

Student booklet

Old Testament Survey 2 - Joshua to David



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Student Notes

Outline and Purpose of Course

Outline

This is the second part of the three-part teaching on OT Survey:

Old Testament Survey 1 – Overview and the Torah

Old Testament Survey 2 - Joshua to David

Old Testament Survey 3 – Solomon to Nehemiah

Purpose

The purposes of this course are:

1. To let the student see the overarching story of God's redemptive work in the Old Testament.
2. To show the student how the books of the OT flow and fit together and lead into the New Testament.
3. To give the student tools to study each book of the Old Testament in context.

What the student should know by the end of the course

1. The student should be able to name all 39 books of the OT in order.
2. The student should know the overarching themes running through the OT and how it points to Jesus.
3. The student should be able to name the major people and events of the OT and show how they fit into God's overarching plan.
4. The students should know the basic outline and message of each OT book (in the section).

Summary of what we have learnt.

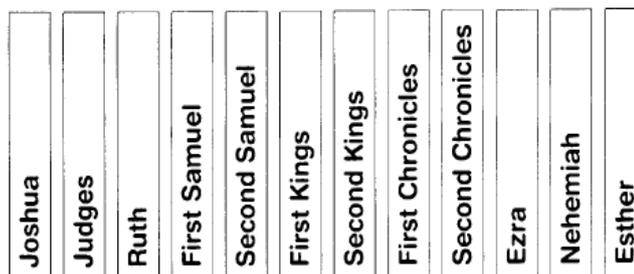
JOSHUA'S GEOGRAPHICAL & HISTORICAL INTRODUCTION

1. Abraham, Sarah, & Terah leave Ur for Canaan. *Genesis*
2. Abraham had two sons: Isaac and Ishmael.
Isaac had Jacob & Esau.
Jacob (Israel is new name) had 12 sons & 1 daughter.
3. One son Joseph is sold into Egypt (concludes Genesis).
4. After 400 years, Moses leads Israelites out (Exodus).
5. Moses received the Law at Mt. Sinai (Exodus/Leviticus)
6. Twelve spies sent to Canaan but their unbelief causes 40 years of wilderness wanderings (Numbers).
7. Second Covenant (Deuteronomy) before crossing the Jordan River.
8. Joshua invades, conquers and divides up Canaan which becomes Israel.
Judges maintain the land.

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Modelled after Terry Hall's map

Joshua

The Books of History



Purpose/Theme:

To record the Jewish conquest of the land of Canaan under Joshua, successor to Moses, and to describe the tribal boundaries in the new land.

Key Verse:

“Choose for yourselves this day whom you will serve But as for me and my household, we will serve the Lord” (24:15).

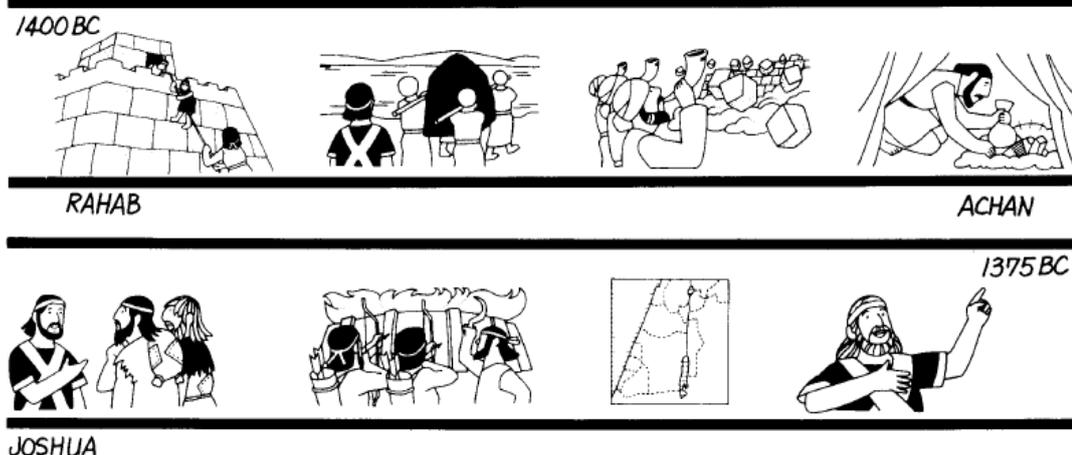
Main People:

Joshua, Rahab

Outline:

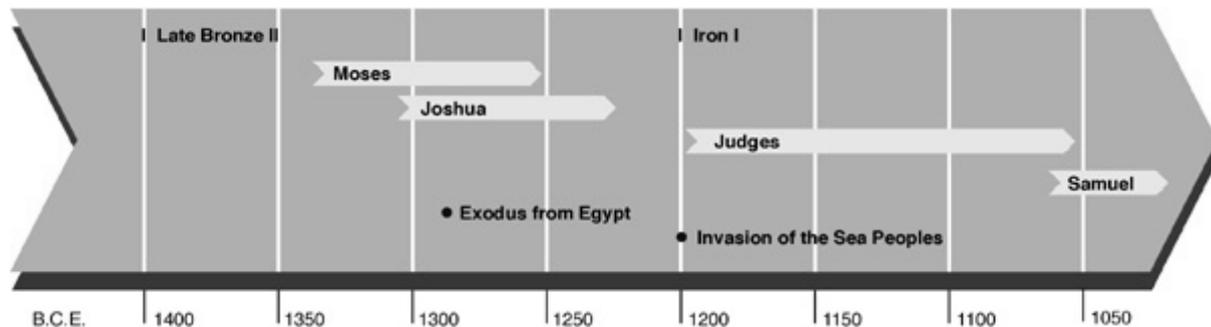
- The mobilization of the army (Joshua 1,2)
- The forward march (Joshua 3—5)
- The fall of Jericho (Joshua 6)
- The campaign at Ai (Joshua 7,8)
- The southern campaign (Joshua 9)
- The central campaign (Joshua 10)
- The northern campaign (Joshua 11)
- The defeated kings (Joshua 12)
- The division of the land (Joshua 13—22)
- Joshua’s farewell and death (Joshua 23,24)

When Events Happened



1. OVERVIEW OF JOSHUA (Yehoshua)

- Joshua leads Israel across Jordan into promise land.
- After main power bases of the heathen Canaanites were destroyed, smaller armies were still scattered.
- He divides up the land and the tribes are separated. It was the duty of the tribes to defeat them in their inherited area.
- Length of book is 30 years. Conquest is 5-7 years.
- After the death of Joshua, there was no central leader in Israel



a. Orientation

Tradition has ascribed authorship to **Joshua**, with a date of writing approximately 1390 B.C. However, the recurring phrase “to this day,” and the account of Joshua’s death indicate at least one later author and / or editor was probably involved.

Joshua is a foundational book that describes events from the beginning of the conquest (1405 B.C.) through the death of Joshua (1390 B.C.) and up to the deaths of the elders that outlived Joshua (1375 B.C.). Joshua is the last book in the Era of Formation.

b. Outline of Joshua

Four basic divisions:

- Preparing** the People (Joshua 1-5) – Jordan River (1 Month)
- Conquering** the Land (Joshua 6-12) – Canaan (7 Years)
- Dividing** the Land (Joshua 13-21) – 3 Tribes East of Jordan
10 Tribes West of Jordan (18 Years)
- Renewal** of the Covenant (Joshua 22-24)

How do these divisions reflect your own journey in the Lord?

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MOBILIZING GOD'S PEOPLE FOR VICTORY

Book of Joshua

Paul J. Bucknell



**DEVELOPING
GOD'S PEOPLE**

THE CALLING AND
RESPONSIBILITY OF
GODLY LEADERSHIP
PREPARING

Joshua 1-5

**UNDERSTANDING
GOD'S STRATEGY**

THE IMPLEMENTATION OF
GOD'S STRATEGY FOR
VICTORY
CONQUERING

Joshua 6-12

**GRASPING GOD'S
GOOD PURPOSES**

THE ACCOUNTABILITY
TO COMPLETE GOD'S
MISSION
DIVIDING

Joshua 13-24

1:1-5	The Mission
1:1-9	Developing Godly Leadership
1:10-18	Maximum Mobilization
1:12-18	The Battle Before the Conquest
2:1-24	God's Mysterious Ways
3:1-17	Signs & Wonders
4:1-24	Pauses #1: Forming Memories
5:1-9	Pauses #2: Our Step of Faith
5:10-12	Pauses #3: Communing With God
5:13-15	Pause #4: Following God's Leader
6:1-27	God's First Victory at Jericho
7:1-26	A Battle with Sin
8:1-29	Recovering From Defeat
8:30-35	Delight in God's Torah
9:1-27	Falling For A Lie
10:1-43	The Battles Against the Kings
11:1-23	Responding Strategically
12:1-24	Gaining Momentum
13:1-13	Rules for Victorious Living
14:1-15:19	Caleb: A Man Willing to Fight
15:20-17:13	Fulfilling Our Obligations
17:12-18	Escaping From Fear's Grip
18:1-19:51	Dividing the Inheritance
20:1-9	Where Can I Run?
21:1-45	Care of God's Workers
22:1-34	For Good or For Bad
23:1-16	Passing the Torch
24:1-13	Truth or Fiction
24:14-33	Declaration of our Commitment

**BEING READEED
FOR GOD'S WORK**

Success is determined by one's ability to become and remain sensitive to the Lord's authority and methods.

**THE RECORD OF
GREAT VICTORIES**

Victory only arises when one fully understands temptation and wholly depends upon the Lord's means for deliverance.

**THE EVALUATION
OF THE MISSION**

God's full favor is found only when one both understands and diligently seeks God's complete purposes.

c. Helpful hints for reading Joshua

1. Notice how the battles of **Jericho** and **Ai** are told in detail: These battles establish the pattern for the rest of the conquest. When Israel obeys God and recognizes that it is the Lord who fights for them, they have victory at Jericho. When Israel disobeys, they experience defeat at Ai.
2. Notice the emphasis on keeping the **covenant**: Both the military conquest and Israel's continued enjoyment of the land depends entirely on the people's faithfulness to God. The book begins and ends with emphasis on keeping God's commands.
3. Understand the purpose of Holy **War**: God's command to kill every man, woman and child in the land often prompts two important questions:

Why was it necessary?

- God is jealous for his glory (Joshua 24.19). Since Israel was to reflect his glory to the world, it was imperative that they remain holy (i.e., separate) from the pagan nations around them. For this reason, it was necessary to completely destroy the pagan inhabitants of the land. Otherwise, the Israelites would inevitably be influenced by their immorality and idolatry (which of course is exactly what happened).

Doesn't this conflict with God's loving nature?

- All of us are by sinners by nature and prior to faith in The Messiah, we were objects of wrath (Eph 2.3). We are all sinners from birth, and we all deserve the judgment that came upon the Canaanites.

"Why was God so harsh with them?" and "Why has God been so gracious with us?"

