A Very Simple Survey of the Old Testament

Block #5 — Lessons 33–40

Block #5 · Lessons 33–40 | Keith R. Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Block

Block #5 (Lessons 33–40) follows without alteration the next 8 lessons in the Bible in Felt outline; often times a lesson deals with more issues than its title implies. It covers from Deuteronomy to the beginning of I Samuel — doctrinally speaking, from Israel's entrance into the land under Joshua unto the time when they deserved the second course of punishment of Leviticus 26 because of their negative response to the first course of punishment in the days of the Judges. Before entering the land Israel still was not 'great in the LORD', and would learn this lesson the 'hard way' once in the land. Her history under the first course of punishment, as the book of Judges sets it forth, makes it abundantly evident that God's 'Jehovah-ness' and grace is Israel's only hope.

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Lessons at a Glance

Lesson	Core Focus
L33	Joshua is Chosen Leader — Deuteronomy 31 – Joshua 1
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Lesson Summaries

L33 **Joshua is Chosen Leader** *Deuteronomy 31 – Joshua 1 • Further things to complete Israel's readiness before the conquest of the land*

Deuteronomy: A Few Days

- Just about everything recorded in Deuteronomy took place in a few days at the most: chapters 1–33 in just a few days, then chapter 34 records Moses' death and Israel mourning him 30 days — a little over a month in all.

'Deuteronomy' — the Second Giving of the Law

- 'Deuteronomy' means 'second law,' or 'the second giving of the law.' God had Moses rehearse Israel's history since Egypt — how they had consistently disobeyed Him — and exhort them not to do the same things as their fathers.
- God had Moses go over the Law contract again (Deut. 1–28), reminding Israel of the courses of punishment they would receive if they failed to keep His law: the contract was going to be a curse to them and not a blessing.
- Israel did not admit their sinfulness and need for God to deal with them solely on the basis of His love, mercy, and grace; they were not very much different from their rebellious fathers.

Two Other Special Things

- God had Moses make another covenant (29:1ff) — one God made with Himself concerning Israel. In it He promises, once they have learned the 'hard way', to deliver them from their sinful selves and make them by His grace what His plan calls for.
- Israel could not appreciate this additional covenant at this time, still thinking themselves able to keep the Law; but the day will come when they will cast themselves upon it as their only hope.
- God also had Moses teach Israel a very unique song which God Himself wrote (Deut. 31:16 – 32:43), designed to "testify against them as a witness" under the Law's curses — and to 'prick their hearts' concerning their sinfulness.

Moses' Death; Joshua Commissioned

- Because of his own disobedience (Num. 20) Moses was not permitted to bring Israel into the land. From the top of the mountain God showed him all the land; Moses "died there" in God's very immediate presence, and God Himself undertook to bury his body.
- Though Moses didn't go into the land at this time, he will do so in resurrection when God resumes His program with Israel and the LORD comes to establish His kingdom with Israel in their land.
- As Joshua 1:1–9 relates, Joshua is to bring Israel into the land, lead Israel in the conquest of it, and divide the conquered land to the tribes; in verses 10–11 he gives the orders to ready themselves.

L34

Crossing the Jordan *Joshua 3–4 • The time had come for Israel to actually enter the land God had given to them*

The 'Fear of Israel' (Joshua 2)

- Joshua had sent two spies to Jericho. They learned especially from a woman named Rahab that the people were in terror: "your terror is fallen upon us", and "all the inhabitants of the land faint because of you" (2:9).
- The LORD had said when He brought Israel out of Egypt that He would produce this effect upon the nations, and Moses and the people sang about it (Ex. 15:13–16). The spies reported, "Truly the LORD hath delivered into our hands all the land" (2:24).

What Joshua Said (Joshua 3)

- As at the Red Sea, God parted the waters, this time of Jordan. But two other significant issues need pointing out: something Joshua said before the crossing, and something Joshua did as it was being completed.
- Joshua said, “the LORD will do wonders among you” (3:5). It was not just to amaze them: God was commencing the actual battle for the repossession of the earth against Satan’s stronghold in the land of Canaan.
- So Joshua emphasized that “the living God *is* among you”, going before them to “drive out” the nations, and that the ark was “the ark of the covenant of the Lord of all the earth” (3:9–13).

