

OLD TESTAMENT SURVEY IN OUTLINE FORM

(Formerly titled Old Testament Survey for the South Pacific)

**A general, historical and practical
overview of the Old Testament**

By Rev. Dr. Willis Newman
B.A., M.Ed., M.Div., Ph.D., D.Min.

© Copyright, 1987, Willis Newman
Revised ed. © Copyright, 1996, Polynesian Missions
Published by Polynesian Missions
P.O. Box 2462,
Nuku'alofa, Tonga
© Copyright, 2009, Willis Newman
Newman International, LLC
www.Bible-teaching-about.com

INTRODUCTION

(1987 edition)

This survey manual is a general, historical and practical overview of the Old Testament. It provides a basic working knowledge of the Old Testament along with some fundamental tools for putting the teaching into practice. This manual is geared to bring benefit to many: the Bible college student, the layperson, Christian worker, Sunday School teacher, and even the busy pastor will find encouragement and sermon ideas. The advanced student who wishes to explore the major issues in depth will also find direction and help, chiefly by the "basic Bible study library" at the end of manual.

The manual may be read along with the Bible in the student's mother language and with a supplementary text such as The Old Testament Speaks by Samuel Schultz. For those students interested in the critical issues of the Old Testament the text A Survey of Old Testament Introduction by Gleason Archer, Jr. is recommended.

In the Pacific Rim there are many religions with their "gods;" consequently, this manual begins with a fundamental statement about the general nature, purpose, structure and theme of the Bible. Included is an introduction to the God of the Bible: who He is, what He does and how He relates to mankind.

Next, the flow of the manual is to journey through the historical unfolding of God's plan of redemption in a chronological order. The manual steps through the history of the Old Testament from one distinctive period of time to the next. Each of those segments are summarized in "snapshot" style and the major events and lessons are highlighted.

Chapter 12 offers the reader a brief outline of each book of the Old Testament along with the writer, date, and theme. The manual is meant to be practical; thus, a short section is given on how to study the Bible as well as how to pass the information on to others by way of preaching or teaching.

The goal of the manual is to advance the interest of the Lord Jesus Christ: the completion of His church through evangelizing the lost and equipping the saints. It is my prayer that by the power of the

thousands may come to know Christ, who is the sole source of eternal life, forgiveness of sin and happiness -- all made possible through His substitutionary atonement and resurrection from the dead. To Him be glory, honor and praise forever.

I wish to thank Dr. William Kerr, my mentor for many, many years, for his reading of this manual along with offering helpful suggestions and corrections. I also want to thank the following: Mel Erickson who led me to Christ in 1965, my students who have provided the occasion for the assembling of this information and the scores of godly men who have taught me through their lectures or books.

Dr. Willis C. Newman,
October, 1987
Honolulu, Hawaii.

INTRODUCTION (1996 edition)

This edition follows the same format as the 1987 edition. More information regarding introductory issues has been added, the section on Documentary Theory has been modified and inserted as a new chapter. The dating of the OT books has been refined and now reflects that of Ryrie's Study Bible. Minor changes and clarifications have been inserted here and there. The bibliography has been brought up to date, and an index has been added. My thanks goes to Esmie Mila who retyped the manuscript.

Dr. Willis C. Newman, Nuku'alofa, Tonga, 1996.

INTRODUCTION (2009 Edition)

In this edition, I have not changed any of the content. I did, however, change some of the formatting for better ease of reading. The ebook started out as simply my lecture notes when I began teaching at International College and Graduate School of Theology in Honolulu, Hawaii. From that experience, God called me to start a seminary and Bible college in the Kingdom of Tonga, South Pacific. That is where I did major revision and addition to the work. It seems that one has more time while living on a South Pacific island!

While serving as a missionary in Tonga, I helped start the teaching site for Faith Evangelical Seminary located in Tacoma, Washington, USA. The Tongan site is still in business, and under the leadership of Dr. Uili Fukofuka, presently the Director of Education for Tonga. Hundreds of students have graduated from the school.

In 1998, I returned to the United States where I eventually took up teaching at a local community college, and continue at Faith Evangelical Seminary. I am grateful to Dr. Michael Adams, President of Faith, for the opportunities he has given me.

My Filipina wife, Esmeralda, and I are working on this website (Bible-teaching-about.com), which seems like a never ending task. We desire to continue our missionary work through training and literature through the internet. The Newman Bible Academy has grown out of this desire and vision from God.

Since this ebook is in outline form, I would encourage you to use the internet to find more detail on various places, people, and events. Although the free Wikipedia is not recommended by some, I have found it to be helpful in giving general overviews on places and people, plus giving excellent resources – many that can be accessed by the internet. Research has determined it to be fairly accurate. The Christian Classics Ethereal Library is another excellent tool, and is found at <http://www.ccel.org/>

Dr. Willis & Esmeralda Newman
Tacoma, Washington USA, 2009.

TABLE OF CONTENTS

CHAPTER	PAGE
<u>I. INTRODUCTORY OVERVIEW</u>	
A. The central theme and purpose in the Old Testament	7
B. The central Person in the Old Testament	8
C. The basic content of the Old Testament	8
D. The uniqueness of the Old Testament	9
E. The relationship between the Old and the New Testament	10
<u>Introduction to God</u>	11
A. The definition and existence of God	11
B. The matter of creation vs. evolution	13
C. Some Introductory issues	16
1. Canon	16
2. Early civilizations	16
3. Times and dates	18
4. Who wrote Genesis	18
5. Authorship of the Pentateuch	20
6. Revelation and Inspiration	23
7. Interpretation	24
<u>The Bird's - eye overview</u>	25
A. Great time periods of the Old Testament	25
B. Various views of the Old Testament	27
C. The Old Testament Library	28
<u>II. THE HISTORICAL CRITICAL METHOD.</u>	
A. History and Background	29
JEDP Documents	31
Liberal Views of the Bible (selected quotes)	31
B. The Historical Critical Method Explained and Evaluated	34
C. More about JEDP	39
D. Why do some Christian leaders reject the Bible?	41
<u>III. THE ERA OF BEGINNINGS.</u>	
A. Creation itself	46
B. Crown of God's creation: man	48
C. Fall of man	49
D. Provision for man's salvation	50
E. Growth of the human race	50
F. First human civilization	51
G. The flood	52
H. Spread of mankind	55
I. Facts and doctrines of great value	55
<u>IV. THE ERA OF THE PATRIARCHS.</u>	
A. Abraham	57

Abrahamic Covenant, Melchizedek, Sodom and Gomorrah, test of faith.	
B. Isaac	59
C. Jacob and Esau	59
D. Sequence summary of major events	61
E. Messianic line.	62
<u>V. THE ERA OF EGYPT.</u>	
A. The career of Joseph	63
Brothers, Potiphar's wife, prison, famine, family reunion, his example.	
B. The Messianic line continues	65
C. The birth of a nation (Israel)	66
Israel enslaved, Moses, plagues, Passover, Exodus.	
<u>VI. THE ERA OF WILDERNESS WANDERING.</u>	
A. Organization of Israel	71
Ten Commandments, tabernacle, priesthood, sacrifices, feasts.	
B. Travels of Israel	76
Promised Land, 12 spies, desert life, Balaam.	
<u>VII. THE ERA OF SETTLEMENT.</u>	
A. Invasion of Canaan	82
Rahab, crossing Jordan, Christ, Jericho, Achan's sin, trickery.	
B. Dividing the spoil	84
Conquest, Caleb's request, cities of refuge.	
C. Significant observations	85
Canaanites, faith-walk, Joshua and leadership	
<u>VIII. TH ERA OF THE JUDGES.</u>	
A. Cycles of apostasy and deliverance	87
Gideon, Samson and Delilah, Angel of the Lord.	
B. Story of Ruth	88
C. Transition by Samuel	89
Prayers of Hannah, successful judges -- poor fathers.	
D. Spiritual applications.	90
Backsliding, prayer, discipleship.	
<u>IX. THE ERA OF THE UNITED KINGDOM.</u>	
A. King Saul	91
His failure, the Holy Spirit in the Old Testament.	
B. King David	92
Davidic Covenant, lust, murder, repentance - also a spiritual giant!	
C. King Solomon	93
Loved God, great leader, wise, women, wealth, believer's sin nature.	
D. Literature of the era	94
Job, Psalms, Proverbs, Ecclesiastes, Samuel, Kings, Chronicles.	

<u>X. THE ERA OF THE DIVIDED KINGDOM.</u>	
A. Kings of the divided kingdom	99
Strife, decline, hard preaching by prophets, some revival.	
B. Prophets of the divided kingdom	99
Nature of the prophecy.	
C. Pre-exile prophets	100
<u>XI. THE ERA OF CAPTIVITY.</u>	
A. Historical context of captivity	106
Assyria, Babylon, Persia, Egypt -- great events, battles, kings.	
B. The captivity itself	108
Israel's and Jerusalem's fall and peoples dispersed.	
C. Prophets of the captivity	109
Daniel, Ezekiel, the responsibility of man, soul-winning.	
<u>XII. THE ERA OF RESTORATION.</u>	
A. Return of Zerubbabel	
B. Ministry of Haggai and Zechariah	112
C. Story of Esther	113
D. Return under Ezra	115
E. Return under Nehemiah	115
F. Preaching of Malachi.	116
<u>XIII. BRIEF OUTLINE OF OLD TESTAMENT BOOKS.</u>	
Pentateuch: Genesis - Deuteronomy	118
History: Joshua - Esther	119
Poetry: Job - Songs of Solomon	123
Major Prophets: Isaiah - Ezekiel	125
Minor Prophets: Daniel - Malachi	126
<u>IVX. HELPFUL TOOLS FOR THE BIBLE.</u>	
A. Some general facts about the Bible	131
B. How to study the Bible	132
C, How to teach/preach the Bible	133
<u>A BASIC BIBLE STUDY LIBRARY</u>	137
<u>CHRONOLOGY AND TIME LINE.</u>	
<u>HOW TO BE SAVED</u>	143
<u>INDEX</u>	144

To get the most out of this study, it is good to read the Bible sections related to each era, and then study this outline for an explanation of the biblical text.

CHAPTER I: INTRODUCTORY OVERVIEW

I begin this introductory section by summarizing a great deal of information into a short space. Consequently, the flow is somewhat choppy, but the bare essentials are here. The material is presented in an outline format.

After covering such issue as the central theme, purpose and person of the Old Testament, I give a brief definition of who God is. This is important, because this material is going to the entire world. There are many ideas of who God is, and that makes it important to identify who is the God of the Bible.

Included in this first section, I also give a brief overview of the history and culture of the origins of humanity, and the uniqueness of the Old Testament. The last issue I cover in this chapter is to give a global birds-eye-view of the Old Testament along with an Old Testament library – a grouping of the several books of the Old Testament.

Let's get started. Be sure to read slowly, because there is an enormous amount of material crammed into this short space. A hint: for some issues you may want to explore in more detail, you can find more information at Wikipedia. Some may disagree with the Bible, but you will gain a larger view of the context of the Old Testament in terms of geography, history and culture.

A. THE CENTRAL THEME AND PURPOSE IN THE OLD TESTAMENT.

1. The Old Testament is the story and history of redemption -- the preparation of the world for the "fullness of time" (Gal 4:4). Its emphasis is on God's preparation for the Incarnation through His Divine dealings with Israel in which the climax was to be the coming of God manifest in the flesh. (John 1:14-18).

2. God's dealings with mankind through Israel are based on the most important covenant (contract) ever made between God and man, the Abrahamic Covenant (Gen 12:1-3; 15:17, 18; 17:1, 2).

- All of God's redemptive dealings with mankind would flow from this covenant.
- All the redemptive dealings would come through the life and history of this one nation -- Israel (John 4:22).
- Salvation would come by grace through faith based upon the coming of the Messiah. Messiah would come through Israel and through Him all nations would be blessed (Gen 12:1-3; 17:1-8; Acts 3:13-15,18,21,24-26; 4:10-12; 13:44-48; Rom 1:16; 15:9-12; Chapter 4).

3. The purposes of the Old Testament.

- To reveal God, that He is one, the Creator and Sustainer of the universe (Isa 40-44:8; Deut 6:4; Gen 1:1).
- To reveal mankind's sinful condition (Rom 3:9-19).

- To hold man accountable to God (Rom 3:19).
- To reveal knowledge and truth to man (Rom 2:20).
- To reveal and prove (through fulfilled prophecy) to man God's promise and only provision for salvation. His salvation was to be through the incarnation, a truth set forth in history, prophecy, type, symbol (Rom 1:1-4; 15:8; I Co 15:1-4; Isa 53; John 14:6).
- To lead men to salvation through faith in Christ (2 Ti 3:15; Gal 3:22-24).
- To produce saving faith and spiritual growth in man (I Pe 1:23-2:2; Rom 12:15-17; 2 Ti 3:16, 17; Psa 119).
- To be God's instrument to accomplish His purpose in the world (Isa 55:8-11).
- To give hope to the nation Israel (Rom 11:25-27; Isa 60).
- To announce judgment upon the world (Isa 24-27).
- To announce to Israel promises of blessing for obedience and punishment for disobedience (Lev 26).
- To control very wicked people (1 Ti 1:8-10).
- To give examples and hope to our Christian living (Rom 15:4; 1 Co 10:11).
- To announce God's purpose in saving men: to have a society of redeemed people holy unto their God and zealous for good works (Titus 2:14; 1 Pe 1:9, 10).
- To give mankind an orientation of God's plan for Him throughout eternity -- a sense of identification and purpose in this life and the next.

B. THE CENTRAL PERSON IN THE OLD TESTAMENT.

1. The central person in the Old Testament is the Messiah -- Jesus Christ (Acts 3:13-15, 18, 21, 24-26; 4:10-12; Acts Chapter 7).

a. Messiah was to be a political savior and to rule Israel as an earthly (but superhuman) King. Messiah was to come from David, based on the Davidic Covenant, and Jesus is the fulfillment of that covenant. Christ will assume that throne at His second coming (Acts 1:6; 15:14-18; Jer 23:5,6; Isa 9:6,7; Luke 1:32,33; Matt 2:2,5,6; 25:7; 2 Sa 7:12-16).

b. Messiah was to be a suffering savior to save His people from their sin (Psa 22:6; Isa 53; Matt 1:21, 23; 17:11, 12; Mark 9:11-13; Acts 2:22-36; 3:18; John 1:29).

2. Christ is revealed in the Old Testament as the central figure in God's redemption story.

- Anticipated in prophecy (e.g., Isa 7:14; 9:6, 7; 53; Acts 3:18; Zech 11:12, 13; 13:6; Psa 22; 16:9, 10).
- Symbolized in the sacrificial system (see book of Hebrews).
- Foreshadowed in the Old Testament types.

C. BASIC CONTENT OF THE OLD TESTAMENT.

1. God's promise to Abraham (Gen 12:2).

The basic thought here is that through Abraham God would found the Hebrew nation for the purpose of bringing great blessing to all the nations through the

promised Messiah. Israel was to become the messianic nation. The ultimate objective: to bring Christ into the world. The immediate objective: to establish in a world of idolatry that there is one true living God.

2. God's covenant with Israel (Exod 19:5-8).

The fundamental thought in the contract: if Israel followed God, then He would prosper and bless them, but if they forsook Him, He would punish and ultimately destroy them as a nation. Yet, even though punishment would come, God promised never to completely destroy the nation and even to restore the nation.

3. God's promise to David (2 Sa 7:16). This promise to David is that his family would rule over God's people forever; thus, through David (the messianic family) would come the Messiah (Jesus Christ).

4. The central land of the Bible story is Palestine; the central city is Jerusalem. The central event in history and the Bible is the appearance of Christ. The O.T. prepares the stage for this event; the NT explains and describes the event.

D. THE UNIQUENESS OF THE OLD TESTAMENT.

1. Its unique claims.

It (along with the New Testament) claims to be the revelation from God, God-breathed (2 Ti 3:16) and inspired in a different sense from all other literature (2 Pe 1:20, 21). It discloses the plans and the purposes of God for time and eternity.

- Jesus called the Old Testament "the Scriptures" (Matt 21:42; Mark 14:49; John 5:39).
- Jesus' followers called the Old Testament "the Scriptures" (Luke 24:32; Acts 18:24; Rom 15:4).
- Paul called the Old Testament the "Sacred Writings" (2 Ti 3:15); "Holy Scriptures" (Rom 1:2); "Oracles of God" (Rom 3:2).
- Jesus referred to the formal arrangement in the Hebrew Bible as "the Law of Moses, Prophets, Psalms" (Luke 24:44). He also excluded the Apocryphal books (as did Josephus and Jerome) and said the O.T. spoke of Him; consequently, Jesus is the theme of the Old Testament.
- It claims to have absolute authority over the lives of men (Romans 3:19).

2. Its unique construction.

- The Old Testament is part of one book, the Bible.
- The Old Testament is made of 39 separate books, each complete by itself and united around the one central theme of the whole Bible. The Old Testament was written by at least 30 men (perhaps over 100) over a 1,000 year span.

3. Its unique focus and content. It tells of:

- The story of mankind.
- The person of Jesus Christ.
- The story of redemption.

- The explanation of spiritual beings and metaphysical realities.
- The literal accuracy of its content.
- The ability to meet the needs of the human heart.
- The fact of its longevity.
- The authoritative manner of its writing: "thus saith the lord."
- The fact of its universal acceptance.
- The impact for good on society.
- The making and fulfilling of prophecy.
- The frankness when speaking of its heroes.
- The ability to radically change a human being.
- The hope it gives to mankind.
- The fact of its universal applicability to culture, class and history.

Of the Bible, there is no other book like it in all history!

E. THE RELATIONSHIP BETWEEN THE OLD AND THE NEW TESTAMENT

1. The Old Testament is a testimony to Christ (Luke 24:27, 44; Matt 1:1; John. 1:45; 5:39, 46; Acts 10:43).
 - As promised redeemer.
 - The Pentateuch pictures Christ as the perfect man who fulfills the Law.
 - The sacrificial and priestly provisions picture Christ as the messianic priest and sacrifice for sin.
 - The Davidic kingdom pictures as the perfect king.
 - The office of prophet pointed toward Christ the perfect prophet (Acts 3:22-26; Hebrews 1:1, 2).
2. The New Testament sets forth Christ as the fulfillment of all the Old Testament pictures, predictions and preparations for the coming Messiah (Matt 1:18-23).
3. The New is in the Old concealed; the Old is in the New revealed.
4. The New is in the Old contained; the Old is in the New explained.
5. The New is in the Old enfolded; the Old is in the New unfolded.
6. Everything in the New Testament is found in the germ form in the Old Testament. The Old Testament is referred to 639 times in the NT
7. The terms "old" and "new" have been used since the second century to distinguish between the Hebrew and Christian Scriptures. Both testaments are of equal inspiration and authority. However, the Old Testament is written **for** the Christian while the New Testament is written **to** the Christian. The Old Testament is written **to** the Jew.

8. The names came about because of the focus on the Old Covenant (Mosaic, Exod 24:8; Deut 5:1-5; 2 Ki 23:2; 2 Co 3:14; Gal 3:19; Heb 8:13), and the New Testament (Matt 26:28; 27:51; Mark 14:24; Luke 22:20; 1 Co 11:25; 2 Co 3:6; 1 Ti 2:5; Heb 7:22; 8:6-13; 9:15).

- The "Old Covenant" was between Israel and God and was conditional, that is, "if" Israel would obey the commandments they would receive certain benefits (Exod 19:5). The Christian is not under the conditional Mosaic covenant.
- The "New Testament" rests upon the sacrifice of Christ and secures the eternal blessedness under the Abrahamic Covenant of all who believe. This covenant is unconditional, final, irreversible, and no responsibility is by it committed to man. The Christian is under the New Covenant. In the kingdom age the New Covenant will also be applied to Israel.

A SHORT INTRODUCTION TO THE GOD OF THE BIBLE.

A. DEFINITION AND EXISTENCE OF GOD.

One cannot fully define God in the sense of a complete understanding and knowledge of Him, but man can know exactly and accurately some things about God. Among those knowable things about God is his existence and fundamental qualities or attributes. Listed below are various attempts to define God in the latter sense.

1. Westminster Shorter Catechism: "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

2. Augustus Strong, *Systematic Theology* (p. 52): "God is the infinite and perfect Spirit in whom all things have their source, support, and end."

3. The writer's expanded statement: There is but one living and true self-existent God who is infinite, eternal, omniscient and unchangeable in His being, wisdom, omnipotence, holiness, justice, perfection, love, sovereignty, spirit, mercy, grace, goodness and truth. He is absolutely separate and above the universe as its Creator, yet everywhere present in the universe as the upholder of all things. He is one in essence, but eternally existent in three persons, Father, Son, and Holy Spirit, each having precisely the same worship, confidence and obedience and who co-equally and co-eternally share in the one common nature (Gen 1:26; Deut 6:4; Psa 139:8; Isa 45:5-7; Mark 10:18; Matt. 28:19).

4. Proofs of God's existence.

- The belief in God by the human race through history and across culture is universal and intuitive -- man assumes the existence of God and even must suppress that inner awareness to walk in disbelief (Romans 1:18-20).

- The existence of God is assumed by the Scriptures: *"the fool has said in his heart, there is no God"* (Psa 14:1).
- Various arguments for the existence of God.
 1. The observation that everything must have a cause in order to happen, and ultimately must have a first cause -- God: *"Every house is built by someone; but he that built all things is God"* (Heb 3:4).
 2. The observation that everything in the universe is seen as having order and useful arrangement that implies that it was designed with intelligence and specific purpose by the first cause which was God, *"He that planted the ear, shall he not hear? He that formed the eye, shall He not see?"* (Psa 94:9).
 3. The observation that all mankind has an idea of God Who is the Most Perfect Being. A Perfect Being necessarily requires existence; therefore, God would have to exist.
 4. The observation that our conscience admits to the existence of a Great Lawgiver and the punishment of those who break His absolute Law (Rom 1:19, 32; 2:14-16).
 5. The observation that the existence of God best explains the nature of things: the moral, mental and religious constitution of man plus the various relationships and the things of the material universe.

5. The activities of God.

a. God created the universe out of nothing in six, literal 24 hour days and with the appearance of age. He created everything in the universe: physical and spiritual laws, forces, beings, the invisible and the visible worlds and their inhabitants. He holds the universe in existence and together and has fixed certain all things that have and will come to pass.

He sovereignly rules over all that exists, working through subordinate powers, causes, forces, means and miracles. God arranged together all things and directs the course of all events in keeping with His one eternal plan and the purpose that ultimately is to bring glory Himself, even by permitting evil to enter the universe.

b. God is holy and just (and full of loving-kindness and mercy) and is the absolute and perfect standard of righteousness (that which judges a thing to be right or wrong) from which flows His moral law by which all mankind will someday be judged and held accountable for their deeds while on earth. The law of God has judged everyone guilty and under the penalty of everlasting punishment.

c. Sin came into the universe by permission of God through the rebellion of Satan, once a high ranking angel of God's. Sin entered the world through the

temptation of Satan to Eve, the wife of Adam, the first humans on earth who were created by God in His own image, apart from the animal world. Adam and Eve were in a state of unconfirmed holiness.

The first human couple disobeyed the command of God and death (Both spiritual and physical) came upon the human race and the world. The entire human race has flowed from the genes of Adam and Eve and all peoples have carried with them the sin nature. All mankind is guilty of the sin of Adam and Eve plus their own.

d. In His great love and mercy, God provided a means of salvation by the gracious action whereby He prepared and sent a Redeemer into the world to save from sin all those who put their trust (faith) for salvation into the Savior on the cross. This Redeemer is Jesus Christ of Nazareth.

Through His death, the penalty of sin was paid. Through Christ's resurrection those saved may have eternal life. Jesus Christ (the second Person in the Trinity) is God in the flesh (incarnate). (See 1 Pe 1:9-12; Rom 3:25).

e. God is now in the process of reclaiming that portion of His kingdom which He has given to man who lost it by default to Satan. God is also in the process of bringing into being a people being conformed into the image of Jesus Christ, the first born of many brethren (I Co 15:20-23).

B. THE MATTER OF CREATION VS. EVOLUTION.

1. Evolution defined: a series of progressive changes effected by means of resident forces resulting in the development of the more complex forms of life from the simpler.

2. Claims and assumptions of evolution.

- The universe began anywhere from 600 million to 25 billion years ago.
- Life began about 3.5 billion years ago.
- Life began from inorganic matter and gradually evolved into complex forms of beings.
- For evolution to be considered, one must necessarily assume God did not create the universe. Peter said they, "willingly" assumed evolution (2 Pe 3:4).
- Matter is eternal, no god or force brought matter into existence.

3. Response to evolution.

- The Bible rejects macroevolution as a valid explanation for the origin of the universe and its contents and/or the physical or life processes presently occurring.

- Creation is accepted by faith (Heb 11:3, 6).
- Evolution is a religion accepted and based on faith. Many statements by evolutionists themselves can be presented that state the fact that evolution is based on faith. Dr. Paul LeMoine, an editor of L'Encyclopedie Francais and one of the most prestigious scientists in the world, claims that evolution is "**a fairy tale for adults**".
- Bible and science do not conflict. No evidence categorically disproves the Bible or shows it to have scientific error. Scientific theory and facts must be kept separate.

4. Reasons why evolution cannot be true.

a. Evolution cannot explain the beginning of the universe. Atheistic evolutionists discount the fact of God and insist that matter is eternal. The key is this: if matter is not eternal, then there must have been a God to create matter. Since to the Atheist, God cannot exist, then the only option for them is to claim matter is eternal.

More and more, however, science has discovered that matter cannot be eternal. The "Big Bang" theory will not explain the origin of the universe, because there had to have been a first "big bang" – or something to go, "bang". The scientific facts and laws of physics totally rule out the possibility of an "oscillating universe", so the universe had to have had a beginning -- thus, there is a God.

b. Evolution cannot explain the beginning of life. Evolutionists have said that life began by spontaneous generation, or else a primordial soup of organic chemicals. According to modern scientific testing, the necessary atmospheric condition (one free of oxygen) was not in existence for the required chemical actions. Further, according to scientific law, life by spontaneous generation is impossible.

c. The probabilities of the origin of life by chance are impossible. The laws of probabilities destroy the possibility of evolution taking place by chance. Creationists have long maintained this fact, but now Francis Crick (the co-discoverer of DNA) and Sir Fred Hoyle (the Founder of the Big Bang theory) discount the possibilities of a cell coming into existence by itself on this earth.

Hoyle maintains that life would never have originated by chance in the universe in 20 billion years. He concluded that (by scientific and mathematical computations) the only way life could come into existence in the universe was by what some called God!

d. Evolution cannot produce transitional forms ("missing link") between species. In October, 1980 at a world meeting of evolutionists in Chicago, Dr.

Stephen Gould (Harvard) and Dr. Nils Eldredge (American Museum of Natural History) admitted that there are no "missing links" and that Paleontologists have known this for years! Gould is an outspoken advocate for evolution. (Of course, they did not admit to the God of creation.) To repeat, in the fossil record, there are no undisputed transitional forms (missing links) between species.

If evolution was true, there should be millions of missing links. We must conclude that there is no evidence for evolution.

e. Evolution is based in naturalism. Darwinian evolution is grounded in a philosophy known as "naturalism." As a starting point, naturalism assumes that the supernatural (God) does not exist, or if He does He is not active in this universe. Naturalism assumes what needs to be proven.

f. There is no mechanism for evolution to work. Natural selection and genetic mutation are not a sufficient mechanism for the transition of one species (kind) to another. Natural selection does bring change and variety within species (microevolution) but not from one species to another (macroevolution). Macroevolution has never been observed to occur. Genetic mutation does not provide required new information for new development from one species to another.

g. There is not enough time for evolution to work. Huge amounts of time are needed in order for evolution to work even in theory. However, there is no absolute proof that the enormous millions or billions of years claimed by evolutionists ever occurred. Various kinds of dating methods are an inexact science, based on many unproven assumptions and are very unreliable.

h. Evolution violates the Second Law of Thermodynamics. This law says that the universe, like a giant clock, is running down and will someday be dead. The law says that everything is moving toward greater disorganization, more chaos and less orderliness. Evolution says organism and structures are progressively increasing to greater complexity and order -- just the opposite of the Second Law of Thermodynamics.

i. Evolution is denied by many scientists. There are thousands of scientists in the world who say evolution is not true. There are in America alone over 10,000 professional scientists who believe in biblical creation. For more information, the interested reader can contact the following institution:

Creation Science Foundation Ltd
PO Box 6302
Acacia Ridge D.C., Qld 4110
Australia

Master Books
P.O. Box 26060
Colorado Springs, CO 80936
USA

There are now dozens of fine scholarly books written which dispute evolution. For three excellent books discussing the failings of evolution, consider the following:
Phillip Johnson, Darwin on Trial, Downers Grove: InterVarsity Press, 1993.
Gary Parker, Creation: Facts of Life, Colorado Springs: Master Books, 1994.

Michael Denton, Evolution: a Theory in Crisis, Maryland: Adler & Adler, Publishers, 1985.

SUMMARY OF THE PROBLEMS WITH EVOLUTION

1. Evolution (Macro) has never been observed to happen
2. There is no valid mechanism to explain how evolution can occur
3. There is no undisputable evidence evolution ever happened

C. SOME INTRODUCTORY ISSUES.

1. Regarding the Canon of the Old Testament.

a. The canon of Scripture refers to those books considered to be the inspired Word of God. One important consideration of canon is that no one decided which books are inspired, but merely "recognized" that which was already inspired. The Jews considered as inspired the same 39 books listed in the Protestant Bible. They were divided into three groups: the Law, Writings and Prophets.

b. The Old Testament canon was settled in the 5th century B.C. Two Jewish Scholars, David Kimchi (1160-1232) and Elias Levita (1465-1549) said the O.T. canon was finally collected and completed by Ezra and the Great Council in the 5th century. Testimony from the "Prologue of Ecclesiasticus" (c. 132 B.C.) indicates a closed canon at that time. Certainly the O.T. canon was completed when Malachi was written (c. 450-400 B.C.).

The Jewish historian, Josephus, in the first century, gives testimony of the O.T. canon being what we know it to be today. Discussions at Jamnia (Israel) among the rabbis in the first century confirmed the canon accepted by the Jews.

c. The testimony of Jesus affirms the Jewish canon. He said of righteous people being murdered from "righteous Abel unto the blood of Zechariah" (Matt 23:35). That is the modern equivalent of saying from Genesis to Revelation," thus implying the Jewish O.T. as canon. Zechariah's death is recorded in 2 Chronicles 24:20-22, which is the last book in the Jewish arrangement of the Hebrew Old Testament.

In Luke 24:25, 27, 44, 45 Jesus said the Law of Moses, Prophets and Psalms were Scripture. This was the three-fold division of Hebrew O.T. Scripture (cf. Matt 21:42; 22:29). Psalms were the first book of the "Writings."

2. Regarding early civilizations.¹

a. Here we will briefly mention some of the civilizations that existed before or about the time of Abraham. These are the ones from Noah to Abraham. The dating is approximate. The civilizations mentioned here were located in the Fertile Crescent or Mesopotamia area, which is in modern Iraq and Iran. This area is the birthplace of civilization from the time of Noah. The Tigris and Euphrates rivers flow through the

¹ See Kitchen, Kenneth A. On the Reliability of the Old Testament. Grand Rapids: Eerdmans, 2003.

land area and into the Persian Gulf. Mt. Ararat, where it is thought that Noah's ark came to rest, is located at the head waters of the Tigris River. The Tower of Babel was built in the region of Mesopotamia.

b. The Sumerians lived from about 3200-2300 B.C. They were highly intelligent, inventive people who settled in the Mesopotamia area, the "*land of Shinar*" (Gen 11:2). Though writing was invented by Adam who perhaps left us the oldest records (Gen 5:1), the oldest records of writing we have today are those of the Sumerians. They produced extensive literature, leaving it for us to view on clay tablets. Their literature included stories about divine creation and a worldwide flood.

c. The Akkadians took over the Sumerians and ruled from about 2300-2000 B.C. They took some of the scattered pre-existing Sumerian stories about creation and the flood, edited and compiled a story of the flood named the "Epic of Gilgamesh." These Akkadian/Sumerian scholars also compiled the famous "Sumerian King List," a list of ancient kings whose descent was interrupted by a worldwide flood. One of the great Akkadian rulers was Sargon I.

d. The people from Ebla lived in Syria, beginning their rise in about 3500 B.C. Their city occupied what is now known as Tell Mardikh. Ebla was the capital of a great Semitic empire and had power from 2400 to 2250 B.C. More than 16,000 clay tablets have been found at the site. About 80% of the tablets were written in Sumerian and the rest in a Western Semitic dialect much like Canaanite and Hebrew. They included stories of divine creation and flood. A number of names (and cities) appearing in the tablets also occur in the Old Testament. The scribes of Ebla were trained by Sumerian scholars under Akkadian rule.

e. The Egyptians became a united kingdom in about 3200 B.C. and later emerged as a great power. The era, known as the "Pyramid Age," is dated about 2650-2200 B.C.

f. The Babylonians rose from the Akkadians in Mesopotamia in about 2000 B.C. One powerful ruler in the 18th century was Hammurabi. He left us a famous law code, the 282 case laws known as the "Code of Hammurabi." They also preserved and embellished on prior Sumerian stories. They provided us with a famous creation story, "Enuma Elish." Scholars date the original back to about 1800 B.C.

g. The Amorites were from a city named Mari, located in the upper Euphrates River. They rose to power in about 3,000 B.C. Over 20,000 clay tablets have been found at Mari. The greater number of tablets date to about the 19th century. Names similar to those of the Patriarchal names occur in these tablets. The bulk of tablets were written in a northwest Semitic language.

h. Regarding the many religious stories of these various ancient peoples, many ideas parallel the Old Testament, indicating a common source: the records and

traditions kept and passed on by Noah and his sons. One scholar says: "These peoples firmly believed in divine creation, and in divine punishment expressed in a particular flood as a distant historical event, distinct from the ordinary, habitual inundations known in Mesopotamia."²

i. The Canaanites lived in the land which the patriarchs occupied from the time of Abraham. They invented the skill of alphabetic writing. (Cf. Gen 35:4; Josh 24:2, 14-20).

j. The patriarchs were those people from which the nation of Israel descended. The biblical patriarchs began with Abraham (2166-1991 B.C.; cf. Gen 21:5; 25:7). They were nomadic herdsmen who migrated from place to place to find food for their flocks in the general Mesopotamia area. Abraham was raised at Ur, a Babylonian city in Mesopotamia in Southern Babylonia. At his time the area was known as "Chaldea." Ur was located about 150 miles from the head of the Persian Gulf.

Abraham, following the call of God, migrated to Canaan in 2091 B.C. (cf. Gen 12:4). The well known biblical patriarchs were Abraham, Isaac, Jacob and Joseph. With the Exodus (1446 B.C.) we start with detailed written records of the Old Testament, beginning with Moses.

3. Regarding times and dates.

It is impossible to nail down absolute dates before the time of Abraham. Some major problems are the unreliability of dating methods and the naturalistic bias of secular dating schemes.

The genealogical tables in the Bible also have gaps in them. This means they do not always go directly from father to son, but simply sketch the general family tree. Even with this practice, however, they cannot be stretched back too far in time. Creation happened probably not later than 10,000-12,000 B.C. Maybe it can be stretched back to 20,000 B.C. The Flood was somewhere around 5,000 B.C. Since there were many languages by about 3200 B.C., the event of the Tower of Babel had to have been before that date.

4. Regarding who wrote Genesis.

The first five books of the Old Testament are called the Pentateuch, Torah, or Law of Moses. The Bible, along with Jesus, considers Moses to be the writer. The problem comes, where did Moses get his information for Genesis since he was not alive during the history recorded in Genesis?

Moses got some information for the Pentateuch by direct revelation from God, oral tradition handed down and written records passed down by his ancestors. It is important to note that the Bible is the only living source which records the history of man from creation down to the time of Jesus. It gives a constant, coherent documentation of the history of mankind.

² K.A. Kitchen, The Bible in its World (Downers Grove: InterVarsity Press, 1977), p. 36.