- The Canaanites' sin was extreme and cried out for God's judgment (see Lev. 18.21-30). Their culture was a picture of complete depravity. They practiced divination, idolatry, all kinds of sexual immorality, and even child sacrifice as part of their worship of Molech. God had been very patient with the Canaanites. They had been storing up wrath for over 400 years! (see Genesis 15.16).
- God is sovereign over all life. If we recognize God as the creator of life, it logically follows that He also has the right to take it away. The Israelites were simply God's instrument of judgment – they did not act on their own accord.

d. Key Verses:

1:3 Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. [In this regard, Joshua compares to Ephesians 1:3 in the New Testament, "... blessed with every spiritual blessing in the heavenlies."]

1:8-9 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. 9 Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go.

11:23 So Joshua took the whole land, according to all that the LORD had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.

24:14-15 Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. 15 And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD.

e. Messianic Christology as Seen in Joshua:

Though there are no direct Messianic prophecies of the Messiah, there are a number of types which point to the Savior. **Joshua** is a type of the Messiah in two very important ways. First, his name, *Yeshua*, a contracted form of *Yehoshua*, meaning, “YHVH is salvation,” is the Greek equivalent of the name *Jesus*. Joshua is actually called by the name *Yeshua (Jesus)* in Acts 7:45. Second, Joshua is seen as a type of the Messiah in his work of leading Israel triumphantly into the rest of their promised possession, the land of Canaan (cf. Heb. 4:8). This is but a foretaste of the rest we enter by faith in the Messiah. He surely foreshadows the Savior who leads “many sons to glory” (Heb. 2:9-10). Further, Joshua was met by the **Commander** of the Lord’s army in 5:13-15. This is undoubtedly The Theophany, a pre-incarnate appearance of the Messiah who was there to teach Joshua that He had come not to take sides, but to take over as commander. Finally, **Rahab**’s scarlet cord (2:21) portrays salvation through the blood and death of the Messiah (cf. Heb. 9:19-22). This Gentile prostitute heard of the mighty works of God, believed, hid the spies, was delivered when Jericho was destroyed, and is found in the genealogy of the Messiah (Matt. 1:5).

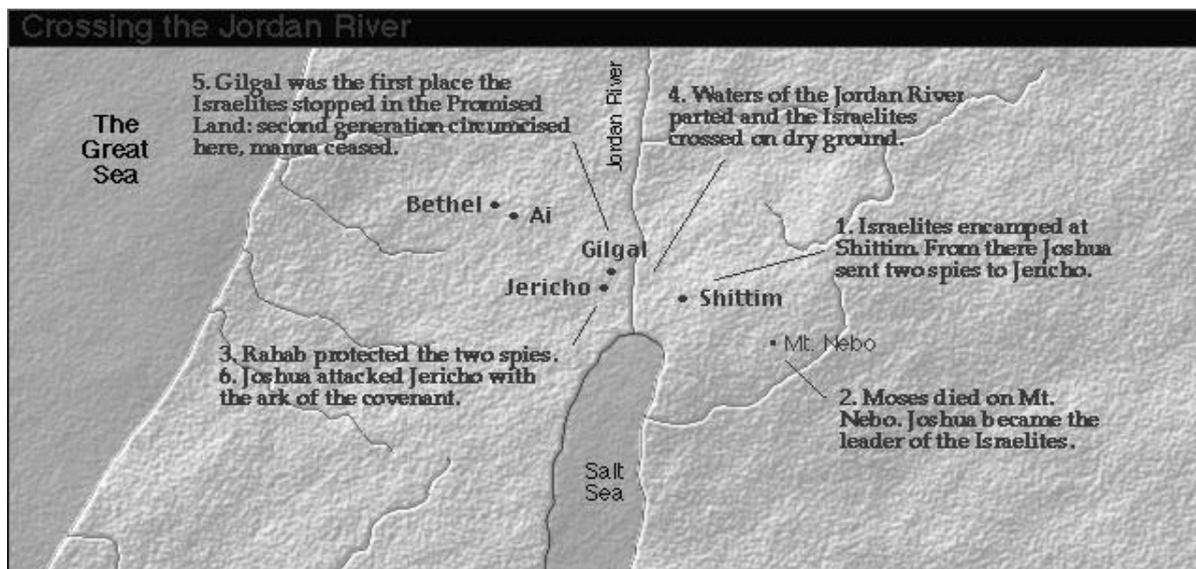
f. Contribution to Jewish History

Joshua shows how God fulfills his **promise** to Abraham that his descendants would possess the land of Canaan (compare Joshua 21.43-45 with Genesis. 12.6-7). God has now finished the process of birthing a new nation that he began in Genesis 12. Possession of the land completes the formation of Israel as a nation. They now have people, a law, and land of their own.

g. Possession of the Land

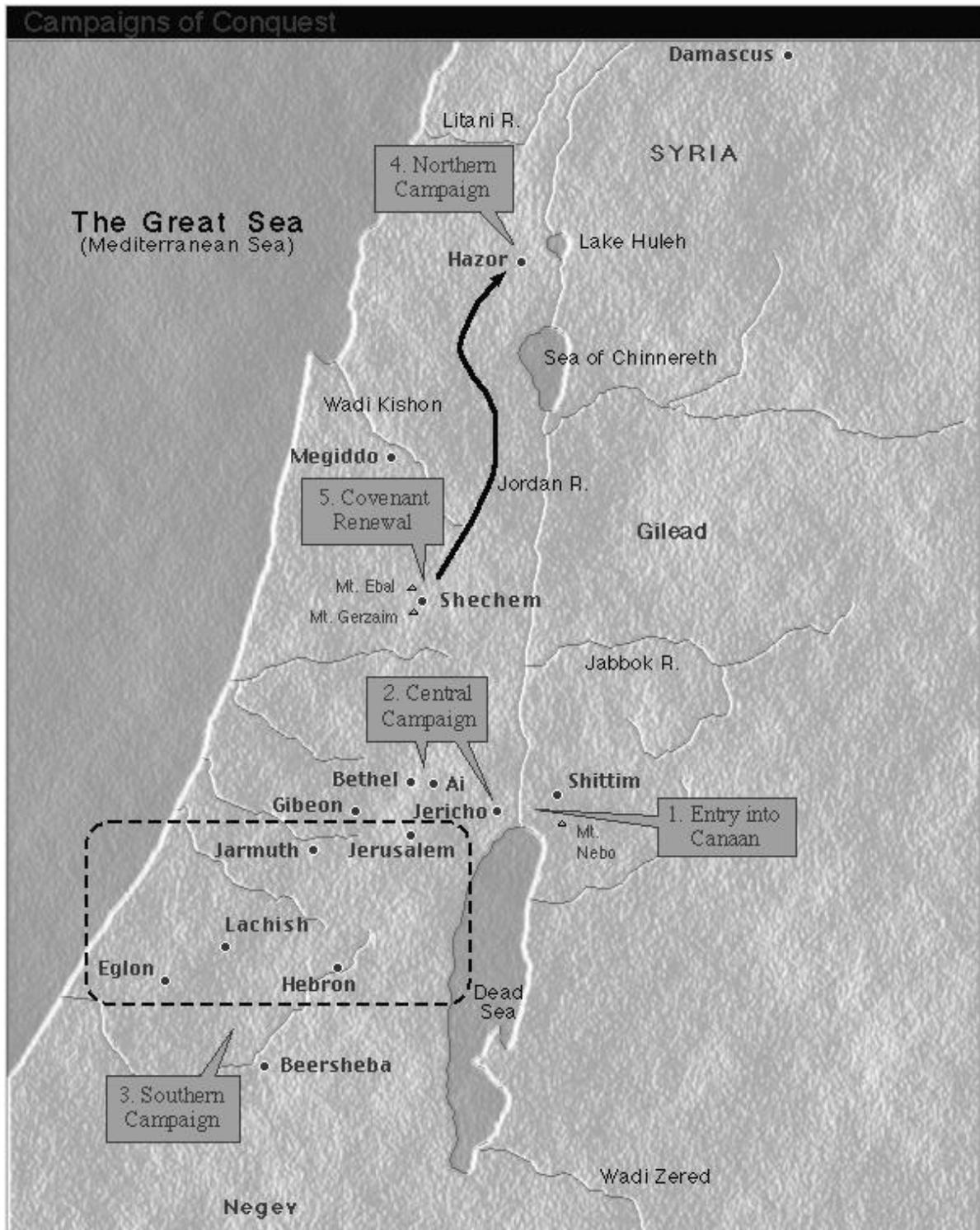
There are three basic stages to Joshua’s campaign to take the promised land..

- i. The **Central** Campaign
- ii. The **Southern** Campaign
- iii. The **Northern** Campaign

