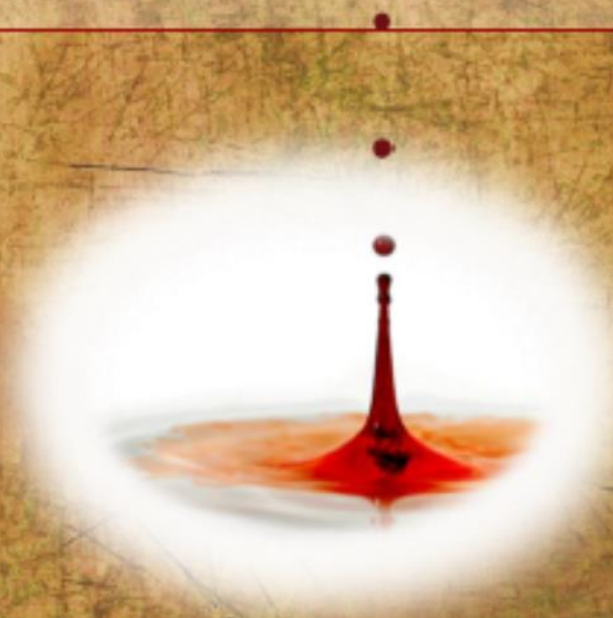


The Story of the Crimson River

Tracing the '*Bloodline of Redemption*' from
Genesis to Revelation



Dr. Tony L. Crisp, PhD

Study Download 5: Source Materials

The Story of the Crimson River

Tracing the 'Bloodline of Redemption' from Genesis to Revelation
Revised

Dr. Tony L. Crisp, PhD



True Life Publications
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Study Download 5: Source Materials

The Story of the Crimson River



A DIVISION OF TRUE LIFE CONCEPTS MINISTRY

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Additional resources for the live presentation will be at Crimsonriver.org.

Forward

The notes contained in this book have been compiled from years of study and travel to God's Holy Land, Israel. Some of the contents are professor's notes taken while in seminary classes at the Criswell College of Dallas, Texas and during years of Graduate and Postgraduate studies. Many of these notes later became parts of the Criswell Study Bible, Believers Study Bible and were most recently published as the Baptist Study Bible by Thomas Nelson Publishing Company.

God has led Tony Crisp to assist evangelical Christians all over the world in their walk with God by providing a historical, geographical and cultural context to the study of the Bible. He has been studying in and about the Holy Land for more than 40 years and is considered to be a leading authority on Israel and its history. He is currently expanding his Leadership Institute into developing curriculum for pastors and lay leaders that will give them the tools they need to understand the Bible the way its inspired Bible writers intended – through the lens of the Hebrew way of life, language, culture and history.

He teaches that every inspired author from Moses to the Apostle John believed that the people to whom they were writing understood the language, culture, idioms, illustrations and overall context of the writer. Bible students in western culture have primarily read everything through the lens of their own experience, not that of the Bible writers; hence the need for a different approach to study.

Tony Crisp is a native Tennessean and has served as an advisor to both public and private educational institutions across America in areas of curriculum, public relations and institutional advancement. He has served on various committees and boards at every level of denominational life among Southern Baptists and is recognized by his peers for his down-home humor and his Biblical approach to leadership. He is known across the nation for his clear Bible exposition and ability to teach complex Biblical concepts and make those more understandable to the common man. Dr. Crisp serves on the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee. Dr. Crisp also serves our national interests as a member of the National Council of the American Israel Public Affairs Committee in Washington, D.C. and is the Strategic Initiatives Director of the International Christian Embassy Jerusalem - USA, Inc. He is a founding partner of the Jerusalem Media Partners and serves as President of True Life Concepts Ministry, Knoxville, Tennessee.

Introduction

What you hold in your hand is a compilation of years of study. This is a work in progress. This work is gathered from classroom notes as a student at the Criswell College in Dallas, completing Graduate studies at the University, in Postgraduate work, and completing a terminal degree. These have been compiled from materials written over the years to help the churches served by the author and the people who have been ministered to in America and on trips to the Middle East to better understand God's Word. Notes on the people, places, events, dates and timelines are all materials used while touring and studying in Israel and other Biblical lands.

I am privileged to have sat under the teaching of W.A. Criswell, my first mentor, who was the Pastor of the First Baptist Church of Dallas. He founded what is now the Criswell College. Criswell says this of redemption:

“The Bible is a book of redemption. It is that or nothing at all. It is not a book of history, science, anthropology or cosmogony. It is a book of salvation and deliverance for lost mankind. The idea in the word ‘redemption’ is two-fold: it refers to deliverance; and it refers to the price paid for that deliverance, a ransom. We are redeemed from the penalty of sin and from the power of Satan and evil by the price Jesus paid on the cross for us; and we are redeemed to a new life of love by the appropriation of that atonement for our sins.

The whole of the Bible – whether the Old Testament or the New Testament – looks to the mighty redemptive atonement of Christ. His blood sacrifice is the ransom paid for our deliverance. He took our sinful nature upon Himself in order that He might satisfy the demands of the Law. His sacrifice is accepted as the payment for the debt the sinning man owes to God, and His death is accepted as the full payment for man's deliverance.”

The material is designed to be *assimilated by the learner* and ***then taught***. PowerPoint presentations are available and may be used to aid the teacher and the student in teaching and comprehension. My prayer is that this will be of inestimable value to you as you study *The Story of the Crimson River*.

Dr. Tony Crisp
President, True Life Concepts Ministry
Knoxville, Tennessee

Dedication

This book is dedicated to my dear friends, Donald “Jabo” and Tammy Francis, who over the years have enabled me to minister as I have. They have supported me prayerfully and financially. I could not have done what I have been able to do in the United States and around the world in preaching the gospel and teaching the truth of God’s Word to thousands without their support and help.

Thank you and I love you from the depths of my heart.



Section 4

Source Material

While it is important that the student have a grasp of the **Basic Guidelines for Understanding the Bible**, additional basic tools are essential. Knowing the Hebrew and English arrangements of the Bible and how they are different is extremely helpful. You will find those in the following pages. During the time of teaching, additional explanations may be given about these arrangements, time permitting. New Testament chapters in this study will refer back to these charts.

The author utilizes *Ten Time Periods* to help “set” the biblical text in historical segments. The books of the Bible written during those Time Periods are named. A basic understanding of *when* Biblical events occurred gives greater understanding to the text. An outline of *Old Testament History from Genesis to Malachi* is in the Source Materials, as well as many additional tools created over years of study, which will be a helpful reference tool as you proceed through this study.

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Twenty One Sections from Creation to Consummation

Ten Time Periods

1. The Primeval Period	Creation – 2100 BC	Genesis 1-11
2. The Patriarchal Period	2100 – 1500 BC	Genesis 12-50, Job
3. The Period of the Exodus	1500 – 1400 BC	Exodus, Leviticus, Numbers, Deuteronomy
4. The Period of the Conquest	1400 – 1375 BC	Joshua
5. The Period of the Judges	1375 – 1051 BC	Judges, Ruth
6. The Period of the United Kingdom	1051 – 931 BC	1 and 2 Samuel
7. The Period of the Divided Kingdom	931 – 722 BC	1 and 2 Kings, 1 and 2 Chronicles
8. The Period of the Single Kingdom	722 – 586 BC	1 and 2 Kings, 1 and 2 Chronicles
9. The Period of Babylonian Captivity	586 – 539 BC	1 and 2 Chronicles, Isaiah, Daniel, Ezekiel
10. The Period of Restoration	539 – 400 BC	2 Chronicles, Daniel, Haggai, Zechariah, Ezra, Nehemiah, Esther, Malachi

Major World Powers

11. The Babylonian Period	612 – 539 BC
12. The Persian Period	539 – 333 BC
13. The Greek Period	333 – 63 BC
14. The Roman Period	63 BC – 324 AD
15. The Byzantine Period	324 – 632 AD
16. The Early Moslem Period	632 – 1096 AD
17. The Christian Crusader Period	1096 – 1291 AD
18. The Mameluke Period	1250 – 1517 AD
19. The Ottoman Turkish Period	1517 – 1917 AD
20. The British Mandate Period	1917 – 1948 AD
21. The Second Restoration of the State of Israel Period	1948 – Present

OLD TESTAMENT HISTORY: TEN TIME PERIODS and books written in or near each			
Time Period	Date	Books written in or near each	
I. The Primeval Period	Creation – 2100 BC		Genesis
II. The Patriarchal Period	2100 – 1400 BC	Job	
III. The Period of the Exodus	1500 – 1400 BC	Exodus Leviticus Numbers Deuteronomy	
IV. The Period of the Conquest	1400 – 1375 BC	Joshua	
V. The Period of the Judges	1375 – 1051 BC	Judges Ruth	1 Samuel 2 Samuel
VI. The Period of the United Kingdom	1051 – 931 BC	1 Chronicles Psalms Ecclesiastes Song of Songs Proverbs	
VII. The Period of the Divided Kingdom	931 – 722 BC	Hosea Amos Obadiah Jonah Micah Nahum	1 Kings 2 Kings 2 Chronicles Isaiah
VIII. The Period of the Single Kingdom	722 – 586 BC	Joel Habakkuk Zephaniah	
IX. The Period of the Babylonian Captivity	586 – 539 BC	Daniel Jeremiah Lamentations Ezekiel	
X. The Period of the Restoration	539 – 400 BC	Ezra Esther Nehemiah Haggai Zechariah Malachi	

Structure and Division of the Old Testament

Hebrew Arrangement				
The Law (Torah, Greek; Pentateuch)	The Prophets (Nebhi'im –pronounced Ne-vee-eem) Former Prophets Latter Prophets		The Writings (Kethubhim)	Five Rolls (Megilloth)
Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Samuel Kings	Isaiah Jeremiah Ezekiel Book of the Twelve	Poetical Books: Psalms Job Proph ets	Song of Songs (Passover) Ruth (Feast of Weeks) Lamentations (9 th of Ab) Ecclesiastes (Tabernacles) Esther (Feast of Purim) Historical Books Daniel Ezra-Nehemiah Chronicles

English Arrangement (Based on the Septuagint)				
The Books of the Law (5)	The Books of History (12)	The Books of Poetry (5)	The Books of Prophecy (17) Major Prophets / Minor Prophets	
Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Ruth 1 & 2 Samuel 1 & 2 Kings 1 & 2 Chronicles Ezra Nehemiah Esther	Job Psalms Proverbs Ecclesiastes Song of Solomon	Isaiah Jeremiah Lamentatio ns Ezekiel Daniel	Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi

Introduction to the Books of the Old Testament, the Pentateuch

The Pentateuch or Torah/Law

Genesis is comprised of fifty chapters, written by Moses. The themes included are creation, the flood and the call of the Jewish nation into existence. It is the introduction to the entire Bible. Major doctrines and characters are introduced as well as the beginning of the nation of Israel as God's chosen people. (See "Primary Characters and Terms.")

