

OLD TESTAMENT SURVEY
GENESIS

NAME: Genesis (from the LXX) means "beginning." Genesis introduces God as the Creator, and then proceeds to tell the origin and purpose of all He created. It gives the beginning of man, the beginning of marriage, the beginning of human sin and the carnal mind, the beginning of juvenile delinquency, the beginning of human government, the beginning of nations and languages, the beginning of God's nation Israel, etc.

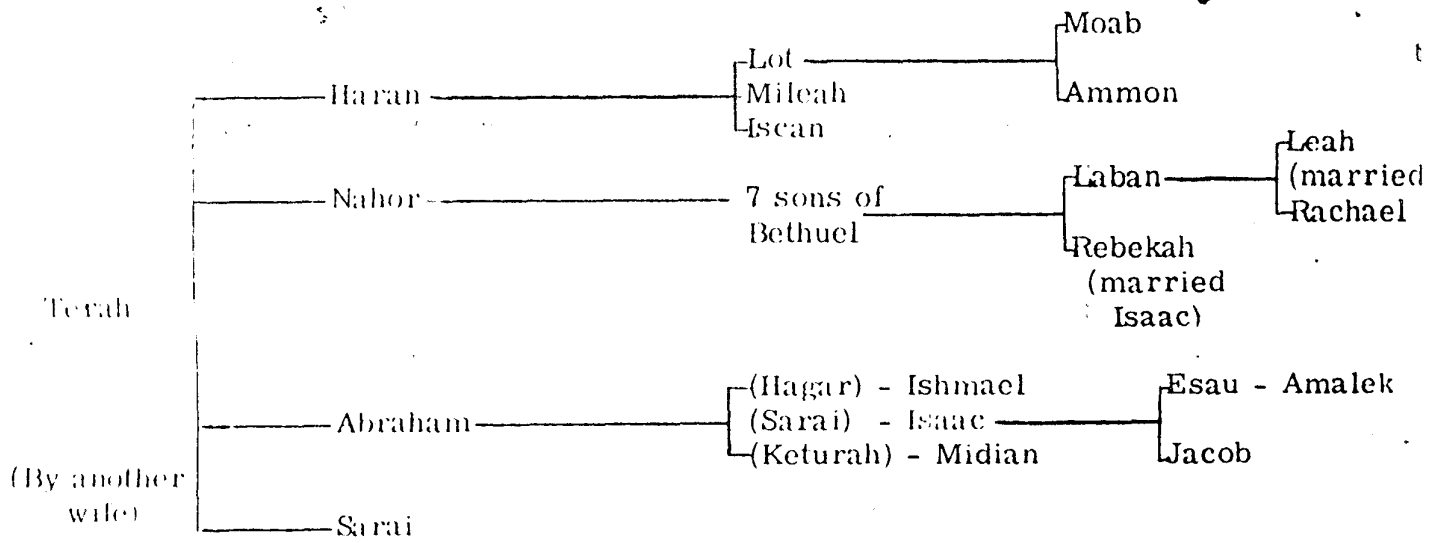
A startling fact about Genesis is God's perspective of the world and "the beginning." The first 11 chapters record the history of the world prior to Abraham (and three of these chapters are about Noah), and then the next 39 chapters are primarily the story of four men -- Abraham (12-25), Isaac (25-28), Jacob (28-36), and Joseph (37-50).

AUTHOR AND DATE: Jesus Christ quoted the book of Genesis as part of inspired scripture (Matt. 19:4-5). And the New Testament elsewhere points to Moses as the author of it (compare Gen. 3:15 with Luke 24:27). Moses must have compiled the book during the 40 years wandering following the Exodus -- after his calling at age 80, and before his death at the end of those 40 years. God certainly guided Moses in writing Genesis, but it appears Moses also had certain records that had been preserved and existed in his time. These records are thought to be the generations of the Heavens and Earth (2:4-4:26); the generations of Adam (5:1-6:8); the generations of Shem (11:10-26); the generations of Terah (11:27-25:11); the generations of Ishmael (25:12-18); the generations of Isaac (25:19-35:29); the generations of Esau (36:1-43); and the generations of Jacob (37:2-50:26).

