

OLD TESTAMENT SURVEY STUDY

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DIVISIONS OF THE BIBLE

Old Testament - 39 Books

BOOK	SUBJECT	AUTHOR
Books of the Law - 5		
Genesis	Book of Beginnings or Origins	Moses
Exodus	Going Out	Moses
Leviticus	Priest's Handbook	Moses
Numbers	The Numbering of Israel	Moses
Deuteronomy	Second Giving of the Law	Moses
Old Testament History - 12		
Joshua	Book of the Conquest of Canaan	Joshua
Judges	Israel under the Judges	Samuel
Ruth	Family life under the Judges	Samuel
I Samuel	Birth of Samuel - Death of Saul	Samuel and
II Samuel	David's Reign	maybe Abiathar
I Kings	Israel under the Kings	Jeremiah ?
II Kings	Israel under the Kings	Jeremiah ?
I Chronicles	Judah under the Kings	Ezra
II Chronicles	Judah under the Kings	Ezra
Ezra	Rebuilding of the Temple	Ezra
Nehemiah	Rebuilding of Jerusalem's Walls	Nehemiah
Esther	Judah under the Medo-Persians	Unknown

BOOK	SUBJECT	AUTHOR
Old Testament Poetry - 5		
Job	Book of Faith and Patience	Moses ?
Psalms	Hebrew Hymn Book	David 73 Solomon 2 Asaph 12
Proverbs	Short statements of Wisdom	Solomon
Ecclesiastes	Rationalization about Life	Solomon
Song of Solomon	Love of Christ for the Church	Solomon
Major Prophets - 5		
Isaiah	Prophecy about Jerusalem and Judah	Isaiah
Jeremiah	Judgments on Jerusalem and Judah	Jeremiah
Lamentations	God Lamenting over Judah	Jeremiah
Ezekiel	Judgments on Jerusalem and Judah	Ezekiel
Daniel	Judah in Babylon and Judah's Future	Daniel
Minor Prophets - 12		
Hosea	Prophet to Israel (785 BC)	Hosea
Joel	The Day of the Lord (800 BC)	Joel
Amos	Prophet to Israel & Judah (7th C. BC)	Amos
Obadiah	Israel & Day of the Lord (9th C. BC)	Obadiah
Jonah	Prophet to Ninevah	Jonah
Micah	Revival in Judah & Israel (8th C. BC)	Micah
Nahum	God's Judgment on Assyria (8th C. BC)	Nahum
Habakkuk	Why God allows Evil (7th C. BC)	Habakkuk
Zephaniah	The Day of the Lord (7th C. BC)	Zephaniah
Haggai	Israel rebuilds Jerusalem (6th C. BC)	Haggai
Zechariah	Israel rebuilds Jerusalem (6th C. BC)	Zechariah
Malachi	To the Remnant (Both Advents) (5th C. BC)	Malachi

New Testament - 27 Books

BOOK	SUBJECT	AUTHOR
Biography - 4		
Matthew	Christ, The King of the Jews	Matthew
Mark	Christ, The Faithful Servant	Mark (John Mark)
Luke	Christ, The Son of Man	Luke
John	Christ, The Son of God	John
History - 1		
Acts	History of the Early Church	Luke
Pauline Epistles - 13 known		
Romans	Law and Grace	Paul
I Corinthians	Discipline of an Early Church	Paul
II Corinthians	Discipline of an Early Church	Paul
Galatians	Law and Grace	Paul
Ephesians	The Church, the Body of Christ	Paul
Philippians	Paul's Love Letter to Philippi	Paul
Colossians	Christ, the Head of the Church	Paul
I Thessalonians	Rapture and Second Coming	Paul
II Thessalonians	Rapture and Second Coming	Paul
I Timothy	How to conduct the Church	Paul
II Timothy	Last instructions to Timothy	Paul
Titus	How to conduct the Church	Paul
Philemon	Type of the Gospel of Grace	Paul

BOOK	SUBJECT	AUTHOR
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Hebrews and General Epistles - 8

Hebrews	Christ is Superior	Unknown
James	Faith demonstrated in Works	James
I Peter	How to Suffer Victoriously	Peter
II Peter	How to Suffer Victoriously	Peter
I John	Evidences of Salvation	John
II John	Warnings about False Teachers	John
III John	Warnings about False Teachers	John
Jude	Warnings about False Teachers	Jude

Prophecy - 1

Revelation	Things to Come	John
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Lesson #1
“The Books of the Bible”

The Bible is made up of 66 books written by at least 36 people during a period of 16 centuries. The Old Testament was written mostly in Hebrew. A few passages were written in Aramaic. The New Testament was written in Greek.

