You have gone back to needing milk, not solid food. For everyone who lives on milk is inexperienced in the message of righteousness because he is an infant. But solid food is for the mature, whose perceptions are trained by practice to discern both good and evil.

Like these New Testament followers, God’s people in Judges had lost their way. They no longer practiced God’s commands, so they lost moral discernment and their spiritual lives deteriorated. Suddenly the God-

given theocratic government system was insufficient to them, and they demanded a monarchy “like the other nations.” God allowed this shift of government, directing the Israelites toward faith in their Redeemer and future King instead of back into the shadows of their former temple practices.

- **Key Word:** Failure
- **Key Verse:** “In those days Israel had no king. Each man did what he considered to be right” (Judg 21:25).
- **Summary Statement:** Israel’s faithless disobedience under the theocracy is contrasted with God’s merciful discipline and deliverance of Israel through judges and the institution of a divinely appointed monarchy.
- **Applications:** Rejecting God’s lordship (through incomplete obedience) plants the seeds for failure (Judg 1-2). Following personal relative standards instead of God’s absolute standards leads to cycles of sin (Judg 3-16). Replacing God’s wisdom with personal whims ultimately leads to idolatry (Judges 17-21).

Assignment

- Please read “Introduction to Judges.”

Introduction to Judges

Title

The word “judge” refers to someone who “acts as law-giver, judge, governor.” However, the book itself demonstrates that the term applies not only to those who *maintain* justice and settle disputes, but also to those who liberate or *deliver* the people first before ruling and administering justice (Judg 2:16, 18).

Authorship

External Evidence: The Talmud ascribes to Samuel the books of Judges, Ruth, and Samuel.

Internal Evidence: The author is anonymous, but the Jewish tradition regarding Samuel’s authorship makes good sense.

Circumstances

Date: Jewish tradition and the Talmud cite proof that Judges was written after the coronation of Saul (1043 BC) and before 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’s and Saul’s times). However, due to overlapping judgeships, the events covered in the book span approximately 341 years (from about 1390 BC-1049 BC) and therefore end just before the time of the book’s composition.

Recipients: Since the book was written shortly after Saul’s coronation, the original readers of this historical account were the Jews who had recently experienced the change from a theocracy to a monarchy.

Joshua and Judges Contrasted	
Joshua	Judges
Moses disciplined Joshua	Joshua disciplined no one
Positive tone	Negative tone
People faithful to God	People faithless to God
People obedient	People disobedient
Victory in battle	Defeat in battle
Successful Overall	Failure Overall
Progressive growth	Retrogressive growth
God's hatred of sin	God's grace towards sinners
Destroyed Idols	Worshipped Idols
Community unity	Tribal hostility
Regard for the Law	Abandoned the Law (Judg 18:24-25)
Transmitted values	Didn't know the Lord (Judg 2:10)
Absolute authority for living	Relative authority for living
Objective morality	Subjective morality
Freedom	Bondage
Served God (Josh 24:31)	Served self (Judg 21:25)
Sin Judged	Sin Tolerated
Theocracy strengthened	Theocracy weakened
Life cycle linear and upward	Life cycles spiral downward

Note: The above table is based on Thomas L. Constable, "A theology of Joshua, Judges, and Ruth," in *A Biblical Theology of the Old Testament* (Zuck, 107 and Walvoord, 61).

QUESTION 1

The key word for Judges is _____.

QUESTION 2

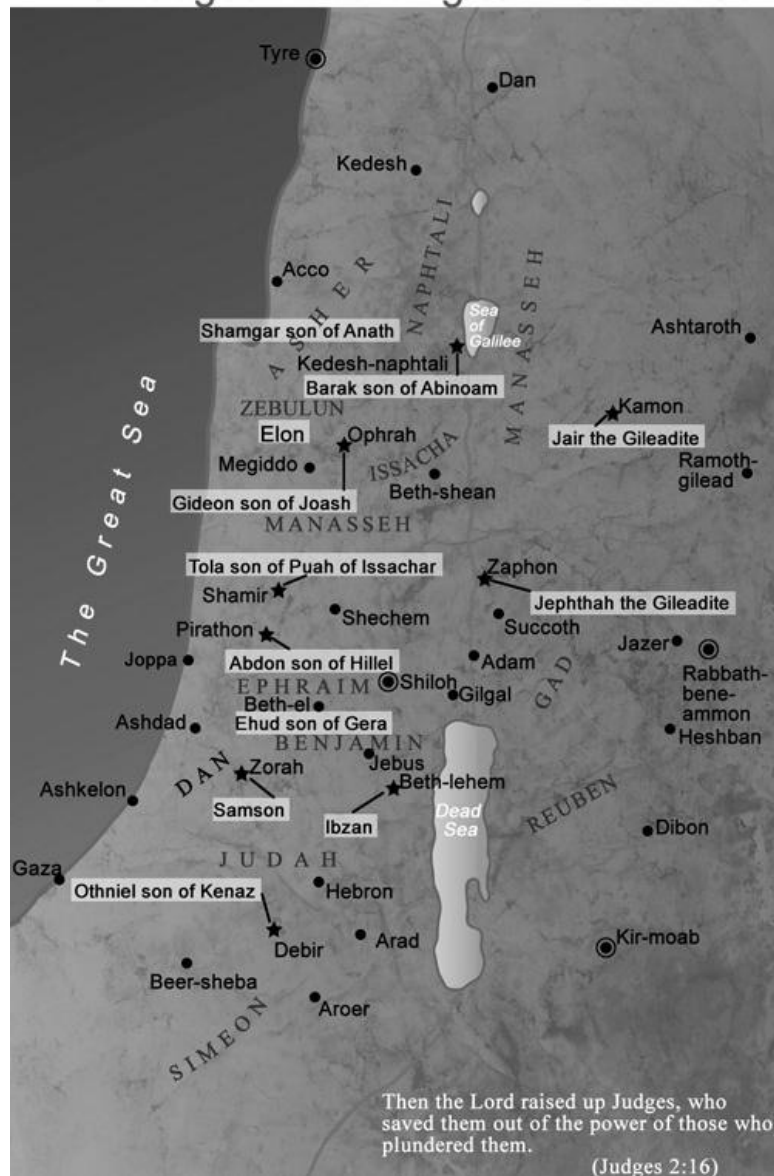
The original readers of the historical account of Judges were Israelites who had recently experienced the change from a theocracy to a _____.

Topic 1 Key Points

- The key word for Judges is "failure": the Israelites' failure and faithless disobedience under the theocracy.
- Israel regressed spiritually and morally during the time of the judges by ignoring God's Word; consequently the author yearns for a righteous monarchy.

Topic 2: Incomplete Occupation (Judges 1:1-2:5)

The Judges According to Their Tribes



Judges records life in Israel during the final days of the theocracy, when the nation technically operated under the rule of God. However, in reality, Israel did not submit to God's authority, since "everyone did as he saw fit," or more literally, "every man did what was right in his own eyes" (Judg 17:6; 21:25, NASB). The oft-mentioned motto "Israel had no king" is coupled with this anarchy statement in these two references, indicating that the book may have been composed as a defense for the monarchy—that Israel needed to be united under the rule of a righteous king.

Hebrews mentions that Joshua was unable to give Israel rest in the Promised Land (Heb 4:8). That lack of rest also appears in Judges. As long as Joshua's generation was alive, the Israelites avoided major sin. But the next generation, who "had not personally experienced the Lord's presence or seen what He had done for Israel...did evil before the Lord by worshiping the Baals" (Judg 2:10-11). The readers of Hebrews likewise ran into problems immediately after the generation that had personally experienced the works of

the greater Joshua passed from the scene (Heb 2:3-4)—hence the importance of teaching the Lord’s great work to the next generation.

Assignment

- Please read Judges 1:1-2:5.
- Please read “Incomplete Occupation.”

Incomplete Occupation

Summary Statement for the Book

Israel’s faithless disobedience under the theocracy is contrasted with God’s merciful discipline and deliverance of Israel through judges and the institution of a divinely appointed monarchy.

Israel's political failure to completely occupy Canaan stems from a religious failure to completely obey. This introduces the failure of the theocratic government system and the need for Israel's deliverance (Judg 1:1–2:5).

Israel failed politically and militarily to complete the conquest of Canaan. They simply did not claim the Lord’s promise of the entire land (Judg 1). But not only did they fail politically, they failed spiritually when they began to make alliances and fall into the idolatry the pre-incarnate Christ had promised would snare them. Here Israel was a prime example of the need for deliverance and the cost of incomplete obedience (Judg 2:1-5).

Enemies in Canaan During the Judges



QUESTION 3

Briefly give the author's main arguments for why Israel needed a righteous monarchy.

QUESTION 4

Which of the following were the main sins documented in Judges 1:1-2:5 that showed Israel's need for deliverance? (*Select all that apply.*)

- A. Failure to complete the conquest of the land
- B. Alliances with the people of the land
- C. Marriages to foreign women
- D. Breaking the Sabbath
- E. Idolatry

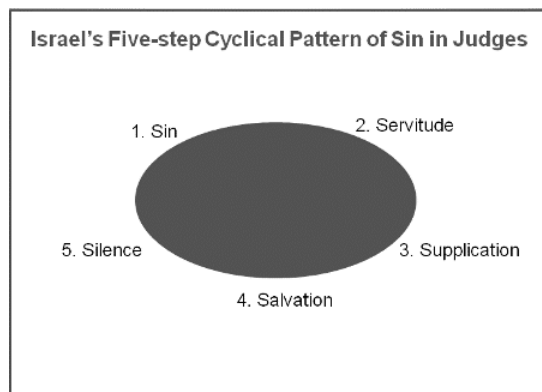
Topic 2 Key Points

- Though officially God ruled during the time of the judges, anarchy dominated because Israel had no king.
- The need for deliverance is shown by Israel's alliances, idolatry, and failure to conquer the land.

Topic 3: Deliverance by Judges (Judges 2:6-16:31)

While the Pentateuch and the book of Joshua record the *national* leadership of Moses and Joshua, Judges is the first book in the Old Testament to record leadership by judges on a *local* level. Judges is similar to Numbers in that it contrasts the faithful, patient love of God with the faithless, impatient ingratitude of Israel in cycles.

Pattern: The sin of Israel followed a five-stage cycle from sin to servitude to supplication to salvation to silence, then back to sin again as the cycles repeated themselves seven times.



The Seven Cycles of the Book of Judges						
Cycle	Reference	Oppressor	Location in Israel	Years Oppressed	Deliverer	Years of Peace
1	(3:7-11)	Mesopotamians	South	8	Othniel	40
2	(3:12-30)	Moabites	Southeast	18	Ehud	80
	(3:31)	Philistines	Southwest	--	Shamgar	--
3	(4-5)	Canaanites	North	20	Deborah & Barak	40
4	(6:1-8:32)	Midianites	North central	7	Gideon	40
5	(8:33-9:57)	Abimelech	Central	3	Unnamed woman	--
	(10:1-2)	--	Central (Shamir)	--	Tola	23
	(10:3-5)	--	East (Komon, Gilead)	--	Jair	22
6	(10:6-12:7)	Ammonites	East (Zaphon, Gilead)	18	Jephthah	5
	(12:8-10)	--	Southeast (Bethlehem)	--	Ibzan	7
	(12:11-12)	--	Northwest	--	Elon	10
	(12:13-15)	--	Central	--	Abdon	8
7	(13-16)	Philistines	Southwest	40	Samson	20

While the story in Judges advances through a series of five-stage progressions of sin, Hebrews progresses through a series of warning passages. In Hebrews, the warnings get progressively stronger:

1. Hebrews 2:1-4 - a warning against “drifting away.”
2. Hebrews 3:7-4:13 - a warning against not entering rest.
3. Hebrews 5:11-6:8 - a warning against apostasy and crucifying Christ again.
4. Hebrews 10:19-39 - a warning against deliberate sin and fiery judgment at God’s hands.
5. Hebrews 12:18-29 - a warning against rejecting God and judgment.

Likewise, in Judges the Israelites fall deeper into apostasy with each cycle of sin. But in Hebrews, hope is available because of the finished work of Christ. What hope is available to Israel during the time of the judges?

Assignment

- Please read the article “Deliverance by Judges.”

Deliverance by Judges

Israel's deliverance by God through twelve judges who seek to avert its seven cycles of sin demonstrates God's merciful care despite Israel's failure during the theocracy (Judg 2:6–16:31).

The twelve judges were God's repeated provisions to deliver Israel from the nations they had failed to eradicate, even though Israel broke the covenant after the death of Joshua (Judg 2:6–3:6). Israel's deliverance during these seven cycles of downward moral spiral showed God's mercy each time the people turned from idols back to Him; thus the failure of the theocracy was not God's fault (Judg 3:7–16:31):

- *Cycle 1:* Othniel delivers southern Israel from the Mesopotamians after the Israelites turn from idols to the Lord (Judg 3:7-11).

Sin: Israel does evil by forgetting the Lord and serving the Baals and Asherahs (Judg 3:7).

Servitude: God punishes Israel's idolatry through oppression by Cushan-Rishathaim, King of Mesopotamia, for eight years (Judg 3:8).

Supplication: The nation cries out to the Lord for deliverance from its enemies (Judg 3:9).

Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation (Judg 3:9-10).

Silence: The nation experiences peace for forty years until Othniel dies (Judg 3:11).

- *Cycle 2:* Ehud delivers southeastern Israel from the Moabites by killing King Eglon after the Israelites turn from idols to the Lord (Judg 3:12-30).

Sin: Israel again does evil before the Lord (Judg 3:12).

Servitude: God punishes the nation's disobedience through oppression by the fat King Eglon of Moab for eighteen years (Judg 3:12-14).

Supplication: The nation cries out to the Lord for deliverance from its enemy (Judg 3:15).

Salvation: Ehud delivers southeastern Israel from the Moabites by killing King Eglon, as God's merciful provision for the nation (Judg 3:15-29).

Silence: The nation experiences peace for eighty years (Judg 3:30).

Shamgar delivers southwestern Israel from the Philistines by killing six hundred men as God's merciful provision for the nation during the lifetime of Ehud (Judg 3:31).

- *Cycle 3:* Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory after the Israelites turn from idols to the Lord (Judg 4–5).

Sin: Israel again does evil before the Lord (Judg 4:1).

Servitude: God punishes the nation's disobedience through oppression by Jabin, a king of Canaan, for twenty years (Judg 4:2-3).

Supplication: The nation cries out to the Lord for deliverance from its enemies (Judg 4:3).

Salvation: Deborah and Barak deliver northern Israel from the Canaanites as God's merciful provision for the nation, and sing a song of victory (Judg 4:4–5:31).

Silence: The nation experiences peace for forty years (Judg 5:31).

- *Cycle 4:* Gideon delivers north-central Israel from the Midianites after the Israelites turn from idols to the Lord (Judg 6:1–8:32).

Sin: Israel again does evil before the Lord (Judg 6:1).

Servitude: God punishes the nation's disobedience through oppression by the Midianites, the Amalekites, and other eastern peoples who ravage the land for seven years (Judg 6:1-6).

Supplication: The nation cries out to the Lord for deliverance from its enemies (Judg 6:7-10).

Salvation: Gideon delivers north-central Israel from the Midianites as God's merciful provision for the nation (Judg 6:11–8:27).

The pre-incarnate Christ calls, tests, empowers, and encourages Gideon to lead Israel against the Midianites, the Amalekites, and other eastern peoples camped opposite Israel for war (Judges 6:11-40). Gideon is tested and chooses to obey the Lord by destroying Baal's altar (Judg 6:25-40). He is encouraged by God in his call through the miracles of the wet and dry fleeces (Judg 6:36-40). Then Gideon judges the people foolishly by making a golden ephod which the people worship (Judg 8:22-27).

Silence: The nation experiences peace for forty years (Judg 8:28-32).

- *Cycle 5:* An unnamed woman delivers central Israel from the vicious rule of Abimelech, a fellow Israelite, even though Israel never turns from idols to the Lord (Judg 8:33–9:57).

Sin: Israel sins against the Lord by prostituting itself before the Baals (Judg 8:33-35).

Servitude: The nation breaks the covenant, allowing oppression by one of its own—Gideon's son Abimelech—who usurps his father's desire for God's rulership by murdering sixty-nine of his half-brothers (all except Jotham) (Judg 9:1-49).

Supplication: No mention is made of Israel ever asking God for deliverance from Abimelech.

Salvation: Though not specifically designated a judge, an unnamed woman of Thebez delivers Israel from Abimelech by killing him with a millstone in Shechem (Judg 9:50-57).

Silence: Since no judge delivers Israel from Abimelech, no rulership is recorded and the account continues with Tola.

Tola delivers central Israel from unrevealed oppressors and Jair leads eastern Israel as God's merciful provision for the nation (Judg 10:1-5).

- **Cycle 6:** Jephthah delivers eastern Israel from the Ammonites after the Israelites turn from idols to the Lord (Judg 10:6–12:7).

Sin: Israel sins against the Lord by serving the gods of many nations (Judg 10:6).

Servitude: The nation breaks the covenant in Gilead, causing them to be oppressed by the Philistines and Ammonites for eighteen years (Judg 10:7-9).

Supplication: The people cry out to God in repentance and rid themselves of idols (Judg 10:10-16).

Salvation: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for Israel, but executes his daughter to fulfill a foolish vow; he also executes forty-two thousand Ephraimites for their jealousy over his victory (Judg 10:17–12:6). *Note: For views on the fate of Jephthah's daughter, see table in main lesson.*

Silence: Jephthah rules the land for six years (Judg 12:7).

Izban leads southeastern Israel, Elon leads northwest Israel, and Abdon leads central Israel, as God's merciful provision for the nation (Judg 12:8-15).

- **Cycle 7:** Samson delivers southwestern Israel from the Philistines, even though the Israelites never turn from evil to God (Judg 13–16).

Sin: Israel again does evil before the Lord (Judg 13:1).

Servitude: God punishes the nation through oppression by the Philistines for forty years (Judg 13:1).

Supplication: No mention is made of Israel crying out to the Lord for deliverance.

Salvation: Samson delivers southwestern Israel from the Philistines, as God's merciful provision for the nation (Judg 13:2–Judg 16:31).

The miraculous events surrounding Samson's birth indicate that he is God's merciful provision for the nation (Judg 13:2-25). After being deceived at his sinful wedding feast with a Philistine woman, Samson kills thirty Philistines as God's agent for vengeance against the Philistines (Judg 14). Again as God's agent, he burns their fields when his wife is given to his wedding attendant, and kills one thousand Philistines after his wife and her father are murdered (Judg 15). Samson succumbs to Delilah's nagging and dies along

with three thousand Philistines as his final act of vengeance upon Israel's enemy (Judg 16).

Silence: No mention is made of the nation experiencing peace after Samson's twenty year rule.

The table below shows the two main views of what happened to Jephthah's daughter in the Bible story. One view is that she was dedicated to God and remained a virgin her entire life. The other view is that her life was literally sacrificed, her blood spilled to fulfill her father's rash vow.

Views on Jephthah's Daughter

Dedicated	Sacrificed
Being a judge, Jephthah must have been God-fearing, so he would not have violated the Law.	Promise of a simple animal sacrifice would hardly be a convincing vow in this situation.
The Spirit of the Lord came on Jephthah, and he is mentioned in Hebrews 11 so he would not have violated the Law.	The mention of something coming out of the house implies that human sacrifice was intended.
The daughter bewails her virginity and makes comment that "she knew not a man" Judges 11:39.	The burnt offering involves death in all 286 OT occurrences.
Evidence of women in service of tabernacle—Exodus 38:8; 1 Samuel 2:22	If it was frequent practice to have women enter tabernacle service, why the commemoration?
Human sacrifice would have been clearly understood as a violation of God's Law, and public opinion would have disallowed it even if Jephthah wanted to proceed.	Human sacrifice is seen as a last-ditch effort in battle (2 Kgs 3:27).
The conjunction in Judges 11:31 should be rendered "or," showing Jephthah considered various options.	The conjunction in Judges 11:31 is one of apposition, meaning that both nouns refer to the same thing: "...will be the Lord's, that is, I will sacrifice it as a burnt offering."
Leviticus 27:1-8 allows for redemption of humans vowed for sacrifice.	There is little evidence of Jephthah's spirituality or knowledge of the law.

Note: From John H. Walton, *Chronological and Background Charts of the OT*, 2nd ed., (Grand Rapids: Zondervan, 1994), 104.

QUESTION 5

Please put the cyclical pattern of Israel's sin in Judges in order, matching the sequence with the corresponding progression.

<i>Sequence</i>	<i>Progression</i>
First	Sin
Second	Servitude
Third	Silence
Fourth	Supplication
Fifth	Salvation

QUESTION 6

Please match the oppressor with the corresponding deliverer.

<i>Oppressor</i>	<i>Deliverer</i>
Cushan-Rishathaim, king of Mesopotamia	Gideon
Eglon, the fat king of the Moabites	Othniel
Jabin, king of the Canaanites	An unnamed woman of Thebez
The Midianites, Amalekites and other eastern peoples	Jephthah
Abimelech, son of Gideon	Deborah and Barak
The Ammonites	Samson
The Philistines	Ehud

QUESTION 7

Briefly explain the lesson learned from the cyclical literary pattern of Judges.

QUESTION 8

Israel fulfilled its God-given mission only when it was a _____ nation.

QUESTION 9

Samson was only effective in serving the Lord when he was faithful to his Nazirite vows. Please open your Life Notebook and explain what that means for you in your Christian life.

Topic 3 Key Points

- A five-stage cyclical pattern of deliverance recurs in the book of Judges.
- During this time, God mercifully provided deliverers for Israel against their enemies in all parts of the land.

- The literary structure of Judges shows the Gideon narrative is the central story and within the Gideon narrative it shows the main issue is the struggle to believe God's promises.
- Israel fulfilled its God-given mission only when it was a "Nazirite" nation.

Topic 4: Need for Monarchy (Judg 17-21)

Judges versus Kings		
	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—no taxes or army	Extensive—taxes and armies
Jurisdiction	Geographically small—over a few tribes of Israel	Ruled over all the land or half of it (divided kingdom)
Heredity	Came from various tribes	Came from various tribes in Israel, but Judah had descendents of David only
Succession	No lineage from father to son, gaps between judges	Continuous succession, generally father to son though there were nine dynasties
Reason Needed	Israel refused to live in obedience under the theocracy	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

In the concluding chapters of Judges, the presumed author, Samuel, wanted to shock the Israelites by showing them just how far they had fallen. Because God chose them, the Israelites had come to see themselves as morally superior to the other nations *by nature*—an error Paul had to correct even in his time (Rom 2:17-3:8).

The author of Hebrews also meant to shock his readers—not because they had a false view of their situation, but because they didn't grasp the reality of it. They were in danger of not entering their rest, of re-crucifying Christ, of being incapable of repentance, and of falling into the hands of the living God for fiery judgment (Heb 3:7-4:13; 10:19-39; 5:11-6:8).

So what incidents in Old Testament history to this point could the author of Judges use to best illustrate his point? The most shocking story and the lowest moral point, at least post-flood, likely was the immoral behavior and consequent destruction of Sodom and the cities of the plain (Gen 19). Notice, as you read, the many similarities between these stories and the story in Judges 19.

Do you think the readers made the connection? Do you think they were appropriately shocked? The author was striving to make his point: Israel needed a moral monarchy.

Assignment

- Please read Genesis 19 on the destruction of Sodom.
- Please read Judges 19 on the Benjamites' treatment of the Levite's concubine.
- Please read "Need for Monarchy."

Need for Monarchy

Israel's religious and moral failures, portrayed through two Levites, demonstrate the need for a righteous monarchy to replace the failed theocracy (Judges 17–21).

Micah's idolatry (Judg 17) exemplifies the personal religious apostasy in Israel, and the faithless migration plan of the Danites (Judg 18) reveals the tribal religious apostasy in Israel. The failure became evident when the Danites hired a pagan Levite priest to bless their faithless, ungodly migration. The theocracy had truly failed; a new government system was needed.

As further evidence of the same need, Benjamites in Gibeah raped and killed the concubine of a Levite traveling through their area. The Levite then cut her into twelve pieces, sending one to each tribe in Israel—an illustration of the rampant immorality in the failed theocracy (Judg 19). The author obviously intended to shock Israel into realizing its moral bankruptcy. Israel's morality at this time equalled that of Sodom in Genesis 19. In revenge, the four hundred thousand warriors of the other eleven tribes destroyed 26,100 of the 26,700 Benjamite soldiers, in addition to all the women and children, in three days, thus destroying the entire tribe except for six hundred men who fled into the desert (Judg 20). In two godless attempts by Israel to undo their wrong and preserve the tribe of Benjamin, Israel provided wives for the six hundred living Benjamites by killing everyone in Jabesh Gilead except four hundred virgins and then stealing two hundred additional virgins from a festival at Shiloh (Judg 21:1-24).

The closing statement concerning the people's ethical relativism highlights Israel's moral failure. It was truly time to institute new government (Judg 21:25).

QUESTION 10

Please read Judges 17 and Judges 18. As you read, have your Life Notebook open to record any details from these chapters that should be shocking to the Israelites. After recording these, honestly write down any incidents in your life that are shocking because you are a Christian. Then write out any actions you should take to resolve this problem.

QUESTION 11

The author of Judges believed that, even though Israel was God's chosen nation, the Israelites were still at least as sinful as their Canaanite neighbors. *True or False?*

QUESTION 12

Study the chart on Judges. Then open your Life Notebook and list some of the contrasts between judges and kings to show how the degenerate theocracy needed to be replaced with a righteous monarchy.

Topic 4 Key Points

- Israel's personal and tribal apostasy during the time of the Judges is illustrated in the story of Micah hiring a pagan Levite priest who blesses the faithless tribal migration of the Danites.
- Israel's moral state is compared with that of Sodom in the narrative of the Benjamites' rape of a Levite's concubine in Gibeah.

Topic 5: Introduction to Ruth

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			

The book of Ruth chronicles the devotion of Ruth, a young Moabite widow, to Naomi, her widowed mother-in-law. Ruth demonstrates how God blesses those who help others, an especially significant example 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). At first, the Lord blesses Ruth's devotion to Naomi by providing for temporal needs, such as food and protection (Ruth 1–2). But the concluding chapters end climactically as God blesses Ruth with a home and the privilege of participating in the Davidic, messianic line (Ruth 3–4). Ruth's story stands as a strong apologetic for the benefits of selfless and righteous living during the most selfish and unrighteous period of Israel's history.

Ruth's salvation despite her Gentile birth reminds one of the centurion's faith in Luke 7:1-10:

After Jesus had finished teaching all this to the people, he entered Capernaum. A centurion there had a slave who was highly regarded, but who was sick and at the point of death. When the centurion heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. When they came to Jesus, they urged him earnestly, "He is worthy to have you do this for him, because he loves our nation, and even built our synagogue." So Jesus went with them. When he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, for I am not worthy to have you

come under my roof. That is why I did not presume to come to you. Instead, say the word, and my servant must be healed. For I too am a man set under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard this, he was amazed at him. He turned and said to the crowd that followed him, "I tell you, not even in Israel have I found such faith!" So when those who had been sent returned to the house, they found the slave well.

Ruth the Moabitess illustrates a Gentile being saved during the rampant apostasy in the time of the Judges. She had faith in God's promises centered in the land He gave His people. Though salvation during Ruth's time was "from the Jews" (Jn 4:22), God blessing her just showed that God could—and did—"raise up children of Abraham from these stones" (Mt 3:9).

- **Key Word:** Rewards
- **Key Verses:** *Devotion*— "Ruth replied, "Stop urging me to abandon you! For wherever you go, I will go. Wherever you live, I will live. Your people will become my people, and your God will become my God (Ruth 1:16)." *Reward*— "Naomi said to her daughter-in-law, 'May he be rewarded by the Lord because he has shown loyalty to the living on behalf of the dead!' Then Naomi said to her, 'This man is a close relative of ours; he is our guardian'" (Ruth 2:20).
- **Summary Statement:** Ruth's devotion to Naomi benefits both of them when God provides food and a home and allows Ruth to participate in the Davidic, messianic line. This demonstrates how God blesses those who help others.
- **Application:** God helps those who help others. How have you been able to help others?

Assignment

- Please read "Introduction to Ruth."

Introduction to Ruth Title

The name Ruth literally means "friendship," which beautifully describes an outstanding trait of the main character in the book, Ruth herself.

Authorship

External Evidence: Talmudic tradition ascribes the authorship of Ruth to Samuel.

Internal Evidence: The book of Ruth makes no mention of its author. Some have supposed that authorship by Samuel could not be possible because David appears in Ruth (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, even though he died before David was crowned (1 Sam 16). Since the genealogy in the book (Ruth 4:18-21) stops with David and makes no mention of Solomon, the book was likely written sometime between David's anointing and Solomon's crowning. It is most probable that Samuel penned the narrative for several reasons: The only tradition ascribes the writing to Samuel; it was likely written during his lifetime; and no evidence proves otherwise.

Circumstances

Date: As mentioned above, since the genealogy in the book (Ruth 4:18-21) stops with David and makes no mention of Solomon, the book was likely written after David's anointing (1030 BC) and, at the latest, just before Solomon's crowning as king (971 BC). However, if Samuel was indeed the author, the date was probably 1030-1020 BC.

Of course, the story itself takes place in the previous era of the judges (Ruth 1:1). Since this period lasted over three hundred years, the date of Ruth's account can be estimated through the genealogy again. Ruth was the great-grandmother of David (Ruth 4:17), who began his rule in 1010 BC, so she probably lived in the latter part of the 12th century. Some believe she lived at the time of Gideon (e.g., Walvoord, 1:415-16). However, Gideon ministered in the *early* 12th century (1191-1151 BC). If the marriage of Boaz and Ruth occurred in approximately 1120 BC, it would have been during the judgeship of Jair, not Gideon. Therefore, Samuel records events that happened approximately one century earlier.

Recipients: The first readers of Ruth must have been those under the unified kingdoms of Saul and David. Some of the older readers would have experienced the tragedy of Israel's moral failure at the end of the era of the judges.

Characteristics

- Ruth is one of only two books in Scripture named for women (the other being Esther). Esther was a Hebrew who married a Gentile; Ruth was a Gentile who married a Hebrew.
- Ruth contains the second-highest proportion of dialogue in the canonical books, surpassed only by the Song of Songs. Of the eighty-four verses in the narrative, fifty-nine have dialogue!
- 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* (Ruth 1:6) but Naomi is *bitter* (Ruth 1:20-21). However, at the end Naomi is *blessed* (Ruth 4:14-15) even though she once wanted to be called Mara, meaning bitter (Ruth 1:20-21).
 3. Naomi initially rules out any possibility that she could provide Ruth with *any* man for a husband (Ruth 1:11-13), but soon a member of her *own* family marries Ruth (Ruth 2:20; Ruth 4:13).
 4. In Ruth 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 (Ruth 4:15; see 1 Sam 2:5).
 5. Boaz prays for Ruth, who sought refuge under Yahweh's wings (Ruth 2:12), and within a few months Ruth asks him to cover her with his own wing (Ruth 3:9). He does so by marrying her, and thus answers his own prayer.
- 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 their word for 'righteousness,' 'integrity,' illustrating in concrete terms life under God's covenant" (LaSor, 614).
- "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).

- The book of Ruth cannot be properly understood without an understanding of two important Old Testament customs specified 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. The Law required land owners to leave the corners of the fields and the leftover sheaves so that the poor, the aliens, the widows and the orphans could pick up ("glean") these remaining sheaves. Ruth herself was a beneficiary of this merciful provision in the Law (Ruth 2:2, 3, 7, 8, 15-19, 22).
 2. *The Kinsman-Redeemer* (Deut 25:5-10): The law also required the brother of a deceased man to marry his dead brother's widow and raise up the first son through this marriage 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 inherited their father's property jointly. 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 (Ruth 4:10), had no living brother, which made the next-closest kin responsible (Ruth 3:12). But since that man refused to marry Ruth (Ruth 4:5-6), Boaz became the kinsman-redeemer. The emphasis on the *goel* in Ruth is seen in the fact that the kinsman-redeemer appears 13 times in only four chapters.
- *Purpose: 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)" (Chisholm, Robert. Dallas Theological Seminary Notes; Judah J. Slotki, "Ruth" in *The Soncino Books of the Bible: The Five Megilloth*. Edited by A. Cohen. [London: Soncino, 1946]. 38)

The book of Ruth contrasts with Judges in several ways (Walvoord, 68, adapted):

Judges & Ruth Contrasted

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

QUESTION 13

The key word for Ruth is _____.

QUESTION 14

What Old Testament custom that constituted Israel's welfare system is a main component of the narrative of Ruth?

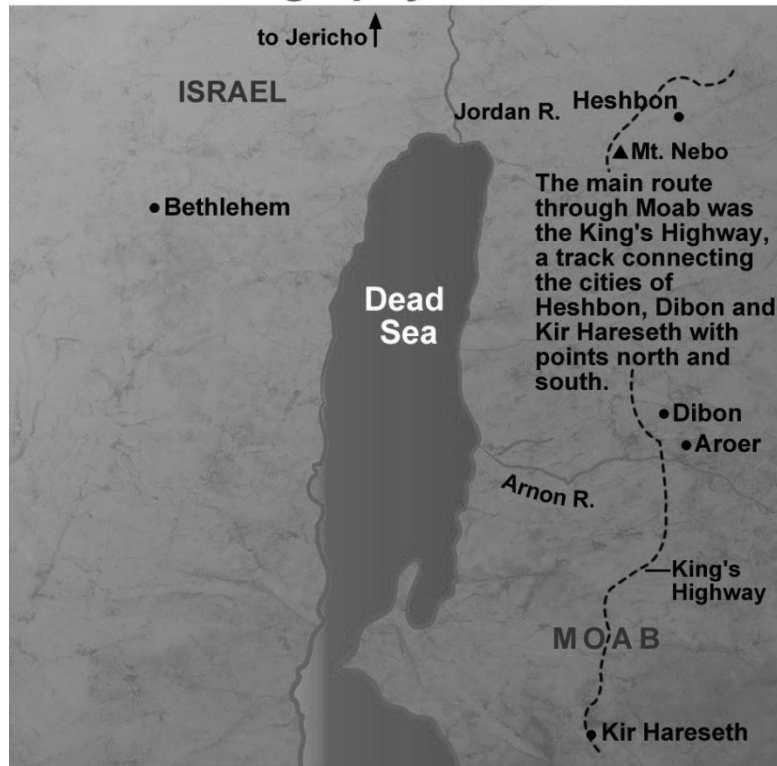
- A. The feast of booths
- B. The festival of lights
- C. The practice of gleaning
- D. The temple tax

Topic 5 Key Points

- The key word for Ruth is "reward," showing God's blessing for seeking Him and helping others.
- The practice of gleaning was Israel's welfare system and the custom is a feature of the story of this Bible book.

Topic 6: Love Revealed (Ruth 1-2)

Geography of Ruth



Ruth clearly takes place at the time of the judges (Ruth 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 (Judg 17–18), and the Benjamites' murder of a concubine, followed by national retaliation that nearly destroys the tribe (Judg 19–21).

Concubine

(from Easton's Bible Dictionary)

In the Bible denotes a female conjugally united to a man, but in a relation inferior to that of a wife. Among the early Jews, from various causes, the difference between a wife and a concubine was less marked than it would be amongst us. The concubine was a wife of secondary rank. There are various laws recorded providing for their protection (Ex 21:7; Deut 21:10-14), and setting limits to the relation they sustained to the household to which they belonged (Gen 21:14; 25:6). They had no authority in the family, nor could they share in the household government.

The immediate cause of concubinage might be gathered from the conjugal histories of Abraham and Jacob (Gen 16;30). But in process of time the custom of concubinage degenerated, and laws were made to restrain and regulate it (Ex 21:7-9). Christianity has restored the sacred institution of marriage to its original character, and concubinage is ranked with the sins of fornication and adultery (Mt 19:5-9; 1 Cor 7:2).

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" (Walvoord, 1:415). Perhaps Samuel saw the need to balance the picture of the period of the judges with godly examples like

Ruth and Boaz, who lived according to the laws of God despite the unfaithfulness of the nation as a whole.

One key theme is similar in both Ruth and Judges—God's redemption. Yet, in Ruth, this redemption comes not through judicial or executive reforms by a deliverer, but rather through a godly couple who participated in the messianic line through their faithfulness to the covenant and to others. (Ironically, though, the word “covenant” is never used in the book.)

Judges shocked Israel because of the author's comparison of Israel's moral state with Sodom. The shock of Ruth's story, however, is that while most of Israel was suffering curses from God because of disobedience, a person from outside of the covenant community received unmeasured blessing because of her obedience to the covenant. Israel today might be similarly shocked at how God has temporarily set them aside to bring salvation to the Gentiles through the church (Rom 11:11).

Is there anything in God's Word that shocks you personally? If so, have you taken the time to find out why and how to respond appropriately?

Assignment

- Please read Ruth 1-2.
- Please read “Love Revealed.”

Love Revealed

Summary Statement for the Book

Ruth's devotion to Naomi benefits both of them when God provides food and a home and allows Ruth to participate in the Davidic, messianic line. This demonstrates how God blesses those who help others.

Ruth's devotion to Naomi benefits both of them when God provides food and protection; this demonstrates how God blesses those who help others (Ruth 1–2).

Ruth and her mother-in-law, Naomi, both became widows when Ruth's husband, Mahlon (Naomi's son), and Naomi's husband, Elimelech, died while the family was living in Moab to escape the Bethlehem famine (Ruth 1:1-5). When Naomi decided to return home to Bethlehem, her other widowed daughter-in-law, Orpah (Moabite for "stubbornness"), stayed in Moab, committing herself to a pagan, idolatrous lifestyle (Ruth 1:6-14). In contrast, Ruth (Hebrew: "friendship") left her family, country, and idolatrous past by devotedly returning to Bethlehem with Naomi, exemplifying her sacrificial commitment to others and God with no concern for self (Ruth 1:15-18). Naomi (Hebrew: "pleasant") felt bitter toward God, wanting to be called Mara (Hebrew: "bitterness"), because of her blindness toward His provision of Ruth; an example of how not to respond to life's difficulties (Ruth 1:19-22).

Ruth's devotion to Naomi, shown by her willingness to glean for their food, benefited them both. God guided Ruth to the field of her potential kinsman-redeemer, Boaz, to glean for Naomi (Ruth 2:1-3). Boaz noticed Ruth's diligence and rewarded her by protecting and providing food for her—God's blessing for Ruth's sacrificial kindness to Naomi (Ruth 2:4-16). When Ruth shared the ample supply of food with Naomi, the two women discovered that Boaz was a potential kinsman-redeemer; and suddenly Naomi's formerly bitter heart was filled with anticipation, thankfulness, and hope for future redemption (Ruth 2:17-23). Through Ruth's hard work, the Lord was able to provide food, protection, and hope for redemption—exemplifying how God blesses those who help others (Ruth 2).

QUESTION 15

In the story of Ruth, Naomi's family was blessed when they escaped the Bethlehem famine by sojourning in Moab. *True or False?*

QUESTION 16

From the beginning Naomi recognized God's bountiful provision of Ruth in her life. *True or False?*

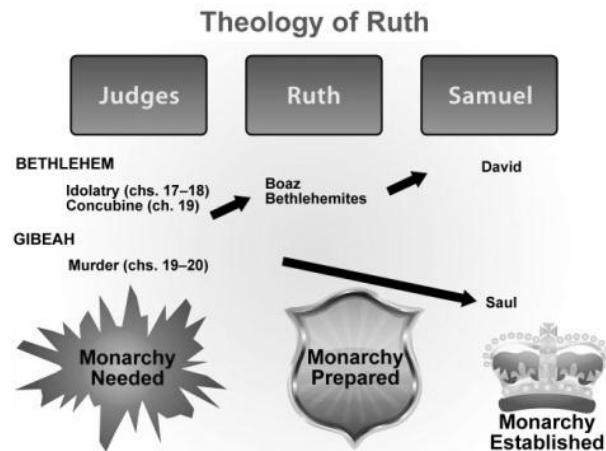
QUESTION 17

Ruth was blessed by God because of her obedience. Please open your Life Notebook and make two lists. In one list, record the times in Ruth that someone is blessed for obedience to God's covenant; in the second list, record the times someone receives misfortune because of disobedience to the covenant. Then record your thoughts on how this applies to the church's obedience to the New Testament today.

Topic 6 Key Points

- God blesses those who are obedient to His covenant, regardless of whether or not they are part of His covenant nation by birth.
- Naomi was bitter toward God, not realizing His provision of blessing through Ruth.

Topic 7: Love Rewarded (Ruth 3-4)



The kinsman-redeemer (*goel*) theme so prevalent in Ruth beautifully typifies the relationship between Christ and the church. Both Boaz and Christ fulfilled the four requirements of a legitimate *goel*, Boaz to redeem Ruth, and Christ as the *goel* to redeem mankind:

1. He must be *related* by blood to those he redeems (Ruth 2:20; see also Deut 25:5, 7-10). Jesus was God made fully man, descended from Adam (Lk 3:23-38; Jn 1:14; Rom 1:3; Phil 2:5-8; Heb 2:14-15).
2. He must be *able* to pay the redemption price (Ruth 2:1; see 1 Pet 1:18-19). Jesus was fully qualified to pay, and His payment perfected us forever (Heb 10:10-14).
3. He must be *willing* to redeem (Ruth 3:11; see Mt 20:28; Jn 10:15, 18). Jesus was a willing sacrifice who freely came to do God's will (Phil 2:5-11; Heb 10:5-9).
4. He must be *free* himself (Ruth 4:10; see Mt 1:23). The virgin birth freed Christ from the curse of sin. In this freedom He was tempted in all things just as we are, yet was without sin (Heb 4:15).

Virgin Birth

"Virgin-birth" is the correct and only correct designation of the birth statement contained in the Gospels of Matthew and Luke. "Immaculate conception" is of course manifestly a blunder due to the confusion of one idea with another. "Supernatural or miraculous birth" will not do, because there is no intimation that the process of birth was in any way exceptional. "Supernatural or miraculous conception" is equally unsatisfactory as it involves a question-begging comparison between the birth of Christ and the exceptional births of the Sons of Promise (e.g. Isaac, John the Baptist, etc.). The only statement which is sufficiently specific is "virgin-birth," inasmuch as according to the New Testament statement Mary was at the time of this birth *virgo intacta*.

What a tremendous illustration of the work of our Savior! The kinsman-redeemer helps picture the tremendous work of our greater Redeemer who paid the price, not through sacrifice and offerings presented over and over, but through the offering of Himself "once for all" (Heb 10:1-14). As Ruth found her rest in Boaz, so do we in Christ.

Assignment

- Please read “Love Rewarded.”

Love Rewarded

Ruth's devotion to Naomi, as seen in her request for redemption by Boaz, is rewarded beyond her imagination with a home and participation in the Davidic, messianic line; this shows how God blesses those who help others (Ruth 3–4).

Naomi had no means of supporting Ruth and herself, so she asked Ruth to follow a plan for the redemption of both Elimelech's family property and Ruth herself. Ruth agreed wholeheartedly, as devoted as ever to her mother-in-law (Ruth 3:1-5). As the righteous man he was, Boaz gladly pledged to redeem the family and receive Ruth's proposal if the nearer kinsman refused, which proved God's blessing on Ruth's faith (Ruth 3:10-15). And so Naomi and Ruth anticipated Ruth's redemption by either the nearer kinsman or Boaz that very day (Ruth 3:16-18).

Imagine their joy when the news came that Boaz would marry Ruth and redeem the land (Ruth 4:1-13). How could Ruth have imagined such a reward? Because of her grace and devotion, she received a godly husband and financial security, as well as a son, whose name was Obed (Ruth 4:13). Naomi's spirit was refreshed and renewed (Ruth 4:14-17), and Ruth became the great-grandmother of King David, the ancestor of Jesus Christ, the Messiah (Ruth 4:18-22)—quite likely her greatest reward. God blesses those who help others (Ruth 4).

QUESTION 18

Please match the references with the corresponding requirement for the kinsman-redeemer.

<i>References</i>	<i>Requirement</i>
Ruth 2:20; Luke 3:23-38	He must be <i>able</i> to pay the redemption price.
Ruth 2:1; 1 Peter 1:18-19	He must be <i>free</i> himself.
Ruth 3:11; Hebrews 10:5-9	He must be <i>related</i> by blood to those he redeems.
Ruth 4:10; Hebrews 4:15	He must be <i>willing</i> to redeem.

QUESTION 19

Briefly list the rewards of redemption Ruth received because of her devotion to Naomi and God.

Topic 7 Key Points

- The kinsman-redeemer (Boaz to Ruth and Christ to us) must be blood-related, able to pay the redemption price, willing to redeem, and free himself.
- Ruth received many rewards of redemption, including a godly husband, financial security, a son, a renewed Naomi, and participation in the Davidic, messianic line.

Topic 8: Knowing, Being, Doing

QUESTION 20

Match the passage from Judges with the corresponding event.

Events in Judges					
	Instructions				
Burying the Faithful					
Samson					
Gideon					
Sodom Revisited					
Incomplete Conquest of the Land					
Deborah and Barak					
	Judges 1	Judges 4–5	Judges 6–8	Judges 13–16	Judges 19
					Judges 24

QUESTION 21

Match the passage from Ruth with the corresponding event.

Events in Ruth				
	Instructions			
Ruth Requests Redemption				
Journey to Moab and Return				
Boaz Redeems Ruth				
Ruth Gleans in the Field				
	Ruth 1	Ruth 2	Ruth 3	Ruth 4

QUESTION 22

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 6 Self Check

QUESTION 1

The key word for Judges is “failure.” *True or False?*

QUESTION 2

Though officially God ruled during the time of the judges, anarchy dominated because Israel had no _____ in those days.

- A. Boundaries
- B. Temple
- C. King
- D. Peace

QUESTION 3

What is the last step in the five-step cycle of sin in Judges?

- A. Supplication
- B. Silence
- C. Salvation
- D. Servitude

QUESTION 4

Who was the oppressor when Deborah and Barak accomplished deliverance for Israel?

- A. Jabin, king of the Canaanites
- B. Cushan-Rishathaim, King of Mesopotamia
- C. Abimelech, son of Gideon
- D. Eglon, the fat king of the Moabites

QUESTION 5

The lesson learned from examining the literary pattern of Judges is Israel’s struggle to believe God’s promises. *True or False?*

QUESTION 6

Israel’s moral state during the time of the Judges is compared to that of _____.

- A. The Ammonites
- B. Babel
- C. Sodom
- D. Before the Flood

QUESTION 7

What Old Testament custom that constituted Israel's welfare system is a main component of the narrative of Ruth?

- A. The festival of lights
- B. The temple tax
- C. The feast of booths
- D. The practice of gleaning

QUESTION 8

In the story of Ruth, Naomi's family was blessed when they escaped the Bethlehem famine by sojourning in Moab. *True or False?*

QUESTION 9

Which aspect of the kinsman-redeemer is best illustrated by Ruth 3:11?

- A. He must be *related* by blood to those he redeems
- B. He must be *able* to pay the redemption price
- C. He must be *willing* to redeem
- D. He must be *free* himself

QUESTION 10

The book of Ruth ends with a genealogy. *True or False?*

Unit 2 Exam: Advanced Studies in the Old Testament

QUESTION 1

The key word for Leviticus is “sanctification.” *True or False?*

QUESTION 2

Which of the following was a voluntary, auxiliary, bloodless offering for a worshipper to show thanks to God for His provisional care?

- A. The burnt offering
- B. The grain (meal) offering
- C. The fellowship (peace) offering
- D. The guilt (trespass) offering

QUESTION 3

Nadab and Abihu died after they challenged the choice of Moses as the one to lead the nation. *True or False?*

QUESTION 4

Which of the following is **not** a reason God commanded Israel concerning uncleanness in Leviticus 11-15?

- A. To separate Israel’s practices from those of their pagan neighbors
- B. To discourage Gentiles from becoming proselytes
- C. To allow God’s abiding presence with the nation
- D. To provide standards for general health

QUESTION 5

In contrast with Leviticus, Numbers emphasizes people’s privileges over people’s responsibilities. *True or False?*

QUESTION 6

If you were teaching Christians about Israel’s rebellion in the wilderness, which of the following passages would be best to use?

- A. Mark 13
- B. Romans 6
- C. 1 Corinthians 13
- D. Hebrews 3

QUESTION 7

God forbids Israel’s entrance into the land at Kadesh in Numbers 13-14, teaching that His rest can only be claimed by _____.

- A. Force
- B. Faith
- C. Patience
- D. Descendants of Joseph

QUESTION 8

What happened when Israel became impatient while traveling around Edom in Numbers 21?

- A. God brought quail and plagues.
- B. God brought death to Korah and his followers.
- C. God sent poisonous snakes on the people and many die.
- D. Aaron's rod budded to provide a lasting memorial.

QUESTION 9

Israel's second census showed the new generation was slightly larger than the old generation thirty-eight years earlier. *True or False?*

QUESTION 10

Both love and obedience are emphasized in Deuteronomy, but love is first priority. *True or False?*

QUESTION 11

How long should it have taken Israel to cover the distance traveled in the forty years of wilderness wandering from Kadesh to opposite Jericho?

- A. Seven days
- B. Eleven days
- C. Thirty days
- D. Three hundred and thirty days

QUESTION 12

Which of the following were kings supposed to do to ensure they would follow God humbly (Deut 17:14-20)?

- A. They must live on the support of the people.
- B. They must be 100 percent accurate in their decisions.
- C. They must NOT rule from a throne.
- D. They must make their own copy of the Law.

QUESTION 13

What is the main lesson Israel was supposed to learn from remembering God's provision in the wilderness?

- A. That they must lose their sense of independence (Deut 6:10-19).
- B. That no rival may exist to God's Lordship (Deut 7)
- C. That the land's abundance must not promote self-sufficiency (Deut 8)
- D. That love for God must continue in future generations (Deut 6:20-25)

QUESTION 14

In their overall message, which of the following historical books show Israel in a state of faith and progress toward God's promises?

- A. Joshua
- B. Judges
- C. 2 Kings
- D. Esther

QUESTION 15

The key word for Joshua is "failure." *True or False?*

QUESTION 16

Exactly when did the waters of the Jordan stop flowing downward and start piling up?

- A. When the priests stepped into the Jordan
- B. When Joshua spoke the word
- C. When Israel truly believed they would stop
- D. When Joshua prayed for them to stop

QUESTION 17

In Joshua 22, the western tribes built a fortress on their side of the Jordan, almost causing them to go to war with eastern tribes. *True or False?*

QUESTION 18

The original readers of the historical account of Judges were Jews who had recently experienced the change from a theocracy to a _____.

- A. Monarchy
- B. Democracy
- C. Anarchy
- D. Dictatorship

QUESTION 19

The literary structure of Judges shows that the central narrative of the book is the story of _____.

- A. Gideon
- B. Samson
- C. Deborah and Barak
- D. Jephthah

QUESTION 20

What is the last step in the five-step cycle of sin in Judges?

- A. Supplication
- B. Silence
- C. Salvation
- D. Servitude

QUESTION 21

Israel fulfilled its God-given mission only when it was a Nazirite nation. *True or False?*

QUESTION 22

Israel's moral state during the time of the Judges is compared to that of _____.

- A. Babel
- B. The earth before the Flood
- C. The "sons of God"
- D. Sodom

QUESTION 23

In the story of Ruth, Naomi's family was blessed when they escaped the Bethlehem famine by sojourning in Moab. *True or False?*

QUESTION 24

Which characteristic of the kinsman-redeemer is best illustrated by Ruth 3:11?

- A. He must be *related* by blood to those he redeems.
- B. He must be *able* to pay the redemption price.
- C. He must be *willing* to redeem.
- D. He must be *free* himself.

QUESTION 25

What Old Testament custom that constituted Israel's welfare system is a main component of the narrative of Ruth?

- A. The year of jubilee
- B. The feast of first fruits
- C. The practice of gleaning
- D. The temple tax

Lesson 6 Answers to Questions

QUESTION 1: Failure [Israel's faithless disobedience under the theocracy is contrasted with God's merciful discipline and deliverance of Israel through judges and the institution of a divinely appointed monarchy.]

QUESTION 2: *Your answer should be one of the following:*

Monarchy, King [The author is clearly biased. He yearns for a righteous monarchy to replace the failure evident during the theocracy, when everyone did what was right in his own eyes instead of trusting and obeying God.]

QUESTION 3: *Your answer should be similar to the following:*

Though the nation was officially under God's rule, in reality "every man did what was right in his own eyes." That's why the author often mentions that in those days "Israel had no king."

QUESTION 4

- A. Failure to complete the conquest of the land
- B. Alliances with the people of the land
- E. Idolatry

[Israel's political failure to complete the conquest revealed that the nation did not obey the Lord completely and faithfully by claiming His promise of the entire land (Judg 1). The people added a religious-spiritual component to their failure when they broke the covenant by alliances and idolatry. This showed the need for deliverance and the cost of incomplete obedience (Judg 2:1-5).]

QUESTION 5

<i>Sequence</i>	<i>Progression</i>
First	Sin
Second	Servitude
Third	Supplication
Fourth	Salvation
Fifth	Silence

QUESTION 6

<i>Oppressor</i>	<i>Deliverer</i>
Cushan-Rishathaim, king of Mesopotamia	Othniel
Eglon, the fat king of the Moabites	Ehud
Jabin, king of the Canaanites	Deborah and Barak
The Midianites, Amalekites and other eastern peoples	Gideon
Abimelech, son of Gideon	An unnamed woman of Thebez
The Ammonites	Jephthah
The Philistines	Samson

QUESTION 7: *Your answer should be similar to the following:*

It shows that the author featured the Gideon narrative and it is the turning point of the book, showing the nation's deteriorating relationship with God. Within the Gideon narrative it shows that the main message of the book is Israel's struggle to believe God's promises.

QUESTION 8: *Your answer should be one of the following:*

Nazirite, Nazarite [This may also be helpful in illustrating how to live a powerful life for God in the Christian era. Not by taking a Nazirite vow, but by living in total dependence on God in separation from sin.]

QUESTION 9: *Your answer*

QUESTION 10: *Your answer*

QUESTION 11: True [In the concluding chapters of Judges, the presumed author, Samuel, tried to shock Israel by relating an incident that compared Israel in the days of the Judges to the moral state of Sodom in Genesis 19.]

QUESTION 12: *Your answer*

QUESTION 13: Rewards [Ruth's devotion to Naomi benefits both of them when God provides food and a home and allows Ruth to participate in the Davidic, messianic line. This demonstrates how God blesses those who help others.]

QUESTION 14

C. The practice of gleaning [Israel's "welfare system" required work by the poor. The law required land owners to leave the corners of the fields and the leftover sheaves so that the poor, the aliens, the widows and the orphans could pick up ("glean") these remaining sheaves. Ruth herself was a beneficiary of this merciful provision in the Law (Ruth 2:2, 3, 7, 8, 15-19, 22).]

QUESTION 15: False [Ruth and her mother-in-law, Naomi, both became widows when Ruth's husband Mahlon (Naomi's son) and Naomi's husband Elimelech died while the family was living in Moab (Ruth 1:1-5).]

QUESTION 16: False [Naomi (Hebrew: "pleasant") was bitter toward God, wanting to be called Mara (Hebrew: "bitterness") because she did not see how God had provided for her in giving her Ruth; a valid example of how not to respond to life's difficulties (Ruth 1:19-22).]