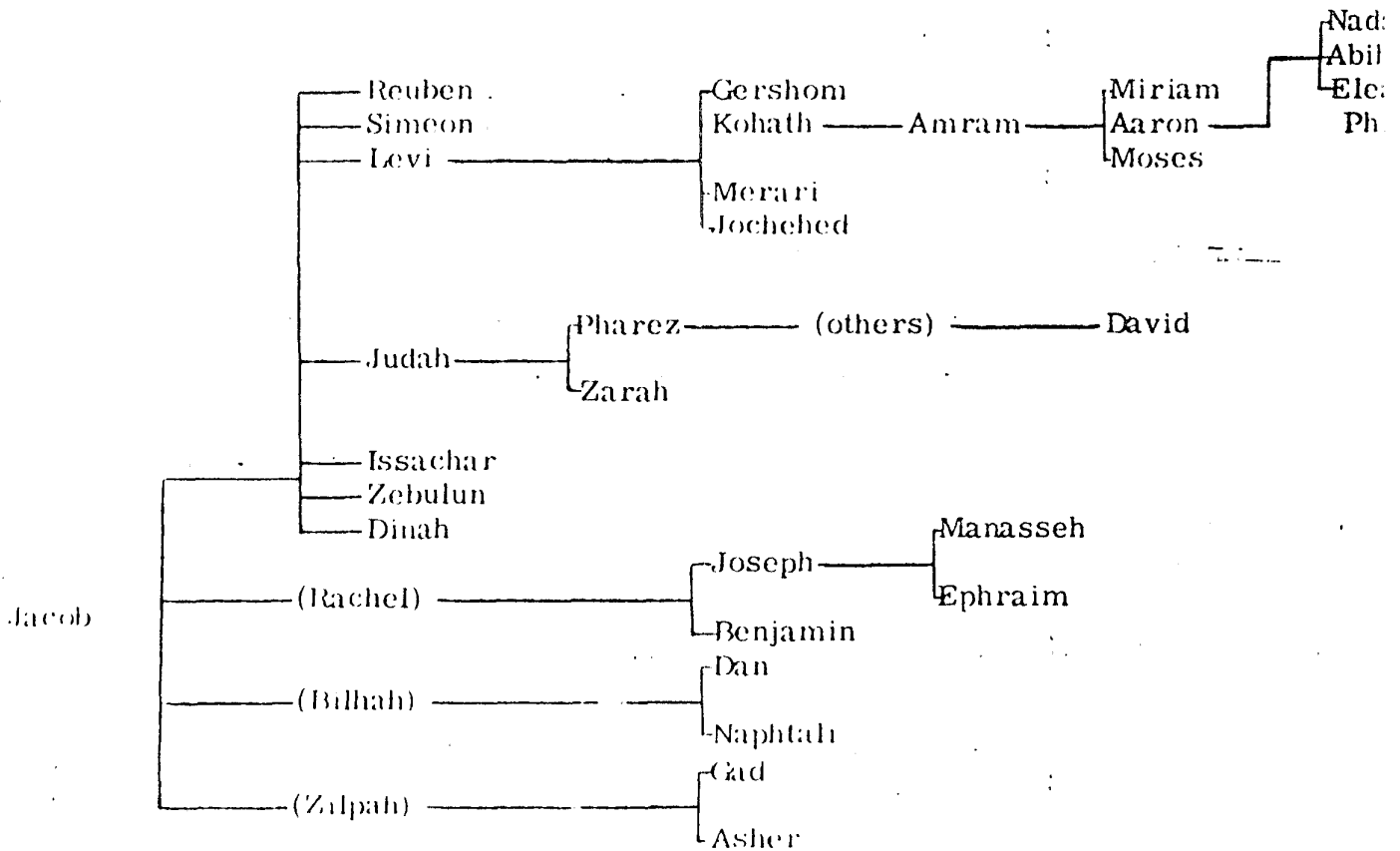
Now theologians get document happy, but these records, or documents, were merely reference works supplying the information -- and are of no importance in themselves. They don't form the organizational pattern of the book. Neither are any "generations" listed under Abraham -- and yet our eternal salvation depends upon the promises God made to him!

Genesis begins with the beginning of time at the creation (1:1). It records the recreation; the 1656 years from Adam to the flood (chapter 5); the one year of the flood (8:13); and the 352 years till Abraham's birth (chapter 11, 12:4; Acts 7:4). Then Isaac was born when Abraham was 100 (17:1, 21). Jacob was born when Isaac was 60 (25:26). And Jacob was about 92 when Joseph was born (compare 41:46, 53; 47:9). Genesis concludes with the death of Joseph at age 110 (50:26).

THE GENERATIONS OF TERAH



THE GENERATIONS OF JACOB



OUTLINE:

	Chapter •
Pre-Abramic History	1-11
Creation	1-2
MANKIND chooses fruit of tree of knowledge of good and evil -- rather than tree of life	3
Cain and Pre-flood Society	4
Genealogy	5
Flood	6-9
Table of Nations	10
Tower of Babel	11
 Patriarchal History of Israel	 12-50
Abraham	12-25
(Call of Abraham)	(12)
(Circumcision, sign of Covenant)	(17)
(Abraham's Trial of Faith)	(22)
Isaac	25-28
(Birthright to Jacob)	(25)
Jacob	28-36
(Nation and Company of Nations)	(35)
Joseph	37-50
(Ephraim, Manasseh named Israel)	(48)
(End-time Prophecies of the 12 Tribes)	(49)

OLD TESTAMENT SURVEY
EXODUS

The second book of the Pentateuch, the second book of Moses.

- NAME: Like the rest of the Old Testament books, the name comes from the Greek Septuagint. The name means "departure" or "a going out," because of the departure of Israel from Egypt. The prominent man in the book is Moses, "drawn out," "cleansed," "anointed," "consecrated," or -- conceivably -- "Exodus"! Through Moses Israel was drawn out of Egypt (cf. Ex. 19:1). Israel was "baptised unto Moses" through the Red Sea (1 Cor. 10:1) and thus cleansed from sin (Egypt being a type of sin). God's covenant was to consecrate them to Him as a "peculiar treasure, a Kingdom of priests, and a holy nation" (Ex. 19:5-6).
- AUTHOR: Christ quoted Exodus and called it the book of Moses (Ex. 17:14; Mark 12:26).
- DATE: Because of the events recorded in the book, Exodus could not have been written before the departure of Israel from Egypt. Since Moses died at the end of the 40 years of wandering, Exodus had to have been written in the wilderness during those 40 years after the departure.
- The sojourning of Israel in Egypt that terminated at the Exodus completed the 430 years (Ex. 12:40; Gal. 3:17) which began with God's Covenant with Abraham in his 99th year.
- OVERVIEW: Exodus records the beginning of God's working with people on a national level. Till this time He had only worked with individuals. This particular nation was a family -- descendants of one of those individuals, Abraham. The Covenant God made with Israel, Abraham's family, is the one that gives its name to the "Old Testament" or Old Covenant and was based upon the promises made to their father Abraham. Because an entire nation was involved, God gave civil laws and statutes -- necessary to the governing of a nation -- in addition to the Ten Commandments. And with the establishment of a God-ruled nation, God established Holy Days (Exodus 12) and the priesthood (Ex. 40:13-15).

