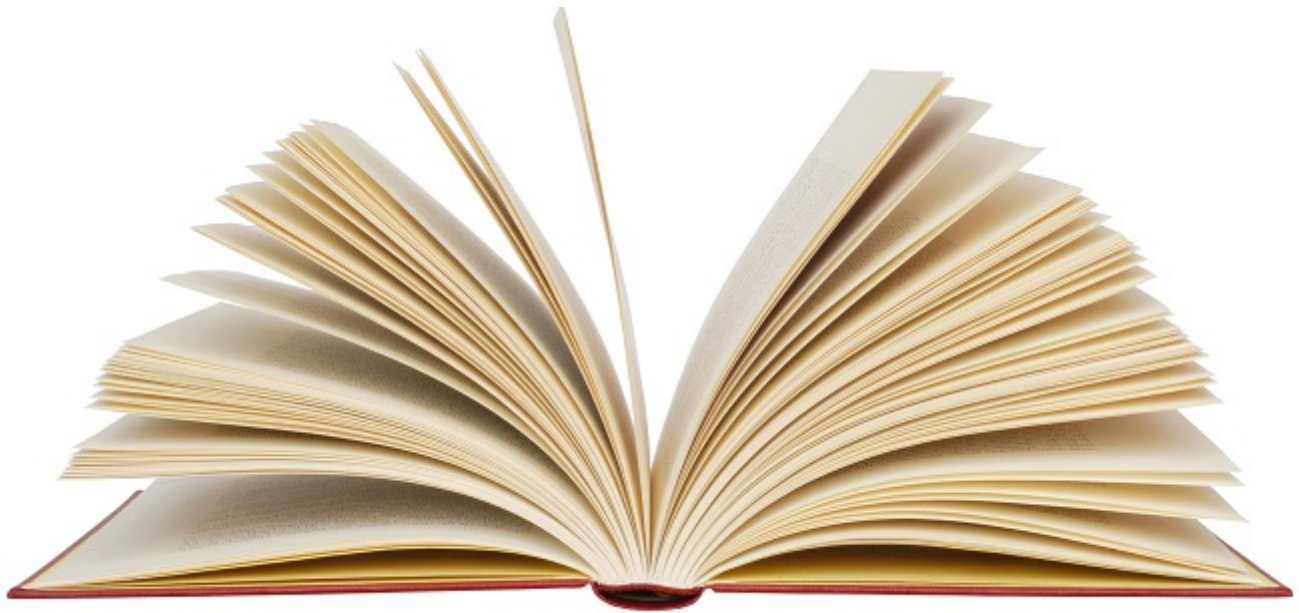

THE OLD TESTAMENT COVER TO COVER



Book One: Genesis Through Ezra

Gene Taylor

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Genesis

I. General Data

A. Name: Genesis.

1. "Genesis" is a Greek word meaning "origins; source; or generations."
2. Genesis is a book of beginnings.
 - a. The world (ch. 1).
 - b. Mankind (ch. 1-2).
 - c. The home (2:18-25).
 - d. Sin (ch. 3)
 - e. Death (ch. 3).
 - f. The redemptive process (3:15).
 - g. Nations (ch. 10).
 - h. Diversity of languages (ch. 11).
 - i. Israel as God's chosen people (ch. 12).
 - j. The covenant of circumcision (ch. 17).
3. Genesis versus the Book of Revelation: "Sunrise to Sunset."
 - a. Genesis answers the question, "How did it all begin?" Revelation answers the question, "How will it all end?"
 - b. In Genesis, access to the tree of life is lost (3:24). In Revelation, access to the tree of life is attained through Christ (22:14).
 - c. In Genesis there is the beginning of sorrow and death (3:16-19). In Revelation there will be no more death (21:4).
 - d. In Genesis, evil triumphs through the serpent (3:13). In Revelation there is the ultimate triumph of the Lamb (20:10).
 - e. In Genesis, the walk of God with man is interrupted (3:8-10). That walk is resumed in Revelation (21:3).
 - f. In Genesis, sin is seen in its beginnings. In Revelation, sin is seen in its full development in the Harlot, the False Prophet, the Beast, and the Dragon.
 - g. In Genesis, the sentence of condemnation is passed on Satan. In Revelation, that sentence is executed.
 - h. In Genesis is the first promise of a coming Savior. In Revelation, that promise is seen in its glorious fulfillment.
 - i. Genesis causes anticipation and anxiety. Revelation gives hope and assurance.
 - j. Genesis is the foundation stone of the Bible. Revelation is the capstone laid at the very apex to indicate completeness.

B. Author: Moses.

1. Moses is generally accepted as author because of the continuity of style and material of the Pentateuch—"a five volume book."
2. Moses is the central figure of the Pentateuch and is represented in it as writing certain parts of it (cf. Exodus 17:14; 24:4-8; Numbers 33:1-2; Deuteronomy 31:9, 22, 24; John 5:46; 7:19; Luke 16:31).

C. Time span: Creation to the death of Joseph.

D. Theme: "The Divine Sovereignty of God."

1. Four outstanding events which reflect the sovereignty of God (ch. 1-11).
 - a. The creation. Divine sovereignty in the physical creation. God's eternal priority.
 - b. The fall. Divine sovereignty in human probation. God's moral authority.
 - c. The flood. Divine sovereignty in historical retribution. God's judicial severity.
 - d. The Babel crisis. Divine sovereignty in social distribution. God's governmental supremacy.
2. Four outstanding persons which reflect the sovereignty of God (ch. 12-50).
 - a. Abraham. Divine sovereignty in a supernatural call.
 - b. Isaac. Divine sovereignty in a supernatural birth.
 - c. Jacob. Divine sovereignty in a supernatural care.
 - d. Joseph. Divine sovereignty in a supernatural control.

E. Ways to study Genesis.

1. Biographically. The book is rich in character studies.
2. Spiritually.
 - a. No book is richer in spiritual values and lessons.
 - b. Many of the examples of faith found in Hebrews 11 come from Genesis.
3. Prophetically. It prophetically deals with Christ, the nation of Israel, and many other prophecies.
4. Typically. Many personalities, events, and things in Genesis typify others which were to come.
 - a. Adam. A type of Christ (Romans 5:14).
 - b. The salvation of Noah. A type of our salvation (1 Peter 3:21).
 - c. Ishmael and Isaac. Typify two covenants (Galatians 4:22-31).
 - d. Melchizedek. A type of Christ (Hebrews 7).

F. A Summary: "The first eleven chapters deal with mankind; his creation, fall, the flood which destroyed the race—except for Noah and his family—and the diversion of the world subsequent to the flood. These chapters are the introduction to the main theme of the book, the call of Abraham and God's dealings with him and his 'seed' or descendants...The history contained in scripture is never a bare recital of facts. It always has a purpose. Many facts are omitted, particularly those which do not have a bearing on the purpose of the writer. Because the purposes of God centered in the nation of Israel, the early history of mankind is outlined with a view to its bearing on the call of Abraham. The great nations of antiquity are mentioned as their histories and destinies are related to Israel. We can learn much about the Sumerians, the Babylonians, the Egyptians, and the Hittites, from extra-Biblical sources. The Bible, however, is a history of God's purposes concerning Abraham's 'seed.' Ultimately, blessing

comes through that seed to 'all the family of the earth,' but that part of the promise to Abraham is in the distant future as we study Genesis" (Charles Pfeiffer; *The Book of Genesis*, 5-6).

II. An Outline of Genesis

- A. Primeval history of mankind (ch. 1-11).
 - 1. The creation (1:1 - 2:25).
 - 2. The fall (3:1-24).
 - 3. Adam and Eve's descendants (4:1 - 5:32).
 - a. Cain murders Abel (4:1-24).
 - b. Seth (4:25-26).
 - c. Descendants of Adam (5:1-32).
 - 4. Noah and the Flood (6:1 - 10:32).
 - 5. Tower of Babel (11:1-9).
 - 6. Descendants of Shem (11:10-32).
- B. Patriarchal History of Israel (ch. 12-50).
 - 1. Abraham (12:1 - 25:10).
 - a. Abram inherits Canaan (ch. 13).
 - 1) Strife with Lot.
 - 2) Lot's captivity and rescue (ch. 14).
 - b. God's covenant with Abram (ch. 15).
 - 1) Hagar and Ishmael. Abram tries to help God (ch. 16).
 - 2) Circumcision. Sign of the covenant (18:1-15).
 - c. Destruction of Sodom (18:16 - 19:38).
 - d. Abraham and Abimelech (ch. 20).
 - e. The birth of Isaac (ch. 21).
 - f. Abraham's faith tested (ch. 22).
 - g. Abraham and Sarah die (ch. 23-25).
 - 2. Isaac (25:11 - 28:9).
 - a. Marries Rebekah (ch. 24).
 - b. Jacob and Esau born (25:19-34).
 - c. Isaac and Abimelech (ch. 26).
 - d. Jacob tricks Isaac then flees (27:1 - 28:9).
 - 3. Jacob (28:10 - 36:43).
 - a. Jacob's dream at Bethel (28:10-22).
 - b. Jacob works for Laban (29:1 - 30:43).
 - c. Jacob flees from Laban (ch. 31).
 - d. Jacob and Esau meet again (32:1 - 33:17).
 - e. Trouble in Shechem over Dinah (33:18 - 34:31).
 - f. Rachel and Isaac die (ch. 35).
 - g. Family of Esau (ch. 36).

4. Joseph (ch. 37-50).
 - a. Sold into slavery (ch. 37).
 - b. Judah and Tamar (ch. 38).
 - c. Joseph in Egypt (ch. 39-44).
 - d. Jacob's family moves to Goshen (ch. 45-47).
 - e. Jacob's final words to his sons (48:1 - 50:14).
 - f. Joseph's last days (50:15-26).

III. The Lessons of Genesis

- A. The existence of God.
 1. Genesis does not argue but simply affirms the existence of God.
 2. The atheist fails to realize and/or admit that nothing comes from nothing.
 3. Since something now is, something has always been.
 - a. Life does not come from non-life.
 - b. Design demands a designer.
- B. The character of God.
 1. God is creator, lawgiver, judge, provider, covenant-maker, and fulfiller of promises. His love, mercy, understanding of man's plight, and willingness to help are all illustrated in Genesis.
 2. On the other hand, no book better shows the importance of heeding the authority of God than Genesis.
 - Since God's character is righteous and holy, He desires His people to be the same.
- C. The doctrine of man.
 1. Genesis says there is something special about man (1:26-27).
 2. Man is not just physical but also spiritual with a moral nature, freedom, and intelligence.
 3. Genesis teaches man is under the rule of God and accountable to Him.
 4. Man is the object of God's love and, thus, can be redeemed.
- D. The nature of sin.
 1. Adam and Eve chose to sin. Every person who sins makes that same choice.
 2. Genesis teaches sin is deceptive and accompanied by consequences.
- E. The blessing of faith.
 1. God has always required man to have faith.
 2. God has always provided good evidences which develop and sustain faith.
 3. Genesis illustrates the nature of faith: the faith that God blesses is the faith which obeys.
 - In Genesis, Abraham is called the father of the faithful (Romans 4).
- F. The faithful remnant.
 1. God has always had a remnant who were faithful.
 2. Even in wicked times there was always an Abel, an Enoch, a Noah and an Abraham.

Questions on Genesis

1. What was already in existence even before “the beginning?”
2. How did the world come into existence
3. What was created on the:
 - a. First day?
 - b. Second day?
 - c. Third day?
 - d. Fourth day?
 - e. Fifth day?
 - f. Sixth day?
4. Why did God make a woman? What role did God plan for her?
5. How did Adam and Eve sin? What were some consequences of their sin?
6. Why did Cain kill Abel? (cf. 1 John 3:11-12) What was Cain’s punishment?
7. In the time of Noah:
 - a. How bad had the human race gotten?
 - b. How did God feel about the situation?
 - c. What did God decide to do?
8. Why did Noah find favor with God? How was he different from the rest of the people?
9. What did God command Noah to do? Why? What did Noah’s obedience show?
10. As seen in the eleventh chapter, why did the people want to build a city and tower? What did God do in response to their efforts? What was wrong with this project and why did it displease God?
11. Who was Abraham? What three-fold promise did God make to him?

12. Cite some ways in which Abraham's faith was tested.
13. Who was Lot? Why did he and Abraham have to separate? Where did he choose to go?
14. Why were the cities of Sodom and Gomorrah destroyed? How were they destroyed? Who was spared? Why?
15. Who was Isaac? Describe the peculiar circumstances of his birth.
16. Who were Jacob and Esau? What did Esau sell to Jacob? Why?
17. Name the sons of Jacob. What people are their descendants?
18. Why did his brothers hate Joseph? What did their hatred motivate them to do to him?
19. How did Joseph end up in Egypt?
20. Why was Joseph cast into prison?
21. Whose dreams did Joseph interpret while in prison?
22. How did Joseph come to interpret Pharaoh's dream? What was that dream? What was its interpretation?
23. As a result of interpreting Pharaoh's dream, what position was Joseph given?
24. How did Joseph come to be reunited with his brothers? How did he treat them? What did Pharaoh invite them and their father to do?
25. What conclusion did Joseph reach concerning all that had happened to him?

Exodus

I. General Data

- A. Name: Exodus.
 - 1. “Exodus” refers to the principle event found in the book—the departure of the Israelites from Egyptian bondage.
 - 2. It is a book of emancipation and redemption for in it an entire nation, with the help of God, is freed from servitude and led to a new country and life.
- B. Author: Moses (cf. 17:14; 24:4-8; 34:27).
- C. Time span: From the birth of Moses to the giving of the Law on Mt. Sinai.
- D. Theme: Deliverance.
 - 1. In Exodus:
 - a. The Law of Moses is given.
 - b. The tabernacle, a symbolic structure, is erected.
 - c. Moses grows up and begins his God-given task of leadership.
 - d. The transition of the Israelites from being merely a plurality of tribes to becoming a nation of people adopted by God is seen.
 - 2. Genesis begins by making known the origin of the universe, man, and sin; unfolding the development of the Messianic nation; and looking into the future and foreseeing the coming of the promised “seed.” Exodus deals with the birth and organization of the nation through which that seed should come.
- E. Key components of the book.
 - 1. The exodus.
 - a. The role of Moses. His life can be divided into three segments each 40 years long:
 - 1) Early life in Egypt as the son of Pharaoh’s daughter (Acts 7:23-25).
 - 2) In Midian where he, among other things, learns the land through which he will guide Israel.
 - 3) Period of service to God and Israel as leader.
 - b. The meaning of the exodus to Israel.
 - 1) The beginning of a new life (12:2).
 - 2) New liberty (13:3).
 - 3) New fellowship (12:14).
 - 4) New assurance (6:7-8).
 - c. The meaning of the exodus to Egypt.
 - 1) Exposure of the false nature of idolatry (14:31; 15:14-15).
 - 2) The folly of trying to resist God. Compare 5:2 to 9:16.
 - d. The meaning of the exodus to God. An expression of Divine power, it forever became synonymous with deliverance (Micah 7:15).
 - 2. The law. It was given to:
 - a. Provide a standard of righteousness (Deuteronomy 4:8).
 - b. Expose and identify sin (Galatians 3:16-19; Romans 3:20).

- c. Reveal Divine holiness.
 - d. Be a shadow of good things to come (Hebrews 10:1).
3. The tabernacle.
- a. The place where God dwelt among His people, in the center of the camp, it was to be the focus of their lives.
 - b. It symbolizes the presence of God in the church.
- F. A Summary: "The book of Exodus, with its backdrop of history, continues the theme of redemption introduced in Genesis. We see redemption displayed in the nature of history itself, and epitomized in Israel's particular history. The great drama shows God's people cruelly oppressed in a foreign territory, without benefit of a land or a human protector. God hears the cries of his people and sends a deliverer, Moses, to be the agent of his divine redemptive power. It was necessary for God to work a series of miracles in order to dislodge the Pharaoh from his tyranny over Israel, which results in Israel's release and equally miraculous passage through the sea made dry.

"The redemption pictured in the book of Exodus is not just escape from oppression. We also see its positive side, as God leads his people through a wilderness, providing for all their needs. Then at Mt. Sinai he renews the covenant he had made with Abraham in Genesis, binding himself to all the people of Israel. Here laws are given, summarized in the Ten Commandments, which are a further evidence of God's love and concern for his people. Rules are given for all of life, and a religious structure (tabernacle, priesthood, regulations) is established.

"The book of Exodus therefore describes a 'going on' as well as a 'going out.' After the Israelites went out of Egypt, they went on as his people in the wilderness, trusting the promises God gave at Sinai." (*The Shaw Pocket Bible Handbook*, Walter A. Elwell, editor, 1984).

II. An Outline of Exodus

- A. Israel in Egypt (ch. 1-12).
 - 1. Egyptian bondage (ch. 1).
 - 2. Moses the deliverer (ch. 2-4).
 - 3. The struggle with Pharaoh: the ten plagues (ch. 5-11).
 - 4. The passover (ch. 12).
- B. Israel in the Wilderness (ch. 13-18).
 - 1. The exodus and the pursuit (13:1 - 15:21).
 - 2. The journey to Sinai (15:22 - 17:16).
 - 3. The visit of Jethro (ch. 18).
- C. Israel at Sinai (ch. 19-40).
 - 1. The giving of the Law (ch. 19-20).
 - 2. Social and ceremonial laws (ch. 21-23).
 - 3. Ratification of the covenant (ch. 24).
 - 4. The tabernacle and priesthood instructions (ch. 25-31).
 - 5. Worship of the golden calf (ch. 32).
 - 6. Renewal of the covenant between God and Israel (ch. 33-34). The face of Moses shines (34:29-35).
 - 7. Erection of the tabernacle and institution of the priesthood (ch. 35-40). The cloud of God's presence leads them (40:34-38).

III. The Lessons of Exodus

- A. God cares for His people.
 - 1. He heard the cry of the Israelites (2:23-25).
 - 2. He sent them a deliverer (ch. 4).
 - 3. He gave them a cloud by day and fire by night to lead them (13:21).
 - 4. He provided them with food in the wilderness (ch. 16).
 - 5. He protected them from their enemies (ch. 17).
- B. Jesus, our Passover (ch. 12; 1 Cor. 5:7).
 - 1. The blood of a perfect lamb shed (12:5). Jesus is a spotless Lamb (John 1:29; 1 Peter 1:18-19).
 - 2. The lamb was not to have any bones broken (12:46). The legs of Jesus were not broken on the cross (John 19:31-36).
 - 3. The blood of the lamb was sprinkled over the door (12:7,13). The blood of Christ is our covering, propitiation, for sin (Romans 3:25).
- C. The deliverance from Egypt: a type of our salvation from sin.
- D. The Sabbath.
 - 1. Exodus clearly reveals when the Sabbath was given and for whom it was intended.
 - 2. It was revealed on Mt. Sinai (Nehemiah 9:13-14).
 - 3. It was only given to Israel (Exodus 34:27-28) for it commemorated their deliverance from Egypt (Deuteronomy 5:15).
- E. The symbolism of Exodus. Full of symbols, types, and shadows which point to their spiritual substance in Christ (cf. Colossians 2:16-17; Hebrews 8:5; 10:1), Exodus helps us understand the message of the gospel.
 - 1. Israel's bondage in Egypt compares to man's bondage in sin (Romans 3:23; 7:13-25; Ephesians 2:1-3; Acts 26:18).
 - 2. Moses as deliverer corresponds to Jesus as the deliverer from sin (Romans 11:26-27; 1 Thessalonians 1:10).
 - 3. The passover (ch. 12) is one of the clearest pictures of our salvation through Jesus, the Lamb of God (1 Corinthians 5:7-8).
 - 4. The Tabernacle: God's dwelling place among men (ch. 25-27) is a type of the church: God's dwelling place among men (1 Corinthians 3:9,16-17; Ephesians 2:19-22).
 - 5. The priesthood and its garments (ch. 28-29) is seen in the priesthood of saints (1 Peter 2:4-5,9; Revelation 1:6).

Questions on Exodus

1. Why did the new king of Egypt begin to afflict the Israelites? Describe the measures taken against them.
2. Why was it necessary for his parents to hide Moses at birth?
3. Why was Moses brought up as “the son of Pharaoh’s daughter?” (Hebrews 11:24) What would be the effect of being brought up that way?
4. How did Moses learn who he was, who his people were, and about the true God?
5. Why did Moses have to flee to Midian? How were the Midianites related to the Israelites? (cf. Genesis 25:1-6)
6. Who appeared to Moses in a burning bush? Why would he appear in this manner? What was the reason or purpose for this appearance?
7. How does God respond to the excuses Moses gives for obeying God? What assurance of success is given to Moses? What would be the “token” given Moses that would show that God had sent him? What would it show?
8. List the plagues God brought upon Egypt.
9. What was the purpose of the plagues?
10. What was the Passover? What did it symbolize?
11. How many Israelites left Egypt? How long had they been there? Who went with them?
12. Why did God not want the children of Israel to go by the way of the Philistines? By what means did God lead the people?
13. Why do you think God deliberately brought the Israelites to a place of encampment where they seemed to be entrapped at the mercy of the Egyptians? What was Moses’ response to the despairing people?
14. Describe the deliverance of the Israelites and the destruction of the Egyptian army. What was the twofold effect of these things upon the children of Israel?