QUESTION 17: *Your answer*

QUESTION 18

<i>References</i>	<i>Requirement</i>
Ruth 2:20; Luke 3:23-38	He must be <i>related</i> by blood to those he redeems.
Ruth 2:1; 1 Peter 1:18-19	He must be <i>able</i> to pay the redemption price.
Ruth 3:11; Hebrews 10:5-9	He must be <i>willing</i> to redeem.
Ruth 4:10; Hebrews 4:15	He must be <i>free</i> himself.

QUESTION 19: *Your answer should be similar to the following:*

She received a godly husband, financial security, a son, a renewed Naomi, and participation in the Davidic, messianic line.

QUESTION 20

Events in Judges

					Instructions
Incomplete Conquest of the Land	Deborah and Barak	Gideon	Samson	Sodom Revisited	Burying the Faithful
Judges 1	Judges 4–5	Judges 6–8	Judges 13–16	Judges 19	Judges 24

QUESTION 21

Events in Ruth

			Instructions
Journey to Moab and Return	Ruth Gleans in the Field	Ruth Requests Redemption	Boaz Redeems Ruth
Ruth 1	Ruth 2	Ruth 3	Ruth 4

QUESTION 22: *Your answer*

Lesson 6 Self Check Answers

QUESTION 1: True

QUESTION 2

C. King

QUESTION 3

B. Silence

QUESTION 4

A. Jabin, king of the Canaanites

QUESTION 5: True

QUESTION 6

C. Sodom

QUESTION 7

D. The practice of gleaning

QUESTION 8: False

QUESTION 9

C. He must be *willing* to redeem

QUESTION 10: True

Unit 2 Exam Answers

QUESTION 1: True

QUESTION 2

B. The grain (meal) offering

QUESTION 3: False

QUESTION 4

B. To discourage Gentiles from becoming proselytes

QUESTION 5: False

QUESTION 6

D. Hebrews 3

QUESTION 7

B. Faith

QUESTION 8

C. God sent poisonous snakes on the people and many die.

QUESTION 9: False

QUESTION 10: True

QUESTION 11

B. Eleven days

QUESTION 12

D. They must make their own copy of the Law.

QUESTION 13

C. That the land's abundance must not promote self-sufficiency (Deut 8)

QUESTION 14

A. Joshua

QUESTION 15: False

QUESTION 16

A. When the priests stepped into the Jordan

QUESTION 17: False

QUESTION 18

A. Monarchy

QUESTION 19

A. Gideon

QUESTION 20

B. Silence

QUESTION 21: True

QUESTION 22

D. Sodom

QUESTION 23: False

QUESTION 24

C. He must be *willing* to redeem.

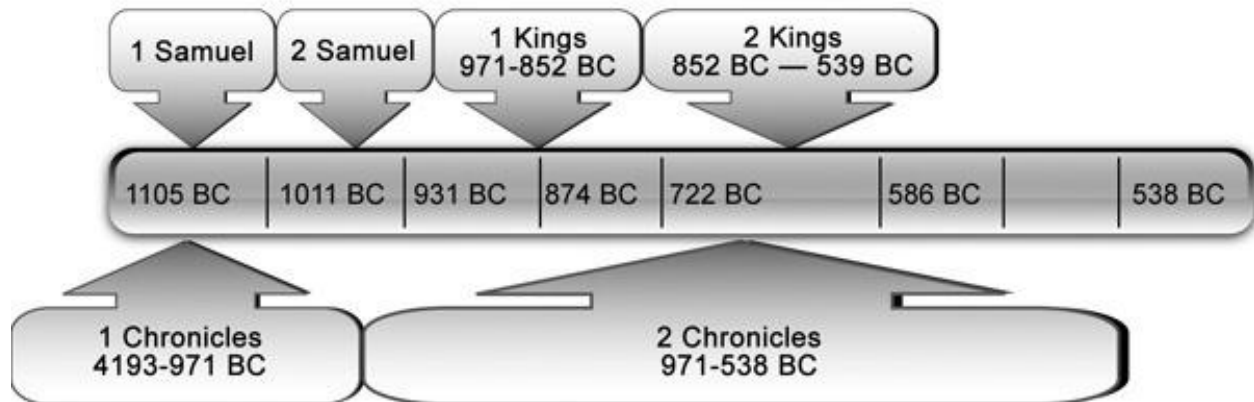
QUESTION 25

C. The practice of gleaning

Unit 3: Later Pre-Exilic History Books

Unit Introduction

Samuel–Kings–Chronicles Timeline



You have now completed one half of this course. Take a moment to thank the Lord for what you have learned to this point. Units 1 and 2 showed how God established His rule on earth, initially through Adam and his descendants, then later through Abraham and his offspring, who formed the nation of Israel. These units also showed that Israel refused to abide by the Mosaic covenant, which God made with Israel at Sinai when Moses received the Ten Commandments (Ex 19-24). This was summed up in the final verse of Judges: "...Every man did what was right in his own eyes" (Judg 21:25, NASB). Relativism ruled the day then, just as it does now.

Your study in Unit 3 will reveal how Israel rejected God as King, yet the Lord still would fulfill His divine plan. In fact, He had already promised Abraham, way back in Genesis 17, that eventually earthly kings would come from Abraham's line. Lesson 7 shows the fulfillment of this promise in the transition from a theocracy administered by judges to a monarchy under Saul. However, the model king was David, a man who sought God with all his heart. Lessons 8-9 will then trace the downward spiral from the two perspectives written in 1-2 Kings and 1-2 Chronicles. Most of David's descendants did not rule righteously, even to the point of splitting his kingdom into two nations that both eventually came under God's judgment. Nevertheless, God's covenant with David regarding a king to come and rule eternally is never cancelled. This paves the way for Jesus to eventually reign on David's throne forever.

Unit Outline

Lesson 7: 1 & 2 Samuel

Lesson 8: 1 & 2 Kings

Lesson 9: 1 & 2 Chronicles

Unit Objectives

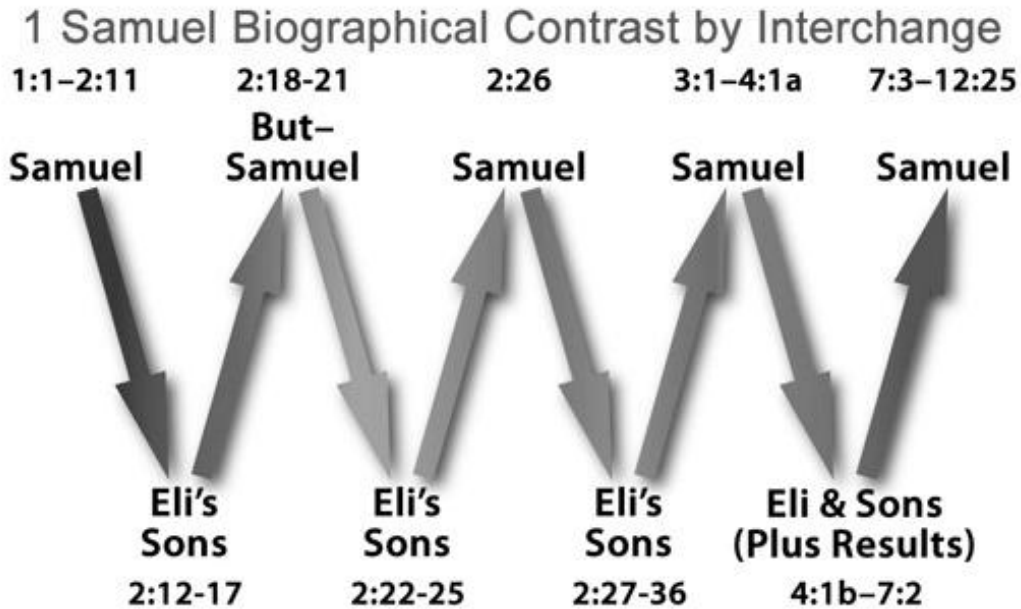
By the end of this unit you will be able to do the following:

- Give the key word for each Old Testament book and show how it relates to the kingdom theme
- Discuss the historical and geographical backgrounds of the ancient world, particularly those of Israel, as recorded in the OT
- Discuss the general chronology of Israel's Old Testament history, focusing on the time of Israel's monarchy
- Discuss the historical books of 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles
- Suggest applications from these teachings to your life and ministry

Lesson 7: 1 & 2 Samuel

Lesson Introduction

The OT records many transitions, but the change from judges to kings (Samuel to Saul) was one of the most remarkable. This lesson explores its dynamics, along with leadership transitions in the priesthood (Eli to Samuel) and the monarchy itself (Saul to David). Such transitions are important because they culminated in the establishment of the additional Davidic covenant that amplified the promise made to Abraham a thousand years earlier. This covenant also set the foundation for understanding Christ as king.



The beginning narrative of 1 Samuel contrasts the family of Eli with Samuel by repeatedly switching back and forth between the two. This places Eli's family's unworthiness of the priesthood in full view, also displaying Samuel's spiritual qualifications as a priest who would bring Israel into a new era.

Lesson Outline

- Topic 1: Introduction to 1 Samuel
- Topic 2: Theocracy Ended
- Topic 3: Monarchy Established
 - Leadership Transferred From Samuel to Saul
 - Leadership Removed From Saul
 - Leadership Transferred From Saul to David
- Topic 4: Introduction to 2 Samuel
- Topic 5: David Established as King
- Topic 6: Consequences of David's Sins
- Topic 7: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the general background information for each book
- Discuss how God's purposes for the kingship in Israel relate to His overall plan
- Apply leadership transitions in 1 Samuel to your personal life and ministry
- See how the Davidic covenant reviews and amplifies the Abrahamic covenant as well as looks forward to Christ's reign as king
- Contrast the family leadership of Eli, Samuel, Saul, and David so that you can implement personal applications
- Discuss David as a type of Christ
- Discuss David's approach to leadership

Topic 1: Introduction to 1 Samuel

The book of 1 Samuel traces the transition from Israel's theocracy, in which Samuel serves as the last judge and he makes the transition to (2 Sam 1–7), 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 interpolated 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 for 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, but more specifically, to demonstrate God's approval of the Davidic line as the divinely sanctioned dynasty of the delegated sovereignty of God.

Sovereignty

(From *Easton's Bible Dictionary*)

Sovereignty of God, His absolute right to do all things according to His own good pleasure (Dan 4:22, 32; Rom 9:15-23; 1 Tim 6:15; Rev 4:11).

In writing, transitions make the logical links between paragraphs and topics, helping readers follow the author's train of thought. The book of 1 Samuel records an important transition: God, the author, shows the transition from the rule of judges to the establishment of a godly monarchy. This transition comes about as God remains determined to fulfill the promises He gave to Abraham back in Genesis 12-17. Since God is sovereign, He owes us no explanation for why He takes any action; but in 1 Samuel He graciously records why this transition was made.

1 Samuel				
Degenerate Theocracy to Davidic Monarchy				
Theocracy Ended (Decline of Judges)		Monarchy Established (Rise of the Kings)		
Chapters 1-7		Chapters 8-31		
Samuel: "Heavenly King"		Saul: "Earthly 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)
94 years				
Birth of Samuel (1105 BC) to Death of Saul (1011 BC)				

- **Key Word:** Transition
- **Key Verse:** "[The people] said to [Samuel], 'Look, you are old, and your sons don't follow your ways. So now appoint over us a king to lead us, just like all the other nations have'" (1 Sam 8:5).
- **Summary Statement:** The transition from a degenerate theocracy under Eli and Samuel to a monarchy under Saul and David reveals God's sovereignty delegated to the divinely elected Davidic kings.
- **Applications:** The ability to handle transitions comes from honoring God. God raises us or lowers us based upon whether we honor or dishonor Him: "I will honor those who honor me, but those who despise me will be cursed" (1 Sam 2:30)!

God blesses obedience: "Obedience is better than sacrifice" (1 Sam 15:22).

God disdains mere show: "God does not view things the way men do" (1 Sam 16:7).

Assignment

- Please read "Introduction to 1 Samuel."

Introduction to 1 Samuel

Title

"Samuel" (*Semuel*) means "name of El [God]" or "his name is El [God]" from *El*, the singular form of *Elohim*. It also sounds similar to the Hebrew for "heard of God" (see 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." Then 1 and 2 Kings followed with the titles "Third Kingdoms" and "Fourth Kingdoms."

Authorship

External Evidence: 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.

A reference in 1 Chronicles 29:29 mentions "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, which may have been compiled in their final form by a member of a prophetic school. Since 1 and 2 Samuel originally formed a single scroll entitled "Samuel," this may account for his name being attached to both books.

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 for authorship of the first book up to chapter 25.

Circumstances

Date: Although 1 Samuel 1–24 was recorded by Samuel at the end of his life (1105 - 1015 BC), the remainder of the books of Samuel must have been composed over eighty-five years later, after the division of the kingdom between Israel and Judah in 931 BC. This is indicated by references to the divided monarchy (1 Sam 11:8; 17:52; 2 Sam 5:5; 11:11; 12:8; 19:42-43; 24:1, 9) and the reference to Ziklag, a Philistine city which 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.

Recipients: Since the first author of the books of Samuel (Samuel himself) chronicles the beginning of Saul's reign, the readers of 1 Samuel 1–24 must have been Jews living during the time of the monarchy. However, those who read the books in their final form had already experienced the division of the empire.

Characteristics

In Scripture, 1 Samuel is the first book to use the word *Messiah* ("anointed," 1 Sam 2:10) and the first to refer to God as "the LORD of hosts" (e.g., 1 Sam 1:3).

Two of the three major characters in 1 Samuel are types of Christ, or people who appeared before Him who somehow foreshadowed His reality: Samuel as prophet and priest, and David as the shepherd-king born in Bethlehem.

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*.

Judges vs. Kings

Judges	Kings
Theocracy	Monarchy
1373-1020 BC	1043-586 BC
353 years	457 years
Othniel to Samuel (thirteen men, two women)	Saul to Zedekiah (thirty-nine kings, one queen)
Limited power (could not tax people or keep a standing army)	Extensive power (taxed subjects and kept standing armies)
Geographically small (typically over a few tribes of Israel)	Ruled over all the land (united kingdom or half of it as the divided kingdom)
Came from various tribes	Came from various tribes in Israel, but Judah had descendants of David only
No lineage from father to son, gaps between judges during periods of oppression when no judge ruled	Continuous succession, generally from father to son, though Israel had nine dynasties
Because Israel refused to live in obedience under the theocracy	Because Israel needed a model of godliness due to rejecting God as king
To deliver Israel from their oppressors	To exemplify God's rule to the Israelites

QUESTION 1

The key word for 1 Samuel is _____.

QUESTION 2

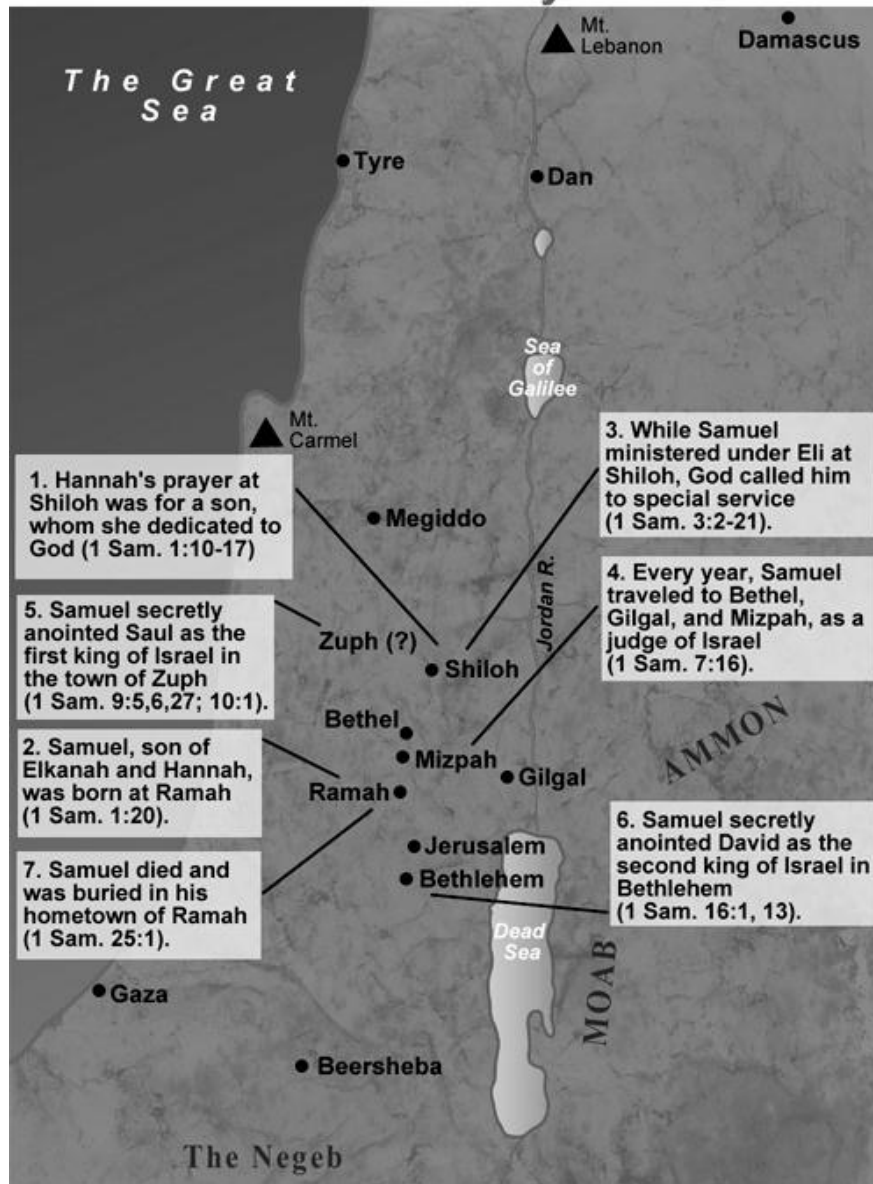
Samuel was the sole author of 1 Samuel. *True or False?*

Topic 1 Key Points

- The key word for 1 Samuel is “transition,” showing the transition from a degenerate theocracy to a monarchy and eventually to the divinely elected Davidic kings.
- Samuel’s authorship of 1 Samuel necessarily ends with his death in 1 Samuel 25:1, and Nathan and Gad are the suggested possible authors of the rest of 1 & 2 Samuel.

Topic 2: Theocracy Ended (1 Sam 1-7)

The Life and Ministry of Samuel



Since Judges 17–21 and Ruth serve as supplementary material to the account of the judges' period, the books of Samuel actually continue the storyline from where it left off at Judges 16:31. The book of 1 Samuel concludes the period of the judges with Eli and Samuel, the final two Judges who were not mentioned in the previous book, 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 in that it rejected the Lord's rule, the concept of human royalty was part of God's design as early as the time of the patriarchs (Gen 17:6, 16; 35:11; see Deut 17:14-20). Perhaps one motivation for the authors in recording this transitional history from theocracy to monarchy was the desire to defend the Davidic dynasty (see 2 Sam 7).

Patriarch

(From *Smith's Bible Dictionary*)

(*Father of a tribe*) The name given to the head of a family or tribe in Old Testament times. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses, as Adam, Abraham, Isaac and Jacob.

God, as the ultimate author of all Scripture and history, desires to defend the Davidic dynasty in order to defend the greater Son of David's right to rule. Jesus made this very point clear during his earthly ministry:

While Jesus was teaching in the temple courts, he said, "How is it that the experts in the law say that the Christ is David's son? David himself, by the Holy Spirit, said, '**The Lord said to my lord, "Sit at my right hand, until I put your enemies under your feet."**'" If David himself calls him 'Lord,' how can he be his son?" And the large crowd was listening to him with delight (Mark 12:35-37, emphasis added).

This lesson explores the transition to monarchy that will ultimately result in Jesus ascending David's throne and ruling forever.

Assignment

- Please read 1 Samuel 4 on the capture of the ark.
- Please read "Theocracy Ended."

Theocracy Ended

The people's ignorance of God's character leads to the decline of the theocracy, necessitating the transfer of leadership from Eli to Samuel to prepare the nation to be governed by a monarchy (1 Sam 1–7).

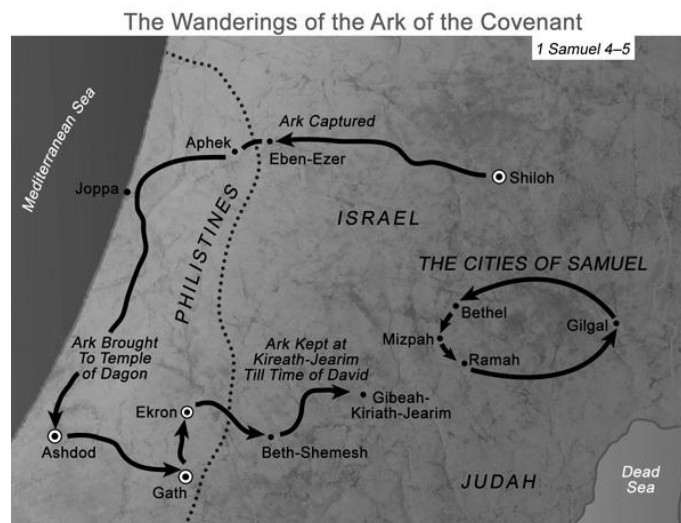
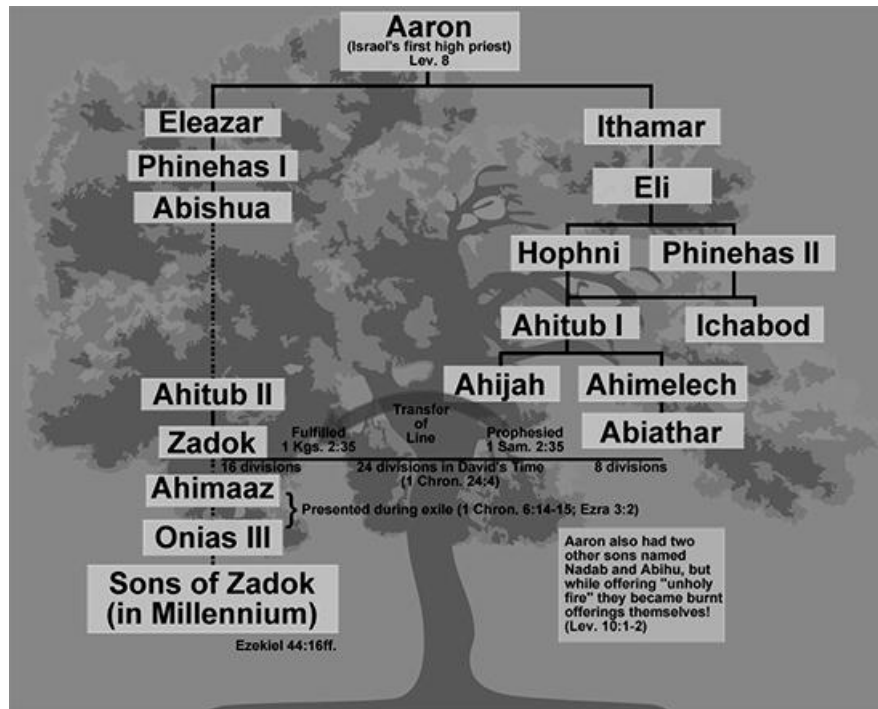
Transition was coming to the house of Israel. The nation's pathetic state had only intensified during the era of judges, and God began to prepare His chosen people for the institution of the prophesied monarchy (1 Sam 1). New leadership was necessary; even the priesthood was now corrupted, as evidenced by the priest Eli's sons, who stole the Lord's portion of the sacrificial meat and had sexual relations with the women who served in the tabernacle (1 Sam 2:12-36). The people's understanding of God and His omnipresence was limited, and their lifestyles were evidence of this. The first transition would be from the priesthood of Eli to the prophetic leadership of Samuel (1 Sam 1–3).

God began preparing Samuel for unique leadership even before his birth. He was born as a result of his barren mother's, Hannah's, desperate prophetic prayer, which praised God's attributes and His future provision of a monarchy (1 Sam 2:1-11), and his mother dedicated him to serve in the tabernacle, learning from Eli the ways of the Lord. However, despite the raucous disregard of Eli's own sons, Samuel's lifestyle was consecrated; he grew in favor with both God and man (1 Sam 2:26). When God audibly called young Samuel in the night, the first transition of leadership occurred. God began to use the words that came from Samuel's mouth, and all Israel came to respect his authority (1 Sam 3).

However, Israel did not respect God, even in the matter of His character. The ark of the covenant was captured by the Philistines because the Israelites ignored the Lord's intent and commands regarding His presence, taking the ark into battle as a good-luck charm on the shoulders of Eli's sons (1 Sam 4–7). And that same day, God's prophecy against Eli

was fulfilled. His sons were killed in the battle, and when he heard that the ark had been captured, Eli himself fell backward from his chair and died.

Although God showed His omnipotence over all gods and nations and His grace toward Israel by the power the ark demonstrated in the Philistine camp, the Israelites still did not understand the nature of the God they claimed to serve (1 Sam 5). When the Philistines returned the ark to Beth-Shemesh, 50,070 Israelites died in the irreverent sin of looking into the ark itself (1 Sam 6). The ark was returned to Kiriath Jearim, and as God showed His presence with His people through the resultant victories over the Philistines, the time was ripe for a new leader to step forward: Samuel (1 Sam 7).



QUESTION 3

Briefly describe the sins of Eli's sons as detailed in 1 Samuel 2:12-26.

QUESTION 4

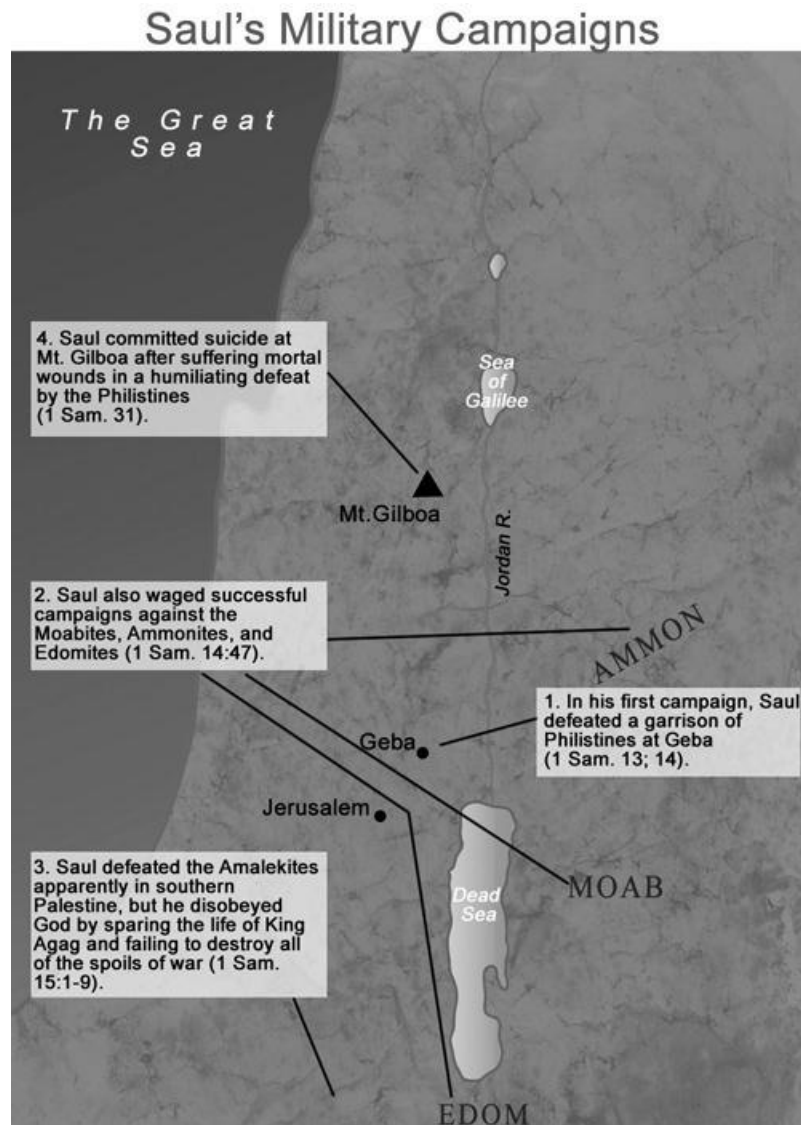
Please match the recorded incident with the corresponding reason it was recorded.

<i>Incident</i>	<i>Reason</i>
The capture of the ark by the victorious Philistines and the resultant deaths of Eli and his sons (1 Sam 4)	Shows God's omnipotence over all gods and His grace toward Israel even in the nation's disobedience
The power of the ark in the Philistine camp (1 Sam 5)	Shows God's sovereignty and holiness
The return of the ark to Beth-Shemesh, prompting sacrifices and the deaths of 50,070 Israelites who irreverently sin by looking into the ark (1 Sam 6)	Shows God's presence with the nation and its need for Samuel, a new leader
The ark's restoration to Kiriath Jearim and the resultant victories of Israel over the Philistines (1 Sam 7)	Shows the need for a righteous replacement due to Israel's limited understanding of God's omnipresence

Topic 2 Key Points

- Eli's sons were unqualified for the priesthood due to gross sins, including stealing extra portions of the Lord's sacrifice and sexual immorality in the tabernacle.
- The loss of the ark to the Philistines shows the need for new leadership that understands and teaches the sovereignty and holiness of God.

Topic 3: Monarchy Established (1 Sam 8-31)



A key element in presenting the gospel of salvation is convicting people that they have a need. There is a true need: Everyone is a sinner who cannot stand in the presence of a holy God. The apostle Paul successfully proves that point in Romans 1:16-3:23. Only after making the case that *everyone* is condemned under sin does he go on to present the good news that believers are now “justified freely by his grace through the redemption that is in Christ Jesus [because] God publicly displayed him at his death as the mercy seat accessible through faith” (Rom 3:24-25).

Mercy Seat

(From *Easton's Bible Dictionary*)

The covering or lid of the Ark of the Covenant (q.v.). It was of acacia wood, overlaid with gold, or perhaps rather a plate of solid gold, 2 1/2 cubits long and 1 1/2 broad (Ex 25:17; 30:6; 31:7). It is compared to the throne of grace (Heb 9:5; Eph 2:6). The holy of holies is called the “place of the mercy-seat” (1 Chr 28:11; Lev 16:2).

It has been conjectured that the censer (thumiaterion, meaning "anything having regard to or employed in the burning of incense") mentioned in Hebrews 9:4 was the "mercy-seat," at which the incense was burned by the high priest on the great day of atonement, and upon or toward which the blood of the goat was sprinkled (Lev 16:11-16; see Num 7:89 and Ex 25:22).

Justification

(From *Easton's Bible Dictionary*)

A forensic term, opposed to condemnation. As regards its nature, it is the judicial act of God, by which He pardons all the sins of those who believe in Christ, and accounts, accepts, and treats them as righteous in the eye of the law, i.e., as conformed to all its demands. In addition to the pardon of sin, justification declares that all the claims of the law are satisfied in respect of the justified. It is the act of a judge and not of a sovereign. The law is not relaxed or set aside, but is declared to be fulfilled in the strictest sense; and so the person justified is declared to be entitled to all the advantages and rewards arising from perfect obedience to the law (Rom 5:1-10).

It proceeds on the imputing or crediting to the believer by God Himself of the perfect righteousness, active and passive, of His Representative and Surety, Jesus Christ (Rom 10:3-9). Justification is not the forgiveness of a man without righteousness, but a declaration that he possesses a righteousness which perfectly and forever satisfies the law, namely, Christ's righteousness (2 Cor 5:21; Rom 4:6-8).

The sole condition on which this righteousness is imputed or credited to the believer is faith in or on the Lord Jesus Christ. Faith is called a "condition," not because it possesses any merit, but only because it is the instrument, the only instrument by which the soul appropriates or apprehends Christ and his righteousness (Rom 1:17; 3:25, 26; 4:20, 22; Phil 3:8-11; Gal 2:16).

The act of faith which thus secures our justification secures also at the same time our sanctification (q.v.); and thus the doctrine of justification by faith does not lead to licentiousness (Rom 6:2-7). Good works, while not the ground, are the certain consequence of justification (Rom 6:14; 7:6).

Likewise, the author God recognized the great need for a godly monarchy. He had already shown in Judges 19 that Israel's moral state under the judges was comparable to that of Sodom before its destruction. So in the time of the judges, anarchy reigned. The Israelites, including the leaders and the priesthood, were unfaithful to the; consequently, God was unable to bless them. Samuel was a godly man, but his godliness was not present in his children (1 Sam 8:2-5). Therefore, the people's proposed solution was to install a king like the other nations had (1 Sam 8:11-18). This was a fleshly choice that only revealed their rejection of the Lord as King (1 Sam 8:7). But the Lord allowed them a king after their own heart; a man impressive to fleshly eyes (1 Sam 9:2).

Priesthood

(From *International Standard Bible Encyclopedia*)

Priesthood in some form appears to have existed from the earliest times, even from the beginning of the history of our race. In patriarchal times the office was held and its duties were discharged by those who occupied some sort of headship and particularly by the father or the chief of the family and of the tribe. Thus, Noah in his capacity of priest and in behalf of his household "[built] an altar unto Yahweh, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar" (Gen 8:20). Abraham offered the ram "for a burnt-offering in the stead of his son" (Gen 22:13). In like manner Job offered burnt offerings for his children, and likewise by divine direction for the three "comforters" when the great trial had passed (Job 1:5; 42:8). In these and the like instances there was priestly action no less certainly than in that of Aaron or of any regularly appointed priest in Israel. Melchizedek was "priest of God Most High" (Gen 14:18). Isaac "[built] an altar there and called upon the name of Yahweh" (Gen 26:25), as did Jacob (Gen 33:20). In these cases priestly acts were performed by the patriarchs in their capacity as fathers of the family or heads of clans. From the beginning, priesthood with its acts of expiation and of worship was thus recognized as a divinely-instituted office. But in pre-Mosaic times there was no special class of priests recognized.

Saul was about to demonstrate the problem with a human monarch: The best candidate of man's choice is always inadequate. Meanwhile, notice the type of person God chooses as "a man after God's own heart." As you read through this topic, contrast the actions and attitude of a man after the flesh and a man after the Spirit. Which actions and attitudes characterize you? Are you a person after God's own heart?

Leadership Transferred from Samuel to Saul (1 Sam 8-12)

Assignment

- Please read 1 Samuel 8 on the people's demand for a king.
- Please read "Leadership Transferred from Samuel to Saul."

Leadership Transferred From Samuel to Saul

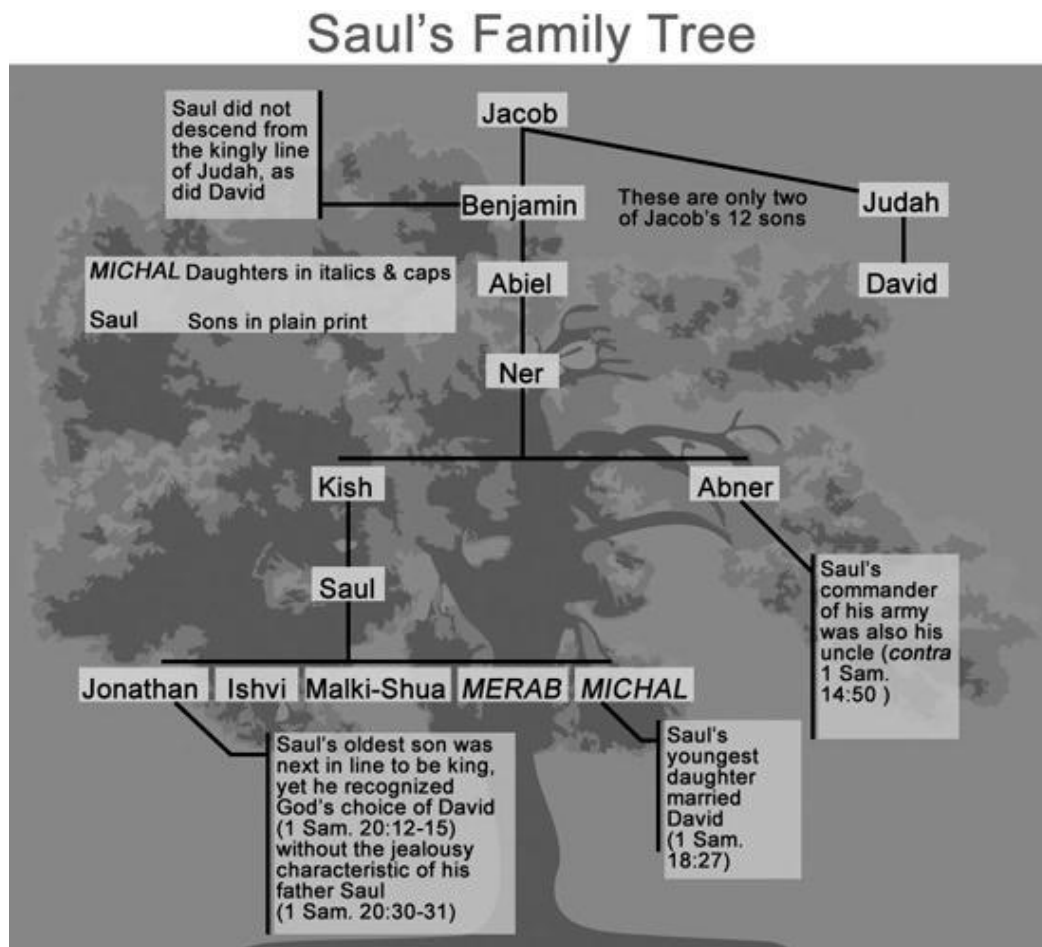
The beginning of the monarchy marks the leadership transferral from Samuel to Saul to David, demonstrating how God willingly delegated some of His rule to the divinely elected Davidic kings in spite of Israel's sinful motivation for wanting a monarchy in the first place (1 Sam 8–31).

The second transition of national leadership, from Samuel as judge to Saul as king, marked the beginning of the monarchy (1 Sam 8–12). Israel went to Samuel and demanded a king. Samuel's sons did not follow in Samuel's ways, and besides, Israel wanted a king as the other nations had (1 Sam 8). Samuel warned the people that because they had rejected the Lord as their king, they would be oppressed by the kings they chose. But because God instructed Samuel to give the people the king they requested, Samuel set about making the arrangements (1 Sam 9–12).

Privately, Samuel anointed Saul as king to prepare him for his public coronation (1 Sam 9:1–10:16). Then Samuel publicly made Saul king, though it was a bittersweet affair; Samuel also made an official declaration of God's displeasure with the nation's decision (1 Sam 10:17–27).

Saul went home following his coronation, and nothing particularly changed. That is, until a group of Ammonites besieged the city of Jabesh Gilead. Anger burned in Saul's heart, and God moved in him to take up the mantle of kingship and rescue the city from their enemies. Samuel reaffirmed Saul at Gilgal, setting him before the eyes of the people as their king (1 Sam 11).

The people had their king, and Samuel now retired from his career as their judge, although he would remain for some time as their prophet. In his farewell speech, he reminded Israel that asking for a king was sinful, hoping to convince them that they need to live according to the Mosaic covenant. (1 Sam 12). They were still God's people, even though now they were ruled directly by a human king.



QUESTION 5

Israel's request for a king rose to the level of sin. *True or False?*

Leadership Removed from Saul (1 Sam 13-15)

Assignment

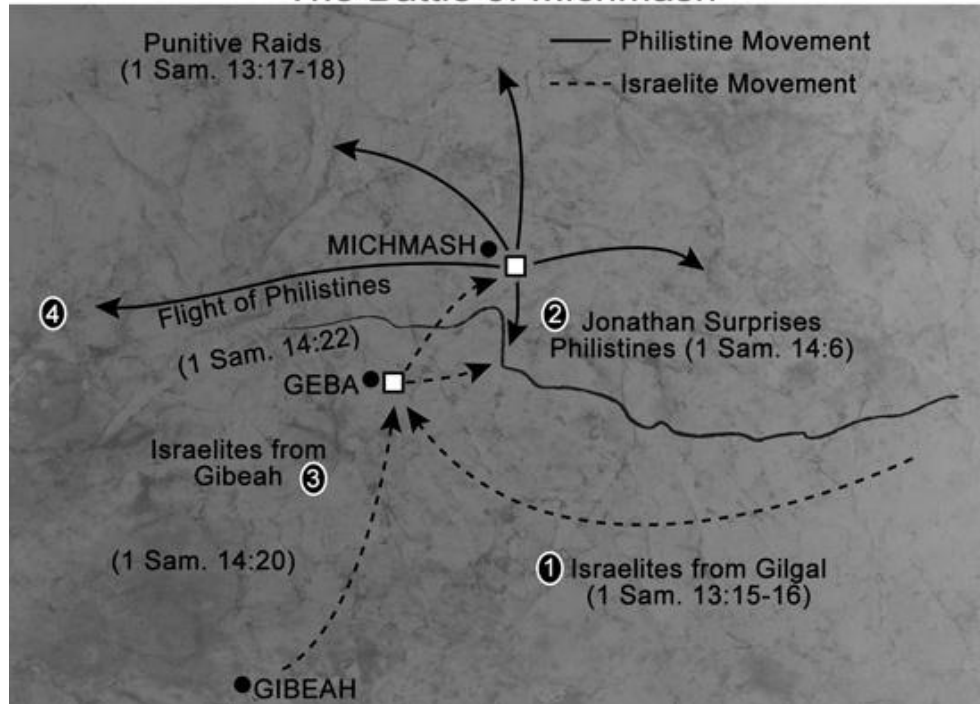
- Please read 1 Samuel 13:23-14:52 about Saul's rashness when leading Israel against the Philistines.

- Please read “Leadership Removed from Saul.”

Leadership Removed from Saul

Saul made a number of rash failures in his obedience to the Lord 1 Sam 13–15). First, in fear of a Philistine invasion, he impatiently allowed the priests to offer sacrifices before Samuel arrived. Samuel hinted at that time that Saul would be rejected by the Lord, since the Lord had already appointed a different, godly king (1 Sam 13:1-22). As this war continued, Saul rashly kept his men from food, commanding a fast. This action prevented a complete victory over Philistia, encouraged his men to eat blood unlawfully, and shamed him when he vowed to kill the man who had disobeyed—who happened to be his son Jonathan. Saul was clearly unable to rule righteously (1 Sam 13:23–14:52). But it was Saul’s failure to completely destroy the Amalekites and his subsequent lies that caused the Lord to finally reject him as the ruler of the people of Israel. God had chosen someone else to take Saul’s throne (1 Sam 15).

The Battle of Michmash



QUESTION 6

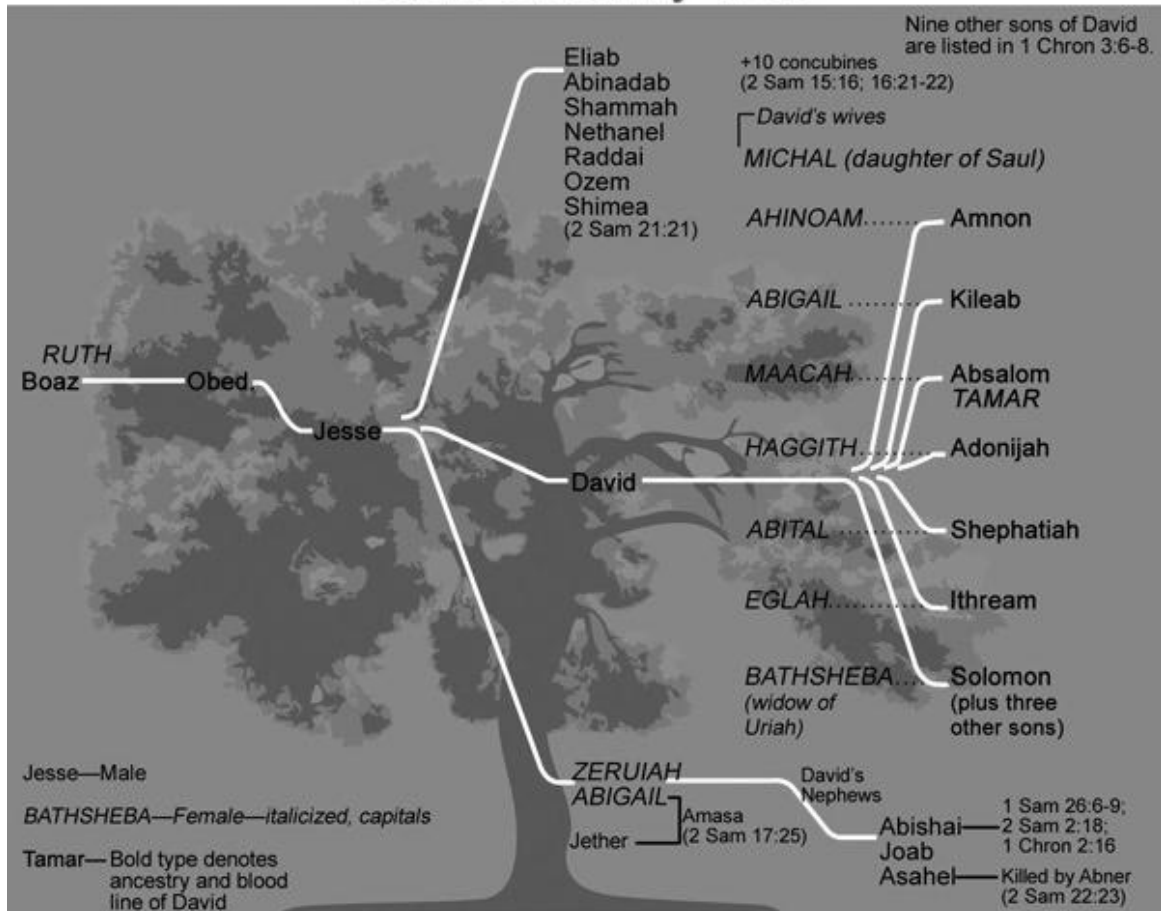
Please read 1 Samuel 13:1-22. Open your Life Notebook and evaluate Saul’s disobedience in this passage by answering the following questions: What were the circumstances that led Saul into disobedience? How much attention should he have paid to those circumstances? How close was Saul to obedience and how much longer should he have waited? What percentage of obedience does God expect from His servants? Is there an incident in your life to which you can apply this lesson?

QUESTION 7

Please summarize the problems Saul encountered and the actions he took while leading Israel against the Philistines in 1 Samuel 13:23-14:52.

Leadership Transferred from Saul to David (1 Sam 16-31)

David's Family Tree



Assignment

- Please read 1 Samuel 26, which describes David sparing the life of the Lord's anointed, and 1 Samuel 28 on Saul's visit to Endor.
- Please read "Leadership Transferred from Saul to David."

Leadership Transferred From Saul to David

The third transition of national leadership, from Saul to David, records the deterioration of their relationship, due in part to God's rejection of Saul and His anointing upon David. This is evidence of God's blessing upon the Davidic dynasty rather than Saul's line (1 Sam 16-31).

Even after David was privately anointed king, he received valuable instruction in royal matters as Saul's personal court musician and friend, and his victory over Goliath won him Saul's approval as a warrior (1 Sam 16-17).

However, it was too good to last. Saul's jealousy was eventually stirred toward David, and the two became enemies (1 Sam 18-27). David's election caused Saul to burn with envy, and he attempted to kill David repeatedly—a carnal response to the revealed will of God (1 Sam 18:1–20:42). He threw spears at David while David played music in his presence on numerous occasions (1 Sam 18:10-16; 19:8-10). Then, he tricked David into fighting the Philistines, but David emerged remarkably successful and Saul was forced to reward him instead (1 Sam 18:17-30). Saul even commanded his servants to kill David (1 Sam 19:1-7) and sent messengers to try to get the job done (1 Sam 19:11-17). He tracked him down to Samuel's house (1 Sam 19:18-24) and even commanded his son Jonathan, who was David's best friend, to betray David (1 Sam 20).

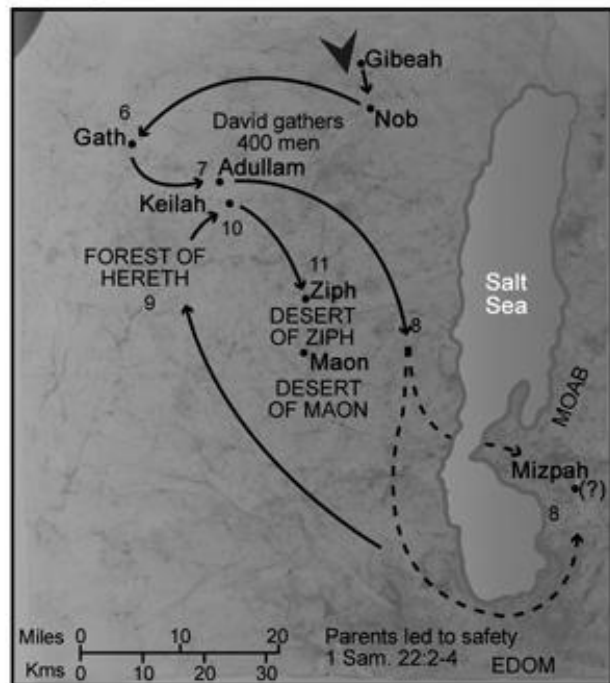
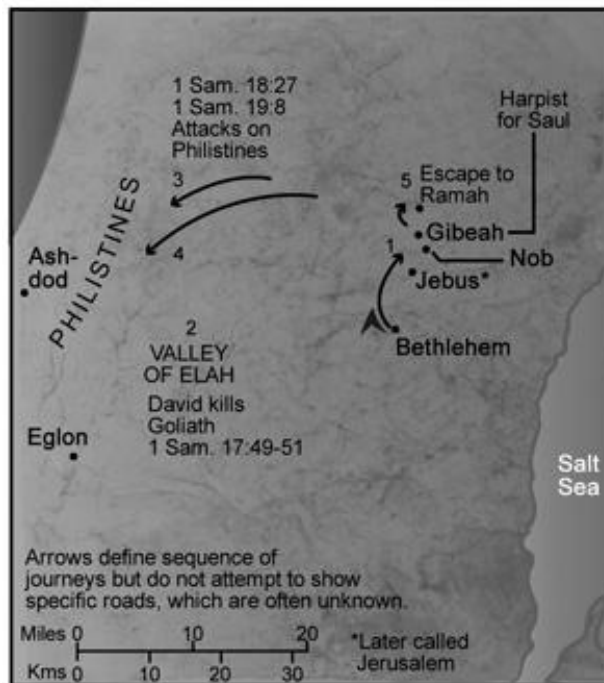
God was still protecting the chosen lineage, which would be passed to David, and so David remained unharmed. However, this constant murderous threat to David's life forced the future king into exile (1 Sam 18–20). Through his trust in God, he understood that the throne was not his to be taken by force, which in turn made him available to God to be personally trained for righteous leadership (1 Sam 21–27).

- At Nob, David ate the consecrated bread and thus demonstrated the concession that the law permits—that life is more holy than bread (1 Sam 21:1-9; see Mt 12:1-8).
- At Gath, David was forced to feign insanity before King Achish as he learned not to go to his enemies for protection (1 Sam 21:10-15).
- At the cave of Adullam, David gathered an army of four hundred "down-and-outers," leading a ministry of compassion (1 Sam 22:1-2).
- At Mizpah in Moab—homeland of his great-grandmother Ruth—David left his parents in the care of the king and learned the necessity of taking care of his family (1 Sam 22:3-4).
- At the forest of Hereth, David learned that Saul had senselessly slaughtered eighty-five priests and the entire town of Nob because of Abimelech's assistance to David. This incident taught him of the perils of jealousy (1 Sam 22:5-23).
- At Keilah, David delivered the town from invasion by both the Philistines and Saul, showing his priority to consult the Lord when making decisions (1 Sam 23:1-12).
- At Horesh in the desert of Ziph, David was encouraged by Jonathan but betrayed by Ziphites, who revealed his location to Saul. This showed the importance of finding strength in God when betrayed (1 Sam 23:13-23).
- In the desert of Maon, David barely escaped when Saul broke his pursuit to rout Philistines invading the land; this taught David that his life was in God's hands (1 Sam 23:24-28).
- In a cave at En Gedi, David spared Saul's life in respect for the authority Saul carried as God's anointed king, determining to use his future kingly authority for righteous, not evil, purposes (1 Sam 23:29–24:22).
- In the desert of Maon, the Lord killed Nabal after his wise wife, Abigail, counteracted his rash orders. David learned not to act rashly and subsequently married Abigail (1 Sam 25).

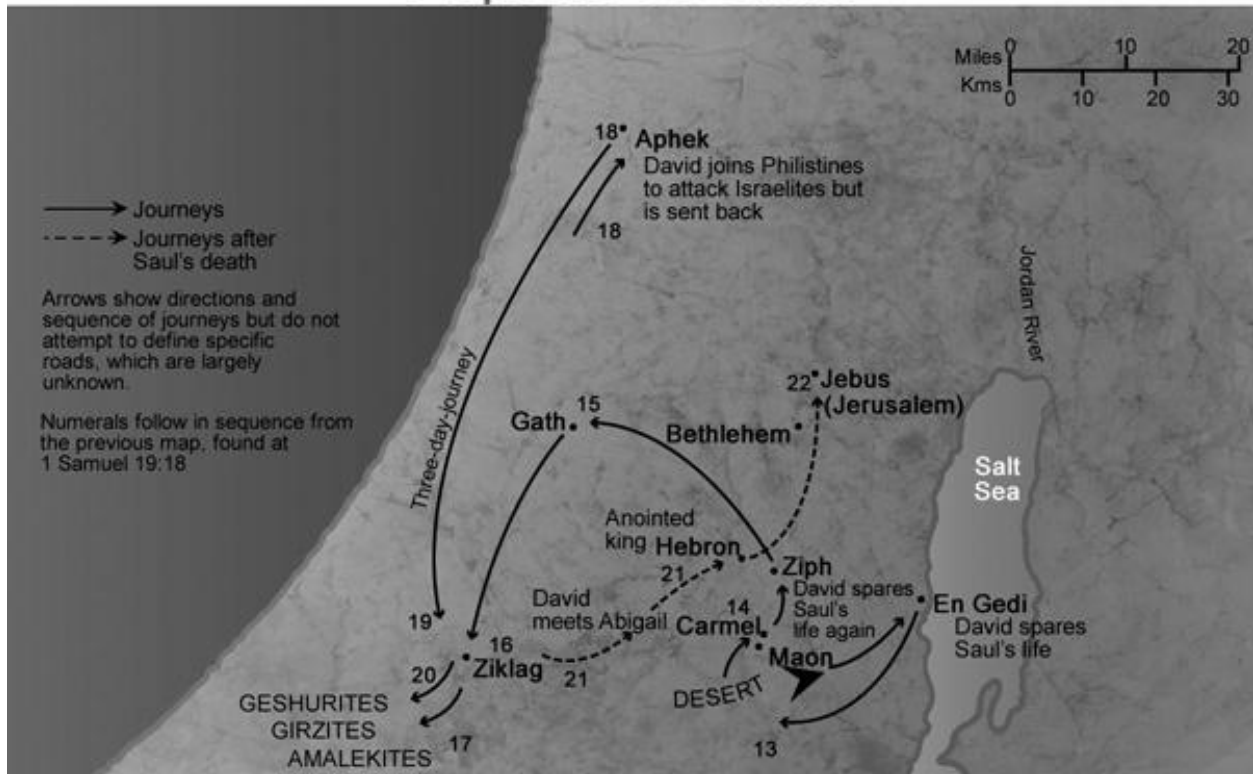
- On the hill of Hakilah, David again spared Saul's life in respect for the authority Saul carried as God's anointed king, which again instructed David to use his future kingly authority for righteous, not evil, purposes (1 Sam 26).
- At Gath and Ziklag, David developed his leadership and combat skills by carrying out raids against peoples south of the Philistines (1 Sam 27).
- God spared David from fighting his own people when, while en route to battle Israel, Achish commanded him to return to Ziklag (1 Sam 29).
- David completely destroyed Amalekite raiders who destroyed and plundered Ziklag, showing God's providential dealings in his life (1 Sam 30).