This history was preserved because "all these things happened to them for examples: and they were written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinks he stand take heed lest he fall" (1 Cor. 10:11-12).

Moses was a type of Christ (Deut. 18:15). He was mediator of the Old Covenant as Christ is of the New. Israel was drawn out of Egypt as is the Christian from the bondage of sin. Israel was "baptised unto Moses" through the Red Sea, spent 40 years in wandering -- the trials experienced in this life -- and entered into the promised land -- the millennial rest in the Kingdom (Heb. 4:5-11).

OUTLINE OF THE BOOK:

I. Israel in Egypt	Chapter
1) Israel in bondage	1
2) Background of Moses	2-4
3) The ten plagues	5-12
4) The Passover	12
II. Israel in the wilderness and at Sinai	
1) The exodus and the pursuit	13-15
2) Manna and the Sabbath	16
3) Israel goes to war	17
4) Jethro suggests organization -- 1000, 100, 50, 10	18
5) Israel prepared for, and God spoke the Ten Commandments	19-20
6) The civil code	21-23
7) The Covenant ratified	24
8) Instructions for the Tabernacle	25-31
9) The Sabbath Covenant	31
10) The Golden Calves	32
11) Renewal of the Covenant	33-34
12) Tabernacle & Priesthood established	35-40

Seven Days of Unleavened Bread	Nisan 14 (Wed) Passover	<p>← Passover lamb eaten (<i>in the night - Tuesday</i>).</p> <p>← Israel receives gold and jewels from Egyptians (Ex. 12:35-36) and <u>prepares</u> to leave Egypt.</p>
	Nisan 15 (Thurs) Annual Sabbath	<p>← The "night to be much observed" (Ex. 12:42).</p> <p>← Israel goes out by night (Deut. 10:1; Num. 33:3).</p> <p>← Israel arrives at Succoth (Ex. 12:37).</p>
	Nisan 16 (Fri)	
	Nisan 17 (Sabbath)	<p>← Second day's journey ends at Etham (Ex. 13:20).</p> <p>← Moses addresses the people in Sabbath assembly (Ex. 14:2).</p>
	Nisan 18 (Sun)	<p>← Israel enters the Egyptian wilderness (Ex. 13:18, 21:4:2).</p>
	Nisan 19 (Mon)	
	Nisan 20 (Tues)	<p>← Pharaoh's army overtakes Israel encamped at Pihahiroth (Ex. 14:9).</p> <p>← God leads Israel through Red Sea to safety before daylight. Pharaoh's host destroyed.</p>
	Nisan 21 (Wed)	<p>← Songs of Moses and Miriam on final day of Unleavened Bread</p>

COMPONENT PARTS OF THE TABERNACLE

1. ARK ($2\frac{1}{2}$ l. x $1\frac{1}{2}$ w. x $1\frac{1}{2}$ h.). Acacia, gold overlay in and out.
 - a. Crown of solid gold.
 - b. 2 rings of solid gold.
 - c. 2 staves (not to be taken from it).
 - d. 2 tables of stone.
 - e. Book of covenant.
 - f. Manna.
 - g. Aaron's rod.
2. MERCY SEAT ($2\frac{1}{2}$ l. x $1\frac{1}{2}$ w.), solid gold (ALL one piece with cher.).
 - a. North cherub (facing south).
 - b. South cherub (facing north).
3. TABLE (2 l. x 1 w. x $1\frac{1}{2}$ h.) Acacia, gold overlay.
 - a. Crown of solid gold.
 - b. Border (handwidth).
 - c. Crown of solid gold for border.
 - d. 4 rings of solid gold.
 - e. 2 staves of acacia wood, gold overlay.
 - f. Dishes, solid gold.
 - g. Pans, solid gold.
 - h. Bowls, solid gold.
 - i. Jars, solid gold.
 - j. Shewbread (12).
 - k. Fine flour.
 - l. Baking with fire.
 - m. Frankincense.
 - n. Oil
 - o. Wine

7. BARS (5 per wall): Acacia, gold overlay.

a. Rings of gold.

b. Middle bar.

8. VAIL OF FINE TWINED LINEN

Cunning work

Blue

Purple

Scarlet

a. Pillars (4). Acacia, gold overlay.

b. Hooks (Fleshhooks).

c. Sockets (4, solid silver).

d. Clasps.

9. SCREEN (Hanging or door). Same material and colors as vail without cherubim.

a. 5 pillars (Acacia, gold overlay).

b. Hooks (Solid gold).

c. 5 sockets (Solid copper).

10. ALTAR (5 l. x 5 w. x 3 h.). Acacia, copper overlay.

a. Horns.

b. Pans.

c. Shovels.

d. Basons.

e. Fleshhooks.

f. Fire pans.

g. Grate.

h. Rings (copper).

i. Staves (Acacia, copper overlay).

j. Sacrifices.

k. Wood.

l. Fire.

m. Blood.

n. Ashes.

11. COURT (100 l. x 50 w.)

- a. Hangings (Linen).
- b. Pillar (5 h. x 5 apart).
- c. Sockets
- d. Fillets (Rods, 51).
- e. Hooks (Silver).
- f. Chapiters (Crowns); Acacia, silver overlay.
- g. Cords (Linen?)
- h. Pins (Copper).

12. GATE

Blue	Purple
Scarlet	Linen
Needlework	4 pillars
Sockets (copper)	

13. ALTAR OF INCENSE (4 square, 1 l. x 1 w. x 2 h.). Acacia, gold overlay.

- a. Horns.
- b. Crown.
- c. Rings (gold).
- d. Staves (Acacia, gold overlay).
- e. Sweet incense.