15. What problem did Israel face at Marah? How did the people react? How was the problem solved?
16. How did God respond to the complaints of the children of Israel over lack of food?
17. As seen in chapter 17, what is peculiar about the way in which Israel gained victory over the Amalekites? What was the significance of Moses holding up his hands? How was it assured that Moses would be able to keep his hands raised?
18. Who was Jethro? Who did he bring to Moses? (ch. 18)
19. What conclusion did Jethro reach when told of Israel's deliverance from Egypt? What did he do in response to this conclusion?
20. Describe the situation when the law was given to the children of Israel. What impression was evidently intended to be made upon the people? (cf. 20:18-21)
21. What purpose did the ten commandments serve to Israel? Are any of these commandments binding in any way on Christians?
22. Describe the reaction of the people to the phenomena at Sinai when the law was given. What request did they make? (cf. Deut. 5:22-27) Why do you think God revealed Himself in such a terrifying manner?
23. What did Aaron make for the people while Moses was on Mt. Sinai receiving the law from God? Why did he make it? What was Moses' reaction upon seeing what the people had done?
24. What punishment did Moses inflict upon the people for their actions while he was on the mountain?
25. What was the tabernacle? Briefly describe it.

Leviticus

I. General Data

A. Name: Leviticus.

- “The name ‘Leviticus’ describes the contents of the book, as the law of the priests, the sons of Levi...characterizing it as a handbook for the ritual of the Old Covenant, principally associated with what in the NT is called the Levitical priesthood (Heb. 7:11)” (*Unger’s Bible Handbook*, 106).

B. Author: Moses. God spoke to Moses from the tabernacle at Mt. Sinai (11:1; 27:34).

C. Time span: One month (cf. Ex. 40:17; Num. 1:1).

D. Theme: Holiness.

1. The book is a collection of enactments and commands designed to enable the sinless God to dwell among His imperfect subjects.
 - a. They must be holy to walk with God.
 - b. The laws of Leviticus are designed to separate Israel from the world and consecrate them to God.
2. God instructs them, “You shall be holy; for I am holy” (11:44-45; 19:2; 20:7,26). The holiness of God is manifested by:
 - a. Showing the seriousness of sin.
 - b. Emphasizing the importance of the Law (the one Divinely revealed standard for character and conduct).
 - c. Announcing the penalties for violations of the Law (illustrating the inflexibility of Divine holiness).
3. The word “holy” is found in Leviticus no less than 94 times.
4. Walking with God is based on holiness which includes sacrifice and separation (cf. Rom. 12:1-2).

E. Purpose.

- “When we view the nation of Israel as a civil as well as religious nation, the laws given them through Moses will be easier to understand.
“Most nations of the world today are regulated by a civil constitution of secular laws. These laws are established by government officials to preserve internal order, protect from external aggression, provide for the collection of taxes for maintenance and to guarantee other needed functions. However, the regulations and laws relating to churches, worship and service to God arise from within the Bible or within the various religious bodies. Therefore, our lives are directed by two different kinds of laws arising from two different sources, God and civil government.
“It was very different for the nation of Israel when the Law of Moses was given. All laws they would need as a civil nation as well as a people devoted to worshiping and serving God are in the first five books of the Bible...The people of God were a Theocracy with God controlling their entire lives from birth to death” (Norman Midgette, *Today Magazine*, Vol. I, No. 5, 12).

F. A Summary.

- Leviticus follows Genesis and Exodus in a very logical sequence. In Genesis is God's remedy for man's ruin—the seed of woman. In Exodus is God's answer to man's cry—the blood of the lamb. In Leviticus is God's provision for man's need—a priest, a sacrifice, and an altar. Israel could now communicate with God through a priest, have their sins rolled forward by a sacrifice, and be reconciled to God at the altar. Such a message is the heart of the Pentateuch.

In Genesis man falls, in Exodus he is redeemed, and in Leviticus he is cleansed to worship and serve God in holiness. From the tabernacle, since Exodus concluded with its completion and the presence of God filling it, comes the legislation, laws, contained in Leviticus. The Law comes from the mouth of God to be relayed to the people and recorded by Moses (“And the Lord spoke to Moses” or its equivalent is found 36 times in the book).

Leviticus concerns itself with two things. First, the removal of the defilement which separates man from God (ch. 1-16). God established a system of sacrifices to be offered by consecrated priests to appease His wrath against their sins. Second, the restoration of the lost fellowship between man and God (ch. 17-27). The book, as already seen, emphasizes the holiness of God while instructing His children to be holy as He is holy. God cautions the people to keep His covenant and promises that if they do He will abide with them and they with Him (26:3-13). A failure to obey, though, would bring Divine retribution (26:14-39).

II. An Outline of Leviticus

- A. Removing the Defilement of Sin (ch. 1-16).
 1. The law of sacrifice (1:1 - 7:38).
 - a. Commands to the people (1:1 - 6:7).
 - b. Commands to the priests (6:7 - 7:38).
 2. The consecration of the priests (ch. 8-10).
 3. The clean and unclean—the laws of purification (ch. 11-15).
 4. The Day of Atonement (ch. 16).
- B. Restoring the Fellowship Between Man and God (ch. 17-27).
 1. The sanctity of blood (ch. 17).
 2. Separation from sin—laws concerning morality (ch. 17-20).
 3. Regulations concerning the priests (ch. 21-22).
 4. Feasts to the Lord (ch. 23).
 5. Regulations concerning worship and reverence (ch. 24).
 6. Sabbatical and jubilee years (ch. 25).
 7. God's promises and threats (ch. 26).
 8. Keeping God's vows and paying tithes (ch. 27).

III. The Lessons of Leviticus

- A. The sacred nature of worship.
 1. Even though in our time many people approach worship in a casual manner, Leviticus reminds us that worship is a serious and sacred thing.

2. The details given in the book by God concerning worship surely denote the importance of worship.
 3. God's attitude toward worship is found in the recurring phrase "a sweet aroma to the Lord" (1:9,13,17; 2:9; 3:5; 8:21).
 4. The example of Nadab and Abihu (Lev. 10:1-3).
 - a. These two priests viewed worship with less than the proper attitude.
 - b. They failed to appreciate the serious nature of the commands God had given in respect to worship.
- B. Respect for discipline.
1. Nadab and Abihu were sons of Aaron yet he "held his peace" (10:3) when God brought judgment and sentence upon them.
 2. Aaron respected the law of God and would not support his children in wrongdoing or charge God foolishly.
 3. We must stand with God today in difficult matters such as disciplining the erring in spite of friendship or kinship.
- C. The holiness of the people of God (19:2; 21:8).
1. God gave detailed instructions in respect to holiness to the High Priest, the priesthood, and the people.
 2. Since the church today is the priesthood of God serving under the High Priest, Jesus Christ, it must be holy (1 Pet. 1:16; 2 Pet. 2:9).
 3. Serving God in holiness is an eternal principle that does not change regardless of law or dispensation.
 4. Righteousness in Leviticus compared to righteousness in the New Testament.
 - a. Respect for parents (19:3; Eph. 6:1; Col. 3:20).
 - b. The sinfulness of idolatry (19:4; 1 Cor. 10:14; Col. 3:5).
 - c. Performing benevolence (19:9-10; James 1:27; Gal. 6:10).
 - d. The sinfulness of stealing (19:11; Eph. 4:28).
 - e. The sinfulness of lying (19:11; Col. 3:9).
 - f. The sinfulness of respecting persons (19:15; James 2:1,9; 1 Tim. 5:21).
 - g. The sinfulness of talebearing (19:16; 2 Thes. 3:11; 1 Pet. 4:15).
- D. Condemnation of immorality and sexual deviation.
1. Reading chapters 18-20, one might think they were written for our day and time.
 2. Homosexuality is condemned (18:22) as well as bestiality (18:23).
 3. The penalty for various acts of immorality is death for the adulterer (20:10-12,14), the homosexual (20:13), and the deviate (20:15-16).
- E. Condemnation of the occult.
1. As the world becomes more irreligious, there is a rising interest in the occult and the mystic.
 2. The occult is an instrument of Satan used to direct people away from the truth and cause them to think that their destiny lies in the hands of someone or something other than God.
 3. The book severely condemns these sinful practices (19:26,31; 20:6,27).

F. The reward of godliness.

1. In 26:3-13, God promises:
 - a. Blessings in the soil (vv. 4-5).
 - b. Peace in the land (v. 6).
 - c. Power to overthrow enemies (vv. 7-8).
 - d. Closer fellowship with Him (v. 12).
2. All of these promises are conditional (26:3).

G. The nature of sacrifice.

1. Five offerings which serve as types (The first three were voluntary, the last two were compulsory).
 - a. The burnt offering (ch. 1). Typifies Christ offering Himself without spot.
 - b. The meal offering (ch. 2). Typifies the perfect manhood of Christ as the emphasis in this sacrifice was on the life that was offered.
 - c. The peace offering (ch. 3). It speaks of a restored communion resulting from the perfect sacrifice of Christ.
 - d. The sin offering (ch. 4). Typifies Jesus as sinbearer (2 Cor. 5:21).
 - e. The trespass offering (ch. 5). Typifies Christ as the one ever able to forgive all our sins.
2. The meaning of the sacrifices to Israel.
 - "...they were a means of approach to God. This is evident from the under-lying connotation of the broadest Hebrew word for sacrifice ('qorban' from the root 'qrb' – 'to draw near or approach')...Sinful, guilty man needed some way to draw near to the infinitely holy God with assurance and acceptance. This was Divinely provided in a sacrificial system presided over by the Levitical priesthood" (*Unger's Bible Handbook*, 107).
3. The meaning of the sacrifices today.
 - "For the NT Believer the chief import of the OT sacrifices is typological, i.e., they were symbolically predictive, expressing a need which they could not satisfy, but which the coming promised Redeemer they prefigured would fulfill (Eph. 5:2; I Cor. 10:11; Heb. 9:14)" (*Unger's*, 108).

Questions on Leviticus

1. What does the word “Leviticus” describe?

Chapter 8

2. Why were Aaron and his sons chosen to be priests?
3. Describe the clothing Aaron was to wear.
4. What was the first sacrifice offered? What was its purpose? What animal was used for it?
5. What was the second sacrifice offered? What was its purposes? What kind of animal was used for it?
6. What was the third sacrifice offered? What was its purpose? What kind of animal was used? What, besides an animal, was also offered?
7. What sacrificial meal was prepared and eaten at the door of the tabernacle?
8. What were Aaron and his sons prohibited from doing for seven days? Why?

Chapter 9

9. What offerings were to be made on the “eighth day,” i.e., the day after the seven days of consecration? What was their purpose? Who offered them?
10. Which of the above sacrifices was for Aaron? Why did their need to be an offering for him?
11. Which of the above sacrifices was the “people’s offering?” Why was it sacrificed?
12. What did Moses and Aaron do following the sacrifices? What happened after that? How did the people react to the actions of God?

Chapter 10

13. What was the specific sin of Nadab and Abihu? What was their sin in terms of the general principle involved? What lessons can be learned from this incident?
14. Why do you think the punishment of Nadab and Abihu was so swift and fatal?
15. Following the incident with Nadab and Abihu, what directions did Moses give the other priests?

16. Why was it especially important for priests to use neither wine nor strong drink when engaged in their work at the tabernacle? What application, if any, can be made concerning the use of intoxicating beverages today?
17. What of the sacrifices were to be eaten by the priests? Why were they to eat these things?
18. Why did Moses become angry with the priests? What satisfactory explanation was given by Aaron?

Chapter 19

19. Since this chapter begins with the command, "You shall be holy..." (v. 2), how does the requirement of holiness affect the whole of a person's life?
20. What statement, repeated throughout the chapter, shows the reason these laws were to be obeyed? How is that statement a valid reason for holiness in life today?
21. Why must God's people be holy? (v. 2) Is that a compelling reason for holiness even today? (cf. 1 Peter 1:15-16)
22. What law shows God's care for the poor?
23. Compare verses 17 and 18 with Matthew 5:43-45. Is there any real difference on this point between the Old Testament and the teaching of Jesus?
24. How were old people to be treated? (v. 32)
25. What statements of this chapter teach common fairness?

Numbers

I. General Data

A. Name: Numbers.

1. The book gets its name from the numbering of the people of Israel to determine their military strength.
2. The children of Israel are twice numbered in the book, once at the beginning (ch. 1-3) and again toward the end (ch. 26).

B. Author: Moses (cf. 33:2ff).

C. Time span.

1. The book covers Israel's history from the second month of the second year after the exodus (1:1) to the tenth month of the fortieth year (Deut. 1:3).
2. There is a break of only one month between the erecting of the tabernacle at the end of Exodus and the command to number the people at the beginning of Numbers, the laws of Leviticus coming between the two.
3. It is important to note that Numbers deals with two generations of people:
 - a. The old generation that came up out of Egypt (ch. 1-14).
 - b. The new generation that grew up in the wilderness and then entered the promised land.
 - c. The book relates the period of transition during which the old generation died off and the new generation grew up.
4. Aaron's death in the fortieth year after the exodus is the most important time mark in the book (20:22-29; 33:38), for it marks the end of the wandering and the beginning of God's dealings with the new generation.

D. Theme: The goodness and severity of God (Rom. 11:22a).

- "In Numbers we see the severity of God, in the old generation which fell in the wilderness and never entered Canaan. We see the goodness of God, in the new generation which was protected, preserved, and provided for, until Canaan was possessed. In the one case we see the awful inflexibility of the Divine justice. In the other case we see the unfailing faithfulness of God to His promise, His purpose, His people" (J. Sidlow Baxter, *Explore the Book*, Vol. I, 162).

E. Important events (Although the book covers nearly 40 years, it is not a true historical narrative in that it only highlights the most important events of that period. It reveals very little about the 38 years Israel wandered aimlessly in the wilderness.).

1. The departure from Sinai (9:15-23; 10:11-13).
2. The murmuring of the people (ch. 11).
3. The two challenges to the leadership of Moses.
 - a. Aaron and Miriam (ch. 12).
 - b. Korah, Dathan, and Abiram (ch. 16).
4. The twelve spies being sent to Canaan (ch. 13-14).

5. The sin of Moses at Kadesh (ch. 20).
6. The death of Aaron (ch. 20).
7. The bronze serpent (ch. 21).
8. Balaam's prophecy (ch. 22-24).
9. The appointment of Joshua as successor to Moses (ch. 27).

F. A Summary.

1. "The book of Numbers follows naturally the legislation of Leviticus. The priestly laws have been revealed, and the nation is now ready to continue its march to the land of promise. Hence, Numbers first relates the preparations which were made for the departure from Sinai. It then narrates the departure of the Israelites from Sinai until finally they come to the plains of Moab, and then closes with the recital of certain events which occurred there, together with instructions for the conquest and division of the land" (Edward J. Young, *An Introduction to the Old Testament*, 84).
2. First, a census whose primary purpose is to determine Israel's military strength is taken. The camp is then strategically distributed with a view to facilitating mobility. The services of the Levites in connection with the tabernacle are appointed. All is ready for the advance to Canaan's border. The march ensues with God leading the way. The promised land is in sight when a tragic breakdown occurs. Israel begins to waver in unbelief and rebels. Judgment falls. The forty years of wandering set in. Many thousands who came out of Egypt gradually die off. Eventually, God takes up with the new generation and the new numbering begins. The fresh advance to Canaan takes place. Final preparations begin for Israel, at long last, to possess the land of Canaan.

II. An Outline of Numbers

- A. Before Leaving Sinai (1:1 - 10:10) [A period of 19 days. From the 1st to the 20th of the second month of the second year following the exodus].
 1. Numbering of the people (ch. 1).
 2. Arranging of the camp (ch. 2).
 3. Instructions for the priests and Levites (ch. 3-4).
 4. Laws protecting from defilement (ch. 5).
 5. The Nazirite vow (ch. 6).
 6. Offering brought by the princes (tribal leaders) (ch. 7).
 7. Cleansing of the Levites (ch. 8).
 8. Observing the second Passover (9:1-14).
 9. God guides the camp (9:15-23).
 10. Two silver trumpets—signals for calling and removing the camp (10:1-10).
- B. From Sinai to Kadesh (10:11 - 14:45) [A period of a few months].
 1. Departure from Sinai (10:11-36).
 2. Israel's murmurings (11:1-30).

3. God's provisions and punishment (11:31-35).
4. Rebellion of Aaron and Miriam (ch. 12).
5. Spies sent to Canaan (ch. 13-14).
 - a. Spies sent (ch. 13).
 - b. Israel refuses to enter (14:1-10).
 - c. God's punishment (14:11-38).
 - d. Futile invasion attempt (14:39-45).
- C. Wanderings in the Wilderness (ch. 15-19) [A period of about 37 years from the end of the second year to the beginning of the 40th year (20:1)].
 1. Various laws (ch. 15).
 2. Rebellion of Korah, Dathan, and Abiram (ch. 16).
 3. Aaron's rod buds (ch. 17).
 4. Regulations of priests and Levites (ch. 18-19).
- D. From Kadesh to Moab (ch. 20-36) [A period of ten months from the first month of the 40th year (20:1; cf. 20:28-29; 33:38) to the eleventh month of the 40th year (Deut. 1:3)].
 1. Moses' sin at Kadesh (20:1-13).
 2. Israel travels to Mt. Hor where Aaron dies (20:14-29).
 3. From Kadesh-barnea to Moab (21:1 - 22:1).
 4. Balaam's prophecies (ch. 22-25).
 5. Various instructions and laws (ch. 26-31).
 6. Territorial distribution east of the Jordan (ch. 32).
 7. Israel's journey from Egypt reviewed (33:1-49).
 8. Instructions concerning conquest and settlement of Canaan (33:50 - 36:13).

III. The Lessons of Numbers

- A. The types of Numbers.
 1. The book has the greatest illustrations of New Testament doctrine which are to be found in the Old Testament (cf. 1 Cor. 10:1-12).
 2. Many of the events recorded in Numbers are typical of things to come.
 - a. The journey to physical Canaan: Our journey to the heavenly "promised land" (Heb. 3:16 - 4:1,6,8-11).
 - b. The smitten rock (ch. 20): Our rock which is Christ (1 Cor. 10:4). As water flowed from that rock, "living water" flows abundantly from the Rock of Ages.
 - c. The brazen serpent which was lifted up to provide life (ch. 21): The lifting up of Christ upon the cross (John 3:14; 8:28; 12:32-33). The details make this incident even more analogous:
 - 1) There was sin by the people (v. 5).
 - 2) The people suffered because of their sin (v. 6).
 - 3) They made supplication to the Lord (v. 7).
 - 4) They received salvation by that which was lifted up (vv. 8-9).
 - d. The cities of refuge (ch. 35): The city of refuge today — the church (Heb. 6:18).

- B. The tragedy of unbelief.
 - 1. The generation of Israel which left Egypt could not enter Canaan because of their “unbelief” (Heb. 3:12-19).
 - 2. Moses could not enter into Canaan because of his unbelief (Num. 20:12).
- C. Rebellion against God’s appointed leaders is rebellion against God.
 - 1. The case of Miriam and Aaron (ch. 12).
 - 2. The case of Korah, Dathan, and Abiram (ch. 16).
 - 3. We must be careful in our attitudes and actions toward those who have oversight in the church.
- D. A warning against the sin of presumption.
 - 1. In 1 Corinthians 10:1-11, application is made of Israel’s wanderings. Their faithlessness caused them to:
 - a. Lust after evil things (v. 6).
 - b. Become idolaters (v.7).
 - c. Commit sexual immorality (v. 8).
 - d. Tempt God (v. 9).
 - e. Complain (v. 10).
 - 2. “Therefore let him who thinks he stands take heed lest he fall” (1 Cor. 10:12).
- E. Murmuring is sinful (14:1-3).
 - 1. To murmur is to grumble, whine, and/or complain.
 - 2. The causes of murmuring are discontentment and selfishness. Therefore, the cure for murmuring is to:
 - a. Be content with necessities (1 Tim. 6:7-8); with what one has (Heb. 13:5); with one’s lot (Phil. 4:11); and God’s way (Luke 5:5).
 - b. Deny self (Matt. 16:24).
 - 3. Murmuring is forbidden because it is sin (Phil. 2:14-15; 1 Pet. 4:9) and it causes one to perish (1 Cor. 10:1-11).
- F. A lesson for the church.
 - 1. Numbers relates the account of a nation that threw away its opportunity, the story of a generation that stood face-to-face with God and when offered the land of their dreams, instead of taking it, simply turned their backs and walked away.
 - a. They lacked faith.
 - b. They were not willing to pay the price to be blessed.
 - c. They placed more confidence in what men said than in what God said.
 - 2. How many congregations of God’s people are inactive today for the very same reasons listed above?
 - a. They lack faith to do the work before them.
 - b. They are not willing to pay the price of commitment, dedication, and obedience.
 - c. They place more confidence in the reasoning of men than in the wisdom of God.