Saul turned from God in the final days of his life, turning to a satanic witch instead of to those who might point him toward God's word (1 Sam 28–31). Seeking guidance, Saul visited the witch at Endor, asking her to call up the prophet Samuel and get advice for him. By God's intervention, Samuel prophesied from the grave, informing Saul that he would die the next day. This climactic pronouncement marked the end of Saul's rebellion toward God—as well as the end of his life (1 Sam 28). The next day, in battle against the Philistines, Saul and his sons were violently killed. God's own timing now awarded David the throne he had awaited, a righteous beginning to a long reign (1 Sam 31).

David the Fugitive



Exploits of David



QUESTION 8

Which of the following were true of David during his time of favor with Saul in 1 Samuel 16-17? (*Select all that apply.*)

- A. He was Saul's personal friend.
- B. He was Saul's personal court musician.
- C. He was Saul's personal cook.
- D. He was one of Saul's warriors.
- E. He was Saul's second-in-command.

QUESTION 9

Please match the reference in the left-hand column with the corresponding way Saul attempted to kill David in the right-hand column.

<i>Reference</i>	<i>Attempt</i>
1 Samuel 18:10-16	Saul commands Jonathan to betray him.
1 Samuel 18:17-30	Saul again throws a spear at him.
1 Samuel 19:1-7	Saul commands his servants to kill David.
1 Samuel 19:8-10	Saul seeks his life at Samuel's house.
1 Samuel 19:11-17	Saul throws a spear at him.
1 Samuel 19:18-24	Saul sends messengers to kill him.
1 Samuel 20	Saul tricks him to fight the Philistines.

QUESTION 10

Please match the location and reference in the left-hand column with the corresponding lesson in the right-hand column.

<i>Location</i>	<i>Lesson</i>
At Nob, David eats the consecrated bread (1 Sam 21:1-9)	David leads a ministry of compassion.
At Gath, David is forced to feign insanity before Achish (1 Sam 21:10-15)	David determines to use his future kingly authority for righteous, not evil, purposes.
At the cave of Adullam, David gathers an army of four hundred "down-and-outers" (1 Sam 22:1-2)	David learns not to go to his enemies for protection.
At the forest of Hereth, David learns that Saul has senselessly slaughtered eighty-five priests and the entire town of Nob because of Abimelech's assistance to David (1 Sam 22:5-23)	David learns the importance of finding strength in God when betrayed.
At Horesh in the desert of Ziph, David is encouraged by Jonathan but betrayed by Ziphites, who reveal his location to Saul (1 Sam 23:13-23)	David learns that his life is in God's hands.
In the desert of Maon, David barely escapes when Saul breaks his pursuit to rout Philistines invading the land (1 Sam 23:24-28)	David views the perils of jealousy.
On the hill of Hakilah, David again spares Saul's life in respect for the authority Saul carries as God's anointed king (1 Sam 26)	David demonstrates the concession that the law permits—that life is more holy than bread.

QUESTION 11

The final days of Saul's life were characterized by his abandoning God and turning to _____.

Topic 3 Key Points

- Israel's request for a king rose to the level of sin.
- God expects complete obedience from his servants, even in difficult circumstances.
- Several events involving Saul's rashness (1 Samuel 13:23-14:52) show Saul's inability to rule righteously.
- At the time David was secretly anointed as king, David and Saul were friends, with David providing several valuable services to Saul (1 Sam 16-17).
- Saul and David became enemies, and Saul's jealous attempts to kill David forced him into exile, where he submitted to God's training for reigning righteously (1 Sam 18-27).
- The final days of Saul's life were characterized by his abandoning God to follow Satan; this contrasts to David's experience of providential care and shows God's blessing upon the Davidic dynasty (1 Sam 28-31).

Topic 4: Introduction to 2 Samuel

The book of 2 Samuel continues the argument of 1 Samuel: God is working out His divine purposes through the covenant kindness He showed David and his seed. This is seen in the triumphs of David as ruler over a renewed kingdom (2 Sam 1-10) and God's faithfulness despite David's sin (2 Sam 11). This sin was judged (2 Sam 12-20), but never was the dynasty taken away (as was the case with Saul) since the Davidic Covenant amplified the *seed* promises of the unconditional Abrahamic Covenant and, thus, is also unconditional. A final section (2 Sam 21-24) serves as an appendix of David's final years, providing additional accounts of his failures and successes and showing that God continued to bless his line while still punishing sin. Throughout the account, God delegates dominion or sovereignty to David, setting the stage for the same authority to be delegated later to his descendants who also sit on the Jerusalem throne 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; (Wilkinson, 78).

David's sin fell to great depths. He not only committed adultery with a married woman, but he murdered her husband, an unusually faithful warrior (see 2 Sam 23:39), in an attempt to cover his sin. His sin may not have reached the depths of Saul's desertion of the Lord for the things of Satan, but it was deep.

Godly behavior—full obedience to the Lord—was not the deciding difference between David and Saul, at least in God's eyes.

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 ½ years (1011-1004 BC)		33 Years (1004-971 BC)					

- **Key Word:** Covenant
- **Key Verse:** “When the time comes for you to die, I will raise up your descendant, one of your own sons, to succeed you, and I will establish his kingdom. He will build a house for my name, and I will make his dynasty permanent” (2 Sam 7:12-13).
- **Summary Statement:** God establishes David as king and protects his dynasty, despite punishing David’s sin and the rivals to the throne. This shows His justice and faithfulness to fulfill His purposes through His covenant kindness shown to David and his seed.
- **Application:** God blesses the obedient but judges the disobedient.

Assignment

- Please read 2 Samuel 1 on David’s respect for Saul.
- Please memorize the key verses 2 Samuel 7:12-13.
- Please read “Introduction to 2 Samuel.”

Introduction to 2 Samuel

Note: This introduction partly reiterates the introduction to 1 Samuel.

Title

"Samuel" (*semuel*) means "name of El [God]" or "his name is El [God]" from *El*, the singular form of *Elohim*. It also sounds similar to the Hebrew for "heard of God" (see 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." Then 1 and 2 Kings followed with the titles "Third Kingdoms" and "Fourth Kingdoms."

Authorship

External Evidence: Jewish Talmudic tradition ascribes authorship of 1-2 Samuel to Samuel, but he could not have written past 1 Samuel 25:1 as this verse records his death. 1 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 be a reference to the threefold authorship of the books of Samuel which may have been compiled in their final form by a member of the prophetic school. Since 1 and 2 Samuel originally formed a single scroll entitled "Samuel," this may account for his name being attached to both books.

Internal Evidence: The book provides little, if any, evidence to identify the author(s), so it must be considered anonymous. Perhaps, as mentioned above, Nathan and/or Gad recorded the account.

Circumstances

Date: The time of final composition most likely falls between 931 BC and 722 BC.

Recipients: As the books of Samuel mention the divided monarchy, 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, the account of the time when the nation was unified under one king would have proved valuable from a historical context.

Saul and David Contrasted		
	Saul	David
<i>Appointment</i>	People's choice	God's choice
<i>Warfare</i>	Afraid: should have killed Goliath	Courageous: killed Goliath
<i>Spirit's power</i>	Temporary	Permanent
<i>Emotions</i>	Paranoia	Trust
<i>Attitude towards Law</i>	Disobeyed	Obedied
<i>Attitude toward "anointed"</i>	"Strike him!"	"Spare him!"
<i>Social style</i>	Vindictive	Forgiving
<i>Follower's motivation</i>	Fear	Respect
<i>Leadership</i>	Foolish	Wise
<i>Height</i>	Very tall	Shorter
<i>Age at appointment</i>	Middle-aged	Teenager
<i>Response to sin</i>	Regret	Repentance
<i>Marriage</i>	Monogamous (?)	Polygamist
<i>Philistine subjugation</i>	Began	Finished
<i>Jerusalem conquering</i>	Could not do it	Made it capital
<i>Size of kingdom</i>	Small	Huge
<i>Covenant</i>	Rejected (1 Sam 13:13)	Davidic (2 Sam 7)
<i>Death</i>	Violent with disgrace	Peaceful with honor

QUESTION 12

Please write the key verses of 2 Samuel from memory.

QUESTION 13

One reason the Davidic Covenant is unconditional is because it amplifies the unconditional

- A. Abrahamic Covenant
- B. Mosaic Covenant
- C. New Covenant
- D. Palestinian Covenant

Topic 4 Key Points

- The key verses of 2 Samuel promise David a permanent dynasty through his descendants, and that his son Solomon will build a house for God's name.
- In 2 Samuel, David's sin was judged but his dynasty was not removed as Saul's had been, since the Davidic Covenant amplified the unconditional Abrahamic Covenant.

Topic 5: David Established as King (2 Sam 1-10)

David's Conquests



Second Samuel picks up right where the first book left off; there is no real break between 1 Samuel 31:13 and 2 Samuel 1:1. Although God's approval of the Davidic dynasty is veiled in 1 Samuel 1-15, this theme is clearly portrayed in 1 Samuel 16 to 2 Samuel 24. Therefore, in 2 Samuel the purpose is to defend the Davidic dynasty (see 2 Sam 7), especially during the era 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.

Kingdom of Judah (Southern Kingdom)

(From *Easton's Bible Dictionary*)

When the disruption took place at Shechem, at first only the tribe of Judah followed the house of David. But very soon after the tribe of Benjamin joined the tribe of Judah, and Jerusalem became the capital of the new kingdom (Josh 18:28), which was called the kingdom of Judah. It was very small in extent.

For the first sixty years the kings of Judah aimed at re-establishing their authority over the kingdom of the other ten tribes, so that there was a state of perpetual war between them. For the next eighty years there was no open war between them. For the most part they were in friendly alliance, co-operating against their common enemies, especially against Damascus. For about another century and a half Judah had a somewhat checkered existence after the termination of the kingdom of Israel till its final overthrow in the destruction of the temple (588 BC) by Nebuzar-adan, who was captain of Nebuchadnezzar's body-guard (2 Kgs 25:8-21).

The kingdom maintained a separate existence for three hundred and eighty-nine years.

Kingdom of Israel (Northern Kingdom)

(From *Easton's Bible Dictionary*)

(975-722 BC) Soon after the death of Solomon, Ahijah's prophecy (1 Kgs 11:31-35) was fulfilled, and the kingdom was [torn in two]. Rehoboam, the son and successor of Solomon, was scarcely seated on his throne when the old jealousies between Judah and the other tribes broke out anew, and Jeroboam was sent for from Egypt by the malcontents (1 Kings 12:2,3). Rehoboam insolently refused to lighten the burdensome taxation and services which his father had imposed on his subjects (1 Kings 12:4), and the rebellion became complete. Ephraim and all Israel raised the old cry, "Every man to his tents, O Israel" (2 Sam 20:1). Rehoboam fled to Jerusalem (1 Kgs 12:1-18; 2 Chr 10), and Jeroboam was proclaimed king over all Israel at Shechem, Judah and Benjamin remaining faithful to Solomon's son. War, with varying success, was carried on between the two kingdoms for about sixty years, till Jehoshaphat entered into an alliance with the house of Ahab.

After a duration of two hundred and fifty-three years the kingdom of the ten tribes came to an end as Assyria conquered Samaria in 722 BC. Following their defeat they were scattered throughout the East.

In contrast with the kingdom of Judah is that of Israel. (1) "There was no fixed capital and no religious centre. (2) The army was often insubordinate. (3) The succession was constantly interrupted, so that out of nineteen kings there were no less than nine dynasties, each ushered in by a revolution. (4) The authorized priests left the kingdom in a body, and the priesthood established by Jeroboam had no divine sanction and no promise; it was corrupt at its very source." (Maclean's O. T. Hist.)

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* (2 Sam 7:4-17), called the Davidic Covenant. The Davidic Covenant 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) 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 (2 Sam 7:16), 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.

Type

(From *Easton's Bible Dictionary*)

It properly means a "model" or "pattern" or "mould" into which clay or wax was pressed, that it might take the figure or exact shape of the mould. The word "type" is generally used to denote a resemblance between something present and something future, which is called the "antitype".

The transitions of 1 Samuel lead to the Davidic Covenant in 2 Samuel. This covenant is what allowed God to bless Israel—because it was based on His promise, in contrast to the works-based Mosaic Covenant—because righteousness cannot come through a law (Gal 2:21). Our compassionate God looks on fallen mankind in every age and seeks for a way to bless. And God's plan was not just to bless Israel in David's time but to bring blessing to the entire world through the Seed of this covenant in Christ's coming reign. David was clearly a type of Christ in many ways, and this topic covers Israel during what was truly its Old Testament golden age. What did this time look like compared to the time of the judges?

Assignment

- Please read 2 Samuel 7 on the Davidic Covenant.
- Please read "David Established as King."

David Established as King

God establishes David as king over a renewed, perpetual kingdom as evidence of His blessing upon him and his dynasty (2 Sam 1–10).

A messenger proudly brought David the news of the deaths of Saul and Jonathan, claiming to have killed Saul himself. Out of respect for Saul's divinely inaugurated kingship and grief for the loss of his friend, David killed the messenger and went into mourning (2 Sam 1).

Soon thereafter, David was crowned king of Judah at Hebron, but Saul's commander, Abner, crowned Saul's son Ish-Bosheth king over Judah, contrary to God's purpose (2 Sam 2:1-11). David still refused to take the kingdom by force, trusting God completely to remove rivals to the throne (2 Sam 2:12–4:12). For two years Ish-Bosheth reigned, and battle between David's house and Saul's house was fierce (2 Sam 3:1).

Abner eventually defected to David's side, where he was killed by David's general, Joab, in a fit of vengeance (2 Sam 2:12–3:39). Unnerved, Ish-Bosheth found himself in an even more vulnerable position. Two of his men lost faith in him completely and murdered him in his bed. Thinking to gain David's favor and perhaps good positions in David's authority, they brought David the head of this rival king. Disgusted by this act, David ordered to have them killed just as he had the messenger who brought news of Saul's death (2 Sam 4). David did not want a kingdom gained by force.

Now that the godly monarchy and lineage was established, Israel entered a period of newness. Now the king of united Israel, David moved his capital to Jerusalem to renew the kingdom, where God's blessing on him and his dynasty became renowned (2 Sam 5–2 Sam 10). He defeated the Jebusites and Philistines, establishing Jerusalem as the *new capital* (2 Sam 5) and the *new worship center* when the ark was brought from Kiriath-Jearim (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

When David sought to build a house for God, the Lord promised to build "a house" *for him* as the father of a *new dynasty* which would last forever (i.e., the Davidic Covenant; 2 Sam 7). David expanded the kingdom with *new boundaries* through military victories in the north and south; bringing the respite God had promised the nation from its enemies (2 Sam 8). Jonathan's son Mephibosheth became a *new son* to David as David's act of tribute to the house of Saul (2 Sam 9). David defeated Ammon and Syria because they refused his kindness, thereby acquiring *new vassals* (2 Sam 10).

Kings Contrasted

	SAUL	DAVID	SOLOMON
APPOINTMENT	1. By Samuel 2. Public process 3. By people	1. By Samuel 2. Long process 3. Initiated by the Spirit	1. By David 2. By Zadok and Nathan
SUCCESSES AND POTENTIAL	Victory over Ammonites	1. Taking of Jerusalem 2. Defeat of Philistines 3. Bringing ark back 4. Covenant 5. Expansion of empire	1. Dream and request for wisdom 2. Wisdom and administration of empire 3. Building of temple
FAILURES	1. Impatient offering 2. Placing people under improper oath 3. Disobeying instructions in Amalekite war	1. Adultery with Bathsheba and murder of Uriah 2. Wrongful taking of census	1. Foreign wives' religious practices accommodated 2. Labor and tax on people
RESULTS OF FAILURES	Bad judgment, incompetence, and jealousy	1. Bloodshed within family (Amnon, Absalom, Adonijah) 2. Rebellion in kingdom (Absalom, Sheba)	1. Military problems 2. Division of kingdom

QUESTION 14

Though David fought many battles, he never fought one to take the kingdom by force. *True or False?*

QUESTION 15

As mentioned in the previous question, David lived by the principle of not taking his promised kingdom by force. How can you apply this principle in your life and ministry? Please open your Life Notebook and record your thoughts.

QUESTION 16

Please match the action and reference in the left-hand column with the corresponding result in the right-hand column.

<i>Action</i>	<i>Result</i>
David defeats the Jebusites and Philistines (2 Sam 5)	Establishes Jerusalem as the <i>new capital</i> .
The ark is brought from Kiriath-Jearim (2 Sam 6)	Jerusalem also becomes the <i>new worship center</i> .
David seeks to build a house for God (2 Sam 7).	Acquires <i>new vassals</i> .
David expands the kingdom with <i>new boundaries</i> through military victories in the north and south (2 Sam 8)	Jonathan's son Mephibosheth becomes a <i>new son</i> to David.
David's act of tribute to the house of Saul (2 Sam 9)	The Lord promises to build "a house" <i>for him</i> as the father of a <i>new dynasty</i> which will last forever (i.e., the Davidic Covenant).
David defeats Ammon and Syria because they refuse his kindness (2 Sam 10)	God's fulfillment of His promise to give Israel rest from its enemies.

QUESTION 17

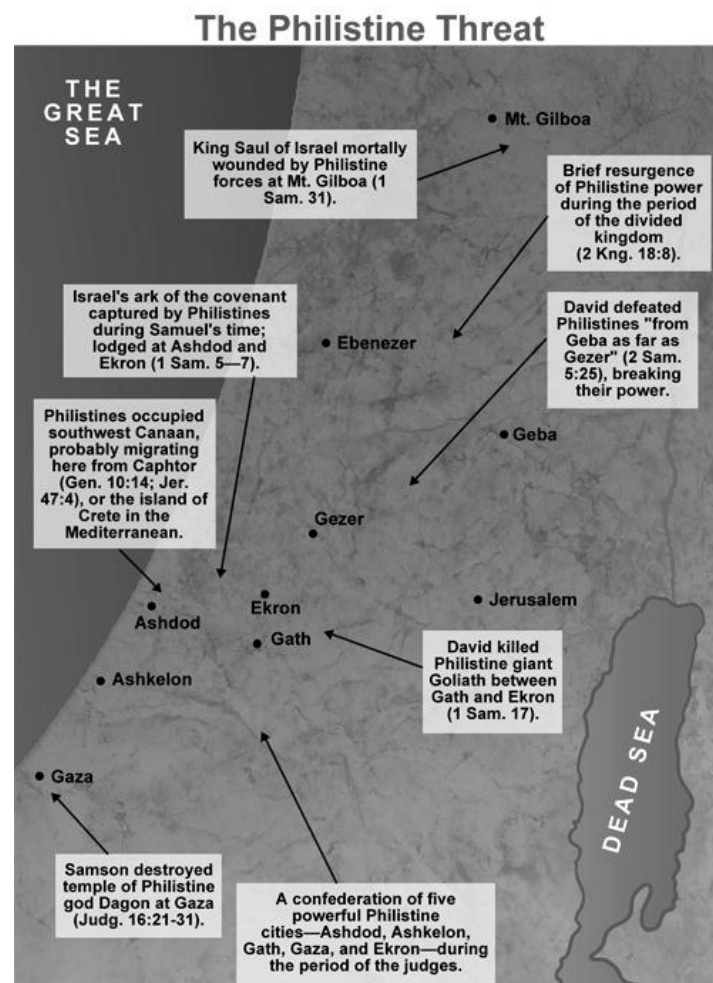
Please match the reference in the left-hand column with the corresponding promise associated with the Davidic Covenant in the right-hand column.

<i>Reference</i>	<i>Promise</i>
2 Samuel 7:10-11	David's name would be great.
2 Samuel 7:12-13a	David would have rest, a secure place for Israel to dwell, and an actual land to rule over.
2 Samuel 7:13b	David's son would build the temple.
2 Samuel 7:14a	David's descendants would have a father-son relationship with God.
2 Samuel 7:15	David's house (line) would never be cut off—Messiah would come from him.
2 Samuel 7:16a	David's throne (right rule) would always remain with his line (eternal dynasty).

Topic 5 Key Points

- David refused to take the kingdom by force; instead he allowed God to remove rivals to the throne as an example of his sincere trust in God (2 Sam 2:12–4:12).
- God blessed David and established an unconditional and eternal covenant with him, guaranteeing actual land and an eternal right to rule.
- Through God’s blessing, David established Jerusalem as the spiritual and governmental capital of a militarily victorious Israel.

Topic 6: Consequences of David’s Sin (2 Sam 11-24)



The book of 2 Samuel paints a *very real picture of David*—strengths and weaknesses alike. While it lists his greatest accomplishments (2 Sam 1-10), it also does not hide his greatest failures (2 Sam 11). Chapter 11 is the turning point of the book, after which it's mostly downhill.

Why wouldn't the Bible's writers stop with David's great achievements? Why go on to detail his failures also? This is one indication of the truth of this account. God not only fulfilled His promises to David unconditionally but also disciplined him for his sins. Notice as you work through this topic that the discipline and repercussions of David's sin connected with and especially suited his sins. Have you noticed the same pattern of discipline in your life?

Assignment

- Please read 2 Samuel 11-12 on David's sin with Bathsheba and its consequences.
- Please read "Consequences of Sin."

Consequences of Sin

David sins against God through adultery and murder, indicating that he has a sinful, fallen nature, despite being the divine choice for the dynasty (2 Sam 11). The consequences he bears both personally and politically demonstrate both God's justice and His faithfulness. (2 Sam 2-20)

One day, David looked out from his rooftop and saw Bathsheba bathing. Knowing that Uriah, her husband and David's loyal soldier, was gone at war, David committed adultery with Bathsheba, which resulted in a problematic pregnancy (2 Sam 11:1-5). Desperate to cover his sin, David had Uriah abandoned on the battlefield and killed—one of the lowest moments of life for David, who was called a man of God (2 Sam 11:6-26). David then married Bathsheba, who bore him an illegitimately conceived son (2 Sam 11:27).

This sin resulted in tragic *family trouble*. First, the unnamed child of the immorality died, fulfilling the words of the prophet Nathan, who chastised David following the adultery and assured David that his sin had been seen by God, predicting the consequences that would follow (2 Sam 12). Then David's son Amnon seemingly reenacted his father's immoral actions when he raped his half-sister, Tamar (2 Sam 13). David's sins made full circle; Tamar's full brother, Absalom, took vengeance on Amnon by murdering him, and David found himself estranged from his son for two years even after Absalom returned to Jerusalem (2 Sam 14). However, through it all, God in His grace continually showed Himself faithful to His covenant with David: God gave David and Bathsheba another son, Solomon, who would be the continuation of the messianic line of promise. And even when *political trouble* also erupted, God had His hand of protection on David and the covenant bloodline.

Despite apparent reconciliation between David and Absalom, handsome, impetuous Absalom had his eyes on his father's throne. He declared himself king and won many over to follow him, forcing David into exile from Jerusalem since David was still unwilling to protect his rule by force (2 Sam 15-18). And God protected the Davidic dynasty yet again by confusing the advice Absalom received from his advisors. Absalom followed bad advice given him by a man who was still loyal to David, and thus, David's men were able to defeat Absalom's army (2 Sam 16:15–17:29). Absalom himself was killed by Joab, who acted against David's wishes. David had still hoped to restore relationship with his son, and mourned Absalom's death deeply (2 Sam 18:1-19:5).

Faithfully, God restored David's kingdom to him when he returned to Jerusalem, but the division between the northern and southern tribes remained (2 Sam 19), and rebellion still needed to be squashed. Joab murdered Amasa and Sheba, the leaders of rebellion in the northern tribes, and David's rule was at last reestablished over the entire kingdom (2 Sam 20).

As David's rule continued, a three-year famine struck Israel. Years before, Saul had broken the nation's covenant to spare the Gibeonites (2 Sam 21:1-14). Committed to fulfilling God's people's oaths and defending God's name, David handed over to the Gibeonites seven of Saul's sons; their deaths appeased the Gibeonites and stopped the famine.

David's continued aggressive assault against the Philistines in his later years, including the killing of the rest of Goliath's family, led to God's blessings and complete victory (2 Sam 21:15-22).

A list of David's famous soldiers is given to conclude the military summary of his reign (2 Sam 23:8-39). The final chapter of 2 Samuel records the census David had taken of his fighting men, boasting in his human military might (2 Sam 24). God judged this sin through a plague that killed seventy thousand Israelites, until David in repentance purchased a threshing floor and offered God a sacrifice—incidentally, the same land on which the temple would soon be built.

David offered a song of praise to God and his last words (2 Sam 22:1–23:7), which supplement the historical accounts and demonstrate his faithful and humble trust in God's deliverance—not in his own power.

Note: Adonijah, the third and final rival to the Davidic throne, was later eliminated by Solomon to protect the Davidic dynasty in 1 Kings 1–2.

QUESTION 18

Which sin is presented as the major turning point of David's reign?

- A. His carelessness with bringing the ark to Jerusalem
- B. His immorality with Bathsheba
- C. His estrangement from Absalom
- D. His census which shows his fleshly confidence

QUESTION 19

Which of the following men were rivals to David's throne? (*Select all that apply.*)

- A. Absalom
- B. Ahithophel
- C. Jonathan
- D. Hushai
- E. Sheba the Benjamite

QUESTION 20

What event caused Israel to suffer a three-year famine?

- A. Taking a census of fighting men
- B. Killing the rest of Goliath's family
- C. Not defeating the remnant of Canaanites in the land
- D. Breaking the covenant with the Gibeonites

Topic 6 Key Points

- David's immorality with Bathsheba was a turning point that began his moral decline in 2 Samuel.
- God judged David's sin but sovereignly protected David's dynasty from every threat to his throne.
- David committed himself to fulfilling outstanding oaths, thereby protecting God's name.

Topic 7: Knowing, Being, Doing

QUESTION 21

Match the person from 1 Samuel with their corresponding description.

Key People in 1 Samuel				
	Instructions			
Man after Man's Heart				
Man after Man's Heart				
Man after God's Heart				
Man after God's Heart				
	Eli	Samuel	Saul	David

QUESTION 22

Match the passage from 2 Samuel with the corresponding event.

Outline of 2 Samuel				
				Instructions
David's Disobedience				
David's Judgment				
David's Obedience				
Summary				
	2 Samuel 1–10	2 Samuel 11	2 Samuel 12–20	2 Samuel 21–24

QUESTION 23

The key word for 1 Samuel is “transition,” and the book was written to Israelites experiencing the transition from judges to a monarchy. Please open your Life Notebook and record a spiritual transition you have made and the trials that came with it.

QUESTION 24

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 7 Self Check

QUESTION 1

The key word for 1 Samuel is “transition.” *True or False?*

QUESTION 2

The sins of Eli’s sons, which involved stealing portions of the Lord’s sacrificial meat and having sexual relations with some of the women at the temple, disqualified them for their roles in the priesthood. *True or False?*

QUESTION 3

At the root, Israel’s request for a king shows their rejection of whose leadership?

- A. Moses
- B. The judges
- C. Samuel
- D. God

QUESTION 4

How did Jonathan break the vow that Saul made while leading his army against the Philistines in 1 Samuel 14:24-52?

- A. He inquired of God through the ephod without a priest
- B. He ate the flesh of the plundered animals
- C. He ate some honey to soothe his hunger
- D. He secretly attacked the Philistines on his own

QUESTION 5

Which sin characterized how far Saul had fallen at the end of his reign?

- A. His visit to Endor
- B. His attempts to kill David
- C. His treatment of Jonathan
- D. His incomplete obedience in warfare

QUESTION 6

The key word for 2 Samuel is “David.” *True or False?*

QUESTION 7

David refused to take the kingdom by _____.

- A. Himself
- B. Sorcery
- C. Force
- D. Trickery

QUESTION 8

The Davidic Covenant promised that David’s descendants would retain the right to rule eternally. *True or False?*

QUESTION 9

Which sin was the turning point for the worse for David in 2 Samuel?

- A. David's census
- B. Immorality with Bathsheba
- C. Feigning madness to the Philistines
- D. Cutting off the hem of Saul's robe

QUESTION 10

Israel suffered a three-year famine after Saul's family broke the covenant with the Gibeonites. *True or False?*

Lesson 7 Answers to Questions

QUESTION 1: Transition [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.]

QUESTION 2: False [Jewish Talmudic tradition ascribes authorship of 1-2 Samuel to Samuel, but he could not have written past 1 Samuel 25:1, as this verse records his death. 1 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 be a reference to the threefold authorship of the books of Samuel.]

QUESTION 3: *Your answer should be similar to the following:*

They stole extra portions of the Lord's sacrifice for themselves and had relations with the women who served the tabernacle.

QUESTION 4

<i>Incident</i>	<i>Reason</i>
The capture of the ark by the victorious Philistines and the resultant deaths of Eli and his sons (1 Sam 4)	Shows the need for a righteous replacement due to Israel's limited understanding of God's omnipresence
The power of the ark in the Philistine camp (1 Sam 5)	Shows God's omnipotence over all gods and His grace toward Israel even in the nation's disobedience
The return of the ark to Beth-Shemesh, prompting sacrifices and the deaths of 50,070 Israelites who irreverently sin by looking into the ark (1 Sam 6)	Shows God's sovereignty and holiness
The ark's restoration to Kiriath Jearim and the resultant victories of Israel over the Philistines (1 Sam 7)	Shows God's presence with the nation and its need for Samuel, a new leader

QUESTION 5: True [In his retirement speech as judge (but not prophet), Samuel reminded Israel that asking for a king was sin, hoping to convince the people to live according to the Mosaic covenant (1 Sam 12).]

QUESTION 6: *Your answer*

QUESTION 7: *Your answer should be similar to the following:*

Saul rashly kept his men from food. This decision prevented a complete victory over Philistia, encouraged his men to eat blood unlawfully, and shamed him when he vowed to kill the "disobedient" Jonathan, ultimately showing his inability to rule righteously (1 Sam 13:23–14:52).

QUESTION 8

- A. He was Saul's personal friend.
- B. He was Saul's personal court musician.
- D. He was one of Saul's warriors.

[After David was privately anointed king, he received valuable instruction in royal matters as Saul's personal court musician and friend (1 Sam 16). Then David's victory over Goliath won him Saul's approval as one of his warriors (1 Sam 17).]

QUESTION 9

<i>Reference</i>	<i>Attempt</i>
1 Samuel 18:10-16	Saul throws a spear at him.
1 Samuel 18:17-30	Saul tricks him to fight the Philistines.
1 Samuel 19:1-7	Saul commands his servants to kill David.
1 Samuel 19:8-10	Saul again throws a spear at him.
1 Samuel 19:11-17	Saul sends messengers to kill him.
1 Samuel 19:18-24	Saul seeks his life at Samuel's house.
1 Samuel 20	Saul commands Jonathan to betray him.

QUESTION 10

<i>Location</i>	<i>Lesson</i>
At Nob, David eats the consecrated bread (1 Sam 21:1-9)	David demonstrates the concession that the law permits—that life is more holy than bread.
At Gath, David is forced to feign insanity before Achish (1 Sam 21:10-15)	David learns not to go to his enemies for protection.
At the cave of Adullam, David gathers an army of four hundred "down-and-outers" (1 Sam 22:1-2)	David leads a ministry of compassion.
At the forest of Hereth, David learns that Saul has senselessly slaughtered eighty-five priests and the entire town of Nob because of Abimelech's assistance to David (1 Sam 22:5-23)	David views the perils of jealousy.
At Horesh in the desert of Ziph, David is encouraged by Jonathan but betrayed by Ziphites, who reveal his location to Saul (1 Sam 23:13-23)	David learns the importance of finding strength in God when betrayed.
In the desert of Maon, David barely escapes when Saul breaks his pursuit to rout Philistines invading the land (1 Sam 23:24-28)	David learns that his life is in God's hands.
On the hill of Hakilah, David again spares Saul's life in respect for the authority Saul carries as God's anointed king (1 Sam 26)	David determines to use his future kingly authority for righteous, not evil, purposes.

QUESTION 11: *Your answer should be one of the following:*

Satan, Witchcraft, A witch [This contrasts to David's experience of the Lord's providential care to show God's blessing upon the Davidic dynasty rather than on Saul's line (1 Sam 28–31).]

QUESTION 12: *Your answer should be similar to the following:*

"When the time comes for you to die, I will raise up your descendant, one of your own sons, to succeed you, and I will establish his kingdom. He will build a house for my name, and I will make his dynasty permanent" (2 Sam 7:12-13).

QUESTION 13

- A. Abrahamic Covenant [Second Samuel continues the argument of 1 Samuel: God is working out His divine purposes through the covenant kindness shown to David and his seed. David's sin was judged (2 Sam 12–20), but never was the dynasty taken away (as was the case with Saul) since the Davidic Covenant amplified the unconditional Abrahamic Covenant, and thus is also unconditional.]

QUESTION 14: True [David refused to take the kingdom by force, sincerely trusting God to remove rivals to the throne (2 Sam 2:12–4:12). David even executed the murderers of Ishbosheth for seeking to seize the kingdom for David by force (2 Sam 4).]

QUESTION 15: *Your answer*

QUESTION 16

<i>Action</i>	<i>Result</i>
David defeats the Jebusites and Philistines (2 Sam 5) The ark is brought from Kiriath-Jearim (2 Sam 6) David seeks to build a house for God (2 Sam 7).	Establishes Jerusalem as the <i>new capital</i> . Jerusalem also becomes the <i>new worship center</i> . The Lord promises to build "a house" <i>for him</i> as the father of a <i>new dynasty</i> which will last forever (i.e., the Davidic Covenant). God's fulfillment of His promise to give Israel rest from its enemies.
David expands the kingdom with <i>new boundaries</i> through military victories in the north and south (2 Sam 8) David's act of tribute to the house of Saul (2 Sam 9) David defeats Ammon and Syria because they refuse his kindness (2 Sam 10)	Jonathan's son Mephibosheth becomes a <i>new son</i> to David. Acquires <i>new vassals</i> .

QUESTION 17

<i>Reference</i>	<i>Promise</i>
2 Samuel 7:10-11	David would have rest, a secure place for Israel to dwell, and an actual land to rule over.
2 Samuel 7:12-13a	David's son would build the temple.
2 Samuel 7:13b	David's throne (right rule) would always remain with his line (eternal dynasty).
2 Samuel 7:14a	David's descendants would have a father-son relationship with God.
2 Samuel 7:15	David's house (line) would never be cut off—Messiah would come from him.
2 Samuel 7:16a	David's name would be great.

QUESTION 18

- B. His immorality with Bathsheba [Second Samuel paints a very real picture of David, listing both his greatest accomplishments (2 Sam 1-10) and his greatest failures (2 Sam 11). This chapter is the turning point of the book, after which it's mostly downhill. David commits adultery with Bathsheba, then murders Uriah in an attempt to cover his sin. This shows how low even divinely commissioned servants can sink (2 Sam 11:6-26).]

QUESTION 19

- A. Absalom
E. Sheba the Benjamite

[God eliminates rivals to David's throne, showing His faithful protection of the Davidic dynasty.]

QUESTION 20

- D. Breaking the covenant with the Gibeonites

QUESTION 21

Key People in 1 Samuel

Instructions			
Man after Man's Heart	Man after God's Heart	Man after Man's Heart	Man after God's Heart
Eli	Samuel	Saul	David

QUESTION 22

Outline of 2 Samuel

Instructions			
David's Obedience	David's Disobedience	David's Judgment	Summary
2 Samuel 1-10	2 Samuel 11	2 Samuel 12-20	2 Samuel 21-24

QUESTION 23: *Your answer*

QUESTION 24: *Your answer*

Lesson 7 Self Check Answers

QUESTION 1: True

QUESTION 2: True

QUESTION 3

D. God

QUESTION 4

C. He ate some honey to soothe his hunger

QUESTION 5

A. His visit to Endor

QUESTION 6: False

QUESTION 7

C. Force

QUESTION 8: True

QUESTION 9

B. Immorality with Bathsheba

QUESTION 10: True

Lesson 8: 1 & 2 Kings

Lesson Introduction

While David was the model king, those who followed after him did not live up to this ideal. This lesson explores the causes for the division of the kingdom under Solomon and the reasons that both Israel and Judah met their downfall. This will be instructive for the learner to see his own potential for falling into darkness.

The books of Kings and Chronicles overlap in their records of the kingdom era, but have some notable differences in emphasis:

Kings and Chronicles Comparison		
	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 (550 BC)	Postexilic Jews (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

Lesson Outline

- Topic 1: Introduction to 1 Kings
- Topic 2: Late United Kingdom
- Topic 3: Early Divided Kingdom
- Topic 4: Introduction to 2 Kings
- Topic 5: Late Divided Kingdom
- Topic 6: Surviving Kingdom
- Topic 7: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the difficulties with chronology in 1 and 2 Kings
- Discuss how 1 and 2 Kings continue God's covenant relationship with His people
- Trace the reasons that Israel split into competing kingdoms under Solomon
- Study the kings of Israel and Judah in chronological order
- Evaluate each king of Israel and Judah from God's perspective
- Discuss why both nations met their respective downfalls
- Discern ways to sanctify untouched parts of our lives

Topic 1: Introduction to 1 Kings

As the book of 1 Kings records the first part of the history of the kings of Israel and Judah, the author seems to want to use the lessons of the past to ethically convince his readers that God blesses obedience to His covenant but judges disobedience. For example, Solomon (1 Kgs 1–11) prospered as he obeyed (1 Kgs 1–8) but lost the kingdom after his sins of materialism, intermarriage, and idol worship (1 Kgs 9–11). After the kingdom divided, instability characterized both the north and the south corresponding to the level of obedience of their respective kings (1 Kgs 12–22). The book also shows God's commitment to the Davidic covenant through Solomon and the kings of Judah, who constituted only one dynasty in contrast to the four dynasties of the northern kingdom, which did not possess the promise of the Davidic covenant.

Parents often struggle with how to bring blessings to their children. They love their children and want them to have rich and fulfilling lives. But children also have responsibilities that affect how much they can be blessed. When they don't finish their responsibilities, they don't get to do the fun things parents might plan for their family. Instead, the parents must provide discipline must discipline them or revisit the responsibility until it's finished. It is to the children's advantage to finish their tasks wholeheartedly so their parents can move on to bless them.

As we will see with the books of Kings, God as our parent faces the same dilemma. How can He bless Israel or us and fulfill His promises when we are disobedient or involved in gross sin? As you work through this topic and lesson, think about how you may be blocking God's blessing in your life.

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:** "I will not take the whole kingdom from his hand. I will allow him to be ruler for the rest of his life for the sake of my chosen servant David who kept my commandments and rules" (1 Kgs 11:34-35).
- **Summary Statement:** Just as Solomon's obedience to the law brings about his wisdom and prosperity, his disobedience curtails it and causes the kingdom to divide and fall under the rule of mostly evil kings in both Israel and Judah, although because of God's loyalty to the Davidic Covenant, there is always an heir of David on the throne.
- **Applications:** 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 thus do not repeat these sins themselves. What are some lessons you have been able to learn from other people's mistakes?

Assignment

- Please read 1 Kings 1 on Solomon's anointing as king.
- Please read "Introduction to 1 Kings."

Introduction to 1 Kings

Title

The books of 1 and 2 Kings originally comprised only one book in the Hebrew canon, called "Kings" after the first word in 1 Kings 1:1 ("Now King"). 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 First and Second Kingdoms). Jerome, one of the church fathers from the fourth century AD, 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 is briefly mentioned in 1 Kings 1:1–2:12).

Authorship

External Evidence: Talmudic 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.

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 Kgs 11:41), "the book of the chronicles of the kings of Israel" (1 Kgs 14:19), and "the book of the chronicles of the kings of Judah" (1 Kgs 14:29; 15:7). The existence of these books may be attributed to the official secretary Shebna and/or the official recorder Asaph (2 Kgs 18:18). Parallels between 2 Kings 18–20 and Isaiah 36–39 also indicate that Isaiah's scroll undoubtedly was a source. No firm evidence exists to refute the tradition that Jeremiah authored the books of Kings.

Circumstances

Date: Three lines of evidence indicate that 1 Kings and even most of 2 Kings were written before the Babylonian captivity (586 BC). The ark still resided in Solomon's temple (1 Kgs 8:8), Israel was still in rebellion against Judah (1 Kgs 12:19), and Samaria's idolatry persisted even after its resettlement (2 Kgs 17:34, 41). However, the final two chapters of 2 Kings record up to twenty-six 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 eighty-four years old.

- The book of 1 Kings covers a period of history totaling 120 years, beginning in 971 BC with the inauguration of Solomon and ending in 852 BC with the conclusion of Ahaziah's reign. The year 931 BC, likely the most significant date covered, was when Solomon's kingdom split into the northern nation of Israel and the southern kingdom of Judah after his death.
- The book of 2 Kings picks up at 852 BC and traces the account through the falls of Samaria (722 BC) and Jerusalem (586 BC) and the release of Jehoiachin in Babylon in 560 BC—a sum of over 293 years.

Recipients: The book of Kings was written to the remaining kingdom of Judah before (1 Kgs 1–23) and after (2 Kgs 24–25) its own exile in Babylon.

Characteristics

The books of 1 and 2 Kings record more national leaders than any book in Scripture.

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 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 (Walvoord, 1:484). Thiele notes that differences in dating can be attributed to various factors:

1. *Co-regencies* and *vice-regencies* often explain why 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:

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)!

Two different names sometimes referred to the same king (e.g., Uzziah =Azariah, Abijah =Abijam, Joram =Jehoram, Joash =Jehoash).

Also, twenty-four of the thirty-nine kings had names beginning with "A" or "J" in English.

Therefore, the chronologies are very difficult to harmonize exactly; however, in most cases the various systems differ by only one or two years.

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” (NIV). 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 facts indicate that this was only a partial fulfillment of this promise so that a future, full fulfillment yet awaits:

1. God clarified this promise to Abraham in Ezekiel by saying that this covenant with Jerusalem is an *eternal* covenant (Gen 17:8; see 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).

A Comparison of the Books of Kings and Chronicles

Kings	Chronicles
Kings of Israel and Judah	Kings of Judah (almost exclusively)
Royal and Prophetic	Priestly (temple and worship)
Based on Mosaic Law	Based on David/worship of Yahweh
Ethical purpose: Judging both nations	Covenant purpose: Blessing Judah due to David
Author: Jeremiah the prophet/priest	Ezra the priest
Man’s faithlessness	God’s faithfulness
Negative outlook: rebellion/tragedy	Positive outlook: hope amidst apostasy/tragedy

Recipients: Exilic Jews (550 BC)	Recipients: Postexilic Jews (440 BC)
971-586 BC	1011-538 BC
Political: emphasizes the throne	Spiritual: emphasizes the temple
Historical content	Theological content
God's justice	God's grace
Human responsibility	Divine sovereignty

QUESTION 1

The key word for 1 Kings is _____.

QUESTION 2

How did Edwin R. Thiele detail and help resolve chronological difficulties in 1 Kings?

QUESTION 3

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) was fulfilled in the time of Solomon. *True or False?*

Topic 1 Key Points

- The key word for 1 Kings is “division.”
- Many difficulties with chronology can be reconciled through careful study recognizing co-reigns, different methods of dating reigns, different calendars, and multiple names.
- The land promise to Abraham in Genesis 15:18 that his descendants would possess the land from the Wadi of Egypt to the Euphrates River has not yet been fulfilled.

Topic 2: Late United Kingdom (1 Kgs 1-11)

The Significance of 1 Kings 12

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

(Adapted from Jensen, 196.)

The reign of Solomon had some parallels with the reign of Saul. Both started well, yet ended poorly because of disobedience to God's commands. Saul was an obvious choice to fleshly eyes, and Solomon was gifted with wisdom. Both left descendants in weakened circumstances. Saul's line was weakened and eventually completely cut off, while Solomon ruled over Israel at its peak, and his son Rehoboam ended up ruling only one tribe. God wanted to use these men, but through disobedience both ended up being only shadows of the rulers they could have been had they devotedly served the Lord.

When a child wants to do something fun, most parents will require him or her to complete responsibilities, like homework or chores, first. But sometimes the child might report that the duties are finished before they actually are, just to move on to the fun things sooner. But when the parents find out the truth after the fun activity is over, there will be consequences for disobedience. This disobedience affects the parents' ability to bless their child in the future, and it also affects their current relationship with their child because they can't fully trust him or her. Parents have the unpleasant task to discipline to steer their children in the right direction for the future. Then they have the difficult assignment of reestablishing the trust.

God faced the same issues with Israel and, by application, He faces them with us as Christians today.

Assignment

- Please read 1 Kings 10 on the visit from the Queen of Sheba, and 1 Kings 11 on Solomon's downfall.
- Please read "Late United Kingdom."

Late United Kingdom

Summary Statement for the Book

Just as Solomon's obedience to the law brings about his wisdom and prosperity, his disobedience curtails it and causes the kingdom to divide and fall under the rule of mostly evil kings in both Israel and Judah, although because of God's loyalty to the Davidic Covenant, there is always an heir of David on the throne.

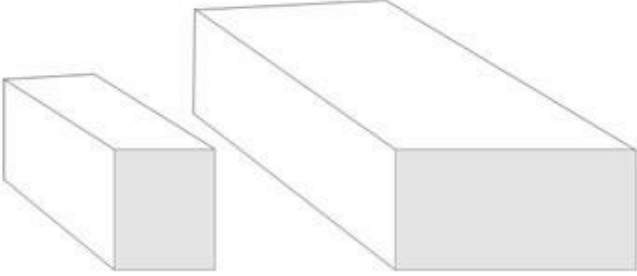
The prosperity of Solomon's united kingdom due to his loyalty to the Mosaic Covenant ends in disobedience, reminding Judah of God's loyalty to the Davidic Covenant and its own need to obey the Law (971-931 BC; 1 Kgs 1-11).

The **establishment** of Solomon as king began with his anointing and his purging the kingdom of rivals, showing God's loyalty to the Davidic Covenant (1 Kgs 1-2). Solomon had been anointed in response to his brother Adonijah's plot to seize the kingship (1 Kgs 1). In obedience to David's last charge to obey the law and execute rivals (1 Kgs 2), Solomon then purged the kingdom of four competitors to establish the kingdom in his hands (1 Kgs 2:13-46). Adonijah was executed for seeking to steal the kingdom through marriage to David's attendant Abishag (1 Kgs 2:13-25). Then Abiathar, a priest who had

conspired with Joab and Adonijah, lost his priesthood to Zadok (1 Kgs 2:26-27). This fulfilled the Lord's prophecy that Eli's line of priests would be cut off (see 1 Sam 2:30-35). David's general, Joab, was also executed for conspiring with Adonijah and for killing Abner and Amasa (see 2 Sam 3:22-30; 20:8-10; 1 Kgs 2:28-35). Finally, Shimei was executed for disobeying Solomon's imposed exile and for cursing David (1 Kgs 2:36-46).

Solomon was the legitimate heir to the Davidic Covenant and its promises, and as such, his **rise** as king was a mark of God's blessing (1 Kgs 3-8). God met Solomon on a rooftop late at night and offered to answer a specific request. Instead of requesting wealth or power, Solomon asked God for *wisdom*, and God promised that it would be his—as well as wealth and honor. The Bible uses an incident involving Solomon's judgment between two prostitutes to exemplify how his wisdom became known far and wide. Solomon's political *administration*, through chief officials, governors, and officers, received international acclaim because of his breadth of wisdom, testifying to the world of the greatness of Israel's God (1 Kgs 4). Solomon constructed a *temple* for God, and when it had been dedicated, God filled it with His glory, affirming God's blessing on his obedience (1 Kgs 5-8).

Construction of the temple took seven years and employed thousands of Hiram's men and 213,000 Israelite workmen (1 Kings 5-6). In contrast, construction of Solomon's much larger palace took thirteen years (1 Kgs 7:1-12).



Solomon's Building	Temple (1 Kgs 6:1-2)	Palace (1 Kgs 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 Kgs 6:38)	959-946 (13 years; see 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)

Temple furnishings were built and brought into the temple (1 Kgs 7:13-51). After the return of the ark and the tangible manifestation of God's glory, Solomon dedicated the temple with a message and prayer, meeting the approval of both God and the people (1 Kgs 8).

But Solomon's obedience didn't last forever, which led to his **decline** as king (1 Kgs 9–11). Only one tribe of his entire kingdom was passed on to his godless son. At the height of his life, the Lord reaffirmed the Davidic Covenant to Solomon with a stern warning not to forsake the Mosaic Covenant (1 Kgs 9:1-9). But even though he had great wisdom and splendor, Solomon disobeyed (1 Kgs 9:10–11:8). For one thing, he sought to pay Hiram with twenty cities in the Promised Land (1 Kgs 9:10-14; see Josh 1:3-4). He enslaved Canaanites rather than exterminating them (1 Kgs 9:15-28; see Ex 23:31-33), and focused on multiplying wealth (1 Kgs 10:1-25; Deut 17:17b), horses (1 Kgs 10:26-29; see Deut 17:16), and wives (1 Kgs 11:3; see Deut 17:17a). He intermarried with foreigners (1 Kgs 11:1-2; see Ex 34:15-16), which eventually drew him away from Jehovah so that he worshipped pagan gods and built altars to them (1 Kgs 11:4-8; see Ex 34:15-16).

God raised up both external and internal opposition to Solomon because of his disobedience to the Mosaic Covenant (1 Kgs 11:14-40). External opposition came from Hadad the Edomite and Rezon the Zobahite, both unconquered enemies of David (1 Kgs 11:14-25). Internal opposition came from God's promise to Jeroboam, one of Solomon's own officials, that He will give him the northern nation of ten tribes (1 Kgs 11:26-40). The Lord promised that Solomon's heir would rule only the tribe of Judah in a divided kingdom (1 Kgs 11:9-43). After Solomon's forty-year rule, his throne was passed to his godless son Rehoboam (1 Kgs 11:41-43).

QUESTION 4

Please open your Life Notebook. Then, go through this lesson and write down the times Solomon obeyed the law and the fruits of that obedience (1 Kgs 1-8). Then, in a separate area, write down the times he disobeyed the law and the consequences God brought upon both Solomon and Israel for that disobedience (1 Kgs 9-11). As you proceed, note any areas in which you may be blessed for your obedience and/or disciplined for your disobedience—not to the Law of Moses, but to the law of Christ (1 Cor 9:19-22).

QUESTION 5

Please match the reference with the corresponding competitor who was purged by Solomon to solidly establish the kingdom in his hands.

<i>Reference</i>	<i>Competitor</i>
1 Kings 2:13-25	Joab is executed for conspiring with Adonijah and for killing Abner and Amasa.
1 Kings 2:26-27	Shimei is executed for disobeying Solomon's imposed exile and for cursing David.
1 Kings 2:28-35	Abiathar loses his priesthood to Zadok because he conspired with Joab and Adonijah.
1 Kings 2:36-46	Adonijah is executed for seeking to steal the kingdom through marriage to David's attendant Abishag

QUESTION 6

Please list several events in 1 Kings 3-8 that show Israel the benefits of following the law.

QUESTION 7

In 1 Kings 9–11, Solomon disobeyed God’s law in several ways; please match the reference with the corresponding law he disobeyed.

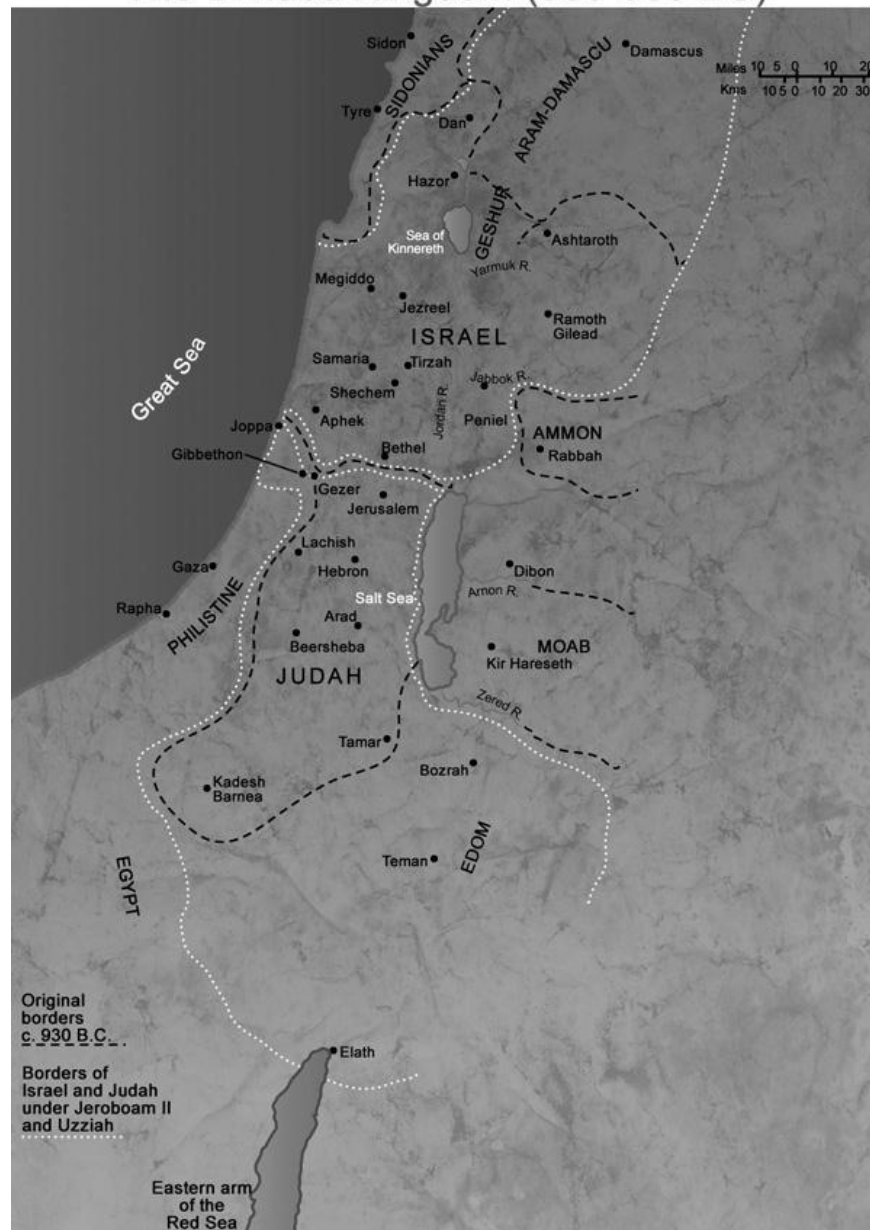
<i>Law</i>	<i>Disobedience</i>
Joshua 1:3-4	He multiplied wives and wealth.
Exodus 23:31-33	He sought to pay Hiram with twenty cities in the Promised Land.
Deuteronomy 17:17	He enslaved Canaanites rather than exterminating them.
Deuteronomy 17:16	He intermarried with foreigners.
Exodus 34:15-16	He worshipped pagan gods and builds altars to them.
Exodus 34:15-16	He multiplied horses.

