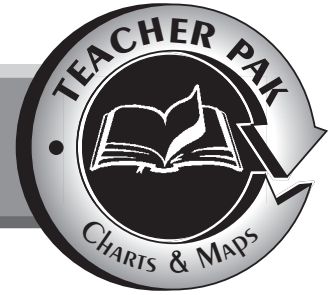


THE OLD TESTAMENT BOOKSHELF



The word "testament" means "will" or "covenant." The term "Old Testament," therefore, refers first to God's covenant or promise-law to bless mankind through the Jewish nation. It has also come to refer to the *writings about* the Old Covenant, although, strictly speaking, these ancient books are the Old Covenant *Scriptures*.

Purpose/Theme:

The Scriptures of the Old Testament record the story of God's chosen people, Israel, and their relationship to His covenant to bless all nations through them.

The Books of Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The Books of History

Joshua
Judges
Ruth
First Samuel
Second Samuel
First Kings
Second Kings
First Chronicles
Second Chronicles
Ezra
Nehemiah
Esther

The Books of Poetry

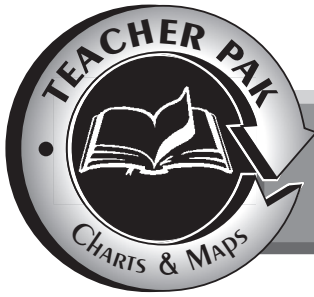
Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

The Books of Major Prophets

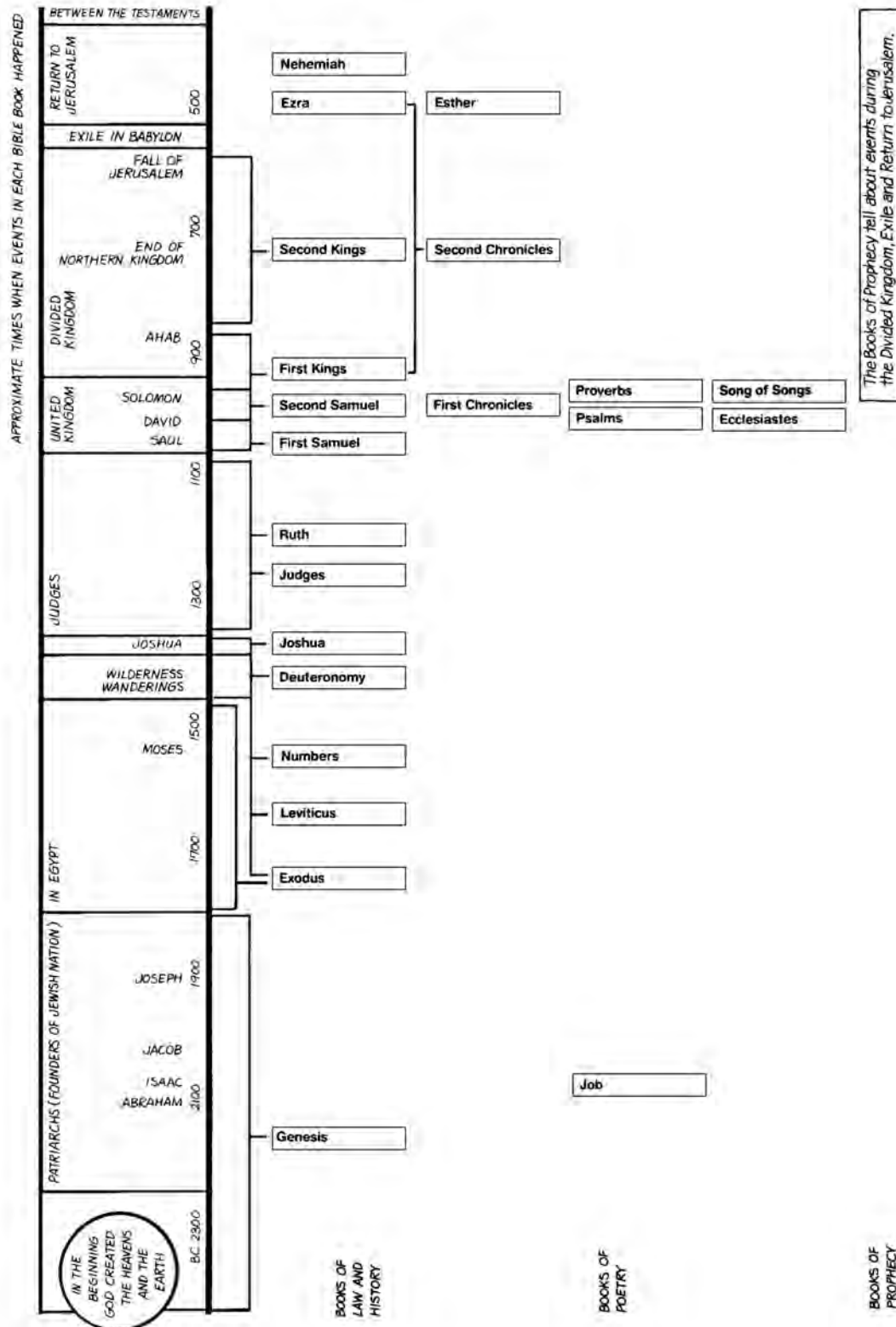
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

The Books of Minor Prophets

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



WHEN OLD TESTAMENT EVENTS HAPPENED



RULERS OF ISRAEL & JUDAH



DATA AND DATES IN ORDER OF SEQUENCE

1. 1K1 12:1-24 14:27-31	Rehoboam (Judah)	17 years	930-913	22. 2K1 14:1-22	Amaziah (Judah)	2nd of Jehoash	29 years	786-767
2. 1K1 12:25-14:20	Jeroboam I (Israel)	22 years	930-909	23. 2K1 14:23-29	Jeroboam II (Israel)		41 years	793-782
3. 1K1 15:1-8	Abijah (Judah)	3 years	913-910			15th of Amaziah		783-782
4. 1K1 15:9-24	Asa (Judah)	41 years	910-869					782
5. 1K1 15:25-31	Nadab (Israel)	2 years	909-908	24. 2K1 15:1-7	Azariah (Judah)		52 years	792-767
6. 1K1 15:32-16:7	Baasha (Israel)	24 years	908-886			27th of Jeroboam		792-767
7. 1K1 16:8-14	Elijah (Israel)	2 years	886-885	25. 2K1 15:8-12	Zechariah (Israel)	38th of Azariah	6 months	792-740
8. 1K1 16:15-20	Zimri (Israel)	7 days	885	26. 2K1 15:13-15	Shallum (Israel)	39th of Azariah	1 month	792-740
9. 1K1 16:21-22	Tibni (Israel)		885	27. 2K1 15:16-22	Menahem (Israel)	39th of Azariah	10 years	787
10. 1K1 16:23-28	Omi (Israel)		885	28. 2K1 15:23-26	Pekahiah (Israel)	50th of Azariah	2 years	753
			885-880	29. 2K1 15:27-31	Pekah (Israel)		20 years	753
			885			52nd of Azariah		752
			885-880	30. 2K1 15:32-38	Jotham (Judah)			752-742
			885	2K1 15:30				742-740
			885-880					740
			885-874	31. 2K1 16	Ahaz (Judah)			753-732
			880			2nd of Pekah		740
			874-853			17th of Pekah		735
			872-869	32. 2K1 15:30	Hoshea (Israel)		16 years	735
			872-848	2K1 17				732
			869	33. 2K1 18:1-20:21	Hoshea (Israel)	12th of Ahaz*	9 years	732-722
			853-848	2K1 15:30				715-686
			853-852			3rd of Hoshea*	29 years	686-686
			852	34. 2K1 21:1-18	Manasseh (Judah)		55 years	686-640
			852-841				2 years	640-609
			848	35. 2K1 21:19-26	Amon (Judah)		31 years	609
			841-814				3 months	609-598
			841-835	36. 2K1 22:1-23:30	Joshiah (Judah)		11 years	598-597
			835-796	2K1 23:31-33			3 months	597-586
			814-798	37. 2K1 23:34-24:7	Jehoiakim (Judah)		11 years	
			798-782	38. 2K1 24:8-17	Jehoiachin (Judah)		3 months	
				39. 2K1 24:18-25:26	Zedekiah (Judah)		11 years	

*These data arise when the reign of Hoshea is thrown 12 years in advance of its historical position.

