

THE SURVEY OF THE OLD TESTAMENT

INTRODUCTION TO THE OLD TESTAMENT

I. APPROACHING THE OLD TESTAMENT

The OT was the Bible used by Jesus and His disciples. In the NT the words "Scripture" or "Scriptures" are used to mean the OT. For the first 2 decades after the death of Jesus, the basis of the early church's preaching and teaching was the OT as reinterpreted by Jesus Himself. Sorry, the King James was not around--English developed around 1200 BCE.

A. **AUTHORITY**

1. JESUS AND THE OT

Jesus recognized the complete authority and binding nature of the OT (see John 5:39) while He retained the right to be the true interpreter – He is the Word!

Jesus modeled the position of devout Jews toward the Scriptures: the various portions of the Hebrew Bible, taken together, shaped the understanding of their life, faith, and destiny. They understood the Scriptures to be the written word of the one LORD, whom they knew was the only God.

***Like the prophets, Jesus recognized the emptiness of the rituals of Jewish legalism; Christ reinterpreted the law in the Sermon on the Mount and emphasized love, forgiveness, & inward piety, just as the prophets focused on the spirit of the law and not just the letter.

***Jesus insisted that He is the personal fulfillment of the OT, and so is its major theme (see Luke 4:21). He pulled all of the various strands and themes of the OT together in Himself. Jesus approached the OT as a dynamic revelation of God's activity in the history of the Jewish nation, not as a static list of rules and regulations. Thus the OT when we view it through Jesus' insights becomes part of our guide to life, along with the NT and the leadership of the Holy Spirit.

***Jesus highlighted the prophets as the legitimate interpreters of the law and focused on the OT revelation of Himself. This point of view provided the hermeneutical principle (basis for interpreting the Bible) for the gospel writers and epistle writers: Matthew constantly corresponded the events of the life of Jesus the Messiah to the OT prophecies (see his frequently repeated "to fulfill what was spoken" 1:22; 2:15; etc.) and John explicitly and implicitly compared Moses and Christ, e.g., 1:17; 3:14; etc.

2. PAUL AND THE OT

"As a Jew and a rabbi, Saul of Tarsus knew the OT well; as a Christian and an apostle, Paul expounded upon the familiar text. Paul, like Jesus, accepted the full inspiration and authority of Scripture and found its deepest significance in its anticipation of and preparation for the NT.

***Paul bowed to the authority of Scriptures, used it to clinch his arguments, held a high regard for its verdicts, and revered it for its sanctity; this set the pattern for all of us who follow him in handling the word of God.

***HEBREWS, JAMES and REVELATION -- found the OT to be the inspired record of God's redemptive activity; the only source of life. James relied on Wisdom Literature; Hebrews emphasized that Jesus is the fulfillment of the OT sacrificial system and Revelation noted that the fulfillment of the OT prophets and their prophecies is the triumph of the kingdom of God!

3. AUTHORITY TODAY

***Divine nature: Scripture speaks of its own divine status in various parts of the Bible and in different ways. Perhaps the most famous text is II Timothy 3:16 where Paul states, "all scripture is God-breathed." This suggests the origin of the words of the OT. Scripture is perfect because it reflects its author. Often the prophets stated, "Thus says Yahweh" which reflects the divine status of the prophetic word.

*** Intrinsic nature: scripture cannot force belief. The OT possesses authority that men and women can accept or reject. Scripture is authoritative, but not authoritarian.

4. THE NEED FOR THE OLD TESTAMENT?

***SIN--Humans are by nature sinful (Rom. 3:23). We are inclined to rebel against God and seek our own way. Our sinfulness causes us to be blind and deaf to the things of God. Therefore, it is necessary if man is to be reconciled to God to have an authoritative word on which to base our relationship with God.

***RELATIVISM--We live in a day where everyone seeks his own system of values (Christians included at times!). The practical result of this approach to ethics is extremely individualistic. This same feeling results in chaos in life and in community! Perhaps this is why so many have accepted abortion, "no absolutes," poverty, and alternative lifestyles in our culture.

Two challenges remain for the modern reader: what did the text mean to those for whom it was originally written & what does it mean to us today in light of Christ's fulfillment of the OT.

Background studies in the Old Testament are extremely helpful in deciphering New Testament passages. Three key areas that help with effective ministry include history, culture, and geography. Interpreting scripture is enhanced through a firm grasp of these important aspects as well. What was important, authoritative, and crucial to the Lord and the early Church cannot be any less so today.

B. REVELATION

There are 2 general approaches to the Bible: (1) study it as literature similar to that of other ANE literature, i.e., comparative religion and (2) begin with what the Bible says about itself. We will do some study from the first approach, but our purpose is to take the second approach. The Bible, and for our purposes the OT, is the self-revelation of YHWH, as God revealed Himself in the OT. YHWH desires and maintains communication with His people whom He has created.

C. STUDYING THE OLD TESTAMENT

We will look from 4 angles, 1) understand the author, 2) the audience, 3) the setting of the events, and 4) the literary genre of the passage.

Approaches to the Bible (Critical Methodologies)

Critical scholarship or criticism refers to "the exercise of an expert sense of judgment about the text and should not be confused with 'criticism' in the sense of making negative statements."

1. TEXTUAL CRITICISM--Identify any errors that may have occurred in the process of copying and recopying the text by hand over the centuries. Goal of the textual critic--to restore the text to its original canonical form.

2. SOURCE CRITICISM--Seeks to identify, which sections of a given book belong to each of their hypothetical sources and then to analyze each source. Note that Kings and Chronicles mention other books in which are recorded additional information about the kings of Israel and Judah.

Julius Wellhausen and the Documentary Hypothesis (JEDP) -- the Jahwist, Elohist, Deuteronomic, and Priestly sources; these are separated by their supposed emphases, times of writing/editing, and purpose for writing--highly speculative; concerned with the sources not the final form of the text.

3. FORM CRITICISM--Identify the oral history of the various parts of the text (Hermann Gunkel developed it)--also very speculative; exegesis is highly influenced by the supposed uses of the oral form, e.g., Tower of Babel narrative was written only to answer the question of "Why are there different languages?"

4. REDACTION CRITICISM--begins with the assumptions of source criticism and attempts to identify the logic and intent of the author, or more commonly, the editor who brought the various sources together as the final form of the text.

5. HISTORICAL CRITICISM--Goal is to reconstruct the events lying behind biblical narrative; consider as always the reconstructor's presuppositions, especially when they take precedence over the biblical narrative.

6. RHETORICAL CRITICISM--focuses on the form of literature & how it aids in communicating the message; e.g., poetry verses prose, chiasms, inclusios.

7. STRUCTURAL ANALYSIS--sole focus is on the literary character and features of the text in order to derive their meaning, e.g., plot, character development, themes and motifs, etc.

8. CANONICAL APPROACH--intent is to understand the meaning of the final form of the text (the text as we have it today--the canonical form); the canon as a whole is the context rather than the books or portions of books.

9. READER-RESPONSE--the reader is free to respond to the text in whatever manner that appeals to her/him. A statement of this kind of analysis would be "This verse means this or that to me." Many Sunday School classes practice this kind of evaluation.

Others include Sociological, Anthropological, Lexical Semantics, Postmodern, Feminist, Gayist, and many more.

	Diachronic (Reading in light of historical development)	Intermediary	Synchronic (Reading in light of context)
Author Intended Meaning: Words/Ideas/Message	Historical Criticism Literary Criticism	Form Criticism Redaction Criticism	
	Tradition Criticism	Rhetorical Criticism	Structuralism
Text Represented Meaning: Symbols/Structure	Textual Criticism Source Criticism		New Criticism Canonical Criticism
			Narrative Criticism
Reader Interpreted Meaning: Decoding Symbols/ Structure			Ideological Criticism Post-Structural Criticism Reader-Response

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FORMATION OF THE CANON

"The Christian Church was born with a canon in its hands. The apostolic community never knew what it was not to have authoritative writings."

TEXTS AND VERSIONS

TEXT-----The earliest complete copy of the Hebrew text is the Leningrad Bible from AD 1008. The language of the OT is primarily Hebrew; a few portions are written in Aramaic (Daniel 2:4-7:28; Ezra 4:8:-6:18; 7:12-26; Jeremiah 10:11). Remember that the Hebrew language had, and has, no vowels.

**Recently, another older text called the Aleppo Codex (the oldest existent Hebrew Bible manuscript of the OT) has gained much curiosity in OT studies. OT textual matters and concerns now include analyzing both texts. In the light of evidence about the "Keter" (crown), the Aleppo Codex (mainly Moshe Cassuto's description), we can reproduce its structure and state how many pages have been lost. According to this evidence, it seems that the Aleppo Codex originally contained 491 pages: 295 have survived, and 196 have been lost.

The Masoretes, a group of scribes, beginning about AD 500 insured that the text was faithfully transcribed; they developed the present system of vowel pointing to preserve the traditional pronunciation. They counted the letters, words and verses of each book and totaled them up at the end of each book. This also enabled them to check new copies for accuracy. The text we use today is the **Masoretic Text (MT).

The transmission of the Hebrew text was difficult; all copies were made by hand, so no two manuscripts are identical.

some examples of copyists errors:

- a. dittography--repeating the same phrase
- b. haplography--omitting a phrase that should be there
- c. combining 2 words into one
- d. splitting one word into two (the pre-Masoretic texts had no spacing between words)
- e. miscopying--copying a wrong letter, e.g., "E" instead of "F" and ׀ and ׀ .
- f. gloss--copying a marginal note into the text
- g. in scriptoriums (where several scribes copy as another reads the text)—hearing errors, e.g., Isaiah 9:3 --"not increase the joy" or "increase its joy"

some intentional errors:

- a. updating an older word
- b. word order is changed (extremely rare)--in Genesis (Sodom) "God stood before

Abraham" was changed to "Abraham stood before God"

2. VERSIONS

a. Versions/readings of the Hebrew text--going back to textual criticism general rule of thumb: follow the Masoretic Text unless it makes no sense or overwhelming evidence favors another reading.

VERY IMPORTANT POINT--At no point is the basic teaching of the OT in question. The message of virtually every section of the OT is clear. The OT, which God has seen fit to preserve, can be relied upon as His Word in all its truth and authenticity.

**** Ancient versions of the OT****

1) Samaritan Pentateuch - ca. 444 BC, Samaritans used the Torah alone as their canon (the post-exilic writings of Judah were often disparaging of Samaria)

2) Septuagint (LXX) 250-100 BC, Greek translation of the Hebrew Bible probably from Alexandria, Egypt; named for the legend of 70 independent translators all arriving at the exact same translation; very useful for textual studies even though it shows some theological variety this was the Bible of the early church and gives us a pre-canonical viewpoint in contrast to the MT.

3) Targums - Aramaic translations (some of the Writings are paraphrases) dating from the 1st - 3d C. AD; purpose was that the common language of Palestine was Aramaic, not Hebrew, so these were popular translations and some were used in the synagogues (Targum of Onkelos was the official synagogue rendering of the Pentateuch).

4) Latin - ca. 2d C. AD, Old Latin, a very literal translation of the LXX

5) Vulgate - Jerome ca. AD 400, used both Hebrew versions and Greek texts, basis of the authorized Roman Catholic Bible

6) Dead Sea Scrolls - found in the caves of Qumran in 1947; the scrolls date from 250 BC - AD 68 and contain fragments of every OT book, the entire scroll of Isaiah. The discovery of these scrolls pushed back the dates of the earliest records of OT books.

THE CANON

The word “canon” comes from the Hebrew word *qāneh* and the Greek word *kanōn* both words meaning reed, or measuring device or standard of measurement, used by the Christians in the 4th C. AD to refer to the normative writings

four steps in the canonization process:

- A) authoritative utterances, e.g., words of Moses
- B) authoritative documents -- Deut 31:24-29; 2 Kings 22
- C) authoritative collection of writings -- Torah, Former and Latter Prophets
- D) fixed canon -- the Hebrew Bible consists of the Torah (law or instruction), the Nebiim (Prophets), and the Kethubim (Writings): or the “TaNaK.”

Divisions of the Old Testament

1) the Torah was fixed first by approx. 400 BC; Ezra read from the authoritative law book about 432 BC and the Jews broke with the Samaritans about this time; this accounts for the similarity of the Samaritan Pentateuch and the Torah.

2) the Prophets was fixed about 200 BC; the prologue of Ecclesiasticus (apocryphal book aka Ben Sirach) written about 132 BC referred to "the Law and the Prophets" as well as "the other books that follow after them." So here we see that there is already a threefold division of the canon.

3) the Writings -- ca. AD 100; at the Jewish religious HQ in Jamnia, the rabbis were engaged in discussions about the canon; probably the verdict was reached by general consensus, rather than an official council of Jamnia proclamation part of the focus of these rabbis was to combat the growth of Christianity and to deal with the destruction of the temple in Jerusalem.

Apocrypha = hidden, the RCC understands this term to mean a work that is neither inspired nor authentic," so they avoid the use of this term; instead referring to protocanonical (the books of the Hebrew Bible) and deuterocanonical (what we call Apocrypha).

The Councils of Trent in AD 1546 and Vatican I in AD 1870 named all of these books inspired and authoritative. Jerome included the Apocrypha in the Vulgate but did not consider it part of the Canon. The order of English version Bibles is based on the order of the Vulgate.

Pseudepigrapha -- books written under a pen name (cf. Mark Twain for Samuel Clemens); non- canonical for Jews and Christians; read widely by the early Church; Jude quoted 1 Enoch (vv 14-15) and alludes to the Assumption of Moses in v 9.

THE BOOKS OF THE OLD TESTAMENT

I. The Law: (Torah)

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

II. The Prophets

A. Former

Joshua
Judges
Samuel
Kings

B. Latter:

1. Major:

Isaiah
Jeremiah
Ezekiel

2. Minor:

Hosea
Joel
Amos
Obadiah

Jonah
Micah
Nahum
Habakkuk

Zephaniah
Haggai
Zechariah
Malachi

III. The Writings

A. Wisdom and Poetry

Job	Ecclesiastes
Psalms	Song of Solomon
Proverbs	Lamentations

B. Historical

Ruth	Nehemiah
Esther	Chronicles
Ezra	

C. Apocalyptic Daniel

HISTORICAL BACKGROUND OF THE OT

Chronology in the ANE is based on relative dating (see 2 Kings 18:1) and the absolute benchmark is 763 BC: the year of Ishdi-Sagale in which a solar eclipse occurred (from the Eponym Lists)

A. MESOPOTAMIA TO THE TIME OF THE PATRIARCHS (2900 - 2000 BC)

Sumerians - Early Dynastic Period from 2900 to approx. 2350 BC

Semitic dynasty of Akkad ca. 2340 - 2200 BC

Sumerian renaissance (Ur III Period) under the control of the city of Ur, 2100 - 2000 BC; it was during this time that Abraham most likely left Ur to go to Haran.

In Egypt, the Sixth Dynasty concurrent with the Akkad dynasty; First Intermediate Period (political disunity and anarchy) from ca. 2150 - 2000 BC

B. THE PATRIARCHAL PERIOD from 2000 - 1600 BC (MIDDLE BRONZE AGE 2000 - 1550 BC)

Control by four city-states 2000 - 1800 BC

Hammurabi, ruler of Babylon . . . Mesopotamia controlled by the Amorites

Egypt: 12th Dynasty from 2000 - 1800 BC

Hyksos rulers-ca. 1750 - 1550 BC (possibly the time of Joseph)

18th Dynasty - 1550 - 1300s BC

C. LATE BRONZE AGE 1500 - 1200 BC

Egypt: 19th Dynasty restored the Egyptian reputation ca. 1300; Rameses II is the Pharaoh of the Exodus event if it occurred about 1240 BC

The Syro-Palestine corridor became important for its trade route
Hittites in the upper Tigris-Euphrates region

Syria and Palestine caught between the power struggles of Egypt and the Hittites

D. IRON AGE I 1200 - 1000 BC

Fall of the Hittite Empire

Philistines settled on the coast of Canaan; Palestine received its name from this people (part of the larger invasion group known as the "Sea Peoples")

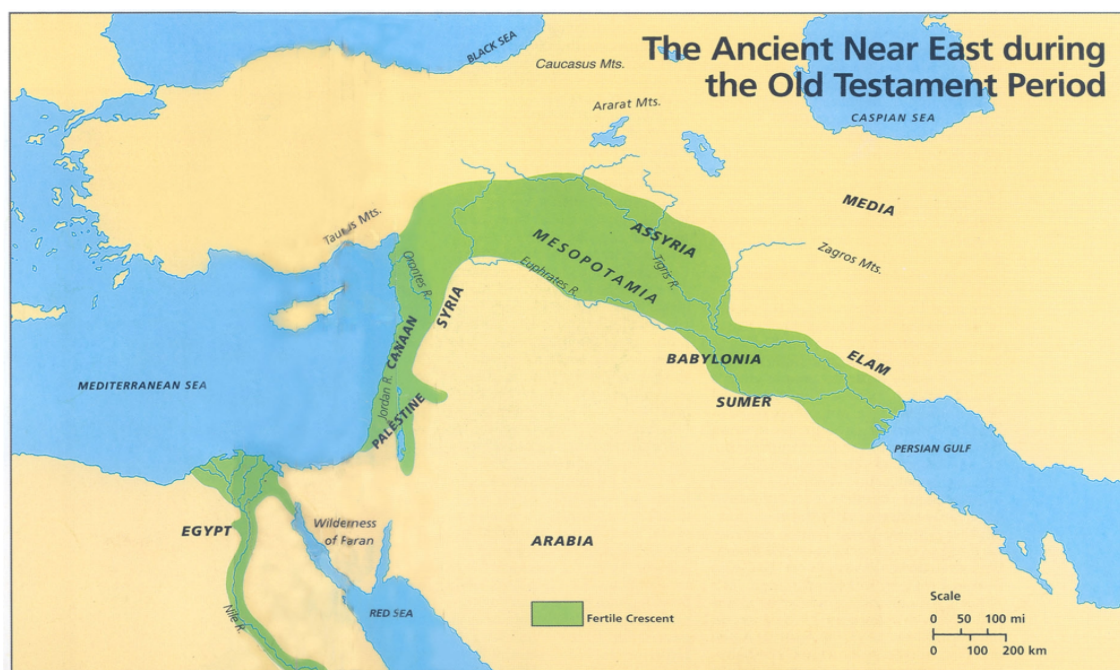
David and Solomon 1000 - 900 BC -- growth and decline of Israel

Archaeological Periods of Ancient Near Eastern History

Approximate Dates (B.C.)	Archaeological Period	Israel	Ancient Near East
Before 14,000	Old Stone Age (Paleolithic)		Pre-cave culture
14,000–8000	Middle Stone Age (Mesolithic)		Cave culture
8000-4200	New Stone Age (Neolithic)		Neolithic Revolution: cultivation of crops & beginning of rain- based agriculture, domestication of animals, first permanent settlements
4200-3300	Copper-Stone Age (Chalcolithic)		Metal replaces stone in the production of tools and weapons
3300-2000	Early Bronze		Invention of writing. Birth of human civilization. Egyptian Old Kingdom. Sumerian & Akkadian kingdoms in Mesopotamia. Old Canaanite culture at Ebla.
2000-1550	Middle Bronze	Israel's Patriarchs	Arrival of Amorites and other ethnic groups in Mesopotamia. Old Babylonian Empire. Egyptian Middle Kingdom.
1550-1200	Late Bronze	Egyptian bondage. Birth of Moses. The exodus. Wilderness wanderings. Israelite conquest of Canaan.	International contacts & balance of power. Powerful Egyptian New Kingdom exerts influence in Syria- Palestine. Rise & fall of the new Hittite Empire. Kassite control in Mesopotamia.