Regarding the writing of Genesis there are basically four theories:

a. Some say Moses wrote Genesis by dictation from what God told him.

b. Liberals say Moses did not write Genesis, but the book was put together by editors during the 4th century B.C.

c. Some evangelicals say Moses compiled Genesis from ancient sources of oral and written information. They say the "toledoth" passages form the titles of following information. "Toledoth" refers to those passages like, "These are the generation of" (e.g. Gen 5:1).

d. Some evangelicals agree with (c), but regard the toledoth passages as "colophons," or subscripts written at the end of a certain block of information - like a footnote in modern writing. This method was commonly practiced in ancient times in Bible lands. These blocks included the name of the scribe, author or owner, a reference to date of production and some geographical date as to the place of production. There are several toledoth passages in Genesis, but scholars are divided on the exact number.

Genesis is a series of self contained segments written on clay Mesopotamia tablets by the ancestors of Moses, passed down from one generation to the next, and finally translated and edited by Moses into the Hebrew language. Some, however, hold the theory that Hebrew was the original language. The first page of the Bible (Gen 1:1-2:4a) is the world's oldest written document handed down to mankind. God supervised the work of Moses so that the resultant work was without any mistakes.

Evidence of Moses' editing can be seen in passages where explanatory notes were given to help the Israelites to recognize some of the areas where major events happened. Some ancient names in the records were also given their new name (e.g. Gen 28:19; 14:2, 8).

Another example of Moses editing is seen when Moses called God "Yahweh" (e.g. Gen 2:4b) before God revealed Himself to Moses as Yahweh in Exodus 6:3. The reason is because pagan religions around the Israelites used the ancient names for their gods. Moses then altered the old names to Yahweh, to emphasize which God he was talking about.

One scholar lists the following toledoth sections:³

Genesis 1:1 to 2:3, written by God or given to Adam, about creation.

Genesis 2:4b to 4:26, written by Adam about the creation of mankind.

Genesis 5:3 to 6:8, written by Noah.

Genesis 6:9b to 9:29, written by Noah's sons.

³ Charles Taylor, "Who Wrote Genesis? Are the Toledoth Colophons?" in Creation ex nihilo Technical Journal, Vol. 8, no. 2, 1994, p. 209.

Genesis 10:2 to 11:9, written by Shem.
Genesis 11:11 to 11:26, written by Terah.
Genesis 11:29 to 25:18, written by Isaac including Ishmael.
Genesis 25:21 to 36:43, written by Jacob including Esau.
Genesis 37:2b to 50:26, written by sons of Israel.

5. Regarding the authorship of the Pentateuch.

The first five books of the Old Testament are foundational to revealed religion, and especially the Bible. Through the ages the attack has been sustained and vicious to discredit this distinct collection within the O.T. In particular, the fact of Moses being the author of this body of literature has been disputed. Some liberal theologians do not even believe Moses ever existed. Below we set forth several reasons why evangelicals believe Moses wrote the Pentateuch.

a. The Pentateuch itself claims Mosaic authorship: Exodus 17:14; 24:4-8; 34:27; Numbers 1:1; 2:1; 4:1; 33:1,2; Leviticus 1:1; 4:1; 6:1; Deuteronomy 28:61; 29:20,21,27,58; 31:9, 22-26.

b. The rest of the O.T. claims Mosaic authorship: Joshua 1:3,7,8; 8:31; 23:6; 1 Kings 2:3; 2 Kings 14:6; 18:12; 1 Chronicles 15:15; 2 Chronicles 23:18; 25:4; 35:12; Ezra 3:2; 6:18; Nehemiah 8:14; 13:1; Daniel 9:11,13; Isaiah 1:10; Malachi 4:4.

c. The New Testament claims Mosaic authorship: Matthew 19:8; Mark 10:3-5; Luke 24:27,44,45; John 1:45; 5:46,47; 7:19; Acts 3:22; 13:39; 15:21; 21:21; 26:22; 28:23; 1 Corinthians 9:9; 2 Corinthians 3:15; Hebrews 10:28.

d. The New Testament writers ascribe specific teachings in the Pentateuch to Moses: Acts 3:22; 7:37, 44; 15:1; Romans 9:15; 10:5, 19; Hebrews 7:14; 8:5; 9:19; 12:21.

e. Jewish tradition ascribes Mosaic authorship to the Pentateuch. Josephus wrote in roughly 100 A.D.:

“For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine. And of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death.”⁴

In another source, the young Jewish zealot in 2 Maccabees, written about 100 B.C., states: “I obey the command of the law given by Moses to our ancestors” (2 Maccabees 7:30).

f. Orthodox Christianity through the history of the Church has ascribed Mosaic authorship to the Pentateuch.

⁴ Flavius Josephus, “Flavius Josephus Against Apion, Book I” in The Works of Flavius Josephus, trans. William Whiston (Cincinnati: H.S. & J Applegate, 1850)

g. Moses was well qualified to author the Pentateuch (Acts 7:22). His authorship is the best theory that agrees with the facts of the case and there is no valid reason to doubt that he did write the document.

h. Dating the document by the careful examination of contemporary events and issues, conditions of geography and climate, state of flora and fauna and the viewpoints expressed, one is driven to conclude that Moses was the writer. In other words, the world of the Pentateuch matches the times of when it claimed to be written.

i. Archaeological discoveries have vindicated the Bible in general and the Pentateuch in particular. In fact, nowhere does archaeology directly refute the Bible as accurate history. Through the years archaeology has consistently disproved the critics of the Bible in their attempt to discredit the Word of God.

One example is the empire of the Hittites. There are numerous references in the Bible regarding these people, but for many years they were lost to secular history. The enemies of the Bible thus used this lack of secular reference to “disprove” the Bible. They said the Bible writers made up a story of the Hittites, proving the Bible to be false.

Then, in 1906 the German professor, Hugo Winckler, discovered thousands of tablets at Boghaz-keui, the Hittite capital in Asia Minor. The “non-existent” people turned out to have a vast empire which even vied for power with Egypt and Assyria in 1800-1600 B.C. The critics were wrong again, but the Bible was right.

j. If the Pentateuch is unreliable, then the whole Bible is called into question because the Pentateuch is the foundation of all revealed truth and God’s plan of salvation. Morality, our origins, the nature of man, the fall, creation, flood and other foundational truths are explained in the Pentateuch.

It must be remembered that the Bible is a preserved, constant, living link with our past, clear back to our origin. The record of our origins, ancient history, and God has always been with mankind. In the case of other ancient cultures, for contrast, their myths and documents eventually ended up in a pile of rubble, only to be discovered thousands of years later.

There is further related confirmation of the Pentateuch. In those other ancient societies, there were beliefs and stories of God’s working in ancient history similar to the basic plan recorded in the Pentateuch. There are many differences, but yet the basic pattern is common: divine creation, a fall, the worldwide flood, a spiritual world, God and gods, a need for sacrifice or atonement of some kind, an afterlife and other beliefs.

All these general common beliefs point to a common source and common awareness of certain real, historical ancient events. They also point to the truth of the Pentateuch record. The Pentateuch stands out because of its consistency, longevity, accuracy and confirmation by Jesus Christ. The other accounts all deteriorate into gross idolatry, immorality, inconsistent stories and inferior work.

k. To maintain that Moses wrote the Pentateuch means that he may have had helpers who actually put some of the words down for him. It also means that, under the direct supervision of God (2 Pe 1:20, 21), Moses recorded information taken from oral transmission, existing written records (Num 21:14 - writing was ancient in Moses' day) and direct revelation. What Moses wrote was what God wanted him to write and was without error in the original autographs.

Evidently Joshua wrote the final chapter of Deuteronomy. It was the custom of the day to write an obituary at the end of a great man's work. Following the death of Moses, Joshua directly enters the stage as leader and tells us Moses wrote the Pentateuch:

"I have given it to you, just as I spoke to Moses...be careful to do according to all the law which Moses My servant commanded you...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" (Josh 1:3, 7, 8).

l. Jesus Christ ascribed Mosaic authorship to the Pentateuch. Jesus believed Moses existed and quoted him from the book of Genesis (Genesis 1:27; 2:24), and agreed with the Pharisees that Moses gave the command of Deuteronomy 24:1, 3:

"And He (Jesus) answered and said to them, 'What did Moses command you?' And they said, 'Moses permitted a man to write a certificate of Divorce and send her away.' But Jesus said to them, 'Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, God made them male and female. For this cause a man shall leave his father and mother, and the two shall become one flesh' (Mark 10:3-8).

Other quotations by Jesus include Matthew 8:4; 19:7; Mark 7:10; 10:3-5; 12:26; Luke 5:14; 16:29,31; 24:27,44; John 5:46,47; 7:19,23,47.

Jesus Christ did many miracles, even rising from the dead, in order to verify His claims (John 20:30, 31). If Jesus did not tell the truth in this matter of Moses writing the Pentateuch (as some critics claim), then how many other things did Jesus misrepresent to the NT writers? Did He deceive us in matters relating to eternal life and the forgiveness of sin?

If Jesus told the truth about some matters (such as spiritual things) but deceived us (through accommodation or whatever) when talking about matters

relating to history or miracles, then who among mankind is wise enough to determine when Jesus was telling the truth or lying?

(By accommodation, some believed that Jesus told His stories to fit the educational level of His alleged ignorant disciples. In other words, He had to say things down to their level of understanding of the day in which they lived.)

Then, again, who would take the word of a person so brazen as to question the words of Jesus, the One who is perfect in character and rose from the dead to prove the trustworthiness of His words? Such contempt for the testimony of the Lord of Glory is frightening!

Further, how can matters of things such as miracles be separated from spiritual realities? For example, is not the resurrection of Christ a miracle, and is it not related to the most vital of spiritual matters: the forgiveness of our sins?

Beliefs and teachings Jesus had about the Old Testament.

1. Jesus believed in the story of creation as given in Genesis (Matt 19:4, 5).
2. Jesus believed in the worldwide Genesis flood with Noah and his ark (Matt 24:36-39).
3. Jesus believed in the miracle of Jonah (Matt 12:40-41).
4. Jesus believed Moses wrote the Pentateuch (19:7, 8; 8:4).
5. Jesus considered the O.T. sacred scriptures (Luke 24:27, 44, 45).
6. Jesus believed the O.T. could not be broken (Matt 5:18; John 10:35).
7. Jesus believed the miracle of Moses and the burning bush (Mark 12:26, 27).
8. Jesus believed the miracle of Moses raising up the bronze serpent (John 3:14).
9. Jesus believed as true the miracles of Elijah (Luke 4:25-27).

For the believer, the final word of authority comes from Jesus, and He clearly claimed Mosaic authorship for the Pentateuch. That should settle the issue for the people of God! Jesus also believed the O.T. literally.

6. Regarding revelation and inspiration.

We need to have a basic understanding of how God communicated the Bible to mankind. Two ideas are important.

a. Revelation is the first idea. Revelation, in its widest definition, is the communication of truthful knowledge or information from God to mankind. The information includes truths about the person and works of God and His relationships to His creation. The object of God's revelation is to make man wiser by giving him information that he could not otherwise know.

God made Himself known through special acts in history to specific people with particular information for an intended purpose. The Bible states: "*God, after He*

spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son" (Heb 1:1,2).

b. Inspiration is the second idea. Inspiration is that act of God whereby through the agency of the Holy Spirit

and through His sovereign choice He providentially prepared certain men. Without interfering with or impairing the mind or the individuality of these men, He carefully guarded, guided and controlled them in the writing process. These authors recorded in perfect accuracy the full and complete communication of His revelation in a written record which is the very words of God in the language, style and personalities of the human authors. Inspiration means that the Bible is infallible and inerrant as recorded in the original autographs.

Three ideas are present: God authored the Bible, God used humans to write the content, and the end product is without mistakes in the original autographs.

Paul wrote: *"All Scripture is inspired by God" (2 Ti 3:16)*. The word "inspired" means "God-breathed." Peter wrote: *"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will but men moved by the Holy Spirit spoke from God" (2 Pe 1:20-21; cf. Luke 1:1-4).*

For further details of Revelation, etc., you are encouraged to read my ebook, *You Can Believe the Bible*.

7. Regarding interpretation of the Old Testament.

The O.T. is to be interpreted by what sometimes is called the "Historical-Grammatical" method. It is the literal interpretation of the O.T. By literal I mean the text is to be understood in its normal, natural or usual grammatical construction, following the ordinary and apparent sense of words and grammar. The interpreter applies to the text those normal rules for understanding language. One takes into account figurative language.

The historical and cultural background of a text is considered along with the readers and writer. The type of literature is also considered, that is, whether the literature in question is historical narrative, prophecy, legal, poetry and the like. The main idea is to find out what the writer meant to convey to the readers. The first 11 chapters of Genesis is simple historical narrative.

There are some key reasons why it is best to interpret the Bible literally.

- Jesus and the Bible writers did as did the Reformers and others who hold to a high view of the inspiration of Scripture (cf. Nehemiah 8:1-18).
- It is the method that brings the greatest good for all concerned and which led the church out of the dark ages.

- Non-literal methods lead to compromise with the world and eventually to submitting the Bible to the views of the world.
- There is no good compelling reason not to use the literal method.
- The literal method has led to great revivals and growth in the church.
- It is the method of interpretation that is the normal practice of the interpretation of literature. This includes the interpretation of other ancient literature.
- It is the only way to control the interpretive abuse of Scripture.

THE BIRD'S-EYE OVERVIEW

A. GREAT TIME PERIODS OF THE OLD TESTAMENT.

1. The era of beginnings (about 10,000-4,700 B.C. - ?).

- Creation itself.
- Fall of man.
- Flood over the earth.
- Tower of Babel.
- Found in the Bible: Genesis chapters 1-11.

2. The era of the Patriarchs (about 2,200-1,880 B.C.).

- Abraham.
- Isaac and Ishmael.
- Jacob and Esau.
- Twelve sons (tribes) of Israel (Jacob).
- Sodom and Gomorrah.
- Found in the Bible: Genesis 12-36.

3. The era of Egypt (1880-1441 B.C.).

- Joseph to Egypt.
- Israel to Egypt.
- Enslavement of Israel.
- Birth of Moses.
- Exodus 1441 B.C.
- Found in the Bible: Genesis 37-Exodus 15.

4. The era of wilderness wanderings (1441-1401 B.C.).

- Mt. Sinai.
- Ten Commandments to Moses.
- National organization.
- Formal religious organization.
- Rebellion and punishment.

- Found in the Bible: Exodus 16-Deuteronomy 34.

5. The era of settlement (1401-1388 B.C.).

- Fall of Jericho.
- Entering the Promised Land.
- Joshua.
- Dividing the land of Canaan.
- Found in the Bible: Joshua 1-24.

6. The era of the judges (1389-1050 B.C.).

- Othniel.
- Ehud.
- Deborah and Barak.
- Gideon.
- Abimelech.
- Tola.
- Jair.
- Eli.
- Samson and Delilah.
- Samuel.
- Found in the Bible: Judges, Ruth, I Samuel 1-7.

7. The era of the United Kingdom (about 1050-930 B.C.).

- Saul, the first king.
- David the second king.
- Solomon, the third king.
- Significant people and things: Goliath, Jonathan, Bathsheba, Absalom, David's mighty men, Solomon's fame and wealth, queen of Sheba, building of the temple, writing of Psalms and Proverbs (though not fully).
- Found in the Bible: I Samuel 8 through I Kings 11; I Chronicles 10 through 2 Chronicles 9.

8. The era of the divided kingdom (about 931-587).

- The northern kingdom, Israel, capital Samaria.
- The southern kingdom, Judah, capital Jerusalem.
- Cycles of war, peace, compromise, revival.
- Prophets: Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Ezekiel.
- 21 kings of Judah; 19 kings of Israel.
- Found in the Bible: I Kings 12--2 Kings 25; 2 Chronicles 10-36; also in Poetic and Prophetic books of this period.

9. The era of captivity (721-536 B.C.).

- 721 B.C.: Samaria falls to King Sargon of Assyria.
- 587 B.C.: Jerusalem falls to Nebuchadnezzar of Chaldea.

- Prophets: Daniel and Ezekiel.
- Fall of Babylon to Cyrus of Persia.
- The hand writing on the wall (Daniel).
- The Jew exiled to Mesopotamia.
- Found in the Bible: Daniel and Ezekiel.

10. The era of restoration (536-400 B.C.).

- Remnant of about 50,000 Jews return to Jerusalem under the edict of Cyrus, foundation of the temple laid.
- Ezra the priest/scholar returns to Jerusalem, 458 B.C.
- Nehemiah the leader returns to Jerusalem, 445 B.C.
- Prophets: Haggai, Zechariah, Malachi.
- Queen Esther.
- The rise of Judaism.
- Second temple rebuilt: 520-516 B.C.
- Found in the Bible: Ezra, Nehemiah, Haggai, Zechariah, Malachi, Esther.

11. The era of intertestament times (400 B.C. to Christ).

- Alexander the Great 336-323 B.C.
- Socrates executed in Greece 399 B.C.
- Philip of Macedonia.
- Julius Caesar.
- Macabbean revolt.
- Septuagint translated.

To help remember the overview of the Old Testament: B PEWS JUD CR= beginnings, patriarchs, Egypt, wanderings, settlement, judges, united kingdom, divided kingdom, captivity, restoration. Everyone knows there is a beginning. Pews are what people sit in while at church. "JUD" is about the line of Judah that will culminate in the "CR" which is the Messiah, Christ, who is the central Person of the Old Testament. He has told us to take His message of redemption (the central theme of the Old Testament) to the entire world to fill up His "PEWS."

B. VARIOUS VIEWS OF THE OLD TESTAMENT.

1. The compressed view of history.

- Primal history: the beginnings (Genesis 1-11).
- Patriarchal history: Israel's founding (Genesis 12-50).
- Mosaic history: Israel's wanderings (Ex-Deut.).
- National history: Israel's life and land (Joshua-Malachi).

2. The "5-12-5-5-12" book order view.

- Five books of the Law (Gen.-Deut.).
- Twelve books of history (Joshua to Esther).
- Five books of poetry (Job-Song of Solomon).
- Five books of Major Prophets (Isaiah-Daniel).

- Twelve books of the Minor Prophets (Hosea-Malachi).

3. The "specific knowledge" view.

- General foundation for revealed religion.
- 5 books of the Pentateuch.
- External history of Israel.
- 12 historical books.
- Internal (spiritual/experiential) history of Israel.
- 5 poetic books.
- God's ultimate purpose for the world.
- 5 major prophets.
- 12 Minor Prophets.

4. The simple view.

- Historical, past (Genesis-Esther) 17 books.
- Poetical, devotional-present (Job-Song of Solomon), 5 books.
- Prophetic, future (Isaiah-Malachi).

C. THE OLD TESTAMENT LIBRARY.

1. The Pentateuch.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

2. The books of history

Joshua
Judges
Ruth
1, 2 Samuel
1, 2 Kings
1, 2 Chronicles
Ezra
Nehemiah
Esther

3. The books of poetry.

Prophets

Job.
Psalms.
Proverbs.
Ecclesiastes.
Song of Solomon.

4. Books of Major

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

5. The books of the Minor Prophets.

Hosea.	Joel.
Amos.	Obadiah.
Jonah.	Micah.
Nahum.	Habakkuk.
Zephaniah.	Haggai.
Zechariah.	Malachi.

CHAPTER II: THE HISTORICAL CRITICAL METHOD

Because of its pervasive use in biblical studies within liberal and secular circles, I must devote some time to what is known as the Historical Critical Method (HCM). Briefly, the HCM is a method of studying the Bible. The good that can be said of the HCM is that it places great stress on knowing the historical background of the Bible. The bad is that it has been used to attempt to destroy the Bible rather than bringing clearer understanding to what God has said.

In this chapter we will study the history and background of the HCM, present the liberal view of the Bible, explain and evaluate the HCM, learn more about JEDP, then finally, address why some Christian leaders reject the Bible.

I should give a brief definition of what I mean about, “liberal.” I give more detail in this chapter, but here it is sufficient to say that liberal theologians do not believe the Bible is the literal Word of God in the sense of how traditional Christianity does. There are other issues involved, but it always comes back to one’s view of the Bible. Is it a book of and from God? Or, is it a book made up by men?

A. HISTORY AND BACKGROUND

Technically, O.T. criticism is considered to be simply a serious and scholarly investigation of the Old Testament. Generally it is divided into two categories: 1. lower criticism which deals with the transmission and condition of the actual biblical text; 2. higher criticism which deals with the issues of date, authorship, and the place, purpose and nature of the particular O.T. books. In this sense, both lower and higher criticism are valuable, useful, needed tools in understanding the Bible.

Popular usage of “higher criticism” has come to denote that approach whose objective is to put itself into conflict with the O.T. to reject its trustworthiness and to attack and seek to disprove its credibility and value.

Historically, in the early centuries, O.T. criticism arose outside Christianity in such persons as Marcion, Celsus, Porphyry and some Gnostic groups. Spinoza of later centuries (1632-77) became known as the “father of higher criticism.”

Modern criticism began to articulate itself with Jean Astruc in 1753. Different theories have been advanced over the years, for example, documentary analysis, supplementary hypothesis, and development hypothesis. The various theories were developed primarily in German theological circles.

The views are philosophically grounded in Hegel’s evolutionary view of history which led the theologians to reconstruct the history of Israel’s religious institutions so as to fit Hegel’s view of history. It must be mentioned, however, that many fine conservative scholars also were reared in those German schools, for example, Ernst Hengstenberg and Friedrich Keil.

Julius Wellhausen (1844-1918) popularized this particular form of attack (about 1876) on the O.T. that has become known as "Documentary Theory." The various documentary theories have been rendered obsolete by the discoveries of archaeology and solid rebuttals of conservative, evangelical theologians; however, those who refuse to accept the O.T. still hold to some form of documentary hypothesis because the only other option is to accept the O.T. at face value - which is unthinkable to the liberal theologian. Why? Because that choice is in direct conflict with the basic liberal, naturalistic assumptions

Documentary Theory holds at its core that the O.T. was not written by the authors who have been credited for the authorship even by the Bible itself. The Pentateuch, for example, was written long after the death of Moses, the liberal wrongly claims.

They do not believe Adam and Eve to be genuine, historical figures, and they believe the first 11 chapters of Genesis to be myth. Liberals believe the history of the Bible needs to be clarified by modern historical scholarship and they deny or explain away miracles and supernatural events in the Bible.

They teach that different documents had been written from various traditions transmitted orally by many groups and at various times over a period of several hundred years. The actual Pentateuch was just a compiled document made up from selected portions of these many other documents which had been written and added to down through the years. (We will return to this subject in a little bit).

The most famous source documents were those popularized by Julius Wellhausen (also known as the Graf-Wellhausen hypothesis). We list their supposed evolutionary genesis in the popular jargon: JEDP.

JEDP DOCUMENTS

J -- The divine name of Jehovah is the criterion used to identify this document source. It was allegedly written about 850 B.C.

E -- The divine name of Elohim is the criterion used to identify this document source. It was allegedly written about 750 B.C.

D -- This source is from the Deuteronomistic school headed by the high priest Hilkiah during the reforms of King Josiah, dated to 621 B.C.

P -- This source is from the several stages written from Ezekiel (about 570 B.C.) to Ezra who added the latest priestly sections to the Torah.

Traditional Jewish belief, present day Evangelical belief and the traditional belief of the church all claim the O.T. to be written by who the Bible claims to be the writers. For example, Moses wrote the Pentateuch, Daniel wrote Daniel, one Isaiah

wrote that book, etc. Liberal scholars, however, have during the past 100 years or more discounted the literal understanding of the O.T.

This movement away from the Bible was motivated by the secular, atheistic philosophies of about 100-300 years ago, with roots in the Enlightenment, which prevail even today. Sadly, Christian scholars placed their trust in secular philosophers. The "father" of liberal theology was Friedrich Schleiermacher (1763-1834).

Liberal theology began to extend its very destructive influence in the late 1800s. Today liberal theology has taken over most mainline Protestant seminaries and denominational leadership. Other evangelical seminaries have been started to offset the bad influence of liberal theology. Liberal scholarship of this century is in a period of chaos with conflicting trends and contradictory results

We now place before the reader a selected number of quotations that indicate what the liberal theologian believes about the Bible. We find they deny and disagree with the views held by Jesus Christ, the NT writers and the historic church through the ages.

We offer a long list of quotations simply because there are many within the church who do not believe that their pastors or church leaders could possibly believe the Bible is not the Word of God. The impact of liberal theology has been subtle but very powerful and pervasive. It has slipped in the back door of virtually every mainline church and taken over without the people in the pew even realizing it.

The encouraging part is that there is a strong evangelical thrust to offset liberal theology and return to the Bible as the Word of God. The major difference between liberal and evangelical theology is liberals believe the Bible is merely the word of man, but the evangelical believes the Bible is the Word of God - the same as the historic church did. I offer quotes from the pens of both liberals and evangelical scholars explaining the liberal views regarding the Bible

LIBERAL VIEWS OF THE BIBLE (selected quotes)

“(biblical) research is conducted *ut si Deus non daretur* (‘as if there were no God’). That means the reality of God is excluded from consideration from the start, even if the researcher acknowledges that God could bear witness of himself in his Word. The standard by which all is assessed is not God’s Word but scientific principle. Statements in Scripture regarding place, time, sequences of events, and persons are accepted only insofar as they fit in with established assumptions and theories. Scientific principle has come to have the status of an idol.

The presupposition of this scientific theology is the incorporation of the Bible and the Christian faith onto precisely the same level of comparison as other religions and their holy scriptures.”⁵

“in the second half of the eighteenth century, in connection with the intellectual movement of the Enlightenment, within Protestant theology the insight began to prevail that the Bible is a book written by men, which, like any product of the human mind, can properly be made understandable only from the times in which it appeared and therefore only with the methods of historical science.”⁶

“The exclusion of miracle from our view of history has been universally recognized as a principle of criticism, so that miracle no longer concerns the historian either positively or negatively.”⁷

“Fundamentally, modern theology denies the historicity of the great biblical events, claiming that they never happened...both modern and dialectical theology deny what is fundamental to biblical religion: that God acts in space and time, in real history, that he has in fact involved himself with man and matter.”⁸

“Man’s knowledge and mastery of the world have advanced to such an extent through science and technology that it is no longer possible for anyone seriously to hold the New Testament view of the world...The only honest way of reciting the creeds is to strip the mythological framework from the truth they enshrine -that is, assuming that they contain any truth at all...There is no longer any heaven in the traditional sense of the word...The miracles of the New Testament have ceased to be miraculous...the biblical doctrine that death is the punishment of sin is equally abhorrent to naturalism and idealism...the idea of original sin as an inherited infection is sub-ethical, irrational, and absurd.”⁹

“Against this kind of supernaturalism (biblical Christianity) the arguments of naturalism are valid and, as such, represent the true concern of religion...Theology must accept the antisupranatural criticism of naturalism...Biblical literalism did a distinct disservice to Christianity...Theology need not take literalism seriously, but we must realize how its impact has hampered the apologetic task of the Christian church.”¹⁰

⁵ Eta Linnemann, Historical Criticism of the Bible (Grand Rapids) Baker Book House, 1990), p. 84. Linnemann was a leading liberal scholar who converted to Christ and became an evangelical.

⁶ Werner Georg Kummel in The Theology of the New Testament, cited by Linnemann, *Ibid.*, p. 114. Kummel is liberal. Note that “insight” means only opinion or assumption, not fact or truth. The Enlightenment assumed the supernatural does not exist.

⁷ Albert Schweitzer, cited by William Lane Craig, Reasonable Faith (Wheaton: Crossway Books, 1994), p. 140. Schweitzer was a leading liberal of about the 1860s.

⁸ Harold O.J. Brown, The Protest of a Troubled Protestant (Grand Rapids: Zondervan Publishing House, 1969), p. 183. Brown holds his Ph.D. from Harvard University and teaches at Trinity Evangelical Divinity School. He is an evangelical.

⁹ Rudolf Bultmann, Kerygma and Myth (New York: Harper & Row, Publishers, 1961), pp. 4, 5, 7. Bultmann was one of the leading liberal theologians of this century. His works still prevail in liberal circles.

¹⁰ Paul Tillich, Systematic Theology, Volume Two (Chicago: The University of Chicago Press, 1957), pp. 6, 29. Tillich was a powerful leader in liberal theology within this century.

“Historical explanation rests on this chain of cause and effect. The third principle rules out miracle and salvation history. Historical method is the child of the Enlightenment...The view of history that allows only causation that is not theological or transcendental is historicism...The historicist view, modeled on the laws of natural science, expresses itself in the exclusion of God as a causative factor and in the denial of the possible of miracle..Miracle, the overt intrusion of God into history, destroys the neutrality that is required for the historian’s work.”¹¹

“To claim that the Bible is perfect and infallible is to substitute it for God, to engage in idolatry, and to close ourselves off from real faith in God...What then is the Bible?...it is a collection of books written by people who, like we, were people of their times, and who like we were capable of misunderstandings and mistakes as well as great insights. And they were, like we, struggling with the meaning of their faith and with their understanding of God in the midst of triumph and defeat, happiness and despair, stability and chaos. We find that our own faith is informed and inspired by their struggles and faithfulness.”¹²

“Throughout the 20th cent. (ury) the role and basic assumptions of HCM, as well as the constituent ‘methods’ themselves have been energetically and constantly debated: If HCM by definition rules out the Divine as a causative factor in history, of what help can it be to the Church in understanding the Bible which views God and history precisely in that way?”¹³

Summary

We can summarize a few principles of what liberals believe about the Bible:

1. They do not believe the Bible is the Word of God, but just the words of man. Specifically, it is made up of stories of ancient peoples as they struggled with religious issues.
2. They do not believe God interacts in history, they are committed to naturalism. Naturalism denies the supernatural exists or that it in any way interacts with history or natural processes.
3. Christianity is not unique, but on the level of all other religions.
4. They reject miracles.
5. They reject the claims of Jesus Christ. They call Him a liar.
6. They reject traditional Christianity.
7. It is sin (idolatry) to believe the Bible is the Word of God.
8. They reject the Bible as historically accurate.
9. They believe supernatural things in the Bible are only myths or symbols, but not true.

¹¹ Edgar Krentz, The Historical-Critical Method (Philadelphia: Fortress Press, 1975), pp. 55, 58, 59. These quotes are taken from a standard liberal manual on the HCM.

¹² C. Randolph Ross, Common Sense Christianity (Cortland, NY: Occam Publishers, 1989), pp. 17, 18. Obviously, Ross does not believe the Bible is the Word of God. He is a liberal.

¹³ Richard N. Soulen, Handbook of Biblical Criticism (Atlanta: John Knox Press, 1981), p. 88. This quote is taken from a standard liberal dictionary on the HCM.

B. THE HISTORICAL CRITICAL METHOD EXPLAINED AND EVALUATED

In rejecting the traditional and biblical view of O.T. authorship, liberal theology employs what is commonly known as the Historical Critical Method (HCM), which then spawned a theory popularly known as JEDP. There are several assumptions the HCM is based on which need to be mentioned. Recognition of these assumptions shows why the HCM should be rejected. Remember that “assumptions” are only opinions, not proven truths.

1. The HCM believes history has been uniform and universal. This means they do not believe God is or has been a causative factor in history. They do not believe the supernatural interacts with the history of mankind in any way. This is the fundamental starting point of the HCM.

To emphasize, the starting point of the HCM in Bible interpretation assumes that God does not exist, or if He does, He had nothing to do with writing the Bible. Research is conducted as if God does not exist. The existence of God is excluded from consideration from the beginning point of research. By definition, the HCM rules out God as a causative agent in the history of mankind, that is, nothing in history is caused by God. (See Eta Linnemann, Historical Criticism of the Bible, (Grand Rapids: Baker Book House, 1990), p. 84; Richard N. Soulen, Handbook of Biblical Criticism (Atlanta: John Knox Press, 1981) Second Edition, p. 88.

Of course, the Bible pictures just the opposite: God did govern the writing of the Bible and He makes and directs the history of mankind. In application, the HCM automatically rejects any supernatural events recorded in the Bible. Miracles and prophecy are rejected. The reason liberals accept the HCM is because of the naturalistic influence of those secular philosophers who do not believe in God. These philosophers are "anti-supernatural" in their outlook on life.

2. A second assumption of the HCM is that it holds that all reality is fully accessible to human reason and investigation. This is again based on the naturalistic assumption that there is no such thing as the supernatural realm. To them, human reason is adequate to discover everything there is to know. They do not believe there to be angels, heaven, hell or God.

3. A third assumption is that all historical and natural events are comparable by analogy. That is, no unique events in history ever happen, all real and factual events are repeatable, the assumption goes. What is recorded in the past is to be compared with other events. If that which is recorded does not match the modern scientific, naturalistic assumptions and view of reality, then it is to be rejected.

The problem with this assumption is that many unique events do happen in history that have no comparison in all of history. Many events have changed the direction of history. Examples include Alexander the Great who conquered such vast areas of land in a short time. The virtual overnight collapse of Communism in Russia and Europe is another example. The great example is the death, burial and resurrection

of Jesus Christ. No other event like this has ever happened - it is unique in the history of mankind.

The basic problem with this assumption is circular reasoning. The HCM assumes what needs to first be proven.

4. A fourth assumption is that man's contemporary experience of reality provides objective criteria for history. By modern man's standard, what could or could not have happened in the past is to be determined. They say, then, since no miracles happen today, they never happened.

Thus, the parting of the Red Sea is to be rejected because nothing like that happens today. Further, they reject the Genesis Flood, because that kind of flood does not happen today. They would say that since people do not come back from the dead now, then Christ never rose from the dead.

5. The HCM was based on three major theories.

a. Supposed doublets are found in the O.T. Doublets are two versions of a story or event which are alleged to be contradictory. These double stories are said to be the result of the multitude of different legends and myths upon which the O.T. is built, but which were merged into the O.T.

The answer is that using doublets was a common writing technique of that time. The stories, such as the two creation stories in Genesis one and two, complement each other. Further, repetition of stories was a technique used to alter cadence in a story flow in building to a climax. Finally, theories that invent difficulties which were previously non-existent are wrong and should be rejected. Consequently, since the HCM has to create problems which never before existed, it must be rejected.

In answer to the allegation that contradictions occur, Evangelicals answer that some difficulties are the errors of later copyists. Inerrancy only applies to the original autographs. In general, it may be said that if seeming difficulties are carefully studied with a view of reconciling rather than trying to twist and force something into a contradiction so as to "prove" that the Bible has contradictions, most difficulties disappear.

One must also consider the non-technical writing styles, fragmentary nature of the information given, and the complementary nature of Scripture. Finally, the HCM distorts Scripture into a discrepancy, and then automatically rejects any explanation that reconciles the discrepancy.

b. Liberal scholarship believes the supposed evolution of religion required a corresponding evolution and development of religious concepts from primitive to advanced. The consequence was that they believed the O.T. *had* to be split up and the resulting fragments lined up in a sequence to fit their evolutionary theory.

This concept of unilinear evolution in religious belief is wrong and does not fit the real historical data. K.A. Kitchen, a long time world class scholar from Liverpool University, insists that unilinear development of religion from primitive to advance is wrong:

“unilinear evolution is a fallacy. It is valid only within a small field of reference for a limited segment of time, and not for whole cultures over long periods of time... As extended unilinear development is, therefore, an invalid assumption, there is no reason whatever to date supposed literary fragments or sources by the imaginary level of their concepts on a scale from ‘primitive’ to ‘advanced’.”¹⁴

Ancient cultures of that region over the long haul went up and down. For example, ancient Egypt rose and fell three times. The Sumerian civilization went up and down as did the old Babylonian culture.

The HCM wrongly begins with the unproved assumption that Hebrew religion was not of supernatural origin but was of human design and is to be understood and explained as an evolutionary product.

c. Liberal scholarship marks the various source-documents by various standards such as double names for God and different styles by writers. These various criteria supposedly date the material to different time periods. In other words, they carve up the books of the Bible, and assign various portions to authors from whom the material allegedly was taken.

For example, some say two or three authors wrote Isaiah. This is because the style changes in certain portions of the book. One style is assigned to a supposed author while another style is assigned to supposed another. The traditional view, as established in the New Testament is that the one Isaiah wrote the entire book (John 12:38-41).

The Evangelical response is this. Differences in style and vocabulary are to be expected when the subject matter changes (such as the science and sports page in a newspaper). Synonyms are employed to create variety in writing. Sometimes the styles of authors change over the years. As to double names for God, the names only point to different attributes of the same God.

The HCM wrongly tends to invalidate the literary tool of repetition and duplication in Hebrew writing when this device was very common among other Semitic writers.