Divisions of the Old Testament
(39 Books)

The Book of the Law (Pentateuch - 5-part book)

- Genesis - Book of Beginnings
- Exodus - Going out of the bondage of Egypt
- Leviticus -.The Priest's handbook
- Numbers - The numbering of Israel both at the beginning of the wilderness wanderings and at the end
- Deuteronomy - The rehearsing of the Law of Moses in the ears of Israel before entering the promised land.

The Historical Books - 12

- Joshua - A record of the conquest of Canaan and the apportioning of the land to the various tribes of Israel.
- Judges - A record of that period of time between the death of Joshua and the near destruction of the Tribe of Benjamin. This period was marked by spiritual decline and everyone doing what was right in his own eyes.
- Ruth - A brief story of family life during the time of the Judges featuring a young Moabitish girl named Ruth who was converted to Judaism and was made part of the lineage of the Christ.
- I Samuel - The record of Samuel, the last of the judges; the first King of Israel, Saul; and the preparation of David to become the second King of Israel. It ends with Saul's death.
- II Samuel - The record of the reign of David.
- I Kings - The record of the reign of Solomon, and the division of the Kingdoms under Rehoboam, giving the record of the Northern Kingdom of Israel and the Southern Kingdom of Judah from Rehoboam and Jeroboam to the death of Ahab, King of the Northern Kingdom of Israel, and the death of Jehoshaphat, King of the Southern Kingdom of Judah. There is also a brief account of Ahaziah, son of Ahab coming to the throne of Israel.
- II Kings - Takes up where I Kings leaves off and gives us the record of the Kings of Israel and Judah until the Babylonian captivity of Judah, the Southern Kingdom.

I Chronicles - This book concerns itself mostly with the Southern Kingdom from David until the death of David and Solomon's coronation.

II Chronicles - The record of the reign of primarily the kings of the Southern Kingdom starting with Solomon and going to the Babylonian captivity.

Ezra - The return of the Jews from captivity under the Medo-Persian Kings to rebuild the Temple in Jerusalem.

Nehemiah - The return of the Jews from captivity under the Medo-Persian Kings to rebuild the walls and city of Jerusalem.

Esther - A story of the sufferings of the Jews under the Medo-Persian Kings, and how God delivered them from a death sentence.

The Poetical Books - 5

Job - The true story of the sufferings of Job, a man of God to demonstrate that God's servants serve the Lord because they love Him, not just because He prospers them.

Psalms - A collection of chants or songs used in worship by the Jews. It was largely written by David, but some of the Psalms were written by Solomon, Asaph and other unknown authors.

Proverbs - The proverbs were written by Solomon and are short statements of wisdom to be meditated upon and appropriated.

Ecclesiastes - Written by Solomon. The free translation of the name is "The Preacher". Solomon found by experience that there is no satisfaction in the things of the world, but only in loving and serving God.

Song of Solomon - While hotly debated, this book is no doubt a use of Solomon's love for his wives, and their love of him used to portray that love between Christ and the Church.

Major Prophets - 5 Books; 4 Prophets

Isaiah - Prophecy about the future of Judah and Jerusalem because they had forsaken God and chosen false gods.

Jeremiah - (Contemporary with Ezekiel) Prophecy concerning the judgment of God upon Jerusalem and Judah because of their idolatry, of the Babylonian captivity, and of their return one day to the land. There is also a greater application to the Kingdom Age.

Lamentations - The lamenting of Jeremiah over what had happened to Jerusalem.

Ezekiel - Prophecy concerning the judgments of God upon Judah because of her idolatry, and the future restoration of Israel in the Kingdom Age.

Daniel - The story of a prince of Judah who lived victoriously for God in Babylonian and Medo-Persian captivity. It is one of the most important books of prophecy: giving detailed accounts of the entire Age of the Gentiles up to the coming Kingdom Age.

Minor Prophets - 12

Hosea - Prophet to the Northern Kingdom, Israel in the 8th Century B.C.

Joel - Prophecy centering on “The Day of the Lord”. Recorded around 800 B.C.

Amos - Prophet to Israel and Judah in the 7th Century B.C.

Obadiah - Prophecy about Israel and “The Day of the Lord”. Recorded about the 9th Century B.C.

Jonah - Prophet to Ninevah. His message brought revival to Ninevah and the staying of the judgment of God. Jonah is a book set apart from the other minor prophets in that Jonah’s ministry was to a Gentile city, and not to the Northern or Southern Kingdom of Israel or Judah. It is both a lesson in obedience and a picture of God’s heart for the Gentiles who dwelt in darkness.