NOTE: Israel’s Purpose and Ours

- God’s plan and purpose with Israel on this earth is the repossession of the earth and the establishment of His kingdom on it. During this present age His program with Israel has been temporarily suspended.
- Now God is forming the “new creature”, the church the body of Christ. His purpose with us is NOT establishing His kingdom on this earth but pertains to the heavenly places; we await the Lord’s return for us at the rapture.

What Joshua Did: Two Memorials of Stones (Joshua 4)

- Twelve men, one out of each tribe, took a stone out of the midst of Jordan where the priests stood and set them up for a memorial marker in the land, to remind Israel how they entered it by means of God’s mighty power.
- Joshua himself set up another memorial “in the midst of Jordan” (4:9), covered over when the waters returned. These stones are for the future, when the Lord Jesus Christ comes at the end of the tribulation period to save His people Israel.
- He will follow the original route of Joshua’s day, part the waters in the same place, and take the land once and for all; the people of the earth will know the hand of the LORD is mighty, and Israel will fear the LORD forever.

L35

Fall of Jericho *Joshua 5:13 – 6:27 • The conquest of the land under Joshua, with a survey of the remainder of the book of Joshua*

More Than the Title

- Though the title refers only to Jericho (Joshua 5:13 – 6:27), the lesson ends with a survey of the remainder of Joshua, since the next lesson on the Bible in Felt outline jumps into Judges and Gideon.

The Captain of the Host of the LORD (5:13–15)

- Joshua didn’t seem to know what to make of the man with “his sword drawn in his hand” (5:13). He answered, “Nay; but *as* captain of the host of the LORD am I now come” (5:14), and gently reproved Joshua for not knowing him.
- As “captain of the host of the LORD” this person was an angel, and probably none other than Michael the archangel, the leader of God’s angelic armies.
- Joshua should have expected him, for God had said He would send him: “I will send an angel before thee; and I will drive out the Canaanite” (Ex. 33:2). Reproved, Joshua “fell on his face to the earth, and did worship”.

Jericho Taken (Joshua 6)

- Six days the army went around the city once, with 7 priests bearing 7 trumpets of ram’s horns; on the seventh day seven times. At the long blast

the people shouted, and “the wall fell down flat”.

- The LORD had said, “See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.” Only Rahab and those with her were spared, according to the promise given her because she hid the two spies.

Achan, Ai, and the Rest of Joshua

- Achan disobeyed God in connection with the conquering of Jericho, taking some of the spoils. By his sin, along with others allowing of it, Israel was put in the position of not meriting God’s blessing but meriting His wrath.
- Israel was then defeated at Ai, and Joshua failed to be ‘great in the LORD’, complaining to the LORD; He rebuked him, “Get thee up; wherefore liest thou thus upon thy face?” (7:10). Israel had sinned.
- 31 kings and their peoples were conquered under Joshua (12:7–24). Then God announced a temporary pause to divide the land to the tribes, for “there remaineth yet very much land to be possessed” (13:1).
- Joshua (chs. 23–24) knew the ‘seeds of rebelliousness’ were working in them — Achan’s sin was only an example. In the generation following Joshua they took root and brought the first course of punishment of Leviticus 26 upon the nation.

L36

An Angel Appears to Gideon *Judges 6 • Israel under the first course of punishment, and God’s merciful raising up of judges*

About 450 Years

- Gideon was one of a number of judges God raised up over a period of about 450 years following the death of Joshua — the time covered by Judges, Ruth, and the beginning of I Samuel.
- “Israel served the LORD all the days of Joshua” and of the elders who outlived Joshua (Jos. 24:31). Once these elders died, Israel made peace treaties with many of the nations, and began to practice their idolatries.

The First Course of Punishment (Judges 2)

- God sternly rebuked His people: “ye have not obeyed my voice: why have ye done this?” (2:2). Israel was not obeying God’s voice, and He would have to begin to punish them in His anger.
- He “delivered them into the hands of spoilers that spoiled them” and “sold them into the hands of their enemies” (2:14) — exactly what the first course of punishment of Leviticus 26 (26:14–17) said He would do.
- But God also did something solely on the basis of His love, mercy, and grace which the Law contract did not call for: He “raised up judges, which delivered them out of the hand of those that spoiled them” (2:16).

