

# Faith Bible Institute

## SCHOOL *of the* BIBLE

### Old Testament Survey I

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#### List of Assignments:

- Memorize the books of the Old Testament in order
- Give a brief synopsis (summary) of the Pentateuch (Five Books of Moses...Genesis thru Deuteronomy)
- List each book of the Old Testament and give the following information on each book:
  1. *Name of Book*
  2. *Author*
  3. *Theme*
  4. *Date*
- List the books of the Old Testament in their respective areas, such as Law, Poetry, Prophecy, History
- Select a book of the Old Testament for a research paper. This should be a typed paper of at least 750 words covering, in depth, the Theme, Content, and History of the book.
- Prepare a time line of at least 20 major events of the Old Testament
- List 10 major places found in the Old Testament
- List 10 major people found in the Old Testament
- List 10 major facts found in the Old Testament
- List 10 major names of God found in the Old Testament
- Students are required to turn in Four (4) Sermon Outlines from the pastor's messages....these may be written or typed in outline form. Students should list the church, pastor, location, and the date/time of the sermon being outlined. These will be collected at the end of each nine-weeks period.

# Old Testament Survey Due Dates

(Assignments may be completed before due date)

## Due Dates for Assignments:

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|--|--|
| <input type="checkbox"/> Memorize the books of the Old Testament in order  | DUE DATE: __ <b>November 1, 2019</b> __  |
| <input type="checkbox"/> List the books of the Old Testament in their respective areas, such as Law, Poetry, Major Prophets, Minor Prophets, History   | DUE DATE: __ <b>November 15, 2019</b> __ |
| <input type="checkbox"/> Give a brief synopsis (summary) of the Pentateuch   | DUE DATE: __ <b>December 1, 2019</b> __  |
| <input type="checkbox"/> Make a drawing or sketch of the <i>Tabernacle</i> . Label each section as well as each piece of furniture within the <i>Tabernacle</i> . Identify how each piece of furniture points to Christ.   | DUE DATE: __ <b>December 12, 2019</b> __ |
| <input type="checkbox"/> List the kings of Judah and Israel respectively.  | DUE DATE: __ <b>February 1, 2020</b> __  |
| <input type="checkbox"/> Select a book of the Old Testament for a research paper. This should be a typed paper of at least 750 words covering, in depth, the Theme, Content, and History of the book.  | DUE DATE: __ <b>March 1, 2020</b> __     |
| <input type="checkbox"/> Prepare a time line of 20 major events of the Old Testament   | DUE DATE: __ <b>March 15, 2020</b> __    |
| <input type="checkbox"/> List 10 principal places found in the Old Testament   | DUE DATE: __ <b>April 1, 2020</b> __     |
| <input type="checkbox"/> List 10 principal people found in the Old Testament   | DUE DATE: __ <b>April 1, 2020</b> __     |
| <input type="checkbox"/> List 10 principal facts found in the Old Testament  | DUE DATE: __ <b>April 1, 2020</b> __     |
| <input type="checkbox"/> List 10 principal names of God found in the Old Testament   | DUE DATE: __ <b>April 1, 2020</b> __     |
| <input type="checkbox"/> List each book of the Old Testament and give the following information on each book:<br><ol style="list-style-type: none"><li>1. <i>Name of Book</i></li><li>2. <i>Author</i></li><li>3. <i>Theme</i></li><li>4. <i>Date</i></li><li>5. <i>Recommended Outline of the book</i></li></ol>                        | DUE DATE: __ <b>May 1, 2020</b> __       |
| <input type="checkbox"/> Complete the Old Testament Worksheets   | DUE DATE: __ <b>May 15, 2020</b> __      |
| <input type="checkbox"/> Students are required to turn in <u>Four (4) Sermon Outlines</u> from your pastor's messages....these may be written or typed in outline form. Students should list the church, pastor, location, and the date/time of the sermon being outlined. These will be collected at the end of each nine-weeks period. | DUE DATE: __ <b>May 15, 2020</b> __      |
| <input type="checkbox"/> Read the entire Old Testament   | DUE DATE: __ <b>May 20, 2020</b> __      |

# Old Testament Survey - The Pentateuch

## Book by Book Content

	<b>Genesis</b>	<b>Exodus</b>	<b>Leviticus</b>	<b>Numbers</b>	<b>Deuteronomy</b>
<b>Key Word</b>	<i>Beginnings</i>	<i>Redemption</i>	<i>Worship &amp; Holiness</i>	<i>Wilderness Wanderings</i>	<i>2nd Giving of the Law</i>
	<b>Part I - Ch. 1-11</b>	<b>Ch. 1</b> Approx. 350 years pass until a Pharaoh came who "knew not Joseph"	<b>5 Offerings</b>	<b>"Numbering"</b> of the people	<b>Moses Looks Back</b> Historical - Ch. 1-4
	• Creation		1. Burnt	Men Numbered 20 yrs. old & above	Times of Unbelief, Journeys, & Victories
	• Curse		2. Meat	<del>Not Numbered</del> -Levites, women, & the children under 20 yrs. old	
	• Catastrophe	<b>Ch. 2</b> The Birth of Moses	3. Peace	Book covers some 40 yrs. of "wandering in the wilderness"	<b>Moses Looks Within</b> Practical - Ch. 5-26
	• Coalition	<b>Ch. 3</b> The Call of Moses	4. Sin	<b>THE OLD GENERATION</b> <b>Set Aside</b> (Ch. 1-20)	<ul style="list-style-type: none"> <li>• Testimonies (5-11)</li> <li>• Statutes (12-18)</li> <li>• Judgments (19-26)</li> </ul>
		<b>Ch. 4-12</b> The 10 Plagues	5. Trespass	• Counted	
	<b>Part II - Ch. 12-50</b>	1. Water into Blood		• Counseled	<b>Moses Looks Ahead</b> Prophetical - Ch. 27-30
<b>The Patriarchs</b>	• Abraham	2. Frogs		• Chastise	• Blessings & Curses
	• Isaac	3. Lice		• Condemned	• Repentance & Return
	• Jacob	4. Flies	<b>7 Feasts</b>		
	• Joseph	5. Livestock	1-Passover	<b>THE NEW GENERATION</b> <b>Set Apart</b> (Ch. 21-36)	
		6. Boils	2-Unleavened Bread	• Journeys	<b>Moses Looks Up</b> Personal - Ch. 31-34
<b>12 Sons of Jacob</b>	1. Reuben	7. Hail	3-Firstfruits	• Numberings	• New Leader
	2. Issachar	8. Locusts	4-Pentecost	• Offerings	• New Song
	3. Naphtali	9. Darkness	5-Trumpets	• Dividings	• New Blessing
	4. Gad	10. Death of the Firstborn	6-Atonement		• New Home
	5. Simeon	<b>Ch. 12-13</b> A Lamb, The Lamb, Your Lamb	7-Tabernacles		
	6. Levi	<b>Ch. 14</b> Crossing the Red Sea			
	7. Asher	<b>Ch. 20</b> <u>The Ten Commandments</u> "OUR GOD NOW SHOWS HIS KIDS ABOUT SIN WITH COMMANDMENTS"			
	8. Dan				
	9. Joseph				
	10. Judah	<b>Ch. 25-40</b> The Tabernacle			
	11. Benjamin	1-Brazen Altar 2-Laver 3-Golden Candlestick			
	12. Zebulon	4-Table of Shewbread 5-Golden Altar of Incense			
		6-Ark of the Covenant 7-Mercy Seat			





## Approximate Timeline of the Old Testament

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### Important Old Testament Dates:

1. Adam (About 4000 B.C.)
2. The Flood (About 2400 B.C.)
3. Abraham (About 2000 B.C.)
4. Jacob (About 1900 B.C.)
5. Joseph (About 1800 B.C.)
6. Moses (About 1450 B.C.)
7. Ruth (About 1150 B.C.)
8. Samuel (About 1100 B.C.)
9. Saul (About 1053 B.C.)
10. David (About 1013 B.C.)
11. Solomon (About 973 B.C.)
12. Division of the Kingdom (About 933 B.C.)
13. Galilee Captivity (About 734 B.C.)
14. Captivity of Israel (About 721 B.C.)
15. Babylon Conquers Judah (About 606 B.C.)
16. Jehoiachin's Captivity (About 597 B.C.)
17. Destruction of Jerusalem (About 586 B.C.)
18. Return from Captivity (About 536 B.C.)
19. Temple Rebuilt (About 520 B.C.)
20. Esther is Queen of Persia (About 478 B.C.)
21. Ezra goes to Jerusalem (About 457 B.C.)
22. Nehemiah builds the Wall (About 444 B.C.)

# Introductory Notes to the Old Testament

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## I. Name

The word “testament” means “covenant,” referring to an agreement between men or between God and men. As far as the Bible is concerned, the Old Testament is the record of the old covenant, the covenant God made with the Jews at Mt. Sinai; and the New Testament is the record of the new covenant that Christ made through His blood. From a literary standpoint, the OT begins with Genesis and ends with Malachi, while the NT begins with Matthew and ends with Revelation. However, from a doctrinal and dispensational point of view, this is not the case; for the old covenant really began in Ex. 20 and was set aside at the cross (Col. 2:14). The new covenant began with the death of Christ and will continue with God’s people forever. In a broad sense, we might say that the OT is the record of God’s dealings with His earthly people under law, and the NT is the record of God’s dealings with His heavenly people (the church) under grace. The dividing line is the cross, not the blank page between Malachi and Matthew!

## II. Purpose

Too many Christians avoid the OT, thinking that it has no message for them or that it is too difficult to understand. But please realize that the OT was the only Bible that Christ, the apostles, and the early church possessed. When Paul referred to “Scripture,” he was thinking of the OT books. Practically every book in the OT is quoted or referred to in the NT writings. Consider the fourfold purpose of the OT writings:

### A. Foundation

We would have no information concerning the origin of the universe, the origin of man, the beginnings of sin, the birth of the Hebrew nation, or the purposes of God for the world, were it not for the OT record. Every NT doctrine can be traced back to OT history. An understanding of the OT record is necessary if we are to interpret the NT correctly.

### B. Preparation

The OT reveals God’s preparation for the coming of His Son into the world. In Genesis we see the need for a Savior and the promise that He will come through the woman, through the Jewish nation, and through the tribe of Judah. The rest of the OT amplifies these basic facts and shows how Satan tried to destroy the Jewish nation to prevent the birth of Christ. Genesis 3:15 indicates that there are two “seeds” in conflict in the world, the seed of Satan and the seed of Christ, and we see this conflict from Genesis 4 onward.

### C. Illustration

The OT is God’s picture gallery, in which He often shows His truth in types and symbols. Each NT doctrine has an OT illustration. The Passover Lamb of Ex. 12 is a picture of Christ (John 1:29; 1 Cor. 5:7). The OT tabernacle illustrates the resurrection; the anointing oil pictures the Holy Spirit; etc. As you study the OT, be sure to use the light of the NT to dispel the shadows (Col. 1:17), and be sure to look for the Person and work of Christ.

### D. Demonstration

The OT is a practical book, showing the failures and successes of the people of God. We see God demonstrating His power in the lives of people, but we also see what sin and unbelief will do to people. God recorded these sins and successes for our benefit (1 Cor. 10:11). As we see men like Abraham, Moses, and David overcoming their problems by faith, we have encouragement and hope (Rom. 15:4). The prayers of the Psalms and the practical counsels of Proverbs can help us in our daily lives if we will “trust and obey.”

Dr. Griffith-Thomas in his excellent book *Methods of Bible Study* suggests that the OT is a book of: (1) unfulfilled prophecies, (2) unexplained ceremonies, and (3) unsatisfied longings. In the NT we have the fulfillment of these prophecies, the explanation of these ceremonies, and the satisfying of these longings; and, of course, all of this was accomplished through the birth, life, death, and resurrection of Jesus Christ.

### III. Analysis

In each division of the Bible, you find historical events, personal experience, and prophetic expectation. The OT gives us the history of God's earthly people, Israel, as they prepared the way for Christ's birth, and the NT gives us the history of the church as God's people live for Christ and look forward to His coming again. You may outline the main messages of the OT as follows:

- *Foundation*—Genesis-Deuteronomy: the foundation for the rest of the Bible record.
- *Demonstration*—Joshua-Esther: God at work in individual lives and in the nation.
- *Aspiration*—Job-Song of Solomon: the longings of God's people for personal experience with their Lord.
- *Expectation*—Isaiah-Malachi: prophecies of the coming Christ and the righteous kingdom of God.

### IV. Principles of Study

#### A. Progressive revelation

In the OT divine truths are revealed gradually, and we do not come into the full light of God's truth until we come to the NT. Therefore, beware of building doctrines on isolated OT verses, especially from Ecclesiastes and Psalms, and ignoring the clear teachings of the NT. Remember the old adage: "The New is in the Old concealed; the Old is by the New revealed." God's principles do not change, but His dispensations do.

#### B. Christ

Our Lord Jesus Christ is the key to the Bible, and it is impossible to understand the OT apart from Him. As Graham Scroggie aptly puts it, "Christ is predicted in the OT, present in the Gospels, proclaimed in the Acts, possessed in the Epistles, and predominant in the Revelation." The experiences of the Jewish nation in the OT are links in the chain that leads to His birth at Bethlehem. Every type and symbol is a picture of Him. Look for Christ and the OT will become a new book to you!

#### C. Cross references

Follow your OT cross references straight to the NT. You may want to purchase R.A. Torrey's classic work *The Treasury of Scripture Knowledge*, a book of half-a-million cross references covering nearly every verse in the Bible. Be sure that you study each OT person, event, or doctrine in the light of the NT revelation. This will add a whole new dimension to your study.

#### D. Obedience

It is not enough to study the OT and find wonderful truths about Christ and His salvation. We must learn the practical lessons and put them to work in our lives! "All Scripture . . . is profitable for . . . instruction in righteousness . . ." (2 Tim. 3:16-17), and this includes the OT. It is wonderful to understand historical truth, doctrinal truth, and dispensational truth, but if our study fails to lead to practical truth—godly living—it is in vain.



# The Book of Genesis

## A Recommended Outline

### I. History of Humanity in General (1-11)

- A. Creation of the heavens and earth (1-2)
- B. Adam and his family (3-5)      The Fall of man (3)
- C. Noah and his family (6-11)      The Flood (6-10)      The Babel rebellion (11)

### II. History of Israel in Particular (12-50)

- A. Abraham      The father who gave his son (12:1-25:18)
- B. Isaac      The son who took a bride (25:19-26:35)
- C. Jacob      The flesh vs. the Spirit (27:1-36:43)
- D. Joseph      The providence of God (37:1-50:26)

#### GENESIS 1-11

A basic division is ordinarily made in Genesis at the end of chapter 11. Prior to chapter 12, God's dealings are with all men indiscriminately. In chapter 12, God chooses one man, Abraham, and on the basis of certain unconditional promises He makes to him, He deals with him in a unique way from this point on. From Abraham the nation Israel emerges. The first eleven chapters center around four great events. Chapters 12-50 deal mainly with four great individuals.

