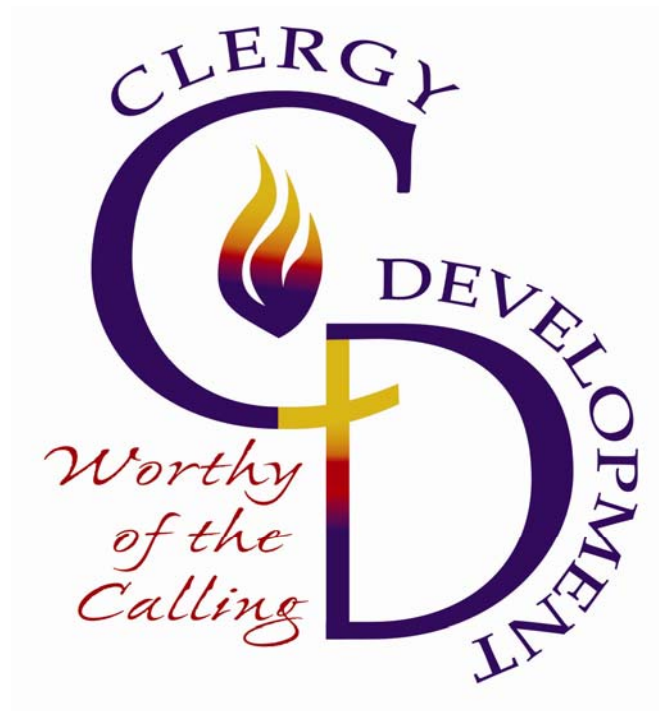


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Student Guide

# Telling the Old Testament Story of God



Clergy Development  
Church of the Nazarene  
Kansas City, Missouri  
816-333-7000 ext. 2468; 800-306-7651 (USA)  
2002

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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## Series Foreword

### **A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene**

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6: 6-7)" (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, <sup>8</sup>but hospitable, loving what is good, sensible, just, devout, self-controlled, <sup>9</sup>holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1: 7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21: 33-44; 25: 14-30; Mk 13: 34-37; Lk 12: 35-40; 19: 11-27; 20: 9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions—should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

## Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

### **Principal Contributor**

The principal contributor and original author of this manual was Thomas J. King, professor of Old Testament at Nazarene Bible College, Colorado Springs, Colorado, USA. Dr. King has served on the NBC faculty since 1996.

Dr. King received a Ph.D. in Old Testament from the Graduate Theological Union in 1996. He also holds the M.Div. from Brite Divinity School/TCU and a B.A. from Northwest Christian College.

Prior to joining the faculty at NBC, Dr. King served as adjunct lecturer at St. Mary's College of California, a teaching assistant at Pacific School of Religion, and a research assistant at the Jesuit School of Theology and Brite Divinity School. He also has three years experience as an associate pastor in the Christian Church.

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# Syllabus

## Telling the Old Testament Story of God

**Educational Institution, Setting or Educational Provider:**

**Location of the Course:**

**Course Dates:**

**Name of the Instructor:**

**Instructor's Address, Telephone, and E-mail Address:**

### **Rationale**

#### *Narrative*

This module serves as a foundational module for further biblical studies. It constitutes an introduction to the Old Testament. Consequently, no other modules are necessarily prerequisite for this module. This module, however, should be considered as a prerequisite to other modules which focus on further studies in any portion of the Old Testament.

This module addresses ministerial competencies as outlined in the ability statements listed below. The importance of studying this module's topic is grounded in one's view of Scripture. The Nazarene Articles of Faith describe the Holy Scriptures as inspired and as "inerrantly revealing the will of God concerning us in all things necessary to our salvation" (*Manual*, Church of the Nazarene, 2005). Accordingly, an understanding of the history and literature of the Old Testament is critical to the faith and practice of ministers in the church. This survey will equip the student for more detailed study in any section of the Old Testament, through introductory acquaintance with the overall events, characters, themes, and historical context of the Old Testament. In addition, this module will serve to introduce the student to important background information for the study of the New Testament.

The knowledge and skills gained from this module should inform and contribute to the teaching, preaching, and counseling practices of the ministry. This contribution is especially concerned with informing such ministerial practices with sound biblical understanding.

#### *Program Outcomes*

The following ability statements, central to this module, identify the ministerial competencies that the student should achieve upon the completion of the module.

- Ability to identify the main story line of the OT with the events and characters involved.
- Ability to identify the books of the OT by genre.



- Ability to identify the basic thrust of each major section of the OT in its historical context.

### **Intended Learning Outcomes**

The following are competencies for ministry as required by the Ordination Course of Study that the student will achieve by completing this course. Below each competency are listed specific abilities for the course, which correspond with each particular competency. It must be recognized that the listed abilities below each competency do not necessarily comprehend the entire range of the competency addressed in the lessons.

- CN1 Ability to identify the literary structure and the main story line of the Old Testament.
- List four major themes that run through the Pentateuch.
  - Describe the significance of the literary patterns and thematic emphases that appear in Genesis 1 and 2.
  - Identify the unique features that distinguish Genesis 1 and 2.
  - Trace the theme of the “promise of land and descendants” through the patriarchal narrative.
  - Appreciate the significance of God’s “re-introduction” of Himself to the people of Israel in the wilderness.
  - Describe the difference between a “king like the nations” and God’s desire regarding the character of kingship for Israel.
  - Recognize the way in which the books of Samuel and Kings reflect the themes of Deuteronomy.
  - Understand the unique ways in which the prophets Isaiah, Jeremiah, and Ezekiel word their messages of hope in response to the exilic conditions.
- CN2 Ability to identify the books of the Old Testament by genre
- Recognize the different content and divisions between the Jewish, Catholic, and Protestant canons of the Hebrew Scriptures/Old Testament.
  - Identify the main characteristic of biblical Hebrew poetry and its various forms.
  - Recognize the various forms of Wisdom Literature.
- CN3 Ability to identify the basic thrust of each major section of the Old Testament.
- Outline the major contents of the Pentateuch.
  - Comprehend the purpose and style of the Book of Deuteronomy.
  - Distinguish the unique features of the Books of Joshua and Judges.
  - Understand the pattern of judgment for and against the various kings of the divided monarchy, within 1 and 2 Kings.
  - Describe the major themes reflected in the eighth-century prophets.
  - List and describe various types of psalms.
  - Understand the historical context and purpose of Wisdom Literature.
- CN4 Ability to identify the main characters of the Old Testament and their role in the story.
- Identify the factors that led to the “tragic” downfall of Saul’s kingship in God’s eyes.
  - Recognize the difference between Saul’s response to his sin and David’s response to sin in his life.
  - List the accomplishments described in the Bible that portray the grandeur of Solomon’s kingdom.
  - Identify the characteristic marks of a prophet of God.

