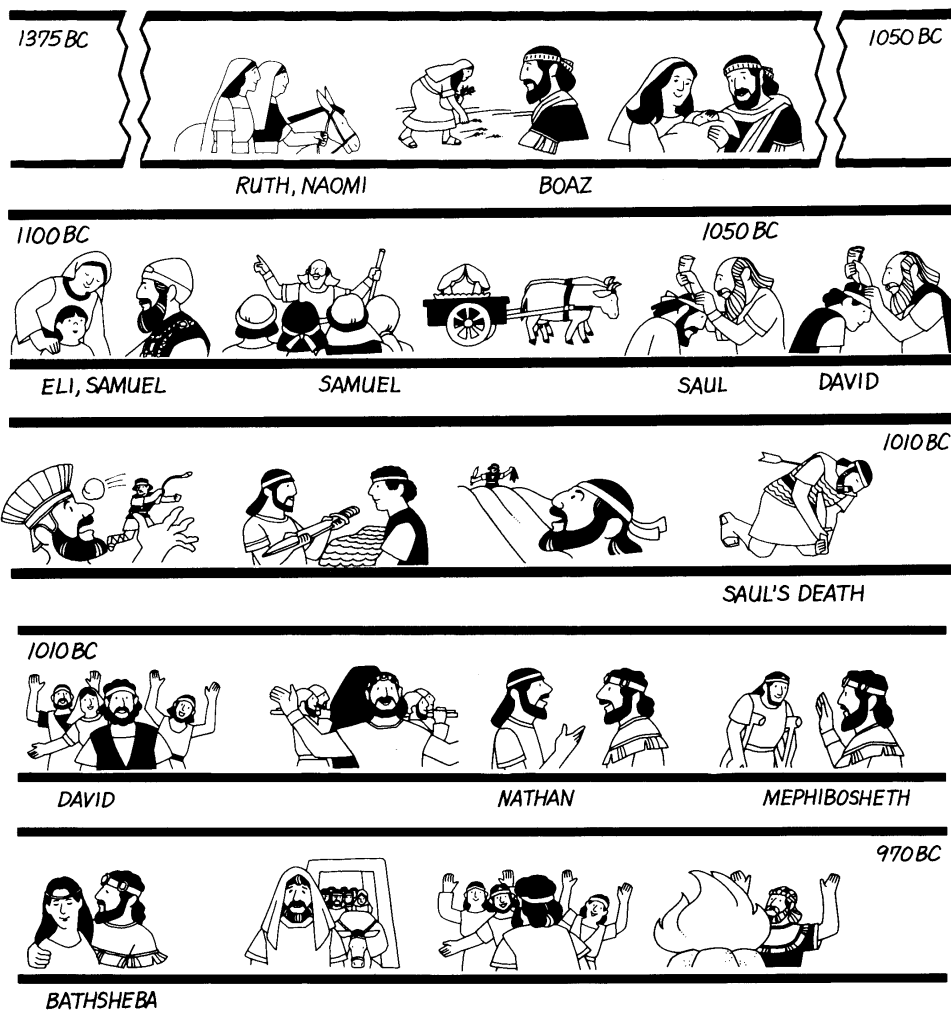


# Survey of the Tanach

## Section 3

### Ruth, 1&2 Samuel



## INTRODUCTION TO RUTH ת״ר

### Orientation

Authorship has traditionally been assigned to Samuel, with a date of writing about 1000 B.C. Ruth is not a foundational book, but is complementary to the book of Judges, also set in the Era of Theocracy (Ruth 1.1).

Overview and Outline

- I. Ruth's decision to follow Naomi (Ch. 1)
- II. Ruth's faithfulness to Naomi (Ch. 2)
- III. Ruth's claim upon Boaz (Ch. 3)
- IV. Ruth's redemption by Boaz (Ch. 4)

Helpful hints for reading Ruth

**The laws concerning the kinsman-redeemer:** The nearest male relative was to “redeem” or buy-back the inheritance of a relative. This could take the form of buying back land of a poor relative (Lev. 25.25), buying a poor relative out of slavery (Lev. 25.47-49), or raising up a family for a relative that died without an heir (Deut. 25.5-10). Boaz did two of these – buying Naomi's property to keep it in the family, and taking Ruth as his wife. Both actions served to preserve the inheritance of his dead relative Elimelech.