Gideon (Judges 6)

- Because Israel persisted in evil, the LORD “delivered them into the hand of Midian seven years” (6:1); “Israel was greatly impoverished because of the Midianites” (6:6). A prophet first rebuked them for their disobedience (6:7–10).
- God called Gideon by sending an angel. Gideon did not go along with Israel’s worship of other gods, and he knew God’s presence wasn’t being manifest because of Israel’s forsaking of Him: “now the LORD hath forsaken us” (6:13b).
- “Go in this thy might” (6:14). Gideon’s “might” was that he believed God: he

knew what was going on in Israel and why, because he believed what God had said about how He would deal with them if they forsook Him.

- Gideon asked God for signs — fire consumed the present he prepared for the angel; then the "fleece of wool in the floor". NOTE: asking God for signs was natural in God's program and dealings with His nation Israel.
- It isn't part of God's program with us in this present 'dispensation of Gentile grace' to give us signs; as Paul tells us, "the Jews require a sign". Paul also teaches that counterfeit signs and wonders would be part of Satan's trickery.

L37

Gideon and the Three Hundred *Judges 7 • A deliverance designed by God to be obvious that only He had driven out the Midianites*

Gideon 'Great in the LORD'

- Gideon was 'great in the LORD,' much like Joseph, Moses, Caleb and Joshua. What Gideon knew in his heart God wanted all Israel to know, so He had Gideon do what seem like very peculiar things.

32,000 — 10,000 — 300

- 32,000 assembled — too many, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (7:2): that is, be proud of themselves thinking they did this on their own.
- "Whosoever *is* fearful and afraid, let him return" (7:3); about two-thirds left and 10,000 remained. But "The people *are* yet *too* many" (7:4) — still too many to prevent pride and conceit.
- At the water, those that "lapped, *putting* their hand to their mouth, were three hundred men" (7:6). The rest bowed upon their knees — which may very well have been in connection with the idolatry that had permeated Israel.

The Blessing of Leviticus 26:8

- God would put the fear of Him and Israel into the Midianites, as Leviticus 26:8 said: "an hundred of you shall put ten thousand to flight". That is what God was going to produce with Gideon and the 300.
- God produced this contracted blessing not because they were keeping His Law, but to manifest that He gave them the victory, and to let them appreciate that this and many other Leviticus 26 blessings await them if they return to Him and keep His Law.

The Battle (7:9–25)

- Gideon overheard a Midianite's dream of a "cake of barley bread" — something like a small muffin — striking a tent and knocking it over. The mighty armies of the Midianites were going to be overturned by 'the little muffin of an army' of Gideon.
- In 3 companies of 100, with trumpets and lamps in empty pitchers, they cried, "The sword of the LORD, and of Gideon." Then "all the host ran, and cried, and fled" (7:21), and God caused them to fight amongst themselves.

Only as Long as Gideon Lived

- Then "the country was in quietness forty years in the days of Gideon" (8:28). But once he was dead Israel again forsook the LORD, proving themselves not 'great in the LORD' at all, and the curses of the first course came again.

L38

The Story of Samson *Judges 13–16 • Against the background of Israel's worsening apostasy and rebelliousness*

Worse and Worse (Judges 2:18–19)

- During the approximately 400 years covered by the book of Judges, Israel's positive response to each judge was short-lived; when the judge was dead they "corrupted *themselves* more than their fathers" (2:19).
- As Israel got worse, the intensity of the first course of punishment became greater. The story of Samson is set against this background: Israel's corruption and rebelliousness was at its 'worst to date'.
- Israel "did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years" (13:1). In Gideon's day Midian oppressed them seven years.

A Nazarite from the Womb

- Again, solely on the basis of His great mercy, and not because the Law contract called for it, God raised up a judge: the child would be "a Nazarite unto God from the womb" (13:5), specially dedicated to God for His use.
- NOTE (Num. 6): the "vow of a Nazarite" was a special act of dedication and separation unto the LORD — from wine and strong drink; letting "the locks of the hair of his head grow"; to "come at no dead body".