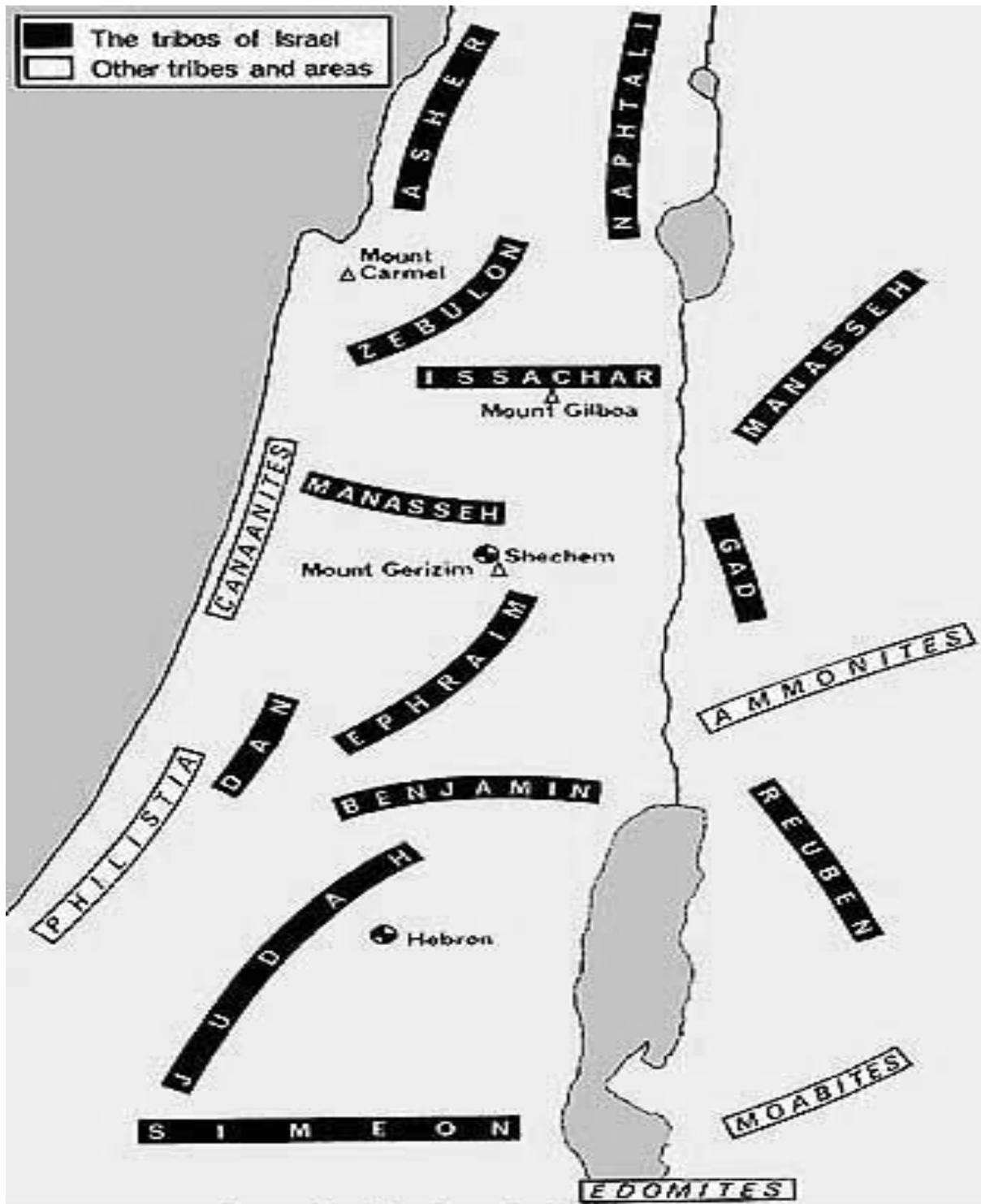


Joshua's Campaigns

CAMPAIGN:	CITIES OR ARMIES CONQUERED:	Reference:
CENTRAL Canaan	A. Jerico (firstfruits of Canaan)	Ch. 6
	B. Ai and the troops of Bethel	Ch. 8
	<i>Covenant renewal at Shechem</i>	8:30-35
	<i>Israel deceived by the Gibeonites (= Hivites, a.k.a. Hurrians?, Horites) Israel makes a hasty treaty allowing them to live as a separate community.</i>	Ch. 9
SOUTHERN Canaan	Confederation of five Amorite kings attack the Gibeonites for defecting to Israel. Joshua comes to the defense of the Gibeonites with whom he has just made a treaty.	Ch. 10
	Joshua defeats the combined armies of the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.	10:11 10:12-13
	Miracles of the hailstones and the sun standing still occur in the context of Joshua pursuing the fleeing Amorite armies.	10:43
	<i>Joshua and Israel return to Gilgal</i>	10:43
NORTHERN Canaan	King of Hazor leads combined armies of the Canaanites, Amorites, Hittites, Perizzites, Jebusites (along with the Hivite rulers) to the waters of Merom.	Ch. 11
	They are overwhelmingly defeated by Joshua's army. Joshua destroys the city of Hazor.	



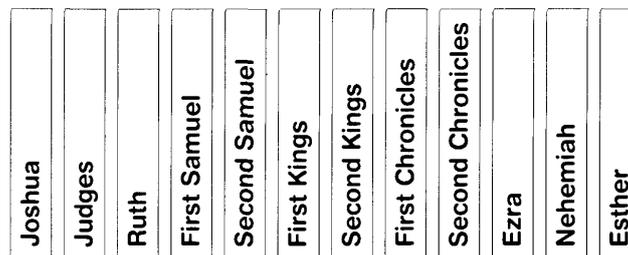
These campaigns were only the beginning of the conquest and settlement of Canaan. Many cities and territories were still outside Israelite control (Judges 1). But Joshua's campaigns were the foundation for building the nation in Canaan.



**Israel after Joshua's conquest,
during the time of the Judges and King Saul**

Judges

The Books of History



Purpose/Theme:

After arriving in Canaan, many Jews became disobedient to God. The book of Judges shows how God raised up leaders to call them back to faithfulness and to continue the conquest of the land.

Key Verses:

“Whenever the Lord raised up a judge for them, he was with the judge and saved them out of the hands of their enemies But when the judge died, the people returned to ways even more corrupt than those of their fathers” (2:18-19).

Main People:

The judges. The chief judges were Deborah, Gideon, Samson and (in the book of 1 Samuel) Samuel.

Outline:

- The Israelites did not possess all the land (Judges 1,2)
- God sent judges (Judges 3—16)
 - Othniel and Ehud (Judges 3)
 - Deborah (Judges 4,5)
 - Gideon (Judges 6-8)
 - The wickedness of Abimelech (Judges 9)
 - Jephthah (Judges 10—12)
 - Samson (Judges 13-16)
- The Israelites did not keep God’s laws (Judges 17—21)

When Events Happened

1375 BC



OTHNIEL

DEBORAH

1050 BC



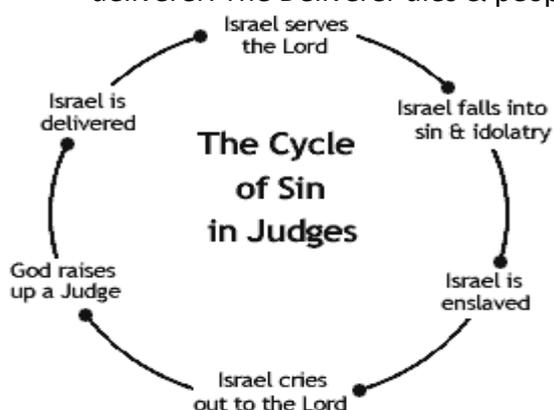
GIDEON

JEPHTHAH

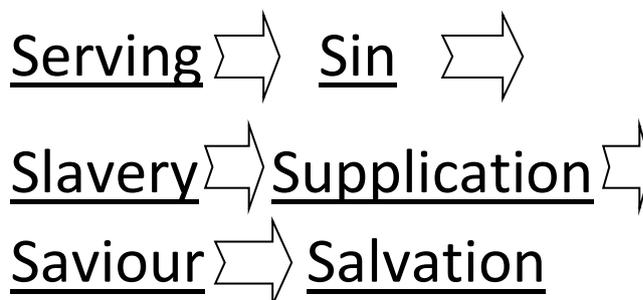
SAMSON

(2) OVERVIEW OF JUDGES (Shophetim)

- **Difficult** time in the history of Israel.
- Individual tribes judged in the absence of a central **government**.
- Israel follows the same circle for many years. People forget God and refused to obey Moses. God causes people to fall captive. They call on God and God sends a deliverer. The Deliverer dies & people backslide the fall captive again.



Continuous cycle of:



- Length of time of book - **332** years
- Books written during this time –**Ruth**

a. Orientation

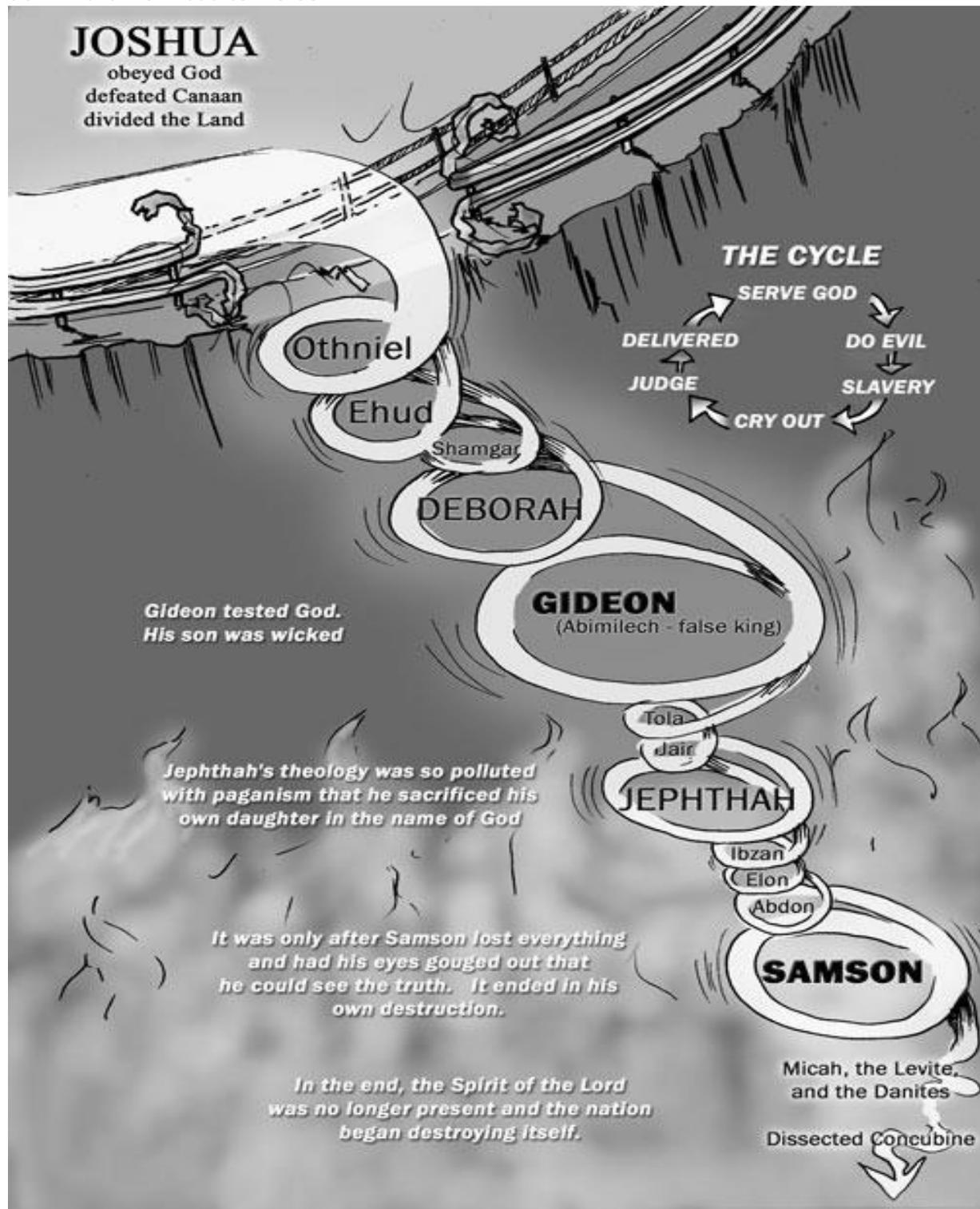
Authorship has traditionally been assigned to **Samuel**, with a date of writing about 1000 B.C. The book of Judges is a foundational book that spans from the beginning of the Era of Theocracy to almost the end of theocracy, approximately 1375 to 1043 B.C. Judges picks up where Joshua leaves off, after the death of the elders that outlived Joshua. It connects the conquest with the beginnings of monarchy in Israel. The Hebrew title for Judges is better translated as Chieftain.

b. Helpful hints for reading Judges

The nature of the Judges: They were regional **civil** and **military** leaders – they were not kings nor were they primarily judicial in function. They did not reign over the whole nation at once but instead only rallied the tribes in times of national distress.