1200–930	Iron Age I	Period of the Judges. United Monarchy: Saul, David, Solomon.	Invasion of sea peoples & disruption of major powers. Rise of new ethnic groups, including Arameans & Israelites. Rise of Assyria.
930–539	Iron Age II	Divided Kingdom. Fall of Israel in 722. Fall of Judah in 587.	Weakened Egypt. Assyria reaches greatest strength before fall in 612. Neo-Babylonian Empire: Nebuchadnezzar.
539–332	Iron Age III	Return of Jewish exiles. Ezra & Nehemiah. Building of second temple & walls of Jerusalem.	Cyrus captures Babylon in 539. Persian Empire. ¹

GEOGRAPHICAL BACKGROUND OF THE OT



¹ Arnold, B. T., & Beyer, B. E. (2008). *Encountering the Old Testament: a Christian survey* (Second Edition, p. 46). Grand Rapids, MI: Baker Academic.

The area known as the Fertile Crescent, with Egypt & the Sinai Peninsula, encompasses the land of the OT.

A. ANCIENT NEAR EAST

Review the locations of the Hittites, Egyptians, Assyrians, Babylonians and Medo-Persians. Notice that between Canaan and Babylon is the Arabian Desert (modern day Saudi Arabia). Most invasions from eastern nations/peoples would come not from the east but from the north. The people would follow the Tigris-Euphrates Rivers and then turn south in modern day Syria.

B. PALESTINE

1. EXTENT AND SIGNIFICANCE

Judges 20:1 states that Palestine extends from Dan to Beersheba, i.e., from the southern slope of Mt. Hermon south to the northern edge of the Negev Desert, from the Mediterranean Sea to the Jordan River.

**Israel in the time of David and Solomon reached its greatest physical extent, encompassing nearly all of the land promised to Abraham by God (cf. Numbers 34:1-12), and much of Transjordan even though that land was not promised.

**The significance of Palestine is that it served as a land bridge between Egypt and the rest of Africa and Europe and Asia. It was an important trade route and was traveled by merchants, migrants, pilgrims and armies.

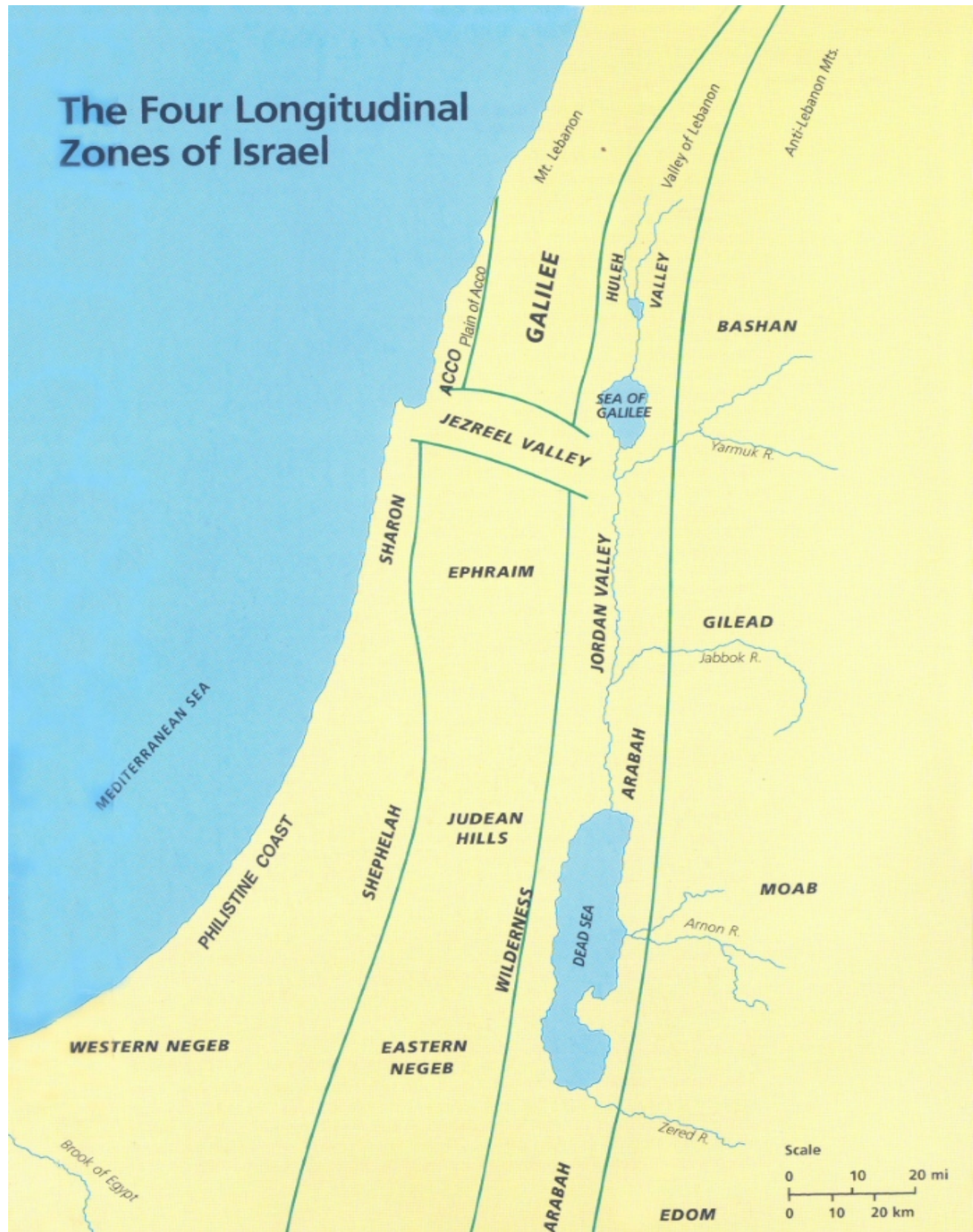
**Called Canaan in the OT, Israel after the occupation, the Holy Land during the Middle Ages; Palestine is not used in the OT, came into use after the 5th C BC.

2. WEST TO EAST GEOGRAPHICAL FEATURES

a. Coastal Plain further divided into the Plain of Asher from the Ladder of Tyre to Carmel, the Plain of Sharon from south of Carmel to Joppa or Tel Aviv, and the Philistine Plain from Joppa to Gazza. A major north-south highway (Via Maris) followed the coast several miles inland.

b. Shephelah = a broad and fertile Piedmont; during the period of the Judges and early Monarchy, this was the sight of most of the battles between Israel and the Philistines.

The Four Longitudinal Zones of Israel



AN INTRODUCTION TO THE PENTATEUCH

I. IDENTIFICATION:

- A. The Pentateuch consists of the first five books of the OT: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
- B. The term "Pentateuch" comes from the Greek term pent teuchos meaning "five-volumed (book) after the Jewish designation, "the five-fifths of the law"
- C. The Jews called it "Torah" (instruction) which is often rendered in English by "Law" (Matt 5:17; Luke 16:17; Acts 7:53; 1 Cor 9:8)
- D. Although each book is a unit, together they form a larger unit and unity

II. UNITY:

- A. These five books form a backbone for the rest of the OT and NT theologically (Deut 26:5-10; Josh 24:2-13; Acts 13:17-41). They lay the foundation for the coming of Christ; God chooses and brings into being the nation of Israel. As God's chosen people, Israel became the custodians of the Old Testament, the recipients of the covenants of promise, and therefore the conduit of Messiah (Rom. 3:2; 9:1-5).
- B. The books contain a chronological and theological progression: The Pentateuch: The founding of the Theocracy--the re-establishment of God's rule on earth through man over evil and over all creation.
 - 1. Genesis: The origins behind the founding of the theocracy--the promised blessing of the seed in the land and of all peoples through the seed.
 - 2. Exodus: The redemptions of the seed of Abraham out of bondage and the formation of this people to be a nation with a constitution.
 - a. The redemption of the people
 - 1) Their bondage 1--10
 - 2) Their redemption 11-18
 - b. The formation of a people with a constitution:
 - 1) Moral judgments 19-20
 - 2) Social judgments 21--24
 - 3) Cultic judgments 25ff
 - 3. Leviticus: Israel's culture is established by providing a manual of ordinances to help with their needs when approaching God who is going to live among His people in holiness (Lev 26:11-12).

4. Numbers: YHWH orders Israel's walk (the military arrangement, census of the tribes, transport of the sacred palladium), but Israel disrupts YHWH's order; Nevertheless, the promised blessing cannot be frustrated from within or from without.

5. Deuteronomy: The reconstitution of the nation under YHWH to enter the land through a covenant renewal in legal-prophetic form.

C. The Pentateuch is also tied around the two-fold narrative character of narrative interspersed with blocks of legal material. La Sor et al consider this to be connected with the genre of the suzerain-vassal treaty form which combines history (the historical prologue) and law (in the stipulations).

III. AUTHORSHIP (proposed possibilities):

A. The Pentateuch is an anonymous work

B. Moses *****The Books do give indications of Moses as its writer: He was ordered to write historical facts (Ex 17:14; Num 33:1-2), laws (Ex 24:4, 7; 34:27ff) and one poem (Deut 31:9, 22)

***** Moses is affirmed as author in the rest of the OT: (Joshua 1:7-8; 8:32, 34; 22:5; 1 Ki 2:3; 2 Ki 14:6; 21:8; Ezra 6:18; Dan 9:11-13; Mal 4:4)

***** The NT referred to Moses as the author of the Pentateuch (Matt 19:18; Mark 12:26; Luke 2:22; 16:29; 24:27; John 5:46-47; 7:19; Acts 13:39; Rom 10:5)

***** Moses is testified to be the author of the whole Pentateuch in a unanimous way in the Talmud and the Church Fathers!

IV. The Impact of the Pentateuch on the Old Testament:

A. On the Historical Books

1. Joshua was to urge the people to obey the teachings of his great predecessor.
2. Judges and part of Samuel recount how these curses did in fact fall upon the nation, but the rule of King David brought a return to godliness and blessing.
3. The godly kings Hezekiah and Josiah followed the Lord with all their hearts and all their strength, according to the commands given through Moses.
4. References to the Mosaic requirements and especially "the Book of Moses" are more frequent in 1 and 2 Chronicles (see 1 Chron. 5:15; 22:13; 2 Chron. 8:13).
5. In subsequent centuries Ezra and Nehemiah also refer several times to Moses and his writings, probably because Ezra was a scribe by occupation.

B. On the Prophetic Books

1. Isaiah noted that Israel had been rescued from Egypt, so will the remnant be delivered from Babylon.

2. Isaiah 12:2 quotes the lines celebrating the victory won over Egypt at the Red Sea (cf. Ex. 15:2).
3. A sizable number of the curses found in Leviticus 26 and Deuteronomy 28-29 are cited in the prophetic books, an indication that these chapters were among the best-known in the Old Testament.

C. On the Poetic Books

1. The influence of the Pentateuch is not as pervasive in the poetic books, where even the word torah can mean "teaching" or "instruction" rather than the "Law" of Moses (cf. Prov. 1:8).
2. The book of Psalms begins where Joshua did, encouraging meditation upon "the law of the Lord . . . day and night" (cf. Ps. 1:2; cf. Josh. 1:8).
3. Psalms 19 and 119 also extol the law with its precepts and statutes.

V. The Impact of the Pentateuch on the New Testament:

- A. The ministry of Jesus and the apostles took place in a century when the Jews were keenly interested in the law of Moses.
- B. Except for Psalms and Isaiah, the books of the Pentateuch are the most frequently quoted in the New Testament.
- C. The experiences of the patriarchs and of the children of Israel are often used as "examples" or "types" (1 Cor. 10:6, 11) to illustrate spiritual truths.
- D. The rivalry between Hagar and Sarah and their offspring in Genesis 16-21 was used by Paul to illustrate slavery and freedom, bondage to the law versus freedom in Christ (Gal. 4:24-31).
- E. Those who looked in faith at Moses' bronze snake and recovered from the bites of poisonous snakes (Num. 21:9) were like those who look to Jesus for deliverance from eternal death (John 3:14-15).
- F. Hebrews 9:12 records that Christ "entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

VI. The Theology of the Pentateuch: Themes

God
Salvation
Atonement

Man
Faith
Covenant

VII. DOCUMENTARY HYPOTHESIS:

- A. "The aim of higher criticism is to determine the date, authorship, composition and/or unity of the literary works in the Old Testament."
- B. Philosophically, higher criticism developed from the Rationalism of Spinoza – 1670. All truth must stand before the bar of reason since only reason is universal in time and common to all humanity: Therefore the Bible's claim of special revelation and inspiration is repudiated . . . not all of the Bible can measure up to the demands of reason.
- C. This was an attempt to identify the main documents which were sources behind the Pentateuch (assuming that Moses was not the author [under reason])
- D. Elements employed to identify these blocks were:
 - 1. Subject matter;
 - 2. The use of divine names (YHWH, Elohim);
 - 3. Duplications in material (doublets and triplets);
 - 4. Similarity of vocabulary and style;
 - 5. Uniformity of theological outlook; and
 - 6. Priestly Concerns.
- E. In 1875 Wellhausen (building upon earlier scholars such as Graf) identified four sources behind Genesis which were called J, E, D, P. This became known as the Graf-Wellhausen Hypothesis:
 - 1. The Yahwist's narrative ("J" from the German Jahweh);
 - 2. The Elohist's narrative ("E");
 - 3. The Deuteronomist's document;
 - 4. The priestly document (P) dealings with priestly issues (portions of narrative, genealogies, ritual, cult) in Genesis through Numbers (supposedly this comes from 586-516 BC)
- F. A major difficulty with this approach is that it overlooks literary styles and techniques used in narration (e.g., the use of duplications to communicate sovereignty, the use of divine names to teach theology et cetera)

GENESIS

Introduction

1. Name

a. comes from 1st word (*bēreshēt*). This Hebrew title follows the custom of the Jews to name their books on the basis of the first word or phrase in the book.

b. no article in this word (lit. = "in beginning")

c. Greek word used simply transliterated into English (Genesis). The book of Genesis emphasizes the origin which narrows in scope as the book progresses:

Gen 1: The origin of the world

Gen 2-11: The origin of the nations

Gen 12-50: The origin of Israel

***No origin for God, He is!

2. Date

a. traditional date = 4004 B.C. (from genealogical tables)

b. universe is certainly more than 4000 years old

c. to solve this problem - "gap theory" (time between 1:1 & 1:2)

d. better not to speculate on age of universe, but view opening chapters as religious in purpose.

3. Divisions (chs. 1-11; 12-50)

a. chs. 1-11

(1) deal with primeval, or primitive, history

(2) not based on any concrete dates or documents (not a scientific account)

(3) feature themes common to other Near Eastern literature

(a) Babylonian Creation Account ("Enuma Elish")

(b) Babylonian Flood Story ("Gilgamesh Epic")

(c) possible that biblical accounts & Babylonian accounts draw from common sources

(4) purpose is religious; presents the 4 basic tenets of theology (God, man, sin, & redemption)

b. chs. 12-50

(1) stories of the patriarchs

(a) Abraham (chs. 12:1-25:18)

(b) Jacob (chs. 25:19-36:43)

(c) Joseph (chs. 37-50)

(2) emphasis on distinct Hebrew traditions; unparalleled in world

4. Purpose

a. to narrate God's dealings with men, and in particular,

b. to interpret Israel's special role in His plan

*******Interpretive Issues*******

A. *Relationship to ANE Myths*

1. Creative Myth: Enuma Elish

2. Flood Accounts: Gilgamesh Epic 1600 B.C.

These were named after major characters. Gilgamesh Epic was focused around eternal life (not the flood). He had a friend that had died so he went on a pilgrimage for eternal life--met a guy by the name of Utnapishtim (Ut.). Ut. knew the secret to eternal life. . . After the flood UT. gave a sacrifice to the gods for sparing his life, so in return the gods gave him eternal life for his sacrifice.

The difference between the ANE Myths Genesis:

A. Old Testament:

1. The flood was because of our sin

2. Noah was saved because of moral purity (actually grace)

3. The flood lasted (rain) 40 days

4. The ship was to carry animals and human life

5. Genesis states why? Where? The Reason? Revelation?

B. Gilgamesh:

1. Lasted seven days

2. Theory was made up in 1600 B.C.

3. Saved because of favoritism

4. Their boats were different

5. *Noah told what was revealed to him by God and not what was revealed to him by man (made up)

Relationship to Science

A. CAUTIONS

1. Genesis does not address dinosaurs, etc. for many reasons (though Gen. 6 can offer some hints). Some questions the text answers and some are not answered. Scripture was not written to satisfy our curiosity. God reveals theological facts, not scientific theory.

What was Moses' reasoning?

Moses was not a Astrophysicist! The purpose was to communicate a theological purpose in/for the common man--in common language--

2. *Theological Fact:*

a. Creation

(1) God created the world because He chose to! We know who (God), why (choice/love), when (beginning), and how (divine word).

(2) If you go beyond the true meaning of the text and do not read in front and behind it, you only get what you want - you will violate the text, & not get the true meaning of what God is telling us.

B. *Phenomenological Language:*

The sun rises and the sun sets: But in reality it never rises and sets- it moves to the rotation of the earth- so the eye sees the sun rise and the sun set- MEANING THAT: Moses wrote what he saw—the Hebrew text was written accurately.

