

# Old Testament Survey

Revised

## TEACHER'S EDITION

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**Content**

This study guide emphasizes important historical characters and places within a chronological framework, tied to key dates. The course's major overarching theme is the Bible as God's revealed will and His loving provision for our salvation; thus, it stresses Messianic connections. A foundational assumption is that the New Testament builds on the Old. Underneath all this is a desire to help students see how Scripture applies to all aspects of their lives, and that Biblical characters were real people, living in real places, who made choices to be obedient or not obedient—just like themselves!

**Schedule**

This course is designed for students in the Logic (Dialectic) Stage, working five days a week, approximately 45 minutes each session. Text covered by the student includes Genesis through Esther. Selections from the Major and Minor Prophets complete the curriculum.

**Examinations**

Regular quizzes test accumulative knowledge up to the semester final, so quizzes should never be thrown away, and should always be corrected—carefully!

**For the Student**

Students should be able to do much of the work for this course on their own, including the Bible readings, studying for quizzes (which may include memory work), and the quarterly project. The projects are as follows:

First quarter: children's book

Second quarter: sermon summaries

Third and fourth quarters: allusion notebook.

**For the Parent**

Parents would be wise to follow the same Bible reading schedule as the student. The best value of this course will be realized as the student and parent discusses the stories of the Old Testament together. An Answer Key will assist in answering the questions, but issues of wise application are left for the parent to address as you see fit.

It is obviously beneficial to help your child develop a regular time for reading his/her Bible. It is also perfectly acceptable to do the assigned Bible readings together.

Help your students look for examples for their allusion notebook; this can be a whole family project.

Review old quizzes with your student in preparation for the current quiz.

**Schedule of Lessons** (Quizzes and Tests usually on Friday)

**FIRST SEMESTER**

**Week      Book and Chapters Covered**

- 1      Introduction – Genesis 1-3
- 2      Genesis 4-8
- 3      Genesis 9-12
- 4      Genesis 13-16
- 5      Genesis 17-21
- 6      Genesis 22-25
- 7      Genesis 26-35
- 8      Genesis 36-44
- 9      Genesis 45-50
- 10      Exodus 1-11
- 11      Exodus 12-19
- 12      Exodus 20-32,34 & 40
- 13      Leviticus 1-7, 16, 23, 27
- 14      Numbers 11-20
- 15      Numbers 21-27, Deut. 1-6, 8-13, 18

**Semester TEST**

**SECOND SEMESTER**

**Week**

- 16      Joshua 1-9
- 17      Joshua 10-11, 24; Judges 1-6
- 18      Judges 7-16, 21
- 19      Ruth, I Sam 1-7
- 20      I Samuel 8-end
- 21      II Samuel 1-18
- 22      I Kings 1-15
- 23      I Kings 16-22
- 24      II Kings 1-14, II Chron. 22
- 25      II Kings 15-25
- 26      Daniel 1-7
- 27      Esther
- 28      Ezra
- 29      Nehemiah
- 30      Minor Prophets (selected)
- 31      Minor Prophets (selected)

**32      Semester TEST**

**SERMON OUTLINES**

Create a notebook of at least **five sermon outlines**.

Make sure you follow these guidelines:

1. Be clear in your content; organize it for someone who has not heard the sermon!
2. The sermons can be from a source of your choosing—from your own church, from a recording, or even from a book. Be sure and include the following in the heading:

WHO is preaching

WHAT church

WHEN you heard the sermon (date)

THE TOPIC of the sermon, including Scripture reference

3. Use standard outlining practices:

I.

A.

1.

a)

4. As a conclusion, write several sentences explaining how you can apply this sermon to your own life?

Please do not hesitate to request your parents' help in this assignment. You can use them to clarify any points of the sermon you do not understand.

**CHILDREN'S BOOK**

You undoubtedly had your favorite Bible story books when you were little that you wanted to hear over and over again. Well, here is your chance to make up your very own!

Write a 15-page children's book with the following guidelines:

1. Storyline from any Old Testament book
2. Seven pages of illustration
3. Seven pages of written, simplified text  
(pages need to be 8 ½ by 11 inches—no small books, please)
4. 1 title page (attractive cover with vital information: see below)
5. Child-tolerant binding

Don't forget to state clearly on your title page:

1. Title of your book
2. Your name as author
3. Scriptural reference that your text is based upon
4. Reading or age level (e.g. 2-4 year olds, 3<sup>rd</sup> grade)

**ALLUSION NOTEBOOK**

Prepare a collection of Old Testament allusions. These allusions should refer to Old Testament people, places, and/or events. Look for examples in:

literature books	advertisements
articles or essays	art
poetry	political cartoons
drama	songs
videos	cartoons

An *allusion* is a brief reference to something which a majority of readers understand in common, and thus does not have to be fully explained. Do not get this word confused with *illusion*, which means “something that isn’t really there.”