#### GOD DEALING WITH ALL MEN

##### Chapters 1 - 11

##### Four Great Events:

Creation  
Fall  
Flood  
Babel

#### GOD DEALING WITH ISRAEL

##### Chapters 12 - 50

##### Four Great Individuals:

Abraham  
Isaac  
Jacob  
Joseph

**The key to understanding Genesis is the Abrahamic covenant.** In chapter 12, God makes certain unconditional promises to Abraham which are ratified officially in chapter 15. The Abrahamic covenant is a grace covenant in that God does it all. Included in the covenant are certain promises God makes to Israel as well as the prediction of a coming Messiah. Chapters 1-11 are designed to show the necessity for such a covenant. Twice in the first part of Genesis God places man in ideal surroundings - first in the Garden and then in a purged earth after the Flood. Both times man fails God. The first situation results in the Fall of chapter 3, which leads to a murder in chapter 4 and culminates in extreme wickedness in chapter 6.

After the Flood we see man in an ideal environment once more, but chapter 9 ends with Noah in a drunken stupor, and chapter 11 is a further demonstration of man's rebellion in the Tower of Babel. The point is clear. Man by himself will inevitably rebel against God and assert his independence. If the human race is to survive, God must intervene. God does intervene with the Abrahamic covenant in chapter 12 and following.

The last half of Genesis shows God taking the initiative and providing the Abrahamic covenant. The fulfillment of the promises are not up to man but depend on God Himself. Chapters 12-50 show how these promises are protected and fulfilled (in part at least) by God.

# Introductory Notes to Genesis

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## I. Name

“Genesis” is from a Greek word meaning “beginning” or “generation.” The word “genesis” is translated “generation” in Matt. 1:1. Genesis is the book of generations, or beginnings. There are ten generations noted in the book: the heavens and earth (2:4); Adam (5:1); Noah (6:9); Shem (11:10); Terah (11:27); Ishmael (25:12); Isaac (25:19); Esau (36:1); and Jacob (37:2). As the seed-plot for the entire Bible, Genesis records for us the momentous beginning of the universe, human history, civilization, sin, salvation, sacrifice, marriage, and the family.

## II. Author

It is generally agreed that Moses is the author of the first five books of the Bible, called “the Pentateuch” (from the Gk., *penta*, “five” and *teuchos*, “the case books were kept in”). Of course, Moses was not alive when the events in Genesis occurred, but the Spirit directed him in his writing (2 Peter 1:20-21). Christ believed that Moses wrote the books assigned to him (see John 5:45-47), and that is good enough authority for us.

## III. Purpose

As you read Genesis, you cannot help but note that the first eleven chapters are general and without extensive detail; while the rest of the book, starting with chapter 12, gives the lives of four men in great detail: Abraham, Isaac, Jacob, and Joseph. As you will note in our recommended outline of Genesis, the first section (1-11) deals with humankind in general and explains the origin of man and sin, while the last section (12-50) deals with Israel in particular. This suggests that the purpose of the book is to explain the beginnings of man and his sin and Israel and God’s plan of salvation. In fact, one of the key themes in Genesis is divine election.

We begin with “the heavens and the earth,” but then God chooses to deal with the earth, not the heavens; the theme from then on is God’s program on earth. Having chosen the earth, God now bypasses the angels (fallen angels included) and elects to deal with man. From Adam’s many sons, God chooses Seth (4:25). Of Seth’s many descendants (Gen. 5), God chooses Noah (6:8), and from Noah’s family, He chooses Shem (11:10), Terah (11:27), and finally Abraham (12:1). Abraham has many children, but Isaac is the chosen seed (21:12). Isaac has two sons, Jacob and Esau, and God chooses Jacob to be the recipient of His blessing.

All of this reveals God’s gracious divine election. Not one of those people chosen deserved the honor; as is true for all believers, their election resulted fully from God’s grace. Along with the electing grace of God, Genesis illustrates the wonderful power and providence of God. Men would disobey and doubt Him, yet He would rule and overrule to accomplish His purposes. Had His program failed in Genesis, there could have been no Messiah born in Bethlehem centuries later.

## IV. Genesis and Revelation

The beginnings recorded in Genesis have their fulfillment in Revelation. God created the heaven and the earth (Gen. 1:1) and will one day create a new heaven and new earth (Rev. 21:1). Satan first attacked man (Gen. 3) yet will be defeated in his last attack (Rev. 20:7-10). God made darkness and light (Gen. 1:5), but one day there will no longer be night (Rev. 21:23; 22:5). There will be no more sea (Gen. 1:10; Rev. 21:1), and the curse will be lifted from creation (Gen. 3:14-17; Rev. 22:3). God drove man out of the garden (Gen. 3:24), but God’s people will be welcomed into the heavenly paradise (Rev. 22:1ff), and the tree of life will be restored to man (Rev. 22:14). Babylon will be destroyed (Gen. 10:8-10; Rev. 17-19) and the promised judgment of Satan fulfilled (Gen. 3:15; Rev. 20:10).

## V. Christ in Genesis

According to Luke 24:27, 44-45 Christ is found in “all the Scriptures.” Following are but a few of the references to Christ in Genesis.

1. The creative Word—Gen. 1:3; John 1:1-5; 2 Cor. 4:3-7
2. The Last Adam—Rom. 5; 1 Cor. 15:45
3. The Seed of the woman—Gen. 3:15; Gal. 3:19; 4:4
4. Abel—Gen. 4; Heb. 11:4; 12:24
5. Noah and the flood—Gen. 6-10; 1 Peter 3:18-22
6. Melchizedek—Gen. 14; Heb. 7-10
7. Isaac, the child of promise—Gen. 17; Gal. 4:21-31 (Isaac pictures Christ in his miraculous birth, his willingness to die, his “resurrection” [Heb. 11:19], and his taking of a bride. Of course, Jesus actually died and arose from the dead. In Isaac, these events were only symbolic.)
8. The Lamb—Gen. 22:7-8; John 1:29
9. Jacob’s ladder—Gen. 28:12ff; John 1:51
10. Joseph—Gen. 37-50 (Rejected by His brothers; beloved of the Father; made to suffer unjustly; exalted to reign. Joseph’s brothers did not recognize him the first time they saw him, but they did recognize him the second time. So with Israel is their recognition of their Messiah.)

## Genesis 1

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We will confine ourselves to some major truths found in this important passage.

### I. The Creator

No scientist or historian can improve upon, “In the beginning God . . .” This simple statement refutes the atheist, who says there is no God; the agnostic, who claims we cannot know God; the polytheist who worships many gods; the pantheist, who says that “all nature is God”; the materialist, who claims that matter is eternal and not created; and the fatalist, who teaches that there is no divine plan behind creation and history. God’s personality is seen in this chapter, for He speaks, sees, names, and blesses. The scientist may claim that matter just “came into being,” that life “happened,” and that all complex forms of life “gradually evolved” from lower forms, but he cannot prove his claim. That there are changes within species (such as the development of the horse or the house cat) we admit, but that there are changes from one kind of creature into another, we will not accept. Why did God create the universe? Certainly not to add anything to Himself, since He needs nothing. Actually, creation limits God, since the Eternal must now confine Himself to work in time and human history. The Word makes it clear that Christ is the Author, Sustainer, and Goal of creation (Col. 1:15-17; Rev. 4:11). Christ, the Living Word, reveals God in the written Word and in the book of nature (John 1:1-5; also see Ps. 19).

What does creation reveal about God? Creation reveals: (1) His wisdom and power (Job 28:23-27; Prov. 3:19); (2) His glory (Ps. 19:1); (3) His power and Godhead (Rom. 1:18-21); (4) His love for insignificant man (Ps. 8:3-9); (5) His providential care (Isa. 40:12ff). Our Lord, when on earth, saw the gracious hand of the Father even in the flowers and fowl (Matt. 6:25ff).

The Hebrew name for God in Gen. 1 is *Elohim*—the name of God that links Him with creation. The basic root of the name is *El* which means “mighty, strong, prominent.” In 2:4 we have “LORD God” which is *Jehovah Elohim*. *Jehovah* is the covenant name of God and links Him to His people. This is the name He gave when He spoke to Moses: “I AM WHO I AM” (Ex. 3:14-15). It means that He is the self-existing, unchanging God.

### II. The Creation

The existence of the angels and the fall of Satan antedated the Creation, for the angels (“sons of God”) sang at Creation (Job 38:7). Lucifer was the highest of God’s created beings in this original Creation (see Ezek. 28:11-19)

and wanted to take the place of God (Isa. 14:12-17). We find Satan already on the scene in Gen. 3, so that his fall must have taken place earlier.

The earth was formless, so on the first three days, God formed what He wanted. The earth was empty, so God filled up what He had formed. He made the expanse of the heavens (“firmament”) and filled it with stars and planets. He made the land and filled it with plants and animals. He made the seas and filled them with fish and water mammals. God brought light into being before He placed the lights into the heavens. Note the principle of separation illustrated in Creation; for God divided light from darkness and seas from land (see 2 Cor. 6:14-18). Note too that each living thing was to reproduce “after its kind”; there is no suggestion here of gradual evolution. We may breed different kinds of cattle, but we cannot breed a cow into a reindeer!

Man is the crown of Creation. There is a “divine conference” among the members of the Godhead before man is created, something not seen at any other step of the Creation. Some of the angels had already rebelled against God, and He certainly knew what man would do. Yet, in His love and grace, He molded the first man “in His image,” referring to man’s personality—mind, will, emotions, freedom—rather than his physical appearance. (See Eph. 4:24; Col. 3:10.) Man was given the place of dominion over the earth, the highest position in Creation. This explains the attack of Satan; for Satan (Lucifer) had once held this position and had wanted an even higher one! If Lucifer could not have the place of God in the universe, then he would try to take the place of God in human’s lives. And he succeeded! Man lost his dominion through sin (Ps. 8 and Heb. 2:5-18), but this dominion has been regained for us by Christ, the Last Adam (see Rom. 5). When on earth, Jesus proved that He had dominion over the fish (Luke 5; Matt. 17:24ff), the fowl (Matt. 26:74-75), and the beasts (Matt. 21:1-7).

Man’s diet was originally vegetarian, but this was changed in Gen. 9:3-4. The Jews were given dietary restrictions (Lev. 11), but there are no such restrictions today (Mark 7:17-23; Acts 10:9-16; 1 Tim. 4:1-5).

### **III. The New Creation**

Second Corinthians 4:3-6 and 5:17 make it clear that, in Christ, God has a new creation. Paul uses imagery from the Genesis creation account to illustrate this new creation. Man was created perfect but was ruined through sin. He is born a sinner, “without form and void”; his life is purposeless and empty and dark.

The Holy Spirit begins His work of conviction “moving” in men’s hearts (Gen. 1:2). Indeed, salvation always begins with the Lord (Jonah 2:9); it is of His grace that any sinner is ever saved. The Spirit uses the Word to bring light (Ps. 119:130), for there can be no salvation apart from the Word of God (John 5:24). And Heb. 4:12 says that the Word has the power to “divide,” calling to mind God’s earlier dividing of light and darkness, waters and land.

Like the created beings in Genesis, believers have the responsibility of being fruitful and multiplying “after their kind.” In a parallel to Adam’s position of dominion, the believer is part of royalty under God’s rule and can “reign in life” through Christ (Rom. 5:17ff).

Just as Adam was the head of the old creation, so Christ is the Head of the new creation; He is the Last Adam (1 Cor. 15:45-49). The OT is the “book of the generations of Adam” (Gen. 5:1), and it ends speaking of a curse (Mal. 4:6). The NT is the “book of the generation of Jesus Christ” (Matt. 1:1), and it ends with “no more curse” (Rev. 22:3).

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## **Genesis 2**

### **I. The First Sabbath (2:1-3)**

The word “Sabbath” simply means “to cease.” God did not “rest” because He was weary, since God does not become weary (Ps. 121:4). Rather, He ceased from His creative works; the task was now finished. He had blessed the creatures (1:22) and man (1:28). Now He blessed the Sabbath by setting it apart as a special day. There is no commandment here for people to observe the Sabbath. In fact, since Adam was created on the sixth day, the Sabbath Day was actually the first day for him.

The Sabbath does not appear again in the OT until Ex. 20:8-11, where God gave the Sabbath to Israel as His special covenant sign (Ex. 31:12-17). There is no evidence in Scripture that God ever told the Gentiles to observe the Sabbath; in fact, Ps. 147:19-20 makes it clear that the OT Mosaic Law was given only to Israel. One reason why Israel went into captivity was that the people profaned the Sabbath (Neh. 13:15-22). While on earth, Christ observed the Sabbath since He lived under the dispensation of law. Of course, He did not follow the man-made rules of the Pharisees (Mark 2:23-28).

In the early years of the church, Christians did meet on the Sabbath in the synagogues, until Jewish believers were persecuted and driven out. However, the first day of the week (Sunday, the Lord's Day) was their special day for fellowship and worship (Acts 20:7; 1 Cor. 16:1-3; Rev. 1:10). The first day commemorates Christ's resurrection (Matt. 28:1; John 20:1), the completion of His work in bringing about the new creation. See 2 Cor. 5:17. These two special days—the Sabbath and the Lord's Day—commemorate different things and must not be confused. The Sabbath Day relates to the old creation and was given expressly to Israel. The Lord's Day relates to the new creation and belongs especially to the church. The Sabbath speaks of law as six days of labor which are followed by rest, but the Lord's Day speaks of grace, for we begin the week with rest that is followed by works.

Hebrews 4 indicates that the OT Sabbath is a type of the future kingdom of rest, as well as the spiritual rest we have through faith in Christ. Colossians 2:13-17 makes it clear that the Sabbath belongs to the "shadows" of law and not the full light of grace. If people want to worship on the Sabbath, they certainly may, but they must not judge or condemn believers who do not join them (Col. 2:16-17). Galatians 4:9-11 indicates that the legalistic keeping of Sabbaths is a return to bondage. Romans 14:4-13 suggests that Sabbath-keeping can be the mark of an immature Christian who has a weak conscience. Certainly various groups of professing Christians may worship on Saturday if they prefer, but they must not condemn those who give special emphasis to worship on Sunday, resurrection day.

## **II. The First Garden (2:4-14)**

Bible history can be summarized with four gardens: (1) Eden, where sin entered; (2) Gethsemane, where Christ yielded to death; (3) Calvary, where He died and was buried (see John 19:41-42); and (4) the heavenly "paradise garden" (Rev. 21:1ff). Moses describes the first home God gave to the first couple. Further details given here are not included in the creation account of chap. 1; these are complementary, not contradictory. Verse 5 indicates that God needed man to help till the ground. Man was "formed" as the potter forms the clay (same word in Jer. 18:1ff). Man was responsible to dress the garden (tend it) and keep it (guard it, suggesting the presence of an enemy). God gave Adam and Eve all they needed for life and happiness, all that was good and pleasant, and He allowed them to enjoy it in abundance.