Exegesis

CHAPTERS 1-11

1:1

a. word translated "God" (*Elohim*) = plural noun

(1) in other places in OT = "gods"

(2) here used with singular verb

(3) probably a plural of majesty

b. word translated "created" (*bara*)

(1) lit. = "to cut"

(2) used only for what God can do

1:1-2,4

1. The Creation of the world:

a. *God's Personal Touch: Vs.2*

(1) The creation started off formless and void

- (2) But in the 15th & 16th century the first Gap theory came into play. Because of the great desire of Theologians to incorporate Scientific Theories, the Theologians tried to bring Science into scripture—but science always changes day to day
- (3) Hebrew grammar does not support the Gap theory
- (4) God took the 'formless' and made it beautiful—Grace in Vs.2 Formless and then beautiful—darkness

2 And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.

b. God's Progressive Touch:

<i>tohu</i> / formless-waste	<i>bohu</i> / void-emptiness
Day 1 light-dark	day 4- sun, moon, stars
Day 2 sea-sky	day 5 air, water, creatures
Day 3 fertile earth	day 6 land animals-man

Separation of water from above and placed below—

(1) There is a Polemical Thrust- that which attacks. The created order was not divine, there is no created deity. We only worship God- There is no specific reason creation was done in one order or the other- worship the creator not the creation.

(2) Ultimate value is given to the creator--there is a polemical thrust--*Moses stepped on toes*. When a religion or a belief was wrong and is wrong, no matter who you or what you offend, you stand up for Christ as Moses did and say **You are wrong!**

1:6

- a. "firmament" = reference to Jewish concept of universe

creation proceeds in orderly fashion, lowest to highest

- a. no real conflict with science or evolution
- b. not a scientific account, but a witness to God's role (His name used 29 Xs in ch. 1)

"days" of creation (possible perceptions)

- a. no way of knowing exact length
- b. writer probably used normal workday of man to describe timeless work of God
- c. cannot be 24-hour days, since light (Day) & darkness (Night) were created (1:5) before the luminaries (sun, moon, & stars; 1:14-18)
- d. 24 hour days – the glory of God was shining when God separated the light from the darkness on the 1st day. The common word for a 24-hour day is used – *yōm*.

1:26

- a. real interest of writer, to show that **the world was created for man**

b. "Let us. . .our" (possible perceptions)

- (1) a reference to heavenly court
- (2) a reference to NT doctrine of Trinity (although even the God of the OT was multi-faceted)
- (3) may be a plural of majesty
 - (a) "*Elohim*" = plural in form
 - (b) God here referring directly to Himself
 - (c) when spoken of in 3rd person (1:27), singular pronouns used
- (4) impossible to be dogmatic
- (5) self-encouragement
- (6) plurality in the God-Head

***** "US" is not the trinity- why? Because Moses did not understand the trinity (Christ had not come: they only wrote what they understood!) God could be speaking to the Heavenly Court--Angelic Choir--*Do not read the Old Testament through the lens of the New Testament!* Could it represent the trinity?

Genesis 1:26 Then God said, "**Let Us** make man in **Our image**, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

27 So God created man in **His own image**, in the image of God **He created him**; male and female **He created them**.

*****notice the plural has switched to the singular*****

c. "**image**. . .likeness" (Imago Dei)

- (1) man's self-conscious reason
- (2) man's right to rule, or to have dominion
- (3) man's spiritual resemblance to God; fellowship (best)

*****The Meaning of Image--vs.26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule- 1) Rational, 2) Functional, or 3) Relational? God is not physical: He is Spiritual! The Image can be functional (let them rule). Even in the time of kings, the king represented some kind of god. He was sent to represent a god. COULD IT BE- We were sent to represent *The God*? We live in a Broken world because of sin – So we are to represent God in a Broken World--Rule over the world

1:28

- a. "fill the earth" sometimes translated "replenish" (carryover from "gap theory")

2 categories of being in ch. 1

- a. God (creator)
- b. created order (with man above all other created order)
 - (1) man is to explore & use all things in created order (except 2 trees)
 - (2) danger = when man forgets God & the fact that God has dominion over all created order, including man and angelic realm.
 - (3) if man worships anything in created order, then he worships something less than himself, something he is supposed to have dominion over!

***** So why do people bow and look to the stars astrologically? Why should people bow to an object that THEY created? Why should people bow to another human being in which they are equal? Even angels when appearing to humanity demanded that they not be worshipped – though we are created a little lower than them.

2:2-3

- a. seventh "day" does not indicate that God needs rest
- b. he merely ceased his creative activities for one 'day'
- c. Hebrews 4:1-7 indicates this seventh "day" has never ended
- d. God had the rest of achievement in creating the world
- e. a time to rest and a time to work—there must be balance in work or BURNOUT will occur—you, your family, your friends all suffer!

2:4b

- a. introduces new name for God (*Yahweh*) [the personal and "relational" name for God]
- b. name found through ch. 3 as "Lord God" (*Yahweh Elohim*) to identify it with "*Elohim*" of ch. 1

"*Jehovah*" (contra Jehovah Witnesses)

- a. another spelling of "*Yahweh*"
- b. comes from combination of the verb sounds of the Hebrew *adonai* ("Lord") plus letters of "Tetragrammaton" (YHWH or JHVH)

2:7

- a. man is a soul (eternal being), does not possess a soul
- b. God's "in-breathing", is parallel to "image of God" (1:26)
- c. created out of dust = the Divine Potter at work. The dust--soil represents the fragility
- d. *To Shape*—from a Cosmic Potter, this shows the use of the Lord's 'hands' at work on us.

e. The Hebrews didn't understand that man had an eternal soul. He breathed breath into us- This shows a bit of a personal touch

f. Divine—We are also divine (A divine creation, made by the hands of God)

View of God in ch. 2

- a. anthropomorphic
- b. only way writer could express intimate relationship between Adam & God

Garden of Eden – question arises about location

- (1) useless to speculate
- (2) the first home on earth was beautiful—perfect and had all man needed for survival

no region has 1 river branching into 4, 2 of which are Tigris & Euphrates

'Eden' means 'delight.' Because of choice, 'delight' became sorrow

most important thing is that it symbolized man's innocence & harmony with God

"trees" (life, knowledge of good & evil) [perceptions]

- a. may be allegorical representations of man's moral judgments
- b. would have contemporary meaning as well as ancient
- c. the trees were "functional:" 1) beauty,
2) fruit for food, and
3) choice
- d. Tree of Knowledge: 1) moral discernment,
2) sexual knowledge,
3) omniscience,
4) knowing by experience, &
5) wisdom
- e. Tree of Life: 1) Date Palm—tree of life to some from different mythologies,
2) Cedar Tree—tree of life to Babylonians, &
3) the tree itself is irrelevant--Prov 13:12 & Rev 2:22
- f. The Tree of Life--Abundant Living (God's way of living)

A. Tree of Knowledge of Good and Evil:

This was man's attempt to be divine without submission

1. Moral Discernment – A sense of right and wrong. Gen. 2:16-17 If humans could tell right from wrong why would He have to tell them Himself? God is the One who sets boundaries and determines right and wrong!

16 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

2. Sexual Knowledge- 3:6-7 Became aware of their nakedness

3. Omniscience- gain all knowledge good and evil (but that did not happen—a lie of the evil one). They were not aware of the full implications!

4. Knowing by experience 1) know good and evil by experience 3:22, and
2) 3:6 Tree represents Wisdom—anti-God--sense/selfish

5. Wisdom *GOD- Prov. 1:7, 9:10 These are examples of true wisdom--If she had true wisdom she would not have done what she did (HOPEFULLY!!!).

The above are theories that some theologians go by, but the most accurate and precise would be 'knowing by experience.'

2:15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and guard (keep) it.

1) cultivate (*abad*) till the soil, work the ground, plant food for eating... from a Hebrew perspective, work, especially in its connection to cultivating and caring for the earth, can be seen as a form of worship and service to God.

2) guard (keep *shamar*) – guard it from what, who? Wasn't Adam the only man at this point? It makes sense that Adam would till and work the land, but guard it?

How many times do we focus on the physical tasks and leave out the spiritual? Spiritual things have eternal value while physical things are temporal (2 Cor 4:18)

Look at 3:23 – part of the pronouncement against "man:"

Therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

****What is missing from this verse??? Look back at 2:15...

creation of woman (2:21-22)

- a. "rib" = "side"
- b. woman is "one side of man"
- c. Hebrew words for woman (*ishah*) & man (*ish*) show close relationship

Emphases:

- a. emphasis of ch. 2 was upon the LORD God
- b. emphasis of ch. 3 is upon the serpent

3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "indeed, has God said, 'You shall not eat from any tree of the garden'?"

*****Can you tell what is missing from this verse?

The evil-one always seeks to destroy human relationship with God Almighty!

serpent [perceptions]

- a. not pictured here as Satan
- b. may be an allegorical representation showing that man's sin problem arose within created order
- c. the temptation brings the interjection of doubt

3:5

- a. perhaps the most important verse in ch. 3
- b. shows that man desires to be like God, or to be his own God
- c. the makeup of woman is especially susceptible to wanting to be like God – what part of our population generally compose most of the church attendance?

3:6

- a. gives the 3 areas in which sin first began (appetite, aesthetic senses, & wisdom)
- b. areas are paralleled in NT accounts of Jesus' temptation in wilderness

our guilt

- a. we are not guilty just because we are Adam's descendants
- b. original sin proposal by some (RCC and others)
- c. like him (Adam), we sin – we now have a fallen nature (the strange and enticing attraction/pull to go after that which is short of God's glory [John 3:19 And the judgment is based on this fact: **God's light came into the world, but people loved the darkness more than the light, for their actions were evil.**])

3:9

- a. salvation **always** initiated by God

3:12-13

- a. shows the tendency to blame others for personal mistakes

3:14-19

- a. show that penalties result from sin
- b. interruption of God's plan

3:15

- a. often called the 1st "gospel", or "good news" in Bible (*Protoevangelium*)
- b. offers little hope in itself
- c. with revelation of Jesus Christ, takes on meaning

3:21

- a. only God can provide covering for sin

3:24

- a. to have life, man must go through God

Chapter 4

- a. deals with sociological aspects of sin (effects of sin)
- b. sin now on the march (murder of Abel)
- c. also in this chapter, 1st mention of worship (but in connection with murder)

2 classes of people symbolized by Cain & Abel

- a. those who try to come to God on own terms
- b. those who try to live in fellowship with him

offerings of Cain & Abel

- a. **passage does not say why Abel's offering was accepted & Cain's rejected**
- b. real difference is in the 2 men themselves (attitude)
- c. "word" for Cain – if you do well...

4:7

- a. 1st occurrence of word "sin" in Bible (*chetah*)

b. sin (*chetah*) is crouching at the door; and it's desire is for you, but you must master it

- 1) desire – craving or urge... describes the desire of sin that lies poised, ready to leap at and dominate Cain – a reference to conquering, the desire to defeat a foe [NIDOTT&E, vol.4, 341] This form of the word only used 3x in the OT.

- 2) "desire" is the same word used in 3:16 for woman's desire toward her own

husband... Hmm – look at our culture and how the role of woman has changed!!

c. 3 main words for “sin” in Hebrew that point to a progression

1) *avon* – often translated as “iniquity,” which is the weakness or tendency to fall under temptation in a given area – a bending, twisting, or perverting of God’s standard. Occurs around 229x – almost always used of human moral guilt before God.

2) *chetah* – most frequent (some 595x) used term for “sin” and is commonly translated as “sin.” This involves acting through what we thought or felt without fully identifying with the action: making a mistake that violates God’s principles – to miss the mark. This word “carries with it” the idea of recovering by repenting, seeking God, and trying to restore covenant with Him.

3) *pesha* – often translated as “sin” or “rebellion.” Occurs around 135x and does not refer to an inadvertent mistake as *chetah* might suggest. It means to miss the mark (knowingly), a deliberate, willful, self-assertive defiance of God’s principles and identifying with the principles of evil.

4) Example of all 3 – A person with a weakness (*avon*) toward stealing *feels* the urge to take something and gives in (*chetah*), even by stealing on purpose. They regret it afterwards and makes things right by returning it or making some sort of restitution. Now, having been identified with the act of stealing, they make no effort to stop the behavior or to possibly get help with the “struggle to steal,” they begin to make excuses or try to justify why stealing is alright – the line is then crossed to the arena of *pesha*.

d. Eve was deceived to commit “sin” though both technically committed *pesha*. The text is not emphatic about Eve’s understanding about the 2 tree’s but Adam had no excuse. 1 Timothy 2:14 sheds more light.

4:15

a. “mark” on Cain evidence of God’s judgment, mercy, & protection

4:17

a. reference to organized civilization

4:23-24

a. 1st “hymn of hate” in Bible

b. sin reaches its height in Lamech’s boasting

4:26

a. indicates renewed need for God

Purposes of ch. 5

a. bridges the gap between the creation & the flood

b. shows the Possibility and Plausibility of man living his life in fellowship with God
long lifetimes in ch. 5 (theories)

- a. differences in reckoning of time
- b. life spans given are those of a tribe, not a person
- c. sin had not yet caused man to have a short life-span
- d. God had not yet limited humanity's life-span due to the bend toward sinfulness

5:21-24

- a. a significant part of ch. 5
- b. story of the life of Enoch
 - (1) had a life of fellowship with God (a "walk with God")
 - (2) at end of earthly life, continued to "walk with God"
 - (a) Presumably did not die Physical death
 - (b) "he was not, for God took him"

6:1-4

- a. Introduction to the flood story

theories concerning 6:2

- a. angels "married" or "took" (to take or seize) human women
- b. story is an unassimilated piece of mythology
- c. the godly sons of Seth married the ungodly daughters of Cain
- d. demonically possessed men married or took women as they chose
- e. demons/devils married or seized human women for themselves

6:3 Then the LORD said, "My Spirit shall not abide/strive (judge, contend, govern) with/in man forever, because in his going away he is flesh; therefore his days shall be one hundred and twenty years." (more "wooden" translation)

- a. seems to be a period of grace before the flood
- b. "120 years" maybe a time of probation (not age - cf. 9:29, 11:11 ff)
- c. as time progresses the length of human life decreases

6:4

- a. word "*Nephilim*" = "fallen ones" or "giants"
- b. no consensus on what word refers to here
- c. elsewhere they were large men (Num. 13:33, Deut. 2:10-11)
- d. may indicate that man is developing physically, but declining in spirit
- e. the offspring of the union mentioned in 6:2 and here produced "un-natural" and unusual abilities

6:4-5

- a. The very next verse after the assimilation of the nephilim points to sin and continual wickedness among humanity!
- b. God *nacham's* that He made man. Translated various ways: sorry, repents, changes mind, relents, or the action of God based upon the action(s) or reaction(s) of man.

- c. Some say that God cannot have emotions or “feelings” like humans. The Hebrew text here supports that, the continual evil of man, that God created for good, has caused Him to be grieved to the depths of His heart.

6:9

- a. in midst of earth's wickedness, one man was righteous in his generation
- b. Noah "walked with God" (cf. Enoch)

6:15

- a. gives dimensions of ark
- b. for centuries people have wondered how all the animals could have gotten in
- c. dimensions not important since ark was means God used to preserve life

key verses at beginning of chs. 7,8,& 9

- a. ch. 7 - 6:22, where Noah obeyed God
- b. ch. 8 - 8: 1, where God remembered Noah
- c. ch. 9 - 9: 1, where God blessed Noah

8:20

- a. after coming out of ark, Noah offered sacrifice
- b. 1st occurrence of words for "burnt offering" and "altar"

9:8-17

- a. establishment of covenant between God & Noah
- b. sign of the covenant = rainbow

9:20-21

- a. shows Noah's humanity
- b. he, too, had sin

9:22

- a. Ham's reaction reveals his attitude toward sin
- b. meaning of phrase "saw the nakedness of his father" = unclear
 - (1) some think may have homosexual overtones

9:25

- a. "curse of Canaan" gives origin of Canaanite subjugation to Israel
- b. Th.D. thesis by Robert D. Hughes concerning use of "cursed" in passage

ch. 10

- a. presupposes story in ch. 11 concerning Babel story
 - (1) here each tribe already has its own land & language
- b. probably "P" source (connects with 5: 32)
- c. the earth was populated by Noah's sons & their "family trees" are given

d. Shem's son Eber (10:21) = probably the father of the Hebrew nation
ch. 11

- a. the story of how the many languages of the world arose
- b. writer probably thought the original 1st language, Hebrew?
- c. people tried to make a name for themselves (11:4)
- d. tower probably a copy of famous Babylonian towers (ziggurats)
- e. this story ends without grace!--God scatters them.

Lessons in ch. 11

- a. any scheme to try to reach heaven without God is in vain
- b. the source of man's misunderstandings with fellow-man came about through his rebellion against God
- c. language has been a problem in doing both evil (as in this story), as well as good (missionary language challenges)

Summary of chs. 1-11 (primeval history of mankind)

- a. chs. 1-2
 - (1) role of God as creator
 - (2) man created in God's image, with dominion over all other created order
- b. ch. 3
 - (1) man wants to be God (key verse - 3:5)
 - (2) sin enters world
- c. ch. 4
 - (1) sin on the march (sociological aspects of sin)
 - (2) 1st worship along with 1st murder
- d. ch. 5
 - (1) Enoch story ("walk with God")
 - (2) fellowship with God still possible
- e. chs. 6-9
 - (1) flood story (religious interest)
 - (2) judgment upon sin with mercy evidenced by rainbow
- f. chs. 10-11
 - (1) geographical distribution of human race
 - (2) sin of rebellion separates men from God & men from men

Theological Implications from the Primeval History:

- (1) Sin is the act/attitude of controlling our own lives
- (2) God takes sin seriously, but at the same time grace is offered!
- (3) The most characteristic sin in Gen. 3-11 is violence. This is a heinous sin because it suggests insecurity about God's control and an attack upon God's creation.

The Patriarchs

(Abraham, Isaac, Jacob, and Joseph)

CHAPTERS 12-50

place of Abram's call (Gen12:1-4)

- a. may have been in Ur of the Chaldeans (cf. Acts 7:2-4)
- b. may have been in Haran (cf. Gen. 11:31-12:3)
- c. actual place is not as important as fact that Abram heard call & heeded it

*****When God called Abraham from Haran, there was risk involved. God was inviting Abraham to go where he had not gone before and to leave his family system which was very rare in that day. When folks who left their family it usually involved a grievous sin or some great sense of shame fell upon the "outcast." Abraham would not know where, but he trusted God. There was also **reward** involved. The word "bless" is like our word "success." Bless is used 5x in this section. This reward would be personal and perpetual. Abraham responded in obedience (v. 4a).