Questions on Numbers

1. From chapter one, what was the date of the census? Who was included in it? What was the sum total of those counted? (vv. 45-46) Why were the Levites not counted with the men of war? What were their special duties?
2. List the order of tribes of the children of Israel as to their place around the tabernacle in the encampment. (ch. 2)
3. List the marching order of the tribes of the children of Israel as they set forth from camp. (ch. 2)
4. Why does murmuring seem to be such a fitting way to describe the general attitude of the people of Israel from the time they left Egypt?
5. How were the people chastised for their murmuring? (11:1-3) What does their murmuring show their attitude to be toward God?
6. What was the mission of the twelve men sent forth by Moses? What did they find while on their journey? (ch. 13)
7. What was the report of the spies? What conclusion had most of them reached? (ch. 13)
8. Who were the dissenters to the general opinion of the other spies? What did they suggest? Upon what did they base their conclusion? (ch. 13)
9. What was the people's reaction to the report of the spies? What made the unbelief of the people inexcusable? What did God propose to do? (ch. 14)
10. Describe Moses' intercession for the people. (ch. 14)
11. What was the punishment for Israel's disobedience? What happened to the spies? (ch. 14)
12. What did the Israelites decide to do after learning of their punishment? What resulted because of their actions? (ch. 14)
13. In chapter 16, what was the complaint against both Moses and Aaron? From what two tribes were the main leaders of this conspiracy? Does that explain any reasons for such a conspiracy?

14. Why was the whole assembly endangered by the actions of the rebellious men?
What warning was given to the people so that they would not be caught up in the punishment of the rebels? (ch. 16)
15. How did the rebels die? (ch. 16)
16. At Kadesh, what was the people's complaint? (ch. 20)
17. What was the sin of Moses and Aaron for which they were punished so severely?
Was the sin simply in striking the rock? If so, how was Aaron involved since Moses was the one who struck it? Explain. (ch. 20)
18. What made this sin of Moses and Aaron so serious? (ch. 20; cf. Num. 27:15-17)
19. What request was made of Edom? What assurances were given concerning this request? What was Edom's response? How did this incident end? (ch. 20)
20. Where did Aaron die? What reason is given as to why he could not enter the land of Canaan? Who became high priest after his death? (ch. 20)
21. In chapter 21, who met the Israelites in order to fight against them? Why? What was Israel's response? Why was the place of the battle called "Hormah?" (ch. 21)
22. Why did the children of Israel once again complain? What were their complaints? (ch. 21)
23. How were the complaints of the people punished? What was their response to the punishment? How were they saved? What comparison did Jesus make in John 3:14-5? (ch. 21)
24. Who was Balak and Balaam? Briefly describe the incident between the two. (chs. 22-24)
25. Why was a second census necessary? What two principles were to be observed in the future distribution of the land among the tribes of Israel? According to verses 63 and 65, how was this second census related to the first one? (ch. 26)

Deuteronomy

I. General Data

A. Name: Deuteronomy.

1. The Hebrew name for the book is *Haddebbharim*, i.e., “The Words,” which is taken from the opening verse (1:1).
2. The Septuagint, the Greek translation of the Old Testament, rendered 17:18 “this second law,” from which came the present title “Deuteronomy” which was given by the Septuagint translators in the third century b.c.
 - a. *Deuteros* means “second” and *nomos* means “law.”
 - b. The book is a giving, or relating, of the law a second time to a new generation of Israel who had grown up in the wilderness and were poised to take Canaan.

B. Author: Moses (31:9, 24-26) and Joshua (at least chapter 34).

C. Time span: About one month beginning the first day of the eleventh month of the fortieth year (1:3) through the death of Moses.

D. Theme: Transition.

1. A transition to a new:
 - a. Generation. There were only three members left of the generation which had come out of Egypt—Moses, Caleb, and Joshua.
 - b. Possession. The pilgrimage in the wilderness was ending. The land of Canaan was their promised home.
 - c. Experience, i.e., a new life. Israel will dwell in houses, not tents. They will eat “milk and honey” instead of manna.
 - d. Revelation of God, the revelation of His love. While only briefly referred to in the first four books of the Pentateuch, the love of God is emphasized in Deuteronomy (4:37; 7:7-8; 23:5).
2. A striking comparison of the fifth book of the Old Testament, Deuteronomy, to the fifth book of the New Testament, Acts, in reference to transition. In Acts, like Deuteronomy, a transition to a new:
 - a. Generation—a regeneration in Christ.
 - b. Possession—a spiritual Canaan.
 - c. Experience—a new birth into a new life.
 - d. Revelation—the unfolding of the mystery of Christ (Eph. 3:1-12).
3. This transition is undergirded by the faithfulness of God. It is seen in His gracious, wise, and righteous dealings with Israel in the past generations and in His renewed pledge for the future.

E. Key thoughts in the book.

1. The sermons of Moses.
 - a. Throughout Exodus, Leviticus, and Numbers, God speaks to Moses. In Deuteronomy, Moses speaks to the people.

b. The three lengthy discourses are uttered to a new generation about to possess the promised land.

1) Sermon one (1:3 - 4:40). A review of Israel's history from Horeb to Moab. In it Moses commands them to obey God and flee idolatry.

2) Sermon two (5:1 - 26:19). Beginning with the Ten Commandments, it contains exhortations, warnings, and instructions often quoting from the Law and expanding upon it.

3) Sermon three (27:1 - 31:29). Instructions for erecting an altar to God on the other side of the Jordan River, conditions for God's blessings and curses, and a choice of life or death.

2. Key words and phrases.

a. "Remember" (7:18; 8:2; 9:7; 15:15).

b. "Take heed" (8:2; 11:16; 12:13,19).

c. "Be diligent" (6:7,17; 28:1).

d. "Go in and possess" (35 times).

e. "The land which the Lord giveth thee" (34 times).

f. "Love God" (10:12; 11:1,13,22; 13:3; 19:9; 30:6,16,20; etc.).

F. A Summary.

1. Since it is a book of transition, Deuteronomy addresses a generation which was not present for the first reading of the Law. It had grown up in the wilderness and, possibly, many of the laws were unfamiliar to them. The laws were designed to regulate their lives in the promised land so it is possible they had not even been exposed to some of them. To accomplish this second reading, Moses delivers a series of three lengthy discourses. The book closes with the song of Moses and the blessing of Israel. Moses climbs Mt. Nebo, views the land, and then dies.

2. "This is distinctly a book of obedience. 'Observe to do' was the emphasis of Moses to the people. Everything depended on this—life and happiness. Blessing is the reward of obedience; the curse, the result of disobedience" (*Unger's Bible Handbook*, 140).

II. An Outline of Deuteronomy

A. Moses' First Sermon - Historical (ch. 1-4)

1. A recount of the last 40 years (1:1 - 3:29).

2. Commands to obedience and warnings against idolatry (4:1-40).

3. Appendix.

a. Eastern cities of refuge (4:41-43).

b. Conclusion (4:44-49).

B. Moses' Second Sermon - Legal (ch. 5-26).

1. Summary of the foundation of the Law of Moses (ch. 5-11).

a. The Ten Commandments (5:1-22).

b. The events at Sinai (5:23-33).

- c. The greatest commandment (6:1-9) and a caution against disobedience (6:10-25).
 - d. A chosen people (7:1-11) and blessings of obedience (7:12-26).
 - e. Remember the Lord (ch. 8).
 - f. Israel's rebellions reviewed (9:1 - 10:11).
 - g. The essence of the Law (10:12 - 11:32).
2. Exposition of the principle religious, political, and civil laws (ch. 12-26).
- a. God's prescribed place of worship (12:1-28).
 - b. Idolators and their punishment (12:29 - 13:18).
 - c. Separation from the nations (clean and unclean animals) (14:1-21).
 - d. Tithing (14:22-29).
 - e. Laws of generosity (canceled debts, poor, bond servants) (15:1-18).
 - f. Firstborn animals (15:19-23).
 - g. Three principle feast days (16:1-17).
 - h. Justice (16:18 - 17:13).
 - i. Principles concerning kings (17:14-20).
 - j. Portion for priests and Levites (18:1-8).
 - k. Avoid wicked customs (18:9-22).
 - l. A new prophet like Moses (18:15-22).
 - m. Cities of refuge (19:1-13).
 - n. Property boundaries (19:14).
 - o. Laws concerning witnesses (19:15-21).
 - p. Principles regarding warfare (20:1-20).
 - q. Unsolved murders (21:1-9).
 - r. Female war prisoners (21:10-14).
 - s. Firstborn inheritance rights (21:15-17).
 - t. Rebellious son (21:18-21).
 - u. Miscellaneous laws (21:22 - 22:12).
 - v. Laws of sexual morality (22:13-30).
 - w. Those excluded from the congregation (23:1-8).
 - x. Cleanliness of camp site (23:9-14).
 - y. Miscellaneous laws (23:15-25).
 - z. Laws concerning divorce (24:1-4).
 - aa. Miscellaneous laws (24:5 - 25:4).
 - bb. Kinsman redeemer law (25:5-10).
 - cc. Miscellaneous laws (25:11-16).
 - dd. Destroy the Amalekites (25:17-19).
 - ee. Offerings of firstfruits and tithes (26:1-15).
 - ff. A special people of God (26:16-19).
- C. Moses' Third Sermon - Prophetic (ch. 27-30).
- 1. Ratifying the covenant (ch. 27).
 - 2. Blessings and curse of the covenant (ch. 28).
 - 3. Renewal of the covenant (ch. 29-30).

- D. Moses' Parting Words and Song (ch. 31-33).
 - 1. Moses' parting words (ch. 31).
 - a. Commission of Joshua as new leader (31:1-8).
 - b. Law to be read every seven years (31:9-13).
 - c. Prediction of Israel's rebellion (31:14-29).
 - 2. The song of Moses (31:30 - 32:47) and prediction of his death on Mt. Nebo (32:48-52).
 - 3. Moses' final blessing on Israel (ch. 33).
- E. Moses' Death (ch. 34).

III. The Lessons of Deuteronomy

- A. The example of Moses.
 - 1. Moses has few peers. He is one of the greatest figures in all of the Bible and all of history.
 - 2. "Spiritually minded people know the thrill of listening to a man who loves God, lives His word, and loves His fellow man. His lessons are rich, thought-provoking and motivating...In Deuteronomy, we are privileged to sit at (Moses) feet as he delivers some powerful sermons to the children of Israel as they make final preparations to enter the Promised Land" (Skip Sebree, *Today Magazine*, Vol. I, No. 7, 24).
 - 3. "Moses never appears quite so fine, noble, and practical as in Deuteronomy. His personal history comes out in great prominence, and with a solid grandeur, a calm earnestness, and affectionate persuasiveness, and unflinching fidelity to truth, a singleness of aim and unselfishness of purpose, which command the most reverent attention, bespeak the most intense sympathy, and endorse to the fullest extent the statement of Divine inspiration" (Joseph W. Kemp cited in an unpublished work).
- B. Respect for the word of God.
 - 1. This is a prominent theme throughout the book.
 - 2. Note 4:1-2; 10:12-13; and 12:32.
- C. God's promises are conditional.
 - 1. God promised to bless Israel only if they remained faithful.
 - 2. Note 6:24-25; 7:11-12; 8:18-19; and 28:1,15.
- D. The family.
 - 1. The book contains many legal regulations in reference to marriage and the home. Two of them are:
 - a. Israel was forbidden to marry with heathen nations (7:1-3) because they would lead the Israelites away from God (7:4).
 - b. A man who was newly wed was exempt from military service for one year (24:5).
 - 2. The need for parents to teach spiritual values to their children is emphasized (6:6-7).
- E. The test for a prophet (18:22).
- F. God's attitude toward sorcery, witchcraft, and the occult (18:9-14).

G. Jesus and the book of Deuteronomy.

1. Prophecy of the Messiah (18:18-19).
 - a. Peter applies this prophecy to Jesus (Acts 3:22-24).
 - b. Jesus confirmed that Moses wrote of Him (John 5:46-47).
2. When Jesus was tempted by Satan, he recalled the words of Deuteronomy to help Him overcome the temptation (8:3; 6:13,16; cf. Matt. 4:1-11).

Questions on Deuteronomy

Chapter 1

1. Give the setting of Deuteronomy as to time, place, persons and occasion.
2. What is indicated with regard to the subject of Moses' speech (or speeches)?
3. What evidences of the consequences of disobedience are put before the people?
4. List the words which define the sin of Israel for which the first generation had to die in the wilderness.

Chapters 2 and 3

5. What three peoples was Israel commanded not to fight?
6. What successes in battle had the Israelites already had when Moses spoke to them? (2:24-3:11)
7. What effect do you suppose these conquests would have on Israel as they faced the task of conquering the land west of the Jordan River? What lesson would they teach them?
8. What tribes received the conquered lands east of the Jordan?
9. What had been Moses prayer to God?
10. What was God's answer to Moses?

Chapter 31

11. What did God anticipate that the people would do?
12. Who would the people blame for their trouble?
13. What was the purpose of the song Moses taught the people?
14. What reason is offered for the order given to the Levites to deposit the law in the ark?

Chapters 32 and 33

15. How was the song found in this chapter a witness for God against Israel? How does it serve as a vindication of God?
16. In light of the context, explain the statement, "It is your life." (v. 47)

17. What was Moses permitted to do before his death?

18. How is the great sin of Moses described?

19. How is chapter 33 like a “last will and testament?”

Chapter 34

20. Where did Moses die?

21. How old was Moses when he died?

22. What was the physical condition of Moses at the time of his death?

23. How did the people feel about Moses?

24. How was Joshua qualified to succeed Moses?

25. Discuss the “uniqueness” of Moses.

Joshua

I. General Data

A. Name: Joshua.

1. The book gets its title from the principle character in the book who led Israel into the Promised Land to conquer it.
2. Joshua is also the probable author of the book.

B. Author: Joshua (5:1,6; 24:26; 6:26; cf. 1 Kings 16:34) along with a later compiler (some have speculated Phineas, cf. 24:33 and 6:25). Much of the book was undoubtedly written at a later time (cf. 4:9; 5:9; 6:25; 7:26; 8:28-29; 9:27; 10:27; 13:13; 14:14; 15:63).

C. Joshua the man.

1. He served as a minister to Moses. As such, he once led the armies of Israel into battle against the Amalekites (Ex. 17:8-14).
2. He was chosen as one of the twelve spies sent from Kadesh-Barnea to investigate the land of Canaan.
 - a. He and Caleb were the only two to give a favorable report and to urge going in and conquering it (Num. 13:26 - 14:10).
 - b. Because of the attitude of the people, Israel was forced to wander in the wilderness for 40 years until that faithless generation died off.
 - c. Of all the people who left Egypt, only he and Caleb were permitted to enter Canaan.
3. His original name is Hoshea, "Salvation" (Num. 13:8) but Moses evidently changed it to Yehoshua, "Yahweh is Salvation" (Num. 13:16).
 - a. He is also called Yeshua, a shortened form of Yehoshua. This is the Hebrew equivalent of the Greek name *Iesous* (Jesus).
 - b. "The name 'Hoshea' means deliverance; the new name 'Joshua' means Yahweh is deliverance; a living reminder of the sworn covenant between Yahweh and the nation of which Joshua was official representative" (Elmer W.K. Mould, *Essentials of Bible History*).
4. He was chosen to succeed Moses as leader of the children of Israel (Num. 27:18-23).
 - a. He had spent several years as Moses' assistant and when Moses died the mantle of leadership fell upon him (Deut. 3:28).
 - b. Though no leader was greater than Moses (Deut. 34:10), Joshua was an exemplary leader in many ways.
5. He was commanded to lead Israel into Canaan, to conquer its cities and drive out the Canaanites, and to divide the land as an inheritance among the tribes (Num. 34:16-29).

6. He died at age 110 (Josh. 24:29).
 - a. He was buried within the border of his inheritance at Timnath Serah.
 - b. His legacy: "Israel served the Lord all the days of Joshua" (Josh. 24:31)
- D. Time span: From the Israelites' entrance into Canaan to Joshua's death.
Approximately 25-30 years.
- E. Theme: "The Victory of Faith."
1. The book stands in sharp contrast to the book of Numbers where in the episode of the ten spies who gave an unfavorable report and the people who listened to them is seen the failure of unbelief.
 2. "The book of Joshua demonstrates God's faithfulness to His promise by leading Israel into the land of Canaan (Josh. 1:2-6)" (*Unger's Bible Dictionary*).
 3. "This book teaches that He is fully able to perform all of His good promises to His people that He is ever guiding them and overruling in the dangers that beset them" (*Zondervan Pictorial Bible Encyclopedia*, Vol. III, 705).
 4. A good statement of the theme of the book of Joshua might be 1 John 5:4.
- F. Summaries of the book.
1. The book of Joshua "forges a link between the Pentateuch and the remainder of Israel's history. Through three major military campaigns involving more than thirty enemy armies, the people of Israel learn a crucial lesson under Joshua's capable leadership: victory comes through faith in God and obedience to His word, rather than through military might or numerical superiority" (Notes in *The New King James Version of the Bible*, 190).
 - a. The books of the Pentateuch lead Israel to Canaan, Joshua leads them into it, the next eleven books record their history once in it.
 - b. It links the land promise with its realization and serves as an introduction to the settling of Israel into Canaan.
 2. "The book of Joshua consequently is an essential sequel to the Pentateuch as declaring the thorough fulfillment of God by the covenant made by Him through Moses with Israel, and thus as illustrating His inviolable faithfulness...He (Joshua) proposes to narrate the conquest of Canaan, and to present that conquest as a proof of God's fidelity to His Covenant" (*Barnes Notes on the Old and New Testaments, Exodus-Ruth*, 346, 349).
 3. The book of Deuteronomy records Moses' death and immediately introduces Joshua (Deut. 34:5,9; Josh. 1:1). Joshua had been groomed to succeed Moses as leader of Israel and to guide them into the Promised Land (1:1-9). It describes the fulfillment of the land promise made to Abraham (Gen. 12:1-3,7; 15:18; 18:18; 22:18; 26:4). It begins with preparations to enter Canaan. Two spies are sent into the land where they are hidden by Rahab. They discover the fear the Canaanites have of them (2:8-14). Israel crossed the Jordan River on dry land and began their conquest by taking Jericho and Ai. Then they moved southward and

finally conquered the northern territory. Approximately 7 years were needed to conquer and subdue the land (compare Num. 10:11 and 13:17 with Josh. 14:7,10). The Israelites divided the land among themselves and began to settle into their inheritance. God gave them all the land He had promised them (21:43-45). They enjoyed peace.

II. An Outline of Joshua

- A. The Conquest of the Land (1:1 - 12:24).
 - 1. The commission of Joshua (1:1-9).
 - 2. Preparations to enter Canaan (1:10 - 2:24).
 - 3. The crossing of the Jordan River on dry land (3:1 - 4:24).
 - 4. Israelite men circumcised (ch. 5).
 - 5. Capture of Jericho and Ai (6:1 - 8:29).
 - 6. Covenant renewed on Mt. Ebal and Mt. Gerizim (8:30-35).
 - 7. Deception of Gibeonites (ch. 9).
 - 8. Conquest of southern Canaan (ch. 10).
 - 9. Conquest of northern Canaan (11:1-15).
 - 10. Summary of the conquest (11:16 - 12:24).
- B. The Division of the Land (13:1 - 22:34).
 - 1. Joshua instructed to divide the land (13:1-7).
 - 2. Eastern tribes assigned their inheritance (13:8-33).
 - 3. Western tribes assigned their inheritance (14:1 - 19:51).
 - 4. Cities of refuge provided (ch. 20).
 - 5. Levitical cities chosen (ch. 21).
 - 6. Eastern tribes sent home (ch.22). A conflict over the altar they built (vv. 10-34).
- C. Joshua's Farewell Address (23:1 - 24:28).
- D. The Death of Joshua (24:29-33).

III. The Lessons of Joshua

- A. The types of Joshua.
 - 1. Canaan is a type of heaven (Heb. 4:8-11).
 - 2. Canaan is a type of the church.
 - a. Canaan was a place of conquest through conflict. Israel had to draw its sword and put the enemy to flight. If they did not obey God, if they were faithless, they could be removed from the land.
 - b. All of these have their parallel in spiritual Israel today.
 - 3. The blessings in Canaan typify the blessings the Christian has in Christ.
 - a. Canaan was Israel's promised rest (Deut. 6:10-11) where they could dwell in safety (Lev. 26:6). The Christian has rest and comfort in Christ (2 Cor. 1:3-5).
 - b. Canaan was a place of bounty, the land of "milk and honey" (Ex. 3:8; Deut. 33:28; Lev. 26:5; Deut. 11:10-12). The blessings of the one in Christ are bountiful (Eph. 1:3).