14. LAVER (Conjecture approximately 2 Diameter x 1½ h.). Copper.

- a. Foot or stand.
- b. Mirrors.

Articles of Ministry

1. Holy anointing oil (Ex. 30:22-33).
2. Holy incense (Ex.30:34-38).

3. Olive oil (Ex. 27:20).

4. 2 trumpets (solid silver, whole piece -- Num. 10:1-10).

NOTE: All dimensions given are in cubits.

l. = length

w. = width

h. = height

OLD TESTAMENT SURVEY

LEVITICUS

General Outline

The third book of the Pentateuch, the third book of Moses.

NAME: Leviticus -- pertaining to the Levites -- the physical priesthood of Old Testament Israel. The name comes from the Latin Vulgate version which derived it from the LXX where it is called, "Leviti-kon." Rabbinical Jews called it both "The Law of the Priests" and "The Law of the Offerings."

AUTHOR: Moses; Nehemiah, Luke, the apostle Paul and Jesus Christ Himself ascribe authorship to Moses. (Neh. 8:14, Luke 2:22, Rom. 10:5, and Mat. 8:4.)


DATE: 1485 - 1484 B.C. Leviticus was written in the wilderness of Sinai by Moses when he received instructions regarding the priesthood from God. Exodus 40:17, "And it came to pass in the first month in the second year, (after coming out of Egypt) on the first day of the month, that the tabernacle was reared up." Indicates that all the instructions regarding the Levites were completed no later than two years after the Exodus, since their duties were linked to the tabernacle. The Exodus occurred in the spring of 1486 B.C. therefore Leviticus must have been written no later than 1484.

THEMES: Leviticus is not a catalogue of ritualism -- a rigamorole of humanly devised liturgy. It is actually an intricate and detailed prophecy of things to come. (Hebrews 10:1-14, "for the law having a shadow of good things to come..." and Col. 2:16-17, "which are a shadow of things to come...")

Leviticus is a book of laws regulating the access of people to God before they could "worship in spirit and in truth" (John 4:24). Two factors are involved:

- 1) God will not hear sinners (Isa. 59:1-2 and John 9:31). Therefore a ceremony was necessary for the people who had sinned so they could acknowledge their guilt, and display an attitude of repentance. Until this was done the sinner could have no contact with the tabernacle where God dwelt. The ceremonial cleansing foreshadowed future cleansing of sin. Only those who are "clean" may come before God.
- 2) To ingrain in the national habits of Israel the need for just laws, Leviticus included a civil code governing man's relationships with his fellow man. This civil code carried with it the penalty of capital punishment. Until a person was "cleansed" in the eyes of the community, he could not return to the civil community of Israel without being executed. Some laws demanded execution to purge sin from the congregation of Israel as a whole.

Leviticus contains the vital statutes which were to be preserved by the priesthood so that Israel would always remember God's PURPOSE and PLAN. It was the responsibility of the priesthood to disseminate this knowledge to the people.

 Leviticus is the beginning of "church government." It was written to the ministers of the "church" or congregation in the wilderness. Israel had been called out of Egypt by God just as the New Testament Church is called out of this evil world. God chose His priesthood -- the Levites -- a whole tribe of people to serve Him as ministers. Today He calls individuals who are trained and qualify under His New Testament Church government.

KEY VERSE: Leviticus 19:2. "Ye shall be HOLY: for I the Eternal AM HOLY!" A Holy God must have a holy people. The laws of Leviticus are to teach HOLINESS!

DIVISIONS OF THE BOOK:

- 1) The Offerings (given by the people) 1: - 6:7.
- 2) The Law of the Offerings (performed by the priests) 6:8 - 7:38.
- 3) The Consecration of the Priesthood 8:1 - 9:24.
- 4) The Warning Example of ~~Nadab and Abihu~~ 10:1-20.
- 5) A Clean People
 - A. Clean and unclean meats 11:
 - B. Purification after childbirth 12:
 - C. Cleaning of leprosy 13: - 14:
 - D. Personal hygiene 15:
- 6) Atonement 16: - 17:
- 7) Relationships of God's People (judgments).
 - A. Marriage and sex 18:
 - B. Morality 19: - 20:
 - C. Government of the priesthood 21: - 22:
- 8) The Holy Day Festivals -- God's Master Plan 23:
- 9) Instructions and Warnings
 - A. Blasphemy 24:
 - B. Sabbatical year and jubilee 25:
 - C. Prophetic blessings and curses 26:
 - D. Redemption of the tithe and offerings 27:

A Holy Nation

Leviticus is the collection of laws that have to do with the organization and carrying out of worship associated with the tabernacle. The instructions to the Levites given in the book of Leviticus could have been given no later than two years after the Exodus when the tabernacle was reared up (Ex. 40:17). Leviticus follows immediately upon the Exodus account narrating the setting up of the Ark and the Tabernacle (Ex. 25-40). The last words of Exodus (40:34-38) describes the coming of God to dwell in the tent of the congregation. Leviticus explains what this entailed for the Israelites. "You shall be holy; for I the LORD your God am holy" (19:2; 20:7; 20:26; 22:31-33). But how could people who sinned be holy? God could not dwell with sin, for sin separates man from God (Isa. 59:1-2). Therefore God provided a ceremony so when the people sinned they could acknowledge their guilt and display an attitude of repentance, as well as have impressed upon their minds the destructiveness of sin, that sin carries a price and requires a literal sacrifice. Until this was done the sinner could have no contact with the tabernacle where God dwelled. Only those who are clean may come before God. Ch. 1-7 thus describe the laws governing ordination to the priesthood. Emphasis is laid on the "holiness" required of priests because of their nearness to God. Ch. 11-16 give the laws regulating legal purity or cleanliness, ending with the instructions for the great Day of Atonement. The last part of the book (ch. 17-26) answers the question: what moral laws should govern the conduct of a people called as God's own? The basic law regulating the conduct of the Israelites toward each other is given in this section: "You shall love your neighbor as yourself" (Lev. 19:18).