Note how Naomi serves as a picture of Israel: Even though Ruth and Boaz seem to be the central characters, the following drama of Naomi's life was also acted out by the nation of Israel in the centuries ahead:

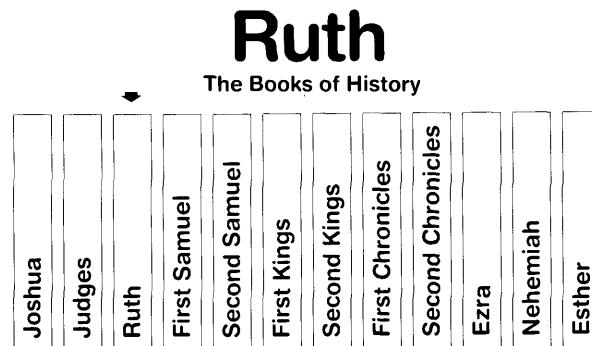
- a. Naomi, whose name means “sweetness” or “blessedness,” starts the story in her land with an inheritance (land, a husband and sons).
- b. Naomi is removed from her land and loses her inheritance (her husband and sons die). She then calls herself Mara, which means “bitterness,” because of the way the Lord has dealt with her.
- c. Then as a result of God's kindness and grace (as expressed through Ruth), Naomi returns to her land and regains her inheritance (she has a grandson through Ruth). She is again called blessed.

### Messianic Christology in The Book of Ruth:

In the Mosaic Law, if a person or an estate were sold into bondage, they could be redeemed if certain requirements were met by what is called the Kinsman-Redeemer or *goel*, “close relative.” This is a perfect illustration of the redemptive work of the Savior. The *goel* must:

- be a blood relative (a kinsman) of those he redeems (Deut. 25:5, 7-10; John 1:14; Rom. 1:3; Phil. 2:5-8; Heb. 2:14-15);
- be able to pay the price of redemption (cf. 2:1; 1 Pet. 1:18-19);
- be willing to redeem or pay the price (cf. 3:11; Matt. 20:28; John 10:15, 19; Heb. 10:7);
- be free himself, as the Messiah was free from the curse of sin, being without sin (2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5).

Ruth



### Purpose/Theme:

This book was written to show that King David, the forerunner of the Messiah, was a descendant of Ruth, a Moabite (non-Jewish) woman—and thus that God is with those who follow him.

### Key Verse:

“Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God” (1:16).

### Main People:

Ruth, Naomi, Boaz

### Outline:

- Ruth’s husband, Mahlon, an Israelite, died in Moab (Ruth 1).
- Ruth decided to go to Israel with Mahlon’s mother, Naomi (Ruth 1:1-18).
- Ruth cared for Naomi (Ruth 1:19—2:23).
- Ruth wanted to be with Boaz (Ruth 3:1-18).
- Ruth married Boaz and had a son (Ruth 4:1-22).

### When Events Happened



### Contribution to Jewish History

Ruth shows that even in time of great trouble for the nation, there were some who remained faithful to the covenant. Perhaps this is a foreshadowing of how God always preserves for himself a remnant of the nation – this becomes critical later in the Old Testament story.

Ruth serves as another illustration of how God fulfills his promise to Abraham to bless all the nations of the earth through his descendants. Ruth, a gentile woman, turned away from worthless idols and served the true and living God. In contrast, most Israelites of that time turned away from the true and living God and served worthless idols.

Ruth also gives us a piece of David's genealogy, and therefore also a piece of The Messiah's genealogy. It shows that David was from a godly lineage. Ruth, like Judges, also helps set the stage for next major chapter in Israel's history – monarchy and the rise of King David.