Italics denote kings of Judah.

Non-italic type denotes kings of Israel.

Adapted from: A Chronology of the Hebrew Kings by Edwin R. Thiele
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TIMES OF THE PROPHETS

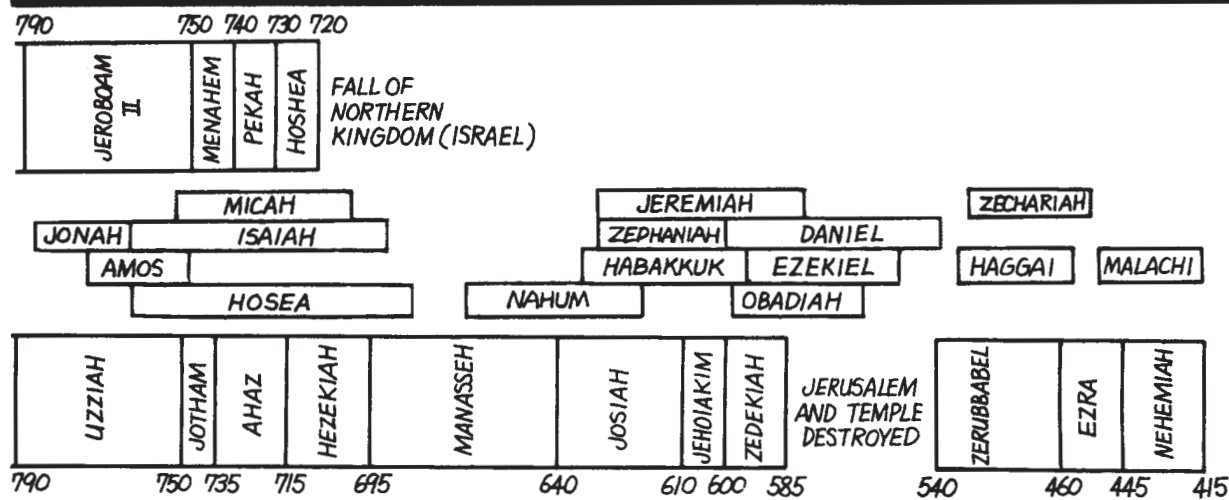
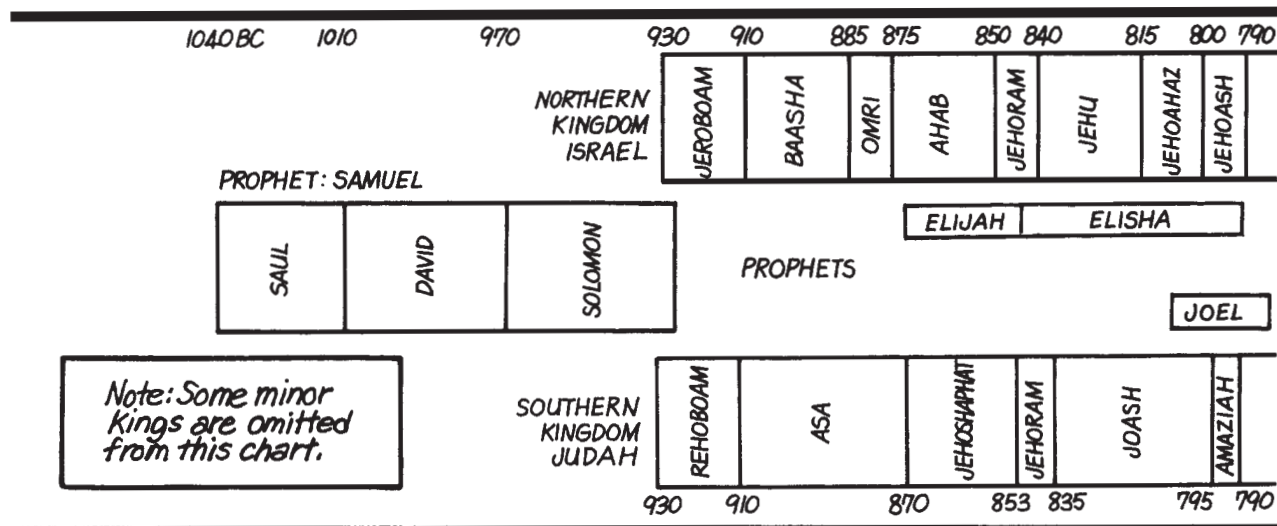
Books of Major Prophets