Leviticus, therefore, tells the Israelites just how God wishes to be approached. Not according to any way they might personally choose, but according to the sacrifices and feasts that God himself prescribed. Leviticus says, "You are not of this world, but I have chosen you out of the world" (Jn. 15:19). One must both separate himself from the world and draw close to God. The closer to God, the cleaner he must be. He becomes in that sense a "living sacrifice" (Rom. 12:1).

The Wilderness

By the time you finish Genesis and Exodus, you know the origin of the Israelites and how they came to be chosen by God to be His unique theocratic nation. When you finish Leviticus, you understand the meaning of God's statement: "You shall be to me a kingdom of priests, a holy nation" (Ex. 19:6). But you have yet to discover how the new nation was organized. What was the numerical strength of the different tribes? Who were their leaders? How did they contribute to the support of the priestly kingdom? How was the land to be divided among them and how was authority to be transmitted? These are questions that are answered throughout the book of Numbers in the different censuses, divisions of duties, and allotments of land recorded with precise enumeration. What Leviticus tells us about the religious organization, Numbers tells us about the community organization. In each case the organization is centered about the Ark and the Tabernacle.

OLD TESTAMENT SURVEY

NUMBERS

The fourth book of the Pentateuch, the fourth book of Moses.

NAME: "Numbers" (from the LXX) was so named because a census of Israel is taken twice in the book (chapters 1-4 and 26), first at Sinai, then at the close of the years of wandering in the desert.

AUTHOR: Moses. The New Testament quotes or alludes to events in the book several times. The bronze serpent (John 3:14), Baalaam (Jude 11, 2 Pet. 2:15-16, Rev. 2:14), and Korah's rebellion (Jude 11).

DATE: Numbers contains the history of the Israelites from the time of their leaving Sinai, in the second month of the second year after the exodus, till their arrival at the borders of the promised land, in the tenth month of the fortieth year of their journeyings. This chronicle was completed by Moses in the fortieth year. (1445 B.C.)

GENERAL: Numbers can be thought of as a book of testing, since it records the 40 (number of testing) years of wandering in the wilderness. It is a book on faith. Paul sums up the lesson this way: "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.... For unto us was the gospel preached, as well as to them: but the word preached did not profit them, not being mixed with faith in them that heard it (Heb. 3:8-13, 4:2)."

Israel kept the Passover (picturing Christ's shed blood), left Egypt (sin), crossed the Red Sea (baptism), but then lacked the faith necessary to enter into the promised land (God's Kingdom).

The "numbers" of Numbers are these:

FIRST CENSUS		SECOND CENSUS
Ch. 1		Ch. 26
1. Judah	74,600	76,500
2. Dan	62,700	64,400
3. Simeon	59,300	22,200
4. Zebulun	57,400	60,500
5. Issachar	54,400	64,300
6. Naphtali	53,400	45,400
7. Reuben	46,500	43,730
8. Gad	45,650	40,500
9. Asher	41,500	53,400
10. Ephraim	40,500	32,500
11. Benjamin	35,400	45,600
12. Manasseh	32,200	52,700
	<u>603,550</u>	<u>601,730</u>

For the understanding of the episode with Baalim, see the
Febraury, 1962, GOOD NEWS.

OUTLINE OF THE BOOK:

<u>At Sinai</u>	Chapter
Numbering the people	1
Organization of the camp	2
Assignment of the Priests & Levites	3-4
Laws of defilement	5
The Nazirite Vow	(6)
(The Second Passover)	(9)
Closing events at Sinai	7-10
 <u>From Sinai to Canaan</u>	
Israel lusts for meat	11
Rebellion of Aaron & Miriam	12
Spying out the land	13
Israel rebels - sentenced to 40 years wandering	14
 <u>Laws & Events During the Wandering</u>	
The Sabbath breaker	15
Korah's rebellion	16
Aaron's rod	17
Firstlings	18
Ordinance for ceremonial cleansing	19
Rebellion at Meribah; death of Miriam and Aaron	20
 <u>Journeying to the Land</u>	
The Bronze Serpent	21
Baalim	22-25
The Second numbering	26
Joshua chosen	27
The Festival Offerings	28-29
Vows	30
War with Midian	31
Reuben, Gad, Half-tribe of Manasseh settle in Transjordan	32
Summary of the journey from Egypt	33
Directions for conquest of Canaan	34
Levitical cities and cities of refuge	35
The inheritance of daughters	36