One main problem is that the documentary theory was made in the late 18th century and early 19th century without comparing it to the abundant literature now known to scholars. When compared to the plentiful literature of Bible times, the O.T. can be accepted at plain face value. The hard fact is that the source documents

¹⁴ K.A. Kitchen, Ancient Orient and Old Testament (Chicago: Inter-Varsity Press, 1966), pp. 113,114.

JEDP do not exist. The theory rests only in the imagination of scholars who assume from the start that the O.T. is not true.

EVALUATION OF HCM

6. In evaluation of the HCM several things can be noted.

a. The basic flaw of the HCM is that it assumes the supernatural does not exist. It is based on secular, naturalistic, atheistic philosophy. The theory rests on unproved assumptions. To emphasize, the HCM is guilty of the worse kind of circular reasoning: it assumes what first needs to be proven.

Circular reasoning uses conclusions to “prove” the premises or assumptions of an argument. It is like saying “I assume this boat is seaworthy; therefore, without checking anything, let’s jump on board and sail to Fiji.” However, one should first check the assumptions to see if the boat really is seaworthy. It might be full of holes or have a rotten hull. In the case of HCM, it assumes God did not act in history. One should first check to see if that assumption is true. Because of fulfilled prophecy and miracles it is quite evident the Bible is supernatural, and thus the Word of God. Common sense tells us that God exists and acts in history.

b. The HCM wrongly eliminates or minimizes the supernatural in the Bible. God has nothing to do with history, so the liberal wrongly alleges.

c. The interpreter becomes the authority over the Bible. Man becomes the judge of the Bible rather than the Bible becoming the judge of man. The absolute standard of truth is removed from the Bible and placed on man's reason. The authority is removed from the Bible and placed on man.

Another problem is this: who gets to decide which parts of the Bible are inspired, if any, and which are not? Liberal theology becomes a law unto itself. But even their law is so confusing they cannot agree among themselves what we are to believe.

d. The HCM wrongly takes away from and adds to the Bible. This is condemned by God:

“I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book” (Rev 22:18,19).

e. The HCM leaves no certain truth from God. We are left in the dark as to the will of God. We have only the opinion of this scholar or that scholar and most of the time they contradict each other. If the HCM was an exact "science," there should be agreement among its practitioners.

f. The HCM wrongly assumes the Bible is purely just an invention of the human mind. Further, it is assumed the Bible reflects an evolutionary point of view from simple religious concepts gradually developing into more mature ideas. Since the Bible is assumed to be of only human origin, then no evidence of Divine authorship can be seriously considered. The many proofs of the inspiration of the Bible are ignored by the modern critic.

The evolutionary theory of religious development does not square with historical facts; thus, it is an unproved assumption. The key fallacy is circular reasoning. The theory assumes what first needs to be proven.

g. The HCM wrongly reduces the Bible to the level of all other religious books. It is no longer unique among all literature of the world. Further, according to the HCM, the Bible is not to be trusted and contains no authority except for that personal approval by the modern critic.

h. The HCM wrongly destroys the credibility of Jesus Christ, who said only the Bible is the divinely inspired Word of God. If we deny the Bible its unique status as the only inspired Word of God, then we call Jesus a liar and deny His Deity (cf. Luke 5:14; 16:29,31; 24:27,44,45, 47,48; John 5:46,47; 7:19,23,47; 16:13,14; 14:26; 10:35; Mark 7:10; 10:3-5; 12:26,27; 13:31; Rev 22:18-20; Matt 5:18; 8:4; 19:4,5,7,8; 12:40-41).

i. The HCM wrongly selects textual evidence which seems to prove the theory, yet, consistently ignores all textual evidence which goes counter to the theory.

j. The HCM wrongly assumes that the Hebrew writers were different than other writers of history: e.g. Hebrews could not use more than one name for God, or they could not use more than one style of writing as other ancient writers commonly did.

k. The HCM displays an unfair bias against the O.T. in a consistent tendency to disregard Hebrew Scripture as reliable in connection with archaeological evidence.

l. The HCM wrongly claims to scientifically fix the dates of the document composition and to rewrite portions of the text, but it lacks other Hebrew literature of that era to make comparison. Furthermore, there exists little agreement among the theorists when or how things happened.

m. The HCM wrongly claims a more accurate construction of O.T. history than the scholars writing of events of their own day or at least thousands of years closer than today's scholars. Modern critics live up to 3,400 years after the fact and are foreigners in a different age, culture, race, language.

The fundamental flaw in the thinking of the HCM theorists is an anti-supernatural bias against supernatural revelation and activity. They assume there is no such thing as supernatural revelation before they even approach the Bible.

C. MORE ABOUT JEDP

I have evaluated the HCM, now let me turn to the theory it produced: JEDP. Liberal scholarship believed that since God does not act in history nor do such things as miracles, prophecy and supernatural events ever happen. Consequently, some new system must be devised to explain the origin of the O.T.

They had to find a way to explain the origin and material in the O.T. from a purely human point of view. That is, they needed to explain the Bible, but by starting with the assumption which excluded the possibility that God had anything to do with the writing of the O.T. They also needed to screen out such things as the supernatural, prophecy and miracles. To illustrate, let us consider prophecy. Since they assume prophecy cannot happen, then any prophecies which were predicted and fulfilled in the Bible had to have been written after the fact.

For example, the book of Daniel so clearly predicts the movement of the world powers of Rome and Greece and the activities of one ruthless Antiochus Epiphanes that occurred in around 160-170 B.C. Since the liberal assumes supernatural prophecy cannot happen, they then declare the book of Daniel had to have been written after this particular time frame. The traditional date for Daniel, which can be easily demonstrated to the fair mind, was about 537 B.C.¹⁵ In fact, the only reason to deny the traditional date is to assume prophecy cannot happen.

Though there are currently several competing theories, generally the idea of Documentary theory goes as follows. Liberal scholarship believe different Jewish ideas, legends, myths and traditions from various alleged sources were transmitted down through the centuries by many separate groups or individuals. Sometimes these ideas were passed down by oral tradition, other times alleged documents were written. These supposed documents were then added to, changed or otherwise embellished through the years.

The result is that liberals say the actual O.T. was compiled by later anonymous editors who selected portions from these many different sources: Jewish legends, myths, traditions and documents which were made up during previous centuries. This information was the evolution of Jewish understanding of their origin and history. The later editors then edited and wove the portions together into one document which is the O.T. This picture of evolutionary development is a fallacy, as pointed out by Kitchen.

¹⁵ See John F. Walvoord, Daniel: the Key to Prophetic Revelation (Chicago: Moody Press, 1971; John C. Whitcomb, Daniel (Chicago: Moody Press, 1985); Leon Wood, A Commentary on Daniel (Grand Rapids: Zondervan Publishing House, 1973) - and other evangelical works. The Ryrie Study Bible gives a good summary of the evidence.

Most liberals assume the O.T. is based on four major alleged (in truth, fictitious) "sources" or documents known as JEDP. J = Jehovah; E = Elohim; D = Deuteronomistic school; and P = Priestly sections. For example, the material in the O.T. which uses the word "Jehovah" for God is said to have come from one particular tradition which they label "J".

J, E and P are said to be separately written documents composed at different periods of time. (Other liberal scholars have added still more source documents.) This collection of alleged sources is popularly known as the Graf-Wellhausen hypothesis.

These sources and documents, however, were arbitrarily invented by liberal scholars, and the various Bible pieces that they fit into each group are also arbitrary. To emphasize, the alleged sources labeled JEDP do not exist in actual history, but only in the imaginations of those who invented the theory.

Again, these so-called sources are make-believe. They are assumed sources. The evidence offered to prove the supposed existence of these JEDP sources is the O.T. text itself. Documentary theory only assumes the material in the O.T. came from prior sources such as JEDP.

For example, if a passage calls God "Jehovah" then the critic will automatically say, "A-ha, this verse or phrase came from the "J" document." But, there is no evidence that a document called "J" ever existed in history. The critic is only assuming such a document ever existed. He says, "J" must have existed because my theory says so." But the pitiful part is, the Documentary theory has been proven wrong!

The critic's logical fallacy is circular reasoning. They assume what needs to first be proven. Since Documentary theory is based on the HCM, then as the HCM fell, so must the Documentary theory with its alleged sources called JEDP.¹⁶

It needs to be stressed again that the particular format of JEDP has undergone constant revision and adjustment, and even now liberals cannot get it to work - even by leaving out major parts of biblical text or historical evidence which does not line up with their theory. Liberal scholars even disagree about how many source documents there ever might have been. Sadly, it is taught as "fact" in many universities and seminaries.

To accept JEDP it takes a huge leap of faith which sets aside clear reason and abundant evidence to the contrary. This great blindfolded leap is taken from the gangplank of circular reasoning which itself is lashed to the ship deck of naturalistic assumptions. Unfortunately, one lands in the sea of skepticism and is devoured by the shark of unbelief.

¹⁶ See Gleason L. Archer, A Survey of Old Testament Introduction, revised ed. (Chicago: Moody Press, 1994), pp. 89-112, etc.

To put it another way, if one bites the hook of documentary theory and JEDP, one ends up as just another infidel. That unfortunate person *has* “*exchanged the truth of God for a lie*” (Rom 1:25).

The O.T. was truly written by people who wrote under the inspiration of the Holy Spirit. The main problem which Documentary theory faces is that God did have something to do with writing the Bible - He had everything to do with its construction. Furthermore, miracles, prophecy and supernatural intervention in the history of this world are real and true. The critic and Documentary theory are wrong.

We Bible believers are told we are not to believe the Bible is the Word of God. When we ask for evidence, we are simply told, “Because we say so.” When we ask why, then we are told that things like the Supernatural does not exist, God does not act in history nor interfere with the natural processes of the universe. We are told to understand the Bible like any other merely man made document. When we ask the liberal theologians how they know this, then we are told that is what the secular, atheistic philosophers starting in the Enlightenment told them to believe.

When we ask how the secular philosophers know this, we are told, “Because they say so.” When we finally get to the bottom of the argument it boils down to this: “We do not believe God intervenes in history with miracles, purpose, design, providence and that He wrote the Bible simply because we do not want to believe it. And that settles the issue.”

To this we reply: “*The fool has said in his heart, ‘There is no God’*” (Psa 14:1).

D. WHY DO SOME CHRISTIAN LEADERS REJECT THE BIBLE?

When discussing these issues in class, the question always arises, “Why do some Christian scholars reject the Bible as the Word of God and embrace HCM?” That is a good question and it might be well to finish out this chapter by looking at some of the reasons. Why, indeed, would people call themselves Christians, take a position in a Christian institution, yet deny traditional Christianity?

It is certainly a fact that the HCM and liberal theology is widely held by major seminaries here in the South Pacific and by many in church leadership positions. They have gone astray from the Bible and traditional Christianity. But why? I cannot fully answer that question, because it varies from person to person. I am not sure I can even think of all the reasons, but here are some suggestions.

1. Sometimes students are sent overseas to liberal seminaries where biblical Christianity is mocked and the entire environment is saturated with liberalism. The island student soon adopts liberal theology with its HCM because who is the little islander to question the Western scholars. Peer pressure also rests heavy against him. He loses his faith rather than having it strengthened. Many of these students are genuinely deceived. They have never been exposed to the Evangelical position

and are simply confused on the issues. When the students return to the islands they assume places of leadership in the church, and the church turns liberal under their leadership.

2. Sometimes the motive may be power. Liberals enforce their views by placing other liberals as teachers in the seminaries and various places of leadership such as editors of church newspapers or influential pastorates. Evangelicals are held out as being dangerous and if they rock the boat too much are sent to outer islands, denied promotion, sent overseas or in other ways are silenced.

3. Another reason is money and prestige. There are many liberal organizations who give money to aid church development, sending missionaries and giving scholarships to the Pacific. The organizations also give prestige and status to leaders who adopt their agenda and administer their program. The problem is that in order to gain the money and prestige, the leaders must also adopt and defend liberal theology.

4. Pride is another reason. When one holds beliefs for many years, it is too painful to admit one is wrong, change one's mind and go public. Perhaps one has even taught such a position and written articles or books promoting liberal theology. Pride can prevent some people from admitting they are wrong.

5. Fear is another reason some people reject the Bible. Many people hold positions of influence within liberal dominated organizations. If they were to espouse Evangelical beliefs they would be fired, losing power, prestige and even perhaps a pension. The best option, they think, is to go along with the power structure and not say anything.

6. Lack of salvation is another reason. Many times people get a seminary education and enter the Christian ministry who are not saved. The Bible states:

“Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised” (1 Co 2:12-14).

Here we are told that the unsaved person cannot and does not accept the Bible. Their only option, then, is to accept the prevailing worldly explanation of religion which in the universities and liberal seminaries is based upon naturalism, which automatically rejects the spiritual. These seminary graduates, many who are very bright and live moral lives, simply bring their worldly views with them into the church. (As a side note, many liberal seminaries now also welcome pantheism or panentheism.)

7. Sin is one reason some reject the Bible. To be more precise, it is sin to reject the Bible. Jesus stated clearly to God the Father: *“Thy word is truth”* (John 17:17; cf. 10:35; Matt 5:18-19; 24:35). Paul said the Bible is the Word of God, *“you received from us the word of God’s message, you accepted it not as the word of men, but for what it really is, the word of God”* (1 Th 2:13; cf. 2 Ti 3:16; 2 Pe 1:20, 21).

Now we need to see what an evil it is to reject and suppress the truth, which is the Bible:

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened” (Rom 1:18-21).

Since liberals reject the Bible on naturalistic terms, they face a very serious warning against their actions. I urge them to turn back to Christ.

8. The spiritual warfare we are in forms one of the biggest reasons some people reject the Bible. In a word, this means Satan opposes and seeks to destroy biblical Christianity. Below I briefly summarize some major issues with Satan and his deception, plus give the evangelical response to his strategy. Evangelical Christians must realize the great deceiving power of Satan who works behind the scenes. More can be learned about this area from a standard text on Systematic Theology.

We offer the following comments in a constructive way. My goal is to be very frank with ideas, but gentle and kindly with people. I must, however, point out the serious warnings from the Bible toward those who deny the Bible and biblical Christianity.

We first learn of Satan’s strategy from the Garden of Eden, and it has not changed much today. Satan’s attack against Eve was to deny the word of God and say that God did not mean what He said (Gen 3:1-5). Satan deceived Eve and led her astray (2 Co 11:3). Satan also has his false teachers who appear religious, but who teach false doctrine and lead the church astray (2 Co 11:13-15). We are told to watch out for those *“savage wolves”* who will rise from within the church and lead people astray (Acts 20:28-31).

In a sizable passage (2 Ti 3:1-17 -- 4:5) we are warned of false teachers who hold to a *“form of godliness, although they have denied its power”* (3:5), who are *“always learning and never able to come to the knowledge of the truth”* (3:7) yet will persist in

“deceiving and being deceived” (3:13), and will persecute Bible believing Christians (3:12). This activity of leading people astray from the Bible is considered evil (3:13).

Unfortunately, many in the church will not *“endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth”* (2 Ti 4:3, 4).

Regarding Satan, we learn that he has *“blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God”* (2 Co 4:4). He is a murderer, *“there is no truth in him”* and he is *“a liar, the father of lies”* (John 8:44).

Although Christians are safe, we must realize *“the whole world lies in the power of the evil one”* (1 Jo 5:19). The world, energized and led by Satan, hates and seeks to persecute the Bible believing Christian, just as it did our Lord Jesus (John 15:18-20).

Of Satan’s strategy we learn: *“For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds”* (2 Co 11:13-15).

Christians are solemnly charged before God to *“preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction”* (2 Ti 4:2). We realize that our enemy is Satan and demons who work through their willing workers (Eph 6:10-13). Satan does, however, work other ways than through people. We rely on the armor of God (Eph 6:10-20), pray, resist the devil while trusting God (1 Pe 5:8-10), live and defend the Faith (Jude 3).

We have been told this: *“And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will”* (2 Ti 2:24-26).

With these brief comments, I end this chapter on the Historical Critical Method and liberal theology. I have examined the history and background of the HCM, explained and evaluated it, learned more about JEDP and looked at some of the reasons people reject the Bible.

ROLE OF THE BIBLE BELIEVING CHRISTIAN

1. Know and understand the Bible.
2. Live out the Bible in our personal lives.
3. Proclaim the Bible to others.
4. Defend the Bible against unbelief.

(For conservative evangelical rebuttals to the HCM see K.A. Kitchen, Ancient Orient and Old Testament, Chicago: InterVarsity Press, 1966; Gleason Archer, A Survey of Old Testament Introduction, Chicago: Moody Press, 1994; R.K. Harrison, Introduction to the Old Testament, Grand Rapids: William B. Eerdmans Publishing Company, 1969; Eta Linnemann, Historical Criticism of the Bible, Grand Rapids: Baker Book House, 1990). For a small book about the Bible as the Word of God, see Willis C. Newman, You Can Believe the Bible, (Nuku'alofa: Polynesian Missions, 1994). See also Josh McDowell, Evidence that demands a Verdict (Arrowhead Springs: Campus Crusade for Christ International, 1972). Norman Geisler and William Nix, A General Introduction to the Bible, revised ed. (Chicago: Moody Press, 1986).

CHAPTER III: THE ERA OF BEGINNINGS.

The summary form of Genesis 1-11 given below reflects the general mainstream view of conservative Evangelical theologians, articulated by such schools as Dallas Theological Seminary, Western Conservative Baptist seminary and others, and popularized by such publications as the Ryrie Study Bible. It also reflects a young earth creationist point of view.

For an excellent treatment of Genesis weaving both biblical and scientific data see Henry Morris' The Genesis Record. For texts dealing with critical and introductory issues see:

Oswald Allis, God Spake by Moses.

Gleason Archer, Jr., A Survey of Old Testament Introduction.

Roland K. Harrison, Introduction to the Old Testament.

The time period covered by the first 11 chapters of Genesis is from about 10,000 to 2,200 B.C. The dating may go back as far as 20,000 B.C. The actual writing of those chapters was about 1450 B.C. the author was the Holy Spirit who superintended the human writer, Moses (John 7:23 cf. Lev 12:3), so that he wrote without error in the original autograph. Moses wrote the first five books (excluding Deut chapter 34) of the Old Testament known as the Pentateuch.

The first 11 chapters are literal historical narrative. Much of the Pentateuch, however, is legal literature which is why it is collectively called the "Law of Moses". Moses wrote from pre-existing material, both written and oral tradition (see Genesis 2:4; 5:1; 6:9), and direct revelation from God. He also wrote from his personal, eye-witness testimony.

A. THE CREATION ITSELF.

1. God the creator.

God created the universe for His own Glory, without the use of pre-existing materials or secondary causes. He brought into being, immediately and instantaneously, the whole visible and invisible universe. God has given the universe an existence distinct from, yet, always dependent on His own being. In relation to His universe, God is both transcendent and immanent. God created the universe with the appearance of age. For example, Adam was a full grown man at his creation.

The word "Bara" (created) used in verse one simply means to make. It does not necessarily mean to create something out of nothing, but it is the best available Hebrew word to describe absolute or immediate creation. The clearest verse to learn the universe was made out of nothing states: *"By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible"* (Heb 11:3). Matter is not, therefore, eternal.

2. Biblical evidence.

The New Testament asserts creation: Hebrews 11:3; 2 Peter 3:5; 2 Co. 4:6 (cf. Gen 1:3); Acts 17:24; I Corinthians 11:7 cf. James 3:9; Mt. 19:4. L.S. Chafer, Systematic Theology, I, pp. 170, 171 lists 75 passages which affirm creation. The Old Testament merely states: "*In the beginning God created the heavens and the earth*" (Gen 1:1).

3. Significant meaning.

This statement of creation denies Atheism (no god), Polytheism (many gods), Dualism (two basic opposing forces in the universe: God-good and Satan-evil), Materialism (matter is the fundamental reality of all things), Pantheism (all finite objects are parts of one ultimate being), fatalism (all events occur by fate, a blind cosmic force) and establishes Monotheism (one god). The Trinity in germ form is disclosed (Gen 1:1-3, 26 cf. John 1:1, 2). The plural form of Elohim also allows for the Trinity. Creation is asserted over evolution.

4. Sequence of creation.

God first brought into being the universe which was as yet without its final form, shape, appointments (Gen 1:1, 2). Verse three and following records the several fiat fulfilling acts which culminated in the habitable earth populated with the crown of God's creation, man.

The days are understood as literal 24 hour solar days as defined by Moses elsewhere (Exod 20:8-11; 31:17). The Hebrew word for day (*yom*) is used 1480 times in the O.T., is translated by some different 50 words, but never as an age of thousands or millions of years. When "yom" is used with a numerical adjective it always refers to a 24 hour day. The LXX uses day (*hemera*) and there is a Greek word (*aion*) which should be used if age was intended.

5. Time of creation.

Most conservative theologians and scientists understand the universe to have been created not earlier than 10,000-12,000 B.C. and with the appearance of age. The astronomical ages given by some scientists assume the Uniformitarian approach to geology which teaches that all natural geologic forces (e.g. erosion, sedimentation, volcanic action) of past ages have operated in the same manner as they do now. This assumption cannot be proven and much evidence indicates that it is untrue (see Harold Clark, New Diluvialism).

I must also mention that many Evangelicals hold these chapters as symbolic, and view the universe as old. There are those who hold to Intelligent Design, which focuses on creation, but avoids listing any time lines. Some Evangelicals hold to a sequenced evolution with various viewpoints on how it happened. For example, some say the animal world evolved, until one branch eventually became a man. Others say that evolution proceeded slowly, plateaued, but then would burst into a new round of creation. Eventually, man appeared from one of these bursts. Others hold to the Big Bang theory.

6. The purpose of creation.

The purpose of creation is the glory of God, not the happiness of man which is a sub-ordinate end (Isa. 43:7; Rom 9:17; 11:36; Jude 24, 25; Col. 1:16). Man's desire in life is happiness which can only be achieved by glorifying God because that is how God constructed man (Eccl 2:10,26; Psa 144:15; 73:25; 16:11; 107:9; Prov 8:32; 16:20; 19:23; Isa 43:7; Job 36:11; Rom 11:36; I Co 10:31; Phil 4:19; Rev 4:11).

7. The Edenic Covenant.

This covenant describes the conditions of the life of man in the state of unconfirmed holiness (Gen 2:16 ff.). A covenant is a sovereign declaration by which God establishes a specific set of duties and responsibilities between Himself and an individual, mankind, a nation, a particular human family. Sometimes there is overlap in covenants both as to responsibilities and to the people in question. The Edenic Covenant requires of man:

- To perpetuate the human race.
- To subdue the earth for the benefit of mankind.
- To exercise ruler ship over the animal kingdom.
- To cultivate the garden and enjoy its fruit.
- To not eat of one tree under pain of penalty.

8. Similarities of creation with Polynesian mythology.

It is of interest to note that the biblical account of creation has been maintained to some degree within the mythology of the Polynesians. These peoples, though living in a simple state of civilization, had a high order of intellect and imagination. They were isolated, yet preserved in their memory was the story of creation as handed down to their father Noah and his family. The Polynesian story is corrupted and degenerated into polytheism, but nonetheless some basic elements were preserved and carried to the Pacific islands.

The Bible account reads: "In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Sprit of God was moving over the surface. Then God, 'Let there be light'; and there was light" (Gen 1:1-3). Following this event, God created in successive stages various elements of the world and universe.

B. THE CROWN OF GOD'S CREATION: MAN.

1. Man's nature is that of a threefold being (Gen 2:4-7) -- though not held by all conservatives.

2. Man is made in the image of God: personality (self-consciousness and self-determination of which no animal possesses), morality (knowing right and wrong), spirituality (the point of contact with God), corporeality (the body as the instrument of personality). Christ is the archetypal man (cf. Col 1:15; 2:9; Phil 2:26). - From William F. Kerr, unpublished class notes.

3. Man's environment was good and free from sin (Gen 1:31).
4. Man's employment was to dress and keep the garden and to administrate God's rule over the earth (Gen 1:28).
5. Man's first companion was a woman, and together they made up the first family and home.
6. Man's intelligence was very great (Gen 2:19, 20).
7. What was lost in the "fall"? Man lost his original righteousness, not any of the original image (Gen 9:6; Jas 3:9) or he would no longer be man. Man is the image of God (I Co 11:7) not has the image. Sin did not eradicate the image but caused it to malfunction, touching every area of man's constitution.
8. What salvation restores: we are being restored to the image of Christ (Rom 8:29; I Co 15:49) not to the condition of the original Adam. The restoration will be completed at the resurrection. Originally, Adam was in a state of unconfirmed holiness and probation. True knowledge, righteousness, and holiness were something to be attained by a proper response to God's command concerning the tree of the knowledge of good and evil. We, in Christ, are raised to a higher level than Adam.
10. Our human value is based on God. The basis of our existence is grounded in the image of God (Gen 1:27; Acts 17:28, 29). As the offspring of God we derive our tremendous value (who has more worth than God?). No other creature is patterned after God. We are set apart as a very special work for a special purpose. Whenever human dignity is offended a terrible sin is committed against God (Gen 4:11-13; 9:6). Sin defiles the dignity of man.

C. THE FALL OF MAN.

1. Sin entered the world by means of man, yet, initiated by the temptation of Satan (Gen 3; Rom 5:12; 2 Co 11:3, 14).
2. Man was in a state of unconfirmed (untested) holiness.
3. **Satan's attack:**
 - It came through the mind (Satan "working" on her mind).
 - It involved a questioning of the person and character of God.
 - It involved a questioning and distorting of God's Word.
 - He challenged God's authority.
 - Man gave way to Satan's lie.
 - The sequence of evil is: sin, shame, separation.
 - The actual expression of sin was disobedience to God's revealed Word.

Man's environment was ideal to meet his needs. He was mature in capacity and enjoyed communion with God. He was given a helper and had an aesthetic sense. He had reflective and creative intelligence along with intuitive knowledge in that he could invent, understand and use language symbols, look at facts and draw conclusions. He could use tools, foresee consequences and was able to see connections between ideas and reason out conclusions.

4. The results of sin (Gen 3:14-19).

- Curse on the serpent.
- Enmity and a curse on Satan.
- Curse upon nature.
- On the human race: broken fellowship, spiritual and physical death, sinful heart (nature), temporary domination by Satan. Man has shame, self-righteousness, separation from and fear for God.
- On man: a cursed ground and painful, death-bringing toil.
- On woman: greatly multiplied pain, with multiplied conception
- Bringing even more pain, attraction and subjection to man.

5. The Adamic Covenant (Gen 3:14-19).

- This covenant establishes the conditions of the life for fallen mankind.
- The serpent is cursed.
- The redeemer is promised.
- The state of woman is changed.
- Work becomes burdensome labor.
- Life becomes sorrowful.
- Life becomes brief.
- The conflict between men and women began.

D. THE PROVISION FOR MAN'S SALVATION.

1. The promise of a redeemer (Gen 3:15).

2. The picture of the provision (Gen 3:21; 4:3-5).

This gives the method of God's future provision, the blood sacrifice as the condition of man's acceptance before God (Heb 9:12-14, 22). God's giving of a skin to cover man's shame was the skin of an animal; thus, implying the slaying of an animal. The animal sacrifice with the shedding of the blood may also be seen in God's preference of Abel's sacrifice over Cain.

E. THE GROWTH OF THE HUMAN RACE.

1. From the descendant of Cain.

- Development of farming and agriculture (Gen 4:20).
- Development of arts and humanities (Gen 4:21).
- Development of industrialization (Gen 4:22).
- Development of urbanization (Gen 4:17).
- Start of bigamy (Gen 4:19).

- Increase of violence, wickedness, corruption (Gen. 4:23, 24; 6:5, 11).

2. From the descendant of Seth.

What stands out in contrast to Cain's line is that they "walked with God," at least in the lives of Enoch and Noah (Gen 5:22; 6:9). Evidently Noah was skilled in engineering and construction, and animal husbandry, because he built the ark and filled it with animals.

F. THE FIRST HUMAN CIVILIZATION (GEN 4:16-5:32).

1. Urbanization was launched. (4:17)

The building of cities began the first generation after Adam. The society was based on a patriarchal system and government was not instituted by God until after the flood. However, there was probably some form of government. Some have estimated that in the first 800 years the human population rose to 120,000 people and soared to 7 billion by the flood (Morris, The Genesis Record).

This figure is reasonable because of the long ages of the patriarchs (average 912 years), there were more than 1,600 years between creation and the flood and the earth was a huge greenhouse with abundant resources.

2. Agriculture was activated.

Jabal means wanderer. Jabal was a nomad with domesticated animals such as camels, donkeys, goats. The animals were used for milk, transportation, their skins for clothing, and perhaps in rebellion against God they were eaten for food. Mankind was vegetarian before the flood.

3. Entertainment was started (4:21, 23).

Jubal means sound. Both stringed and wind instruments were made. The song of Lamech assumes written language (cf. also in the "book" in Gen 5:1), thus, we have the cornerstone of the Arts which found its ultimate expression in boastful pride and blasphemous sneers at God (4:23, 24).

4. Industry was initiated (4:22).

Tubal-Cain forged implements of bronze and iron. This would include mines, smelters, pay-rolls, marketing, machinery, labor force, weapons for war, farming implements, luxury ornaments, warehousing, research, capital, business offices, and communication systems. Our modern industrial complex is more sophisticated but nonetheless we find a very advanced pre-flood industry; one so advanced its technology could build the largest ship (Noah's Ark) until the late 19th century. This civilization was destroyed at the flood.

5. Corruption became commonplace.

Cain left the presence of God and all his people became devoted to things worldly -- thus we see the roots of materialism.

Lamech led the first open rebellion against God by taking two wives (4:19). Adah means ornament while Zillah means shade, so sensual beauty rather than helpfulness was looked for when looking for a wife. Sexual lust became more important than true love -- thus, the roots of pornography, prostitution, etc.

Lamech killed and boasted (4:23), perhaps to keep men away from his good-looking wives. Each clan did what they desired according to their might. The interpretation of Lamech's song is this: he had killed someone who tried to kill him and if anyone tried to kill him or have an affair with his wives again he would gain revenge seventy seven fold. Unlike Cain, he would not need to depend upon God because he was the great man who had weapons forged by his son. Here are the roots of war, and wholesale revenge murder.

G. THE FLOOD.

1. The cause of the flood (Gen 6:1-13).

a. The wickedness and corruption of the human race caused the flood, particularly the cohabitation of fallen angels with human women, which resulted in human offspring called "*Gibborim*" or "men of renown" in the English version. See 2 Peter 2:4 and Jude 6 for what happened to the fallen angels.

The term "sons of God" is used almost entirely of angels in the O.T. (Job 1:6; 2:1; 38:7). Sons of God=angels. *Nephilim* =fallen ones. *Gibborim* (mighty men) =demi-god. Some Bible believing Christians hold that this co-habitation was between the godly line of Seth and the ungodly line of Cain.

b. Marriage and procreation between fallen angels and mankind is not impossible. Angels appeared as men to Abraham (Gen 18:1-8) and were even lusted after sexually by the men of Sodom (Gen 19:4, 5). Jude said fallen angels lusted sexually after mankind (Jude 6, 7). Female angels are even spoken of in the Bible (Zech 5:9); thus, angels are not sexless, although they do not procreate other angels in heaven (Matt 22:30).

c. If angels can materialize into human bodies complete with eating, talking, and walking capacities, then surely they can also materialize the total reproductive apparatus to impregnate human women. The fallen angels evidently manipulated genetic mutations and recombinations bringing about the demi-god like creatures called the *gibborims*. *Gibborim* is the term used in the various Hebrew cognate languages to describe a demigod. Here, then we have the roots for later myths concerning demigods, or part human and part god creatures

2. The extent of the flood.

The Scripture indicates a universal flood that covered the entire earth (Gen 7:4,19; 9:11, 15; 2 Pe 2:5; 3:6; Matt 24:37-39; Luke 17:26-27). The vast amount of rain that fell indicates the vapor canopy over the earth (Gen 1:7; 2:5, 6; 7:11) collapsed. There was no rain until that time. Massive upheavals of the earth occurred in which subterranean waters were also loosed (Gen 7:11). The suspended

vapor canopy over the earth caused a greenhouse effect upon the earth accounting for the longevity of human life and sufficient foods to sustain many large animal populations.

3. The ark of safety.

a. Its size: Noah's ark was about 450 feet long, 75 feet wide and 45 feet high. Its carrying capacity equaled that of 522 standard railroad stock cars. Only 188 cars would be required to hold 45,000 sheep-sized animals leaving 312 cars for food, "range" and Noah's family. Today, there are about 17,600 species of animals which perhaps makes 45,000 a possible number Noah took on the Ark. There are about 270 flood stories over the earth, going back into ancient times.

b. Its preparation: Noah believed God, preached to and was rejected by all but his family, and was saved from God's judgment by faith (Heb11:7). The Ark is a picture of God saving His own. The Ark landed on the mountains of Ararat, a range of mountains in modern Turkey rising to 17,000 feet.

4. The Noahic Covenant (Gen 8:21-9:19).

- Promise to never again destroy every living thing by water.
- Order of nature is confirmed (8:22).
- Man commanded to increase and subdue the world (9:1, 7).
- Meat permitted in man's diet (9:3).
- Human government is instituted (9:5, 6) whose basic function is to protect its citizens even by the use of capital punishment.
- Rainbow is the sign of the covenant (9:8-19).

Note also the setting of seasons on earth (8:22) and fear of man placed into animals (9:2).

5. Noah's sin.

Drunkenness brought Noah to a shameful state (Gen 9:20-27). The text says that Ham, "gazed with satisfaction," which could have been homosexual in nature, or simply happy to see another in trouble. Ham's son Canaan was cursed. That race, the Canaanites, became extinct long ago and the curse cannot be applied to anyone today.

6. The effects of the flood (Gen 8).

a. New land areas (Gen 8:1-6; Psa 104:8).

As the flood began to recede the empty and weakened underground chambers probably collapsed thus forming new ocean basins. The old basins, now filled with sediment, thrust up new mountain ranges with large island lakes. 17,000 foot Mt. Ararat itself has much "pillow lava" which is formed under great depths of water. Ararat and even higher mountains also have marine fossils. The vapor canopy is now in the oceans. Water now covers about 70% of the earth's surface.

b. Action of runoff (Psa 104:7, 9).

The inland waters ran off the newly thrust up land areas carving waterways and canyons such as the Grand Canyon or the Columbia River. God set the present seashore as boundaries to the oceans, forbidding the waters to cover the land. Present wind patterns started to carry the condensed ocean waters to the mountains which cycles back down the streams and rivers to the oceans (Psa 104:10,13).

c. The fossil beds.

Fossilization is not occurring today. For example, hardly a trace of the millions of buffalo bones from the USA Plain States remains today. Varmints, vultures and decomposition have destroyed them. Billions of fossils, however, exist perfectly preserved in giant fossil graveyards. Why? The hydrodynamic forces of the floodwaters picked up the fleeing populations on the earth during the flood then placed them down layer on layer in sediment deposit.

d. The Ice Age.

When the vapor canopy collapsed it turned to sheets of ice and snow caused by the changes in temperature. Four or five million giant mammals were trapped in the regions of the north, frozen instantly, preserved whole, undamaged, some standing or kneeling upright with fur coats intact and buttercups still on their tongues. The Antarctic at one time was humid and warm with abundant vegetation as evidenced by present coal deposits and petrified wood. Ice covered Northern Europe and about 1/3 of the United States lasting only about 1,000 years.

e. The land bridges.

During the Ice Age much of the ocean water was stored in glacier form, thus, exposing the Bering Strait and Malaysian land bridges. Animal and human populations were allowed to travel to the Americas and Australia.

7. Worldwide flood traditions.

Of great interest is the existence of flood stories from all over the world. Morris and Whitcomb write:

“Scores and even hundreds of such traditions have been found in every part of the world, in both the Eastern and Western hemispheres; and common to most of them is the recollection of a great flood which once covered the earth and destroyed all but a tiny remnant of the human race. Many of them, even those which have been found among the American Indians, tell of the building of a great ark which saved human and animal seed from total destruction by the Flood and which finally landed upon a mountain.”¹⁷

Flood stories can be found in Egypt, Indian writings, Chinese, Greek, British Druids, American Indian, Siberia, Kamchatka, Asia, Australia, East Indies, Melanesia, Micronesia, Polynesia, South and Central America and Africa. Flood stories are less common in Africa. Very outstanding accounts of the flood are the

¹⁷ John C. Whitcomb, Jr., and Henry M. Morris, The Genesis Flood (Philadelphia: The Presbyterian and Reformed Publishing Company, 1966), p. 48.