- Recognize how the Books of Ezra and Nehemiah contribute to the new focus of the postexilic community (re: law and purity).
- CN5 Ability to describe the historical context of the major sections of the Old Testament.
- Comprehend an introductory exposure to historical criticism as it has been applied to the Old Testament.
  - Understand the geographical divisions of Palestine.
  - Recognize the background of the Ancient Near East (peoples and places).
  - Appreciate significant archaeological discoveries pertaining to the Ancient Near East.
  - Identify the contribution of Ancient Near Eastern archaeological finds to the understanding of the Old Testament.
  - Discuss the similarities and differences between the “primeval history” in the Pentateuch and comparative texts from the Ancient Near East.
  - Recognize the connection between the biblical narrative in the Pentateuch and the history of the Ancient Near East.
  - Describe the dramatic impact of the Babylonian exile (living conditions in exile and back in Palestine, the resultant “Jewish Diaspora,” etc.).
  - Explain Judah’s shift in focus from political concerns to more individual religious concerns in the wake of the exile, and under Persian dominance.
- CN6 Ability to chronologically order the main events and persons of the Old Testament.
- Identify traditional dates attached to major periods of Old Testament history and significant events.
  - List major themes that are reflected throughout the Old Testament.
- CN7 Ability to describe the major theological concepts of the Old Testament.
- Identify various ways in which God communicates to humanity.
  - Recognize the unique importance of God’s revelation through Scripture.
  - Express the significance of “inspiration” as it is applied to the Bible.
  - Understand how the first two covenants in the Pentateuch reflect God’s desire to reach and bless all humanity.
  - Identify the purpose and intended messages derived from the account of the plagues in Egypt.
  - Explain how the laws of God (including the organization of the Ten Commandments) can be summed up in the directive to love God and love neighbor.
  - Recognize the ongoing theme of blessing all humanity, within the third covenant in the Pentateuch (Sinai).
  - Identify the lessons portrayed in the “*Ebenezer*” account, early in 1 Samuel, in regard to Israel’s relationship with God.
  - Understand the significance of the Davidic Covenant and its messianic implications.
  - Describe the implications for messianic expectations, of the images of the “Son of Man” in Daniel, and the “Suffering Servant” in Isaiah.
  - Appreciate how God embraces humanity in all its frailty while empowering humans to right living.
  - Describe ways in which Old Testament themes are brought to fulfillment in the New Testament.
- CN16 Ability to identify the steps of historical, literary, and theological analysis used in exegesis

## Recommended Textbook

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant, or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

The following textbook is recommended and optional reading assignments from this text have been included in the homework assignments for each lesson. Your instructor will inform if he or she requires the textbook.

Varughese, Alex, ed. *Discovering the Old Testament Story and Faith*. Kansas City: Beacon Hill Press of Kansas City, 2003.

## Course Requirements

1. **Class attendance, attention, and participation** are important for each student. Students are responsible for all assignments and in-class work even for sessions where they are absent. If more than one session is missed, the instructor will require additional assignments. If three or more lessons are missed, the student will be required to repeat the entire module at a later date.
2. **The lesson homework assignments** are designed to prepare the students for each upcoming lesson. Since the original directive for this module requires that it be "textbook independent," the homework assignments serve to acquaint the student with key biblical material for the upcoming lesson, as well as involve the student in critical interaction with that material.

Student sharing from the product of their homework assignments has been integrated into the structure of each lesson. All assignments should be typed or written out and brought to class the session in which they are due.

3. **Journal.** Each student will keep a journal or notebook to be written in after each class session. In this journal, the student will make personal reflections of what he or she is coming to believe about the Old Testament and its applicability to today's culture and church.

Journaling is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each lesson, whether the lesson concentrates on content, competency, character, or context. It ensures that the "Be" component of "Be, Know, and Do" is present in every module in which you participate. Further explanation of the journaling process is provided at the end of the syllabus.

## Meeting Schedule

This module contains 13 lessons designed for sessions of approximately two hours each, making a total of 26 full hours of class time. Enter the session dates and times in the chart.

Lesson	Date	Time
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		

**Journaling: A Tool for Personal Reflection and Integration**

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read books and articles, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head through your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work faithfully to spend daily time in your journal. Many people confess this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an 'ah-ha' that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, and aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Varughese, Alexander, ed. *Discovering the Old Testament Story and Faith*. Kansas City: Beacon Hill Press of Kansas City, 2003.

# Lesson 1: Introduction to Old Testament Studies

## Due this Lesson

None

## Learner Objectives

At the end of this lesson, participants will

- Identify various ways in which God communicates to humanity
- Recognize the unique importance of God's revelation through Scripture
- Express the significance of "inspiration" as it is applied to the Bible
- Comprehend an introductory exposure to historical criticism as it has been applied to the Old Testament

## Discussion Groups

See page 17.

## Homework Assignments

List the books of the Old Testament and organize them into 3-5 categories, according to their content (type of material they contain). You may use your Bible to obtain the list of books but organize them according to your own understanding of their content.

Based on your own recollection of Bible events, make a timeline from Creation to the time of Jesus. Simply list any significant Old Testament events, in order between Creation and the Birth of Jesus. Don't worry about including any dates.

Read *Discovering the Old Testament Story and Faith*, pages 19-45.

Write in your Journal. Include your reflections and insights from this lesson and from your reading and study. Also, include a discussion on the questions: How influential are children's Sunday School teachers on what we believe about the Bible? Do we easily accept new ideas that may challenge our childhood beliefs?



## Discussion Groups

*In small groups work on the following questions:*

*Write down the ideas the group discusses in the space allowed.*

You were taught a history of your country that came out of textbooks. What factors influenced the story told in the textbooks about that history?

Similarly, what factors influences your acceptance and interpretation of the Old Testament story?

# Historical Criticisms

## Literary Criticism

Denotes the study and evaluation of literature as artistic production.  
Concerned with rhetorical, poetic, and compositional devices.

## Source Criticism

Seeks to identify sources.  
Concerned with placing each source in its historical context.

## New Literary Criticism

Emphasizes the present text as it stands.

## Form Criticism

Concerned with identifying the origin and function of a biblical text based on its "form."

## Lesson 2: Literary, Historical, and Geographic Divisions of the Old Testament

### Due this Lesson

List of the books of the Old Testament organized into 3-5 categories

A timeline from Creation to the time of Jesus

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Recognize the different content and divisions between the Jewish, Catholic, and Protestant canons of the Hebrew Scriptures/Old Testament
- Identify traditional dates attached to major periods of Old Testament history and significant events
- Understand the geographical divisions of Palestine

### Homework Assignments

Scan through different sections of the OT and list at least 15 people groups (nations, tribes, etc.) and/or places (countries, or regions, or cities/towns). The people you list should not be directly within the families of Abraham, Isaac, Jacob or the twelve sons of Jacob (i.e. not among the people of Israel).

Likewise, the places you list should not be among the tribes of Israel. Each item must be taken from a different chapter of the OT (thus, no more than one can be taken from a list of nations in one chapter). In addition, try briefly to describe as best you can discover, each people group or place which you list. Also, include the scripture reference where you found each item.

Read *Discovering the Old Testament Story and Faith*, pages 47-58.

Remember to be writing in your Journal. Include reflections and insights from this lesson and from your reading. Include a discussion on the strategic location of the land of Israel and how that location helped fulfill God's plan to reach out and redeem mankind.