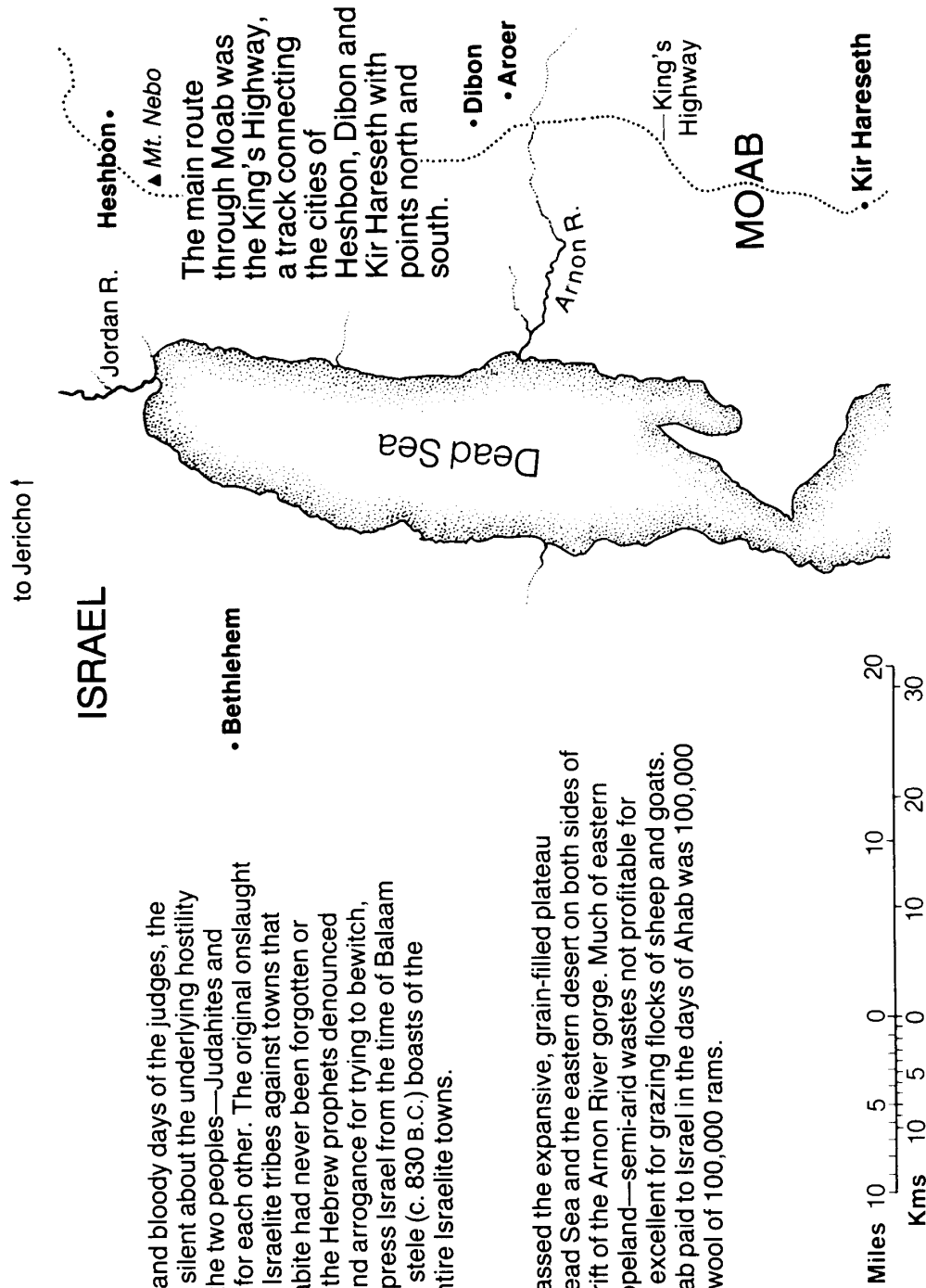
## DETAILED OUTLINE OF RUTH

- I. Introduction (1:1-5)
  - A. A tragic sojourn (1:1-2)
  - B. A depressing emptiness (1:3-5)
- II. Seeking a Home by Faith (1:6-22)
  - A. A loving choice (1:6-18)
  - B. A bittersweet return (1:19-22)
- III. Seeking Provisions Responsibly (chap. 2)
  - A. A God-guided happening (2:1-3)
  - B. A well-deserved kindness (2:4-17)
  - C. An expression of joy (2:18-23)
- IV. Seeking Redeeming Love (chap. 3)
  - A. A plan for redemption (3:1-5)
  - B. A claim for redemption (3:6-9)
  - C. A pledge of redemption (3:10-15)
  - D. An anticipation of redemption (3:16-18)
- V. Receiving Redemption's Loving Rewards (4:1-13)
  - A. A refusal of redemption (4:1-8)
  - B. An accomplished redemption (4:9-12)
  - C. A rewarded redemption (4:13)
- VI. Conclusion (4:14-21)
  - A. A joyful filling (4:14-17)
  - B. A surprising genealogy (4:18-21)

## The Book of Ruth

Set in the dark and bloody days of the judges, the story of Ruth is silent about the underlying hostility and suspicion the two peoples—Judahites and Moabites—felt for each other. The original onslaught of the invading Israelite tribes against towns that were once Moabite had never been forgotten or forgiven, while the Hebrew prophets denounced Moab's pride and arrogance for trying to bewitch, seduce and oppress Israel from the time of Balaam on. The Mesha stele (c. 830 B.C.) boasts of the massacre of entire Israelite towns.

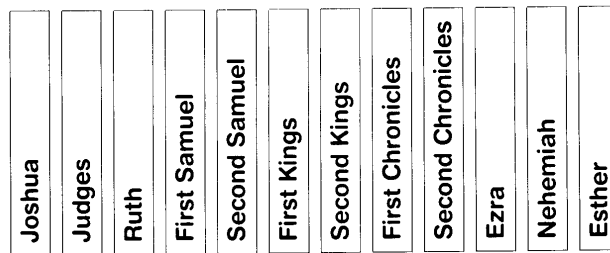
Moab encompassed the expansive, grain-filled plateau between the Dead Sea and the eastern desert on both sides of the enormous rift of the Arnon River gorge. Much of eastern Moab was steppeland—semi-arid wastes not profitable for cultivation, but excellent for grazing flocks of sheep and goats. The tribute Moab paid to Israel in the days of Ahab was 100,000 lambs and the wool of 100,000 rams.



