

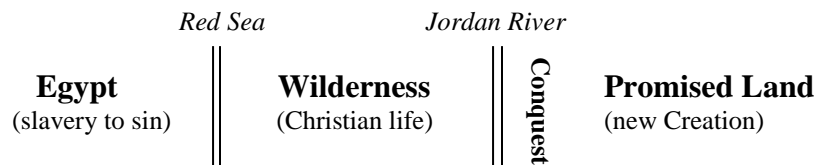
THE WHOLE BIBLE: 66 BOOKS IN 10 WEEKS

Joshua – 2 Samuel

Introduction to the Historical Books

- 12 books, from Conquest to Return from Exile (~1,000 yrs)

Geography of Salvation



INTRODUCTION TO JOSHUA

- leadership of God’s people is transferred from Moses to Joshua

Joshua 6:15-21

¹⁵ On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. ¹⁶ And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout, for the LORD has given you the city. ¹⁷ And the city and all that is within it shall be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent. ¹⁸ But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it. ¹⁹ But all silver and gold, and every vessel of bronze and iron, are holy to the LORD; they shall go into the treasury of the LORD.”

²⁰ So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. ²¹ Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

A bloody conquest

- God commands complete annihilation of Canaanites

Promised Land is a miniature version of New Heavens and New Earth

- no double standard: Rahab is spared | Achan is killed
- no plunder – all silver and gold are “holy to the Lord”
- how do we read events in Bible? | idea of “redemptive history”

God conquers the Promised Land for his people

- battle tactics emphasize the miraculous nature of conquest

Joshua is a type of Christ

- Revelation 19 – Christ as a warrior, riding a horse, wielding sword

INTRODUCTION TO JUDGES

- opening chapters recounts the failure of each tribe to conquer the land
- conquest is incomplete – land remains filled with Canaanites
- people are still in “Egypt,” under a new oppression, a new slavery
- people cry out for a savior, but each only provides temporary relief

Cycle of Judges

- | | |
|---------------------------------------|--------------------------------------|
| (1) people rebel against God | (2) God permits consequences of sins |
| (3) people cry out to God | (4) God sends a savior-judge |
| (5) there is period of rest and peace | |

Judges 3:7-12

⁷ And the people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth. ⁸ Therefore the anger of the LORD was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia. And the people of Israel served Cushan-rishathaim eight years. ⁹ But when the people of Israel cried out to the LORD, the LORD raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb’s younger brother. ¹⁰ The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim. ¹¹ So the land had rest forty years. Then Othniel the son of Kenaz died. ¹² And the people of Israel again did what was evil in the sight of the LORD, and the LORD strengthened Eglon the king of Moab against Israel, because they had done what was evil in the sight of the LORD.

Hopeless cycle: sin → deliverance → return to sin

- judges become progressively worse
 - “good” judges: Othniel, Ehud, Deborah
 - “bad” judges: Gideon, Jephthah, Samson
- last 5 chapters has no judges at all and darkest history of Israel
 - Levite’s concubine, civil war and almost end of Benjamin

Judges is the gospel in the negative space

- not this, not this, not this...but this
- we see Christ in the empty space left by inadequate saviors
- final verse – “In those days there was no king in Israel. Everyone did what was right in his own eyes.” (21:25)

INTRODUCTION TO RUTH

- against dark backdrop of Judges, a ray of light
- 1:1 – “In days when the judges ruled, there was a famine in the land”
- story of Naomi’s bereavement and widowhood is picture of Israel
 - “Do not call me Naomi; call me Mara, for Almighty has dealt very bitterly with me.” (1:20)

Ruth 2:2-3, 17-18

² And Ruth the Moabite said to Naomi, “Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor.” And Naomi said to her, “Go, my daughter.”

³ So Ruth set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech.

¹⁷ So Ruth gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. ¹⁸ And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over after being satisfied.

The kinsman redeemer – laG_o (*go’el*)

- Torah makes provision for the rescue of destitute families
- through Boaz’s costly self-sacrifice – a son is born, Obed

- final verse tells us Obed is grandfather of...King David

INTRODUCTION TO 1 SAMUEL

- main point of story is institution of the king
- anticipated in Torah – Gen. 17:16, Gen. 49:10, Deut. 17:14-20

1 Samuel 8:4-5, 9:1-2

^{8:4} Then all the elders of Israel gathered together and came to Samuel at Ramah ⁵ and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”

^{9:1} There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth. ² And he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.