Topic 2 Key Points

- Solomon and Israel were blessed when they obeyed the law through Solomon’s rise, wisdom, administration and temple.
- Solomon and Israel were cursed when they disobeyed the law by paying Hiram with land; multiplying wealth, horses and wives; and idolatry.
- God shows his loyalty to the Davidic Covenant through Solomon’s purging of four rivals to the throne in 1 Kings 2.

Topic 3: Early Divided Kingdom (1 Kgs 12-22)

The Divided Kingdom (930-586 BC)



A Precipitating Event

Solomon had ruled over Israel during her most glorious period yet. But, as God had predicted, his subjects paid a price for that glory (1 Sam 8:10-22). The issue for the northern tribes was the oppressive taxes Solomon had levied (1 Kgs 12:4). They were so oppressive that the entire congregation of Israel came before their new king, Rehoboam. They were willing to serve him, but they needed tax relief. So they brought him a proposal. Though Rehoboam didn't know it, his kingdom hung in the balance—humanly speaking, for God had already decreed a divided kingdom as discipline for Solomon's disobedience (1 Kgs 11:9-13; 12:15-24). At heart was the issue of selfishness—an issue his father, Solomon, also faced but never resolved (1 Kgs 10:1-25).

For Christians, it is easy to point to salvation as a precipitating event in our lives. But how well we follow Christ after salvation often depends on the issue of selfishness. Jesus told the rich young ruler, “‘You lack one thing. Go, sell whatever you have and give the money to the poor, and you will have treasure in heaven. Then come, follow me.’ But at this statement he looked sad and went away sorrowful, for he was very rich” (Mk 10:21-22). Are we also prevented from serving Christ because of selfish hearts?

Assignment

- Please read 1 Kings 12 on the beginning of the divided kingdom, and 1 Kings 18 on Elijah’s confrontation with the prophets of Baal.
- Please read “Early Divided Kingdom.”

Early Divided Kingdom

The instability of the divided kingdom under the early kings of Israel and Judah, due to their wavering loyalty to the law, reminds Israel to obey the law—not repeat the past (931-852 BC; 1 Kgs 12–22).

The kingdom was divided under the evil reigns of Jeroboam and Rehoboam, a disaster that resulted from idolatry (1 Kgs 12–14). Israel was to obey the law rather than repeat past sins. It divides because of Rehoboam's commitment to overwork the people (1 Kgs 12:1-24). God blesses righteous leadership but punishes evil.

In the northern kingdom (Israel), Jeroboam protected his evil grasp upon the northern tribes by constructing pagan altars at Bethel and Dan to keep his people from worship at Jerusalem (1 Kgs 12:25-33). God sent a prophet to warn Jeroboam of his evil ways, and the prophet himself became an example of the perils of disobedience, yet Jeroboam persisted in idolatry (1 Kgs 13). Ahijah prophesied to Jeroboam’s wife the death of her son and the end of the dynasty, and it came true, proving yet again God’s faithfulness to the Davidic Covenant that was preserved in Judah (1 Kgs 14:1-20). Jeroboam’s reign was the first of nine dynasties in Israel (1 Kgs 12:25–14:20).

David’s dynasty was the first and only dynasty of Judah, but Rehoboam's idolatrous rule in Judah was hardly less evil than that of Jeroboam in Israel. Rehoboam’s wicked behavior was judged when Shishak of Egypt stole Solomon's gold temple shields (1 Kgs 14:21-31)—a high price to pay for disobeying the covenant.

Rehoboam’s son Abijam (Abijah) repeated the same idolatrous practices committed by his father (1 Kgs 15:1-8). Finally, good King Asa came to power in Judah, and he brought some reform, purging the nation of all idolatry—except the high places, which he did not destroy (1 Kgs 15:9-24).

In Israel, the disobedient reigns of five evil kings were each judged (1 Kgs 15:25–16:28). Nadab, Jeroboam’s son, lost his dynasty (1 Kgs 15:25-26). Baasha (second dynasty) did not heed the warnings of the prophet Jehu (1 Kgs 15:27–1 Kgs 16:7). He was succeeded by his son, Elah, who also committed evil and was judged by the loss of his dynasty (1 Kgs 16:8-14). Zimri (third dynasty) reigned only seven days. He quickly committed suicide when others retaliated for the murder of Baasha’s entire family (1 Kgs 16:15-20). He was thus judged by the loss of his dynasty. Omri (fourth dynasty) built the city of Samaria, but enticed Israel into idol worship and was therefore judged for sin worse than that of any previous king (1 Kgs 16:21-28).

Omri’s son Ahab took the throne of Israel after Omri’s death, and he followed in his father’s footsteps. He repeatedly challenged the sovereignty of Yahweh over the power of

Baal, the pagan deity his wife, Sidonian princess Jezebel, introduced to the nation (1 Kgs 16:29-34). On numerous occasions, wicked Ahab was confronted by the prophets Micaiah and Elijah, but he ignored their warnings and issued death threats against Elijah (1 Kgs 16:29–22:40). God continued to prove His own sovereignty, keeping Elijah from harm even as He judged Ahab and Jezebel (1 Kgs 17–19). Yahweh took care of His own; what could Baal do for his followers?

Elijah warned Ahab of a three-and-a-half-year drought, during which Elijah received provision from ravens and a widow (1 Kgs 17). Elijah demonstrated God's power, humiliated Ahab and Jezebel, and killed Baal's prophets on Mount Carmel (1 Kgs 18). Furious, Jezebel hunted Elijah, but her murderous efforts failed completely. In the meanwhile, God encouraged Elijah with food, a personal appearance, and the provision of Elisha, a new disciple (1 Kgs 19). While Yahweh protected Elijah, Baal was silent.

Ahab's sins piled up against him. Although he defeated Syria at the battles of Samaria and Aphek, he spared the life of Ben-Hadad, the king of Syria, in violation of God's command (1 Kgs 20). Then Ahab abused his authority as king when he allowed Jezebel to kill Naboth and seize the vineyard Ahab had coveted (1 Kgs 21:1-16). Because he did not trust the Lord above false gods (1 Kgs 20:23-25, 28), he received the prophecy of his death. God announced that Ahab's family line would be cut off after his son's rule (1 Kgs 21), and at last brought final judgment upon the foolish, faithless Ahab through his death at Ramoth-Gilead (1 Kgs 22:1-40), which fulfilled the prophecies of Micaiah and Elijah against him.

In Judah, good King Jehoshaphat purged the male shrine prostitutes but failed to remove the high places (1 Kgs 22:41-50). Removing the high places was a test of a king's complete loyalty to God, and only two kings achieved this level of dedication (see Hezekiah in 2 Kgs 18:3-4 and Josiah in 2 Kgs 23: 12-15).

Meanwhile Ahaziah began his evil reign in Israel, continuing the Baal worship begun by his father, Ahab (1 Kgs 22:51-53; the rest of Ahaziah's reign is recorded in 2 Kgs 1).

The Divided Kingdom

North	South
Israel	Judah
10 tribes	2 tribes
9 dynasties	1 dynasty
19 kings	19 kings and 1 queen
First-Jeroboam	First-Rehoboam
Last-Hoshea	Last-Zedekiah
12 murdered/killed	7 murdered/killed
0 good kings	8 good kings
Exiled in 722 BC	Exiled in 586 BC
Exiled to Assyria	Exiled to Babylon






QUESTION 8

In which of the following ways was Rehoboam's evil reign of idolatry judged (1 Kgs 14:21-31)?

- A. The kingdom divided
- B. Alternate worship sites were set up at Bethel and Dan
- C. Solomon's gold shields were stolen from the temple
- D. God sent a prophet to warn him against his sin

QUESTION 9

Match the king with the passage from 1 Kings.

Kings					
					Instructions
 Zimri					
 Elah					
 Nadab					
 Omri					
 Baasha	1 Kings 15:25-26	1 Kings 15:27-16:7	1 Kings 16:8-14	1 Kings 16:15-20	1 Kings 16:21-28

QUESTION 10

Elijah defeated the prophets of the false god Baal on Mount Carmel. *True or False?*

QUESTION 11

Which of the following remained after the reign of good King Jehoshaphat in Judah?

- A. The high places
- B. The merchant ships to Ophir
- C. Maachah as the Queen
- D. The Asherah

QUESTION 12

Please open your Life Notebook and record your answer to the following questions. What are the “high places” in your life? Why are they the most difficult areas of your life to dedicate to God? What is your plan for removing them? Make this a matter of prayer.

Topic 3 Key Points

- Rehoboam's evil reign of idolatry was judged when Shishak of Egypt stole the temple's gold shields (1 Kgs 14:21-31).
- There were no “good” kings of Israel. The five kings following Jeroboam were Nadab, Baasha, Elah, Zimri and Omri.

- Wicked King Ahab was the seventh king of Israel. He introduced Baal worship to Israel through his marriage to the Sidonian princess, Jezebel.
- Whether the high places were removed or not was the measure of a good king's dedication to God and reminds to us to seek total sanctification.

Topic 4: Introduction to 2 Kings

The book of 2 Kings continues the account from 1 Kings because the two books originally composed a single work. Therefore, 2 Kings presents the same ethical argument—to use lessons from the past to convince readers that God blesses obedience to His covenant, but judges disobedience. We can see this in the account of the kings of Israel before its fall to Assyria (2 Kgs 1–17) and the kings of Judah before its own fall (2 Kgs 18–25). The book also shows God's merciful commitment to the Davidic covenant through the single dynasty of the kings of Judah, in contrast to the five dynasties of the northern kingdom, which does not possess the promise of the Davidic covenant. Therefore, even though God punishes rebellion, He nevertheless is faithful to the covenant He made with David.

Assyria

(From Smith's Bible Dictionary)

A great and powerful country lying on the Tigris (Gen 2:14), the capital of which was Nineveh (Gen 10:11) It derived its name apparently from Asshur, the son of Shem (Gen 10:22), who in later times was worshipped by the Assyrians as their chief god.

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:** Downfall
- **Key Verse:** “The Lord announced, ‘I will also spurn Judah, just as I spurned Israel. I will reject this city that I chose—both Jerusalem and the temple, about which I said, “I will live there”” (2 Kgs 23:27).
- **Summary Statement:** The covenant disobedience and resultant downfall 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!” (Hung Sabin, *OT Made Simple*).

Assignment

- Please read 2 Kings 1 on Elijah’s confrontation with King Ahaziah.

The Kings of Israel

Dynasty		Name (Character) (All Bad)	Length of Reign*	Relation to Predecessor	Manner of Death	1&2 Kings	2 Chronicles
I	1	Jeroboam I	931/30-910/09 = 22		Stricken by God	1 Kings 11:26–14:20	2 Chr. 9:29–13:22
	2	Nadab	910/09-909/08 = 2	Son	Murdered by Baasha	1 Kings 15:25-28	
II	3	Baasha	909/08-886/85 = 24		Died	1 Kings 15:27–16:7	2 Chr. 16:1-6
	4	Elah	886/85-885/84 = 2	Son	Murdered by Zimri	1 Kings 16:6-14	
III	5	Zimri	885/84 = 7 days	Captain of Chariots	Suicide by fire	1 Kings 16:9-20	
IV	6	Omri**	885/84-874/73† = 12	Captain of Army	Died	1 Kings 16:15-28	
	7	Ahab	874/73-853 = 21	Son	Wounded in battle	1 Kings 16:28–22:40	2 Chr. 18:1-34
	8	Ahaziah	853-852 = 1	Son	Fell through lattice	1 Kings 22:40— 2 Kings 1:18	2 Chr. 20:35-37
	9	Jehoram [☆]	852-841 = 11	Brother	Murdered by Jehu	2 Kings 3:1–9:25	2 Chr. 22:5-7
V	10	Jehu	841-814/13 = 28		Died	2 Kings 9:1–10:36	2 Chr. 22:7-12
	11	Jehoahaz	814/13-798 = 16	Son	Died	2 Kings 13:1-9	
	12	Jehoash‡	798-782/81 = 16	Son	Died	2 Kings 13:10–14:16	2 Chr. 25:17-24
	13	Jeroboam II	793/92-753† = 40	Son	Died	2 Kings 14:23-29	
	14	Zechariah	753-752 = 6 months	Son	Murdered by Shallum	2 Kings 14:29–15:12	
VI	15	Shallum	752 = 1 month		Murdered by Menahem	2 Kings 15:10-15	
VII	16	Menahem	752-742/41 = 10		Died	2 Kings 15:14-22	
	17	Pekahiah	742/41-740/39 = 2	Son	Murdered by Pekah	2 Kings 15:22-26	
VIII	18	Pekah	752-732/31† = 20	Captain of Army	Murdered by Hoshea	2 Kings 15:27-31	2 Chr. 28:5-8
IX	19	Hoshea	732/31 - 723/22 = 9		Deposed to Assyria	2 Kings 15:30–17:6	

*According to Edwin R. Thiele. **Tibni coregency unsuccessful. †Overlapping/coregency.
[☆]Also Joram. ‡Also Joash.

QUESTION 13

The key word for 2 Kings is _____.

QUESTION 14

The main lesson God was teaching Israel through King Ahaziah in 2 Kings 1 is that there is a God in Israel. *True or False?*

Topic 4 Key Points

- The nations’ disobedience to the covenant contrasts with God’s loyalty, reminding Israel to obey the law and learn from past mistakes.
- Israel’s kings were so spiritually blind, they sought other gods as if *the* God, who alone is worthy of trust, was absent from Israel.

Topic 5: Late Divided Kingdom (2 Kgs 1-17)

Some contrasts between the two books of Kings may prove helpful:

Contrasts between the books of Kings		
	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 years later)
Beginning/end	Begins with blessings for obedience	Ends with judgment for disobedience

Because our lives are so short and God is so patient in withholding immediate judgment, we sometimes forget the lessons of the past that teach about God's sure judgment on sin. Peter says,

“Now, dear friends, do not let this one thing escape your notice, that a single day is like a thousand years with the Lord and a thousand years are like a single day. The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because he does not wish for any to perish but for all to come to repentance” (2 Pet 3:8-9).

This danger is always present for us and we can also see it through all the reigns of the kings of Israel and Judah. Because of their disobedience, judgment was sure to come as promised (Deut 29-30).

Assignment

- Please read 2 Kings 17 on the fall of Israel.
- Please read “Late Divided Kingdom.”

Late Divided Kingdom

Ahaziah's evil reign in Israel (fourth dynasty) ended with the fulfillment of Elijah's prophecy of his death, after the fire-deaths of 102 of the king's soldiers (2 Kgs 1). These deaths occurred because Ahaziah consulted Baal-Zebub, god of Ekron, rather than the Lord. This teaches that God is sovereign over all gods.

Ahaziah was succeeded by his brother, Joram, whose evil, idolatrous reign in Israel was regularly confronted by Elisha's miraculous demonstrations of God's sovereignty over Baal (2 Kgs 2:1-8:15).

Elisha succeeded Elijah as prophet after Elijah ascended into heaven (2 Kgs 2), and received a double portion of the blessing of Elijah's ministry. Elisha began to establish this as his own, and as signs of his prophetic authority, he miraculously purified water and called out bears to maul forty-two mocking teenagers. He also miraculously provided water

to help the wicked Joram of Israel and the good Jehoshaphat of Judah to defeat Moab (2 Kgs 3). God's sovereignty over Baal, god of rain, was proven yet again. Through yet another miracle, Elisha helped a prophet's widow multiply the little bit of oil she had and pay her debts (2 Kgs 4:1-7). This demonstrated God's care for those who trust Him despite the apostasy around them. For the kindness shown to Elisha and his servant, Elisha gave an older Shunammite woman the ability to bear a son, demonstrating God's sovereignty over Baal, god of fertility (2 Kgs 4:8-17). Years later, Elisha restored the boy to life (2 Kgs 4:18-37), yet another statement against Baal: Yahweh restored life to children, while Baal demanded it through child sacrifice.

The list of Elisha's miracles continues. During a famine, he removed the poison from a deadly stew, demonstrating God's sovereignty over Baal, god of vegetation (2 Kgs 4:38-41) and warning against the deadly effects of Baalism despite its apparent harmlessness. He also multiplied twenty loaves of bread to feed one hundred prophets during the famine (2 Kgs 4:42-44). This showed God's sovereignty again over Baal who, as god of fertility, was known as "lord of the earth" but of course had no such power. Elisha transferred the leprosy of the faithful, thankful foreigner, Naaman, to the unfaithful, greedy, prejudiced Israelite, Gehazi (2 Kgs 5). This demonstrated God's international concern and sovereignty over Baal's supposed power to heal. Elisha made an iron axhead float for one of the prophetic students (2 Kgs 6:1-7). This encouraged his group of seminarians, who were building a new dorm, that they were serving the Lord who would provide for all their needs, in contrast to Baal, who could meet no needs at all.

Elisha opened his servant's eyes to God's protective chariots (2 Kgs 6:8-23). He then asked God to strike the raiding Syrians with blindness and led them to King Joram, who showed them hospitality and temporarily bound them to peace. This showed God's protective hand through a prophet—not warriors. Elisha prophesied the miraculous deliverance of Samaria from the famine of a Syrian siege, and God answered with food from the Syrian camp after the army fled in fright (2 Kgs 6:24–7:20). God, not Baal, provided food and protection.

Elisha told the Shunammite woman how long to sojourn from her land during a famine (2 Kgs 8:1-6), and upon her return, God and Elisha's servant, Gehazi, prepared King Joram so that her house, land, and income were restored to her. This testified of God's provision for the righteous.

Elisha prophesied that God would discipline Israel through the cruelty of Hazael, who would succeed Ben-Hadad as king of Aram (2 Kgs 8:7-15). Hazael impatiently seized the crown by murdering Ben-Hadad while making it look like a natural death.

And in Israel and Judah, the lines of kings continued. In Judah, Jehoshaphat's son Jehoram married a daughter of Ahab and followed the evil practices of the Israelite kings. However, because of His commitment to the Davidic covenant, God spared Jehoram's life and allowed his son Ahaziah to succeed him (2 Kgs 8:16-24). But Ahaziah also continued the evil practices of his father Jehoram and his maternal grandfather Ahab.

While Ahaziah reigned in Judah, Jehu was divinely anointed as king of Israel (2 Kgs 8:25–9:29). Jehu then killed Ahaziah (king of Judah) and Joram (king of Israel) because of Joram's father Ahab's murder of Naboth (see 1 Kgs 21). This ended the fourth dynasty; God's judgment for wickedness. But despite the fact that Jehu (the fifth dynasty) meted out God's judgment on Ahab's family, he was a wicked king who allowed golden calf worship to continue. Through deception, he purged the nation of the entire family of Ahab, including his widow, Jezebel, and of all Baal worship; demonstrating God's sovereignty over Baal (2 Kgs 9:30–10:36).

In Judah, Athaliah became queen after the murder of her son Ahaziah. Her evil reign destroyed the entire royal family, except for her one-year-old grandson Joash (2 Kgs 11). Six years later, Athaliah was executed, and Joash was crowned by Jehoiada the priest, demonstrating God's protection of the Davidic line.

Joash reigned as a good king in Judah until his assassination by his servants. He did not remove the high places but did repair the temple (2 Kgs 12). His reign began a period of righteous rule by four Judean kings that lasted for 105 years.

In Israel, Jehoahaz succeeded his father Jehu as king. His evil reign was completely dominated by Hazael and his son Ben-Hadad II of Aram, showing God's judgment for idolatry (2 Kgs 13:1-9).

Jehoahaz was succeeded by his son Jehoash, whose evil reign in Israel only achieved three victories over Aram (as Elisha predicted before his death) rather than completely destroying it (2 Kgs 13:10-25). This warns against the dangers of disbelief in God.

In Judah, Amaziah succeeded his father, Joash. He did not remove the high places but executed his father's murderers and defeated Edom (2 Kgs 14:1-22). Then he was defeated after picking a fight with Jehoash of Israel.

Jeroboam II succeeded Jehoash in Israel. His evil reign restored Israel's boundaries, fulfilling Jonah's prophecy (2 Kgs 14:23-29). His reign also saw the nation spared from intense suffering because of God's promise not to blot out Israel.

In Judah, Amaziah's son, good king Azariah (Uzziah) reigned for fifty-two years but did not remove the high places (2 Kgs 15:1-7). He also lived in a separate house due to leprosy (see 2 Chron 26).

In Israel, Zechariah succeeded his father, Jeroboam II. His evil, idolatrous reign ended abruptly when Shallum son of Jabesh publicly assassinated him and took over the throne (2 Kgs 15:8-12). God had promised that Jehu's house would last only until the fourth (Zechariah's) generation (2 Kgs 10:30; 15:12).

Shallum's evil reign in Israel (sixth dynasty) lasted only one month before he was assassinated by Menahem, son of Gadi (2 Kgs 15:13-16). During Menahem's evil reign in Israel (seventh dynasty), he was forced to pay tribute to Pul (Tiglath-Pileser) of Assyria as God's judgment for his idolatry (2 Kgs 15:17-22).

Menahem's son Pekahiah succeeded him as king, but was murdered by Pekah (eighth dynasty). Pekah's evil reign in Israel was judged when Tiglath-Pileser invaded a second time—this time taking cities and deporting Israelites (2 Kgs 15:27-31). Pekah was assassinated by Hoshea son of Elah.

In Judah, good king Jotham succeeded his father, Azariah. He rebuilt the Upper Gate of the temple, but did not remove the high places (2 Kgs 15:32-38). Judah began to receive judgment from Pekah of Israel and Rezin of Aram in anticipation of the evil reign of Jotham's son, Ahaz. Ahaz broke the 105 consecutive years of good Judean kings when he sacrificed his own son and constructed and worshipped at the high places (2 Kgs 16). Then he appealed to Tiglath-Pileser, rather than God, for protection from Pekah and Rezin.

In Israel, Hoshea (ninth dynasty) appealed to So of Egypt rather than paying tribute to Shalmaneser of Assyria (2 Kgs 17:1-6). This ended the dynasties of Israel when

Shalmaneser repaid Hoshea's treachery with the third and final Assyrian invasion, during which he deported the Israelites (722 BC).

Israel was taken captive by Assyria because they rejected the law of God for idols, sacred stones, high places, Asherah poles, astrology, divination, sorcery and other practices of the nations, listed to vindicate God's judgment (2 Kgs 17:7-23). Samaria was resettled by other conquered pagan peoples who, despite the teaching of a priest of Yahweh, engaged in syncretistic practices that incorporated worship of both Yahweh and their national deities (2 Kgs 17:24-41).

The Kings of Judah

Dynasty	Name (Character)	Length of Reign*	Relation to Predecessor	Manner of Death	1&2 Kings	2 Chronicles
I	1 Rehoboam (Bad)	931/30-913 = 17	Son	Died	1 Kings 11:42-14:31	2 Chr. 9:31-12:16
	2 Abijam (Bad)	913-911/10 = 3	Son	Died	1 Kings 14:31-15:8	2 Chr. 13:1-22
	3 Asa (Good)	911/10-870/69 = 41	Son	Died	1 Kings 15:8-24	2 Chr. 14:1-16:14
	4 Jehoshaphat (Good)	873/72-848* = 25	Son	Died	1 Kings 22:41-50	2 Chr. 17:1-20:37
	5 Jehoram (Bad)	853-841* = 8	Son	Stricken by God (Bowels)	2 Kings 8:16-24	2 Chr. 21:1-20
	6 Ahaziah (Bad)	841 = 1	Son	Murdered by Jehu	2 Kings 8:24-9:29	2 Chr. 22:1-9
	7 *Athaliah (Bad Queen)	841-835 = 6	Mother	Murdered by Army	2 Kings 11:1-20	2 Chr. 22:1-23:21
	8 Joash (Good)	835-796 = 40	Grandson	Murdered by servants	2 Kings 11:1-12:21	2 Chr. 22:10-24:27
	9 Amaziah (Good)	796-767 = 29	Son	Murdered by court members	2 Kings 14:1-20	2 Chr. 25:1-28
	10 Azariah [☆] (Good)	792/91-740/39* = 52	Son	Stricken by God (Leprosy)	2 Kings 15:1-7	2 Chr. 26:1-23
	11 Jotham (Good)	750-732/31* = 18	Son	Died	2 Kings 15:32-38	2 Chr. 27:1-9
	12 Ahaz (Bad)	735-716/15* = 19	Son	Died	2 Kings 16:1-20	2 Chr. 28:1-27
	Best king — 13 Hezekiah (Good)	716/15-687/86 = 29	Son	Died	2 Kings 18:1-20:21	2 Chr. 29:1-32:33
	One of the — 14 Manasseh (Bad)	697/96-643/42* = 55	Son	Died	2 Kings 21:1-18	2 Chr. 33:1-20
	(Worst kings) 15 Amon (Bad)	643/42-641/40 = 2	Son	Murdered by servants	2 Kings 21:19-26	2 Chr. 33:21-25
	16 Josiah (Good)	641/40-609 = 31	Son	Wounded in battle	2 Kings 22:1-23:30	2 Chr. 34:1-35:27
	17 Jehoahaz (Bad)	609 = 3 months	Son	Deposed to Egypt	2 Kings 23:31-33	2 Chr. 36:1-4
	18 Jehoiakim (Bad)	609-598 = 11	Brother	Died in Babylonian Siege?	2 Kings 23:34-24:5	2 Chr. 36:5-7
	19 Jehoiachin (Bad)	598-597 = 3 months	Son	Deposed to Babylon	2 Kings 24:6-16	2 Chr. 36:8-10
	20 Zedekiah (Bad)	597-586 = 11	Uncle	Deposed to Babylon	2 Kings 24:17-25:30	2 Chr. 36:11-21
[☆] Also Uzziah. *According to Edwin R. Thiele. Some overlapping/coregencies. These are biblical numbers and do not always reflect coregencies. *Almost wiped out all of the babies in the messianic lineage (all except Joash).						

QUESTION 15

Please match Elisha's action with the corresponding lesson it taught.

<i>Elisha's Action</i>	<i>Lesson</i>
Elisha miraculously purifies water and kills forty-two mocking teenagers	To demonstrate God's sovereignty over Baal, god of vegetation (2 Kgs 4:38-41)
Elisha miraculously provides water for the kings of Israel and Judah to defeat Moab	Demonstrates God's care for those who trust Him despite the apostasy around them (2 Kgs 4:1-7).
Elisha miraculously provides oil for a prophet's widow to pay her debts	Demonstrates God's sovereignty over Baal, to whom child sacrifice was offered in Israel (2 Kgs 4:18-37).
Elisha miraculously enables a Shunammite woman to bear a son	Signs of his prophetic authority (2 Kgs 2).
Elisha miraculously restores the Shunammite's boy to life years later	Demonstrates God's sovereignty over Baal, god of fertility (2 Kgs 4:8-17).
Elisha miraculously removes poison from a deadly stew during a famine	A sign of God's sovereignty over Baal, god of rain (2 Kgs 3).

QUESTION 16

Please match Elisha's action with the corresponding lesson it taught.

<i>Elisha's Action</i>	<i>Lesson</i>
Elisha miraculously multiplies twenty loaves of bread to feed one hundred prophets during the famine	Shows that God, not Baal, provides food and protection (2 Kgs 6:24-7:20).
Elisha miraculously transfers the leprosy of the faithful Syrian Naaman to the unfaithful Israelite Gehazi	Demonstrates God's international concern and sovereignty over Baal's supposed power to heal (2 Kgs 5).
Elisha miraculously makes an iron ax head float	Shows God's protective hand through a prophet—not warriors (2 Kgs 6:8-23).
Elisha miraculously opens his servant's eyes to God's protective chariots	Shows God's sovereignty over Baal, who is known as "lord of the earth" (2 Kgs 4:42-44).
Elisha prophesies the miraculous deliverance of Samaria from the famine of a Syrian siege, and God answers with food from the Syrian camp after the army flees in fright	Shows his trainees that the Lord will provide all their needs, in contrast to Baal, who can meet no needs at all (2 Kgs 6:1-7).
Elisha tells the Shunammite woman how long to sojourn from her land during a famine	Testifies of God's provision for the righteous (2 Kgs 8:1-6).

QUESTION 17

How many times did Assyria invade Israel before the Israelites were deported?

- A. One
- B. Two
- C. Three
- D. Four

Assyrian Foreign Policy	
Stage 1	Vassal relationship Vassal committed to: --Annual payment of tribute --Furnishing of auxiliary troops
Stage 2	If vassal was involved in Anti-Assyrian conspiracy --Appointment of new ruler (from naval royal house if representative loyal to Assyria could be found) --Territorial reductions (areas taken away were either given to loyal neighboring vassals or made into Assyrian provinces)
Stage 3	If further Anti-Assyrian activity were even suspected --Vassal ruler removed --Political independence revoked --Territory made into Assyrian province with Assyrian governor and officials --Deportation of upper class; replaced with foreign upper class

QUESTION 18

Briefly explain what happened to Samaria (Israel) after the final Assyrian invasion in 722 BC.

Topic 5 Key Points

- The prophet Elisha contested the evil reign of Joram in Israel by miraculously displaying the power of the Lord and the impotence of Baal and all false gods.
- Israel was justly judged and deported to Assyria after its third invasion in 722 BC because of gross disobedience of God's law.
- Assyria resettled Samaria with other conquered pagan peoples who, despite the teaching of a priest of Yahweh, then engaged in syncretistic practices.

Topic 6: Surviving Kingdom (2 Kgs 18-25)

Another Precipitating Event

Jeremiah's prophecy and his book of Lamentations record his eyewitness account of Babylon siege and destruction of Jerusalem for the nation's sins. In addition to his own prophetic word, the Holy Spirit moved Jeremiah to record a historical compilation which provides the context and justification for God's

judgments upon these two nations. The leaders and the people sinned through ungodliness and idolatry, and, true to the curses of Deuteronomy 28, God gave the people the consequences of their disobedience. Therefore, the purpose of the record is to demonstrate how the welfare of Israel and Judah depended upon the faithfulness of the king and people to the covenant of Moses, and to teach the exiles to learn from the mistakes of their ancestors. In large part, this purpose was accomplished, as Israel has not had a problem with idolatry since the captivity.

Idolatry

(from Easton's Bible Dictionary)

Image-worship or divine honour paid to any created object. Paul describes the origin of idolatry in Romans 1:21-25: Men forsook God, and sank into ignorance and moral corruption (Rom 1:28).

The forms of idolatry are:

- (1.) Fetishism, or the worship of trees, rivers, hills, stones, etc.
- (2.) Nature worship, the worship of the sun, moon, and stars, as the supposed powers of nature.
- (3.) Hero worship, the worship of deceased ancestors, or of heroes.

In Scripture, idolatry is regarded as of heathen origin, and as being imported among the Hebrews through contact with heathen nations. The first allusion to idolatry is in the account of Rachel stealing her father's teraphim (Gen 31:19), which were the relics of the worship of other gods by Laban's progenitors "on the other side of the river in old time" (Josh 24:2). During their long residence in Egypt the Hebrews fell into idolatry, and it was long before they were delivered from it (Josh 24:14; Ezek 20:7). Many a token of God's displeasure fell upon them because of this sin...

Exiles

(from Easton's Bible Dictionary)

(1.) Of the kingdom of Israel. In the time of Pekah, Tiglath-pileser II. carried away captive into Assyria (2 Kgs 15:29; see Isa 10:5, 6) a part of the inhabitants of Galilee and of Gilead. Then, after the destruction of Samaria by Shalmaneser and Sargon (q.v.), there was a general deportation of the Israelites into Mesopotamia and Media (2 Kgs 17:6; 18:9; 1 Chr 5:26).

(2.) Of the kingdom of the two tribes, the kingdom of Judah. Nebuchadnezzar, in the fourth year of Jehoiakim (Jer 25:1), invaded Judah, and carried away some royal youths, including Daniel and his companions (606 BC), together with the sacred vessels of the temple (2 Chron 36:7; Dan 1:2). In 598 BC (Jer 52:28; 2 Kgs 24:12), in the beginning of Jehoiachin's reign (2 Kgs 24:8), Nebuchadnezzar carried away captive 3,023 eminent Jews, including the king (2 Chron 36:10), with his family and officers (2 Kgs 24:12), and a large number of warriors (16), with very many persons of note (14), and artisans (16), leaving behind only those who were poor and helpless. This was the first general deportation to Babylon.

In 588 BC, after the revolt of Zedekiah (q.v.), there was a second general deportation of Jews by Nebuchadnezzar (Jer 52:29; 2 Kgs 25:8), including 832 more of the principal men of the kingdom. He carried away also the rest of the sacred vessels (2 Chron 36:18). From this period, when the temple was destroyed (2 Kgs 25:9), to the complete restoration, 517 BC (Ezra 6:15), is the period of the "seventy years."

In 582 BC occurred the last and final deportation. The entire number Nebuchadnezzar carried captive was 4,600 heads of families with their wives and children and dependants (Jer 52:30; 43:5-7; 2 Chron 36:20, etc.). Thus the exiles formed a very considerable community in Babylon.

Holy Spirit

(From International Standard Bible Encyclopedia)

The expression Spirit, or Spirit of God, or Holy Spirit, is found in the great majority of the books of the Bible. In the Old Testament, the Hebrew word uniformly employed for the Spirit as referring to God's Spirit is *ruach* meaning "breath," "wind" or "breeze." The verb form of the word is *ruach*, or *riach* used only in the Hiphil and meaning "to breathe," "to blow." A kindred verb is *rawach*, meaning "to breathe" "having breathing room," "to be spacious," etc. The word always used in the New Testament for the Spirit is the Greek neuter noun *pneuma*, with or without the article, and for Holy Spirit, *pneuma hagion*, or to *pneuma to hagion*. In the New Testament we find also the expressions, "the Spirit of God," "the Spirit of the Lord," "the Spirit of the Father," "the Spirit of Jesus," "the Spirit of Christ." The word for Spirit in the Greek is from the verb *pneo*, "to breathe," "to blow." The corresponding word in the Latin is *spiritus*, meaning "spirit."

Babylon

(from the NET Bible NET Glossary)

The very large and famous city located on both banks of the Euphrates River in Mesopotamia, residence of the Babylonian kings and site of the exile of the southern kingdom of Judah; mentioned in the New Testament in Matthew 1:11, 12, 17 and Acts 7:43 (most interpreters identify Babylon in the book of Revelation as a symbol for Rome, though a few think it refers there to Jerusalem, and others think it refers to the original city on the banks of the Euphrates)

The idolatry that had taken root in Israel was strong. Even though two kings, Hezekiah and Josiah, removed the high places, future rulers just reestablished idolatry. God's discipline eventually took effect, and the price to the Jews was high; they suffered national defeat and exile. If the nation had been obedient and had cooperated with God's chastisement, they would not have suffered as greatly as they did with their hard hearts (Jas 1:2-8). It is easy to look back and see their error. But how are our hearts when God disciplines us (Heb 12:5-13)? What can we learn from these accounts? Do we understand that our lives are judged, both now and in the future?

Assignment

- Please read 2 Kings 18, 2 Kings 19-20 and on the reign of good King Hezekiah.
- Please read "Surviving Kingdom."

Surviving Kingdom

The covenant disobedience of the surviving kingdom of Judah is judged with the Babylonian Captivity to remind God's people to obey the law—not repeat past mistakes (722-560 BC; 2 Kgs 18–25).

(Note: Isaiah 36–39 records this account nearly verbatim).

Hezekiah's good reign surpassed that of any king of Judah before or after him because he destroyed all forms of pagan worship and served the Lord wholeheartedly, using King David as a model for his devotion (2 Kgs 18:1-8). But in Hezekiah's fourteenth year, the Assyrian army commander, the Rabshakeh, ridiculed the God of Judah, threatening to conquer Jerusalem with famine and thirst if the people did not surrender (2 Kgs 18:9-12; see Isa 36). But rather than reacting in fear, Hezekiah responded in faith, bringing the matter to God, and the angel of the Lord struck down both the Rabshakeh and 185,000 Assyrian soldiers (2 Kgs 19; see Isa 37). This demonstrates God's sovereignty over the Assyrian and local gods.

After this supernatural deliverance from Assyria, Hezekiah became deathly ill. God granted him a miraculous additional fifteen-year lease on life, demonstrating His sovereignty even over death and the movements of the sun, let alone the nation of Assyria (2 Kgs 20:1-11; see Isa 38).

But Hezekiah had issues with pride. Not considering Babylon a sincere threat to Israel's safety, and feeling flattered by the visit from a group of Babylonian messengers, Hezekiah displayed to them the wealth of the temple. Sadly, this eventually led to Judah's exile, which occurred after Hezekiah's death. Judah was to trust in God alone (2 Kgs 20:12-21; see Isa 39).

Hezekiah was succeeded by his son, Manasseh, whose evil reign of fifty-five years was the longest of any king. Manasseh, arguably the most wicked king of Judah, reinstituted all the pagan practices his father had destroyed (2 Kgs 21:1-18). Therefore, God would bring punishment to the nation through Babylonian exile.

Manasseh's heir, Amon, repeated his father's mistakes until he was at last assassinated by his officials. They, in turn, were assassinated by the people, who placed Amon's son Josiah on the throne (2 Kgs 21:19-26. Pfeiffer, C. F. "Zephaniah," *New Bible Dictionary* 2nd ed., [Grand Rapids, Michigan: Eerdmans, 1962], 1279.)

Josiah, a good king, recovered the Book of the Law, possibly Deuteronomy, during temple repairs (2 Kgs 22:1–23:30). This discovery motivated him to renew the Mosaic Covenant for the people and desecrate all pagan altars built by his grandfather Manasseh.

He was succeeded by his son Jehoahaz, but after only three months Jehoahaz's evil reign ended in subjugation to Pharaoh Neco, followed by his exile and death in Egypt while his brother Jehoiakim (Eliakim before Pharaoh changed his name) replaced him (2 Kgs 23:31-34).

Jehoiakim's reign was just as evil as his brother's, which led to his subjugation to Pharaoh Neco of Egypt as well as to Nebuchadnezzar of Babylon (who deported some citizens, such as Daniel; see Dan 1:1-7 in 605 BC), as well as subjugation to raiders from Babylon, Aram, Moab, and Ammon (2 Kgs 23:35–24:7).

Jehoiakim's son Jehoiachin succeeded his father, but surrendered during Nebuchadnezzar's second invasion in 597 BC (2 Kgs 24:8-16). Nebuchadnezzar then lay siege to Jerusalem and plundered the temple treasures, taking ten thousand of the wealthier people captive, including Jehoiachin and the prophet Ezekiel.

Zedekiah, Jehoiachin's uncle, took the throne, but his evil reign ended with Nebuchadnezzar's third and final siege (586 BC). This Babylonian onslaught destroyed Solomon's temple, the palace, every important building, and most of the people, as God's judgment for their idolatry (2 Kgs 24:17-25:21).

Nebuchadnezzar appointed Gedaliah as governor over Judah, but he was assassinated by Ishmael son of Nethaniah, who was of royal blood (2 Kings 25:22-26). However, Ishmael fled to Egypt and never reigned. Seeking to seize God's blessing by force is mere folly, since He had suspended the rule of Davidic kings.

At long last, Jehoiachin was released from his Babylonian prison in 560 BC. He ate at the king's table until his death (2 Kgs 25:27-30). This testified to God's mercy toward the nation, as well as his continued protection of the Davidic dynasty and His plan to restore His people to their land.

QUESTION 19

King Hezekiah's reign was unsurpassed by any king before or after, but what mistake did he make?

- A. He allowed the high places to be rebuilt
- B. He didn't trust God to defeat the invading Assyrian army
- C. He was drawn away by marriage to a foreign wife
- D. He relied upon the Babylonian messengers instead of God

QUESTION 20

Which king had the longest reign of any of the kings of Israel and Judah?

- A. Hezekiah
- B. Manasseh
- C. Josiah
- D. Ahaz

QUESTION 21

Which king was released from prison in Babylon and ate at the king's table until his death?

- A. Jehoahaz
- B. Jehoiakim
- C. Jehoiachin
- D. Zedekiah

Topic 6 Key Points

- Good King Hezekiah removed the high places but even he erred by trusting the Babylonian messengers.
- Bad King Manasseh had the longest reign of any of the kings (fifty-five years) and his evil reign vindicated God's coming punishment of exile for His people.

- Jehoiachin was released from his Babylonian prison cell and ate at the king's table until his death (2 Kgs 25:27-30), foreshadowing God's mercy toward the nation by protecting the Davidic dynasty and restoring His people to their land.

Topic 7: Knowing, Being, Doing

QUESTION 22

Match the passage from 1 Kings with the corresponding event.

<i>Passage</i>	<i>Event</i>
1 Kings 1-8	Jeroboam and Rehoboam
1 Kings 9-11	Other Kings
1 Kings 12-14	Solomon's Obedience
1 Kings 15:1-16:28	Solomon's Disobedience
1 Kings 16:29-22:53	Ahab vs. Elijah

QUESTION 23

Match the passage from 2 Kings with the corresponding event.

Outline of 2 Kings						
	Instructions					
10 Israeli Kings/ 8 Judean						
Good Hezekiah and 2 Bad Judean Kings						
Elisha's Ministry						
Zedekiah and the Fall of Jerusalem						
Good Josiah and 4 Bad Judean Kings						
Hoshea and Israel's Fall						
	2 Kings 1:1–8:15	2 Kings 8:16–16:20	2 Kings 17	2 Kings 18–21	2 Kings 22:1–24:16	2 Kings 24:17–25:30

QUESTION 24

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 8 Self Check

QUESTION 1

The key word for 1 Kings is _____.

- A. Division
- B. Downfall
- C. Covenant
- D. Transition

QUESTION 2

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) was fulfilled in the time of Solomon. *True or False?*

QUESTION 3

Which of the following persons was **not** executed by Solomon while he was establishing his kingdom in 1 Kings 2?

- A. Adonijah his brother
- B. Abiathar the priest
- C. Joab the army commander
- D. Shimei the curser of David

QUESTION 4

Solomon sank to the point where he worshipped pagan gods and built altars to them. *True or False?*

QUESTION 5

Which of the following was king in Israel after Omri?

- A. Baasha
- B. Elah
- C. Zimri
- D. Ahab

QUESTION 6

Besides Hezekiah, which one of the following kings removed the high places in Judah?

- A. Jehoshaphat
- B. Uzziah
- C. Josiah
- D. Jotham

QUESTION 7

What lesson did Israel's King Ahaziah need to learn in 2 Kings 1?

- A. That God, not Baal, produces rain
- B. That God is sovereign over all gods
- C. That God answers prayer
- D. Not to give away Israel's land

QUESTION 8

Elijah fought against the false god Baal, but Elisha's miracles were directed against the Asherah. *True or False?*

QUESTION 9

Good King Hezekiah's one mistake was not trusting God to defeat the Assyrian army. *True or False?*

QUESTION 10

King Jehoiachin of Judah was taken captive in Babylon and died in prison to show God's displeasure with the sins of His people. *True or False?*

Lesson 8 Answers to Questions

QUESTION 1: Division [Just as Solomon's obedience to the law brings about his prosperity, his disobedience curtails it and causes the kingdom to divide and fall under the rule of mostly evil kings in both Israel and Judah, although because of God's loyalty to the Davidic Covenant, there is always an heir of David on the throne.]

QUESTION 2: *Your answer should be similar to the following:*

There were co-regencies and vice-regencies. Judah and Israel used two different methods to determine when a king's reign began, and both nations changed these methods at least once. Judah and Israel used different calendars. The names of kings can often be confusing: some kings had the same name, two different names sometimes referred to the same king, and twenty-four of the thirty-nine kings had names beginning with "A" or "J" in English.

QUESTION 3: False [Complete fulfillment yet awaits Israel: God clarified this Abrahamic promise in Ezekiel by saying that this covenant with Jerusalem is an eternal covenant (Gen 17:8; see Ezek 16:1, 60). Solomon only collected tribute from these areas, which is different than Israel possessing this land and living in it ("I will give this land," Gen 15:18). 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).]

QUESTION 4: *Your answer*

QUESTION 5

Reference	Competitor
1 Kings 2:13-25	Adonijah is executed for seeking to steal the kingdom through marriage to David's attendant Abishag
1 Kings 2:26-27	Abiathar loses his priesthood to Zadok because he conspired with Joab and Adonijah.
1 Kings 2:28-35	Joab is executed for conspiring with Adonijah and for killing Abner and Amasa.
1 Kings 2:36-46	Shimei is executed for disobeying Solomon's imposed exile and for cursing David.

QUESTION 6: *Your answer should be similar to the following:*

(1) The rise of Solomon as king, (2) the Lord's answer to Solomon's personal prayer for wisdom, (3) Solomon's political administration, through chief officials, governors, and officers, that received international acclaim, (4) and Solomon's temple's construction, dedication, and filling with God's glory.






QUESTION 7

Law	Disobedience
Joshua 1:3-4	He sought to pay Hiram with twenty cities in the Promised Land.
Exodus 23:31-33	He enslaved Canaanites rather than exterminating them.
Deuteronomy 17:17	He multiplied wives and wealth.
Deuteronomy 17:16	He multiplied horses.
Exodus 34:15-16	He intermarried with foreigners.
Exodus 34:15-16	He worshipped pagan gods and builds altars to them.

QUESTION 8

- C. Solomon's gold shields were stolen from the temple [Rehoboam's evil reign of idolatry was judged when Shishak of Egypt stole Solomon's gold temple shields (1 Kgs 14:21-31). This teaches the cost of disobeying the covenant.]

QUESTION 9

Kings					Instructions
 Nadab	 Baasha	 Elah	 Zimri	 Omri	
1 Kings 15:25-26	1 Kings 15:27-16:7	1 Kings 16:8-14	1 Kings 16:15-20	1 Kings 16:21-28	

QUESTION 10: True [The wicked Ahab of Israel was confronted by the prophets Elijah and Micaiah to display the Lord's sovereignty over Baal (1 Kgs 16:29-22:40). Ahab encouraged idolatry and, through his marriage to the Sidonian princess Jezebel, introduced Baal worship in Israel (1 Kgs 16:29-34).]

QUESTION 11

- A. The high places [Good King Jehoshaphat's purged the male shrine prostitutes, but failed to remove the high places (1 Kgs 22:41-50). Removing the high places was a test of a king's complete loyalty to God, and only two kings achieved this level of dedication.]

QUESTION 12: *Your answer*

QUESTION 13: Downfall [The covenant disobedience and resultant downfall 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.]

QUESTION 14: True [Elijah said to the king, "This is what the Lord says, 'You sent messengers to seek an oracle from Baal-Zebub, the god of Ekron. You must think there is no God in Israel from whom you can seek an oracle! Therefore you will not leave the bed you lie on, for you will certainly die'" (2 Kgs 1:16-17).]

QUESTION 15

<i>Elisha's Action</i>	<i>Lesson</i>
Elisha miraculously purifies water and kills forty-two mocking teenagers	Signs of his prophetic authority (2 Kgs 2).
Elisha miraculously provides water for the kings of Israel and Judah to defeat Moab	A sign of God's sovereignty over Baal, god of rain (2 Kgs 3).
Elisha miraculously provides oil for a prophet's widow to pay her debts	Demonstrates God's care for those who trust Him despite the apostasy around them (2 Kgs 4:1-7).
Elisha miraculously enables a Shunammite woman to bear a son	Demonstrates God's sovereignty over Baal, god of fertility (2 Kgs 4:8-17).
Elisha miraculously restores the Shunammite's boy to life years later	Demonstrates God's sovereignty over Baal, to whom child sacrifice was offered in Israel (2 Kgs 4:18-37).
Elisha miraculously removes poison from a deadly stew during a famine	To demonstrate God's sovereignty over Baal, god of vegetation (2 Kgs 4:38-41)

QUESTION 16

<i>Elisha's Action</i>	<i>Lesson</i>
Elisha miraculously multiplies twenty loaves of bread to feed one hundred prophets during the famine	Shows God's sovereignty over Baal, who is known as "lord of the earth" (2 Kgs 4:42-44).
Elisha miraculously transfers the leprosy of the faithful Syrian Naaman to the unfaithful Israelite Gehazi	Demonstrates God's international concern and sovereignty over Baal's supposed power to heal (2 Kgs 5).
Elisha miraculously makes an iron ax head float	Shows his trainees that the Lord will provide all their needs, in contrast to Baal, who can meet no needs at all (2 Kgs 6:1-7).
Elisha miraculously opens his servant's eyes to God's protective chariots	Shows God's protective hand through a prophet—not warriors (2 Kgs 6:8-23).
Elisha prophesies the miraculous deliverance of Samaria from the famine of a Syrian siege, and God answers with food from the Syrian camp after the army flees in fright	Shows that God, not Baal, provides food and protection (2 Kgs 6:24–7:20).
Elisha tells the Shunammite woman how long to sojourn from her land during a famine	Testifies of God's provision for the righteous (2 Kgs 8:1-6).

QUESTION 17

- C. Three [Hoshea, the last king of Israel, appealed to Egypt rather than paying tribute to Assyria. His treachery was met by a third and final Assyrian invasion and deportation of the Israelites (722 BC). Israel was taken captive by Assyria for rejecting the law of God for idols, sacred stones, high places, Asherah poles, astrology, divination, sorcery and other practices of the nations, listed to vindicate God's judgment (2 Kgs 17:1-23).]

QUESTION 18: *Your answer should be similar to the following:*

Samaria was resettled by other conquered pagan peoples who, despite the teaching of a priest of Yahweh, engaged in syncretistic practices that incorporated worship of both Yahweh and their national deities (2 Kgs 17:24-41).

QUESTION 19

- D. He relied upon the Babylonian messengers instead of God [To impress the Babylonians, he foolishly showed them the treasures of God stored in the temple. This eventually led to the Babylonian invasion that resulted in Judah's exile.]

QUESTION 20

- B. Manasseh [Manasseh, whose evil reign of fifty-five years is the longest of any king, reinstituted all the pagan practices destroyed by Hezekiah, his father (2 Kgs 21:1-18). This vindicated God's imminent punishment of Babylonian exile for the nation.]

QUESTION 21

- C. Jehoiachin [Jehoiachin was released from his Babylonian prison cell in 560 BC and ate at the king's table until his death (2 Kgs 25:27-30). This foreshadowed God's mercy toward the nation by protecting the Davidic dynasty and restoring His people to their land.]

QUESTION 22

<i>Passage</i>	<i>Event</i>
1 Kings 1-8	Solomon's Obedience
1 Kings 9-11	Solomon's Disobedience
1 Kings 12-14	Jeroboam and Rehoboam
1 Kings 15:1-16:28	Other Kings
1 Kings 16:29-22:53	Ahab vs. Elijah

QUESTION 23**Outline of 2 Kings**

Instructions					
Elisha's Ministry	10 Israeli Kings/ 8 Judean	Hoshea and Israel's Fall	Good Hezekiah and 2 Bad Judean Kings	Good Josiah and 4 Bad Judean Kings	Zedekiah and the Fall of Jerusalem
2 Kings 1:1–8:15	2 Kings 8:16–16:20	2 Kings 17	2 Kings 18–21	2 Kings 22:1–24:16	2 Kings 24:17–25:30

QUESTION 24: *Your answer*

Lesson 8 Self Check Answers

QUESTION 1

A. Division

QUESTION 2: False

QUESTION 3

B. Abiathar the priest

QUESTION 4: True

QUESTION 5

D. Ahab

QUESTION 6

C. Josiah

QUESTION 7

B. That God is sovereign over all gods

QUESTION 8: False

QUESTION 9: False

QUESTION 10: False

Lesson 9: 1 & 2 Chronicles

Lesson Introduction

As the four gospels relate similar events around the life of Christ, so the book of Chronicles (originally one book) conveys much of the same material as the book of Kings; but with a different perspective and purpose. This lesson explores where these two historical records are both similar and different. Especially emphasized is the chronicler's focus on Israel's worship and the establishment and preservation of the Davidic line.

Chronicles covers the period of Jewish history that begins in 2 Samuel (1 Chronicles) and stretches past 2 Kings (2 Chronicles). The following chart describes this kingdom period:



Lesson Outline

- Topic 1: Introduction to 1 Chronicles
- Topic 2: David's Line
- Topic 3: David's Concern
- Topic 4: Introduction to 2 Chronicles
- Topic 5: Temple Constructed
- Topic 6: Temple Destroyed
- Topic 7: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Distinguish five major differences between Kings and Chronicles.
- Discern patterns in the kings' rules that apply to leadership strengths and problems today.
- Apply insights gleaned from Israel's worship to your own life.
- Discern traits of revivals in Judah in order to apply these to your life and ministry.

Topic 1: Introduction to 1 Chronicles

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 the Throne 10-12	Respect for Ark 13-17	Military Victories 18-20	Temple Prep 21-29

The book of Kings (covering about the same period as Chronicles) had been written a century earlier (550 BC) and would certainly have been deposited in Jerusalem. With the availability of Kings, one can wonder why Ezra saw a need to re-write the nation's history in the Chronicles. The answer lies in his focus on the temple, designed to prevent the people from ever returning to the high places. Thus Kings recorded the history from a political/ethical standpoint, but Chronicles provided the spiritual/priestly perspective. It reminded the people that David's royal line still remained, encouraging the small remnant who had returned and built a temple that was meager compared to Solomon's (see 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.

When Israel saw the newly built second temple that didn't compare with the first temple, they were disappointed. But God sent them a message saying, "Who among you survivors saw the former splendor of this temple? How does it look to you now? Isn't it nothing by comparison?" (Hag 2:3).

Yet look what news God used to encourage them: "'Even so, take heart, Zerubbabel,' says the Lord. 'Take heart, Joshua son of Jehozadak, the high priest, and all you citizens of the land,' says the Lord, 'and begin to work. For I am with you,' says the Lord who rules over all. 'Do not fear, because I made a promise to your ancestors when they left Egypt, and my spirit even now testifies to you'" (Hag 2:4-5). Are you sometimes discouraged with your ministry on God's behalf? Like these Israelites, if God is with us, we should be encouraged.

- **Key Word:** Establishment
- **Key Verse:** "'I will subdue all your enemies. I declare to you that the Lord will build a [dynastic] house for you! When the time comes for you to die, I will raise up your offspring, one of your own sons, to succeed you, and I will establish his kingdom. He will build me a house, and I will make his dynasty permanent. I will become his father and he will become my son. I will never withhold my loyal love from him, as I withheld it from the one who ruled before you. I will put him in permanent charge of my house and my kingdom; his dynasty will be permanent'" (1 Chron 17:10-14).

- **Summary Statement:** Spiritual perspective on the establishment of David's kingdom encourages the remnant with God's preservation of the Davidic line and admonishes them to proper temple worship—not the idolatry of the past.
- **Application:** Trust in God's unconditional promises. Worship God in His way, not your own, and ask Him to enable you to see history and world events from His divine perspective.

Assignment

- Please read 1 Chronicles 4:1-10, which includes the prayer of Jabez.
- Please read "Introduction to 1 Chronicles."

Introduction to 1 Chronicles

Title

As was true for the books of Samuel and Kings, so the books of Chronicles originally comprised a single scroll. The Hebrew name translates "The Words (Accounts, Events) of the Days," which in modern idiom means "The Events of the Times." The book was divided in the 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 (AD 395), as he felt it chronicled the entire sacred history.