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

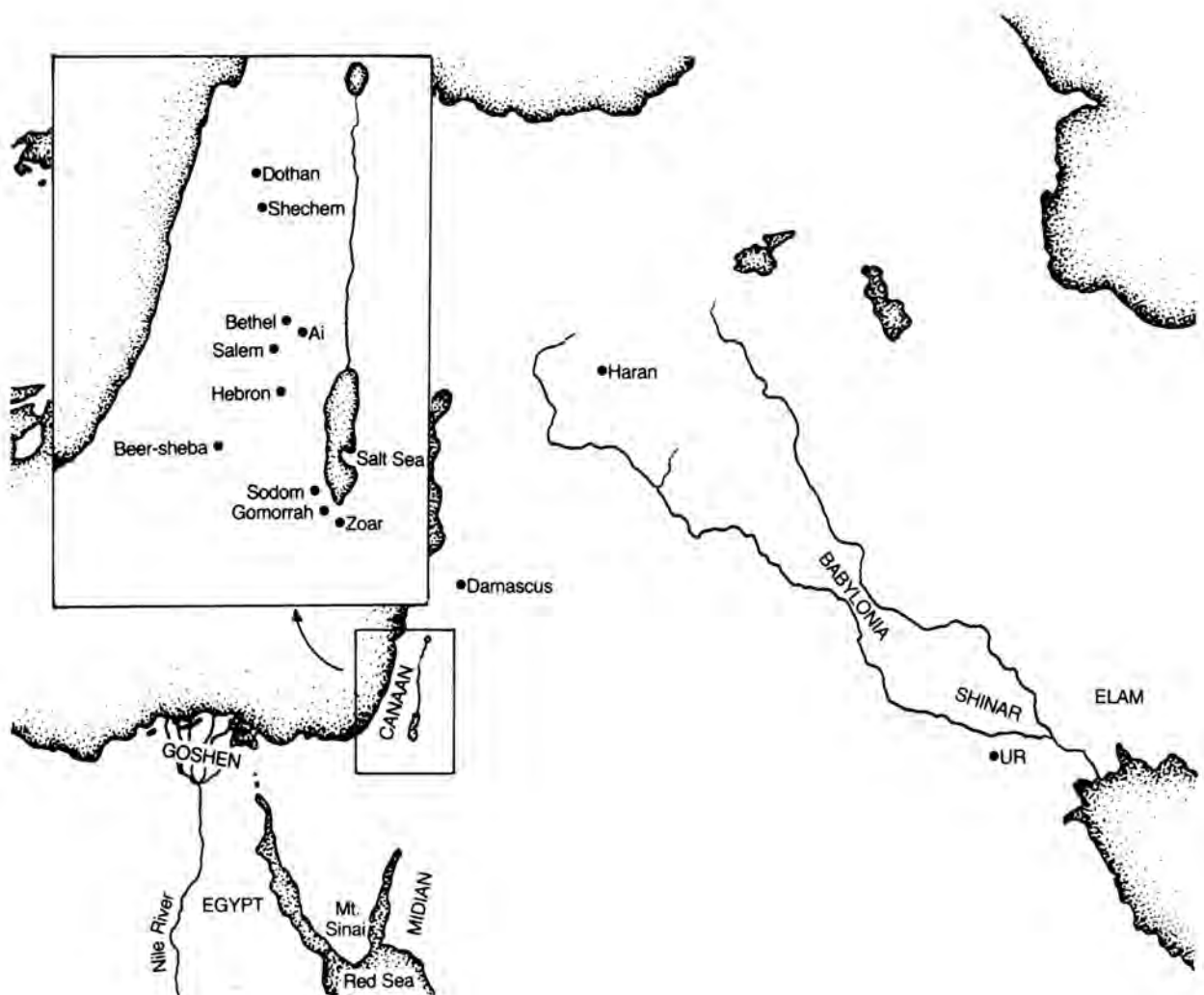
The Books of Minor Prophets

Hosea	Joel	Amos	Obadiah	Jonah	Micah	Nahum	Habakkuk	Zephaniah	Haggai	Zechariah	Malachi
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Israel's prophets are a built-in "reformation" aspect of Old Testament faith. The word "prophet" means "to speak out"—to *forth-tell* God's word as much as to foretell the future. They spoke out against hypocrisy, injustice, immorality and idolatry, warning God's people that He would punish them for such continued disobedience. The prophets also foretold the time when God would save a remnant of His people through whom all nations would be blessed.



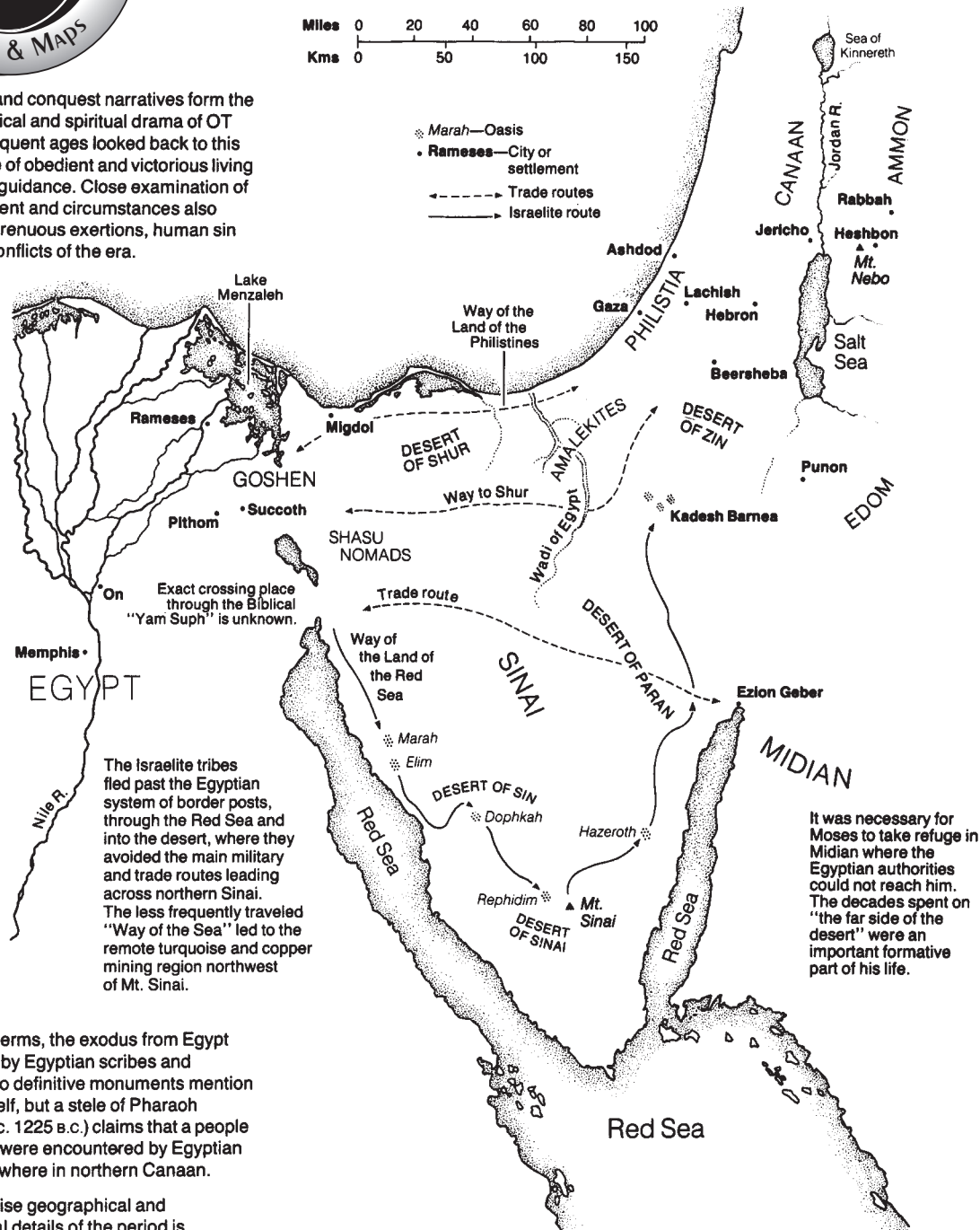
LAND OF ABRAHAM





THE EXODUS

The exodus and conquest narratives form the classic historical and spiritual drama of OT times. Subsequent ages looked back to this period as one of obedient and victorious living under divine guidance. Close examination of the environment and circumstances also reveals the strenuous exertions, human sin and bloody conflicts of the era.



In historical terms, the exodus from Egypt was ignored by Egyptian scribes and recorders. No definitive monuments mention the event itself, but a stele of Pharaoh Merneptah (c. 1225 B.C.) claims that a people called Israel were encountered by Egyptian troops somewhere in northern Canaan.

Finding precise geographical and chronological details of the period is problematic, but new information has emerged from vast amounts of fragmentary archaeological and inscriptional evidence. Hittite cuneiform documents parallel the ancient covenant formula governing Israel's "national contract" with God at Mount Sinai.

The Late Bronze Age (c. 1550-1200 B.C.) was a time of major social migrations. Egyptian control over the Semites in the eastern Nile delta was harsh, with a system of brickmaking quotas imposed on the labor force, often the landless, low-class "Apiru." Numerous

Canaanite towns were violently destroyed. New populations, including the "Sea Peoples," made their presence felt in Anatolia, Egypt, Palestine, Transjordan, and elsewhere in the eastern Mediterranean.