12:10-20

- a. Abram's moral weakness shown when passes off wife as sister (technically right)
- b. v. 17 - Abram is rebuked by heathen Pharaoh
- c. story disputes claim that Genesis accounts designed to glorify patriarchs

ch. 13

- a. Abram & Lot separate
- b. v. 4 - called on name of the Lord (a confession?)
- c. story of separation shows Abram's greatness
 - (1) let Lot make choice of land
 - (2) healed strife

ch. 14

- a. Abram comes to Lot's rescue
- b. Abram meets Melchizedek, priest of *El Elyon* (identified with Yahweh)

ch. 15

- a. Abram is promised an heir through Sarai
- b. God covenants with Abram by using sacrificial victims
 - (1) animals divided in two
 - (2) "cut a covenant"

The Divine Confirmation:

1) Confirmation of a son (verses 1-6). Family was important in the OT. It is a confirmation that one's name will be remembered (Deut. 25:5-10). It was a means of immortality until they had a fuller knowledge of life after death. God promised Abram as many descendants as the stars of Heaven. Abram believed and it was reckoned to him as righteousness, "He believed" is the vb. Form of our word "Amen." This is a prime example of true faith (Rom. 4:3; Gal. 3:6).

2) Confirmation of land (verses 7-21). Land was important to Abram--a man always on the move. Abram wanted reassurance. A mysterious ceremony took place and Abram cuts animals in half and waits. God passes through the pieces, symbolizing what will happen to Him if He does not keep His promise (cf. Jer. 34:18). God reconfirms His commitment to His promise and speaks of the future to Abram (v 13-16).

ch. 16

- a. God is left out of the plans of Abram & Sarai when Sarai offers Hagar (her maid) to Abram in order to get heir
- b. when child is conceived, Sarai = jealous
- c. Hagar is expelled
- d. Hagar has encounter with God
- e. Hagar returns for sake of unborn child
- f. Hagar has 2 things to encourage her
 - (1) great experience with God
 - (2) a promise (16:11)

ch. 17

God reveals Himself as "El Shaddai." . . . suggesting His strength, sovereignty.

- a. names of Abram & Sarai changed to Abraham & Sarah
- b. v. 11 - sign of the covenant between God & Abraham = circumcision
- c. v. 18 - Abraham's love for Ishmael shown
 - (1) Abraham would have been satisfied with less than God had promised
 - (2) would have gladly let Ishmael be heir

chs. 18-19

- a. story of Sodom & Gomorrah
- b. major purpose = to show spiritual development of Abraham (intercession for Sodom)

ch. 19

- a. results of Lot's having pitched his tent toward Sodom shown
 - (1) his word was no good (19:14)
 - (2) his wife was too weak to resist temptation (19:26)
 - (3) his own faith was not sufficient (19:30)
 - (4) his daughters became corrupt (19:32)

****Message to ministers – We must be careful not to have the same difficulties of Lot within our families! Take your responsibilities seriously! Learn how to “cover” your family and how to provide covering over the flock you shepherd (1 Tim & Gen 2:15)! The areas of your personal weaknesses USUALLY manifests in the lives of your family and church body!

ch. 21

- a. Isaac born (name = "laughter")
- b. Sarah jealous of Ishmael
- c. Sarah desires to get rid of Hagar & Ishmael
- d. this time, God's will for Hagar to leave

ch. 22

- a. high water mark of Abraham's faith
- b. story of his intent to sacrifice Isaac
- c. *Broadman Bible Commentary* controversy (God didn't really tell Abraham to sacrifice his son – Abraham wrongly felt this is what he needed to do [A British writer of this section])
- d. problem of passage = Abraham's motivation
 - (1) "Why did Abraham feel he had to offer Isaac as a sacrifice?"
 - (2) "Did God actually tell him to do so, or was it a desire on Abraham's part to honor God by sacrificing Isaac?"
 - (3) in that time, infant sacrifice was common
 - (4) problem may be due to writer's interpretation of Abraham's motivation

ch. 24

- a. 1st love story in Bible (finding wife for Isaac)
- b. 1st qualification for wife for Isaac = she must do more than required of her
- c. vv 28 ff - Laban's invitation to servant
- d. vv 34-35 - servant paints rosy picture for Laban
- e. good lessons about being a good servant
 - (1) good servant finds joy in service of master
 - (2) good servant is faithful
 - (3) good servant receives instructions carefully
 - (4) good servant prays
 - (5) good servant completes mission

ch. 25

- a. death of Abraham
- b. v. 9 = significant because last time Isaac & Ishmael together
- c. closing part of chapter tells of the 2 sons born to Isaac & Rebekah, Jacob & Esau, & their differences

4 "B's" in Jacob's life

- a. birth
- b. birthright
- c. blessing
- d. Bethel

birthright

- a. a double portion of inherited property
- b. in this case, a spiritual heritage, or passing on of Messianic hope
- c. Jacob secures birthright by using God's name in deceit (27:20)
- d. Jacob gets blessing from Isaac (27:27-29)

ch. 28

- a. significant - story of Bethel
- b. Jacob 's dream recorded
 - (1) he is to be blessed
- c. 28:20-22 - makes a vow, trying to drive bargain with God
- d. observations about ch. 28
 - (1) Jacob became aware of God's presence (28:16)
 - (2) Jacob had a Godly fear (28:17)
 - (3) Jacob determined to live his life in some sort of relationship to God (28:21)
 - (4) Jacob recognized a stewardship of property (28:22)

chs. 29-31

- a. another love story (here concerning Jacob, Leah, & Rachel)
- b. Leah = mother of Judah (29:35)
 - (1) carries on messianic line
- c. time of cheating on both Laban's & Jacob's part

ch. 32

- a. **high water mark of Jacob's faith**, when he becomes conscious of sin
- b. he is afraid to meet Esau
- c. vv 9-12 - pleads the promises of God
 - (1) v. 10- indicates his unworthiness (confession)
 - (2) v. 11 - sincere prayer for deliverance (petition)
- d. after wrestling with "man of God", name changed to Israel = "God rules"

ch. 33

- a. reunion of Jacob & Esau
- b. Jacob probably surprised at reception by Esau

ch. 35

- a. Jacob goes back to Bethel
 - (1) before he goes, has to get rid of his idols

b. 4 'burials' in ch. 35

- (1) burial of the idols (v. 4)
- (2) burial of Deborah, Rebekah's nurse (v. 8)
- (3) burial of Rachel, who died while giving birth to Benjamin (v. 19)
- (4) burial of Isaac (v. 29)

chs. 37-50

a. Joseph story

- b. illustrates that the most selfish acts of men can be used by God for his purposes
- c. also illustrates that he can best use those who desire his will
- d. God is constantly at work, even though his hand is not always evident
- e. his Providential care is best seen in retrospect (45:5-7; 50:20)

God was faithful in spite of Family Conflict. (Gen. 37)

1) favored- Jacob did not learn from his own experience. His favored wife's sons are his favorites. This is illustrated by the coat of varied colors. We are unsure of its precise description. Some scholars suggest that the coat had sleeves and was very ornate demonstrating Joseph's favored status.

2) foolish- (vv. 5-11). Joseph was foolish because he openly shared on two different occasions that he had a dream in which he would one day rule over his family. Dreams were understood in this day to be a way in which God communicated his will to man. Therefore, what he said was not ignored. Notice that dreams are a major part of the entire story of Joseph. Incidentally, this dream was fulfilled later in life (42-6). Eventually, Joseph's dream led him to be sold for a slave's price into Egypt (37-28; Lev. 27-5).

God was faithful in spite of Sexual Temptations. (Gen. 39:1-20)

1) **confident**- vv. 1-6; 21-23. In these verses that begin and end this story notice that the emphasis is upon the control of God in the life and circumstances of Joseph. God was with him and blessing him with success. The master of the house was only concerned with food--a possible euphemism for sex.

2) **risk**- (vv. 7-20) . One should understand that even though God is directing life, it does not take you out of harm's way. The temptation was not only once, but continual and built to a climax with Joseph running out of the house without any clothes on. Adultery in the ancient Near East was called the great sin. It is condemned in all the major law codes of the Israelites.

God was faithful in spite of Being Ignored. (Gen. 40)

While in prison, Joseph again interprets dreams of the royal cupbearer and baker. This would eventually lead to his release, the salvation of the Egyptian nation, and the feeding of his own family. However, it was two full years (41:1) before God brought all of this about. Joseph was something of a major figure in the Egyptian government. Time- possibly during the reign of the Hyksos (1750-1550)

chs. 42-45

- a. shows Possibility of forgiveness & reconciliation
- b. Joseph cunningly finds out if brothers have repented
- c. was able to forgive because of love for them & awareness of importance of God's purposes over past sins

later years of Jacob's life = ones of sorrow

- a. selling of Joseph, Jacob's favorite (37:35)
- b. when Simeon was captive in Egypt (42:36)
- c. when Benjamin was requested to go to Egypt (42:38)
- d. when he finally saw Joseph: “. . .let me die.” (46:30)
- e. when speaking of his age (47:9)
- f. when speaking of his burial (47:30)
- g. when speaking of his death (49:29-33)

ch. 49

- a. key to future
 - (1) belongs to those faithful to responsibility
- b. hopes of Israel centered around coming of Promised ruler from tribe of Judah (10)

ch. 50

- a. Jacob's death
- b. embalming of his body
- c. response of Egyptians to his death
- d. transportation of body back to Canaan
- e. Joseph's reiteration of forgiveness
- f. Joseph's death

Theological Implications

1. God works in history and in spite of men.
2. Dreams should lead to blessing not bragging.
3. One of the greatest threats to success is pride.
4. God's timing is often not our timing.

EXODUS

TITLE:

- A. In Hebrew the name of the book is taken from the first two words in the book ("these are the names). Sometimes it is shortened to simply "names".
- B. In the Greek LXX the book is named EXODOS ("Exodus") emphasizing the departure of Israel from Egypt

Structure

- 1. Israel in Egypt 1-13
- 2. Israel in the Wilderness 14-18
- 3. Israel at Mt. Sinai 19-40

Ex. 3 "I am" can mean "I am who I am," "I will be who I will be," or "I will be what I have been." New significance to the name of God---Yahweh.

Interpretive Issues:

1. Nature of Plagues: The confrontation between Moses and Pharaoh is actually a cosmic struggle between the true God, and the false gods of the Egyptian religion. The ten plagues are interpreted as a sequence of natural cause-effect phenomena associated with the regular flood cycle of the Nile River.

2. Ten Commandments: God himself writes the commandments on tablets and speaks directly to all the Hebrews. 8 of 10 laws are apodictic prohibitions. It shows authority for contemporary generation and all future generations of the Hebrews. It is patterned like the literary format of Hittite Suzerainty treaties, using Casuistic and Apodictic laws.

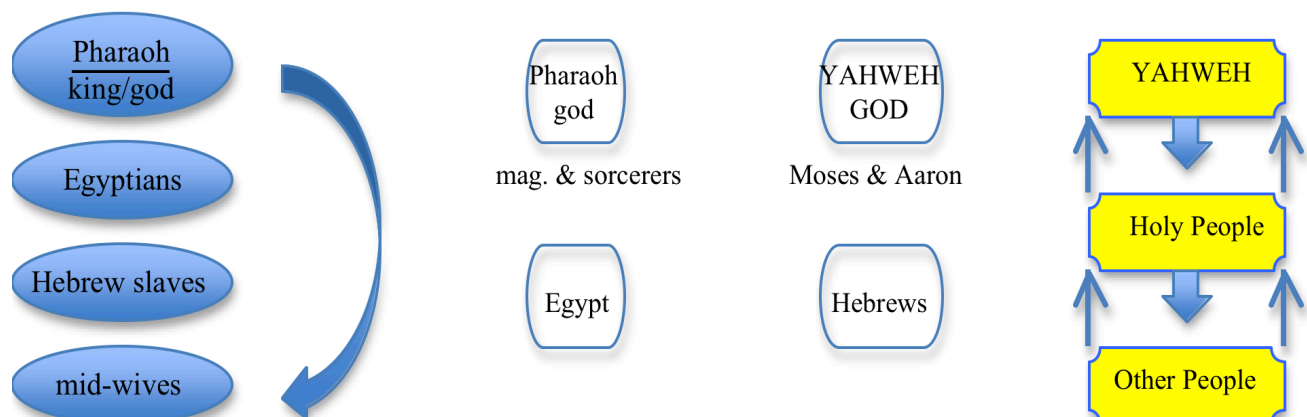
Purpose of the plagues . . .so that Pharaoh/Egyptians may know that the Lord is God--Israel also. The plagues affected the theology of the people of Egypt:

- 1) Pharaoh is a god
- 2) Sun is a god (Aten)
- 3) Nile made life possible
- 4) animals possessed religious significance

☞ Answer to Ex. 5:2!!!!

Egypt thought:

End result: will the **REAL God** please stand up!



Plagues-- Every plague except last could be explained in terms of natural events, but this does not mean they were not miracles.

Were the plagues miracles? 4 reasons why the answer is YES

- (1) Selectivity - missed Goshen; cf. 9:26
- (2) Morality- met moral demand - God has right to be served; cf. 7:16
- (3) Intensity- cf. 9:24
- (4) Timing - at God's will and Moses command; cf. 7:20

Recurring themes in plagues (# 10 significance--complete work)

- (1) "That Pharaoh may know that I am God"
- (2) Distinction between Egyptians and Israel (5)
- (3) God's superiority over gods of Egypt
- (4) Compromises offered

Sermon: We will go, all the way, with everyone, and with all we have!

Ex 8:25 Go sacrifice to your God

Ex 8:28 three days journey, don't go far

Ex 10:11 just the men can go

Ex 10:24 not a hoof left behind!

Five categories of plagues

- (1) River plagues - blood, flogs
- (2) Insect plagues- gnats, flies
- (3) Disease plagues- anthrax, boils
- (4) Crop plagues- Hail and fire, locusts
- (5) Mystery plagues- darkness, death of firstborn

Passover - Ex. 12

i. Blood symbol of deliverance

ii. Acted out faith - application indicated faith in what God said

iii. Not coincidence that Jesus slain at Passover - Jesus was our Passover - when the blood of Jesus was applied to our heart, God's judgment passed over us.

Date of Exodus

1. 15th C. Early Date

- 1) Thutmose III (1504-1450) identifies as the oppressor & Amenophis II (1450-1425) as the pharaoh of the Exodus.
- 2) The Amarna tablets (1400) speak of a period of chaos caused by the Habiru very likely the Hebrews.
- 3) Exod. 12:40 dates the entrance of Jacob into Egypt during the reign of Sesostri III (1878-43) rather than the Hyksos period.
- 4) 480 years from the exodus to the 4th year of Solomon (ca. 958)= 1438(1440). 1 Kings 6:1 states that Solomon built his temple in his 4th year (967/ 958) 480 years after the Exodus. This would place the Exodus in 1440.

2. 13th C. Late Date

- 1) Regards the figure 480 as the result of multiplying 12X40 years. Since a generation is actually closer to 25 years than 40, $958 + 300 (12 \times 25) = 1258$ (1267/ 967). It would fall in the reign of Ramesses II.
- 2) The Habiru of the Amarna tablets cannot be identified with the Hebrews. The Habiru were a diverse people, native Canaanites. They are attested from the 18th to the 12th c.
- 3) No evidence of Edom or Moab or Amonite kingdoms in the 15th c. Israel did not have contact with these kingdoms in that century.

PHARAOH OF THE EXODUS:

- A. Rameses II: Scholars who hold to a late date of the Exodus (c. 1290-1225 BC) identify Rameses II (c. 1304-1237) as the Pharaoh of the Exodus, in addition the name of the city in Exodus 1:11 is Rameses.
- B. Amenhotep II (c. 1436-1410) may have been the Pharaoh of the Exodus. Note, the Bible does not say that he drowned but that he led a battle to the water's edge.

The Route of the Exodus

- 1) Northern Route: the tentative identification of Baal-Zephon with Ras Kasrun in the northwestern area of the Sinai. Moses' request to Pharaoh for three days to journey to worship Yahweh--It keeps the Israelites so close to Egyptian territory.
- 2) Central Route: Locates Sinai in northwest Arabia at an active volcano (homeland of the Midianites). People were aware that it was God on the mountain and not a volcano.
- 3) Southern Route: The crossing of the Sea of Reeds (yam suph).

Ex. 19

c. Ex. 19:3-6

- i. v. 5 - Covenant relationship requires obedience: "if"
- ii. "Own possession" - (*segulah*) - personal property of king - special kind of possession, treasure.
- iii. Kingdom of priests and holy nation - set apart for God and servants available to God.

3 promises of the covenant with the nation of Israel:

- ① Israel shall be God's treasured possession out of all the nations
- ② Israel will be a kingdom of priests (Israel is to bring all nations to the Lord)
- ③ Israel will be a holy nation (set apart for the special purpose of God)

Ex 20--Ten Words (Commandments)

- i. Principles of truth upon which covenant community based
- ii. Relationship based on love- Heart of Law
- iii. Commandments 1-4 relate to God
- iv. Commandments 5-10 relate to people

No gods	No idols	No name in vain	Remember Sabbath	Honor parents
No murder	No adultery	No stealing	No lies	No coveting

Ex 25-40--Tabernacle

- (1) Built at Lord's instruction
- (2) Built from offerings of people
- (3) Symbol of God's presence
- (4) Described graduated steps into presence of God

Ark of the Covenant - 25:10ff

- (1) Contained tables of stone, Aaron's rod, golden pot of manna (later)
- (2) "Mercy Seat" - sins covered in mercy

Table of Presence Bread - 25:30ff

God's sustaining presence - Jesus said, "I am the bread of life."

Ex 32-34-- Breach of Covenant and Renewal

- i. Golden Calf incident
- ii. People wanted a visible god
- iii. 32:6 "rose up to play" sexual connotation

Ex 35-40-- Completion of Tabernacle

- i. 36:3-7 - Too much offering
- ii. 40:33-38 - cloud of God - presence and guidance of God
- iii. 32:11 - Intercession of Moses

PURPOSES FOR THE BOOK OF EXODUS

1. To introduce Israel to her national beginnings --the events which form the people and the nation, instructing the people in the covenant relationship.
2. To narrate the battle between Yahweh and Egypt on behalf of His people to bring about their deliverance from slavery.
3. To explain the readiness of the people to accept Yahweh's revelations of the Law
4. To describe the impatience of the people awaiting Yahweh's enthronement among the people according to His design.
5. To present the new constitution under which Israel will relate to Yahweh (the Mosaic Covenant).
6. To connect the people under God's promise to Abraham to the beginning of the theocratic kingdom under Moses.
7. To reveal God as Yahweh--the one who will keep His promises.
8. To express the importance of maintaining covenant relationship with Yahweh.