- c. Canaan was a place of triumph. God called Israel not merely to a conflict but to an assured victory (Deut. 7:1). Triumph and victory belong to the one in Christ (1 John 5:4; 1 Cor. 15:57).
- B. A comparison between the book of Joshua and the book of Ephesians: A five point parallel between the earthly inheritance given through Joshua and the spiritual inheritance given through Christ.
 - 1. Each was the predestined inheritance of a chosen people (Gen. 13:14-15; Eph. 1:3-4).
 - 2. Each was delivered by a divinely appointed leader (Josh. 1:6; Eph. 1:18-22).
 - 3. Each was a gift of grace to be received by an obedient faith (Eph. 2:5-8).
 - 4. Each shows a great revelation of God (Josh. 4:23-24; Eph. 3:8-10).
 - 5. Each is described as a scene of conflict.
 - a. In order to receive and remain in the land, there were enemies that had to be conquered who were militarily superior to Israel (Deut. 7:1) but with the help of God His people would enjoy victory.
 - b. So it is with spiritual Israel (Eph. 6:12).
- C. An acceptable faith is an obedient faith.
 - 1. There is no greater example that the promises of God are conditioned upon man's obedience than the fall of Jericho (Josh. 6; Heb. 11:30).
 - 2. If the children of Israel were to capture Jericho, they had to believe and obey God's instructions.
- D. God's people should be characterized by courage and confidence.
 - 1. Knowing that God is faithful, His people should possess courage and confidence.
 - 2. Such courage comes, not from one's own abilities, but rather from the trust one has in God (1:2,6-9).
 - 3. Every child of God in every age should possess this courage and confidence (Rom. 8:31; Phil. 4:13).
- E. The God of heaven is greater than the gods of this world.
 - 1. The events of the conquest of Canaan reveal to the world the greatness and supremacy of Jehovah God.
 - 2. Note especially the confession of Rahab in 2:8-11.
- F. "Sin in the camp" affects the whole camp (ch. 7).
 - 1. The city of Jericho was devoted to the Lord because it was the "first fruits" of the conquest (6:19). Achan, by taking the "devoted thing," affected the whole of Israel and brought them defeat (7:1).
 - 2. This principle is applied to spiritual Israel, the church, by the apostle Paul in 1 Corinthians 5:6.
 - a. A failure to deal decisively with sin in the local congregation, condoning or overlooking it, leads to all members being adversely affected.
 - b. As God did not condone sin in physical Israel, He surely will not abide it in spiritual Israel.

G. A refutation of the doctrine of premillennialism.

1. Premillennialists believe that the land promise to Abraham was never fulfilled and that Israel will be restored to their land some day.
2. Joshua 21:43-45 says “the Lord gave to Israel all the land of which He had sworn to give their fathers...Not a word failed of any good thing which the Lord had spoken to the house of Israel. All came to pass.”

H. The responsibility to choose to serve God.

1. In his farewell address Joshua challenged Israel to obey the Lord (24:14-15).
2. Their response is seen in 24:24, “And the people said to Joshua, ‘The Lord our God we will serve, and His voice we will obey!’”
3. Can our response be any different from theirs and still please God?

Questions on Joshua

1. Who was Moses' successor as leader of Israel? What was his great task? What encouragement was he given? Why should he be "of good courage" and not "afraid?" (ch. 1)
2. What order did Joshua give to the children of Israel? (ch. 1:10-11)
3. Why were the tribes of Reuben, Gad and the half-tribe of Manasseh treated as a special group? What order was given to them? What was their response? (ch. 1)
4. What was the mission of the spies who were sent out by Joshua? What kept them from being discovered by the people of Jericho? (ch. 2)
5. What was the effect of the spies' mission? (ch. 2)
6. Describe the manner in which the Jordan River was crossed. What made this an especially great miracle? What similar occurrence had taken place 40 years before? What was the purpose of this miraculous crossing? (ch. 3)
7. In what two places were stones set up? What was their purpose? (ch. 4)
8. What was the effect of the miraculous crossing of the Jordan River on the heathen kings? (ch. 5)
9. What had to be done after the crossing of the Jordan? Why was it necessary? (ch. 5)
10. What feast was kept in Gilgal? What was its purpose? (ch. 5)
11. When did the manna cease? Why did it stop? (ch. 5)
12. Describe how Israel captured the city of Jericho. Was there any natural connection between the things commanded to be done and the fall of the walls? Explain. (ch. 6)
13. What warning was given in connection with the taking of Jericho? What is meant by "the devoted thing?" (ch. 6)
14. Who was spared when the city of Jericho fell? Why? (ch. 6)

15. What city was Israel to conquer after their victory at Jericho? Describe their first effort to take this city. (ch. 7)
16. What had caused Israel to lose its power at Ai? What did God demand be done about it? (ch. 7)
17. How was the guilty party at Ai exposed? What was his punishment? Who shared in his punishment? Why? (ch. 7)
18. Who were the Gibeonites? How did they deceive Israel? Why did they deceive them? (ch. 9)
19. What difference did it make to the Israelites whether the Gibeonites lived in the land or were from a far country? (ch. 9; see also Ex. 23:31-32; 34:12; Num. 33:55; Deut. 7:1-5; 20:10-18)
20. What was done when the deception of the Gibeonites was discovered? What position was assigned to them? (ch. 9)
21. What was the occasion for the battle described in chapter 10? What was the result of this battle? What was unusual about the day of the battle? What did God do to help Israel?
22. Where was the tabernacle erected in the land of Canaan? (ch. 18)
23. What was a city of refuge? Name the six cities of refuge and give their location. (ch. 20)
24. How thoroughly had God fulfilled the land promise He had given to Abraham? (ch. 21)
25. How did the inheritance of the Levites differ from that of the other tribes? (ch. 21; cf. 14:3-4 and 18:7)

Judges

I. General Data

A. Name: Judges.

1. The book's name is from its contents which are devoted to the period of Israel's judges.
2. "'Judges' takes its name from the twelve Spirit-anointed military leaders the Lord raised up to deliver the nation" (*Unger's Bible Handbook*, 168).

B. Author.

1. The authorship of the book of Judges is unknown.
2. Jewish tradition attributes it to Samuel, the last of the judges. He was evidently the leader of a prophetic school which he had begun to prepare prophets for the people of God (cf. 1 Sam. 10:10-12; 19:20, 24).

C. The judges.

1. The judges were not judicial officials who presided over Israel's courts.
 - a. They had no civil authority but acted with spiritual authority as agents of God.
 - b. During this period the government of the people consisted of the elders having authority in their respective tribes.
2. The judges were deliverers (3:9) who were directed by the power of the Spirit of God, whom God raised up to lead Israel to freedom from the oppression of opposing nations (3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14).
3. In comparison with the righteous leaders of Israel's early history (Abraham, Jacob, Moses, Joshua, etc.), the character of the judges is much lower, their shortcomings more obvious, and even delight, it seems, in their less reputable exploits.
 - a. They were men who lived in an age of low moral standards and their lives reflect that fact.
 - 1) Ehud was an assassin (3:15-30).
 - 2) Jael was praised for a treacherous act of cruel murder (4:17-24).
 - 3) Jephthah was a bandit with a vindictive streak (11:1-3).
 - 4) Samson was a Nazarite, yet was irresponsible, indulging himself in illicit acts with Philistines and disreputable women.
 - b. God made them a channel of His power and the means of His revelation without necessarily any direct influence on their moral character.

D. Time span: From the death of Joshua to the death of Samson.

1. The period of Judges from Othniel to Samuel lasted about 350 years (cf. 11:26).
2. This is the period of the Theocratic regime in which God Himself is Israel's King (1 Sam. 8:7).

E. Setting of the book.

1. The generation contemporary with Joshua was courageous, faithful, and, for the most part, free from the obstinacy and doubt which had dishonored their fathers (2:7). But as each tribe received its portion of the

land, though, they became engrossed in establishing and cultivating it thus becoming self-centered.

2. Living among idolaters, whom they had failed to drive out, the Israelites copied their example, intermarried with them, and became contaminated by their abominations and idolatry (2:10-13).
3. The people abandoned God and became their own standard of conduct (17:6).
4. The old inhabitants of the land of Canaan, left alone, gathered strength to fight against Israel.
5. Surrounding nations such as Syria, Philistia, Moab, and Midian took advantage of Israel's ease and began to plunder them (2:14-15; 3:7-8).
6. "In those days there was no king in Israel, but every man did that which was right in his own eyes' (Judg. 17:6; 18:1; 19:25)...Each tribe took thought for itself how best to serve and maintain an adequate territory, so that separate interests of all sorts soon became prevalent, and regard for general welfare was more and more forgotten. This separation of the parts of the nation was aided by the early disunion and jealousies of the several tribes, no one of which held the preeminence...Then, too, the ancient inhabitants still retained their hold on large tracts, or on important positions throughout the country. The neighboring powers still looked upon the newcomers as an easy prey to incursion and devastation, if not to actual subjugation. Nor did Israel escape the pernicious influence of idolatry, both of Canaan and the surrounding countries" (*Unger's*, 617-618).

F. Theme: "Failure."

1. "The book of Judges is one of the saddest parts of the Bible, humanly speaking. Some have called it the 'Book of Failure.' The last chapter of the preceding book, Joshua, anticipates continued blessing upon God's people in the rest land of their inheritance (Joshua 24:19-28). But one does not proceed far into the account of Judges before he senses that all is not well" (Irving Jensen, *Jensen's Survey of the Old Testament*, 152).
2. Israel failed to:
 - a. Complete the task they were given to do—drive out the other nations.
 - b. Carry through with the lessons they learned in their reform.
 - 1) When God raised up judges to deliver them, the people only responded so far as it served their selfish ends of the moment.
 - 2) They did not sincerely love God nor did they serve Him from the heart. When things got somewhat tolerable for them again they would swiftly abandon Him and go back to their old ways.
 - c. Deal with a family, national, or community problem. They were so self-centered that they did not seek solutions to their problems until they were desperate.
3. The three-fold reasons for their failures.
 - a. Ease.
 - 1) Finally at rest in the land of promise they became engrossed with their possessions and land.
 - 2) Ease poses a constant threat to those who would live properly.

- b. Selfishness (17:6).
 - 1) There was no concern for others in any way. Everyone did what he thought was right.
 - 2) Self is at the center of all sin.
 - c. Compromise.
 - 1) The compromise began when the two and a half tribes chose to settle on the eastern side of the Jordan rather than to enter the land.
 - 2) The compromise continued when the other tribes failed to drive out the pagan peoples of the land.
 - 3) Compromising in religion and an incomplete turning from sin result in constant trouble and final defeat.
 - 4. Within the lives of the judges there is failure but there is also faith.
 - a. Through them insight is gained into the grace and long-suffering of God.
 - b. These were men whom God could use in spite of themselves and help them develop a faith that could transcend their shortcomings.
 - c. Many of the examples of faith found in Hebrews 11 come from the book of Judges (Heb. 11:32ff).
- F. Summaries of the book.
1. The book is divinely summarized in 2:7-19.
 - a. During the rule of Joshua Israel served God (vv. 7-9).
 - b. After the death of Joshua a generation arose who did not know the Lord nor what He had done for Israel, therefore, they did evil kindling the anger of the Lord against them (vv. 10-14a).
 - c. God, therefore, delivered them to enemies who were victorious over them causing them to be greatly distressed (vv. 14b-15).
 - d. God raised up judges to deliver them and they would have peace (v. 16).
 - e. When the judge would die the people would revert back to their old ways and forsake the way of God (vv.17-19).
 2. "The book is fragmentary and unchronological in its arrangement. The events recorded are largely local and tribal instead of national, but are of great value as showing the condition and character of the people...It gives an account of seven apostacies, seven servitudes to the seven heathen nations, and seven deliverances. It furnishes an explanation of the ups and downs, and is not merely a record of historical events but an interpretation of those events" (J.B. Tidwell, *The Bible Book by Book*, 68).
 3. The book of Judges can be summed up in two passages—2:7-19; 19:6). Problems began for Israel when they failed to complete the task God gave them, namely, driving out the enemy and keeping themselves separate from the nations (1:21,27-29, 31; 2:1-6; 3:5-6; cf. Ex. 23:31-33). Israel turned from God so God then sent other nations to afflict them. Israel would cry to God in repentance and He would raise up a judge to deliver them. That would bring peace and rest for a few years until the people turned away from God again and the whole process would begin all over.
 4. Jeremiah 2:7-8 divinely summarizes conditions identical to the book of Judges.

II. An Outline of Judges

- A. Introduction to the Period of the Judges (1:1 - 3:6).
 - 1. Incomplete conquest of the land (1:1-36).
 - 2. God's judgment against Israel's disobedience (2:1-6).
 - 3. Joshua's death (2:7-10).
 - 4. Religious character of the period (2:11 - 3:6).
- B. The Judges and Their Work (3:7 - 16:31).
 - 1. Othniel's deliverance from Mesopotamia (3:7-11).
 - 2. Ehud's deliverance from Moab (3:12-30).
 - 3. Shamgar's deliverance from Philistia (3:31).
 - 4. Deborah's deliverance from the Canaanites (ch. 4-5).
 - 5. Gideon's deliverance from Midian (ch. 6-9).
 - 6. Tola delivered Israel (10:1-2).
 - 7. Jair judged Israel (10:3-5).
 - 8. Jephthah's deliverance from Ammon (10:6 - 12:7).
 - 9. Ibzan judged Israel (12:8-10).
 - 10. Elon judged Israel (12:11-12).
 - 11. Abdon judged Israel (12:13-15).
 - 12. Samson's deliverance from Philistia (ch. 13-16).
- C. Consequences of Their Corruption Illustrated (ch. 17-21).
 - 1. The Danites adopted the idols made by Micah (ch. 17-18).
 - 2. The depth of moral corruption to which Israel had fallen (ch. 19-20).
 - a. The perversion of the people of Gibeah (ch. 19).
 - b. Brethren at war (ch. 20).
 - 3. The men of Benjamin were left without wives (ch. 21).

III. The Lessons of Judges

- A. Compromise leads to defeat. As Israel suffered because they compromised with enemy nations, if we compromise with the world, sin, and Satan, we will suffer defeat.
- B. There is an absolute standard of right—God's.
 - 1. Doing that which was right in their own eyes caused Israel to be led to do evil for which they were judged (17:6).
 - 2. The word of God is still the standard of righteousness (Rom. 1:16-17), and when people fail to live by it they will also be judged.
- C. Sin must be completely quit.
 - 1. When Israel failed to drive out the presence of sin in the land, the evil nations, they were affected by it to do evil themselves.
 - 2. One who would live pleasing to God must completely forsake sin and become dead to it or he will be adversely affected by it (Rom. 6:1-4).
- D. Faith can overcome personal failure.
 - 1. The failures, weaknesses, and shortcomings of the judges have already been seen, yet, many of them are held forth to us as examples to follow because they trusted in God and allowed Him to rule in their lives.
 - 2. Christians must be people of faith to be able to overcome their personal weaknesses and sins and gain victory in Christ (Phil. 4:13).

Questions on Judges

1. How was the conquest of the land of Canaan incomplete? (1:1-36)
2. How did Israel disobey God? What would be the consequence of this disobedience? (2:1-5; Compare with Deut. 7:1-5 and Josh. 23:1-16)
3. What is said of the people during the time of Joshua? What happened to them after his death? Why do you think this happened? (2:6-10)
4. Since the generation after Joshua did not know God, what filled the void left by that lack of knowledge? What was the consequence of this departure from God? (2:11-15)
5. Who were the judges? What was the attitude of the people toward them? (2:16-19)
6. Using the information given in 2:6 through 3:6, explain the cycle of events that was to recur all through the period of the judges.
7. What caused Israel's troubles during the period of the judges? What brought them into such close connection with heathen peoples? (2:20 - 3:6)
8. Who was Deborah? (4:1-24)
9. According to 4:4-5, what two functions did the judges have? (See also Judg. 2:16 with 3:9,15)
10. How did the Midianites oppress Israel? Describe or illustrate the low condition to which Israel was reduced. (6:1-6)
11. Who does God raise up to deliver Israel from the oppression of the Midianites? (6:11-32)
12. Why did Gideon find it hard to believe that God was with him? What assurance did he request? What sign convinced him that it was God who was speaking to him? (6:11-32)
13. What did Gideon have to do before carrying out the task to which he was called? (6:11-32)
14. How did God assure Gideon of His presence? (6:36-40)

15. Why did God want to reduce the size of Gideon's army? How many were in the army of the enemy? What lesson was taught by this battle? (7:1-8)
16. How does God provide Gideon with assurance of victory? What is the purpose of this assurance? (7:9-14)
17. Describe Gideon's battle strategy. (7:15-23)
18. What was Gideon's life like after the defeat of the Midianites? What happened to Israel "as soon as Gideon was dead?" (8:22-35)
19. Who was Jephthah? What vow did he make? Do you think he really offered his daughter as a sacrifice or was the vow fulfilled in another way? Explain. (11:1-40)
20. Who was Samson? Why was he raised up by God? (13:1-25)
21. What does Samson's choice of a wife reveal about him? How was God able to use this marriage to serve His own purpose? What became of Samson's wife? (14:1-20)
22. What was Samson's grievance against the Philistines? How did he retaliate? Describe his great victory over them? To whom did he give credit for the victory? (15:1-20)
23. How did the Philistines try to trap Samson? How did he mock them? (16:1-31)
24. How did Samson's love for Delilah lead to his downfall? What flaw in his character led to his downfall? (16:1-31)
25. Describe the death of Samson. What reason did he give for killing the Philistines?

Ruth

I. General Data

A. Name: Ruth.

1. The name of the book is taken from the main character, a Moabitess who married an Israelite and later married Boaz.
2. Ruth was the great-grandmother of David (4:17-22) and an ancestor of Jesus.

B. Author.

1. The authorship of the book of Ruth is unknown.
2. He was most likely a contemporary of David (cf. 4:18-22). It could not have been written before David's birth.
3. Some have suggested that Judges and Ruth had the same author.
4. Some have attributed it to Ezra, the scribe who did much of the Old Testament historical writing.
5. Some, noting how it serves as a kind of introduction to the books of I and 2 Samuel and gives the historical background of the birth of David, point to Samuel as its author.

C. Time span.

1. The events of the book of Ruth occurred during the days of the judges (1:1), three generations before David.
 - a. At first Israel is found to be in a period of famine and need (Jud. 2:16-19).
 - b. Some think the events occurred during the reign of Shamgar, a judge of Israel.
 - c. The events of the book occur between a 15 to 20 year span of time.
2. "In the book itself (the book of Judges-gt), the intervals during which 'the land had rest' make up a large aggregate of years, though we are apt to overlook them from the brevity of each notice. These hints are in some degree filled up to a finished picture in the exquisite scenes of rural tranquility set before us in the Book of Ruth. The events there related are merely said to have happened 'in the time of the Judges;' but from the genealogies we gather that they fell in the generation after the troubles above related. (Ruth 4:18-22)" (William Smith, *Old Testament History*, 366-367).

D. Purposes.

1. The book serves as a connecting link in the genealogy between Abraham and David which ultimately led to the Messiah (4:14-15;17-22). "A genealogy is a striking way of bringing before us the continuity of God's purpose through the ages" (Leon Morris, *Judges and Ruth*, 318).
2. The book illustrates that there was still some decency, uprightness, and courtesy among God's people at a bad time in their history. If not for the book of Ruth, we might have a distorted view of life during the period of the Judges.

3. "This (purpose-gt) may have been twofold: It shows the ancestry of King David, his tribal lineage, and background...Again, it points up the beautiful devotion of Ruth to her mother-in-law, and her conversion to Israel's God. It also shows God's impartiality toward all people; He accepted her into His peculiar people as a part of them. It reveals also how Israel accepted strangers who wished to come and accept the Lord as their God and Israel's way of life. It forever secures Ruth's niche in history as the ancestor of King David and of his far more important, though then distant, Son in the flesh, Jesus Christ" (William S. Deal, *Baker's Pictorial Introduction to the Bible*, 83).
 4. The book illustrates the practicality of the law of Moses in its application to the everyday affairs of the people.
 - a. The kinsman redeemer (Deut. 25:5-10; Lev. 25:25).
 - b. The provisions for the care of the poor (Lev. 19:9-10; Ruth 2).
- E. Theme: The promise and purpose of God reaffirmed.
1. The principle theme of the book of Ruth seems to be the tracing of the lineage of Jesus. Without the book there would be a "missing link" in that genealogy.
 2. "This lovely story of a lovely woman, following, like calm after a storm, the turbulent scenes of Judges, is a delightful and charming picture of domestic life in a time of anarchy and trouble.

"A thousand years earlier, Abraham had been called of God to found a Nation for the purpose of one day bringing a Saviour to mankind. In this book of Ruth we have the founding of the Family within that Nation in which the Saviour would come. Ruth was the great grandmother of king David. From here on Old Testament interest centers mainly around the Family of David" (*Halley's Bible Handbook*, 175).
- F. The kinsman redeemer.
1. "The Old Testament law provided a way through which an inheritance that had been lost could be redeemed through a 'go-el' or kinsman redeemer. If a man through poverty was forced to mortgage his property, and then was unable to meet the payment on the date of the maturity of the mortgage, then the man holding the mortgage could hold the land until the year of Jubilee (which came every fifty years), at which time it reverted automatically to its former owner. But before this date a Kinsman Redeemer (nearest male blood relation) could go into the civil court and by payment, recover the land for his relative. If the relation had died without an heir, then it became the duty of the kinsman-redeemer to marry his widow, and raise up the name of his brother" (Fred H. Wight, *Manners and Customs of the Bible Lands*, 250).
 2. Levirate marriage: "Jewish custom according to which when an Israelite without male heirs died the nearest relative married the widow, and the first born son became the heir of the 1st husband (Deut. 25:5-10)" (*Handy Dictionary of the Bible*, 92).
 3. Another instance of the custom of the kinsman redeemer, before the Law of Moses, is found in Genesis 38 (See also Deut. 25:5-10; Matt. 22:23-28).