Babylonian “Epic of Gilgamesh” and the Sumerian King List. Regarding Polynesia, Handy writes:

“Flood myths in which, for some reason or other, the world is submerged by the sea are preserved from all parts of Polynesia...The deluge stories are also closely related to the belief in the existence of a primal expanse of waters, though in this case it must be remarked that the typical deluge story describes the submersion of the earth as occurring after the world was formed and peopled with men.”¹⁸

These stories from all over the world give remarkable evidence that all peoples have descended from Noah and his sons. The Flood was so impressed on their mind they carried the story with them as they scattered over the earth. As they departed from God (See Romans 1:18-32) the story changed and was corrupted. The fact, however, of a worldwide flood stayed with people.¹⁹

H. THE SPREAD OF MANKIND.

1. The beginning of nations (Gen 10:1-32).

All the families of the earth descend from the sons of Noah. Messiah came through Shem. The Jews are from Semitic (Which means "from Shem") lineage.

2. The defiance of God (Gen 11:1-4; cf. 9:1, 7).

God told mankind to scatter over the earth and multiply. They disobeyed, rallied together in an urban area and built the Tower of Babel. This tower, unlike the ziggurats built for worship, was a rallying point and symbol of their fame -- something like the American Statue of Liberty.

3. The institution of Idolatry (Josh 24:2).

Idolatry is not the stumbling in the dark looking for the light; rather, it is the condition one falls into after rejecting the light (Rom 1:18-25).

4. The start of languages (Gen 11:7-9).

The purpose was to scatter mankind over the earth from the Tower of Babel. Until that time all used one language. From the parent languages God established there are now about 3,000 developed dialects.

I. FACTS AND DOCTRINES OF GREAT VALUE.

1. God created the universe, both the visible and invisible dimensions -- it did not evolved in the sense of modern evolutionary theory.

¹⁸ E.S. Craighill Handy, *Polynesian Religion* (Honolulu: Bernice P. Bishop Museum, Bulletin 34, 1927), pp. 15, 16.

¹⁹ The above book, *The Genesis Flood*, by Morris and Whitcomb, is the classic book written on the Flood. Many other books have been written since this was published in 1966, and which are written by young earth creationists. Articles regarding the flood may be found in any multi volume Bible Encyclopedia. For example, see *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1975), vol. II, pp. 550-563. Also *The International Standard Bible Encyclopaedia* (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1939), vol. II, pp. 821-826. An excellent discussion of ancient Mesopotamia accounts can be found in K.A. Kitchen, *The Bible in its World* (Downers Grove: InterVarsity Press, 1977), pp. 27-36. A short, excellent volume is by Clifford Wilson, *Ebla Tablets: Secrets of a Forgotten City* (San Diego: Master Books, 1979). Also see, Kitchen, Kenneth A. *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2003.

2. All life owes its very existence, sustenance and purpose to God.
3. Man is a special creation created in the image (likeness) of God as touching:
 - Personality (self-consciousness and self-determination).
 - Spirituality (the point of contact between man and God).
 - Morality (awareness of right and wrong)
 - Corporeality (the body as the vehicle of personality).
4. Marriage is ordained by God and is meant to be permanent and monogamous. Woman was created out of man to be associate, companion and helper.
5. The human race is a unity, springing from one pair.
6. Man was created in a state of unconfirmed holiness. Through the temptation of Satan, man sinned, bringing sin to the world, resulting in physical and spiritual death. This fallen nature was passed on to the entire race.
7. The grace of God is evident. He promised a redeemer and one can trace through human history how this takes place. He took Enoch to heaven without tasting death. He preserved Noah. His mercy and pity is indicated by patience toward a sinful mankind.
8. The justice and holiness of God is evident. The universe is under moral law. Sin is punished. The world was punished by the judgment of the flood.
9. God is intimately involved in the affairs of mankind:
 - He shows interest in and knows individuals.
 - He directs the course of history.
 - He has a specific purpose and a particular plan for history.
10. God has revealed Himself and had clearly proven that He is:
 - All powerful and mighty.
 - All knowing and mindful of even the thoughts of man, both good and evil.
 - Everywhere present in the universe.

**God is consistent and trustworthy; thus,
His promise to save through Christ is good!**

God is almighty; thus, He is able to save those who come through Christ!

Accomplishing the work of salvation is no small thing to God!

CHAPTER IV. THE ERA OF THE PATRIARCHS

The time period is about 2,200 to 1,880 B.C., and the biblical text: Genesis chapters 12-36.

A. ABRAHAM.

1. Background.

Abraham was from Ur, a theocratic city-state located in the Mesopotamia area - the cradle of civilization -- near the head of the Persian Gulf. The Ur Ziggurate, which pinpointed the site, was excavated by Hall (1918) and Wooley (1922-34) and made Ur one of the best known sites of Babylon to modern man. Ur is now south of the Euphrates about 10 miles from Nasiriyah, Iraq. It is known as Tell el-Mukayyar.

Nanna was the moon-god whose shrine was on the top stage of the 200 x 150 x 70 foot mass of brickwork. Polytheism prevailed everywhere. Abraham's story begins after the pyramids of Egypt were constructed (2700-2200 B.C.). His birth was 2166 B.C.

Abraham, after his call from Ur, was like a Bedouin chieftain. He came and went as the head of a family possessing flocks, herds, and servants and sojourning in tents.

2. His Call.

a. God called Abram in Ur (Gen. 11:31) and renewed the call in Haran to the north. God confirmed the call in Shechem (12:7), Bethel (13:14-17), and twice at Hebron (15:5, 18; 17:1-8). God called Abraham out of Ur and instructed him to go to Canaan.

b. The purpose of calling Abraham in Ur was to establish:

- A witness to the one true God in the midst of polytheism (Deut 6:4; Isa 43:10-12).
- A custodian of divine revelation (Rom 3:1, 2; Deut 4:5-8).
- An example of the blessedness of serving the true God (Deut. 33: 26-29).
- A race through whom would come the Messiah the Redeemer (Gen 3:15; 12:3; cf. Gal 3:8, 16; Gen 22:17, 18).

3. The Abrahamic Covenant (12:2-4).

- Abraham was to become a great nation.
- Abraham was to be blessed personally.
- Abraham was to become famous - a great name.
- Abraham was to become a blessing to others.
- Peoples would be blessed or cursed on the basis of how they treat Abraham and his descendants.
- Abraham's posterity would be a blessing to all the families of the earth (Gal 3:8, 16).

4. Migration to Canaan.

Abraham, his wife Sarai (Sarah) and nephew Lot traveled to Canaan, and stopped at Shechem and Bethel.

5. Abraham's failures (Gen. 12:10-20).

Abraham trekked to Egypt because of famine in Canaan. He told a "half-lie" to a king who wanted Sarai (Abraham's wife) in his harem. Sarai was also Abraham's half-sister -- thus the "half-lie." He left Egypt in disgrace, suffering a rebuke from the king. Abraham repeated the same blunder a second time on a different occasion.

Great men of God sometimes fail and sin before God -- it is best to keep our eyes on Jesus rather than men, otherwise we will be disappointed. The Bible's honestly reporting the sins of its heroes is one proof of it being a document from God. Men cover up the weaknesses of their heroes.

6. Melchizedek, King of Salem (Genesis 14).

Lot and Abraham separated because their herds became too large for the land: Abraham to the hill country, Lot to the valley where stood Sodom and Gomorrah. An invasion from the north occurred and Lot became captive to the Mesopotamian kings. Abraham rescued Lot and paid homage to Melchizedek, a historical figure who was the King of Salem (Jerusalem) and prefigured Christ as King-Priest (Psalm 110:4; Heb. 7:4). Abraham shows courage, organizational skill, generosity and dignity of character. "Melchizedek" means "king of righteousness."

7. Destruction of Sodom and Gomorrah (Genesis 18, 19).

These cities were destroyed because of homosexual sins. God's grace is shown in that He would have spared the city if only ten righteous men had been there. Lot had not even won his family to Christ. His wife's heart remained in Sodom and Gomorrah and she became a pillar of salt. Deposits of sulphur and asphalt have been found in that area, the southern end of the Dead Sea. Perhaps a combination of an earthquake, escaping gas and lightning caused the "fire and brimstone" (sulphur).

The Lord appeared in human form, accompanied by two angels and revealed Himself to Abraham as not only "*God Most High (Heb = El Elyon), Possessor (or Creator) of heaven and earth*" (14:18, 19) and "*Lord God (Heb = Adonai, Yahweh; Adonai = Master, Lord, sovereign)*" (15:2) but as his friend (18:1-16).

8. Abraham's supreme test (Genesis 22).

a. Isaac, the promised son, was born to Abram and Sarah at the time when Sarah was past the age for a child to be conceived within her. The problem: Abraham and Sarah were childless before the birth of Isaac; yet, they needed to have a son so that God's promise of blessing could be continued through their blood line.

Isaac was born -- God accomplished the needed miracle. But now an even greater problem arose: God asked Abraham to sacrifice Isaac when the latter had grown to be a young man. His death would end the promised lineage from which the Messiah would come.

Abraham trusted (believed) God, obeyed Him and started through the process of the sacrifice. At the last moment God stopped Abraham and provided a ram that was entangled in a nearby thicket.

b. Abraham was to sacrifice Isaac as a test of his faith and obedience. Many types (see Rom 15:4; 1 Co 10:11) are in this incident. Included are:

- Abraham pictures the Father who *"spared not His own son, but delivered him up for us all"* (Rom 8:32).
- Isaac pictures Jesus Christ who became *"obedient unto death"* (Phil. 2:5-8).
- The ram pictures the substitutionary atonement (sacrifice) of Christ (Hebrews 10:5-10).

9. Abraham's place in the redemptive story.

- God's chosen nation, Israel, look to him as their father.
- Abraham was honored with being the friend of God.
- Abraham was powerful in intercessory prayer.
- Abraham was a prophet of Jehovah (Gen. 20:7).
- Abraham enjoys a preeminence among the spirits of the blessed (Matt 8:11; Luke 16:22).
- Abraham is called the father of believers (Gal 3:6-9, 29). His faith rested on the bare promise of God.

B. ISAAC.

1. His birth.

His birth was a miracle, being child of Abraham and Sarah in their old age. He was persecuted by Ishmael (Gal 4:29), a half-brother from Sarah's hand maid, Hagar, whom Sarah had given Abraham through whom to have children. Arab nations descended from Ishmael.

2. His person.

Isaac was quiet, meditative and not aggressive and strong like Jacob and Abraham. Isaac grieved over the death of his mother. A wife, Rebekah, was secured for him. She was very industrious and aggressive (Gen 24). Their famous twin children were Jacob (later named Israel) and Esau.

C. JACOB AND ESAU.

1. Esau.

Esau was the firstborn twin son. He grew up to love the outdoor life, was attentive to his father, was ruled by his animal appetites and did not appreciate the value of spiritual blessings and longed for temporal prosperity and worldly power. One day he had been out hunting and came home very hungry. Consequently, he sold his birthright to Jacob for one bowl of stew (Gen 25:27-34; Heb 12:16, 17). His birthright involved:

- Paternal blessing and the position as head of the family.
- The honor of being in the line from which the Messiah would come.
- The exercise of family priesthood.

Esau loved pleasure more than God. Among his descendants were the Edomites. The Herod family, appointed kings over the Jews by Rome, was descended from the Edomites. Herod the Great slaughtered the infants of Bethlehem at the birth of Christ (Matt 2). His son Herod the Tetrarch executed John the Baptist (Mark 6:14-28) and was involved in the trial of Jesus (Luke 23:7ff.). Herod the Great's grandson, Agrippa tormented the Apostles (Acts 12). His son, also Agrippa, rejected Paul's attempt to convert him (Acts 25:13ff.).

2. Jacob.

a. Jacob was ambitious, shrewd, persevering, had a growing appreciation of the covenant blessing. He used questionable means to attain his ends. His name means trickster, heel catcher, supplanter. After Jacob maneuvered Esau's birthright away from him and Esau discovered what he had lost, Jacob fled from Esau and found safety with his uncle Laban, the brother of his mother Rebekah.

Jacob had already bought the birthright from Esau but he needed to have his father validate the transfer. He accomplished this by deception which probably was the only way he could have gotten his father to approve the transfer. His mother put Jacob up to the deception and he paid dearly for the action.

In Haran, Jacob acquired two wives and two handmaids from which came 12 sons who became known as the twelve tribes (children) of Israel. The Messiah came through the line of Judah. His twelve sons are as follows:

b. The twelve sons of Jacob (Genesis 35:22-26):

From Leah came:

- Reuben
- Simeon
- Levi
- Judah
- Issachar
- Zebulun

From Zilpah (Leah's handmaid) came:

- Gad
- Asher

From Rachel came:

- Joseph
- Benjamin

From Bilhah (Rachel's handmaid) came:

- Dan
- Naphtali

c. The central event in Jacob's life (Gen. 28:10-22).

While Jacob was fleeing north from Esau, he arrived at Bethel (house of God), about 12 miles north of Jerusalem. While asleep he saw a vision of a ladder between heaven and earth. God was at the top. The Abrahamic covenant was reconfirmed and Jacob was promised protection.

d. Jacob's name change.

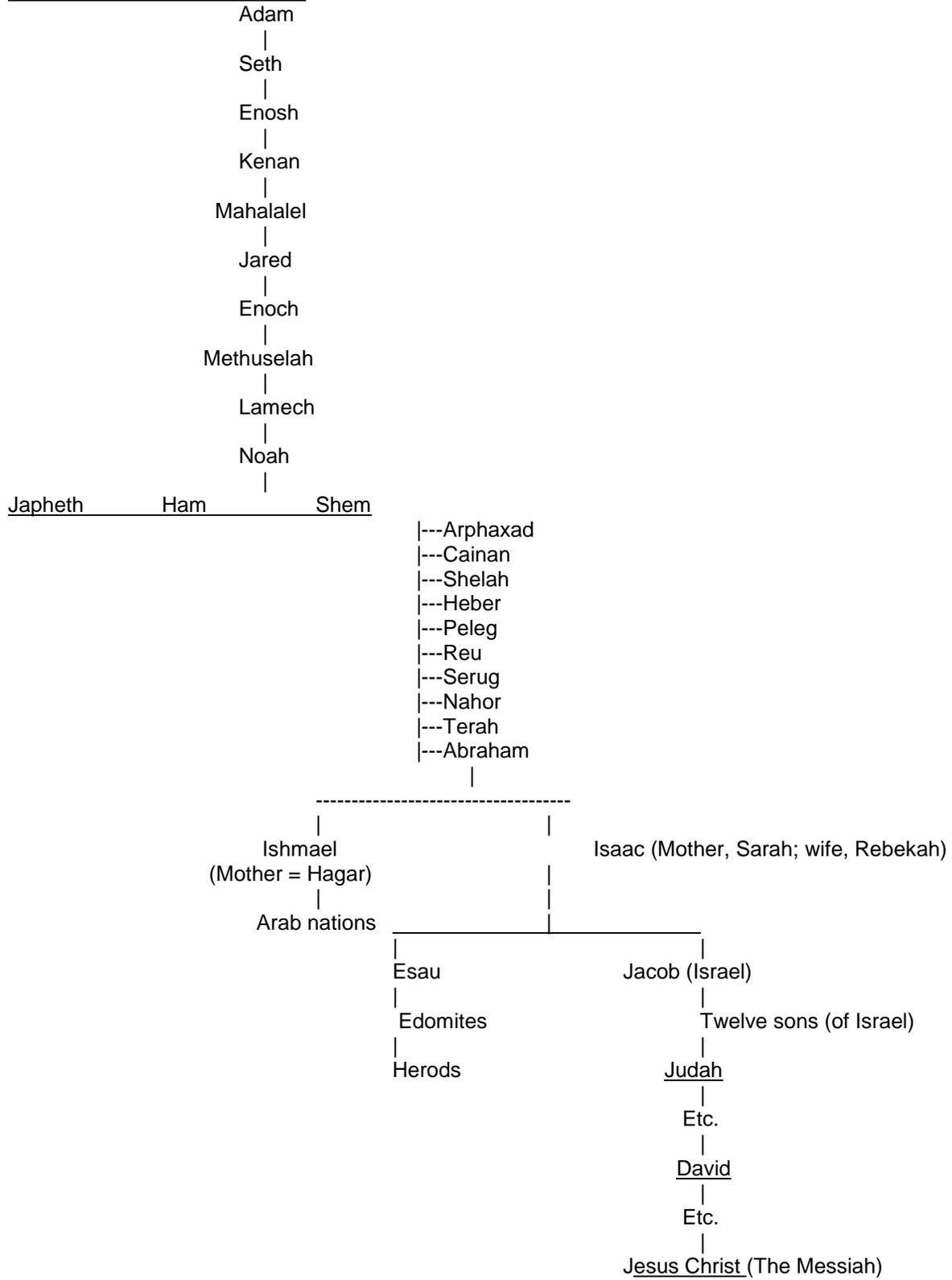
Upon returning from Haran and his uncle Laban to Canaan, Jacob found himself in great trouble: he had left on bad terms with his uncle and could not return; he was facing Esau whom he had not seen for 20 years. In Haran Jacob acquired his wives from Laban's daughters and had accumulated much wealth while working for Laban.

Jacob engaged in struggle with a stranger at the ford of the Jabbok, a tributary of the Jordan River. The stranger was evidently the preincarnate Christ. The stranger is called an angel in Hosea 12:4. The struggle consisted of agonizing prayer (Hosea 12:4). Jacob's name was changed to Israel (Prince with God).

D. SEQUENCE SUMMARY OF MAJOR EVENTS.

1. The call of Abraham at Ur.
2. The entrance into Canaan by Abraham and family.
3. Abraham travels to Egypt.
4. Abraham disgraced by Egyptian king over Sarah.
5. Return to Canaan where Lot and Abraham separate.
6. Lot captured by Mesopotamian kings, rescued by Abraham.
7. Abraham meets Melchizedek on return from Lot's rescue.
8. The Abrahamic covenant confirmed.
9. Ishmael born from Hagar, Sarah's handmaid.
10. Preincarnate Christ appears to Abraham who intercedes for Sodom and Gomorrah.
11. Destruction of Sodom and Gomorrah.
12. Abraham repeats Egyptian mistakes with Abimelech.
13. The birth of Isaac.
14. Abraham's expulsion of Ishmael and Hagar.
15. Abraham's "sacrifice" of Isaac.
16. The death of Sarah.
17. Isaac and Rebekah married.
18. The death of Abraham.
19. The birth of Jacob and Esau to Isaac and Rebekah.
20. Esau sells his birthright to Jacob.
21. Jacob "steals" birthright from Esau.
22. Jacob's flight to Mesopotamia and the ladder at Bethel.
23. Jacob's days with uncle Laban: gaining wives, wealth, worries.
24. Jacob's return to Canaan with family.
25. Jacob's struggle with the Stranger at Jabbok and name change.
26. Reconciliation between Esau and Jacob.

E. THE MESSIANIC LINE



CHAPTER V: THE ERA OF EGYPT.

The time span covers the years about 1880-1441 B.C., and the Bible record covers Genesis 37-Exodus 15.

A. THE CAREER OF JOSEPH.

1. His background.

Joseph was the beloved son of Jacob (Gen 37:1-11), the firstborn from his favorite wife Rachel. He was born in 1915 B.C. and died at age 110 (Gen 50:26). Joseph's favored position, the evidence of God's hand upon him, plus perhaps an "exalted" youthful opinion of himself stirred hatred and jealousy from his brothers (Gen 37:12-27). Jacob apparently planned to make Joseph the heir of the birthright, though Joseph was eleventh in line. Reuben had forfeited the birthright because of his incest (Gen 35:22; 49:3, 4; 1 Ch 5:1, 2), Simeon and Levi because of their violence (34:25-30; 49:5-7). The birthright finally went to Judah, the fourth son.

2. His story.

a. Joseph was sent by his father to check on his brothers tending the flock some distance away. On previous occasions Joseph had reported the slipshod work of his brothers to Israel, his father. God had also revealed to Joseph in a dream that someday he would rule over the family. He had related this information to his brothers; consequently, Joseph became hated by his brothers.

b. When Joseph's brothers saw him coming they plotted to kill him by casting him down a well. He was probably discovered by some Midianite traders who pulled him out and sold him to a caravan of Ishmaelites on their way to Egypt on a trading expedition. The Ishmaelites sold Joseph to Potiphar, a high-ranking court official of Pharaoh (probably) Sesostris III who ruled 1878-1843 B.C. Joseph entered into Egypt about 1898 B.C. Jacob arrived in about 1876 B.C.

c. God's purpose was to preserve a pure nation unto Himself. His plan allowed Joseph to be taken in slavery. The sons of Israel had begun to intermarry with the surrounding nations. While in Egypt the Hebrews were separated unto themselves because shepherds were hated by the Egyptians.

d. Potiphar's wife sought to initiate a sexual affair with Joseph. Joseph rebuffed her, was falsely accused by her out of revenge, and found himself in prison (A poet once said, "Hell hath no fury like a woman scorned.") As in Potiphar's home, Joseph quickly rose to a place of trust and leadership within the prison.

e. Joseph befriended and correctly interpreted the dreams of two fellow prisoners who had worked in Pharaoh's court. They were eventually released. Later, Pharaoh had a disturbing dream. Joseph was called upon to interpret the dream as pointing to a great famine. As a result, he was appointed Prime minister, the second highest office in the kingdom, and with instructions to prepare for the famine.

f. Joseph's family migrated to Egypt during the ensuing famine where the brothers were tested and forgiven by Joseph. The Hebrews were located in an area called Goshen (later called land of Rameses), of the eastern district of the Nile delta.

Its main valley was about 40 miles long and was very fertile and suitable for grazing. The families' number was given as 70 (Gen. 46:27), but in addition to that number was all the grandchildren and in-laws.

g. Goshen was unsuited for the Egyptians because of its distance from the Nile irrigation canals. God placed the group in a place where by themselves they would multiply to around 2,000,000 people in a span of 430 years.

3. His spiritual significance.

a. Joseph was the link, or transition figure between the families of Israel to the nation of Israel.

b. Joseph is the most complete type (illustration) in the OT of Jesus Christ.

- Both were objects of a father's love (Gen 37:3; Matt 3:17).
- Both were despised and rejected by brothers (Gen 37:4; John 15:25).
- Both made unique claims about themselves which were not accepted by brothers (Gen 37:8; Matt 21:37-39).
- Both had brothers who plotted to slay them (Gen 37:18; Matt 26:3, 4).
- Both were put to death (in intent and purpose regarding Joseph) by brothers (Gen 37:24; Matt 27:35, 37).
- Both were a blessing to the Gentiles and received a Gentile bride (Gen 41:1-45; Eph 5:25-32).
- Both reconciled their brothers to themselves (Christ still future) (Gen 45:1-15; Rom 11).

4. His example.

a. Joseph demonstrates that prosperity (Gen 39:23) is never in our circumstances, but in our character, skills (which can be learned and developed), and ultimately in the purpose of God. Joseph was a success wherever he was. We may consider any adverse circumstance that enters our lives to be an opportunity for growth and development in skills, faith and character that God may use us for greater things in the future to accomplish his perfect plan for His glory and to our ultimate benefit.

b. Joseph's dealings with the heads of states indicates that the prosperity and welfare of nations rests in the sovereign hand of God who directs history precisely as He sees fit to fulfill his one perfect plan for the history of mankind. Joseph's story also illustrates that God's great and major concern is the unfolding and completion of his redemption plan in history, not the rise and fall of kingdoms, the solutions to economic and environmental problems, world peace, abolishment of slavery and human suffering. Fact: the fate and course of all nations is in the hands of God.

c. Qualities of Joseph:

- He was courteous and industrious.
- He was sensible.
- He was responsible.
- He seized the opportunities given him.
- He had peace of mind.
- He had a willingness to work.
- He had a willingness to take orders.
- He desired to do whatever was at hand, counting it as "unto the Lord".
- He shunned bitterness and revenge.
- He had great spiritual depth: he believed and trusted God. His great statement of faith given in response to his brother's wickedness against him shows tremendous attitude toward life: *"As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive"* (Gen 50:20).

Responsibility gravitates to the shoulders of him who can bear it.

Competence demands space and occupies it grandly.

5. Some chief lessons.

a. The value of high ambitions is seen in Joseph. Though dreaming great dreams while as a lad may have been selfish, persecution drove out the dross of selfishness and brought humility and wisdom – and success.

b. The value of personal purity is seen: Joseph wanted to please and honor God plus show gratitude to Potiphar.

c. A successful career is possible for believers. Joseph kept his principles and standards; yet, he went right to the top in secular work wherever he happened to be.

d. The need to care for our kindred is seen. Joseph was not ashamed of his brothers in their poverty and he was kind to his aged father and even found time to visit him though busy with the affairs of the empire.

e. The value of faith is obvious. Joseph was slandered and persecuted even when he kept on doing right. He endured the unfairness, kept the faith and did not bitterly denounce God or his circumstances. He believed that God would bring good out of evil.

B. THE MESSIANIC LINE CONTINUES (Gen 49:8-12).

Judah means "praise." Jacob's astonishing prophecy places Judah as the leader among the tribes. This prediction came true 640 years later in King David.

Shiloh ("The one who brings peace") refers to Messiah who would be from the tribe of Judah (Rev 5:5). Messiah will receive international acknowledgment at his second coming (Gen 49:10). Verses 11 and 12 describe Millennial Kingdom blessing. Facts about Shiloh:

- Shiloh refers to an individual in the future from date of the prediction, who is still yet to come because nothing in history matches the rest of the prediction.
- All the nations will be obedient to Shiloh -- a world ruler.
- Shiloh will bring peace -- evidently world peace, based on the above.
- Shiloh's reign will bring abundant prosperity -- again, evidently worldwide.

C. THE BIRTH OF A NATION

1. Israel enslaved in Egypt.

a. Transition: Joseph died and after several centuries elapsed a new pharaoh (of the Eighteenth Dynasty) came to rule. At the time of the Exodus, Israel had expanded to over 2,000,000 souls; consequently, the rapid expansion of population disturbed the Egyptians who feared loss of control. Egypt placed Israel under slavery; then, the Pharaoh forced "family planning" which involved the murder of the Hebrew male babies.

b. Egyptian background: ancient Egyptians were from Noah's son Ham. Their earlier writing was a picture language known as hieroglyphics. Later (8th century B.C.) it developed into a cursive style. Napoleon's soldiers discovered the "Rosetta Stone" in 1799 which contained writings in hieroglyphics, cursive style and Greek. Frenchman Francois Champollion deciphered the stone (1822) which furnished the key to the language.

c. At times Egypt had great affluence which was concentrated at Thebes (probably built by Israel), Memphis and Akhetaton. They constructed many store cities which held surplus grain. Hebrew slave labor was used to build many of these centers.

d. Historical Egypt began about 2900 B.C. and has been divided into 30 royal dynasties. Dynasty 18-20 ruled during 1570-1150 B.C. This was the era of Egypt's greatest glory when they ruled the east. It is also the time of Israel's enslavement and life of Moses. The great pharaohs with dates include:

- Amenhotep I (1546-1525) - perhaps the "new king" of Exodus 1:8.
- Thutmose I (1539-1514) - the birth of Moses was 1527.
- Thutmose II (1514-1501).
- Queen Hatshepsut (1501-1482) - she was the sister of Thutmose III and probably the woman who found and brought up Moses.
- Thutmose III (1482-1447) - he was the great oppressor of Israel.
- Amenhotep II (1447-1421) - the Pharaoh of the exodus.

- Note: The mummies of the last four pharaohs have been found; thus, we may now look into the face of those who Moses had intimate contact.
- Thutmose IV (1421-1410).
- Amenhotep III (1410-1376) - The conquest of Jericho was 1446.

e. It was during Dynasties three and four when the great pyramids were built (2700-2200 B.C.). The greatest one was built by Khufu at Giza. It was 492 feet high, 755 square feet at the base, stretched out over 13 acres. Each one of its 2.3 million limestone blocks weighs 2 ½ tons!

2. The rise of Moses.

a. Moses' parents (Amram and Jochebed) were of the tribe of Levi. His birth came during the time of the male infanticide of Israel, about 1520 B.C. His mother hid Moses, contained in a papyrus basket, in the river Nile among some reeds along the shore. His sister Miriam watched over him and upon his discovery by the pharaoh's daughter (perhaps Hatshepsut) suggested that a Hebrew slave woman care for the infant Moses. The slave woman chosen was the mother of baby Moses. She taught Moses in the things of God.

b. Moses was raised in the Egyptian palace, received Egypt's finest education, was heir to pharaoh's riches (Heb 11:23-30; Acts 7:22), was in position of great power, and perhaps himself was in line to be pharaoh. Josephus says Moses commanded an army in the south. He killed an Egyptian slave master for mistreating a fellow Israelite, was found out and fled Egypt in about 1480 B.C. His flight was at the beginning of the rule of Thutmose III. He lived 40 years in the Sinai desert (Midian).

c. At age 80 Moses was called by God who appeared to him in a burning bush that was not consumed by the fire (Exod 3:1-3). God charged Moses to deliver the people of Israel out of Egypt, thus the "exodus." The people had cried out to God for deliverance from their heavy bondage. His pointed struggle with God is in Exodus 3, 4.

Moses responded saying he had:

- No ability 3:11
- No authority 4:1
- No eloquence 4:10
- No desire 4:13

God's sharp response was:

- A promise of His presence 3:12
- A presentation of his power
- An explanation of His enablement
- A guarantee of his direction and instruction

d. God revealed Himself to Moses as *Yahweh* (Exod 3:14). *Yahweh* means "He causes to be what comes into existence," "I am that I am, I am the One who is." The emphasis is on God's dynamic and active self-existence.

3. The Exodus of Israel against pharaoh.

a. The plagues against pharaoh.

The pharaoh did not comply with Moses' request to let Israel go free. In order to convince Pharaoh to let Israel leave Egypt, God sent 10 plagues against him. Through Moses God gave a direct challenge to the Egyptian religion which contained magic and demon controlled idolatry of the vilest kind. Jannes and Jambres (2 Ti 3:8) were workers of this religion. The plagues were directed against specific gods of Egypt, though which gods are sometimes a matter of conjecture.

- The Nile turned to blood -- a judgment against Nilus, the river god.
- Frogs -- they were the symbol of Hekt, the goddess of reproduction.
- Lice -- a blow against Seb the earth god. At this point the magicians knew they were in a no-win situation.
- Flies -- a judgment against Khephera, the sacred beetle.
- Pestilence on livestock -- this plague was directed against Apis and Hathor, the sacred bulls and cows. This judgment against animals would affect transportation, agriculture and worship.
- Boils on man and beast -- a blow against Typhon the evil-eyed god. Here is a plague against both the idolaters and the idols they worshipped.
- Hailstones -- directed toward Shu, the god of the atmosphere. Hail is rare in Egypt; therefore, God's power over the heavens as well as the earth is demonstrated.
- Locusts -- against Serapis, the protector from locust plagues. These creatures brought in by the east wind could devastate crops. A swarm may have up to 130,000,000 locusts per square mile!
- Darkness -- a blow to Ra, the sun god.
- Death of the firstborn -- against Ptah, the life god.

b. The Passover for Israel.

In order to protect Israel from the death angel that would pass over the land to take the life of the firstborn, God instructed the Hebrews in what became known as the Passover. They were to slay a lamb and with a common field plant, called the hyssop, they were to brush the blood of the lamb on their door post so the death angel would "pass over" that home and spare the life of the firstborn. The slaying of the lamb was followed by the Feast of Unleavened Bread (Exod 12:14-28). This entire event pictures Christ, our salvation and our walk with Him.

- The lamb was to be without blemish, so was Christ (Exod 12:5 cf. 1 Pe 1:19).
- The lamb was to be killed, so was Christ (Exod 12:6 cf. John 12:24, 27).
- The provided blood was to be applied, so Christ must be received by faith (Exod 12:7 cf. Heb 9:22).

- The Israelites were shielded from the death angel, so believers are protected from the wrath of God (Exod 12:13 cf. Rom 5:8-10; 8:1, 31-33).
- The unleavened bread symbolized separation from Egypt (the world) unto a people for God. To the Christian it is a separation from malice and wickedness to sincerity and truth, matching our position in Christ (1 Co 5:7, 8).

c. The passing through the Red Sea.

The Israelites assembled, received gifts from the Egyptians and marched organized and equipped toward the Red Sea. They were guided and protected by an angel of God using a pillar of cloud and fire. The angel of the lord that was involved (Exod 13:21, 22; 14:19) was probably the preincarnate Jesus Christ.

Sometimes God appeared in a "theophany" or self-manifestation of himself. The angel of the Lord in the Old Testament refers to the preincarnate Christ. For other occurrences of the angel of the Lord see: Genesis 16:7-14; 17:1-22; 22:11-18; 31:11,13; Judges 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Samuel 24:16; Zech. 1:12; 3:1; 12:8.

This amazing miracle of god splitting the waters of the sea, the people of Israel walking through on dry land and the destruction of the Egyptian army became the most memorable occurrence in the history of Israel.

There is question on the date of the Exodus. Some Evangelicals date it in 1290 B.C. Most Conservative scholars place the date at or around 1446-41 B.C. For the 1290 date the extra biblical evidence (by which the date is arrived) is open to various interpretations and certainly does not disprove the 1446-41 date. The 1446 B.C. date fits the Biblical record very well whereas the 1290 date simply does not square with the Bible.

The best Biblical evidence for the 1446-41 date is found in 1 Kings 6:1 and Acts 13:19. Note: for a fair summary of the issues involved in dating the Exodus see Gleason Archer, Jr. A Survey of Old Testament Introduction, pp. 223-234, 495. Archer dates the Exodus at 1446 B.C.

The total Jewish time in Egypt was apparently 430 years (cf. Gal 3:17; Gen 15:13, 16; Acts 7:6). The number of people were 603,550 men in addition to the women and children (Exod 38:26; Num 1:46). The total number of people, then, was around two million people. Sometimes the writer used exact figures, other times he used rounded numbers.

4. General lessons.

a. The era of Egypt ends with praise toward God who performed the mighty works of wonder and deliverance among His people. All these acts are weak and

pale; however, along the miracle of the death and resurrection of Christ and the spiritual blessings and glory following that incredible act of Grace (1 Pe 1:10-12).

b. All the power, influence, fame and wealth of the pharaoh could not get him what he wanted -- success as he defined it, nor could it save his firstborn son. The faith and obedience of Moses brought him victory; however, victory did not come apart from God using means among men: plans, prayer, persuasion and perseverance. God used an unusual cluster of miracles to indicate to everyone that His stamp of approval was on the nation of Israel, and that He is One who keeps His promises.

CHAPTER VI: THE ERA OF WILDERNESS WANDERINGS.

The time span covers about 1441-1401 B.C. The location in the Bible is Exodus 16 -- Deuteronomy 34.

A. THE ORGANIZATION OF ISRAEL.

1. The Mosaic Covenant.

a. Giving of the Law.

The block of writing that contains what is known as the Mosaic Law is from Exodus 19 to Numbers 10. The Law's pattern is that of a treaty of that time between a powerful king and his vassals. God told Moses to write the Ten Commandments down on two tablets (Exod 31:18; 34:27-29). The Ten Commandments were the core or hub from which several hundred other laws were given regulating the life of Israel.

The Law is a prohibition of man's will. Its value is that it shows man to be a natural sinner and points him to Christ. Man does not acquire a taste for sin, he has it by nature. The giving of the law begins the dispensation of Law which ends at the death of Christ (Gal 3:19). Christ fulfilled all of the Law's provisions and types (Matt 5:17).

The Law teaches five truths:

- The holiness of God (Exod 19:10-25).
- The complete wickedness of sin (Rom 7:13; 1 Ti 1:8-10).
- The requirement of obedience (Jer 7:23, 24).
- The sinfulness of man as common to all mankind: all classes, races, etc. (Rom 3:19, 20).
- The amazing grace of God in his provision for sinful man to not only have access to Himself but also forgiveness for sin. The access was first typified in the sacrificial system; then, completed in Christ (John 1:29; Rom 3:21; Hebrews).