Exodus is comprised of forty chapters, written by Moses. The themes included are the deliverance from slavery in Egypt, the giving of the Law, and the setting up of the tabernacle/portable worship center of Israel. It includes the detailed account of the birth, call and life of Moses, the ten plagues of God upon Pharaoh the King of Egypt, the miraculous crossing of the Red Sea, and God's provision for His people in route to Mt. Sinai. (See Tabernacle drawing.)

Leviticus is comprised of twenty-seven chapters, written by Moses. Themes included in Leviticus are the duties of the priesthood, and the ceremonial and festival laws given. (See the material on the Levitical Offerings.) The offerings and festivals of Israel are described in detail along with added instruction to the priests and Levites concerning various laws of holiness.

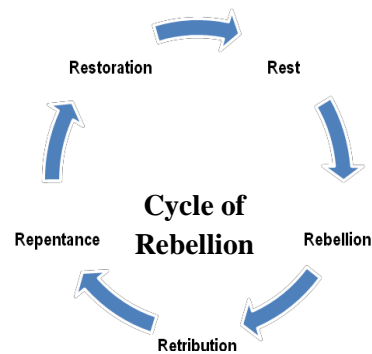
Numbers is comprised of thirty-six chapters, written by Moses. The wilderness wandering for forty years is chronicled in Numbers. The census of the people, their murmurings and God's subsequent judgment is recorded. The defiance of God and His plan at Kadesh-Barnea and the wanderings of a rebellious people are recorded, as they journeyed to the plains of Moab (across Jordan River, opposite Jericho) ready for entry into the Promised Land.

Deuteronomy contains thirty-four chapters, written by Moses. It details the preparation for entrance into the Promised Land, and the rehearsal for the Law. This includes a recapping and summary of the history of the children of Israel from Kadesh-Barnea. The ratification of the covenant and the death of Moses are included in Deuteronomy.

The Books of History

Joshua was written by Joshua and contains twenty-four chapters. It chronicles the conquest of the land of promise and the land as it was divided among the tribes. From the miraculous crossing of the Jordan on dry ground, to the rolling away of the reproach of rebellion at Gilgal to the first great victory at Jericho, to the shameful defeat at Ai, the people are now in the land promised to Abraham, Isaac and Jacob (Israel).

Judges contains twenty-one chapters, written by Samuel. It tells of the rising and falling of the people under theocracy. The difference between a judge and a king is that God will raise a judge up for a particular assignment out of various tribes, and a king passed on his kingdom to his lineage by birthright. The book shows the continuous cycle of rebellion, retribution, repentance, restoration and rest over and over again (and is the history of God's people everywhere in any generation).



Ruth contains four chapters, and the writer is unknown. This is a beautiful account of a Gentile who came to know and follow the God of Israel. Ruth, along with Rahab the harlot of Jericho, is named with the ancestry of Jesus by Matthew (1:5). It is a story of a kinsman-redeemer (Hebrew-go'el) who had certain responsibilities and privileges in connection as nearest relative. It is a picture of Jesus as the kinsman-redeemer of His people. The primary purpose of Ruth is to introduce David, the son of Jesse, who other than Abraham, is the most important figure in the Old Testament.

1 Samuel, whose primary writer was the prophet Samuel, along with the prophets Gad and Nathan who provided supplemental material after the death of Samuel, contains twenty-four chapters. It covers the time of the rise of Samuel to the demise of Saul. Some major events recorded in I Samuel would be Samuel's birth and early life, the corruption of the priesthood and the loss of the ark, then gives subsequent events that led to the anointing of Israel's first king, Saul.

2 Samuel is comprised of twenty-four chapters, written by the same authors as 1 Samuel (see 1 Samuel above). 1 and 2 Samuel were originally one book in the Hebrew Old Testament. The divisions of the book came with LXX (Septuagint). The book details the reign of King David until his death. Some of the major events are the description of the consolidation of the Kingdom, the exploits of David and his mighty men, Absalom's revolt after the sordid tale of David and Bathsheba, the census, and the plague upon the people.

1 Kings contains twenty-two chapters. Its writer is unknown. Major events covered in the book are the reign of Solomon, the building of the Temple, the division of the Kingdom, the wickedness of the North personified in Ahab and Jezebel, and the introduction of Elijah. This book records the confrontation of Elijah and the prophets of Baal on Mt. Carmel, his victories wrought by God, his confrontation with Jezebel, wife of wicked King Ahab, and his flight and subsequent recommissioning.

2 Kings contains twenty-five chapters; its writer an unknown prophet of God. The book details the fall of Northern Kingdom, the miraculous deliverance of Jerusalem/Judah under Hezekiah and the final demise of the Southern Kingdom. It is the transition from two kingdoms to only one. The book shows that the Kingdom of Judah is true to the lineage of David.

1 Chronicles, according to the Talmudic traditions, was written by Ezra and contains twenty-nine chapters. The book chronicles the history of the Davidic kingdom until the death of David.

2 Chronicles is made up of thirty-six chapters. The two books of Chronicles were originally one book, with the same writer. It chronicles the reign of Solomon to the decline, demise and exile of the monarchy.

Ezra is written by the scribe Ezra and is comprised of ten chapters. The books of Ezra and Nehemiah would have originally been one book. Ezra covers the building of the temple, the reinstitution of its worship and Israel's conduct under the law of God.

Nehemiah contains thirteen chapters, and its writer was Ezra (see Ezra above). Nehemiah was the administrative counterpart to Ezra, rebuilding the walls of Jerusalem and restoring order to the land and the people of God. Nehemiah shows how God used a heathen kingdom to provide for the needs of the people.

Esther, whose writer is unknown, contains ten chapters. It exemplifies the providential care of God's people under the domain of a foreign power and the foiling of a plot to destroy the people of God from that kingdom. This book gives the origin of the "Feast of Purim" which celebrates God's miraculous deliverance from the enemies of Israel (celebrated the 13th and 14th of the month of Adar – comparable to our February – March calendar). The name of God is never mentioned.

Books of Poetry

Job, whose writer is unknown, contains forty-two chapters. It is probably the earliest of the canonical writings. The book deals with the question, "Why do the wicked and the righteous suffer alike?" Job introduces the section of our English Bibles referred to as the "Books of Poetry." Even godly Job had to be stripped of all his self-righteousness and learn to trust completely upon the mercy and goodness of God.

Psalms has one hundred-fifty chapters, and was the hymnbook of Israel. Many writers contributed to the book, but most were written by David. Seventy-three Psalms are directly attributed to David with implications elsewhere in the scripture that he wrote more. Other writers include Moses, Solomon, Heman, Ethan, Asaph and others. There is a perfect example of Hebrew poetry as an acrostic, as seen in Psalm 119 where each section of the Psalm begins with a particular character from the Hebrew alphabet and each stanza of the eight verses begins with that same character.

Proverbs contains thirty-one chapters. There were various writers, although Solomon obviously is the 'wisdom' writer. The book of Proverbs imparts wisdom and understanding to the readers. This is a book of comparisons, among other things. The Hebrew word "proverbs" means "comparison." Reading a chapter of Proverbs a day will insure reading through the book monthly, an invaluable practice for life.

Ecclesiastes, whose writer is Solomon, contains twelve chapters. It describes the futility of all of life without God. The book deals with the seasons of life and a wide range of paradoxical concepts and events of earthly life.

Song of Solomon is eight chapters in length. The writer is Solomon. The book is a beautiful love story between Solomon the King and a Shulamite woman that he romanced, courted and married. Many insights are given to true love and the feelings of men and women. It is also a beautiful picture of the relationship between Jesus and His bride, the church.

Books of Prophecy – Major

Isaiah, written by Isaiah the prophet, is sixty-six chapters. Isaiah prophesied during the reign of Uzziah and Hezekiah. The book describes the judgment of God upon a sinful nation and the subsequent redemption of that nation and all the peoples of the earth. Isaiah was the court prophet of his day and the chief spiritual advisor and leader of his era. Many of the greatest prophecies of the Messiah and the coming kingdom are found in this book. Isaiah's call is recorded in chapter 6.

Jeremiah is comprised of fifty-two chapters. It was written by Jeremiah, who was sometimes called the "weeping prophet." He was the prophet in Jerusalem before and during the exile. Known for his broken heart and weeping, he also wrote the book of Lamentations. Jeremiah's moving account of God's call upon his life (chapter 1) is what broke his reluctant spirit to follow God's will for his life. He prophesied for over forty years.

Lamentations contains five chapters; its writer was Jeremiah, the "weeping prophet". The book is a lament over the destruction of Jerusalem and the demise of the kingdom. It is really five poems, the first four are written as an acrostic. (See paragraph on Psalms, above.)

Ezekiel contains forty-eight chapters. Its writer, Ezekiel was a prophet in exile who prophesied to the common people. He was a contemporary of Daniel and Jeremiah. Ezekiel describes the character and nature of God as Holy and glorious. Many "latter day" prophecies are found in Ezekiel. He evidently lived along the river "Chebar" which was the name given to Nebuchadnezzar's royal water canal.

Daniel contains twelve chapters. The writer, Daniel, prophesied in the royal courts of his Babylonian/Persian captors. The book reveals God's plan of world kingdoms from 6th century BC until the time of the end, and correlates closely with the New Testament book of Revelation. Dramatic accounts of courage, commitment and consequences of that commitment to God are all recorded in Daniel from the time of his captivity to the fall of the Neo-Babylonian kingdom and beyond.

Books of Prophecy - Minor

Hosea was written by Hosea and contains fourteen chapters. It is a love story of the endless love of a man for a wayward and adulterous woman. The story of God's love for rebellious Israel is seen in this book. Hosea prophesied for a period of over fifty years.