Authorship

External Evidence: The Talmud maintains that Ezra the priest authored the work, while some Talmudists believe that Nehemiah completed the genealogical tables (1 Chr 1–9).

Internal Evidence: The content verifies the Talmudic tradition in that the book emphasizes the temple, the priesthood, and the line of David in the kingdom of Judah. The style is very similar to the book of Ezra, and both share a priestly perspective: genealogies, temple worship, ministry of the priesthood, and obedience to the law (Wilkinson, 100). Ezra's authorship is especially supported by the fact that Ezra 1:1-3 repeats the closing verses of 2 Chr 36:22-23 almost identically.

Circumstances

Date: References to Judah's deportation (1 Chr 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 Chr 3:17-24) reveals that the latest person recorded in Chronicles is Anani (1 Chr 3:24) of the eighth generation from Jehoiachin (1 Chr 3:17), who was taken captive to Babylon in 598 BC. Assuming twenty-five years for each of these eight generations places Anani's birth at about 425-400 BC. However, Scripture's account of Ezra's ministry does not stretch beyond 445 (see Neh 12:36). Therefore, the best estimate of the time of the compilation is between about 450-425 BC. The record of the return from exile (2 Chr 36:22-23) also argues for a postexilic date.

Recipients: Using the above date of 450-425 BC for its compilation, the original readers of Chronicles comprised Jews who had been back in the land for about a century and probably had recently experienced the reconstruction of Jerusalem's walls under Nehemiah.

Characteristics

By way of review, while the books of Kings and Chronicles overlap in their records of the kingdom period, some notable differences in emphases can be cited:

Kings and Chronicles Comparison		
	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 (550 BC)	Postexilic Jews (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

- If one includes the genealogical section (1 Chr 1–9; beginning at creation) with the narrative (1 Chr 10–2 Chr 36; concluding 538 BC) the original single book of Chronicles covers more time than any book of Scripture (more than 3600 years!).
- Chronicles contains the largest genealogy in the Bible (1 Chr 1–9).
- The book of Chronicles appears last in the Hebrew Bible.

QUESTION 1

1 Chronicles 4:1-10 is an unusual note placed in the midst of nine chapters of genealogies. Please meditate on this passage by thinking and praying about it (not by emptying your mind of all thoughts). Then please open your Life Notebook and record why you think God included that story in this account.

QUESTION 2

The key word for 1 Chronicles is _____.

QUESTION 3

Please select from the following list the subjects that are emphasized in Chronicles as opposed to Kings.
(Select all that apply.)

- A. Priestly functions as opposed to royal and prophetic functions
- B. The Mosaic Law is emphasized as opposed to worship
- C. The kings of both Israel and Judah as opposed to emphasizing only the kings of Judah
- D. God's faithfulness as opposed to man's faithlessness
- E. Historical content as opposed to theological content
- F. Divine sovereignty as opposed to human responsibility

Topic 1 Key Points

- God made a special point within a long list of genealogies to note the prayer of an individual named Jabez.
- The key word for 1 Chronicles is "establishment," meaning the establishment of David's kingdom, to encourage the remnant to proper temple worship.
- Chronicles, in contrast to Kings, emphasizes worship over law, the kings of Judah over the kings of Israel, and God's faithfulness and sovereignty over human faithlessness and responsibility.

Topic 2: David's Line (1 Chron 1-9)

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* (Baxter, 2:179).

Technically, 2 Chronicles 36:21-23 does carry the account forward, but these three verses cover only forty-eight more years, up to the return from exile under Cyrus.

Cyrus

(from the NET Bible NET Glossary)

A Persian king who conquered Babylon in 539 B.C. and added for himself the title "king of Babylon" and who was responsible for issuing the decree to rebuild Jerusalem and its temple at the end of the Jewish exile to Babylon; Cyrus is viewed in Isaiah 44:28 as God's commissioned agent for this task.

If the lesson in Chronicles is that Israel's response to God was the decisive factor in its history and destiny, what does it tell us is the decisive factor in our destiny? Christians are God's new nation: "But you are *a chosen race, a royal priesthood, a holy nation, a people of his own*, so that you may *proclaim the virtues* of the one who called you out of darkness into his marvelous light. You once were **not a people**, but now you are God's people. You were **shown no mercy**, but now you have received mercy" (1 Pet 2:9-10; emphases added). What is your proper response to God?

Assignment

- Please read “David’s Line.”

David’s Line

Summary Statement for 1 Chronicles

Spiritual perspective on the establishment of David’s kingdom encourages the remnant with God’s preservation of the Davidic line and admonishes them to proper temple worship—not the idolatry of the past.

Throughout Chronicles, genealogies that trace back even as far as Adam emphasized to the remnant God’s grace in preserving the royal line of David (1 Chr 1–3). They should be encouraged: Even though David’s throne was absent, his line was still present with the nation even eight generations after the exile.

Genealogies of the twelve tribes focus on Judah (1 Chr 4:1-23), Benjamin, and Levi (1 Chr 6:3-80) to teach Israel the importance of the Davidic and priestly lines (1 Chr 4–8).

The genealogy of the remnant, which emphasizes the priests and Levites, provides the ancestry close to the time of the compiler (1 Chr 9:1-34). The ancestry of a priest was important in determining whether he was qualified to be a legitimate priest. If the ancestry wasn’t correct, the resulting worship was illegitimate. This evidences the legitimate priesthood required for proper worship of Yahweh, and even points to the eventual perfection of Christ as the ultimate priest and mediator.

The genealogy of Saul is given in 1 Chr 8:29-40 and repeated almost identically in 1 Chronicles 9:35-44 to introduce his death (1 Chr 10) and David’s succession (1 Chr 11:1-3).

QUESTION 4

Which three tribes were emphasized in the genealogies of 1 Chronicles 1–9? (*Select all that apply.*)

- A. Asher
- B. Benjamin
- C. Dan
- D. Judah
- E. Levi

QUESTION 5

Why were these three tribes emphasized in the genealogies in 1 Chronicles 1-9?

QUESTION 6

Why were the genealogies of the priests and Levites emphasized in 1 Chronicles 9:1-34?

Topic 2 Key Points

- The tribes of Benjamin, Judah, and Levi were emphasized in the genealogies in 1 Chronicles 1-9 to teach Israel the importance of the Davidic and priestly lines.
- The genealogies of the priests and Levites were emphasized in 1 Chronicles 9:1-34 to evidence the legitimate priesthood required for proper worship of Yahweh.

Topic 3: David's Concern (1 Chron 10-29)

The unifying idea in Chronicles is the temple. The author wanted to encourage the returned remnant with the spiritual perspective that while the Davidic *throne* was not among them, the Davidic *line* and *God Himself* were (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 all national worship. The chief matter in David's reign was his abundant preparation for building the temple (1 Chron 10–29); the major part of the account of Solomon's reign was 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 was 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 so many years of idolatry in so many places.

Idolatry

(from *Easton's Bible Dictionary*)

Image-worship or divine honour paid to any created object. Paul describes the origin of idolatry in Romans 1:21-25: Men forsook God, and sank into ignorance and moral corruption (Rom 1:28).

The forms of idolatry are:

- (1) Fetishism, or the worship of trees, rivers, hills, stones, etc.
- (2) Nature worship, the worship of the sun, moon, and stars, as the supposed powers of nature.
- (3) Hero worship, the worship of deceased ancestors, or of heroes.

In Scripture, idolatry is regarded as of heathen origin, and as being imported among the Hebrews through contact with heathen nations. The first allusion to idolatry is in the account of Rachel stealing her father's teraphim (Gen 31:19), which were the relics of the worship of other gods by Laban's progenitors "on the other side of the river in old time" (Josh 24:2). During their long residence in Egypt the Hebrews fell into idolatry, and it was long before they were delivered from it (Josh 24:14; Ezek 20:7). Many a token of God's displeasure fell upon them because of this sin.

In John 4:19-22, Jesus offered the same perspective to the woman of Samaria (Samaria was the capital of the northern kingdom). He viewed kingdom history solely from the perspective of the temple and the southern kingdom (the Jews).

The woman said to him, "Sir, I see that you are a prophet. Our fathers worshiped on this mountain, and you people say that the place where people must worship is in Jerusalem." Jesus said to her, "Believe me, woman, a time is coming when you will worship the

Father neither on this mountain nor in Jerusalem. You people worship what you do not know. We worship what we know, because salvation is from the Jews.”

Jesus came through the Davidic line, He is the antitype, or fulfillment, of the temple worship, and worship is to Him through the Holy Spirit. So all of these emphases are important because they all point to Jesus, and all are present in Chronicles. This helps to show that “...there is salvation in no one else, for there is no other name under heaven given among people by which we must be saved” (Acts 4:12).

Assignment

- Please read “David’s Concern.”

David’s Concern

God blesses David with military victories because of the spiritual obedience he shows in his concern for a temple to house the ark permanently. This is recorded to show Israel proper worship (1 Chr 10–29).

God’s favor turned from Saul after Saul’s disobedience, but David’s rule did not begin until Saul’s death. David waited patiently for the throne, desiring God’s best. When he finally did take the throne as God’s selection to fill the role of Messianic predecessor, he was accepting with grace the role he’d been anointed and prepared for (1 Chr 10–12). David’s best warriors, listed in Chronicles as well, secured strong support for his kingdom after his coronation and habitation of Jerusalem (1 Chr 11–12). David, a strong leader and nearly ideal king, rallied strong support from his men.

Desiring to make Jerusalem the religious center as well as the capital, David brought the ark back from Kiriath Jearim; however, instead of moving it with poles on the shoulders of priests, the ark was transported irreverently on a donkey cart. A man named Uzzah meaning well, reached to steady the ark—at the cost of his life (1 Chr 13). Realizing his former irreverence and fearing God, David stopped the ark’s transportation and left it in the home of a man named Obed-Edom.

David’s prosperity continued to grow as God blessed him with gifts from other nations as well as his palace, numerous wives and children, and victories over the Philistines (1 Chr 14).

Finally, David determined again to move the ark to a specific tent he prepared for it in Jerusalem (1 Chr 15–16). He announced that only the Levites would carry it; notably displaying the respect he had learned from the last tragic attempt to bring the Lord’s presence back to Jerusalem. David called all of the people together and planned a huge celebration of music and dancing and sacrifices to welcome the ark into the city.

But to David, something seemed awry. Why should he himself live in a costly, luxurious palace while the Lord’s presence dwelled yet in a temporary tent? But God responded to David’s desire with a humbling, deeply personal prophecy through His servant Nathan (1 Chr 17:4–14). Because of David’s concern for the Lord, God promised instead to build *David* a house or dynasty, one that would last forever (1 Chr 17). This Davidic Covenant is a glorious example of God’s principle that blessing follows obedience. David also enjoyed continual military victory over the Philistines and other nations as God fulfilled His promise to give His people a place of peace and safety in which to live (1 Chr 17:9–10; 1 Chr 18–20).

Satan was still seeking to destroy Israel, however. Since Israel’s enemies could not defeat her, he tried to destroy her by judgment from the inside. Satan enticed David to sin by

taking a military census to assess the nation's human strength. Because God regarded David's command as evil, He brought judgment against the entire nation, killing seventy thousand Israelites by the hand of an angel. However, when God saw the destruction, He stopped the plague, and David bought the threshing field where the plague had stopped so that He could offer God a sacrifice (1 Chr 21). This threshing floor would become the site of the future temple (1 Chr 22:1).

Although God had told David that he would not be the one to build the Lord's temple, David saw no reason to refrain from preparing for construction. Having heard from God that Solomon would be his successor, and realizing Solomon's youth and inexperience, David began organizing people and collecting materials for the temple that he charged Solomon and the leaders to build (1 Chr 22:5).

Changes in organization had to take place because the tabernacle was to become obsolete (1 Chr 23–1 Chr 27). The Levites' duties changed because they no longer needed to transport the tabernacle (1 Chr 23). David organized them by families (Gershonites, Kohathites, and Merarites) into new maintenance responsibilities.

- The musicians were organized into instrumentalists and singers to offer praise to the Lord in the ministry of prophesying (1 Chr 24).
- The priests were organized into 24 divisions, each serving about two weeks a year on a rotating basis, to offer sacrifices before the Lord (1 Chr 25).
- The temple officers were organized into gatekeepers, treasurers, and administrators for smooth functioning of the temple (1 Chr 26).
- Israel's leaders were organized into a unified military and political structure which would safeguard the temple from enemies (1 Chr 27).

David saw the work of building the temple as the most important construction ever to be commissioned; a life work he would gladly have taken as his own. Anticipating his own death, David gave of his own personal wealth, praised God publicly, and gave Solomon the pattern for the temple construction and the service by Levite priests (1 Chr 28). David did all of these things with great intentionality so the people would understand the importance the temple should hold in their lives (1 Chr 29).

QUESTION 7

David's best warriors are listed in 1 Chronicles to show how he rallied strong support from his men. *True or False?*

QUESTION 8

Please match the reference with the corresponding event of David's leadership.

<i>Reference</i>	<i>Teaching</i>
1 Chronicles 13	David improperly brings the ark back to Jerusalem at the cost of Uzzah's life.
1 Chronicles 14	David's prosperity is shown in his wives, children, housing and military victories.
1 Chronicles 15-16	David's victories over the Philistines and others show God's blessing on him.
1 Chronicles 17	David properly brings the ark to Jerusalem with great celebration and worship.
1 Chronicles 18-20	David's desire to build God's house is countered by God's promise to build his house.

QUESTION 9

How did David show the importance that temple worship should play in Israel's life?

QUESTION 10

Please match the reference with the corresponding organization of duties in the new temple.

<i>Reference</i>	<i>Teaching</i>
1 Chronicles 23	The musicians are organized to offer praise in the ministry of prophesying.
1 Chronicles 24	The Levites' duties are changed to new maintenance responsibilities.
1 Chronicles 25	The temple officers are organized for smooth functioning of the temple.
1 Chronicles 26	Israel's leaders are organized into a unified military and political structure to safeguard the temple.
1 Chronicles 27	The priests are organized into 24 divisions that rotate to offer sacrifices.

Topic 3 Key Points

- David's best warriors are listed in 1 Chronicles 11-12 to show David's skill as a nearly ideal king.
- David's family, military victories, ark preparations and desire to build God's house show God's blessings on him as the nearly ideal king.
- David shows Israel the importance temple worship should play in Israel's life by his temple preparations, giving, public worship, and choice of materials.
- God's spiritual worship leaders are prepared for the transition from duties concerning the ark to duties in the temple.

Topic 4: Introduction to 2 Chronicles

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	

1 Chronicles details the reign of only one king, David. The book of 2 Chronicles covers the reigns of the rest of the twenty-one kings of the combined kingdom and Judah. Nebuchadnezzar of Babylon ended the reign of the last king in 586 BC and he also took all of the articles from God's temple to Babylon, burned the temple and palaces, and broke down the wall of Jerusalem (2 Chron 36:11-21). The duration of the exile was determined by the number of years Israel disobeyed in not allowing her land to enjoy its Sabbath-year rest as commanded in the Law (Lev 25:2-7; 2 Chron 36:21). Every seventh year they were to let the land rest, neither sowing their field nor pruning their vineyard (Lev 25:3). This disobedience showed a lack of faith and trust in God's provision.

Nebuchadnezzar

The greatest and most powerful of the Babylonian kings, who reigned 605-562 BC, famous for his conquests of Judah and Jerusalem and his role in the book of Daniel.

This is a lesson the disciples struggled with also. Jesus fed the five thousand with meager provisions, and shortly thereafter He fed four thousand from equally meager provisions (Mk 6:30-44; 8:1-9). Yet, even during the second feeding, the disciples wondered, "Where can someone get enough bread in this desolate place to satisfy these people?" (Mk 8:4). They wondered even after He had sent them out on a successful mission for Him two by two with instructions to "take nothing with them," but instead to rely on Him (Mk 6:6-13).

If the Israelites and the disciples had difficulty learning this lesson, it's likely we may face this lesson with difficulty too. Jesus rebuked the disciples for having hearts too hard to understand this lesson, and the Israelites seemed to have the same problem (Mk 8:17). What is the condition of your heart? Is God your provider?

- **Key Word:** Preservation
- **Key Verse:** "You must serve me as your father David did. Do everything I commanded and obey my rules and regulations. Then I will establish your dynasty, just as I promised your father David, 'You will not fail to have a successor ruling over Israel'" (2 Chron 7:17-18).
- **Summary Statement:** 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.
- **Application:** Humble yourself when the Lord exalts you, lest you yourself become your own idol.

Assignment

- Please read 2 Chronicles 1 on Solomon's worship and prayer and 2 Chronicles 2 on preparations for the temple.

QUESTION 11

The key word for 2 Chronicles is _____.

QUESTION 12

Just like 1 Chronicles, 2 Chronicles records no major judgments on Judah or Israel. *True or False?*

Topic 4 Key Points

- The key word for 2 Chronicles is "preservation," as it encourages the returned exiles with God's preservation of the Davidic line.
- One contrast between 1 and 2 Chronicles is that 2 Chronicles records a major judgment against Judah in its fall to Babylon in 586 BC.

Topic 5: Temple Constructed (2 Chron 1-9)

Some contrasts between the two books of Chronicles may prove helpful:

Contrasts Between the Books of Chronicles		
	1 Chronicles	2 Chronicles
History covered	Creation to Solomon enthroned	Solomon to the 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)
Number of chapters	29	36
General content	Success of Davidic kingdom	Success of Davidic kingdom
Judgment	None major	Judah (586 BC)
Temple	Preparations for building	Built, then ruined 380 years later
Beginning/end	Begins: Genealogies and David's obedience	Ends: Judgment for Davidic kings' disobedience

The various kings of Judah had very different attitudes toward the temple, as we see in the contrast between stealing from it and even leaving it in disrepair (2 Chron 12:9; 16:2-3) versus replenishing it (2 Chron 15:18) and repairing it (2 Chron 24:4-14). How a person or nation cares for something usually directly reflects how they feel about it. If someone is important to them, they make every effort to spend

quality time with them and listen to what they have to say. This is a good time to check your own life to see if you spend quality time with God and take care of your relationship with Him.

Assignment

- Please read 2 Chronicles 5-6 about Solomon dedicating the temple.
- Please read “Temple Constructed.”

Temple Constructed

Summary Statement for 2 Chronicles

Second Chronicles gives the spiritual perspective on the kingdom period from Solomon to the return from Babylon. This encourages the remnant with God's sovereign *preservation of the Davidic line* and admonishes *proper temple worship*—not the idolatry of the past.

God blesses Solomon because of his obedience in building the temple; demonstrating proper worship for Israel (2 Chr 1–9).

God's approval of Solomon's construction and furnishing of the temple was evident to the nation when the Lord filled it with His *shekinah* glory (2 Chr 2–7). Solomon had constructed the best possible temple, sparing no expense and hiring 153,600 workers as well as requesting timbers and artisans from Hiram of Tyre (2 Chr 2). He also filled the temple with new furnishings, including the excess gold and silver from the treasuries, in anticipation of the ark's arrival (2 Chr 3:1–5:1). After the ark returned, God showed His approval by consuming the offerings and sacrifices with fire from heaven and setting His glory within it (2 Chr 7:1–3). Solomon dedicated the temple with a message and prayer which met both God's and the people's approval (2 Chr 5:2–7:22).

The Lord blessed Solomon's proper worship with wisdom and wealth as an example of His blessing upon all who truly honor Him (2 Chr 1).

Parallels Between David's and Solomon's Transfers of the Ark		
	David (1 Chronicles)	Solomon (2 Chronicles)
Ark location before	Kiriath Jearim	City of David
Ark location after	House of Obed near the city of David	Temple on Moriah (former threshing floor of Araunah)
Consultation with Israel's leaders and national procession	13:1-5	5:2-3
Transports ark correctly	15:1-16:3	5:2-10
Celebration of praise at arrival	16:7-36	5:11-14
System of regular worship established	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

God blessed Solomon politically, spiritually, and economically because he honored the temple (2 Chr 8–9). Solomon's political success is evident by the building of several cities, conscripting Canaanites as slaves, and his marriage to Pharaoh's daughter (2 Chr 8:1-11). His spiritual success is shown by Israel keeping its ordinances and feasts with the Levitical divisions appointed by his father, David (2 Chr 8:12-16). Solomon's economic success is noted in his ships, his gold, the visit by the queen of Sheba, the golden temple shields, his ivory and gold throne, horses, chariots, silver, and other material blessings (2 Chr 8:17–9:28).

Solomon died after a forty-year reign, so the chronicler next focused on what happened to the temple (2 Chr 9:29-31).

QUESTION 13

Solomon spared no expense in constructing the best possible temple. *True or False?*

QUESTION 14

How did God show his approval of the temple?

- A. By answering Solomon's prayers
- B. By filling it with His glory
- C. Through the prophecy He gave Solomon at its dedication
- D. By shaking the temple when the assembled people prayed

QUESTION 15

Please give some of the signs of Solomon's economic success in 2 Chronicles 8:17-9:28.

Topic 5 Key Points

- Solomon showed his desire to please God by constructing the best possible temple.
- God showed His approval of the temple by sending a fire from heaven to consume the sacrifices and offerings and setting His glory within it (2 Chronicles 7:1-3).
- Solomon's economic success was shown in his glorious possessions like luxurious ships and furnishings as well as visits from foreign royalty.

Topic 6: Temple Destroyed (2 Chron 10-36)

Assignment

- Please read 2 Chronicles 36 on the last four kings of Judah.
- Please read "Temple Destroyed."

Temple Destroyed

Many of the kings of the Davidic dynasty in Judah despise the temple, which is then destroyed through God's judgment at the fall of Jerusalem, serving as an example to post-exilic Israel and teaching the importance of proper worship in its new temple (2 Chr 10–36).

Solomon's son Rehoboam inherited his father's throne. But he soon proved himself to be a young, foolish ruler. Rejecting the advice of the elders who had served his father, he followed the guidance of others as inexperienced as himself and committed to overworking and overtaxing the people. The northern tribes rebelled (2 Chr 10), dividing the kingdom and leaving Rehoboam to rule only Judah and Benjamin. Accepting this division as God's will, Rehoboam settled in to rule in Judah with the wisdom he possessed. His strong fortifications and large family show that God initially blessed the new, smaller kingdom of Judah by strengthening it (2 Chr 11). But when Rehoboam led the people in abandoning God's law, the Lord weakened Judah by delivering the fortified cities and temple treasures over to Shishak of Egypt (2 Chr 12). This taught Rehoboam that serving the Lord was far better than serving foreign powers, and Rehoboam repented.

Rehoboam's son Abijah (Abijam) succeeded him as king. Although he is listed among the "bad kings" of Judah in 1 Kings 15:3, Abijah's reign is presented positively in Chronicles because he defeated Jeroboam of Israel (2 Chr 13). God's blessing upon David's house and the legitimate temple priesthood continued, even though Abijah was an idolater (see 1 Kgs 15:1-8).

Abijah's son Asa reformed Judah by removing all idolatry there, although the high places in the northern kingdom of Israel remained (2 Chr 14–16). But when Asa robbed the temple to pay Aram to defeat Baasha of Israel, he was judged with a foot disease, teaching the need to respect God's house.

Jehoshaphat, Asa's son, added to his father's reforms by personally traveling throughout the land and appointing judges (2 Chr 17–20) to ensure that the people followed the Lord. He experienced victory over a foreign alliance but sinned by allying with Israel himself.

Jehoshaphat's son Jehoram married Athaliah, daughter of King Ahab of Israel, and followed the evil ways of his father-in-law. He saw victory over Edom, but his entire family was carried off. Only his youngest son Ahaziah was spared because of God's commitment to the Davidic Covenant (2 Chr 21). Jehoram himself died from an incurable bowel disease for his wickedness.

Ahaziah's reign was evil due to the influence of his wicked mother Athaliah, and was judged when Jehu executed Ahaziah along with Ahab's entire house (2 Chr 22:1-9). But the family line was still not blotted out because God was protecting the Davidic line.

Athaliah then becomes queen. Her evil reign destroyed the entire royal family except for her one-year-old grandson Joash (2 Chr 22:10–23:21). Six years later, Joash was crowned by Jehoiada, the priest who had raised and protected him, and Athaliah was executed. David's descendant was on the throne once again.

Joash rebuilt the temple and reigned righteously as long as Jehoiada was living (2 Chr 24). But after Jehoiada's death, Joash abandoned the temple for idolatry. He murdered Jehoiada's son for prophesying against him and finally was brutally wounded by the army of Aram, then murdered in his bed by his own officials.

Joash's son Amaziah obeyed God by executing only his father's murderers (not their sons) and by not hiring troops from Israel when warned by a prophet not to do so (2 Chr 25). But he promoted the worship of idols brought back to Judah after they defeated Edom, and finally was himself defeated after picking a fight with Jehoash of Israel. Jehoash destroyed the walls of Jerusalem, plundered the temple, and took Amaziah hostage, and Amaziah was eventually killed by men from Jerusalem.

Uzziah (Azariah) succeeded his father, and his good reign in Judah lasted fifty-two militarily strong years (2 Chr 26). But then he pridefully and unlawfully offered incense in the temple. He was judged with leprosy and had to live in a separate house as witness to the necessity of reverent, proper temple worship in the way God had ordained it.

Uzziah's son Jotham reigned according to the law and did not repeat his father's mistake of entering the temple. As God's blessing for respecting the temple, Jotham became powerful over the Ammonites (2 Chr 27).

Unfortunately, the reign Jotham's son and successor, Ahaz, ended, the 105 consecutive years of good Judean kings (2 Chr 28). Ahaz sacrificed his own son, constructed and worshipped at high places, and appealed to Tiglath-Pileser rather than God for protection from Pekah of Israel and Rezin of Aram.

But Ahaz's son Hezekiah made a sincere effort to reinstitute righteous government in Judah. He reestablished proper temple worship by reorganizing the priests so the Passover could be celebrated (2 Chr 29–32). God rewarded him by allowing him to defeat Sennacherib, king of Assyria.

But Hezekiah's pride affected his mostly righteous rule. Trusting messengers from Babylon and failing to see them as a threat, Hezekiah displayed the temple treasures to the

nation who would eventually plunder them. He also failed to be gracious for kindness shown him. He repented and was highly regarded by surrounding nations, and eventually he died.

His son Manasseh did not follow Hezekiah's righteous ways, however. During Manasseh's fifty-five-year reign (the longest of any king), he reinstituted all the pagan practices that his father had destroyed (2 Chr 33:1-20). But after an Assyrian exile, he repented, was restored his kingdom, and removed all idols. But the high places remained, though the people offered sacrifices only to Yahweh there.

Amon's evil reign repeated his father Manasseh's mistakes, but he never repented as his predecessor did (2 Chr 33:21-25). He was eventually assassinated by his officials, who were themselves assassinated by the people. The people placed Amon's young son Josiah on the throne.

Josiah's good reign desecrated all pagan altars and recovered the Book of the Law during temple repairs (2 Chr 34-35). This motivated him to renew the Mosaic Covenant and celebrate the Passover. He died defending Babylon against Pharaoh Neco, and his son Jehoahaz became king.

Jehoahaz's reign ended in subjugation to Pharaoh Neco after only three months (2 Chr 36:1-3). He was exiled and eventually died in Egypt, and his rule was replaced by that of his son Jehoiakim (Eliakim before Pharaoh changed his name).

Jehoiakim's evil reign resulted in his deportation by Nebuchadnezzar of Babylon in 605 BC, along with some citizens such as Daniel (see Dan 1:1-7) and some of the temple articles (2 Chr 36:4-8).

Jehoiachin became king, but he surrendered after only three months and ten days during Nebuchadnezzar's second invasion in 597 BC (2 Chr 36:9-10). Nebuchadnezzar took more temple treasures and Jehoiachin himself (along with the prophet Ezekiel), replacing him as king with his uncle Zedekiah.

Evil Zedekiah reigned for eleven years, spurning Jeremiah's warnings to repent. He rebelled against Nebuchadnezzar (2 Chr 36:11-14) and encouraged the people and even the priests in idolatry that defiled the temple, thus desecrating what God had consecrated.

Judah's lack of repentance resulted in Nebuchadnezzar's third and final siege in 586 BC (2 Chr 36:15-21). Solomon's temple and palaces were looted and burned, the wall broken down, and the remnant sent into a seventy-year captivity so that the land could enjoy its neglected Sabbath rests.

In 538 BC, Cyrus king of Persia commanded the rebuilding of the destroyed temple in Jerusalem, fulfilling Jeremiah's prophecy (2 Chr 36:22-23; see Jer 25:11-12; 29:10). Jeremiah had correctly predicted that the exile would last seventy years. The remnant of Israel should be encouraged: God had not forgotten His house.

QUESTION 16

What is a reason given for the division of Rehoboam's kingdom?

- A. Rehoboam committed to overworking the people
- B. Rehoboam never reached the point of repentance
- C. Rehoboam introduced idolatry into Israel
- D. Rehoboam raided the temple treasuries to serve Egypt

QUESTION 17

Match the ruler and reference with the description of their reign.

<i>King and Reference</i>	<i>Description of Reign</i>
Abijah (Abijam) in 2 Chronicles 13	Personally travels throughout the land and appoints judges but sins by allying with Israel.
Asa in 2 Chronicles 14-16	The only queen of Judah; destroys the entire royal family except her one-year-old grandson Joash.
Jehoshaphat in 2 Chronicles 17-20	Though an idolator, his reign is presented positively because he defeats Jeroboam of Israel.
Jehoram in 2 Chronicles 21	Executed by Jehu along with Ahab's entire house.
Ahaziah in 2 Chronicles 22:1-9	Reforms Judah by removing the high places yet is judged with a foot disease for robbing the temple.
Athaliah in 2 Chronicles 22:10-23:21	Marries Athaliah, the daughter of Ahab, and dies from a bowel disease.
Joash in 2 Chronicles 24	Rebuilds the temple and reigns righteously as long as Jehoiada the priest is alive.

QUESTION 18

Match the king and reference with the description of his reign.

<i>King and Reference</i>	<i>Description of Reign</i>
Amaziah in 2 Chronicles 25	Worships at the high places, sacrifices his own son, and appeals to Tiglath-Pileser for protection instead of to God.
Uzziah (Azariah) in 2 Chronicles 26	Reorganizes the priests and purifies the temple to celebrate Passover, prospers, exhibits pride, but repents.
Jotham in 2 Chronicles 27	Partially obedient in not hiring troops from Israel, but promotes idolatry with idols taken after defeating Edom.
Ahaz in 2 Chronicles 28	Reigns well by not entering the temple and consequently becomes powerful over the Ammonites.
Hezekiah in 2 Chronicles 29-32	Reigns for 52 militarily strong years but then unlawfully offers incense and is judged with leprosy.
Manasseh in 2 Chronicles 33:1-20	Reigns for fifty-five years but reinstitutes all pagan practices destroyed by his father. Eventually repents and removes all idol worship.

QUESTION 19

Match the king and reference with the description of his reign.

<i>King and Reference</i>	<i>Description of Reign</i>
Amon in 2 Chronicles 33:21-25	Repeats Manasseh's mistakes but never repents; is assassinated by his officials who in turn are assassinated by the people.
Josiah in 2 Chronicles 34-35	Eleven-year reign; spurns Jeremiah's warnings to repent; rebels against Nebuchadnezzar and is deported.
Jehoahaz in 2 Chronicles 36:1-3	Reign results in his deportation to Babylon in 605 BC along with Daniel and some temple articles.
Jehoiakim in 2 Chronicles 36:4-8	Reign ends after Nebuchadnezzar's second invasion in 597 BC.
Jehoiachin in 2 Chronicles 36:9-10	Desecrates all pagan altars and recovers the Book of the Law during temple repairs, which then moves him to celebrate Passover.
Zedekiah in 2 Chronicles 36:11-14	Reign ends in subjugation to Pharaoh Neco after only three months, followed by exile and death in Egypt.

QUESTION 20

Jeremiah correctly prophesied the duration of the captivity of Judah in Babylon. *True or False?*

QUESTION 21

As you recall your study through the distinctive reigns of each king of Judah, please write down two or three actions kings did to please the Lord. Then write down two or three actions that the Lord detested the most. Write out the applications you can make from these actions in living your life as a Christian.

Topic 6 Key Points

- The unified kingdom was divided under Rehoboam because the people were unfaithful to the Lord; Egypt invaded the land and carried off the temple treasures.
- The reigns of the eighteen kings and one queen who followed Rehoboam each have distinctions that show how they serve God and were rewarded or disciplined.
- Jeremiah prophesied the seventy-year duration of Judah's exile in Babylon, and Daniel counted on its truth in his prayer for Judah's restoration to the land (Jer 25:11-12; 29:10; Dan 9:2).

Topic 7: Knowing, Being, Doing

QUESTION 22

Match the passage from 1 Chronicles with the corresponding topic.

Outline of 1 Chronicles					
	Instructions				
Genealogies from Adam to Saul					
David's Preparation for the Temple					
David's Accession to the Throne					
David's Military Victories					
David's Respect for the Ark					
	1 Chronicles 1–9	1 Chronicles 10–12	1 Chronicles 13–17	1 Chronicles 18–20	1 Chronicles 21–29

QUESTION 23

Match the passage from 2 Chronicles with the corresponding topic.

Outline of 2 Chronicles						
						Instructions
Solomon's Wealth and Wisdom						
Kingdom Divides via Rehoboam						
7 Bad, 8 Good Kings						
Solomon's Temple Construction						
Solomon's Successes and Death						
4 Bad Kings then Judah Falls						
	2 Chronicles 1	2 Chronicles 2–7	2 Chronicles 8–9	2 Chronicles 10–12	2 Chronicles 13–35	2 Chronicles 36

QUESTION 24

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 9 Self Check

QUESTION 1

The key word for 2 Chronicles is “establishment.” *True or False?*

QUESTION 2

Please choose which of the following is emphasized in Chronicles as opposed to Kings.

- A. Priestly functions as opposed to royal and prophetic functions
- B. The Mosaic Law as opposed to worship
- C. The kings of both Israel and Judah as opposed to only the kings of Judah
- D. Historical events as opposed to theological concepts

QUESTION 3

Which of the following tribes of Israel was **not** emphasized in the genealogies in 1 Chronicles 1-9?

- A. Benjamin
- B. Ephraim
- C. Judah
- D. Levi

QUESTION 4

The genealogies of the priests and Levites are emphasized in 1 Chronicles 9:1-34 to show the legitimate priesthood required for proper worship of Yahweh. *True or False?*

QUESTION 5

It was an easy transition for the Levites and others involved in the service of the ark because they all simply performed the same functions for the temple. *True or False?*

QUESTION 6

2 Chronicles records one major judgment against Judah when they are sent into exile by _____.

- A. Assyria
- B. Babylon
- C. Egypt
- D. Philistia

QUESTION 7

One way God showed His approval of the temple was by making it shake. *True or False?*

QUESTION 8

Which of the following is **not** mentioned as part of Solomon’s riches in Chronicles?

- A. Chariots
- B. Gold
- C. Ivory
- D. Myrrh

QUESTION 9

Which of the following was **not** true of Rehoboam?

- A. He intended to overwork the people.
- B. He raided the temple treasury.
- C. He introduced idolatry into Israel.
- D. He eventually repented of his errors.

QUESTION 10

Which of the following kings reorganized the priests in order to celebrate the Passover?

- A. Ahaz
- B. Ahaziah
- C. Hezekiah
- D. Zedekiah

Unit 3 Exam: Advanced Studies in the Old Testament

QUESTION 1

The key word for 1 Samuel is _____.

- A. Transition
- B. Covenant
- C. Division
- D. Downfalls

QUESTION 2

The sins of Eli's sons disqualified them for their roles in the monarchy. *True or False?*

QUESTION 3

Israel's request for a king rose to the level of sin. *True or False?*

QUESTION 4

How did Jonathan break the vow that Saul made while leading his army against the Philistines in 1 Samuel 14:24-52?

- A. He inquired of God through the ephod without a priest
- B. He ate the flesh of the plundered animals
- C. He ate some honey to sooth his hunger
- D. He secretly attacked the Philistines on his own

QUESTION 5

One reason the Davidic Covenant is unconditional is because it amplifies the unconditional

- A. Abrahamic Covenant
- B. Mosaic Covenant
- C. New Covenant
- D. Palestinian Covenant

QUESTION 6

Which sin characterized how far Saul had fallen at the end of his reign?

- A. His attempts to kill David
- B. His treatment of Jonathan
- C. His visit to Endor
- D. His incomplete obedience in warfare

QUESTION 7

Which sin was David's turning point for the worse in 2 Samuel?

- A. Cutting off the hem of Saul's robe
- B. The military census
- C. Feigning madness to the Philistines
- D. Immorality with Bathsheba

QUESTION 8

What event caused Israel to suffer a three-year famine?

- A. Breaking the covenant with the Gibeonites
- B. Initiating Baal worship in Israel
- C. Not defeating the remnant of Canaanites in the land
- D. Taking a census of fighting men

QUESTION 9

The key word for 2 Kings is _____.

- A. Covenant
- B. Division
- C. Downfalls
- D. Transition

QUESTION 10

Which of the following persons was allowed to live but removed from office by Solomon while he was establishing his kingdom in 1 Kings 2?

- A. Abiathar the priest
- B. Adonijah his brother
- C. Joab the army commander
- D. Shimei the curser of David

QUESTION 11

Solomon ultimately worshipped pagan gods and built altars to them. *True or False?*

QUESTION 12

Which of the following was king in Israel after Omri?

- A. Ahab
- B. Baasha
- C. Elah
- D. Zimri

QUESTION 13

Besides Josiah, which of the following kings removed the high places in Judah?

- A. Jehoshaphat
- B. Uzziah
- C. Hezekiah
- D. Jotham

QUESTION 14

Which of the following remained after the reign of good King Jehoshaphat in Judah?

- A. The Asherah
- B. The high places
- C. Maachah as the Queen
- D. The merchant ships to Ophir

QUESTION 15

King Hezekiah's reign is unsurpassed by any king before or after, but what mistake did he make?

- A. He allowed the high places to be rebuilt
- B. He didn't trust God to defeat the invading Assyrian army
- C. He relied upon the Babylonian messengers instead of God
- D. He was drawn away by marriage to a foreign wife

QUESTION 16

Which king was released from prison in Babylon and ate at the king's table until his death?

- A. Jehoiachin
- B. Jehoahaz
- C. Jehoiakim
- D. Zedekiah

QUESTION 17

Unlike 1 and 2 Kings, 1 and 2 Chronicles emphasize historical content as opposed to theological content. *True or False?*

.

QUESTION 18

The key word for 1 Chronicles is _____.

- A. Division
- B. Downfalls
- C. Establishment
- D. Preservation

QUESTION 19

Which of the following is emphasized in Chronicles as opposed to Kings?

- A. Historical events as opposed to theological concepts
- B. The kings of both Israel and Judah as opposed to only the kings of Judah
- C. The Mosaic Law as opposed to worship
- D. Priestly functions as opposed to royal and prophetic functions

QUESTION 20

Which of the following tribes of Israel was **not** emphasized in the genealogies in 1 Chronicles 1-9?

- A. Benjamin
- B. Ephraim
- C. Judah
- D. Levi

QUESTION 21

Solomon spared no expense in constructing the best possible temple. *True or False?*

QUESTION 22

The Levites and others involved in the service of the ark were retrained to perform functions specifically suited for the temple. *True or False?*

QUESTION 23

One way God showed His approval of the temple was by indwelling it with His glory. *True or False?*

QUESTION 24

Which of the following was **not** true of Rehoboam?

- A. He intended to overwork the people
- B. He introduced idolatry into Israel
- C. He eventually repented of his errors
- D. He raided the temple treasury

QUESTION 25

Which of the following kings had the longest reign of any of Judah's kings?

- A. Ahaz
- B. Hezekiah
- C. Manasseh
- D. Zedekiah

Lesson 9 Answers to Questions

QUESTION 1: *Your answer*

QUESTION 2: Establishment [Spiritual perspective on the establishment of David's kingdom encourages the remnant with God's preservation of the Davidic line and admonishes them to proper temple worship—not the idolatry of the past.]

QUESTION 3

- A. Priestly functions as opposed to royal and prophetic functions
- D. God's faithfulness as opposed to man's faithlessness
- F. Divine sovereignty as opposed to human responsibility

QUESTION 4

- B. Benjamin
- D. Judah
- E. Levi

QUESTION 5: *Your answer should be similar to the following:*

They were emphasized to instruct Israel in the importance of (a) God's faithfulness to preserve the Davidic and priestly lines and (b) the people's need to respond faithfully to Him in return.

QUESTION 6: *Your answer should be similar to the following:*

This evidences the legitimate priesthood required for proper worship of Yahweh.

QUESTION 7: True [This again shows David's skill as a nearly ideal king.]

QUESTION 8

<i>Reference</i>	<i>Teaching</i>
1 Chronicles 13	David improperly brings the ark back to Jerusalem at the cost of Uzzah's life.
1 Chronicles 14	David's prosperity is shown in his wives, children, housing and military victories.
1 Chronicles 15-16	David properly brings the ark to Jerusalem with great celebration and worship.
1 Chronicles 17	David's desire to build God's house is countered by God's promise to build his house.
1 Chronicles 18-20	David's victories over the Philistines and others show God's blessing on him.

QUESTION 9: *Your answer should be similar to the following:*

He prepared the temple site, gave of his personal wealth, collected the materials, organized the leaders, affirmed Solomon, praised God publicly, and commissioned the work (1 Chron 21–29).

QUESTION 10

<i>Reference</i>	<i>Teaching</i>
1 Chronicles 23	The Levites' duties are changed to new maintenance responsibilities.
1 Chronicles 24	The musicians are organized to offer praise in the ministry of prophesying.
1 Chronicles 25	The priests are organized into 24 divisions that rotate to offer sacrifices.
1 Chronicles 26	The temple officers are organized for smooth functioning of the temple.
1 Chronicles 27	Israel's leaders are organized into a unified military and political structure to safeguard the temple.

QUESTION 11: preservation [The Spiritual perspective on the establishment of David's kingdom encourages the remnant with God's preservation of the Davidic line and admonishes them to proper temple worship—not the idolatry of the past.]

QUESTION 12: False [It records the major judgment of the fall of Jerusalem to Babylon in 586 BC.]

QUESTION 13: True [Solomon constructed the best possible temple by hiring 153,600 workers and requesting timbers and artisans from Hiram of Tyre (2 Chron 2). He also filled it with new furnishings, including the excess gold and silver from the treasuries, in anticipation of the ark's arrival (2 Chron 3:1–5:1).]

QUESTION 14

- B. By filling it with His glory [After the ark returned and the temple was filled with the shekinah glory, Solomon dedicated the temple with a message and prayer which met both God's and the people's approval (2 Chron 5:2–7:22). God showed his approval by consuming the offerings and sacrifices with fire from heaven and setting His glory within it (2 Chron 7:1-3).]

QUESTION 15: *Your answer should be similar to the following:*

Solomon's economic success is noted in his ships, his gold, the queen of Sheba's visit, the golden temple shields, his ivory and gold throne, horses, chariots, silver, and other material blessings.

QUESTION 16

- A. Rehoboam committed to overworking the people

QUESTION 17

<i>King and Reference</i>	<i>Description of Reign</i>
Abijah (Abijam) in 2 Chronicles 13	Though an idolator, his reign is presented positively because he defeats Jeroboam of Israel.
Asa in 2 Chronicles 14-16	Reforms Judah by removing the high places yet is judged with a foot disease for robbing the temple.
Jehoshaphat in 2 Chronicles 17-20	Personally travels throughout the land and appoints judges but sins by allying with Israel.
Jehoram in 2 Chronicles 21	Marries Athaliah, the daughter of Ahab, and dies from a bowel disease.
Ahaziah in 2 Chronicles 22:1-9	Executed by Jehu along with Ahab's entire house.
Athaliah in 2 Chronicles 22:10-23:21	The only queen of Judah; destroys the entire royal family except her one-year-old grandson Joash.
Joash in 2 Chronicles 24	Rebuilds the temple and reigns righteously as long as Jehoiada the priest is alive.

QUESTION 18

<i>King and Reference</i>	<i>Description of Reign</i>
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Jotham in 2 Chronicles 27	Reigns well by not entering the temple and consequently becomes powerful over the Ammonites.
Ahaz in 2 Chronicles 28	Worships at the high places, sacrifices his own son, and appeals to Tiglath-Pileser for protection instead of to God.
Hezekiah in 2 Chronicles 29-32	Reorganizes the priests and purifies the temple to celebrate Passover, prospers, exhibits pride, but repents.
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QUESTION 19

<i>King and Reference</i>	<i>Description of Reign</i>
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Jehoiachin in 2 Chronicles 36:9-10	Reign ends after Nebuchadnezzar's second invasion in 597 BC.
Zedekiah in 2 Chronicles 36:11-14	Eleven-year reign; spurns Jeremiah's warnings to repent; rebels against Nebuchadnezzar and is deported.

QUESTION 20: True [In Jeremiah 25:11-12 and 29:10, Jeremiah specified that the captivity would last seventy years. After seventy years, Daniel counted on the truth in this prophesy while praying for God to return his people to the land (Dan 9:2).]

QUESTION 21: *Your answer*

QUESTION 22**Outline of 1 Chronicles**

Instructions				
Genealogies from Adam to Saul	David's Accession to the Throne	David's Respect for the Ark	David's Military Victories	David's Preparation for the Temple
1 Chronicles 1-9	1 Chronicles 10-12	1 Chronicles 13-17	1 Chronicles 18-20	1 Chronicles 21-29

QUESTION 23

Outline of 2 Chronicles

Instructions					
Solomon's Wealth and Wisdom	Solomon's Temple Construction	Solomon's Successes and Death	Kingdom Divides via Rehoboam	7 Bad, 8 Good Kings	4 Bad Kings then Judah Falls
2 Chronicles 1	2 Chronicles 2-7	2 Chronicles 8-9	2 Chronicles 10-12	2 Chronicles 13-35	2 Chronicles 36

QUESTION 24: *Your answer*

Lesson 9 Self Check Answers

QUESTION 1: False

QUESTION 2

A. Priestly functions as opposed to royal and prophetic functions

QUESTION 3

B. Ephraim

QUESTION 4: True

QUESTION 5: False

QUESTION 6

B. Babylon

QUESTION 7: False

QUESTION 8

D. Myrrh

QUESTION 9

C. He introduced idolatry into Israel.

QUESTION 10

C. Hezekiah

Unit 3 Exam Answers

QUESTION 1

A. Transition

QUESTION 2: False

QUESTION 3: True

QUESTION 4

C. He ate some honey to sooth his hunger

QUESTION 5

A. Abrahamic Covenant

QUESTION 6

C. His visit to Endor

QUESTION 7

D. Immorality with Bathsheba

QUESTION 8

A. Breaking the covenant with the Gibeonites

QUESTION 9

C. Downfalls

QUESTION 10

A. Abiathar the priest

QUESTION 11: True

QUESTION 12

A. Ahab

QUESTION 13

C. Hezekiah

QUESTION 14

B. The high places

QUESTION 15

C. He relied upon the Babylonian messengers instead of God

QUESTION 16

A. Jehoiachin

QUESTION 17: False

QUESTION 18

C. Establishment

QUESTION 19

D. Priestly functions as opposed to royal and prophetic functions

QUESTION 20

B. Ephraim

QUESTION 21: True

QUESTION 22: True

QUESTION 23: True

QUESTION 24

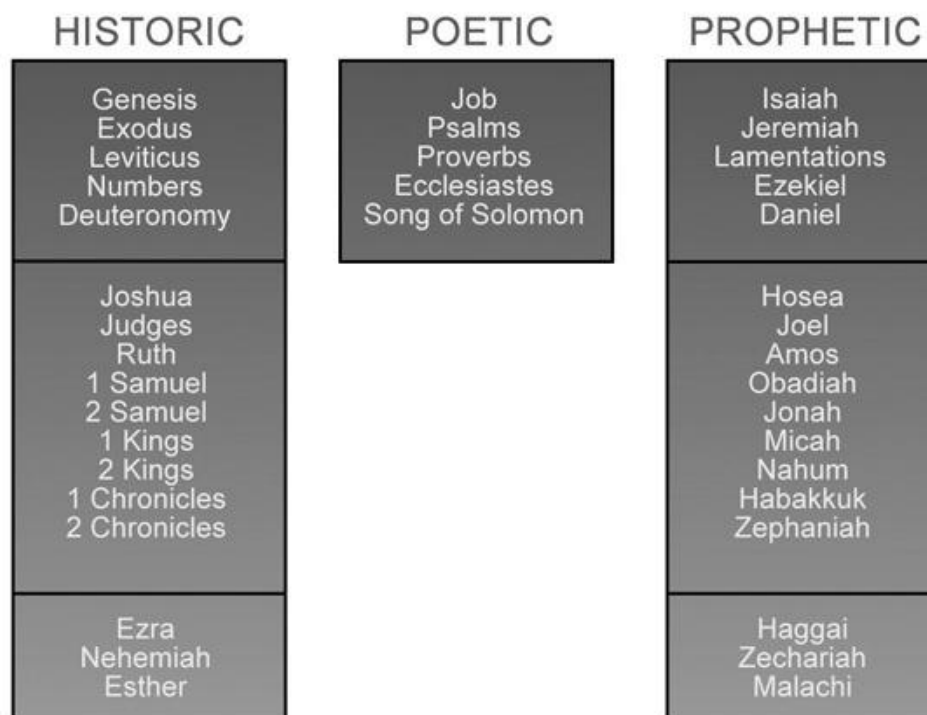
B. He introduced idolatry into Israel

QUESTION 25

C. Manasseh

Unit 4: Wisdom Literature

Unit Introduction



You have now completed three units of this course. Take a moment to thank the Lord for what you have learned to this point.

Units 1 and 2 showed how God established His rule on earth, initially through Adam and his descendants, then later through Abraham and his offspring, who formed the nation of Israel. These two units, along with Unit 3, also showed that Israel refused to abide by the Mosaic covenant. Unit 3 also revealed that Israel rejected God as King, yet the Lord still would fulfill His divine plan and establish His king in David's line.

Unit 4 contains the Poetic books, which, unlike the Pentateuch or the Historic books, do not advance the story of the nation of Israel. Rather, they record the inner thoughts of men as they dealt with the personal, experiential issues of everyday life. The Poetic books deal with life in the present tense and seek to answer timeless questions: "What is God like? How can I relate to Him? What does He expect of me?" Therefore, they differ in both content and style from the Historical books. They are poetry rather than prose, parallel thought rather than narrative.

The Poetic books occur at the very center of the Old Testament literature and form the pivotal hinge that links the past of the Historic books to the future of the Prophetic books. They explore the experiential present and urge us to a lifestyle of godliness. This lifestyle is dependent on what God has done in the past (Pentateuch and Historic books), and on what God plans to do in the future (Prophetic books). Thus, we are to live in the *present* while looking back at God's work in the *past* and anticipating His plan for the *future*.

Unit Outline

Lesson 10: Wisdom Literature & Psalms

Lesson 11: Job & Proverbs

Lesson 12: Ecclesiastes & Song of Solomon

Unit Objectives

By the end of this unit you will be able to do the following:

- Discuss the Poetic books of Psalms, Job, Proverbs, Ecclesiastes, and Song of Solomon
- Give the key word for each Old Testament book and show how it relates to the kingdom theme
- Discuss the timeless questions addressed by each book in this unit
- Discuss the different characteristics and figures of speech used in Hebrew poetic literature
- Suggest applications from these teachings to your life and ministry

Lesson 10: Wisdom Literature & Psalms

Lesson Introduction

The united kingdom under David and Solomon was the golden age of Israel, and not only economically and militarily. Great literature emerged during this period as well. Four of the five Poetic books of the Old Testament were divinely inspired during the time of the united kingdom (the fifth, the book of Job, was written earlier). This lesson addresses wisdom literature in general as well as Psalms. The book of Psalms is among the most-loved books of the Old Testament and is especially worthy of our study. This is the most varied of all the books of Scripture in terms of its content, as well as the longest wisdom book, so we will spend most of our time in this unit on Psalms.

WISDOM	POETIC
Concerns content of writing	Concerns style of writing
Content = Principles to live by	Style = repetition of thought
Appeals to one's logic	Appeals to one's total being (including emotions)
Job, Proverbs, Ecclesiastes	Job, Proverbs, Ecclesiastes, Psalms, Song
The smaller category (subset)	The larger grouping

Lesson Outline

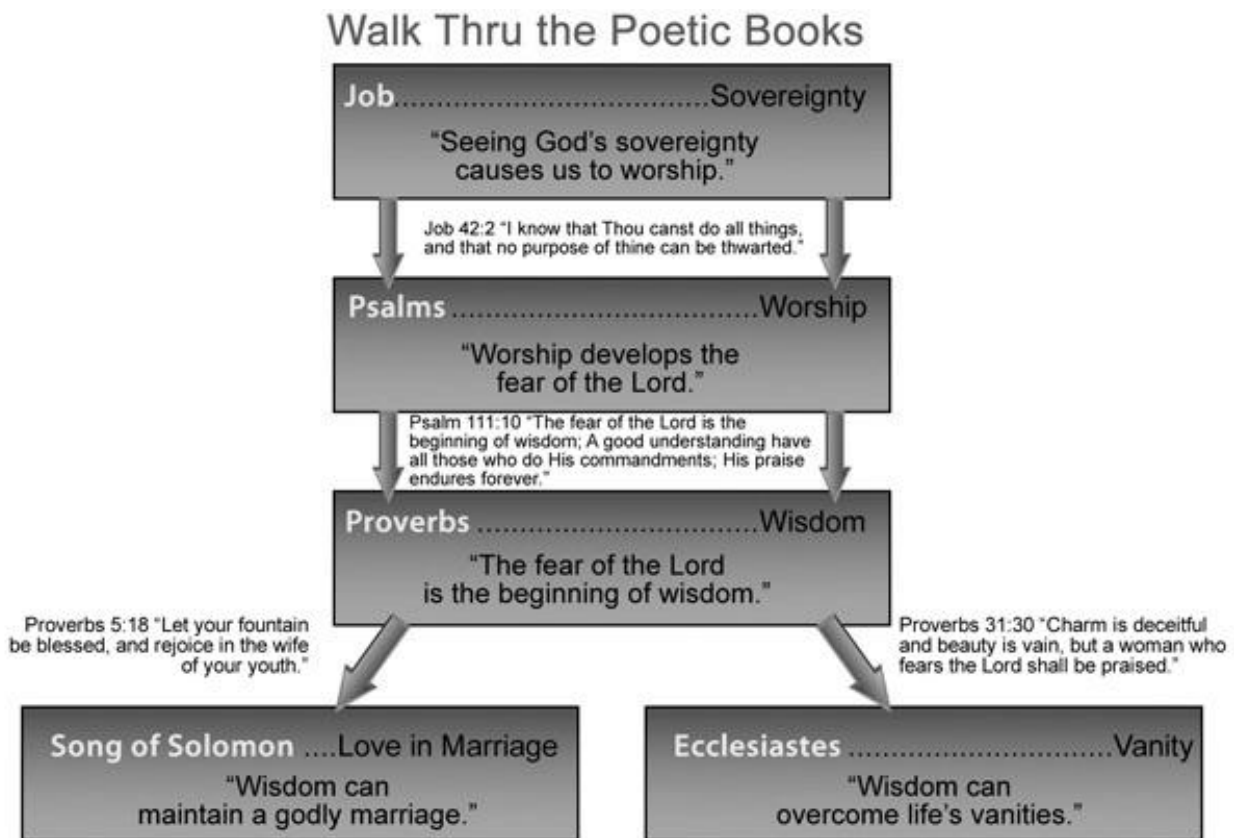
- Topic 1: Introduction to the Poetic Books
- Topic 2: Introduction to Psalms
- Topic 3: Hebrew Poetry and Parallelism
- Topic 4: Individual Lament Psalms (Ps 51)
- Topic 5: Psalms of Trust (Ps 23)
- Topic 6: Royal and Messianic Psalms (Ps 2)
- Topic 7: Wisdom Psalms (Ps 1)
- Topic 8: Imprecatory Psalms
- Topic 9: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the introduction to the Poetic books and Psalms
- Identify the different features of Hebrew poetry
- Identify the different types and classifications of psalms
- Discuss the unique issues of the imprecatory psalms
- Discuss aids to proper interpretation of the psalms

Topic 1: Introduction to the Poetic Books



Job stands at the head of the Poetic books. The underlying issue in the book of Job is the sovereignty of God, a concept that is probed by the searching question, “Why do the righteous suffer?” In chapters 38-41, God unmistakably points out that He has the right to do as He pleases, both in His creation and among His creatures.