Your notebook should include at least **25 allusions**, and of the categories listed above, you may not submit any more than **5 examples** of any one kind for credit.

Make sure that your notebook is clearly divided into categories, making it easy to understand how you are classifying your allusions. Two popular methods of categorizing are by media, or by books of the Bible.

Each allusion should be clearly identified with the correct Scripture reference (including the verse). For allusions from literature, you can photocopy the entire page, but be sure that you identify the title and author, as well as the Scripture reference and verse, and highlighting the allusion.

This project is intended for the entire family; recruit your parents and all your siblings to be on the lookout for allusions for your notebook. Once they catch on, they’ll be an invaluable aid to you.

By the end of the third quarter = 15 allusions

By the end of the fourth quarter = 25 allusions

### The Messianic Hope as Shown in the Old Testament

This section sets out, step by step and chapter by chapter, some of the important Old Testament pointers to Christ. It is not comprehensive, but hopefully, it is clear. Although the student workbook specifically deals with these references, these pages sum up foundational principles for the parent and teacher.

The increasing clarity and specificity of the Old Testament texts which describe the Messiah and illustrate the interpretive principle of progressive revelation. The Messianic hope starts with a large vague promise that a man born of woman would one day crush the serpent. By II Samuel 7, one knows that the Messiah will come from the line of Abraham, Isaac, Jacob, Judah, and David.

This hope is fleshed out to man in many ways: prophesy, covenant, law, specific actions, people's lives, buildings—all pointing to Christ. Over and over again, God paints pictures of faithful servants and redemptive sacrifices. From the moment of man's bondage to sin, it's obvious that God had a plan for his redemption, his motive being love.

1. **Gen 3** As soon as man sinned, God prophesied that the seed of the woman would crush the serpent's head: very broad. All Adam and Eve knew was that the coming redeemer would be a woman's child who would crush Satan's power.
2. **Gen 9** God promised never again to destroy all mankind by a flood. In this second narrowing of the funnel, the line of Cain is wiped out, as is most of the line of Seth. In fact, as we all descend from Adam, so we all descend from Noah—the only righteous, blameless, obedient man of his generation. First time the word “covenant” is used.
3. **Gen 12** God calls Abram out of Ur to a land that he would show him, a land that would belong to his many descendants, and descendants that would bless all nations of the earth; thus, the three parts of the covenant: descendants, land, and blessing. Although the word “covenant” is not used, it will be in Gen 17 where the same promise is repeated.
4. **Gen 15:6** God clearly states the criterion for righteousness: “Abram believed the Lord”. Despite the future requirements of the Mosaic law, the fundamental basis for righteousness with God never changes—Old or New Testament. Without faith it is impossible to please God. Whatever is not of faith is sin. It will be clear in Exodus, Numbers, Joshua, Judges, that heritage does not save, sacrifices do not save; only faith is credited to man as righteousness.
5. **Gen 17** Second time the word “covenant” is used as God describes the rite of circumcision, the sign of his promise to Abraham and his descendants.

6. **Gen 22** Although Isaac is actually Abraham's second son, he is the child of promise. When God calls Abraham to sacrifice "his only son", he becomes a picture of the Father, who would give Jesus, his only son. Like Isaac carried the wood for his own sacrifice, Jesus carried his own cross until Simon relieved him. Both Isaac and Jesus were old enough to question their own sacrifice—but willingly obeyed their fathers. A parallel difference between the two lies in the sacrifice itself; God provided a ram in place of Isaac, and God provided Jesus as the lamb—the one who took the place for all of us. Looking into the future, Mt. Moriah, "the place where God provides" would become the site of Solomon's temple a 1000 years later (II Chron 3), and then the mount where Jesus died on the cross, "outside the camp", in another 1000 years (Heb 13).

7. **Gen 25** Of Isaac's two twin sons, God promised that one would rule over the other; the covenant would come through Jacob, not Esau. Indeed, Esau despised his birthright which he legitimately owned as the oldest, and willingly sold it for a bowl of Jacob's soup. Later, he lost his blessing as well.

8. **Gen 49** God repeats his covenant with Abraham to Isaac and Jacob, but when Jacob blesses his twelve sons before he dies in Egypt, he prophesies that the scepter will not depart from Judah, the fourth-born son of Leah and forefather of David and Jesus.

9. **Gen 50** Even though Joseph saves his family (as well as all Egypt) from starvation, they leave their promised land for a 400 year stay in Egypt. This looks like God's plan is being derailed, but in fact, one aspect of the covenant, that of descendents, is not only being protected, but being prospered.