The people want a strong, proud king (like nations)

- but God’s choice is a “weak” humble king – David

King David is a forerunner of King Jesus

- political overtones of gospel | overlap between 2 kings
- David in wilderness as innocent sufferer | singer of psalms

INTRODUCTION TO 2 SAMUEL

- Davidic Covenant – God will rescue the world through a king
 - “son of God” | “Messiah” | “Christ”

2 Samuel 7:12-16

¹² “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

Chapter 11 is turning point – story of David and Bathsheba

- kingdom unravels | David’s sins are repeated in his children

- David is restored to throne, but broken man | another to come

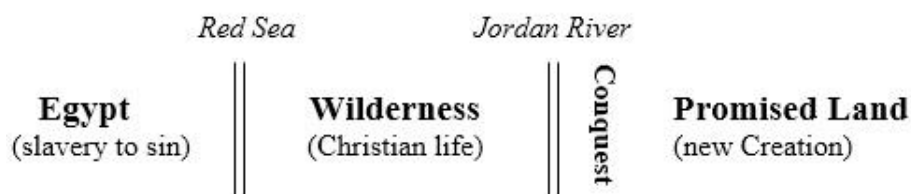
Notes

Hebrew Bible is organized by genre

- Torah | History | Wisdom | Prophets
- Historical books, 12 – from Conquest to return from exile (1,000 yrs)

Movement of God's people has theological meaning

Geography of Salvation



- **Egypt** – picture of bondage to sin
- **Promised Land** – picture of New Heavens and New Earth (beachhead)
- **Wilderness** – long journey of testing and trusting God
- God miraculously parts **Red Sea** and **Jordan River**
- **Conquest** – Judgement Day, God cleanse earth of all evil

INTRODUCTION TO JOSHUA

Leadership of God's people is transferred from Moses to Joshua

- Moses not permitted into Promised Land
- lashes out in anger at Meribah, strikes rock twice (Numbers 20)
- Moses, who Israel's greatest leader, falls short

Entire first generation perish in wilderness b/c disobedience

- only Joshua and Caleb believed God and enter land
- remember, Promise Land is a picture of God's New Earth – thus, a land filled with righteousness and faith

Joshua 6:15-21 | Story of Jericho

¹⁵ On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. ¹⁶ And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, "Shout, for the LORD has given you the city. ¹⁷ And the city and all that is within it shall be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent. ¹⁸ But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it. ¹⁹ But all silver and gold, and every vessel of bronze and iron, are holy to the LORD; they shall go into the treasury of the LORD."

²⁰ So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. ²¹ Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

Immediately distressed by the bloodiness of conquest

- v. 17 – everyone in city, "devote to the Lord for destruction"
- God commands complete annihilation of Canaanites

Promised Land is miniature version of New Heavens and New Earth

- conquest is "Judgement Day" brought forward in history
- in Deuteronomy, Canaanite evils are enumerated – rampant idolatry, sexual immorality, child sacrifice
- if these evil things left in the land, then cease to be heaven
- conquest is limited to Promised Land – not to create an empire

Conquest is not a matter of ethnicity

- Rahab and family are spared (v. 17) because of belief
- Achan and family are destroyed because of unbelief

Conquest is not for personal profit

- as executioners of God's justice, people are not to plunder
- all livestock are to be destroyed | nothing of value is to be kept

- all precious metals are dedicated to the Lord – later building of Temple

Concept of “redemptive history”

- historical events are unfolding story of God rescuing his people
- events in Bible are once-and-for-all, unique, unrepeatable events
- conquest of Canaan cannot be repeated by anyone today

Notice unique battle tactics of the conquest

- emphasize the miraculous nature of conquest | God wins the battle
- salvation is by grace alone | enter heaven not by our merits

Joshua is a type of Christ

- same name, “the Lord saves” | Christ leads us to victory
- in Revelation 19, Christ is a warrior, riding a war, fiery sword

INTRODUCTION TO JUDGES

- opening chapters recounts the failure of each tribe to conquer the land
- conquest is incomplete – land remains filled with Canaanites
 - storyline of Bible is interrupted | conquest is never completed
 - people do not enter Promised Land, but remain stuck
- people are still in “Egypt,” under a new oppression, a new slavery
- people cry out for a savior, but each only provides temporary relief

Cycle of Judges

- (1) people rebel against God (2) God permits consequences of sins
 (3) people cry out to God (4) God sends a savior-judge
 (5) there is period of rest and peace

Judges 3:7-12 (story of first judge, Othniel)

(1) People rebel against God

⁷ And the people of Israel did what was evil in the sight of the LORD. They forgot the LORD their God and served the Baals and the Asheroth.