The two trees are important. The text in 3:22 suggests that the tree of life sustained life for humankind (see also Rev. 22:2). Had Adam eaten of the tree of life after he sinned, he could not have died, and then death would not have passed upon all men (Rom. 5:12ff) and Christ could not have died to redeem men. The tree of knowledge symbolized the authority of God; to eat of that tree meant to disobey God and incur the penalty of death. We do not know what these trees were, yet it is certain that Adam and Eve understood their importance.

## **III. The First Law (2:15-17)**

Adam was a perfect creature, one having never sinned, but he had the ability to sin. God made Adam a king with dominion (1:26ff). But a ruler can only rule others if he can rule himself, so it was necessary for Adam to be tempted. God has always wanted His creatures to love and obey Him of their own free will and not out of compulsion or because of reward.

This test was perfectly fair and just. Adam and Eve enjoyed liberty and abundant provision in the Garden and did not need the fruit from the tree of the knowledge of good and evil.

## IV. The First Marriage (2:18-25)

Everything in Creation was “very good” (1:31) except the loneliness of Adam. “It is not good for man to be alone” points to the basis for marriage: (1) to provide companionship; (2) to carry on the race; (3) to help one another and bring out the best. The word “helpmeet” (v. 18) refers to helper: one that meets his needs. This companion was not found anywhere in animal creation, thus showing the great gulf that is fixed between brute creatures and human beings made in the image of God. God made the first woman out of the flesh and bone of the first man, and He “closed up the flesh in its place” (v. 21). The verb “made” in v. 22 is actually the word “built,” as one would build a temple. The fact that Eve was made from Adam shows the unity of the human race and the dignity of woman. It has been remarked that Eve was made, not from the man’s feet to be trampled by him, or from his head to rule over him, but from his side, to be near his heart and loved by him.

Adam had named all the animals that God had brought him (v. 19), thus showing that the first man had intelligence, language, and speech. Now he names his bride “woman” (in the Heb. *ishshah* which is related to *ish* meaning “man”). Thus, in name and nature, man and woman belong to each other. How wonderful it would be if every wedding were performed by God. Then every home would be a paradise on earth.

Of course, this event is a beautiful picture of Christ and the church (Eph. 5:21-33). Christ, the Last Adam, gave birth to the church as He slept in death on the cross and men opened His side (John 19:31-37). He partook of our human nature that we might be partakers of His divine nature. Eve was the object of Adam’s love and concern, just as the church receives Christ’s love and his ministry. First Timothy 2:11-15 points out that Adam willingly ate of the forbidden fruit and was not deceived as was Eve. He was willing to become a sinner that he might stay with his bride! So Christ was willing to be made sin for us that we might be with Him forever. What love and grace! Note too that Eve was formed before sin came on the scene, just as we have been chosen in Christ “before the foundation of the world” (Eph. 1:4).

If we look closely, we can see three pictures of the church in these verses, just as the church is pictured in Ephesians. Eve was the bride (Eph. 5:21-33); she was also part of Adam’s body (Gen. 2:23; Eph. 5:29-30); and she was made or “built,” which suggests the church as a temple of God (Eph. 2:19-22).

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## Genesis 3

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### I. Temptation (3:1-6)

#### A. The tempter

God is not the author of sin, nor does He tempt people to sin; this is the work of the devil (James 1:13). We have already seen that Satan fell into sin prior to the work of Gen. 1:3ff. He was a beautiful angel originally, rejoicing at God’s Creation (Job 38:4-7), but he sinned and was judged by God (Isa. 14:12-17; Ezek. 28:11-19). Note that Satan came to Eve in the guise of a serpent, for he is a masquerader and appears to people in his true character. In Gen. 3, Satan is the serpent who deceives (2 Cor. 11:3); in Gen. 4, he is the liar that murders (John 8:44). We must take care to avoid his deceptive ways.

#### B. The target

Satan aimed at Eve’s mind (2 Cor. 11:1-3; 1 Tim. 2:9-15) and succeeded in deceiving her. Man’s mind is a part of his being created in God’s image (Col. 3:9-10), so Satan attacks God when he attacks the human mind. Satan uses lies. He is a liar himself and the father of lies (John 8:44).

#### C. The tactic

As long as the mind holds to God’s truth, Satan cannot win; but once the mind doubts God’s Word, there is room for the devil’s lies to move in. Satan questioned God’s Word (v. 1), denied God’s Word (v. 4), and then substituted his own lies (v. 5). Note that Satan seeks to undermine our faith in the goodness of God—he Recommended to Eve

that God was “holding out on them” by keeping them from the tree of the knowledge of good and evil. When we question God’s goodness and doubt His love, we are playing right into the hands of Satan. Satan made the temptation sound wonderful by making an offer: “You will be like God!” Satan himself had wanted to be “like the Most High” (Isa. 14:14), and centuries later he offered Christ “all the kingdoms of the world” if He would worship him (Matt. 4:8).

#### **D. The tragedy**

Eve should not have “given place to the devil” (Eph. 4:27); she should have held to God’s Word and resisted him. We wonder where Adam was during this conversation. At any rate, Eve took away from God’s Word by omitting “freely” (v. 2); she added to the Word by adding “touch it” (v. 3); and she changed the Word by making God’s “you shall surely die” into “lest you die” (v. 3). In v. 6 we see the tragic operation of the lust of the flesh (“good for food”), the lust of the eyes (“pleasant to the eyes”), and the pride of life (“desirable to make one wise”)—see 1 John 2:15-17. It is difficult to sin alone. Something in us makes us want to share the sin with others. Adam deliberately sinned and plunged the world into judgment (1 Tim. 2:14).

## **II. Condemnation (3:7-19)**

### **A. Internal (vv. 7-13)**

Immediately there came a loss of innocence and glory and a sense of guilt. They tried to cover their nakedness with their own works, garments that God did not accept (v. 21). Further, we see a loss of desire for fellowship with God. When they heard God approaching, they hid! Guilt, fear, and shame broke the fellowship with God that they had enjoyed before their disobedience. Note too that there was a growing attitude of self-defense: the man blamed the woman and the woman blamed the serpent. We see here the tragic internal effects of sin.

### **B. External (vv. 14-19)**

It is likely that the serpent that Satan used was not the crawling creature that we know today. The name suggests brightness and glory, but because the creature yielded to Satan and shared in the temptation, it was judged and condemned to a lowly life in the dust. The woman’s judgment involved multiple conception and pain in childbirth. She was made subject to her husband. Note that Paul suggests that Christian women who marry unsaved men may have special dangers in bearing children (1 Tim. 2:8-15). The judgment on man involved his work: paradise would be replaced by wilderness, and the joy of ministry in the garden by the sweat and toil in the field. It is not work that is God’s penalty, because work is not sinful (2:15). It is the sweat and toil of work and the obstacles of nature that remind us of the fall of man. All creation is cursed and in bondage because of sin (Rom. 8:15-25).

### **C. Eternal (v. 15)**

This is the first Gospel declared in the Bible: the good news that the woman’s seed (Christ) would ultimately defeat Satan and his seed (Gal. 4:4-5). It is from this point on that the stream divides: Satan and his family (seed) oppose God and His family. God Himself put the enmity (hostility) between them, and God will climax the war when Satan is cast into hell (Rev. 20:10). Review the Parable of the Tares in Matt. 13, and note that Satan has children just as God does. In Gen. 4, Cain kills Abel, and 1 John 3:12 informs us that Cain was “of that wicked one”—a child of the devil. The OT is the record of the two seeds in conflict; the NT is the record of the birth of Christ and His victory over Satan through the cross.

## **III. Salvation (3:20-24)**

The only Gospel Adam heard was what God said in 3:15, yet he believed it and was saved. How do we know he believed it? Because he called his wife’s name “Eve” which means “life” or “lifegiver.” God had said that Adam and Eve would die, and Adam did die physically after 930 years. But he also died spiritually, in that he was separated from God because of sin. God promised the birth of a Savior through the woman, and Adam believed this promise

and was saved. God did not change the physical consequences of sin, but he did remit the eternal consequences—hell.

The coats of skins in v. 21 are pictures of the salvation we have in Christ. There must be the shedding of blood, the offering of innocent life for the guilty. Adam and Eve had tried to cover their sin and shame with leaves (3:7), but these good works were not accepted by God. Nor does He accept such works today!

Garments in the Bible are often a picture of salvation. See Isa. 61:10 and Zech. 3. The prodigal son was clothed afresh when he came home (Luke 15:22). The garments of self-righteousness and good works are but filthy rags in God's sight (Isa. 64:6). Note that God wanted Adam and Eve to be covered; He approved their sense of shame. It is always a sign of degeneration when a people reverse this and go back to nakedness. "Modest apparel" is always God's standard (1 Tim. 2:9).

Verses 22-24 show a strange action of the grace of God: He drove the man and woman out of the garden! They had forfeited their right to the tree of life by disobeying God. If they had eaten of that tree, they would have lived forever in their sinful state. This would mean that the Savior, the Second Adam, could not come to die to deliver humans from sin. Thus, in driving Adam and Eve out of paradise, God was showing His grace and mercy to the whole human race. The sword that God placed at the garden barred the way. It is possible to translate this "a swordlike flame"—the fire of God that speaks of His holiness (Heb. 12:29).

Romans 5 and 1 Cor. 15:42-49 explain the contrasts between the first Adam and the Last Adam, Christ. Adam was made from the earth, but Christ came down from heaven. Adam was tempted in a perfect garden, while Christ was tempted in a terrible wilderness. Adam deliberately disobeyed and plunged the human race into sin and death, but Christ obeyed God and brought righteousness. As a thief, Adam was cast out of paradise. Speaking to a thief, Jesus said, "Today you will be with Me in Paradise" (Luke 23:43).

Note that in Romans 5 we have several "much more" statements (9, 15, 17, 20), indicating that the death of Christ did not simply put us back to where Adam was. It gave us much more than Adam ever had. We are kings and priests unto God and will reign with Christ forever!

## **Genesis 4**

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Cain is the chief actor in this chapter, and his character and conduct are revealed in four different aspects.

### **I. The Worshiper (4:1-5)**

God's promise in 3:15 and Adam's faith in 3:20 are both seen in 4:1. Eve brought new life into the world, and she thought her child was the promised Seed. "I have gotten a man—the Lord!" is a possible translation. "Cain" means "acquired"—the baby boy was looked upon as a gift from God. Abel means "vanity, vapor"—it suggests the futility of life apart from God, or perhaps Eve's disappointment that Cain was not the promised Seed. From the very beginning, we see a division of work: as Cain is identified with the ground, Abel with the flock. God had already cursed the ground (3:17), so Cain is identified with that curse.

This earliest family must have known a definite place for worship, for both sons brought offerings to the Lord. It may be that the glory of God tabernacled at the tree of life, with the way guarded by the cherubim (3:24). Hebrews 11:4 indicates that Abel brought his offering by faith; and Rom. 10:17 teaches that "faith comes by hearing." This means that God must have taught Adam and his family how to approach Him, and 3:21 indicates that sacrifice of blood was involved. Hebrews 9:22 states that there must be the shedding of blood before there can be the remission of sin, but Cain brought a bloodless offering from the cursed earth. His offering may have been sincere, but it was not accepted. He had no faith in God's Word or dependence on the sacrifice of a substitute. God probably "answered by fire" (Lev. 9:24) and burned up Abel's offering, but Cain's offering lay there on the altar.

Cain had a form of godliness and religion, but he denied the power (2 Tim. 3:5). First John 3:12 indicates that Cain was a child of the devil, and this means he practiced a false righteousness of the flesh, not the righteousness of



God through faith. Jesus called the self-righteous Pharisees “children of the devil” and blamed their kind for the death of Abel (Luke. 11:37-51). Jude 11 talks about “the way of Cain,” which is the way of religion without blood, religion based on religious good works and self-righteousness. There are only two religions in the world today: (1) that of Abel that depends on the blood of Christ and His finished work on the cross; and (2) that of Cain that depends on good works and man-pleasing religion. One leads to heaven, the other to hell!

## **II. The Murderer (4:6-8)**

James 1:15 warns us that sin begins in a small way, but grows and leads to death. So it was with Cain. We see disappointment, anger, jealousy, and finally murder. The hatred in his heart led to murder with his hand (Matt. 5:21-26). God saw Cain’s faithless heart and fallen countenance and warned him that sin was crouching like a wild beast, waiting to destroy him. God said, “Its desire is for you, but you should rule over it.” Alas, Cain fed the wild beast of temptation, then opened the door and invited him in! Cain invited his brother to talk with him, then killed him in cold blood. A child of the devil (1 John 3:12), Cain, like his father, was a liar and a murderer (John 8:44). In chapter 3, we have man sinning against God by disobeying His Word; in chapter 4, we have man sinning against man.

## **IV. The Builder (4:17-26)**

“Nod” means “to stray, to wander”, so the very land of Cain’s choice speaks of his wandering away from God. He went away from the presence of God (4:16); he had no need for a religion of blood. Cain certainly married one of his sisters, for by then there were many descendants of Adam (5:3 indicates 130 years had passed). Abraham later married his half-sister; why could Cain not marry his full sister, especially in a day when sin had not yet taken its toll in the human body? His son’s name “Enoch” means “initiation” and suggests a new beginning, but it was a beginning without God.

Evaluated from a human point of view, Cain’s descendants are an admirable lot. Jabal (“wanderer”) founded the science of agriculture (v. 20); Jubal founded “culture”—music; and Tubal-Cain founded the metal industries. In outward appearances, Cain’s “city” was a great success, but God made it clear that He had rejected the whole thing. In v. 25, God gave Adam and Eve another seed—Seth—which means “the appointed, the substitute” (taking Abel’s place). God did not try to reform the Cainites. He rejected them and ultimately would condemn them in the flood. As the Cainites were gradually wandering away from the true worship of God, the Sethites were returning to Him (v. 26) and establishing again their worship of the Lord.

Civilization today is Cainite in origin. It has such elements as agriculture, industry, arts, great cities, and religion without faith in the blood of Christ. Also, like Cain’s civilization of old, it will be destroyed. We still have boasting murderers like Lamech, and we still have people (like Lamech) who violate the sacred vows of marriage. “As the days of Noah were, so also will the coming of the Son of man be” (Matt. 24:37). Men still reject divine revelation and depend on their own human resources. The true Christian does not belong to this “world system” that is passing away (1 John 2:15-17), and should not get involved with it (Rom. 12:1-2; 2 Cor. 6:14-7:1).

We must take special note of “Lamech’s Message” (vv. 23-24). This passage is not clear, and not all Bible students interpret it the same way. Lamech was the seventh from Adam on Cain’s side and was a man who displeased God, while Enoch was the seventh from Adam on Seth’s side (5:3-27) and walked with God and pleased God (Heb. 11:5). Note that the Cainite line even copied the names of the true believers in Seth’s line (Enoch—Enos; Irad—Jared; Mehujael—Mahalaleel; Lamech—Lamech). Some suggest that Lamech had been wounded by a young man, so had killed his attacker in self-defense. If God had avenged Cain, who was guilty of gross murder, surely He would defend Lamech who had killed in self-defense. Another suggestion is that Tubal-Cain had devised the first weapons of brass and iron and that Lamech had proudly demonstrated them to his wives. The Hebrew verbs can be translated in the future tense: “I will slay anyone who wounds me and will not need God’s protection, for with

these weapons I can avenge myself seventy-seven fold!" Seen in this light, it is the first expression of arrogant defiance and warfare in the Bible.