1 Samuel

# 1 Samuel

The Books of History



## Purpose/Theme:

To record the history of Israel from the birth of Samuel, the last judge, to the death of Saul, the first king, and the anointing of his successor, David.

## Key Verses:

“We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles” (8:19-20).

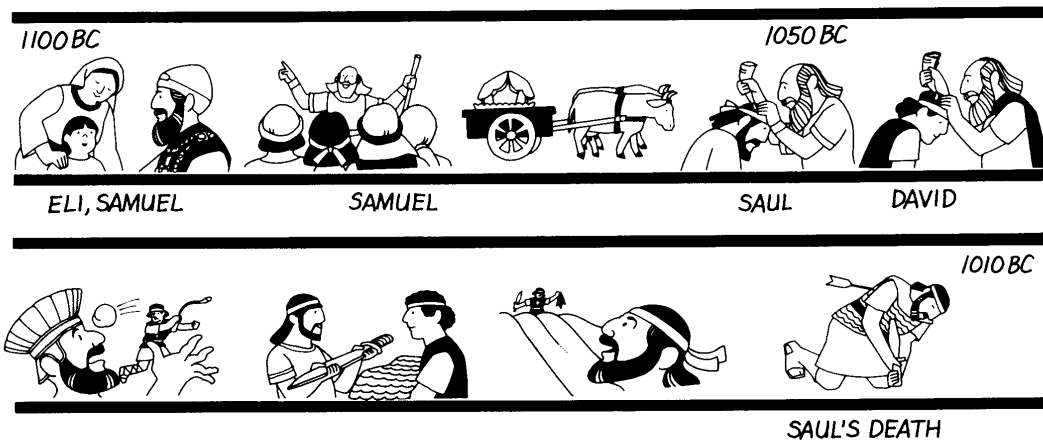
## Main People:

Eli, Samuel, Saul, David

## Outline:

- Samuel—The last of the judges (1 Samuel 1—8)
- Saul—Israel’s first king (1 Samuel 9—15)
- David—A new king chosen (1 Samuel 16—31)