G. Summaries of the book.

1. "This little book is named for Ruth, the Moabite daughter-in-law of Naomi. Naomi and her husband had gone to Moab during a famine in Israel. Their two sons married Moabite girls. About ten years later, following the death of Naomi's husband, both sons died. Naomi decided to return to Palestine, and at first both daughters-in-law were going with her. But Orpah turned back. Ruth, however, held steadfast in her purpose and came with Naomi to her home town of Bethlehem" (Deal, 82).
2. During the period of the Judges, because of a famine, Elimelech journeyed, with Naomi his wife and their two sons, Chilion and Mahlon, to Moab. They lived there about ten years and their sons married Moabite women—Chilion married Orpah and Mahlon married Ruth. While in Moab, Elimelech and both his sons die (1:1-5).

Naomi returned to her homeland with one daughter-in-law, Ruth, who refused to leave her (1:15-17). After returning to Bethlehem, Ruth went into the fields of Boaz, a near relative of Elimelech, to glean. Boaz looked favorably upon her and made provisions for her to have plenty.

Since Ruth had no children but wanted to pass on the inheritance of her husband to a son, Naomi appealed to the custom of Israel of the kinsman redeemer and encouraged Ruth to convince Boaz to receive her and her land. Boaz was the second closest kinsman to Elimelech. After the nearest relative refused to take Ruth and her land, Boaz bought that right to be her kinsman redeemer (4:9-10), married her and gave her a son, Obed.

II. An Outline of Ruth

- A. The Sojourn at Moab (1:1-5).
- B. The Return to Bethlehem (1:6-22).
- C. Ruth and Boaz (ch. 2-4).
 1. Gleaning in the fields of Boaz (ch. 2).
 2. Ruth marries Boaz (ch. 3-4).
 - a. A bold act (ch. 3).
 - b. Redemption of Ruth and Naomi's inheritance (4:1-12).
 - c. Ruth becomes the wife of Boaz (4:13-17).
 - d. The genealogy of David (4:18-22).

III. The Lessons of Ruth

- A. Often out of great distress and unfortunate circumstances, God will bring about abundant blessing.
 1. The situation of Naomi: she had lost all—because of famine she lost her home and then her husband and sons.
 2. Had it not been for her journey to Moab, she would have never met and been blessed by Ruth.
- B. True love always shows its depth in crises.
 1. Orpah loved Naomi but not more than her homeland.
 2. Ruth's love proved stronger than material attachments.

- C. Ruth's choice to go with Naomi showed a greater love for God.
1. Her choice may have been a little painful at first, suffering leaving her homeland, etc., but look to the greater happiness and blessing it afforded her.
 2. Choosing to be a Christian and surrendering one's old life to follow Christ may bring some suffering, hardship, and pain along the way but when one shows a greater love for God, God rewards him who commits all to Him for time and eternity.
- D. Ruth's blessings came when she responded out of love to the will of God and for the good of others.
1. Her humility and dedication brought great reward.
 2. Loving God with all your heart and loving your neighbor as yourself are principles of God which will never fail the one who applies them (Mark 12:28-31).

Questions on Ruth

Chapter 1

1. When did the events of this book take place?
2. Identify the following characters.
 - a. Elimelech.
 - b. Naomi.
 - c. Mahlon.
 - d. Chilion.
 - e. Orpah.
 - f. Ruth.
3. What caused Elimelech to take his family into Moab? What does Leviticus 26:3-5, 14-20 indicate about such times?
4. What happened in Moab that caused Naomi to want to return to Canaan?
5. What did Orpah and Ruth decide in regards to Naomi's departure from Moab? Were the decisions they made only a matter of loyalty to their mother-in-law or did they involve spiritual considerations too? Explain your answer and support it by Scripture.
6. How did Ruth react to her situation? How could she have reacted? What kind of woman did she show herself to be?
7. What evidence is given with regard to the time of year the women returned to Bethlehem?

Chapter 2

8. How did God provide for the poor people? What is "gleaning?" (See also Lev. 19:9-10; 23:22; Deut. 24:19-22)
9. Who was Boaz? What kind of man was he? How did he treat Ruth? What reason did he give for showing her such favor?

Chapter 3

10. What did Naomi want to do for Ruth? What was her plan to accomplish this purpose?
11. What is "winnowing?" How was it done?

12. About what was Ruth asking Boaz in verse 9? Explain.
13. What was there about Ruth that greatly impressed Boaz?
14. Does Boaz seem careful to preserve the reputation of Ruth? How would his caution tend to protect her from the risks to which she was exposed by Naomi's (well-intended) indiscretion?
15. Describe the character of Boaz.

Chapter 4

16. Why was Boaz unable to marry Ruth without any further ado? What was necessary before he could marry her?
17. What two transactions are bound together in verses 1 through 6?
18. Why did "the near kinsman" say he could not redeem the property? What did he mean?
19. What was the significance of removing and handing over the man's shoe? (cf. Deut. 25:5-10)
20. What purpose was served by the "ten men of the elders of the city"?
21. What blessing was pronounced upon Ruth by the people? Why did they refer to Perez? (cf. Gen. 38, esp. v. 29)
22. What did the women say about Ruth?
23. What consequences did Ruth's marriage have for Naomi?
24. What famous men descended from Ruth and Boaz? Who else descended from them? (Matt. 1:1-16, esp. vv. 2-6a)
25. What does the book of Ruth add to our understanding of the period of the judges?

1 Samuel

I. General Data

A. Name: 1 Samuel.

1. The name of the book is taken from the main character, Samuel, whose life and influence occupies much of it.
2. "These two books (1 and 2 Samuel - gt) are named after Samuel, not only because he was the principle character in the first part, but also because he anointed the other two principle characters, Saul and David. Originally these books were regarded as one" (Edward J. Young, *An Introduction to the Old Testament*, 177).
 - a. Originally the four books of Samuel and Kings were all called the Books of Kings.
 - b. Later the books of Samuel were separated from Kings as a single book. Then it was further separated.

B. Author.

1. The authorship of the book of 1 Samuel is unknown.
2. "In light of I Samuel 27:6 ['Ziklag pertaineth unto the kings of Judah until this day'], it seems obvious that the books were not completed in their present form until sometime after the division of the kingdom. Whoever the author was, he made use of previously existing written documents, and these were most likely 'in the chronicles of Samuel the seer, and in the chronicles of Nathan the prophet and in the chronicles of Gad the seer' (I Chron. 29:29)" (Young, 177-178).
3. "Perhaps an author-editor combined the works of these three at a later time, also using the book of Jashar (2 Sam. 1:18) as a source. This would account for the smooth transition from section to section and the overall unity of these books. The parts are clearly interrelated..." (*Zondervan Pictorial Bible*, Vol. 5, 260-261).
4. "The sources from which the narrative is derived, were probably:
 - 1) The Book of Jashar (2 Sam. 1:18)
 - 2) David's Psalms (2 Sam. 22-23; cf. Ps. 18)
 - 3) The Chronicles of King David (I Chron. 27:24)
 - 4) The Book of Samuel the Seer
 - 5) The Book of Nathan the Prophet
 - 6) The Book of Gad the Seer (1 Chron. 29:29; 2 Chron. 9:29)
 - 7) The national collection of genealogies" (*Barnes Notes on the Old Testament*, 1 Sam.-Esther, 4).

C. Time span.

1. The time covered by the book is roughly from the close of the period of the judges to the end of King Saul's reign.
2. It was a period of approximately 115 years.

D. Purposes.

1. "Its main aim was to set forth a correct record of the historical events of the times and to show God's dealings with His people. The first part of the book is a continuation of the period of the judges, furnishing a background for the setting up of the kingdom of Israel" (William S. Deal, *Baker's Pictorial Introduction to the Bible*, 87).
2. The books of 1 and 2 Samuel are designed to bridge the historical gap between the period of the judges and the monarchy and the establishment of the Davidic kingdom by highlighting Samuel's part in this transition.
 - a. The moral failure of the priesthood and judgeship is recorded in the death of Eli and his sons (1 Sam. 2:12-17, 22-36; 4:1-22).
 - b. The rise of the prophetic office alongside the kingly office is also set forth (cf. Deut. 17:14-20).
 - c. Samuel, who is both judge (1 Sam. 7:6,15-17) and prophet (1 Sam. 3:20), is portrayed as the founder of both the prophetic and kingly offices, as well as the school of the prophets (1 Sam. 19:20; 2 Kings 2:3-7).

E. Outstanding aspects of the book.

1. Outstanding characters.
 - a. Three major characters are portrayed in the book: Samuel, Saul, and David.
 - b. Almost everything in the book is in some way related to these three.
2. Outstanding events.
 - a. Hannah's prayer for Samuel and his dedication to God (ch. 1-2).
 - b. Samuel's call and beginning as a prophet (ch. 3).
 - c. Israel's defeat and Eli's death (ch. 4).
 - d. Israel's request for a king and Samuel's warning (ch. 8).
 - e. Saul's anointing and coronation (ch. 9-10).
 - f. Saul's first sin (ch. 13).
 - g. Saul's failure in punishing Amalek (ch. 15).
 - h. Anointing of David as future king (ch. 16).
 - i. David and Goliath (ch. 17).
 - j. Saul's tragic end (ch. 28-31).

F. Summary of the book.

1. Samuel, while last of the judges, is the first of the prophetic office which was designed to keep both the people and their king on the path which God desired for them to walk (cf. Deut. 17:14-20; 1 Sam. 9:9).
2. The people of Israel demanded a king to rule over them (8:4-9). Saul was chosen to be the first king and was anointed by Samuel thus uniting the loosely knit federation of twelve tribes under the leadership of judges into a single, united kingdom under one leader.
 - a. Saul begins his reign with the Spirit of God upon him (10:9-10) but soon falls from God's favor because of his rashness, disobedience, and impulsiveness.

- b. The kingdom was taken away from him and was given to David, a man after God's own heart (13:13-14).
- 3. While still a youth, David was anointed by Samuel as the next king and providentially came to the court of Saul as a musician.
 - a. He later became a hero and warrior after defeating Goliath and leading victories against the Philistines.
 - b. His favor with the people increased and Saul's jealousy of him became obsessive (18:5-9).
 - 1) Saul's jealousy consumed him and the remainder of his life was filled with attempts to kill David.
 - 2) David, with God's help, eluded Saul and learned more about God while fleeing Saul and hiding in the wilderness than he could possibly have learned sitting on his throne.
- 4. The book ends with the tragic deaths of Saul and Jonathan during a battle with the Philistines (31:1-13).

II. An Outline of 1 Samuel

- A. Eli and Samuel (ch. 1-8).
 - 1. Birth, childhood, and call of Samuel (ch. 1-3).
 - 2. Wars with the Philistines and the Ark of God (ch. 4-6).
 - 3. Samuel leads Israel (prophet, priest, and judge) (ch. 7).
 - 4. Israel demands a king (ch. 8).
- B. Samuel and Saul (ch. 9-15).
 - 1. Saul's ascension to the throne (ch. 9-11).
 - a. The private anointing by Samuel (9:1 - 10:16).
 - b. Samuel presents him to the people as king (10:17-27).
 - c. Israel accepts him (ch. 11).
 - 2. Samuel's final address as leader (ch. 12).
 - 3. Saul's fall from God's grace (ch. 13-15).
 - a. Rashly offers sacrifice to God (13:1-14).
 - b. War with Philistines (13:15 - 14:52).
 - c. Saul spares King Agag (ch. 15).
- C. Saul and David (ch. 16-32).
 - 1. Anointing of David as king (16:1-13).
 - 2. David's providential attachment to Saul's court (16:14 - 18:5).
 - a. David and Goliath (ch. 17).
 - b. David's increasing favor with the people.
 - c. Saul's increasing jealousy of David.
 - 3. David flees for his life (ch. 19-20).
 - a. Temporarily (ch. 19).
 - b. Permanently (ch. 20).
 - 4. Saul continues pursuing David (ch. 21-26).
 - David spares his life on two occasions (ch. 24,26).

5. David takes refuge among the Philistines (ch. 27-31).
 - a. David appointed as chief guardian of the king (ch. 27:1 - 28:2).
 - b. Saul consults a medium (28:3-25).
 - c. David escapes the fate of going to battle against his own people (ch. 29).
 - d. David's conflict with the Amalekites (ch. 30).
 - e. Death of Saul and Jonathan (ch. 31).

III. The Lessons of 1 Samuel

- A. The providence of God.
 1. The book is a divine commentary on providence being filled with examples of it.
 2. An example.
 - a. The providence of God was at work in the birth and early training of those He used as His greatest workers: Moses, Daniel, John the Baptist, and Samuel.
 - b. Hannah, childless as the book begins, persistently and faithfully prays to God for a son. God grants her petition and Samuel is born.
 - c. Samuel became a great man in Israel's history and in the sight of God.
 3. "Throughout the book the thought of God's supreme leadership in national affairs is uppermost. The writer apparently had in mind to give his readers the reason for the failure of the leadership of King Saul. To all leaders who afterward would disobey God, it is a warning that their kingdoms could end in miserable failure" (Deal, 87).
- B. The need for proper parental discipline.
 1. Although Eli the priest may have been a pious and godly man, his tragic downfall was in raising his children.
 - a. He reproved them but he did not restrain them from doing evil (2:22-25; 3:13).
 - b. As a result, God brought tragedy to his house (2:27-34; 4:10-18).
 2. Too many parents are like Eli—they know of their children's evil, they may even threaten and reprove them but they take no corrective measures.
- C. Getting what you want may prove to be more than you bargained for.
 1. Israel's request for a king so that they could be like the nations around them was granted by God even though it was a rejection of God's rule over them.
 2. In granting their request, God let them know of the consequences of their desires (8:10-18).
- D. Righteousness is the key to being blessed by God (Prov. 14:34).
 1. When Israel is defeated by the Philistines (ch. 4), the people ask why the Lord had defeated them. Their solution is to send to Shiloh and get the ark of the covenant so that its mere presence would save them from their enemies apparently thinking they could have God with them by physically having the ark there. Wrong! (4:10).

2. The glory had departed from Israel, not because the ark was not with them, but that Eli's sons had corrupted the moral and spiritual fiber of the nation (4:21-22).
 3. Many "Christians" feel the mere presence of the Bible in their home, their name on a "church roll" somewhere, or the fact that they have been baptized (with no real service after) somehow is a guarantee of God's presence. The example of Israel says such is not the case.
- E. When it comes to obeying God, details are important.
1. Saul had to be reminded of this on more than one occasion (13:8-14; 15:3,9,13-23).
 2. "In relation to the need for complete obedience to God, there is much counsel for Christians in this book...There is also the individual lesson in King Saul's personal life which teaches us that sin is expensive and does not pay in the end. Self-will and stubbornness are strongly condemned (15:22-23)" (Deal, *ibid.*).
- F. Faith is the victory.
1. The account of David and Goliath should inspire every Christian to greater faith, trust, and devotion.
 2. David was victorious because he totally committed himself to God (17:46-47).
 3. God will grant victories today to all who will trust Him (1 John 5:4).

Questions on 1 Samuel

1. Who was Hannah? Why was she sad? (1:1-28)
2. What vow did Hannah make? How did she fulfill it? (1:1-28)
3. Who was Eli? What were the sins of his sons? (2:11-36)
4. What was the underlying cause of Eli's troubles with his sons? (3:10-18)
5. Describe the punishment which was to come upon the family of Eli. (2:11-36; cf. 1 Kings 2:26-27 for the fulfillment)
6. Describe the manner of Eli's death. (4:1-22)
7. How was God's presence with Samuel manifest? What reputation did he get? (3:19 - 4:1)
8. Explain the significance of the ark of the covenant and why Israel thought its presence would help them defeat the Philistines in battle. What happened to the ark in this battle? (4:1-22)
9. Who was Dagon? What happened to him? Why? (5:1-5)
10. What else happened to the Philistines because of the presence of the ark? Since God had caused them to suffer, what did they decide to do? (5:1 - 7:2)
11. What caused God to help Israel in a second battle with the Philistines since He did not help them in the first? What were the results of this battle? (7:3-17)
12. Why did Israel request a king? (8:1-22)
13. What does Samuel tell the people they could expect of a king? (8:1-22)
14. Who was chosen as Israel's first king? How was he received by the people? (10:1-27)
15. What had Israel expected a king to do for them? (11:1-15)
16. What deed confirmed Saul as Israel's king? (11:1-15)

17. What foolish thing did Saul do? What was his sin? How did such an act show him to be unfit to be king in God's kingdom? (13:1-15)
18. How was the above sin of Saul punished? (13:1-15)
19. Against what nation was Israel engaged in war during all of Saul's reign? What other nations did he battle during his reign as king? (14:47-52)
20. How was Saul disobedient to God in regard to the Amalekites? What was the consequence of his disobedience? (15:1-35)
21. For what two reasons was Samuel sent to Bethlehem? What two things happened to David there? How did David establish a relationship with Saul? (16:1-23)
22. Who was Goliath? Why did David do battle against him? Describe David's defeat of Goliath. (17:1-58)
23. Why did Saul come to hate David? (18:1 - 19:10)
24. Did Saul ever relent and show signs of sorrow for his sins? If so, show how. (26:21-25)
25. Describe the manner of Saul's death. (31:1-13)

2 Samuel

I. General Data

A. Name: 2 Samuel.

1. The name of the book, like the former one, is taken from Samuel the prophet, priest, and judge. It was formerly part of the first book.
2. "These two books (1 and 2 Samuel - gt) are named after Samuel, not only because he was the principle character in the first part, but also because he anointed the other two principle characters, Saul and David. Originally these books were regarded as one" (Edward J. Young, *An Introduction to the Old Testament*, 177).
 - a. Originally the four books of Samuel and Kings were all called the Books of Kings.
 - b. Later the books of Samuel were separated from Kings as a single book. Then it was further separated.

B. Author.

1. The authorship of the book of 2 Samuel is unknown.
2. "The authorship of this book is not stated in the book; it is somewhat uncertain. Certainly the author could not have been Samuel, as he died before Saul and quite some time before David's reign began.

"The ancient Jews believed that Jeremiah wrote the books of Samuel from records left by Samuel, Gad the seer, and Nathan the prophet. It is thought he completed the books, adding the last materials and filling in details as they now stand. If this is true, it is still likely that Samuel, Gad, and Nathan did the original works of both volumes (I Chron. 29:29), especially when we know the books were originally all in one volume. The most likely person to have prepared the original of what is now II Samuel would have been Nathan the prophet, who was David's personal prophetic and religious counselor (7:1-17; 12:1-14)" (William S. Deal, *Baker's Pictorial Introduction to the Bible*, 94).
3. "Like I Samuel, 2 Samuel is anonymous but was probably composed by an unnamed prophet who compiled written chronicles of prophets such as Nathan and Gad the seer (I Chron. 29:29). In addition to these prophetic written sources, the compiler evidently used another source called the 'Book of Jasher' (1:18)" (*Nelson's Complete Book of Bible Maps & Charts*, 99).

C. Time span.

1. 2 Samuel relates the forty years of David's reign from Saul's death until just prior to David's death.
2. "The time covered by this book is about forty years. Most of it is devoted to the establishment and reign of David as Israel's second king, his life, and his acts thereafter" (Deal, 94).

D. Purposes.

1. While serving as a historical record of Israel's leaders and its outstanding events, it also relates the story of the unfolding of the kingdom of David.

2. "The key truth illustrated is the same as the theme of Deuteronomy: obedience to God brings blessing, and disobedience brings trouble and judgment" (*Nelson's*, 101).
 - a. David's triumphs which are blessings from God because of his obedience.
 - 1) King of Judah (2:4).
 - 2) King of Israel (5:3).
 - 3) Conquers Jerusalem (5:7).
 - 4) Returns ark (6:12).
 - 5) Davidic covenant (7:16).
 - 6) Defeats Philistines (8:1).
 - 7) Defeats Moab (8:2).
 - 8) Defeats Ammon (10:16).
 - 9) Defeats Syria (10:19).
 - b. David's troubles after his great sin with Bathsheba (ch. 11).
 - 1) Bathsheba bears a son because of adultery (11:4-5).
 - 2) The murder of Uriah. David is accused, repents, but the child dies (11:17; 12:10,13,19).
 - 3) Amnon murdered because of his incest (13:14,28-29).
 - 4) Absalom usurps the throne and is murdered (16:15-16; 18:14-15).
 - 5) David takes an unauthorized census and a plague comes upon Israel (24:2, 15).
3. "This book is another step in the progressive unfolding of the covenant made with Abraham. As the story unfolds it shows more of how God would make the Hebrew nation a blessing to all nations, and it is revealed that God is establishing a family line from which the Redeemer is finally to come. The King will live forever and establish a kingdom of endless duration" (Deal, 94).