## **Genesis 5-8**

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These chapters deal with the flood and the faith of Noah. Since it is impossible for us to mine all of the spiritual treasures here, we will limit ourselves to four aspects of this important event in Bible history.

### **I. The Flood Considered Historically**

#### **A. The fact of the flood**

That there actually was a flood is proved by the Genesis record, as well as by Christ (Matt. 24:37-39; Luke 17:26-27), the prophets (Isa. 54:9), and the apostles (1 Peter 3:20; 2 Peter 2:5; 3:6). Archaeologists tell us that many ancient civilizations have a flood tradition with details paralleling the Genesis account. It is likely that these stories (involving their fanciful gods and goddesses) were corruptions of the original history of the flood that was handed down from generation to generation.

#### **B. The purpose of the flood**

Stated in 6:5-13, because people had become corrupt, and the earth was filled with violence, God sent the flood in order to destroy humankind. There must always be judgment and death before there can be a new beginning. We will study the details later.

#### **C. The schedule of the flood**

If we count the year of Adam's creation as 1, then Noah was born in the year 1056. Genesis 6:3 indicates that God gave Noah 120 years to build the ark and preach (1 Peter 3:20), which means he was 480 years old when he started (7:11). This would be the year 1536. The flood came in Noah's 600<sup>th</sup> year, which would be 1656, and in the year 1657, his 601<sup>st</sup> year, Noah and his family were back on dry ground (8:13ff). The events on the ark began on the tenth day of the second month (2/10) of 1656, when Noah and His family entered the ark (7:1-9). The floods came on 2/17 (7:10-11); the rains stopped on 3/26 (7:12); and the ark rested on Mt. Ararat on 7/17 (8:1-4). On 10/1 the family could see the tops of the mountains (8:5). On 11/11, Noah sent out the raven (8:6-9). On 11/18, he sent the dove, which brought back the olive branch (8:10-11). A week later on 8/25, Noah again sent out the dove and it did not return (8:12). On the first day of the first month of the next year (1657), Noah removed the covering of the ark and surveyed the earth (8:13). On 2/27, they all left the ark (8:14ff).

#### **D. The ark**

It was not a boat, but was rather a "floating box" made of cypress wood and pitched with bitumen. If we use a 24" cubit, the ark's size would be 600 feet long, 100 feet wide, and 60 feet high. With an 18" cubit the size becomes 450 x 75 x 45. In either case, the ark was large enough to hold the collection of animals, the food needed, and the members of Noah's family. We do not know how many species of animals there were in that day. Note that 6:20 indicates that God brought the animals to Noah. There were three levels to the ark, with a window either in the roof of the top level or running all around the top level (6:16); and there was one door.

#### **E. The flood itself**

The deluge was caused by rain falling and water erupting from under the earth (7:11). One can well imagine the tremendous effects this would have on the surface of the earth, as well as on the climate. Gigantic tidal waves followed these eruptions. Genesis 2:5-6 suggests that the falling of rain was something new on the earth in Noah's time, which makes the faith of Noah even more wonderful.

### **II. The Flood Considered Typically**

The ark is an illuminating picture of our salvation in Christ (see 1 Peter 3:18-22). The salvation and the ark were planned by God, not invented by humans. There is only one way of salvation and there was only one door in

the ark. The ark was made of wood, speaking of the humanity of Christ: He had to be born as man in order to save us. The word for “pitch” in 6:14 is the same as the word “atonement” used later in the OT. God invited Noah and his family into the ark (7:1); then, once they were in, God shut them in so that they were secure (7:16). The ark saved not only humankind, but also the creatures within it, just as Christ’s death will one day deliver creation from the bondage of sin (Rom. 8:18-23). The ark saved Noah and his family from judgment because they believed God’s promise (Heb. 11:7); Christ saves us from the wrath to come as we believe Him. First Peter 3:18-22 connects the ark with the resurrection of Christ; the waters buried the old world but raised Noah to a new life. Noah was faithful to obey all that God commanded; Jesus said, “I do always those things that please Him” (John 8:29). Noah was brought safely through the floods; Christ went through the flood of suffering (Ps. 42:7) and came out in victory. Noah went out of the ark, the head of a new creation with his family; and Christ came out of the tomb, the Head of the new creation, and the Father of a new family.

Noah went through the judgment and was kept safe, just as the believing Jewish remnant will go through the Tribulation to establish the kingdom on the earth. Enoch was raptured before the judgment came (5:21-24; Heb. 11:5), just as the church will be raptured before the wrath of God is poured out upon the world. See 1 Thes. 1:10 and 5:9-10.

### **III. The Flood Considered Prophetically**

Christ teaches that the days before the rapture and the Tribulation will be like the days of Noah (Luke 17:26, Matt. 24:37-39). We are living in the “days of Noah” today. We see such parallels as the multiplication of people in the “population explosion” (6:1); moral corruption of every kind (6:5); violence (6:11, 13); the expansion of arts and industry (4:16-22); lack of conscience, even for murder (4:23-24); and true believers being in a minority (6:8-10). But keep in mind that “the days of Noah” were also days of witness. In fact, God had told Enoch that judgment was coming, and he warned the people (Jude 14-15). Methuselah, Enoch’s son, was born in the year 687 and lived 969 years. He died in the year 1656—the very year the flood came! In other words, God gave the wicked world 969 years of grace. And for the last 120 years of that period, Noah was preaching and preparing the ark (Gen. 6:3; 1 Peter 3:20). Today, God warns that judgment is coming (2 Peter 3—fire not water), but few listen, and even fewer believe.

### **IV. The Flood Considered Practically**

We see in the flood account at least these six practical considerations: (1) God must punish sin. There must be death to the old before He can establish the new. (2) God gives warnings but eventually His patience ends and judgment comes. (3) God has always saved people the same way: by grace (6:8), through faith (Heb. 11:7). (4) True faith leads to obedience (6:22; 7:5). (5) True witness demands separation from sin, and Noah and his family kept themselves unspotted from the world. (6) Whether “the sons of God” in 6:1-4 were angels or the family of Seth, the same lesson is seen: God condemns compromise and rebellion, but rewards the separated saint.

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## **Genesis 9-11**

### **I. God’s Covenant with Noah (9:1-17)**

The word covenant means “to cut,” referring to the cutting of the sacrifices which was a definite part of making an agreement (see Gen. 15:9ff). Through Noah, God made an agreement with all mankind, and its terms still stand today. The basis of the covenant was the shed blood of the sacrifice (8:20-22), just as the basis of the New Covenant is the shed blood of Christ.

The terms of the covenant are these: (1) God will not destroy mankind with a flood of waters; (2) man may eat animal flesh, but not blood (see Lev. 17:10ff); (3) there is fear and terror between man and beast; (4) human beings are responsible for human government, seen in the principle of capital punishment (see Rom. 13:1-5). God set apart the rainbow as the token and pledge of the covenant. This does not mean that the rainbow first appeared

at that time, but only that God gave it a special meaning when He made this covenant. The rainbow is a product of sunshine and storm, and its colors remind us of the “manifold (many-colored) grace of God” (1 Peter 4:10). The rainbow appears to be a bridge between heaven and earth, reminding us that in Christ, God bridged the chasm that separated man from God. We meet the rainbow again in Ezek. 1:28 and Rev. 4:3.

We must keep in mind that the covenant was with Noah’s “seed” after him, and this includes us today. It is for this reason that most Christian people have supported capital punishment (9:5-6). God had promised to avenge Cain (4:15), but in this covenant with Noah God gave men the responsibility of punishing the murderer.

## **II. Noah’s Curse upon Canaan (9:18-29)**

### **A. The sin**

It was a seasoned saint, over 600 years old, and not a young prodigal, that fell into this sin and shame. The Hebrew text suggests that Noah deliberately uncovered himself in a shameful manner; intemperance and impurity often go together. Some excuse Noah by suggesting that the new atmospheric conditions of the earth since the flood would lead to the fermentation of wine, and that Noah did not fully know what he was doing. But the Bible does not excuse the sins of the saints. This is the third failure on the part of man. He had disobeyed in Eden, resulting in his expulsion; he had corrupted the earth, resulting in the flood; and now he had become a shameful drunk! To make matters worse, Ham did not respect his father; instead, he “told with delight” what Noah had done.

### **B. The curse**

Noah learned what Ham had done and pronounced his famous curse. (This is the third curse in Genesis. See 3:14-19 and 4:11.) The fact that he curses Canaan, Ham’s youngest son (10:6), suggests that the boy was involved in the sin along with his father and that God would punish the sins of both the father and the son. Canaan and his descendants (nations named in 10:15-20) were to be the lowest of servants to their brethren. It is easy to see that they were ultimately made slaves by the Jews and Gentiles. Of course, the Shemites (Semites) were the Jews. Their tribes are listed in 10:21-32, and 11:10-26 traces the line to Abraham. The descendants of Japheth are the Gentiles (10:1-5). The enslavement of Canaan’s descendants is mentioned in Gen. 15:13-21 with 10:15-20. We are not told how the various racial distinctions appeared, but Acts 17:26 teaches that God made all men of “one blood.”

### **C. The blessing**

Noah blessed the Jews (Shem) and gave the Canaanites to them as their servants. He promised that the Gentiles (Japheth) would be spread abroad, but that (spiritually speaking) they would dwell in the Jewish tents. Paul explains this in Romans 9-11.

## **III. Nimrod’s Confederation against God (11:1-9)**

### **A. The dictator (10:6-14)**

Nimrod was a grandson of Ham through Cush, and his name means “rebel.” He was a mighty tyrant in the sight of God, the first dictator. The word “hunter” does not refer to the hunting of animals, but rather to the hunting of men. He was the founder of the Babylonian empire and the organizer of the enterprise that led to the construction of the tower of Babel. History informs us that Nimrod and his wife devised a new religion built around “the mother and child. We see Babylon opposing the people of God throughout the Bible, culminating in the “Great Babylon” of Rev. 17-18.

### **B. The rebellion**

God had commanded men to replenish the earth (9:1, 7, 9), but they decided to settle down on the plain of Shinar where Babylon was located (10:8-10). This was deliberate rebellion against God’s Word. They journeyed “from the east” which suggests that they were turning their backs on the light. They decided to unite and build both a city and a tower. Their purposes were to (1) maintain unity in opposition to God, and (2) make a name for

themselves. This entire operation is a foregleam of the final opposition of man (and Satan) against Christ, centered in the Babylon of Rev. 17-18. Men will unite then in a world church and world political organization; they will be led by the Antichrist, the last world dictator; and their plans will be frustrated.

### **C. The judgment**

God knew the designs of the rebels and judged them. The Godhead held another conference (see 1:26 and 3:22) and decided to confound the languages of the workers, thus making it impossible for them to work together. This was really an act of mercy as well as judgment, for had they persisted in their plan, a more terrible judgment would have followed. The name “Babel” comes from a Hebrew word which means “gate of God.” It sounds like the word *balal* which means “confusion.” The description of God’s action here explains the origin of the languages of mankind. It has often been pointed out that Pentecost was a reversal of Babel—there was true spiritual unity among God’s people; they spoke with other tongues but were understood; and their work glorified God, not men.

## **IV. God’s Call of Abraham (11:10-32)**

We had the family tree of Shem in 10:21-32, but here the writer repeats the line to show how Abraham fits into the plan. He takes the line to Terah, the father of Abraham (11:26). We see here another evidence of divine election: God chose Abraham in His grace! He bypassed Ham and Japheth and chose Shem. Of Shem’s five sons (10:22), God chose Arphaxad (11:10). And of Terah’s three sons (11:26), He chose Abraham. This is the beginning of the Hebrew nation.

Genesis 12:1 indicates that the Lord had said (past tense) to Abraham, “Get out.” But 11:31-32 states that Abraham did not fully obey. Instead of leaving his father behind, he took him along; and the pilgrimage was delayed at Haran, where Terah died. Often our half-way obedience becomes costly, both in time and treasure. Abraham lost the time he could have spent walking with God, and he lost his father too. Abraham took Lot with him on the next stage of the journey, but Lot also had to be taken away from Abraham (13:5-14).

Hebrews 11:8-19 is a summary of the faith of Abraham. Someone has said that Abraham believed God when he did not know where (Heb. 11:8), when he did not know how (11:11), and when he did not know why (11:17-19).

We must emphasize again that God did not call Abraham because of his own merits. He had none. He was a citizen of an idolatrous city, Ur of the Chaldees. Had not God revealed Himself to him, he would have died an unbeliever. From a human point of view, God’s choice of Abraham and Sarah—who had no children—was a foolish one. But ultimately it brought great glory to God and great blessing to the world.

## **Genesis 12-13:4**

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This chapter begins the account of Abraham’s walk of faith. (His given name, of course, was Abram, “high father,” which was changed to Abraham, “father of a multitude.” We will use his more familiar name for the sake of convenience.) The flood had destroyed a corrupt civilization, but another sinful society soon took its place. God called one man to begin the fulfillment of His promise in Gen. 3:15, to send a Savior to the world. This man was of the line of Shem (11:10ff) and was the father of the Jewish nation. From this one man, God was to bless the whole world!

### **I. Abraham’s Response of Faith (12:1-9)**

#### **A. The covenant (vv. 1-3)**

God had called Abraham in Ur of the Chaldees (Acts 7:2-4), but he had lingered at Haran until the death of his father (11:27-32). God demands total separation to Himself, even if death must accomplish it. This call was completely of grace and the blessings of the covenant wholly from the Lord’s goodness. God promised to give Abraham (1) a land; (2) a great name; (3) a great nation; and (4) a blessing that would spread to the whole world. It took a good deal of faith for Abraham to respond to these promises for he had no children, and he and his wife

were getting old (11:30). Note the repeated “I will” from the lips of God. God would do it all if only Abraham would believe. Certainly God has fulfilled His promises; for Israel has her land (and will get more); the Jews have blessed all nations by giving us the Bible and Christ; and Abraham’s name is revered by Jews, Moslems, Christians, and even unbelievers. The men of Babel wanted to make a name for themselves and failed (11:4); but Abraham trusted God and God gave him a great name!

### **B. The compromise (vv. 4-6)**

“Lot went with him”—this was mistake number two. Lot’s father, Haran, was dead (11:28), so Abraham took the young man under his protection, only to have him create serious problems. Later, God had to separate Lot from Abraham before He could advance His plan for the patriarch’s life. Their long journey from Haran to Canaan is not recorded, but it certainly took faith and patience to complete it. It is easy to see that Abraham was a wealthy man, but that his wealth was no barrier to his walk with God.