## Divisions of the Old Testament/Hebrew Scriptures

JEWISH	CATHOLIC	PROTESTANT
<p>I. <u>The Law (Torah)</u>                      Genesis                      Exodus                      Leviticus                      Numbers                      Deuteronomy</p>	<p>I. <u>The Pentateuch</u>                      Genesis                      Exodus                      Leviticus                      Numbers                      Deuteronomy</p>	<p>I. <u>The Pentateuch</u>                      Genesis                      Exodus                      Leviticus                      Numbers                      Deuteronomy</p>
<p>II. <u>The Prophets (Nebi'im)</u>  <u>Former Prophets:</u>                      Joshua                      Judges                      1 and 2 Samuel                      1 and 2 Kings  <u>Latter Prophets:</u>                      Isaiah                      Jeremiah                      Ezekiel                      Hosea                      Joel                      Amos                      Obadiah                      Jonah                      Micah                      Nahum                      Habakkuk                      Zephaniah                      Haggai                      Zechariah                      Malachi</p>	<p>II. <u>Historical Books</u>                      *Joshua                      *Judges                      *Ruth                      1 and 2 Samuel                      1 and 2 Kings                      1 and 2 Chronicles                      Ezra                      Nehemiah                      TOBIT                      JUDITH                      Esther                      1 and 2 MACCABEES</p> <p><i>* New American Bible lists these 3 books under the "Pentateuch" heading (though strictly speaking that places 8 books in the Pentateuch)</i></p>	<p>II. <u>Historical Books</u>                      Joshua                      Judges                      Ruth                      1 and 2 Samuel                      1 and 2 Kings                      1 and 2 Chronicles                      Ezra                      Nehemiah                      Esther</p>
<p>III. <u>The Writings (Ketubim)</u>                      Psalms                      Job                      Proverbs                      Ruth                      Song of Songs                      Ecclesiastes                      Lamentations                      Esther                      Daniel                      Ezra                      Nehemiah                      1 and 2 Chronicles</p>	<p>III. <u>Wisdom Books</u>                      Job                      Psalms                      Proverbs                      Ecclesiastes                      Song of Songs                      WISDOM                      SIRACH</p>	<p>III. <u>Poetry and Wisdom</u>                      Job                      Psalms                      Proverbs                      Ecclesiastes                      Song of Songs</p>

## Divisions of the Old Testament/Hebrew Scriptures (cont.)

JEWISH	CATHOLIC	PROTESTANT
	IV. <u>Prophets</u> Isaiah Jeremiah Lamentations BARUCH Ezekiel Daniel Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	IV. <u>Prophets</u> Isaiah Jeremiah Lamentations Ezekiel Daniel Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi
		<u>Apocrypha (non-canonical)</u> 1 and 2 Esdras Tobit Judith Additions to Esther Wisdom (of Solomon) Sirach Baruch Letter of Jeremiah Prayer of Azariah and the Song of the Three Young Men Susanna Bel and the Dragon Prayer of Manasseh 1 and 2 Maccabees

## Book Collections

**Deuterocanonical:** Literally, “second canon.” Refers to the seven extra books in the Catholic canon. These books include: Judith, Tobit, Baruch, 1 and 2 Maccabees, Sirach, and Wisdom of Solomon.

**Apocrypha:** Meaning “hidden” books. Protestants often use this designation to refer to the seven deuterocanonical books, as well as some additional material that does not appear in any traditionally accepted canon.

**Pseudepigrapha:** Literally, “false writings.” Given this title because many of these books claim the author to be some great religious hero of ancient times, such as Enoch or Moses. Protestants apply the term to still other noncanonical books. Catholics, however, apply the term “apocrypha” to the deuterocanonical books and to pseudepigraphal works.

## Major Biblical Periods

**Primeval History:** “Belonging to the first or earliest ages(s).” Includes the accounts of creation, the flood, and the tower of Babel.

**Patriarchal/Matriarchal Period:** 1900-1800 BC—Period of the Patriarchs and Matriarchs: Abraham/Sarah, Isaac/Rebekah, and Jacob/Leah/Rachel.

**Exodus:** 1280 BC—Traditional figure attached to the period of the Exodus from Egypt.

**Conquest:** 1250-1200 BC—Period of the conquest of Canaan.

**Judges:** 1200-1020 BC—Period of the judges who governed over the various tribes of the Hebrew people.

**United Monarchy:** 1020-922 BC—Reign of Saul, David, and Solomon.

**Divided Monarchy:** 922-722/721 BC—The split between North (Israel) and South (Judah).

**Fall of Israel (Samaria):** 722/721 BC

**Fall of Judah (Jerusalem):** 587 BC

**Exilic Period:** 587-538 BC

**Postilic Period:** 538 BC

## Matching Exercise

Match the following characters and events with the corresponding time period depicted by the events and times listed in the right-hand column:

- |                              |                                      |
|------------------------------|--------------------------------------|
| A. Samson                    | _____ PRIMEVAL HISTORY               |
| B. Assyria                   | _____ PATRIARCHAL/MATRIARCHAL PERIOD |
| C. Ezekiel                   | _____ EXODUS and WILDERNESS PERIOD   |
| D. Rachel                    | _____ CONQUEST                       |
| E. Tower of Babel            | _____ JUDGES                         |
| F. King Jeroboam             | _____ UNITED MONARCHY                |
| G. Ezra                      | _____ DIVIDED MONARCHY               |
| H. Quail and Manna           | _____ FALL OF ISRAEL (SAMARIA)       |
| I. King Solomon              | _____ FALL OF JUDAH (JERUSALEM)      |
| J. Destruction of the Temple | _____ EXILIC PERIOD                  |
| K. Joshua                    | _____ POSTEXILIC PERIOD              |



## Lesson 3: Peoples, Places, and Archaeological Discoveries

### Due this Lesson

A list of at least 15 people groups and/or places from the Old Testament

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Recognize the background of the Ancient Near East (peoples and places)
- Appreciate significant archaeological discoveries pertaining to the Ancient Near East
- Identify the contribution of Ancient Near Eastern archaeological finds to the understanding of the Old Testament

### Homework Assignments

Scan through the content of the Pentateuch (first five books of the OT) and make your own outline of the major sections of the Pentateuch. Don't make the outline too detailed. Simply organize the content into 5-10 major sections. Include 2-5 subsections for each major section of your outline (i.e., briefly outline the content of each major section you identify). Do not merely organize your outline by the books of the Pentateuch. Instead try to organize the content according to major events and/or narratives.

Read the following texts describing three important covenants in the Pentateuch: Gen 9:8-17, Gen 12: 1-3 with 17: 1-21, and Ex 19: 1-8. For each covenant, list the following: a. with whom is the covenant made, b. how long is the covenant intended to last, c. what are the promises of the covenant, d. does the covenant benefit anyone beyond those immediately involved in the making of the covenant, i.e. what is the sign of the covenant?

Read *Discovering the Old Testament Story and Faith*, pages 61-74.

Remember to be writing in your Journal. Include your reflections and insights from this lesson and your reading. Include a discussion on: What did you learn about archaeological discoveries and how they support, add to, or detract from Scripture? Describe some times in your life where you had to step out in faith and get "wet feet." How did you grow during that time?

# The Middle Eastern World



## Archaeological Discoveries Related to Mesopotamia

**CUNEIFORM:** Wedge-shaped writing system used in Mesopotamia. Not a single language, but rather a system of writing been used for different languages such as: Sumerian (related to no other known language), Akkadian (language of the Semitic family), Hittite (an Indo-European language).

**LIBRARY OF ASSYRIAN KING ASHURBANIPAL (668-633) IN NINEVEH:** Site of one of the earliest groups of tablets discovered. The library is dated from the 7th century BC. The king instructed his scribes to seek out and make copies of earlier texts. This library revealed parallel accounts to the biblical stories, such as: a Babylonian creation account, and a flood story. In 1969 an edition of the story of *Atra-hasis* was published containing an account of the creation of humans and a flood story in the same narrative.