## When Events Happened

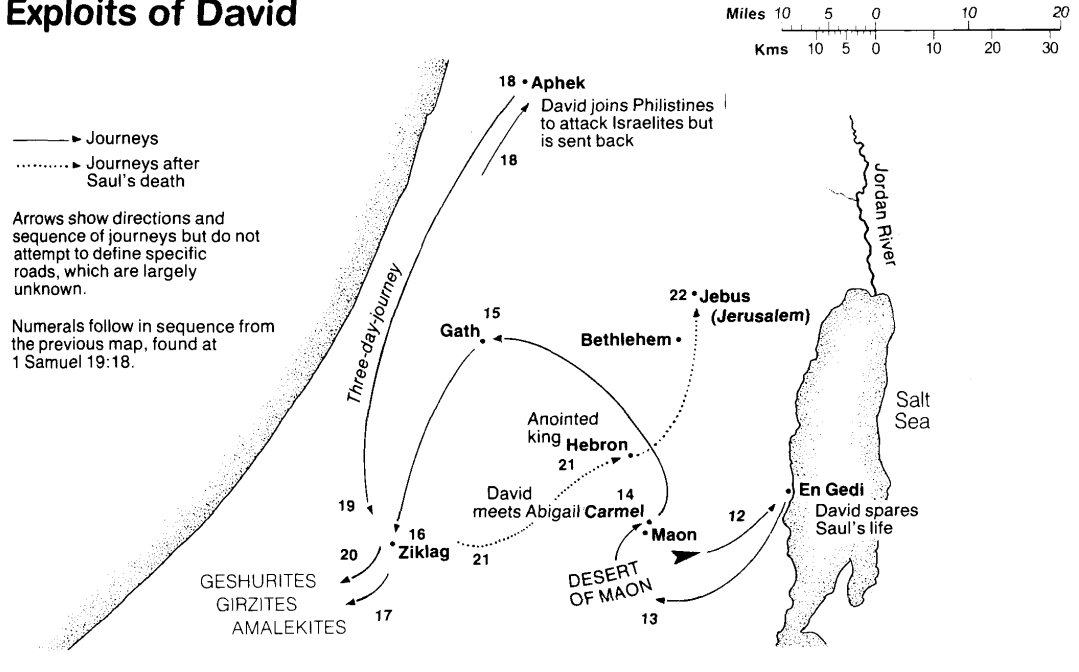


## 1 SAMUEL DETAILED OUTLINE

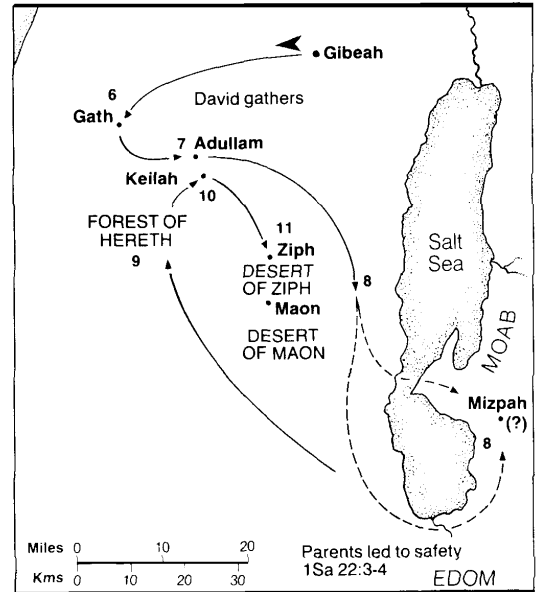
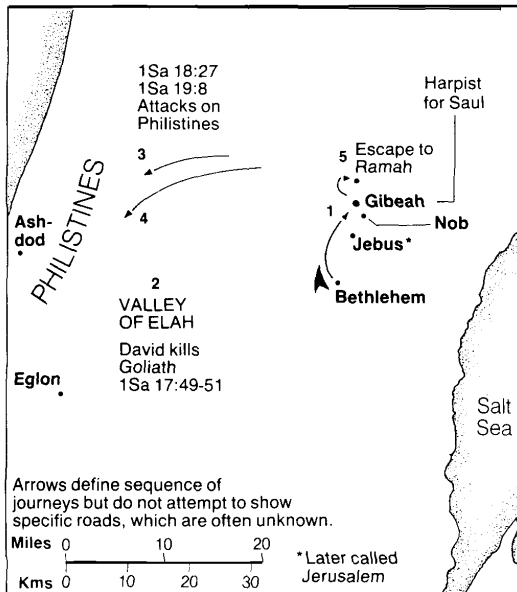
- I. The Preparations for the Monarchy (chaps. 1-9)
  - A. Samuel's birth and childhood (chap. 1)
    1. Samuel's family (1:1-3)
    2. Hannah's problem (1:4-8)
    3. Hannah's prayer (1:9-18)
    4. Samuel's birth (1:19-23)
    5. Samuel's presentation to God (1:24-28)
  - B. Hannah's song (2:1-10)
    1. Hannah's exulting in the Lord (2:1)
    2. Hannah's extolling of the Lord (2:2-8)
    3. Hannah's expectation from the Lord (2:9-10)
  - C. The situation at Shiloh (2:11-36)
    1. Samuel's progress (2:11, 26)
    2. The sins of the priesthood (2:12-17, 22-25)
    3. The blessing of Samuel's family (2:18-21)
    4. The rejection of the priesthood (2:27-36)
  - D. Samuel's call (chap. 3)
    1. The divine voice (3:1-10)
    2. The divine message (3:11-14)
    3. Samuel's vindication (3:15-21)
  - E. The ark (chaps. 4-7)
    1. The capture of the ark (chap. 4)
    2. The power of the ark (chap. 5)
    3. The return of the ark (6:1-7:1)
    4. The restoration of the ark (7:2-17)
  - F. Selection of a king (chaps. 8-9)
    1. The demand for a king (8:1-9)
    2. The nature of the king (8:10-18)
    3. The introduction of the king (8:19-9:14)
    4. The choice of the king (9:15-27)
- II. The Period of Saul (1 Sam. 10-31)
  - A. Saul's ascendancy (chaps. 10-14)
    1. Saul's choice by Israel (chap. 10)
    2. Saul's first victory (chap. 11)
    3. The address by Samuel (chap. 12)
    4. Saul's first rebuke (chap. 13)
    5. Jonathan's peril (chap. 14)
  - B. Saul's rejection (chap. 15)
  - C. Saul and David (chaps. 16-26)
    1. On friendly terms (chaps. 16-17)
    2. On unfriendly terms (chaps. 18-26)
  - D. Saul's death (chaps. 27-31)
    1. David at Ziklag (chap. 27)
    2. Saul at Endor (chap. 28)
    3. David's return to Ziklag (chaps. 29-30)
    4. The battle of Gilboa (chap. 31)

1 Samuel

Exploits of David



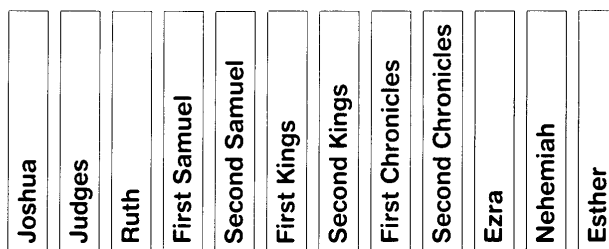
David the Fugitive



2 Samuel

# 2 Samuel

The Books of History



## Purpose/Theme:

To record the history of Israel under King David, whom God called to be the beginning of an eternal dynasty that eventually included the Messiah.

## Key Verse:

“When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever” (7:12-13).