(2) God permits people to suffer consequences of sins

⁸ Therefore the anger of the LORD was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia. And the people of Israel served Cushan-rishathaim eight years.

(3) people cry out to God

⁹ But when the people of Israel cried out to the LORD,

(4) God sends a savior-judge

the LORD raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb’s younger brother. ¹⁰ The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim.

(5) there is period of rest and peace

¹¹ So the land had rest forty years. Then Othniel the son of Kenaz died.

(6) Repeat cycle **

¹² And the people of Israel again did what was evil in the sight of the LORD, and the LORD strengthened Eglon the king of Moab against Israel, because they had done what was evil in the sight of the LORD.

Hopeless cycle: sin → deliverance → return to sin

- like a nightmarish broken record, over and over again

Cycle gets progressively worse | downward spiral

- “good” judges: Othniel, Ehud, Deborah
- “bad” judges: Gideon, Jephthah, Samson

Gideon

- vindictively crushes towns unsupportive
 - first time Israelites fight one another
- builds ephod and rival religious center in Ophrah – ephod becomes idol
 - usually, people fall into idolatry after judge dies, now during
- begins acting like king, assembles harem, names son “Abimelech”
- Abimelech kills 70 brothers to consolidate power | ‘king’ of Shechem
- civil war ensues, until Abimelech finally kills himself in battle

- Abimelech is pseudo-judge who mostly battles/kills own people

Jephthah

- makes a rash vow and sacrifices daughter | child sacrifice

Samson

- worst of judges | first, no repentance or crying out to God in people
- throughout account, not much conflict | peaceful occupation
- Samson has to fight alone | assimilation with paganism
- Samson wants to marry Canaanites, not fight them
- only out of personal vengeance does he fight

Last 5 chapters has no judges at all and darkest period of Israel

- Levite with concubine | in town of Gibeah, men want to rape him
 - Israel has become Sodom, great symbol of evil in OT
- concubine is raped and killed
- Levite takes knife, carves up into 12 pieces, sends pieces to tribes
- 11 tribes go to war against Benjamin – virtually annihilated
- only 600 Benjamite men survive
 - massacre Jabesh-Gilead and take 400 women
 - kidnap women from Shiloh during festival

Judges is the gospel in the negative space

- not this, not this, not this...but this
- we see Christ in the empty space left by inadequate saviors
- final verse – “In those days there was no king in Israel.
Everyone did what was right in his own eyes.” (21:25)

INTRODUCTION TO RUTH

Against dark backdrop of Judges, a ray of light

- 1:1 – “In the days when judges ruled, there was a famine in land”
- story of Naomi’s bereavement and widowhood is picture of Israel
 - exile to Moab, death of husband and 2 sons, and childlessness are symbolic of Israel’s state of destitution
- 1:20 – “Do not call me Naomi; call me Mara,

for the Almighty has dealt very bitterly with me” | empty

- Ruth’s devotion to Naomi was heroic
 - Naomi is dead woman, only shame and poverty await

Not a romantic story in modern sense

- Ruth is Lizzy Bennet | Boaz is Mr. Darcy
- but story of redeeming love of Boaz | and behind Boaz, God of Israel

Ruth 2:2-3, 17-18

² And Ruth the Moabite said to Naomi, “Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor.” And Naomi said to her, “Go, my daughter.”

³ So Ruth set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech.

Gleaning is gathering left-overs in a harvest

- mandated in Torah, social justice laws – provision for poor
- landowners required to allow poor to glean for themselves
- for most part, unscrupulous landowners cheated poor
- gleaning was difficult, back-breaking work
- only access to scraps, undesirable left-overs of harvest
- entire time, jostling w/ other poor, open to harassment from workers
 - risk of assault | mentioned in story, Boaz orders Ruth protected
- Ruth toils from sun-up to sun-down – 14 hours (every hour sunlight)
 - not just gleaning, “beat out” (threshing and winnowing)

¹⁷ So Ruth gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. ¹⁸ And she took it up and went into the city. Her mother-in-law saw what she had gleaned. She also brought out and gave her what food she had left over after being satisfied.