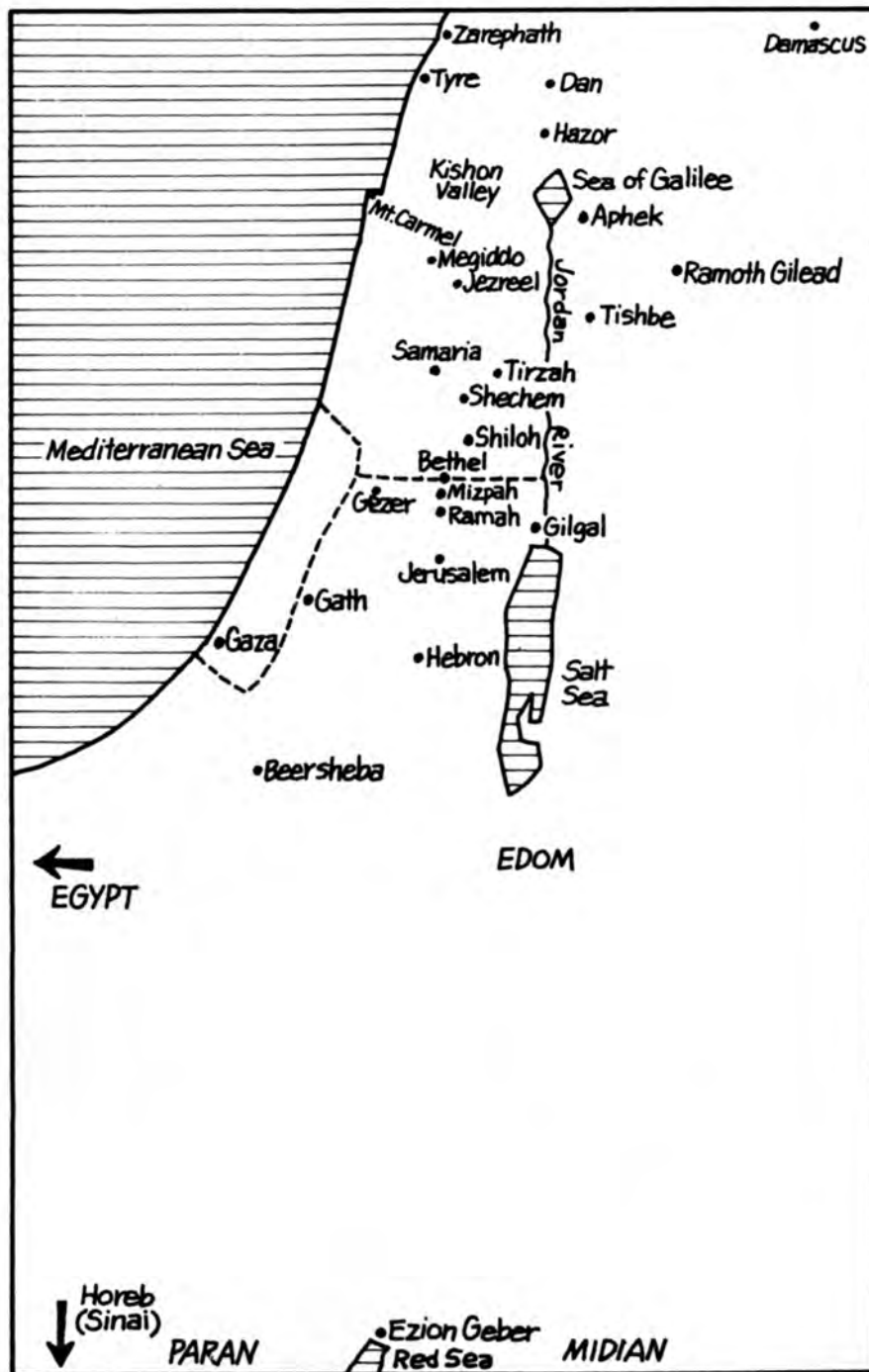
Correspondence from Canaanite town rulers to the Egyptian court in the time of Akhenaten (c. 1375 B.C.) reveals a weak structure of alliances, with an intermittent Egyptian military presence and an ominous fear of people called "Habiru" ("Apiru").

Exodus 12:31—Deuteronomy 34:12
(Summary: Numbers 33:1-48)

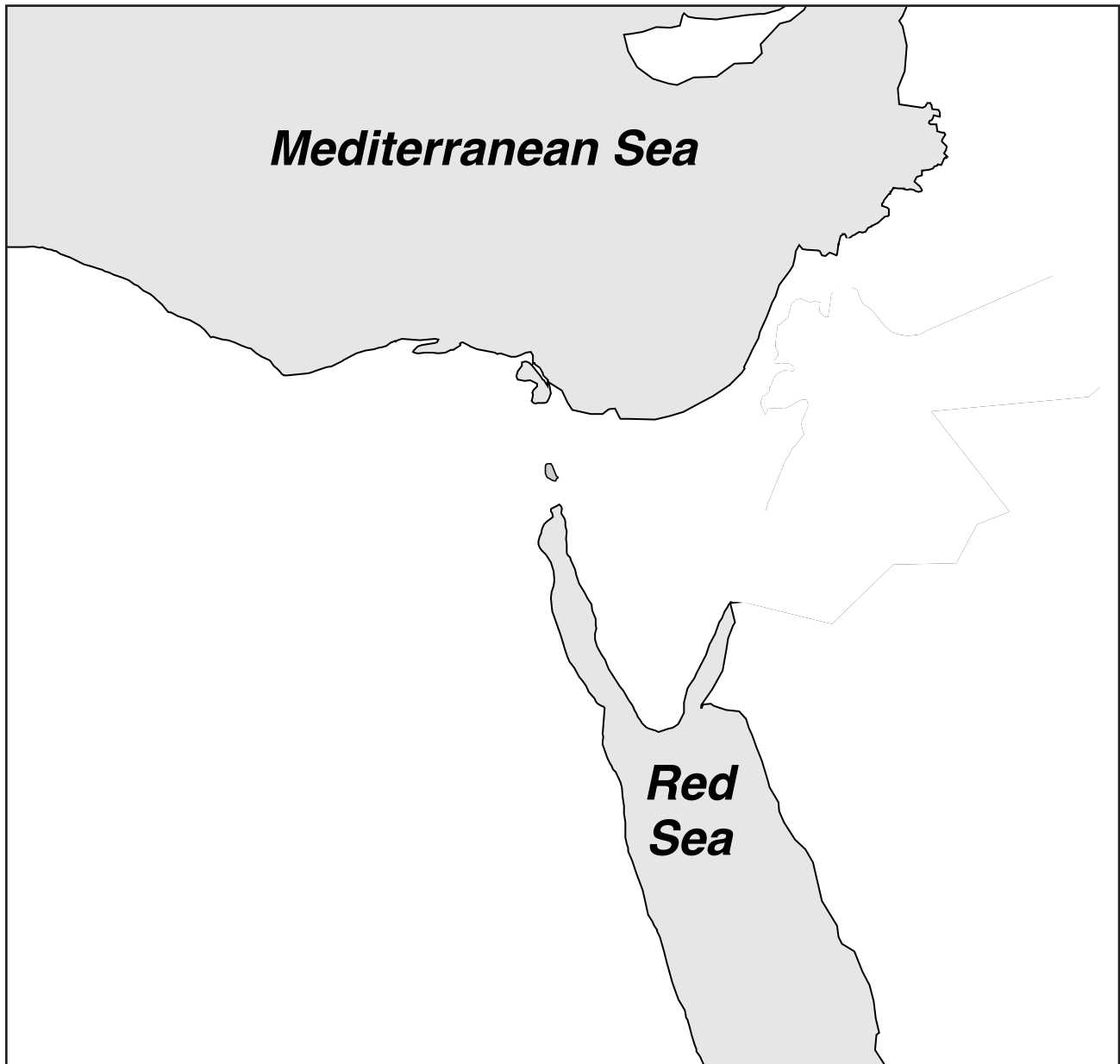
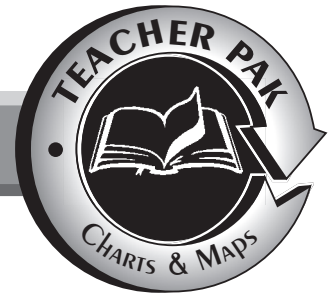