LEVITICUS

NAME

The English title comes from the LXX-- "concerning the Levitical priests."
The Talmud calls this book--the Law of the Priests
The Hebrew title is "and He called."

OUTLINE OF THE BOOK (by chapters)

- 1-7 offerings
- 8-10 priests who officiate
- 11-15 laws of clean & unclean
- 16 **central chapter** Day of Atonement
- 17-22 laws of separation
- 23-26 holy days (Pentecost, Passover, . . .)
- 27 conclusion

ISSUES

1. Are sacrifices commanded?? NO--if
What kind of sacrifices are accepted? different kinds
**notice no sin offering for the deliberate, intentional "sin of a high hand."
2. Emphasized precise ways to worship; all worship is done in the presence of God and so we need to honor and praise Him
3. Sins were not forgiven by way of sacrifices! Forgiveness came from God.
Sacrifice was a gracious gift to His people--He wanted them to be close to Him! Thus sacrifice was to be an expression of gratitude to God.
4. Emphasis on the need for holiness in the life of the believer.
5. Tithe & sacrifice is meaningful when done with the right attitude--a thankful heart! "Lord please accept our gifts & our lives to be used of you!"

EMPHASIS ON THE BLOOD

1. a life has been taken
2. sin is serious because a victim has died
3. the victim was a substitute for the sinner (life for a life)

YOM KIPPUR (THE DAY OF ATONEMENT/COVERING)

The high priest washed himself and put on the special garments.
He made atonement for himself and his family. (Where does judgment begin?)
Then he took the 2 goats" one was killed and the 2d was released (the scapegoat)
The death of the goat represented the death of the sinner and the blood sprinkled on the mercy seat was to obtain God's forgiveness for the sins.
The scapegoat: the high priest laid his hands on the head of the goat and symbolically transferred the sins of the nation to the goat. Then the goat was led out into the wilderness, taking the sins of the people with it. Later it was pushed over a cliff to ensure that it did not wander back into the camp.

Christ fulfilled the role of both goats.

NUMBERS

Name

Hebrew title is from the 5th word in the text “bemidvar” (In the Wilderness).

Greek title is “arithmoi” (arithmetic)

The English title comes from the Latin Vulgate “Numeri.”

Structure

1-10:10 Israel at Sinai

10:11-12 Sinai to Kadesh

13-20:13 Israel at Kadesh

20:14-36 Kadesh to the Plains of Moab

ISSUES

1. Nazarites--comes from a word meaning “to cut off.” The Nazarite was to cut himself off from wine, dead things, and cutting hair. When one finished the time of separation, the vow could be discontinued.
2. The presence of God--They waited for the cloud to be taken up before traveling (cloud by day, pillar of fire by night). Another visible sign of God's presence was the Ark of the Covenant, which lead-out the people in their marches (Num. 10:33-36).
3. Murmuring of the People--One of the interesting themes of the book a contrast between the patience of God and the complaints of the people: misfortune, food, God's plan to invade Canaan, and water. They kept going back to the things in Egypt (“old nature”).
4. Gift of God- The entire structure and story of the book revolves around the gift of land. The land was the concrete fulfillment of the Abrahamic covenant. Three theological emphases in the book regarding the land: 1) it is a gift of God; 2) it is to be a holy land; 3) it is to be Israel's permanent possession.

Discipline of the Covenant (Numbers 11-14, 20-24,27)

A. Rebellion at Kadesh-Barnea-- Throughout the book of Numbers the unfaithfulness of Israel is contrasted with the faithfulness of Yahweh. The people at Kadesh-Barnea send in 12 spies. The 10 spies said the land could not be taken; however, Caleb and Joshua said that it could. The people threatened to stone Moses, and God determined to destroy them. Moses interceded and God did not destroy them. Instead God drove them into the wilderness.

B. Retreat into the Wilderness-- They were in the wilderness approx. 40 yrs., actually 38 yrs. (Exod. 12:2, 5; Num. 10-11f.; Deut. 1-2-3). In essence, the generation from Egypt died in the wilderness. Do not use the wilderness experience as an analogy to the Christian life when one is not allowing Christ to have control. This was not the message of the wilderness wanderings. If they would have remained faithful, they could have been in the promised land only after 11 days (Deut. 1:2). Only Joshua and Caleb survived the death march in the wilderness.

DEUTERONOMY

NAME

The Hebrew title of the work is "these are the words."

The Greek title for the work comes from a mistranslation of the Hebrew in Deut. 17-18. The text should be translated "a repetition or copy of the law."

The title "Deuteronomy" means a "second law." Thus, there is the mistaken assumption that Deuteronomy is giving a series of laws unique to Israel.

STRUCTURE/AUTHORSHIP

Some say that the book of Deuteronomy is structured on the pattern of the 2nd millennium Hittite Suzerainty treaties.

Preamble: (1:1-5)

Historical Prologue (1:6-4:49)

General Stipulations (5-11)

Specific Stipulations (12-26)

Blessings and Curses (27-28)

Witnesses (30:19; 31:19; 32:1-48)

Outline

First Address-- Acts of Yahweh. (1:6-4:43)

Second Address-- Law of Yahweh. (4:44-28:68)

Third Address-- Covenant with Yahweh. (29:1-30:20)

Moses' Song (31:1-32:47)

Moses' Death (32:48-34:19)

There are several theories concerning **authorship** that revolve in scholarly circles. The following is a list of the three main options:

1. Prophets: This view is proposed by E. W. Nicholson. His argument is that northern prophets fled to Judah after 722 B.C. and wrote Deuteronomy to influence reform in the South. His basis for seeing prophets from the North as the authors of the text include- similarities between Deuteronomy and Hosea, emphasis on Charismatic leadership (Deuteronomy 18), and emphasis on obeying the covenant. Deuteronomy was essentially composed during the reign of Manasseh.

2. Levites: (Von Rad). Von Rad argued that the book was written by country Levites because of the emphasis on preaching and teaching (Deut. 35:10) in the book (Deuteronomy 20). Furthermore, the re-application of the old sacral traditions is indicative of the role of the Levite in Hebrew society which was a teaching of the law.

3. Wisemen: (Weinfeld). Weinfeld argues that scribes from Jerusalem are responsible for Deuteronomy. The basis for this is the wisdom connections that Weinfeld supposedly finds in the book of Deuteronomy. Such connections as: 1) "to hear" and 2) wisdom vocabulary.

Theology of the Book

A. Covenant- The entire book of Deuteronomy is a covenant document designed to bring about a recommitment on the part of the Israelites who have not yet sworn allegiance to Yahweh. Moses as the first and greatest prophet of Israel relates to them the "words of Yahweh" and call them to submission to the great King Yahweh. As the people stand on the threshold of conquering Canaan, Moses reminds them that they are about to fulfill the ancient promise to Abraham. They are a part of the marvelous plan of God. The structure of God's plan to save man is the covenants in which He chose to obligate Himself.

B. Grace- (Deut. 6:4-5) At the heart of the covenant relationship is love. Often, we are guilty of suggesting that there is no love or grace in the Old Testament, but only law. The Israelite would have scratched his head at that equation because the law was a manifestation of God's grace (now they don't have to wonder and worry what the gods have in mind). It is the command to love that is before the Israelites every day when they were to pray the *Shema*. The reason they were to love God is because he first loved them (Deut. 7:7-11). *Shema* has 2 full functions of the verb: 1) cognitive; and 2) active. **BOTH** must take place for *shema* to happen!

Deuteronomy 6:4-5 (RSV) **Hear, O Israel: The LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**

C. Gift-- In the book of Deuteronomy, the verb *natan* is used 167x. Of these 131x God is the subject, and most often land is the gift (Deut. 12:1). The land is called many things in Deuteronomy which reflect the nature of God's good gifts-- 1) inheritance- it is God's land to give and Israel's land to inherit through obedience, 2) "land flowing with milk and honey" (6x). A land that will give the necessities and gifts of life, 3) "A good land" (9x) (Deut. 8:7-10).

D. Obedience-- (Deut. 27-28) The only way to insure the gift is through obedience. This is where the principle of retribution comes into play. The principle of retribution is- if you obey God you will be blessed, but if you disobey then you will be cursed (Deut. 28:1-2; 15)--also called the Deuteronomistic formula. This principle is a major theme of Deuteronomy.

The Commands of the Covenant (Deut. 5:6-21)

① Significance of Repetition: Why is the Decalogue mentioned twice in scripture (cf. Exod. 20)? Perhaps, Moses wanted to illustrate the fact that the law has not changed. It is eternally valid regardless of the changing circumstances. However, secondly, the people of Israel of a new generation are responsible to renew the basis of the covenant relationship (cf. 5:2-3).

② Significance of Changes: There are some minor adjustments between the lists of the Ten Commandments in Exodus and Deuteronomy. There are changes in commandments on the Sabbath, honoring one's parents, and coveting. In terms of the Sabbath, a different motive is given. The motive for ceasing work on the Sabbath is remembering the Exodus event. This motive seems to be based on an analogy between freedom from bondage and freedom from work. However, in addition the Exodus event was a creation account of God's people being brought forth as a nation. A minor change is found in the command to honor parents (it might go well). Finally, the change in the last commandment is significant in which the things not to be coveted is switched from house/wife to wife/house. This may reflect a higher status for women by the end of the journey (cf. 21:10-14; 22:13-19; 24:1-5). These changes allow us to see that with new circumstances the framing of the God's eternal law is to be adjusted (Numbers 36 and Zelophehad's daughters).

Commitment to the Covenant (Deut. 30:15-20)

1. Choose Life!-- In Moses' final appeal to the Israelites, he sets forth the doctrine of Deuteronomy, as well as the nature of life. Life is made up of choices which can affect us one of two ways. It is interesting that in Moses' final appeal to obedience that the emphasis is on life/blessing (vv. 16, 19b-20). Life in the context is the good things of the world (fertility, crops, relationship with God). There is an "earthiness" to the Old Testament. No "free choice," every choice has consequences!

2. Death-- Death equals misfortune and tragedy. You are susceptible to death if you are not obedient and follow other gods. Death is both literal and metaphorical.

3. Warning-- Understand that one cannot push the doctrine of retribution beyond the evidence. Sometimes the guilty go unpunished and the good die of cancer. We should not confuse results of virtue with symptoms. If we do, then we are liable to make the erroneous assumption that wealth/health equals holiness/virtue (cf. Mt. 19:23-24).

Other Items:

Cities of Refuge: spilt blood had to be avenged. Folks that committed "killing" could go to a city of refuge and stay. If the crime was not an accident, the relative could seize the assailant. The legitimate refugee had to stay within the town, if caught away from the city of refuge. . . the relative(s) had full access to the perpetrator.

The core of Deuteronomy emphasizes 1 sanctuary. God will choose the place where His name will dwell.

Deuteronomy ends with the hope of a bright future. Many Israelites were given the chance "to stand on Jordan's stormy banks" . . . a new start. Would Israel go and do all that God commanded or would she falter and fail? Thomas Mann's book on the Pentateuch positions people in this same stance, like an active play. Will we as God's people go in and take the "land" that God has given us, or do we see through the eyes of the 10 spies?

INTRODUCTION TO THE FORMER PROPHETS

The Prophets is the second major section of the Hebrew Bible following the Torah (Pentateuch). The Prophets consist of the Former Prophets and the Latter Prophets.

Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings comprise the Former Prophets. This would indicate that the Hebrews saw these books not only as history, but as being primarily theological in nature--showing the faithfulness of God in His interaction with His chosen people.

Prophets play a prominent role in most of these books. More importantly, however, the books share a prophetic view of history in which cause and effect are tied to the blessings and curses of the covenant (see Hill and Walton, 155).

The English Bibles combine the Former Prophets with Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. Together they comprise the Historical Books.

Most scholarship today puts the Former Prophets with Deuteronomy in the Deuteronomistic History. My opinion --The Former Prophets are Deuteronomistic in outlook (heavily influenced by the content of the Book of Deuteronomy), but the Book of Deuteronomy was not written during Josiah's time or during the exile.

The primary purpose/message of the Former Prophets is to remind the people that God keeps His covenant promises: He cares for His people and blesses them when they obey His commandments and He punishes them when they disobey.

JOSHUA

Title - comes from central character - Joshua **The title of the work does not follow the procedure found in the Pentateuch concerning the first phrase or word used.

Name -"Yahweh is salvation" or "Yahweh saves"--Same word from which we get Hosea, Isaiah, and Jesus (Greek rendering). Joshua was Moses' successor and Israel's leader. Some have supposed that the title has indicated authorship, but not necessarily. Originally, Joshua's name was Hoshea, but Moses changed it to Joshua (Num. 13:8, 16).

Same title of the book in the LXX and the MT. . . The LXX gives the name as *Iesous*, which is the name that Jesus bore.

Theme -- Conquest and Division of Land

Outline

1-12 Conquest of land

13-24 Division of land

Authorship and Date -- disputed

- ① Joshua- Most affirm no stated author in the book of Joshua, though Josh. 24:26 does mention Joshua writing down laws and decrees from the covenant renewal ceremony, which was probably the verse leading the writers of the Talmud to hold Joshua as author.
- ② Samuel- Some scholars argue that the next major figure in OT history may have written down the events, or Samuel. However, there is no concrete proof that is the case.
- ③ Anonymous- The text simply does not say.

Date

Among evangelicals there is some difference of opinion as to when the book was written. The book was probably composed during the time shortly after the conquest (a period of relative stability) ca. 1200 B.C. or after.

- a. Some accounts appear to be eye witness accounts
- b. Some accounts appear to be written from a later perspective
 - i. 11:21 - Reference to Judah and Israel
 - ii. 10:14 - No such day before or since (written some time later - presumably a long time later)
 - iii. 10:13 - reference to Book of Jashar - cf 2 Sam. 1:18

Period covered-

- ca. 1250-1225 B.C. (assuming a 13th century exodus date)
- ca. 1406 - 1381 B.C. (assuming a 15th century exodus date)

Conquest- [Three Campaigns](#)

Ch. 5-9- Central campaign-Theme- Dt Formula - if live for God, win; if sin, lose!

Jericho• Joshua sent out two spies and they go to Rahab the prostitute's house (2:1-24). This was the perfect cover since no one would think about people visiting the house of a prostitute. Rahab confesses her knowledge of God and asks to be spared. She then lets them out over the wall (v. 15). Some homes were built over the two walls of Jericho on wooden beams. This is why she could let them out through the window.

In chapter six, the people carry out the march around the city (approx. 30 min. of silence) with 7 priests with 7 ram's horns. On the seventh day they were to march seven times, blow the horn and shout. The walls would fall and the city would be theirs. This religious and psychological imagery further emphasized that the war of conquest was the Lord's. *****Principle of first-fruits***** Hiel in the time of Ahab (1 Kgs 16:34)

Ai ☹ Israel was defeated at Ai/Bethel. Achan had violated the "holy war" ban. He saw ☞ coveted ☞ took ☞ hid/covered - can't enjoy results of sin. Since he violated the cultic purity of the "holy war" all people who were in contact with him were put to death.

Israel through the sin of Achan was in violation of the sandal (inheritance) covenant. Joshua was told to take off his sandals after entering the promised land for he was on holy land (5:15). Achan buried the contraband under his tent *into* the "holy land." He had stolen a mantle, a five pound bar of silver, and a pound and a half bar of gold. (7:21)

Cultic impurity spread like germs. In addition, the Israelites put a great deal of stock in corporate personality. That is, the actions of an individual can affect the entire group. That is another reason for the seeming violent treatment of Achan. After he was dealt with, the Israelites had no trouble taking Ai (ambush).

Personal sin affects more than just the individual! Sin separates from God and also puts distance between people around you. Those closest to you (relationally and proximity) are affected more than those as you move out of your circle of influence.

Interpretive Issue: Holy War-- *cherem* means "to devote something to destruction." It is used to describe the type of warfare that Joshua and people engaged in during the conquest. Yahweh did not order the Israelites to exterminate all Gentiles--only the Canaanites who were a wicked people. The failure of Israel to obey this instruction led to idolatry and apostasy and finally the destruction of Israel and Judah.

According to the rules of engagement (Deut. 7:20) the Israelites were to conduct this type of warfare upon Jericho, Ai, and Hazor. Why? 1) Punishment for sin (Gen. 15:16), 2) Preservation of Holiness (Deut. 7:1-6), 3) Cultural- most do not have a troubled conscious about killing another person (legitimate) in war.

Can this type of warfare be used today? What lessons can be learned from this warfare? Is there an indication that it was used only this once? See the condemnation of brutality in war in Amos 1. Is this not carried forward to the New Testament and the teachings of Christ in the Sermon on the Mount?

Ch. 10 - Southern Campaign- Theme - Holy War - Yahweh fights for his people

Centered on the Gibeonites and the 5 Canaanite Kings. Gibeon is a small village 6-7 miles NW of Jerusalem. The Gibeonites deceived the Israelites into believing that they had come from a long distance (9:1-14). Without any verification, Israel entered into covenant with the Gibeonites. When they learned of the deception, the Gibeonites were made to be workers in the religious shrines of the community (v. 21).

The kings of Jerusalem, Hebron, Eglon, Lachish, and Jarmuth came together to fight against Gibeon. This drew Israel into battle. The Israelites with the help of God (hailstones-10:11 and sun stood still-10:12-15) destroyed the five kings and effectively cut in half the land of Canaan. Joshua then attacked the rest of the land in Southern Canaan. In summary fashion, a running commentary indicates that Joshua took control of the South. He moved in a line N to S and attacked fortresses that protected the western highlands from attacks from the coastal plain.

Ch. 11 - *Northern Campaign*- Theme - Obedience

Jabin of Hazor was the leader of the coalition that opposed Joshua in the north. The battle was fought at the waters of Meron, a valley between Hazor and the Sea of Galilee. After the battle, Joshua destroyed by fire the city of Hazor. It was the New York City of Israel. The mound (tell) of Hazor covered 200 acres. The average tell covered 5 to 10 acres. Archaeological work has tended to confirm a destruction of Hazor in the 13th century.