### **C. The confession (vv. 7-9)**

Obedience always leads to blessing. After Abraham arrived in Canaan, the Lord appeared to Abraham to further assure him. Abraham did not hesitate to confess his faith before the heathen in the land. Wherever he went, he pitched his tent and built his altar. (See 13:3-4, 18.) The tent speaks of the pilgrim, the person who trusts God a day at a time and is always ready to move. The altar speaks of the worshiper who brings a sacrifice and offers it to God. Interestingly at Abraham’s location, Bethel (“the house of God”) was on the west, Ai (“the heap of ruins”) was on the east, and he was traveling toward “the house of God.” In 13:11, Lot turned his back on the house of God and took his journey eastward, back into the world with disastrous results. Also, when Abraham stepped out of God’s will, he lost the tent and the altar.

## **II. Abraham’s Lapse of Faith (12:10-20)**

### **A. The disappointment (v. 10)**

A famine in the place of God’s leading! What a great disappointment this must have been to the pilgrims. God was testing their faith, to see if they were trusting the land or the Lord. Instead of remaining in Canaan and trusting God, they went down to Egypt, possibly at the suggestion of Lot (see 13:10). Egypt symbolizes the world, the life of self-confidence; Canaan illustrates the life of faith and victory. Egypt was watered by the muddy Nile river; Canaan received the fresh rains from God (see Deut. 11:10-12). Abraham abandoned his tent and altar and trusted in the world!

### **B. The deception (vv. 11-13)**

One sin leads to another: first Abraham trusted Egypt; now he trusted his wife’s lie to protect him. Genesis 20:13 makes it clear that Sarah was equally guilty with Abraham, and 20:12 indicates that the “lie” was really a half-truth, for she was his half-sister. It seems that Abraham was more concerned for his own safety than the safety of his wife—or the safety of the promised seed. Had Sarah been kept in that harem, God could not have fulfilled His promise! Without his tent and altar, Abraham was acting like the people of the world (Ps. 1:1-3).

### **C. The discipline (vv. 14-20)**

What a shame that believing Abraham should be rebuked by an unbelieving king. Until he knew the truth about Sarah, Pharaoh “bestowed favors” upon Abraham, but once God stepped in and exposed the lie, Pharaoh had to ask them to leave. What a poor testimony the Christian is when he or she mingles with the world and compromises. Someone has said, “Faith is living without scheming.” Abraham and all his descendants have needed to learn that lesson! Lot lived with the world and lost his testimony (19:12-14); and Peter sat by the enemy fire and denied his Lord.

### **III. Abraham's Return of Faith (13:1-4)**

Christians enmeshed in the world cannot be happy with themselves. They must go back to the very place where they abandoned the Lord. This is repentance and confession, to feel sorry for sin and to make amends. Abraham could not have confessed his sin and remained in Egypt! No, he had to get back to the place of the tent and the altar, back to the place where he could call upon the Lord and receive blessing. This is a good principle for Christians to follow: go nowhere in this world where you must leave your testimony behind. Any place where we cannot build the altar and pitch the tent is out of bounds.

It seems that Abraham's restoration should have undone all his disobedience, but such is not the case. Certainly God forgave Abraham and restored him to fellowship, but God did not overrule the sad consequences of the trip to Egypt:

#### **A. Lost time**

The weeks that Abraham and his household were away from the Lord were lost and could not be regained. All believers must pray to avoid such losses, "Teach us to number our days that we may gain a heart of wisdom" (Ps. 90:12).

#### **B. Lost testimony**

Could Abraham ever witness to Pharaoh of the true God, after deceiving him? Probably not. How sad it will be when we face God at the judgment seat of Christ and discover how many souls have gone to hell because of the poor testimony of carnal Christians!

#### **C. Hagar's place in the family**

Sarah's maid, Hagar, came from Egypt (16:1ff), and brought untold trouble to the family. Of course, the suggestion that she bear a child came from Sarah, but the presence of Hagar helped to bring about the carnal scheme. Whatever we bring with us from Egypt (the godless world) will ultimately cause us trouble.

#### **D. More wealth**

The increase in possessions helped to cause the later dispute between Abraham's herdsmen and Lot's herdsmen. Later, Abraham would refuse the world's wealth (14:17-24).

#### **E. Lot's enjoyment of Egypt**

This young man developed a taste for Egypt (13:10), and though Abraham took Lot out of Egypt, he could not take Egypt out of Lot! It is always tragic when a mature believer leads a younger Christian astray. In 12:8, Lot shares Abraham's tent and altar, but when Lot comes out of Egypt, he has only tents, no altar (13:5). No wonder Lot gravitated toward Sodom—and ended up a moral and spiritual wreck.

# The Book of Exodus

## A Recommended Outline

**Key theme:** God sets us free that we might serve Him

**Key verses:** Exodus 6:6-8

### I. Redemption: The Lord Delivers His People—1-18

1. The Lord calls a leader—1-4
2. The Lord declares war on Pharaoh—5-10
3. The Lord wins the victory—11:1-15:21
4. The Lord provides for His people—15:22-17:16
  - Healing —15:22-27
  - Meat—16:1-13
  - Manna—16:14-36
  - Water— 17:1-7
  - Protection—17:8-16
5. The Lord counsels His leader—18

### II. Covenant: The Lord Claims His People—19-24

1. The people prepare—19
2. The Lord declares His law—20-23
3. The covenant confirmed by blood—24

### III. Worship: The Lord Dwells with His People—25-40

1. Instructions about the tabernacle—25-27; 30-31
2. Consecration of the priests—28-29
3. Disobedience of the people—32-34
4. Construction of the tabernacle—35-39
5. God's glory enters the tabernacle—40

#### *The Book of Redemption*

##### **Ch. 1**

Approx. 350 years pass until a Pharaoh came who "knew not Joseph"

##### **Ch. 2**

The Birth of Moses

##### **Ch. 3**

The Call of Moses

##### **Ch. 4-12**

##### **The 10 Plagues**

1. Water into Blood
2. Frogs
3. Lice
4. Flies
5. Livestock
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Death of the Firstborn

##### **Ch. 12-13**

A Lamb, The Lamb, Your Lamb

##### **Ch. 14**

Crossing the Red Sea

##### **Ch. 20**

##### **The Ten Commandments**

"OUR GOD NOW SHOWS HIS KIDS  
ABOUT SIN WITH COMMANDMENTS"

##### **Ch. 25-40**

##### **The Tabernacle**

- 1-Brazen Altar
- 2-Laver
- 3-Golden Candlestick
- 4-Table of Shewbread
- 5-Golden Altar of Incense
- 6-Ark of the Covenant
- 7-Mercy Seat



# The Book of Leviticus

## A Recommended Outline

### I. God's Provision for Sin (1-10)

#### A. The sacrifices (1-7)

1. Burnt offering (1)
2. Meal offering (2)
3. Peace offering (3)
4. Sin offering (4-5:13)
5. Trespass offering (5:14-6:7)
6. Law of the offerings (6-7)

#### B. The priesthood (8-10)

1. Consecration of Priests (8)
2. Ministry of priests (9)
3. Nadab and Abihu's profane fire (10)

### II. God's Precepts for Separation (11-24)

#### A. A holy nation (11-20)

1. Food of God's people (11)
2. Children of God's people (12)
3. Dealing with Leprosy (13-14)
4. Dealing with running issues (15)
5. Day of Atonement (16-17)
6. Laws of Sexual Purity (18)
7. Laws of Everyday Life (19)
8. Punishment for Gross Offenses (20)

#### B. A holy priesthood (21-22)

#### C. Holy days—the feasts of the Lord (23-24)

### III. God's Prescription of Blessing and Cursing (25-27)

#### A. The Sabbath of the land (25)

#### B. The importance of obedience (26)

#### C. The seriousness of vows (27)

#### *Worship & Holiness*

#### **5 Offerings**

#### **B-M-P-S-T**

1. Burnt
2. Meat
3. Peace
4. Sin
5. Trespass

#### **7 Feasts**

#### **P-U-F-P-T-A-T**

- 1-Passover
- 2-Unleavened Bread
- 3-Firstfruits
- 4-Pentecost
- 5-Trumpets
- 6-Atonement
- 7-Tabernacles

# The Book of Numbers

## A Recommended Outline

*Wilderness Wanderings*

"**Numbering**" of the people

Men Numbered--20 yrs. old & above

Not Numbered--Levites, women, & the children under 20 yrs. old

Book covers some 40 yrs. of "*wandering in the wilderness*"

## I. THE OLD GENERATION

**Set Aside** (Ch. 1-20)

- Counted
- Counseled
- Chastise
- Condemned

## II. THE NEW GENERATION

**Set Apart** (Ch. 21-36)

- Journeyings
- Numberings
- Offerings
- Dividings

# The Book of Deuteronomy

## **A Recommended Outline**

*The 2nd Giving of the Law*

### **I. Moses Looks Back**

Historical - Ch. 1-4

Times of Unbelief, Journeyings, & Victories

### **II. Moses Looks Within**

Practical - Ch. 5-26

- Testimonies (5-11)
- Statutes (12-18)
- Judgments (19-26)

### **III. Moses Looks Ahead**

Prophetical - Ch. 27-30

- Blessings & Curses
- Repentance & Return

### **IV. Moses Looks Up**

Personal - Ch. 31-34

- New Leader
- New Song
- New Blessing
- New Home

# The Book of Joshua

*The Book of Victory*

**Key Verse: Joshua 1:8**

- **Chapter 1**

Joshua Succeeds Moses & Promised GOOD Success

- **Chapter 2**

Rahab & the Spies

- **Chapter 3**

Crossing the Jordan

- **Chapter 4**

Gilgal & 12 Stones

- **Chapter 5**

Passover Renewed

- **Chapter 6**

Jericho Conquered

- **Chapter 7**

Sin of Achan

- **Chapter 10**

Sun Stood Still

- **Chapter 20**

6 Cities of Refuge

- **Chapter 24**

Joshua's Final Counsel

# Interesting Facts About Judges

**MEANING:** Judges means "rulers," "Delivers," or "Saviors."

**AUTHOR:** Authorship uncertain. May have been Samuel.

**TIME WRITTEN:** Between 1043 B.C. & 1004 B.C.

**POSITION IN THE BIBLE:**

- 7th Book in the Bible
- 7th Book in the Old Testament
- 2nd of 12 books of History (Joshua - Esther)
- 59 Books to follow it.



**CHAPTERS:** 21

**VERSES:** 618

**WORDS:** 18,976

**OBSERVATIONS ABOUT JUDGES:**

## JUDGES

- Following the death of Joshua, Israel fell into a 350 year Dark Age.

- The events covered in the Book of Judges range from about 1380 B.C. to 1045 B.C. (335 years). **NOTE:** The events of Judges extend another 30 years since it includes the life of Samuel.

- In computing the time frame of Judges, it appears that the rulerships of some of the judges overlap because not all of them ruled over the entire land.

- Judges describes various cycles of apostasy, oppression, and deliverance in:

- The southern region - Judges 3:7-31
- The northern region - Judges 4:1 - 5:31
- The central region - Judges 6:1 - 10:5
- The western region - Judges 13:1 - 16:31

- Judges is a book about sin and its consequences.
- **Key Verse - Judges 21:25** "In those days there was no king in Israel: every man did that which was right in his own eyes."

- 13 judges are mentioned in the Book of Judges. Four more are mentioned in 1 Samuel.

- 7 apostasies . . . 7 servitudes . . . 7 deliverances.

- The cycle of Judges appears to be:

- Rebellion → Sin
- Retribution → Servitude
- Repentance → Supplication
- Restoration → Salvation

- In Judges, the oppressors of Israel are:

- Canaanites
- Moabites
- Philistines
- Ammonites

- The named Judges are:

- |                        |            |          |
|------------------------|------------|----------|
| • Othinel              | • Tola     | • Samson |
| • Ehud                 | • Jair     | • Eli    |
| • Shamgar              | • Jephthah | • Samuel |
| • Deborah (with Barak) | • Ibzan    | • Joel   |
| • Gideon               | • Elon     | • Abijah |
| • Abimelech            | • Abdon    |          |

- After a judge delivers the people from oppression, they rule and administer justice.

- Primary reasons for Israel's failure during the period of the Judges:

- A lack of faith in God.
- A lack of obedience to God.
- Israel's failure to drive out the inhabitants of Canaan during the period of the conquest, contributed significantly to the sin problem in Israel.

# THE BOOK OF JUDGES

*The Book of Defeat*

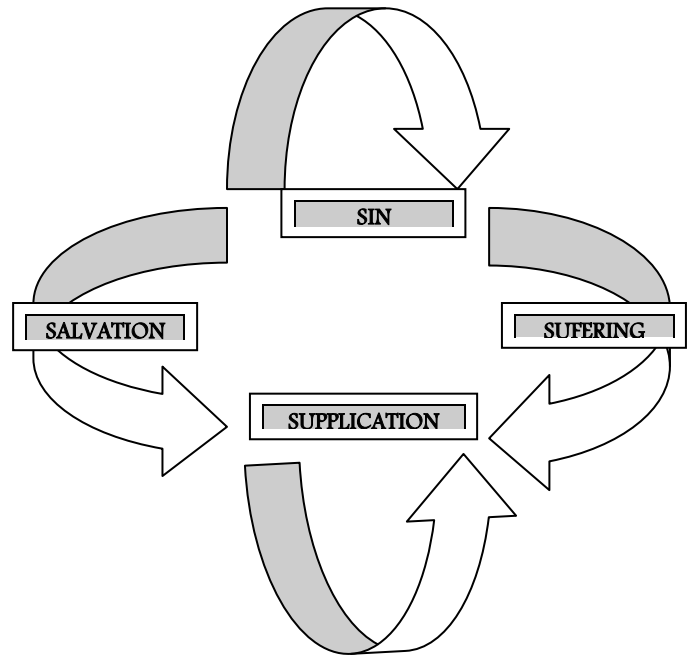
**Key Verse: Judges 21:25**

God's Repeated Dealings with Israel Reveals a Pattern of:

- **SIN**
- **SUFFERING**
- **SUPPLICATION**
- **SALVATION**

## THE JUDGES

1. Othniel
2. Ehud
3. Shamgar
4. Deborah
5. Barak
6. Gideon
7. Tola
8. Jair
9. Jephthah
10. Ibzan
11. Elon
12. Abdon
13. Samson



## **SAMSON:**

- **Pattern** He Should Have Never Established
- **Place** He Should Have Never Visited
- **Person** He Should Have Never Met
- **Price** He Should Have Never Paid

# The Book of Ruth

## *Romance of Redemption*

**KEY VERSE: Ruth 1:16-17**

- **Chapter 1**  
Ruth's Choice
- **Chapter 2**  
Ruth's Service
- **Chapter 3**  
Ruth's Romance
- **Chapter 4**  
Ruth's Reward

### **Main Characters:**

- **Ruth**
- **Boaz**
- **Naomi**
- **Elimelech**
- **Orpah**
- **Mahlon**
- **Chilion**
- **"Shoeless Joe"**

### **Kinsman Redeemer**

The kinsman-redeemer is a male relative who, according to various laws of the Pentateuch, had the privilege or responsibility to act on behalf of a relative who was in trouble, danger, or in need. The Hebrew term (*goel*) for kinsman-redeemer designates one who delivers or rescues (Gen. 48:16; Ex. 6:6) or redeems property or person (Lev. 27:9-25, 25:47-55).