WHERE IT ALL HAPPENED

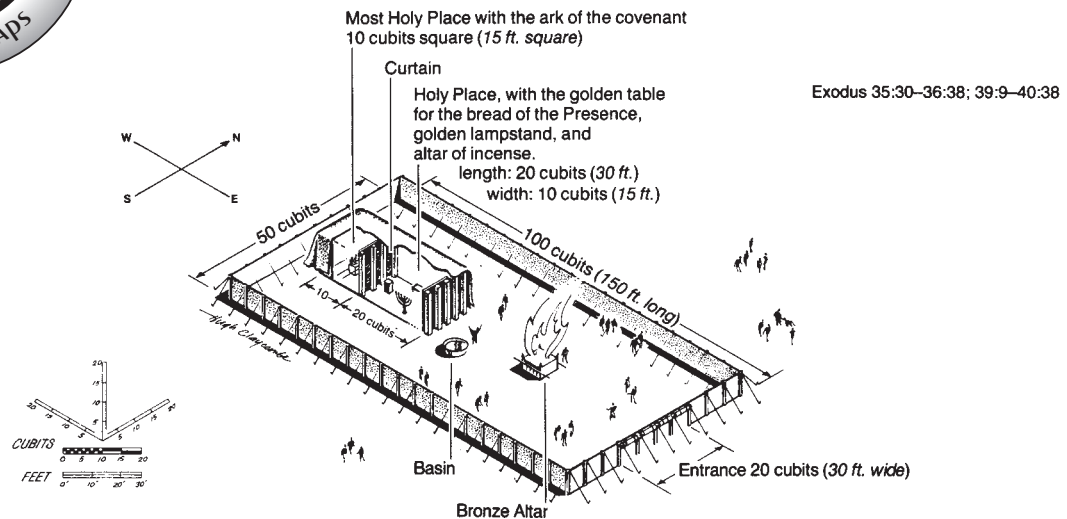


MOSES & THE EXODUS





THE TABERNACLE



The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.

Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in

ancient Egypt as early as the Old Kingdom (2800-2250 B.C.), but were especially prominent in the 18th and 19th dynasties (1570-1180). The best examples come from the fabulous tomb of Tutankhamun, c. 1350.

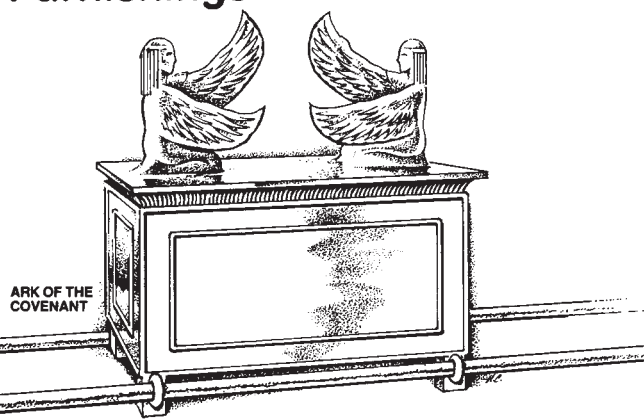
Comparisons of construction details in the text of Ex 25-40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of Moses and the exodus.

© Hugh Claycombe 1981

The Tabernacle Furnishings

Exodus 37-38:8

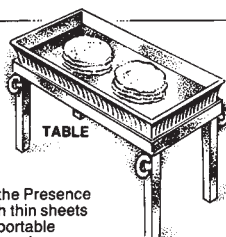
The symbolism of God's redemptive covenant was preserved in the tabernacle, making each element an object lesson for the worshiper. The Levitical priests, including some with Egyptian names and perhaps Egyptian training, gave meticulous attention to facts about the shrine. Reconstruction of the furnishings is possible because of extremely detailed descriptions and precise measurements recorded in Ex 25-40.



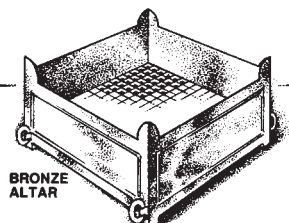
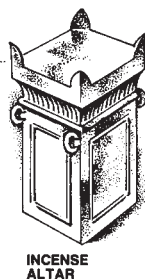
The ark of the Testimony compares with the roughly contemporary shrine and funerary furniture of King Tutankhamun (c. 1350 B.C.), which, along with the Nimrud and Samaria ivories from a later period, have been used to guide the graphic interpretation of the text. Both sources show the conventional way of depicting extreme reverence, with facing winged guardians shielding a sacred place.



The traditional form of the lampstand is not attested archaeologically until much later.



The table holding the bread of the Presence was made of wood covered with thin sheets of gold. All of the objects were portable and were fitted with rings and carrying poles, practices typical of Egyptian ritual processions as early as the Old Kingdom.



The altar of burnt offering was made of wood overlaid with bronze. The size, five cubits square and three cubits high, matches altars found at Arad and Beersheba from the period of the monarchy.

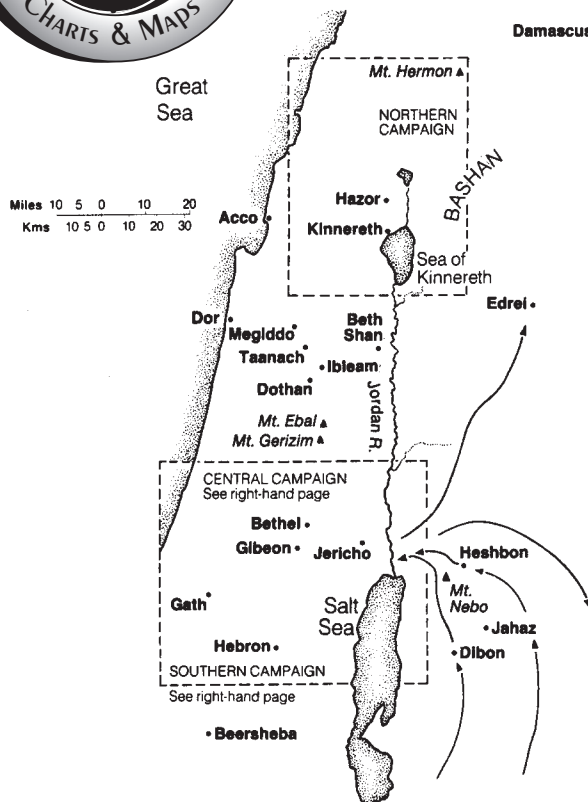
THE TEN COMMANDMENTS



1. YOU SHALL HAVE NO OTHER GODS BEFORE ME
2. YOU SHALL NOT MAKE FOR YOURSELF AN idol OR bow down TO THEM
3. YOU SHALL NOT MISUSE THE NAME OF THE LORD your God
4. REMEMBER THE Sabbath day by KEEPING it holy
5. HONOR YOUR father AND MOTHER
6. YOU SHALL NOT MURDER
7. YOU SHALL NOT COMMIT ADULTERY
8. YOU SHALL NOT STEAL
9. YOU SHALL NOT GIVE FALSE TESTIMONY
10. YOU SHALL NOT COVET

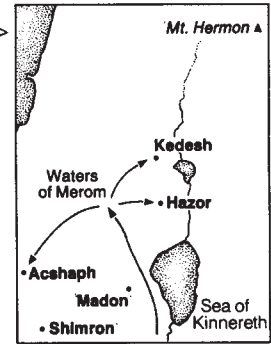


CONQUEST OF CANAAN



4. THE NORTHERN CAMPAIGN

Late Bronze Age Hazor was burned by Joshua (Jos 11:13). Excavations have revealed three clearly datable destruction layers, one of which may provide the strongest evidence yet for a historically verifiable date for the conquest. The excavator thought Joshua burned the latest level (c. 1230 B.C.), but others argue that it must actually have been the earliest of the three levels, c. 1400 B.C.



1. ENTRY INTO CANAAN

When the Israelite tribes approached Canaan after four decades of desert existence, they had to overcome the two Amorite kingdoms on the Medeba plateau and in Bashan. Under Moses' leadership, they also subdued the Midianites in order to consolidate their control over the Transjordanian region.

The conquest of Canaan followed a course that in retrospect appears as though it had been planned by a brilliant strategist. Taking Jericho gave Israel control of its strategic plains, fords and roads as a base of operations. When Israel next gained control of the Bethel, Gibeon and the Upper Beth Horon region, she dominated the center of the north-south Palestinian ridge. Subsequently, she was able to break the power of the allied urban centers in separate campaigns south and north.