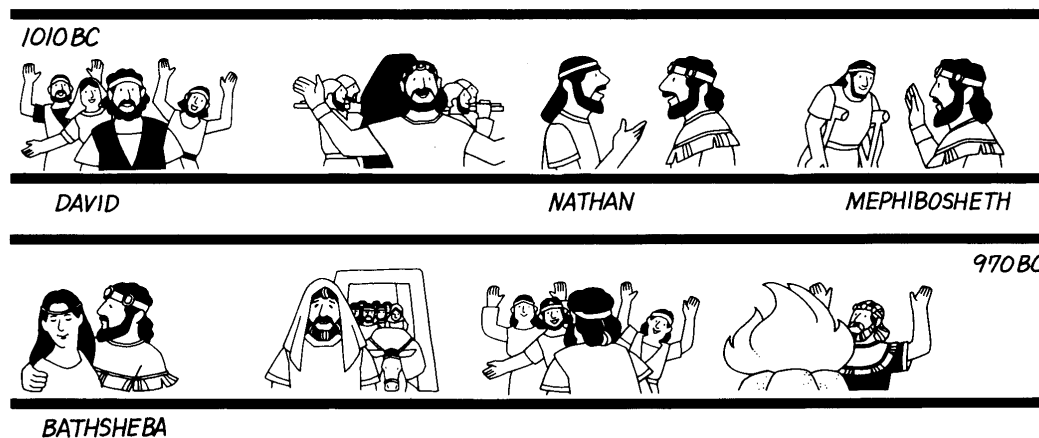
## Main People:

David, Ish-bosheth, Abner, Mephibosheth, Uriah, Bathsheba, Nathan, Joab, Amnon, Absalom

## Outline:

- David's rise—king and ruler (2 Samuel 1—10)
- David's fall—sin and problems (2 Samuel 11—20)
- David's last days—troubles in David's family and kingdom (2 Samuel 21—24)

## When Events Happened



## INTRODUCTION TO 1 & 2 SAMUEL | א״מ

### Orientation

1 & 2 Samuel were originally one book in the Hebrew canon. It was divided into two by the translators of the Septuagint (a Greek translation of the Old Testament) in the third century B.C. Our English Bible follows this same pattern. For 1 Samuel 1-24, Samuel is suggested as the author. For the remainder of these books, Nathan and Gad are likely candidates. Time of writing is approximately 975 B.C. 1 & 2 Samuel are foundational books that begin just before the end of Era of Theocracy (1043 B.C.) and extend into the Era of Monarchy, up until the end of David's reign (971 B.C.). These books describe the end of theocracy and the reigns of Israel's first two kings, Saul and David.

### Overview and Outline

- I. Samuel: Judge and Prophet in Israel (1 Sam 1-7)
- II. Saul: The First King of Israel (1 Sam 8-12)
- III. The Decline of Saul and the Rise of David (1 Sam 13-31)
- IV. David's Rule over Judah (2 Sam 1-4)
- V. David's Rule over all Israel (2 Sam 5-24)

### Helpful hints for reading Samuel

1. Note the author's focus on character: It is the character of Israel's kings, not so much their kingly exploits, that is of primary concern. For example, David's conquests as king are summarized in just one chapter (2 Sam. 8). In contrast, the story of David and Bathsheba is told in great detail and the remainder of the book focuses on the long-term consequences of this sin.
2. Note the contrasts between Saul and David: Saul represented much of what God does not desire in a king. In contrast, David, even though he too had deep flaws, represented much of what God desires in a king.

### Key Verses:

- **8:6-7** But the thing was displeasing in the sight of Samuel when they said, "Give us a king to judge us." And Samuel prayed to the LORD. 7 And the LORD said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them."
- **13:14** But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you.
- **15:22-23** And Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *And* to heed than the fat of rams. 23 For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from *being* king."

### **Messianic Christology as Seen in 1 Samuel:**

Samuel forms an interesting portrait of Christ in that he was a prophet, a priest, and though he was not a king, he was a judge who was used of God to inaugurate a new age.

*Messiah* is literally “the anointed one” and Samuel is the first biblical book to use the word *anointed* (2:10). Furthermore, the primary portrait and anticipation of *Messiah* is found in the life of David. He was born in Bethlehem, worked as a shepherd, was ruler over Israel, and became the forerunner of Messiah King through the Davidic dynasty. In the New Testament, Christ is described as a “descendant of David according to the flesh” (Rom. 1:3).

With the exception of his sins, David remains a type of Christ as the king of Israel. It is in this chapter that God establishes the Davidic Covenant which ultimately has its fulfillment in the person of Christ.