10. **Ex 12** After 400 years, the nation of Israel prospered to the point where Pharaoh felt them a threat. God raised up Moses as a deliverer, who brought Israel out of Egypt with "signs and wonders", as the plagues definitely were! The last plague, the Angel of Death, would only "pass over" the firstborn in houses that were marked by the blood of an unblemished lamb. The festival that commemorated their deliverance is full of parallels to the atoning death of Christ.

Unblemished lamb	Sinless life of Jesus
Early prime of its life	Death at 33
Lived with the family 4 days	Short ministry of 3 years
Lamb sacrificed to propitiate Death	Jesus became physical sacrifice for sin
No bones to be broken	No bones broken on the cross
Angel of Death passed when he saw lamb's blood	God's judgment of death passes over the believer when he sees his son's blood
Every male circumcised	Believer's heart is circumcised
No work permitted	Our works cannot save us; Jesus' sacrifice allow believers to enter God's rest
No yeast permitted in the house	No sin permitted in the believer's heart
Beginning of their new calendar year	Beginning of new life for the believer
Commemorated deliverance from Egypt and slavery	Believer is delivered from the slavery of sin

11. **Ex 20** When Moses brings the Israelites to Mt. Horeb, God calls him up to his presence where he will give him the covenant, the laws that will mark Israel as his “treasured possession”. The law includes not only the Ten Commandments; it includes the plan for the tabernacle and all the sacrificial requirements. These legal requirements distinguish Israel as God’s special people, unlike any other.

12. **Ex 25-30** The tabernacle, in its very design, points to the redemptive work of Christ, beginning with the meaning of the word “tabernacle”, down to each piece of furnishing in the tent and courtyard.

13. **Lev 1-7** The five sacrifices, similar to the Passover sacrifice, parallel Christ’s unblemished nature. The sacrifices had to be valuable, as well as without defect. The sin and guilt sacrifices directly point to man’s ongoing need for forgiveness, looking forward to the perfect sacrifice.

14. **Lev 16** One of the most complete pictures of Christ’s perfect sacrifice was demonstrated on the Day of Atonement, where sacrifice was made for the priesthood, the tabernacle itself (including the ark), and the people. The sin offering for the people actually required two goats—one animal was not adequate. One goat was sacrificed on the altar, but the other had to stay alive and bear the sins of the people, carrying them into the desert. This animal had a special name: the scapegoat. In the same way, Christ went to the cross, and while still alive, carried our sins on him; he also died for our sins. The magnitude of his redeeming work could not be fully shown in just one animal sacrifice; it required two.

15. Throughout **Numbers** it is apparent that physical deliverance from slavery is not enough; the heart must trust in God’s provision. As Hebrews explains, the Israelites could not enter God’s rest because of their unbelief. What a tragedy! They saw the miracles of Moses, heard the actual voice of God, were led by the pillar of fire by night and cloud by day, ate the bread of heaven, and came all the way up to the border of the Promised Land—and never entered. Obviously, being a descendent of Abraham wasn’t enough. Being a physical son of the covenant wasn’t enough. Being circumcised in body wasn’t enough. Only those who believed God entered in (Gen 15:6). Jesus confronted these identical issues with the Pharisees during his ministry on earth.

16. **Deut 13, 18** Moses clearly defines the two tests of a prophet in these two chapters; his words must clearly line up with the rest of God’s word, and his words must come true. Although the prophets were regularly martyred, their faithfulness unto death prefigured the Faithful Servant. Isaiah prophesied that Jesus would be born of a virgin, Zechariah foretold that Jesus would be sold for 30 pieces of silver, David gave Jesus’ words spoken from the cross—all hundreds of years before they came to pass.

17. In **Joshua**, Rahab, a prostitute, believed God and entered into the genealogy of Christ.

18. In the time of the judges, **Ruth** believed God and entered into the genealogy of Christ. Boaz became the kinsman-redeemer of Naomi and Ruth, and his son became the ancestor of David. Jesus, the Son of David, would be the kinsman-Redeemer for the whole world.

19. **I Sam 1-3** Mary's magnificat will echo Hannah's song of praise, as the Lord remembers the lowly estate of these women and raises them up. Both mothers totally dedicate their sons to God's service from birth; both sons consider the tabernacle to be their father's house. From their youth, both Samuel and Jesus show extraordinary wisdom. Both lived at a time of intense political upheaval, Samuel anointing the first two kings of Israel, and Jesus ushering in a kingdom not of this world.

20. **I Sam 15** When God rejects Saul because of his disobedience, He tells him that the kingship will go to one who is better than him—a man after God's own heart. In I Sam 16, Samuel anoints David to be that king.

The years that pass between David's anointing and his possession of the complete kingdom are full of bitter fighting with Saul. Yet David will not raise his hand up against the Lord's anointed; he waits for God to end Saul's life. Saul dies tragically, by his own hand in battle with the Philistines, and David continues to honor him, even in death.