Micah - A contemporary of the first part of Isaiah’s ministry. He prophesied mostly to Judah. His prophecy was during the latter half of the 8th Century B.C.

Nahum - The pronouncement of God’s judgment upon Assyria for the carrying off the Northern Kingdom into captivity.

Habakkuk - Habakkuk is a treatment of the age-long question, who does God allow evil? 7th Century B.C.

Zephaniah - “The Day of the Lord” 7th Century B.C.

Haggai - Prophecy to the Jews during the rebuilding of the City of Jerusalem under Nehemiah. 6th Century B.C.

Zechariah - Prophecy to the Jews as they rebuild Jerusalem under Nehemiah. 6th Century B.C.

Malachi - Prophecy to the remnant of the Jews in Judah after the rebuilding of the City of Jerusalem. This book is unique in that it deals with both advents of our Lord Jesus Christ. Chronologically speaking, this is the last of the Old Testament books. Early 5th Century B.C.

Divisions of the New Testament

(27 Books)

Biography Books – 4

(The three synoptic Gospels plus John)

Matthew - Matthew is the most Jewish of the four Gospels. Matthew presents the Lord Jesus Christ as the “King of the Jews”. His Gospel, more than any other uses the expression, “Kingdom of Heaven” which is a reference to Christ’s earthly Kingdom, or the Kingdom of Heaven on Earth.

Mark - This Gospel was written by young John Mark who, as a young man in his late teens, accompanied Paul and Barnabas on the first part of the first missionary journey. He would have been a young boy at the time of Christ’s earthly ministry. The upper room in which Jesus met with His disciples could well have been in the home of John Mark’s mother. Because of his failure as a servant of the Lord on the first missionary journey, God leads Mark to present Christ as the Faithful Servant in

his Gospel.

Luke - This Gospel was written by the man who also wrote the books of Acts as a defense of Paul to be used at his first trial in Rome. Luke was not an Apostle, but was the constant companion and personal physician of Paul the Apostle during the missionary journeys and the imprisonments. Being a doctor, he gives the strongest treatment to the virgin birth and the "Humanity of Christ"

John - This fourth Gospel is separate from the synoptic Gospels in that it is aimed at the Intelligencia of his day. His purpose is to establish the "Deity of Christ". He chooses incidents from the life of Christ which magnify the fact of Christ's deity. John uses major Greek terms to make his Gospel interesting to the philosophers of his day. Perhaps the bestknown of these terms is used in the first chapter; the term "Logos" or "Word" which refers to Deity

Historical Book – 1

The Book of Acts - Acts gives us the history of the church beginning with the ascension of Christ to the first imprisonment of Paul the Apostle. If it is to be likened to any Old Testament book, it would be the book of Joshua, the book of conquest.

The Pauline Epistles

13 known books written by Paul

Romans - This epistle was written by Paul to the believers at Rome when Paul was in Corinth on the third missionary journey. It is the classic Scripture on the subject of justification by Faith. (A contrast of Law and Grace)

I Corinthians - Written by Paul to the Church at Corinth on the third missionary journey. Paul was in Ephesus when he heard of problems in the church at Corinth. I Corinthians was written from Ephesus and was sent by a fellow-helper. This epistle is very important because of the insight it gives us into the problems of the first-century local church.

II Corinthians - This epistle was written by Paul from somewhere in Macedonia. He had waited as long as he could for a reply from the previous letter to them. When no reply came he started to make his way toward Corinth, looking for the messenger returning with word of their response.

Galatians - Paul wrote this epistle from Corinth on the third missionary journey. It is a mini-Romans since it was written about the same time as Romans and deals with basically the same subject, Law and Grace. It was written to the churches of political Galatia, or the churches which Paul established on the first missionary journey

Ephesians - This epistle is one of the prison epistles written during Paul's first imprisonment in Rome. Ephesus was the key church in Asia Minor, and this letter is an encyclical which was, after being read by the congregation at Ephesus, to be circulated among all the churches in Asia Minor. Its theme is "In the Heavens". The emphasis is on the Church as the body of Christ who is its head.

Philippians - Among the epistles Paul was used of God to write to individual churches, Philippians is unique in that it was not written primarily to rebuke, correct or instruct

so much as it was to praise the church in Philippi for their faithfulness in giving to him out of their poverty. It is somewhat of a love letter to this church, and a letter thanks and appreciation.

Colossians - This epistle is a companion letter to Ephesians. It was written at the same time as Ephesians and sent by the same messenger. While Ephesians deals with the Church the body of Christ, Colossians deals with Christ as the head of the Church which is His body.