The Law was not given as a way of justification (Acts 15:10, 11; Gal 2:16, 21; 3:3-9, 14, 17, 21, 24, 25) but as a standard of living for those already under the Abrahamic Covenant. The Law was to teach the purity and holiness required in the life of the people of God.

The function of the Law, concerning Israel, was that of restriction and correction to hold Israel within the boundaries of that which was good for them. This was to last until Christ would come (Gal 3:24, 26; 4:1-37; Titus 2:11, 12; Deut 6:24).

Israel, however, misunderstood the function of the Law (1 Ti 1:8-10; Rom 3:20; 9:30--10:3) and sought justification (righteousness) through doing the good deeds and ceremonies of the Law. To gain righteousness for salvation by the Law,

however, by keeping the Law is impossible (Rom 3:20). Salvation in the OT was by grace through faith (Rom 4:1-9).

The Mosaic Covenant covered three categories:

- Commandments which explained the holy will of God: moral (Exod 20:1-26).
- Judgments which regulated the social life of Israel: civil (Exod 21:1--24:11).
- Ordinances which regulated the religious life of Israel: ceremonial (Exod 24:12--31:8).

The Law did not alter the Abrahamic Covenant, but added to it until the Messiah came (Gal 3:17, 19). This Mosaic covenant is a conditional covenant, offered by God and accepted by the people of Israel (Exod 19:5-8).

The Christian is not under the Mosaic Law as a means of justification, as a way (or standard) of living, or as a means of sanctification (Gal 2:16, 20, 21; 3:3). Rather, Christians are saved by grace through faith in Christ who is also our standard for living (2 Co 3:4-11; Acts 13:39; 1 Ti 1:9; Heb 8; Rom 8:29; Phil 3:21; Col 3:10; 1 Jn 3:21).

The Mosaic Covenant (with the Law at its core) was abolished at the perfect sacrifice of Christ Who met all the demands of the law and subsequently swept believers under a New Covenant with Christ at its core -- an entirely separate, different covenant between God and man (Heb 8:8,13; Gal 3:19; Rom 7:4,6; 1 Co 11:23-26).

However, all the Ten Commandments are repeated in principle to Christians after the Pentecost EXCEPT # 4 dealing with the keeping of the Sabbath. Christians from the early Church on have kept Sunday for the day of worship (Acts 20:7; 1 Co 16:2; Rev 1:10). The principle of one day of rest out of seven is to be observed. These Ten Commandments are basic statements of how a good, just and prosperous society should be regulated. These are foundational principles set down by the One who designed and created the entire universe and all it contains, including all social creatures.

b. The Ten Commandments.

The first tablet (Exod 20:1-12). These deal with man's duties toward God and guarded against idolatry, profanity, secularism, ungodliness, and irreverence. They teach that there is something greater than ourselves, and to which we are accountable.

- Thou shalt have no other gods before me (v 3).
- Thou shalt not make unto thee any graven image (v 4).

- Thou shalt not take the name of the Lord thy God in vain (v 7).
- Remember the Sabbath day, to keep it holy (v 8).

The second tablet (Exod 20:13-17). This group deals with one's duties toward mankind and guards the sanctity of life, marriage, family, home, right of personal property, sanctity of character, and uprightness of heart.

- Honor thy father and mother (v 12).
- Thou shalt not kill (v 13).
- Thou shalt not commit adultery (v 14).
- Thou shalt not steal (v 15).
- Thou shalt not bear false witness against thy neighbor (v 16).
- Thou shalt not covet (v 17).

2. Construction of the tabernacle.

The tabernacle was a likeness or pattern of heavenly things (Heb 8:5) yet to come (Heb 9, 10). It along with the temple, which was built later, was the center of Jewish national life. The tabernacle was symbolic of certain ideas that God wanted to teach mankind. It foreshadowed many teachings of the Christian faith.

The major teaching of the tabernacle was how to approach God to worship Him. Jesus Christ is the fulfillment of the tabernacle.

- The door taught that Christ is the only way to God (John 10:9).
- The brazen altar taught that substitution is the requirement for removing sin (Mark 10:45).
- The laver taught that one must be pure to be in the presence of God (John 13:8).
- The lamp taught that illumination is necessary to do the work of God (John 8:12).
- e. The bread taught that sustenance is required by God's people (John 6:18).
- The incense taught that prayer is required by God's own (John 17:19).
- The veil taught the barrier between God and His people (Heb 6:19, 20 cf. 10:20).
- The mercy seat taught that only blood can satisfy the penalty of sin (1 Jn 2:2).

- The priest taught that there must be a representation between God and man (1 Ti 2:5).

3. The priesthood.

a. This institution prefigured the life and ministry of Christ who is now our high priest (Heb 8:1; 9:11). The Jewish high priest entered the tabernacle here on earth once a year, went beyond the veil and offered the blood of bulls for his own sins and that of the nation Israel. In contrast, Christ entered the heavenly temple once for all, He tore the veil in two and offered His own blood for all the sins of all those for all time who place their trust in Him to save them from their sin (Heb 6:19; 9:12, 25; 10:20; 7:27).

b. The priest functioned as mediator between god and man, the one ministering on behalf of man in relation to God. In Patriarchal times the head of the family or tribe served in this capacity (Gen 8:20; 22:13; 26:25; 33:20). The sacrifices offered by the priest symbolize the means of bringing about reconciliation between sinful man and a holy God.

c. From the time of the Mosaic period a special class of men served as the priesthood. They were from the tribe of Levi and were divided into two groups: those descendants of Aaron who were responsible for the conduct of worship in the tabernacle and later the temple, and the rest of the tribe who served in a support role in such functions as temple maintenance.

d. Individual initiation into the priesthood was a very elaborate ritual which included the use of special clothing. The high priest's main duty was to officiate at the Day of atonement (Lev. 16) which points to the universal need and provision for atonement. This particular sacrifice points to the death of Christ (Heb. 9).

e. The main purpose of the OT priesthood with its system of sacrifice was to instruct the people that atonement for sins called for the provision of an innocent victim in the sinner's place along with the shedding of the victim's blood. The innocent victim experiences the death due the guilty sinner. This is a picture of the Atonement of Christ (Heb 10:1-14).

f. Eventually, the high priest came to possess great power and status in the life of Israel. By NT times the high priest was also the president of the Sanhedrin and a small group of chief priests. When Jerusalem and the Temple were destroyed in 70 AD the priest and Levite tradition ceased. Their role as the religious leaders went to the rabbis and the central place of the Temple was passed to the synagogues.

g. Under the Christian dispensation there is no separate class of people who are priests -- every believer in Christ is a priest (1 Pe 2:9; Rev 1:6).

4. The sacrificial system (Lev. 1-7).

a. Sacrificial systems have existed from the earliest times in human religions. Similarities among various systems indicate a common origin from Adam and Eve. The original form was gradually corrupted as man's religion devolved into paganism (Rom 1:18ff). A major distinction between God's system and man's many varieties is that man's religion requires some kind of work to gain favor before God whereas God's system points to what God has done for man -- the substitutionary sacrifice of Jesus Christ.

b. The fundamental idea in the Hebrew mind was that the sacrifice was a means of approach to God. The sacrifices can be classified into two categories: that of restoring broken fellowship and that of maintaining fellowship. The major offerings are Leviticus 1-10.

- Burnt offerings. This pictures the believer's self-dedication to God and Christ's offering Himself unto death (Heb 10:5-7; Rom 12:1, 2).
- Grain offerings. This sacrifice told the people that food for life was from God; therefore, they owed their own life to Him. This sacrifice also is a picture of the perfect life of Christ.
- Peace offerings. This pictures our fellowship with God. It is seen in Christ as He made peace (Col 1:20), proclaimed peace (Eph 2:17); and is our peace (Eph 2:14).
- Sin offering. This was offered in light of sins committed unintentionally in contrast to those of defiance. This pictures Christ loaded with the believer's sin, fully in the sinner's place. Viewed is Christ's death as seen in Isaiah 53; Psalm 22; Matthew 26:28; 1 Peter 2:24; 3:18. In view is the guilt of sin.
- Trespass offering. This sacrifice covered the injury brought by sin and involved restitution toward those injured. Psalm 51:4 is an example of this. The type is Christ atoning for the destructive injuries of sin.

5. The laws of Atonement (Lev 16).

a. This was the most important of the laws given to Israel because atonement was made for all the sins of the whole congregation including the high priest and the sanctuary. The main focus is on the high priest who does all the ritual (Heb 1:3); the slain goat which pictures Christ's sacrifice for us (Rom 3:24-26); the living (scapegoat) goat which pictures Christ putting our sins away from God (Heb 9:26; Rom 8:33,34).

b. Atonement in Hebrew means "to cover." The Levitical offerings, then, "covered" the sins of the people until the coming Christ could put them away with his sacrifice which once and for all put away (satisfied the demands of God's holiness as reflected in the Law) all sin for all those who place their trust in Him alone to take away the penalty of sin (Rom 3:21-26; Heb 10).

6. The holy feasts of the people (Lev 23).

God decreed seven festivals that reminded Israel of significant events in their national history and also to teach spiritual truths pointing to Christ.

- The Feast of the Passover. This feast celebrates Israel's deliverance from Egypt. It points to redemption and Christ as our Passover Lamb (1 Co 5:7; 1 Pe 1:19).
- The Feast of Unleavened Bread. This pictures communion with Christ and a holy walk (1 Co 5:6-8; 1 Co 7:1; Gal 5: 7-9).
- The Feast of First Fruits. This typifies the resurrection (1 Co 15:23; 1 Th 4:13-18).
- The Feast of Pentecost. This occurred 50 days following the Feast of the First Fruits and looks to the descent of the Holy Spirit and the start of the Church (Acts 2:1-4; 1 Co 12:13).
- The Feast of Trumpets. This feast looks to the regathering of Israel from a long worldwide scattering (Matt 24:31; Isa 18:3,7; 27:12, 13; 58:1-14; Joel 2:1--3:21).
- The Day of Atonement. This prefigures the sorrow of Israel at the second coming of Christ (Lev 16: cf. Zech 12:10--13:1).
- The Feast of Tabernacles. The purpose was to remember the wilderness wanderings and to rejoice in the completed harvest. The type is of Millennial Kingdom peace and prosperity.

7. Some significant events.

- Manna from heaven and water from the rock (Exod 15-16).
- Some rudiments of organization explained to Moses (Exod 18).
- The Ark of the Covenant (Exod 25).
- The Sabbath as a covenant sign between God and Israel (Exod 31:12-17).

B. THE TRAVELS OF ISRAEL.

1. The failure of Israel.

The children of Israel were to go to the place (Canaan) commanded them by God. They disobeyed and wandered 40 years in the wilderness (the Sinai Desert) before crossing the Jordan River and settling the land.

a. Preparing for the Promised Land. Israel was numbered; the various tribes were organized into specific placements, assigned precise tasks, and separated from defilements. They were prepared for war and led by God through following the pillar of cloud and fire.

b. Traveling to Kadesh-Barnea. While traveling to the Promised Land Israel complained of the food and was sent manna and quail. The grumbling taxed Moses' courage so God appointed 70 elders to help. Miriam and Aaron leveled criticism at Moses. Miriam was punished with leprosy and Aaron repented.

c. Unbelief at Kadesh-Barnea (Num 13, 14).

Israel arrived at the place where they were to launch out into the Promised Land. God told them to go in and possess the land, the people asked if they could send spies first and God consented (Deut 1:19-25). Twelve spies were sent. They found the land to be very fertile ("*flowing with milk and honey*") but also containing high walled cities with powerful warriors.

Hebron is famous for its grapes which grows in clusters of up to 20 pounds and must be carried on poles to keep from bruising them on the ground.

Ten of the spies brought back a report that advised Israel not to enter the land because of the might of the armies of the land. Two spies, Caleb and Joshua, recommended that Israel obey God and take the land. Israel chose to believe the "majority report" and refused to possess the land. Open revolt broke out against Moses. Caleb and Joshua tried to persuade the people to obey God and almost were stoned.

The Glory of the Lord appeared, Moses prayed on behalf of the people and God relented from the destruction of Israel; yet, He did punish them by sentencing that adult generation to perish in the wilderness. The sentence of wilderness wandering lasted 40 years. God led their children into the Promised Land along with Caleb and Joshua.

Israel sinned against God again by trying to enter the Promised Land after God removed His promised of victory. Spiritual lessons abound:

- God is a rewarder of faithfulness and trust, but chastens unfaithfulness and unbelief.
- The spies who discouraged the congregation with the bad report were punished by death by a plague (Num 14:36, 37); thus, leaders are to encourage God's people to believe God's promises and commands.
- God used the prayer of Moses as a means to save a nation from destruction; thus, prayer is of great value to the Christian leader.
- The twelve spies all saw the same external circumstances; yet, two were filled with courage and boldness and 10 were full of fear and misery. The difference was their attitude -- one negative the other positive. However, the positive attitudes were not based on presumption but on the revealed Word of God!

2. The life in the desert.

a. Korah's rebellion (Num 16).

Korah was a great-grandson of Levi. He, Dathan, Abiram, On and a crowd of 250 others thought Moses and Aaron had taken too much authority to themselves and rebelled against them. They failed to recognize that God appointed Moses and Aaron leaders and were, therefore, punished.

In their punishment the earth split open and they were dropped into Sheol. Sheol is used 65 times in the OT, generally in three ways:

- The grave where the body is deposited at death (Num 16:30, 33).
- The abode of the departed righteous spirits of mankind (Gen 37:35).
- The abode of the departed wicked spirits of mankind (Prov 9:18).

Some scholars (cf. Scofield study notes) equate Sheol with Hades of the NT and believe that there were two compartments in the place: one for the wicked and Abrahams Bosom (Luke 16) for the righteous. Christ took the righteous to Heaven with Him at His Ascension, according to this view.

Jealousy by Korah and his group illustrates the grave danger of its evil in the life of the Christian worker and pastor.

b. Aaron's rod (Num 17).

This miracle of Aaron's budding rod from among the twelve rods deposited before the Lord in the Tent of Meeting validated God's choice of Aaron as priest. Again, the people were challenging God. God chooses who His priests will be; therefore, the Church today does well to remember to honor the priesthood of the believer.

c. The Red Heifer Ordinance (Num 19).

This ordinance was used only in the wilderness wandering because of much contact within those dying at that time. It is a picture of the sacrifice of Christ cleansing the believer from the defilement of sin through their Christian walk in this life (1 Jn 1:7--2:2; John 13:3-10). His sacrifice cleanses our conscience so as to serve the living God (Heb 9:13, 14; 13:12 ff.).

d. The sin of Moses (Numbers 20).

In this chapter both Miriam and Aaron die. Once before, the people had complained of thirst (Exod 17:1-7). God had instructed Moses to strike a rock and water would pour out. It happened. This time, however, Moses was to speak to the rock, not strike it twice. The rock yielded water but Moses was disallowed to enter the land because of his two-fold sin:

- He sinned in his anger and publicly disobeyed God.
- He sought to glorify himself by assuming authority not belonging to him.
- The rock points to Christ who was their supply in the desert (1 Co 10:4).

e. The death of Aaron (Num 20:23-29).

He was "gathered to his people" teaching that the people of God have a real hope in being gathered together with saved family members after this life. He died in the 40th year of the Exodus. Aaron's death (at age 123) contrasts with the eternal priesthood of the lord Jesus Christ who will never die (Heb 7:23-27) and He:

- Is the believer's eternal high priest.
- Is able to keep us saved forever.
- Intercedes for the believer forever and always.
- Has once forever paid the penalty for all the sins of all believers.

This one time sacrifice of Christ and the redemptive position in which it places the believer is the ground from which we may grow into abundant living in this life -- the door by which we enter Christian living and service (Heb 10:19-25; 1 Pe 1:3-13).

f. The bronze serpent (Num 21:4-9).

As the people traveled toward Jordan and the Promised Land the people again murmured against God and His appointed leaders. God sent venomous snakes among them to stimulate repentance. The people did repent and even remembered that God moves in response to prayer, of which Moses could do very well. God instructed Moses to fashion a brass serpent and hang it on a pole. If the bitten people would look upon the serpent, then they would live.

Christ said this brass serpent was a type of himself on the cross (John 3:14, 15). The picture is this: those who have been poisoned by sin (which is everyone) may be saved by looking upon the crucified and risen Savior and believing (trusting) Him to save them.

3. The staging ground for crossing Jordan.

a. Balaam's great illustration (Num 22-24).

Balaam was an ancient diviner-prophet who loved money and hired his services out for profit, which is called the way or error of Balaam (1 Pe 2:15; Jude 11). Balaam's doctrine (Rev 2:14) evidently included fornication and idolatry (Num 31:16; Jas 4:4), to which Israel did fall into later on the plains of Moab as they worshipped Baal of Peor (Num 25).

Balaam was from Pethor located in northern Mesopotamia. He used demonic magical powers, omens and soothsaying (Num 22:7; 24:1; Josh 13:22). Balaam was not saved but was impressed by the power of God and desired to practice his arts in the name of Israel's God (see Exod 15:14; Joshua 5:1).

Balaam was hired by Balak to pronounce a curse upon Israel that they might be defeated. Try as he may, Balaam could not speak other than what God told him to speak. He would have received many riches for cursing Israel, but he simply ended up blessing Israel. He could not do anything contrary to what God had told him to say and could only say that to which he was instructed (Num 22:18; 23:26).

Balaam's story illustrates one of the greatest proofs for the inerrancy of Scripture: the trustworthiness of God (John 17:3, 17; Rom 3:4). This attribute could not allow God to give man revelation containing error, even if the human writers of the original writings wanted to pervert or change the Word of God -- just as Balaam who wanted to change God's Word could not do so! This principle would also apply in a similar way to succeeding copyists. God has preserved His Word intact without any distortions that would lead us astray; however, not in the same sense as the original autographs which were completely free from error.

b. Final arrangements.

Israel's new generation was numbered. The total numbers of adult males fell by 1,820 (cf. Num 1:46 & 26:51) and the total number of people who died during the 38 years of wandering was about 1,200,000. The tribes of Reuben, Gad and the half tribe of Manasseh decided to stay in the rich grazing lands of Transjordan (Moab). Moses passed the mantle of leadership to Joshua (Num 27:12-23) and died after giving a final charge to Israel (Deut 32:48--34:12). Moses' great appeal was for Israel to love God and keep His commandments.

c. Spiritual lessons from Moses' life.

He was the greatest prophet on OT times, was a type of Christ and fellowshiped face-to-face with God (Num 12:6-8; Deut 34:10-12; 18:15-19; Acts 3:22).

He was the great lawgiver who gave form to Israel's moral, civil and ceremonial law (John 1:17).

He was the great man of prayer who was effective and unselfish in his prayers (Jer 15:1; Deut 9:18-20, 25-29).

He was the meekest man of his era whose patience and steadfastness allowed him to stand up under responsibility that would have broken any one else (Num 12:3).

He was the great soul-winner who persuaded his nation to place their trust in Jehovah. His method in winning Hobab to the people of Jehovah are instructive for us today (Num 10:29-32).

- Moses was sincere.
- Moses believed his message.
- Moses asked Hobab to join them.

- Moses stresses future benefit to Hobab.
 - Moses pleaded with Hobab.
 - Moses turned objections.
 - Moses included Hobab in the group.
 - Moses made Hobab feel important.
 - Moses did not talk down to Hobab.
 - Moses treated him with kindness, warmth.
 - Moses was clear with his message.
- Moses evidently won Hobab because the Medianite family, the Kenites, finally settled in Canaan (Judg 1:16; 4:11). Hobab was the brother-in-law of Moses, and a Medianite.

d. Spiritual failures of Israel.

- They rebelled at God's provision.
- They rebelled at God's prophet.
- They rebelled at God's instruction to go to Canaan (Num 13-15).
- They rebelled at God's appointed priest (Num 16-20).
- The provision for their sin was the brazen serpent (Num 21).

e. Moses' final words to Israel.

- A call to remember God's past provision, patience and care (Deut 1-4).
- A call to remember God's present instruction (Deut 5-30).
- A call to remember God's future promise and purpose (Deut 31-34).

This ends our examination of Israel wandering in the wilderness. From it we learn many spiritual and practical lessons in organization, leadership, relationships, and attitudes. Of course, faith in God is at the foremost focus. We serve a God who is constant, and who is deeply interested and personally involved in our individual, community and national lives.

CHAPTER VII: ERA OF SETTLEMENT

The time period covered is approx. 1401-1388 B.C. The book that describes this time is Joshua. This book is the first book of the second section of the Hebrew canon which was named the Prophets. Joshua means: "the Lord (Yahweh) saves or delivers." The main story is the settlement of Israel into the land of Palestine. It deals with victory, tragedy, failure, leadership, courage, faith, and the personal dealings of God with His people.

A. THE INVASION OF CANAAN.

1. Joshua takes command.

God gave Joshua his commission to conquer Canaan along with the promise of victory which was conditioned on obedience. God gave specific promises and instructions (1:1-9).

- God commanded Joshua to take Canaan.
- God would give victory.
- God would be with Joshua and not fail or abandon him.
- God would give Joshua success and prosperity.
- Joshua was to be strong and courageous.
- Joshua was to obey the Law of Moses.
- Joshua was to meditate on the Word so he could obey it.

2. Rahab and the spies.

Joshua sent spies to view the terrain, fortifications and strengths of the enemy. He sent them secretly so if they returned a bad report it would not go to the congregation to discourage them. This was a great strategic and tactical move. Rahab of the city of Jericho received the spies (treason), lied to the King of Jericho about their presence, was a practicing prostitute; yet, is in the "Faith Hall of Fame" (Heb 11:31), where her faith in the true God was commended as well as the action of receiving and protecting the spies (Jas 2:25). It was her faith which was commended.

Rahab and her family were spared from death at the fall of Jericho by placing a scarlet thread in her window which would allow the invading Jews to identify her home. The cord is a symbol of salvation.

3. Crossing the Jordan.

Joshua directed the nation of Israel across the Jordan River which, by a miracle of God, the waters were held back and the crossing was made on dry land. The river resumed its flow immediately after the crossing. The waters were held up at a place 15 miles upriver from where the crossing was made and eight miles north of Succoth, which has been identified with Tell Damieh by Nelson Glueck.

The Ark of the Covenant was carried across the Jordan by the priests (Josh 3:3-17; 6:4-12; cf. Exod 25:10-22; Num 10:33; Deut 1:23; 31:26; Heb 9:4; 1 Sa 3:3; 4:11 etc.). The ark was a box about 3'9" x 2'3" x 2'3" which contained the two stone

tablets of the Ten Commandments, a pot of manna, and Aaron's rod (Heb 9:4). It was made at the time of the Tabernacle. It was a symbol of the presence of God. The Ark was carried by the priests ahead of the numbers of people who followed.

Once in the Promised Land, the Ark stayed at Shiloh until the days of Eli. The Philistines captured the Ark in a military victory (1 Sa 4:3-11), but returned it following seven months (1 Sa 5:7) when it was taken to Kiriath-jearim (1 Sa 7:2). It remained there until the days of David when it was taken to Jerusalem (2 Sa 6:1-19).

When the temple was completed, the Ark was placed in the sanctuary (1 Ki 8:6-9). Later the levites were told to restore it to the Holy Place, thus it may have been removed beforehand by Manasseh who placed a carved image in the place (2 Ch 35:3; 33:7). The Ark could have been destroyed or removed when the Temple was destroyed by the Babylonians (2 Esd 10:21-22).

4. Jericho defeated.

On the way to the battle of Jericho, Joshua met the Captain of the host of the Lord (Josh 5:13--6:5). This was the preincarnate Christ appearing in visible form. He indicated the war was God's war and that Israel was only part of the many forces being used by God. Other forces included angelic hosts of heaven and physical forces. The Captain also gave Joshua specific instructions on how to defeat Jericho.

Joshua's battle orders were to circle the city once a day for six days and seven times on the seventh day with seven priests blowing seven horns. The people were to shout and the walls would fall down. The people were to follow the Ark of the Covenant as they did crossing the Jordan. They were to destroy the entire city and its booty. They did as instructed and the walls of Jericho tumbled down. Rahab and family were saved.

Jericho is considered to be the most ancient site of urbanization known to man. The date of its conquest by Israel is about 1406 B.C. The work of John Garstang is the most extensive excavation ever done on the site and is explained in his book, The Story of Jericho.

On Joshua: faith is what activated the falling of the Jericho (Heb 11:30). He did not become discouraged by high walls or human opposition, nor did he become intimidated by following what appeared as a very silly means of waging war against a walled city. He followed the orders of the Lord and trusted Him to bring victory.

Applied today, even though the Great Commission may bring intimidation to us and we may reason that "surely there is a better way," when we step out in obedience (as Joshua did) and believe God to bring the results as He has promised, we too shall be helped by divine power. Joshua was successful because God was with him as a result of Joshua's obedience (Josh 7:27).

5. The sin of Achan (Joshua 7).

Achan disobeyed the command to take nothing under the "ban" -- which was everything in Jericho. His sin effected the entire congregation which suffered defeat by the men of Ai. Achan was found out, put to death and Israel continued successfully. Achan would have eventually received booty had he been patient and waited on God's provision and plan.

The sequence of Achan's sin (7:11).

- He saw the mantle, silver, gold.
- He coveted.
- He took (stole).
- He tried to hide his sin (deception).

c. The process of restoration.

- Joshua prayed.
- Joshua found out the sin (self judgment).
- Joshua put away the sin from Israel.
- Joshua proceeded on with the Lord's work.

6. The trickery of the Gibeonites.

A small ethnic group from Palestine, the Gibeonites (Hivites), decided on diplomacy rather than battle -- a "better red than dead" attitude. They were of the peoples to be destroyed by Israel. They deceived Joshua by claiming to be from a distant place that was not to be destroyed by Israel. They took the manual jobs of wood choppers and water carriers and were allowed to live because Joshua had sworn not to destroy them.

Israel's sin was not in seeking the Lord's will in the matter. The incident illustrates the deceptive ways Satan tricks believers into compromise or wrong doing.

The Gibeonites were attacked by five Amorite kings and appealed to Joshua for protection. Joshua responded. God won the battle for him by sending hailstones that hit only the enemy but missed the Israelites. God also caused the sun to "stand still" for Joshua to have more daylight hours to mop up the disoriented enemy troops -- a very unusual miracle. Probably the best understanding for the "stood still" of Joshua 10:13 is that there was a slowing down of the normal rotation of the earth so as to extend daylight hours.

B. DIVIDING THE SPOIL.

1. The capture of southern Canaan.

Following the defeat of the five kings (who were from the south) Joshua struck with blitzkrieg attacks upon key cities. He devastated the opposition.

2. The capture of northern Canaan (Joshua 11-12).

Upon hearing of Joshua's success in the south a northern confederacy was formed to oppose him. The battle erupted with the enemy fielding large numbers of infantry and cavalry troops with horses and chariots. Joshua was encouraged by

God, promised victory and then inflicted massive damage upon the enemy. Joshua was instructed to hamstring the horses and burn the chariots so as not to take the enemy implements of war and trust in them rather than God.

3. Dividing the land.

All the land was not captured; however, and this failure resulted in the sad part of the story because the peoples intermingled with Israel and their evil practices of morality and false religion corrupted Israel and hindered them from enjoying their full inheritance. Among those left were the Philistines -- a constant thorn in Israel's flesh. What was captured was divided among the various tribes of Israel by lot.

4. Caleb's request (Joshua 14:6-15).

At 85 years of age, Caleb, who with Joshua brought the minority spy report to Moses, back at Kadesh-Barnea, claimed the land Moses had promised him for his faith. With great boldness he requested of Joshua, *"Now then, give me this hill country about which the Lord spoke on that day"* (Josh 14:12). He did not know if God would help him, but he went anyway. God rewarded Caleb because he followed God fully (Josh 14:14).

5. Cities of refuge (Joshua 20).

These cities of asylum were built to protect individuals from the "avenger of blood" who was a murdered person's nearest relative and responsible to avenge the person's death. The person guilty of the murder could flee for protection to one of the cities -- three on each side of the Jordan. The person had to return to trial to the city nearest the crime. If it was established that the murder was without premeditation, then he could return to the safety of the city of refuge. After the death of the high priest he could return to his home city.

C. SIGNIFICANT OBSERVATIONS.

1. The Canaanites.

There is outcry in some quarters about the alleged wrongness of the destruction of these peoples. Several things need to be recognized:

Their destruction by Israel was in response to God's command, not any savage impulses by the Israelites.

Israel as a nation was to enforce the command. In contrast, however, today there is no such thing as a "Christian nation" who has the fiat to engage in war against another nation in the name of Christianity. The Church today is separate and distinct from the OT nation Israel and has a different purpose than to establish earthly kingdoms and/or to wield the sword as God's avenger. God still uses nations as instruments of punishment in this age, just as He used Babylon as an instrument against Israel.

The reason for the destruction of the Canaanites was two reasons:

To punish them for gross wickedness (Deut 7:1-5; 20:16-18). These peoples were given over to the most depraved forms of polytheism and impurity. They were

filled with disease from their sin. According to the Ras Shamra Tablets (as well as the Bible) the Canaanites faith was crass and brutal. Among the practices was religious prostitution, child sacrifice by fire and idol worship.

To keep Israel from the moral and religious corruption that would come from mixing the two peoples together. Indeed, Israel did not destroy the Canaanites and were later infected by the impure rites of heathen life and worship.

2. Walk by faith.

Israel conquered the land by faith. When they followed God implicitly God worked in and through them. When they followed their own reason, or walked by sight they failed. Faith is not against reason but sometimes is above reason. Faith will sometimes do things which at the time appear to be contrary to reason, but the result shows it to be the highest reason.

3. Joshua the leader.

- He displayed tremendous courage.
- He quickly received and obeyed orders from his Commander-in-Chief (5:13--6:5).
- He humbled himself by recognizing his constant need to depend upon God.
- He was a man of honor who kept his word (6:22-25).
- He was a man of the Word.
- He was a man of prayer.
- He influenced the people by his example (24:31).
- He challenged and motivated the people (23:6; 24:14, 15).
- He had confidence in his decision (1:13-18).
- He was a quick action, do-it-now person.
- He was a man of great faith.
- He had a clear purpose and organized well to achieve that purpose.
- He knew how to POLE -- plan, organize, lead, evaluate in light of the Bible.
- He did right and trusted God.

Success in the ministry: do right, trust God, enjoy life, sleep like a baby!

With this chapter, I end the chapter of settlement for the people of God, Israel. Great and eternal principles are there to be learned. Joshua was a dedicated, faithful man of God to accomplish God's purposes. But, this does not end the lessons or story of the OT, because they go one for many more pages. Let's look.

CHAPTER VIII: THE ERA OF THE JUDGES

The time period covered is 1389--1050 B.C. The Bible section where this era is presented is Judges, Ruth, I Samuel 1-7. This time in the life of Israel might be called the "Dark Ages." It is a history of the decline of Israel.

As a loose collection of tribes, the Israelite's life centered around the central shrine at Shiloh. It could have been a place named after the "Shiloh" of Genesis 49:10. After the conquest of Canaan the tabernacle was moved from Gilgal to Shiloh (Josh 18:1) where it remained throughout the time of the judges.

The nation did not have a strong central government. Their pattern of life was to forsake the Lord who would send an enemy invasion to discipline them for the purpose of their turning back to Himself. When Israel would repent, then God would raise up military leaders (12 in all) who would deliver the nation. The key verse is Judges 17:6 -- *"In those days there were no king in Israel, but every man did that which was right in his own eyes."*

A. THE CYCLES OF APOSTASY AND DELIVERANCE.

1. Othniel.

The nation slid into apostasy by intermarriage with idolaters that led to serving the images of Baal and Asherah, the gods of Canaan. Israel was subdued by Cushanrishathaim of Mesopotamia for eight years. God raised up Othniel to deliver the people. Othniel was the son-in-law of Caleb and was expert in battle.

2. Ehud.

Another backsliding and another disciplinary action occurred in Israel. This time the oppressor was Eglon, the king of Moab. God raised up Ehud who assassinated the cruel king and destroyed his army. The Bible neither praises nor censures Ehud's savage deed.

3. Deborah and Barak.

Israel again found themselves under the oppression of Jabin, King of Hazor. Deborah was a woman of inspiration, skill and courage -- a "mother in Israel." She inspired Barak to gather an army who under God defeated Jabin. Another important woman, Jael, killed Jabin's fleeing commander-in-chief. The times were rough and brutal.

4. Gideon.

Israel was next overthrown by Bedouin raiders: the Medianites, Amalekites and peoples of the East. God raised up Gideon who at first was discouraged and timid. God gave him courage, assured him by the fleece of the wool. Under instruction by God he sifted an army of 32,000 down to 300 men then in a daring night raid routed the enemy, largely by psychological warfare. They broke pitchers which were covering torches and blew trumpets and cried, *"The sword of the Lord, and of Gideon"* (Judg 7:20). The terrified enemy began killing each other in the darkness.

5. Jephthah.

Next the Ammonites fell upon Israel. God clothed Jephthah with power, he delivered Israel and along with Gideon has a place in the Faith Hall of Fame (Heb 11). He rashly vowed to dedicate to God whoever first came to meet him from his house upon his victorious return from the defeat of the sons of Ammon. His only child, a daughter, was the one who met him and she was either dedicated to God in a life of celibacy or slain in accordance with Canaanite practice.

6. Samson.

This man's story deals with the seventh apostasy of Israel. The nation fell under the domination of the Philistines for 40 years. Samson was raised up to deliver the nation, a temporary and partial deliverance. The Angel of the Lord appeared to his parents (Judg 13:3-23). He was a man of weakness and strength. He could not resist the charms of the Philistine women; yet, he killed a lion with his bare hands and slew 1,000 Philistines with the jawbone of a donkey.

Wily Delilah cajoled her victim into telling her his secret strength which was his Nazirite separation unto God, symbolized by his uncut hair. The enemy captured Samson, gouged out his eyes, ridiculed him, but in a final moment of triumph he pushed over the pillars of the arena in which were seated many Philistines. More were killed in his death than in his life.

B. THE STORY OF RUTH.

1. The events of this book transpired during the days of the judges. It shows that even in a period of apostasy there lived and loved godly people. An unknown writer wrote this lovely book during the reign of David (Ruth 4:17, 22).

2. The story is of a Jewish family, Elimelech, his wife Naomi and two sons Mahlon and Chilion, who moved to Moab to live because of the famine in Israel. The two sons married Moabite women, Orpah and Ruth. Soon Elimelech and his sons died leaving three very poor widows to fend for themselves. Naomi decided to return to Israel and Ruth who had converted to the true God of Israel went with her. Ruth found work in the harvest fields. A relative (Boaz) of Naomi owned one field Ruth gleaned from. Ruth won his heart and he became Ruth's kinsman-redeemer.

3. The kinsman-redeemer had a two-fold responsibility: 1. to buy back family property that had changed ownership; 2. to marry a childless widow and produce children who would be reared in the dead husband's name.

4. The major truths brought out by the book are:

- Gentiles could believe and convert to the true God.

- Gentile blood is in the line of Jesus Christ.

- Boaz was a type of Christ, our kinsman-redeemer in general, but in a specific way to Israel:
 - Christ is a blood relative (Rom 1:3; Heb 2:14).
 - Christ has the amount to buy back the forfeited inheritance (1 Pe 1:18, 19).
 - Christ desires to redeem (Heb 10:7).
- God is sovereign in caring for His people.
- The book gives the Messianic genealogy from Perez to David.

C. THE TRANSITION BY SAMUEL.

1. This period starts with the book 1 Samuel. In the Hebrew text, 1st. and 2nd. Samuel are one book. These books contain some of the most excellent historical writing in all literature. The authors of these books probably were Samuel, Nathan and Gad (1 Ch 29:29).

2. The transition from rule by judge to a kingdom begins with Eli who was the priest at the central shrine at Shiloh. He had two sons who were flagrant in their wickedness.

3. Hannah was a barren woman who prayed with much power for a son. God answered and Hannah gave little Samuel to the Lord, which meant having Samuel grow up with the priest Eli.

4. Samuel received a call from God and after Eli's death became a circuit-riding prophet-judge. Samuel appointed his sons as judges who were unfit to be spiritual leaders, as were the sons of Eli. Samuel preached revival among the people. He had great fame as a great prophet and man of powerful prayer. He was an outstanding leader.