# The Book of 1 Samuel

**Author:** *probably Samuel*

**Date:** *circa 1200 B.C.*

**Theme:** *From Theocracy to Monarchy*

## Chapters 1-7

## Samuel

- Birth & Youth
- Call & Office
- Times & Acts

## Chapters 8-15

## Saul

- Appointment as King
- Promising Start
- Folly & Sin

## Chapters 16-31

## David

- Anointed by Samuel
- Service before Saul
- Years as a Fugitive

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### The Story of Four Men:

- **Eli, the Failing High Priest**
- **Samuel, the Last of the Judges**
- **Saul, the First of the Kings**
- **David, the Greatest of the Kings**

### Hannah

- **Barren** she was unable to bare children for her husband, Elkanah
- **Burdened** by what she endured from Penninah, her adversary
- **Broken** completely humbled before the Lord
- **Blessed** God gave her the desire of her heart, a man-child

*"If we had more mothers like Hannah, we would have more sons like Samuel."*



# The Book of 2 Samuel

*"Book of David's Reign"*

**Key Verse: 2 Samuel 2:4**

## Chapters 1-11                      David's Triumphs

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- Chapters 1-4                      King of Judah (at Hebron)                      \*Civil War Period-7 years
- Chapters 5-11                      King of Israel (at Jerusalem)                      \*Conquest Period-13 years

## Chapters 12-24                      David's Troubles

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- Chapters 12-18    **Troubles in His Family**  
*From Amnon's Sin to Absalom's Rebellion*
- Chapters 19-24    **Troubles in The Nation**  
*From Sheba's Revolt to Pestilence*

### **David's Fourfold Judgment**

*And he shall restore the lamb  
fourfold, because he did this thing,  
and because he had no pity.*

**2 Samuel 12:6**

1. The Baby Died
2. Tamar is Raped by Amnon
3. Amnon is Killed by Absalom
4. Absalom is Killed

### **Chapter Content:**

- Chapter 1-5                      David Made King
- Chapter 6                      David Brings the Ark Home
- Chapter 7                      The Davidic Covenant
- Chapter 8                      David's Kingdom Established
- Chapter 9-10                      The Lame Prince - Mephibosheth
- Chapter 11-14                      David's Sin & Repentance
- Chapter 15-19                      Absalom's Rebellion
- Chapter 20-23                      David's Return to Jerusalem
- Chapter 24                      David's Sin in Numbering the People

# Kindness for Jonathan's Sake

## 2 Samuel 9:1-13

**INTRODUCTION:** This is perhaps the premier story and example of Old Testament grace. The fallen house of Saul receives mercy and grace from the triumphant house of David.

### I. David Sought for Mephibosheth ("*Any of the House of Saul*") (2 Sam. 9:1)

- A. His covenant with Jonathan (1 Samuel 20:11-17)
- B. His remembrance of that covenant (Deuteronomy 7:7-8)

### II. David Searched for Mephibosheth (2 Samuel 9:2-4)

- A. He inquired of Ziba (2 Sam. 9:2-3; Luke 14:16-23)
- B. Ziba led him to Mephibosheth (2 Sam. 9:4); "lame on his feet"
- C. Name meanings in this passage:
  - 1. Ammiel means *people of God*
  - 2. Machir means *sold*
  - 3. Lo-debar means no pasture (Eph. 2:12)

### III. David Sent for Mephibosheth (2 Samuel 9:5-6)

- A. He fetched him out of Lo-debar (2 Sam. 9:5; Psalm 40:2)
- B. Mephibosheth did reverence to David (2 Sam. 9:6; Luke 18:13)
- C. Mephibosheth presented himself as a servant (2 Sam. 9:6; Matt. 23:11-12)
- D. Mephibosheth means *exterminator of shame*. He is the seventh person mentioned in the chapter and he is mentioned seven times.

### IV. David Showed Kindness to Mephibosheth (2 Samuel 9:7-8)

- A. For Jonathan's sake (2 Sam. 9:7; Isaiah 53:4-6)
- B. His restored inheritance (2 Sam. 9:7; Romans 8:16-18)
- C. His place at David's table (2 Sam. 9:7; Psalm 23:5)
- D. His spirit of humility (2 Sam. 9:8); "a dead dog"

### V. David Served Mephibosheth (2 Samuel 9:9-12)

- A. He appointed Ziba to serve him (2 Sam. 9:9-10; Heb. 1:13-14)
- B. He assured a harvest for Mephibosheth (2 Sam. 9:10-11; 1 Cor. 15:58)

### VI. David Showered Blessings on Mephibosheth (2 Samuel 9:10)

- A. A harvest AND a place at his table
- B. He gave him seventy feet to replace his lame ones – Ziba had 15 sons and 20 servants who were to serve Mephibosheth (35 x 2 = 70)

### VII. David Secured a Place for Mephibosheth (2 Samuel 9:13)

- A. Dwelling in Jerusalem (John 14:1-3)
- B. Eating continually at David's table (Psalm 23:6)
- C. Still lame on both feet – still no merit!!!

#### "Who was Mephibosheth?"

Mephibosheth was the son of Jonathan, who was the son of King Saul and a special friend of King David. When Mephibosheth was five years old, his father Jonathan was killed in battle. Fearing that the Philistines would seek to take the life of the young boy, a nurse fled with him to Gibeah, the royal residence, but in her haste she dropped him and both of his feet were crippled (2 Samuel 4:4). He was carried to the land of Gilead, where he found refuge in the house of Machir, son of Ammiel, at Lo-debar.

Some years later, when King David had conquered all of Israel's enemies, he remembered the family of his friend Jonathan (2 Samuel 9:1), and, wishing to display his loving loyalty to Jonathan by ministering to his family, David found out that Mephibosheth was residing in the house of Machir. So he sent royal messengers there, and brought Mephibosheth and his infant son Micah to Jerusalem, where they resided from that point on (2 Samuel 9).

Later, when David invited the young boy to be part of his court, he entrusted the family property to a steward, Ziba. During Absalom's rebellion, Ziba tried unsuccessfully to turn David against Mephibosheth. Upon the king's return to Jerusalem, Mephibosheth vindicated himself and was allowed to remain in the king's house (2 Samuel 16:19).

**CONCLUSION:** You and I are lame on both feet—but God has a gift for us through Jesus Christ if we will accept Him.

## The Davidic Covenant

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### 2 Samuel 7:4-17

This Covenant was given to King David, through Nathan the Prophet, at Jerusalem. It contains 3 promises.

1. **A House**. Vs. 13. That is the posterity of David shall never be destroyed.
2. **A Throne**. Vs. 13. The Kingdom of David shall never be destroyed. Since the "*Captivity*" but one King of the Davidic family has been crowned and He with "**thorns**" (Matt 27:29).
3. **A Kingdom**. David's **Son** is to have an earthly "sphere of rule." It will be over the Millennial Earth.

The "**Sign**" of this Covenant is a **Son**. (Luke 1:30-33; 2:12).

This Covenant extends to the "*End of Time*."

# The Book of 2 Samuel

**Author:** The Book of 2 Samuel does not identify its author. It could not be the Prophet Samuel, since he died in 1 Samuel. Possible writers include Nathan and Gad (see [1 Chronicles 29:29](#)).

**Date of Writing:** Originally, the books of 1 and 2 Samuel were one book. The translators of the Septuagint separated them, and we have retained that separation ever since. The events of 1 Samuel span approximately 100 years, from c. 1100 B.C. to c. 1000 B.C. The events of 2 Samuel cover another 40 years. The date of writing, then, would be sometime after 960 B.C.

**Purpose of Writing:** 2 Samuel is the record of King David's reign. This book places the Davidic Covenant in its historical context.

**Brief Summary:** The book of 2 Samuel can be divided into two main sections—David's triumphs (chapters 1-10) and David's troubles (chapters 11-20). The last part of the book (chapters 21-24) is a non-chronological appendix which contains further details of David's reign.

The book begins with David receiving news of the death of Saul and his sons. He proclaims a time of mourning. Soon afterward, David is crowned king over Judah, while Ish-bosheth, one of Saul's surviving sons, is crowned king over Israel (chapter 2). A civil war follows, but Ish-bosheth is murdered, and the Israelites ask David to reign over them as well (chapters 4-5). David moves the country's capital from Hebron to Jerusalem and later moves the Ark of the Covenant (chapters 5-6). David's plan to build a temple in Jerusalem is vetoed by God, who then promises David the following things: 1) David would have a son to rule after him; 2) David's son would build the temple; 3) the throne occupied by David's lineage would be established forever; and 4) God would never take His mercy from David's house ([2 Samuel 7:4-16](#)).

David leads Israel to victory over many of the enemy nations which surrounded them. He also shows kindness to the family of Jonathan by taking in Mephibosheth, Jonathan's crippled son (chapters 8-10).

Then David falls. He lusts for a beautiful woman named Bathsheba, commits adultery with her, and then has her husband murdered (chapter 11). When Nathan the prophet confronts David with his sin, David confesses, and God graciously forgives. However, the Lord tells David that trouble would arise from within his own household.

Trouble does come when David's firstborn son, Amnon, rapes his half-sister, Tamar. In retaliation, Tamar's brother Absalom kills Amnon. Absalom then flees Jerusalem rather than face his father's anger. Later, Absalom leads a revolt against David, and some of David's former associates join the rebellion (chapters 15-16). David is forced out of Jerusalem, and Absalom sets himself up as king for a short time. The usurper is overthrown, however, and—against David's wishes—is killed. David mourns his fallen son.

A general feeling of unrest plagues the remainder of David's reign. The men of Israel threaten to split from Judah, and David must suppress another uprising (chapter 20). The book's appendix includes information concerning a three-year famine in the land (chapter 21), a song of David (chapter 22), a record of the exploits of David's bravest warriors (chapter 23), and David's sinful census and the ensuing plague (chapter 24).

**Practical Application:** Anyone can fall. Even a man like David, who truly desired to follow God and who was richly blessed by God, was susceptible to temptation. David's sin with Bathsheba should be a warning to all of us to guard our hearts, our eyes and our minds. Pride over our spiritual maturity and our ability to withstand temptation in our own strength is the first step to a downfall ([1 Corinthians 10:12](#)).

God is gracious to forgive even the most heinous sins when we truly repent. However, healing the wound caused by sin does not always erase the scar. Sin has natural consequences, and even after he was forgiven, David reaped what he had sown. His son from the illicit union with another man's wife was taken from him ([2 Samuel 12:14-24](#)) and David suffered the misery of a break in his loving relationship with his heavenly Father (Psalms 32 and 51). How much better to avoid sin in the first place, rather than having to seek forgiveness later!

# The Book of 1 Kings

## *Division of the Kingdom*

### **KEY THOUGHT: Disobedience Brings Division**

#### **Main Events**

- Solomon's Reign (40 years)
- Building of the Temple
- Division of Israel into Two Kingdoms

*Northern Kingdom of Israel*  
TEN TRIBES

*Southern Kingdom of Judah*  
TWO TRIBES

#### **Chapter Content:**

Chapter 1-4	Solomon Made King
Chapter 5-8	The Building of the Temple
Chapter 9-11	Solomon's Spiritual Decline
Chapter 12-16	Kingdom Divided
Chapter 17-18	Elijah's Obedience
Chapter 19	Elijah's Discouragement
Chapter 20-22	Ahab & Jezebel

**Brief Summary:** The Book of 1 Kings starts with Solomon and ends with Elijah. The difference between the two gives you an idea as to what lies between. Solomon was born after a palace scandal between David and Bathsheba. Like his father, he had a weakness for women that would bring him down. Solomon did well at first, praying for wisdom and building a temple to God that took seven years. But then he spent 13 years building a palace for himself. His accumulation of many wives led him to worship their idols and led him away from God. After Solomon's death, Israel became a divided kingdom and was ruled by a series of kings, most of whom were evil and idolatrous. This, in turn, led the nation away from God and even the preaching of Elijah could not bring them back. Among the most evil kings was Ahab and his queen, Jezebel, who brought the worship of Baal to new heights in Israel. Elijah tried to turn the Israelites back to the worship of Jehovah, even challenging the idolatrous priests of Baal to a showdown with God on Mount Carmel. Of course God won the contest. This made Queen Jezebel angry (to say the least). She ordered Elijah's death so he ran away and hid in the wilderness. Depressed and exhausted, he said; "Let me die." But God sent food and encouragement to the prophet and whispered to him in a "still small voice," and in the process saved his life for further work.

#### **Ministry of Elijah**

Elijah is mentioned by New Testament writers more than any other Old Testament personality. His name occurs nine times in Matthew, nine times in Mark, eight times in Luke, twice in John, and once in Romans and James. When you consider the life of Elijah of Elijah, there is much about a his life that instructs and inspires.

- **REGULAR MAN**
- **RIGHTEOUS MAN**

Cp. James 5:16-18

# The Book of 2 Kings

*Dispersion of the Kingdom*

**KEY THOUGHT: Willful Sin Brings a Woeful End**

## **History of the Divided Kingdoms**

Covers the time period of the Minor Prophets (Hosea-Malachi)

### **Main Events**

- **Captivities of each kingdom**
- **Elijah's Translation**
- **Elisha's Ministry**
- **Naaman's Healing**

### **Chapter Content:**

Chapter 1-4	Elijah's Ministry Begins
Chapter 5	Healing of Naaman
Chapter 6-8	Miracles of Elisha
Chapter 9-10	Reign of Jehu
Chapter 11-16	The Thirteen Kings
Chapter 17	The Downfall of Israel
Chapter 18-20	Hezekiah's Reign
Chapter 21-24	Manasseh, Josiah, and the Downfall of Judah

**Brief Summary:** Second Kings depicts the downfall of the divided kingdom. Prophets continue to warn the people that the judgment of God is at hand, but they will not repent. The kingdom of Israel is repeatedly ruled by wicked kings, and even though a few of Judah's kings are good, the majority of them lead the people away from worship of Jehovah. These few good rulers, along with Elisha and other prophets, cannot stop the nation's decline. The Northern Kingdom of Israel is eventually destroyed by the Assyrians, and about 136 years later the Southern Kingdom of Judah is destroyed by the Babylonians.

There are three prominent themes present in the Book of 2 Kings. First, the Lord will judge His people when they disobey and turn their backs on Him. The Israelites' unfaithfulness was reflected in the evil idolatry of the kings and resulted in God exercising His righteous wrath against their rebellion. Second, the word of the true prophets of God always comes to pass. Because the Lord always keeps His word, so too are the words of His prophets always true. Third, the Lord is faithful. He remembered His promise to David (2 Samuel 7:10-13), and, despite the disobedience of the people and the evil kings who ruled them, the Lord did not bring David's family to an end.