I Thessalonians - Chronologically speaking, this is the first of the Pauline epistles. Both I and II Thessalonians were written by Paul from Corinth on the second missionary journey on the subject of the rapture and the second coming.

II Thessalonians - This is the second of Paul's epistles. It was written from Corinth on the second missionary journey. It is an even stronger treatment of the rapture and the second coming than is the book of I Thessalonians.

I Timothy - Both I Timothy and Titus were written by Paul from somewhere in Macedonia as Paul returned from his missionary journeys to Spain and perhaps the British Isles between his two imprisonments at Rome. Shortly after the writing of these two books he was taken prisoner again by the Romans and kept in prison until his martyrdom. It is one of the three Pastoral Epistles, instructing young Timothy how to conduct the work of the Church at Ephesus.

II Timothy - This is the last of the Pauline Epistles, and was written toward the end of Paul's life as he awaited martyrdom in a Roman prison. It is a victorious letter reminding Timothy of the things he must remember as he shoulders the responsibilities which have been Paul's.

Titus - Written by Paul at about the same time as I Timothy. Paul was between imprisonments. He writes to instruct young Titus as to how to conduct the work of the Church on the Island of Crete. It has many similarities to I Timothy, but is not as lengthy.

Philemon - This brief, one chapter epistle is written to an individual, Philemon, and is a defense of a runaway slave whom Paul had met in prison in Rome during his first imprisonment. It is a beautiful picture of the substitutionary work of Christ on our behalf.

Hebrews and General Epistles - 8

Hebrews - Although the author of this Epistle is not known for certain, it meets all of the criteria for canonicity. It was either written by Paul the Apostle, or someone very closely associated with him. It is the most Jewish book of the New Testament. Its theme is "Christ is Better", showing the Lord Jesus Christ as the true Messiah and Son of God to the Jewish believers. It was written to warn professing Jewish believers lest they return to Judaism and the Law as protection against the persecution they had encountered as Christians.

James - Perhaps the second most Jewish book of the New Testament. It was written by James, the half brother of Jesus, and is addressed to all the Jewish believers scattered over the then-known world. While it in no way suggests justification by good works, it does teach that good works are the only way by which genuine faith is demonstrated.

I Peter - Both I and II Peter are directed largely to Jewish believers to prepare them for suffering for Christ. They are excellent companions to the book of Hebrews. They were written by the Apostle Peter, and have even more impact as we remember Peter's failure when he denied the Lord Jesus three times on the night of His arrest.

II Peter - See information on I Peter.

I John - This Epistle is written specifically to Christians (5:13) to give evidences by which the Christian can know he or she is saved. It is one of the most important books for Christians in the entire New Testament. It was written by the Apostle John.

II John - Both II and III John are written by the Apostle John to warn the early Church against false teachers and false prophets.

III John - See information on II John.

Jude - The Epistle of Jude was written by Jude, the half brother of Jesus and is a brief, but strong warning against false teachers and how they operate.

Prophecy - 1

Revelation - This last book of the New Testament Canon gives us insight into the entire Church age, the rapture, the tribulation period, the Second Coming of Christ, the Thousand-Year reign of Christ, the brief time when Satan is released following the thousand-year reign, the Great White Throne Judgment, the casting of Satan, the false prophet and the antichrist into the lake of fire, along with all those who are unbelievers, the New Heaven and the New Earth and the Eternal Reign of Christ. This book was written by the Apostle John.

Lesson #2

OLD TESTAMENT HISTORY

The Bible is the revelation of God to man. The central theme is Salvation.

The Old Testament sets forth in type every truth revealed in the New Testament.

FOUR PERIODS OF OLD TESTAMENT HISTORY

- I. The Period of the Patriarchs: Adam through Jacob
- II. The Period of the Great Leaders: Moses through Samuel
- III. The Period of the Kings: Saul to the Babylonian Captivity
- IV. The Period of the Foreign Rulers

- I. The Period of the Patriarchs: Adam through Jacob

Scripture - Genesis: The raising up of the nation Israel by which the whole world would receive the knowledge of God.

A. The godly line - There were no nations, but godly men who preserved the knowledge of God on earth. These were Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Abraham, Isaac, Jacob and Joseph.