E. Summaries of the book.

1. "Continuing the narrative, 2 Samuel presents the biographical story of David...In 2 Samuel the restoration of order follows the enthroning of God's king, with the establishment of Jerusalem as the nation's political center (2 Sam. 5:6-12) and Zion (2 Sam. 5:7; 6:1-17) as the religious center. Following this arrangement the great Davidic covenant was established by the Lord (2 Sam. 7:8-17)...David prophetically sang of that kingdom" (*Unger's Bible Handbook*, 200).
2. "Second Samuel can be divided into three divisions: the triumphs of David (chs. 1-10), the transgressions of David (ch. 11), and the troubles of David. The central character of 2 Samuel is David, around whom the entire book is written...The first ten chapters describe the rewards of obedience as David's rule is extended first over Judah and then over all Israel. David's crimes of adultery and murder, described in chapter 11, mark the turning point in the book. After this, David's life is a chronicle of trouble and misery—the death of an infant son, incest and murder among David's children, and rebellion against David's kingship" (*Nelson's*, 100-101).

3. 2 Samuel depicts the life of David as king of Israel (cf. Parallel accounts in I Chronicles). It begins with his sorrow over the death of Saul, God's anointed, and his good friend Jonathan. He began his reign over Judah first and after 7½ years was recognized as king over all Israel (5:1-5). He took Jerusalem from the Jebusites and made it the political and religious center of the nation.

God's tabernacle had been kept in the obscure city of Kirjath Jearim and David wanted it brought to Jerusalem (I Chron. 13:1-6). He then wanted to build a permanent house for God and God was pleased. He made a covenant with David and established his house so it would rule over God's people forever (7:1-16). David was not given the privilege of building God's house but his wars cleared the way for his son, Solomon, to lay the foundations and build the temple (I Chron. 22:17-19; cf. 22:8-10).

David's great sin with Bathsheba is related (ch. 11-12). The rest of the book concentrates on the consequences David had to suffer because of his sins (12:11-14). David's sorrows are multiplied in subsequent years when Amnon, his son, raped his half-sister Tamar (13:1-22). Then Absalom, another son, slayed Amnon for that atrocity (13:23-39). Absalom later revolted against David and attempted to kill him. David, as he did with Saul, again had to flee for his life (15:1-37).

Eventually, Absalom died mercilessly and David returned to rule but he mourned bitterly for his son. The book ends with another of David's sins—numbering the people even though it was contrary to God's word.

II. An Outline of 2 Samuel

- A. The Triumphs of David (1:1 - 10:19).
 1. The political triumphs of David (1:1 - 5:25).
 - a. The reign of David in Hebron over Judah (1:1 - 4:12).
 - b. The reign of David in Jerusalem (ch. 5).
 2. The spiritual triumphs of David (6:1 - 7:29).
 - a. The transportation of the ark (ch. 6).
 - b. The institution of the Davidic covenant (ch. 7).
 3. The military triumphs of David (8:1 - 10:19).
 - a. The triumphs of David over his enemies (8:1-12).
 - b. The righteous rule of David (8:13 - 9:13).
 - c. The triumphs of David over Ammon and Syria (ch. 10).
- B. The Transgressions of David (11:1-27).
 1. The sin of adultery (11:1-5).
 2. The sin of murder (11:6-27).
 - a. Uriah does not sleep with Bathsheba (vv. 6-13).
 - b. David commands Uriah's murder (vv. 14-25).
 - c. David and Bathsheba marry (vv. 26-27).
- C. The Troubles of David (12:1 - 24:25).
 1. The troubles in David's house (12:1 - 13:36).
 - a. Prophecy by Nathan (12:1-14).
 - b. David's infant son dies (12:15-25).

- c. Joab's loyalty to David (12:26-31).
 - d. Incest in David's house (13:1-20).
 - e. Amnon is murdered (13:21-36).
2. The troubles in David's kingdom (13:37 - 24:25).
 - a. Rebellion of Absalom (13:37 - 17:29).
 - b. Absalom's murder (ch. 18).
 - c. David is restored as king (19:1 - 20:26).
 - d. The commentary on the reign of David (21:1 - 24:25).

III. The Lessons of 2 Samuel

- A. Triumphs will be turned into trouble through transgression.
 1. Chapters 1-10 speak of triumph through faith while chapters 11-24 tell of trouble through sin.
 2. Obedience to God brings blessings. Disobedience brings trouble and judgment.
- B. Sin can destroy the godly.
 1. David was called "a man after His (God's) own heart" (1 Sam. 13:14) but yet he gave himself over to his lusts which led him to sin.
 2. The godly must heed the warning of 1 Corinthians 10:12.
- C. The bitter consequences of sin are not set aside by repentance even when the guilt of that sin is forgiven.
 1. David, with a penitent heart, admitted his sin and sought forgiveness (cf. Psa. 51).
 2. The great consequences of his sin, even though he had been forgiven, had to be endured.
- D. The providence of God.
 1. Although 2 Samuel shows that a person's obedience or disobedience to God has direct consequences for that person's life, it also demonstrates that despite those consequences God will rule so that His long-term purpose will be accomplished.
 2. Although David's sin with Bathsheba resulted in tragic loss for all concerned, it was Bathsheba who would give birth to Solomon through whom Jesus would come.
- E. The eternal purpose of God.
 1. God's purpose of redemption is evident in the covenant He makes with David (7:4-17) in which He promises David an eternal kingdom, throne, and seed.
 2. Although there were 9 different dynasties in the northern kingdom of Israel, there was only one dynasty in Judah—the line of David.
 3. The promise of a permanent dynasty is fulfilled in Christ, the "Son of David" (Matt. 21:9; 22:45) who sits upon the throne of David (Isa. 9:7; Luke 1:32).

Questions on 2 Samuel

1. Who brought the report of the death of King Saul to David? What do you think the messenger expected of David? (cf. 4:10) What was David's reaction to the man's report? (1:1-27)
2. Who was Ishbosheth? How long did he reign? Who was king over Judah in Hebron? (2:1-32)
3. Who was Abner? Why did Abner break with Ishbosheth? How did he die? (3:1-14)
4. Who killed Ishbosheth? Did this act please David? What did he do to those who committed this act? (4:1-12)
5. After Ishbosheth's death, who became king over all the people? What three reasons did the northern tribes give for accepting this man? (5:1-25)
6. How long did David reign? Of what two phases did his reign consist? (5:1-25)
7. Why was the ark of the covenant being moved? How did the people first try to move the ark? What was different about their second attempt? (6:1-23)
8. Who was Uzzah? What mistake did he make in relation to the ark? What was the result of his action? Why was this considered such a grievous sin? (6:1-23; cf. Ex. 25:12-15; Num. 4:1-15, 17-20)
9. Who was Bathsheba? Who was Uriah? What great sin of David involved them? (11:1-27)
10. Describe and give the results of David's three attempts to cover his sin. (11:1-27)
11. Who was Joab? What message did he send to David about the battle with the Ammonites? What was David's reaction to this message? Why?
12. Who was displeased with David's actions? (11:1-27)
13. Who was Nathan? What did God command him to do? (12:1-23)
14. Describe the courage and wisdom of Nathan displayed in chapter 12.

15. Why was the parable that Nathan spoke to David so fitting? (12:1-23)
16. Since David's punishment was two-fold, what was the two-fold punishment for it? (12:1-23)
17. Why did the child born to Bathsheba have to die? (12:1-23)
18. Which psalms written by David directly relate to the incident in chapters 11 and 12?
19. Is there any special significance to the name given by God to Solomon? (11:24-25)
20. Who was Absalom? Why did he conspire against David? (15:1-10)
21. Who cursed David and threw rocks at his company? Why? (16:5-6)
22. How did Absalom die? (18:9-15)
23. Who now rebelled against David? What did he take from David? What happened to him? (20:1-22)
24. What title is given to David in 2 Samuel 23:1-2?
25. According to chapter 24, what came upon the people of Israel? Why? (24:1-5)

1 and 2 Kings

I. General Data

A. Names: 1 and 2 Kings.

1. These books derive their names from their subject matter—the kings of the Hebrew monarchy. Originally, they were one book.
2. “The two Books of Kings were so called because they deal with matters concerning the kings and kingdoms of Judah and Israel. Originally they formed one book, but were separated for convenience in handling and reading at the time the Septuagint Version was made” (William S. Deal, *Baker’s Pictorial Introduction to the Bible*, 100).

B. Author.

1. The author of the books is unknown but both the language and the unity of purpose seem to point to a single author.
2. “An ancient tradition among the Jews assigns the authorship to Jeremiah. The author, whoever he was, makes reference to other works then in existence, such as ‘the book of the chronicles of the kings of Judah’ and of Israel, and the ‘book of the acts of Solomon’ (I Kings 11:41; 14:19,29; 15:7, 23, 31; 16:5, 14, 27; etc.)” (Deal, 100).
3. “The ‘Books of the Chronicles of the Kings’ were probably of the nature of public Archives—State-annals, that is, containing an account of the chief public events in the reign of each king, drawn up by an authorized person. With the Israelites the authorized person was probably in almost every case a Prophet. The Prophets regarded this as one of their principle duties, as we see by the examples of Isaiah (2 Chron. 26:22; Isa. 36-38), Jeremiah (chap. 39-43:7; 52), and Daniel (chap. 1-6). At the close of every reign, if not even in its course, an addition was probably made to the ‘Book of the Chronicles of the Kings’ by the prophet who held the highest position at the period” (*Barnes Notes on the Old Testament, I Sam.-Esther*; 131-132).

C. Time span.

1. 1 Kings covers about 120 years from the close of David’s reign to the death of King Jehoshaphat of Judah.
 - a. It opens with the rising prosperity of Israel under Solomon and closes amidst the gloom of Israel’s ten tribes in decline toward their final captivity in Assyria.
 - b. Judah is also seen as a declining, sinful kingdom drifting further away from God.
2. 2 Kings covers about 434 years from the death of Ahab, king of Israel, to the Babylonian captivity of Judah.

D. Historical setting.

1. The Northern Kingdom of Israel.
 - a. It lasted from the split of the kingdom, 933 B.C., to its captivity in Assyria in 721 B.C.

- b. Nineteen kings, all of whom were idolators, reigned over the Northern kingdom. Not a one of them was a godly king.
 - c. The longest reign was of Jereboam II, 41 years. The shortest was that of Zimri, just 7 days.
2. Judah, the Southern Kingdom.
- a. It lasted from 933 to 606 B.C. when the people were carried away to Babylon.
 - b. Twenty kings reigned over it—7 were good or mostly good while 13 were bad.
 - c. The longest reign was that of Manasseh, one of the most wicked of Judah’s kings—55 years. The shortest was that of Jehoiachin, another bad one, 3 months.
3. The work of prophets.
- a. “During these times the prophets were very active. The kings were for the most part wicked and were unwilling to submit to the divine will. This attitude and conduct on their part called for frequent warnings and denunciations from the prophets. They spoke for Jehovah and tried to stir up the conscience of the nation. Both the non-writing and writing prophets were active, and did nearly all their work during the period here set forth...They prophesied the fall of the nation and led the people to look for the glory of Israel through a coming Messiah” (J.B. Tidwell, *The Bible Book by Book*, 0).
 - b. Some of the prophets evidently had very close associations with kings, keeping them abreast of God’s will for them (cf. Deut. 17:14-20) and keeping records of the actions of those kings which affected the nation religiously. Many such written sources are mentioned in Scripture (1 Chron. 29:29; 2 Chron. 9:29; 12:15; 13:22; 26:22).

E. Purposes.

- 1. “There seems to be at least a twofold purpose in the books before us: first, the accurate recording of the history of Judah and Israel, providing all Hebrews a continued story of their history and the background from which they had come...Second, throughout there is a religious history interwoven into this story. It is the history of the increase of godliness under some reformer, such as King Asa, and decline again during the reign of a sinful, careless king and his court, such as Ahab. Also threading through the scenes are incidents of personal piety, heroic faith, and daring action, such as those seen in the lives of Elijah and Elisha” (Deal, 100).
- 2. “The political changes in Israel were given in order to show the religious condition. This is shown not only by what incidents he records, but by the way he passes judgment upon the several kings as good or bad. Everywhere there is a conflict between faith and unbelief, between the worship of Jehovah and the worship of Baal. We see wicked kings who introduce false worship and righteous kings who bring about reforms and try to overthrow the false worship. Israel yields to evil and is finally cut off, but Judah repents and is restored to perpetuate the kingdom and to be the medium through which Jesus came” (Tidwell, 78-79).

3. "The book of Kings aims to carry on the history of the theocracy until its end in the Babylonian exile. The kings of Judah are judged in accordance with the promise given to David in 2 Samuel 7:12-16, whereas those of the northern kingdom, all of whom are condemned, are condemned because they have continued in the sin of Jereboam the son of Nebat who made Israel to sin...he makes it clear that the exile is a divine chastisement" (Edward J. Young, *An Introduction to the Old Testament*, 189-190).
 4. "By revealing the failure of man and of human governments, 1 and 2 Kings points forward to that age when God will set up His own kingdom, with the greater Son of David as the Sovereign Head, and all nations subject to Him" (Irving Jensen, *Jensen's Survey of the Old Testament*, 186).
- F. Summaries of the books.

1. **1 Kings.** At the close of David's life, there was a power struggle between his sons for the crown. David proclaimed Solomon as his successor. God appeared to Solomon to grant a request. Solomon chose wisdom (3:5-15) and God also promised him every other thing a man could want.

Solomon built a magnificent temple for God but in his later years his wives turned his heart away from God (11:1-13). God promised to take away the greater part of the kingdom from his son Rehoboam.

Rehoboam severely taxed the people and the northern ten tribes followed Jeroboam who set up golden calves at Dan and Bethel for Israel to come to for worship (12:25-33).

There then follows the account of the activities of various kings of both Israel and Judah, the most prominent being King Ahab of Israel. The prophet Elijah goes head-to-head against Ahab, his wife Jezebel, and the prophets of Baal in an effort to turn the hearts of the people back to God. But Ahab and Jezebel had done as much to corrupt the Israelites as had any other king over Israel and the people would not listen.

2. **2 Kings.** This book continues the downward spiral of Israel into idolatry until their destruction. The ministry of Elijah ends with his spectacular ascension into heaven (2:1-18) and Elisha becoming his successor. Elisha's ministry is highlighted along with many of his miracles (2:19-25; chs. 4-6).

The reigns of various kings are then reviewed as the wickedness of the Israelite kings is portrayed as getting worse, while the people of Judah find some spirituality in a few of their kings who try to initiate reforms.

Jehoash (Joash) repairs the temple (12:1-16). Amaziah, Azariah, and Jotham also were good kings. Then in 722 b.c., the nation of Israel was carried captive into Assyria thus marking its demise because of God's condemnation (17:7-23).

Judah continued to exist for over a century more because they had enough of a faithful remnant to avert their destruction. Hezekiah and Josiah were the last two righteous kings of the last nine. They attempted to reform the people but, although they destroyed the temples and idolatrous worship, they could not remove the idols from the people's hearts.

Finally, in 606 b.c., Babylon assaulted Judah and took captives. Then, in 586 b.c., Jerusalem fell and the temple was destroyed. The remainder of God's people then went to Babylon as captives. They despised His warnings and mocked His prophets (2 Chron. 36:16).

3. A Contrast of 1 and 2 Kings from *Unger's Bible Handbook*, 225).

1 Kings	2 Kings
Begins with King David	Ends with the king of Babylon
Opens with Solomon's glory	Closes with Jehoiachin's shame
Begins with blessings of obedience	Ends with the curse of disobedience
Opens with the building of the temple	Closes with the burning of the temple
Traces progress of apostasy	Describes consequences of apostasy
How kings failed to rule God's people	Consequences of that failure
Prophet Elijah introduced	Prophet Elisha presented
The long-suffering of the Lord	The Lord's sure punishment of sin

II. An Outline of 1 and 2 Kings

- A. The United Kingdom Under Solomon (1 Kings 1-11).
 - 1. Ascension to the throne (chs. 1-4).
 - 2. Building the temple (chs. 5-8).
 - 3. His peak and his downfall (chs. 9-11).
- B. The Divided Kingdom (1 Kings 12 - 2 Kings 17).
 - 1. The revolt and sins of the Northern Kingdom (1 Kings 12-16).
 - 2. Career of Elijah (1 Kings 17-19).
 - 3. Wickedness and death of Ahab (1 Kings 20-22).
 - 4. Elijah's career comes to a close (2 Kings 1-2).
 - 5. Career of Elisha (2 Kings 3-8).
 - 6. Dynasty of Jehu (2 Kings 9-10).
 - 7. Reign of various kings (2 Kings 11-16).
 - 8. Fall of Israel (2 Kings 17).
- C. The Kingdom of Judah (2 Kings 18-25).
 - 1. Hezekiah (chs. 18-20).
 - 2. Manasseh (21:1-18).
 - 3. Amon (21:19-26).
 - 4. Josiah (22:1 - 23:30).
 - 5. Jehoahaz (23:31-35).
 - 6. Jehoiakim (23:36 - 24:7).
 - 7. Jehoiachin (24:8-17; 25:27-30).
 - 8. Zedekiah (24:18 - 25:26). The fall of Judah.

III. The Lessons of 1 and 2 Kings

- A. 1 Kings.
 - 1. The value of righteousness.
 - a. God's people are expected to keep His commandments. There is blessing in so doing and consequences in failure.

- b. The book opens with a father's advice to his young son to be righteous and follow God (2:2-4a) but unrighteousness becomes the dominant theme in most of the characters in Israel's remaining Biblical history.
- 2. The tragedy of believing a lie (ch. 13).
 - a. The young prophet was courageous (vv. 1-3), free from personal ambition (v. 7), one who refused to be rewarded for simply doing his duty (v. 7) but he believed a lie, disobeyed God and suffered the consequences (vv. 20-22).
 - b. It does make a difference what we believe in religion (Prov. 16:25; Acts 26:29).
 - c. It is possible to believe a lie without consequences (e.g., believing the earth is flat). But to believe a lie which leads to disobedience to God is sin.
- 3. Elijah and total commitment (ch. 18).
 - a. Israel had grown weary in worshiping God and sought more variety in their religion.
 - b. Elijah appears on the scene and preaches a sermon that was clear and to the point saying that the sin of the people had not been in rejecting the worship of God but in trying to worship both God and Baal.
 - c. God deserves all our allegiance (Matt. 6:24; 12:30; Josh. 24:15; Jas. 4:4; Rev. 3:15).
- 4. Even great servants of God become discouraged (ch. 19).
 - a. Despite his victories Elijah despaired even of life (v. 4), was physically exhausted (vv. 1-4), was afraid (v. 3), thought himself a failure, and felt a lack of support (v. 10).
 - b. Discouragement is a great tool of Satan. He knows that if he cannot affect you with worldly enticements, false doctrine, or persecution, if he can discourage you he has won the battle.
- 5. The power of influence.
 - a. For evil: the wives of Solomon (1 Cor. 15:33), Jeroboam (14:16), and Jezebel.
 - b. For good: David, Asa, and Jehoshaphat (15:11; 22:41,43).

B. 2 Kings

- 1. The providence of God.
 - a. The progressive unfolding of the eternal purpose of God is seen in the preservation of Judah, even in captivity.
 - b. The royal line of David was kept constantly alive and never lost sight of despite the scattering of the Jews over much of the Babylonian empire.
- 2. The inspiration of Scripture.
 - a. In 2 Kings there are continuous expressions of inspiration:
 - 1) "According to the word of Jehovah."
 - 2) "The word of Jehovah He spoke..."

- 3) "As Jehovah has said."
- 4) "The word of Jehovah."
- b. 2 Kings is an illustration of 2 Timothy 3:16.
- 3. The danger of reasoning without God.
 - a. Naaman's "Behold I thought..." (5:11).
 - b. We must submit our thoughts to the thoughts of God (Isa. 55:8-9).
- 4. The need to do all God has commanded.
 - a. The example of Noah (Gen. 7:5) and Moses (Heb. 8:4-6; Ex. 40:16).
 - b. Note 2 Kings 21:8; 22:8,13; 23:2-3,21,24-25.
- 5. Sin brings calamity and captivity.
 - a. God's promise of provision and protection was conditional.
 - b. They had not been faithful and had not heeded God's warnings (17:13-14).
 - c. Sinning despite warning brings ruin without remedy. Inexcusable wrong brings inescapable wrath (Gal. 6:7-8).
- 6. The book of the Law of God is to be cherished, not misplaced (22:8). We "lose" the Book when we:
 - a. Fail to read and study it.
 - b. Fail to apply its teachings to our lives.

Questions on 1 and 2 Kings

1 Kings 1

1. How old was David when he died? (See 2 Sam. 5:4) What was his physical condition in his old age?
2. Who was Adonijah? What did he attempt to do? Why?
3. What action was ordered by David to put down the usurpation attempt of Adonijah and to establish the government in the hand of Solomon? How effective was it?

1 Kings 5

4. Who was Hiram? Describe his relationship with David. (cf. 2 Sam. 5:11) What is his relationship with Solomon?
5. Why did Solomon send to Hiram for help in building the temple? What did he give to Hiram in exchange for his services?

1 Kings 6-7

6. In what year did Solomon start construction of the temple? How many years did it take to complete it?
7. What did Solomon build after the temple was done? How many years did it take to complete it?