Interpretive Issues 🇵🇸

A) Correlation of Joshua 1-12 and Judges 1 -- When one compares the list of cities and/or kings destroyed in Joshua 1-12 and the cities left in Judges 1:1-2:5, there is an apparent discrepancy. Joshua gives the 3 swift military campaigns of Israel and Judges gives the mop-up afterwards.

The giving of the land to the tribes of Israel 🇵🇸 🇵🇸

Notice no mention of Joseph and Levi. Why? S.J. Bedmizan, Mgr.

B) Many people have questioned the apparent bloodthirstiness displayed by the Israelites and the God who demanded these annihilations. (See especially 6:21; 8:22; 10:26, 28, 30, 32, 33, 35, 37, 39, 40; 11:8, 10-14.) The Bible gives two reasons for this destruction. The first is the requirement of purity of Israel's worship. The second is the severity of the Canaanites' sin.

C) In Joshua 10, the battle between Israel and an Amorite coalition of five kings involve the account of the sun's standing still for an entire day. The author wonders not so much at the miracle of verse 13, but rather at the fact that the Lord heard and responded to the voice of a man (v. 14) interceding miraculously for Israel because of Joshua's request (v. 12)! The two previous miracles on Israel's behalf had been at God's initiative: the stopping of the Jordan's waters, and the defeat of Jericho. This time, it was in response to one man's appeal. This underscores God's faithfulness to His people and Joshua's importance in the book.

Theological Implications:

- 1) God keeps his promise. (land promised to Abraham)
- 2) God's promises are concrete (land).
- 3) Holy war in Joshua does not justify wars today

JUDGES

Title

- a. English title from Greek word "kritai" - "judges" - Latin title "Liber Judicum"
- b. Hebrew title - "Shophetim" (the ones who judge) - better understanding of the term: saviors, deliverers, charismatic leaders, administrators - not our concept of a judge (legal decision makers)

Author - Trad. ∞ Samuel but text silent - Anonymous

A. Critical Consensus--At this stage, one can identify several stages in the development of the book. First, each individual story of the judges were oral stories that probably circulated around a particular sanctuary. Second, eventually these local stories were combined into a continuous narrative and expanded to refer to all Israel. Finally, this early stage of the book was then edited by the Deuteronomistic school who provided the theological framework (2:6-3:5) and gave a chronological order to the book. This final editing was done in the 7th-6th centuries.

B. Traditional Position-- like the above position, evangelicals agree that there must have been an oral stage to the stories of the book and that they were eventually joined at a later time. However, the final date of editing varies.

Period covered -- Between Joshua and Samuel--entrance into land to monarchy- ca. 1200-1050 B.C.

- a. General consensus is length of judgeships overlapped
- b. Cannot add up years of judges to determine period involved - adding dates gives 410 years - most say too long for period involved (actual estimate of 300-350 years)

At the end of the Late Bronze Age, a major break appears in the archaeological record (ca. 1200 B.C.), suggesting the beginning of the Iron Age. Many destructions are evident all across the surrounding areas. In Canaan, evidence shows a radical drop in population → in the major population centers and an increase in outlying areas like the hill country and desert fringes. The causes of these widespread destructions are not clearly known, but they do coincide with the migrations of the "Land and Sea Peoples" (Philistines).

Outline

1:1-3:6 - Introduction

3:7-16 - Careers of Judges

17-21 - Miscellaneous Matters of Madness (Dr. VanHorn)

The book of Judges is very different from the book of Joshua. Many independent episodes are all joined by a common motif of Israel's apostasy and God's faithfulness; the overall impression being one of **confusion within Israel's political and spiritual life.** **The only redeeming constant** was the deliverance set up by God.

3 threats faced Israel at this time:

1) Intermarriage with people of land ✖ Canaanites--(Judg. 1:1-2:5) The people of Canaan were a mixture of several races including Phoenicians, Amorites, and possibly Hittites. These people maintained their presence in the land and became snares and thorns for Israel (1:27-2:5). ✖ Philistines: the Philistines were also known as the "Sea Peoples." They left the islands of the Aegean, as well as Crete in the 12th cent. They attempted to invade Egypt, but Rameses III routed them in 1188 B.C. They settled in Canaan soon after Israel had conquered part of the land. The Philistines were located on the coast and developed a confederation of city states known as a Pentapolis made up of Gaza, Ashkelon, Ashdod, Ekron, and Gath.

2) Influence from Canaanites in agriculture-- The discovery of the Ugaritic texts in 1929 has helped in the understanding of the Canaanite religion. There were three major characters in the Baal religion- 1) Baal- the storm god and the god of fertility. He is portrayed as a bull and is represented by a *massebah* or standing stone; 2) Anat/Asherah--the goddess of war, sister of Baal, and his lover; 3) Mot- god of death.

The myth--Baal is destroyed by Mot in battle. As a result the crops of the earth dry up since Baal is the god of fertility. Asherah kills Mot and Baal resurrects. Baal and his sister Asherah have sexual intercourse and the earth is made fertile. The Baal religion duplicated the sexual act as imitative magic believing that it would cause fertility to occur.

The myth was a powerful temptation because of the success of the Canaanite farmers. The Israelites attempted to *syncretize* their worship of Yahweh and Baal. Yahweh knew about war, but not about growing crops. Yahweh was the shepherd God and the God of wanderers, like Abraham, Isaac, and Jacob. This resulted in apostasy.

3) Interrelationships - distrust of each other - e.g. 19-21. Some scholars describe the tribes of Israel as very loosely associated. From this, the only unifying factor was Yahweh. Some say this made a good case for a central sanctuary or later a Temple for unification reasons.

Organization- How were the tribes organized?

- a. Amphictyony: in the earlier part of the this century, Noth suggested that the Israelites were organized like a Greek amphictyony ("dwellers around"). Greek tribes would gather around a central shrine and pledge allegiance for mutual protection. If this theory was true then the central shrine would have been at Shechem (Joshua 24). This theory has been discounted because: 1) no evidence of Greek influence, 2) no central shrine: ark and tabernacle moved, and 3) amphictyonies often had more or less than 6 to 12 members.
- b. Religious Confederation- it is better to see the tribes as loosely associated through allegiance to Yahweh; however, isolated within the rugged terrain of Canaan.

NOTE: the biblical writers were not so interested in political or religious structures so to read the book of Judges with the question of organization as the primary concern is to misinterpret the intention. The book's main theme is Israel's relationship to God and God's character in responding to His people. Thus, Israel's political and religious organization is not nearly as important as the relationship it cultivated with the Lord.

The cyclical pattern repeated throughout the book of Judges can be represented by the acrostic - SWORD

Sin of the People
Wrath of God
Oppression of people by nations
Repentance by crying out to God
Deliverance by raising up Judges

General Assessment of Period of Judges - 17:6

- a. "Did what right in own eyes" - ancient version of "doing your own thing"
- b. "No king in Israel" - points backward from a time when a king was in Israel

The Judges

The "judges" (*sopheriim*) of the book of Judges do not follow the modern version of a judge. Though Deborah sat under a palm tree and listened to the people in order to make a judgment, "judges" were primarily leaders of Israel, delivering the nation from foreign threat or oppression. Note that no individual is called a "judge" in the book; the only time the term is used in that way it refers to God (11:27). This is a significant part of the book's message: It is the Lord who is the actual judge of His people, and He controls their fates, both for blessing and for punishment.

A. Major

1) **Ehud** (3:15-30)-- this story is all cloak and dagger. Ehud makes a double edged dagger approx. 14 " long. He straps it to his right thigh since he is left-handed. After securing an audience with Eglon (the fat king), he said "I have a message from God" the king stood and Ehud struck. The graphic scene is depicted in v. 22.

2) **Deborah** (4:4-5:31)-- Deborah (a prophetess) calls Barak to lead an army against Jabin of Hazor. This is not the same Jabin of Hazor mentioned in, this is 100 yrs. later. Sisera's army is controlling the Esdraelon with 900 iron chariots. This separated the northern tribes from the southern, as well as deprived Israel from the rich land and trade routes. Sisera is routed by Barak and God (5:1-21). God makes the iron chariots bog down in the mud. Sisera escapes only to be nailed by Jael (4:17-21). The closing song of Deborah is thought to be one of the oldest songs of Israel (12th cent.). The mention of Taanach near Megiddo (destroyed earlier than 1125 B.C.) is one reason for its conjectured age.

3) **Gideon** (6:11-8:35) Gideon destroys his father's Baal altar at the command of God. The town folks want to kill Gideon but his dad calls for Baal to answer the call to fight. His dad changes his name to Jerubbaal, or "let Baal fight." Gideon chooses pointed signs of God – another challenge to Baal himself: was God in control of the weather or was the "storm-god" Baal? One of Baal's daughter's was named Tallaya or "dew." So the test would demand, "will the real God please step forth!!"

4) **Jephthah** (11:i-12:7)- Jephthah's life was a problem from the beginning. He was the son of a prostitute and was driven away by his step-brothers (11:1-3). He then became the leader of a band of outlaws. After being made the leader of the Gileadites he tried diplomacy with the King of Ammon, but it did not work (11:28). Before the battle, Jephthah made a vow to sacrifice the first thing out of the house (perhaps thinking it would be an animal) instead it was his daughter. He carried out the vow (11:39).

5) **Samson** (13:2-16:31)

B. **Minor-**

1. Othniel (3:7-11)
2. Shamgar (3:31) – once killed 600 Philistines with an ox-goad
3. Tola (10:1-2)
4. Jair (10:3-5) – had 30 sons, riding on 30 donkeys, owning 30 towns
5. Ibzan (12:8-10)
6. Elon (12:11-12)
7. Abdon (12:13-15)

Theological Implications

- 1) God did not give up on His people, though they continued a cycle of rebellion.
- 2) God worked with the leadership that He had. You do not have to be perfect for God to use you.
- 3) Better days were ahead (21:25). This book sets the groundwork for the possible need of a king.

Ruth

Title

The book is named for *one* of the major characters of the book, and that of a Moabite, though Naomi is more of the central character of the book. The name of Ruth is uncertain, so many suggestions include "companion, refreshment, comfort, or satisfied."

Ruth is a good example of a foreigner who came to embrace Israel's God through direct contact with Israelites. She indeed blessed Abraham's descendants, and she was certainly blessed through them (see Gen. 12:2-3). As an ancestor of David, she is mentioned in Matthew's genealogy of Jesus; one of the four women (all foreigners).

Authorship--the book gives no indication as to the author of the text. The Babylonian Talmud argues for Samuel as author, but not on the basis of textual evidence, but rather on the basis of chronological closeness. Therefore, it is best to say that the book is anonymous in terms of authorship. Some say that a woman, due to the main characters, wrote the book; this is quite possible!

The book is only eighty-five verses, but it is a true "work of art." It has a distinctive literary style, manifests an interest in ordinary people, conveys a combination of purposes, and is meant to entertain. Though many would categorize the book as fiction, this type analysis is not substantiated. E. F. Campbell, Jr. calls the book a "Hebrew historical short story."

As for the dating of the events in the book of Ruth: they occurred during the period of the judges (Ruth 1:1). Questions of historical background for the book are essentially the same as those for the book of Judges.

Purpose of the Book

The primary reason for the book of Ruth is not clearly stated, and this has led to many suggestions:

A. Interracial Marriages- since 1857, scholars have proposed that Ruth is a polemic against the extreme policies of Ezra and Nehemiah concerning mixed marriages. However, the problem is the contexts between Ruth and Ezra/Nehemiah are different. Ruth was a convert to the Israelite faith, not an idolatrous foreigner. Furthermore, the book does not have a disputatious ring to it.

B. Sovereignty of God--Though God works behind the scenes, it is obvious that there is an emphasis on God's subtle sovereignty. Naomi leaves in famine and arrives at harvest. Ruth "happens" to come to the right field at the right time. (name meanings)

C. Genealogy of David--To emphasize the sovereignty of God in the ancestry of David is to give David's reign legitimacy. It is almost as if the story was written to verify in an illustrative way the covenant of God with David in 2 Samuel 7.

D. Social Customs: like that of the sandal covenant, levirate marriage, and redemption. However, customs do not play the central role in the story.

Structure of the Book

Sojourn in Moab, (1:1-5)
Naomi's Return to Judah. (1:6-22)
Ruth the Gleaner. (2:1-23)
Encounter at the Threshing Floor. (3:1-18).
Transaction. at the City Gate. (4:1-12)
Birth of Obed. (4:13-17)
Genealogy of David. (4:18-22)

Interpretive Issues

☆ A Moabite. The Moabites were on the plateau directly east of the Dead Sea, primarily its southern half. Nomadic shepherds and small agricultural settlements, with no large cities, characterized it. It was established in almost every period covered by the OT. Moab, the son of Lot, was born through Lot's incestuous relationship with his oldest daughter (Gen. 19:37); thus the Moabites and Israelites were distant cousins.

During the period pictured in Ruth, relations between the Israelites and Moabites seem to have been stable. Yet, most of the time, conflict was their association. The religion of the Moabites was similar to that of the Canaanites, with Chemosh as her major god. The twist comes with the worship of his wife, Ashtar (Asherah), and there was Baal, among others. Many of Chemosh's attributes were very close to Yahweh's in the OT. Polytheism and human sacrifice distanced the practices of the Moabites.

☆ Event at the Threshing Floor. (3:1-18)

What went on at the threshing floor? Some would argue that there was some sort of sexual encounter. This is based in part on the preparation of Ruth (v. 3), the mentioning of the "feet" (v. 4) a euphemism for sexual organs (Exod. 4:25; Judg. 3:24; Ezek. 16:25), the use of "lie down" which is ambiguous, and spreading the corner of the garment (v. 9) cf. Deut. 22:30; Ezek. 16:8. However, though there is some sexual overtones, it is likely that Ruth prepares herself as a bride and makes a request that Boaz fulfill the obligation of the *go'el* and marry her. Even if this is the proper interpretation, it is quite bold.

☆ Responsibilities of the Kinsman-Redeemer. The role of the *go'el* is spelled out in Deut. 25:5-10. The stories related to this role include Judah and Tamar in Genesis 38, as well as Ruth (note that both refer to the line of David). The primary responsibility of the *go'el* was to raise up a child for a dead relative, redeem land lest it is lost to the

family, and redemption of enslaved relatives. Though some argue that there is a corruption of the Levirate custom in Ruth, it may be better to argue that the custom was broader than we realize. Yahweh is often referred to as Redeemer in Isaiah (cf. 59-20) and thus Jesus of Nazareth is our ultimate Kinsman-Redeemer.

The removal and striking of the nearest of kin with Ruth's sandal is a curious action to many. To those steeped in Jewish customs, this action is probably related to the breaking of the sandal (inheritance) covenant. Sandals were used in ancient Israelite times to mark boundaries of land. Stones were placed on top of the sandals so they would not "blow away" or moved by an animal or the like. Because the kinsman-redeemer did not fulfill his duty, Ruth openly signified his defiance by her action.

1&2 SAMUEL

Title

English divided into two parts - Hebrew one book - LXX material separated into 1 & 2 Sam. but included 1 & 2 Kings to form 4 "Books of the Kingdoms." Some R. Catholic commentators still refer 1&2 Sam. as 1&2 Kings.

Five specific themes of the Book of Samuel

- 1) The ark of the covenant
- 2) Kingship -- examines the earthly head of God's theocratic kingdom
- 3) The Davidic Covenant
- 4) Assessment of Saul
- 5) Assessment of David

Three main personalities - Samuel, Saul, David

Time period covered - Birth of Samuel to David's old age ca. 1080-960BC

Authorship -- Tradition says Samuel --How the text came to its final edition is a matter of scholarly debate.

The backdrop of both books is a persistent Philistine menace to Israel. Samuel, Saul, and David engaged them in battle, and they were not restrained as a threat to Israel until David's time. For sure, David's reputation was built in part on his victories over Philistines and Ammonites. There are basically four stories: Samuel (1 Samuel 1-7), Samuel and Saul (1 Samuel 8-15), Saul and David (1 Samuel 16-31), and David (2 Samuel 1-24).

Structure of the Text

- Samuel- The Last Judge of Israel (1Sam. 1-12)
- Saul- The First King (1 Sam. 13-31)
- The Reign of David (2 Sam. 1-20)
- Epilogue. (2 Sam. 21-24)

Purpose of the Book

The dominant purpose of the books of Samuel was to expound the nature of divine authority and kingship. Three pivotal chapters are found in 1 Samuel 7 (an--emphasis on the prophet leading the people to repentance), 1 Samuel 12 (a reminder by the prophet of what the God of Israel would demand of the king), and 2 Samuel 7 (the Davidic covenant) .

Samuel: Transition to Monarchy

I. The Need for Monarchy

A. Philistine Threat-- content to stay near the coast, but toward the end of the period of the judges, they attempted to take more territory in Israel. They became the most serious threat to Israel since the conquest for four reasons:

- 1) more disciplined soldiers
- 2) monopoly on iron (I Sam. 13:19-21)
- 3) made use of the chariot. (I Sam. 13:5)
- 4) they acted in harmony with one another.

The culmination of their threat occurred in 1 Samuel 4 when the Philistines won the battle at Aphek and probably captured Shiloh, the cultic center of the land. The destruction of Shiloh became a symbol of God's presence being absent and the resulting destruction (Jer. 7:12; Jer. 26:6, 9). The glory had departed from Israel (1 Sam. 4-22).

B. Moral Threat: In 1 Sam. 8:1-6, the people grew tired of waiting on God to continue raising up new leaders. They were disappointed in the morality of Samuel's sons (Joel & Abijah) and Samuel was getting old. This tension along with the threat from the Philistines moved the people to ask for a king.

II. The Transitional Role of Samuel

A. Nazarite--dedicated by his mother, Hannah, to be a Nazarite.

B. Prophet--Samuel grew up at the sanctuary at Shiloh. One night the prophetic commissioning took place. Samuel thought he was hearing the voice of Eli, but it was the voice of God. From that day forward, Samuel was understood by all Israel (Dan to Beersheba) to be a prophet. He had direct access to God.

C. Priest--He learned the trade under Eli. In fact there is a continual comparison between Samuel and the sons of Eli--Hophni and Phinehas--in 1 Sam. 2. Once again, the office of priest became a point of contention between Samuel and Saul (1 Sam 13:11-14) at Gilgal before the battle at Michmash.

D. Judge- Samuel performed as a military deliverer in 1 Sam. 7 at Mizpah, as well as giving legal and moral decisions (1 Sam. 7:15-17). Samuel definitely was a man that fit into many roles. It would prove difficult for Samuel to give the reigns of leadership over to Saul.