1. The Creation: Genesis 1 and 2 - The World of matter, the system of life, and finally, man was created.
2. The Fall and the Promise: Genesis 3 - Adam and Eve were created in a state of innocence, but could maintain their relationship with God only by refusal of evil and obedience to God. They yielded to temptation and sin entered into the world. In His mercy, God promises them a redeemer from sin. Genesis 3:15.
3. The Flood: Genesis 6-8 - Because of the growing rebellion of man against God, and the increase of wickedness in the world, God chose a man from the righteous line of Seth, Noah, a man who believed God and thus found Grace in God's sight, to build an ark to save his family from the flood which destroyed the rest of mankind. When he came out of the ark he build an altar and worshipped God. Genesis 8:20
4. Blessing and Cursing: The righteous line again narrows when Ham, one of the three sons of Noah sins against his father. Shem and Japeth cover their father's nakedness and Noah is chosen as the blessed son in whose blessing Japeth shall have a part. We then follow the line of Shem. Genesis 9
5. The Dispersion: Genesis 11 - After the flood, the rebellion of man against God was again manifested by the building of the Tower of Babel. God confused their languages and scattered them by tribes, nations and languages. The four great nations which were established at that time were a. Egypt in North Africa, b. Phoenicia on the Mediterranean coast, Chadea between the Tigris and Euphrates rivers and Assyria north of Chaldea.

B. The Chosen Family

1. The Call of Abraham - Genesis 12:1-25:10

- a. Abraham (Father of Exaltation) was called to leave home and family in Ur of the Chaldees, to go out to a land which God had promised him, by faith, and God would make him a great nation. (Abrahamic Covenant - 12:1-3)
- b. Abram obeyed and traveled to Haran where he stayed until his father died. (Acts 7:1-4) Explain.
- c. He then traveled to Shechem where he built an altar and worshipped God. God honored him by calling him, "My Friend".
- d. Abram believed God for the Son of Promise, Isaac, who was a type of Christ, but he also had a son of disobedience, Ishmael. Isaac inherited the Covenant blessing and became the next patriarchal head of the family.
- e. Abram's name was changed to Abraham (Father of a Great Multitude, or Father of Many Nations) when the Covenant included the birth of Isaac. Genesis 17:1-16

2. Isaac, the second of the Patriarchs, chosen by God. Genesis 17:1-18:15 and 21:1-22:19 and 24:1-28:9 and 35:27-39

- a. The line is narrowed even more when Isaac, the "Only" son of promise by Abraham is born and chosen over Israel.
- b. Abraham's faith is severely tested; both with the birth of Isaac when both he and Sarah were past the age of having a child, and when He was tested by God's command for him to offer Isaac on Mt. Moriah.
- c. The record of Isaac's life is very limited after the birth of their twin sons, Esau and Jacob, but his death is recorded in Genesis 35:27-29 after the return of Jacob from Pandanaram with his family.

3. The wanderings of Jacob: Genesis 25:19-36:43

- a. The Covenant blessing was passed from Isaac to Jacob who, in spite of his many faults, valued God's Covenant. Through God's chastening he became a man of faith and obedience.
- b. He purchased the Birthright from Esau with a mess of pottage. Genesis 25:30
- c. With the encouragement of his mother, he deceived his Father Isaac into giving him the Patriarchal blessing.
- d. His conversion is presented in type in the account of his experience at Bethel (House of God) where he sleeps and has his dream of the ladder reaching to heaven. He was fleeing the wrath of his brother Esau.
- e. Working for his Uncle Laban in Pandanaram, he gains his family and wealth and returns to the land of Canaan at God's command.
- f. Rachel died a short way from Ephrah (Bethlehem) giving birth to Benjamin, the last of the twelve sons of Jacob.
- g. In Genesis 37 the story switches to Joseph, but Jacob lived until 17 years after moving to Egypt under Joseph's rule there. Genesis 47:27,28

4. The advancement of Joseph: Genesis 37:1-50:26

- a. Joseph was a type of Christ in many ways.