1 Kings 8

8. On what occasion was the ark brought into the temple and the temple dedicated? (v. 2 with Lev. 23:34)
9. What promises does Solomon mention in his dedicatory speech and prayer as having been fulfilled? (See 2 Sam. 7:11b-16)

1 Kings 10

10. Summarize and/or illustrate the vast wealth of Solomon. What uses were made of gold in his kingdom? What indications are given of the sources of his wealth? What is said about silver that indicates the enormity of his wealth?
11. How is the great wisdom of Solomon described?

1 Kings 11

12. What caused Solomon to fall away from God? What were the two main consequences of his apostasy?

1 Kings 11-12

13. What was the immediate cause or occasion of the division between the Northern and Southern kingdoms? What was the ultimate cause of it?
14. Who was Rehoboam? What two big mistakes did he make?
15. Name the two kingdoms which resulted from the division. What tribes were included in the Southern kingdom? (cf. 2 Chron. 11:12)

1 Kings 13

16. Where was the prophet in this text from? What was his message against the altar at Bethel? Did Jeroboam have good reason to believe his message and repent of his sins? What became of the prophet? What was his mistake?

1 Kings 17

17. Who was Elijah? What brought on the three and a half year drought? (See James 5:16-18) What was it supposed to accomplish? List the ways in which God took care of Elijah during it?

1 Kings 18-19

18. Who was Ahab? Who was Jezebel? How does chapter 18 reveal the influence and power of Jezebel in the kingdom? (Note vv. 4, 13, 19)
19. What challenge did Elijah put to Israel? Describe the contest he proposed and his great victory. What was the effect of this victory on the people?
20. What did Elijah do after his victory on Mt. Carmel? Why?
21. Who appeared to Elijah in the wilderness? Why? What did He instruct him to do?

1 Kings 21

22. What did Ahab want? Is there any indication why Naboth refused Ahab's offer? What did the law of Moses say about the sale of a family inheritance? (See Lev. 25:23-28; Num. 36; cf. Jer. 32:7-10)
23. How did Ahab get what he wanted? What consequences were to come upon him and Jezebel because of their actions in this incident?

2 Kings 4

24. Who was Elisha? List the miracles he did which are recorded in this chapter. What, specifically, do you think these miracles accomplished for him?
25. Why were miracles particularly characteristic of the ministries of Elijah and Elisha?

2 Kings 5

26. Who was Naaman? What was his problem? How did he hear about Elisha?
27. How was Naaman cleansed?
28. What effect did Naaman's cleansing have on him? How did he show faith?
29. What comparison can you make between the cleansing of Naaman and the cleansing that takes place today in baptism? (cf. Acts 2:38; 22:16; Eph. 5:26)
30. Who was Gehazi? What was his sin?

1 and 2 Chronicles

I. General Data

A. Names: 1 and 2 Chronicles.

1. "Chronicles" means "events or annals of the day" (cf. 1 Chron. 27:24). The name describes the happenings of a particular historical time.
2. "The two books of Chronicles were so named because they are largely records of the kings of Judah and Israel. The word chronicle comes from the Greek and is related to our word chronology. A chronicle was a detailed account of history arranged in order of time. The term was first used in the Septuagint Version" (William S. Deal, *Baker's Pictorial Introduction to the Bible*, 112).
3. "Like the books of Samuel and Kings, I and 2 Chronicles were originally a single continuous work. The two books were first separated by the translators of the Septuagint (Greek Old Testament). The name "Chronicles" comes from Jerome in his Latin Vulgate Bible (A.D. 385-405): *Chronicorum Liber*. He meant this title in the sense of "The Chronicles of the Whole of Sacred History" (*Nelson's Complete Book of Bible Maps & Charts*, 139).

B. Author.

1. "It is not known just who wrote these two books. That they were the work of one person rather than several is evident, however, from their style, continuity, and their unity of language and expressions.
"For a long time both Jewish and Christian authorities have held that they were written by Ezra...There seems to be more evidence in these books of Ezra's authorship than that of any person known. There are a number of similarities between his book Ezra, and the Chronicles..." (Deal, 112).
2. "Although the author and date are not stated in the text, the Jewish tradition that Chronicles was penned by Ezra may be correct" (*Nelson's*, 139).
3. The author apparently had a vast library of Jewish history to which he could refer as sources. These include:
 - a. Official documents.
 - 1) The Book of the Kings of Israel and Judah (1 Chron. 9:1; 2 Chron. 16:11; 20:34; 25:26; 27:7; 28:26; 32:32; 33:18; 35:27; 36:8).
 - 2) The Chronicles of King David (1 Chron. 27:24).
 - 3) The Commentary on the Book of Kings (2 Chron. 24:27).
 - 4) The Decree of David, King of Israel, and the Decree of Solomon His Son (2 Chron. 35:4).
 - b. Prophetic writings and records.
 - 1) The History of Samuel the Seer (1 Chron. 29:29).
 - 2) The History of God the Seer (1 Chron. 29:29).

- 3) The History of Nathan the Prophet (1 Chron. 29:29; 2 Chron. 9:29).
- 4) The Prophecy of Ahijah the Shilonite (2 Chron. 9:29).
- 5) The Visions of Iddo the Seer (2 Chron. 9:29).
- 6) The Commentary of the Prophet Iddo (2 Chron. 13:22).
- 7) The History of Jehu the Son of Hanani (2 Chron. 20:34).
- 8) Isaiah the Prophet on Uzziah (2 Chron. 26:22).
- 9) The Vision of Isaiah the Prophet (2 Chron. 32:32).
- 10) The History of Hozai (the Seers) (2 Chron. 33:19).
- 11) The Lamentations (2 Chron. 35:25).

c. Additional sources.

- 1) The messages and letters of Sennacherib (2 Chron. 32:10-15,17).
- 2) The words of Asaph and David (2 Chron. 29:30).
- 3) The document with plans for the temple (1 Chron. 28:19).
- 4) Letter from Hiram (2 Chron. 2:11-16).
- 5) Letter of Elijah (2 Chron. 21:12-15).

C. Time and time span.

1. Time.

- a. The Chronicles were written after the return from Babylonian captivity (1 Chron. 3:17ff; 2 Chron. 36:22-23).
- b. "Everything in these books points to the time of the return from captivity as the period in which they were written. The expressions used, the references made to several places known by these names at this time, and those of some special words point to this period" (Deal, 112).

2. Time span.

- a. From Saul's death and the beginning of David's dynasty (1 Chron. 10:1) to Cyrus' edict for the captives of Babylon to return to their homeland (2 Chron. 36:22-23).
- b. "The books of Chronicles cover a wider space of time than any other work in Scripture. The genealogies and narrative of I Chronicles span the period from Adam to the end of the life of David. Second Chronicles recounts the downfall of the Davidic dynasty from Solomon to the Exile" (*Nelson's*, 139, 141).

D. Historical setting.

1. The declaration of Cyrus, Medo-Persian king, of 536 B.C. allowed the Jews to return to their homeland (2 Chron. 36:22-23).
2. Ezra returned to Jerusalem around 458 B.C. in the "seventh year of the king" (i.e. Artaxerxes I, ruler of Persia from 465 to 423 B.C.) (Ezra 7:8).
3. Although the temple had been rebuilt in 520-515 B.C., the people were lax about their spiritual duties.
4. Under Nehemiah's political leadership, beginning in 445 B.C., there existed a set of circumstances favorable to the writing of a book like Chronicles.

E. Purposes.

1. "In order to provide the proper background for the restored Jewish state, Ezra may have felt the need for an up-to-date account of the history of Israel that made his generation conscious of the importance of the Temple, and the priests who were responsible for leading in the religious observances according to the prescriptions in the Mosaic law and the organization begun by David, the first great king of Israel. The Book of Chronicles would have provided such a historical background" (*Zondervan Pictorial Encyclopedia of the Bible*, 809).
2. "There must have been a two- or three-fold purpose for these books. First, they provided a fresh review of Israelitish history for the newly returned captives from Babylon...Again, there was more material which needed to be added to bring the historical survey of Israel and Judah up to date, so a new history of the nation was evidently thought wise. Finally, there was here a new reminder for the people of the mercies of God by which they had been brought back to their present state" (Deal, 112).
3. "The books of 1 and 2 Chronicles cover the same period of Jewish history described in 2 Samuel through 2 Kings, though from a different perspective. While the books of Kings relate the history of Israel from the standpoint of captivity in Babylon, Chronicles presents the history of the Jews from the post-exilic standpoint of those who have returned from captivity to the land of promise" (*Nelson's*, 139).

F. Emphases in the books.

1. The temple.
 - a. Its erection and worship, the provisions made for continual worship and sacrifice, various efforts to restore it after its defilement which brought God's restored favor to Judah, are all stressed.
 - b. "The temple in Jerusalem is the major unifying theme of 1 and 2 Chronicles. Much of the material found in Samuel and Kings is omitted from Chronicles because it does not develop this theme...The temple symbolizes God's presence among His people and reminds them of their high calling. It provides the spiritual link between their past and future" (*Nelson's*, 141).
2. The priesthood.
 - a. The books detail its genealogies, sanctification, its courses for service, the Levites who aided them and the faithfulness of God's appointed servants during prosperity and adversity. Their activities are given more prominence than the faithless kings.
 - b. "Chronicles is written from a priestly perspective. The primary historical theme centers around the priestly worship of Judah, from the time of Saul until the return of the Jewish nation to the land following the decree of Cyrus (538 b.c.). This religious history depicts the faithfulness and promises of God to His people, the power of the Word of God, and the central role of worship in the lives of God's people" (*Nelson's*, 141.).

3. The kings of Judah.
 - a. These preserved the kingly lineage of David in accordance with God's covenant with David.
 - b. Rebellious Israel is hardly mentioned.
4. Religious festivals. The restoration of worship after it had been forsaken for so long.
5. Genealogies.
 - a. Included to show the people they are the people of God's covenant.
 - b. David's lineage and the descendants of Levi are given special prominence.
 - c. "The line and dynasty of David, recipient of the promises of the Davidic covenant (I Chr. 17:3-15), is important to Chronicles. The genealogies of I Chronicles 1-9...demonstrate God's keeping of His covenant promises in maintaining the Davidic line through the centuries. In keeping with the priestly interest of Chronicles, special attention is also paid to the tribe of Levi" (*Nelson's*, 141).

G. Summaries of the books.

1. **1 Chronicles.** The book begins by listing genealogies, outlining the family tree of the people of God. Prominence is given to David's family, along with the descendants of Israel's 12 sons, particularly Levi, the priestly tribe. The remnant dwelling in Jerusalem is also listed (chs. 1-9).

The writer then begins a lengthy, detailed sketch of king David's life (chs. 10-29). All of Israel's subsequent history and God's promises were molded by David's life of faithfulness. Following Saul's death, David was crowned king of Israel (10:1 - 11:9). His army grew in strength, courage, and numbers (11:10 - 12:40). David, wanting God to be in the center of the nation's life, brought the ark of the covenant to Jerusalem (chs. 13-16). Because of his desire to build God a house, God established the perpetual rule of David's house (ch. 17). David continued fighting to subdue his enemies (chs. 18-20). He sinned in seeking glory in his military might and numbers (ch. 21). He then made preparations for the Temple he could not build—organizing the priests, Levites, and other officials (chs. 22-27). He then left final instructions to Solomon, commissioning him as king shortly before his death (chs. 28-29).

2. **2 Chronicles.** This book picks up with the reign of Solomon, primarily emphasizing his part in building the Temple (chs. 1-9). He built a marvelous structure for God's house, brought the ark in behind its doors, and then dedicated it to God (chs. 2-7). He became wise and wealthy and his fame spread throughout the world (chs. 8-9).

The nation divided and the history of the Southern Kingdom is pursued because they were of the kingly lineage of David and had the temple in their capital city, Jerusalem (chs. 10-36). First there is the dividing asunder of the nation under Rehoboam's rule (chs. 10-12). Abijah ruled in his father's place and because of his faithfulness he defeated Israel's army which was double the size of his army (ch. 13). Asa succeeded his father and removed all the idolatry, restoring the true worship to Jehovah (chs.

14-16). Jehoshaphat, his son, was faithful to God and prospered. He set up faithful judges and Levites to judge the people (chs. 17-20). Jehoram's reign was characterized by unfaithfulness and God afflicted the nation and king (ch. 21). Ahaziah and Athaliah also walked wickedly before the Lord (ch. 22). Joash repaired the Temple which had been broken down (chs. 23-24). King Amaziah challenged Israel to do battle and lost (ch. 25). Uzziah brought back some prosperity to the land but was stricken with leprosy because of his pride (ch. 26). Jotham followed in his father's footsteps (ch. 27) but Ahaz did not (ch. 28). Hezekiah was a bright spot in Judah's history, ascending to the throne at a crucial time during the threats of Assyria (chs. 29-32). Manasseh and Amon plunged the nation into depths of idolatry from which it never could fully recover (ch. 33) despite the efforts of Josiah to reform the nations and its worship (chs. 34-35). Judah reached such depths of moral and religious depravity that they were doomed to fall (36:1-21).

The Chronicler closes by making mention of Cyrus' edict which allowed the captives to return to their homeland and rebuild the temple and re-establish the true worship to the true God (36:22-23).

II. An Outline of 1 and 2 Chronicles

- A. The Genealogies (1 Chron. 1-9).
- B. The Reign of David (1 Chron. 10-29).
 - 1. David's ascension to the throne (chs. 10-12).
 - 2. David's zeal for the ark of the covenant (chs. 13-16).
 - 3. God's covenant with David (ch. 17).
 - 4. David's wars (chs. 18-20).
 - 5. David's sin in taking a census (ch. 21).
 - 6. Preparations for the temple (chs. 22-29).
- C. The Reign of Solomon (2 Chron. 1-9).
 - 1. Building the temple (chs. 1-4).
 - 2. Dedicating the temple (chs. 5-7).
 - 3. Solomon's additional achievements (chs. 8-9).
- D. The Divided Kingdom (2 Chron. 10-36).
 - 1. Reign of Rehoboam and the division of the kingdom (chs. 10-12).
 - 2. Reign of Abijah (ch. 13).
 - 3. Reign and reforms of Asa (chs. 14-16).
 - 4. Reign and reforms of Jehoshaphat (chs. 17-20).
 - 5. Reign of Jehoram (ch. 21).
 - 6. Reign of Ahaziah and Athaliah (ch. 22).
 - 7. Reign of Joash and repairs of the temple (chs. 23-24).
 - 8. Reign of Amaziah (ch. 25).
 - 9. Reign of Uzziah (ch. 26).
 - 10. Reign of Jotham (ch. 27).
 - 11. Reign of Ahaz (ch. 28).

12. Reign and reforms of Hezekiah (chs. 29-32).
13. Reign of Manasseh and Amon (ch. 33).
14. Reign and reforms of Josiah (chs. 34-35).
15. The captivity (36:1-21).
16. Epilogue: Cyrus' Edict for the Captives to Return (36:22-23).

III. The Lessons of 1 and 2 Chronicles

- A. God's faithfulness to His penitent people.
 1. God restores His favor to them when they restore the temple and keep His word.
 2. The people prosper when faithful and face adversity when unfaithful.
- B. All reformation must begin in God's house.
 1. The good kings began their religious reforms in the Temple—Asa restored the broken-down altar, Jehoshaphat sent men out to teach and interpret the Scriptures, Josiah restored the Temple, Hezekiah reopened the doors of the Temple and encouraged worship, Josiah had the people adhere to the Law found in the Temple.
 2. All reform must begin with the house of God today—the church (1 Tim. 3:15).
- C. God may overrule our best intentions.
 1. David's intentions were to build God a house. It was the intention of a good man with a noble purpose.
 2. God overruled David because He knew what was best.
 3. We do not always know what is best for ourselves, for others, and for the kingdom. Sometimes God may overrule even our best intentions (Isa. 55:8-9).
- D. The importance of preparation.
 1. Although David could not be the builder of God's house, he did play a significant role in its ultimate construction (1 Chron. 22:5,14).
 2. David left the plans and patterns for the Temple as well as having arranged the proper functioning of men who would become Temple officials.
 3. David knew the value of pleasing God through adequate preparation.
 4. Inadequate preparation inhibits the success of most endeavors even in the church— Bible classes, personal work programs, sermons, etc.
- E. The importance of prayer.
 1. At two critical times in his life, Solomon paused to pray:
 - a. Beginning his reign (2 Chron. 1:7-10).
 - b. Dedicating the Temple (2 Chron. 6:12-42).
 2. The divine response given him is seen in 2 Chronicles 7:1-3.
- F. The importance of leadership.
 1. The nation of Judah was never stronger than its king. When the king reformed, the people reformed. When he rebelled, so did the people.
 2. No army is better than its generals, no company better than its executives, and no church is better than its elders.

G. "In vain do they worship Me..."

1. Judah's problem was that she observed the form of worship but neglected the substance. She worshiped at the right place, did the right things, and directed it to the right One, yet, the central ingredient of worship was missing (2 Chron. 20:33; 25:2).
2. The message of Chronicles is one of apostasy, contamination, consequence, and captivity because of a lack of true dedication.
3. The worship today must be from the heart (John 4:24; Matt. 15:8; Luke 9:23; 14:28).

H. Evil associations.

1. God would not bless Judah if she were in fellowship with those out of fellowship with Him (2 Chron. 25:5-9).
2. Such a message is often repeated in the New Testament (2 John 9-11).

J. Preachers of truth will be persecuted (2 Chron. 16:7-10; 24:20-21).

Questions on 1 and 2 Chronicles

The Kings of Judah

Abijam: 913-911/10 B.C. (2 Chron. 13:1-22; 1 Kings 15:1-8)

1. What kind of king was Abijam? Why did God not remove him from the throne?

Asa: 911/10-870/69 B.C. (2 Chron. 14:1 - 16:14; 1 Kings 15:9-24)

2. Why, during the reign of Asa, did God provide peace for Judah? (2 Chron. 14:8)
What seems to have caused the war with Israel that took place during his reign? (1 Kings 15:17; 2 Chron. 16:1; cf. 15:9)
3. List two instances in which Asa failed to show trust in God. (2 Chron. 16:1-14)

Jehoshaphat: 870/69-848 B.C. (2 Chron. 17:1 - 20:37)

4. List the important accomplishments of Jehoshaphat. (1 Kings 22:43, 46; 2 Chron. 17:1-9; 19:4-11) What kind of man was he? As a consequence, how did God bless him?

Jehoram (Joram): 848-841 B.C. (2 Chron. 21:1-20; 2 Kings 8:16-24)

5. Who was Athaliah? What were the consequences of Jehoram's marriage to her? (2 Kings 8:18-19, 26-27; 11:1-3; 2 Chron. 21:6-7; 22:1-5, 10)

Ahaziah: 841 B.C. (2 Chron. 22:1-6; 2 Kings 8:25-29)

6. What was the most important influence on the reign of Ahaziah? List the two most important consequences of this influence.

Athaliah: 841-835 B.C. (2 Chron. 22:10 - 23:21; 2 Kings 11:1-21)

7. How did Athaliah come to have so power a position in Judah? (See Kings 8:18, 26-27) Why did she seek to destroy "the royal heirs?" (2 Kings 11:1) What would have been some consequences if she had succeeded? How was an end put to her usurpation?

Jehoash (Joash): 835-796 B.C. (2 Chron. 24:1-27; 2 Kings 12:1-21)

8. Since Jehoash was only seven years old when he began to reign (2 Kings 11:21), who was the real "power behind the throne" in his early years?
9. Why, during Jehoash's reign, did God deliver Judah into the hands of the Syrians? How did Jehoash purchase peace? (2 Kings 12:17-18; 2 Chron. 24:25-27)

Amaziah: 796-767 B.C. (2 Chron. 25:1-28; 2 Kings 14:1-22)

10. Describe the general character of Amaziah's reign. (2 Kings 14:3-4; 2 Chron. 25:2)
11. How does his war with Edom relate to 2 Kings 8:20-22: What foolish mistake did he make following victory over Edom? (2 Kings 14:7; 2 Chron. 25:5-16)

12. How did his reign end? (2 Kings 14:19; 2 Chron. 25:27)

Azariah (Uzziah): 767-740 B.C. (2 Chron. 26:1-15; 2 Kings 15:1-7)

13. Describe the general character of Azariah's reign from a spiritual standpoint. (2 Kings 15:1-4; 2 Chron. 26:1-15) What affliction came upon him? (2 Kings 15:5) What sin brought such a punishment? (2 Chron. 26:16-23)

Jotham: 740/739-732/31 B.C. (2 Chron. 27:1-9; 2 Kings 15:32-38)

14. Describe Jotham's general character. What building activity did he undertake? (2 Kings 15:35; 2 Chron. 27:3-4) What successful war did he fight? What explanation is given of his might? (2 Chron. 27:56) Who began to come against Judah during his reign? (2 Kings 15:37)

Ahaz: 732/31-716/15 B.C. (2 Chron. 28:1-27; 2 Kings 16:1-20)

15. What kind of king was Ahaz? (2 Kings 16:1-4; 2 Chron. 28:1-4) How did God chastise him? (2 Kings 16:5-6; 2 Chron. 28:5-15)

16. What measure was taken by him to meet the threat from Israel and Syria? What did this action reveal about his attitude toward God? (2 Kings 16:7-9; 2 Chron. 28:16-21)

Hezekiah: 716/15-687/86 B.C. (2 Chron. 29:1 - 32:33; 2 Kings 18:1 - 20:21)

17. What made a great reform so necessary during Hezekiah's reign? (2 Kings 18:1-8; 2 Chron. 29:1 - 31:21)

18. What characteristics made Hezekiah stand out from all of the other kings of Judah? (2 Kings 18:5f)

19. Why did the Assyrians under Sennacherib invade Judah? (2 Kings 18:7, 14) What preparations did Hezekiah make for Judah's defense? (2 Chron. 32:1-8)

20. When Hezekiah became ill, what announcement did Isaiah make to him? What was his reaction? How did God respond? What sign was given to show him that he would recover? (2 Kings 20:1-11; 2 Chron. 32:34; cf. Isaiah 38)

21. What two reasons are suggested for the Babylonian visit to Hezekiah? (2 Kings 20:12; 2 Chron. 32:31) Why was God angry with Hezekiah? How did Hezekiah's action in this incident represent a lapse from his usual trust in God?