Psalms was the temple hymnal for the people of Israel. Through different types of psalms, we can learn how to worship the Lord in prayer, praise, and thanksgiving. Although many psalms were written by David, the book of Psalms spans the entire Old Testament, dating all the way from Moses (Ps 90) to the postexilic period of Israel’s history.

The goal of Proverbs is to provide the reader with “wisdom and instruction.” Wisdom, to the Jewish mind, literally means “skill for living.” We are urged to acquire a craftsman’s skill for living life with our sovereign God. “Instruction” in Proverbs may also be thought of as “discipline in life.” Although discipline often brings to mind restrictions, it is discipline which sets us free to live the kind of life God intends us to live. The wisdom of Proverbs can be attained only when we grasp the sovereignty of God and worship Him as portrayed in Job and Psalms.

Regardless how much wisdom we gain in this life, we are living in a world that has no enduring purpose apart from God. In the face of that, Ecclesiastes encourages us to “enjoy life” and to “fear God and keep His commandments.”

One way we are exhorted to enjoy life is within the marriage relationship, as portrayed in the Song of Solomon. God’s Old Testament marriage manual portrays in detail the intimate romantic relationship between a man and a woman committed to one another in marriage.

QUESTION 1

If a friend came to you convinced he had made all the right decisions but yet failed due to circumstances beyond his control, which of the following books would be the most helpful?

- A. Job
- B. Psalms
- C. Proverbs
- D. Ecclesiastes
- E. Song of Solomon

QUESTION 2

If a friend came to you and asked for help in understanding why the righteous suffer, which of the following books would be the most helpful?

- A. Job
- B. Psalms
- C. Proverbs
- D. Ecclesiastes
- E. Song of Solomon

Topic 1 Key Points

- Job asks why the righteous suffer.
- Psalms teaches us how to worship the Lord.
- Proverbs provides the reader with wisdom and instruction.
- Ecclesiastes teaches us about life's vanities.
- Song of Solomon exhorts us to enjoy life within the marital relationship.

Topic 2: Introduction to Psalms

Psalms Praising and Petitioning God					
	Book 1 (1-41)	Book 2 (42-72)	Book 3 (73-89)	Book 4 (90-106)	Book 5 (107-150)
Number of Psalms	41	31	17	17	44
Authors and Number of Psalms Authored	David-37 Anon-4	David-18 Korah-7 Anon-4 Solomon-1 Asaph-1	Asaph-11 Korah-3 Ethan-1 Herman-1 David-1	Anon-14 David-2 Moses-1	Anon-28 David-15 Solomon-1
Prominent Type	Lament- 22	Lament-21	Lament-9	Praise-12	Praise-22
Closing Doxology	41:13	72:18-19	89:52	106:48	150:1-6
Possible Compiler	David	Hezekiah or Josiah		Ezra or Nehemiah	
Possible Compilation Dates	1020-970 BC	970-610 NC		Until 430 BC	
Span of Authorship	About 1000 years (1410-430 BC)				

The Psalms were written over a nearly one-thousand-year period, from the time of Moses (Ps 90; 1410 BC) to the postexilic period under Ezra and Nehemiah (Ps 126; 430 BC). The nation of Israel was to use the book of Psalms in its worship at the temple and as a devotional guide for the Jewish people.

Israel's worship was organized during the time of David and Asaph. It is probable that King David's hymns were collected at this time and used in the first temple during Solomon's time. *Book of Praises* was the original name of the entire book of Psalms. This collection was probably named Psalms when it became the hymnbook of the second temple, built by Zerubbabel, with the worship re-established by Nehemiah (Neh 12:46). The reason man needs this collection is very simple: God is to be praised and petitioned, worshipped both for what He has done and for who He is, so that man might understand his proper position before Him.

Asaph

(Easton's Bible Dictionary)

Convener, or collector. (1.) A Levite; one of the leaders of David's choir (1 Chron 6:39). Psalms 50 and 73-83 inclusive are attributed to him. He is mentioned along with David as skilled in music, and a "seer" (2 Chron 29:30). The "sons of Asaph," mentioned in 1 Chronicles 25:1, 2 Chronicles 20:14, and Ezra 2:41, were his descendants, or more probably a class of poets or singers who recognized him as their master.

- **Key Word:** Praise
- **Key Verse:** "Praise the Lord! I will give thanks to the Lord with my whole heart, in the assembly of the godly and the congregation" (Ps 111:1).
- **Summary Statement:** God is to be praised and petitioned in light of who He is and what He has done in providing wisdom, protection, messianic fulfillment, and His Word, so that man might humble himself before Him in trust and thanksgiving.

- **Application:** Praise God for who He is as well as for what He has done. Honestly state your complaint to God since He knows you fully anyway.

Assignment

- Please read “Introduction to Psalms.”

Introduction to Psalms

Title

The name for Psalms in the Hebrew Bible is the *Book of Praises*. Claus Westermann’s study concludes that *every* psalm (except possibly Psalm 88) includes praise. Even lament psalms progress beyond petition and lament to the praise of God (Westermann, 74).

Authorship

External Evidence: The meaning of the superscriptions of many of the psalms has been challenged by many scholars, especially in recent years. However, the traditional view, which attributes authorship to the man named in the superscription, is well substantiated.

Internal Evidence: Fifty psalms are anonymous, but the Psalter names seven different authors in one hundred of the psalms. They are listed below, in descending order based on the number of psalms each contributed.

1. David, second king of Israel, wrote the most psalms (seventy-three psalms, mostly in the first part of the book, which contains Psalms 1-72).
2. Asaph, an eminent musician and a Levite descended from Gershon, wrote twelve psalms (Ps 50; 73-83).
3. The sons of Korah, a guild of singers and composers who descended from Levi in the line of Kohath, wrote 10 psalms (Ps 42; 44-49; 84; 85; 87).
4. Solomon, third king of Israel and son of David and Bathsheba, wrote two psalms (Ps 72; 127).
5. Moses, Israel’s leader out of Egyptian bondage, wrote at least one psalm (Ps 90, which is attributed to him, and possibly also (Ps 91), which is the oldest in the collection).
6. Heman the Ezrahite, a Levite from the family of Kohath, wrote one psalm (Ps 88).
7. Ethan the Ezrahite, a Levite from the family of Merari, wrote one psalm (Ps 89).

Characteristics

Psalms is the *most diverse book* of the Old Testament. The content of the psalms covers a tremendous breadth of material (jubilation, war, peace, worship, judgment, messianic prophecy, praise, complaint). Events described in the psalms stretch back to Creation and to the patriarchal, theocratic, monarchical, exilic, and postexilic periods.

Psalms is the *longest book* in the Bible in number of chapters (Jeremiah is longest in number of words).

Psalms is *quoted more often in the New Testament* than any other Old Testament book (119 or more times). *Psalm 23* is the *most quoted and memorized poem* in history.

Summary Statement for the Book

Man should praise and petition God in light of who He is and what He has done in providing wisdom, protection, messianic fulfillment, and His Word, so man might humble himself before Him in trust and thanksgiving.

Individual Psalms Classified Generally

Classification by Individual Psalm: Several attempts at classifying the individual psalms have been made, but perhaps the most popular effort proposed is by Westermann in *The Praise of God in the Psalms* (Richmond: John Knox Press, 1965, pp. 25-35). He suggests that one of two broad categories—either "praise" or "lament" (petition)—describes every individual psalm. These two broad categories break down further into the following outline (abbreviations added):

Psalm Categories					
Praise			Lament (petition)		
Declarative		Descriptive	Individual		People
Individual	People		Open	Heard	
DPI	DPP	DSP	LIO	LIH	LP
1	2	3	4	5	6

In outline form, the above chart can be described in this manner:

Praise (P): Worship of God for what He has done or who He is

- *Declarative* Praise (DP): Worship of God for what He has done: *Actions of God*
 1. Declarative Praise of the *Individual* (DPI): Worship of God for what He has done for an individual (1 in chart).
 2. Declarative Praise of the *People* (DPP): Worship of God for what He has done for the congregation (2 in chart).
- *Descriptive* Praise (DSP): Worship of God for who He is: *Attributes of God* (3 in chart).

Note: These are not divided into the individual and congregational subcategories since the distinction of the subject cannot be made except in a few of these psalms.

Lament/Petition (L): Request from God based on what He has done or who He is

- Lament (Petition) of the *Individual* (LI): Request of God by one person
 1. Lament (Petition) Open (LIO): Request of God not yet answered (4 in chart).
 2. Lament (Petition) Heard (LIH): Testimony of an answered request of God (5 in chart).
- Lament (Petition) of the *People* (LP): Request of God by the entire congregation (6 in chart).

This classification results in six types of psalms. Each of these six types has specific components that normally occur, though not always. These are listed in the table below in their respective categories.

Components of Six Types of Psalms (Claus Westermann)					
6	2	4	5	1	3
Petition of the people	Declarative praise of the people	Petition of the individual (open)	Petition of the individual (heard)	Declarative praise of the individual	Descriptive praise
Introductory petition	(Let Israel say so)	Introduction	—		
Lament	Looking back to the time of need	Lament	Lament		
Confession of confidence	Report of the deliverance	Confession of confidence	Confession of confidence		
Petition		Petition	Petition		
(Double wish)		Double wish	(Double wish)		
		(Confidence of being heard)	(Confidence of being heard)		
Vow of praise		Vow of praise	Vow of praise	Announcement	
				Introductory summary	
			Praise (declarative)	Report of deliverance 1. Looking back to time of need 2. I cried 3. He heard 4. He drew me out	
				Vow of praise	Call to praise
				Praise (descriptive)	Praise 1. Yahweh is great - The Creator - The Lord of History 2. Yahweh is good - He saves - He gives
					Conclusion

QUESTION 3

During what period of time was Israel's worship first organized?

- During the time of David and Asaph
- During the time of Solomon and the first temple
- During the time of Josiah's revival
- During the time of Ezra and Nehemiah and the second temple

QUESTION 4

Some psalms are classified as laments because they never go beyond petition to praise of God. *True or False?*

QUESTION 5

Please match the type of psalm as listed in the left-hand column with its corresponding description as listed in the right-hand column.

<i>Type of Psalm</i>	<i>Description</i>
Declarative Praise of the <i>Individual</i>	Worship of God for who He is
Declarative Praise of the <i>People</i>	Request of God by the entire congregation
<i>Descriptive</i> Praise	Request of God not yet answered
Lament (Petition) Open	Worship of God for what He has done for the congregation
Lament (Petition) Heard	Worship of God for what He has done for an individual
Lament (Petition) of the <i>People</i>	Testimony of an answered request of God

Topic 2 Key Points

- Israel's worship was first organized during the time of David and Asaph, and that's probably when David's hymns were collected.
- *Every* psalm (except possibly Psalm 88) includes praise—even lament psalms progress beyond petition and lament to the praise of God.
- The various psalms can be classified as either praise or lament psalms and can be further broken down into more refined categories.

Topic 3: Hebrew Poetry and Parallelism

What are the distinctive features of poetry in your language? English and Chinese poetry are often based on rhyme, but Hebrew poetry is based on other factors. Understanding the main features of Hebrew poetry, as opposed to prose, is important in its interpretation. For instance, poetic language uses more figures of speech, humor, and exaggeration to make its point. Let's examine some unique features of Hebrew poetry.

Assignment

- Please read the acrostic Psalm 145.
- Please read "Hebrew Poetry and Parallelism."

Hebrew Poetry & Parallelism

Characteristics of Hebrew Poetry

Poetry seeks to create images in our minds. Through prose and description, we can learn about something and form intellectual ideas about it. But poetry engages emotions, allowing us to visualize and experience something through imagery and, frequently, these other techniques.

Stress Patterns or rhythm or meter: accented words per line. Actually, no one really knows if Hebrew poetry contains a metrical pattern since pronunciation of ancient Hebrew has not been preserved.

Evocative Language: concentrated form of discourse with use of earthy and militaristic images, symbols, figures, emotive vocabulary, and multiple meanings which allows the psalmist to convey several things simultaneously (Walvoord, 1:780).

Acrostic Arrangement: an alphabetical sequence, such that each verse begins with a different consecutive letter of the Hebrew alphabet (Ps 9-10 [one poem], Ps 25, 34, 37, 111-112; 145). Psalm 119 is divided into twenty-two sections of eight verses each.

Thought Rhyme (Parallelism): sense is repeated, rather than sound (see below).

Parallelism

Parallelism is a very common feature of Hebrew poetry, used to enrich understanding. For instance, parallelism can use two lines of poetry to describe two aspects of something. Or conversely, it can use those two lines to explain first what something is, and secondly what it is not.

Definition: “The repetition of meaning in parallel expressions” (Ross, 1:780).

Advantages:

1. Makes understanding easier since truths or expressions are repeated in different words. This keeps us from the error of thinking that a different point is being made in the second line.
2. Allows translations “to reproduce its chief effects with very little loss of either force or beauty” (Kidner, Derek. Psalms 1-72, Tyndale Old Testament Commentary. 68. 1:4).

Types of Parallelism

1. *Synonymous*: The second line “reinforces the first, so that its content is enriched and the total effect becomes spacious and impressive” (Kidner, 1:3).

“Then Israel entered Egypt; Jacob sojourned in the land of Ham” (Ps 105:23, Ross translation)

“He does not treat us as our sins deserve or repay us according to our iniquities” (Ps 103:10)

2. *Antithetic*: The second line provides a contrasting truth to the first line.

“The wicked borrow and do not repay, but the righteous give generously” (Ps 37:21)

3. *Emblematic*: one of the lines explains the other by metaphorical comparison

“As a father has compassion on his children, so the LORD has compassion on those who fear him” (Ps 103:13)

4. *Synthetic*: The second line develops the idea of the first.

-*Incomplete with Compensation*: lines are *equal* length with only some terms parallel.

“You will destroy their offspring from the earth and their children from among the sons of men” (Ps 21:10, Ross translation)

-*Climactic*: Each line builds upon the previous one with increasing intensity (stair-step parallelism). This is actually a type of incomplete parallelism with compensation.

“Ascribe to the LORD O holy ones (heavenly beings)

Ascribe to the LORD glory and strength

Ascribe to the LORD the glory due His name

Worship the LORD in the beauty of His holiness” (Ps 29:1-2)

Hermeneutics & Figures in Psalms

Tips for Interpreting the Psalms

Psalms are as inspired as all other books of Scripture, but their obvious uniqueness leads us to study them differently. The following are suggestions that may help in your study.

- Give attention to repeating refrains, phrases, or ideas to identify the structure. This will help you to outline the psalm correctly.
- Summarize the message of the psalm in a sentence.
- Consider the historical notations in the text and/or title to discover the historical setting.
- Classify the psalm using one of F. Duane Lindsey’s categories.
- Take into account the progress of revelation so as to correctly interpret incomplete theology (e.g., Ps 51:11, “...do not...take your Holy Spirit from me”). Note that before Pentecost, the Holy Spirit’s coming upon someone could be temporary. However, after Pentecost, when the Holy Spirit came to indwell believers, it was a permanent indwelling that could not be lost. The scripture tells us that now He baptizes us into the body of Christ and that He seals us for the day of redemption (1 Cor 12:13; Eph 1:13-14).
- Reword figures of speech to give their meaning. In Psalm 1:3, for example, when it says the blessed person is “like a tree planted by flowing streams,” it means that that person will be spiritually fruitful when he obeys God’s commands.
- Use New Testament allusions and/or quotations of the psalm for understanding, but do not read back into the text what the original author and audience would not have understood.

Common Figures of Speech in Psalms

Using figures of speech is a more colorful way to communicate than mere descriptive text. Often the figure will draw on the reader’s experience with a common scene or event. These can be categorized as follows:

- Figures of Comparison
 1. *Simile*: denotes *resemblance* between two dissimilar things that yet have something in common (“x is *like* y”). “He shall be like a *tree* planted by streams of water” (Ps 1:3).
 2. *Metaphor*: denotes *representation* between two dissimilar things that yet have something in common (“x is y”). “The LORD God is a *sun* and *shield*” (Ps 84:11, NASB).

3. *Hypocatastasis*: *implies* that one named object has something in common with another (“x” alone is stated but the context implies that “x” is like y). “Dogs have surrounded me” (Ps 22:16) implies that my enemies are like dogs hunting for me.

4. *Anthropomorphism*: God is given human attributes, particularly physical ones. “Hide your *face* from my sins” (Ps 51:9).

5. *Zoomorphism*: God compared to animals “In the shadow of your *wings* I used to rejoice” (Ps 63:7).

- Figures of Substitution

1. *Metonymy*: substituting a related word (the most common figure in Psalms). “They flatter with their *tongue*” instead of their speech (Ps 5:9, NASB).

2. *Synecdoche*: substituting a part for the whole or vice versa “But you are... my Glorious One, who lifts up my *head*” (Ps 3:3, NASB).

- Figures of Addition

1. *Parallelism*: saying the *same concept* in different words in parallel lines (explained and illustrated in detail previously).

2. *Repetition*: the exact *same word* or words are used twice or more “My God, My God, why have you forsaken me?” (Ps 22:1).

- Figures of Omission

1. *Ellipsis*: omission of a word or words in a sentence “When you make ready [your arrows] upon your strings” (Ps 21:12, NASB).

2. *Aposiopesis*: sudden silence or breaking off what is being said “My soul is greatly troubled; but You, O LORD, how long—?” (Ps 6:3, NASB).

QUESTION 6

Which of the following are important features of Hebrew poetry? (*Select all that apply.*)

- A. Acrostics
- B. Meter
- C. Rhyme
- D. Symbolism

QUESTION 7

Please match the type of parallel as listed in the left-hand column with its corresponding description as listed in the right-hand column.

<i>Type of Parallel</i>	<i>Description</i>
Synonymous	Lines are <i>different</i> lengths, with only some terms parallel.
Antithetic	The second line provides a contrasting truth.
Emblematic	The second line reinforces the first.
Synthetic-Incomplete with Compensation	The second line is <i>all</i> compensation so that it simply continues the thought of the first.
Synthetic-Climactic	One of the lines explains the other by metaphorical comparison.
Synthetic -Incomplete without Compensation	Lines are of <i>equal</i> length, with only some terms parallel.
Synthetic-Formal	Each line builds upon the previous one with increasing intensity.

QUESTION 8

Please list some of the tips that will help you interpret the Psalms.

Topic 3 Key Points

- No one knows if Hebrew poetry used meter, but it did commonly use acrostics and symbolism.
- Another common feature of Hebrew poetry is the use of different types of parallelism.
- Noticing the poetic features of a psalm, understanding its context in time, and summarizing and classifying it will help you interpret it.

Topic 4: Individual Lament Psalms (Ps 51)

The fundamental structure common to all lament psalms includes three basic elements: (1) the one who laments, (2) God, and (3) the others (see Westermann, *The Praise of God in the Psalms*, 169-170). The five-point pattern shown below for the individual lament is, for the most part, fixed and in the same order (with some exceptions). The confession of trust is the only technically optional part, although even it is rarely absent. Also, within the lament proper, the elements may vary considerably from psalm to psalm or even be missing entirely.

- *Address and Introductory Cry*: mention of God's name with an imperative calling for help
- *Lament Proper*: description of distress or misfortune, either brief or extended

- *Confession of Trust* (optional): contrast of the psalmist's plight with a statement of confidence in the Lord as he turns to God
- *Petition*: prayer for help and deliverance (aiming to motivate God to respond), repeating or developing the introductory cry for help
- *Vow of Praise (Declarative Praise)*: promise to praise God when he sees his prayer answered; sudden shift; often cohortative (“let us”)

Assignment

- Please read “Individual Lament Psalms.”

Individual Lament Psalms

Essential Parts of the Individual Lament Psalm (Petition Psalm)

Exegetical Outline of Psalm 51

An exegetical outline is based on a careful analysis of the text, examining different elements closely to note significance.

Title: “Whiter Than Snow” (Kidner’s Title)

Individual Lament (Open) Psalm

Message (Exegetical Idea)

David petitions for forgiveness on the basis of God’s mercy and confesses his sinfulness in order that he may proclaim God's character and God may accept righteous sacrifices.

Structure

- The psalmist **petitions** God for mercy and complete forgiveness based upon His loyal, compassionate character (Ps 51:1-2).
- David **confesses** his unforgettable sin against God and acknowledges his complete sinfulness in contrast to God's desire for truth and wisdom (Ps 51:3-6).
- David **petitions** God for forgiveness, joy and a consistently submissive will based upon God's forgetting all his sins, his clean conscience and the Spirit's indwelling (Ps 51:7-12).
- David **vows** to teach God's character to unbelievers so that when they see that God regards humility more than sacrifices, they will believe in Him (Ps 51:13-17).
- David **affirms** that when God protects the people of Jerusalem, He will delight in the righteous sacrifices which will be offered up to Him (Ps 51:18-19).

QUESTION 9

Please give the three basic elements in the fundamental structure common to all lament psalms.

QUESTION 10

In Psalm 51, David's testimony to unbelievers is centered on the fact that God prefers _____ more than sacrifices.

Topic 4 Key Points

- The three basic elements in the fundamental structure of all lament psalms are the one who laments, God, and "the others."
- In Psalm 51, David's testimony to unbelievers is based on God's preference for humility more than sacrifices.

Topic 5: Psalms of Trust (Ps 23)

The songs of trust are the most *positive* of the lament psalms, if indeed you can call them laments at all.

Dr. F. Duane Lindsey classifies these as a form of lament psalm, giving them the title "Songs of Trust." These are both of the individual (Ps 4; 11; 16; 23; 27; 40:1-11; 62, 63; 131) and of the people (Ps 46; 115; 125; 129).

Peter C. Craigie calls these psalms (at least Ps 4; 11; 16) "Psalms of Confidence" because of their extensive reliance upon God in time of difficulty.

The normal Lament Proper section is missing or very short in these psalms.

Assignment

- Please read "Psalms of Trust."

Psalms Songs of Trust (Lament Psalms, Psalms of Confidence)

Psalm 23: Responding to God's Provision and Protection

Homiletical Exposition

So, let's get practical here. We'll outline Psalm 23 in a homiletical form, one that could be used as the basis of a sermon. Hopefully this will help you develop your own way of outlining a Psalm or other Bible passages that you may want to speak on.

Introduce Subject: How should we respond to God's goodness towards us?

- **God shows His goodness by providing everything His people need. Principle**
 1. David saw that God provided for him as a shepherd provides for his sheep (1-4). *Text*
 2. None of us can say that God has not properly provided for all our needs. *Application*

(There's a second way God demonstrates His goodness towards us...)

- **God shows His goodness by protecting His people from harm. Principle**
 1. The Lord protected David from his foes and even honored him before them (5). *Text*

2. Each of us has witnessed God's protecting hand. *Application*

(So what should be our attitude about God's providing and protecting hand toward us?)

- **Respond to God's goodness by publicly communing with Him.** *Principle*

1. David sought to regularly and publicly commune with God at the tabernacle (6). *Text*

2. Regularly fellowship with God at church in response to His provision and protection. *Application*

Main Idea: God's goodness to us should result in a desire to commune with Him at church.

QUESTION 11

The songs of trust are also called psalms of _____ because of their extensive reliance upon God in time of difficulty.

QUESTION 12

Please open your Life Notebook and write your own brief psalm following the pattern of the basic lament psalm:

- *Address and Introductory Cry:* mention of God's name with an imperative calling for help
- *Lament Proper:* description of distress or misfortune, either brief or extended
- *Confession of Trust* (optional): contrast of the psalmist's plight with a statement of confidence in the Lord as he turns to God
- *Petition:* prayer for help and deliverance (aiming to motivate God to respond), repeating or developing the introductory cry for help
- *Vow of Praise (Declarative Praise):* promise to praise God when you see your prayer answered; sudden shift; often cohortative ("let us").

Topic 5 Key Points

- Songs of trust are the most positive of the lament psalms.
- Songs of trust are also called psalms of confidence because of their extensive reliance upon God in time of difficulty.

Topic 6: Royal and Messianic Psalms (Ps 2)

The royal psalms are grouped together, not because they share the same literary structure (i.e., form or outline), but because they all relate to Israel's king.

"The king was supremely important in ancient Israel, as he was in the entire ancient Near East. He had the power to direct the destiny of the nation for good or for evil. In many instances he is seen as the representative of the nation. It is not surprising, then, to discover a number of psalms written for situations in the king's experience" (Walvoord, 131).

Not every psalm that mentions the king is a royal psalm, for royal terminology affected the life of every Israelite and is found to some extent in many other psalm types. Royal psalms include only those “written for some momentous occasion in the life of the king, occasions such as his coronation, his wedding, his charter, or his military campaigns” (*ibid.*). These psalms are 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144.

Assignment

- Please read “Royal and Messianic Psalms.”

Royal and Messianic Psalms

In order to be regarded a legitimate king of Israel, the king had to fulfill certain qualifications:

1. He needed to be *elected by the Lord* (installed by God Himself), having not obtained office through force or trickery. David understood this election and, as a result, resisted two opportunities to kill Saul and take the kingship from “the Lord’s anointed” (1 Sam 24:7; 26:16).
2. He must have been *anointed by the Lord’s prophet*. The title “Messiah” literally means “anointed one”. The anointing served as a sign of the special relationship between God and the king as the mediator of the Davidic Covenant (e.g., Ps 132:10, 17).

The anointing symbolized the transfer of the power and authority of the office onto the individual (see 1 Sam 16:13, 14). The anointing also conferred the title “son” upon the king, as in the description of Solomon in the passage on the Davidic Covenant (2 Sam 7:14). This designation is used once of the king in the royal psalms (Ps 72:1) and especially in the New Testament in reference to Jesus as Messiah. This did not confer divinity upon kings since they had to be *declared* to be God’s sons (Ps 2:7) and had to obey the Law as servants of the Lord (see Ps 18 title; Ps 89:3, 20; 144:10).

Royal psalms fall into one of several varied categories. *Non-prophetic royal psalms* (Ps 18; 20; 21; 101; 144) refer only to the human king(s) of Israel without reference to Jesus Christ. On the other hand, *prophetic (messianic) royal psalms* directly or indirectly refer to Jesus Christ as their subject and fall into several subcategories of their own (see Ross in *The Bible Knowledge Commentary*. Eds. John Walvoord and Roy Zuck. [Wheaton, IL: SP Publishing, 1985], 1:789-90, adapted):

Purely *prophetic* psalms (Ps 110) refer solely and directly to Christ in His coming kingdom without any reference to *another* son of David. Psalm 110 is the only one of this type, which Christ applied only to Himself (Mt 22:44).

-*Eschatological* psalms (Ps 96—99), or enthronement psalms, also refer to the coming kingdom but do so without mention of *any* Davidic king (including Christ).

-*Typological* prophetic psalms (Ps 2; 22; 34:20; 45; 72) refer to Jesus Christ as the antitype of a contemporary king (the type) who describes his own experience but with ultimate fulfillment in Christ. A type of Judas may also fit here (Ps 109:8 with Acts 1:20).

A Royal Psalm Illustrated - Psalm 2: Submission to the Davidic King

Descriptive-Praise Royal Psalm

Message: The rebellious rulers of the earth should submit to the sovereign Father and the Davidic Messiah since the latter's appointment as vice-regent means universal dominion and defeat of all rebels.

At Armageddon during the Millennium, the rulers of the nations foolishly attempt a rebellion against the Father and His vice-regent, the Messiah, to free themselves from the Lord's rule (Ps 2:1-3, see Acts 4:25).

The sovereign Lord despises the puny rebellion of the rulers (at Armageddon) and terrifies them with the declaration that the Messiah is appointed as vice-regent (in the kingdom) (Ps 2:4-6).

The Davidic King affirms God's promise to Him of a privileged position as vice-regent with universal dominion and defeat of all rebels (Ps 2:7-9).

The author warns the rebellious kings to act wisely by submitting to the Lord's authority and being blessed (in the kingdom), rather than rebelling against the Davidic Messiah and meeting sudden destruction (at Armageddon) (Ps 2:10-12).

Fulfilled Messianic Prophecies in the Psalms

Prophecy	Fulfillment
God will declare Him His Son (Ps 2:7)	Matthew 3:17
All things will be put under His feet (Ps 8:6)	Hebrews 2:8
He will be resurrected from the dead (Ps 16:10)	Mark 16:6-7
God will forsake Him in His hour of need (Ps 22:1)	Matthew 27:46
He will be scorned and mocked (Ps 22:7-8)	Luke 23:35
Others will gamble for His clothes (Ps 22:18)	Matthew 27:35-36
Not one of His bones will be broken (Ps 34:20)	John 19:32-33, 36
He will be accused by false witnesses (Ps 35:11)	Mark 14:57
He will be hated without a cause (Ps 35:19)	John 15:25
He will come to do God's will (Ps 40:7-8)	Hebrews 10:7
He will be betrayed by a friend (Ps 41:9)	Luke 22:47
His throne will be forever (Ps 45:6)	Hebrews 1:8
He will ascend to God's right hand (Ps 68:18)	Mark 16:19
Zeal for God's house will consume Him (Ps 69:9)	John 2:17
He will be given vinegar and gall to drink (Ps 69:21)	Matthew 27:34
He will pray for His enemies (Ps 109:4)	Luke 23:34
His betrayer's office will be fulfilled by another (Ps 109:8)	Acts 1:20
His enemies will be made subject to Him (Ps 110:1)	Matthew 22:44
He will be a priest like Melchizedek (Ps 110:4)	Hebrews 5:6
He will be the chief cornerstone (Ps 118:22)	Matthew 21:42
He will come in the name of the Lord (Ps 118:26)	Matthew 21:9

Note: Taken From *Talk Thru the Bible*, 155

QUESTION 13

Which of the following qualified someone as a legitimate king of Israel? (*Select all that apply.*)

- A. He needed a mandate from the people.
- B. He needed to be installed by God himself.
- C. He needed anointing by God's prophet.
- D. He needed to offer the right sacrifice.

QUESTION 14

The psalmist of Psalm 2 counsels the kings of the earth to fight their best fight against God's anointed king at Armageddon. *True or False?*

Topic 6 Key Points

- To qualify as a legitimate king of Israel, a king must be installed by God Himself and anointed by God's prophet.
- In Psalm 2, David counsels the rebellious kings immediately before the establishment of the Millennium to submit to the authority of the anointed king.

Topic 7: Wisdom Psalms (Ps 1)

The major themes of the wisdom psalms are fourfold (Walvoord, 164):

- *The fear of the Lord and the veneration of the Torah* (Ps 15; 19:7-14; 119; 134). These teach that a healthy respect for God Himself and the Word of God are basic to wise living.
- *The contrasting lifestyles of the righteous and the wicked* (Ps 1; 37). The righteous are godly with an untarnished, prosperous life resulting from following the covenant (fearing the Lord). However, the wicked are seen as godless fools concerned with self-indulgence.
- *The reality and inevitability of retribution* (Ps 1; 49; 73). These wisdom psalms grapple with the issue of injustice in this life by reminding us that wickedness will be judged, either in this life or in the afterlife.
- *Miscellaneous counsels pertaining to everyday conduct* (Ps 36; 78; 91; 112; 127; 128; 133; 139). Wisdom texts give basic, practical advice: be prudent in speech, refrain from anger, be influenced by good (not bad) friends, trust in the Lord and not in your own understanding, shun evil and do good, live in harmony, integrity, generosity, etc.

Assignment

- Please read "Wisdom Psalms."

Wisdom Psalms

Sample Wisdom Psalm Outline - Psalm 1: The Prosperity of a Godly Life

Didactic Wisdom Psalm

As an example for your teaching or personal study of the Psalms, please look at the sample outline below.

Message: The psalmist contrasts the prosperity and protection afforded the godly man with the worthlessness and judgment that characterize the ungodly man. This affirms the wisdom of obeying God's Word.

The psalmist encourages obedience to God's Word by affirming the prosperity of the man who obeys God's Word instead of heeding ungodly counsel (Ps 1:1-3).

- A godly man avoids the harmful influences of ungodly people (Ps 1:1).
 1. A godly man does not rely upon the counsel of ungodly people (1a).
 2. A godly man does not ally himself with ungodly people (1b).
 3. A godly man does not join scoffers in their scorn of the righteous (1c).
- A godly man meditates upon Scripture's wisdom rather than drawing on human resources (Ps 1:2).
 1. A godly man draws upon the wisdom of Scripture rather than human means.
 2. A godly man constantly meditates upon Scripture.
 - A godly man therefore prospers in his spiritual refreshment and godly traits during life's perplexities (Ps 1:3).
 1. A godly man who meditates upon Scripture has continual spiritual refreshment (3a).
 2. His life will eventually display godly traits (3b).
 3. Like an evergreen, these traits continue through the perplexities of life (3c).
 4. All of his activities will come to their divinely directed fulfillment (3d).

The psalmist describes the worthlessness of the ungodly who, in contrast to the godly, will be judged; this is an admonition to his readers to live godly lives (Ps 1:4-5).

The psalmist contrasts the ungodly man, who will be judged, with the godly man, to admonish his readers to live godly lives.

- Ungodly people are worthless and unstable like chaff (Ps 1:4).
- Ungodly people will be judged and separated from the godly (Ps 1:5).

Message: The lifestyle of the godly has God's protection, but the lifestyle of the ungodly will not endure— which makes the godly life preferable (Ps 1:6).

QUESTION 15

Please match the major theme of the wisdom psalms with the corresponding explanation of it.

<i>Major Theme</i>	<i>Explanation</i>
Fear God and honor His Word	Teaches that respecting God and His Torah are basic to wise living
Contrasting lifestyles	Wisdom texts give basic, practical advice.
Retribution is inevitable	Injustice in this life is balanced with judgment for the wicked.
Counsels for everyday conduct	The righteous are godly and the wicked are self-indulgent fools.

QUESTION 16

In Psalm 1 the psalmist concludes that the godly lifestyle is preferred over the ungodly because it has God's protection. *True or False?*

Topic 7 Key Points

- The four major themes of the wisdom psalms are to fear God and honor His Word, the contrasting lifestyles between the righteous and wicked, inevitable retribution for the wicked, and counsels for everyday conduct.
- In Psalm 1 the godly lifestyle is preferred over the ungodly because it has God's protection.

Topic 8: Imprecatory Psalms

Imprecatory psalms are those in which the psalmist utters strong prayers for judgment, calamity, or curses upon his enemies. They are “cries for vengeance” or “sudden transitions in the psalms from humble devotion to fiery imprecation” (Derek Kidner, *The Tyndale Old Testament Commentary*, 1:25).

In simplest terms, the imprecations are passages that often make you a bit uneasy. These include Psalms 7:7; 35:1-8; 55:9, 15; 58:6-11; 59:5, 11-13; 69:22-28; 79:5-7, 12; 83:9-18; 109:6-15; 137:8-9; and Psalm 139:19-22. All but two of these psalm texts were written by David. Imprecations outside of the Psalms are also common (e.g., Num 10:35; Judg 5:23; Jer 11:20; 15:15; 17:18; 18:21-23; 20:12; Rev 6:9-10).

The Problem and Attempted Solutions

- *The Problem:* Those of us who have the New Testament face a difficult problem: How do we reconcile imprecations with newer revelation that commands us to love and share the gospel with an ungodly world? For example:

The book of Psalms says...	The New Testament says...
<i>Hate and ask God to kill enemies</i>	<i>Love and pray for (not against) enemies</i>
"If only you would slay the wicked, O God! Do I not hate those who hate you, O LORD? I have nothing but hatred towards them; I count them my enemies" (139:19-22)	"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you" (Mt 5:44)
<i>Kill the children of unbelievers</i>	<i>Love the children of unbelievers</i>
"Let no one extend kindness to [a wicked man], or take pity on his fatherless children" (109:12)	"Don't divorce an unbelieving spouse so the children of this mixed marriage can be under the influence of a godly parent and will be 'clean' and 'holy' (1 Cor 7:14)
"Happy is he who... seizes [Babylonian] infants and dashes them against the rocks" (137:8-9)	

Is there anything that can justify the psalmist's statements? If not, how do we reconcile our feelings?

Assignment

- Please read the imprecatory Psalm 83.
- Please read "Imprecatory Psalms."

Imprecatory Psalms

Unacceptable Solutions

The following explanations for the imprecatory psalms have been proposed but are unacceptable:

1. The imprecations are *those of David's enemies* and not of David himself.

Response: We may wish this was true, but this view totally ignores the text, which says that these are David's words.

2. The imprecations *express only David's personal feelings*—not those of the Holy Spirit.

Response: This perspective raises more difficult problems than it solves, especially problems with inspiration (see 2 Pet 1:20-21).

3. The imprecations prophetically *express only the Holy Spirit's feelings*—not David's.

Response: Hebrew grammar requires a verb form that expresses a wish or a prayer. It is true that *some* imprecations are prophetic (there are five New Testament quotes of Ps 69), but David still has responsibility.

4. In Old Testament times, *spiritual life was inferior* to that which we experience now.

Response: The one who wrote most of the imprecations (David) is also the only person in Scripture called a "man after God's own heart" (1 Sam 13:14). Besides

this, are we really to think that we are more spiritual than Noah, Abraham, Moses, Hannah, Samuel, Elijah, Isaiah, Jeremiah, Daniel, Ezekiel, etc.? See also Deuteronomy 30:11-14.

5. The imprecations *address demons*, not humans, personifying them as evil men (i.e., figures of speech are used).

Response: This runs into difficulty when the children of the evil men are also cursed (e.g., Ps 109:9-10). If the “evil men” are actually spiritual forces, then who are their “children”?

All five of these explanations for the difficulties presented by imprecatory psalms must be rejected. David is doing what he *seems* to be doing—calling curses on enemies.

Toward an Alternative Solution

Objections to imprecations frequently stem from two false presuppositions: First, that the welfare of man is the chief end of man. Second, that man has rights which even must God respect.

With these suppositions in mind, the psalmist’s *imprecatory language is justified* for several reasons. First, *God’s holiness is demonstrated* in these prayers that wickedness be judged (Ps 7:7-13; 58:11). Second, *zeal for God*, not personal vengeance, is the psalmist’s concern (Ps 139:21-22). David saw attacks against him as attacks against God since he was God’s representative. Third, *abhorrence of sin and evil* is a greater concern in the Psalms than it is for many believers today. If we hated sin as much as David did, we would be more zealous to see it judged. (He also saw the sinner as the cause of his sins, not the victim of his sins.) *Imprecations also relate to temporal judgment*, not eternal. David’s desire was to protect God’s name in this life, not to see evil persons eternally judged. Fifth, the *avenger is always Yahweh*. David never requests permission to take vengeance into his own hands (Ps 7:7; 35:1; 58:7; 59:5). Sixth, *vindication* is never confused with vindictiveness. Seventh, God Himself approves of cursing Israel’s enemies as part of the *Abrahamic Covenant*, so the psalmist is not doing anything God has not authorized (Gen 12:1-3).

Imprecations in the Psalms are intentional, intending to demonstrate God’s justice and righteous judgment (Ps 58:11) as well as His sovereign authority over the wicked (Ps 59:13; 83:18) and lead them to seek the Lord (Ps 83:16), establishing the righteous (Ps 7:9-10) and inspiring them to praise God (Ps 35:18, 27-28).

When studying imprecations, it is also helpful to see them within the context of the theme of the entire psalm. Isolating the judgment part of a psalm leads to an overly negative emphasis. Remember that this form of Hebrew literature contains many figures of speech, including hyperbole (exaggeration).

Conclusion

Those who have difficulty accepting the existence of imprecations even after knowing these facts probably have problems with divine wrath in any sense, in both the Old and New Testaments. Certainly God allowed these curses to be included within His holy Word for our benefit since, as Paul says, “All Scripture is inspired and profitable...” (2 Tim 3:16-17). The imprecations should be taught and applied in their true light—that God is holy and must judge sin, which is a message not proclaimed enough in today’s churches.

QUESTION 17

Please match the reference in the left-hand column with the corresponding description that explains the imprecation as listed in the right-hand column.

<i>Reference</i>	<i>Explanation</i>
Psalms 139:21-22	Demonstrates God's sovereign authority over the earth
Psalms 35:1-3	Leads the wicked to seek Yahweh
Psalms 58:11	Zeal for God and not personal vengeance
Psalms 83:18	Demonstrates God's justice and judgment
Psalms 83:16	The avenger is always Yahweh.
Psalms 7:10	Delivers the morally upright
Psalms 35:18	Leads the righteous to praise God.

QUESTION 18

Please give the major reasons for why the imprecatory psalms were written.

Topic 8 Key Points

- One “unacceptable solution” to the imprecatory psalms is that in Old Testament times *spiritual life was inferior* to that which we experience now.
- Study of the individual imprecatory psalms reveal many spiritual reasons for them: delivering the righteous, demonstrating God's authority, leading the wicked to seek Yahweh, and causing praise to go to Him.
- Those objecting to the imprecatory psalms likely have problems with God's wrath in any sense. The psalms reveal God's holiness and subsequent judgment of sin.

Topic 9: Knowing, Being, Doing

Match the type of psalm with the corresponding example of that type.

<i>Type</i>	<i>Example</i>
Individual Lament	Psalms 1, 145
Imprecatory	Psalms 23, 51
Wisdom	Psalms 83, 2
Royal and Messianic	
Acrostic	
Songs of Trust	

QUESTION 20

Please open your Life Notebook and record your thoughts on the following. In what way(s) is reading God's Word in Psalms different from reading other parts of God's Word? In what ways does it communicate its message more effectively? In what ways less effectively?

QUESTION 21

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 10 Self Check

QUESTION 1

If a friend came to you saying he had made all the right moves in life, but somehow most things haven't worked out, which of the poetic books would he best identify with?

- A. Psalms
- B. Proverbs
- C. Ecclesiastes
- D. Song of Solomon

QUESTION 2

If a friend came to you and asked for help in understanding why the righteous suffer, which of the following books would be the most helpful?

- A. Job
- B. Psalms
- C. Proverbs
- D. Ecclesiastes

QUESTION 3

Which of the following describes a "descriptive praise" psalm?

- A. Worship of God for who He is
- B. Testimony of an answered request of God
- C. Worship of God for what He has done for an individual
- D. Worship of God for what He has done for the congregation

QUESTION 4

In an *Antithetic* poetic parallel structure, the second line provides a contrasting truth to the first line. *True or False?*

QUESTION 5

One technique for interpreting lines in the Psalms is to reword the figures of speech. *True or False?*

QUESTION 6

According to the individual lament Psalm 51, what does God prefer more than sacrifice?

- A. Trust
- B. Praise
- C. Obedience
- D. Humility

QUESTION 7

Psalms of trust are also called psalms of confidence. *True or False?*

QUESTION 8

Which of the following was **not** a qualification for someone as a legitimate king of Israel?

- A. He needed to be of the right descent.
- B. He needed to be installed by God Himself.
- C. He needed to be anointed by God's prophet.
- D. He needed to offer the right sacrifice.

QUESTION 9

Which of the following is **not** a major theme of the wisdom psalms?

- A. The need to fear God and honor His Word
- B. The unsearchable ways of God
- C. The contrasting lifestyles between the righteous and wicked
- D. The inevitable retribution for the wicked

QUESTION 10

The imprecatory psalms can cause unbelievers to turn to God. *True or False?*

Lesson 10 Answers to Questions

QUESTION 1

- D. Ecclesiastes [Regardless how much wisdom we gain in this life, there will always be circumstances beyond our control. These situations are addressed in the book of Ecclesiastes under the heading of “vanity,” a word that refers to something that has no enduring purpose.]

QUESTION 2

- A. Job [The underlying issue in the book of Job is the sovereignty of God, a concept that is probed by the searching question, “Why do the righteous suffer?”]

QUESTION 3

- A. During the time of David and Asaph [Israel's worship was organized during the time of David and Asaph. It is probable that King David's hymns were collected at this time and used in the first temple during Solomon's time.]

QUESTION 4: False [Claus Westermann's study of even the lament psalms concludes that every psalm (except possibly Psalm 88) includes praise. Even lament psalms progress beyond petition and lament to engage in the praise of God.]

QUESTION 5

<i>Type of Psalm</i>	<i>Description</i>
Declarative Praise of the <i>Individual</i>	Worship of God for what He has done for an individual
Declarative Praise of the <i>People</i>	Worship of God for what He has done for the congregation
<i>Descriptive</i> Praise	Worship of God for who He is
Lament (Petition) Open	Request of God not yet answered
Lament (Petition) Heard	Testimony of an answered request of God
Lament (Petition) of the <i>People</i>	Request of God by the entire congregation

QUESTION 6

- A. Acrostics
D. Symbolism
[Hebrew poetry does commonly use acrostics and symbolism, but it is not based on rhyme. No one knows if Hebrew poetry contains a metrical pattern because pronunciation of ancient Hebrew has not been preserved.]

QUESTION 7

<i>Type of Parallel</i>	<i>Description</i>
Synonymous	The second line reinforces the first.
Antithetic	The second line provides a contrasting truth.
Emblematic	One of the lines explains the other by metaphorical comparison.
Synthetic-Incomplete with Compensation	Lines are of <i>equal</i> length, with only some terms parallel.
Synthetic-Climactic	Each line builds upon the previous one with increasing intensity.
Synthetic -Incomplete without Compensation	Lines are <i>different</i> lengths, with only some terms parallel.
Synthetic-Formal	The second line is <i>all</i> compensation so that it simply continues the thought of the first.

QUESTION 8: *Your answer should be similar to the following:*

Give attention to repetition, summarize the message in one sentence, classify it, account for progressive revelation, reword figures of speech, and use New Testament allusions with care.

QUESTION 9: *Your answer should be similar to the following:*

(1) The one who laments, (2) God, and (3) the others.

QUESTION 10: humility [David vows to teach God's character to unbelievers, so that when they see that God regards humility more than sacrifices, they will believe in God (Ps 51:13-17).]

QUESTION 11: Confidence [These are the most positive of the lament psalms, if indeed you can call them laments at all. The normal Lament Proper section is missing or very short in these psalms.]

QUESTION 12: *Your answer*

QUESTION 13

B. He needed to be installed by God himself.

C. He needed anointing by God's prophet.

[David understood not to take the throne from Saul (the anointed king) by force, and ideally, the anointing represented the Spirit's empowerment as well as conferring the title "son" upon the king.]

QUESTION 14: False [Instead he warns the rebellious kings to act wisely and submit to the Lord's authority.]

QUESTION 15

<i>Major Theme</i>	<i>Explanation</i>
Fear God and honor His Word	Teaches that respecting God and His Torah are basic to wise living
Contrasting lifestyles	The righteous are godly and the wicked are self-indulgent fools.
Retribution is inevitable	Injustice in this life is balanced with judgment for the wicked.
Counsels for everyday conduct	Wisdom texts give basic, practical advice.

QUESTION 16: True [The lifestyle of the godly has God's protection, but the lifestyle of the ungodly will not endure, which makes the godly life preferable (Ps 1:6).]

QUESTION 17

<i>Reference</i>	<i>Explanation</i>
Psalms 139:21-22	Zeal for God and not personal vengeance
Psalms 35:1-3	The avenger is always Yahweh.
Psalms 58:11	Demonstrates God's justice and judgment
Psalms 83:18	Demonstrates God's sovereign authority over the earth
Psalms 83:16	Leads the wicked to seek Yahweh
Psalms 7:10	Delivers the morally upright
Psalms 35:18	Leads the righteous to praise God.

QUESTION 18: *Your answer should be similar to the following:*

Those who have problems with them likely have problems with divine wrath in any sense. The psalms reveal the holiness of God and that He must judge sin.

QUESTION 19

<i>Type</i>	<i>Example</i>
Individual Lament	Psalms 51
Imprecatory	Psalms 83
Wisdom	Psalms 1
Royal and Messianic	Psalms 2
Acrostic	Psalms 145
Songs of Trust	Psalms 23

QUESTION 20: *Your answer***QUESTION 21:** *Your answer*

Lesson 10 Self Check Answers

QUESTION 1

C. Ecclesiastes

QUESTION 2

A. Job

QUESTION 3

A. Worship of God for who He is

QUESTION 4: True

QUESTION 5: True

QUESTION 6

D. Humility

QUESTION 7: True

QUESTION 8

D. He needed to offer the right sacrifice.

QUESTION 9

B. The unsearchable ways of God

QUESTION 10: True

Lesson 11: Job & Proverbs

Lesson Introduction

For centuries, people have needed wisdom to understand the suffering of the righteous and to handle life with all its many challenges. This lesson addresses these two relevant themes: suffering (Job) and wisdom (Proverbs).

Have you ever suffered, seemingly unjustly, and not understood why? Job did, and longed to present his case to God in person (Job 23:1-12). Job's first two chapters shed some light on the heavenly interaction between God and Satan and how that affected events on earth.

Satan

(Easton's Bible Dictionary)

Adversary; accuser. In the New Testament it is used as interchangeable with Diabolos, or the devil, and is so used more than thirty times.

He is also called "the dragon," "the old serpent" (Rev 12:9; 20:2); and "the god of this world" (2 Cor 4:4); "The distinct personality of Satan and his activity among men are thus obviously recognized. He tempted our Lord in the wilderness (Mt 4:1-11). Christ redeems his people from "him that had the power of death, that is, the devil" (Heb 2:14). Christ will eventually defeat him and he will spend eternity in the Lake of Fire (Revelation 20:10)

After walking to and fro on the earth, Satan presented himself along with the other "sons of God" (most likely both fallen and unfallen angels) to God (Job 1:6-7). When God asked if Satan had noticed Job, Satan claimed that Job feared God only because God had "made a hedge around him and his household." He further stated that Job would curse God if that protection was removed (Job 1:8-11). The rest of the book tests Satan's theory.

The other book we will study in this lesson is Proverbs. Have you ever needed wisdom? Solomon received special wisdom from God, and one way he recorded that was in the form of many proverbs (1 Kings 3:9-10). These proverbs are intended to produce wisdom in the reader—wisdom to live obediently before God in every area of life.

Lesson Outline

- Topic 1: Introduction to Job
- Topic 2: Satan's Theory
- Topic 3: Righteous Suffering and Job's "Friends"
- Topic 4: Job, Elihu, and God Respond
- Topic 5: Introduction to Proverbs
- Topic 6: The Value of Wisdom
- Topic 7: The Path of Wisdom
- Topic 8: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- Discuss the timeframes for the writing of Job and Proverbs
- Discuss the role of Satan in testing believers
- Discuss the hearts and beliefs of Job's counselors
- Discuss God's obligations in regard to Job's suffering
- Discuss the various types of Proverbs and how they apply to us
- Explain the value living our lives according to wisdom

Topic 1: Introduction to Job

Job God's Incomprehensibility explains Righteous Suffering								
Righteous Suffering			Unsuccessful Dialogue				Restoration	
Chapters 1-2			Chapters 3-41				Chapter 42	
Dilemma			Debate				Deliverance	
Ruin			Reasons				Repentance	
Prose			Poetry				Prose	
Heaven and Earth			Land of Uz (north Arabia)				Heaven and Earth	
Job's Character 1:1-5	Satan's Assaults 1:6-2:10	Job's Friends 2:11-13	Cycles 3-26	Job 27-31	Elihu 32-37	God 38-41	Obedience 42:1-9	Blessings 42:10-17
Patriarchal Times (2000 BC)								

- **Key Word:** Incomprehensibility
- **Key Verse:** “As for the Almighty, we cannot attain to him! He is great in power, but justice and abundant righteousness he does not oppress. Therefore people fear him, for he does not regard all the wise in heart” (Job 37:23-24).
- **Summary Statement:** Job's dialogue with others and God regarding his suffering and restoration reveal that the proper response to righteous suffering is submission to God rather than questioning His incomprehensibility and sovereignty.
- **Applications:** During righteous suffering we should not question the reason for our plight but submit to God and His wisdom.

Job could hardly be described in more glowing terms:

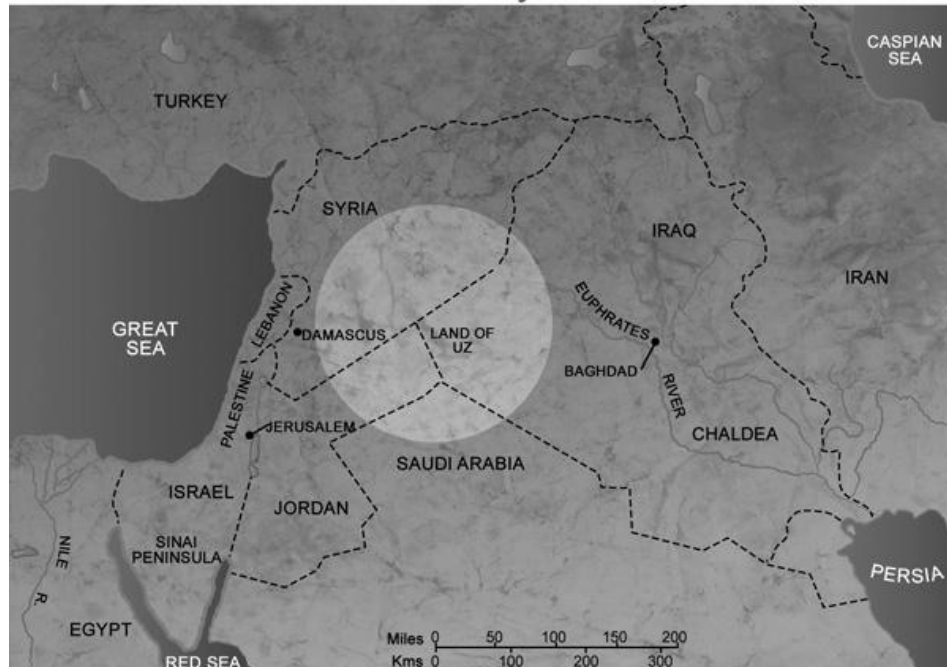
(He) was pure and upright, one who feared God and turned away from evil. Seven sons and three daughters were born to him. His possessions included 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys; in addition he had a very great

household. Thus he was the greatest of all the people in the east. He also looked after the spiritual welfare of his family, praying for them and offering sacrifice just in case his children had sinned (Job 1:1-5).

But what was Job missing? By the end of the book, why did he need to repent? And what can we learn from his experience?

It is sometimes said of someone who is patiently enduring unjust suffering that they have “the patience of Job.” Besides patience, what characterized Job?