**NUZI TABLETS:** The town of Nuzi to the east of the Tigris in Mesopotamia yielded clay documents giving insight into the culture of the 2nd millennium BC. Some of the customs portrayed in these tablets seem to reflect the customs of the patriarchs portrayed in Genesis, including legal and social structures. Includes 20,000 clay tablets dated to the 15th century BC. These were found in the family archives of several of the villas of the town.

**THE BLACK OBELISK:** A memorial column erected by King Shalmaneser III of Assyria that depicts King Jehu of Israel bowing down to submit to Assyrian rule.

**SENNACHERIB'S PRISM:** Includes a detailed account of the attack on Jerusalem by King Sennacherib of Assyria. In this account, Sennacherib does not admit defeat but hints he failed to take Jerusalem. The biblical account of this battle claims Jerusalem was spared by divine intervention after an oracle was pronounced by Isaiah (1 Kings 18-19).

**ENUMA ELISH:** Ancient creation story. A Babylonian-Sumerian epic concerning how Marduk overcame Tiamat and formed heaven and earth from her body. Considered to have some parallels to Genesis 1.

**GILGAMESH EPIC:** Ancient flood story found among Babylonian tablets. Concerns a hero, Utnapishtim, who was saved in a ship with people and animals from a great flood.

**THE EPIC OF ATRA-HASIS:** Originally included the fullest account of the Babylonian flood story. Dated to the 17th century BC.

**SUMERIAN FLOOD STORY:** A Sumerian flood story from about 1600 BC.

**LAW CODE OF HAMMURABI OF BABYLON:** Most famous collection of laws from ancient Mesopotamia. Dated from the 18th century BC. Has added insight to legal sections of OT.

## **Archaeological Discoveries Related to Asia Minor/Syria**

**CAPPADOCIAN DOCUMENTS:** In Kanesh of Anatolia these documents were found, dating to around 1900 BC, which gave information concerning trade, caravans, legal procedures, and various customs.

**EBLA TABLETS:** Numerous tablets found in Ebla, one of the two major sites containing significant groups of texts in Syria. Ebla promises information on the mediation of Mesopotamian culture to Canaan in the period before the patriarchs, and about earlier stages of the linguistic family of which Hebrew is a late development. These tablets come from about 2300 BC.

**UGARIT:** Second major site in Syria containing significant groups of texts. Deciphered in 1930, these texts have revolutionized our understanding of the Canaanite religion and clarified many obscure biblical passages. Ugaritic has also helped in the translation of certain Hebrew roots.

**ARCHIVES OF MARI:** Located on the upper Euphrates river, in Syria. Produced information about tribal society among early northwest Semitic peoples and information on the backgrounds of the prophetic movement in later Israel.

## Archaeological Discoveries Related to Egypt

**ROSETTA STONE:** Accidental find by Napoleon's soldiers when he invaded Egypt in 1798. Found at a place called Rosetta on the Nile Delta. A triangular inscription of King Ptolemy V Epiphanes. Written in Greek and both forms of the Egyptian language: Hieroglyphic (ancient picture writing) and Demotic (late form of Egyptian). The Egyptian was deciphered through the key of the Greek version of the stone's writing. French scholar Jean François Champollion finally broke the system. He steeped himself in Coptic (the surviving descendant of the language of ancient Egypt), and with the help of the work of others, he laid the foundation for the full recovery of the ancient language (Hieroglyphic). Inscriptions that covered the walls of tombs and temples of ancient Egypt became accessible to interpretation.

**AMARNA LETTERS:** Cuneiform tablets found in ruins of the capital of Pharaoh Amenophis IV. These revealed information about international relations in the 14th century BC, and specifically about the city-states in Canaan. Include correspondence between Babylonian and Canaanite rulers to Pharaohs Amenhotep III and Akhenaton. Some include letters from Canaanite city-states requesting help against the "hapiru," a word possibly related to the word "Hebrew."

**EXECRATION TEXTS:** Texts discovered in Egypt comprised of curses written on small figurines or vessels directed against potential rebel vassals of the Egyptians. A first group of such texts, dating to around 1925-1875 BC, lists about 30 Palestinian and Syrian chiefs. A second group of texts dates to the second half of the 19th century BC and refers to many more towns and fewer chieftains than the first group.

**MERNEPTAH STELE:** Stele containing a poem commissioned by Pharaoh Merneptah celebrating his victories over the Libyans. The conclusion of the poem describes the results of this victory. The peoples of Asia were impressed and submitted to Egypt without trouble. In the list of Asiatic lands and peoples was discovered the first occurrence of the name "Israel" outside of the biblical narrative. The Stele is dated about 1220 BCE.

**SHESHONQ INSCRIPTION:** This Pharaoh attacked Israel and Judah in 918 BC. The attack is recorded in 1 Kings 14:25-26. The Pharaoh also recorded an account of the attack on the walls of the temple of Karnak in Thebes.

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**HITTITE TREATY:** Ramses II (1290-1224 BC) sought to regain Egyptian power in Asia. He came to acknowledge that the Hittites of Asia Minor were a major force to be reckoned with. Therefore, he formed a nonaggression treaty with the Hittites. The treaty has been preserved in both Egyptian and Hittite forms. It has been argued that the pattern of the treaty is similar to the literary form of the Sinai covenant.

**TALE OF SINUHE THE TRAVELER:** Dated about 1900 BC. Egyptian writer (a fugitive from the Egyptian king) giving a description of the land in the general area of Palestine. The glowing account of parts of the land has been associated with the biblical phrase referring to the land as "flowing with milk and honey."

## Archaeological Discoveries Related to Palestine

**QUMRAN AND THE DEAD SEA SCROLLS:** Scrolls found in caves near Khirbet Qumran, on the northwest shore of the Dead Sea. Major group of documents, among others found in caves and ruins located from Wadi Daliyeh north of Jericho to Masada toward the southern end of the Dead Sea, and dating from the 4th century BC to 8th century AD.

**ARAD:** Originally an Early Bronze Age city. It yielded the discovery of ostraca (potsherds with writing in ink on them) containing commercial and political accounts dating from about 700 BC.

**LACHISH:** Important ostraca found at this site shed light on the invasion by Nebuchadnezzar of Babylon in 598 BC.

**SILOAM INSCRIPTION:** Carved in script typical of 8th century BC. Describes the final phases of the digging of the Siloam tunnel under Jerusalem to bring the waters of the spring Gihon within the city walls. The project was probably undertaken by Hezekiah (2 Kgs 20: 20; 2 Chr 32: 30; Ecc 48: 17). Found in the tunnel itself, the inscription described how two work groups digging from opposite ends successfully met in the middle.

**GEZER CALENDAR:** Small tablet containing seven lines. It apparently lists the months and seasons of the year (or perhaps only agricultural seasons). Dated to the 10th century B.C.

**MOABITE STONE:** Stone carved for King Mesha of Moab commemorating his war against the rule of Israelite kings in the 9th century B.C. The stone gives insight into Moabite writing, religion, and relationship to Israel. It names Omri as the king of Israel who subjugated Moab before Mesha freed it.