Joel is three chapters in length and was written by Joel. The book indicates repentance is needed because the Day of the Lord, the Day of Judgment is coming. It details blessings in the end. This book was used as a text by Peter on the day of Pentecost to explain the great outpouring of God's Spirit upon His people (see Acts 2:16ff).

Amos contains nine chapters and was written by Amos. His message to Israel was that God's judgment was to come upon the Northern Kingdom of Israel. There are graphic word pictures of the horror and certainty of judgment. Amos was a man from the Southern Kingdom preaching to the North. He was a common man called by God to go to the capital city of the North. He was despised and cursed by the formal religious leaders of Israel.

Obadiah contains only one chapter. The writer is Obadiah, who told of God's judgment upon the kingdom of Edom, the descendants of Esau. It is the shortest of all the Old Testament books.

Jonah was written by Jonah and contains four chapters. The prophet Jonah was sent to Nineveh, the ancient capital of the Assyrians. After a period of running and being in the belly of a great fish for three days, he preaches to the city and God grants mercy and repentance. Jesus spoke of Jonah and his three days and nights in the belly of the great fish as a type of His being three days in the tomb (see Matthew 12:39-41).

Micah is comprised of seven chapters. The writer is Micah. He wrote that God's presence among His people ought to have made a difference in the life of His people. God's expectations are given to Israel, *"do justly, to love mercy, and to walk humbly."* Micah was a contemporary with Hosea in the North and Isaiah in the South.

Nahum, written by Nahum contains three chapters. After revival under Jonah, the wicked Assyrians committed more atrocities. Nahum sounded the certainty of God's coming judgment upon Nineveh.

Habakkuk, three chapters in length was written by Habakkuk. He said God will use the wicked to bring discipline upon his people so they will repent and be redeemed in the end. For an excellent exposition of Habakkuk as it relates to one looking at the storms one encounters in life read, *"Tracing the Rainbow through the Rain"* by Dr. O.S. Hawkins, Broadman Press, Nashville, Tennessee.

Zephaniah, which has three chapters, was written by Zephaniah. The theme of Zephaniah is that God

will judge sin anywhere, especially with regards to His people.

Haggai, only two chapters in length, was written by Haggai. The book is a call to the returned exiles to be faithful in the Lord's work of rebuilding the Temple and thereby restoring worship in Israel to its rightful place.

Zechariah, fourteen chapters long was written by Zechariah. Zechariah, a contemporary with Haggai, prodded the people of Israel to be faithful in building the Temple. Many end-time prophecies are contained in the book.

Malachi has four chapters, all written by Malachi. In the book he encourages God's people to be faithful to the covenant relationship between them and God, and to give God their very best. It tells of the promise of the coming of Elijah before Judgment (see Malachi 4:4-6).

Chronology of the Old Testament

Important Personages and Events

Before 2100 BC	Events of Genesis (Gen. 1-11)
a. 2166 – 1991	Abraham
c. 2066 – 1886	Isaac
c. 2006 – 1859	Jacob
c. 1915 – 1805	Joseph
c. 1876 – 1446	Israel in Egypt (430 years; Ex. 12:40)
c. 1526 – 1406	Moses
c. 1446	Exodus from Egypt
c. 1375 – 1051	Period of the Judges
c. 1051 – 1011	Saul's reign
c. 1011 – 971	David's reign
c. 971 – 931	Solomon's reign
c. 931	Division of the kingdom
c. 853	The Battle of Qarqar (not mentioned in the Old Testament): Ahab of Israel, Benhadad of Syria and others vs. Shalmaneser III of Assyria
c. 735 – 734	Syro-Ephraimitic Crisis: Rezin of Damascus (Syria) and Pekah of Israel vs. Ahaz of Judah and Tiglath-Pileser III (Pul) of Assyria
c. 732	Fall of Damascus (Syria) to Tiglath-Pileser III of Assyria
c. 722	Fall of Samaria: The Northern Kingdom of Israel fell to Sargon II of Assyria
c. 701	Sennacherib Crisis: Sennacherib of Assyria prepared to seize Jerusalem, but God miraculously delivered the city

- c. 612 Nineveh, the capital of Assyria, fell to the Babylonians; this marked the end of the Assyrian Empire
- c. 609 King Josiah of Judah was killed at the Battle of Megiddo (2 Kings 23:29ff.)
- c. 605 Battle of Carchemish: Pharaoh Necho of Egypt defeated by Nebuchadnezzar of Babylon – **First phase of Judean Captivity** – Daniel was in this phase
- c. 597 **Second and largest phase of Judean captivity** – King Jehoiachin was taken to Babylon and remained in prison 37 years. Ezekiel was taken in this phase
- c. 586 Fall of Jerusalem to King Nebuchadnezzar of Babylon; Jeremiah stayed behind but later was taken to Egypt
- c. 539 Cyrus (of Persia) took Babylon without a battle
- c. 538 Jews could return home by Cyrus' decree
- c. 535 First return under Zerubbabel (seventy years after the first phase of Judean captivity)
- c. 534 Building of the Temple (Zerubbabel's) started; first year the foundation was laid; after fourteen years – work abandoned
- c. 520 Work renewed under the preaching of Haggai and Zechariah
- c. 516 Dedication of Zerubbabel's Temple
- c. 458 Ezra goes to Jerusalem
- c. 445 – 433 Nehemiah at Jerusalem
- c. 70 AD Titus destroys Jerusalem

Key Old Testament Dates

1446 BC	The Egyptian exodus
931 BC	The Kingdom divides as a result of Solomon's death
722 BC	The Northern Kingdom (Israel) falls to Sargon II of Assyria
605 BC	King Nebuchadnezzar of Babylon defeats Pharaoh Necho of Egypt at the Battle of Carchemish - First phase of Judean captivity - Daniel was included in this phase
597 BC	Second phase of Judean captivity - Largest phase: King Jehoiachin was taken to Babylon and remained in prison for 37 years - Ezekiel was included in this phase
586 BC	Fall of Jerusalem to King Nebuchadnezzar - Jeremiah was left behind (later taken to Egypt)
538 BC	Cyrus issues decree allowing Jews to return home
535 BC	First group returns from captivity led by Zerubbabel seventy years after first phase of captivity
534 BC	Foundation for the Second (Zerubbabel's) Temple is laid and construction begins
520 BC	Work renews on the Temple under the preaching of Haggai and Zechariah
516 BC	Second (Zerubbabel's) Temple is dedicated

Primary Characters and Terms in the Book of Genesis

ABEL "Breath, Vapor"

Second son of Adam and Eve (Gen. 4:2)

Name of two places in the Old Testament (1 Sam. 6:18; 2 Sam. 20:14-15, 18)

ABIMELECH (uh-BIM-eh-leck) "My father is King"

Name of five men the Old Testament

(a) The King of Gerar during the time of Abraham (Gen. 20:1-18; 21:22-34)

(b) The King of Gerar in the time of Isaac (Gen. 26:1-31)

(c) The ruler of the city of Shechem during the period of the Judges (Jud. 8:30-10:1; 2 Sam. 11:21)

(d) A priest in the time of David (2 Chr. 18:16)

(e) A Philistine king whom David met while fleeing from King Saul (Ps. 34 - title)

ABRAM “Exalted Father”

Same person as “Abraham”

ABRAHAM “Father of a multitude”

Same person as “Abram”

ADAM “Red, ground”

First man

CAIN “Possessed”

The name of a person and a city in the Old Testament

- (a) Eldest son of Adam and Eve (Gen. 4:1ff)
- (b) A town in the mountains of Southern Judah (Josh. 15:57)

ENOCK (EE-nuch) “Initiated or dedicated”

The name of two men and one city

- (a) The firstborn of Cain (Gen. 4:17-18)
- (b) A city built by Cain in the land of Nod (wandering) and named after his son (Gen. 4:17)
- (c) A son of Jared, and the father of Methuselah (Gen. 5:18-24)

After living for years, Enoch was translated and taken directly into God’s presence without experiencing death.

ESAU A son of Isaac and Rebekah and the twin brother of Jacob. Also known as Edom. Esau was the ancestor of the Edomites (Gen. 25:19-34; Deut. 2:4-8)

HAM “Hot”

The name of a person and two places in the Old Testament

- (a) One of the three sons of Noah; his descendants settled in Egypt and Africa (Gen. 10:6)
- (b) A city east of the Jordan River during the time of Abraham (Gen. 14:5)
- (c) Another name of Egypt used in the Poetry writings (Ps.78:51; 105:23, 27)

ISHMAEL (ISH-may-el) “God hears”

The name of six men in the Old Testament

- (a) The first son of Abraham by his wife’s Egyptian maid servant, Hagar (Gen. 16:1ff). Father of the modern day Arabs
- (b) The son of Nethaniah (2 Kin. 25:22-26; Jer. 40:14)
- (c) A descendant of Jonathan, son of Saul (1 Chr. 8:38; 9:44)
- (d) The father of Zebadiah, ruler of the house of Judah and the highest civil authority

- (e) A son of Jehohanan. Ishmael was one of the five army officers recruited by Jehoiada to help overthrow Queen Athaliah of Judah in favor of the rightful heir, Joash (2 Chr. 23:1)
- (f) A priest of the clan of Pashhur who divorced his foreign wife after the Babylonian captivity (Ezra 10:22)

ISAAC (EYE-zik) “Laughter”

The only son of Abraham by his wife Sarah. Father of Jacob and Esau. (Gen. 21:1-7; 25:19-26)

JACOB “Supplanter/trickster”

One of the twin sons of Isaac and Rebekah. The brother of Esau. He was known also as “Israel,” (which means “a Prince with God”) (Gen. 32:28)

JAPHETH (JAY-fehth)

One of three sons of Noah (Gen. 5:32)

LOT “Concealed”

Abraham’s nephew; Lot accompanied Abraham from Mesopotamia to Canaan, and to and from Egypt (Gen. 11:27-32; 12:4-5; 13:1); both Abraham and Lot had large herds of cattle and their herdsmen quarreled over their pastureland; at Abraham’s suggestion the two decided to separate (Gen. 13:1-13); Father of Moab (“from father”) and Ammon (“my people”) through incest with his two daughters of Sodom and Gomorrah (Gen. 19)

MELCHIZEDEK “King of Righteousness”

A king of Salem (Jerusalem), and priest of the Most High God (Gen. 14:18-20; Ps. 110:4; Heb. 5:6-11; 6:20-7:28); Melchizedek’s sudden appearance and disappearance in the book of Genesis are somewhat mysterious; he and Abraham first met after Abram’s defeat of Chedorlaomer and his three allies; Melchizedek presented bread and wine to Abraham and his weary men, demonstrating friendship and religious kinship; he praised God for giving Abraham a victory in battle (Gen. 14:18-20).