### **Contribution to Jewish History**

Samuel shows us God’s purposes for monarchy (see 1 Sam. 8.4-9, 19-22). God’s plans for monarchy was much different than what the people envisioned. Israel’s king was not to be like the kings of other nations. He was not a god or a law unto himself, but instead he was subject to the covenant law and the prophets as God’s enforcers of the covenant. Israel’s king was also to reflect the character of God because he lead the nation spiritually as God’s representative. God’s design for the monarchy and the failure of Israel’s kings to conform to that design are key points that help us to understand the rest of the Old Testament story. Samuel introduces us to the Davidic Covenant (see 2 Sam 7.11-16). God promises David a house (a dynasty) and a kingdom that will never end. This was partially fulfilled in the days of Israel’s monarchy (Judah had only one dynasty, in contrast to many dynasties in Israel). However, ultimate fulfillment of this covenant promise awaits Yeshua’s (Jesus’) second coming.

God’s promise to David explains why the title “Son of David” was used in New Testament times as another name for the Messiah, or the Anointed One. Notice how the phrase “the Lord’s anointed,” is used frequently throughout Samuel.

## 2 SAMUEL OUTLINE

- I. David at Hebron (chaps. 1-4)
  - A. Lament for Saul and Jonathan (chap. 1)
  - B. Battle between David and Abner (chap. 2)
  - C. Conflict between Joab and Abner (chap. 3)
  - D. Death of Ish-Bosheth (chap. 4)
- II. David's Prosperity (chaps. 5-10)
  - A. The capital at Jerusalem (chap. 5)
  - B. The return of the ark (chap. 6)
  - C. The Davidic Covenant (chap. 7)
  - D. David's campaigns (chap. 8)
  - E. David's kindness to Saul's family (chap. 9)
  - F. David's ambassadors to Ammon abused (chap. 10)
- III. David's Sin and Domestic Problems (chaps. 11-21)
  - A. David's adultery (chap. 11)
  - B. Nathan's rebuke and David's punishment (chap. 12)
  - C. Sin and murder of Amnon (chap. 13)
  - D. Absalom's estrangement from David (chap. 14)
  - E. Absalom's revolution (chaps. 15-18)
    1. Absalom's capture of the kingdom (chap. 15)
    2. Absalom's solidification of power (chap. 16)
    3. Absalom's pursuit of David (chap. 17)
    4. Absalom's defeat and death (chap. 18)
  - F. David's return to power (chaps. 19-20)
    1. The preparations for return (chap. 19)
    2. The reestablishment of authority (chap. 20)
  - G. Slaughter and burial of Saul's sons (chap. 21)
- IV. David's Final Years (chaps. 22-24)
  - A. David's song (chap. 22)
    1. Extolling of the Lord (22:1-4)
    2. Exploits of the Lord (22:5-20)
    3. Equity of the Lord (22:21-30)
    4. Excellence of the Lord (22:31-51)
  - B. David's heroes (chap. 23)
  - C. David's sin in taking the census (chap. 24)



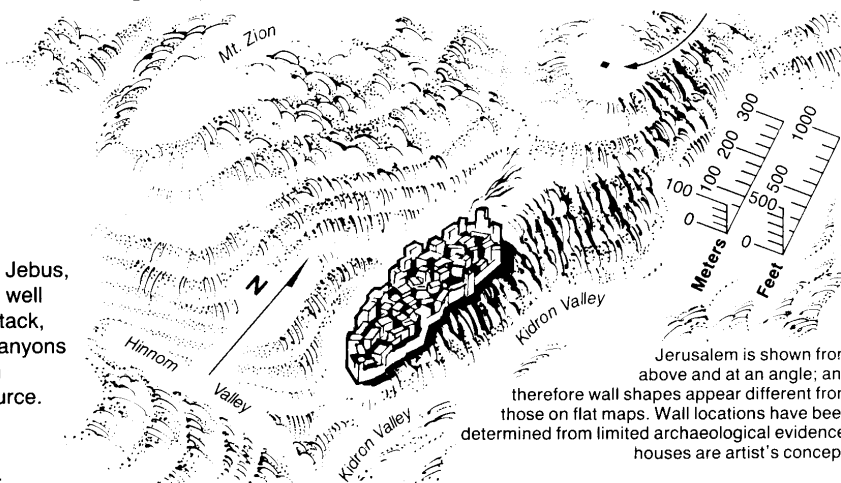
## 1. The City of the Jebusites and 2. David's Jerusalem

Substantial historical evidence, both Biblical and extra-Biblical, places the temple of Herod (and before it the temples of Zerubbabel and of Solomon) on the holy spot where King David built an altar to the Lord. David had purchased the land from Araunah the Jebusite, who was using the exposed

bedrock as a threshing floor (2Sa 24:18-25). Tradition claims a much older sanctity for the site, associating it with the altar of Abraham on Mount Moriah (Ge 22:1-19). The writer of Genesis equates Moriah with "the Mountain of the LORD," and other OT shrines originated in altars erected by Abraham.