**SAMARIA OSTRACA:** A few potsherds with notations regarding the delivery of olive oil and wine, possibly from the royal warehouses of Jeroboam II or Menahem, kings of the Northern Kingdom of Israel..

## Lesson 4: Introduction to the Pentateuch

### Due this Lesson

Your own outline of the major sections of the Pentateuch

Covenant discussion

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Discuss the similarities and differences between the “primeval history” in the Pentateuch and comparative texts from the Ancient Near East
- Recognize the connection between the biblical narrative in the Pentateuch and the history of the Ancient Near East
- Outline the major contents of the Pentateuch
- List four major themes which run through the Pentateuch

### Homework Assignments

Read Genesis 1-2: 4. First, list the items created on each day. Identify any pattern you see with regard to the order of creation in this chapter. Second, list any phrases repeated within the chapter, and make note of anytime a repeated phrase appears to be significantly changed or adjusted in terms of its wording. Third, read Genesis 2: 4-25, and list each item created, in the order in which it is created. Compare the order of creation in chapter 2 with the order of creation in chapter 1. How would you explain any differences?

Read Genesis 12. Make a list of the places included in Abraham’s journey as described in this chapter. According to this chapter, where would you identify the location of the “promised land” (the land God intends to show Abraham, Genesis 12: 1)?

Read *Discovering the Old Testament Story and Faith*, pages 75-93.

Write in your Journal. Include your reflections and insights from this lesson and from your readings. Write a sample covenant of your own between you and God, include all the parts of a covenant. Have you experienced covenant services like the installation of a new pastor? How meaningful are these covenant services in today’s culture? In God’s covenant with Israel, expressed in the Ten Commandments, what does it mean when God says “Your sacred place is My sacred place?”

# Outline of the Pentateuch

## **A. Primeval history (Genesis 1-11)**

1. Creation
2. Two brothers
3. Mixed marriages
4. The flood
5. Tower of Babel

## **B. Patriarchal/Matriarchal history (Genesis 12-50)**

1. Abraham/Sarah
2. Isaac/Rebekah
3. Jacob/Leah-Rachel
4. Joseph

## **C. Exodus and wilderness years (Exodus—Numbers)**

1. Exodus event (Exodus 1-15)
  - a. Captivity
    - i. Moses and plagues
    - ii. Passover
  - b. Departure
    - i. Crossing the Red Sea
2. Wilderness years (Exodus 15-40)
  - a. Wanderings in the wilderness
    - i. Water of Marah
    - ii. Manna/quail
    - iii. Water of Meribah
  - b. Sinai
    - i. Covenant & law
      - 1) Building of Tabernacle and Sancta
3. Law and sacrifice (Leviticus 1-27)
  - a. Laws on Sacrifice
  - b. Impurity laws
  - c. Day of Atonement
  - d. Holiness Code
4. Levites and law (Numbers 1-10)
5. Wanderings in wilderness (Numbers 11-36)
  - a. Manna/quails
  - b. The spies
  - c. Water Meribah
  - d. More laws (sacrifice)

## **D. Preparation to enter Promised Land (Deuteronomy 1-34)**

1. Historical review
2. Covenant renewal



## Documentary Hypothesis

The **YAHWIST** source known simply as **"J"**

The **ELOHIST** source known simply as **"E"**

The **PRIESTLY** source known simply as **"P"**

The **DEUTERONOMIC** source known simply as **"D"**

# Synchronic Reading of the Pentateuch

("ahistorical," focus on unit as a whole)

Prehistory—Genesis 1-11 (Origins of humanity, sin, punishment, languages)

PATRIARCHS AND PROMISE—GENESIS 12-50 (GOD'S CALL TO A SPECIFIC PEOPLE AND PLAN TO BLESS FAMILIES OF EARTH THROUGH THEM. PROMISE OF LAND AND DESCENDANTS).

Exodus and Wilderness Sojourn—Exodus 1-18 (God saves people out of slavery and leads them to fulfillment of promises).

**Sinai covenant—Exodus 19-Numbers 10 (Covenant and Law defining relationship between God and people).**

Wilderness Sojourn—Numbers 11-36 (God continues to lead people to fulfillment of promises but punishes rebellion along the way).

PREPARATION TO RECEIVE PROMISE—DEUTERONOMY (FINAL SPEECH AND WARNINGS REGARDING HOW OBEDIENCE TO THE COVENANT MEANS FULFILLMENT OF THE PROMISE).

In this scheme, the Pentateuch ends on the verge of entering the Promised Land. This promise is fulfilled in the next section of biblical material, beginning with Joshua of the Historical Books.

# Lesson 5: Primeval History and the Patriarchs/ Matriarchs

## Due this Lesson

Creation lists from Genesis 1 and 2

Abraham's journey

Journal reflections and insights

## Learner Objectives

At the end of this lesson, participants will

- Describe the significance of the literary patterns and thematic emphases which appear in Genesis 1 and 2
- Identify the unique features which distinguish Genesis 1 and 2
- Understand how the first two covenants in the Pentateuch reflect God's desire to reach and bless all humanity
- Trace the theme of the "promise of land and descendants" through the patriarchal/matriarchal narrative

## Group Discussion

See page 39.

## Homework Assignments

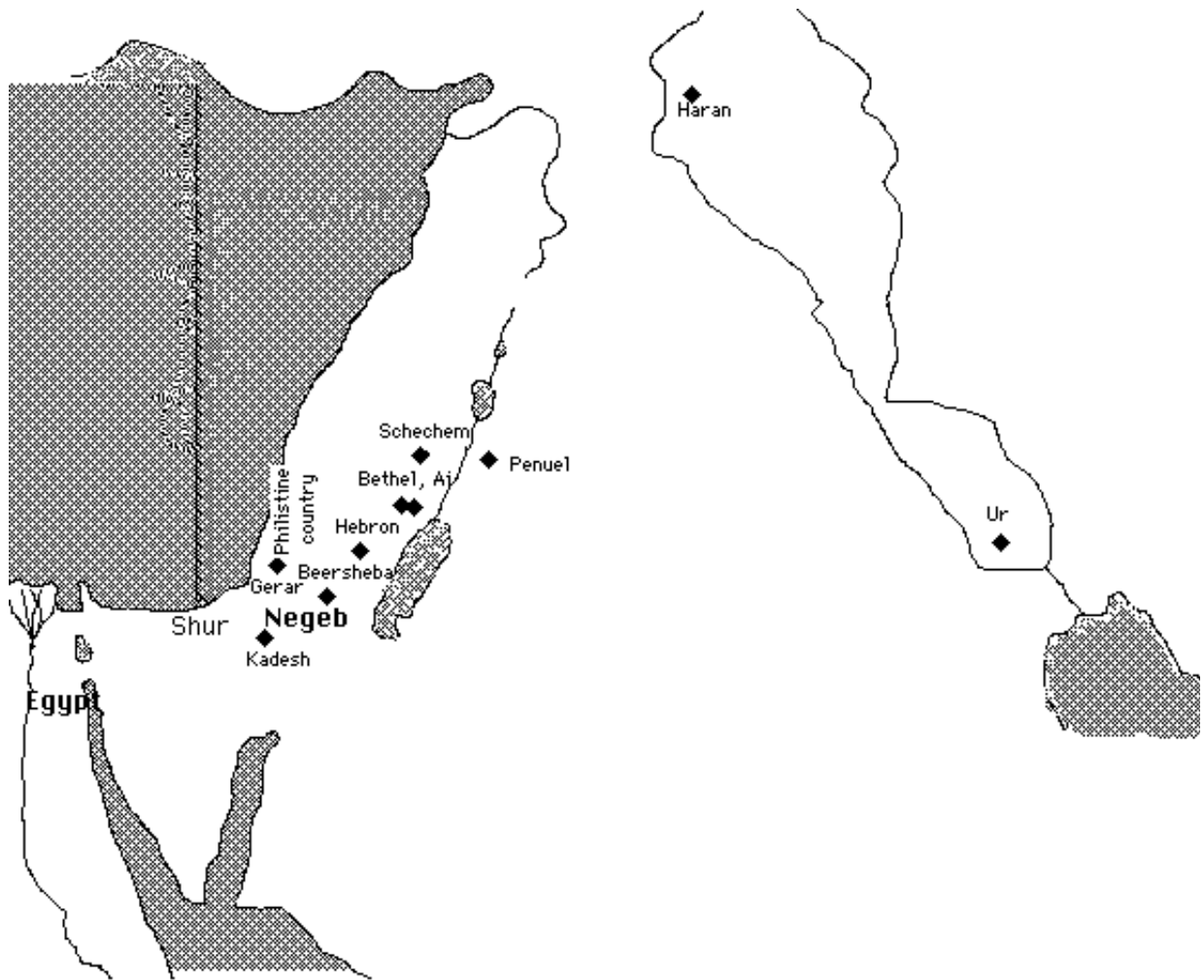
Read through the narrative of the ten plagues on Egypt (Ex. 7:14-12:32). List each plague. Also, note the wording of the phrase which indicates that Pharaoh's heart was hardened. For each plague, record "who" or "what" hardened Pharaoh's heart, according to the text. Explain the differences in regard to "who" or "what" hardens Pharaoh's heart in each case.