Abraham presented Melchizedek with a tithe (one tenth) of all the booty he had gathered. By this act Abraham indicated that he recognized Melchizedek as a fellow worshiper of the One True God, as well as a priest who ranked higher spiritually than himself. Melchizedek’s existence shows that there were people other than Abraham and his family who served the true God. In Psalms 110, a messianic Psalm written by David, Melchizedek is seen as a type of Christ (Matt. 22:43). This theme is repeated in the book of Hebrews, where both Christ and Melchizedek are considered kings of righteousness and peace. By citing Melchizedek and his unique priesthood as a type, the writer shows that Christ’s new priesthood is superior to the old Levitical order and the priesthood of Aaron (Heb. 7:1-10). Attempts have been made to identify Melchizedek as an imaginary character named Shem, an angel and others. All are

products of speculation, not historical fact. It is impossible to reconcile them with the theological argument of the book of Hebrews. Melchizedek was a real, historical King-Priest who served as a type for the greater King-Priest who was to come, Jesus Christ.

NOAH “Rest, relief”

The name of a man and a woman in the Bible

- (a) God’s instrument in saving man through the flood (Gen. 5:28-9:29)
- (b) A daughter of Zelophehad (Josh.17:3)

RACHEL “Lamb”

The youngest daughter of Laban (Gen. 29:28-30), and the second wife of Jacob; mother of Joseph and Benjamin (Gen. 30:22-25)

REBEKAH (reh-BEK-uh) “Cow”

The wife of Isaac and mother of Jacob (Gen. 24ff)

SARAH, SARI (sar-uh/SAR-eye) “Princess/my noble lady”

The name of two women in the Bible

- (a) The wife of Abraham, and the mother of Isaac (Gen. 21:7)
- (b) The daughter of Asher (Num. 26:46)

SETH “Appointed or compensate”

Son of Adam and Eve, given by God to replace Abel (Luke 3:38)

SHEM (Shim) “Name”

Oldest son of Noah (Gen.6:10); listed as an ancestor of Christ (Luke 3:36)

Key Divisions in Genesis

I.	Genesis 2:4	Heaven and Earth
II.	Genesis 5:1	Adam
III.	Genesis 6:9	Noah
IV.	Genesis 10:1	Sons of Noah – Shem, Ham, and Japheth
V.	Genesis 11:10	Shem
VI.	Genesis 11:27	Terah
VII.	Genesis 25:12	Ishmael
VIII.	Genesis 25:19	Isaac, Abraham’s son
IX.	Genesis 36:1	Esau (who is Edom)
X.	Genesis 37:2	Jacob

Old Testament History: Outline – Genesis to Malachi

I. The Primeval Period

A. Creation: 2100 BC

B. Scripture: **Genesis 1-11**

C. Leading events:

1. The Creation, 1-2
 - a. Creation of the universe, 1:1-2a
 - b. The creative days, 1:2b-2:3
 - c. Supplementary explanation, 2:4-25
2. The Fall of Man, 3
 - a. The tempter's method, 3:1-5
 - b. The results of the temptation, 3:5-13
 - c. The judgment of God, 3:14-19
 - d. The provision of God, 3:20-24
3. The Flood, 4-9
 - a. Cain and the Cainite line, 4:1-24
 - b. Seth and the Sethite line, 4:25-5:32
 - c. Intermarriage of the Cainites and Sethites, 6:1-2
 - d. The judgment of the flood, 6:13-8:22
 - e. The new beginning, 9:1-29
4. The Spread of the Nations, 10:1-11:9

II. The Patriarchal Period

A. Date: 2100 – 1500 BC

B. Scripture: **Genesis 12-50; Job**

C. Leading events:

1. The Story of Abraham, 11:10–25:18
 - a. Ur of the Chaldees, 11:27-30
 - b. Haran, 11:31-12:4
 - c. Canaan, 12:5-19:30
 - d. Hebron, 23
 - e. Negev, 24:1-25:18
2. The Story of Isaac, 25:19–26:3
3. The Story of Jacob, 27:1–28:9
 - a. Journey to Haran, 28:10–30:43
 - b. In Canaan, 31-36
4. The Story of Joseph, 37-50
 - a. Period of his youth in Hebron, 37

- b. Period of his servitude in Egypt, 39:1-41:38
- c. Period of his power in Egypt, 41:39-50:26

III. The Period of the Exodus

- A. Date: 1500 – 1400 BC
- B. Scripture: **Exodus, Leviticus, Numbers, Deuteronomy**
- C. Leading events:
 - 1. Israel in Egypt, Ex. 1:1-12:36
 - a. The call of Moses, 1-4
 - b. The contest with Pharaoh, 5:1-12:36
 - 2. Israel in route from Egypt to Sinai, Ex. 12:37-19:2
 - a. Departure from Egypt, 12:37-15:21
 - b. Migration to Sinai, 15:22-19:2
 - 3. Israel at Sinai, Ex. 19:3-Num. 10
 - a. The Law, 19:3-24:18
 - b. The Tabernacle, 25-40
 - c. The ritual for worshippers, Lev.
 - d. The preparations to resume the journey, Num. 1:1-9:14
 - 4. Israel en route to Kadesh-Barnea, Num. 1:1-9:15
 - a. Events on the journey, 9:14-12:16
 - b. Events at Kadesh-Barnea, 13-14
 - 5. Israel in the Wilderness, Num. 15-19
 - 6. Israel en route to Transjordan, Num. 20-21
 - 7. Israel in Transjordan, Num. 22; Deut.
 - a. The foreign intrigue against Israel, Num. 22-25
 - b. The preparations for entering the land, Num. 26-36
 - (1) The farewell Address of Moses, Deut. 1-30.
 - (2) The death of Moses, Deut. 31-34

IV. The Period of Conquest

- A. Date: 1400 – 1375 BC
- B. Scripture: **Joshua**
- C. Leading events:
 - 1. Israel enters Canaan, 1-5
 - 2. Israel Conquers Canaan, 6-12
 - a. The central campaign, 6-9
 - b. The southern campaign, 10
 - c. The northern campaign, 11:1-15
 - d. Summary, 11:16-12:24

3. Israel divides Canaan, 13-21
 - a. The first phase, 13
 - b. The second phase, 14-17
 - c. The third phase, 18:1-19:48
 - d. The fourth phase, 19:49-21:45
4. Israel's armies demobilized, 22
5. Israel hears Joshua's farewell addresses, 23-24

V. The Period of the Judges

- A. Date: 1375 – 1051 BC
- B. Scripture: **Judges, Ruth, 1 Samuel 1-7**
- C. Leading Events:
 1. The causes for the Period of the Judges, Judg. 1:1-3:6
 - a. Incomplete obedience, 1:1-2:5
 - b. Idolatry, 2:6-19
 - c. Intermarriage with heathen, 2:20-3:6
 2. The conditions in the Period of the Judges, Judg. 3:7-16:31; Ruth, 1 Sam. 1-7
 - a. The seven cycles of sin, servitude, supplication, salvation, silence.
 - (1) First cycle, 3:7-11
 - (2) Second cycle, 3:2-31
 - (3) Third cycle, 4:1-5:31
 - (4) Fourth cycle, 6:1-8:32
 - (5) Fifth cycle, 8:33-10:5
 - (6) Sixth cycle, 13:1-16:31
 - (7) Seventh cycle, 16:31-31:31
 - b. The events of the Book of Ruth, Ruth 1-4
 - c. The judgeship of Eli, 1 Sam. 5-7
 3. The consequences of the Period of the Judges, Judg. 17-21
 - a. Idolatry, 17-18
 - b. Immorality, 19
 - c. Anarchy, 20-21

VI. The Period of the United Kingdom

- A. Date: 1051 – 931 BC
- B. Scripture: **1 Samuel 8-31; 2 Samuel; 1 Kings 1-11; 1 Chronicles 10-29; 2 Chronicles 1-9; Psalms; Proverbs; Ecclesiastes; Song of Solomon.**
- C. Leading Events:
 1. The Reign of Saul, 1 Sam. 8-31; 1 Chr. 10
 - a. His accession to the throne, 1 Sam. 8-12
 - b. His failures as king, 1 Sam. 13-15

- c. His rejection by God, 1 Sam. 16-31
- 2. The Reign of David, 2 Sam. 1-21; 1 Chr. 11-29
 - a. His testings, 2 Sam. 1-10
 - b. His failures as king, 2 Sam. 11-20
 - c. His rejection by God, 2 Sam. 11-21
 - (1) With himself, 11-12
 - (2) With his family, 13-18
 - (3) With his state, 19-21
- 3. The Reign of Solomon, 1 Kings 1-11; 2 Chr. 1-9
 - a. The accession of Solomon, 1 Kings 1-2
 - b. The wisdom of Solomon, 1 Kings 3-4
 - c. The work of Solomon, 1 Kings 5:1-9:9
 - d. The glory of Solomon, 1 Kings 9:10-10:29
 - e. The decline of Solomon, 1 Kings 11

VII. The Period of the Divided Kingdom

- A. Date: 931 – 722 BC
- B. Scripture: **1 Kings 12 – 2 Kings 17; 2 Chronicles 10-29**
 Prophets: Jonah, Amos, Hosea (north); Obadiah, Joel, Isaiah, Micah (south)
- C. Leading events:
 - 1. The division of the kingdom, 1 Kings 12:1-19
 - 2. The Kingdom of Israel (north)
 - a. Idolatry taking root – dynasties 1-3, 1 Kings 12:20-16:20
 - b. Idolatry rampant – dynasty 4, 1 Kings 16:21-8:24
 - c. Idolatry slightly checked – dynasty 5, 2 Kings 9:1-15:10
 - d. Idolatry terminates in destruction, dynasties 6-9, 2 Kings 15:13-17:6
 - 3. The Kingdom of Judah (south)
 - a. The reign of Rehoboam, 1 Kings. 14:21-31
 - b. The reign of Abijah (Abijah)
 - c. The reign of Asa, 1 Kings 15:9-24
 - d. The reign of Jehoshaphat, 1 Kings. 22:41-50
 - e. The reign of Jehoram, 2 Kings 8:16-24
 - f. The reign of Ahaziah, 2 Kings. 8:25-9:29
 - g. The reign of Athaliah (Queen), 2 Kings 11:1-20
 - h. The reign of Jehoash (Joash), 2 Kings 11:21-12:21
 - i. The reign of Amaziah, 2 Kings 14:1-20
 - j. The reign of Uzziah (Azariah), 2 Kings 15:1-7
 - k. The reign of Jotham, 2 Kings 15:32-38
 - l. The reign of Ahaz, 2 Kings 16:1-20