### c. 1000 B.C.

Barely 12 acres in size, Jebus, a Canaanite city, could well defend itself against attack, with walls atop steep canyons and shafts reaching an underground water source. David captured the stronghold, c. 1000 B.C. and made it his capital.



Jerusalem is shown from above and at an angle; and therefore wall shapes appear different from those on flat maps. Wall locations have been determined from limited archaeological evidence; houses are artist's concept.

For further reference to the development of Jerusalem see: page 73, *Solomon's Jerusalem*; page 99, *Jerusalem of the Returning Exiles*; page 139, *Jerusalem During the Time of the Prophets*.

## 2 Samuel 5:6-10

### David Conquers Jerusalem

The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, "You will not get in here; even the blind and the lame can ward you off." They thought, "David cannot get in here." Nevertheless, David captured the fortress of Zion, the City of David.

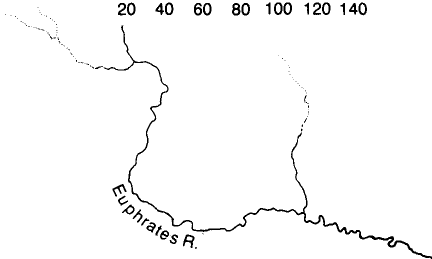
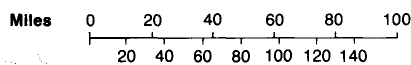
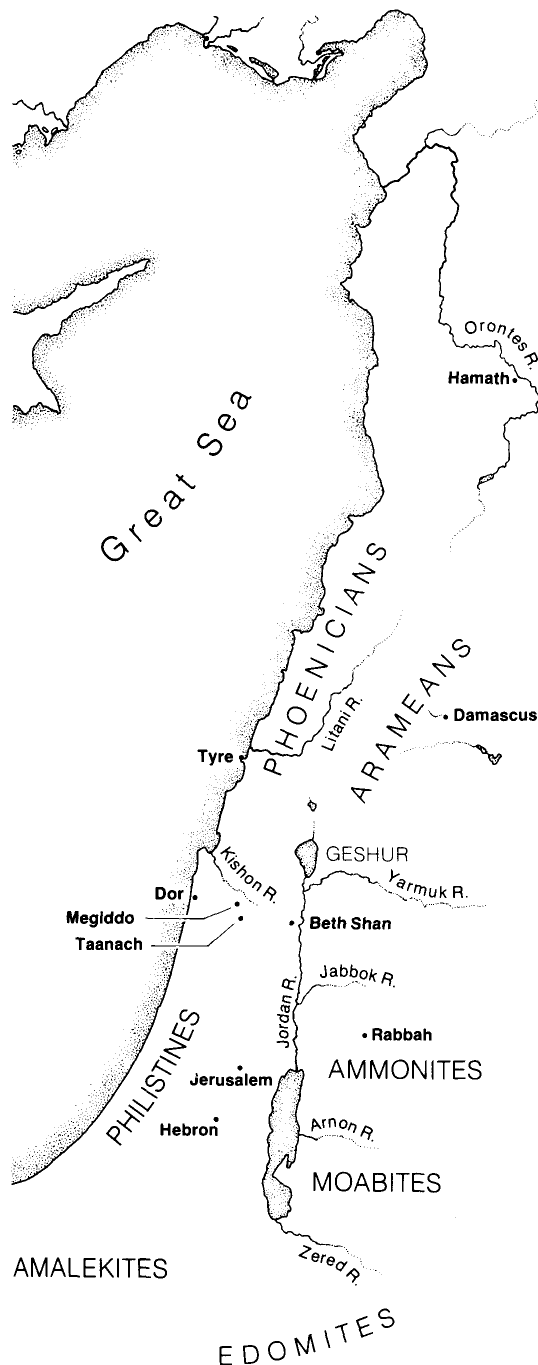
On that day, David said, "Anyone who conquers the Jebusites will have to use the water shaft to

reach those lame and blind who are David's enemies." That is why they say, "The 'blind and lame' will not enter the palace."

David then took up residence in the fortress and called it the City of David. He built up the area around it, from the supporting terraces inward. And he became more and more powerful, because the LORD God Almighty was with him.

2 Samuel

### David's Conquests



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

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

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

## Summary Question

1. How are unbelievers of today in a similar situation as the Canaanites that the Israelites destroyed?
2. In what ways is their situation different?

### Discussion questions for Judges:

1. Has your life ever looked something like the cycles that are described in the book of Judges?
2. How might the cycles of Judges shape the way we think about our personal relationship with God?

### Discussion question for Ruth:

1. How is Yeshua The Messiah like a “kinsman-redeemer” in our lives? (Hints: see Lk. 24.21, Gal. 4.1, Titus 2.14).

### Discussion questions for Samuel:

1. How do we reconcile God’s description of David as “a man after his own heart,” with the flagrant sins that David committed (adultery, lying, murder, etc.)?
2. How can this be an encouragement to us in our own walk with God?