List the Ten Commandments found in Exodus 20. Organize the list into categories, by grouping the commandments according to whatever patterns or relationships you determine.

Read *Discovering the Old Testament Story and Faith*, pages 93-131.

Write in your Journal. Include your reflections and insights from this lesson and your reading. Include a discussion on: How can the dramatic stories of the Patriarchs be used to illustrate truth in contemporary sermons?

## Map of Patriarchal/Matriarchal Journeys



## Patriarchal/Matriarchal Journeys

<u>Text:</u> Gen.	<u>Location:</u>	<u>Occasion:</u>
11:31—12:3	Haran	"THE CALL, the <b>Promise</b> , and the Blessing"
12:4-7	<b>Shechem</b> , Oak of Moreh	God appears and says, "To your descendants I will give this land." Abram builds an altar.
12:8	<b>Bethel</b> and Ai	Abram builds an altar and calls upon the name of the Lord. No mention of God appearing or responding
12:9-10a	The Negev	<b>Famine hits!</b>
12:10b-20	Egypt	Abram runs to Egypt. Abram lacks trust in God to take care of them. Abram acts deceitfully and gets in trouble with Pharaoh ( <del>WIFE = SISTER PLOY</del> ). God pulls Abram and Sarai out of tight spot through plagues. Abram escorted out of country.
13:1-2	The Negev	Abram's accumulated wealth is noted.
13:3-17	<b>Bethel</b> and Ai	Place of previously built second altar. Abram calls on the name of the Lord. Lot and Abram too wealthy for land to sustain them (rivalry among their herdsman). So Lot moves east to Jordan valley. God appears and fully repeats <b>Promise</b> of land and descendants: 13:14-17.
13:18	Hebron	Abram builds an altar. (no mention of response)
14	Hebron	Interlude: Abram rescues Lot from Kings; meets Melchizedek.
15	Hebron	Word of the Lord comes to Abram in a vision. <b>Promise</b> of descendants and land is repeated: 15:5-7, 18-21.
16	Hebron	Interlude: Hagar and Ishmael
17	Hebron	Covenant of circumcision including <b>Promise</b> of land and descendants.
18	Hebron	Lord appears to Abraham and Sarah and promises a son (vv 18-19 reflect "THE CALL" again).
19	Hebron	Interlude: Sodom and Gomorrah. Lot and daughters.
20	Negev: Kadesh and Shur, Gerar	Abraham gets in trouble with King Abimelech ( <del>WIFE = SISTER PLOY</del> ). Abraham fears there is no fear of God in this place. Again God rescues Sarah and Abraham.
21	Beersheba, Philistine country, Negev	Isaac is born. Abraham establishes his well at Beersheba, in covenant with Abimelech.
22	Beersheba	Sacrifice of Isaac. <b>Promise</b> is repeated, v. 17-18.
23	Negev	Sarah dies and is buried in Hebron.
24	Negev (v. 62)	Rebekah secured as wife for Isaac. <b>Promise</b> is reflected again; v. 7.
25	Beer-lahai-roi (Negev, cf. 16:13-14)	Abraham dies and is buried in Hebron. Isaac living in Beer-lahai-roi; v. 11. Jacob and Esau born.

26:1-6	(Negev) Gerar, Philistine country	<b>Famine hit!</b> Isaac runs to Gerar. Lord appears and speaks: 1. "Don't go to Egypt!" 2. The Lord repeats <b>Promise</b> to Isaac.
26:7-11	Gerar	Isaac also gets in trouble ( <del>WIFE — SISTER PLOY</del> ). Abimelech catches it this time and has people avoid her.
26:12-22	Gerar » valley of Gerar»Esek»Sit nah» Rehoboth	Isaac's accumulation of wealth noted. Isaac's quarrels over wells and moves in southeastward direction.
26:23-25	Beersheba	Isaac "goes up" to Beersheba. That very night, God appears and repeats <b>Promise</b> . Isaac builds altar, calls upon name of the Lord, and now "pitches his tent there." Isaac's servants dig a well.
26:26-35	Beersheba	Peace treaty with Abimelech.
27	Beersheba	Jacob steals Esau's blessing.
28:1-9	Beersheba	Isaac sends Jacob back toward Haran. Isaac wishes <b>Promise</b> on Jacob; v. 3-4.
28:10-22	<b>Bethel</b>	On way north, Jacob spends night in Bethel. In elaborate vision, God appears and fully repeats <b>Promise</b> of land and descendants! Jacob makes vow to God.
29-30	Haran	Jacob marries Leah and Rachel. Baby Olympics. Jacob prospers.
31-32	Haran» Penuel	Jacob journeys back home. 31:3—Lord tells Jacob to return to "the Land." 31:13—Lord reminds Jacob of Bethel and vow. 32:12—Jacob refers to <b>Promise</b> in prayer for safety. Jacob wrestles angel.
33	<b>Shechem</b>	Jacob meets Esau. Jacob settles in Shechem. Jacob builds an altar.
34	<b>Shechem</b>	Jacob and family encounter trouble: rape of Dinah.
35:1-15	<b>Bethel</b>	God appears and says: "Go to Bethel and make altar!" vs. 5—Terror on surrounding cities, so none pursued them. Jacob builds altar. God changes Jacob's name to Israel and repeats <b>Promise</b> in full again!
35:16-22	Tower of Eder; on way to, near Bethlehem	Jacob leaves Bethel. On way, Rachel dies in severe labor giving birth to Benjamin.
35:23-29	Tower of Eder; on way to, near Bethlehem	Sons of Israel listed. Isaac dies and is buried.
36	Tower of Eder; on way to, near Bethlehem	Interlude: Descendants of Esau listed.
37	Canaan, valley of Hebron» Egypt	Jacob settles in Canaan. Joseph sold by brothers and taken to Egypt!
38		Interlude: Judah and Tamar.