The nature of Theocracy: Theocracy means rule by **God**. Notice that God did not appoint a successor to Joshua – this was not an oversight on God’s part. Moses and Joshua were temporary rulers that served while the nation was still being formed. Afterward, God intended to rule the nation through the leadership provided by heads of households, clans (groups of families) and tribes.

Note the downward spiral of moral degeneration: Note how the character of the judges spirals downward as the narrative progresses. Note also how the narrative itself spirals downward from bad to worse.



b. Key Verses:

2:15-16 *Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed. 16 Then the LORD raised up judges who delivered them from the hands of those who plundered them.*

2:20-23 *So the anger of the LORD burned against Israel, and He said, "Because this nation has transgressed My covenant which I commanded their fathers, and has not listened to My voice, 21 I also will no longer drive out before them any of the nations which Joshua left when he died, 22 in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not." 23 So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua.*

21:25 *In those days there was no king in Israel; everyone did what was right in his own eyes.*

c. Messianic Christology as seen in The Book of Judges:

Since each judge functioned as a ruler-deliverer, they served as **TYPES** of Christ in His work as Saviour and Lord, the Righteous Deliverer King.

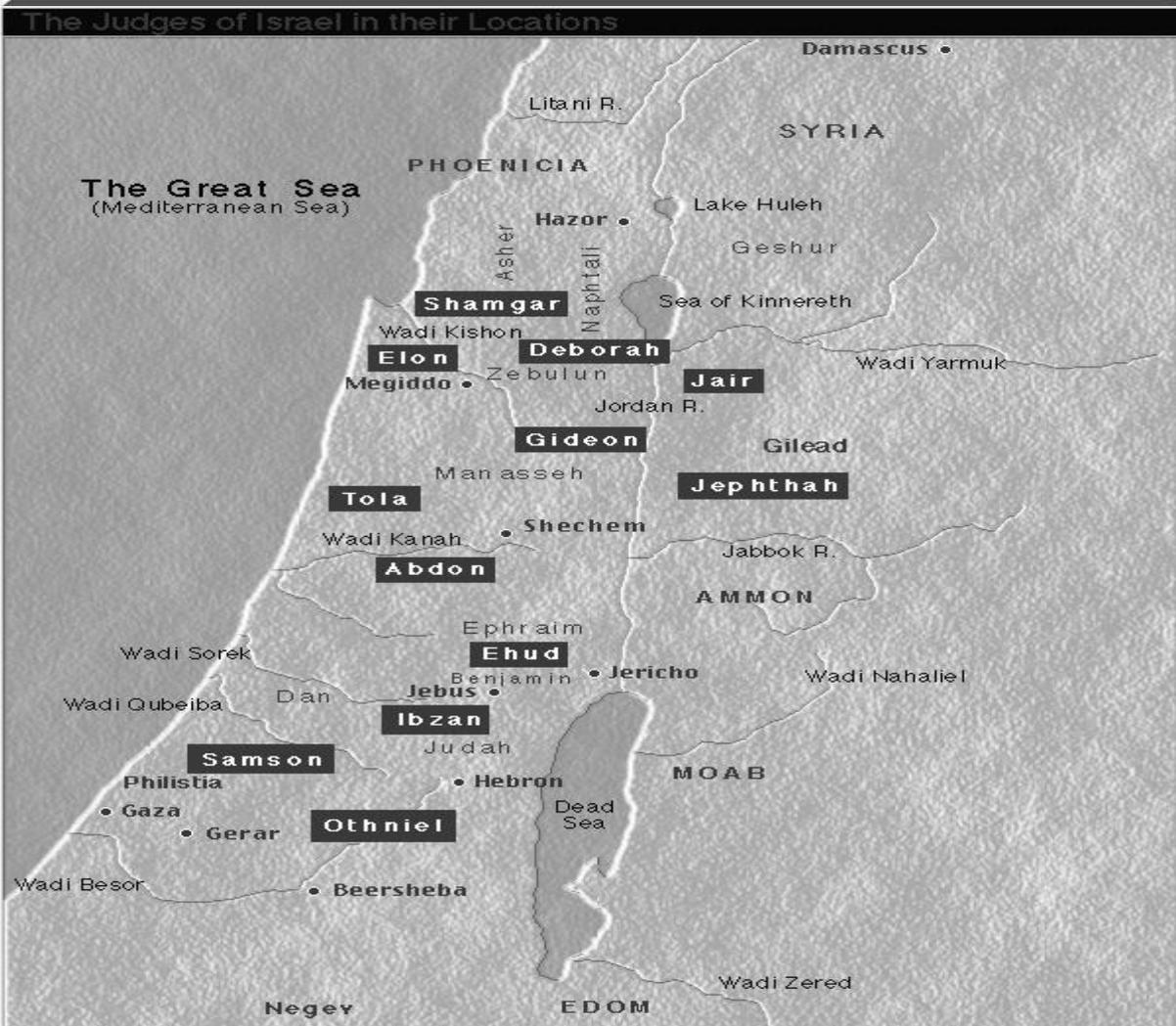
d. Contribution to Jewish History

Judges illustrates quite graphically Israel’s break with the **covenant**. In particular, Judges highlights their failure to drive out the Canaanites and the resulting consequences – including immorality, idolatry, and division among the tribes. These same things would plague the nation for centuries to come. Lack of godly leadership put the nation into a moral and spiritual “tail-spin” and also on a collision course with destruction. Hence the repetition of the phrase, “in those days there was no king in Israel, and everyone did what was right in his own eyes.” This prepares the way for the next major chapter in the Old Testament story, the Era of Monarchy.

(BKC [OT] p. 375)

The Judges of Israel				
Oppressors	Years of Oppression	Judges	Years of Judging	References
Arameans	8	1. Othniel	40	Judges 3:7-11
Moabites	18	2. Ehud	80	Judges 3:12-30
Philistines	?	3. Shamgar	?	Judges 3:31
Canaanites	20	4. Deborah	40	Judges 4-5
Midianites	7	5. Gideon*	40	Judges 6-8
?	?	6. Tola	23	Judges 10:1-2
?	?	7. Jair	22	Judges 10:3-5
Ammonites	18	8. Jephthah	6	Judges 10:6 - 12:7
?	?	9. Ibzan	7	Judges 12:8 - 10
?	?	10. Elon	10	Judges 12:11-12
?	?	11. Abdon	8	Judges 12:13 - 15
Philistines	40	12. Samson	20	Judges 13 - 16

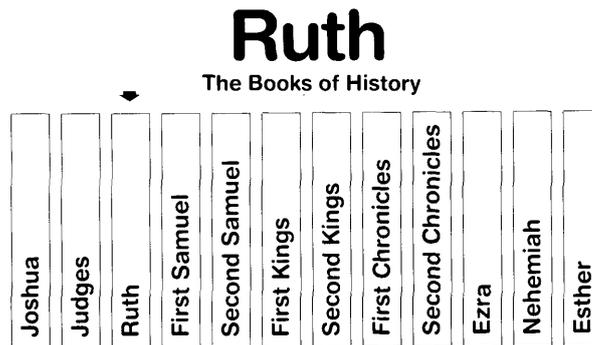
*Abimelech, Gideon's son (Jud. 9), though often considered a judge, is not included here because he usurped authority over Shechem and God did not appoint him as judge.



THE JUDGES OF ISRAEL / *Judges 3–16*

Judge	Years of Judging	Memorable Act(s)	Reference
Othniel	40	He captured a powerful Canaanite city	Judges 3:7-11
Ehud	80	He killed Eglon and defeated the Moabites	Judges 3:12-30
Shamgar	unrecorded	He killed 600 Philistines with an ox goad	Judges 3:31
Deborah (w/Barak)	40	She defeated Sisera and the Canaanites and later sang a victory song with Barak	Judges 4–5
Gideon	40	He destroyed his family idols, used a fleece to determine God's will, raised an army of 10,000, and defeated 135,000 Midianites with 300 soldiers	Judges 6–8
Tola	23	He judged Israel for 23 years	Judges 10:1-2
Jair	22	He had 30 sons	Judges 10:3-5
Jephthah	6	He made a rash vow, defeated the Ammonites, and later battled jealous Ephraim	Judges 10:6–12:7
Ibzan	7	He had 30 sons and 30 daughters	Judges 12:8-10
Elon	10	He judged Israel for 10 years	Judges 12:11-12
Abdon	8	He had 40 sons and 30 grandsons, each of whom had his own donkey	Judges 12:13-15
Samson	20	He was a Nazirite, killed a lion with his bare hands, burned the Philistine wheat fields, killed 1,000 Philistines with a donkey's jawbone, tore off an iron gate, was betrayed by Delilah, and destroyed thousands of Philistines in one last mighty act	Judges 13–16

Ruth



Purpose/Theme:

This book was written to show that King David, the forerunner of the Messiah, was a descendant of Ruth, a Moabite (non-Jewish) woman—and thus that God is with those who follow him.

Key Verse:

“Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God” (1:16).

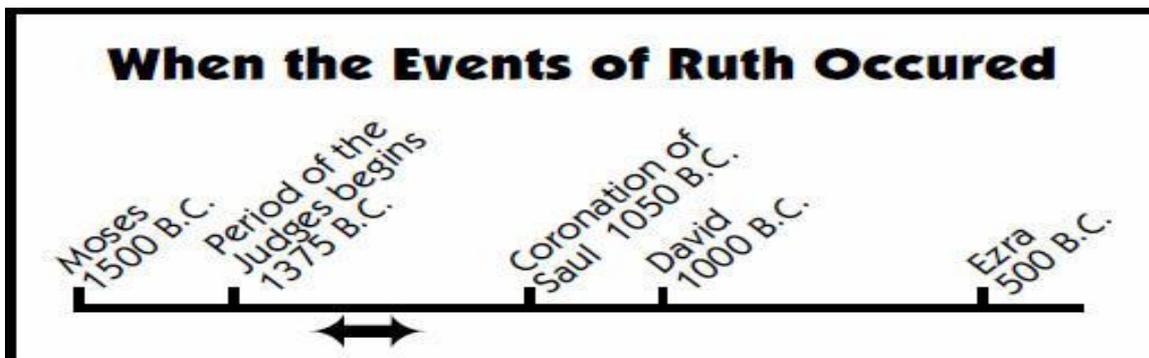
Main People:

Ruth, Naomi, Boaz

Outline:

- Ruth’s husband, Mahlon, an Israelite, died in Moab (Ruth 1).
- Ruth decided to go to Israel with Mahlon’s mother, Naomi (Ruth 1:1-18).
- Ruth cared for Naomi (Ruth 1:19—2:23).
- Ruth wanted to be with Boaz (Ruth 3:1-18).
- Ruth married Boaz and had a son (Ruth 4:1-22).