- (1) He was hated by his brethren.
 - (2) He was sold for the price of a slave.
 - (3) He was falsely accused and cast into prison.
 - (4) He suffered with two malefactors.
 - (5) One of the malefactors was delivered and the other killed.
 - (6) He was taken from prison to judgment.
 - (7) He was exalted to the right hand of Pharaoh.
 - (8) He became a Savior for God's people and for the Gentile nations.
 - (9) He was given a Gentile bride by whom he had sons.
 - (10) His Gentile bride and her sons inherited along with Israel.
 - b. He was the one used by God to bring Israel into Egypt which was the training ground for his race.
- C. The Tribes of Israel - First we dealt with the godly line, then the chosen family, and now the tribes of Israel. Each of the sons of Jacob and his family made up the beginnings of a tribe of Israel.
- 1. The Descent into Egypt: Reasons
 - a. To separate the Israelites from the corrupting influences of Canaan. They were still too few in number to stand against the nations of Canaan, let alone conquer the land.
 - b. God wanted to prepare them for their mission in a controlled environment. (God put all of Israel together in the best area of Egypt.)
 - 2. The growth and training of the tribes:
 - a. They had time for growth in numbers, being in Egypt for some 400 years. (Probably near two million at the time of the Exodus.)
 - b. They were exposed to the most advanced culture of their time. They would have grown in experience.
 - 3. The unifying of the people:
 - a. After a time, a Pharaoh came to the throne of Egypt who did not know Joseph and what he had done for the nation.
 - b. The Egyptians feared the Israelites because they had grown to such great numbers that they feared they would join with their enemies and try to overthrow them. (From time to time the Hyksos, a predominately Semitic group of people invaded Egypt and ruled over the Egyptians.) The Pharaoh who exalted Joseph was probably a Hyksos Pharaoh. The only solution was to place the Hebrews in bondage.
 - c. This suffering, and their bondage tended to unify them.
 - d. It also cultivated a longing for deliverance. They were now ready to carry out the plan of God.

II. The Period of the Great Leaders: Moses through Samuel

About 1320 B.C. to 1,000 B.C.

- A. The Bible account reaches from Exodus to I Samuel. During this time the twelve tribes were made a great nation. This time is divided into four periods.
1. The Exodus: God first raised up Moses to lead His People Israel. His life may be divided into three periods of 40 years each.
 - a. 40 years of education in Egypt, living in the household of Pharaoh as the son of Pharaoh's daughter. He had the best possible education available in his day. He became learned in all of the Egyptian sciences.
 - b. 40 years of spiritual training in the Arabian desert of the Sinaitic Peninsula: Here God spoke to him from the burning bush and called him to lead God's people out of bondage.
 - c. 40 years as the leader of Israel, and the servant of the Lord: Most of this time was spent leading them through the wilderness, but it begins with the ten plagues upon Egypt.
 - (1) The Passover is a type of our salvation while the crossing of the Red Sea is a type of our baptism.
 2. The discipline of the wilderness: The People of God marched to Sinai where they stayed for one year while God gave them:
 - a. The moral law as a guide to daily conduct.
 - b. The ceremonial law as a guide to daily conduct.
 - c. The civil law for the government of the nation.
 - d. Instructions for the construction of the Tabernacle. The Tabernacle was erected and the formal worship of Jehovah God was begun. The discipline of the wilderness
 - e. At Kadesh-Barnea the people refused to go in and take the land, so God ordained that they should wander in the wilderness for another 39 years until all of the adult generation which refused to do God's will died off and a new generation came on.
 3. The conquest of Canaan:
 - a. Of all the fighting men who left Egypt under Moses, only Joshua and Caleb were left because they brought back a good report of the land.
 - b. Joshua was forty years old at the time of the Exodus, and had been Moses' close associate during the wilderness wanderings. Under his leadership the conquest began. Three campaigns were planned by Joshua:
 - (1) First - The central part of the land was taken to keep the North from joining up with the South against them.
 - (2) Second - The southern campaign.
 - (3) Third - The far North. The Canaanites were conquered, but not all driven from the land.
 - c. The conquest was followed by the division of the land and the apportionment to the tribes.
 4. The rule of the judges: After Joshua's death there was no successor, no central government, and no capital. Each tribe acted independently, except in times of national danger.
 - a. Israel followed the following pattern:

- (1) Backsliding
 - (2) God would bring one of their enemies against them to chasten them.
 - (3) Israel would repent and cry out for a deliverer.
 - (4) God would raise up a deliverer called a Judge.
- b. There were 13 judges in all:
- (1) Othniel - Fought against Mesopotamia
 - (2) Ehud - Fought against Moab and Ammon
 - (3) Shamgar - Fought against Philistines
 - (4) Deborah and Barak - Fought against Canaanites
 - (5) Gideon - Fought against Midianites
 - (6) Tola
 - (7) Jair - Fought against Ammonites
 - (8) Jephthah
 - (9) Ibzan
 - (10) Elon
 - (11) Abdon
 - (12) Samson - Fought against Philistines
 - (13) Samuel - Last of the judges, but also a prophet.
- c. Eli is not listed as a Judge because he was the High priest.

III. The Period of the Kings: Saul until the Babylonian captivity

About 1,000 B.C. to 587 B.C.