39:1-41:52	Egypt	Joseph's adventures in Egypt. Joseph ends up prospering; made second to Pharaoh.
41:53-57	Egypt	Famine hits!
42-45	Egypt	Joseph and brothers have encounters during famine; finally reunited.
46-50	Egypt	Israel and entire clan move to Egypt with Joseph. Israel dies and they take him back to Canaan and bury him at Hebron. Joseph and entire clan return and live in Egypt. Joseph dies in Egypt.
Exodus 1	Egypt	Israelites become slaves in Egypt! End of patriarchal accounts! Here begins history and emergence of the nation—Israel.

## Group Discussion

*In small groups discuss the following, take notes in the space provided.*

We have viewed three segments(lessons) of the video series *That the World May Know*. Ray Vander Laan has taken stories and settings from the Bible to draw faith lessons for today's culture.

Which lesson (setting) do you most remember?

Why did it impress you?

How can you use the ideas illustrated to communicate contemporary truth?



## Lesson 6: The Exodus Event and Covenant at Mt. Sinai

### Due this Lesson

Plague list and explanations

Ten Commandments organization

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Identify the purpose and intended messages derived from the account of the plagues in Egypt
- Appreciate the significance of God's "reintroduction" of Himself to the people of Israel in the wilderness
- Explain how the laws of God (including the organization of the Ten Commandments) can be summed up in the directive to love God and love neighbor
- Recognize the ongoing theme of blessing all humanity, within the third covenant in the Pentateuch (Sinai)

### Homework Assignments

Read the following texts: Judges 2: 11-23; 3: 7-15; 4: 1-24; 6: 1-16; 10: 6-11: 33; 13: 1-5. Explain the general pattern (series of events) which appears to be repeated in these texts. List the steps which seem to make up this pattern (some steps may not be evident in every passage).

Read 1 Samuel 5-6. Summarize the story recorded in these two chapters. Discuss the lessons the Philistines appear to have learned through the experience described in this account. Compare the experience of the Philistines to the lesson the men of Beth-shemesh appear to have learned in the story. Now read 1 Samuel 4, and consider the lesson the people of Israel learned in relation to placing their trust in the ark rather than in God. What conclusions would you draw regarding how to approach God and the sacred objects of God (such as the ark of the covenant)?

Read *Discovering the Old Testament Story and Faith*, pages 135-166.

Write in your journal. Include your reflections and insights from this lesson and from your reading and study. Include a discussion on: *How does the story of Rahab's survival in the siege of Jericho relate to the theme of "blessing all humanity"?*

## Lesson 7: Entering the Promised Land and a Call for Monarchy

### Due this Lesson

Judges pattern

Summary from 1 Samuel 5-6

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Comprehend the purpose and style of Deuteronomy
- Distinguish the unique features of Joshua and Judges
- Identify the lessons portrayed in the "*Ebenezer*" account, early in 1 Samuel, in regard to Israel's relationship with God

### Homework Assignments

Read 1 Samuel 8-11. Summarize the process by which Israel's first king is established. Compare this process to your thoughts regarding how other nations normally installed their kings. Consider what message(s) may be implicit in this account in regard to God's idea of kingship for Israel.

Compare and contrast 1 Samuel 15 and 2 Samuel 11:1-12:23 with Psalm 51. Compare and contrast Saul's reaction to his sins and David's reaction to his sins. What lessons can be learned from these texts in regard to an appropriate response to sin?

Read *Discovering the Old Testament Story and Faith*, pages 167-176, 213-221.

Write in your Journal. Include your reflections and insights from this lesson and your reading. Also, in the OT, God called His people to confront the evil of their day. What evil must we recognize and confront in our own culture?

## Major Characteristics of Deuteronomy

**SERMONIC STYLE: long speeches of exhortation and warning**

THE WORD OF GOD IS SPOKEN THROUGH A LEADER: Moses or Joshua

**EXHORTATIONS: obey God's laws with promise of blessings**

**WARNINGS: disobeying God's laws results in punishment**

**CENTRALIZATION OF WORSHIP: in one place of God's choice**

**THEME OF THE LAND: obedience results in prosperity of the land; disobedience results in loss of land**

## Lesson 8: Period of the United Monarchy in Ancient Israel

### Due this Lesson

Summary of Israel's first king

Comparison and contrast of Saul and David

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Describe the difference between a “king like the nations” and God’s desire regarding the character of kingship for Israel
- Identify the factors which led to the “tragic” downfall of Saul’s kingship in God’s eyes
- Understand the significance of the Davidic Covenant and its messianic implications
- Recognize the difference between Saul’s response to his sin and David’s response to sin in his life
- List the accomplishments described in the Bible which portray the grandeur of Solomon’s kingdom

### Homework Assignments

Read 1 Kings 3-11. Make a chart that summarizes the life of Solomon. Include four columns in the chart as follows: 1) evidence of the wealth and accomplishments of Solomon, 2) evidence of Solomon’s actions that would have pleased God, 3) evidence of Solomon’s actions that have displeased God, and 4) evidence of Solomon’s actions that would have displeased the people of Israel. *Upon evaluating the findings in your chart, how you would explain the downfall of Solomon’s kingdom (i.e., the split of the kingdom after Solomon’s death)?*

Read *Discovering the Old Testament Story and Faith*, pages 177-201, 283-302, 340-342, 344-348, 354-357.

Write in your Journal. Include your reflections and insights from this lesson and from your reading. Include a discussion on: When you are confronted with sin in your life, is your response like Saul’s or like David’s response? Think about the time David was running from Saul. Does God cause bad things to happen to good people? Why or Why not? If not, how can you explain what happened to David?

## A Kingship for God's People

### **1 Samuel 8**

STEP 1: God agrees and tells Samuel. Samuel makes the announcement and sends people home. No celebration.

STEP 2: Later, God instructs Samuel to anoint Saul. No one is around to see. Everyone is sent home. No celebration.

STEP 3: Public choosing of the king. Everyone is sent home. No celebration.

STEP 4: Ammorites attack Israel. Saul is out in the field. Then the "Spirit of God came upon Saul mightily." Saul proclaims, "The Lord has accomplished deliverance in Israel!" Then there is sacrifice and celebration.

# Lesson 9: Divided Monarchy and Eighth-Century BC Prophets

## Due this Lesson

Chart of Solomon's life

Journal reflections and insights

## Learner Objectives

At the end of this lesson, participants will

- Understand the pattern of judgment for and against the various kings of the divided monarchy, within 1 and 2 Kings
- Recognize the way in which Samuel and Kings reflect the themes of Deuteronomy
- Identify the characteristic marks of a prophet of God
- Describe the major themes reflected in the eighth-century BC prophets

## Homework Assignments

Read 2 Kings 24-25. Summarize the downfall of Judah (the Southern Kingdom). Note the number of attacks and the number of deportations described in this account. Also, describe those taken into exile and those left behind. Though the destruction of Judah and the initial period of exile were brutal, note the change of conditions reflected at the end of this passage.