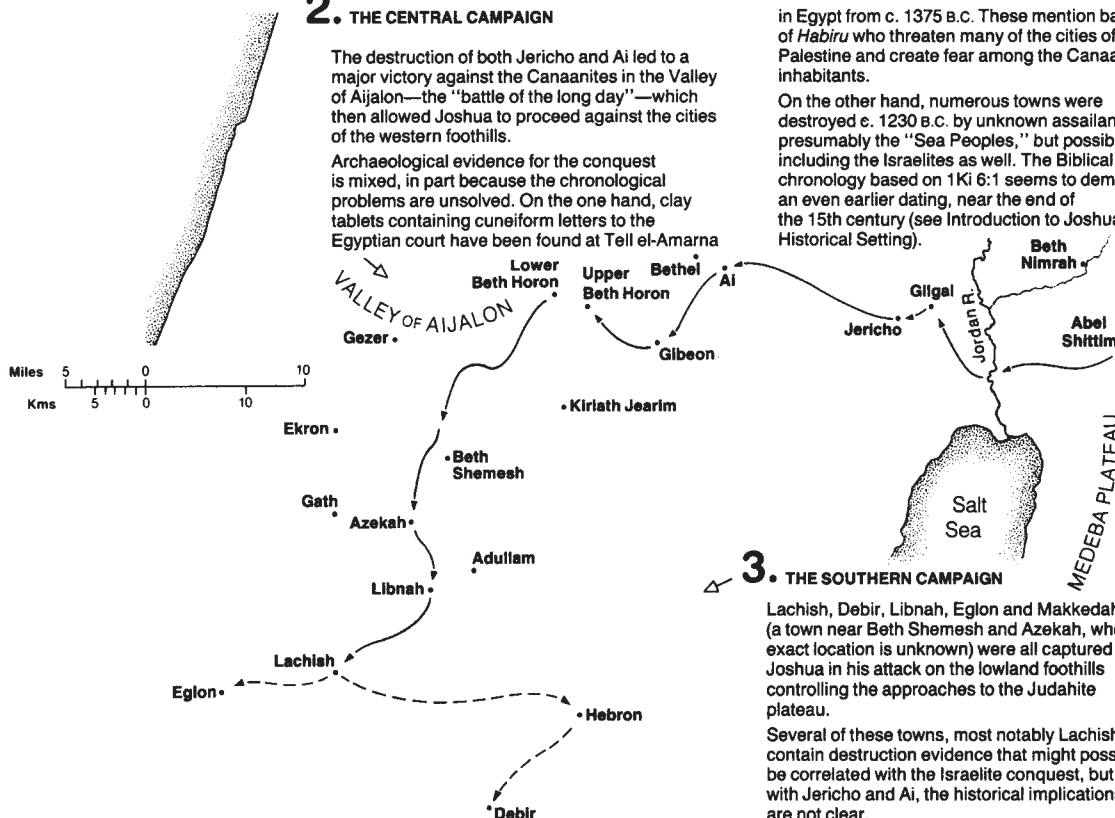
2. THE CENTRAL CAMPAIGN

The destruction of both Jericho and Ai led to a major victory against the Canaanites in the Valley of Aijalon—the "battle of the long day"—which then allowed Joshua to proceed against the cities of the western foothills.

Archaeological evidence for the conquest is mixed, in part because the chronological problems are unsolved. On the one hand, clay tablets containing cuneiform letters to the Egyptian court have been found at Tell el-Amarna

in Egypt from c. 1375 B.C. These mention bands of *Habiru* who threaten many of the cities of Palestine and create fear among the Canaanite inhabitants.

On the other hand, numerous towns were destroyed c. 1230 B.C. by unknown assailants, presumably the "Sea Peoples," but possibly including the Israelites as well. The Biblical chronology based on 1Ki 6:1 seems to demand an even earlier dating, near the end of the 15th century (see Introduction to Joshua: Historical Setting).

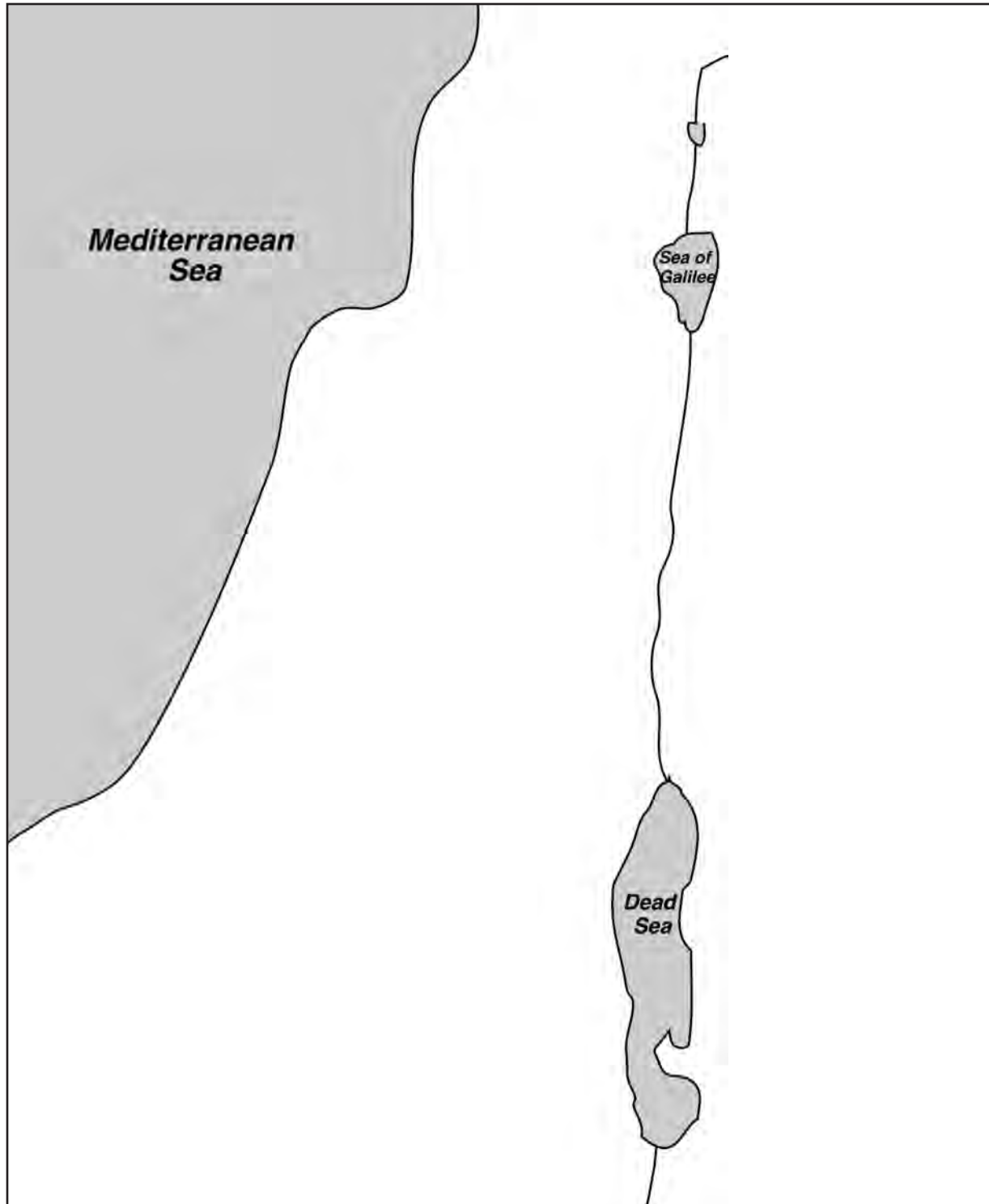
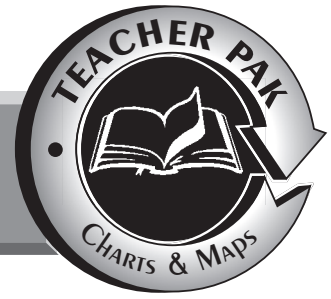


3. THE SOUTHERN CAMPAIGN

Lachish, Debir, Libnah, Eglon and Makkedah (a town near Beth Shemesh and Azekah, whose exact location is unknown) were all captured by Joshua in his attack on the lowland foothills controlling the approaches to the Judahite plateau.