### **Ministry of Elisha**

- **HIS CALL**
  - His Preparation
  - His Parting Gift From Elijah
- **HIS CAREER**
  - His Private Ministry
  - His Public Ministry

# Israel - The Divided Kingdom

## Kings of Israel

1. Jeroboam (1)	1 Kings 11:28
2. Nadab	1 Kings 14:20
3. Baasha	1 Kings 15:16
4. Elah	1 Kings 16:8
5. Zimri	1 Kings 16:15
6. Omri	1 Kings 16:16
7. Ahab	1 Kings 16:29
8. Ahaziah	1 Kings 22:40
9. Jehoram (Joram)	2 Kings 1:17
10. Jehu	1 Kings 19:16
11. Jehoahaz (a)	2 Kings 10:35
12. Jehoash (b)	2 Kings 13:10
13. Jeroboam (2)	2 Kings 14:23
14. Zachariah	2 Kings 14:29
15. Shallum (a)	2 Kings 15:10
16. Menahem	2 Kings 15:14
17. Pekahiah	2 Kings 15:23
18. Pekah	2 Kings 15:25
19. Hoshea	2 Kings 15:30

## Kings of Judah

1.Rehoboam	1 Kings 11:43
2.Abijam, or Abijah	1 Kings 14:31
3.Asa	1 Kings 15:8
4.Jehoshaphat	1 Kings 15:24
5.Jehoram (a)	2 Chronicles 21:1
6.Ahaziah (a)	2 Kings 8:25
7.Athaliah (Queen)	2 Kings 8:26
8.Joash, or Jehoash	2 Kings 11:2
9.Amaziah	2 Kings 14:1
10.Uzziah, or Azariah	2 Kings 14:21
11.Jotham	2 Kings 15:5
12.Ahaz	2 Kings 15:38
13.Hezekia	2 Kings 16:20
14.Manasseh	2 Kings 21:1
15.Amon	2 Kings 21:19
16.Josiah	1 Kings 13:2
17.Jehoahaz	2 Kings 23:30
18.Jehoiakim	2 Kings 23:34
19.Jehoiachin	2 Kings 24:6
20.Zedekiah	2 Kings 24:17

# The Books of 1 & 2 Chronicles

## **I. Genealogies from Adam to King Saul (1 Chron. 1-9)**

### **II. The reign of King David (1 Chron. 10-29)**

- A. The death of King Saul (10)
- B. David solidifies his kingdom (11-16)
- C. God's covenant with David (17)
- D. David expands the kingdom (18-20)
- E. David numbers the people (21)
- F. David prepares for the building of the temple (22-29)

### **III. The reign of King Solomon (2 Chron. 1-9)**

- A. Solomon receives God's blessing (1)
- B. Solomon builds and dedicates the temple (2-7)
- C. Solomon's fame and splendor (8-9)

### **IV. The divided kingdom (The kings of Judah) (10-36)**

- A. The reign of Rehoboam (10-12)
- B. From Abijah to Asa (13-16)
- C. The reign of Jehoshaphat (17-20)
- D. From Jehoram to Amaziah (21-25)
- E. The reign of Uzziah (26)
- F. The reigns of Jotham and Ahaz (27-28)
- G. The reign of Hezekiah (29-32)
- H. The reigns of Manasseh and Amon (33)
- I. The reign of Josiah (34-35)
- J. The last kings and the downfall of Judah (36)



## Introductory Notes to 1 and 2 Chronicles

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The books of Samuel, Kings, and Chronicles record the history of the Jews from the last judge (Samuel) and the establishment of the first king (Saul), to the exile of the nation to Babylon. The books of 1 and 2 Kings were written from the viewpoint of the prophets, while 1 and 2 Chronicles present the priestly viewpoint of Jewish history. There is an emphasis in Chronicles on the Levites, the building of the temple, God's covenant as recorded in Deuteronomy, and the holy city of Jerusalem. You might say that 1 and 2 Kings give us the political record and 1 and 2 Chronicles the religious record. Second Chronicles records at least five "revivals" in the history of Judah (chaps. 15, 20, 23, 24, 25, and 29-31).

The chronologies in 1 Chron. 19 belong before 1 Sam. 1 and are the "living links" with the past. It was important to the Jews that they know their family history and be able to claim their place in the nation. This was especially true of the priests and Levites who served in the tabernacle and then the temple.

The writer of 1 Chronicles picks up the royal record at the death of Saul (1 Chron. 10). It is interesting to note what he omits from the record: David's long conflict with Saul; the rivalry with Ishbosheth (2 Sam. 24); David's sin with Bathsheba; David's family problems with Amnon and Absalom; Adonijah's attempt to get the throne from Solomon; the sins of Solomon; and much of the history of the kings of Israel (the Northern Kingdom). The record focuses on the kings of Judah and emphasizes God's choice of David and his descendants to reign from Jerusalem. If you studied only the record in 1 and 2 Chronicles, you would never know that David and Solomon had ever sinned! According to the writer of 2 Chronicles, it was not Solomon's sin that caused the division of the kingdom, but Jeroboam's political scheming. Both are true, but it is interesting to see the priestly viewpoint that almost idealized both David and Solomon. After all, David provided the wealth for the building of the temple, as well as the songs, musical instruments, and organization for the Levites; and Solomon built the temple.

The book shows that God blesses His people when they obey His will and disciplines them when they disobey. God is true to His covenant even if His people prove false to Him. When God's longsuffering ended, He turned the people of Judah over to the Babylonians and permitted the enemy to destroy the temple and the city of Jerusalem. Second Chronicles ends with a copy of the decree of Cyrus allowing the Jews to return to their land, and thus parallels the beginning of Ezra. The writer sees continuity in the history of the people, because God is guiding them and accomplishing His purposes through them, in spite of their sins.

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## 1 Chronicles 1-9

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Genealogies make boring reading for most people today, but they were essential to the Jews who had to keep accurate records of their family ties for many reasons. You had to know your tribe, clan, and family relationships because property ownership was supposed to stay within the tribe. These hundreds of names, some of them difficult to pronounce, represent people whom God used to maintain the “living link” with the promises and covenants of the past. The Jews were chosen by God and given promises that would ultimately affect all the world. Had there been a break in this chain of “living links,” the Savior could not have been born into this world. Scattered throughout these genealogies are the names of people who are given special identification, and they can teach us important spiritual lessons. Let’s thank God for the “forgotten people” who helped the “famous people” get there!

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### I. Nimrod, the Mighty Hunter (1:10)

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The reference is to Gen. 10:8-10. The word “hunter” carries the connotation of hunting people, not hunting animals. He was a rebel who defied God and set up the infamous kingdom of Babylon. After the sons of Noah began to replenish the earth, it didn’t take long for their descendants to turn against the Lord. The lesson of the flood didn’t penetrate very deep.

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### II. Er, the Wicked Son (2:3)

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See Genesis 38. We don’t know the nature of Er’s sin, but it was something serious enough for God to slay him. His brother Onan refused to marry the widow and carry on the brother’s name and family, so he was also killed. See Deut. 25:5-10. It was important to God that the Jewish people continue to multiply, for He had some special tasks for them to fulfill.

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### III. Achan, the Troubler of Israel (2:7)

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Read Joshua 6-7. His sin was in violating a ban that Joshua had put on all the spoil of Jericho because it was dedicated to the Lord. Achan thought he had gotten away with stealing the loot, but the defeat of Israel’s army at Ai led to his discovery and execution. Had Achan waited a few days, he could have had all the loot he wanted at Ai! One sinner can bring trouble to a whole nation.

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### IV. Amnon, the Unclean (3:1)

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He violated his half-sister Tamar and was eventually slain by Absalom (2 Sam. 13-14). Some of the firstborn sons listed in these chapters are not models of virtue. Er was killed by the Lord (2:3); Amnon was killed by his brother (3:1); and Reuben lost the birthright because he violated his father’s concubine (5:1-2). In Israel, the firstborn had special privileges, but these men threw away their privileges for the “pleasures of sin for a season.”

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### V. Jabez, the Undaunted (4:9-10)

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In Hebrew, the name “Jabez” means “to grieve.” It certainly wasn’t the fault of Jabez that his mother had such a difficult delivery, but she gave him a name that would remind him and others of her pain. See Gen. 35:18-19. It would seem from the text that his brethren rejected him and were not “noble” men of character. Jabez overcame his name and his family problems by turning to God in prayer and asking for His blessing.

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### VI. Reuben, the Uncontrollable (5:1-2)

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How strange that a man’s sins should get into an official genealogy! The deed is recorded in Gen. 35:22; and in Gen. 49:3-4, Jacob brought it up publicly at his deathbed and judged him for his lack of self-control. Reuben lost the birthright, which was given to Ephraim and Manasseh (Gen. 48:15-22). One act of sin can be costly for the sinner and for his or her family!

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### VII. Beriah the Unfortunate (7:20-23)

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When Ephraim’s two sons, Ezer and Elead, tried to seize some cattle, they were killed, and their father was plunged into grief. He found solace in loving his wife, and she gave birth to a son whom Ephraim named Beriah, which means “misfortune.” He and Jabez and Benjamin (Benoni) could have formed a fellowship of men with miserable names.

## 1 Chronicles 22-29

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Since the record in Chronicles was written from the priestly viewpoint, we would expect the strong emphasis here on the building of the temple. It's remarkable that the temple was built on the property David purchased from Ornan, a reminder of David's great sin in numbering the people (1 Chron. 21). The temple was built by Solomon, a son of Bathsheba, the woman with whom David had committed adultery. Only God can take a man's two greatest sins and build a temple out of them. "But where sin abounded, grace did much more abound" (Rom. 5:20).

### I. The Builder of the Temple (22:1-19)

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David's heart had always been set on building a temple for the Lord (see 2 Sam. 7), but since he had been fully occupied fighting wars, he was not able to do the work. The fact that he was a warrior and had shed blood was another reason. Throughout his life, David had gathered treasures to be used for the temple, and these he now turned over to his son Solomon. God gave David the plans for the temple (1 Chron. 28:11-12, 19) just as He had given Moses the plans for the tabernacle (Ex. 25:40). When you are going to do something for the Lord on earth, be sure you get the plans from heaven. And if the Lord won't let you do something that is really on your heart, try to help the other person do it.

Solomon was anointed king privately, in the presence of the leaders, so that the throne would be secure (vv. 17-19); and then the new king was publicly presented to the people (chap. 28). Our Lord Jesus has been anointed King, but His public presentation has yet to be made. Meanwhile, we who trust Him should assist Him in the building of His temple, the church (Matt. 16:18; Eph. 2:19-22). David drafted the "aliens and strangers" in the land (non-Israelites) and forced them to work on the temple (v. 2). But the Lord has taken sinners who were "outsiders" and made them fellow citizens and living stones in His temple (Eph. 2:19-22; 1 Peter 2:5). What a grace!

David admonished Solomon to trust the Lord and obey Him; otherwise, he could never build the temple to the glory of God. God gave Solomon and the nation rest from war (the name Solomon is related to the Hebrew word "shalom" which means "peace"), and He would give him wisdom in doing the work. We can't begin to calculate the purchasing power of the wealth that David gathered (v. 14).

So, David gave Solomon the wealth to build the temple, the plans, the workers, and the cooperation of the princes of the land (vv. 17-19). But the "heart" of the matter was the heart of Solomon (v. 19). If Solomon's heart was right with God, then God would bless his endeavors. There is nothing "automatic" about the service of the Lord. If we are right with Him, He will prosper our efforts (Josh. 1:8; Matt. 6:33).

### II. The Ministers in the Temple (23:1-26:32)

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Second Chronicles 29:25 informs us that David's plan for organizing the priests and Levites was given to him by the Lord through his two prophets, Gad and Nathan. Not only the plan for the temple itself, but also what went on in the temple and how it was organized, were commanded by the Lord. The local church today needs to heed the directions given in the NT for its organization and ministry. Too often, we import the ideas of the world and reject the ideals of the Word.

There were 38,000 Levites available and David divided them into four units: 24,000 to supervise the work in the temple; 4,000 as musicians; 4,000 as doorkeepers, which involved the temple treasuries and storerooms; and 6,000 to be scattered throughout the nation to minister as judges and teachers of the law. It is not enough for the people to come to God's house; the servants of God must also go to the people. Note that David provided the instruments for the musicians to use (23:5), and he wrote many of the songs that they used to worship the Lord.

During the years of Israel's wandering, the descendants of Levi were assigned to take down the tabernacle and carry its various parts, reassembling the tabernacle at the place God told the people to camp (see Num. 3-4). Now that they would be serving in a permanent sanctuary, the three clans of the sons of Levi were assigned to other duties.

The priests were divided into twenty-four courses (chap. 24; see Luke 1:5), which means they served in "shifts," possibly two weeks each month. David did things "decently and in order" (1 Cor. 14:40). The specific assignments were given by lot (Luke 1:8-9).

As we review these chapters and their many names, we are struck with the fact that God uses people to accomplish His work, people with different talents and different ministries. Some of the temple servants led in singing praises to God; others played the instruments; some guarded the treasures; some kept the inventory of the gifts brought to the temple. The priests offered the sacrifices to the Lord and cared for the daily service of worship. Everything was organized for efficiency, and the total temple ministry brought glory to the Lord. Even those who had to work "the night shift" praised the Lord for the privilege of worshiping and serving Him. (Ps. 134)

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### III. The Protectors of the Temple and the Land (27:1-34)

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#### A. The army (vv. 1-15)

We move now from the temple organization to the civil government, for in the nation of Israel, both were ordered by God and governed by His divine law. There were twelve army units and each one served for one month of the year. Of course, when needed, the units could be called together quickly. If you compare 1 Chron. 11:10ff with the list of leaders in vv. 2-15, you will see that David's "mighty men" were in charge of the army.

#### B. The civil servants (vv. 16-24)

Not only were there capable soldiers to lead each the army, but there were capable officers assigned to the tribes (vv. 16-22). David had a "chain of command" so that each tribe had a representative before the king.

#### C. David's overseers (vv. 25-34)

In modern society, government leaders must divest themselves of anything that would lead to conflict of interest, but not so in ancient monarchies. The king was a very wealthy man, thanks to the spoils of war, the tribute brought by conquered rulers, and the profit made from his lands.

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### IV. The Encouragement to Build the Temple (28:1-29:30)

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The writer is giving us "the last words of David" (1 Chron. 23:27) as well as the last works of David as he prepared Solomon and the people for the building of the temple. He could die knowing that future generations would have a beautiful house of prayer and praise where they could honor the Lord. He provided the materials to build the temple; he organized the temple ministry; he wrote songs for the temple singers; and he even designed musical instruments for the Levites to play.

#### A. God's choices (28:1-7)

David emphasized the fact that it was God who chose the tribe of Judah to be the royal tribe (v. 4; Gen. 49:8-10); and from Judah, God chose David's family to be the royal family (1 Sam. 16:6-13; 2 Sam. 7). Then God chose Solomon to be David's successor and the one to build the temple. It was a solemn obligation on Solomon's part, for these were God's chosen people; and the temple was for the God of Abraham, Isaac, and Jacob.

#### B. David's charges (28:8-10, 20-21)

First, David charged all the officers and people to obey all of God's commands (v. 8). They owed it to the Lord and to one another, as fellow citizens in God's assembly, to live according to the Law that God had graciously given to them. The Jews owned the land by virtue of God's covenant with Abraham (Gen. 12:1-3; 13:14-18), but they possessed and enjoyed the land only so long as they obeyed God's Word.