When Events Happened



3. Overview of the Book of Ruth

a. Orientation

Authorship has traditionally been assigned to **Samuel**, with a date of writing about 1000 B.C. Ruth is not a foundational book, but is complementary to the book of Judges, also set in the Era of Theocracy (Ruth 1.1).

Overview and Outline

- I. Ruth's **decision** to follow Naomi (Ch. 1)
- II. Ruth's **faithfulness** to Naomi (Ch. 2)
- III. Ruth's **claim** upon Boaz (Ch. 3)
- IV. Ruth's **redemption** by Boaz (Ch. 4)

b. Helpful hints for reading Ruth

The laws concerning the kinsman-redeemer: The nearest male relative was to “redeem” or buy-back the inheritance of a relative. This could take the form of buying back land of a poor relative (Lev. 25.25), buying a poor relative out of slavery (Lev. 25.47-49), or raising up a family for a relative that died without an heir (Deut. 25.5-10). Boaz did two of these – buying Naomi’s property to keep it in the family, and taking Ruth as his wife. Both actions served to preserve the inheritance of his dead relative Elimelech.

Note how Naomi serves as a picture of Israel: Even though Ruth and Boaz seem to be the central characters, the following drama of Naomi’s life was also acted out by the nation of Israel in the centuries ahead:

- Naomi, whose name means “sweetness” or “blessedness,” starts the story in her land with an inheritance (land, a husband and sons).
- Naomi is removed from her land and loses her inheritance (her husband and sons die). She then calls herself Mara, which means “bitterness,” because of the way the Lord has dealt with her.
- Then as a result of God’s kindness and grace (as expressed through Ruth), Naomi returns to her land and regains her inheritance (she has a grandson through Ruth). She is again called blessed.

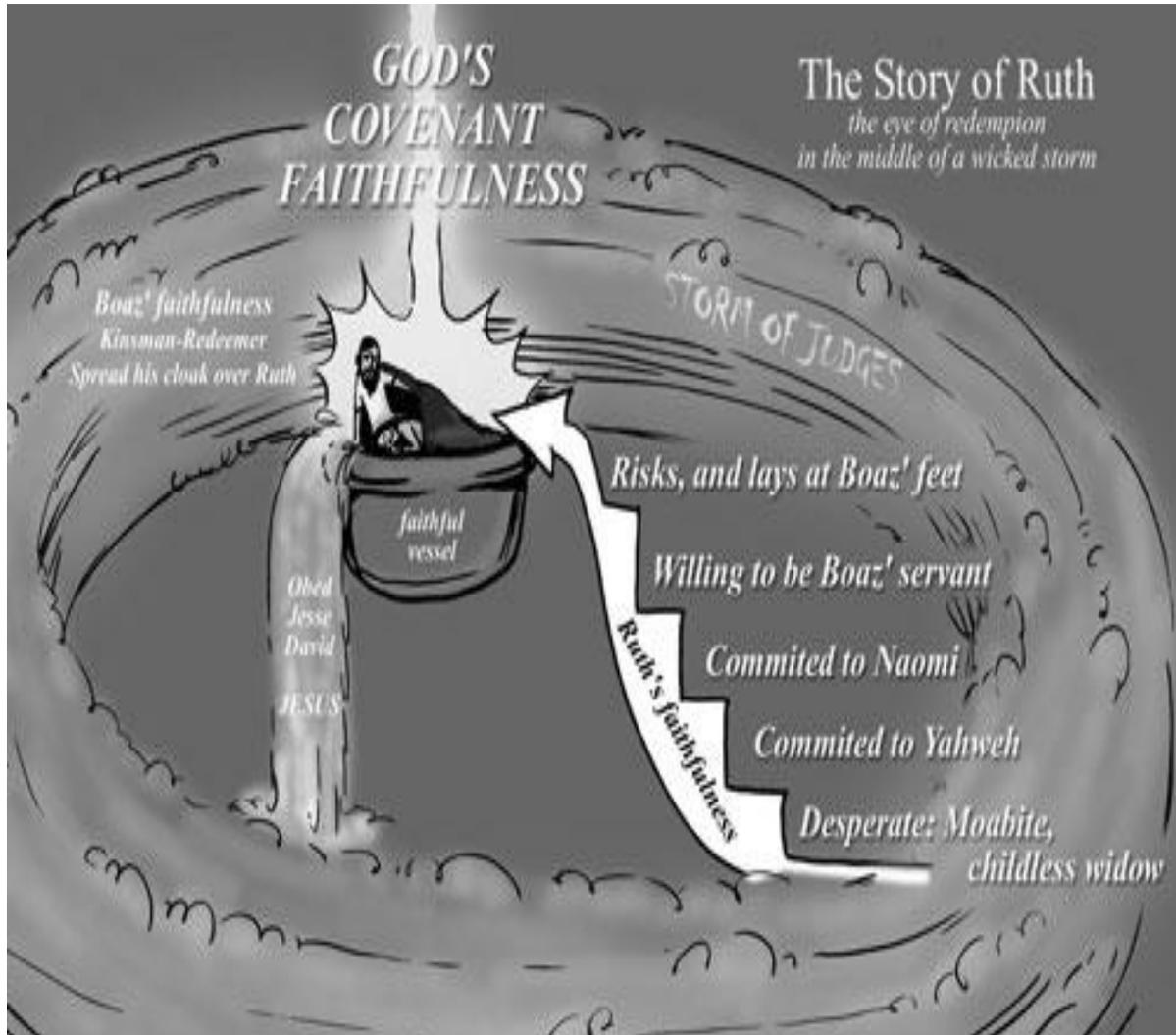
c. Messianic Christology in The Book of Ruth

Boaz. As Kinsman-Redeemer, is a Type of Christ ...

- be a blood relative (a kinsman) of those he redeems (Deut. 25:5, 7-10; John 1:14; Rom. 1:3; Phil. 2:5-8; Heb. 2:14-15);
- be able to pay the price of redemption (cf. 2:1; 1 Pet. 1:18-19);
- be willing to redeem or pay the price (cf. 3:11; Matt. 20:28; John 10:15, 19; Heb. 10:7);
- be free himself, as the Messiah was free from the curse of sin, being without sin (2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5).

d. Contribution to Jewish History

Ruth shows that even in time of great trouble for the nation, there are some who remain **faithful** to the covenant. Perhaps this is a foreshadowing of how God always preserves for himself a remnant of the nation – this becomes critical later in the Old Testament story.



Ruth serves as another illustration of how God fulfills his **promise** to Abraham to bless all the nations of the earth through his descendants. Ruth, a gentile woman, turned away from worthless idols and served the true and living God. In contrast, most Israelites of that time turned away from the true and living God and served worthless idols.

Ruth also gives us a piece of David's **genealogy**, and therefore also a piece of The Messiah's genealogy. It shows that David was from a godly lineage. Ruth, like Judges, also helps set the stage for next major chapter in Israel's history – monarchy and the rise of King David.

THE BOOK OF RUTH

ELIMELECH - and - NAOMI
 [El is King] [Sweetness, Pleasantness]
 Dwell in **BETHLEHEM-JUDAH**
 [House of Bread and Praise]
MAHLON — **CHILION**
 [Sickly, sickness] [Pining, wasting]

SHOWS THAT:
SIN brings SUFFERING & DEATH
SEEKING GOD brings SALVATION

FAMINE!
 Deserted **BETHLEHEM-JUDAH**

STORY HAS TWO ASPECTS
 A family leaving House of Bread for House of Sin!
 ... **DIASTER!**
 A girl following the opposite path
 ... **DELIVERANCE!**



Return to ISRAEL
 NAMELESS KINSMAN
 SEEK REDEMPTION
 Not able to Redeem
BOAZ
 [In Him is Strength]
 REDEEMED by BOAZ
 MARRIAGE of BOAZ and RUTH
 OBED [Servant]
 New Life for RUTH — A Joy to NAOMI

RESPONDED IN FAITH
UNITED WITH STRONG ONE
THE SON BORN
HOPE FOR MANKIND

4. 1 and 2 Samuel (parallels 1 Chronicles 9-29)

a. Orientation:

1 & 2 Samuel were originally one book in the Hebrew canon. It was divided into two by the translators of the Septuagint (a Greek translation of the Old Testament) in the third century B.C. Our English Bible follows this same pattern. For 1 Samuel 1-24, Samuel is suggested as the author. For the remainder of these books, Nathan and Gad are likely candidates. Time of writing is approximately 975 B.C. 1 & 2 Samuel are foundational books that begin just before the end of Era of Theocracy (1043 B.C.) and extend into the Era of Monarchy, up until the end of David's reign (971 B.C.). These books describe the end of theocracy and the reigns of Israel's first two kings, Saul and David.

b. Overview outline:

- I. Samuel: Judge and Prophet in Israel (1 Sam 1-7)
- II. Saul: The First King of Israel (1 Sam 8-12)
- III. The Decline of Saul and the Rise of David (1 Sam 13-31)
- IV. David's Rule over Judah (2 Sam 1-4)
- V. David's Rule over all Israel (2 Sam 5-24)

c. Messianic Christology as Seen in 1 & 2 Samuel:

Samuel forms an interesting portrait of Christ in that he was a prophet, a priest, and though he was not a king, he was a judge who was used of God to inaugurate a new age.

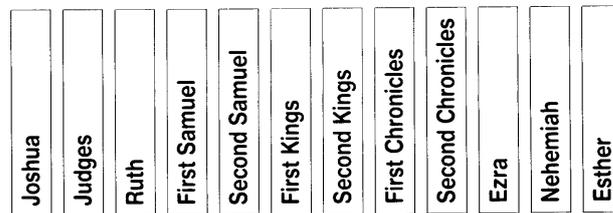
Messiah is literally "the anointed one" and Samuel is the first biblical book to use the word *anointed* (2:10). Furthermore, the primary portrait and anticipation of *Messiah* is found in the life of David. He was born in Bethlehem, worked as a shepherd, was ruler over Israel, and became the forerunner of Messiah King through the Davidic dynasty. In the New Testament, Christ is described as a "descendant of David according to the flesh" (Rom. 1:3). With the exception of his sins, David remains a type of Christ as the king of Israel. It is in this chapter that God establishes the Davidic Covenant (2 Sam 7:13-16) which ultimately has its fulfillment in the person of Christ. God's promise to David explains why the title "Son of David" was used in New Testament times as another name for the Messiah, or the Anointed One. Notice how the phrase "the Lord's anointed," is used frequently throughout Samuel.

d. Contribution to Jewish History

Samuel acts as a BRIDGE between the Judges and the kings and shows us God's purposes for monarchy (see 1 Sam. 8.4-9, 19-22). God's plans for monarchy were much different than what the people envisioned. Israel's king was not to be like the kings of other nations. He was not a god or a law unto himself, but instead he was subject to the covenant law and the prophets as God's enforcers of the covenant. Israel's king was also to reflect the character of God because he led the nation spiritually as God's representative. God's design for the monarchy and the failure of Israel's kings to conform to that design are key points that help us to understand the rest of the Old Testament story. Samuel introduces us to the Davidic Covenant (see 2 Sam 7.11-16). God promises David a house (a dynasty) and a kingdom that will never end. This was partially fulfilled in the days of Israel's monarchy (Judah had only one dynasty, in contrast to many dynasties in Israel). However, ultimate fulfillment of this covenant promise awaits Yeshua's (Jesus') second coming.