III. The Transitional Role of Saul

A. Successes- Saul's successes came primarily on the battle field. His first initial success came against the Ammonites (1 Sam. 11). This confirmed his kingship in the eyes of the people. Notice that Saul was anointed, selected at Mizpah, and confirmed at Gilgal. Kingship took getting used to. After his initial success, one can see the strategy of Saul is like the strategy of Joshua-- a central campaign to drive out the Philistines (1 Sam. 13-14), a southern campaign-- to defeat the Amalekites (1 Sam. 15), and a

northern campaign-- in hopes of freeing the northern tribes (Sam. 29-31) and in protecting the Esdraelon plain, and its trade routes. He succeeded in all but the North.

B. Failures- 1) religiously: in a series of stories, Saul showed a lack of religious sensitivity desperately needed by a king- a) Battle of Michmash—Saul sacrifices before the battle at Gilgal, unwilling to wait on Samuel after 7 days. This resulted in Samuel's declaring that Saul's kingdom would not endure, b) Battle with Amalekites (I Sam 15). Saul was instructed to conduct a holy war against Agag. Instead he captured Agag and the best of the livestock (1 Sam. 15:8-9). He intended, to sacrifice the livestock (which implies giving the troops a portion). Samuel prophesies that to obey is better than sacrifice (1 Sam. 15:22-23). Saul tears Samuel's robe and it becomes a symbol of Saul's kingdom being torn from him (1 Sam. 15:27-29). It seems that Saul couldn't win for losing. C) Mt. Gilboa/Witch of Endor- (1 Sam. 28:3-25) Saul was desperate for a word from God. He goes behind enemy lines 6 miles at night only to be told that he would die on Gilboa.

2) personally- Saul was troubled by an evil spirit (1 Sam. 16:15). In those days, Israel had no concept of secondary causes (Deut. 13:2-4; Amos 3:6; 2 Sam. 24:1; 1 Chr. 21:1). There is a lot of conjecture as to the mental problems of Saul, but its useless to speculate. Saul became a lame-duck king--no authority, no charisma, no relationship with God. His personality problems lead to an insane jealousy of David (1 Sam. 18:6-9). The idea is that Saul eyed David as a threat to the throne. He had great anger (threw a javelin at David - 18:10-11) and was vengeful (sought to kill David).

There may have been other factors that contributed to Saul's collapse- stress with Samuel, lack of authority, continually proving his gift to lead, independence of the tribes, continual war with the Philistines.

Theological Implications

1. Change brings stress and doubt.
2. Pride speeds up the process of backsliding. Saul was humble in the beginning, but eventually overstepped his boundaries.

The Reign of David

I. The Early Years- A Time of Conflict (1 Sam. 16-31)

A. Reason: (1 Sam. 18:6-9). David had continual victory over the Philistines (Goliath and the army). This lead to the jealousy of Saul concerning David's success. Verse nine means that he "eyed" David with suspicion. He believed that David was after the crown. Therefore, it was David's successes, along with Saul's illness that led to conflict (1 Sam. 16:14). The reason for ascribing this to God is because Israel lacked the idea of secondary causes (2 Sam. 24:1; 1 Chron. 21:1).

B. Refuge- many individuals helped David escape Saul's murderous intentions:

1) Jonathan- Jonathan made sure that Saul would not kill David. The reason for Jonathan's protection was because he loved David. They made a covenant vow with one another and secured it by Jonathan giving David his robe and armor (1 Sam. 18:1-4). Their covenant is renewed four times in 1 Sam. 18:3; 20:16, 42; 23:18.

2) Michael- (1 Sam. 19:11-17). Michal, Saul's daughter, protected David by letting him through the window and disguising the household idol as a man. This allowed David to escape.

3) Samuel: (19:18-24) David fled to Samuel at Ramah and received protection. Saul attempted to capture him, but the prophetic spirit seized him and incapacitated him in his pursuit.

4) Priests of Nob- (21:1-9; 22) David went to the Nob, a village of priests east of Jerusalem. There he received bread and the sword of Goliath. Saul came along and had the Edomite and his mercenaries kill the priests (85 of them). It is odd that Saul would kill all the priests (except Abiathar), but not all of the Amalekites (15).

5) Achish- King of Gath- (27:1-12). Finally, in desperation David fled to the Philistine city of Gath. There he began to raid enemies of Judah in the Negev. This allowed David to play both sides of the issue. The Philistines thought he was destroying Israelites, but he gained the loyalty of Judah by destroying the enemies of Judah. In chap. 29, the Philistines gathered for the final battle with Saul at Mt. Gilboa. David was required to go back because the other Philistines did not trust him in battle. This let David off the hook.

II. **The Glory Years- A Time of Consolidation.** (2 Sam. 1-8).

A) King of Hebron- (2:1-4) 1) days of waiting- For seven and a half years (2:11), David reigned as King over the house of Judah. This indicates that the people of Israel were not as unified as one might think. During this time, David slowly waited until all of Israel would be his (2 Sam. 3:1). 2) days of war- during the period of waiting there was sporadic fighting between Abner the commander of Saul's army and Joab the commander of David's army (2:12-32). Eventually, Abner because of an incident with one of Saul's concubines (2 Sam. 3:6-11/ which was one credential for kingship) switched allegiance to David. Abner had probably installed Ishbosheth/Eshbaal (man of Baal) as king in Mahanaim. This administration was never too "powerful since it was in the transjordan, and since he was appointed by man and not God. However, Abner was killed by Joab to avenge the death of Asahel, Joab's brother. David consolidated the tribes by weeping at Abner's funeral (2 Sam. 3:33-39) and by ordering the assassination of Ishbosheth's murderers (2 Sam. 4:9-12).

B) King of Jerusalem- (5-8) 1) capture of Jerusalem- (2 Sam. 5:6-16). David understood that the tribes of N. and S. would need to feel a sense of unity. Therefore, David chose a neutral cite, Jerusalem for his capital. It was neutral because it was

halfway between N/S, and because it was not allotted to any tribe. He captured the city by using a water shaft as entrance. One should also note that David used his private troops for the capture. Jerusalem was truly the city of David. 2) religious concerns- David not only made Jerusalem the center of political life, but he also made it the center of religious life. He moved the ark of the covenant from Kiriath-jearim to Jerusalem (2 Sam. 6). The presence of God as symbolized by the ark was brought to Jerusalem. This was smart politically. David knew how to build loyalty in the people.

After this event, Nathan reveals to David in 2 Sam. 7:5-17 that God had chosen to make a covenant with David. The promise was that David's house would never fall (forever is mentioned 6X's). Some interpret this to mean that the Davidic covenant was unconditional, but other verses (1 Kgs. 2:4; 8:25; 9:4-5; 1 Chr. 28:6-7) disagree. Instead, two covenants remained in tension providing hope and judgment-- Davidic/Mosaic. 3) political concerns- a) they had an Egyptian model for internal court structure (8:15-18). b) This was a time of military expansion/ no major powers. C) An attempt to count troops, perhaps in order to levy taxes (2 Sam. 24).

III. **The Twilight Years- The Years of Conflict** (2 Sam. 9-20; 1 Kgs. 1-2).

* 2 Sam. 9-20, 1 Kgs. 1-2 is also known as the Succession narrative. It is an insider's look at the life of David behind the scenes. It is frank and revealing. It's dominant theological motif is Deuteronomistic. David is blessed for his obedience and cursed by his disobedience. It is noted as a fine example of historical writing in the Old Testament.

A) David/Bathsheba- (2 Sam. 11-12).

1) David's Lust (vv. 1-5). The text seems to indicate that David should have been fighting. In fact, if the king would have been taking care of business, he might not have fallen into sin. Instead, David found himself, staring (Qal Impf. for "to look.") at Bathsheba while she was purifying herself from her period (v. 4). David slept with her and she conceived.

2) Uriah's Loyalty (vv. 6-27). David attempts a cover up. He sends for Uriah in hopes that Uriah will have sex with Bathsheba and be convinced that the child is his. Instead, David did not count on Uriah's loyalty (vv. 11-13). Uriah's loyalty is honored by David with assassination. After Bathsheba's seven days of mourning (v. 27 cf. Gen. 50-10; 1 Sam. 31-13; 1 Chr. 10-12) David brought her into his harem.

3) God's Judgment (12-1-12). God's prophet comes to David and tells David a story. David must have assumed it was true. David issues his own condemnation (vv. 5-7). Nathan reveals who he is referring to and nails David to the wall. Literally Nathan says "You the Man!" God's judgment (vv. 10-12) is characterized as continual strife within David's own family. It came true in the events of Absalom's rebellion (2 Sam. 16-22). In addition to this judgment, the child dies.

B) Amnon's rape of Tamar- (2 Sam. 13). Amnon was in love with his half-sister Tamar. Tamar and Absalom were probably full siblings (2 Sam. 3:2ff). Amnon fakes sickness and rapes Tamar (vv. 10-14). Afterward, Amnon refuses to marry her (vv. 16-20). This resulted in Tamar never marrying because a woman had to be a virgin for marriage to occur (Deut. 22). Two years later Absalom has Amnon killed (v. 29). Absalom then fled to Geshur and stayed there three years. He fled back to his mother's people.

C) Absalom's rebellion- (2 Sam. 15-18) 1) **Preparation**- (15:1-6). Absalom knew how to win the people over. He "stole the people's hearts" by claiming that they would not get a fair hearing, and by feigning humility. After four years, with a sufficient following, Absalom under the ruse of worship went to Hebron (his birthplace) and had himself made king. Perhaps, there was some animosity for David here after moving the capital to Jerusalem. Finally, Absalom sleeps with his father's concubines to lay further claim to the throne (16:22).

2) **Retaliation**- (15:25-18:33) --**a) subtle**: David plants spies in Jerusalem: Zadok, Abiathar, Ahimaaz, and Jonathan. In addition, David sends back Hushai to confound the wisdom of Ahithophel (ch. 17). Ahithophel advises Absalom to mount an immediate attack on David and simply kill him. Hushai, stated that David was already hidden, and it would be better to mount a crushing attack upon the whole army. He also advised that Absalom lead the attack. Hushai won out, and Ahithophel killed himself.

b) savage: David advised his three commanders- Joab, Abishai, and Ittai to be gentle with Absalom, but instead Joab and his armor bearers butcher him as he hung in the tree (18:14-15). David's men won, but Absalom was destroyed. While this ended the revolt of Absalom, another revolt started between the North and the South. It was lead by Sheba, a Benjaminite. This illustrates the fragile unity and smoldering hate between the house of Saul and David, as well as between North and South. This revolt was also crushed (20:14-22).

D) Adonijah vs. Solomon- after all these revolts (1 Kgs 1-2), David still had not determined his successor. This brought about the last intrigue within the family.

Adonijah's supporters: ① Joab

② Abiathar

Solomon's supporters: ① Nathan

② Zadok

③ Bathsheba

④ Benaiah

Solomon was declared king while Adonijah was celebrating (1 Kings 1)

Solomon takes control:

① Adonijah is killed because of Abishag (1 Kgs 2:13-25)

② Abiathar is banished to Anathoth (2:26-27)

③ Joab is killed at the altar (2:28-35)

④ Shimei is told to stay in Jerusalem, but later is killed (2:36-46)

INTERPRETIVE ISSUES▶

▶ We see both the **benefits and pitfalls of kingship**. Saul is depicted as a tragic hero, while David is presented as a success, yet with many flaws. The climax of both books perhaps is found at 2 Samuel 7, where David is promised an everlasting dynasty. In 1 Samuel, David sparkles by comparison with Saul, and he is deemed heroic early in 2 Samuel. The realistic portrayals of David's shortcomings serve to highlight that the dynastic promise was **dependent on God's faithfulness**, not David's or any other individual's. Thus the exercise of true kingship in Israel was not to be done apart from loyalty to the Lord and obedience to His covenant.

▶ **The evil spirit from the LORD**. On eight occasions an "evil spirit" emanated from, or belonged to, the Lord (or God). The term occurs once with reference to Abimelech (Judg. 9:23) and seven times with reference to Saul (1 Sam. 16:14, 15, 16, 23a, 23b; 18:10; 19:9). It is noteworthy that the only occasions where God sent an evil spirit on individuals in the OT involve (theoretically) Israel's first two "kings," both of whom failed while in office. Abimelech was "king" over at least a portion of Israel for some three years. However, he seized the kingship illegitimately and being a very poor candidate for the office, and he exercised authority wrongly while in power. Whether the demon associated with Saul was internal or external, he still had an evil spirit! Evangelicals and unbelieving scholars need to be careful of trying to "tidy up" what God did in both of the "kings."

▶ **The "REPENTANCE" of GOD**. First Samuel 15 bestows a inquisitive picture of God, because twice He "repents" that he had made Saul king (vv. 11 and 35). Does this suggest a God that vacillates God, given that He Himself had chosen Saul to begin with (10:1). As an added complication, this chapter explicitly states that God does not "repent" (v. 29). The Hebrew term here (*nacham*) has two primary meanings: (1) "to comfort" or "to be comforted," and (2) "to repent, regret, relent, change one's mind." The second range of meaning is in context here.

In 1 Samuel 15, concerning God's repentance (w. 11, 29, 35), the context of Samuel's statement about God's *not* "changing his mind" (v. 29) is a statement of universal truth, and its application here has to do with His refusal in reversing the judgment He had just made upon Saul (to take away the kingdom). Why? Saul had had enough opportunity to repent and do things right, but he did not change his course of action. Theologically, therefore, God was willing to change His prescribed course of action pending the appropriate response of involved human(s). The DT formula is key; do what is right and you will be blessed, but if you do what is wrong you will receive curse.

1 and 2 Kings

Title

Hebrew--the title of the work is simply known as "Kings," which were originally one book. The division into two books was for practical convenience and first appears in the Greek versions of the Septuagint (LXX).

Greek- the Greek translation entitles the work as 3 & 4 Kings (lit. Reigns). This shows the continuation with Samuel. Indeed, the break between Samuel is artificial since the story of David's death and Solomon's accession carries over into 1 Kings 1 & 2. The English title – "Kings" – comes from Jerome's Latin version, the Vulgate (V).

Authorship- anonymous

Traditional- the traditional view of authorship is based on the Babylonian Talmud which states that Jeremiah is responsible for the book. This is based in part on the similarities between Jeremiah 52 and 2 Kings 24-25 (emphasis on prophetic words).

Composition

Whoever wrote the book of Kings had several sources to create this history from. Some of these sources are mentioned in the text. They include- 1) "the books of the annals of Solomon" (1 Kings 11:41), 2) "The book of the annals of the kings of Israel" (17x), and 3) "the book of the annals of the kings of Judah" (15x). All of these are probably court documents written and preserved by court scribes that are analogous to the civilizations of Assyria and Babylon.

Structure of the Book

The Reign of Solomon (1 Kings 1-12)

The Divided Monarchy to the Fall of the N. Kingdom (1 Kings 12 - 2 Kings 17)

The Last Years of the Kingdom of Judah. (2 Kings 18 -25)

The books of Kings record the ebb and flow in God's chosen people of, first, a united Israel, then a divided Israel and Judah, and finally a solitary Judah. No matter how bad the first impression, the activity of God and His use of some spiritual heroes along the way paint a backdrop of hope for God's people. The roots of the message of these two books lie in God's great promises to David in 2 Samuel. A lesson from the future concerning the Exile in Babylonia will unfold:

- ❶ that Israel should learn a lesson from the mistakes of its ancestors and listen to God's mouthpieces, the prophets, in order to avoid such severe punishment again;
- ❷ that God nevertheless is a good and gracious God, still ready to forgive when people truly repent; and
- ❸ that He still holds out hope for His people, regardless of how horrible their circumstances.

Purpose: These books detail the fates of the kingdoms of Israel and Judah in association with their respective kings. The purpose behind the author's intentions is less clear. The investigation of G. H. Jones toward a stated purpose yielded, "it is far more difficult to give a clear definition of the author's dominant theme and to specify his intention."² David Howard has his own suspicions, "Much more likely is some statement of purpose that takes into account Judah's exilic situation—one in which God's people needed not only to be reminded of their past sin but one in which a note of hope for the future was sounded."³

The evils of the kings and the people are recorded in careful detail, not from a tenacious delight for sin and punishment. Scripture is certainly not for secular historiographical purposes, but rather as reminders of the people's plights, as warnings to the present exilic generation and to all who read its contents. Along with failure were God's gracious promises, which were all accomplished, with the constant encouragement that hope would be found again within God's people **if** they repented:

2 Kings 8:19 Nevertheless, for the sake of His servant David, the LORD was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants forever.

Theological Themes of the Book

A) Covenant Failure- Time and again, the reign of a king is evaluated on the basis of their orthodoxy, which also explains impending judgment. Often one will notice the phrase "did what was evil or good in the eyes of the Lord." This evaluation is based primarily on whether the king led the people into idolatry or stayed true to the Lord. Often one is evaluated on the basis of the sins of Jeroboam, son of Nebat, who established the golden calves at Dan and Bethel or whether the kings of Judah allowed the high places to continue to operate.

B) Covenant Hope: While the Mosaic covenant was used as a basis of evaluating the failure of the people and kings, the Davidic covenant provided a glimmer of hope. It was God's promise to David which provided hope even after the temple and the dynasty collapsed. This is hinted at in the last part of 2 Kings when Jehoiachin is allowed out of prison. It suggests that God's promise is still to be worked out on behalf of David.

The Reign of Solomon (961-922BC)

I. The Wisdom of Solomon. (1 Kgs. 3:1-27; 4:29-34)

A) Request (3:5-9): Solomon, undoubtedly troubled by the awesome task of leadership, asks God for wisdom. Wisdom here is described as the ability to discern right and wrong (v. 9). Solomon was asking God for the ability to lead.

² G. H. Jones. *1 and 2 Kings*. New Century Bible Commentary (Grand Rapids: Baker, 1984), 1:78.

³ Howard, Introduction Historical Books, 173.

B) Result- (3:16-28): 1) legitimized Solomon- The story of the two women and a baby further legitimized Solomon's reign. Since the gift of the Spirit was not as visible as in the days of the judges, the writer indicates that it was the wisdom of God in Solomon that gave the people confidence in his choice (v. 28). 2) immortalized Solomon- (vv. 29-34). These verses indicate that Solomon was the great patron of the wisdom movement in ancient Israel. This is why Solomon is considered to be the author of the books of Proverbs, Ecclesiastes, and the Song of Solomon. His fame was so great that the Queen of Sheba (Ethiopia) came to see for herself (1 Kgs. 10:1-13). Later rulers of Ethiopia were called the Lions of Judah, which has made some scholars speculate that Solomon had a dalliance with the Queen.