Typical day’s wages for grown man is 2 lbs of grain

- a woman gleaner could expect maybe ½ lbs of grain
- Ruth brought home “an ephah of barley”
 - 30 lbs of grain | about 2 bags of rice at supermarket | 15x wages
- Ruth brings home ready cooked meal
- and, Ruth happen to work in Boaz’s field, kinsman of Elimelech

God of Ruth and Naomi is a God of lavish grace and love

- his love is greater than we dare imagine
- in face of anger, bitterness and faithlessness of Naomi (and Israel)

Boaz is kinsman redeemer (*go'el*)

- Torah specific provision for destitute family – kinsman redeemer – spelled out in Leviticus 25 and Numbers 27
- *go'el* buy land back, and marry into family of widows
- redemption was costly act of self-sacrifice

Boaz and Ruth have a son – Obed

- Obed is grandfather of King David | final verse, 4:22
- the redeemer-king is coming – David, but ultimately, son of David

INTRODUCTION TO 1 SAMUEL

- continuation of Judges | Samuel is the last judge
- at beginning of the story, the religious state of Israel is very low
 - Hannah goes to Tabernacle to pray, Eli mistakes her for drunk
 - Eli's sons sleeping w/ women at Tabernacle
 - 3:1 – “the word of the Lord was rare”

Main point of story is institution of the king

- Judges – people's faithlessness is result of a lack of a godly king
- kingship is anticipated in the Torah
 - Gen. 17:16, “kings shall come from you”
 - Gen. 49:10, “scepter shall not depart from Judah”
 - Deut. 17, “when sits on throne, he shall write himself a copy of law”

1 Samuel 8:4-5, 9:1-2 | Israel asks for a king

^{8:4} Then all the elders of Israel gathered together and came to Samuel at Ramah ⁵ and said to him, “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”

The people want a king like the kings of the nations

- essentially a rejection of God's rule
- people no longer wanted to be a distinct, holy people
- wanted to assimilate and blend into the surrounding culture

^{9:1} There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth. ² And he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.

Saul is outwardly impressive – strong king, proud king

- but God's choice is a “weak” humble king – David
 - 1 Samuel 16, David is 8th son, keeping sheep, ruddy
 - Jesus in nativity scenes | God's rescue through a baby

King David is a forerunner of King Jesus

- in New Testament, Jesus and David are linked over 50 times
 - “son of David,” sits on “throne of David,” born in “city of David”
- cannot understand Jesus' ministry without looking at David
- Jesus was not just a preacher of peace, but a king
 - political overtones to announcing the “Kingdom of God”
 - Jesus claim to be the “son of David” was a threat to Rome

While Saul is still king, David as Lord's anointed is a fugitive

- overlap between 2 kings
 - evil ruler in charge, but his time is fading
 - righteous king awaiting, but not yet come in fullness

David in the wilderness – the innocent sufferer

- demonstrates long-suffering, patient trust in the Lord
- twice, David has the chance to murder Saul
- this is the most prolific period of psalm-writing

INTRODUCTION TO 2 SAMUEL

The Davidic Covenant

- builds on Mosaic Covenant | narrows to single representative
- God will rescue the world through a king

2 Samuel 7:12-16

¹²“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

David’s “son” will bring about ultimate fulfillment of all promises

- his reign will bring peace and prosperity to people
- last forever and ever – never end | usher in true Kingdom of God

- for awhile, Solomon’s reign seemed to fulfill this prophesy
- but eventually, Solomon falls short and commits apostasy

- “son of God” (v. 14) – short-hand term for God’s great king
- “Messiah” – anointed one | “Christ” – Greek translation
- Jesus’ claim to be Christ is claim to fulfill 2 Samuel 7

Chapters 7-10 are the high point of David’s reign

But chapter 11 is the story of David and Bathsheba

- in a single episode – covets, adultery, lies, murder
- breaks ½ Ten Commandments

This is turning point – kingdom unravels

- David’s sins are repeated in his children
- Amnon rapes Tamar | Absalom murders Amnon
- then Absalom usurps the throne
 - David is again a fugitive | not innocent this time
 - tragic scene: David weeping, barefoot, leaving Jerusalem

David is restored to throne, but is a broken man

- David is Israel’s greatest king – but there is another to come