VIII. The Period of the Single Kingdom

- A. Date: 722 – 586 BC
- B. Scripture: **2 Kings 18-25; 2 Chronicles 29-36**
Prophets: Jeremiah, Micah, Isaiah, Habakkuk, Zephaniah, Nahum
- C. Leading events:
 - 1. Hezekiah and decline, 2 Kings 18-21
 - a. Hezekiah, 18-29
 - b. Manasseh, 21:1-18
 - c. Amon, 21:19-26
 - 2. Josiah and decline, 2 Kings 22:1-25:30
 - a. Josiah, 22:1-23:30
 - b. Jehoahaz, 23:31-34
 - c. Jehoiakim, 23:34-24:5
 - d. Jehoiachin, 24:6-16; 25:27-30
 - e. Zedekiah, 24:17-25:7
 - f. Gedaliah, 25:22-26
 - 3. The fall of Jerusalem, 2 Kings 25:1-21

IX. The Period of Babylonian Captivity

- A. Dates: 586 – 539 BC
- B. Scripture: *Ezekiel, Daniel*
- C. Characteristics:
 - 1. Conditions of the Jews in exile
 - 2. Benefits of the captivity

X. The Period of Restoration

- A. Dates: 539 – 400 BC
- B. Scripture: Ezra, Nehemiah, Esther
- C. Prophets: Haggai, Zechariah, Malachi
- D. Leading events:
 - 1. The return under Zerubbabel, Ezra -6
 - 2. The events of Esther, Esther -10
 - 3. The return of Ezra, Ezra 7-10
 - 4. The return of Nehemiah, Nehemiah 1-13

Names of God in the Old Testament

	English Form	Scripture	Hebrew Equivalent
Primary	God LORD Lord	Gen. 1:1 Gen. 2:4 Gen. 15:2	El, Elah, or Elohim Jehovah, YAHWAH Adon or Adonai
Compounds with EL	Almighty God Most High God Everlasting God	Gen. 17:1 Gen. 14:18 Gen. 21:33	El Shaddai El Elyon El Olam
Compounds with Jehovah	LORD God The LORD will Provide The LORD Heals The LORD our Banner The LORD my Peace The LORD my Shepherd The LORD my Righteousness The LORD is Present The LORD of Hosts The LORD God of Israel The LORD is Sanctified The LORD of Recompense The LORD that Smiteth	Gen. 2:4 Gen. 22:14 Ex. 15:26 Ex. 17:8-15 Judg. 6:24 Ps. 23 Jer. 23:6 Ez. 48:35 1 Sam. 1:3 Ex. 31:13 Ex. 31:13 Jer. 51:56 Ez. 7:9	Jehovah Elohim Jehovah Yireh (Jireh) Jehovah – Rapha Jehovah – Nissi Jehovah – Shalom Jehovah – Ra-ah Jehovah – Tsidkenu Jehovah – Sammah Jehovah – Sabaoth Jehovah – Elohe-Israel Jehovah – Elohe-Israel Jehovah – Elgmolah Jehovah – Nakieh
Compound with Ado	LORD GOD	Gen. 15:2	Adonai – Jehovah

Tetragrammaton

Created by taking the consonants from the covenant name of God, YHWH or YHVH, and inserting the vowels from the common word for Lord, “Adonai,” a-o-a, or more proper e-o-a. The old form in English where the “Y” is replaced with “J” reads “JeHoVaH.” This word is usually translated in the KJV, NKJV and other English translations by all capitals, LORD. The exact pronunciation of the covenant name of God has been lost due to a refusal of the Jewish people to speak His name.

An Introduction to the Book of Psalms

I. The Book Itself

A. The Title of the Book

1. The Hebrew title
 - a. The Hebrew title for the Book of Psalms is **tehillim**, מִלְּהִים meaning “praises”.
 - b. Though other attitudes are reflected in the Psalter, the term selected by the Jews is a fitting one because of the preponderance of the element of praise throughout the Book of Psalms.
2. The English title
 - a. In some of the Greek manuscripts of the Old Testament the book is entitled **Psalmoi** **Ψαλμοί**, from which the English title “Psalms” stems.
 - b. In other Greek manuscripts (Codex Alexandrinus for example), the title **Psalterion** **ψαλτήριον** occurs, from which our English title, “Psalter” is derived.
 - c. Jerome, in his Latin Vulgate (c. 405 AD), employed the term *Liber Psalmorum*, meaning “Book of Psalms”.
 - d. New Testament designation: **Biblos** **Βίβλος**, “The Book of Psalms” Luke 20:42, Acts 1:20.

B. The Place in the Canon*

1. The Hebrew Old Testament consists of three major divisions (ref. to Psalms, see Luke 24:44).
 - a. The Law (**Torah**).
 - b. The Prophets (**Nebhi'im**, pronounced ne-vee-EEM).
 - c. The Writings (**Kethubhim**, pronounced ke-thoo-VEEM).
2. *The Book of Psalms stands first in the “Writings”, and apparently it could be used to designate the entire division, as in Luke 24:44.
3. There has never been any serious question as to the right of the Psalter to a place in the canon of Holy Scripture.

**[The importance of the Psalter may be inferred from its position as head of the third division of the Hebrew canon.]*

C. The Importance in the New Testament

1. The Book of Psalms is the most frequently quoted Old Testament book.
2. Irvin Jensen, “...of the New Testament’s two hundred and eighty-three direct quotations from the Old Testament, one hundred and sixteen are from Psalms”.
3. Psalm 110:1 – This verse is quoted in the New Testament with higher frequency than any other verse in the Psalter.
4. Probably the Book of Psalms is more highly esteemed among Christians than Jews. If Christians were permitted to retain only one Old Testament book, without a doubt Psalms would be chosen.

D. The Divisions of the Book of Psalms

1. Actually the Book of Psalms is composed of five books of psalms.
 - a. Book I Psalms 1-41 (41 chapters).
 - b. Book II Psalms 42-72 (31 chapters).
 - c. Book III Psalms 73-89 (17 chapters).
 - d. Book IV Psalms 90-106 (18 chapters).
 - e. Book V Psalms 107-150 (43 chapters).
2. Each of the first four books concludes with a brief doxology. Psalm 150 is a doxology per se and constitutes an appropriate conclusion to the entire Psalter.
3. Jewish tradition explains the five-book arrangement as a conscious echo of the five-book arrangement of the Pentateuch.
4. It is more probable, however, that the five-book arrangement is not an artificial imitation of the Pentateuch, but the product of a gradual process of development. The five-book arrangement common to both was incidental rather than fabricated.

E. The Development of the Psalter (Dr. Bruce Waltke: date and authorship see Jensen, pg. 6)

1. First Stage: Individual poems.
 - a. Prayer by Moses – Psalm 90.
 - b. Song by David.
 - 1) 2 Samuel 22:1 and Psalm 18.
 - 2) 1 Chronicles 16:7ff, and Psalm 105:1ff.
 - c. Note 1 Chronicles 16:4 – In David's time Levites prepared Psalms for the Temple worship.
2. Second Stage: The Collection of Psalms.
 - a. Psalm 72:20 – “The prayers of David, the son of Jesse, are ended”.
 - 1) The notice as it now stands can scarcely refer to the first 72 psalms, for there are several psalms preceding the notation which are not by David, and there are some 17 psalms following the notation which are ascribed to David.
 - 2) The one thing that can be concluded from this editorial notice is that at one time Psalm 72 concluded a collection of David prayers.
 - b. 2 Chronicles 29:30.
 - 1) This verse suggests that at least two collections existed in Hezekiah's time.
 - a) “The words of David.”
 - b) “The words of Asaph.”
 - 2) The bulk of the latter are found in the Third Book of the Psalter.
 - a) Psalms 73-84 are attributed to Asaph.
 - b) Psalm 50, in the Second Book, is also attributed to Asaph.
3. Third Stage: Collection into books.
 - a. The collection of smaller groups into the books as we now have them represents a third phase in the formation of the Psalter.
 - b. H.C. Leupold: “What is at least beginning to become evident is that different collections were quite obviously made by different persons in successive period

spread over quite a space of time.”

4. Fourth Stage: The work of the final editor (final compilation).
 - a. Psalms 1 and 2 form an appropriate introduction to the Psalter and Psalms 145-150 constitute a grand finale.
 - b. Franz Delitzsch: “The collection bears the impress of one ordering mind.”
 - c. Final compilation probably made in the time of Ezra and Nehemiah, i.e., the latter half of the 5th century BC, 750 – 425; Psalm 137 - an exilic or post-exilic Psalm.

F. The Numbering of the Psalms

1. The numbering of the chapters:

MT	LXX (Followed by the Vulgate)
1-8	1-8
9-10	9
11-113	10-112
114-115	113
116:1-9	114
116:10-19	115
117-146	116-145
147:1-11	146
147:12-20	147
148-150	148-150
2. The numbering of the verses
 - a. The LXX and English versions, unlike the Hebrew, do not include the superscriptions as part of the verse numberings.
 - b. Consequently, the verse numbers in the Hebrew text are frequently one higher than the verse numbers in the English versions.