Neither Eli nor Samuel did well in the training of their sons. Samuel perhaps had a poor role model for a father in watching Eli father his own sons. On the other hand, Eli must have used the same method with Samuel as he did with his own sons; yet, Samuel turned out to be strong in the Lord. Our sons and daughters all make their own decisions, and are responsible for those decisions. Neither Eli nor Samuel was disqualified for poor parenting.

5. Samuel reached an old age and Israel demanded that a king be set over them. Their reasons were (1 Sa 8:5):

- The corrupt rule of Samuel's sons.
- The wish to be like the other nations around them.
- The perceived need for a strong leader who could lead them because war clouds had begun to lower on Israel's border.

6. Led by God, Samuel chose Saul to become the first king over Israel. This act of Israel was a sin against God (1 Sa 12:17) because they had turned their trust from God to a king and the military and governmental structures he could organize to protect them.

D. SPIRITUAL APPLICATIONS.

1. Factors leading to the backslidings.

- Spiritual truth was not taught in the homes.
- Ignorance and indifference spread among all classes.
- The distinction between Israel and the idolatrous people was blurred.
- They intermarried with unbelievers.
- They worshipped foreign gods.
- They had unfit spiritual leaders

2. Some of the judges were quite ignorant of the Law of Moses and had low moral standards. But God chose to use imperfect men to work out His will. The Bible speaks plainly of matters commonly excluded from polite conversation; yet, does not stimulate the evil in men's nature.

3. Prayerlessness is mentioned as sin by Samuel as he considered the failure to pray for the people of God to be sin (1 Sa 12:23).

4. General evaluation of Samuel.

- He was the first of a long line of prophets.
- He was a great and honest judge.
- He was mighty in intercessory prayer (Jer 15:1).
- He was a teacher of young men and became the inspiration for the next generation.
 - He had great, positive influence on David (1 Sa 16:1-13; 19:18-24).

CHAPTER IX: THE ERA OF THE UNITED KINGDOM

The time period covered during the United Kingdom is about 1050-930 B.C. The books covering this time are 1 Samuel 8 -- 1 Kings 11; 1 Chronicles 10 -- 2 Chronicles 9; many psalms, proverbs, Song of Solomon and possibly Ecclesiastes.

This was the time of Israel's finest hour and greatest glory. The kings were Saul, David and Solomon. The transition from a pure theocracy to a constitutional monarch was made. Saul failed as King and God placed David on the throne, a man after God's own heart. The redemptive plan of God becomes linked to David and his line through the Davidic Covenant (2 Sa 7:16).

The literature of this era is rich. David composed many psalms (hymns) which have been used for ages to encourage the hearts of men and women. Solomon contributed numerous wise proverbs that have instructed young and old to success and honor. His work of Ecclesiastes is brilliant as a philosophical work.

A. KING SAUL.

1. An overview of Saul.

Saul was chosen by lot to be king of Israel (1 Sa 10:20-22). He got off to a good start, was humble in the beginning, and was a very strong and handsome appearing man. On the first hard test, however, he failed (1 Sa 13:10-22). He demonstrated unbelief in his heart by intruding into the official functions reserved only for a priest, a direct breaking of the clear word of God. He was rejected by God as king and the rest of his life was an exercise of futility as he sought to discharge his duties without the blessing of God.

Things turned from bad to worse for Saul. The Spirit of the Lord departed from him and an evil spirit began to torment him (1 Sa 16:14-23). This permission granted by God demonstrates that God has control of the world of demons. Samuel separated himself from Saul.

David, who had been anointed king by Samuel, was an expert musician and was called to have his music soothe King Saul. Saul was in open rebellion against God. David, who did not assume his office until later, loved the king and was helpful.

Saul grew jealous of David after David killed Goliath and the singers sang "Saul hath slain his thousands, and David his ten thousands" (1 Sa 18:7). He attempted to kill David several times and finally drove him from the palace.

After chasing David as an outlaw for many years, but being unable to capture the nimble David who gathered a small army of dedicated outcasts about himself, Saul was wounded, and then committed suicide in a disastrous battle with the Philistines at Gilboa.

2. Evaluation of Saul.

- Saul was man of excellent physical appearance (1 Sa 10:23, 24).
- Saul had a great deal of fear (1 Sa 10:22).
- Saul was partially obedient to God. He went through the motions when convenient.
- Saul was disobedient to the revealed Word of God (1 Sa 15:8, 9).
- When confronted with his sin, Saul lied, and tried to excuse his wrong, blamed others for his wrong (1 Sa 15:12-21).
- The specific charge brought against Saul was disobedience expressed in rejecting the Word of God. His disobedience is called rebellion and is likened to divination, iniquity and idolatry (1 Sa 15:22, 23).

3. The Holy Spirit.

It is said that the Holy Spirit left Saul (1 Sa 16:14). In the Old Testament the Holy Spirit was selective in whom He came upon and it was temporary in nature, usually to perform some particular task. Today all believers are indwelt by the Holy Spirit from the day of their regeneration (being born again). This indwelling is permanent in nature; indeed, if one does not have the Holy Spirit they are not even a Christian (Rom 8:9).

B. KING DAVID.

1. Overview.

After the death of King Saul and his son, Jonathan, David was at once accepted by the tribe of Judah. He reigned 7 1/2 years in Hebron and waged war with the house of Saul. He gradually won back the northern tribe and all Israel accepted him as king (2 Sa 2:1--5:5).

David moved the political center to Jerusalem to which he also brought the Ark, thus also making Jerusalem the religious center. He subdued the surrounding nations and established military dominance. Out of pious desire he resolved to build Jehovah a temple. His son, Solomon, was allowed to build the temple, but the prophet Nathan brought to David God's promise which is called the Davidic Covenant (2 Sam 7:4-17). This covenant of kingship was centered in Christ and included:

- That the Messiah would be born through David's family.
- That David's kingdom and covenant would be forever.
- That chastisement would come to the kingly line for disobedience.

This covenant was renewed to Mary by the angel Gabriel (Luke 1:31-33). The nation of Israel rejected Christ's offer of kingship; however, His earthly throne will resume during the Millennium Kingdom and will merge into the everlasting state (Rom 9-11; Rev. 21:1-8).

Luxury and idleness took their toll on David and he fell into a sexual affair with a married woman, Bathsheba, the wife of one of his army officers. She became

pregnant, David tried to cover up the sin but couldn't, and finally arranged for the murder of Uriah (2 Sam 10-11).

God was not blind, however, and he sent the prophet Nathan to confront David with his sin. David confessed his sin. God forgave him but brought severe chastening with the death of the baby and trouble within his family. Bathsheba was the mother of Solomon through whom came Christ; thus, the grace of God is shown once again. Some of the richest literature in the Bible is found in David's confessions of this sin in Psalms 32 and 51. These have brought hope and cleansing to sinners and backsliders for centuries. David was left in office and after a time he went back to soul-winning (Psa 51:13).

David's ungrateful son, Absalom rebelled against him, tried to take the throne and was killed in the process.

2. Evaluation of David.

He was a man of great courage, physical skill and a superb general and leader. His killing of Goliath the giant was an incredible feat and sets a fine example of bravery and trust in God.

- He was a tremendous poet, song writer and musician.
- He was a successful organizer and administrator (Psa 78:70-72).
- He was a man of deep religious experience. Though he sinned, he recovered by repentance and faith.
- He is a type of Christ as a persecuted man and the king of Israel.

C. KING SOLOMON.

1. Overview.

Solomon inherited a vast, well organized kingdom from his father, David. After David's death he quickly consolidated his rule and removed possible opposition. God appeared to him in a dream and challenged Solomon to ask any thing he wished - the transaction was as follows (1 Ki 3:1-15):

- Solomon displayed gratitude.
- Solomon asked for wisdom and understanding to govern God's people.
- God was pleased because Solomon placed a higher value on wisdom than:
 - Wealth and riches.
 - Honor and fame.
 - Long life.
 - Revenge on his enemies.
- God made him the world's richest and wisest man (1 Ki 3:12; 2 Ch 1:12).

Peace settled on Israel. Solomon built the temple (started about 962 B.C.) and a magnificent palace. Jerusalem became more and more the center of Israel's life. Solomon carried on elaborate building operations, taxing the people and putting enemy tribes to forced labor. He built a fleet of ships to trade in the Red Sea and

Indian Ocean. Commerce filled his vaults with gold. Trade between Egypt and Asia Minor flowed through Israel -- it was the golden age of prosperity.

Solomon formed an extensive harem which began his downfall -- 700 wives and 300 concubines. His many wives turned his heart away from the true God. The wisest man played the fool and left the world under a cloud at the time of his death.

2. Evaluation.

- Solomon was a man of vast opportunity, wisdom and wealth given by God.
- He had everything he needed in his life.
- He had excellent engineering skills.
- His sin was turning his heart toward idolatry by his wives. He did not wholly follow God. He had married many women from other nations to firm up political alliances, which was the custom of the day. These were women who did not worship Jehovah but brought their idol worship to the palace and Solomon placated them by allowing them to build idols to their own gods. Later he began to worship the idols.
- He was an iron ruler, excellent leader, and superb administrator.
- He was an enterprising merchant.
- He was the peaceful emperor.
- In the final analysis, this man who had it all said of life: *"fear God and keep His commandments because this applies to all men"* (Eccl 12:13).

3. The Old Nature.

The failures of David and Solomon illustrates the war that is fought between our flesh (old nature) and the spirit (Gal 5:17). Before salvation a person only has the old nature. By nature, I mean a tendency or capacity toward certain things. At our new birth, however, the believer receives a new nature which is the capacity to worship and please God. Whereas one was spiritually dead, they becomes a new creature, spiritually born again, regenerated (John 1:13; 3:3-8; 2 Co 5:17; Gal 6:15).

The old nature, however, remains with the believer though its power in the believer's life is broken – they are now able to live a life pleasing to God. As one grows spiritually the flesh gradually loses influence in one's life, though the struggle and potential of sin remains until we pass into the next life. The key to walk in the Spirit which gives daily victory over the flesh is to be led by the Spirit which includes reprogramming our minds to the things of the Spirit (Rom 8:3-6; Gal 5:16-26; Rom. 12:2).

The examples of David and Solomon give us a clear picture of the frailties of our basic nature, the grace of God, and hope for our own walk before God.

D. THE LITERATURE OF THE ERA.

1. The book of Job.

The date and author of Job are unknown. The events of the book seem to be the Patriarchal era. Job probably wrote the book shortly after the events occurred during the era. The literature form is of dramatic poem. The book's theme struggles with the age old question: why do good men suffer if God is one of love and mercy?

The story is of Job who was wealthy, but whose health, wealth and family was taken from him by Satan with the permission of God. In a dialogue with friends the issues are discussed. Job's friends all claim suffering is due to sin. One said it is to purify Job. God's purpose was to strip away Job's self-righteousness and instill complete trust in God. Job's fortunes were finally restored.

Theological teaching:

- As to Satan: he is real, the adversary of good men, accuses them before God, afflicts men, but is subject to the power of God.
- As to God: He is all powerful, wise, holy, just, loving, and faithful.
- As to eschatology: Sheol cannot hold the righteous away from God. There will be a judgment after death and the resurrection of the body is pointed to (19:25-27).
- As to suffering:
 - Suffering can be a trial of the faith of the righteous.
 - Patiently borne, the suffering leads to deeper knowledge and trust of God, and deepening of character plus reward.
 - God desires that His servants trust Him, even in the dark.
 - God did not try to vindicate suffering, but said to leave our case with Him.

2. The book of Psalms.

The psalms were written by various authors at various times. The majority were written during the time of David and Solomon. 73 were written by David. The book of Psalms was the hymnal of the Jewish people.

Themes of the Psalms deal with the spiritual conflicts and victories experienced by the people of God. Prophetic themes dealing with Messiah abound. There are five books of Psalms:

- Book one: 1-41.
- Book two: 42-72.
- Book three: 73-89.
- Book four: 90-106.
- Book five: 107-150.

The Psalms can be classified into twelve groupings with occasional overlap.

- Royal Psalms: they look to Christ as King, 2, 18, 20, 21, 45, 72, 89, 101, 110, and 144.

- Alphabetic Psalms: they are arranged by some combination of the Hebrew alphabet, 9, 10, 25, 34, 37, 111, 112, 119, and 145.
- Penitent Psalms: they deal with confession of sin, 6, 32, 38, 51, and 130.
- Messianic Psalms: they speak of the person and work of Christ, 2, 8, 16, 22, 45, 69, 72, 89, 110, 118, and 132.
- Imprecatory Psalms: they ask God for punishment to godless persecutors, 35, 36, 52, 69, 109, 137.
- Hallelujah Psalms: they use the term Hallelujah, "praise Jehovah," 106, 111-113, 117, 135, 146-150.
- Elohistic Psalms: they use the name of Elohim for God, 42-83.
- Ascent Psalms: they were sung by pilgrims on their way to Jerusalem, 120-134.
- National: 14, 44, 46-68, 74, 76, 79, 80, 83, 85, 87, 108, 122, 124-126, 129.
- Wisdom: 1, 16, 37, 48, 73.
- Festal 113-118.
- Thanksgiving: 105, 107, 118, 136.

Nine major themes in the Psalms are:

- Praise to God.
- Joy in the house of God.
- Love for God's Word.
- The practice of God's presence.
- God's glory in nature.
- God's care of everything.
- The hunger of the soul for God.
- Taking refuge in God.
- Sin and forgiveness.

The future life of man is more clearly described here than anywhere else in the Old Testament: 16:10, 11; 17:15; 23:6; 49:15; 73:23-26.

3. The book of Proverbs.

A proverb is a precept regulating conduct and life. This book is a library of instructions for young men to have a happy, godly life and reward in the life to come.

Most of the proverbs were written by Solomon. The theme of the book is 1:7. The purpose was to encourage wisdom and godly living. Wisdom is personified in chapter 8 as the preincarnate Christ.

Teachings of Proverbs include:

- Industry and hard work as opposed to laziness.
- The good and evil uses of the tongue.
- The wise advice in conducting one's business.
- Warnings against excessive wine.
- The exaltation of true friendship.
- Warnings against sexual temptation.
- The importance of gaining wisdom and understanding.

Practically every area of human relationships is spoken to and they apply to all people everywhere in all periods of history.

4. The book of Ecclesiastes.

The book was written by Solomon. It is the book about the natural man apart from God and His revelation. It is about life "under the sun," a phrase used 29 times, a life which is characterized as "vanity" (1:2).

Three things are dominant in the book:

- A spirit of despair and disappointment.
- A lack of praise or peace.
- An approval of life sometimes at a variance with the rest of Scripture.

5. The Song of Solomon.

The book (a poem) was written by Solomon. It is a love story that honors marriage and love. The term "beloved" is used 32 times. The book, by application, may illustrate God's love for His people.

6. The books of 1, 2 Samuel.

The two books were one in the Hebrew Bible. They cover the history of Israel from the birth of Samuel to the revolt of Absalom and the numbering of the people by David. Three people are the focus of these books: Samuel, Saul, David. The main lessons are sin and holiness in connection with leaders and their people. Key stories include:

- David killing the giant Goliath (1 Sa 18).
- The friendship of David and Jonathan (1 Sa 18).
- King Saul and the witch of Endor (1 Sa 28).
- David's sin with Bathsheba (2 Sa 11, 12).

7. The books of 1, 2 Kings.

The author of these books, which are one in the Hebrew Bible, was Jeremiah in about 550 B.C. They cover the history of Israel from Solomon to the Babylonian captivity. The purpose of the books was to show that the success of any king is proportional to their allegiance to the Law of God. Important stories:

- Solomon's tremendous wisdom (1 Ki 3, 4).
- Solomon's temple (1 Ki 8).
- Queen of Sheba (1 Ki 10).
- Elijah and the priests of Baal (1 Ki 18).
- Elisha raising the widow's son (2 Ki 4).
- Elisha healing Naaman (2 Ki 5).
- The bloody death of Jezebel (2 Ki 9).
- Hezekiah and revival (2 Ki 18).
- Josiah and revival (2 K. 23).

8. The books of 1, 2 Chronicles.

The author is Ezra -- the date of writing was 450-425 B.C. These were originally one book. They are a miniature Old Testament covering from Adam to the Babylon Captivity. The stress is on the importance of racial and religious purity, the Law, the Temple and priesthood. 1 Chronicles places heavy focus on genealogies and the rule of David. 2 Chronicles covers time from Solomon to captivity. Important passages include:

- David's prayer of praise (1 Ch 29:10-19).
- Solomon's prayer for wisdom (2 Ch 1:7-12).
- Dedication of Solomon's Temple (2 Ch 5-7).
- Queen of Sheba (2 Ch 9:1-12).
- Length of captivity pronounced (2 Ch 36: 20, 21).
- Verses of blessings (2 Ch 7:14; 16:9).
- Decrees of Cyrus (539 B.C.) permitting the exiled Jews to return to Jerusalem (2 Ch 36: 22, 23).
- The inspirational prayer of Jabez (1 Ch 4:9, 10).

CHAPTER X: ERA OF THE DIVIDED KINGDOM

A. THE KINGS OF THE DIVIDED KINGDOM.

1. An overview.

The divided kingdom extended from about 930 B.C. to the fall of Jerusalem on 587 B.C. After the death of Solomon the kingdom split with Solomon's son Rehoboam leading the Kingdom of Judah (which included Benjamin) and Jeroboam leading the northern kingdom, and which took the name Israel. The two kingdoms were sometimes at war with each other, and sometimes at peace. Israel fell before Assyria in 722 B.C. while Judah fell to Babylon in 587 B.C.

2. The kings of Israel.

There were 19 kings who ruled this nation. These represented nine different families. Israel turned away from God under Jeroboam, and while the turning was slight at first it became worse and worse. God sent prophets to remind Israel of her sinfulness and to warn her of its certain results, but to no avail. Finally, God was compelled in judgment upon her, to raise up Shalmaneser, leader of the Assyrians, who came and took the ten tribes captive, scattering them throughout Assyria. These tribes are now called "the ten lost tribes" -- lost from sight of man, but not God.

The mighty prophets that thundered against Israel were: Elijah, Obadiah, Elisha, Jonah, and Hosea. Great was the conflict between one prophet, Elijah, and a very wicked king, Ahab, and his wife Jezebel.

3. The kings of Judah.

Solomon's son, Rehoboam, was very foolish as king. The people complained to him that the taxes that his father, Solomon, had imposed were too great. He sought the advice of his father's counselors, which was to ease up the load on the people, and the advice of his friends, which was to impose stiffer taxes. He chose his friends advice and the ten northern tribes seceded from the nation.

Judah's kings were 21 in number and all of one dynasty, that of David. Their history was checkered. Some kings were godly, others were very wicked. Others such as Asa, Jehoshaphat and Josiah stirred up great revival. Some did good works for a while, but then fell away from God. The struggle with idolatry continued and finally consumed the nation; consequently, God sent the nation into captivity for 70 years.

The great prophets whom God sent to warn Judah to turn away from the idols and back to Him were: Joel, Amos, Micah, Isaiah, Zephaniah, Nahum, Habakkuk, Jeremiah.

B. THE PROPHETS OF THE DIVIDED KINGDOM.

1. Hebrew prophecy.

Prophecy may be generally thought of as a revelation, either written or oral, through a human instrument transmitting information from God to man. Some of the

prophet's messages were addressed to a local crisis and were not recorded or written down. However, if the message was relevant to the following ages, then the Holy Spirit inspired the writers to record the message in writing. These records or books are what we call the Major and the Minor Prophets.

2. The prophetic office.

The Old Testament prophet was principally to "forth tell" the message to the contemporary scene and not to just predict the future as understood by us today. He was a man of God appointed by God to faithfully announce a message of God from God's point of view to man. The function of "telling forth" the message of God is done today by the Christian preacher preaching from the Bible.

3. Function of prophecy.

The prophet was to motivate God's people to place their trust in God rather than their own strength or human allies.

The prophet was to tell the people that their safety and success was connected to their faithfulness to God, not only by correct theology but in submitting their wills to His.

The prophet was to announce not only judgment on a disobedient nation but also in future hope to those faithful to God.

Prophecy was to be confirmed as being from God by the objective verification of fulfilled prophecy.

C. PRE-EXILE PROPHETS.

1. Prophets to Israel.

a. Elijah.

Though this prophet did not write a book of Scripture he was mighty and used of God. He was the opponent of the wicked Ahab and Jezebel. He was powerful in prayer (Jas 5: 17, 18). Jezebel was determined to establish Baal worship and wipe out the worship of Jehovah. Elijah opposed her. His ministry was full of remarkable miracles. His story is found in 1 Kings 16-22. Some miracles include bringing a dead lad back to life and calling down fire from Heaven in a duel with 400 priests of Baal on Mt. Carmel.

b. Obadiah.

This man lived during the reign of Joram and wrote the shortest book of the Old Testament. His general message was that certain retribution would follow merciless pride. The book concerns itself with Edom, its pride and treachery toward Judah and certain condemnation. He predicted Edom's destruction and Judah's ultimate salvation. His prophecy concerning Edom's destruction came true in about 500 B.C. when the Nabateans drove them from their homeland.

c. Elisha.

Elisha was the successor to Elijah. He was a man of many mighty miracles, most being miracles of mercy. His ministry is found in 2 Kings 2:12--9:10. Elisha came from a well to do family and was the trusted friend and counselor of kings. He was Elijah's greatest disciple.

d. Jonah.

Jonah's ministry preceded that of Amos under Jeroboam II (782-753 B.C.). He was a missionary to the gentiles whose message was, repent! The date of his book was about 760 B.C. He prefigures Christ as being sent to bring salvation to the gentiles. His being swallowed by a great fish, staying in its belly for three days and coming back to life is a type of Christ (Matt 12:40). The story of Jonah was considered factual history by Jesus (Matt 12:38-41). Jonah was an accredited prophet from Gath-hepher near Nazareth (2 Ki 14:25) His ministry was to the ancient city of Nineveh. (See comments under Naham).

Nineveh was located in Assyria in the Mesopotamia region, east of Damascus and across the Tigris River from the modern city of Mosul. This city was about 500 miles from Palestine. Sennacherib made Nineveh the capital city of Assyria in about 700 B.C. In Jonah's day, however, Calah, about 20 miles south, was the capital. Nineveh was founded by Nimrod (Gen 10:8-11). The ruling king at Jonah's preaching was either Adad-nirari III (810-783 B.C.) or Ashurdan III (771-754 B.C.).

Nahum prophesied the fall this bloody city (Nahum 2:1-3--3:19; cf. Zeph 2:13-15). The city was destroyed in 612 B.C. by an alliance of Medes, Babylonians and Scythians. Its existence became a myth until its remains was discovered by Sir Austen Layard in the nineteenth century. The wall around the city was eight miles long, and its population in Jonah's day was about 600,000.

The city of Mosul is also a historic center for the Nestorian Christianity of the Assyrians. It allegedly contains some tombs of several Old Testament prophets such as Jonah and Nahum.

e. Hosea.

His message was God's love for Israel, in spite of her unfaithfulness. Jonah was Israel's foreign missionary while Hosea was the native son, the home missionary. Isaiah and Micah were his contemporaries in Judah. The times in which he preached were full of material prosperity and spiritual bankruptcy. He was still ministering during the fall of Micah in 722 B.C. Specific sins he preached against were:

- Cursing (4:2).
- Deception (4:2).
- Stealing (4:2).
- Adultery (4:2).
- Violence and murder (4:2).

- Prostitution (4:11).
- Alcoholism (4:11).
- Idolatry (4:12; 13:2).
- Rebellion (5:2).
- Disloyalty (6:4, 6).
- Dishonesty (7:1).
- Prayerlessness (7:14).
- Lying (10:4).

2. Prophets to Judah.

a. Joel.

This book was written in about 835 B.C. during the days of King Joash who was a lad and Judah was under the regency of Jehoiada the high priest. Joel's message is one of the judgment of nations and the day of the Lord. He spoke of the approaching "Day of the Lord" which was under the figure of locusts. Joel saw the severe drought and locust invasion as a judgment by God on the nation's sins. The promise was that repentance from the heart would bring deliverance (2:12, 18).

The outpouring of the Spirit (2:28-32) will take place at the introduction of the Kingdom age when the Holy Spirit will be poured out upon all classes of believing Jews.

The "Day of the Lord" applies in three ways:

- The immediate reference to the nations (1:15).
- To illustrate what will happen in the future (2:1-11).
- The future Great Tribulation, second advent of Christ and the Millennium (2:30; 3:2).

b. Amos.

His ministry was in the latter period of Jeroboam II. His message was that divine punishment results from continual sin. Amos was from Judah but preached against social evils and paganized worship. The material prosperity they enjoyed should have inspired them to holy living, but they used it as excuse to sin. The argument goes: we sin and we have material prosperity; therefore, that proves that sin is O.K. that line of thinking is common, but very dangerous and wrong. How can God bless sin?

c. Micah.

His name means "who is like Yahweh?" He preached to the common people of Judah while Hosea preached to the northern tribe and Isaiah preached to the court in Jerusalem. Chapter four of Micah is among the most significant parts of the Bible describing the future glory of Israel. Micah 6:8 is a favorite verse. Jesus quoted Micah 7:6 when he first commissioned the disciples (Matt 10:35, 36). The book also speaks of the birthplace of Christ (Mic 5:2 cf. Matt 2:5-6).

d. Isaiah.

Isaiah preached to the royalty of Judah. He saw the social ills of his day as symptoms of spiritual carnality. He preached against the alliances with pagan nations and preached for trusting in God. The date of writing was 740 -- 680 B.C. The theme is the future Savior and King of Israel.

Though some say Isaiah has several authors, it was written by only Isaiah as seen from New Testament evidence in which quotations from Isaiah 6:9-10 and 53:1 are linked together and attributed to Isaiah (John 12:38-41). Other quotations of Isaiah include Matt 3:3; 12:17-21; Luke 3:4-6; Acts 8:28; Rom 10:16,20 (See Gleason Archer, Jr. A Survey of Old Testament Introduction, pp. 326-351).

More is recorded in
about the person and work of Christ than in any other OT book. Chapter 53 is one of the most vivid chapters anywhere about Christ and His work.

Great prophetic themes yet to be fulfilled include:

- The Day of the Lord (2:10-22; 24:1-23).
- Future blessing upon Israel (2:1-5).
- Israel's restoration to Palestine (11:10-12).
- Palestine's restoration (30:23-26).
- The World's capital being Jerusalem (1:26).
- Blessing to Israel's remnant (12:1-4).
- Blessing to all the nations (2:1-4).
- Blessing to all of creation (65:17; 66:22).
- The eternal destiny of the wicked (66:24 cf. Matt 25:41; Mark 9:44-48; Jude 6, 7; Rev 20:14, 15).

Remarkable fulfilled prophecies.

- The Babylonian captivity and return under a Persian king named Cyrus was predicted 150 years before it occurred (45:1-25; 44:28--45:1).
- The coming of the Messiah (9:1-7).

e. Zephaniah.

His main message of hope was that the remnant of Israel would be saved for blessing. He was a contemporary of Jeremiah and was instrumental in King Josiah's policies and the revival that occurred during his reign (621 B.C. cf. 2 Ch 34:3).

Among his predictions:

- The Great Tribulation (3:8).
- The Millennial kingdom blessing to Israel (3:9-20).
 - Pure worship (3:9).
 - Israel regathered and purified (3:10-13).
 - Christ's personal ruler ship (3:15).

- Security for Israel (3:16).
- The enemy punished (3:19).
- Israel restored to her land and fortunes (3:20).

f. Nahum.

His main message was the fall of Assyria and its capital city Nineveh. The Assyrian Empire brutalized the ancient world from time to time from 850 B.C. until its fall in 612 B.C.

The Medes of the north and Chaldeans from the southern Babylonia joined to conquer Asshur in 614 B.C. and fell upon and defeated Nineveh in 612 B.C. Nineveh had repented under Jonah's preaching about 100 years earlier. They had not taught their children the things of God and they had reverted to their wicked ways.

Nineveh was destroyed by God. He was against this nation because of her violence and sin. It was the greatest city of that time, enclosed by walls that stretched almost eight miles around the city. Its location was on the east bank of the Tigris across the river from modern Mosul. The nation had a mighty and fierce war machine that lived by the violent plundering of others. Her great war machine, however, was useless against God -- and so it is with the nations of any day and age. (See comments on Jonah).

g. Habakkuk.

The book was written in 607 B.C. when Jehoiakim ruled in Judah. It was before Nebuchadnezzar's first invasion of Judah in 605 B.C. The times were wicked. The book deals with two theological problems:

- How can a holy and righteous God tolerate the wickedness of His own people?
- The answer: God will judge them through the Chaldeans (1:5-11).

- How can God judge His people with a nation more wicked than Judah?
- The answer: The righteous shall live by his faith; the Chaldeans themselves will be punished. God is still sovereign and holy in all the earth (2:2-20).

h. Jeremiah.

He was called the weeping prophet. He was called to the ministry at about 20 years of age and enjoyed good relations with King Josiah. At the king's death he began to face fierce opposition from wicked kings. Jeremiah preached hard messages against the wickedness of the nation and was beaten and imprisoned for doing so.

He wanted to quit the ministry but couldn't. his call to the ministry involved at least four things:

- Specific appointment by God (1:5).
- Promise of opposition (1:19).
- Encouragement to not fear opposition because God was with him (1:8).
- Instruction to speak the words of God (1:17).

His messages included:

- Rebuke and warnings of punishment for sin.
- Hope and promise of deliverance for repentance.
- Great compassion as he wept for lost sinners (9:1-26) and tried to convert them to God.
- The coming of Messiah (23:5-8).

Jeremiah was preaching during the time that Assyrian power was on the brink of ruin and Babylon and Egypt were struggling to grasp world power. He was at Jerusalem at its fall to Nebuchadnezzar in 586 B.C. He was freed and given His choice where to live. He stayed but was abducted by zealous Jews and taken to Egypt where he died. He predicted the length of the Babylon captivity as being 70 years (25:11). He also gave God's revelation of the New Covenant (31:31-34). He taught that individual's were responsible for their own sin (31:29, 30).

CHAPTER XI: THE ERA OF CAPTIVITY.

The time period covered is from 721--536 B.C. The books of the captivity are Daniel and Ezekiel. Israel fell to King Sargon II of Assyria in 721 B.C.; Jerusalem to King Nebuchadnezzar of Chaldea in 587 B.C.

A. HISTORICAL CONTEXT OF CAPTIVITY.

The following brief sketches of the major world powers of that time will help in giving a perspective to the captivity plus a framework within which to place all the people and places.

1. The kingdom of the day.

a. Assyria.

This nation at its greatest extent (about 600 B.C.) dominated from Egypt to the Persian Gulf, from the Libyan Desert north to above the headwaters of the Euphrates and Tigris rivers. It was founded by Babylonian colonists from the time of Nimrod (Gen. 10:11, 12). The people were fierce and war-loving. The organization of the nation was constructed around the king and was military in nature.

Assyria was overthrown by Nabopolassar (626-605 B.C.) the father of Nebuchadnezzar who in turn was the king in the book of Daniel. Nabopolassar teamed with Cyaxeres the Mede and overthrew Nineveh, the Assyrian capital in 612 B.C. Assyria, under the ruler Ashurballit, retreated westward to Haran which also fell. Necho, a pharaoh from Egypt, joined forces with Assyria to attempt to turn back the Chaldeans (Babylonians) and the greatest battle of the ancient world took place at Carchemish in 605 B.C. Nebuchadnezzar won the battle and established dominance over the region.

b. Babylon.

The Babylonian Empire was then established by Nebuchadnezzar (605-562) and rose to great fame; indeed, Babylon the capital city became the largest and most magnificent city of the ancient world with massive and extensive defensive fortifications. Nebuchadnezzar built the Hanging Gardens, one of the Seven Wonders of the World. Babylon is where Daniel was taken in captivity and where he received his education. The fall of Babylon was predicted by Isaiah (Isa 13-14; 21:1-10) and Jeremiah (chapters 50-51). The city eventually became a desolated, ruinous heap and remains that way today.

c. Persia.

King Cyrus rose to the head of the Median-Persian Empire in about 550 B.C., while Nabonidus ruled in Babylon. His greatest achievement was the capture of Babylon. Babylon was practically impregnable because of the vast areas between the great walls in which food could be raised and stored. The Euphrates River flowed through the city as well, going under the city walls.

Cyrus placed troops by the river both where it entered and left the city. He then dug a new river channel and diverted the river. He then dug a new river channel

and diverted the river. His troops entered the city through the then empty river bed. Babylon fell almost without battle as Daniel read the "handwriting on the wall" (Dan 5) to King Belshazzar of Babylon, who was a co-regent with Nabonidus. The date was about 539 B.C.

Persia ruled even as far as Europe. Darius used a pontoon bridge to march his army across the Bosphorus into Europe. Persians even crossed the Danube. He did annex Thrace but a later attempt to annex Greece led to his defeat at Marathon in 490 B.C. In 336 B.C. Darius III took the throne and Alexander the Great, the son of Philip Macedon, took the rule of Greece. The two met in the Battle of Issus in 333 B.C. and the Persian army was routed. They again met in the battle at Arbela in 331 B.C. which resulted in disaster for Darius and the end of the Persian Empire. Greece then became the dominant world power.

d. Egypt.

Egypt was the other power of the day. Many of the Jews fled there at the fall of Israel and Judah. She was a lesser power than the other great nations; however, her mention is prominent in the history of the day.

2. Additional developments of the times.

Zoroasterism was developed in Persia which remained the state religion until the Mohammedan conquest. The principles of Confucius (China) and Buddhism (India) were developed. The noble achievements of Athens during the Age of Pericles (461-429 B.C.) occurred. The Romans gained control of the entire peninsula of Italy.

The exile of the Jews was the watershed between Israel as a nation and Judaism the religion. At the destruction of the temple the synagogue rose to make corporate life possible for the Jews in any land where they had been scattered by the dispersion. By the time of Christ Jewish colonies were in places as far away as China.

3. The kings of the times.

a. Assyria.

(1). Tiglath Pileser III	.	.	744-727 B.C.
(2). Shalmaneser V	.	.	727-722
(3). Sargon II	.	.	722-705 (Isaiah)
(4). Sennacherib	.	.	705-681
(5). Essarhaddon	.	.	680-669
(6). Ashurbanipal	.	.	669-626

b. Chaldea (Babylon).

(1). Nabopolassar	.	.	626-605
-------------------	---	---	---------

- | | | |
|---------------------|---|-----------------------------------|
| (2). Nebuchadnezzar | . | 605-562 (Daniel) |
| (3). Evil-Merodach | . | 561-560 |
| (4). Nabonidus | . | 555-530 (Belshazzar = co-regent). |

c. Persia.

- | | | |
|-------------------------|---|---------|
| (1). Cyrus the Great | . | 558-529 |
| (2). Cambyses | . | 529-523 |
| (3). Darius I | . | 522-485 |
| (4). Xerxes (Ahasuerus) | . | 485-464 |
| (5). Artaxerxes | . | 464-424 |
| (6). Darius II | . | 423-406 |
| (7). Artaxerxes II | . | 404-359 |
| (8). Artaxerxes III | . | 358-338 |
| (9). Arses | . | 338-336 |
| (10). Darius III | . | 336-331 |

d. Greece

- | | | |
|-------------------------------|---|---------|
| (1). Alexander the Great | . | 336-323 |
| (2). Antiochus IV (Epiphanes) | . | 175-164 |

B. THE CAPTIVITY ITSELF.

1. The captivity of Israel.

The people of the northern tribes began their fall during the reign of Tiglath-Pileser III when he captured the cities of Naphtali (2 Ki 15:29), and carried captive to Assyria the tribes of Naphtali, Reuben Gad and E. Manasseh (1 Ch 5:26). The city of Samaria fell in 722/21 to Sargon II and the people were deported to Halah and Habor by the Gozan River and to the cities of the Medes (2 Ki 17:6; 18:11). The 200 year old kingdom collapsed.

Sargon then populated the northern kingdom with peoples from other lands he had captured, following his policy to deport some local residents and replace them with captives taken from other lands. Mixing of the races and religions produced a "half-cast" mixture who became the Samaritans of Nehemiah and Christ's day.

The term "Samaritans" came to refer to a religious group who accepted only the Pentateuch as Scripture and rejected the rest of the Old Testament as authoritative. They also claimed that Mt. Gerizim, not Mt. Zion in Jerusalem, was the true place of worship. There was conflict between true Jews and the Samaritans. Jesus said that now true worship does not depend on geography or ritual but is in spirit and truth (John 4:23).