21. **II Sam 5** When civil war ensues, David continues to wait on God's timing until the northern tribes, of their own free will, ask him to be their king, as well as Judah's. The scepter does, indeed, come to Judah.

22. **II Sam 7** Even more specifically, the scepter comes to the house of David; when David expresses his wish to build a house for the Lord, God responds by establishing the house of David. Not only would he be granted continuing generations of offspring, but the throne as well. In fact, his throne would endure forever. This is fulfilled in Christ, descendent of David through both Mary and Joseph. Christ was the perfect fusion of king, prophet, and priest.



## OVERVIEW

*The Old Testament contains 39 books, starting with Genesis and ending with Malachi. The Bible is actually a small library with all the 39 volumes of the Old Testament conveniently bound together for us, including the 27 separate books of the New Testament, making a total of 66 books.*

*The 39 books of Old Testament in our modern Bibles may be grouped into four broad categories (must be entirely memorized):*

Law	Histories	Wisdom/Poetry	Prophets	
			(Major)	(Minor)
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	(Lamentations)	Amos
Numbers	I, II Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	I, II Kings	Song of Songs	Daniel	Jonah
	I, II Chronicles			Micah
	Ezra			Nahum
	Nehemiah			Habakkuk
	Esther			Zephaniah
				Haggai
				Zechariah
				Malachi

*Our modern Bible is based on a much older text that Jesus quotes in the gospels of the New Testament; it was divided into three divisions (only division names must be memorized):*

Law	Prophets	Writings
Genesis	Joshua	Psalms
Exodus	Judges	Proverbs
Leviticus	I, II Samuel	Job
Numbers	I, II Kings	Song of Songs
Deuteronomy	Isaiah	Ruth
	Jeremiah	Lamentations
	Ezekiel	Ecclesiastes
	12 Minor Prophets	Esther
		Daniel
		Ezra
		Nehemiah
		I, II Chronicles

*By your second quiz all 66 books of the Old and New Testaments must be memorized.*

*You will also be held accountable for the following very elemental time line of major people and events:*

Creation	Abraham	Moses Exodus	David	Fall of Jerusalem	Christ
	2000 B.C.	1447 B.C.	1000 B.C.	586 B.C.	

*At the time of Christ, the Old Testament was written in Greek, not Hebrew, and was called the **Septuagint**. Because the Greek word for “In the beginning”, was “genesis”, this first book of the law was called “Genesis”. Indeed, it is a chronicle of beginnings: of the earth and universe, animals, plants, man and woman, marriage, sin, murder, countries--and the beginning of God’s chosen people.*



# UNIT I

## The Pentateuch

**Genesis 1-2:3: Creation of Heaven and Earth**

*The following questions may be answered directly from the Old Testament text. Use the exact words of Scripture as much as possible.*

1. What was the earth like before creation?  
**1:2 ...the earth was formless and empty, darkness was over the surface of the deep...***[which from context seems to be water]*
2. What other person of the Trinity is mentioned besides God the Father/Creator?  
**1:2 ...the Spirit of God (hovering over the waters).**
3. Summarize what was created on each of the following days:
  - a. first: **1:3 light, separated from the darkness, called ‘day’ and ‘night’**
  - b. second: **1:6 expanse between the waters, called ‘sky’**
  - c. third: **1:9 waters under the sky gathered to one place; dry ground called ‘land’ and gathered waters called ‘seas’; vegetation (seed and fruit bearing plants and trees)**
  - d. fourth: **1:14 lights in the sky; sun for day, moon for night, stars; made to mark the seasons, days, and years**
  - e. fifth: **1:20 creatures of the sea and birds**
  - f. sixth: **1:24 creatures of the land; man in God’s own image--male and female**
4. How is the seventh day different from the other six?  
**2:2 God rested from all his work; he blessed the seventh day and made it holy**

*[So, no work! Not only was God finished, but he pronounced a blessing on this special day. It was set apart, made holy. See Hebrews 4 for the broader implications of the Sabbath. Later, the children of God would be distinguished by their observation of the Sabbath. They would be blessed and made holy by ceasing from their own labors and entering God’s rest through trusting his provision.]*

5. Write down three different phrases that are repeated several times in this passage:
  - a. **“And God said, ‘Let there be...’”**
  - b. **“And it was so.”**
  - c. **“And God saw that it was good.”**
  - d. **“And there was evening, and there was morning—the ... day.”**

*[You may notice other repeated phrases, but these are repeated most often. It is obvious that this passage is designed to be easily memorized with its parallel structure and identical lines which function much like a refrain, and indeed, this text may have been sung. It is easy to imagine that it could have been one of the first texts a Hebrew child committed to memory. It also demonstrates a common literary feature of Moses’ writing: an overview (Gen 1:1-2:2) followed by a more detailed account of the same event (Gen 2:3-25). Keep this feature in mind when you come to the account of Noah.]*