Then David charged Solomon (28:9-10, 20-21) to be faithful to discharge his responsibility as king and builder of the temple. "Be strong and of good courage" (vv. 10, 20) reminds us of God's admonitions to Joshua (Josh. 1:6-7, 9, 18). The tragedy is that Solomon did not maintain a perfect heart before the Lord, but loved foreign women and worshiped their false gods (1 Kings 11).

#### C. David's contributions (28:11-19)

Everything Solomon needed for the great building project was provided by the Lord through David: the plans for the building, the organization of the priests and Levites, the material wealth, and the people to do the job. Since we don't know the buying power of gold and silver in that day, we can't accurately calculate the worth of all this material; but certainly it was in the tens of millions of dollars.

#### D. David's challenge (29:1-9)

David knew that his people must have a share in the cost of the temple, so he asked the leaders of the nation to contribute, and they did so willingly. David had first set the example in giving, and he reminded the people that they were giving to the Lord (29:1). Their giving was an act of worship (29:5b), and they gave generously.

#### E. David's consecration (29:10-19)

David prayed and dedicated the offering, the new king, and the people to the Lord. He blessed the Lord and extolled Him for His wonderful attributes. He expressed his humility before God (29:14) and acknowledged that even the wealth that he and his people had brought originally came from the Lord!

#### F. Solomon's coronation (29:20-30)

In a great worship service where the Lord was glorified, David passed the scepter to his son Solomon, and the people rejoiced at God's goodness. God was able to magnify Solomon because Solomon magnified the Lord (see Phil. 1:20; Josh. 3:7). David died but the throne of Israel continued.

# The Book of 1 Chronicles

**Author:** Ezra

**Date:** 450 BC

## A Recommended Outline

### I. Israel's Main Genealogies ch. 1-9

The People of the Lord

A. Adam to Jacob- ch. 1

B. Jacob to David- ch. 2

C. David to Zedekiah- ch.3

D. Tribe Genealogies and Allotments- ch. 4-8

E. Post- Exile Resettlement- ch. 9

### II. David's Reign at Jerusalem ch. 10-29

A. The Anointed of the Lord - ch. 10-12

B. The Ark of the Lord- ch. 13-16

C. The Covenant of the Lord- ch. 17-21

D. The Temple of the Lord- ch. 22-29

E. Death of King David- ch. 29:26-30

**Key Thought- Response to God the Determining Factor**

**Key Verse- I Samuel 2:30 II Chron. 15:2- 1st & 2nd Books**

**Main Event- Bringing the Ark of God to Jerusalem**

History of Jews & their worship (Temple)

1. Official Genealogies- ch. 1-9

2. David's Reign in Jerusalem- ch. 10-29

Christ seen as the True King

Jehovah seen as Sovereign- Blessing and Punishing

# The Book of 2 Chronicles

## I. The Kingdom Declines (1-9)

Most of the information in these chapters is also found in 1 Kings 1-11. Solomon began his reign in fellowship with the Lord, but gradually his heart turned away, and he began to worship the gods of his many foreign wives. Deuteronomy 17:14-20 warned the Hebrew kings not to multiply horses and chariots, wives, or gold, but Solomon did all three (1 Kings 10:14, 26, 28; 11:1-8).

While the years of Solomon's reign were undoubtedly Israel's greatest in terms of wealth, fame, and political power, they were also the worst in terms of spiritual devotion to the Lord. Yes, Solomon began his reign at the altar, sacrificing to the Lord and asking Him for wisdom, but that didn't continue. The kingdom was indeed glorious, but it was declining in every way.

## II. The Kingdom Divides (10-12)

Solomon's son Rehoboam inherited the throne and was given a golden opportunity to bring the nation back to the Lord. Had he listened to the older advisors, he would have saved the nation from division. Instead, he heeded the unwise counsel of the young men who knew little about life or service. This doesn't mean that the aged are always wise or that the young are always foolish, for such is not the case.

Jeroboam, king of Israel (the Northern Kingdom), was afraid that the people would go back to Jerusalem to worship God, so he set up his own system of worship which was idolatrous. Israel never did come back to the Lord, and the kingdom was eventually swallowed up by Assyria.

The only reason God preserved the Southern Kingdom of Judah as long as He did was for the sake of His beloved David (1 Kings 11:34-39; 15:4). How much the people owed to David and to the long suffering of the Lord!

From this point on (about 930 B.C.), **THE KINGDOM IS DIVIDED: Judah and Benjamin form the Southern Kingdom of Judah**, and the other **ten tribes form the Northern Kingdom of Israel or Samaria**. The record in Kings goes back and forth from Israel to Judah; the record in 2 Chronicles focuses primarily on the kings of Judah.

## III. The Kingdom Decays (13-36)

While the kings of Israel were for the most part ***apostates***, several kings in Judah were men of God who sought to bring the people back to the Lord. However, the infection of sin had already gotten into both kingdoms and it was only a matter of time before they would collapse.

### A. Asa (chaps. 14-16)

Asa led the nation in two reforms as he removed the altars to the foreign gods and commanded the people to return to the Lord. God honored his efforts by giving the nation ten years of peace, during which the king fortified the cities. Asa even deposed the Queen Mother and destroyed her idols! How sad it is that in his latter years, Asa stopped trusting the Lord and robbed God's temple to buy protection from a heathen king.

### B. Jehoshaphat (chaps. 17-20)

In spite of the fact that he made some unwise decisions, he was one of Judah's greatest kings. He not only sought God himself, but he sent the priests among the people to teach them the way of the Lord. His first mistake was to marry into the godless family of Israel's King Ahab, a worshiper of Baal and the husband of wicked Queen Jezebel. It was a marriage of political convenience so that Ahab would be allied with Jehoshaphat. Solomon used this approach to secure treaty rights with other nations (1 Kings 3:1).

Jehoshaphat's second mistake was to unite with Ahab in fighting Israel's enemies. Ahab talked Jehoshaphat into wearing royal robes into battle, which made him a ready target, but God protected Jehoshaphat and saw to it that Ahab was slain. This event ought not to encourage us to sin, because God isn't obligated to protect us when we are out of His will (Ps. 91:9-16).

His third mistake was to ally himself with wicked King Ahaziah in an attempt to gain wealth (20:35-37). God wrecked the ships and put the whole enterprise to an end. It's unfortunate when godly people sometimes lack discernment and get themselves involved in alliances that can only help the enemy and bring disgrace to the Lord.

When faced by a combined army of the Moabites and the Ammonites, two ancient enemies of Israel (Gen. 19:30-38; Deut. 23:3; Neh. 13:1ff), Jehoshaphat put his faith in the Lord, and God gave him a great victory. The combination of prayer (20:3-13), prophecy (20:14-17), and praise (20:18-22) brought him the victory. ***(We wonder how the choir of Levites felt about going out before the army. But worship is a great weapon against the enemy.)***

### **C. Joash (chaps. 23-24)**

Joash was a miracle boy because his evil grandmother Athaliah had killed all of his siblings, and he alone had survived. The future of David's line and the messianic promise rested on that little boy! How often in Jewish history Satan tried to kill those who were a part of God's plan (Gen. 3:15). The godly high priest, Jehoiada, protected Joash and then installed him as king. At the same time, Jehoiada saw to it that Athaliah and her followers were put out of the way. Through the continued spiritual influence of Jehoiada, the king brought about many reforms, especially the restoring of the temple. When the high priest died, however, the king made the same mistake that Rehoboam made in listening to worldly counsel. Joash ended up killing Zechariah, son of Jehoiada, instead of heeding his message from the Lord, and repenting.

Joash is a warning to all who profess to do God's will but really don't have the love of God in their hearts. If your faith is "propped up" by someone else, what will you do when the "prop" is gone?

### **D. Uzziah (chap. 26)**

He is also called Azariah. After a long and prosperous reign, he ended up trying to become a priest, and God struck him with leprosy. "God helped him" (v. 7) and he went from victory to victory. "He was marvelously helped, till he was strong" (v. 15). Overcome by pride, he intruded into the ministry of the priests in the temple, something forbidden by God. Jesus Christ is the only King-Priest that God will accept. Uzziah is a warning to all of us not to become proud and seek to get involved in things that are outside the will of God.

### **E. Hezekiah (chaps. 29-32)**

He was one of Judah's greatest kings and most devoted spiritual leaders. He repaired the temple and restored the true worship of Jehovah on a scale not seen before. He called the whole nation—Israel and Judah—to observe the Passover together, and he cleansed the land of idols. You would think that such devotion to the Lord would have kept him from problems, but not so. Second Chronicles 32:1 reads, "After all that Hezekiah had so faithfully done, Sennacherib king of Assyria came and invaded Judah" (NIV). Obedience sometimes leads to greater testing, for our good and the glory of God. See the notes on 2 Kings 18-20, and read Isa. 37-39.

### **F. Josiah (chaps. 34-35)**

Manasseh followed the great King Hezekiah and led the nation into abominable sin. He rebuilt everything evil that his father had destroyed, and destroyed the good things his father had restored. However, in his latter years, Manasseh did repent, and God forgave him. He was followed by Amon, who reigned only two years. Then Josiah came to the throne. If Hezekiah is faulted for his son Manasseh, he certainly must be praised for his grandson Josiah. At the age of sixteen (34:3), Josiah sought the Lord and began to reform the nation and wipe out idolatry. He repaired the temple and restored the Book of the Law. He too celebrated a great Passover and sought to lead the people back to the Lord their God. Unfortunately, King Josiah meddled with a war that was not his concern, and he was wounded in battle and went home to Jerusalem to die. His pride got the best of him, and he thought he could defeat the king of Egypt.

After Josiah's death, the kings of Judah were weaklings, mere puppets in the hands of the politicians in Jerusalem or the nations around Judah. The last king was Zedekiah, and then the nation fell to Babylon in 586 B.C.

Why did Judah decay? Because the people turned from the Lord and worshiped false gods. At first, their godless worship was in secret: they worshiped the Lord in the temple, but also worshiped Baal and other gods in secret. Then they openly turned from the Lord to worship the gods of their enemies. When the Lord sent chastening to them, they repented for a time, but soon they went back to their evil ways. Whenever the Lord would raise up a godly king, his influence didn't last, because the people "reformed" but didn't repent and turn to God with all their hearts. Whatever the king did was the popular thing to do, so they did it.

The church today must beware of the same kind of spiritual decay. Are we worshiping the gods of the enemy? Are we proud of our buildings and budgets and statistics? Is there evidence of true holiness and a fear of God in our worship? Are we dependent on the spiritual leaders God gives us? Are we experiencing success because the Lord is with us or because we cooperate with the world? Do we think that because we have the Bible and church buildings and "successful ministries" that God will overlook our sins and stay His hand of discipline? "For the time has come for judgment to begin at the house of God" (1 Peter 4:17).

At any time during those centuries of spiritual decay, the people of Judah could have met the conditions of 2 Chron. 7:14, and God would have healed their land. But they would not turn back to God, so God had to turn against them. What a lesson for God's people today!

# The Book of 2 Chronicles

**Author- Ezra The Temple versus The Throne Date- 450 BC**

## **A Recommended Outline**

### **I. Solomon's Forty Year Reign ch.1-9**

- A. Early Establishment- ch. 1
- B. Builds the Temple- ch. 2-7
- C. In all His Glory- ch. 8-9
- D. Death of Solomon- ch. 9:29-31

### **II. Judah's History to the Exile- ch. 10-36**

- A. The Disruption of the Kingdom- ch. 10
- B. The Twenty Kings of Judah- ch. 11-36
- C. Deportation to Babylon- ch. 36:15-21
- D. Edict of Cyrus- ch. 36:22, 23

**Key Thought- Response to God the Determining Factor**

**Key Verses- ch. 26:5; ch. 27:6 Main Event- Disruption and Deportation**



# The Book of Ezra

**Author- Ezra**

**Date- 450 BC**

## **A Recommended Outline**

### **I. Part 1 and Spiritual Application- ch. 1-6**

- A. Return to the Land- Back to the Right Basis
- B. Altar re-erected- Dedication Renewed
- C. New Temple Begun- Service and Witness
- D. "Adversaries" Obstruct- Faith under testing
- E. Prophets Exhort- Need of God's Word
- F. Temple finished-Faith Wins Through

### **II. Part 2 and Ezra's Mission- ch. 7-10**

A. Ezra's "Preparation" for the Task- ch.7

**1. To seek 2. To do 3. To teach**

B. Ezra's Prosecution of the Task - ch. 8

1. To Seek a Right Way

2. Care for Detail

C. Ezra's Consternation at Compromise- ch. 9

D. Ezra's Restoration of Separation- ch. 10

1. True Course of Action- put the wrong right

2. Make Confession

3. Separate

**Key thought- "Restoration" - "Though He cause grief, yet will He have compassion"**

**Key verse- ch. 1:1 ch. 1:5**

**Main Event- Rebuilding the Temple- Remnant's Return**

# The Book of Nehemiah

**Author- Nehemiah Date- 445 BC**

## **A Recommended Outline**

### **I. The Reconstruction of the Wall- 1-6**

- A. Nehemiah's Intercession- ch. 1
- B. Nehemiah's Expedition- ch. 2:1-16
- C. Nehemiah's Exhortation- ch. 2:17-20
- D. Rebuilding Attempted- ch. 3
- E. Rebuilding Obstructed- ch. 4:1-6:14
- F. Rebuilding Completed- ch. 6:15-19

### **II. The Re-Instruction of the People- ch. 7-13**

- A. Re-Registration of the Remnant- ch. 7
- B. Re-Inculcation of the Law- ch. 8
- C. Re-Consecration of the People- ch. 9,10
- D. Re-Population of the City- ch. 11
- E. Re-Dedication of the Walls- ch. 12
- F. Re-Extirpation of Abuses- ch. 13

**Key Thought- No opportunity without opposition & Revival Begins at Home**

**Key Verses- ch. 1:3 / ch. 2:5**

**Main Event- Rebuilding the Walls of Jerusalem**

1. The Wall Rebuilt- ch. 1-3
2. The Enemy Faced- ch. 4-7
3. The Word Restored- ch. 8-13

# The Book of Esther

**Author: Unknown**

**The Book of Providential Preservation**

## **A Recommended Outline**

### **I. Crisis Anticipated- ch. 1-5**

A. Queen Vashti Deposed- ch. 1

B. Esther becomes Queen- ch. 2

C. Haman Plots Massacre- ch. 3

D. Mordecai Pleads Help- ch. 4

E. Esther Contrives Aid- ch. 5

### **II. Crisis Overruled- ch. 6-10**

A. Mordecai is Honored- ch. 6

B. Haman is Executed- ch. 7

C. The Jews are Avenged- ch. 8

D. Purim is Instituted- ch. 9

E. Mordecai made Premier- ch. 10

**Key Thought- God's Protection and Preservation**

**Key Verse- ch. 4:14**

**Main Event- King's promotion of Esther to Queen and Mordecai's Advancement & God's secret watch & care over His people- God's Providence**