Geography of Job (circle area) & Present Day Nations



Assignment

- Please read “Introduction to Job.”

Introduction to Job

Circumstances

Date: No consensus exists among ancient rabbis or modern scholars, but several factors argue for a very early setting during patriarchal times, especially in the prose prologue (Job 1:1-2:13) and epilogue (Job 42:7-17). No mention is made of the Law or Exodus, and Job acted in a priestly role (Job 1:5). His wealth was measured in animals rather than gold (Job 1:2-3; Job 42:12; see Abraham in Gen 12:16; 13:2). Job lived to a patriarchal age (he lived 140 years after his restoration, dying perhaps at 180-210 years old (Job 42:16; Terah was 205, Abraham 175, Isaac 180, Jacob 147). Job also uses pre-Law names for God: *Shaddai* ("the Almighty"; Job 5:17), and *Yahweh* ("the LORD"; Job 1:21).

Since Job may have been written long after the story took place, most scholars date the writing as exilic or postexilic, but some advocate a pre-exilic time of 700 to 600 BC (LaSor, 562). Yet even this does not explain how so much dialogue was accurately transmitted orally for a thousand or more years. In conclusion, there remains no reason why the book could not have been written around 2000 BC when the story took place.

Occasion: Some have proposed an exilic or postexilic date to suggest that the book was written to answer why Israel went into captivity, but this makes little sense since Job discusses the suffering of the righteous—not the unrepentant nation which received the due penalty for its sins! The real reason the author sat down to pen this masterpiece must for now be shrouded in mystery until more information comes forth.

Characteristics

Job switches from narrative (Job 1–2) to poetry (Job 3:1–42:6) and back to narrative (Job 42:7–17).

Parallels in the Structure of the Book of Job

- a. Opening narrative (chapters 1-2)
 - b. Job's opening soliloquy (chapter 3)
 - c. The friends' disputation with Job (chapters 4-28)
 - b¹. Job's closing soliloquy (chapters 29-31)
 - c¹. *Elihu's disputation with Job (chapters 32-37)*
 - c². *God's disputation with Job (38:1-42:6)*
- a¹. Closing narrative (42:7-17)

Most of Job records men dialoguing in poetic form. This may seem strange to Western ears today, but poetic discussion is not unusual in even some present-day cultures.

The major question addressed in the book—"Why do the righteous suffer?"—is never specifically answered (except because God is God)! We do see that in Job's case, he suffered because Satan was trying to prove a point about why Job feared God.

QUESTION 1

Though the exact time period that Job lived is unknown, which timeframe seems most likely based on lifespan, peoples named, and social and religious customs described in the book?

- A. The time of Noah
- B. The time of the patriarchs
- C. The time of Moses
- D. The time of King David

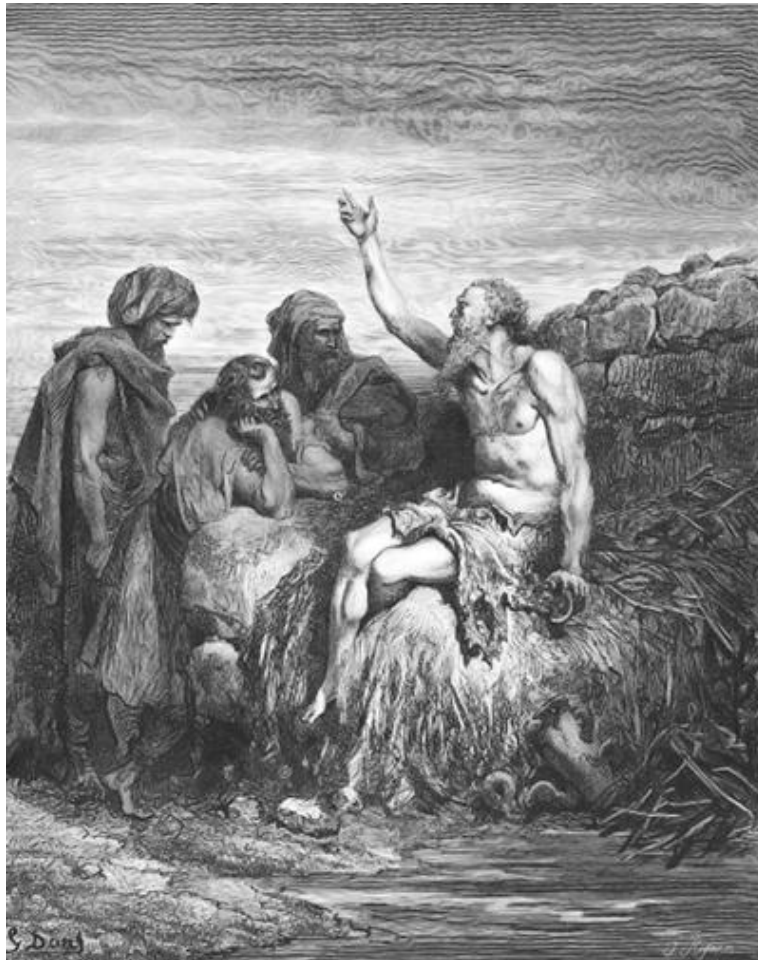
QUESTION 2

The book of Job seeks to explain why the righteous suffer, and the answer it seems to provide is "Because God is God!" *True or False?*

Topic 1 Key Points

- Though the exact timeframe Job lived in is unknown, the context of the book suggests the time of the patriarchs.
- The book of Job seeks to explain why the righteous suffer, and the answer it seems to provide is "Because God is God!" We can trust in His plan even without knowing the details.

Topic 2: Satan's Theory (Job 1-2)

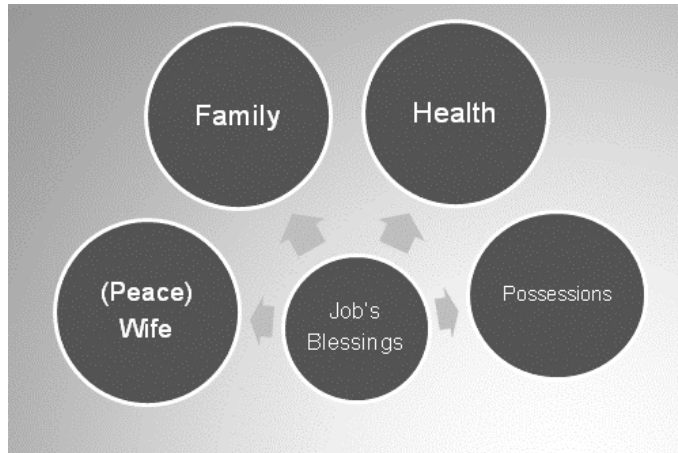


At first the reader is surprised to find Satan in heaven, apparently reporting his findings to God after “roving about on the earth, and ... walking back and forth across it” (Job 1:7). His very presence seems impossible to reconcile with the holiness of heaven. But this passage shows that Satan is not free to take any actions he wants (Job 1:12). Thankfully, he must not only report his actions but get permission from a sovereign God.

Comparisons of Job's Two Trials

Chapter 1	Chapter 2
FIRST TRIALS	FURTHER TRIALS
BANKRUPTCY & BEREAVEMENT	PHYSICAL PAIN
"all that he had" 1:12 POSSESSIONS OF JOB	"his bone and flesh" 2:5 PERSON OF JOB

This very conversation pulls back the curtain of heaven and reveals a world we don't normally get to see. This glimpse into heavenly activities and conversations reveals more possible reasons for what happened with Job. Scripture often reveals that events on earth are caused by decisions in heaven. (The book of Revelation is a good example, for when the seals, trumpets, and bowls are broken, blown, and poured out, events happen on earth; Rev 6–16.) Our horizons are so limited that we, like Job, don't see all the possible reasons that events happen.



So what became of Satan's theory that Job served God for selfish reasons (Job 1:10; 2:4-5)? The rest of the book reveals the answer.

Assignment

- Please read Job 1-2.
- Please read "Satan's Theory."

Satan's Theory

Summary Statement for Job

Job's suffering, dialogue with others and God, and restoration reveal that the proper response to righteous suffering is submission to God rather than questioning His incomprehensibility and sovereignty.

Job, unaware of Satan's plot, innocently suffers the loss of possessions, children, and health as the setting for a dialogue about God's sovereignty over righteous suffering (Job 1-2).

Scene 1 (Uz): God has sovereignly blessed Job's righteous character with ten children and many animals (Job 1:1-5). He is called a righteous man in Uz (east of Palestine, probably in northern Arabia); this eliminates personal sin as a possible cause for his calamities (Job 1:1). Job, acting as the family priest, demonstrates his fear of God through regular sacrifices for his children (Job 1:4-5).

Scene 2 (Heaven): Because Satan attributes Job's righteousness to God's material blessings, God allows him to test Job. But this assault is sovereignly limited by God to take only Job's possessions and children (Job 1:6-12), demonstrating Satan's limitations in contrast to God's sovereignty (Job 1:6-12).

Scene 3 (Uz): Satan relentlessly takes all of Job's possessions and children but is rebuked by Job's righteous response (Job 1:13-22).

Scene 4 (Heaven): Satan's second assault attributes Job's righteous response to God's gift of health, so God agrees to let Satan test Job again, leaving limits in place and maintaining that contrast with God's sovereignty (Job 2:1-6).

Scene 5 (Uz): Satan relentlessly afflicts Job with sores from head to foot and a merciless wife, yet he is again rebuked as Job again responds righteously (Job 2:7-10).

Job is twice assaulted by Satan, but he remains true to God. Yet despite his faithfulness, his friends make accusations against his character (Job 1:6-2:10). Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, sit in silence with Job for a week, according to the custom of the day, to allow Job to be first to express his grief (Job 2:11-13).

QUESTION 3

Which of the following are true of Satan in Job 1-2? (*Select all that apply.*)

- A. Satan has access to heaven.
- B. Satan must answer to God.
- C. Satan accuses Job of personal sins.
- D. Satan is a unique being, unlike the other angels and “sons of God.”

QUESTION 4

Satan's presence dominates the first two chapters of Job. Now that you've read those chapters, please open your Life Notebook and record your thoughts about why Satan is not only allowed access to heaven but is also allowed to attack God's people. How does this help you better understand some of the trials you encounter?

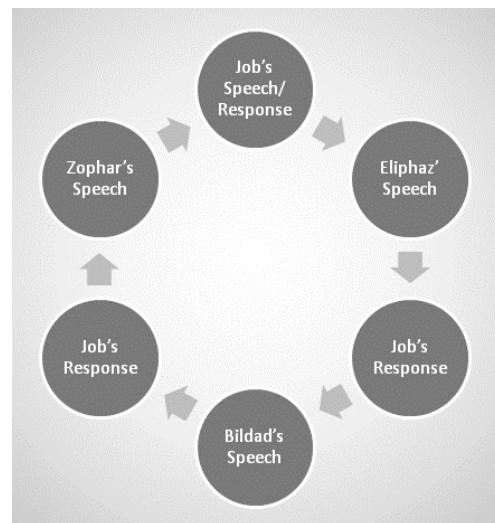
Topic 2 Key Points

- Satan accuses Job of serving God only because He blesses him.
- Satan reports his activities to God and sometimes receives permission to test God's people.

Topic 3: Righteous Suffering and Job's Friends (Job 3-26)

The book of Job begins in a narrative in which Job suffers at the hand of Satan (Job 1—2). In poetic language, Job, three of his friends, and God wrestle over the cause of his suffering (Job 3—41), and then the book concludes in a more prose narrative as God vindicates Job for his righteous response (Job 42). Most of the book revolves around three cycles of accusation by his three friends (Job 3—31), followed by a speech by a fourth friend, Elihu (Job 32—37), and finally by God, who states that Job should not ask the reason for his suffering because of the incomprehensibility and sovereignty of the Lord's ways (Job 38—Job 41).

So why shouldn't God give us all the reasons for our suffering? Please continue your study through Job to find how God answered this very question.



Assignment

- Please read Job 26 on Job's reply to Bildad's third speech.
- Please read "Righteous Suffering and Job's Friends."



Righteous Suffering and Job's Friends

Job and his three friends debate in three cycles regarding the reason for his suffering, each time getting more heated and specific, but none of them ever finds the reason for Job's suffering (Job 3-26).

In the first cycle of debate, Job's friends subtly advise him to repent of sin, their arguments based upon the belief that God punishes wickedness and blesses righteousness (Job 3-14). Job breaks his silence with his first speech, in which he wishes he had never been born or could now die rather than continue suffering (Job 3). Job despairs of life and asks God for vindication as he finds no reason for his suffering.

Eliphaz's first speech maintains that suffering results only from sin (Job 4-5). He seeks to subtly correct Job and implies that he has sinned and needs to repent:

- He claims that Job's piety should be his confidence, implying that his discouragement stems from sin (Job 4:1-6).
- He identifies himself as an experiential theologian who maintains that suffering results only from sin (Job 4:7-21).
- He subtly calls Job a fool by citing times when fools were judged (Job 5:1-7).
- He exhorts Job to repent since God knows what his sin is anyway (Job 5:8-16).
- He encourages Job to submit to God by assuming that God will never let calamity strike those who fear Him (Job 5:17-27).

Job responds to Eliphaz, then he complains to God (Job 6-7):

- He expresses deep anguish over God's heavy hand upon him (Job 6:1-13).
- He seeks Eliphaz's sympathy (Job 6:14-23).
- He asks Eliphaz to point out his sin (Job 6:24-30).
- He complains to God about his months of misery (Job 7).

Bildad's first speech encourages Job to repent because God's justice punishes the wicked and blesses the righteous; therefore, Job's children died because of their sin (Job 8):

- He defends God's justice (Job 8:1-3).
- He affirms that Job's children died as punishment for their sins (Job 8:4).

- He declares that if Job repents then God will forgive him (Job 8:5-7).
- Bildad identifies himself as a historical traditionalist who argues, based upon historical observations from wise ancestors, that God always punishes only the wicked and blesses the righteous (Job 8:8-22).

Job responds to Bildad, but he still requests the reason for his oppression and some comfort before he dies (Job 9-10):

- He insists that no one can prove his righteousness before God (Job 9:1-13).
- He admits that he cannot convince God of his own innocence and so wishes someone else could act as his defense attorney (Job 9:14-35).
- Since a mediator could not arbitrate Job's defense, he himself challenges God whether He is pleased to oppress him (Job 10:1-7).
- He asks God why He has turned against him (Job 10:8-17).
- He wishes he hadn't existed and asks for some comfort before he dies (Job 10:18-22).

Zophar's first speech rebukes Job for claiming innocence and knowledge of God's ways and lists the benefits of repentance (Job 11):

- *He identifies himself as a religious dogmatist* who repudiates Job's claim to be innocent since God is not even punishing him for all his sin (Job 11:1-6).
- He bluntly rebukes Job for trying to fathom God and His ways by saying Job's "foolish" words can no more become wise than a man can give birth to a donkey (Job 11:7-12)!
- He delineates some potential positive results if Job repents (Job 11:13-20).

Job responds sarcastically to his friends' first speeches while asking God to answer him as he mourns his lot in life.

- Job sarcastically rebukes his friends, who give false counsel without empathy when even the animals know more than they do (Job 12:1-13:19).
- Job asks God in vain to show him his sins, and mourns life's brevity (Job 13:20-14:22).

The second cycle of debate moves from general suggestions of Job's sin to specific, vicious insinuations (without encouraging repentance) that Job is among the wicked who perish prematurely (Job 15-21). But Job disagrees. He expresses hope that God will vindicate him, yet still finds no reason for his suffering.

- Eliphaz's second speech tries to pressure Job to confess his sinfulness with the same experiential theory he argued before: that suffering always results from sin (Job 15).
- Job's response to Eliphaz includes disgust at hearing the same pious platitudes, distress toward God's rejection and yet desire for His vindication, and despair of life (Job 16-17).

- Bildad's second speech angrily rebukes Job for expecting special favors from God when he is only undergoing the fate of all wicked people (Job 18).
- Job's response to Bildad, in his lowest state due to animosity from people and God, also includes his highest hope: that the same living God will vindicate him (Job 19).
- Zophar's second speech argues from history that the wicked are always punished with a short life and loss of wealth, and blasts Job for dishonoring him personally (Job 20).
- Job responds to Zophar, also from historical observations, that the wicked are often not punished but live rich, godless lives and die at the same time as poor righteous men (Job 21).

In the third cycle of debate, Job's friends even more openly accuse him of specific sins which they believe caused his troubles, but Job finds no reason for his suffering (Job 22-26):

- Eliphaz's third speech openly accuses Job of specific social sins which caused his troubles, but promises God's blessing if he repents (Job 22).
- Job's response to Eliphaz acknowledges that he is unable to find out from a sovereign God the reason for his suffering despite his innocence (Job 23-24). Job cites examples of long-lived wickedness to show that all sin is not immediately judged
- Bildad's third speech briefly states that neither Job nor any other sinner can schedule a hearing with a majestic God (Job 25).
- Job sarcastically speaks to Bildad of his great compassion and wisdom and describes God's majesty over nature. This demonstrates that neither of them can fathom God's purpose for his suffering (Job 26).
- Zophar does not participate in this third cycle of debate, probably because he realizes that he has nothing valuable to contribute!

QUESTION 5

Please match each “friend” with his corresponding belief.

<i>Theologian</i>	<i>Belief</i>
Eliphaz the experiential theologian	Believed that suffering results only from sin (Job 4:7-21)
Bildad the historical traditionalist	Believed from observation that God’s justice punishes the wicked and blesses the righteous (Job 8)
Zophar the religious dogmatist	Believed that God is not even punishing Job for all his sin (Job 11:1-6)

QUESTION 6

After the first round of speeches, Job sarcastically rebukes his friends, saying he would get better advice from _____.

QUESTION 7

Job rebukes his friends for counseling falsely while at ease. What insight does this give you for your own personal counseling? Please open your Life Notebook and record your thoughts about how you'll approach your next formal or informal counseling opportunity.

QUESTION 8

After the second round of speeches Job is compelled to agree with Zophar that history shows that the wicked are always punished with a short life and loss of wealth (Job 20-21). *True or False?*

Topic 3 Key Points

- All three theologian friends believed that Job was suffering because of personal sins.
- Job rebuked his counselors for false counseling without empathy.
- Historical observations show that the wicked are often not punished but live rich, godless lives.

Topic 4: Job, Elihu, and God Respond (Job 27-42)

OVERVIEW OF ELIHU'S SPEECHES	
Job's Complaints	Elihu's Answers
1. God is silent; He does not respond to me (13:22; cf. 33:13).	<i>First speech:</i> God does speak—through dreams and pain (33).
2. God is unjust; He does not relieve me of my suffering (19:6-7; 27:2; cf. 34:5-6).	<i>Second speech:</i> God is just (34).
3. God is unconcerned; He does not reward me for my innocence (10:7; cf. 35:3).	<i>Third speech:</i> God is sovereign (35).

ADDRESSEES IN ELIHU'S SPEECHES
First speech To all four (32:6-9) To the three friends (32:10-14) To Job (32:15-33:33)
Second speech To the three (34:1-15) To Job (34:16-37)
Third speech To Job (35) To all four
Fourth speech To Job (36:1-37:1) To the three (37:2-13) To Job (37:14-24)

Job was presented in the best possible light at the beginning of Job (Job 1-2). Exactly how long he suffered is unknown. But we can look back and see that, despite the glowing terms that describe Job and the close relationship he had with God, he was missing something in his spiritual life.

All through the middle chapters describing Job's sufferings, he wanted to present his case before God (e.g., Job 23:3-4). He felt that if he could, he would be shown blameless; that he could question God and expect answers (Job 23:5-7). Finally, in Job 38 he gets his wish when God appears to address him. But does God respond as Job expects?

Contrasts Between Job 1 and Job 42

	JOB 1	JOB 42
DESCRIPTION	Blameless and upright, feared God and shunned evil	Blameless yet repentant, feared God and prayed for friends
SONS	7	7
DAUGHTERS	3 (ate with brothers at feasts)	3 (more beautiful, got inheritance)
SHEEP	7,000	14,000
CAMELS	3,000	6,000
YOKE OF OXEN	500	1,000
DONKEYS	500	1,000
SERVANTS	"Large number"	Assumed large
AGE	Unstated	Lived another 140 years

Assignment

- Please read Job 42 on the resolution of the book of Job.
- Please read "Job, Elihu, and God Respond."

Job, Elihu, and God Respond

Job's replies to all three friends demonstrate that their simple arguments about suffering always resulting from sin are unfounded (Job 27-31):

- Job's first monologue demonstrates that while God assures the ultimate destruction of the wicked, He alone has the wisdom to know the reason for his suffering (Job 27-28).
- Job's second monologue describes his past prosperity, present misery, and innocence as a final appeal before God and man (Job 29-31).
- Job defends his innocence from wrongdoing in his personal life, societal relationships, and spiritual integrity (Job 31).

Elihu angrily rebukes the friends for accusing Job with inadequate arguments and rebukes Job for justifying himself, saying that God's justice and sovereignty do not obligate Him to reveal the purpose for Job's suffering, although He is speaking to Job through his pain (Job 32:1-33:7).

- Elihu the son of Barakel the Buzite is introduced as being angry at Job for justifying himself and angry at the friends for accusing Job even though they had no answer for his suffering (Job 32:1-3).
- Elihu announces that he has waited until now to address Job and his friends because of his younger age, then rebukes the friends for their inadequate arguments (Job 32:4-14).
- Elihu tells Job the friends have no answer, but in sincerity he challenges Job to debate the reason for his suffering (Job 32:15-33:7).

Elihu's four speeches affirm that God's justice and sovereignty do not obligate Him to reveal the purpose for Job's suffering, although He is speaking to Job through his pain (Job 33:8-37:24).

- Elihu's first speech affirms that God is speaking to Job through dreams and pain (Job 33:8-33).

- Elihu's second speech affirms to all four men that, despite Job's declaration of God's injustice, He is just and He hasn't given Job the harsh punishment he deserves (Job 34).
- Elihu's third speech affirms to all four men that God's sovereignty places no obligations on Him to do anything for Job (Job 35).
- Elihu's fourth and final speech affirms both God's justice in dealing with man and God's sovereignty demonstrated in nature. This shows Job that God has no obligation to reveal the purpose of Job's suffering (Job 36-37).

The Lord gives two speeches to Job which ask unanswerable questions, affirming His incomprehensibility, sovereignty, and omnipotence (Job 38-41):

- The Lord's first speech to Job asks numerous questions about nature, which Job admits he cannot answer; this proves God's incomprehensibility and sovereignty (Job 38:1-40:5).
- The Lord's second speech to Job questions whether Job is stronger than two beasts (possibly dinosaurs); this proves His omnipotence and sovereignty (Job 40:6-41:34).

Job submits to God for His incomprehensibility and sovereignty, then prays for his friends. Possessions, children, and health are restored to him, thus affirming God's blessing on those who accept His plan (Job 42).

Job shows obedience, both in his submission to God's incomprehensibility and sovereignty and in his prayer for his friends. God is pleased with Job's submission but displeased with the friends' accusations (Job 42:1-9).

- Job submits to God's sovereignty and incomprehensibility (Job 42:1-6).
- God condemns Job's three friends for their accusations of Job. He commands Job to pray for them and encourage them to offer sacrifices (Job 42:7-9). (Notice that God does not rebuke Elihu.)

God responds to Job's obedience by doubling his former possessions, replacing his ten dead children, and restoring his health. This results in a long life that is more blessed in the latter part than in the first (Job 42:10-17):

- Job is comforted by his friends and siblings and receives twice the livestock he had before the calamities (Job 42:10-12).
- Job's ten children who died are replaced with ten more, including three beautiful daughters (Job 42:13-15).
- Job's health is restored so that he lives 140 years after this time, dying at perhaps 180-210 years old (Job 42:16-17).

QUESTION 9

Please match the reference as listed with the corresponding point of Elihu's speech.

<i>Reference</i>	<i>Point of Speech</i>
Elihu's first speech (Job 33:8-33)	An affirmation that God is speaking to Job through dreams and pain.
Elihu's second speech (Job 34)	An affirmation to all four men that, despite Job's declaration of God's injustice, He is just.
Elihu's third speech (Job 35)	An affirmation to all four men that God's sovereignty places no obligations on Him to do anything for Job.
Elihu's fourth speech (Job 36-37)	An affirmation of God's justice to man and sovereignty in nature. This shows that God has no obligation to reveal His purpose in Job's suffering.

QUESTION 10

Which of the following characteristics of God are emphasized in the Lord's two speeches to Job and his friends? (*Select all that apply.*)

- A. His holiness
- B. His incomprehensibility
- C. His obligation to man
- D. His omnipotence
- E. His omnipresence
- F. His sovereignty

QUESTION 11

Briefly explain what the Lord told Eliphaz to do in Job 42:7-8 so He would not deal with him and his friends according to their folly.

Topic 4 Key Points

- Elihu affirmed that, despite Job's protestations, the Lord is just.
- Elihu affirmed that God's sovereignty places no obligation on the Lord to do anything for Job.
- Because of His incomprehensibility, the Lord was not obligated to reveal His purpose in Job's suffering.
- Like Job's friends, we are responsible for speaking rightly about God.

Topic 5: Introduction to Proverbs

Proverbs Value and Path of Wisdom									
Solomon			Wise Men (Anonymous)		Solomon		Wise Men (Agur, Lemuel, Anonymous)		
1:1-22:16			22:17-24:34		Chapters 25-29		Chapters 30-31		
13 sayings (1:1-9:18) 375 two-line (10:1-22:16)			36 sayings		±100 two-line		3 sayings		
Aims 1:1-7	Value of Wisdom 1:8-9:18	Contrasts & Godliness 10:1- 22:16	Social & Miscellaneous		Social & Miscellaneous		Social & Nature 30	Ruling 31:1-9	Godly Wife 31:10- 31
Prologue	Principles of Wisdom						Epilogue		
950-700 BC									

- **Key Word:** Wisdom
- **Key Verse:** “Trust in the Lord with all your heart, and do not rely on your own understanding. Acknowledge him in all your ways, and he will make your paths straight” (Prov 3:5-6).
- **Summary Statement:** The proverbs of Solomon and various other sages are quoted in order to instruct youth in the value of wisdom over folly so that they may live obediently before God in every area of life.
- **Application:** Memorize individual proverbs to promote wise living.

The book of Proverbs is composed of eight collections of short sayings, all designed to produce wisdom, especially among youth. The collection begins with its purpose (Prov 1:1-7), although originally this probably introduced only the first section by Solomon (Prov 1:8–9:18). Another Solomonic section follows, using antithetical proverbs (in which the two lines contrast each other) and indicative proverbs (whose two lines state plain facts) (Prov 10:1–22:16). This is followed by longer sayings of the wise men (Prov 22:17—24:34), and the final section of Solomon's proverbs which were collected by Hezekiah's men 250 years after Solomon (Prov 25—29). The book concludes with three short sections by Agur (Prov 30), Lemuel (Prov 31:1-9) and an anonymous acrostic poem depicting the noble wife (Prov 31:10-31). The purpose of all of these sections is stated in Proverbs 1:1-7, namely, wise instruction that aims to direct obedience before God in every area of life.

But why include a book of proverbs in the Bible? The uniqueness of proverbial sayings is evident in at least five ways (Jim Wilhoit and Leland Ryken, *Effective Bible Teaching*, pp. 237-39):

1. Proverbs meet the *human urge for order*. They systematize our understanding about life.
2. Proverbs are *striking and memorable*. We take notice because they are the opposite of some accepted clichés, statements, or ideas. For example, “He who loves money will not be satisfied with money” (Eccl 5:10).
3. Proverbs are simultaneously *simple and profound*. The proverb is a meditative form, inviting us to pause and consider it carefully.
4. Proverbs are often *poetic in form*. The use of concrete images heightens their effect: “Through sloth the roof sinks in” (Eccl 10:18).
5. Proverbs are often *specific and universal at the same time*. “Through sloth the roof sinks in” talks about more than houses—it comments about laziness in *any* area of life.

Assignment

- Please read Proverbs 1 on the call of wisdom.
- Please read “Introduction to Proverbs.”

Introduction to Proverbs

Circumstances

Date: Most of the proverbs date from Solomon's era (before his death in 931 BC), probably during his middle years (in contrast with the Song of Solomon, which was probably penned in his early adult years, and Ecclesiastes, which he likely wrote at the end of his life). The entire collection was brought together by Hezekiah's men during his rule, 250 years later (715-686 BC) (Proverbs 25:1; see LaSor, 558). The last two chapters, written by the otherwise unknown Agur and Lemuel, could have even been added close to the time of the Exile in 500 BC (LaSor, 558; see also Kidner, *Proverbs*, 26). However, assuming that those chapters were written before the Exile, most consider the final date of compilation to have been around 700 BC (Buzzell, BKC, 1:901).

Recipients: The frequent use of the phrases "my son" and "my sons" may indicate either a home setting or a school environment, where students were called "sons" of their teachers. Since the sayings are collections from various situations and audiences, both views may be true.

Characteristics

Proverbs says little about the afterlife because its *emphasis is on life now* (Walvoord, 1:904).

It is also one of the few books in Scripture (along with Psalms, 1 Samuel, and portions of Deuteronomy and Joshua) that have *multiple authorship*.

Humor plays an important part in many of the proverbs (Prov 11:22; 19:24; 23:13, 35; 24:33-34; 25:24; 26:13-16; 27:15-16; 30:15, 21-23; see Wilkinson, 164).

Proverbs can be classified in three different categories (ibid, 240, adapted):

1. *Descriptive:* Some types of proverbs describe *how things are*.

“Because sentence against an evil deed is not executed speedily, the heart of

the sons of men is fully set to do evil” (Eccl 8:11, NASB)

“One sinner destroys much good” (Eccl 9:18, NASB)

“Money is the answer for everything” (Eccl 10:19, NIV) actually expresses an immoral viewpoint but not with approval—it just states what many people think.

2. *Prescriptive*: Other proverbs prescribe *how we should live*.

“Do not wear yourself out to get rich” (Prov 23:4, NIV).

3. *Combination*: Still other proverbs both describe and prescribe by expressing observations that exhort a mode of behavior.

“Faithful are the wounds of a friend; profuse are the kisses of an enemy” (Prov 27:6, NASB)

“He who blesses his neighbor with a loud voice, rising early in the morning, will be counted as cursing” (Prov 27:14, NASB).

“A continual dripping on a rainy day and a contentious woman are alike” (Prov 27:15, NASB).

The nature of this literary type (genre) requires greater discernment in interpretation. Most problems stem from the frequent quotation of a proverb as an absolute promise or principle that has no exceptions. For example, consider the proverb about child rearing:

Train a child in the way he should go, and when he is old he will not turn from it” (Prov 22:6, NASB).

This has often been taken to be an unconditional promise. The problem comes when a child raised in a godly manner by godly parents later rejects these values. Questions like “Did we really do a good job in raising the child?” and “How can we say we raised the child properly?” arise because of this verse.

In response, the following *hermeneutical guidelines* may help to interpret Proverbs correctly:

1. *Do not consider the proverbs as promises from God*, but rather as general observations and principles that are usually valid, though not always (see Zuck, Roy. *A Biblical Theology of the OT*, [Chicago: Moody, 1991], 234). Thus, in the case above, as a rule godly parents generally raise godly children, but exceptions occur—even biblical ones such as Samuel, whose sons were dishonest (1 Sam 8:1-5), and Hezekiah, one of the most godly Judean kings, whose son Manasseh was one of the most evil (2 Kings 21-22). Solomon also had a godly father, David, yet later was an idolater. Other proverbs also are not promises (e.g., Prov 10:4; Prov 12:11, 24).

2. *Old Testament teaching must be understood in line with revelation given directly to the church (Acts and New Testament epistles)*. Proverbs that find no repetition, quote, or parallel in the NT should not be treated as commands. However, if they are not contrary to NT teaching, they may be applied as *principles*. Tithing serves as an example which is not taught in the NT and

therefore not binding upon the church. Though many Christians may follow this practice, they should not impose it upon others. So at least three types of proverbs would be applicable:

- *Reiterated* statements: These appear in the NT epistles in the same or similar form. “Thou shalt not bear false witness against your neighbor” (Ex 20:16) is reiterated in “Stop lying to one another” (Eph 4:25).
- *Quoted* statements: When the NT quotes an OT passage as applicational truth, it applies to the church. “If your enemy hungers, feed him” (Prov 25:21) reappears in Paul’s instructions (Rom 12:20; see Mt 5:44).
- *Parallel* statements: While similar to the reiterated statements above, these are more general. Wise words which “keep you from the adulteress” (Prov 7:4-5) find a parallel *idea* in the NT: “It is God’s will that you should be holy; that you should avoid sexual immorality” (1 Thess 4:3).

QUESTION 12

Please match the type of proverb with the reference belonging to its example.

<i>Type of Proverb</i>	<i>Reference</i>
Descriptive, portraying how things are	Proverbs 27:6, 14, 15
Prescriptive, how we should live	Ecclesiastes 8:11; Ecclesiastes 9:18; Ecclesiastes 10:19
Combination, both describe and prescribe	Proverbs 23:4

QUESTION 13

Please briefly explain the problem with taking Proverbs 22:6 as an unconditional promise.

QUESTION 14

Proverbs which find no repetition, quote, or parallel in the New Testament should not be treated as commands. *True or False?*

Topic 5 Key Points

- Common types of proverbs are descriptive, prescriptive, and a combination of the two.
- Many proverbs don’t present unconditional promises but are general observations that are usually true.
- Proverbs which find no repetition, quote, or parallel in the New Testament should not be treated as commands but, if not contradicted in the New Testament, can be applied as principles.

Topic 6: The Value of Wisdom (Prov 1-9)

Synthesis: Value and Path of Wisdom

VERSES	AUTHOR	THEME
1:1-7	Solomon's purpose	Wisdom for obedience
1:8-9:18	Solomonic miscellaneous	Value of wisdom
10:1-22:16	Solomonic two-line	Contrasts/godliness
22:17-24:34	Wise men sayings	Various situations
25-29	Solomonic via Hezekiah's scribes	Social
30	Agur	Nature/social
31:1-9	Lemuel	Leadership
31:10-31	Anonymous	Noble wife

King Hezekiah sought the Lord fully during his life, so it is likely that, under the direction of the Holy Spirit, he authorized the addition of the extant proverbs of Solomon (Proverbs 25–29) to the existing collection (Proverbs 1—24). Many of the Ancient Near East cultures had similar wisdom writings (for example, the Egyptian proverbs of Amenemope, 1000 BC). The book is actually a compilation of eight separate collections, distinguishable by either an introductory subtitle or a sudden change in literary style (see 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], 548). This makes it difficult to speak with any certainty of how the book obtained its present form except that the Holy Spirit guided the process.

The first nine chapters urge youths to live their lives according to wisdom, in contrast to the futility of foolishness.

Assignment

- Please read “The Value of Wisdom.”

The Value of Wisdom

Summary Statement for the Book

The proverbs of Solomon and various sages are quoted in order to instruct youth in the value of wisdom over folly so that they may live obediently before God in every area of life.

The introduction to the first collection cites Solomon's purpose: wise instruction with an aim to living obediently before God in every area of life (Prov 1:1-7).

The *title* introduces Solomon as the author of the proverbs in chapters 1-9 (Prov 1:1).

The *purpose* of the book is to teach wisdom that affects every area of one's life: intellect, discipline, instructing others, guidance, and understanding (Prov 1:2-6).

The *theme* of the book aims to produce wise persons who live obediently before God (Prov 1:7).

Some of Solomon's proverbs are quoted to enable youth to see the *value of wisdom*, which results in a prosperous life, in contrast to the futility of foolishness, which results in a despicable life (Prov 1:8-9:18).

Wisdom is valuable because it *gives youth honor* instead of the shame of foolish living (as seen in the example of Solomon's own son Rehoboam) (Prov 1:8-9).

Wisdom is valuable because it *preserves youth from disaster* (Prov 1:10-33).

Wisdom is valuable because it *helps maintain moral behavior* (Prov 2).

Wisdom is valuable because it *provides proper relationships* with God and man (Prov 3).

Wisdom is valuable because it *provides a gracious life* (Prov 4:1-9).

Wisdom is valuable because it *preserves youth from trouble* (Prov 4:10-19).

Wisdom is valuable because it *produces healthy young people* (Prov 4:20-27).

Wisdom is valuable because it *preserves from sexual sin* (Prov 5).

1. The introduction exhorts the reader to pay attention to the following proverb in order to have the ability to discern and to teach the difference between right and wrong (Proverbs 5:1-2).

2. Numerous reasons are given for maintaining sexual purity in order that readers might see the stupidity of sexual sin and avoid it (Prov 5:3-23).

-Sexual sin is enjoyable in the short run but *bitter in the end* (Prov 5:3-6).

-Immoral people's advances are genuinely enticing in touch and sound (Prov 5:3); however, following such advances leads to certain ruin (Prov 5:4-5).

-Sex addicts can't discern momentary pleasure from long term goals (Prov 5:6).

-Sexual sin causes physical, financial, and emotional woes (Prov 5:7-14).

-Sexual sin leads to poor health, poverty, and regret (Prov 5:9-14).

-Sex with one partner in marriage is the most enjoyable experience (Prov 5:15-20).

-Sex should be shared with only one person (Prov 5:15-17).

-Sex is most satisfying with one's own spouse (Prov 5:18-20).

- God calls sexual sin evil; He will judge every deed (Prov 5:21-23).

-Sexual sin is an evil deed that causes personal ruin (Prov 5:22-23).

Wisdom is valuable because it *preserves from poverty* (Prov 6:1-11) and *dissension* (Prov 6:12-19).

Wisdom is valuable because it *preserves youth from sexual immorality* (Prov 6:20-7:27).

Wisdom is valuable because of its *virtues, rewards, and use in creation*; these are shown through a personification of wisdom, as if wisdom has an independent existence (Prov 8).

QUESTION 15

Please match the reference with the corresponding reason wisdom is valuable.

<i>Reference</i>	<i>Teaching</i>
Proverbs 1:10-33	It provides proper relationships.
Proverbs 2	It preserves youth from disaster.
Proverbs 3	It preserves youth from trouble.
Proverbs 4:1-9	It helps maintain moral behavior.
Proverbs 4:10-19	It provides a gracious life.
Proverbs 4:20-27	It produces healthy young people.

QUESTION 16

Please match the reference with the corresponding reason wisdom is valuable.

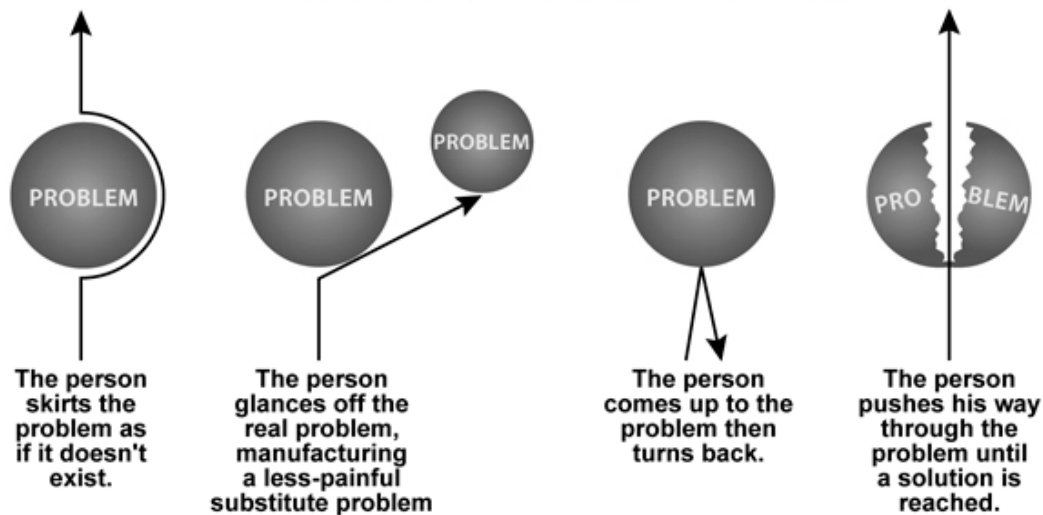
<i>Reference</i>	<i>Teaching</i>
Proverbs 5	It preserves from poverty.
Proverbs 6:1-11	It preserves youth from sexual immorality.
Proverbs 6:12-19	It preserves from sexual sin.
Proverbs 6:20-7:27	It preserves from dissension.
Proverbs 8	Because of its virtues, rewards, and use in creation.

Topic 6 Key Points

- Wisdom is valuable in keeping one from sin as well as promoting positive benefits in life.
- God used wisdom in creation.
- Sexual sin is a particular danger to youth, but wisdom will help avoid its physical, financial, and emotional woes.

Topic 7: The Path of Wisdom (Prov 10-31)

Proverbs and Problem Solving



In the last chapter of Proverbs there is an acrostic poem that depicts the noble wife. On the surface it describes what many think is a prescription for the perfect woman (Prov 31:12-28). But some have suggested that the purpose of these verses is to sum up the teachings of the entire book of Proverbs in the picture of a wise woman. If true, this describes the life of a person who applies all of these teachings to his or her life.

She brings (her husband) good and not evil all the days of her life...and she is pleased to work with her hands...she brings her food from afar...she begins her work vigorously...her lamp does not go out in the night...she extends her hand to the poor, and reaches out her hand to the needy...she can laugh at the time to come...her children rise up and call her blessed, her husband also praises her: "Many daughters have done valiantly, but you surpass them all!"

Assignment

- Please read "The Path of Wisdom."

The Path of Wisdom

Solomon's *antithetical* (showing contrast) proverbs contrast righteous and wicked attitudes and conduct, along with the results of living in each lifestyle, to exhort living in wisdom (Prov 10-15). His *indicative* proverbs, which state objective fact, summarize observations from experience (Prov 16:1-22:16). These have implied lessons, rather than direct exhortations, to instruct in how wisdom applied to everyday life leads to godliness.

Sayings of Jewish wise men are admonishments to practical wisdom in a variety of areas (Prov 22:17-24:22). These include explanatory clauses that reinforce the reasons to heed their advice, especially because of Israel's faith in God. Other sayings of the wise men also emphasize moral and social responsibility (Prov 24:23-34), and have little stress on spiritual motivations for obedience.

The final collection of Solomon's proverbs, collected and copied by Hezekiah's scribes 250 years later, provide wise guidelines regulating social relationships (Prov 25-26) and various activities (Prov 27-29).

Sayings of the unknown Agur to the unknown Ithiel and Ucal provide insights from nature and social relationships (Prov 30).

Finally, the advice of the otherwise-unknown Lemuel's mother prepares him for the kingship by commanding him to avoid the excesses of women and wine and to protect the rights of the poor and underprivileged (Prov 31:1-9).

An acrostic poem of unknown origin depicts the noble wife, exhorting young women to be industrious, godly women and exhorting young husbands to praise these qualities in their wives (Prov 31:10-31). Note that nothing is said about her "personal relationship with her husband, her intellectual or emotional strengths, or her religious activities" (Ross, EBC, 5:1129).

QUESTION 17

Which of the following is an example of an antithetical proverb?

- A. Proverbs 15:1
- B. Proverbs 16:18
- C. Proverbs 22:6
- D. Proverbs 24:26

QUESTION 18

Indicative mood proverbs directly exhort how to apply wisdom to everyday life. *True or False?*

Topic 7 Key Points

- Antithetical proverbs contrast righteous and wicked attitudes and conduct, along with the results of living in each lifestyle, to exhort living in wisdom.
- Indicative mood proverbs have implied lessons rather than direct exhortations.

Topic 8: Knowing, Being, and Doing

QUESTION 19

Match the topic in Job with the corresponding chapters.

Outline of Job				
	Instructions			
Speech by Elihu				
Speeches by Job and His Three Friends				
Speech by God and Job's Restoration				
Satan's Theory				
	Job 1–2	Job 3–31	Job 32–37	Job 28–42

QUESTION 20

Match the type of the Proverb with the corresponding chapters of that type.

Themes in Proverbs					
					Instructions
Contrasts and Godliness					
Solomon's Miscellaneous					
Anonymous Wise Men					
The Value of Wisdom					
Epilogue					
	Proverbs 1–9	Proverbs 10–22:16	Proverbs 22:17–24:34	Proverbs 25–29	Proverbs 30–31

QUESTION 21

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 11 Self Check

QUESTION 1

How does the book of Job answer the question “Why do the righteous suffer?”

- A. They suffer because of personal sin.
- B. They suffer from Satan’s sovereign attacks.
- C. The answer lies in God’s sovereignty.
- D. They suffer because they cannot personally present their case before God.

QUESTION 2

Job most likely lived during the time of

- A. Enoch
- B. Noah
- C. Abraham
- D. Moses

QUESTION 3

When Satan reported to God, he appeared as an individual, showing his unique status superior to other beings. *True or False?*

QUESTION 4

Which of the following was a historical traditionalist who believed from observation that God’s justice punishes the wicked and blesses the righteous?

- A. Eliphaz
- B. Bildad
- C. Zophar
- D. Elihu

QUESTION 5

Job criticized his counselor friends for their counsel because they were **not** empathetic. *True or False?*

QUESTION 6

Elihu insisted that God would eventually fulfill his obligation to reveal the cause of Job’s suffering. *True or False?*

QUESTION 7

Proverbs 22:6 is best categorized as an unconditional promise. *True or False?*

QUESTION 8

Proverbs which are repeated, quoted or paralleled in the New Testament should be treated as commands. *True or False?*

QUESTION 9

Which of the following sins is particularly dangerous to youth?

- A. Sexual sin
- B. Theft
- C. Pride
- D. Lies

QUESTION 10

Proverbs 22:6 is an example of an antithetical proverb. *True or False?*

Lesson 11 Answers to Questions

QUESTION 1

- B. The time of the patriarchs [This seems most reasonable: Job was a priest, his wealth was measured in animals, he lived a patriarchal lifespan of 180-210 years, and used pre-Law names for God.]

QUESTION 2: True [God is sovereign and has a wise plan that sometimes includes suffering. For instance, Job suffered because Satan was trying to prove a point about why Job feared God. But because God is wise, loving, and all-powerful, we should trust Him in all circumstances.]

QUESTION 3

- A. Satan has access to heaven.
B. Satan must answer to God.
[Satan does not accuse Job of personal sins but of serving/fearing God only because God blesses him. Therefore Satan gets God's permission to test his theory. Also, Satan is not unique because he appears before God along with the other "sons of God" (Job 1:6; 2:1).]

QUESTION 4: *Your answer*

QUESTION 5

<i>Theologian</i>	<i>Belief</i>
Eliphaz the experiential theologian	Believed that suffering results only from sin (Job 4:7-21)
Bildad the historical traditionalist	Believed from observation that God's justice punishes the wicked and blesses the righteous (Job 8)
Zophar the religious dogmatist	Believed that God is not even punishing Job for all his sin (Job 11:1-6)

QUESTION 6: Animals [He sarcastically rebukes his friends for giving false counsel without empathy when even the animals know more than they do (Job 12:1–13:19).]

QUESTION 7: *Your answer*

QUESTION 8: False [Job responds to Zophar, also from historical observations, that the wicked are often not punished but live rich, godless lives and die at the same time as poor righteous men (Job 21).]

QUESTION 9

<i>Reference</i>	<i>Point of Speech</i>
Elihu's first speech (Job 33:8-33)	An affirmation that God is speaking to Job through dreams and pain.
Elihu's second speech (Job 34)	An affirmation to all four men that, despite Job's declaration of God's injustice, He is just.
Elihu's third speech (Job 35)	An affirmation to all four men that God's sovereignty places no obligations on Him to do anything for Job.
Elihu's fourth speech (Job 36-37)	An affirmation of God's justice to man and sovereignty in nature. This shows that God has no obligation to reveal His purpose in Job's suffering.

QUESTION 10

- B. His incomprehensibility
D. His omnipotence
F. His sovereignty

[The Lord gives two speeches to Job which ask unanswerable questions, affirming His incomprehensibility, sovereignty, and omnipotence (Job 38–41).]

QUESTION 11: *Your answer should be similar to the following:*

He said, "Take seven bulls and seven rams and go to my servant Job and offer a burnt offering for yourselves and Job will pray for you because you did not speak right about me as Job has."

QUESTION 12

<i>Type of Proverb</i>	<i>Reference</i>
Descriptive, portraying how things are	Ecclesiastes 8:11; Ecclesiastes 9:18; Ecclesiastes 10:19
Prescriptive, how we should live	Proverbs 23:4
Combination, both describe and prescribe	Proverbs 27:6, 14, 15

QUESTION 13: *Your answer should be similar to the following:*

If a child rejects the godly values he was raised by, this logically points a finger at the parents, implying that they must have done something wrong in raising the child, even if that's not true. It's better to look at this proverb as a general observation that's often true.

QUESTION 14: True [However, if they are not contrary to New Testament teaching they may be applied as principles. Tithing serves as an example that is not taught in the New Testament and therefore not binding upon the church. Though many Christians may follow this practice, they should not impose it upon others.]

QUESTION 15

<i>Reference</i>	<i>Teaching</i>
Proverbs 1:10-33	It preserves youth from disaster.
Proverbs 2	It helps maintain moral behavior.
Proverbs 3	It provides proper relationships.
Proverbs 4:1-9	It provides a gracious life.
Proverbs 4:10-19	It preserves youth from trouble.
Proverbs 4:20-27	It produces healthy young people.

QUESTION 16

<i>Reference</i>	<i>Teaching</i>
Proverbs 5	It preserves from sexual sin.
Proverbs 6:1-11	It preserves from poverty.
Proverbs 6:12-19	It preserves from dissension.
Proverbs 6:20-7:27	It preserves youth from sexual immorality.
Proverbs 8	Because of its virtues, rewards, and use in creation.

QUESTION 17

A. Proverbs 15:1 [Antithetical proverbs contrast righteous and wicked attitudes and conduct, showing the results of living in each lifestyle to encourage living in wisdom.]

QUESTION 18: False [Solomon's proverbs of the indicative (stating objective fact) mood summarize observations from experience (Prov 16:1—22:16). These contain implied lessons, rather than direct exhortations, to instruct in how wisdom applied to everyday life leads to godliness.]

QUESTION 19

Outline of Job

Instructions			
Satan's Theory	Speeches by Job and His Three Friends	Speech by Elihu	Speech by God and Job's Restoration
Job 1–2	Job 3–31	Job 32–37	Job 28–42

QUESTION 20

Themes in Proverbs

Instructions				
The Value of Wisdom	Contrasts and Godliness	Anonymous Wise Men	Solomon's Miscellaneous	Epilogue
Proverbs 1–9	Proverbs 10–22:16	Proverbs 22:17–24:34	Proverbs 25–29	Proverbs 30–31

QUESTION 21: *Your answer*

Lesson 11 Self Check Answers

QUESTION 1

C. The answer lies in God's sovereignty.

QUESTION 2

C. Abraham

QUESTION 3: False

QUESTION 4

B. Bildad

QUESTION 5: True

QUESTION 6: False

QUESTION 7: False

QUESTION 8: True

QUESTION 9

A. Sexual sin

QUESTION 10: False

Lesson 12: Ecclesiastes and Song of Solomon

Lesson Introduction

Two vital arenas in which we must apply relevant wisdom are our marriages and our responses to the seemingly meaningless events of life—two areas the books of Ecclesiastes and the Song of Solomon both seek to address.

In Ecclesiastes, we hear Solomon's conclusions about life. Solomon was king of God's people, with a special gift of wisdom. He had riches beyond compare, harems of women, the best food, and he commanded both servants and armies. Yet after exploring every avenue available to him, he found it all meaningless and unsatisfying.

In Song of Solomon, the most variously interpreted book in the Bible, Solomon relates his best of the 1005 songs that he composed (1 Kgs 4:32). Everyone agrees that it's a love song, but was there a deeper, more applicable reason for Solomon to compose it? And how should we interpret and apply it?

Lesson Outline

- Topic 1: Introduction to Ecclesiastes
- Topic 2: Human Achievement
- Topic 3: Human Wisdom and Godliness
- Topic 4: Introduction to Song of Solomon
- Topic 5: Courtship to Wedding
- Topic 6: Growth in Marriage
- Topic 7: Knowing, Being, Doing

Lesson Objectives

By the end of this lesson you will be able to do the following:

- List the key words, summary statements and characteristics for Ecclesiastes and Song of Solomon
- Discuss the role of wisdom within the meaninglessness of all human endeavors
- Discuss the need to respect and obey God because we will give an account to Him
- Discuss the various theories regarding the interpretation of Song of Solomon
- Discuss the importance of sexual restraint until marriage

Topic 1: Introduction to Ecclesiastes

The thesis of Ecclesiastes is clearly stated up front (Eccl 1:2) and reiterated at the end of the book (Eccl 12:8): "Futile! Futile!" In other words, all of man's achievements are meaningless in and of themselves.

Solomon had experienced life's full spectrum, and so he wrote to warn others of the potential pitfalls in life, work, wisdom, and righteousness so that they could learn from his mistakes.

The major divisions of the book concern the meaninglessness of human achievement (Eccl 1:12—6:9) and the meaninglessness of human wisdom (Eccl 6:10—11:6). Throughout the writing are exhortations not to be concerned with things too great to understand (enigmas), but instead to enjoy life and fear God. This idea should be very familiar to us after studying Job, who learned that God is sovereign and His doings unsearchable (see Lesson 10).

Most people want to believe they were given life for some purpose. They search for meaning and set out to make sure their life makes some type of difference. So when Solomon observes that human achievement is ultimately meaningless, he strikes a raw nerve with every natural man.

A story told about a prisoner-of-war camp describes how those running the camp had run out of meaningful work for the prisoners to do. So instead, they ordered the inmates to move a large pile of sand from one end of the camp to the other. Then, when they finally finished, they were ordered to move the sand pile back to where it originally was. This continued day after day and week after week. Soon the prisoners, who had done so well on tasks that seemed to accomplish something, could no longer force themselves to work. They despaired of life. They had fallen victim to meaninglessness. This is the true evaluation of all human labor apart from God.

Ecclesiastes			
Meaninglessness of Human Achievement and Wisdom			
Theme (of 1:12-6:9): Meaninglessness	Human Achievement	Human Wisdom	Youthful Joy/Godliness
1:1-11	1:12-6:9	6:10-11:6	11:7-12:14
Man's humanity	Man's hands	Man's head	Man's heart
Cycles	Work	Ignorance	Aging
Place: Earth ("under the sun")			
935 BC			

- **Key Word:** Meaninglessness
- **Key Verses:**

Enjoy Life: "There is nothing better for people than to eat and drink, and to find enjoyment in their work. I also perceived that this ability to find enjoyment comes from God. For no one can eat and drink or experience joy apart from him" (Eccl 2:24-25).

Fear God: "Having heard everything, I have reached this conclusion: Fear God and keep his commandments, because this is the whole duty of man. For God will evaluate every deed, including every secret thing, whether good or evil" (Eccl 12:13-14).

- **Summary Statement:** Solomon demonstrates the meaninglessness of human achievement and wisdom and recommends the enjoyment of life and fear of God to keep others from following his empty path.
- **Application:** Let life's *futilities* lead you to *fear* God so that you can experience *freedom*. What are some futilities in your life that can lead you to fear God?

Assignment

- Please read Ecclesiastes 1 and Ecclesiastes 2.
- Please read “Introduction to Ecclesiastes.”