1 Samuel

The Books of History



Purpose/Theme:

To record the history of Israel from the birth of Samuel, the last judge, to the death of Saul, the first king, and the anointing of his successor, David.

Key Verses:

"We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles" (8:19-20).

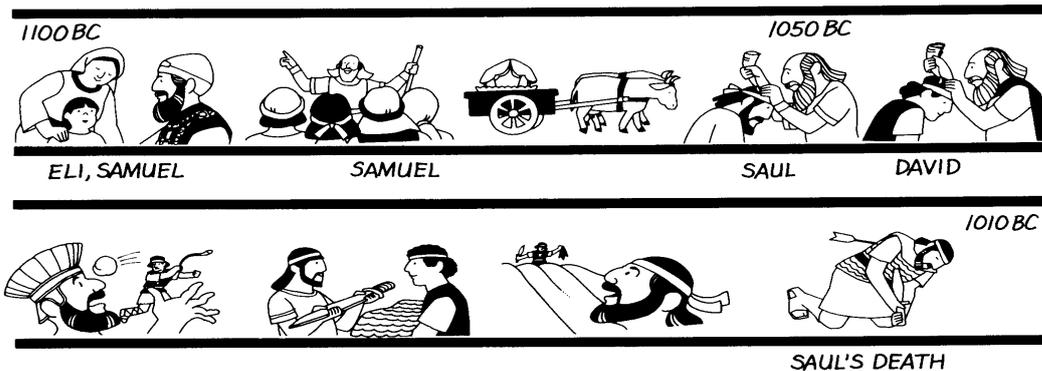
Main People:

Eli, Samuel, Saul, David

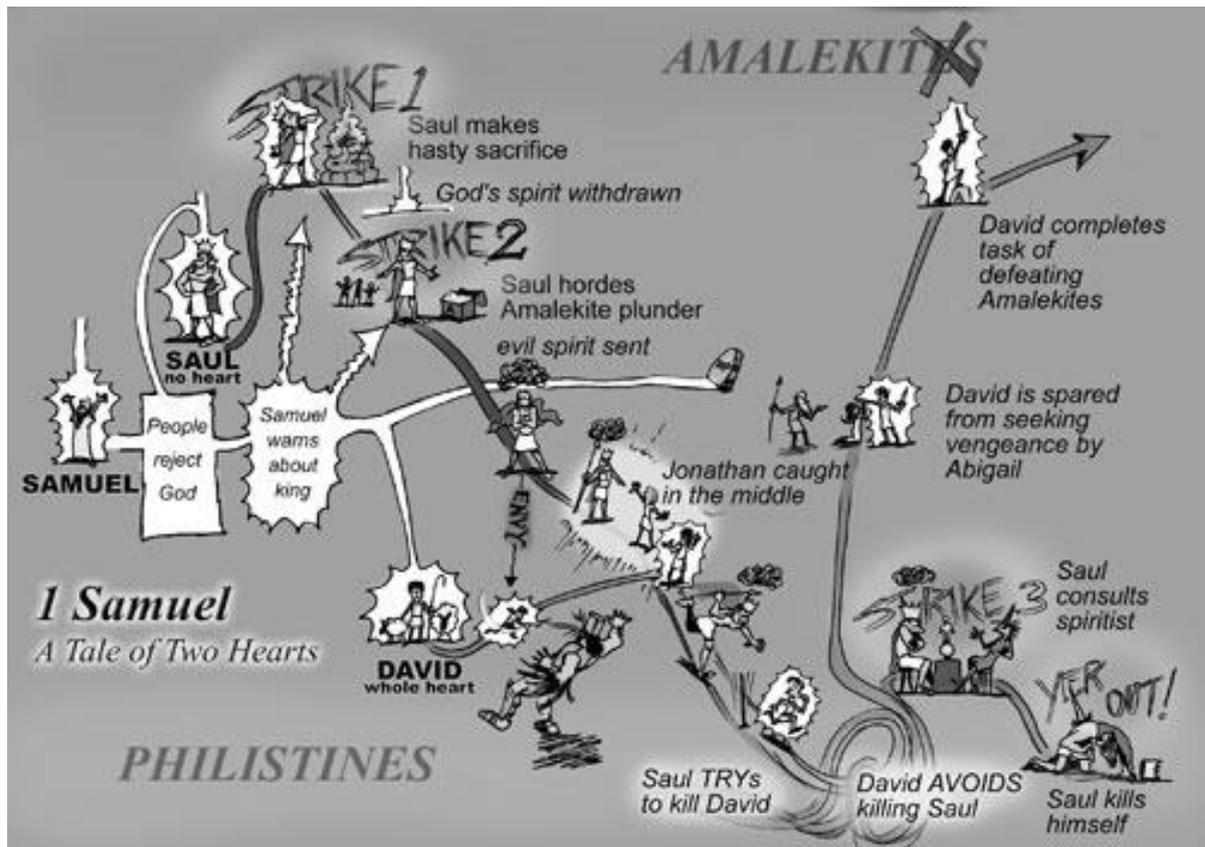
Outline:

- Samuel—The last of the judges (1 Samuel 1—8)
- Saul—Israel's first king (1 Samuel 9—15)
- David—A new king chosen (1 Samuel 16—31)

When Events Happened



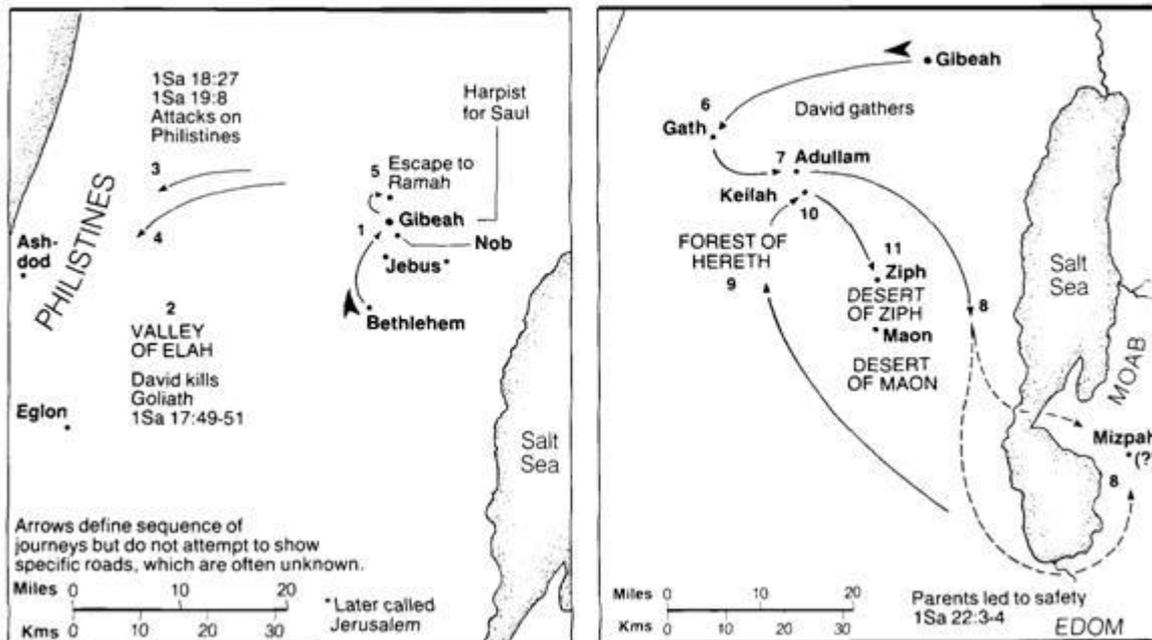
- **United** Monarchy - 1st Samuel is a transition period. Israel is still young and in training.
- There was a loose confederacy-1 banner over all.
- Samuel appoints first king, **Saul**, to begin monarchy. He had a good start but a bad finish.
- God rejected Saul and another king, **David** was appointed.
- 1 Samuel records the rise & fall of Saul.
- David kills Goliath.
- Struggle between Saul & David.
- Deaths at end of 1st Samuel-Saul, Jonathan, Samuel.