Manasseh: 687/86-642/41 B.C. (2 Chron. 33:1-20; 2 Kings 21:1-18)

22. List the evils of Manasseh. Summarize how bad conditions had become. (2 Kings 21:1-18; 2 Chron. 33:1-9)

23. What chastisement brought Manasseh to repent? (2 Chron. 33:10-20) Judging from 2 Kings 23:36 and 24:3f, would you say that Manasseh's repentance had any deep or abiding effect upon the nation? Explain.

Amon: 642/41-640/39 B.C. (2 Chron. 33:23-25; 2 Kings 21:19-26)

24. Describe the reign of Amon. How did he die?

Josiah: 640/39-609 B.C. (2 Chron. 34:1 - 35:27; 2 Kings 22:1 - 23:30)

25. Summarize the general character of Josiah. (2 Kings 22:1--2) What did he find in the 18th year of his reign? What did it cause him to do? (2 Kings 22:3-23:23)

26. Why was judgment against Judah not averted by Josiah's reforms? (2 Kings 23:26-27; cf. Jeremiah 3:6-10)

Jehoahaz: 609 B.C. (2 Chron. 36:1-4; 2 Kings 23:31-35)

27. What foreign power dominated Judah following the death of Josiah? What happened to Jehoahaz? What was the political situation in Judah after that?

Jehoiakim: 609-598 B.C. (2 Chron. 36:5-8; 2 Kings 23:36 - 24:7)

28. Describe the character of Jehoiakim. (2 Kings 23:37; Jeremiah 22:13-19; 26:20-24) In relation to Babylon, what did Jehoiakim do? What followed his action? (2 Kings 24:1-4)

Jehoiachin: 598-597 B.C. (2 Chron. 36:5-8; 2 Kings 24:8-17)

29. What is the major event that takes place during Jehoiachin's reign? How did he react to the above event? What were the consequences of it?

Zedekiah: 597-586 B.C. (2 Chron. 36:11-21; 2 Kings 24:18-21)

30. What happened in the 9th year of Zedekiah's reign? What two things encouraged him to rebel against Babylon? (Jeremiah 37:1-10; Ezekiel 17:13-18; Jeremiah 28-29) What was the outcome of his rebellion? What became of him? Who replaced him as ruler over Judah? (2 Kings 25:22-26)

Ezra

I. General Data

A. Name: Ezra.

1. The book carries the name of its author, one of the most famous of the Old Testament scribes.
2. In the original Hebrew and the Septuagint, the books of Ezra and Nehemiah were treated as a unit. They were separated in the Latin translation and English translations have also treated them as separate works.

B. Author.

1. Ezra (7:11, 25, 28; 8:15,16,17,21; etc. where the author speaks in the first person).
2. "From the most ancient times, Jewish authorities have assigned authorship of this book to Ezra. There is no other known writer to whom this book could be successfully ascribed" (William S. Deal, *Baker's Pictorial Introduction to the Bible*, 117-118).
3. A short biographical sketch of Ezra whose name means "help."
 - a. His office. He was a priest and a scribe (student/teacher) of the Law (7:6,21).
 - 1) He may have been the high priest, because of his lineage. He was a great-grandson of Hilkiah, the high priest of Josiah's time, and a descendant of Aaron (7:1-5).
 - 2) He evidently had much influence in the Persian court because he was given a "blank check" by the king and his seven counselors and the authority to appoint officers and judges (7:14, 18, 20-26).
 - b. His character. "Ezra had a profound love for the word of God, and 'prepared his heart to seek the law of the Lord, and to do it, and to teach Israel statutes and judgments' (Ezra 7:10); he was a man of excellent judgment (7:25), of large conscientiousness (9:3), which led him deeply to deplore sin and strenuously to oppose it. So great was his sense of dependance on God that every step he took was marked by some devout acknowledgment of the divine help, 'according to the good hand of God upon him' (7:6, 9, 27, 28; 8:22, 31)" (*Unger's Bible Dictionary*, 339).
 - c. "Hebrew tradition says that Ezra...originated the Jewish synagogue form of worship, and collected the Old Testament books into a unit..." (Irving L. Jensen, *Jensen's Survey of the Old Testament*, 227).

C. Time and time span.

1. Time. "The date at which the book was written has been placed between 457 B.C. and 444 B.C., the earliest and latest possible dates it could have been done. Likely it was written nearer the earlier date, as the events would have been fresher in the writer's mind" (Deal, 117).

2. Time span.
 - a. The story of the book covers a period of some sixty years.
 - b. The book goes from the edict of Cyrus, the king of Persia, which allows the captives from Israel to go home (1:1-4) to the reforms of Ezra after leading the second expedition of captives back to Palestine (7:7-8).

D. Historical setting.

1. The exile. "Surely no darker words are found in Scripture than those of the last chapter of 2 Chronicles... 'there was no remedy' (2 Chron. 36:16). What tragedy in those words! Israel's judgment of exile in Babylon was inevitable and just. If there would be restoration of any sort, it would be totally of God's grace. This is the bright message of Ezra..." (Irving Jensen, *Jensen's Self-Study Guide*, 13).
2. Pertinent Biblical references.
 - a. Deuteronomy 28-30. Moses enumerates the blessings which will accompany faithfulness and the curses which would be consequences of disobedience. God also promised a period of restoration after that captivity (cf. 30:1-10).
 - b. Jeremiah 29. Jeremiah prophesied that the duration of the captivity would be 70 years. From the first group of captives to the return of the first group (606-536 b.c.) was a period of 70 years (cf. 2 Chron. 36:20-23).
 - c. Isaiah 44:28 - 45:13. A century and a half before it occurred, Isaiah named Cyrus as the one who would cause Israel to return to her homeland.
 - d. Daniel 9. Daniel "was ministering in Babylon in the service of Darius the Mede (who was made king of Babylon by Cyrus, Dan. 5:31; 9:1) when the exiles received permission to return (cf. Dan 1:21; 6:28). Though aged Daniel did not return to Jerusalem with the exiles, he supported the project in spirit (see Dan. 9:1ff)" (Jensen, *Jensen's Self-Study Guide*, 10).
 - e. Haggai and Zechariah. These two prophets, as seen in the books which contain their message, sparked commitment in the returnees after they had stopped construction on the Temple while settling into their new homes (Ezra 5:1; 6:14; Hag. 1:3-8).
 - f. Esther. The book of Esther describes the providential care of God for the Jews who remained dispersed abroad following the return of the first group of exiles.
3. The kingdom of Persia (the Medo-Persian Empire).
 - a. Its kings.
 - 1) Cyrus (539-530). He allowed other captives to return also (Ezra 1).
 - 2) Cambyses (530-522).
 - 3) Gaumata or Pseudo-Smerdis (522). He was a usurper.
 - 4) Darius I (522-486) (Ezra 5-6).

- 5) Xerxes I (486-465) (Ezra 4:6; Esther). He is also referred to as Ahasuerus.
 - 6) Artaxerxes I (464-424) (Ezra 4:7-23; 7:1 - 10:44). Both Ezra and Nehemiah's work belong to this period.
- b. Its unique policy.
- 1) The Babylonian policy was to displace the people of captured nations and resettle them abroad thus destroying any national ties and stemming rebellion.
 - 2) Cyrus reversed these policies. He appears to have been concerned with the well-being of his subjects and sought to win their support by his generosity. He allowed the people who had been taken captive to return to their homeland and even gave them protection and financial support to rebuild their cities and restore their worship and the houses of their gods. He appears to have been a polytheist who sought personal approval of all gods. This seems to have been the philosophy of all Persian monarchs (6:10; 7:23).
4. The chronology of the return from Babylonian exile. As His people had gone into Babylon in three stages, the people of God return to Palestine in three stages.
- a. Zerubbabel (probably the same as Sheshbazzar, 1:11) and Joshua led the first group which numbered about 50,000 which rebuilt and dedicated the temple (536 B.C.).
 - b. Ezra brought home the second group which numbered about 5000 and led a great spiritual revival (458 B.C.).
 - c. Nehemiah led the third group of exiles and rebuilt the wall of Jerusalem (445 B.C.).
5. A short biography of Zerubbabel whose name means "descended from Babylon" which means he was probably born in captivity.
- a. He was of the royal line of David, the great-grandson of king Jeconiah who was taken captive by the Babylonians in 597 B.C. His lineage is recorded in 1 Chronicles 3:17-19 and in Matthew 1 where he is shown to be an ancestor of Jesus. Haggai closes his work with a Messianic prophecy concerning Zerubbabel in 2:23.
 - b. He is mainly remembered for three things:
 - 1) He led a remnant back from Babylon.
 - 2) He laid the temple foundation.
 - 3) He completed the new temple.

E. Purposes.

1. The book of Ezra is mainly a history of the restoration of the Jews from their captivity in Babylon. It starts where the Chronicles left off (2 Chron. 36:22-23; Ezra 1:1-4) but makes no effort to make the account exhaustive. It makes no mention of the events of the 58 year interval between chapters six and seven.

2. "The basic theme of Ezra is restoration—the restoration of the temple and the spiritual, moral, and social restoration of the returned remnant in Jerusalem under the leadership of Zerubbabel and Ezra. Both are undertaken despite opposition and difficulty" (*Nelson's Complete Book of Bible Maps & Charts*, 153).
3. "The purpose seems to have been to set down in proper order the manner in which the Jews were restored to Palestine. He lists the great religious awakenings, revivals, and reforms which had gone into the restoration period, as well as the outstanding families and the chief leaders who took part in the work. Evidently another purpose was to show that this restoration was the hand of God at work among His people..." (Deal, 116).
4. "The book of Ezra shows how the Lord fulfilled His promises, given through His prophets, to restore Israel to their own land. He moved heathen monarchs to show favor to the Jews, and raised up leaders (Zerubbabel and Ezra) and prophets (Haggai and Zechariah) for the grand task of restoration. The restoration involved the physical aspect—moving back to the land of Canaan and rebuilding the Temple buildings; and more vital, the spiritual aspect—restoring true worship, reestablishing the authority of God's law, and initiating reforms in the everyday life of the Jews" (Jensen, *Jensen's Survey of the Old Testament*, 227).

F. Summaries of the book.

1. See 6:21-22. The book of Ezra is composed of two completely distinct sections of restoration history. It begins with the return from captivity and the events immediately following (chs. 1-6). By authority of the proclamation of Cyrus, the Medo-Persian king, a group of exiled Jews prepared to return to their homeland and rebuild the house of God (ch. 1). Almost 50,000 returned under the leadership of Zerubbabel the governor (ch. 2). After arriving in Jerusalem, they rebuilt the altar of God, offered sacrifices, and kept the appointed feasts. A few months later they began restoring the temple, laying its foundations (ch. 3). They encountered resistance from the people of the land and had to halt construction by decree of Artaxerxes (ch. 4). Sixteen years after their return, God sent Haggai and Zechariah who encouraged them to renew the work on the temple. They did with authority from King Darius (5:1 - 6:12). The temple was completed in 516 B.C., exactly 70 years after its destruction (6:13-22).

The book then skips about 58 years of restoration history. The story of the book of Esther fits chronologically between these two historical sections of Ezra. Not only does God show His favor to the remnant in Palestine, but also in the regions in which the Jews were scattered.

The second section of the book describes the return of the second group under Ezra's leadership (chs. 7-10). Ezra was commissioned by King Artaxerxes I to return to Jerusalem and establish judges and rulers there (ch. 7). He assembled a much smaller group than the first and led them back home in 458 B.C. (ch. 8). When he arrived in Jerusalem after five

months, he was grieved to see that so many of the returning Jews had intermarried with the people of the land. He prayed for the people, confessing their sins (ch. 9). He began a series of reforms to which they agreed, putting away the heathen wives and children because of the terms of the Mosaic covenant (ch. 10; cf. Ex. 34:15-16; Deut. 7:1-3).

2. "Ezra is a continuation of the history of Judah in a different form from that of the true historical books such as Kings and Chronicles. This book states facts about one of the most important events since the Exodus from Egypt—the restoration of the Jews to Palestine from Babylonian captivity. It is a personal account of the two stages of this return and is therefore in two sections..." (Deal, 116).

II. An Outline of Ezra

- A. The Return Under Zerubbabel (chs. 1-6).
 1. The first return of exiles (chs. 1-2).
 - a. The decree of Cyrus (ch. 1).
 - b. The list of exiles who returned (ch. 2).
 2. The work of restoration (chs. 3-6).
 - a. The work begun (ch. 3).
 - b. The work hindered (ch. 4).
 - c. The work resumed (ch. 5).
 - d. The work finished (ch. 6).
- B. The Return Under Ezra (chs. 7-10).
 1. The second return of exiles (chs. 7-8).
 2. The work of reformation (chs. 9-10).
 - a. Ezra's confession of Israel's sin (ch. 9).
 - b. Dissolving mixed marriages (ch. 10).

III. The Lessons of Ezra

- A. The providence of God in bringing about His promise (1:1).
 1. Some 200 years before Cyrus was born, Isaiah prophesied and promised that after a 70 years period of captivity (Jer. 25:4-12; 29:10-11), a Persian named Cyrus would release the people to return to their homeland (Isa. 44:26,28).
 2. "Nothing less than divine intervention in the affairs of mankind could have taken a slave people, most of whom were not even acquainted with their fatherland, and brought them back into it. When one considers the iron grip ancient kings held upon enslaved peoples, the slow and awkward modes of travel, and the lack of determination of a people enslaved for almost three quarters of a century, it seems to have been a miracle alone by which they were returned to their homeland" (Deal, 116-117).
- B. A lesson on conviction.
 1. Zerubbabel was unwilling to compromise his position on rebuilding the temple (4:3).

2. Although his refusal meant greater opposition, he was willing to endure it rather than accept compromise.
- C. God's dim view of foreign marriages (9:1-2; Deut. 7:3-4).
1. While we live under a different covenant today, it is still wise for a child of God to marry a child of God.
 2. Consider 1 Corinthians 9:5. If the apostle Paul had married, he would have married a sister in Christ.
 - a. If he saw the importance of marrying a Christian, shouldn't we?
 - b. We need to be constantly teaching and reminding young people to marry not only someone who will help them enjoy this life but who will also help them prepare for the life to come.
- D. The penalty for disobedience.
1. God expects obedience regardless of the consequences (10:10-12).
 2. The consequences of their sins were devastating to their offspring of their illicit marriages but God's will had to be obeyed (Prov. 13:15).
- E. The restoration of the people of God to their land is a type of our restoration from sin.
1. Restoration to the land—the special place of blessing.
 - a. To enjoy the blessings of the Abrahamic covenant, the Jews had to occupy the land (Gen. 12:1-3). The first step of their restoration, then, was a return to the place of blessing.
 - b. For restoration of the soul, one must return to the place where God promises blessings today—the gospel. What Canaan was, with all its material possessions, the gospel, with all its spiritual blessings, is today (Eph. 1:3,22-23).
 2. The rebuilding of the altar (3:1-6).
 - a. The altar spoke of consecration and worship to God.
 - b. In seeking spiritual restoration, one must rebuild the “altar” of dedication to Christ and become totally consecrated and devoted to Him.
 3. The new temple started.
 - a. The rebuilding of the temple spoke of a restoration of service. It was to be a place where God was served and revered.
 - b. The church is a spiritual “place” of praise for the Christian (1 Tim. 3:15). It is through the local church that Christians worship, work, and serve God collectively.
 4. Enemies encountered.
 - a. As soon as many people are restored, the feeling arises that they will no longer be faced with further difficulties but, as did the Jewish remnant, they soon learn otherwise. Their enemies tried to hinder their restoration work in three ways. They tried:
 - 1) To deceive the people into a position of compromise (4:2).
 - 2) Open hindrance (4:4).
 - 3) Misrepresentation (4:5).

- b. The Christian must constantly be on guard (2 Pet. 3:17; Acts 20:28; 2 Tim. 3:12). He must neither compromise nor give up (Eph. 6:10-11; 2 Tim. 4:7-8).
- 5. The prophets, raised up by God, appealed to the word of God to keep the people faithful.
 - a. Whenever enemies approach, our appeal should be to Scripture (5:1).
 - b. At all times, but especially in times of great opposition, discouragement, and/or failure, we need to know the written word (Matt. 4; 2 Tim. 3:16-17; 2 Pet. 1:3).
- 6. The temple completed.
 - a. God's work will never know defeat. Consider the glorious proclamation of 6:15.
 - b. Our attitude must be: "Let the opposition come, let Satan strike, let all the forces of evil throw themselves in opposition to us for "if the Lord is for us, who is against us?" (Dan. 2:44; Matt. 16:18; Rev. 19:1-6).

Questions on Ezra

Chapters 1-2

1. Who was Cyrus? List the steps set forth in this chapter which he took in behalf of the Jews.
2. How was Cyrus' decree related to the prophecy of Jeremiah? (v. 1; Jeremiah 25:11,12; 29:10) What explanation is given as to why Cyrus issued this decree?

Chapter 3

3. Upon the return from captivity, what was the first thing built?
4. What reason is suggested by verse 3 as to why the Jews were anxious to offer sacrifices?
5. What feast did they keep? Why that one? (cf. Lev. 23:33ff; Num. 29:12-30)
6. According to verse 7, what preparations and arrangements were made for building?
7. What beginning was made with regard to the temple?

Chapter 4

8. Who were "the adversaries" of the Jews? (v. 1, cf. 2 Kings 17:24ff)
9. What offer did these adversaries make to the Jews? Why was it refused?
10. Upon the rejection of their offer, what did the adversaries then do? How long did these efforts continue?
11. What was the effect on the Jews of the opposition to their work?

Chapters 5-6

12. Who were the following individuals and what was their part in the work?
 - a. Haggai.
 - b. Zechariah.
 - c. Zerubbabel.
 - d. Jeshua.
13. According to 5:6-17, why did some royal officials write to king Darius? What did they want to know? What was Darius' response to their inquiry?

14. How long after the work was resumed did it take to finish the temple?

Chapters 7-8

15. What two things are known about the position of Ezra? (7:1-6,11)

16. Seeing that another company of Jews returns to the land with Ezra (v. 7), approximately how much time had passed since the first company returned? (1:1)

17. What was the purpose of the letter given to Ezra by Artaxerxes?

18. What was the purpose of the fast observed at the River Ahava by Ezra and the Jews while on their journey to their land?

19. Name three things done upon Ezra's arrival at Jerusalem.

Chapters 9-10

20. Why did God prohibit intermarriage with foreigners? (cf. Deuteronomy 7:3-4)

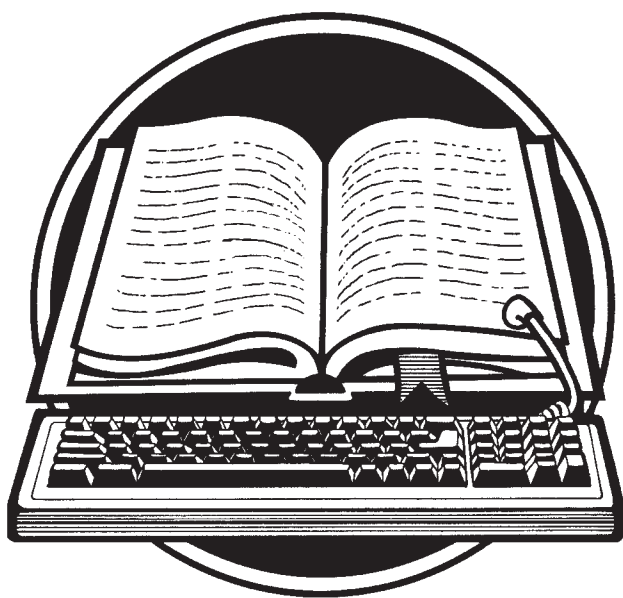
21. What is meant by "the holy seed" in 9:2? (cf Exodus 19:6; Deuteronomy 7:6; 14:1-2)

22. How serious did Ezra consider the matter of foreign wives to be?

23. What is meant by the description "every one that trembled at the words of the God of Israel?" (9:4)

24. For what does Ezra pray? What was the effort of his prayer on behalf of the people?

25. What steps were taken in dealing with the problem of foreign wives?



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