G. The Classification of the Psalms According to Authorship

(No other Bible book has as many authors as the Psalms)

1. Moses - Psalm 90.
2. David - Seventy-three Psalms, mostly in Books I and II; 17 of the 73 are found after Book II (RSV inadvertently omitted the superscription to David in Psalm 133); *2Sam. 23:1*, “*The sweet psalmist of Israel*”.
3. Asaph - Psalm 50, Psalms 73-83, (12 Psalms).
4. Heman, the Ezrahite - Psalm 88 (cf. 1 Chr. 6:33).
5. Ethan, the Ezrahite - Psalm 89 (cf. 1 Chr. 6:44; 1 Kings 4:31).
6. Solomon - Psalms 72 and 127 (cf. 1 Kings 4:32).
7. Anonymous - Remaining 60 (Psalm 2 is ascribed to David in Acts 4:25; Psalm 105 with 1 Chr.16:7-22; Psalm 96 with 1 Chr.16:23-33; Psalm 95 is attributed to David in Heb. 4:7).
8. Some say “sons of Korah” refers to authorship. (11 Psalms: 42, 44-49, 84-85, 87-88)

II. The Superscriptions

Introduction

- There are superscriptions for all except 34 psalms: 1, 2, 10, 33, 43, 71, 91, 93-97, 99, 104-107, 111-119, 135-137, and 146-150.
- In most instances the titles probably represent the work of later editorial activity. Superscriptions were probably added not later than 200 BC.

A. Technical Names Used to Designate the Types of Psalms

1. Mizmor (Psalm) – Ps. 3
 - a. A mizmor denotes a “psalm”, a song accompanied by the plucking of the strings of an instrument.
 - b. Fifty-seven of the psalms are so labeled.
2. Shir (Song)
 - a. A shir was a song not necessarily accompanied by musical instruments. Some scholars say a mizmor referred to psalms used in religious worship only, while a shir could designate both secular and sacred songs.
 - b. Thirty of the Psalms are thus labeled, twelve of which are in connection with mizmo (Psalm 83).
3. Maskil (or Maschil)
 - a. A maskil is a type of meditative, contemplative poem; one conveying insight.
 - b. Thirteen of the Psalms are referred to by this title: 32, 42, 44, 45, 52-55, 74, 78, 88-89, 142.
4. Miktam (or Mikhtam)
 - a. The root meaning of the term is disputed, but later the word was understood to mean a poem which contained pithy sayings.
 - b. Six superscriptions bear this title: 16, 56-60.
5. Tepillah (Prayer)
 - a. A tepillah is a prayer.
 - b. Five psalms bear this title: 17, 86, 90, 102, 142.
 - c. Also cf. Psalm 72:20: Hab, 3:1.
6. Tehillah (Praise)
 - a. This is the singular of the title of the entire Psalter (**Tehillim**). The word means “praise”.
 - b. This specific title is found only in Psalm 145.
7. Shiggayon (or Shiggaion שִׁגְגָּיוֹן)
 - a. The meaning of this term simply is not clear.
 - b. Possibly the term refers to a wild, compassionate song or one sung to a dithyrambic rhythm (enthusiastic vein).
 - c. Psalm 7; cf. Hab. 3:1.
8. Higgsaion
 - a. Psalm 9:16.

B. Musical Terms

1. "To the chief musician" (or "for the choir director")
 - a. The significance of this term is disputed among scholars. Most construe the term to mean "to the choir leader or director".
 - b. This term is found in some fifty Psalms (note Psalm 4 for an example).
2. "Sons of Korah"
 - a. It is disputed as to whether the term refers to authorship or to musical rendition (I Chr. 6:22ff).
 - b. Note Psalm 88 – here the term is used where authorship is attributed to Heman the Ezrahite.
 - c. "Sons of Korah" appears in some eleven Psalms: 42, 44-49, 84-85, 87-88. It might well be that the sons of Korah were the musical performers of these 11 psalms.
3. "Jeduthun"
 - a. This is also a disputed term, but possibly it could designate a guild of musicians who rendered psalms.
 - b. This notation occurs in three Psalms: 39, 62, 77.
 - c. Cf. 1Chr. 16:41; 25:1, where reference is made to Heman and Jeduthun, who were chosen to give thanks unto the Lord.
4. "Neginoth"
 - a. The word means "with stringed instruments."
 - b. It appears in the superscriptions to seven Psalms; 4, 6, 54, 55, 61, 67, 76.
5. "Alamoth" (derived from almah, a virgin)
 - a. The term means that it was to be sung by "the voices of maidens," possibly denoting soprano voices.
 - b. This term occurs only in the superscription to Psalm 46; Cf. also 1 Chr. 15:20.
6. "Sheminith"
 - a. This term means that the psalm was to be played with an eight stringed lyre (or possibly lute).
 - b. This notation occurs in two superscriptions: 6, 12.
7. "Nehiloth"
 - a. The term itself is obscure and uncertain. Probably the term refers to flute accompaniment.
 - b. It only occurs in the superscription to Psalm 5.
8. "Gittith"
 - a. Again, the term is obscure and disputed. Possibly it refers to a musical instrument from Gath.
 - b. This notation appears in the superscriptions to three Psalms: 8, 81, and 84.
9. "Selah" (occurs 71 times in the book of Psalms)
 - a. The term itself does not appear in the superscriptions but rather in the body of the psalms themselves.

- b. Again, several suggestions are offered as to its meaning:
 - 1) A pause.
 - 2) A crescendo.
 - 3) A musical interlude.
- c. The word itself probably means (from *salal*) to “lift up.” Thus the term might have indicated places in the psalm where the worshippers were to lift up or raise their voices.
- d. “To lift up one’s soul in meditation” – possibly with a musical interlude.

C. Melody of Hymn-Tune Notations

- 1. Shushan or Shoshannim
 - a. The term means “to the lily (lilies).”
 - b. Psalms 45, 60, 69, 80.
- 2. Mahalath
 - a. The meaning is obscure: possibly it refers to a sad tune, something comparable to-funeral hymn.
 - b. Psalms 53, 88.
- 3. Aijeleth hashshahar
 - a. Lit., the term means “to the hind of the morning.”
 - b. Psalm 22.
- 4. Jonash elem rehokim
 - a. Lit., “the silent dove of those who are far off: or the “the dove of the distant terebinths”.
 - b. Psalm 56.
- 5. Al-tashheth
 - a. Lit., “do not destroy.”
 - b. Psalms 57, 58, 59, 75.
- 6. Muth-labben
 - a. An obscure and disputed term; possibly it means “Death for/of the son”.
 - b. Psalm 9.

D. Liturgical Notations

- 1. Sabbath
 - a. Denotes a psalm especially to be used on the Sabbath.
 - b. Psalm 92.
- 2. Thanksgiving (Heb. **Todah**)
 - a. A psalm to be used at the time of the thank offering.
 - b. Psalm 100.
- 3. A “Memorial”
 - a. Heb., “To bring to remembrance” (**hehazkir**).
Thus, a psalm intended to bring the lamenter to Yahweh’s remembrance.
 - b. Psalms 38, 70.

4. Dedication of the House
 - a. Psalm to be sung at the dedication of the Temple (?).
 - b. Psalm 30.
5. Song of Love
 - a. Probably refers to a song to be sung at a wedding.
 - b. Psalm 45.
6. Song of Ascents
 - a. Lit., “song of ascending.” It is thought that these songs might have been sung as the pilgrims went up (ascended) to Jerusalem to celebrate the three great pilgrimage feasts.
 - 1) Feast of the Passover – Spring.
 - 2) Feast of Weeks (Pentecost) – Summer.
 - 3) Feast of Tabernacles – Fall.
 - b. Fifteen psalms: 120-134.
7. Psalm 81

E. Historical Notices Concerning the Life of David

1. Psalm 3 – 1 Sam. 15:1 – 18:33.
2. Psalm 7 – Cush is not mentioned in the historical accounts of the life of David.
3. Psalm 18 – Cf. 1 Sam. 19:1ff; 24:1ff; 26:1ff; 2 Sam. 5:17 ff.; 8:1ff.; 10:1ff.; 15:1-18:33; 21:1ff; 22:1-51.
4. Psalm 34 – Cf. 1 Sam. 21:10ff., but perhaps this psalm refers to another occasion of madness not recorded in the Samuel materials.
5. Psalm 51 – Cf. 2 Sam. 11:1ff.
6. Psalm 52 – Cf. 1 Sam. 22:6ff.
7. Psalm 54 – Cf. 1 Sam. 23:14ff.
8. Psalm 56 – Cf. 1 Sam. 21:10ff; 22:1; 27:1ff.
9. Psalm 57 – Cf. 1 Sam. 22: ff; 24:1ff.
10. Psalm 59 – Cf. 1 Sam. 19:8ff.
11. Psalm 60 – Cf. 2 Sam. 8:3ff; 10:15 ff.; 1 Chronicles 18:12.
12. Psalm 63 – Cf. 1 Sam. 23:14 ff.; 1 Sam. 24:1ff; 2 Sam. 15:1ff.
13. Psalm 142 – Cf. 1 Sam. 22:1ff; 24:1ff.

Prophetic Activity Periods of the Hebrew Prophets

c. 875 – 85 BC	Elijah
c. 850 – 800	Elisha
c. 845	Obadiah
c. 830	Joel
c. 780	Jonah
c. 760 – 755	Amos
c. 755 – 725	Hosea
c. 740 – 700	Isaiah, Micah
c. 654	Nahum
c. 627 – 586	Jeremiah
c. 626	Zephaniah
c. 609	Habakkuk
c. 605 – 536	Daniel
c. 592 – 570	Ezekiel
c. 520	Haggai
c. 520 – 518	Zechariah
c. 430	Malachi

Important Rulers of Assyria, Babylon and Persia

Important Assyrian Rulers

c. 883 – 859 BC	Assur-nasirpal II
c. 858 – 824	Shalmaneser III (853 – Battle of Qarqar)
c. 745 – 727	Tiglath-pileser III (Pul)
c. 727 – 722	Shalmaneser V
c. 722 – 705	Sargon II (captured Samaria)
c. 705 – 681	Sennacherib
c. 681 – 669	Esarhaddon
c. 699 – 627	Ashurbanipal

Important Babylonian Rulers

c. 626 – 605 BC	Nabopolassar
c. 605 – 562	Nebuchadnezzar reigned. He was the son of Nabopolassar and greatest of all the

	Babylonian monarchs.
c. 562 – 560	Evil-Merodach: released King Jehoiachin from prison in 560 BC after 37 years of imprisonment (2 Kin. 25:27)
c. 569 – 556	Neriglissar
c. 556	Labasi-Marduk
c. 556 – 539	Nabonidus; his son, Belshazzar, was co-regent during the last few years
c. 539	Babylon fell to Cyrus of Persia. Darius the Mede was probably the general who took Babylonia and remained in command until Cyrus arrived.