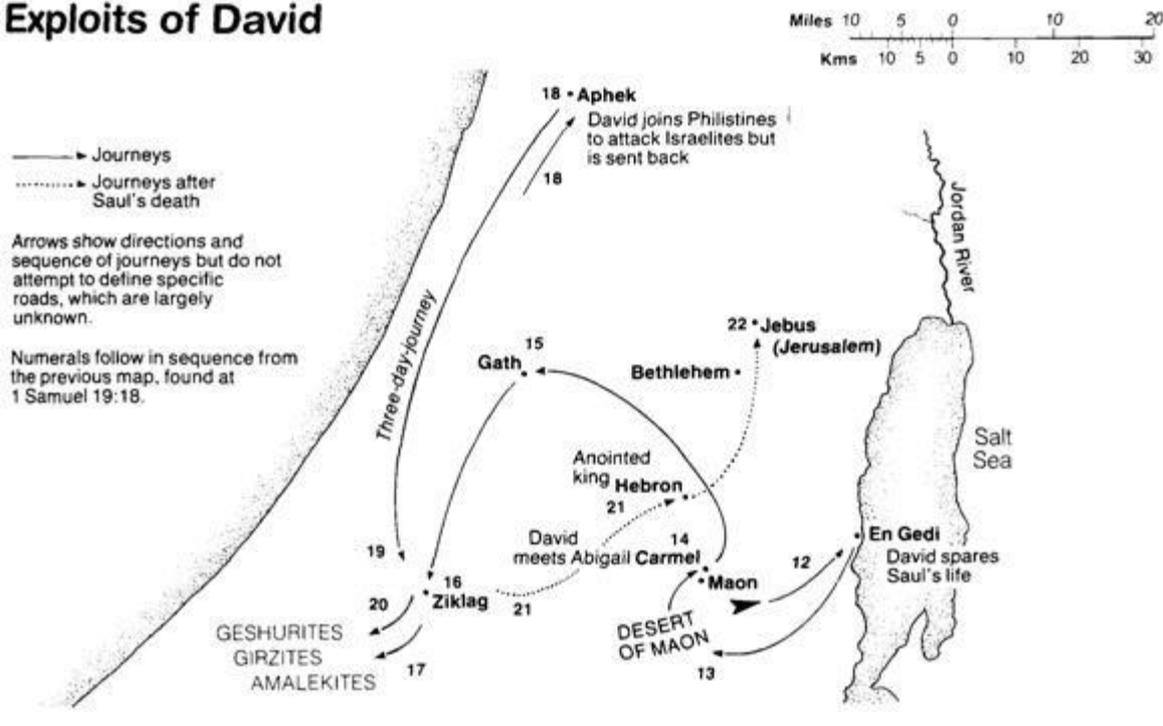
Detailed Outline of 1 Samuel

- I. The Preparations for the Monarchy (chaps. 1-9)
 - A. Samuel's birth and childhood (chap. 1)
 1. Samuel's family (1:1-3)
 2. Hannah's problem (1:4-8)
 3. Hannah's prayer (1:9-18)
 4. Samuel's birth (1:19-23)
 5. Samuel's presentation to God (1:24-28)
 - B. Hannah's song (2:1-10)
 1. Hannah's exulting in the Lord (2:1)
 2. Hannah's extolling of the Lord (2:2-8)
 3. Hannah's expectation from the Lord (2:9-10)
 - C. The situation at Shiloh (2:11-36)
 1. Samuel's progress (2:11, 26)
 2. The sins of the priesthood (2:12-17, 22-25)
 3. The blessing of Samuel's family (2:18-21)
 4. The rejection of the priesthood (2:27-36)
 - D. Samuel's call (chap. 3)
 1. The divine voice (3:1-10)
 2. The divine message (3:11-14)
 3. Samuel's vindication (3:15-21)
 - E. The ark (chaps. 4-7)
 1. The capture of the ark (chap. 4)
 2. The power of the ark (chap. 5)
 3. The return of the ark (6:1-7:1)
 4. The restoration of the ark (7:2-17)
 - F. Selection of a king (chaps. 8-9)
 1. The demand for a king (8:1-9)
 2. The nature of the king (8:10-18)
 3. The introduction of the king (8:19-9:14)
 4. The choice of the king (9:15-27)
- II. The Period of Saul (1 Sam. 10-31)
 - A. Saul's ascendancy (chaps. 10-14)
 1. Saul's choice by Israel (chap. 10)
 2. Saul's first victory (chap. 11)
 3. The address by Samuel (chap. 12)
 4. Saul's first rebuke (chap. 13)
 5. Jonathan's peril (chap. 14)
 - B. Saul's rejection (chap. 15)
 - C. Saul and David (chaps. 16-26)
 1. On friendly terms (chaps. 16-17)
 2. On unfriendly terms (chaps. 18-26)
 - D. Saul's death (chaps. 27-31)
 1. David at Ziklag (chap. 27)
 2. Saul at Endor (chap. 28)
 3. David's return to Ziklag (chaps. 29-30)
 4. The battle of Gilboa (chap. 31)

David the Fugitive

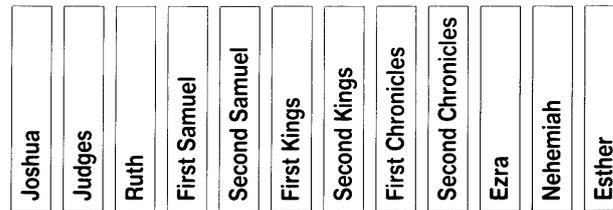


Exploits of David



2 Samuel

The Books of History



Purpose/Theme:

To record the history of Israel under King David, whom God called to be the beginning of an eternal dynasty that eventually included the Messiah.

Key Verse:

“When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever” (7:12-13).

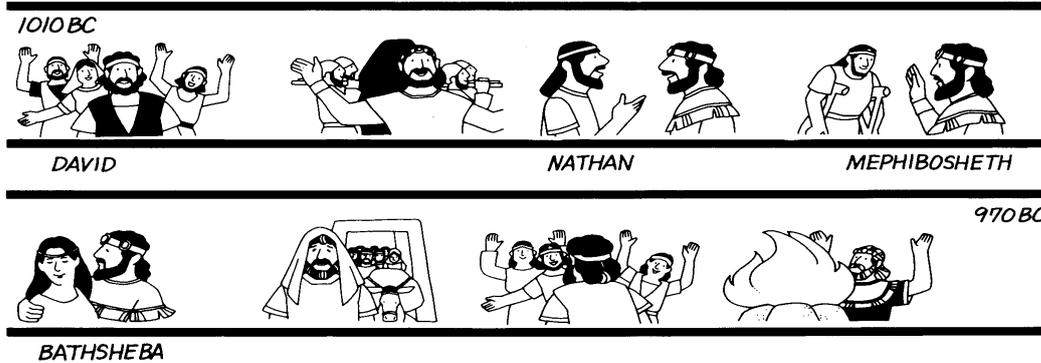
Main People:

David, Ish-bosheth, Abner, Mephibosheth, Uriah, Bathsheba, Nathan, Joab, Amnon, Absalom

Outline:

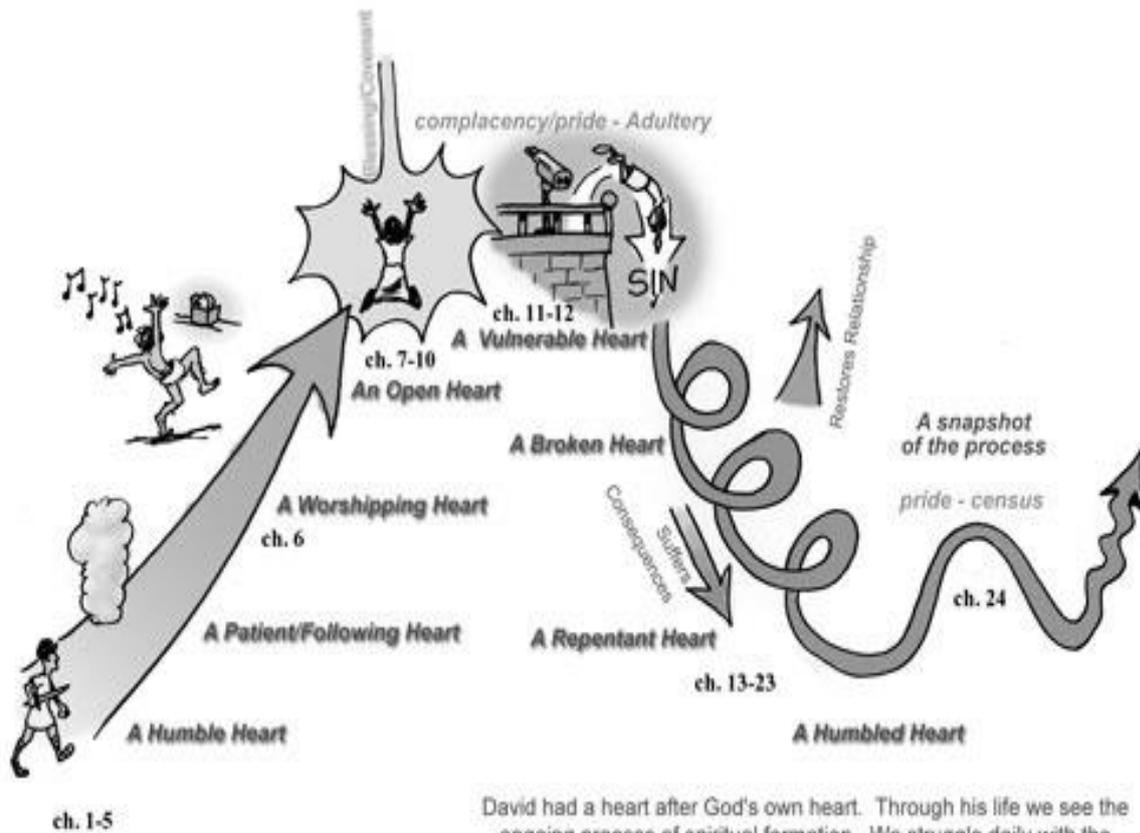
- David’s rise—king and ruler (2 Samuel 1—10)
- David’s fall—sin and problems (2 Samuel 11—20)
- David’s last days—troubles in David’s family and kingdom (2 Samuel 21—24)

When Events Happened



- **Struggles** with Saul are behind David.
- David comes to power first over Southern portion of Israel- King in **Hebron** then over all Israel a few years later.
- David’s real enemy is revealed - **Himself**.
- Adultery with Bathsheba, murder of Uriah marks David’s **fall**.

2 Samuel: The Anatomy of a Heart in Process

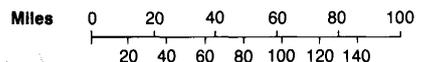
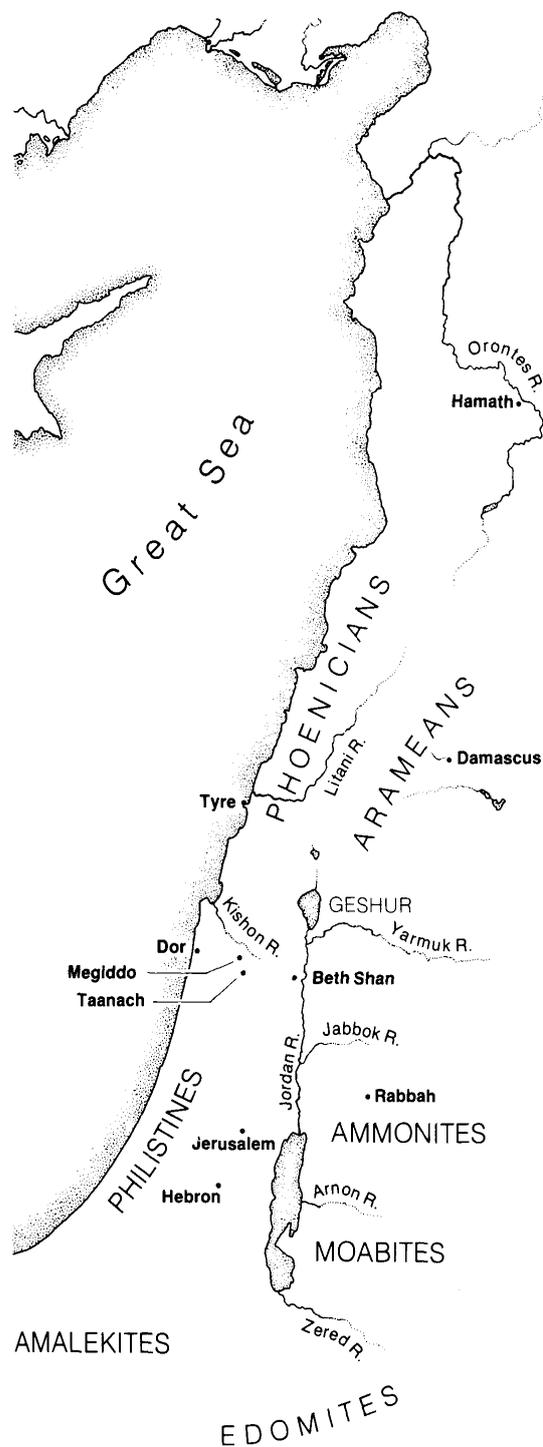


David had a heart after God's own heart. Through his life we see the ongoing process of spiritual formation. We struggle daily with the tension between holiness and humanness. If we study the characteristics of David's heart we can discover how we can have a heart after God in the middle of a sin-sick world.