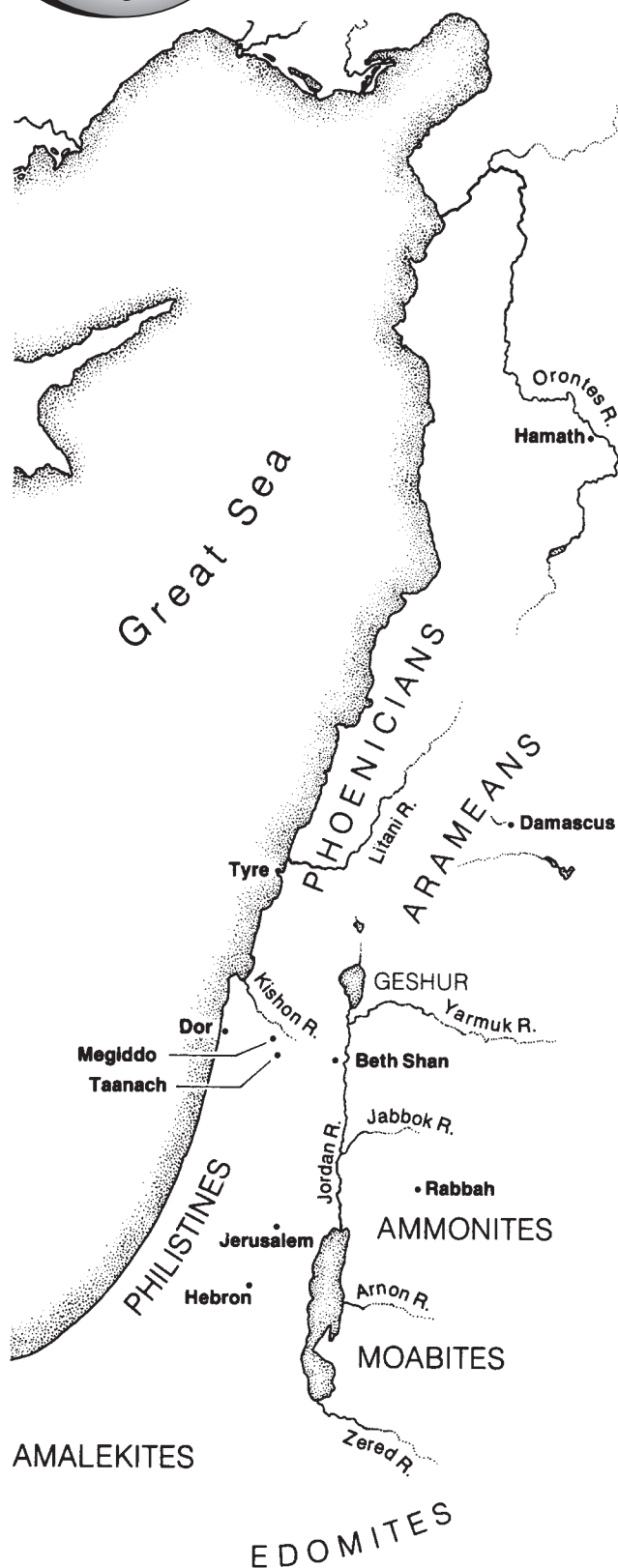
Several of these towns, most notably Lachish, contain destruction evidence that might possibly be correlated with the Israelite conquest, but with Jericho and Ai, the historical implications are not clear.

JOSHUA ENTERING THE LAND OF CANAAN





DAVID'S CONQUESTS



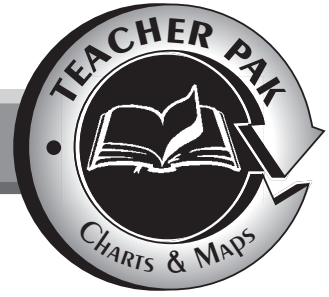
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20 40 60 80 100 120 140

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

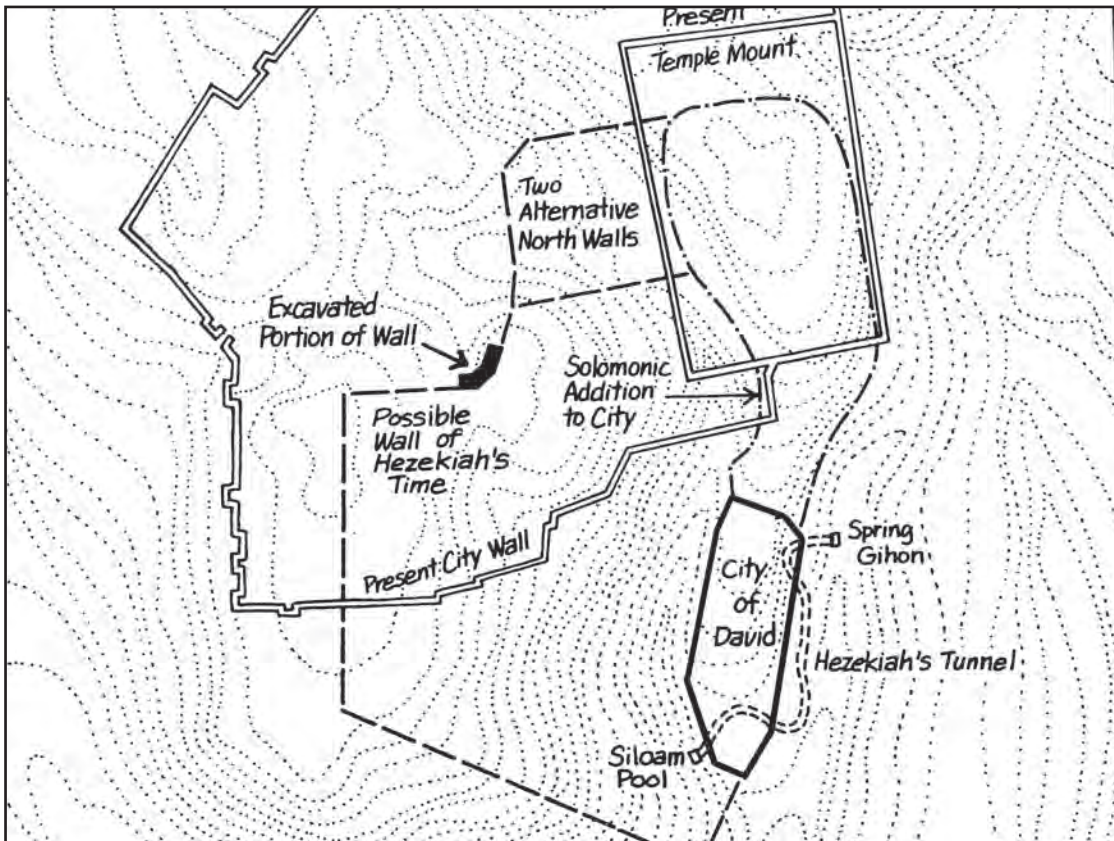
1. Conquered the Jebusite citadel of Zion/Jerusalem and made it his royal city (2Sa 5:6-10);
2. Received the recognition of and assurance of friendship from Hiram of Tyre, king of the Phoenicians (2Sa 5:11-12);
3. Decisively defeated the Philistines so that their hold on Israelite territory was broken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

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

JERUSALEM



This diagram shows how Jerusalem grew in Old Testament times.