The scattering of the Jews is known as the "Dispersion" (cf. Jas 1:1; 1 Pe 1:1; John 7:35). From the time of the captivity more Jews resided outside Palestine than inside the land. Many Jews left the country and because of commercial interests

went to dozens of countries. Life must not have been very bad for them because only a few returned to rebuild the temple.

The knowledge of the one, true God also went with the Jews as they traveled and settled, bringing a worldwide expectation of a Messiah. The Hebrew Scriptures also went with the Jews and the synagogues provided the patterns for the early churches to start. The mighty sovereign hand of God can be seen as He was paving the way for the Gospel of Christ when the "fullness of time came" (Gal 4:4).

The ultimate answer to Israel's dispersion is:

- The complete conversion of Israel (Isa 66:6-9; Jer 31: 31-34).
- The restoration under the Messiah to Palestine at the second coming of Christ (Isa 54:1-7; 60: 106; 62: 1-12).

The estimated Jewish population at Christ's day was:

- Egypt 1,000,000
- Asia Minor/Syria 1,000,000
- Babylon 1,000,000
- N. Africa 100,000
- Italy/Sicily 100,000
- Palestine 2,500,000

2. The captivity of Judah.

In 606 B.C., Nebuchadnezzar rolled his war machine into Judah by which many were deported. Among the captives was Daniel. In a second campaign in 598 B.C. more captives were deported -- this time Ezekiel was captured. Nebuchadnezzar placed Jerusalem under a terrible 18 month siege and after a devastating famine the city fell in 586 B.C. The city was burned, inhabitants deported or killed, temple equipment carted off to Babylon (Jer 39, 52; 2 Ki 25; 2 Ch 36). The book of Lamentations expresses the grief of Jeremiah from the disaster of Jerusalem. Judah slipped into 70 years of captivity. The temple was leveled.

The Jews in exile formed colonies where communal life continued. They adjusted to their new home. A change came in language with Aramaic becoming the vernacular language by New Testament times. Their life became diversified. They practiced agriculture, entered business, served in government. Persecution for their religious views evidently was light.

C. PROPHETS OF THE CAPTIVITY.

1. Daniel.

He was a prophet (Matt 24:15) and was employed in government service from Nebuchadnezzar to Cyrus. The book itself has been denied as authentic from the 3rd. Century AD Two reasons are generally given: 1. the incredibly accurate accounts of future historical events; 2. supposed historical inaccuracies. The first

objection is based on simple unbelief that prophecy can happen. The second rests on arguments from silence, erroneous presuppositions, inadequate information or faulty interpretations. The fact is the book of Daniel is historically precise.

The book is the cornerstone to all biblical prophecy. It provides the light to understand the great themes of the Antichrist, Great Tribulation, Second Coming of Christ, times of the Gentiles, resurrection and judgments and other themes. Daniel unfolded the history of Gentile world powers from his own day to the second coming of Christ.

But more than prophecy is found. Daniel serves as an excellent example of godly living. The sovereign hand of God is seen. Demonic influence on governments is spoken of (chapter 10).

A great soul-winning passage is 12:3. It is in the context of resurrection to everlasting life or contempt. Soul-winners do well to be earnest and patient, for the issues are eternal.

2. Ezekiel.

He spent his early years in Jerusalem but was carried captive to Babylon with King Jehoiachin in 597 B.C. He settled in his house in a village along the Chebar River in Babylonia (3:15, 24). He preached to the exiles for 22 years (1:2).

He had a two-fold message in his preaching: that of keeping before the exiles the sins that had exiled them and to comfort them by the promised future blessing by God. Chapters 1-24 were written before the fall of Jerusalem. Chapters 33-48 have prophecies of the restoration of Israel during the still yet future Millennial kingdom.

Ezekiel preaches of the graces of God.

- False shepherds will give way to Christ (34).
- God finds no pleasure in the death of the wicked (33:11).
- God promises a new heart with a new covenant (11:19, 20).
- Israel will be revived and restored, politically and spiritually (37).
- God will make an everlasting covenant of peace (37:25, 26).
- God will protect His people (38, 39).

Ezekiel preaches of the responsibility of people (18:2, 20).

No person is necessarily under the dominion of the conduct of his ancestors. Individuals must choose for themselves and are responsible for those choices. A good father may have a wicked son, and a wicked father may have a good son.

No person is a slave to his own past conduct or habits. He must not presume on his past goodness, nor despair on his past sins. Habit, powerful as it is, cannot bind a man who wants to change through the power and provision of the Holy Spirit.

Christians are held responsible to be soul-winners (3:16-21). Ezekiel was responsible for warning the wicked of sure judgment if they did not repent; however, each individual was responsible for their rejection or acceptance of the message. This warning is applied to Christian soul-winners by the example of Paul who appealed to this verse as a motive to win souls (Acts 18:6).

The "blood required" does not mean that sinners will go to Hell if Christians don't preach the Gospel to them, because sinners go to Hell because of their own sins and that of Adam. It does mean, however, that some kind of chastisement will come to the believer who fails to win souls (warn the wicked).

Ezekiel had a five-fold commission (2, 3).

- To be a prophet.
- To feed upon the Word.
- To be a courageous denunciator of sin.
- To be God's mouthpiece to the exiles.
- To be a watchman (to keep guard or warn).
- To be a faithful herald.

Ezekiel contrasts good and evil shepherds (34).

CHAPTER XII: THE ERA OF RESTORATION.

The books describing this era are: Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi. The time covered is from 538 B.C., and the decree of Cyrus, to about 400 B.C., which begins the intertestament period. This period marks the return of a large number of Jews from captivity to Jerusalem and Israel. Not all the Jews of the Diaspora, however, returned to their homeland. Some, for example, migrated to India, and many were converted to Christianity through the apostle Thomas.

A. THE RETURN OF ZERUBBABEL.

1. The decree of Cyrus (Ezra 1:1-4).

Cyrus overthrew Babylon in 539 B.C. Jeremiah's prophecy of 70 years captivity (Jer 25:12) was fulfilled in the decree of Cyrus, (538 B.C.) who was astonishingly mentioned by name in another prophecy by Isaiah, a prediction given 200 years before it occurred (Jer. 29:10; Isa. 44:28--45:3)!!! Here we see God working out His purpose through an unsaved gentile ruler. Cyrus himself was a polytheist. Four truths are seen:

- God has a predetermined plan for all of history --its peoples and events.
- God carries out that plan exactly on a predetermined time and schedule -- it is rendered certain.
- God directs the course of secular nations to carry out His plan, working it through both saint and sinner.
- History is grounded in Jesus Christ (Messiah) with His redemptive and kingly purposes controlling the motivation, energy and direction of history.

Cyrus reversed the prior policy of deportation of captives held by the Assyrians and Babylonians and restored the displaced peoples, even with their deities, to their homelands.

2. Zerrubabel returns.

This man was King Jehoiachim's grandson (Jehoiachim was considered in Babylon to be king of Judah) and later was name governor by Cyrus. Jeshua was the high priest and he returned as a leader with Zerrubabel. 49,897 Jews returned to build a temple at Jerusalem. They were able to lay the foundation but opposition from the resident Samaritans stopped the work. The locals offered help but that meant compromise with semi-idolaters.

Accusations against the Jews succeeded and the work ceased until the second year of King Darius. Darius discovered the decree of Cyrus and ordered that the temple be finished. With urging from the prophets Haggai and Zechariah the temple was eventually completed on March 12, 515 B.C.

3. Chronology of the restoration.

The captivity lasted 70 years until the edict of Cyrus in 538 B.C.

The Temple in Jerusalem was built, 538-515 B.C. Zerubbabel was the leader, Haggai and Zechariah encouraged. This was the first wave of returning exiles (Ezra 1-6).

When the Temple was finished, a gap of 57 years existed, during which time the events of Esther occurred. She became queen in 479 B.C. (Esth 2:17).

Ezra then returned to Jerusalem with a group of 4,000--5,000 Jews. They beautified the Temple and brought revival to the people (Date = 458-456 B.C.; Ezra 7-10).

After Ezra's reforms there was a gap of another 12 years.

Nehemiah then brought the third wave of returning Jews to rebuild the walls of Jerusalem (444-432 B.C.; see book of Nehemiah).

Nehemiah went back to Persia and returned again to Jerusalem in perhaps 430 B.C. Malachi prophesied and wrote his book about 450-430 B.C.

The 400 "silent years" began between the finish of the OT and the time of Christ. During these 400 years was the time of Alexander the Great, the events of the Maccabees, Antiochus IV Epiphanes and the rise of Rome to power.

B. THE MINISTRY OF HAGGAI AND ZECHARIAH.

1. Haggai.

The Jews halted the work on the temple and even after the decree of Darius to complete the temple they did not build. Haggai came to Zerubbabel and confronted him. The people had built themselves fine homes but had neglected the work of the Lord. Haggai, who said all financial fortune is in God's hands to give as God sees fit (2:7, 8), traced several things to the neglect of God's work (1:4-11):

- Economic hard times with little supply and high prices.
- Drought and crop failure.
- Implied would be unemployment, foreclosures and bankruptcy.

The rulers obeyed, the people showed reverence and God stirred the hearts of all to complete the temple. They were all back to work on the temple in about 3 weeks.

Haggai then gave them encouragement from God. He gave them prophecies concerning the Millennial temple (2:1-19) and the destruction of the Gentile world powers (2:20, 23) as well as calling the people to live sanctified lives (2:10-19). He makes the point that while cleanliness cannot be transferred to others, defilement can; thus, disobedience contaminated them all.

2. Zechariah.

a. This prophet encouraged people by a series of visions he had received from God. The prophecies concerning Christ and His two advents are remarkable to say the least. Prophecies concerning Christ include:

Christ's first coming

- God's servant (3:8).
- He is just and humble (9:9).
- He brings salvation (9:6).
- His betrayal for 30 pieces of silver and the potter's field (11:11-13).
- His crucifixion by the Jews (12:10; 13:6).
- His provision for the cleansing of sin and impurity (13:1).
- His death and the scattering of His disciples (13:7 cf. Matt 26:31).
- (The first advent and His rejection (9:1--11:17)).

b. Christ's second coming.

- Building the Millennial temple and uniting the office of king and priest (6:12, 13).
- The battle of Armageddon (14:1ff.).
- Judgment of Israel (13:8, 9).
- Personal and visible return of Christ (14:3, 4).
- Cosmic disturbances (14:6).
- Holy ones (saints) returning with Christ (14:5 cf. Mt. 25:31; I Thess. 4:13-18; Rev. 19:11).
- Universal kingship of Christ (14:9).
- The families of the earth worship Christ the King at Jerusalem (14:16, 17).
- Christ dwelling and ruling among men on earth (14:9,16,17)
- The second advent and acceptance (12:1-14:21).

c. Of curious note is the fact that female angels are spoken of (5:9).

C. THE STORY OF ESTHER.

The date of the little book is about 465 B.C. The author is unknown. The events recorded are during 483-473 B.C., were in the rule of the Persian King Xerxes I (Ahasuerus), and involve a time when the Jewish exiles were under Persian rule. The historical events fall between Ezra chapter 6 and 7. As to the name of the king, Khshayarsha is the Persian equivalent to the Greek Xerxes and Hebrew Ahasuerus.

The writer of the book was a Jew (because of zealous Jewish nationalism evident in the book), personally acquainted with the details of the rule of Ahasuerus and his palace in Shushan, and who wrote the book shortly after the end of Ahasuerus's rule (Esth 10:2-3). This passage is written in past tense. Some have

suggested Ezra, Nehemiah or possible Mordecai wrote the book. Another possibility is that Esther and Mordecai co-wrote the book (Esth 9:29, 32).

God's name is not mentioned in the book but His providence is seen everywhere. The key verse is 4:14 which stresses the theme of the book which is that God controls all events.

The story is about how Satan attempted to exterminate the people of God through the actions of one Haman. God protected His people by having Esther (a Jewess and adopted daughter of Mordecai) marry the king. Esther exposed the wickedness of Haman to the king at the risk of her life. Haman was hanged and the Jews survived. Mordecai was advanced to great rank and authority in the kingdom (Esth 10:2, 3).

D. THE RETURN UNDER EZRA.

1. The caravan.

About 57 years after the temple was completed, Ezra headed a caravan of exiles to Jerusalem for the purpose of teaching the Word of God and stir spiritual revival among the people. He could have had a military escort but he chose instead to believe and rely upon God after prayer and fasting (Ezra 8:21-31). The major definite purpose of Ezra's life and reason that God blessed his life was that he had determined in his heart to (Ezra 7:9, 10):

- Study the Word of God.
- Practice it in his own life.
- Teach it to the people of God.

His method of teaching or preaching was by the expository method (Neh 8:8).

2. The reforms.

When Ezra arrived in Jerusalem he found mixed marriages between Jews and semi-idolaters. He fasted, prayed and confessed the sins of the people. Repentance and revival broke out and the people put away their sin.

3. Ezra the scribe.

Ezra was a great scholar. He was a priest from Levi. He probably wrote 1, 2 Chronicles. Some believe that he collected and recognized all the books of the O.T. canon. The book of Ezra was written 456-444 B.C. and it records the fulfillment of God's promise to restore Israel after 70 years of captivity.

E. THE RETURN UNDER NEHEMIAH.

1. The walls rebuilt.

Nehemiah, a cupbearer of Artaxerxes I of Persia, heard that there were no walls around the city of Jerusalem and that the people were in great affliction and subject to reproach. He fasted and prayed for the people; then, resolved to undertake the rebuilding of the wall. After receiving permission and provision from

the king he traveled to Jerusalem and by showing great skills of leadership and organization in the face of much opposition he built the walls in 52 days.

2. The great revival.

The completion of the walls put hope and courage in the hearts of the people. They assembled and had Ezra read and preach to them from the Law of Moses. The sermons, which were explained so that the people could understand, were preached from morning to noon. There was weeping and joy and dedication to God.

3. The man Nehemiah.

a. As a leader and organizer he can be ranked with the best. He displayed humility, energy, integrity, spiritual depth, unselfishness and skill.

In his prayer before undertaking the work he (1:4-11):

- Grounded his prayer in the loving-kindness of God.
- Confesses sin.
- Admits to the justness of God's decisions.
- Asks for success in his efforts for God.

c. In the face of opposition he displays wisdom (4, 5):

- Opposed by ridicule he responded with prayer.
- Opposed by anger he responded with prayer and vigilance.
- Opposed by discouragement he responded by faith and hard work.
- Opposed by internal greed he responded by making the people give restitution and setting a personal example of unselfishness.
- Opposed by craftiness of opponents he stuck to his main work, did right, trusted God, spoke the truth (6:1-14).

d. General lessons to be learned by today's Christian worker:

- Watch and pray.
- Work and pray.
- Stick to your main work.
- Cultivate sanctified common sense.

F. THE PREACHING OF MALACHI.

1. The background.

Almost 100 years had passed since the return of the Jews to Palestine. The second Temple and city walls had been built but the people had grown tired in their hearts of the things of God, had backslidden and were just going through the motions of religion. They could not understand why God would be unhappy with them.

Malachi used a question and answer method to communicate his point. The book was written 450-400 B.C. Malachi called the people to repentance and true worship of God. God begins his confrontation with a clear expression of His love.

2. The catalogue of complaints against backslidden Jews.

- Not offering their best in worship of God -- cheating God (1:6-14).
- Unfaithfulness in proclaiming the Word of God (2:1-9).
- Treachery in their dealings with others, including their wives (2:10-16).
- Divorce and remarriage to unsaved women (2:13-16).
- Insincere religious professions which amounted to unbelief (2:17).
- Failure to tithe to God which is called robbing God (3:7-12).
- Arrogance to God by calling right wrong and wrong right (3:13-15).

3. Mixed in with the warning are several additional truths:

- The coming of John the Baptist (3:1-6).
- The coming of the Great Tribulation (4:1).
- The coming Millennial Kingdom (4:2-6).
- The coming purification of Israel (3:2-6).

4. These warnings can well be applied to believers today. Paul wrote: *"Now these things happened as examples for us, that we should not crave evil things, as they also craved...Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come" (1 Co 10:6,11).*

!!! GOD IS ON THE THRONE -- THE MESSIAH IS COMING!!!

Since we know this, and have gone through the different eras of OT history, including spiritual truth, let me briefly give an outline of each of the books.

CHAPTER XIII: BRIEF OUTLINE OF OLD TESTAMENT BOOKS

PENTATEUCH: Genesis - Deuteronomy

GENESIS

Writer: Moses.

Date: 1450-1410 B.C.

Theme: Human depravity and God's provision.

- I. History of the beginnings 1-11.
 - A. Creation and the fall 1-3.
 - B. Corruption and the flood 4-8.
 - C. Covenant and the tower of Babel 9-11.
- II. History of the Patriarchs 12-50.
 - A. Abraham 12-23.
 - B. Isaac 24-26.
 - C. Jacob 27-36.
 - D. Joseph 37-50.

EXODUS

Writer: Moses.

Date: 1450-1410.

Theme: Salvation from Egypt.

- I. Historical narrative 1-18.
 - A. Bondage of Israel 1-6.
 - B. Plagues on Egypt 7-12.
 - C. Deliverance from Egypt 13-18.
- II. Legislative undertakings 19-40.
 - A. Law at Mt. Sinai 19-24.
 - B. Tabernacle instructions 25-31.
 - C. Transgression of Israel 32-34.
 - D. Tabernacle construction 35-40.

LEVITICUS

Writer: Moses.

Date: 1450-1410 B.C.

Theme: Sin, holiness and requirement of blood redemption.

- I. Laws of offerings or sacrifices 1-7.
- II. Laws of the priests 8-10.
- III. Laws of purification 11-15.
- IV. Laws of atonement 16.

- V. Laws of holiness for the people 17-22.
- VI. Laws of the religious feasts 23-26.
- VII. Laws concerning the vows 27.

NUMBERS

Writer: Moses.

Date: 1450-1410.

Theme: The wasted years of wilderness wanderings for Israel.

- I. Gathering to march from Mt. Sinai 1-9.
- II. From Mt. Sinai to Plains of Moab 10-21.
 - A. To the wilderness of Paran 10-12.
 - B. Kadesh-Barnea incident 13-19.
 - C. Traveling to Moab 20-21.
- III. Opposite Jericho 22-36.

DEUTERONOMY

Writer: Moses.

Date: 1450-1410.

Theme: God's love for His people: past, present, future.

- I. Rehearsal of Israel's history from Sinai 1-4.
- II. Rehearsal of the laws 5-26.
 - A. Expression of the Decalogue 5:1-6:3.
 - B. Explanation of the Decalogue 6:4--22:30.
 - C. Expansion on the Decalogue 23-26.
- III. Forecast of Israel's future 27-30.
- IV. Forecast and farewell for Moses 31-34.

HISTORY: JOSHUA-ESTHER

JOSHUA

Writer: Joshua.

Date: 1400-1370 B.C.

Theme: Israel's conquest and settlement of Canaan.

- I. Joshua's conquest of the land 1-12.
 - A. Joshua's charge from God 1.
 - B. Passing over the Jordan River 2-5.
 - C. Conquest of the land 6-10.
 - D. Reviewing the campaigns 11-12.
- II. Joshua's settlement of the land 13-24.
 - A. Tribal divisions of the land 13-19.

- B. Special cities set apart 20-21.
- C. Joshua's farewell address and death 22-24.

JUDGES

Writer: Unknown, but perhaps Samuel, by Jewish tradition (e.g. the Talmud). It was written after Samson and the coronation of King Saul, but prior to David's conquest of Jerusalem (1:21; 17:6; 18:1; 19:1; 21:25).

Date: 1050-1000 B.C.

Theme: Israel's chronic rebellion, repentance and deliverance.

- I. Israel's failures 1:1--3:6.
- II. Israel's judges 3:7--5:31.
 - A. Early judges: Othniel to Deborah 3:7--5:31.
 - B. Later judges: Gideon to Samson 6--16.
- III. Israel's failures in specific cases 17--21.

RUTH

Writer: Unknown, perhaps Samuel, by Jewish tradition. The historical events were the times of the Judges.

Date: 1000 B.C. The book was written evidently no later than the time of King David (Ruth 4:18-22).

Theme: The godly remnant.

- I. Ruth's background and choice 1.
- II. Ruth's gleaning and meeting Boaz 2.
- III. Ruth's request and reward 3, 4.

I SAMUEL

Writer: Samuel with perhaps Nathan and Gad (cf. 1 Sa 10:25; 1 Ch 29:29). 1, 2 Samuel were originally one book.

Date: About 930 B.C. and later.

Theme: Israel's transition from judges to kings.

- I. Eli the priest and judge 1-4.
- II. The rise of Samuel: prophet, priest and judge 5-8.
- III. Saul selected as first king 9-15.
- IV. David selected as king 16-31.

II SAMUEL

Writer: Perhaps Nathan, and Gad.

Date: About 930 B.C. and later.

Theme: David's trials and triumphs.

- I. David reigns over Judah 1-4.
- II. David rules over all Israel 5-10.
- III. David's failure to rein over himself 11-20.
- IV. Added appendix 21-24.

I KINGS

Writer: Jewish tradition: Jeremiah compiled from court records (11:41; 14:19, 29).

1, 2 Kings were originally one book.

Date: About 550 B.C.

Theme: The growth and decay of Israel's national history.

- I. The reign and glory of Solomon 1-11.
- II. The rise of the two kingdoms 12-16.
 - A. Revolt of the ten tribes 12.
 - B. Rehoboam and Jeroboam 13, 14.
 - C. Early kings of Judah and Israel 15, 16.
- III. The prophet Elijah's ministry 17-22.
 - A. Elijah's prophecy 17.
 - B. Elijah's victory over Baal on Mt. Carmel 18.
 - C. Elijah's depression 19.
 - D. Ahab, Jehoshaphat, Ahaziah 20-22.

II KINGS

Writer: Perhaps Jeremiah or Ezra. The last chapter was evidently written from Babylon, yet Jeremiah died in Egypt.

Date: About 550 B.C.

Theme: Israel's rapid decline into corruption and captivity.

- I. The ministry of the prophet Elisha 1-10.
- II. The final years of Israel 11-17.
 - A. History of failure 11-16.
 - B. Israel destroyed by Assyria 17.
- III. The final years of Judah 18-25.
 - A. History of failure 18-23.
 - B. Judah destroyed by Babylonia 24, 25.

I CHRONICLES

Writer: Edited from records by Ezra (1 Ch 29:29; 2 Ch 32:32; 9:29; 12:15; 20:34; 33:19; 16:11; 25:26). 1, 2 Chronicles were originally one book.

Date: About 450-425 B.C.

Theme: History of David's blessings and preparation for the building of the temple.

- I. Genealogies 1-9.
- II. Death of Saul 10.
- III. The rule of David 11-29.
 - A. David anointed and the covenant 11-17.
 - B. David's military victories 18-20.
 - C. Final events of David's rule 1-29.

II. CHRONICLES

Writer: Edited by Ezra from existing records.

Date: About 450-425 B.C.

Theme: The reign of Solomon and decline of Judah into captivity.

- I. The rule of Solomon 1-9.
 - A. The sacrifice and vision of Solomon 1.
 - B. Erection and dedication of the temple 2-6.
 - C. The second sacrifice and vision of Solomon 7-9.
- II. The secession of the ten tribes (Israel) 10.
- III. The decline of Judah into captivity 11-36.

EZRA

Writer: Ezra (cf. 4:7-16; 2:1-70; 7:27--9:15).

Date: About 456-444 B.C.

Theme: The return of the rebuilding of the temple in Jerusalem following 70 years captivity in Babylon.

- I. The return under Zerubbabel 1-6.
 - A. The decree of Cyrus to return 1:1-4.
 - B. The people and possessions prepared to return 1:5--2:67.
 - C. The offerings and worship of the returnees 2:68--3:6.
 - D. The building of the temple 3:7--6:22.
- II. The return under Ezra 7-10.
 - A. Preview and decree of Artaxerxes to return 7.
 - B. People and treasure that returned 8:1-31.
 - C. Sin and revival in Jerusalem 8:32--10:44.

NEHEMIAH

Writer: Nehemiah.

Date: 445-425 B.C.

Theme: The building of the walls of Jerusalem and reforms instituted.

- I. Rebuilding of the walls by Nehemiah 1-7.
 - A. Planning and preparation in Babylon 1:1--2:10.
 - B. Construction and hindrance in Jerusalem 2:11--7:73.

- II. Revival of the people 8-10.
- III. Records of the people 11--12:26.
- IV. Reforms enacted in Jerusalem 12:27--13:31.
 - A. City walls dedicated 12:27-47.
 - B. Scripture is expounded 13:1-3.
 - C. Revival and reform 13:4-31.

ESTHER

Writer: Perhaps Mordecai

Date: Probably about 465 B.C.

Theme: The overruling of God's providence in the affairs of men.

- I. The festival of King Ahasuerus 1- 2.
 - A. Vashti removed as queen 1.
 - B. Esther raised to queen 2.
- II. The crisis in the life of Israel 3-5.
 - A. The conspiracy of Haman 3.
 - B. Mordecai's special appeal to Esther 4:1-14.
 - C. The request of Esther 4:1--5:14.
- III. The salvation of God's people 6-10.
 - A. The downfall of Haman 6- 7.
 - B. The defeat of Israel's enemies 8- 9.
 - C. The fame of Mordecai 10.

POETRY: JOB – SONG OF SOLOMON

JOB

Writer: Perhaps Job, who was a historical person (cf. Eze 14:14,20; Jas 5:11). Only he would have known the details. Jewish tradition says Moses.

Date: Unknown, probably at time of Abraham (1900 B.C.)

Theme: The problem of the suffering of the righteous.

- I. The argument between God and Satan 1:1--2:10.
- II. The argument between Job and his three friends 2:11--37:24.
- III. The argument between Job and God 38-42.

PSALMS

Writers: David wrote about half. Asaph = 12. Sons of Korah = 9. Heman the Ezrahite = 1. Ethan the Ezrahite = 1. Solomon = perhaps 2. Moses = 1 and maybe more.

Theme: The collection of devotional religious poems and songs used in worship by the Old Testament saints.

Note: Hebrew poetry has the following characteristics: 1. Parallelism - the same or similar thoughts are expressed two or three times in somewhat different words; 2. the absence of rhyme; 3. symmetrical construction of the poem.

Contents: the 150 Psalms are divided into five books following the pattern of the Pentateuch. Messianic Psalms: 2, 22, 23, 45, 72, 95, 98, 110.

- I. Book one concerns man -following Genesis 1-41.
- II. Book two concerns Israel as a nation - following Exodus 42-72.
- III. Book three concerns the sanctuary - following Leviticus 73-89
- IV. Book four concerns God's government - following Numbers 90-106.
- V. Book five concerns God and His Word - following Deuteronomy 107-150.

PROVERBS

Writer: Solomon, Agur, Lemuel and perhaps a number of Solomon's wise teachers.

Date: During the reign of Solomon -- 971-931 B.C.

Theme: Practical godliness. The heart of the book is 1:7: "*The fear of Jehovah as the beginning of knowledge, but the foolish despise wisdom and instruction.*" The book is a collection of brief sayings of wisdom.

- I. The praise of wisdom 1-9.
- II. The proverbs of Solomon: wisdom and folly contrasted 10-22.
- III. The words of wise men: duties and warnings 22-24.
- IV. Proverbs of Solomon: ethical and religious contrasts 25-29.
- V. Appendix: balanced life; king's duties; virtuous woman 30-31.

ECCLESIASTES

Writer: Probably Solomon.

Date: About 935 B.C.

Theme: The vanity of all earthly things. A life wholly given to earthly things is empty, vanity. The book describes the experiences of a man who did not love and trust in the Lord, though he continued intellectually to believe in the existence of God. His heart was not right with God.

- I. Introduction: author, problem and conclusion 1.
- II. Vanity: pleasure, work, wisdom, riches, living etc. 2--6.
- III. Wisdom: importance, moderation, etc. 7--11.
- IV. Conclusion: advice for youth, aged, legalists 12.

SONG OF SOLOMON

Writer: Solomon.

Date: About 965 B.C.

Theme: The love of marriage. This book is an oriental love-song. This idea of love sets forth the love between God and His people. By application we say that this love is that of Christ and His Bride, the Church (Ephesians 5).

- I. Mutual delight of husband and wife 1:2--2:7.
- II. The bride's bliss 2:8--3:5.
- III. The marriage 3:6--5:1.
- IV. Separation and reunion 5:2--6:9.
- V. Mutual delight and contentment 6:10--8:4.
- VI. Description of love: strength, stability, spontaneity 8:5-14.

MAJOR PROPHETS: ISAIAH - EZEKIEL

ISAIAH

Writer: Isaiah.

Date: 740-680 B.C.

Theme: The suffering servant of Jehovah (see ch. 53). Messianic predictions: 7:14; 9:26; 11:1, 10; chapters 52, 53, 55.

- I. Judgment on Jerusalem and Judah 1--5.
- II. The vision of Isaiah 6.
- III. The coming of Immanuel (Messiah) 7--12.
- IV. Judgment of the nations 13--23.
- V. Tribulation judgments and Kingdom blessings 24--27.
- VI. Woes and blessings on Judah and Israel 28--35.
- VII. History during the reign of Hezekiah 36--39.
- VIII. The book of consolation and comfort 40--66.
 - A. The majesty of God 40--48.
 - B. The suffering and triumph of Messiah 49--57.
 - C. God's program for true religion and peace 58--66.

JEREMIAH

Writer: Jeremiah.

Date: 627-585 B.C.

Theme: Stern warning against Israel's sinfulness; promise of judgment. to the nation but eventual restoration. Messiah is mentioned: 23:5-8; 30:4-11; 33:14-26; 31:31-40; 32:36-44.

- I. Jeremiah's call to prophetic office 1.
- II. Denunciation of Judah's backsliding and idolatry 2--20.
- III. Denunciation of civil and religious rulers 21--23.
- IV. Purpose and duration of judgment. 24--29.
- V. Blessings to follow judgment. and prediction of hope 30--33.
- VI. Condemnation of existing corruption 34--38.
- VII. Fall of Jerusalem described 39.

- VIII. The sorrowful condition of the remnant 40--44.
IX. Predictions about various nations 44--51.

LAMENTATIONS

Writer: Jeremiah.

Date: 586/5 B.C.

Theme: The capture and destruction of the city of Jerusalem and the awful sufferings of the defenders by famine and sword. Each chapter is a poem of sorrow ordinarily connected with death.

- I. Lamentation one: the personified city that cries for mercy 1.
- II. Lamentation two: the reality and effect of God's chastening 2.
- III. Lamentation three: the contrition of the chastened 3.
- IV. Lamentation four: the description of the city's desolation 4.
- V. Lamentation five: the appeal and prayer for mercy 5.

EZEKIEL

Writer: Ezekiel.

Date: 592-570 B.C.

Theme: the fall and the destruction of Jerusalem with a forward look to the restoration plus comfort to the exiles in captivity. Messianic sections: 17:22-24; 21:26-27; 34:23-24. The overthrow of Gog is told in chapters 38-39; the Millennial Temple and worship in chapters 40-48.

- I. The call and preparation of the prophet 1--3.
- II. Destruction of Jerusalem foretold 3:22--chapter 7.
- III. Condemnation of Judah for idolatry 8--11.
- IV. Unbelief leads to God's judgment 12--18.
- V. Lamentation for the princes of Israel 19.
- VI. Prediction of certain doom 20--24.
- VII. Prophecies of judgment on various nations 25--32.
- VIII. Prophecies of promised restoration 33--48.

MINOR PROPHETS: DANIEL - MALACHI

DANIEL

Writer: Daniel.

Date: 537 B.C.

Theme: the government of Almighty God over the earth to execute His counsel of Grace. Daniel's vision deals with the future history of the great world empires in their relation to the people of God and the prediction of the final triumph of Messiah's kingdom. Daniel attributes to angels specific names, ranks and functions not revealed before in the Old Testament. Messianic predictions: 7:13; 9:25,26. Other

doctrines: resurrection 12:2,3; Great tribulation 12:1,2; 9:27; Antichrist 7:24-25; 9:27; 11:36-45; future of Babylon, Persia, Greece and Rome 2, 7; 70 weeks of years 9:24-27; angels 8:16; 9:21; 10:13,20-21; 11:1.

- I. Preparation of Daniel for his work 1.
- II. Daniel and Nebuchadnezzar 2--4.
- III. Daniel and Belshazzar and the handwriting on the wall 5.
- IV. Daniel and Darius and the lion's den 6.
- V. Vision of the four beasts 7.
- VI. Vision of the ram with two horns and the he-goat 8.
- VII. Daniel intercedes for his people 9.
- VIII. Prophecy of the latter days 10--12.

HOSEA

Writer: Hosea.

Date: About 710 B.C.

Theme: the loyal faithfulness of God in spite of Israel's persistent unfaithfulness to God. The book is a picture of the spiritual adultery of the people. The conditions of the country were bad. The rulers were murderers and military despots, allied with foreigners. Idolatry was general. Luxurious living, oppression, adultery, and murder were common. Hosea is the prophet of love and grace. Hosea's marriage was an illustration of the relationship between God and Israel.

- I. Hosea's wayward wife 1--3.
 - A. Gomer's sin and chastisement.
 - B. Gomer's redemption.
- II. Hosea's message of Israel's chastisement 4--10.
- III. Hosea's message of Israel's redemption 11--14.

JOEL

Writer: Joel.

Date: 835 B.C.

Theme: The day of the Lord, which includes the future Great Tribulation.

- I. Predictions of punishment 1--2:17.
- II. Prediction of blessings 2:18--3:21.
 - A. The destroyer destroyed.
 - B. God's Spirit poured out on all flesh.
 - C. The enemies of the kingdom are judged.

AMOS

Writer: Amos.

Date: 755 B.C.

Theme: Social evils and insincere pagan worship bring certain judgment. of which repentance is the only escape. Special position in God's family ought to be a motive for right living, not a way out for wicked living. Messianic prediction 9:11.

- I. Amos' prophecy of judgment on the nations and Israel 1--2.
- II. Discourses of denunciation on Israel 3--6.
 - A. God's choice of Israel.
 - B. Warnings against the women of Samaria.
 - C. Lamentation over Israel.
- III. Five visions of Amos 7--9:6.
- IV. Promises of Amos 9:7-15.

OBADIAH

Writer: Obadiah.

Date: 840 or 586 B.C.

Theme: Edom's gloating over Israel's misfortune has brought her doom.

- I. The destruction of Edom 1--9.
- II. Reasons for Edom's destruction 10--14.
- III. Judgment. of Edom and restoration for Israel 15--21.

JONAH

Writer: Jonah.

Date: 760 B.C.

Theme: God extends mercy to all people of the world. The book is historical factual (2 Kings 14:25; Matthew 12:39-41).

- I. Jonah's disobedience 1.
- II. Jonah's prayer 2.
- III. Jonah's soul-winning preaching 3.
- IV. Jonah's personal lesson 4.

MICAH

Writer: Micah.

Date: 700 B.C.

Theme: God's comfort to the oppressed and exploited and punishment to the wealthy, rulers, religious leaders who oppress and exploit. Messianic prediction 5:2. Quoted in NT Matt 2:5-6; 10:35-36. Chapter 4 describes future glory of Israel. Favorite verse 6:8.

- I. Judgment. on Samaria and Judah; the officers of church and state 1-3.
- II. Coming glory and Messianic hopes 4,5.
 - A. The glory of Zion.

- B. Messiah's birth in Bethlehem 5:2.
- III. God's controversy 6, 7.

NAHUM

Writer: Nahum.

Date: 663-612 B.C.

Theme: God's righteous judgment. on Nineveh.

- I. The fall of the city announced 1.
- II. The overthrow of the worldly power 2.
- III. Destruction of the city justified 3.

HABAKKUK

Writer: Habakkuk.

Date: 607 B.C.

Theme: The defense of God's goodness in the face of evil. Prediction of the downfall of the Assyrians for Judah's encouragement.

- I. Complaint one: why does God permit evil 1:2-11?
- II. Complaint two: why does God use evil nations to punish with 1:12--2:4?
- III. Five woes against the Chaldeans 2:5--20.
- IV. A prayer and praise 3.

ZEPHANIAH

Writer: Zephaniah.

Date: about 625 B.C.

Theme: The day of Jehovah, judgment. during the Great Tribulation years. Predictions of future Millennial blessings 3:9-20.