Samson Acts Alone

- As 13:25 says, "the Spirit of the LORD began to move him at times in the camp of Dan", but there is no account of any positive response by the people. Samson acts alone; he "sought an occasion against the Philistines".
- His own people, having no desire to be delivered, betrayed him over to the Philistines; though the men of Judah witnessed his victory over 1000 armed men with only the jawbone of an ass, we are not told of any change of mind.
- The Philistines responded better to Samson than Israel did: "Our god hath delivered into our hands our enemy, and the destroyer of our country" (16:24). Samson "judged Israel in the days of the Philistines twenty years" (15:20).
- Samson acted foolishly with Delilah and provided for the loss of his Nazarite status; the LORD departed from him. Yet in his death he destroyed the "lords of the Philistines" and Dagon's house — still no positive response from Israel.

NOTE: A Type of the Lord Jesus Christ

- Samson serves as a type of the Lord Jesus Christ: Israel's deliverance could only come from one perfectly dedicated to the LORD, able to function as her Redeemer and Deliverer — just who the Lord Jesus Christ is.

L39

The Story of Ruth *The Book of Ruth • A story that parallels Israel's own story — like a mini-picture of Israel's own history*

What the Book of Judges Showed

- Israel was NOT naturally good and deserving of God's blessings, NOT naturally 'great in the LORD': the nation was a nation of sinners who merited only God's cursing and wrath, in a predicament from which they could not deliver themselves.
- Israel's only hope rests solely upon God Himself undertaking to deliver her. Though the Law contract calls for 5 courses of punishment, her history under the first shows that God's 'Jehovah-ness' and grace is Israel's only hope.

Why Ruth Follows Judges

- God placed Ruth right after Judges because it brings to the forefront an issue He wants recognized: how a merciful and gracious man functioned as a redeemer and saviour for someone he loved.
- The story parallels Israel's own story: the very thing Ruth and Naomi needed, which Boaz provided, Israel also desperately needs, and God Himself will become and provide.

The Story (Ruth 1–4)

- Ruth, a woman of Moab, became Naomi's daughter-in-law. After the deaths of Naomi's husband and two sons, they returned to Israel in poverty, having nothing and legally possessing nothing.
- Boaz, a kinsman of Naomi through her husband, could function as kinsman-redeemer according to the Law; Naomi prepared Ruth to appeal to him, and he qualified himself as the only one able to deliver Naomi and Ruth from their predicament.
- Not only were they delivered; they were exalted in blessing as Ruth became the wife of Boaz, and the last four verses show how the line proceeds on to the bringing forth of David.

Israel's Kinsman-Redeemer

- Naomi's laments could be Israel's: "the hand of the LORD is gone out against me" (1:13); "the Almighty hath dealt very bitterly with me" (1:20). God had to afflict Israel according to the Law contract they signed.
- God Himself would be Israel's kinsman-redeemer: God the Son, the Lord Jesus Christ, became a man and died in payment for sin, as Israel's Redeemer to "save his people from their sins" — of the tribe of Judah, just as Boaz was.
- Israel did not appreciate Him, and her program is now set aside; when God resumes it, she will confess as Naomi did: "Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead" (2:20b).

L40

Child Samuel *I Samuel 1–2 • Israel's horrible state, and God mercifully raising up one more judge*

Things Actually Got Worse

- For approximately 400 years under the first course of punishment Israel did not respond positively but persisted in rebelliousness and even got worse; changes of heart became non-existent, as in Samson's day. Yet things actually got worse.
- Though the title is the Child Samuel, Israel's horrible state must be gone over first; only against this background can the LORD's raising up and use of Samuel be properly understood.

The Sons of Eli (I Samuel 2)

- Eli's sons Hophni and Phinehas, "the priests of the LORD" at Shiloh, "*were* sons of Belial; they knew not the LORD" (2:12). They were Satan's own men; the tabernacle of God was under their leadership.
- They stole from the sacrifices and threatened the offerers, so that "men abhorred the offering of the LORD" (2:17). They even committed fornication at "the door of the tabernacle of the congregation" (2:22–25).
- NOTE: the equivalent today would be an unsaved, Bible-rejecting man

functioning as the pastor of a church, with professing believers submitting to his ministry; such churches do exist today in great numbers.

- By the Law contract they should have been put to death; since Israel wouldn't do this, God would do it Himself, in a final round of afflictions under the first course — the Philistines would once again oppress Israel.

Elkanah and Hannah (I Samuel 1)

- Elkanah and especially Hannah were faithful: he "went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh" (1:3). Yet "the LORD had shut up her womb" (1:5) — for a particular reason.
- Hannah vowed, "I will give him unto the LORD all the days of his life, and there shall no razor come upon his head" (1:11) — promising to raise her son a Nazarite. She was not a "daughter of Belial".