Important Persian Kings

c. 559 – 530	Cyrus
c. 530 – 522	Cambyses
c. 522 – 486	Darius I (Hystaspes)
c. 486 – 465	Xerxes I (Ahasuerus; Esther was Queen)
c. 465 – 424	Artaxerxes I (Longimanus)
c. 424 – 423	Xerxes II
c. 423 – 404	Darius II (Nothus)
c. 404 – 358	Artaxerxes II (Mnemon)

The Kingdoms, the Prophets, and their Message					
Book / Prophet	Date Written	Prophesied to	Period of Prophetic Activity	During reign of	Message
The United Kingdom (under Kings Saul, David, and Solomon) began in 1051 BC and lasted until the death of Solomon in 931 BC. The Divided Kingdom lasted until 722 BC when Assyria defeated the Northern Kingdom and took it captive.					
Elijah	Non writing		875 – 850 BC	Ahab, Jehoram, Ahaziah	
Elisha	Non writing		850 – 800 BC	Ahab, Joram, Jehu, Jehoahaz, Joash	
Obadiah	841	Edom	845	Jehoram, Ahaziah, Athaliah, Joash(S)	Judgment on Edom for its treatment of Jerusalem
Joel	835	North / Israel	830	Joash (S)	Day of the Lord and judgment of the nations; He stressed a call to deep repentance
Jonah	760	Nineveh	780	Jeroboam II (N)	Nineveh called to repent
Amos	760 – 750	Surrounding Nations + Israel	760 – 755	Jeroboam II (N)	Divine punishment follows persistent sin
Hosea	710	North / Israel	755 – 725	Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea (N)	God's redeeming love for Israel despite their unfaithfulness
722 Fall of Samaria – 10 Northern Tribes go into captivity under Assyria					
Isaiah	740 – 680		740 – 700	Jotham, Ahaz, Hezekiah, Manasseh (S) (He was called the year Uzziah died.)	The coming Savior and King of Israel
Micah	750 – 686	South - Judah	700	Jotham, Ahaz, Hezekiah (S)	Doom and deliverance
Nahum	663 – 612	South - Judah	654	Manasseh, Amon, Josiah (S)	Doom of Nineveh and Assyria
Jeremiah	627 – 585	To remnant in Jerusalem	627 – 586	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah	Jerusalem's judgment and coming glory
Zephaniah	625	South / Judah	626	Josiah (S)	Judgment on Judah and rescue of a remnant
Habakkuk	606 – 604	South / Judah	609	Jehoiakim	Babylonian Captivity as God's tool
The Single Kingdom ended with the Babylonian Captivity in 586 BC and continued until a remnant returned to Jerusalem in 538 and began to rebuild the temple in 536.					
Daniel	530	Exiles in Babylon	605 – 536	Jehoiakim (S), Jehoiachin, Zedekiah, Nebuchadnezzar, Belshazzar, Darius, Cyrus	The times of the Gentiles and Israel's Kingdom
Ezekiel	592 – 570	Exiles in Babylon	592 – 570	Zedekiah (S)	Future restoration of Israel and the land
King Cyrus of Persia issued a decree in 539 that exiles could return to Jerusalem. They began to return in 538, and in 536 began to rebuild the temple.					
Haggai	520	Post exilic, to the returning remnant	520	Zerubbabel, Darius I	Restoration of the Temple
Zechariah	520 – 518	Post exilic, to the returning remnant	520 – 518	Zerubbabel, Darius I, Xerxes	Call to repentance Hope in the return of the Messiah
Malachi	400		430	Artaxerxes, Darius II	God's complaint and warning to Israel for Their neglect of true worship and their doubt of God's love

Brief Chronology of the Temple

2100 BC	Abraham offers Isaac on Mt. Moriah – Gen. 22:1-19.
1400 BC	Moses predicts the building of the Temple – Deut. 12:1-28.
1000 BC	David purchases threshing floor from Araunah – 2 Sam. 24:18-25.
950 BC	Solomon builds the first Temple – 1 Kin. 5:1-8:66.
605 BC	Nebuchadnezzar takes Temple treasures to Babylon – 2 Chr. 36:7; Dan. 1:2.
586 BC	First Temple is destroyed by Nebuchadnezzar – 2 Kin. 25:8-10.
538 BC	Cyrus commissions the rebuilding of the second Temple – Ezra 1:1-4.
516 BC	Zerubbabel dedicates the second Temple – Ezra 5:1-2; 6:13-15.
167 BC	Antiochus Epiphanes desecrates the Temple – Dan. 8:9-14.
164 BC	Judas Maccabee cleanses and rededicates the Temple – Dan. 8:13.
63 BC	Pompey conquers Jerusalem for Rome, and enters Holy of Holies.
37 BC	Herod the Great is appointed ruler of Judea.
20 BC	Herod begins work on rebuilding and enlarging the second Temple. Work continues until AD 64 – Luke 2:46: 21:5; Matt. 24:1ff.
AD 70	Titus destroys Jerusalem and the second Temple.
AD 120	Simon Bar Kochba tries to rebuild the Temple.
AD 129	Hadrian destroys work of Bar Kochba; He later makes Judaism illegal.
AD 313	Constantine makes Christianity the legal religion of Rome.
AD 363	Julian the apostate converts to Judaism, outlaws Christianity and vows to rebuild the temple. He gathered all materials, wood, stones and metals to begin work on May 20. On the night of May 19, a great earthquake and fire destroys all materials.
AD 683	Islam conquers Jerusalem.
AD 691	Dome of the Rock is built on the Temple Mount.
AD 715	El Aqsa Mosque is completed on the Temple Mount.
AD 1100	Crusaders capture Jerusalem; Dome of the Rock becomes a church.
AD 1187	Saladin recaptures Jerusalem and restores the Dome of the Rock.
AD 1537	Suleiman the Magnificent embellishes the Dome of the Rock.
AD 1917	Palestine is under British control.
AD 1948	On May 14, Israel becomes an independent state and Jerusalem remains divided; there is no access to the Temple Mount.
AD 1967	Six Day War places Jerusalem and the Temple Mount under control of Israel.
AD 1989	On October 16, Gershom Salamon and The Temple Mount Faithful attempt to lay the

- cornerstone of the Third Temple but are prevented by police.
- AD 1990** On October 8, the Temple Mount Faithful make a second attempt to lay the cornerstone of the Temple; messianic hope gets media coverage.
- AD 1991** On September 24, a third attempt to lay the cornerstone of the Temple results in riot; Lubavitchers promote messianic hope which gets wider media coverage; Temple Mount Faithful displays implements made for the Third Temple.
- AD 1992** Habad's promotion of messianic hope intensifies; Rabbi Menahem Schneerson rumored to be Messiah.
- AD 1993** January 3, Habad claims that Rabbi Manahem Schneerson is the Messiah.
- AD 2000** Ariel Sharon visited the site of the Temple Mount to pray (this was pre-planned and pre-approved by the Muslims that control the site) which set off "Arafat's War," between the Palestinians and Israelis, resulting in over 600 deaths.

History of the Modern Sectioning

Modern verse divisions came into use in 1551 AD when Robert Stephanus published a Greek New Testament.

Modern chapter divisions came into use in 1227 AD when Stephen Langton, professor at the University of Paris, and later Archbishop of Canterbury, first used them.

The Septuagint Translation – This is a translation of Old Testament from original Hebrew to Greek. It was translated in Alexandria, Egypt by Hebrew scribes in the 2nd century BC. Supposedly, six from each of the twelve tribes of Israel (equal 72), translated the entire Old Testament in 72 days. This translation is referred to many times by the Roman numerals LXX, or 70. Modern sectioning of the English Bible is derived from the Septuagint.

The Meaning of the Prayer Shawl

The prayer shawl is a rectangular cloth worn by men since ancient times. It is called a *tallit* [Heb. “gown” or “cloak”]. The shawl is usually made of wool or linen and is used as an article of worship. It resembles the blanket worn by Bedouin nomads as a protection from the weather. As an article of religious clothing, it was adopted by rabbis, scholars and by wealthy individuals. It is to be a hand- breadth smaller than garments under it. At the four corners tassels or *tsitsith* are attached which also have deep religious significance (Num. 15:37-41; Deut. 22:12).

Origin of the Prayer Shawl

Not much is known about the use of the prayer shawl in days before the exile in Babylon. It was an article of clothing which had religious significance especially associated with the tallit or tassels attached to it. During the exile, the Hebrews adopted fashions of their gentile captors. After the exile in Babylon, the shawl was no longer used as an article of clothing with religious significance. It was used exclusively as a garment for religious purposes and was associated with prayer, hence the name prayer shawl.

The prayer shawl was embellished with a special cloth containing silver threads called “diadem” to mark the collar. Into this collar the priestly benediction of Numbers 6:24-26 is sometimes woven. The tallit is usually white and made of cotton, wool or silk. The borders have several blue stripes (Num. 15:38).

The tallit is worn by males during the morning prayers at synagogue services as well as the Day of Atonement (Yom Kippur). Before wearing the prayer shawl, a worshipper recited the following prayer: “Blessed art Thou, O Lord, our God, King of the universe, Who has sanctified us by Thy commandments, and had commanded us to wrap ourselves in the fringed garment.”

Significance and Purposes of the Prayer Shawl

When the tallit is worn, the head is covered first and the four corners thrown over the left shoulder. After a brief pause the corners are allowed to fall back to their original position, two on each side of the head. On weekdays it is donned before putting on the tefillin or phylactery, a small box containing scripture which is strapped to the forehead (Deut. 6:8). It is customary to put on the prayer shawl and the phylactery before leaving home and then to walk, wearing them, to the synagogue.

In the synagogue, prayers are offered while wearing the tallit to cover the head. This covering represents being enveloped by the holiness of the commandments and the Torah. It signifies submission to God’s will. Today, many people pray with the tallit covering their shoulders only. Priests or rabbis still cover their heads with the prayer shawl during the recital of the priestly blessing. It also is customary to press the fringes to the eyes and kiss them three times during the recital of the last section of the Shema (Num. 15:37-41) which contains the commandment of the fringes. The Shema is recited daily by devout Jews and is comprised of Deuteronomy 6:4-9, 11:13-21 and Numbers 15:37-41.