- A. The Bible Account: I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, The Major Prophets, The Minor Prophets.
- B. We have seen that the plan of God rested on a few men at first, then with Abraham and his family which became the twelve tribes of Israel. The leadership now falls to the Kings.
- C. The subdivisions of the period are:
 1. The united Kingdom
 2. The divided Kingdom

The Period of the Kings

D. The United Kingdom

1. Under the rule of Samuel, the Prophet/Judge, Israel was led through the transition from the period of the Judges to the period of the Kings. Israel demanded a king so that they could be like other nations around them. Samuel was used of God to anoint the first two kings, and to help them with good advice.

2. Saul, the son of Kish, of the Tribe of Benjamin was the first King. He reigned for 40 years. He started out humble, but became proud, and God had to reject his reign. When he refused to do as God instructed him, God took from him the Kingdom and gave it to David. After calling upon a witch for guidance in battle, he died a suicide by falling on his own sword.
 3. David was the second King. When Saul failed, God chose a man after His own heart. He was well prepared to be King through his experiences as a shepherd where he learned to commune with God and to trust God for his every need. He later sinned grievously, but repented and was forgiven by God. He was the greatest of Israel's Kings. He reigned for 40 years; 7 over Judah with his capital at Hebron and 33 over all Israel with his capital at Jerusalem. He enlarged the territory of Israel until it reached Eastward to the Euphrates River. He brought the Ark to Jerusalem and established the Work and Worship of God. He also prepared for the building of the temple.
 4. Solomon, David's son, and successor also reigned for 40 years. He is best known for his wisdom and the building of the Temple. He became spoiled by luxury and pride. Idolatry began to appear under his reign because of the influences of his "strange wives".
- E. The Divided Kingdom - After the death of Solomon the people of Israel sought to have their burden of taxes lightened. They came to Rehoboam, the son of Solomon, who had succeeded him on the throne, and promised to serve him faithfully if he would lighten their tax burden. He, after consulting his contemporaries and ignoring his father's counselors, refused, and the Northern ten tribes chose Jeroboam, a former servant from the household of Solomon to be their king, and rebelled against Rehoboam. The Northern ten tribes were referred to as Israel while the Southern Kingdom was referred to as Judah. The little Tribe of Benjamin had become assimilated into Judah and thus became a part of the Southern Kingdom. Also, most of the Levites had fled to the South in fear of being slain by Jeroboam. At first, Shechem was the capital of Israel, but later it was changed to Samaria. Jerusalem remained the capital of the Southern Kingdom.
1. The Kingdom of Israel: In order to keep his people from going back to Jerusalem to worship, and thus running the risk of their going back under Rehoboam's rule, Jeroboam set up two altars, one in Bethel near Israel's Southern border, and one in Dan in the far North. In each city he set up a golden calf for the people to worship, and thus introduced the Northern Kingdom to idolatry. This set the pattern for all the Kings of Israel to follow. Under Jezebel, idolatry in the North reached its highest point. She introduced the people to the worship of Baal. Every effort was made to destroy the worship of Jehovah: The altars of Jehovah were destroyed and the priests of Jehovah were killed. It was Israel's darkest hour.
 - a. There were four prophets sent by God to minister to the Northern Kingdom at this time
 - (1) Elijah - His fearless rebuke of King Ahab, his stirring messages to the people, his miracles, his victory over the prophets of Baal at Mt. Carmel turned some back to God.
 - (2) Elisha - His ministry and miracles did a great deal to revive many and to return them to a spirit of godliness.
 - (3) Hosea - Rebuked the ungodliness of the day.
 - (4) Amos - Rebuked the ungodliness of the day.
 - b. There were 20 Kings of the Northern Kingdom as follows:

(1) Jeroboam	Bad	931-910 B.C.
(2) Nadab	Bad	910-909
(3) Baasha	Bad	909-886
(4) Elah	Bad	886-885
(5) Zimri	Bad	885
(6) Tibni	Bad	885-880
(7) Omri	Extra Bad	880-874
(8) Ahab	The Worst	874-853
(9) Ahaziah	Bad	853-852
(10) Joram (Jehoram)	Mostly Bad	852-841
(11) Jehu	Mostly Bad	841-814
(12) Jehoahaz	Bad	814-798
(13) Joash (Jehoash)	Bad	798-782
(14) Jeroboam II	Bad	782-753
(15) Zachariah	Bad	753-752
(16) Shallum	Bad	752
(17) Menahem	Bad	752-742
(18) Pekahiah	Bad	742-740
(19) Pekah	Bad	740-732
(20) Hoshea	Bad	732-722