Miriah writes
P. Shimeon
has space
there

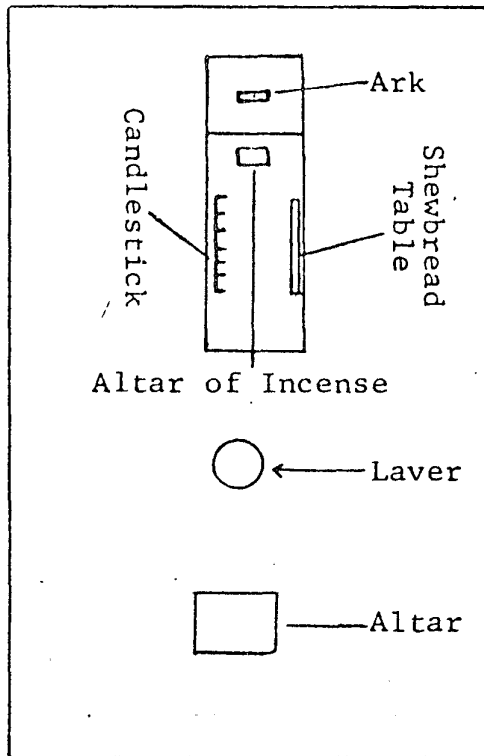
GOD'S ORGANIZATION OF ISRAEL'S CAMP

W E S T

108,100

Manasseh	Ephraim	Benjamin
32,200	40,500	35,400

Levites -- Gershonites -- 7,500



Simeon
59,300

Reuben
46,500

Gad
45,650

Levites -- Kohathites -- 8,600

151,450

S O U T H

Asher
41,500

Dan
62,700

Naphtali
53,400

157,600

N O R T H

Moses Aaron Priests

Issachar
54,400

Judah
74,600

Zebulun
57,400

186,400

E A S T

OLD TESTAMENT SURVEY
DEUTERONOMY

The fifth book of Moses -- the fifth book of the law.

NAME: Deuteronomy means "second law" or "repetition of the law." The name is borrowed via the LXX and Latin Vulgate from 17:18 where the King is commanded to write a "copy" (Hebrew mishneh "repetition" or "doubling") of the law. The book is a restatement of previous laws, along with further instructions, to the generation that is about to leave the wilderness and enter into their permanent home in the "promised land."

AUTHOR: Moses (Deut. 31:9, 24-26). Christ quoted Deuteronomy three times as His scriptural authority to refute Satan. (Matt. 4:1-11 and Deut. 6:13, 16; 8:3.)

DATE: The book begins with Moses' discourse on the plains of Moab in the 11th month of the 40th year after the Exodus (Deut. 1:3; 31:9, 24-26) and ends with the death of Moses and mourning for him that same year.

GENERAL: This book was originally spoken by Moses to what was the finest generation to date in the Bible. All had grown up in the wilderness. All had known God and His laws from birth, childhood, or teenage. They were used to daily miracles such as manna for food and clothes that never wore out.

Since they were already well-acquainted with God's Law, the big emphasis throughout the book is to remember and to obey. Israel is told to remember God's personal intervention in the Exodus, the miracles in the wilderness, and the lesson of their fathers who died there. And as a consequence, they were to "diligently hearken" to God's commandments and "to do" them (Deut. 4:1, 5, 6, 14; 5:1; chapters 8-11, etc.). Even the Sabbath was commanded to be observed with remembrance of the sojourn in Egypt (Deut. 5:15).

Also, since Israel was now ready to permanently settle in the promised land, new directions are given, and laws are repeated with that fact in mind. The clean and unclean animals mentioned in Deuteronomy 14, for example, are more typical of Palestine than those given in Lev. 11 in the wilderness.

Deuteronomy emphasizes the heart and feeling of the law -- to love God with all your being (Deut. 6:5) and to love your neighbor

as yourself. This generation knew the letter of God's law. But God tells them to circumcize their minds and write His laws there (Deut. 30:6).

Deut. 6:4 ("Hear, O Israel: the Lord our God, the Lord is One") is called after the first Hebrew word in the verse; namely, Shema. The Shema "sounds the keynote of all Judaism, and has been its watchword and confession of faith through the ages" (J. H. Hertz). Just as "Christians" have made the recitation of the "Lord's prayer" a ritual, and have missed its whole intent and purpose, so did the scribes take the passage of Deut. 6:4-9 totally out of context. The recitation of the Shema became a daily event. And this passage, along with others, was written on parchment and literally bound to the arm or forehead and worn as frontlets or phylacteries.

A Pharisee asked Christ, "What is the greatest commandment." Christ, taking into consideration the man's background, quoted to him straight out of the Shema: "You shall love the Eternal your God with all your heart, and with all you soul, and with all your might" (Deut. 6:5). Just as "Christians" today parrot "Our Father in heaven..." with no idea of what they are saying and without understanding how or why God is a Father, so had the scribe quoted the Shema twice daily without any conception of what it was to love God with his heart. The Pharisee wasn't as familiar with the scriptures as he thought he was, and Christ pointed this out. The Shema made a ritual out of the very verses that said not to make a ritual of the law, but to learn it in the heart and spirit.

OUTLINE:

	Chapter
Recapitulation of the 40-year history (Possessions of Esau and Lot (Israel will seek God in Tribulation	1-4 2) 4)
The Ten Commandments	5
Israel to love God and to teach God's Law	6
Israel to make no covenant with Canaanites or their gods	7
Exhortation to remember and keep the Commandments	8-11
Destroy idolatrous monuments; 2nd and 3rd tithe	14
Sabbatic year	15
The three Festival Seasons	16
Judgment	17
Divination, true and false Prophets	18
Cities of Refuge	19
Going to war	20
Various Laws	21-23, 25
Bill of divorce	24
Firstfruits	26
Law to be written on WHOLE Stones	27
Blessings and cursings	28
The covenant of blessing or cursing with Israel <u>and Israel's descendants</u>	29-30
Moses' charge to Joshua, Book of the Law	31
Moses' song	32
End time prophecies about the Twelve Tribes	33
Death of Moses	34

OLD TESTAMENT SURVEY

JOSHUA

With the book of Judges, Joshua is the beginning of the former prophets.

NAME: Joshua means "the Eternal is Salvation." The Grecianized form of this Hebrew name is "Jesus," meaning "Saviour." Joshua was first called Oshea or Hoshea (Num. 13:16), which means "Salvation." Joshua led Israel into the Promised Land, as a type of Jesus ("the Captain of (our) Salvation" -- Heb. 2:10) leading us into God's Kingdom. Joshua was a physical type of Israel's "Saviour."