The four fringes or tsitsith are attached to each of the corners of the tallit. Each tassel has a unique construction. They are made of eight threads which are tied into five knots. Each letter in the Hebrew alphabet also doubled as a number. Aleph = 1, Gimel = 3, etc. By converting all the letters in the word tsitsith to a numeral value the word is equivalent to 600. Eight threads and five knots equal 13 so the combined value is 613, the number of laws in the legal codes from the Torah followed by the Hebrews.

The four fringes represent the letters of the Divine name, Yahweh, which in Hebrew has four letters. Between the knots on each tassel are four coils of thread. Each coil is the exact number of a letter in the Divine name, YHWH. Y = 10 coils, H = 5 coils, W = 6 coils, and H = 5 coils. The four tassels also are a reminder of the four corners of the world. They present a symbolic message that God is in control of all His creation.

Significance of the Tsitsith (Fringes)

A careful study of Numbers 15:1-41 reveals five reasons for the fringes on the prayer shawl. Just after the warning of those who deliberately violate the Law (15:32-26) one is left with an obvious question. How can a person remember to keep the laws of God constantly before them? God admonished them to place the tassels on their garments to serve as such a reminder. Thus they were and are a call to five important aspects of our walk with God.

1. They are a CALL TO WORSHIP (v. 39)

The prayer shawl was an object lesson so that the people could look on it and “remember” all the commandments of the Lord. This same word, “remember” is used in the statement of purpose for the Passover in Exodus 12:14 where it is translated “memorial” (KJV) and Exodus 10:8-11 with the Sabbath. “Remembrance” refers to more than mental recall. It involves personal participation in an act of worship and commitment to God. Looking at the prayer shawl was to provide the external reminder to consistently worship God. The unique design of the fringes, 8 threads plus 5 knots plus the name tsitsith, were a visible call to worship and commitment to God and His Word. This same call to remembrance is associated with the Lord’s Supper in the New Testament (Matt. 16-28).

2. They are a CALL TO WORK (v. 39)

Worship that is born out of true faith will result in obedience of God’s commands and service in the Lord’s work. When they looked at the fringes they were to be reminded that God expected perfect obedience to His commands. The people were commanded to obey all the commandments and “do them.” God desires obedience to His Word (see 1 Sam. 15:22-23; 11:26-27; Matt. 5:18; Gal. 3:24; 5:13). When a person learns that obedience of all the commandments of God is beyond their ability, they also learn the need for faith in the enabling power of Christ in one’s life (Rom. 7:13-8:44ff).

3. They are a CALL TO WISDOM (v. 39)

The fringes were to be a reminder to seek God’s will. They were to “seek not after your own heart and your own eyes.” The word “heart” [Heb. lev] in the Old Testament means “will” or seat of

“volitional choice.” David was elevated over Saul because he was a man after God’s own “heart” or will (1 Sam. 13:14). One of the ways that the Bible tells us to get wisdom is through prayer (James 1:5). We are to enter into the closet of prayer (Matt. 6:6, 10) and seek God’s will in everything. The prayer shawl was a portable “closet” of prayer, which Jesus used. The woman who caught the “hem” of Jesus’ garment (Matt. 9:20) actually caught a tassel or fringe of his prayer shawl. The word “hem” means “fringe” or “tassel.” We are to seek, search, know and do the will of God.

4. They are a **CALL TO WALK** (v. 40)

The fringes were to be a visible reminder that they were to be a holy people who were a mirror of the character of their holy God (Lev. 19:2). The four tassels of the prayer shawl contained symbolic reference to the personal name of God, Yahweh. The tassels each had threads wrapped in coils to bind the eight threads of the tassel. These threads were wrapped in four sets of coils, one each between the five knots. The threads were wrapped in sets of 10, then 5, then 6, then 5 wraps, to spell out the four Hebrew letters of the divine name which is YHWH. The Hebrew language has no written vowels. God’s name was a symbol of his holy character. Exodus 34:6-7 begins with statement of the name “The Lord” [Yahweh in the Hebrew text] and follows with a description of his character. We are to emulate the character of God in our daily lives. Likewise, in Ephesians 4:1-7 we are admonished to “walk worthy” of our calling (v. 1). The verses that follow describe the character we are to exhibit. We are to be a holy priesthood for God in a lost world (see 1 Pet. 2:9-10; 2 Cor. 8:11-24.)

5. They are a **CALL TO WHOLENESS** (v. 41)

The fringes were to be a reminder that they were a redeemed, blood-bought people. The prayer shawl was a portable, personal tabernacle, or place of worship. But it also was a reminder of the one who God has sent to “tabernacle” among us (Jn. 1:14). Jesus is our means of access to God the Father. The blue border of the prayer shawl was a reminder of the veil of the tabernacle (Ex. 16:31) which Jesus removed (Matt. 27:51; Heb. 9:1-14; Eph. 2:11-22). Thus, the prayer shawl is a beautiful emblem of the love and grace of God in Jesus Christ.

The Prayer Shawl in the New Testament

Mention of the prayer shawl is not prominent in the New Testament. All of the references are associated with mention of the fringe or tassels of the garment. In the New Testament this word is sometimes translated “hem” as in Matthew 9:20 and/or “border” as in Luke 8:44. In both cases the word is the Greek *kraspedon* which means the hem of a garment, but specifically the tassel. It is the Greek and therefore the New Testament equivalent of the term *tsitsith*.

1. The Woman with a disease of blood (Matt 9:20; Luke. 8:44)

Both Matthew and Luke report that a woman who had a disease of the blood touched the “hem” of his garment and was healed. As stated above, the word “hem” is the Greek word, which refers to the

tassel or fringe of the garment and thus indicates that the garment was the prayer shawl. It was customary for devout men to wear their prayer shawls as a constant witness and a continuing reminder to be always in an attitude of prayer (1 Thess. 5:17). The woman believed that by touching the tassel of his prayer shawl she would be the recipient of His healing power (James. 5:15). Even though her views of the prayer shawl border on the magical, Jesus perceived her faith and healed her.

2. The Healing of the sick in Gennesaret (Matt. 14:36; Mk. 6:56)

Both Matthew and Mark report Jesus' healing in Gennesaret which was in the region of the Sea of Galilee. In both places the writers mention that those who were healed touched the "hem" or "border" of his garment again referring to the tassel of his prayer shawl. Perhaps they had heard of the healing of the woman with blood disease, or perhaps Jesus continued to use this object lesson as an illustration of James 5:15, "And the prayer of faith shall save the sick ..."

3. The condemnation of Scribes and the Pharisees (Matt. 23:5)

One of the points of condemnation, which Jesus levied against the Scribes and Pharisees, was their ostentatious show of religious devotion. They enlarged the tefillin or phylactery worn on the forehead and they enlarged the tassel or fringes of the prayer shawl so that everyone would be sure to see just how religious they were. The purpose of these objects was to enable one to focus on God and His Word in their personal devotion to Him. In the Sermon on the Mount Jesus specifically warned against such pretentious acts in almsgiving and prayer (Matt. 6:1-15).

Conclusion

In the New Testament the prayer shawl is mentioned in passages associated with the operation of the power of prayer especially to promote healing. It was never intended to be an item for public show or self-aggrandizement. Jesus condemned this use of the prayer shawl and commended private prayer and devotion.

The Prayer Shawl and Modern Israel

In modern Israel the prayer shawl is still used as a part of worship in the synagogue and elsewhere. There are shops that specialize in religious clothing. These shops sell prayer shawls, phylacteries, Bibles, etc. There is another use of the prayer shawl that you have seen, but were probably not aware that the prayer shawl played a role in its creation. The modern state of Israel was founded under the leadership of Theodore Herzl. His associate and successor, David Wolfsohn related the following story;

"At the behest of our leader Herzl, I came to Basle to make preparations of the Zionist Congress [held in Basle in 1897], to assure its success and to avoid any opening for detractors. Among the many problems that occupied me then was one which contained something of the essence of the Jewish problem: What flag would we hang in the Congress Hall? Then an idea

struck me. We have a flag – and it is blue and white. The tallit (prayer-shawl) which we wrap ourselves when we pray: That is our symbol. Let us take this tallit from its bag and unroll it before the eyes of Israel and the eyes of all nations. I ordered a blue and white flag with the Shield of David painted upon it. That is how our national flag, which flew over Congress Hall, came into being. And no one expressed any surprise or asked whence it came or how.”

What a miraculous work of God that the flag of modern Israel would be a call to prayer! The emblem of the Kingdom of David and the call to prayer which the flag presents are prophetic of the coming King and Kingdom which God has planned for the end time (Ezek. 36:24ff).

Section 1 Review

1. List the four ways the Bible is profitable and give a brief explanation of each:

- a. _____
- b. _____
- c. _____
- d. _____

2. What verse teaches this truth? _____

3. List the five guidelines for interpretation:

- a. _____
- b. _____
- c. _____

- d. _____
- e. _____

4. Throughout the Bible God speaks/reveals Himself to us three ways. List them and include a brief definition.

- a. _____
- b. _____
- c. _____

Section 2 Review

1. List the Ten Time Periods of the Old Testament, with their corresponding dates, following this pattern:

I.	The	Period	_____BC
II.	_____	_____	BC
III.	_____	_____	BC
IV.	_____	_____	BC
V.	_____	_____	BC
VI.	_____	_____	BC
VII.	_____	_____	BC
VIII.	_____	_____	BC
IX.	_____	_____	BC
X.	_____	_____	BC

2. Give the three primary names of God in the Old Testament.

3. Draw the Cycle of Rebellion

4. List the Old Testament books of the English Bible, in order, by division and subdivision, spelled correctly.

[illegible]

Section 3 Review

1. List the key divisions of Genesis

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

2. Name the events described in these chapters:

- 1) Genesis 12:1-3

- 2) Genesis 15:1-21 _____
- 3) Genesis 17:1-14 _____

3. The Tabernacle of Meeting had how many sections? _____ Name them:

4. How many pieces of furniture or service items? _____ Name them:

5. Who were the kings of the United Kingdom? _____

6. Who was the first king of the Divided Southern Kingdom?

7. Who was the first king of the Divided Northern Kingdom?

8. What year was the First Phase of the Babylonian Captivity? _____

Second Phase? _____

9. What was the year of destruction of the First Temple? _____

10. What year did Cyrus give the decree for the Jews to return to Jerusalem and rebuild the Temple?

11. What year was the Second Temple dedicated? _____

12. What year was the Second Temple destroyed? _____

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