Introduction to Ecclesiastes

Title

The Septuagint (the Greek translation of the Old Testament) translates this book title *Ekklesiastes* ("one who calls an assembly"), from which we get our English title "Ecclesiastes."

Authorship

External Evidence: Uniform tradition in Judaism and in the church until recent centuries affirmed Solomonic authorship.

Internal Evidence: In recent times, some critical scholars have begun to doubt Solomon's authorship because of vocabulary and stylistic differences that seem to reflect the language of a period several hundred years after Solomon. However, an unbiased look at the book itself supports authorship by Solomon himself for several reasons (Archer, Gleason A *Survey of OT Introduction*, [Chicago: Moody, 1996], 486-99). First, the author is one of David's sons who became king (Eccl 1:1). Although "son" can mean "descendant," Solomon was the only direct son of David ever to become king. The author's identification of himself as "the Preacher" cannot disprove Solomonic authorship.

Second, recent discoveries reveal that some of the Aramaic and Persian linguistic features seen in Ecclesiastes were known in Canaanite-Phoenician literature even *before* Solomon's time. The language actually "fits into no known period in the history of the Hebrew language" (ibid, 489).

Finally, the description of the author as a man characterized by wisdom (Eccl 1:16), owning slaves (Eccl 2:7), wealth (Eccl 2:8a), possessing a harem (Eccl 2:8b), involvement in extensive building projects (Eccl 2:4-6), and quoting proverbs (Eccl 12:9) aptly fits King Solomon.

Characteristics

Canonicity: Ecclesiastes was one of the last of the books of Scripture to be accepted as worthy to have a place with the rest of the inspired Scriptures.

"Pessimism": The debate on canonicity centered primarily on Ecclesiastes' supposed skepticism about life. Among many "despairing" phrases, Solomon repeats the refrain "everything is meaningless" (Eccl 1:2; 2:11, 17; 3:19; 12:8). Scholars note that the author "is a rationalist, a skeptic, a pessimist, and a fatalist" (Scott, R. B. Y. *Proverbs, Ecclesiastes*, [Nashville: Anchor Bible, 1965], 192) and one who believes "life is profitless; totally absurd" (Crenshaw, James L. *Ecclesiastes*, [Louisville, KY: Westminster John Knox Press, 1987], 23). Certain elements of "false theology" are also mentioned: There's no afterlife (Eccl 3:19-21), stillborns are not human (Eccl 6:3-5), we can be too righteous (Eccl 7:16), men are more godly than women (Eccl 7:28), and God approves of sin (Eccl 9:7).

However, since the book was read annually at the Jewish Feast of Tabernacles (the most joyous feast), ancients certainly did not view it as negative! Furthermore, it tells us repeatedly that life is a gift from God to be enjoyed (Eccl 2:24-25; 3:12-13, 22, etc.), we

should fear God (Eccl 3:14; 5:7; 7:18, etc.), injustices will be corrected (Eccl 3:17; 8:12-13; 11:9; 12:14), etc.

How can these statements be reconciled? Roy B. Zuck notes four points that demonstrate that these seemingly contradictory elements are not really contradictory after all (*A Biblical Theology of the Old Testament*, [Chicago: Moody, 1991], 245-46):

1. Solomon was demonstrating that life without God has no meaning.
2. Solomon was affirming that, since much in life cannot be fully understood, we must live by faith, not by sight.
3. Ecclesiastes and its realistic view of life counterbalance the unqualified optimism of traditional wisdom (for example, in comparison to Proverbs, which rarely notes exceptions to general rules but only presents norms in a black-and-white fashion).
4. Ecclesiastes affirms that the only answer to the meaning of life is to fear God and enjoy one's lot in life.

Which will it be for you? Freedom or frustration?

If life's *futilities* lead you to *forsake* God, you will experience *frustration*.

QUESTION 1

The key word for Ecclesiastes is _____.

QUESTION 2

The debate on Ecclesiastes' canonicity centered primarily on the problem of

- A. Authorship
- B. Its lack of any reference to God
- C. The vocabulary and stylistic differences from other writings of the same time period
- D. Its skepticism about life

Topic 1 Key Points

- The key word for Ecclesiastes is "meaninglessness."
- The debate on Ecclesiastes' canonicity centered on its supposed skepticism about life.

Topic 2: Human Achievement (Eccl 1:1-6:9)

Proverbs versus Ecclesiastes

Proverbs	Ecclesiastes
Challenges of life	Meaning of life
Practical advice	Philosophical musings
How to live for God	Why to live for God
Ideals	Reality
Several authors	One man's testimony
Godly wisdom only	Godly and worldly wisdom
Positive	Negative
General	Exceptions
Present orientation	Eternal orientation
Black & white orientation	Gray areas
Wisdom praised	Wisdom doubted

Solomon's greatness and extensive pursuits probably could not have been fully accomplished until late in his life. Therefore, the point of view of Ecclesiastes is that of an old sage musing on his profitless pursuits and comparing them with his knowledge and experience of God. Solomon wrote the book of Ecclesiastes to admonish others not to pursue the same empty pursuits and mysterious questions that occupied more of his time than fearing God did.

Since we are Christians who have received further revelation, the duties and purposes of our lives are probably clearer than those of the Israelites during Solomon's time. Our Savior has given us the clear assignment to go out into the entire world and make disciples (Mt 28:18-20). Our lives are focused on accomplishing Christ's mission. In contrast to the Preacher in Ecclesiastes, we understand that "for us to live is Christ and to die is gain" (Gal 2:20; Phil 1:21). Yet Christians today can still learn from Solomon's warnings against vain pursuits that distract us from our mission (1 Cor 9:24-27). That's why it's important for us to accomplish God's mission in God's way, to ensure that our work counts for eternity (1 Cor 3:10-15). Are you comfortable in your current role in accomplishing God's mission?

Assignment

- Please read Ecclesiastes 3.
- Please read "Human Achievement."

Human Achievement

Summary Statement for the Book

Solomon demonstrates the meaninglessness of human achievement and wisdom and recommends the enjoyment of life and fear of God to keep others from following his empty path.

Solomon declares his first theme, the meaninglessness of human endeavor, and by the ceaseless cycles of life warns others not to see work as an end in itself (Eccl 1:1-11).

Title: Solomon declares that he is the Preacher, the son of David, king in Jerusalem (Eccl 1:1).

Theme (for Eccl 1:12—Eccl 6:9): Solomon declares the meaninglessness of human endeavor, warning others because of man's transience, nature, and history not to see work as an end in itself (Eccl 1:2-11).

Thesis: No profit exists in human labor (Eccl 1:3).

Proof: Man's experiences of mortal life, nature, and history seem ceaseless and circular (Eccl 1:4-11).

As king, Solomon was in the ideal position to conduct an extensive personal investigation into the value of human achievement (Eccl 1:12). He concluded that neither human achievement nor wisdom ultimately provide satisfaction (a fuller summary of Solomon's thesis in Eccl 1:3 appears in Eccl 1:12-18). Solomon came to three conclusions concerning all human achievement: It is grievous, its effort does not produce results, and it will not change for the better (Eccl 1:13-15). Even Solomon's unsurpassed wisdom did not ultimately provide satisfaction (Eccl 1:16-18). Instead, his pursuit, at times, of wisdom (human intellect), madness (foolish ideas), and folly (pleasures) resulted in frustration, grief, and pain (Eccl 1:17-18).

The following pleasures do not ultimately provide satisfaction (Eccl 2:1-11).

- *Play*, including comedy, liquor, and foolishness (Eccl 2:1-3).
- *Projects*, including homes, vineyards, gardens and parks, and food (Eccl 2:4-6).
- *Possessions*, including slaves who operated his fleet of ships; his historically unparalleled flocks and herds, forty thousand stalls of horses and twelve thousand horsemen, (1 Kgs 4:26); incalculable wealth; musicians; and a harem (Eccl 2:7-8).
- *Prosperity*, in fact, so much prosperity that he was far wealthier than all his predecessors in Jerusalem (Eccl 2:9).

Solomon concluded that all of these pleasures are profitless, empty pursuits that bring no ultimate satisfaction (Eccl 2:10-11).

Supreme wisdom does not ultimately provide satisfaction (Eccl 2:12-17). True, wisdom is better than stupidity since it helps us avoid pitfalls (Eccl 2:13), but both the wise and the foolish die and are forgotten—all of their lives' accomplishments are forgotten (Eccl 2:14-16). Clearly, we cannot put our confidence in wisdom.

Because human work is so futile, Solomon recommends that we trust God's timing, enjoy life, and enjoy God rather than pursue wealth (Eccl 2:18-6:9). No matter how hard we work or how much sleep we lose to accomplish our goals, the fruit of our labor may go to the undeserving after we die (Eccl 2:18-23). Only those who fear God experience true satisfaction (Eccl 2:24-26). When God allows it, enjoying work itself and the fruits of one's work is commendable for the righteous.

Even though we know neither God's timing nor His purposes in injustice, this shouldn't prevent us from enjoying life now (Eccl 3:1-4:3). Every event and activity of life has its appointed time (Eccl 3:1-8).

Man's work is meaningless, but it is from God (Eccl 3:9-10). God has placed a longing in us to understand how we and our activities relate to eternity (Eccl 3:11). Since God's actions are eternal and immutable, we should rejoice in our labor now and fear Him, enjoying life as the gift of God (Eccl 3:12-15).

God will judge everyone, both the righteous and wicked (Eccl 3:16-17). So when we see injustice, instead of allowing ourselves to wonder why we even exist, we should remind ourselves that we are mortal, like the animals, and should enjoy life now (Eccl 3:18—4:3). The quality of our lives matters—even our motivations as we go about our day-to-day tasks. Improper motives for doing one's job include envy, greed, and prestige (Eccl 4:4-16).

True reverence for God, demonstrated in proper worship and the fulfillment of our vows, protects the fruits of our labor (Eccl 5:1-7). Proper worship can occur only when we listen to God and set aside our cares (Eccl 5:1b-3; see Ps 46:10).

- *The Command:* Realize how awesome and majestic God is (Eccl 5:2; see Isa 40).
- *The Reason:* Realize how puny man is before God in comparison (Eccl 5:2; see Ps 8:4).
- *Solomon's Conclusion:* Reverence for God means to stop dreaming in worship and making rash vows (Eccl 5:7).

Pursuing wealth has many negative consequences, but wealth itself is not wrong and can be enjoyed by those who fear God (Eccl 5:8—6:9). Materialism brings disillusionment, dissatisfaction, higher expenses, sleeplessness, lack of an inheritance to leave for one's dependents, nothing to take to the next life, loneliness, and emotional ills (Eccl 5:10-17).

However, God gives riches and wealth either for the laborer or for others to enjoy (Eccl 5:18-6:9). God allows some to enjoy their riches and wealth as a gift from Him, while preventing many others from enjoying the same, which leads to perplexity and pain (Eccl 5:19-6:2). If one isn't satisfied with his possessions, he'll never enjoy life and will constantly long for more (Eccl 6:3-9).

QUESTION 3

Please match the word in the left-hand column with the corresponding description and reference as listed in the right-hand column.

<i>Word</i>	<i>Description/Reference</i>
Title	Solomon declares himself the Preacher, the son of David, king in Jerusalem (Eccl 1:1).
Theme	Solomon declares the meaninglessness of human endeavor (Eccl 1:2-11).
Thesis	No profit exists in human labor (Eccl 1:3).
Proof	Man's experiences of mortal life, nature, and history seem ceaseless and circular (Eccl 1:4-11).

QUESTION 4

According to Ecclesiastes 2:12-17, the great equalizer between the wise man and the fool is _____.

QUESTION 5

Please match the Scripture reference with the corresponding teaching about reverence for God.

<i>Reference</i>	<i>Teaching on Reverence</i>
Ecclesiastes 5:1	Beware of making rash vows
Ecclesiastes 5:2a	Realize how puny man is before God in comparison
Ecclesiastes 5:2b	When drawing near to God's temple, listen
Ecclesiastes 5:3-7	Realize how awesome and majestic God is

QUESTION 6

Please summarize the perils of materialism from Ecclesiastes 5:10-6:9.

QUESTION 7

How does knowing that human endeavors are ultimately meaningless affect how you will live your life as a Christian? Please open your Life Notebook and record your answer.

Topic 2 Key Points

- Solomon declares the meaninglessness of human endeavor, showing that Man's experiences of mortal life, nature, and history seem ceaseless and circular (Eccl 1:2-11).
- The great equalizer between the wise man and the fool is death (Eccl 2:12-17).
- When drawing near to God, realize how majestic He is, and consequently listen instead of speaking rashly.
- Materialism leads to unproductiveness and emotional distress.

Topic 3: Human Wisdom and Godliness (Eccl 6:10-12:14)

When Job suffered, he longed to present his case before God so that he could be vindicated (Job 23:3-4). He also felt that God owed him an explanation of the reason for Job's troubles. But God made it clear that He is sovereign, and He owes no one an explanation.

Solomon comes to the same conclusion in Ecclesiastes. Instead of worrying about why God does not punish all evil immediately, he explains that God's ways are unsearchable (see Isa 55:9; Rom 11:33; Eccl 8:10-17). But he also says that one comforting conclusion we can draw is that wise, righteous people are in the Lord's hands (Eccl 9:1).

Assignment

- Please read Ecclesiastes 12.
- Please read "Human Wisdom and Godliness."

Human Wisdom and Godliness

Solomon demonstrates the meaninglessness of human wisdom and recommends enjoyment of life and fear of God to warn others not to follow his empty pursuit of wisdom in itself (Eccl 6:10—11:6).

Introduction: God has planned the events of the world and will not change them (Eccl 6:10-12). Because man is ignorant, he must rely upon the immutable and wise plan of God (Eccl 7:1—9:10). Wisdom comes from adversity and reflecting on the brevity of our lives (Eccl 7:1-10). Consequently, attending a funeral is better than gorging at a feast because this reminder of one's own end prompts one to soberness and wisdom (Eccl 7:2; see Ps 90:12). Likewise, sorrow is better than laughter since inner joy results from looking soberly at life (Eccl 7:3). The wise submit to both prosperous and adverse circumstances and do not complain that the 'good-ol' days' were better than today (Eccl 7:7-10).

Wisdom enables one to benefit from prosperity; both provide protection, but wisdom is superior since generally a wise man lives longer and even better than a [rich] fool does (Eccl 7:11-12; see Eccl 7:17; Prov 13:14). Wisdom enables one to rest in God's plan (which is unchangeable by humans) concerning prosperity and adversity (Eccl 7:13-14). God made prosperity and adversity so man's ignorance of the future will cause him to trust God (Eccl 7:14c).

True wisdom is *balanced*: The wise avoid the extremes of self-righteousness and wickedness (Eccl 7:15-18). The paradox is that sometimes the wicked live longer than the righteous (Eccl 7:15). But one who fears God will avoid both extremes: He will neither depend upon his own righteousness nor live a loose life of sin. (Eccl 7:16-18).

True wisdom is *strong*: One should avoid the pride which results from blindness to one's own faults (Eccl 7:19-22). Wisdom provides more strength than civil authority (Eccl 7:19) and can more easily avoid perfectionism and handle criticism (Eccl 7:20-22).

True wisdom is *insightful*: One should avoid thinking he has all the answers but should still show insight (Eccl 7:23-29). Wisdom can find facts about wisdom, folly and madness, and avoid sexual sin (Eccl 7:25-29). The wise man also realizes that nobody has real righteousness, and that man's sinfulness is his own fault, not God's (Eccl 7:29). But he is limited because he neither understands God's ways of distributing prosperity and adversity, nor understands the past (Eccl 7:23-24).

Man is ignorant of the perplexities of God's judgment and the future, so a wise man obeys authority, realizes his limited understanding, enjoys life, and works hard while he can (Eccl 8:1—9:10). A wise man possesses a clear mind and a cheerful countenance while avoiding punishment from authorities by informed submission to them (Eccl 8:1-9):

- Submit to authorities because of our oath before God to obey them (Eccl 8:2).
- Submit to authorities because we have no choice (Eccl 8:3-4).
- Submit to authorities because of the consequences of disobedience (Eccl 8:5-9).

Even a wise man can't understand man's and God's apparent failure to punish wickedness, but he recognizes that these reasons are unsearchable and still enjoys life (see Isa 55:9; Rom 11:33; Eccl 8:10-17).

- The evil deeds of wicked hypocrites are quickly forgotten after they die (Eccl 8:10).
- The failure to punish swiftly often leads others to sin (Eccl 8:11).
- Although some people don't get punished for their sin, it's still best to fear God since the wicked will eventually be judged (Eccl 8:12-13).

Even wise and righteous men don't know whether God will allow them to be loved or hated in the future (Eccl 9:1). The only conclusion we can draw in our ignorance of the mysterious (and seemingly contradictory) plan of God is that wise and righteous people are in God's hand (Eccl 9:1). Mankind's common destiny is death and there is only folly in their hearts while they live (Eccl 9:3). Meanwhile, life gives the possibility of enjoyment on earth, so it is still preferable to death (Eccl 9:4-7).

We should eat and drink in happiness—dress nicely, enjoy our marriage, work well, and serve God wholeheartedly while we can—realizing that the ability to enjoy God's good gifts is evidence that God approves of our works (Eccl 9:7; see Eccl 5:18-6:2).

Even wisdom does not guarantee success—it may be nullified by life's inequities and uncertainties (Eccl 9:11—10:11). Success does not always result from human ability because of unexpected misfortune (Eccl 9:11). Example: The fastest people don't always win the race (Eccl 9:11). Anyone anytime can be a victim of misfortune or death (Eccl 9:12).

Wisdom's valuable contribution may go unrewarded through others' negligence (Eccl 9:13-16). For example, Solomon was impressed with a poor wise man who saved his city from certain death but went unrewarded (monetarily and socially) because everyone forgot his wise strategy (Eccl 9:13-15). Wisdom is superior to military might, even though it is not appreciated as much (Eccl 9:16).

Wisdom's value may be ruined by just a little foolishness, just like little dead flies in perfume make it smell bad (Eccl 9:17-10:1). Foolish leaders may not appreciate it (Eccl 10:2-7), and it may be overlooked by a leader who doesn't determine job position by merit (Eccl 10:5-7).

Wisdom's value may be nullified by carelessness or improper timing (Eccl 10:8-11). Dangers to oneself by carelessness in common tasks can be averted by wisdom (Eccl 10:8-10). For example, one can be endangered by the logs which he is splitting (Eccl 10:9). Wisdom must be employed at the proper time to bring success (Eccl 10:10-11); for example, it takes more work to use a dull ax than a sharp ax (Eccl 10:10).

The speech and actions of a fool are self-destructive, but one should not be critical of a fool in authority (Eccl 10:12-20). Don't even criticize foolish authorities privately because they may find out from an unknown source (Eccl 10:20).

One should give generously, invest wisely, and work hard because of life's uncertainties (Eccl 11:1-6). If you give generously, your gifts will return to you later (see Eccl 11:1, the Living Bible). Idleness and procrastination or waiting for just the right timing never accomplish anything; rather, work hard in light of your uncertain future (Eccl 11:4-6). For example, the one who waits for the wind to die down (so the seed won't be scattered) will

never plant any seed (Eccl 11:4). We should spread our efforts in different tasks because we don't know which will succeed (Eccl 11:6).

Solomon authoritatively recommends living a joyous and godly life in one's youth and repeats the theme that all human endeavor is meaningless to warn against living for empty pursuits (Eccl 11:7-12:14).

One should live a joyous and godly life in one's youth because old age and death are coming (Eccl 11:7-12:7). Yet we should live responsibly in light of eternity and the need to account to God after death (Eccl 11:8-9). Banish anxiety and pain because youth passes quickly (Eccl 11:10). Honor God the Creator by living responsibly while you're young, before the pleasures of life are lost in your elderly years (Eccl 12:1). Solomon concludes his discourse on the meaninglessness of human endeavors, repeating the theme that all human endeavors are futile (Eccl 12:8).

The authority of Ecclesiastes (and other wisdom literature) is in Solomon's and other wise men's qualifications and God's inspiration (Eccl 12:9-12). Scripture provides wisdom, but non-inspired books provide no ultimate answers and only wear man out (Eccl 12:11-12).

Ecclesiastes leaves the reader with this conclusion: Respect and obey God because of duty and judgment; He will require an accounting of every good or bad act (Eccl 12:13-14).

Life Under the Sun/Son

Life Under the Sun	Life Under the Son
What advantage is work under the sun? (Eccl 1:3)	He who has begun a good work in you will complete it until the day of Jesus Christ (Phil 1:6)
Nothing new under the sun (Eccl 1:9)	Therefore, if anyone is in Christ, he is a new creation...all things have become new (2 Cor 5:17)
All deeds are vanity (Eccl 1:14)	Be steadfast, immovable...knowing that your labor is not in vain in the Lord (1 Cor 15:58)
The fruit of labor is hated (Eccl 2:18)	Being fruitful in every good work and increasing in the knowledge of God (Col 1:11)
Man is mortal (Eccl 6:12)	Whoever believes in Him should not perish but have everlasting life (Jn 3:16)
Pleasure is temporary (Eccl 8:15)	For it is God who works in you both to will and to do for <i>His</i> good pleasure (Phil 2:13)
Man cannot discover God's work (Eccl 8:17)	Now I know in part, but then I shall know just as I also am known (1 Cor 13:12)
All men die (Eccl 9:3)	God has given us eternal life, and this life is in His Son (1 Jn 5:11)
Strength and speed (Eccl 9:11)	God has chosen the weak things of the world to put to shame the things which are mighty (1 Cor 1:27)
Life will cease (Eccl 12:2)	That you may know that you have eternal life (1 Jn 5:13)

QUESTION 8

According to Ecclesiastes 7:7-10, which of the following will keep us from complaining that the “good ol’ days” were better than today?

- A. By getting married and having a family
- B. By attending happy events like marriages
- C. By submitting ourselves to both prosperous and adverse circumstances
- D. By following all the commandments and feast days in the Law of Moses

QUESTION 9

Please match the reference in the left-hand column with the corresponding reason we should submit to authorities as listed in the right-hand column.

Reference	Reason for Submission
Ecclesiastes 8:2	Because of the consequences of disobedience
Ecclesiastes 8:3-4	Because we have no choice but to obey supreme authorities
Ecclesiastes 8:5-9	Because of our oath before God to obey them

QUESTION 10

According to Ecclesiastes 8:10-17, how does a wise man enjoy life even when faced with God's apparent failure to punish wickedness?

- A. By keeping an eternal perspective
- B. By understanding that the reasons for this are unsearchable
- C. By understanding that the reasons will be revealed eventually
- D. By knowing the Lord will grant him that understanding through prayer

QUESTION 11

Even wisdom is subject to an uncertain future. *True or False?*

QUESTION 12

Please state the conclusion to the book of Ecclesiastes.

Topic 3 Key Points

- Submitting ourselves to both prosperous and adverse circumstances keeps us from thinking the past was better than the present.
- We should submit to authorities because of our oath to God and because of their supreme power.
- A wise man enjoys life, even when faced with God's apparent failure to punish wickedness, by understanding that the reasons for wickedness and suffering are unsearchable.
- Even wisdom is subject to an uncertain future because it may be nullified by life's inequities and uncertainties (Eccl 9:11—10:11).
- The conclusion of the book of Ecclesiastes is to respect and obey God because of duty and judgment; He will require an accounting of every good or bad deed (Eccl 12:13-14).

Topic 4: Introduction to Song of Solomon

Solomon's Song of Songs expresses the deepest of emotions between Solomon and his Shulammitte wife, tracing their relationship from their courtship to the depths of their love in marriage, watching as they grow in devotion toward one another. The song has two major parts. The first major movement (Song 1:1-5:1) relates the couple's yearning for one another in courtship (Song 1:1-3:5). This grows until their wedding and wedding night (Song 3:6-5:1) as an example of premarital sexual restraint. This determined sexual restraint is seen in the refrain, "Do not arouse or awaken love until it so desires" (Song 2:7; 3:5; 8:4). The second major movement (Song 5:2-8:14) relates the difficulties of forming and maintaining a strong marital love, which shows the effort necessary for love to grow to its potential.

The entire Song of Solomon is presented as dialogue, which is an example of the communication that is the key to developing all deep and abiding relationships, especially in marriage. It is even true of God's relationship with Israel and with us, as described in Isaiah 1:18-20:

Come, let's consider your options," says the Lord. "Though your sins have stained you like the color red, you can become white like snow; though they are as easy to see as the

color scarlet, you can become white like wool. If you have a willing attitude and obey, then you will again eat the good crops of the land. But if you refuse and rebel, you will be devoured by the sword.” Know for certain that the Lord has spoken.

Solomon's Song of Songs							
Dialogue of Marital Love							
Courtship to Wedding				Growth in Marriage			
1:1-5:1				5:2-8:14			
Beginning of Love				Broadening of Love			
Selfish Love				Selfless Love			
"My lover is mine and I am his" (2:16a)				"I am my lover's and he is mine" (6:3a)			
Single		Married					
Puppy love		Love untested		Love tried and true		Love recalled	
Courtship		Wedding		Growth		Flashback	
1:1-3:5		3:6-5:1		5:2-8:4		8:5-14	
Longing	Intensification	Procession	Consummation	Struggles	Praise & Response	Love's Strength	Love's Virginity
1:1-11	1:12-3:5	3:6-11	4:1-5:1	5:2-6:13	7:1-8:4	8:5-7	8:8-14
Both at the vineyard			Honeymoon begins	Honeymoon ends			Both at the vineyard
				Break up	Make up		
				5:2-16	6:1-13		
1 year							

- **Key Word:** Love
- **Key Verse:** "I am my beloved's, and he desires me!" (Song 7:10).
- **Summary Statement:** The love story of Solomon and his Shulammite wife is traced from courtship to strong marital love as an example of the need for premarital sexual restraint and the effort required for growth in loving relationship.
- **Application:** Exercise premarital sexual restraint so that marriage can be enjoyed to its fullest (i.e., allow love to blossom in its own time, Song 2:7; 3:5; 8:4).

Expect a good marriage to take work, and then work at it.

Compliment both the physical and non-physical virtues of your spouse.

Assignment

- Please read Song of Solomon 1 and Song of Solomon 2.
- Please read "Introduction to Song of Solomon."

Introduction to Song of Solomon

Title

The name "Song of Songs" in Hebrew is the most exalted way to designate a musical work as the best possible, or "the finest song" (LaSor, 601). Solomon deemed this song the best of the 1005 songs he composed (1 Kings 4:32).

Authorship

External Evidence: The earliest Jewish tradition attributes the work to Solomon as expressly identified in the title (Song 1:1). This is supported by the fact that Solomon wrote 1,005 songs (1 Kgs 4:32), so it would not be unusual to find the best of them within the Scriptures. However, doubt about its suitability for the Hebrew canon can be inferred from the strong affirmation of its usefulness by Rabbi Akiba (AD 100) in the Mishnah, or the written version of the Hebrew oral traditions. He said: "The whole world is not worth the day on which the Song of Songs was given to Israel; all the Writings are holy, and the Song of Songs is the holy of holies" (Mishnah, Tractate Yadaim 3.5). Any opposition was most likely due to the book's erotic nature.

Circumstances

Date: Solomon's reign lasted forty years (971-931 BC) and it is probable that he wrote this song early in life especially because it extols the love and relationship between one man and woman. It does so even more if the sixty queens and eighty concubines noted are his own (Song 6:8). Critics who deny Solomonic authorship date the work much later, even into the fourth century BC.

Recipients: A Palestinian setting pervades the work; given its early date, it is undoubtedly for Hebrews (though rabbis would not let men read it until age thirty!).

Occasion

A two-speaker view seems best. The key to the story line may be in Song 8:11-12 where it mentions Solomon's vineyard in Baal Hamon (location unknown). If this city is near the city of Shunem (see Abishag the Shunammite, 1 Kgs 1:3, 15) and this is the same place from which the Shulammite (Song 6:13) comes, then it may be the same garden in which she worked. ("Shulammite" could possibly be the same as "Shunammite.")

H. A. Ironside interprets the story as one of a poor girl in Ephraim who has been forced to work in the vineyards, where she meets a young shepherd (Song 1:5-7). The two fall in love, but he leaves her, promising that he will return. Time passes, and one day the electrifying word is shouted that King Solomon is coming by (Song 3:7)—which does not interest the young woman until she hears that the king wants to see *her*. Puzzled, she goes into the king's presence, and to her delight she recognizes that the great King Solomon is in fact her young lover! He takes her into his palace in Jerusalem, where most of the song takes place.

Characteristics

- Solomon's Song of Songs is one of only two books in Scripture which never mention God (the other being Esther). However, while Esther mentions fasting, the Song (also known as the Canticle) is completely void of any religious material.
- The Song is mentioned nowhere else in the Bible (neither quotes nor allusions).
- "The Song of Solomon is the first of the five Megilloth, the five scrolls read by the Jews at various feasts: Canticles (Passover), Ruth (Pentecost), Ecclesiastes (Tabernacles), Esther (Purim), and Lamentations (anniversary of the destruction of Jerusalem)" (R. K. Harrison, *Introduction to the Old Testament*, [Grand Rapids: Eerdmans, 1969], 1049).
- This book has been the most variously interpreted book in the entire Bible. In fact, it was the most studied biblical book of the Middle Ages! The following

summarizes in general the various hermeneutical approaches, which also touch on the issues of literary genre and unity:

1. *Allegorical Views* see no historical situation (human love) and relate the book only to divine love. Yet all allegories are speculative, not textually based, and have led to many excesses. Origen said the darkness (Song 1:5) is the church's sin, Hippolytus interpreted the breasts (Song 7:3) as the two testaments, and others speculated that the cooing of doves (Song 2:12) is the apostles' preaching and the "eating and drinking" (Song 5:1) is the Lord's Supper!

Jewish allegories see the book as relating God's love for Israel.

Pagan allegorical views see the Song as a sacred marriage rite celebrating the reunion and marriage of the sun god with the mother goddess of Mesopotamia, or the cultic wedding of the goddess Ishtar and the god Tammuz. However, it seems unlikely that the Song should have a pagan interpretation since the original intended audience was Jewish.

Christian allegories view the Song as a description of the relationship between Christ and the Church (Protestant), the relationship between Christ and the individual, the "mystical union of the soul with God" (Origen and Gregory of Nyssa), or the Virgin Mary with God (Catholic; cf. Ambrose, Buzy, Bea, etc.). Martin Luther saw in the bride a happy and peaceful Israel under Solomon's rule (Gaebelein, 5:1203). Between AD 1135 and 1153, Bernard of Clairvaux preached eighty-six sermons on the Song of Songs, yet he never went beyond 3:1 before his death! Such is allegory. The allegorical view became so popular in the Middle Ages that more commentaries were written on the Song than on any other book.

2. *Typological Views* see a historical situation (human love) as a type of divine love. These include viewing the Song as a type (not an allegory) of the relationship between God and Israel or the Church (Gaebelein 5:1208), between Christ and the Church, or between Christ and the individual. In response it can be said that these views also are speculative as they lack support from the book itself and from the New Testament.

3. *Literal Views* see a historical situation of human love without an underlying meaning.

The *rustic wedding song* theory sees the account as depicting a country wedding, but the lavishness of Song of Solomon 3:6-11 makes this impossible, especially since these are the only verses which refer to a wedding.

The *anthological* theory finds in the Song only disconnected poems about love, but this ignores the prominence of Solomon in the text and the unity supported by repeated refrains (Song 2:7; 3:5; 8:4), repeated characters, and progression of thought. Those holding to this theory of a collection of love poems view feel free to use the plural term "Canticles" (songs) to describe the book.

The *funeral love feast* theory asserts (based on Song 8:6) that the book celebrates a sacral meal which accompanied the death of a loved one in

early Mesopotamia and Ugarit. This view fails to see that a marriage, not a funeral, is in view! Also, its origin in a mythological fertility cult is incompatible with Old Testament theology.

The *dramatic* theory suggests that the Song was written to be performed on stage, but this also must be rejected since dramatic forms did not exist when it was written and the necessary scripting is lacking.

The *normal marital love* theory notes the marriage elements but without sexual overtones.

The *marriage sex* theory believes the poem provides sexual instructions for couples. While the Hebrew language had no word for “bachelor” (there weren’t any!) and virginity and barrenness were seen as curses (Judg 11:34-40), still the sexual act appears only twice in the Song of Songs (Song 4:16—5:1; 7:7-10) which makes this view close but not completely on-target.

The natural sense of the Song depicts a *dialogue of marital love* designed to encourage the praise of one’s spouse as unique and special. This is supported by the fact that the entire book is a conversation and the flow traces the development of marital love.

- Why are there so many interpretations of this book?
 1. Lack of structure
 2. Difficulty in determining the number of characters and who is speaking
 3. Embarrassment of the interpreter who takes this as referring to sexual love
 4. Symbolic language is not always easy to interpret

QUESTION 13

It seems best to take this book as historical because it describes actual places and relationships. *True or False?*

QUESTION 14

Which of the following are true of Song of Solomon? (*Select all that apply.*)

- A. God is mentioned in the book
- B. Jewish religious practices are described
- C. It is quoted in the New Testament
- D. It was read by the Jews at Passover
- E. It is the most variously interpreted book in the Bible
- F. All interpreters agree it shows God’s love for His church

QUESTION 15

Please match the literal view theory as listed in the left-hand column with its corresponding explanation as listed in the right-hand column.

<i>Theory</i>	<i>Explanation</i>
The <i>rustic wedding song</i> theory	This suggests that the Song was written to be performed on stage
The <i>anthological</i> theory	This sees the account as depicting a country wedding
The <i>funeral love feast</i> theory	This asserts that the book celebrates a sacred meal which accompanied the death of a loved one
The <i>dramatic</i> theory	This believes the poem provides sexual instructions for married couples
The <i>non-sexual or normal marital love</i> theory	This is designed to encourage the praise of one's spouse as unique and special
The <i>marriage sex</i> theory	This sees only disconnected poems about love
The <i>dialogue of marital love</i> theory	This notes the marriage elements but without sexual overtones.

QUESTION 16

Which of the following explain why there are so many interpretations of this book? (*Select all that apply.*)

- A. Its lack of structure
- B. Difficulty determining who is speaking
- C. Its lack of divine inspiration
- D. Embarrassment at its sexual content
- E. Symbolic language is not always easy to interpret
- F. Its unknown author and his purpose

QUESTION 17

Why do you think it's so important to reserve oneself sexually for one's marriage partner? Please open your Life Notebook and record your answer.

Topic 4 Key Points

- It seems best to take this book as historical because it describes actual places and relationships.
- Though the Song is the most variously interpreted book, it is not even alluded to in the rest of the Bible. Neither God nor any religious practice is mentioned, but it was read by Jews at Passover.
- The natural sense of the Song depicts a *dialogue of marital love* designed to encourage the praise of one's spouse as unique and special.
- The Song is difficult to interpret because it is hard to tell who is speaking, it is symbolic, its structure is unclear, and its content is sexual.

Topic 5: Courtship to Wedding (Song of Solomon 1:1-5:1)

The apex of this book is the consummation of the couple's marriage (Song 5:1). One recurring theme in the Song, up until this couple is married, is how to grow in love while at the same time avoiding becoming excessively aroused sexually before the proper context of marriage allows them to express it. This is a struggle shared by every godly young couple before their marriage. While unbelievers often don't care to wait, and undedicated believers may join in their error (despite all the possible physical, emotional, and spiritual consequences), those dedicated to God will honor each other and God and wait for this unique shared relationship until they are married.

Assignment

- Please read Song of Solomon 3 and Song of Solomon 4.
- Please read "Courtship to Wedding."

Courtship to Wedding

Summary Statement for the Book

This song, identified by Solomon as the best of the 1,005 songs which he composed (Song 1:1), follows the love story of Solomon and his Shulammite wife from their courtship to strong marital love to exemplify both the need for premarital sexual restraint and the effort required for growth in marital love.

From the outset of their courtship, Solomon and the Shulammite express deep sexual desire for one another, but before marriage they restrain themselves (Song 1:1—3:5). The couple expresses longing, insecurity, and praise as a prelude to the content of the entire poem (Song 1:2-11):

- The Shulammite expresses her longing for Solomon, and her friends agree that Solomon deserves her praise (Song 1:2-4b).
- The Shulammite conveys her insecurity as a suntanned vine grower, in contrast to the stately King Solomon, whom she endearingly calls a shepherd (Song 1:4c-7).
- Solomon responds to her insecurity with praise for her neck and cheeks (Song 1:8-11).

The intimacy of the lover and his beloved's courtship intensifies, but they remain patient until their wedding day (Song 1:12—3:5). Solomon and the Shulammite mutually praise the other as unique among the others of their sex (Song 1:12—2:6). The Shulammite advises the young virgins of Jerusalem to avoid becoming excessively aroused sexually before the proper context of marriage (Song 2:7). As the lovers visit her country homeland of Lebanon, their mutual longing and intimacy grow (Song 2:8-17). The Shulammite dreams of losing her love but finds him and again warns the young virgins against premature sexual arousal (Song 3:1-5).

The bride and groom experience a royal wedding and the intimacy of their wedding night. Solomon arrives for their wedding with the great pomp of a royal wedding procession (Song 3:6-11). He then praises his bride on their wedding night, and they consummate their marriage (Song 4:1—5:1). (Note: The word "bride" appears six times in this section, but nowhere else in the entire Song.)

- He praises his bride's body and gives her security (Song 4:1-7).

- He praises his bride's love and calls her away from her home country (Song 4:8-11; see Ps 45:10-11).
- He praises his bride's purity (Song 4:12-15).

The Shulammitte bride invites Solomon at long last to have intimate sexual relations with her, using the imagery of a garden (Song 4:16). Solomon declares that they have just had sex that meets God's approval. This is the culminating point of the book (Song 5:1).

QUESTION 18

There is a constant resolve on the part of both Solomon and the Shulammitte to avoid excessive sexual arousal before their wedding day. *True or False?*

QUESTION 19

The climax of the book is the marriage feast. *True or False?*

Topic 5 Key Points

- Both Solomon and the Shulammitte resolve to avoid excessive sexual arousal before their wedding day.
- The high point of the Song is the couple's consummation of their marriage.

Topic 6: Growth in Marriage (Song of Solomon 5:2-8:14)

Even obedient Christians don't always know the full reason for obeying God's commands. After all, He is God and we are not. God's commands regarding sexual fidelity are not fully explained (1 Thess 4:1-8). There's a mystery to the relationship that isn't obvious on the surface; for in some spiritually significant way, through this relationship, the two become one flesh (1 Cor 6:15-20, emphasis added):

Should I take the members of Christ and make them members of a prostitute? Never! Or do you not know that anyone who is united with a prostitute is one body with her? For it is said, "**The two will become one flesh.**" But the one united with the Lord is one spirit with him. Flee sexual immorality! Every sin a person commits is outside of the body, but the immoral person sins against his own body. Or do you not know that your body is the temple of the Holy Spirit in you, whom you have from God, and you are not your own? For you were bought with a price. Therefore glorify God with your body.

So the command is clear even if we don't understand all the reasons for obedience.

Assignment

- Please read Song of Solomon 8.
- Please read "Growth in Marriage."

Growth in Marriage

The new marriage matures through struggles, praise, romance, and a request for greater intimacy; this pictures the effort needed for growth in marital love (Song 5:2—8:4). Sometime later the wife (no longer the “bride” as in Song 4:1—5:1) dreams of shunning her husband's advances and becoming reconciled again (Song 5:2—6:13). She regrets rejecting her husband as she ponders his admirable qualities (Song 5:9-16). Consequently, she pursues her husband for reconciliation (Song 6:1-3). In turn Solomon responds to her request and praises her (Song 6:4-13).

In Song 7:1—8:4, Solomon praises the Shulammitte for her beauty and she responds with a request. Solomon praises her for her ability to fulfill him sexually (Song 7:1-9a), and she requests a countryside stroll and deeper intimacy in their marriage (Song 7:9b—8:4).

The beloved Shulammitte exults in the awesome strength of genuine love, declaring that it is as universal and irresistible as death (Song 8:5-7). The narrative flashes back over the love story of Solomon and the Shulammitte (Song 8:8-14)—how the brothers of the Shulammitte protected her from losing her virginity while she was young (Song 8:8-9), and she acknowledges that she saved herself for Solomon (Song 8:10-12). Deeply in love, the couple affirms to each other that their love has not lost its intensity (Song 8:13-14).

QUESTION 20

The Shulammitte requests a countryside stroll after she seeks reconciliation with her husband. *True or False?*

QUESTION 21

The ones who protected the Shulammitte from losing her virginity while she was young were her _____.

Topic 6 Key Points

- Solomon praises his wife for fulfilling him sexually, and she responds by requesting a countryside stroll and deeper intimacy in their marriage.
- The Shulammitte's brothers protected her virginity while she was young.

Topic 7: Knowing, Being, and Doing

QUESTION 22

Match the topic found in Ecclesiastes to the corresponding passages.

Outline of Ecclesiastes				
				Instructions
Youthful Joy/Godliness				
Human Wisdom				
Human Achievement				
Theme of Meaninglessness				
	Ecclesiastes 1:1-11	Ecclesiastes 1:12-6:9	Ecclesiastes 6:10-11:6	Ecclesiastes 11:7-12:14

QUESTION 23

Match the theme from Song of Solomon with the corresponding passage.

Outline of Song of Solomon				
	Instructions			
Growth				
Courtship				
Wedding				
Flashback				
	Song of Solomon 1:1–3:5	Song of Solomon 3:6–5:1	Song of Solomon 5:2–8:4	Song of Solomon 8:5–14

QUESTION 24

Please open your Life Notebook and record anything new you have learned from this lesson, including any applications you should make to your life.

Lesson 12 Self Check

QUESTION 1

The debate on Ecclesiastes' canonicity centered primarily on the problem of

- A. Authorship
- B. Its lack of reference to God
- C. Its supposed skepticism about life
- D. Its vocabulary and stylistic differences compared to other writings of the same period

QUESTION 2

The proof that no profit exists in human labor is shown in that Man's experiences of mortal life , nature, and history seem ceaseless and _____ (Eccl 1:4-11).

- A. Linear
- B. Circular
- C. Exponential
- D. Compounding

QUESTION 3

The great equalizer between the wise man and the fool is...

- A. God's sovereignty
- B. Chance or uncertainty
- C. Death
- D. Judgment

QUESTION 4

One of the perils of materialism is sleeplessness. *True or False?*

QUESTION 5

According to Ecclesiastes 7:7-10, which of the following will keep us from complaining that the good old days were better than today?

- A. By getting married and having a family
- B. By attending happy events like marriages
- C. By following all the commandments and feast days in the Law of Moses
- D. By submitting ourselves to both prosperous and adverse circumstances

QUESTION 6

According to Ecclesiastes 8:10-17, how does a wise man enjoy life even when faced with God's apparent failure to punish wickedness?

- A. By keeping an eternal perspective
- B. By understanding that the reasons will be revealed eventually
- C. By understanding that the reasons for this are unsearchable
- D. By knowing the Lord will grant him that understanding through prayer

QUESTION 7

Which of the following is true of Song of Solomon?

- A. It was read by the Jews at Passover
- B. God is mentioned in the book
- C. Jewish religious practices are described
- D. It is quoted in the New Testament

QUESTION 8

The literal theory that is derived from the natural sense of the story is called the *non-sexual marital love* theory. *True or False?*

QUESTION 9

There is a constant resolve on the part of both Solomon and the Shulammite to avoid excessive sexual arousal before their wedding day. *True or False?*

QUESTION 10

The Shulammite requests a countryside stroll after she seeks reconciliation with her husband. *True or False?*

Unit 4 Exam: Advanced Studies in the Old Testament

QUESTION 1

Which of the Poetic books teaches us about life's vanities?

- A. Psalms
- B. Proverbs
- C. Ecclesiastes
- D. Song of Solomon

QUESTION 2

If a friend came to you and asked for help in learning basic wisdom and instruction in life, which of the following books would be the most helpful?

- A. Job
- B. Psalms
- C. Proverbs
- D. Ecclesiastes

QUESTION 3

Every Psalm can be classified as either praise or lament. *True or False?*

QUESTION 4

Which of the following describes an acrostic poetic feature?

- A. Each line builds upon the previous one with increasing intensity.
- B. The poem has an alphabetical sequence, with each line beginning with consecutive letters of the alphabet.
- C. The lines are equal length with only some terms parallel.
- D. The second line is *all* compensation so that it simply continues the thought of the first.

QUESTION 5

According to the individual lament Psalm 51 what does God prefer over sacrifice?

- A. Humility
- B. Obedience
- C. Praise
- D. Trust

QUESTION 6

In Psalm 2 David counseled the rebellious kings of the earth to submit to the anointed's authority. *True or False?*

QUESTION 7

Why is a godly lifestyle preferred to an ungodly one in Psalm 1?

- A. Because a godly lifestyle results in rewards
- B. Because a godly lifestyle proves your salvation
- C. Because a godly lifestyle witnesses to the wicked
- D. Because a godly lifestyle has God's protection and blessing

QUESTION 8

Some of the imprecations in the Psalms cause praise to go to God. *True or False?*

QUESTION 9

How does the book of Job answer the question: "Why do the righteous suffer?"

- A. They suffer because of personal sin.
- B. They suffer for reasons we cannot explain because the answer lies in God's sovereignty.
- C. They suffer from Satan's sovereign attacks.
- D. They suffer because they cannot personally present their case before God.

QUESTION 10

Job most likely lived during the time of

- A. Enoch
- B. Noah
- C. Abraham
- D. Moses

QUESTION 11

When Satan reported to God, he appeared with other beings, showing his status as a created being. *True or False?*

QUESTION 12

Job was forced to eventually agree with Zophar that history shows that the wicked are always punished with a short life and loss of wealth. *True or False?*

QUESTION 13

Job praised his counselor friends for joining him in his sorrows so they could empathize with him better. *True or False?*

QUESTION 14

God's obligation to faithful men, like Job, is emphasized in the Lord's two speeches in reply to Job and his friends. *True or False?*

QUESTION 15

Proverbs that are repeated, quoted or paralleled in the New Testament should be treated as commands. *True or False?*

QUESTION 16

According to Proverbs, which of the following sins is particularly dangerous to youth?

- A. Lies
- B. Pride
- C. Sexual sin
- D. Theft

QUESTION 17

Which of the following is an example of an antithetical proverb?

- A. Proverbs 15:1
- B. Proverbs 16:18
- C. Proverbs 22:6
- D. Proverbs 24:26

QUESTION 18

The debate on Ecclesiastes' canonicity centered primarily on the problem of _____.

- A. Authorship
- B. Its lack of reference to God
- C. Its supposed skepticism about life
- D. Its vocabulary and stylistic differences from other writings of the same period

QUESTION 19

The proof that no profit exists in human labor is shown because Man's experiences of mortal life, nature, and history seem linear (Ecclesiastes 1:4-11). *True or False?*

QUESTION 20

The great equalizer between the wise man and the fool is...

- A. Death
- B. Judgment
- C. God's sovereignty
- D. Chance or uncertainty

QUESTION 21

According to Ecclesiastes 7:7-10, which of the following will keep us from complaining that the 'good-ol' days' were better than today?

- A. By getting married and having a family
- B. By attending happy events like marriages
- C. By submitting ourselves to both prosperous and adverse circumstances
- D. By following all the commandments and feast days in the Law of Moses

QUESTION 22

According to Ecclesiastes 8:10-17, how does a wise man enjoy life even when faced with God's apparent failure to punish wickedness?

- A. By keeping an eternal perspective
- B. By understanding that the reasons for this are unsearchable
- C. By understanding that the reasons will be revealed eventually
- D. By knowing the Lord will grant him that understanding through prayer

QUESTION 23

Which of the following is true of Song of Solomon?

- A. God is mentioned in the book
- B. It is quoted in the New Testament
- C. It was read by the Jews at Passover
- D. Jewish religious practices are described in detail

QUESTION 24

The literal theory that is derived from the natural sense of the story is called the *normal marital love* theory. *True or False?*

QUESTION 25

There is a constant resolve on the part of both Solomon and the Shulammitte to avoid excessive sexual arousal before their wedding day. *True or False?*

Lesson 12 Answers to Questions

QUESTION 1: Meaninglessness [Solomon demonstrates the meaninglessness of human achievement and wisdom and recommends the enjoyment of life and fear of God to keep others from following his empty path.]

QUESTION 2

- D. Its skepticism about life [The debate on canonicity centered primarily on Ecclesiastes' supposed skepticism about life. However, since the book was read annually at the Jewish Feast of Tabernacles (the most joyous feast), ancients certainly did not view it as negative! Furthermore, it tells us repeatedly that life is a gift from God to be enjoyed (Eccl 2:24-25; 3:12-13, 22, etc.).]

QUESTION 3

<i>Word</i>	<i>Description/Reference</i>
Title	Solomon declares himself the Preacher, the son of David, king in Jerusalem (Eccl 1:1).
Theme	Solomon declares the meaninglessness of human endeavor (Eccl 1:2-11).
Thesis	No profit exists in human labor (Eccl 1:3).
Proof	Man's experiences of mortal life, nature, and history seem ceaseless and circular (Eccl 1:4-11).

QUESTION 4: Death [Though wisdom helps us avoid failure and pitfalls, placing confidence in wisdom is stupidity. Both the wise and foolish die and are forgotten, making all of life's accomplishments futile.]

QUESTION 5

<i>Reference</i>	<i>Teaching on Reverence</i>
Ecclesiastes 5:1	When drawing near to God's temple, listen
Ecclesiastes 5:2a	Realize how awesome and majestic God is
Ecclesiastes 5:2b	Realize how puny man is before God in comparison
Ecclesiastes 5:3-7	Beware of making rash vows

QUESTION 6: *Your answer should be similar to the following:*

Materialism has many disillusioning results, including dissatisfaction, higher expenses, sleeplessness, lack of an inheritance to leave for one's dependents, nothing to take to the next life, loneliness, and emotional ills (Eccl 5:10-17).

QUESTION 7: *Your answer*

QUESTION 8

- C. By submitting ourselves to both prosperous and adverse circumstances [Wisdom is gained from adversity and reflecting on the brevity of our lives (Eccl 7:1-10). Consequently, attending a funeral is better than gorging at a feast because this reminder of one's own end prompts one to soberness and wisdom (see Ps 90:12; Eccl 7:2).]

QUESTION 9

<i>Reference</i>	<i>Reason for Submission</i>
Ecclesiastes 8:2	Because of our oath before God to obey them
Ecclesiastes 8:3-4	Because we have no choice but to obey supreme authorities
Ecclesiastes 8:5-9	Because of the consequences of disobedience

QUESTION 10

- B. By understanding that the reasons for this are unsearchable [Although some people don't get punished for their sin, it's still best to fear God since the wicked will eventually be judged (Eccl 8:12-13). The only conclusion we can draw in our ignorance of the mysterious (and seemingly contradictory) plan of God (chaps. 7-8) is that wise and righteous people are in the hand of God (Eccl 9:1).]

QUESTION 11: True [It may be nullified by life's inequities and uncertainties (Eccl 9:11—10:11).]

QUESTION 12: *Your answer should be similar to the following:*

Respect and obey God because of duty and judgment; He will require an accounting of every good or bad act (12:13-14).

QUESTION 13: True [Some suppose that the account is not actually historical, so Solomon's purpose in writing could have been to show God's ideal, even though he neglected to follow his own advice. However, this view is unacceptable as the account describes an actual relationship Solomon had with a Shulammitte maiden, and numerous actual places they went together are mentioned.]

QUESTION 14

- D. It was read by the Jews at Passover
- E. It is the most variously interpreted book in the Bible

QUESTION 15

<i>Theory</i>	<i>Explanation</i>
The <i>rustic wedding song</i> theory	This sees the account as depicting a country wedding
The <i>anthological</i> theory	This sees only disconnected poems about love
The <i>funeral love feast</i> theory	This asserts that the book celebrates a sacred meal which accompanied the death of a loved one
The <i>dramatic</i> theory	This suggests that the Song was written to be performed on stage
The <i>non-sexual or normal marital love</i> theory	This notes the marriage elements but without sexual overtones.
The <i>marriage sex</i> theory	This believes the poem provides sexual instructions for married couples
The <i>dialogue of marital love</i> theory	This is designed to encourage the praise of one's spouse as unique and special

QUESTION 16

- A. Its lack of structure
- B. Difficulty determining who is speaking
- D. Embarrassment at its sexual content
- E. Symbolic language is not always easy to interpret

QUESTION 17: *Your answer*

QUESTION 18: True [The courtship between lover and beloved intensifies, but they remain patient until their wedding day (Song 1:12—3:5). The Shulammitte advises the young virgins of Jerusalem to avoid becoming excessively aroused sexually before the proper context of marriage (Song 2:7).]

QUESTION 19: False [The climax of the book is the consummation of the couple's marriage. The Shulammitte bride invites Solomon to have intimate sexual relations with her, using the imagery of a garden (Song 4:16). Solomon declares that they have just had sex, which meets God's approval (some say this is the "friends" approval) (Song 5:1).]

QUESTION 20: True [Solomon praises her for her ability to fulfill him sexually (Song 7:1-9). She responds by requesting a countryside stroll and deeper intimacy in their marriage (Song 7:9-8:4).]

QUESTION 21: Brothers [The Shulammitte acknowledges that she saved herself for Solomon (Song 8:10-12).]

QUESTION 22

Outline of Ecclesiastes

Instructions			
Theme of Meaninglessness	Human Achievement	Human Wisdom	Youthful Joy/Godliness
Ecclesiastes 1:1-11	Ecclesiastes 1:12-6:9	Ecclesiastes 6:10-11:6	Ecclesiastes 11:7-12:14

QUESTION 23

Outline of Song of Solomon

Instructions			
Courtship	Wedding	Growth	Flashback
Song of Solomon 1:1-3:5	Song of Solomon 3:6-5:1	Song of Solomon 5:2-8:4	Song of Solomon 8:5-14

QUESTION 24: *Your answer*

Lesson 12 Self Check Answers

QUESTION 1

C. Its supposed skepticism about life

QUESTION 2

B. Circular

QUESTION 3

C. Death

QUESTION 4: True

QUESTION 5

D. By submitting ourselves to both prosperous and adverse circumstances

QUESTION 6

C. By understanding that the reasons for this are unsearchable

QUESTION 7

A. It was read by the Jews at Passover

QUESTION 8: False

QUESTION 9: True

QUESTION 10: True

Unit 4 Exam Answers

QUESTION 1

C. Ecclesiastes

QUESTION 2

C. Proverbs

QUESTION 3: True

QUESTION 4

B. The poem has an alphabetical sequence, with each line beginning with consecutive letters of the alphabet.

QUESTION 5

A. Humility

QUESTION 6: True

QUESTION 7

D. Because a godly lifestyle has God's protection and blessing

QUESTION 8: True

QUESTION 9

B. They suffer for reasons we cannot explain because the answer lies in God's sovereignty.

QUESTION 10

C. Abraham

QUESTION 11: True

QUESTION 12: False

QUESTION 13: False

QUESTION 14: False

QUESTION 15: True

QUESTION 16

C. Sexual sin

QUESTION 17

A. Proverbs 15:1

QUESTION 18

C. Its supposed skepticism about life

QUESTION 19: False

QUESTION 20

A. Death

QUESTION 21

C. By submitting ourselves to both prosperous and adverse circumstances

QUESTION 22

B. By understanding that the reasons for this are unsearchable

QUESTION 23

C. It was read by the Jews at Passover

QUESTION 24: False

QUESTION 25: True