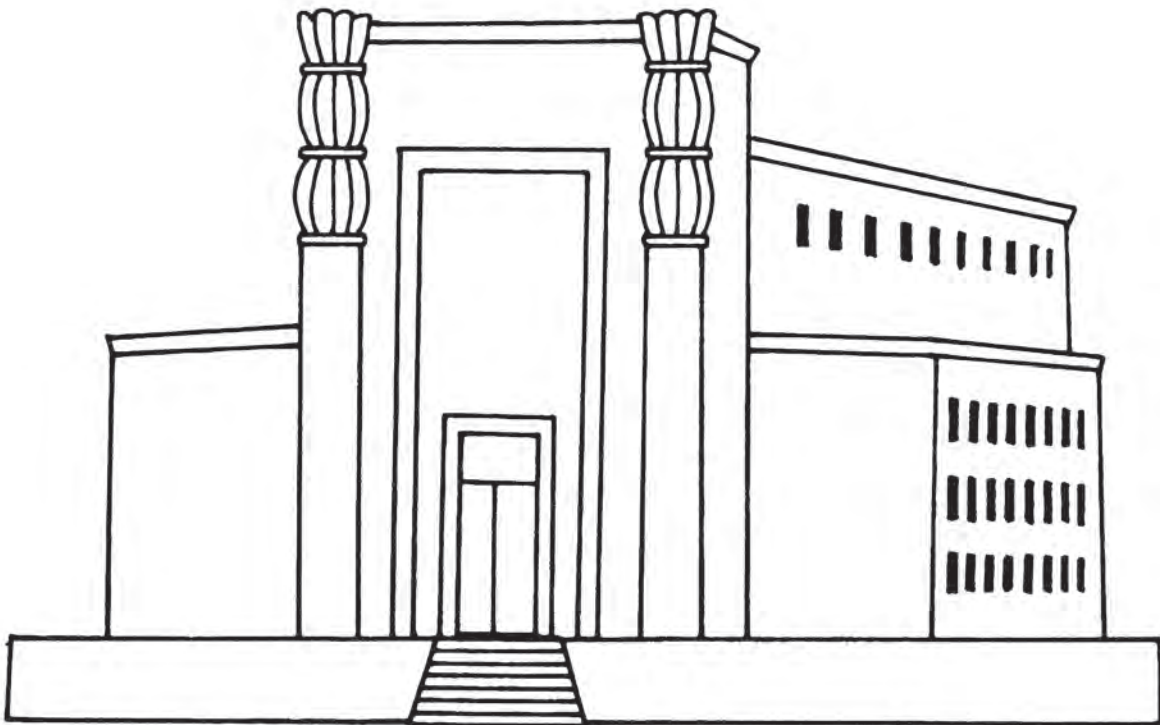


TEMPLE

The Bible tells about three Temples built on the same spot, but at different times.

1. **The First Temple (Solomon's Temple)** was built under the leadership of King Solomon. When the Babylonians captured Jerusalem in 587 B.C., this Temple was destroyed.
2. **The Second Temple** was built by Jews who came back to Jerusalem after being captives in Babylon. (See Ezra.)
3. **Herod's Temple** was built over and around the existing Second Temple. It was destroyed in A.D. 70 by the Romans.

This is how Solomon's Temple looked.

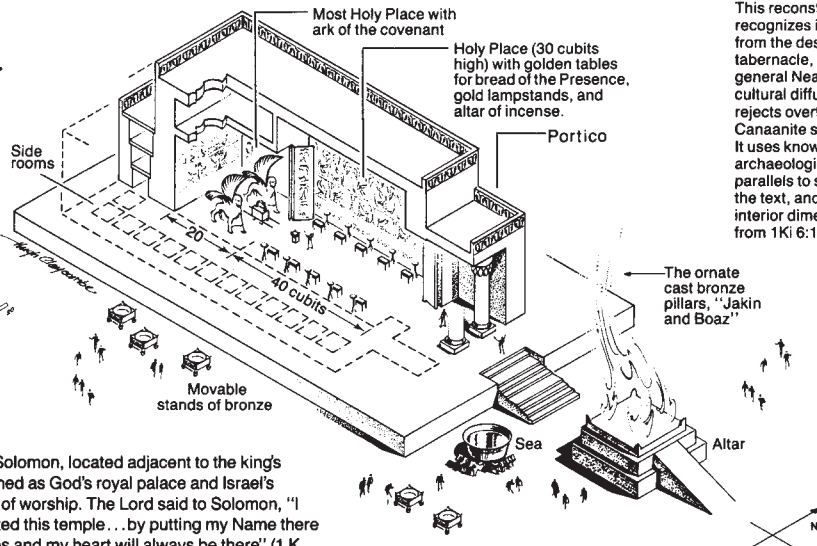
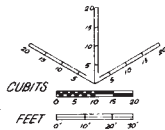


SOLOMON'S TEMPLE



960-586 B.C.

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



This reconstruction recognizes influence from the desert tabernacle, accepts general Near Eastern cultural diffusion, and rejects overt pagan Canaanite symbols. It uses known archaeological parallels to supplement the text, and assumes interior dimensions from 1Ki 6:17-20.

The temple of Solomon, located adjacent to the king's palace, functioned as God's royal palace and Israel's national center of worship. The Lord said to Solomon, "I have consecrated this temple... by putting my Name there forever. My eyes and my heart will always be there" (1 K 9:3). By its cosmological and royal symbolism, the sanctuary taught the absolute sovereignty of the Lord over the whole creation and his special headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into 'ulam, hekal, and debir (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

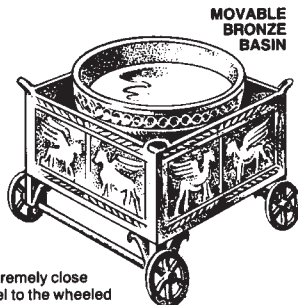
later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1Ki 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

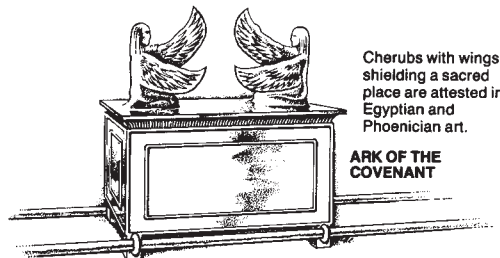
© Hugh Claycombe 1986

Temple Furnishings

Glimpses of the rich ornamentation of Solomon's temple can be gained through recent discoveries that illumine the text of 1Ki 6-7.



An extremely close parallel to the wheeled portable basins used in the courtyard of the temple has come from archaeological excavations on Cyprus. This representation combines elements from the Biblical text with the archaeological evidence.



Cherubs with wings shielding a sacred place are attested in Egyptian and Phoenician art.

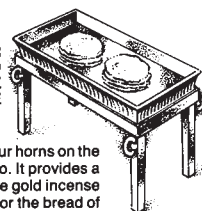
ARK OF THE COVENANT

Ten lampstands were in the temple, five on each side of the sanctuary (1 Ki 7:49), to which were added ten tables (2 Ch 4:8). Ritual sevenfold lamps have been found at several places in Palestine, including Hazor and Dothan. The stand itself is modeled on bronze ones from the excavations at Megiddo.

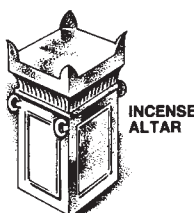
LAMPSTAND



TABLE FOR THE BREAD OF THE PRESENCE



A stone incense altar having four horns on the corners was found at Megiddo. It provides a clear idea of the shape of the gold incense altar in the temple. The table for the bread of the Presence was also made of gold.



INCENSE ALTAR