Compare and contrast the following prophetic accounts: Isa 42:9-13; 43:14-21; 48:6-7; Jer 31:31-40; Ez 36:22-37:14. These accounts all speak of God's promise of restoration from exile. Identify, and describe the significance of, the different metaphors, key phrases, and images prophet uses to communicate God's message of restoration.

Read *Discovering the Old Testament Story and Faith*, pages 203-211, 303-328.

Write in your Journal. Include your reflections and insights from this lesson and from your reading. Include a discussion on: Have you encountered forms of idolatry in your culture? How do these false gods hold their followers? Compare God's response to Baal worship in the OT with how He would have us respond to idolatry today.

## **Major Themes of Eighth-Century BC Prophets**

- 1. Condemnation of empty ritual/vain worship**
- 2. Condemnation of injustice/oppression**
- 3. Oracles of God's wrath and punishment against evil and injustice**
- 4. God's mercy and passion of Israel to return to God and repent**
- 5. Hope of restoration and promise of saving a remnant**

# Lesson 10: The Period of the Exile

## Due this Lesson

Summary of the downfall of Judah (the Southern Kingdom)

Comparison and contrast of prophetic accounts

Journal reflections and insights

## Learner Objectives

At the end of this lesson, participants will

- Describe the dramatic impact of the Babylonian exile (living conditions in exile and back in Palestine, the resultant "Jewish Diaspora," etc.)
- Understand the unique ways in which the prophets Isaiah, Jeremiah, and Ezekiel word their messages of hope in response to the exilic conditions

## Homework Assignments

Read the short book of Haggai. Identify the four oracles in the book (give the scripture references for each oracle). Describe how the beginning of each oracle is marked. Summarize the message of each oracle, followed by a summary of the overall book.

Read the following passages, which describe the "Servant of the Lord" in Isaiah: 42: 1-4; 49: 1-6; 50: 4-9; 52: 13-53: 12. Note any verses within these accounts that explicitly name the "Servant of the Lord," and identify who the servant is. List the characteristics and qualities attributed to the "Servant of the Lord."

Read *Discovering the Old Testament Story and Faith*, pages 223-233, 329-337.

Write in your journal. Include your reflections and insights from this lesson and from your reading and study. Include a discussion on: *Have you experienced a spiritual roller coaster like Elijah's Mount Carmel to the brook at Kerith? How did God meet your spiritual and physical needs during that time?*



## Structural Elements of Isaiah 40-55

- A. Isaiah 40: 1-8; Comfort and Pardon (vv. 1-2), Endurance of the Word of the Lord (vv. 7-8).
  - B. Isaiah 40: 9-10; Announcement of "Good News."
  - C. Isaiah 43-47; Collapse of Babylon and idols, Cyrus as God's instrument of deliverance (44: 28-45: 4).
  - B'. Isaiah 52: 7-10; Announcement of "Good News."
- A'. Isaiah 55: 6-11; Comfort and Pardon (vv. 6-7), Power of the Word of the Lord (vv. 10-11).

Within this envelopment structure lies the central concern of God's action on behalf of the exiles: the collapse of Babylon and her idols, and the rise of Persia (Cyrus) as God's chosen instrument of deliverance (43-47)! Cyrus is depicted as God's chosen instrument for the restoration of the Jews (44: 28-45: 4). This action of God is anticipated and celebrated in the announcements of the good news of deliverance for Judah (40: 9-10; 52: 7-10). This promise from the Lord is assured based on the endurance and power of God's word (40: 7-8; 55: 10-11). God's action for Judah is motivated by God's gifts of comfort and pardon (40: 1-2; 55: 6-7).

# Lesson 11: The Postexilic Period

## Due this Lesson

Summary of the four oracles in Haggai

“Servant of the Lord” report

Journal reflections and insights

## Learner Objectives

At the end of this lesson, participants will

- Explain Judah’s shift in focus from political concerns to more individual religious concerns in the wake of the exile, and under Persian dominance
- Recognize how Ezra and Nehemiah contribute to the new focus of the postexilic community (law and purity)
- Describe the implications for messianic expectations, of the images of the “Son of Man” in Daniel, and the “Suffering Servant” in Isaiah

## Homework Assignments

Read the following psalms: 19,22,91,105,116. Outline each psalm, and identify the central theme or concern of each psalm. Describe how you would categorize/label each psalm according to its content.

Scan through Proverbs and list at least 10 distinct themes/topics/issues addressed in the book. *How would you describe the character and purpose of Proverbs?*

Read *Discovering the Old Testament Story and Faith*, pages 237-267.

Write in your Journal. Include your reflections and insights from this lesson and your reading. Also, select one prophetic description of Jesus from Daniel and one from Isaiah. How were these prophecies fulfilled by explicit events found in Matthew, Mark, Luke or John’s accounts of the life of Jesus?

## Lesson 12: Poetic and Wisdom Literature

### Due this Lesson

Outline of Psalms

Proverbs list

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Identify the main characteristics of biblical Hebrew poetry and its various forms
- List and describe various types of Psalms
- Understand the historical context and purpose of Wisdom Literature
- Recognize the various forms of Wisdom Literature

### Homework Assignments

Consider the character of God's revelation in the Old Testament. In relation to the affirmation that God has revealed God's word "in and through human history," write a brief essay explaining your understanding of divine and human involvement in the production of the Old Testament writings.

Reflect on the overall flow of the writings in the Old Testament. Identify and describe any common themes you see reflected and developed throughout all of the Old Testament.

Read *Discovering the Old Testament Story and Faith*, pages 269-279.

Write in your Journal. Include your reflections and insights from this lesson and your reading. Also, how does music, like the poetry of the Psalms, influence the form of our worship today? Do you think Hebrew worship always had the same form? Select Psalms to illustrate your points.

## Three Types of Parallelism

**SYNONYMOUS PARALLELISM:** One or more words or phrases in the lines of poetry are repeated in equivalent or identical terms

**ANTITHETIC PARALLELISM:** One or more words or phrases in the lines of poetry are repeated in opposite terms.

**SYNTHETIC PARALLELISM:** A “constructive” parallelism achieved by grammatical constructions.

# Types of Psalms

Salvation History Psalms

Psalms of Lament

Songs of Thanksgiving

Hymns of Praise

Festival Songs and Liturgies

Songs of Trust and Meditation

## Genres of Wisdom Literature

**SENTENCE, PROVERB OR SAYING** Prov 22:1

**NUMERICAL SAYINGS** Prov 6:16-19

**ALLEGORY** Ecc 12:1-6

**AUTOBIOGRAPHY** Ps 37:25, 35-36

**DIALOGUE** Job

**LISTS** Job 38-39

**POLISHED POETRY** Prov 31:10-31

## Lesson 13: Synthesis: With a View to NT Fulfillment

### Due this Lesson

Essay of divine and human involvement in the OT

Old Testament themes

Journal reflections and insights

### Learner Objectives

At the end of this lesson, participants will

- Appreciate how God embraces humanity in all its frailty while empowering humans to right living
- List major themes reflected throughout the Old Testament
- Describe ways in which Old Testament themes are brought to fulfillment in the New Testament

### Homework Assignments

Write in your Journal. Include reflections and insights from this lesson. How do you feel about the OT story? Does it have truth for today's culture? How do the stories of human relationship and conflict communicate to your congregation?