- I. Universal judgment. 1--3:8.
 - A. God's wrath.
 - B. Warnings to the nations.
 - C. Jerusalem shall not escape.
- II. Blessed result of judgment. 3:8-20.
 - A. Salvation for repentance.
 - B. The remnant of Israel.
 - C. Jehovah shall reign in glory.

HAGGAI

Writer: Haggai.

Date: 520 B.C.

Theme: Motivation to resume the building of the temple for the Jews who returned by Cyrus' decree from captivity to Jerusalem. Christ's future rule 2:20-23.

- I. Motivated to build the temple 1.
- II. Motivated to be strong in the Lord 2:1-9.
- III. Motivated to holy living 2:10-19.
- IV. Motivated to confident hope in the future 2:20-23.

ZECHARIAH

Writer: Zechariah.

Date: 520-518 B.C.

Theme: Repentance and its reward, the coming of Christ. There are more predictions about Messiah than any other OT book, except for Isaiah. His first coming 3:8; 9:9, 16; 11:11-13; 12:10; 13:1,6. His second coming: 6:12; 14:1-21.

Female angels 5:9.

- I. The eight visions of Zechariah 1--6:15.
- II. A coronation scene 6:9-15.
- III. The issue of fasts 7--8.
 - A. Obedience is what God requires 7:4-7.
 - B. Justice and truth are the will of God 7:8-14.
 - C. God returns to Zion 8:1-17.
 - D. Fasts will become feasts 8:18-23.
- IV. Promise to the new Kingdom 9--11.
- V. Victories of the new kingdom 12--14.

MALACHI

Writer: Malachi.

Date: 450-400 B.C.

Theme: God's undying love for His people. Messianic prediction: 3:1-5.

- I. God's special love 1:1--2:17.
- II. Judgment. is near 3:1-6.
- III. Call to repentance 3:7--4:6.

Now that I have given a brief outline of the OT books, I turn to more practical matters, which is how to study and proclaim the lessons in the wonderful book.

CHAPTER XIV: HELPFUL TOOLS FOR THE BIBLE

A. SOME GENERAL FACTS ABOUT THE BIBLE

1. **The number of books** in the Old Testament is 39; the number of chapters is 929.
2. **The longest chapter** is Psalm 119; the shortest 117 which is also the middle chapter of the Bible.
3. **The central person** in the Old Testament is Jesus Christ; central theme is the redemption of God's people to the glory of God; the central land is Palestine; the central city is Jerusalem.
4. **The Old Testament was written** between the years of about 1425-400 B.C. The first writer was Moses (perhaps Job), the last was Malachi.
5. **The writer's occupations** were varied: shepherd, king, scribe, priest, courtier, preacher, prince, prophet, cupbearer, Prime Minister, farmer.
6. **The Old Testament was written in various styles**: history, legal document, diary, sermons, genealogies, drama, hymns, wise sayings, love song, poetry, prayer, speeches, prophecies, science, philosophy.
7. **The Old Testament was written for the most part in Hebrew**, a Semitic dialect similar to Ugaritic. Small portions were written in Aramaic: Ezra 4:8--6:18; 7:12-26; Daniel 2:4--7:28; Jeremiah 10:11.
8. **Hebrew is an Oriental language**, written from right to left and back to front. It is a pictograph -- every word conveys a thought and expresses generalities in ideas.
9. **The Old Testament's site of writing** was in what is now modern Palestine, Egypt, and ancient Mesopotamia, and on two continents: Asia and Africa.
10. **The time period** covered in the Old Testament is from creation (about 10,000-12,000 B.C.) to about 400 B.C. It is impossible to date Adam by Scripture because of gaps in the genealogies.
11. **Some important approx. dates are:**
 - a. Adam: (?) 10,000 - 12,000 B.C.
 - b. Noahic flood: (?) 5,000 B.C.
 - c. Abraham: born 2166 B.C.
 - d. Moses: born about 1527 B.C.
 - e. David: ruled 1010--970 B.C.
 - f. Babylonian captivity: Samaria fell 721 B.C.; Jerusalem fell 587 B.C.
12. **Quotes about the Bible:**

- a. **Abraham Lincoln** (President of the United States during the Civil War): "I believe the Bible is the best gift God has ever given to man. All the good from the Savior of the world is communicated to us through this book."
- b. **George Washington** (first President of the United States): "It is impossible to rightly govern the world without God and the Bible."
- c. **Napoleon** (a great French general): "The Bible is no mere book, but a living Creature, with a power that conquers all that oppose it."
- d. **Queen Victoria** (of England): "That book accounts for the supremacy of England."
- e. **Patrick Henry** (American hero): "The Bible is worth all other books which have ever been printed."
- f. **Immanuel Kant** (philosopher): "The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."
- g. **Sir Isaac Newton** (scientist): "There are more sure marks of authenticity in the Bible than in any profane in history."

B. HOW TO STUDY THE BIBLE.

1. **Regular, thoughtful, systematic** Bible reading is needed if the Christian is to grow spiritually.
2. **One must study** with an open, sincere, honest mind. Pray before study and confess all known sin so that the Holy Spirit can teach you.
3. **Try to pick a regular time** each day to pray and study the Bible. Memorize meaningful verses.
4. **Read through the whole Bible** and whole books to get the overall view.
5. **Read with a pencil and paper** at hand and write down important things that come to mind.
6. **Take the Bible at face value** -- interpret it in the normal, customary way that you would interpret any other piece of literature. Don't try to find a deep, spiritual meaning underneath the obvious, literal meaning that is right there on the surface.
7. **Interpret the Bible in its context:** immediate, cultural, historical and applying the common rules of language and grammar.
8. **The three steps of Bible study are:**
 - a. Observation: what does it say?
 - b. Interpretation: what does it mean?
 - c. Application: what does it mean to me?

Find the central idea, the theme, of the selected portion of Scripture. There is only one true interpretation, but there may be many application to our lives. Obey the truth.

9. **Don't build doctrine on an isolated verse**, but compare Scripture with Scripture. Interpret Scripture with a view of reconciling seeming contradictory accounts.

10. **Use these questions:** who, what, why, where, and so what?

11. **Some helpful questions:**

- a. How does the section point to Christ?
- b. Are there any guidelines/warnings that apply to my present circumstances in life?
- c. Are there any promises that encourage me in this life or for the next?
- d. Are there any attitudes I need to change? sins for me to confess and forsake? examples for me to follow? a new duty toward God or to my fellow man?
- e. Is there a new truth about God, life, people, human relationships, government, science, etc.?

12. **Some helpful rules:**

- a. Study it through.
- b. Pray it in.
- c. Put it down (write it down on paper).
- d. Work it out (in your personal life).
- e. Pass it on (to someone else).

13. **Find the universal principle** in the text that applies in every culture at any time in history. Don't make absolute that which is relative to a particular culture at a particular time in history and don't make relative that which is absolute in every culture at any point in time.

14. **Seven great things** Bible study will do for us.

- a. Discovers and convicts us of sin.
- b. Cleanses us from the pollution of sin.
- c. Imparts strength.
- d. Instructs us in what we are to do.
- e. Provides us with a sword for victory over sin.
- g. Gives us power to pray.

15. **Eight methods for studying the Bible** for our own soul's nourishment.

- a. Study a book at a time.
- b. Study the Bible by chapters.
- c. Study the Bible by paragraphs.
- d. Study the Bible by verses.
- e. Study the words in the Bible.
- f. Study biographies of biblical heroes.
- g. Study prayers of the Bible to learn to pray.
- h. Study to find Christ in the entire Bible.

C. HOW TO TEACH AND PREACH THE BIBLE.

1. **The elements of learning.**

- a. The student: know their background, keep their attention.
- b. The teacher: know your subject material.
- c. The group dynamics: peer pressure, motivation etc.

- d. The setting: make it pleasant, free from distractions, good for teaching.
- e. The language: teach in a language the student understands.
- f. The lesson: explain new ideas with ideas the student is familiar with.
- g. The teaching process: make the student discover the truth for themselves.
- h. The learning process: the student must reproduce the truth in his own mind.
- i. Review and apply.

2. The audience.

Learn about the condition of your hearers: age level, social status, language, needs, level of understanding, cultural orientation, level of spiritual maturity, occupations, etc.

3. The environment.

As much as possible let there be a positive emotional climate. Eliminate distractions: clutter, noise, movement, interruption, delays, boredom, stale air. Make sure people can hear and see the speaker.

4. The speaker.

Be much in prayer, both before and after the delivery. Speak in a way the learner can understand and relate to the subject. Be enthusiastic, know your material, rehearse, be prepared. Most important: For you to be credible you must relate genuine interest to your students, and give the impression that you truly believe what you preach. You cannot fool your audience, so don't try to fake sincere belief. Christ and His word must be real and alive to the speaker! Earn the right to speak by either through personal experience or solid research. Show enthusiasm.

Use stories, visual aids, gestures, variety. Be precise, accurate, colorful, clear, honest, fair, and humble. Speak to their emotions, mind, will, conscience. Do not ramble: get to the point and stay there. Do not say it in 10 words if 4 will do. Use the KISS principle: Keep it Simple Stupid!

5. The aim.

Have a goal and purpose to your lesson or sermon. What do you want your hearers to feel? think? do? Aim for change. If you do not aim for something, you are sure to hit it. Get your goal, get organized, go get it!

6. The message.

There are many ways to classify sermons. Here is a three-fold system.

- a. Topical: one subject, doctrine, principle with material taken from many sources.
- b. Textual: a phrase, sentence, paragraph which contains a theme which is developed.
- c. Expository: an extended portion of Scripture is expanded and explained around the dominate theme of that section.

7. The research.

Learn the background context from the standpoint of history, culture, grammar, geography, biblical dispensation and the theme of the specific Bible book the Scripture portion is from. Pray, Depend upon the Holy Spirit who is our teacher. Do not read the Scripture what is not there.

Gather all the facts you can (within reason) about the section of Scripture or subject. Personally interact much with the text before you go to the commentaries and systematic theologies. Discover and pinpoint the theme: the underlying subject or guiding idea of a discourse/presentation. Be able to state the theme in 12 words or less. The outline and sub points flow from and develop the theme. Gather and assemble your research under the appropriate outline headings and sub points. Put things in a logical order that will support your theme.

8. The outline.

- a. Introduction: tell them what you are going to tell them.
- b. Body: tell them.
- c. Conclusion: tell them what you told them.

9. The pattern of delivery.

- a. State the principle (outline points).
- b. Show where the principle is found in the Scripture and read the verse or phrase. Stick to the point, don't wander.
- c. Illustrate your point from the Scripture story or a story from everyday life that your hearers can identify with and see how the principle works. An illustration casts light on a point -- like a window lets light into a dark room.

10. A sample outline.

Introduction: includes reading of the Bible text, and theme. The aim is to grab the people's attention, interest and lead them from where they are into the subject matter -- to focus and fasten their thoughts onto the theme.

Body:

- I. Your first major point that develops the theme.
 - A. Sub point stated, explained, illustrated.
 - B. Sub point stated, explained, illustrated.
- II. Your second major point that develops the theme.
 - A. Sub point stated, explained, illustrated.
 - B. Sub point stated, explained, illustrated.
- III. Your third major point that develops the theme.
 - A. Sub point stated, explained, illustrated.
 - B. Sub point stated, explained, illustrated.

Conclusion: may include a restatement of theme, major points, challenge, or lead into an invitation for dedication, salvation, church membership, baptism. Perhaps a short gospel explanation can be given if it has not been clearly explained during the sermon. **NEVER PREACH A SERMON WITHOUT GIVING AN EXPLANATION OF THE GOSPEL!!**

11. The persuasion sequence.

- a. Get their attention.
- b. Show them the need.
- c. Promise them a solution.
- d. Present the solution.
- e. Ask them to accept.
- f. Keep them coming back.

This brings us to an end of this OT survey. You might want to turn back to the table of contents for a final review of the ground we have covered. I have just included some practical tips on how to effectively study and present the timeless truths found in the OT. The next step is to provide a list of selected books to help your dig into the OT on a deeper basis. If you don't have a theological library in your area, you can start trolling the internet to see if you can find commentaries, maps and Bible dictionaries to help.

A BASIC BIBLE STUDY LIBRARY

By Dr. Willis Newman

This selected basic Bible study library is designed to help the beginner become grounded in Christ and His Word and to learn elementary skills in Christian service. The more advanced student is also in mind -- thus, additional books have been listed to give that student direction in his/her exploration of the fertile fields of fine Christian literature.

I have not covered the complete spectrum of Christian and Bible knowledge -- only the basics. Choices of books are difficult because rarely does one book give exhaustive treatment of its subject matter; yet, sometimes the ground is covered equally well by several authors. Some books are out of print, others vary in quality. The financial limitation of South Pacific people has been considered. The selections in this basic Bible library, then, are subjective choices of this one writer -- and no claim to perfection is made.

I. Concordances.

Strong, James. The New Strong's Exhaustive Concordance. Nashville: Thomas Nelson Publishers, 1990.

Young, Robert. Analytical Concordance to the Bible. Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d. K.J.V.

II. Introduction and Survey.

Archer, Gleason L. Jr. A Survey of Old Testament Introduction. Revised and Expanded Edition. Chicago: Moody Press, 1994.

Geisler, Norman. A Popular Survey of the Old Testament. Grand Rapids: Baker Book House, 1977.

Geisler, Norman L. and William Z Nix, A General Introduction to the Bible. Chicago: Moody Press, 1980.

Harrison, Everett. Introduction to the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972.

Harrison, Roland Kenneth. Introduction to the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co. 1969.

Schultz, Samuel. The Old Testament Speaks. San Francisco: Harper and Row, 1980.

Tenney, Merrill C. New Testament Survey. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972.

III. Bible Handbooks.

Halley, Henry. Bible Handbook. Grand Rapids: Zondervan Publishing House, 1965.

Unger, Merrill. Unger's Bible Handbook. Chicago: Moody Press, 1967.

IV. Bible Backgrounds.

Blaiklock, E.M. Who Was Jesus? Chicago: Moody Press, 1974.

Kitchen, K.A. Ancient Orient and the Old Testament. Chicago: Inter-Varsity Press, 1966.

Kitchen, Kenneth A. On the Reliability of the Old Testament. Grand Rapids: Eerdmans, 2003.

May, Herbert. Oxford Bible Atlas. London: Oxford University Press, 1962.

Merrill, Eugene H. Kingdom of Priests: A History of Old Testament Israel. Grand Rapids: Baker Book House, 1987.

Pfeiffer, Charles. Old Testament History. Washington: Canon Press, 1962.

_____. The Biblical World. Grand Rapids: Baker Book House, 1966.

Pfeiffer, Charles F., and Vos, Howard. The Wycliff Historical Geography of Bible Lands. Chicago: Moody Press, 1967.

Tenney, Merrill C., gen. ed. The Zondervan Pictorial Encyclopedia of the Bible. 5 vols. Grand Rapids: Zondervan Publishing House, 1975.

Turner, George. Historical Geography of the Holy Land. Grand Rapids: Baker Book House, 1966.

V. Bible Dictionaries.

Brand, Chad, et. al. eds. Holman Illustrated Bible Dictionary. Nashville: Holman Reference, 2003.

Douglas, J.D. The New Bible Dictionary. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962.

Pfeiffer, Charles F.; Vos, Howard; Rea, John, eds. Wycliff Bible Encyclopedia 2 vols. Chicago: Moody Press, 1967.

Unger, Merrill. Unger's Bible Dictionary. Edited by R.K. Harrison. Chicago: Moody Press, 1988.

VI. Bible Commentaries.

Gaebelein, Frank, ed. The Expositor's Bible Commentary. 12 vols. Grand Rapids: Zondervan Publishing House, 1979. - a pastor's must.

Pfeiffer, Charles F., and Harrison, R.K., eds. The Wycliff Bible Commentaries. Chicago: Moody Press, 1975.

Radmacher, Earl D. Gen. Ed. Nelson's New Illustrated Bible Commentary. Nashville: Thomas Nelson Publishers, 1999.

Walvoord, John, and Zuck, Roy B., eds. The Bible Knowledge Commentary. 2 vols. Wheaton: SP Publications, 1983, 1984.

VII. Systematic Theology.

Berkhof, Louis. Systematic Theology. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1941.

Erickson, Millard. Christian Theology. 3 vols. Grand Rapids: Baker Book House, 1985.

Milne, Bruce. Know the Truth. Leicester: Inter-Varsity Press, 1962.

Ryrie, Charles. Basic Theology. Wheaton: SP Publications, Inc., 1986.

Thiessen, Henry. Introductory Lectures in Systematic Theology. Revised by Dickens. Grand Rapids: Wm. B. Eerdmans, 1949.

VIII. Study Bibles.

Ryrie, Charles. Ryrie Study Bible.

Radmacher, Earl, Gen. ed. The Nelson Study Bible. Nashville, Thomas Nelson Publishers, 1997.

IX. Word and Grammar Studies.

Bauer, Walter; Arndt, William; and Gingrich, Wilbur F. A Greek-English Lexicon of the New Testament. Chicago: University of Chicago Press, 1957.

Dana, Walter, and Mantey, Julius R. A Manual Grammar of the New Testament. Toronto: The McMillan Co., 1855.

Unger, Merrill, and White Jr., William. Nelson's Expository Dictionary of the Old Testament. Nashville: Thomas Nelson Publishers, 1980.

Vine, W.E. An Expository Dictionary of New Testament Words. Old Tappan: Fleming H. Revell, 1967.

X. English Bible Translations.

New King James Version.

New International Version.

New American Standard Bible.

XI. Bible Study and Interpretation.

Ramm, Bernard. Protestant Biblical Interpretation. Grand Rapids: Baker Book House, 1970.

Berkhof, Louis. Principles of Biblical Interpretation. Grand Rapids: Baker Book House, 1950.

Braga, James. How to Study the Bible. Portland: Multnomah Press, 1982.

Jensen, Irving. Independent Bible Study. Chicago: Moody Press, 1963.

Vos, Howard. Effective Bible Study. Grand Rapids: Zondervan Publishing House, 1956.

XII. Bible and Science.

Chittick, Donald. The Controversy - Roots of the Creation Evolution Conflict. Portland: Multnomah Press, 1984.

Denton, Michael. Evolution: A Theory In Crisis. Bethesda: Adler & Adler Publishers, Inc., 1986.

Johnson, Phillip E. Darwin On Trial. 2nd ed. Downers Grove: Inter-Varsity Press, 1993.

Morris, Henry. The Genesis Record. Grand Rapids: Baker Book House, 1976.

Morris, Henry, and Parker, Gary E. What Is Creation Science? El Cajon: Master Books, 1982.

Parker, Gary. Creation Facts of Life. Colorado: Master Books, 1994.

Whitcomb, John C., and Morris, Henry M. The Genesis Flood. Grand Rapids: Baker Book House, 1961.

XIII. Bible Inspiration, Inerrancy and Criticism.

- Allis, Oswald. The Five Books of Moses. Philadelphia: The Presbyterian and Reformed Publishing Co., 1943.
- Archer, Gleason L. Jr. An Encyclopedia of Biblical Problems. Grand Rapids: Zondervan Publishing House, 1982.
- Geisler, Norman. Inerrancy. Grand Rapids: Zondervan Publishing House, 1980.
- Geisler, Norman L. Thomas Howe. The Big Book of Bible Difficulties. Grand Rapids: Baker Books, 1992.
- Harris, R. Laird. Inspiration and Canonicity of the Bible. Grand Rapids: Zondervan Publishing House, 1969.
- Lindsell, Harold. The Battle for the Bible. Grand Rapids: Zondervan Publishing House, 1976.
- _____. The Bible in the Balance. Grand Rapids; Zondervan Publishing House, 1979.
- Montgomery, John W., ed., God's Inerrant Word. Minneapolis: Bethany Publishers, 1974.
- Pache, Rene. The Inspiration and Authority of the Scripture. Trans. by Helen Needham. Chicago: Moody Press, 1969.
- Pinnock, Clark. Biblical Revelation. Chicago: Moody Press, 1971.
- Warfield, B.B. The Inspiration and Authority of the Bible. Phillipsburg: The Presbyterian and Reformed Publishing Co., 1948.
- Young, E.J. An Introduction to the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964.
- Young, E.J. Thy Word is Truth. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957.

XIV. Spiritual Life.

- Bounds, E. M. Power Through Prayer. Grand Rapids: Baker Book House, 1972.
- Chafer, Lewis Sperry. He That is Spiritual. Chicago: Moody Press, 1943.
- Little, Paul E. Know Why You Believe. Downer Grove: Inter-Varsity Press, 1979.
- McConkey, James H. The Three-Fold Secret of the Holy Spirit. Chicago: Moody Press, 1987.
- Murray, Andrew. With Christ in the School of Prayer. Old Tappan: Fleming H. Revell Co., 1953.
- Packer, J. L. Knowing God. Downers Grove: Inter-Varsity Press, 1973.
- Rice, John R. Prayer - Asking and Receiving. Murfreesboro: Sword of the Lord Publishers, 1942.
- Ryrie, Charles. Balancing the Christian Life. Chicago: Moody Press, 1969.

XV. Evangelism, Discipleship and Church Growth.

- Coleman, Robert. The Master Plan of Evangelism. Old Tappan: Fleming H. Revell Co., 1963.
- Conant, J.E., and Fish, Roy. Every Member Evangelism. San Francisco: Harper and Row Publishers, Inc., 1976.
- Edwards, Gene. How to Have a Soul Winning Church. Springfield: Gospel Publishing House, 1963.
- Haggai, John. Lead On! Waco: Word Book Publishers, 1986.

Lovett, C. S. Soul-Winning Made Easy. Baldwin Park: Personal Christianity, 1959.
McGavran, Donald. Understanding Church Growth. Rev. ed. Grand Rapids: Wm. B. Eerdmans Publication Co., 1980.

XVI. Teaching and Preaching the Bible.

Benson, Clarence. Teaching Techniques for Sunday School. Rev. ed. Wheaton: ETTA, 1963.

Evans, William. How to Prepare Sermons. Chicago: Moody Press, 1964.

Gangel, Kenneth O., and Hendricks, Howard G. The Christian Educator's Handbook on Teaching. USA: Scripture Press Publications, Inc., 1988.

Gregory, John. The Seven Laws of Teaching. Rev. ed. Grand Rapids: Baker Book House, 1976.

Horne, Herman. Teaching Techniques of Jesus. 1st ed. Grand Rapids: Kregel Publications, 1920.

Peterson, Michael L. Philosophy of Education. Downers Grove: Inter-Varsity Press, 1986.

NOTE:

Many resources can be obtained FREE on the internet – including many translations of the Bible into various languages. Below are some examples. Christian Classics Ethereal Library <http://www.ccel.org/>. At this site books can be found including Strong's Systematic Theology, Berkhof's Introduction to the New Testament, Matthew Henry's Commentary, John Calvin's and John Wesley's commentaries, even some of Thomas Aquinas – plus much more.

Another site is the Online Christian library <http://www.ntslibrary.com/>.

Another site is by Dr. Dennis Jowers, Online Books & Resources for Theology, <http://geocities.com/dennisjowers/resources>.

An excellent resource site for creation is the Northwest Creation Network, <http://www.nwcreation.net/> Another old and excellent source is the Institute for Creation Research, <http://www.icr.org/> For more on creation, Answers in Genesis, <http://www.answersingenesis.org/>. A final one: Christian Research Society, <http://www.creationresearch.org/>

Be careful and wise in selecting your online sites. Some are excellent, some are not excellent, some are distortions of Christianity, and some are very hostile and bias against Christianity.

OLD TESTAMENT CHRONOLOGY AND TIME LINE

DATE "BC"	EVENT	PLACE
10-12000 - ?	Creation of world and universe	Universe
5,000 - ?	Genesis flood	Worldwide

4700 - ?	Tower of Babel	Mesopotamia
4500-3000	Development of urban civilization	Mesopotamia
3400	Earliest existing records of writing, Pictograph Other than biblical record in Genesis	Uruk in S. Babylon
3200-2300	Sumerians	Mesopotamia
3200-2300	United kingdom	Egypt
3000	Amorites -- Mari tablets (18th century)	Mari, middle Euphrates
2650-2000	Great pyramid age	Egypt
2400	Ebla tablets	Ebla, n. Syria
2300-2000	Akkadians, Sumerian King List, Epic of Gilgamesh	Mesopotamia
2166	Birth of Abraham	Ur
2000-1600	Old Babylonian, Code of Hammurabi, Enuma Elish	Mesopotamia
1500	Nuzi tablets, at Nuzi near Assur	Mesopotamia
1500-1300	Ras Sham'ra tablets, "Ugaritic"	Syria
1446	Exodus of Israel from Egypt	Egypt
1400	Tell el-Amarna tablets, Hebrew conquest Canaan from Canaanite point of view	El-Amarna, Egypt
1050-930	United kingdom, Solomon, David, Saul	Palestine
722	Fall of Israel (Samaria)	Palestine
612	Fall of Nineveh	Mesopotamia
610	Battle of Carchemish	Upper Euphrates
586	Fall of Judah	Jerusalem
539	Fall of Babylon, start of return of Jews to Palestine	Mesopotamia
400	End of Old Testament	
323	Death of Alexander the Great	Babylon

World Powers of Bible times

740-612	Assyrian
612-539	Babylonian
539-331	Medo-Persia
332-301	Macedonia (Greece)
301-63	Diadochi
189 BC - AD 476	Rome

HOW TO BE SAVED

The Bible gives us the message (gospel) of how to be saved. By this we mean how to gain forgiveness for our sin and how to gain eternal life. Summarized below are the steps of salvation as presented in the Bible. We invite you to receive Christ as Saviour.

1. Agree in your heart with God that you are a sinner in need of His salvation:
"For all have sinned and fall short of the glory of God" (Romans 3:23).

2. Know in your heart that there is a penalty to your sin:
"For the wages of sin is death" (Romans 6:23a).

3. Believe in your heart that Christ died on the cross and rose from the dead to pay the penalty for your sins and to give you eternal life:

"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

"being justified as a gift by His grace through the redemption which is in Christ Jesus" (Romans 3:24).

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life" (John 3:16).

"but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23b).

4. By faith pray to God: tell Him you believe the above in your heart and ask Him to save you through Jesus Christ. Remember that God is more concerned with the attitude of your heart rather than your exact words.

"For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one would boast" (Ephesians 2:8,9).

"if you confess with your mouth Jesus as Lord, and believe in our heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses resulting in salvation" (Romans 10:9,10).

"Behold, I (Jesus) stand at the door (of your heart) and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me" (Revelation 3:20).

"But as many as received Him (Jesus), to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13).

The following is a suggested prayer:

Heavenly Father, I admit to you that I am a sinner in need of your salvation. I believe that Christ died on the cross and rose from the dead to pay for my sins and to give me eternal life. I believe that only through Christ can I be saved. I ask for and accept by faith your free gift of salvation. Please come into my heart and be my Saviour and Lord. Thank you for doing so. In Jesus' name, amen.

ABOUT THE AUTHOR

Dr. Willis C. Newman had eight years experience in pastoral ministry before going into teaching at the college and graduate school level. He is a graduate of the University of Portland (B.A., M.Ed.), Multnomah School of the Bible (Cert.), Western Conservative Baptist Seminary (M.Div.), California Graduate School of Theology (Ph.D.) and Faith Evangelical Lutheran Seminary (D.Min.). He has over 20 years experience teaching. He has served as pastor, missionary, educator, and author.

INDEX

- Aaron, 74, 77-79.
Abraham, 4, 57, 118, 123, 131, 141.
Absalom, 26, 93, 97.
Achan, 5, 84.
Adam, 12,13,17,19, 30, 46, 49, 50, 57, 111, 131.
Ai, 84
Akkadians, 17
Allis, Oswald, 46
Alexander the Great, 27, 107-8, 113, 142.
Amorites, 17, 141.
Amos, 26, 28, 99, 101, 127-28.
Angel of the Lord, 5, 88.
Aramaic, 109, 131.
Arbela, 107.
Archer, Gleason, 2, 103, 137, 139.
Ark of the Covenant, 76, 82-3.
Assyria, 6, 26,99, 101, 104-8, 112, 129, 142.
Astruc, Jean, 29.
Atonement, 2, 74-6, 59.
Babel, 17, 18, 25, 55, 118.
Babylonians, 8, 60, 74, 78
Backsliding, 125.
Balaam, 79-80.
Balak, 80.
Bathsheba, 26, 93, 97.
Bethlehem, 60, 129.
Bible
 General facts of, 131.
 Preaching of, 133.
 Study of, 132.
 Teaching of, 133.
 Why some leaders reject, 41-44.
Bronze serpent, 23, 79.
Chaldeans, 104.
Caleb, 5, 85, 87.
Canaan (ites), 5, 18, 81-86, 142.
Captivity,105-115, 130.
Christ, 2, 5, 8-13,22, 23, 27,33, 35, 38, 44, 48, 49, 56, 58-62, 64, 68, 76, 78-80, 83, 89, 92-96, 101, 103, 107, 109-14, 131, 133, 143.
 Beliefs and teachings about the Old Testament, 23.
 First Coming, 114.
 Second Coming, 8, 66, 76,109-10.
1, 2 Chronicles, books of, 98,121-22.
Circular reasoning, 35, 38, 40.
Cities of Refuge, 5, 85.
Civilization, early, 16, 51.
Covenants
 Adamic, 50.
 Abrahamic, 8, 57, 61, 71-72.
 Davidic, 9, 90, 92.
 Edenic, 48.
 Israel, 9.
 Mosaic, 11, 71-73.
 New, 10, 72, 105.
 Noahic, 53.
Creation, 13-18, 21, 46-48, 56.
Cyrus, 26, 98, 103, 106-9, 112.
Daniel, 39, 106, 109-10, 126.
Darius, 107.
David, 91-94, 97, 99.
Day of the Lord, 102-03.
Delilah, 88.
Denton, Michael, 16.
Deuteronomy, 6, 119, 124.
Dispersion, 107.
Divided Kingdom, 99.
Documentary theory, 3, 30, 36, 38, 40-41.
Doublets, 35.
Ebla, 17, 55, 142.
Ecclesiastes, 91, 97, 124.
Egypt, 17, 63-66, 105, 142.
Eli, 89.
Elijah, 23, 98-101.
Elisha, 98-99, 121.
Esau, 59-61.
Esther, 27-28, 112-115.
Evolution, 13-15.
Exodus, 63, 66-69, 118.

Ezekiel, 106, 109-11, 126.
 Ezra, 114-16, 121-22.
 Fall of mankind, 49-50.
 Feasts, 76.
 Flood, 52-56, 131, 141.
 Fossils, 15, 53-54.
 Genealogies, 18, 98, 131.
 Genesis, 18-20, 23-24, 46ff.
 Gibeonites, 84.
 Gideon, 87.
 God
 Activities of, 12-13.
 Creator, 12, 46ff.
 Definition, 11.
 Existence, 11.
 Goliath, 26, 91, 93, 97.
 Goshen, 64.
 Greece, 39, 107-08, 127.
 Habakkuk, 26, 28, 99, 104, 129.
 Haggai, 112-13, 129.
 Hammurabi, 17, 142.
 Harrison, R.K., 45-46, 137.
 Hebron, 57, 77, 92.
 Historical Critical Method, 29ff., 34.
 Holy Spirit, 2, 11, 24-25, 42, 47, 77, 93, 101-3, 111, 133, 136, 141.
 Hosea, 27-29, 62, 100-03, 128.
 Ice Age, 55.
 Isaiah, 26-28, 30, 36, 37, 99, 101-07, 112-13, 125-26, 130.
 Image of God, 45, 49-50.
 Inspiration, 23.
 Jabez, 98.
 Jacob, 59, 60-62.
 JEDP, 30, 34.
 Jehoiada, 102
 Jeremiah, 9, 12, 21, 25-26, 98-99, 103-6.
 Jericho, 26, 67, 82-84.
 Jeroboam, 99-100.
 Job, 6, 27-28, 123, 131.
 Joel, 76, 99, 102, 127.
 Johnson, Phillip, 15
 Jonah, 23, 26, 99, 101, 128.
 Jonathan, 26, 92, 97.
 Jordan River, 61, 76, 79-80, 82-83, 85, 119.
 Joseph, 18, 25, 63-65.
 Joshua, 82-83, 86.
 Joseph, 32-34.
 Josephus, 16, 20.
 Joshua, 77, 80, 82-86, 119.
 Judges, 87-90, 120.
 Judah, 60, 62, 92, 99, 101-04, 109, 112.
 Kadesh-Barnea, 77, 85, 119.
 Kitchen, K.A., 18, 36, 138.
 Korah, 77-78.
 Land bridges, 54.
 Languages, 18, 52, 55, 141.
 Leadership, 81-82, 64, 116.
 Leviticus, 118.
 Liberalism, 41.
 Linnemann, Eta, 34, 35.
 Malachi, 6, 113, 116-17, 130, 131.
 Man, 48, 49.
 Mari, 17, 142.
 Marriage, 52, 56, 125, 127.
 Medes, 101, 108, 104.
 Melchizedek, 58.
 Messiah, 7, 9-10, 27, 130.
 Messianic line, 62, 65, 89, 96.
 Mesopotamia, 16-19, 27, 57-58, 61, 79, 87, 101, 131, 141.
 Micah, 29, 99, 101-02, 128.
 Millennial temple, 113-14, 126.
 Miriam, 67, 77, 78.
 Miracles, 12, 22, 23, 30, 32, 35, 37, 39, 41, 70, 100-01.
 Morris, Henry, 46, 54, 55.
 Moses, 78, 80, 81.
 Naaman, 98.
 Nahum, 26, 28, 99, 101, 104, 129.
 Nathan, 89, 92, 93, 120.
 Naturalism, 15, 32-33, 42.
 Nebuchadnezzar, 26, 104, 106-09, 127.
 Nehemiah, 27, 108, 112-13, 115-16.
 Nineveh, 101, 104, 106, 129, 142.
 Noah, 16-17, 19, 23, 48, 51, 53, 55-56, 62, 66, 131.

Numbers, 28, 119.
 Obadiah, 26, 99, 100, 128.
 Old Nature, 94.
 Old Testament
 Authorship, 20-23, 29-30, 34, 38.
 Basic content, 8.
 Canon, 16.
 Central Person of OT, 8.
 Interpretation, 24.
 Library, 28.
 Purpose of OT, 7.
 Relation with NT, 10.
 Theme and purpose of OT, 7.
 History, 25-26.
 Uniqueness of OT, 9
 Various overviews, 27
 Parker, Gary, 15.
 Passover, 69-70, 77.
 Pentateuch, 6, 10, 18-19, 20-23, 28,
 31, 47, 109, 119, 125.
 Persia, 17, 18, 27, 58, 104, 107-09,
 114-16, 128.
 Pharaohs, 64, 67-68.
 Plagues, 38, 69.
 Priesthood, 74.
 Prophecy, 100.
 Prophets to Israel, 101.
 Prophets to Judah, 103.
 Proverbs, 26, 28, 125.
 Psalms, 92, 94, 96-97, 124, 125.
 Pyramids, 58, 68.
 Queen of Sheba, 26, 99.
 Rahab, 82.
 Rehoboam, 100, 122.
 Red Heifer ordinance, 79.
 Red Sea, 36, 94.
 Revelation, 24.
 Ruth, 89, 121.
 Sacrificial system, 74-76.
 Samaria, 26, 27, 109, 129, 132, 143.
 Samaritans, 109.
 Samson, 26, 89, 121.
 Samuel, 90-91, 97, 98
 Saul, 92, 93.
 Schleiermacher, Friedrich, 32.
 Sheol, 79, 96.
 Shiloh, 67, 83-84, 88, 90.
 Sodom & Gomorrah, 25, 53, 59, 62.
 Solomon, 92, 94-95, 99, 100, 122-
 25.
 Song of Solomon, 98, 125.
 Soulen, Richard, 34-35.
 Spies, 78, 83, 118.
 Sumerians, 17, 142.
 Tabernacles, 73, 74, 76.
 Ten Commandments, 25, 71-73, 83.
 Toledo, 19.
 Ur, 18, 142.
 Wellhausen, Julius, 30.
 Yahweh, 19, 58, 68, 82, 102.
 Zechariah, 16, 27, 112-14, 130.
 Zephaniah, 26, 99, 103, 129.
 Zerubbabel, 112-13, 122.
 Zoroasterism, 107.