Detailed outline of 2 Samuel:

- I. David at Hebron (chaps. 1-4)
 - A. Lament for Saul and Jonathan (chap. 1)
 - B. Battle between David and Abner (chap. 2)
 - C. Conflict between Joab and Abner (chap. 3)
 - D. Death of Ish-Bosheth (chap. 4)
- II. David's Prosperity (chaps. 5-10)
 - A. The capital at Jerusalem (chap. 5)
 - B. The return of the ark (chap. 6)
 - C. The Davidic Covenant (chap. 7)
 - D. David's campaigns (chap. 8)
 - E. David's kindness to Saul's family (chap. 9)
 - F. David's ambassadors to Ammon abused (chap. 10)
- III. David's Sin and Domestic Problems (chaps. 11-21)
 - A. David's adultery (chap. 11)
 - B. Nathan's rebuke and David's punishment (chap. 12)
 - C. Sin and murder of Amnon (chap. 13)
 - D. Absalom's estrangement from David (chap. 14)
 - E. Absalom's revolution (chaps. 15-18)
 1. Absalom's capture of the kingdom (chap. 15)
 2. Absalom's solidification of power (chap. 16)
 3. Absalom's pursuit of David (chap. 17)
 4. Absalom's defeat and death (chap. 18)
 - F. David's return to power (chaps. 19-20)
 1. The preparations for return (chap. 19)
 2. The reestablishment of authority (chap. 20)
 - G. Slaughter and burial of Saul's sons (chap. 21)
- IV. David's Final Years (chaps. 22-24)
 - A. David's song (chap. 22)
 1. Extolling of the Lord (22:1-4)
 2. Exploits of the Lord (22:5-20)
 3. Equity of the Lord (22:21-30)
 4. Excellence of the Lord (22:31-51)
 - B. David's heroes (chap. 23)
 - C. David's sin in taking the census (chap. 24)

David's Conquests



Once he had become king over all Israel (2Sa 5:1-5), David:

1. Conquered the Jebusite citadel of Zion/ Jerusalem and made it his royal city (2Sa 5:6-10);
2. Received the recognition and assurance of friendship from Hiram of Tyre, king of the Phoenicians (2Sa 5:11-12);
3. Decisively defeated the Philistines so that their hold on Israelite territory was broken and their threat to Israel eliminated (2Sa 5:17-25; 8:1);
4. Defeated the Moabites and imposed his authority over them (2Sa 8:2);
5. Crushed the Aramean kingdoms of Hadadezer (king of Zobah), Damascus and Maacah and put them under tribute (2Sa 8:3-8; 10:6-19). Talmi, the Aramean king of Geshur, apparently had made peace with David while he was still reigning in Hebron and sealed the alliance by giving his daughter in marriage to David (2Sa 3:3; see 1Ch 2:23);
6. Subdued Edom and incorporated it into his empire (2Sa 8:13-14);
7. Defeated the Ammonites and brought them into subjection (2Sa 12:19-31);
8. Subjugated the remaining Canaanite cities that had previously maintained their independence from and hostility toward Israel, such as Beth Shan, Megiddo, Taanach and Dor.

Since David had earlier crushed the Amalekites (1Sa 30:17), his wars thus completed the conquest begun by Joshua and secured all the borders of Israel. His empire (united Israel plus the subjugated kingdoms) reached from Ezion Geber on the eastern arm of the Red Sea to the Euphrates River.

How the Sin of Kings was Handled

1. **Saul's** sin = taking on the role of priest and offering burnt offerings (1 Sam. 13:1-15) & not obeying the Lord completely by not destroying all the Amalekites and their property (1 Sam. 15).
2. **David's** sin = Adultery/murder (2 Sam. 11) and counting Israel (2 Sam. 24).
3. Why the different treatment?
 - a. Different **hearts** – Saul didn't care about (despised) the Lord's commands and David did care. Their sins and type of repentance (or lack of) revealed their heart before God. David was known as a "Man after God's heart." This is seen even in the way he repented after he fell into sin.
 - b. God did not **reject** Saul because of the sin. The sin of Saul was a demonstration of a king who was never meant for God's people. In other words – "This is the type of king you should not have to rule over you. See the lack of devotion he has towards Me? He was never meant for you to begin with."

Take Away Points

1. **Potential discrepancy** – God was displeased with Israel when they asked for a king (1 Sam. 8:6-9); Israel was warned about what a king would do to them (1 Sam. 8:10-22); God gave them Saul as a king with apparent resignation (1 Sam. 12:6-15); yet God had already been planning on giving them a king (Deut. 17:14-20). The underlying truth of this is that God wanted them to be ruled with His king and under His conditions. Israel wanted a king for their own reasons and under their conditions – Saul was a failure and David was God's first true king.
2. **Israel chose a king based on looks and the appearance of strength**; Saul failed. God chose a king based off of the heart qualities; David succeeded. The inner qualities of a man are more important than any outer qualities.

David vs. Saul: What's the Difference?	
David	Saul
<ul style="list-style-type: none"> • Unimpressive stature • Inexperienced • Heart after God • Repentant • God-reliant • Spirit-filled 	<ul style="list-style-type: none"> • Impressive stature • Experienced • Hardened heart • Resistant • Self-reliant • Spirit-possessed

God uses the **unexpected**, **unimpressive** and **inexperienced** to accomplish remarkable things. Saul was a head above most men. David was ruddy and smaller in stature. Saul was driven by an evil spirit and died a crazed, God-forsaken man. David drove an evil spirit from Saul with the sound of his lyre. Saul hid out in his tent when Goliath taunted the Israelites. David stood up for his people and God and defeated Goliath. What made the difference between these two leaders?

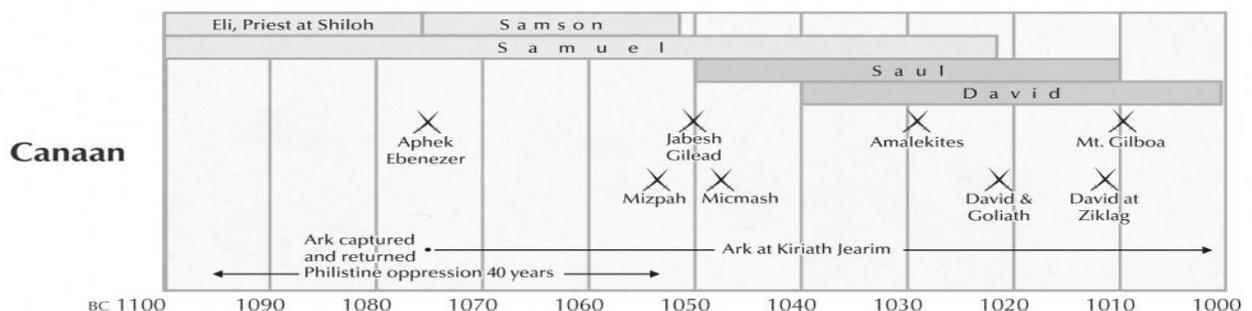
The Spirit of the Lord

What made all the difference between these two men was their **Spirit**. The chronicler of Israel's history reveals the primary difference between these two kings. He writes: *"And the Spirit of the Lord rushed upon David from that day forward. And Samuel rose up and went to Ramah. Now the Spirit of the Lord departed from Saul..."* (1 Sam. 16:13-14). The ultimate contrast between these men was not their appearance or experience; it was their spirit. We're told that *the Spirit rushed upon David*, while *the Spirit departed from Saul*. One man was Spirit-filled and led. The other was Spirit-devoid and distrusting. David would plead with God not to take his Spirit (Ps 51:11). God, on the other hand, would take his Spirit from Saul.

3. **All men are sinners** (David and Saul). What happens after the sin makes a big difference in one's relationship with God. While we are not to pursue sin or be presumptuous of God's forgiveness, a broken and contrite heart is what God desires. God is committed to fallen, broken, sinful people; this was displayed in the life of David. We must not think our relationship with God is dependent upon a holy life – it is dependent upon the work of the Lord Jesus.

4. **God has always planned on being King of His people**. He showed the people their own failure to rule themselves (Judges) and their need for a godly king. David and his throne is a type foretelling the coming of Christ as the King of Kings.

5. **God dwelt with His people in the Tabernacle/Temple in the Ark**. There were strict conditions place on His dwelling. With the coming of Christ and His final sacrifice of His own body for the sins of His people, God was able to now dwell inside His people – the Holy Spirit dwells in believers and the Church (the Body of Christ). In the New Jerusalem, there will be no temple, only the glory of the Lord dwelling directly with God's people.



5. The Book of Psalms

<h1>The Book of Psalms</h1>					
Section	Book 1: Psalm 1-41	Book 2: Psalm 42-72	Book 3: Psalm 73-89	Book 4: Psalm 90-106	Book 5: Psalm 107-150
Main Author(s)	David	David & Korah	Asaph	Anonymous	David
Main Compiler	David	Hesekiah		Ezra / Nehemiah	
Typical Likeness to Pentateuch	Genesis (Man)	Exodus (Redemption)	Leviticus (worship)	Numbers (Wonderings)	Deuteronomy (Word of God)
Benediction of Praise	Psalms 41:13	Psalms 72:18, 19	Psalms 89:52	Psalms 106:48	Psalms 150:1-6
Span of Authorship	About 1,000 Years				
Date of Compilation	1020-970 B.C.	970-610 B.C.		Until 430 B.C.	

Psalms: Songs of Life

The Message of Psalms

- Hymnal of the Jewish people. Music was a vital part of public and personal worship in Israel.
- Part of the “Writings” and Wisdom Books.
- Collection of 150 songs and prayers divided into five books, each ending with a doxology.
- Often these songs paralleled events in Israel’s history.
- The majority of Psalms were written in the time of David and Solomon.
- Provide poetry for the expression of praise, worship, and confession to God.
- Writers honestly pour out their true feelings, reflecting a dynamic, powerful, and life-changing friendship with God.
- The psalmists confess their sins, express their doubts and fears, ask God for help in times of trouble, and praise and worship Him.

Psalms by Book

Book I	Psalms 1-41
Book II	Psalms 42-72
Book III	Psalms 73-89
Book IV	Psalms 90-106
Book V	Psalms 107-150

Types of Psalms

Messianic	Speak of the Person and the work of the Messiah
Lament	A Cry to God for help
Testimonial	Tell others what God has done
Pilgrim	Sung during pilgrimage to the holy city of Jerusalem
Imprecatory	Asking for judgment on wicked men
Penitential	Sorrowing over sin
Wisdom	Guidelines for godly people
Historical	Looking back on God’s dealings with the nation of Israel
Nature	The handwork of God in His creative work