II. The Wealth of Solomon. (4:7-28; 5-10)

A) SOURCES

1) Taxes: Solomon divided the land up into twelve districts that would be responsible for maintaining the support of the monarchy. Notice the heavy demands placed upon the people (4:22-25). Their security was bought at a very heavy price. It should also be noted that Judah is not represented in the list, which has led some scholars to suggest that Judah was not taxed (cf. 1 Kgs. 12:16).

2) tribute-- Solomon received tribute from conquered lands. This totaled approx. 666 talents of gold. A talent could weigh anywhere between 45 to 130 lbs. This would work out to 150 to 432 tons of gold a year.

3) trade-- Solomon developed a trading fleet at Ezion Geber (9:26-28; 10:22) . The ships would go out for three years and then return with exotic treasures. Solomon probably traded in the harbors of the Arabian Peninsula and Africa. In addition to the ships of trade, Solomon had control of the two major overland routes through Israel- 1) Via Maris, and 2) the Kings Highway. Along the Via Maris Solomon fortified the cities of Hazor, Megiddo, and Gezer. One should assume that he collected tariffs from caravans going through his territory. He also was a middle man for chariots and horses being traded between Asia and Egypt (10:28-29).

B) •Expenditures•

1) temple- (1 Kgs. 5:1-7:51) description- the temple of Solomon is composed of three parts- a) the porch, b) the Holy Place, and c) the Holy of Holies. Around the temple were three levels of storage rooms. dedication - The shekinah glory (represented by the cloud) fills the temple. Solomon offers up prayer. In essence the prayer was for God to keep his covenant with the people. This is important, along with the reminder of that God does not just dwell in the temple.

2) palace- (1 Kgs. 7:1) states that it took 13 yrs. for Solomon to complete his palace, but only 7 yrs. to complete the temple. Solomon's palace complex consisted of 1-- House of the Forest of Lebanon (made almost entirely of cedar), 2-- Hall of Pillars, 3-- Hall of the Throne- where justice was administered, 4-- Solomon's house, and 5-- a house for his Egyptian wife (must have liked her!).

3) The Wives of Solomon. (11:1-13) a) Reason-- the primary reason for Solomon having this many wives is twofold: First, the sealing of treaties with other nations was often done by marriage (3:1), and second, it was a status symbol in that day. Solomon's 1,000 women emphasized his prestige. b) Result-- v. 4 says that when Solomon grew older his wives turned his devotion away from God. He even worshiped the gods Ashtoreth (fertility deity) and Molech (a god whose worship included child sacrifice). Not only did the worship of these gods destroy Solomon's relationship with God, but it also led to the division of the tribes as judgment by God (11:9-13).

Reasons for division of the kingdom in 931

- ① forced labor
- ② high taxes
- ③ God took away kingdom
- ④ idolatry (Solomon's wives)
- ⑤ God raised up adversaries—Hadad, Rezon, and Jereboam.
- ⑥ No outside threat to force unity (no wars)
- ⑦ Jereboam's religious decision (Dan & Bethel)

Theological Implications

- 1) One must not only start well, but he must also finish strong.
- 2) Self-satisfaction numbed Solomon's heart to God's touch.

The Divided Kingdom

The Kingdom divides between Rehoboam (South) & Jereboam (North). Rehoboam went up to Shechem, site of covenant renewal to be acclaimed by the Northern tribes as king, but they had some demands to make. Rehoboam rejected the elders' advice and took the young men's advice. This stupid decision resulted in the splitting of the kingdom and Jeroboam was made king in the north.

Consequences-- politically- this caused the beginning of the end for both empires.

Several results took place politically:

1) loss of occupied territories- Israel lost control over the Arameans in Syria and Judah lost control over the Ammon and Moab, perhaps also Edom.

2) weakening led to invasion by Shishak (1 Kgs 14:25) in 918 B.C. Shishak conquered, according to his inscription at Karnak, 150 towns in Canaan. His conquest included parts of Judah, as well as the Transjordan and Israel (Esdrælon and Megiddo). He would have done more, but internal problems led to his abandoning these gains. religiously- more serious perhaps than the political- weakening of both Judah and Israel was the attempt by Jeroboam to bring unity to Israel through the setting up of the calves at Dan and Bethel. Jeroboam had several things done (12:25-33):

1) erection of bull shrines- probably was thought to be like the cherubim- they were to be the pedestal or seat of the invisible Yahweh. However, the storm god of Syria and Baal also was identified with the bull and therefore, they developed a syncretism between Yahwism and Baalism.

2) no visits to Jerusalem- the opportunity to go to the temple was cut off to ensure division. Jeroboam thought that if the people went to Jerusalem, they would give allegiance to Rehoboam.

3) non-levitical priests- Jeroboam appointed priests of all sorts to minister and also established rival feast days. This led ultimately to the ending of his rule (14:9-11).

Destruction of Israel (2 Kgs. 16-17) 735-722 B.C.

A. Assyrian Threat- The Mesopotamian power began to expand under a number of powerful rulers.

1) Asshur-nasir-pal (884-860). He conquered lands all the way to the Mediterranean. He even demanded and got tribute from the Phoenician cities of Tyre and Sidon. It set the stage of things to come.

2) Shalmaneser III (859-825). This Assyrian ruler was a threat to the security of Syria, Israel, and Judah. This led to a coalition of smaller states to attempt to stop Shalmaneser's westward advance. Shalmaneser III was stopped at Qarqar in 853 B.C. He claimed a smashing victory, but he was checked--he did not advance and the coalition (Ben-Hadad of Syria and Ahab of Israel) disbanded.

3) Tiglath-pileser III (745-727) also called Pul

4) Shalmaneser V (727-722)

5) Sargon II (722-705)

B. Syro-Ephraimitic War- (2 Kgs. 16-- 735-34 B.C.)

The major players were:

❶ Pekah (king of Israel)

❷ Rezin (king of Syria)

❸ Ahaz (king of Judah)

• Consequences -

a. political disaster-Syria and Israel joined against new Assyria strong man Tiglath-pileser III. Syria was trying to rebuild; Rezin (Syria) and Pekah (Israel) formed anti-Assyrian coalition and tried to recruit Ahaz (Judah) who refused; Rezin and Pekah marched on Jerusalem at 735 B.C. Ahaz, against Isaiah's wishes (7:1-17) appeals to Assyria for help. During this time, Judah is being attacked on three sides- N. by Israel & Syria, E. by Edomites, and W. by Philistines (2 Chr. 28:16-18). Assyria's Tiglath Pileser responds by executing Rezin, and reducing Israel to a small-city state around Samaria, the capital; thus subjugates Israel (involuntary) as well as Judah (voluntary). Assyria took buffer states away from Judah. After Tiglath-pileser destroyed Syria, king Hoshea of Israel killed Pekah and aligned with Tiglath-pileser to spare Israel (2 Kgs. 15:30).

religious disaster - Ahaz's appeal for help led to religious compromise in Judah (2 Kgs. 16:10ff.). Ahaz sacrificed to the pagan gods of Assyria because this was expected of the vassal. He even erected a pagan altar in the temple of Yahweh. This led to further syncretization in Israel.

C) Final Destruction- (722 B.C.) ****The Fall of Samaria**** After Tiglath-pileser's successor Shalmaneser V came to the throne, Hoshea rebelled refusing to pay tribute to Assyria, counting on Egyptian support (17:4). The support never came and Samaria fell after a year siege. Shalmaneser imprisoned Hoshea (724) and besieged Samaria. Shalmaneser V conquered though Sargon II has given credit. Before the city fell, Sargon II succeeded his father Shalmaneser V, overthrew the N. Kingdom, and carried the people captive. Samaria fell and the N. Kingdom was no more. The land was repopulated with foreigners which is the beginnings of the Samaritans in the NT. This final destruction of Israel was seen as the judgment of God by Amos and Hosea.

III. **Last Years of Judah.** (2 Kgs. 18-25)

A) Independence- Hezekiah (715-687)

1) Reasons- Hezekiah could begin pulling away from Assyria because Sargon II was having trouble with Babylon (Merodach-baladan, 2 Kgs. 20:12). There were probably three reasons for Hezekiah's quest for independence- 1) patriotism- people were angry with Ahaz's policy of tolerance, 2) prophets- when the prophets pointed out that Israel fell because of their sin, then the people wanted reform, which generally meant political independence, and 3) the Davidic covenant or hope still burned within the leadership of the country.

2) Result- Sennacherib (704-681) laid siege to Jerusalem for her rebellion--Hezekiah pays tribute then changes his mind. The siege began in 701 B.C. ****the Sennacherib Crisis**** The siege resulted in a huge tribute being paid by Hezekiah (2 Kgs. 18:13-16). Sennacherib's records tell how he captured 46 of Judah's fortified cities and had Hezekiah shut up in Jerusalem like a bird. Lachish was the last town taken in the siege. Jerusalem survived but had to pay tribute. In 688 Sennacherib came back and attacked again. The angel of the Lord fights for Israel and slays 185,000 men! However, all of this was for nothing, because Hezekiah's son Manasseh reverted back to the vassal status of Assyria because of Esarhaddon and Ashurbanipal both invaded Egypt.

B) **Reform: Josiah** (640-609)

1) Reason- the major reason for the reform of Josiah was two-fold- 1) the fall of Assyria in 612 by Babylon (Nabopolassar) and Medes (Cyaxares) and 2) the finding of the book of the law in 622 B.C. (2 Kgs. 22:3).

2) Result- there were several results to the reform- 1) purge of all foreign cults, 2) all practice of divination and magic was suppressed, 3) the rival temple of Bethel was desecrated and destroyed and priests put to death (23:15-20), and 4) centralization of worship in Jerusalem, 5) the reform was shallow (Jer. 7).

The reform lasted only as long as Josiah was on the throne. Josiah lost his life in a vain attempt to stop the Egyptians from helping the Assyrians at Megiddo in 609 B.C. The Egyptian pharaoh was Necho I. Necho himself was defeated by the Babylonians in 605 B.C. at the battle of Carchemish.

C) **Destruction**--Jehoiakim, Jehoiachin, Zedekiah (2 Kgs. 23:36-25:30) --609-587
1) First Deportation: (597 B.C.) In 601 B.C. Nebuchadnezzar was stopped at the border of Egypt by Necho II. Jehoiakim had become a willing vassal of Babylon. After this battle, Babylon did not march against Canaan until 598 B.C. Jehoiakim took the opportunity to rebel. In December of 598, Jehoiakim was assassinated (Jer. 22:18ff.) Jehoiachin was placed on the throne, but in three months surrendered to the Babylonians on March 16, 597 B.C. The leading officials of the city were deported to Babylon.

2) Second Deportation- (587 B.C.) Jehoiachin's uncle, Zedekiah ruled from 597-587 B.C. Unrest continued at the instigation of certain prophetic elements (Jer. 28:2f.), and a coalition fermenting revolt consisting of Edom, Moab, Ammon, Tyre, and Sidon (Jer. 27:2) met in Jerusalem in 594 B.C. However, it was not until 589 B.C. that Judah took the plunge, perhaps hoping for Egyptian intervention. Jerusalem was surrounded in 588 and fell in 587. Zedekiah was blinded after his sons were murdered before his eyes and then taken to Babylon. Jerusalem and the temple were destroyed (2 Kgs. 25:8-21).

4 Major crises in 2 Kings:

- ① Syro-Ephraimitic Crisis 735/4
- ② Fall of Samaria 725-22

③ Ashdod Rebellion 713-11 (Philistine coalition crushed) Ashdod, a Philistine city rebelled against Assyria; Judah was enticed to join. Ashdod was a strong Philistine city-state encouraged by Egypt to revolt against Assyria. This was a common policy of Egypt and Babylon to weaken Assyria. (Is. chs. 18-20 predicts failure of Cush (Egypt), the rebellion) Judah, Edom, Moab, Ethiopia, etc. all invited into coalition. Hezekiah obeyed God and did not join the coalition. Judah was spared. In 712 B.C. Sargon II crushed rebellion. Isaiah walked around naked and barefoot for three years warning Judah and Egypt (what a ministry!).

- ④ Sennacherib Crisis 701

Theological Implications:

- 1) Destruction of society ultimately traced to disobedience to God.
- 2) To survive in this world, one should be politically astute and theologically sensitive.
- 3) Ultimately, the people of Judah courted disaster because of the unfounded belief in Zion's inviolability. Stupid theology can result in disastrous consequences.

INTERPRETIVE ISSUE⇒

God and the Lying Spirit. In 1 Kings 22, the prophet Micaiah speaks of a vision in which he observed the Lord in the heavenly councils, and He sent a prophet who volunteered to go and deceive Ahab (22:19-23). Some question the morality of God's tactics here by sending a lying prophet to Ahab. Who can know the details and all that surrounds every situation like God does?

Why would God allow the evil-minded Ahab to accomplish the many deeds that he perpetrated? David Howard alludes to Judas in the NT. Jesus spoke to Judas, "What you are about to do, do quickly" (John 13:27). "This does not mean that Jesus thereby became the sponsor of the evil perpetrated upon Him any more than God sponsored the evil when He commanded the prophet in Micaiah's vision to go ahead with his plan to lie (1 Kings 22:21b)."⁴ Perhaps God gave Ahab "a taste of his own medicine," since this evil king lived his life by consulting false (and lying) prophets while rejecting the true prophets. Ahab was about to be in the battle of his life for listening to this false prophet endangered his life.

What did Micaiah see in his vision and how was his perceptions in line with what played out on earth? Ultimately the vision did not come to pass for Ahab died on the basis of following the advice of his four hundred *lying* court prophets while ignoring Micaiah's words (whom he knew to be a true prophet [see v. 8])! In actuality, God did not deceive Ahab, since the content of the vision was revealed to Ahab. God allowed Ahab to have full disclosure and was given a chance to not be fooled. He chose not to listen; so his disgrace was of his own choosing.

⁴ Howard, Introduction Historical Books, 196.

1 and 2 Chronicles

Title

Hebrew-- "The words (or events) of the days." The two books were counted as one and placed near or at the end of the third part of the Jewish canon, the Writings.

Greek-- The LXX gave the two books the title "paralipomenon" or "things left over." This implies the belief that the writer of Chronicles simply wrote down whatever the writer of 1 and 2 Kings left over. The view of 1 & 2 Chronicles consisting merely of "things left out," does an injustice to the work. It ignores, for example, that it contains much material quoted almost verbatim from 1 & 2 Samuel and 1 & 2 Kings, while not taking into account the very important task of selectivity involved in compiling, arranging, and supplementing the sources.

Latin-- Jerome stated that the books ought to be called "the chronicle of the whole of sacred history" since they begin with Adam and end with the Babylonian exile and the return of the Jews to their homeland. The English versions derive the title from Jerome's suggestion.

Authorship and Date.

Authorship 1) Identity- There are two options regarding the identity of the author of Chronicles. First, some scholars prefer the traditional view proposed by the Talmud that Ezra is the author of the Chronicles. This view was also supported by W. F. Albright. This assumption is based on internal evidence such as linguistic/stylistic features within the text, as well as a common theological emphasis running throughout the books of Chronicles, Ezra, and Nehemiah. The second option is that the author is an unknown individual best referred to as the Chronicler. Because of an intense interest in the temple at Jerusalem, he may have been a priest or Levite in the temple.

2) Sources: The Chronicler has pulled from a variety of sources in constructing his history. Obviously he used canonical sources. In fact, approximately one-half of the material in the book is a quote of other biblical material. He quotes extensively from the Pentateuch and Samuel-Kings. He also uses non-canonical sources such as: 1) genealogical records, 2) letters and official documents, 3) Poems, prayers, speeches, and songs, 4) other histories (2 Chron. 27:7; 36:8), and 5) prophetic writings (1 Chron. 29:29).

Date ** While the dating of the book has varied according to various schools of thought, it seems likely that one should start with where the book ends, the edict of Cyrus (539 B.C.). In addition, 1 Chron. 3:17-24 gives genealogical information which may push the date of the writing back to ca. 400 B.C.

Historical Reliability

The book of Chronicles has been regarded with much suspicion over the years because the author was thought to be highly imaginative in his reporting of events. The issue of whether or not the books are reliable is a very significant issue. This concern is focused in two areas.

A) Events: it was often thought that when the Chronicler departed from the records of Samuel-Kings, he was not to be trusted. However, events thought to be imagined has turned out to be real (cf. 1 Chron 12:1-5 /the invasion of Shishak). In fact, one scholar states: "within the limits of its purpose, the Chronicler's story is accurate wherever it can be checked." I believe the record is reliable!

B) Numbers: we have already encountered problems with the citation of numbers in the book of Numbers. They also play a significant role in Chronicles. Not only are the numbers in Chronicles often extremely high, but they do not always agree with the parallel texts of Samuel (cf. 2 Sam. 24:9; 1 Chron. 21:5). Once again, the possible solutions to such problems could range from intentional exaggeration for theological reasons, to the correct understanding of *'eleph*, to scribal errors that crept into the text.

Structure of the Book

Genealogical Prologue. (1 Ch. 1-9)

The United Monarchy. (1 Ch. 10- 2 Ch. 9)

David (1 Ch. 10-29)

Solomon (2 Ch. 1-9)

The Divided Monarchy (2 Ch. 10-36)

Purpose and Message of the Book

A) Continuity with the Past: The Chronicler's emphasis on the reigns of David and Solomon, as well as his emphasis on genealogies was an attempt to teach the postexilic community that they stand in line with the promises of the past. What use to be could be theirs again.

B) Constancy in the Present: In order to attain to the glories of past kingdoms, the postexilic community must make God the center of their life both corporately, by correct worship at the temple and individually, by reminding themselves that God is one who emphasizes retribution (if you obey you are blessed, but if you disobey you are cursed).

Differences with Samuel and Kings

A. Audience: Samuel/Kings was addressed to the exilic community and explained why the monarchy failed, but Chronicles was addressed to the restored community and explained that God still had a purpose for the Jews.

B. Scope: Chronicles begins with Adam and continues through the return from the exile in 539 B.C.; however, Samuel/Kings is limited to the time of the monarchy and ends with the people still in captivity.

C. Focus: Chronicles highlights the Southern kingdom (Judah) and the temple of God, as well as its worship; whereas, Samuel/Kings emphasizes both North and South, and focuses its attention on the palace.