Samuel

- Samuel means 'asked of God': "I have asked him of the LORD." Brought to Shiloh when weaned, "he worshipped the LORD there" (1:28) — brought up right in the midst of Israel's greatest contrariness to God.
- NOTE: in Hannah's 'prayer of rejoicing' (2:1–10) she realizes that God's "Jehovah-ness" and grace is Israel's only hope, and that the time is coming when He will put His "Jehovah-ness" into full practice for Israel's deliverance.

Key Doctrinal Distinctions

God's Purpose with Israel on This Earth vs. His Purpose with Us in the Heavenly Places

God's plan and purpose with the nation of Israel on this earth is the repossession of the earth and the establishment of God's kingdom and dominion on it. He will not establish His kingdom on this earth until He resumes His program with Israel after this present dispensation of Gentile grace is concluded. Meanwhile God is forming the "new creature", the church the body of Christ; His purpose with us pertains to the heavenly places and God's repossession of them.

Signs: Natural for Israel vs. Not Part of God's Dealings with Us

In God's program with Israel it was proper and natural for them to expect and even ask for signs, since God had contracted with them to do "marvels" in their midst. In God's word to us in Paul's epistles we aren't taught to look for signs, ask for them, or expect God to work miracles for us; God is treating us very differently than He dealt with Israel.

What the Law Contract Called For vs. What God Did by His Mercy

Achan's sin, with others going along with it, kindled the anger of the LORD against Israel, in perfect accordance with the Law contract they entered into with God. In bringing the first course of punishment, God raised up judges solely on the basis of His love, mercy, and grace — something the Law contract

did not call for; so too with Samson. The Leviticus 26:8 blessing with Gideon was produced not because Israel was keeping His Law, but to manifest that He gave them the victory.

Israel's Own Performance vs. God's 'Jehovah-ness' and Grace

Israel signed the Law contract and chose to have God deal with her on the basis of her own performance. Her only hope is for God to be merciful to her and to deal with her solely on the basis of His grace, and not at all on the basis of her works. In the additional covenant God promises to be what His name "Jehovah" stands for, and to be gracious to Israel. As God's name "Jehovah" declares, He will be for them whatever they need Him to be: they need a kinsman-redeemer, and that's exactly what He will become for them.

Key Scripture References

Exodus 33:2	"I will send an angel before thee": the promise Joshua should have remembered
Exodus 34:10	God contracted to do "marvels" in Israel's midst; so Israel could expect signs
Leviticus 26:8	A contracted blessing God produced for Gideon, not because they were keeping His Law
Leviticus 26:14–17	The first course of punishment, brought upon Israel in the days following the death of Joshua
Numbers 6	The vow of a Nazarite: a special act of dedication and separation unto the LORD
Deuteronomy 29:1ff	Another covenant, which God made with Himself concerning Israel
Deuteronomy 31:16 – 32:43	The song God Himself wrote, to "testify against them as a witness"
Deuteronomy 34:1–6	From the top of the mountain God showed Moses all the land; Moses "died there"
Joshua 2:9–11	Rahab: the people of Jericho in terror over Israel's advance
Joshua 3:9–13	"the living God *is* among you"; the ark of "the Lord of all the earth"
Joshua 4:9	Stones "in the midst of Jordan", undoubtedly for the day of the Lord Jesus Christ's coming
Joshua 5:13–15	The "captain of the host of the LORD": an angel, probably Michael the archangel
Joshua 7:1	Achan's sin: "the anger of the LORD was kindled against the children of Israel"
Judges 2:14–16	The first course of punishment; judges raised up, which the Law contract did not call for

Judges 2:18–19	Israel's positive response lasted only as long as the judge lasted
Judges 6:13–14	Gideon knew God's presence wasn't being manifest because of Israel's forsaking of Him; "Go in this thy might"
Judges 13:1–5	Philistines forty years; Samson "a Nazarite unto God from the womb"
Ruth 2:20	Israel will one day confess in similar manner to what Naomi said
I Samuel 1:11	Hannah's vow: promising to raise her son a Nazarite
I Samuel 2:12	Eli's sons "*were* sons of Belial": Satan's own men in charge of the tabernacle