AUTHOR: Joshua. See Joshua 24:26. For what it's worth the Talmud (Baba Bathra 14b) says, "Joshua wrote the book which bears his name." Jewish tradition says Eleazar was responsible for the story of Joshua's death (Joshua 24:29-32), and Phinehas wrote the account of Eleazar's death (Joshua 24:33).

DATE: The book begins at the end of the 30 days mourning for Moses, some 40 years after the Exodus. Josephus says that Joshua was 85 when Moses died. If Josephus is right, then the book covers a span of 25 years, for it ends with the death of Joshua at age 110 (Joshua 24:29).

GENERAL: This book records the history of the conquest of Canaan, the division of the land among the tribes, the establishment of the tabernacle, and the Levitical cities, and the exhortation of Joshua before his death.

Though the book is historical, it is the first book of the prophets because its history is prophetic. This book immediately follows the books of the Law, and shows that where Israel obeyed, it succeeded, and where Israel disobeyed, it failed. Based on that history, we can prophesy concerning those who obey or disobey the principles contained in the Law of God. Joshua and Judges were originally one book. Joshua shows how Israel was blessed in obedience to the law; Judges, how they were cursed in disobedience to the law.

Joshua was of the tribe of Ephraim (Num. 13:8). He is first mentioned as a leader in the army. He led the battle against the Amalekites (Ex. 17:9). He was one of the twelve spies who were sent into Canaan (Num. 13:8, 16), but who, with ~~Caleb~~, remained faithful.

The theme of the book of Joshua is "Be strong and of a good courage." (Deut. 31:6, 7; Joshua 1:6, 7, 9, and 18.) We saw in the book of Numbers that Israel lacked the faith to gain the Promised Land the first time. Now God commands this second generation to have courage, a physical type of faith, to go into the land and possess it. It took real courage and faith in God to meet the enemy face to face, weapon to weapon, trusting God to give the victory, though the odds looked overwhelmingly against them.

OUTLINE:

THE CONQUEST OF CANAAN	Chapter
Joshua takes command	1
The two spies and Rahab's example of faith	2
Crossing the Jordan	3
The memorial stones	4
The Passover at Gilgal	5
The fall of Jericho	6
Achan's sin	7
Fall of Ai, Bethel ^{by fire}	8
The Gibeonites deception ^(because he spoke lies error in making decisions)	9
Joshua's long day, conquest of Southern Canaan	10
Conquest of Northern Canaan	11
Resume of destroyed kings	12
DIVISION OF THE LAND	
Reuben, Gad, 1/2 tribe of ^(Manasseh) Manasseh	13
Caleb	14
Judah	15
Ephraim	16
Manasseh	17
The remaining Tribes	18-19
Cities of refuge	20
The Levites	21
Return of the Transjordan Tribes	22
JOSHUA'S FINAL WORDS AND DEATH	
Joshua's Exhortation	23
Renewal of the Covenant at Shechem	24

OLD TESTAMENT SURVEY

JUDGES

NAME: The name comes from the content of the book. The traditional name of the book is Shophetim, which denotes both judicare (the administration of justice) and vindicare (both "defending, delivering" and "avenging, punishing"). The judges were military men and governors who God led to deliver Israel from foreign oppression and who then "judged" the day-to-day affairs involving in running a nation. Each judge acted in a capacity similar to the later kings of Israel, except there was no hereditary line involved.

AUTHOR: Various men. The story was continually added to the book as events happened (Deborah's song, the parable of Jotham, for example). It was probably Samuel, the last of the judges (Acts 13:20, 1 Sam. 7:16), who completed the story. The Talmud says, "Samuel wrote the book which bears his name and the Book of Judges..." (Baba Bathra 14b). Samuel was the first of the prophets (Acts 3:24; Heb. 11:32; 1 Sam. 3:20; 9:9) and Judges is assigned to the former prophets in the Old Testament division.

DATE: Judges commences with the death of Joshua (Jud. 1:1) at age 110, some 25 years after the entrance into the Promised Land. As we shall see, the last recorded event is Jair's death (Jud. 10:3-5), which occurred within the decade, but before, Saul's coronation as King of Israel. The book comprises a total period of about 325 years. Samuel completed the book during Saul's reign. Samuel died only a few years before David was crowned King over Judah.

GENERAL: The book of Judges shows that Israel's national existence depended upon her obedience. In a monotonous cycle: Israel rebelled; God allowed them to be conquered by an enemy king; they were vassals to a foreign nation for a period of years; Israel cried to God; and God raised up a judge to deliver them. (Notice that God always gave more years of peace than years of captivity -- often at a five to one ratio.)

Judges also shows the necessity of right leadership. Each time God delivered Israel, He called a specific individual to lead them into battle, and to be judge over them when they were freed. And when that leader died, the nation returned to its apostacy.

Judges is a book about "doing your own thing" ("in those days there was no king in Israel: every man did that which was right

in his own eyes" -- Judges 21:25; also 17:6, 18:1, 19:1). Anarchy and confusion were the inevitable result.

Bible scholars have a problem with Judges because "there is general agreement that the problem of harmonizing the chronological data presents insurmountable difficulty" (Soncino). Some fifty different methods of calculating the chronology of Judges have been offered. Here is our own offering -- presented one problem at a time.

PROBLEM I

1 Kings 6:1 states that there were 480 years between the exodus and Solomon's fourth year. Yet if you add up all the captivities and judge-ships and reigns you get well over 550 years.

SOLUTION I

Either a mistranslation has crept in over the years or some of the periods of time in Judges were contemporaneous -- which means that they overlapped each other. On investigation we find the latter to be true.

The key time is following the death of Gideon recorded in Judges 8:32. Up until that point all Israel were geographically united under one judge or under one captivity.

Following the death of Gideon, Israel was split into three independent sections: North, East and South. This is the critical point. Because we find that three separate narratives are developed in the text -- all three of which are occurring at the same time.

The way to prove that these three accounts are indeed describing contemporaneous events is by comparing the similar statements in 8:33, 10:6 and 13:1 -- all describing the rebellion of Israel. Both 10:6 and 13:1 instantly follow 8:32 just as surely as 8:33 follows 8:32. All three scriptures introduce three separate narratives, all of which began synchronously (at the same time) immediately following the death of Gideon and ran concurrently thereafter.

- 1) 8:33-10:5: Abimelech in North, the only free part of Israel.
- 2) 10:6-12:15: Invasion of Ammonites into East Israel.
- 3) 13:1-16:31: Invasion of Philistines into South Israel.

All three stories unite again at the coronation of Saul about 1091 B. C.

PROBLEM II

We don't have any statement giving the number of years within the book of Judges between the time of Israel's entry into Canaan up until the time of the first captivity of Israel by the armies of Cushanrishathaim (3:8). This was the period of Joshua's rule and the subsequent rule of the elders after Joshua's death. This period is a "gap" in the chronological record.

SOLUTION II

There is one key scripture for each of PROBLEMS II and III which define the outer limits of the gaps or periods of time in question. Once we have determined these outer boundaries, we can add up the total number of years of the judgeships and captivities within these boundaries and then simply subtract to arrive at the exact amount of years for the indeterminate period.

For the period of time between Joshua's rule and the (first) captivity of Cushan-rishathaim, the key scripture is Judges 11:26. It says that 300 years past between the year when Israel destroyed Sihon, king of the Amorites (11:21) -- which was the year of Israel's entry into Canaan -- and the beginning of the Ammonite oppression of Eastern Israel (11:26 -- when, after 300 years, the Ammonites "recovered" their lost territories).

Since the entrance into Canaan occurred about 1446, the events surrounding Judges 11:26 must have occurred 300 years later, about 1146. Now Jephthah's message to the King of the Ammonites (11:12-27), which includes 11:26, the key verse, occurs at the very beginning of the Ammonite oppression (11:4) in the same year in which Israel rebelled (10:6-8).

This means that the three geographically separate narratives of North, East and South Israel all began at the same time, 300 years after the year of Israel's entry into Canaan.

Now the entrance of Israel into the Promised Land occurred about 1446 -- so these three accounts all began about 1146. We've seen that this was the year of Gideon's death in 8:32. From Gideon's death back to the (first) captivity of Cushan-rishathaim, the story is singular and continuous and covers 253 years. (We get 253 years by adding up all the judgeships and captivities from 3:8 to 8:32). This means that Cushan's attack occurred 47 years (300 minus 253 equals 47) after Israel's crossing of the Jordan. It took about seven years for Joshua to conquer and divide the land -- five years for the hard fighting (dating by Caleb's 85th year in Joshua 14:10) and some time for the fighting to peter out and the settling into their inheritances. This means that a full 40 years (47 minus 7) remains for Joshua's rule, his death, the rule of the elders which followed him (2:7). The rising up of a new generation (2:10) and their rebellion (2:11) -- a full 40 years -- all before the (first) captivity of Cushan-rishathaim.

PROBLEM III

We don't have any statement of the length of the period (number of years) between the time when the last mentioned judges ruled and the coronation of Saul. (We cannot go chronologically from Samuel to Saul since there is no dating of Samuel's rule mentioned in the Bible. This indicates "another gap" in the chronology of this period.)

SOLUTION III

For the period of time between the last judge and Saul's coronation we use 1 Kings 6:1 which tells us that Solomon's fourth year was the 480th year after the exodus. So we can quickly date Solomon's fourth year which was about 1007-1006 (1486 minus 480). Therefore Solomon's first year was about 1011. And since both David and Saul reigned 40 apiece, Saul was crowned about 1091.

Now, with 1091 in mind, we add up the captivities and judgeships which followed the death of Gideon (1146) in all three geographically distinct areas. We find that in the North, Jair's judgeship ends about 1098 (10:9), Abdon's judgeship in the East ends about 1107 (12:13-14), and the Philistine domination in the South ends about 1106 (13:1). And from each of these dates to 1091 there is an "open period" or "gap" (7 years in the North, 6 years in the East, 15 years in the South) as far as the Biblical record is concerned. During these "gaps," Samuel set up his sons as local judges and he himself ruled as a circuit judge over the whole territory until Saul was coronated. Of course, Samuel judged the people both before and after these gaps also.

PROBLEM IV

Where do chapters 17-21 fit into the chronology of Judges?

SOLUTION IV

All five chapters are dated early, covering the rebellions between the time of Joshua's death and the first captivity (Cushan-rishathaim). Key scriptures to prove that these chapters do indeed come much earlier than the chapter numbers would suggest are 18:30 (read Moses instead of Manasseh -- so Jonathan was Moses' grandson) and 20:28 (Phinehas was Aaron's grandson).

OUTLINE:

	Chapter
Battles immediately after death of Joshua	1
Summary and overview of entire book of Judges	2
Chronology of successive judges of all Israel ending with death of Gideon, at which time the history of the judges splits into three parts	3-8:32
Abimelech in North (only <u>free</u> part of Israel)	8:33-10:5
<u>Ammonites</u> oppression and judgeship of Jephthah in East Israel	10:6-12:15
<u>Philistine</u> oppression and judgeship of Samson in South Israel	13:1-16:31
Lessons from Israel's rebellion	17-21