722 - Fall of Samaria to King Shalmaneser of Assyria

2. The Kingdom of Judah: The people were more united and spiritual conditions were much better. The Kingdom of Judah lasted 135 years longer than the Kingdom of Israel because the people were more faithful to Jehovah, and had more godly Kings. The better conditions were due largely to the fact that within the borders of the Southern Kingdom was the Temple, the Levites and the Priests, most of whom had fled the Northern Kingdom when the division of the Kingdom first took place. Judah was also fortunate to have some godly Kings such as Asa, Jehoshaphat, Hezekiah and Josiah.

a. Prophets who were key figures in the Southern Kingdom:

- (1) Isaiah - Adviser to several of Judah's Kings. King Ahaz would not listen to him and made an alliance with Assyria. Thus, Judah was in bondage to Assyria for more than a Century.
- (2) Jeremiah - A special messenger to Judah in the declining years of the Kingdom.
- (3) Ezekiel - Contemporary to Jeremiah. He was carried to Babylon in the first captivity and was used of God to bring the same message to the Jews already in Babylon that Jeremiah brought to those who remained in Jerusalem until 586 B.C.
- (4) Daniel - Also carried off in the earlier captivity and prophesied mostly concerning the coming Messiah and the Time of the Gentiles. His message has more to do with the restoration of Israel in the Kingdom age.

- (5) Micah - Also prophesied during the first part of Isaiah's prophecy and his message is in the form of God's warnings concerning coming judgments.
- (6) Nahum - Prophesied during the first part of Jeremiah's ministry. Nahum is a book of judgment upon Nineveh because of her evils.
- (7) Zephaniah - Prophesied during the first part of Jeremiah's ministry. His theme is "The Great Day of God's Wrath".

b. There were 20 Kings of the Southern Kingdom as follows:

(1) Rehoboam	Mostly Bad	931-913 B.C.
(2) Abijam (Abijah)	Mostly Bad	913-911
(3) Asa	Good	911-870
(4) Jehosphaphat	Good	873-848
(5) Jehoram (Joram)	Bad	853-841
(6) Ahaziah (Azariah or Jehoahaz)	Bad	841
(7) Athaliah	Satanic	841-835
(8) Joash (Jehoash)	Mostly Good	835-796
(9) Amaziah	Mostly Good	796-767
(10) Uzziah (Azariah)	Good	791-740
(11) Jotham	Good	750-736
(12) Ahaz	Wicked	736-716
(13) Hezekiah	The Best	716-687
(14) Manasseh	The Worst	696-642
(15) Amon	The Worst	642-640
(16) Josiah	The Best	640-608
(17) Jehoahaz (Shallum)	Bad	608
(18) Jehoiakim	Wicked	608-597
(19) Jehoiachin (Coniah, Jeconiah)	Bad	597
(20) Zedekiah	Bad	597-586

586 - Fall of Judah, the Southern Kingdom to the Babylonian army and King Nebuchadnezzar. The final fall came about in the following order:

- (1) In 605 B.C. when Jehoiakim was King of Judah, the army of King Nebuchadnezzar invaded the land and carried Daniel and many of the people to Babylon. This was the actual beginning of the 70 years of captivity.
- (2) In 598 B.C. Nebuchadnezzar took Jehoiachin and the prophet Ezekiel with ten thousand of the people into captivity.
- (3) In 587 B.C. when King Zedekiah was reigning, the army of Nebuchadnezzar took Jerusalem and destroyed the Temple, carrying off the upper classes of the people to Babylon, and leaving the poorer people to till the land. All were carried out by the beginning of 586 B.C.

IV. The Period of the Foreign Rulers: (The beginning of the Babylonian captivity to the first Advent of Christ) 586 B.C. to 4-6 B.C.

- A. The Bible Account - The Books of Ezra, Nehemiah, Esther and the prophets Daniel and Ezekiel. It was during this time that the world was being prepared for the coming of Christ. It was necessary that the many warring tribes and nations be united into one strong empire under which the early Christians might move out with the Gospel in the first century A.D.
1. Captivity under Babylon: During the captivity the people were permitted to live together. While they had no Temple in which to continue the sacrificial system, they did observe the Sabbath and other provisions of the Law and were taught by the prophets Ezekiel and Daniel and others. This period in captivity gave rise to the Synagogue.
 2. Restoration under the Medo-Persians: In 539 B.C. the Persians, under King Darius captured Babylon and conquered the Chaldeans. In 536 B.C. Cyrus, King of Persia was led of God to order the rebuilding of the Temple in Jerusalem, and invited those Jews who wanted to return to do so. Zerubbabel and Jeshua, with about 50,000 Jews returned to the homeland, built the altar, restored the feasts and laid the foundation of the Temple. Opposition arose and the work was delayed for about 17 years. When conditions improved, the prophets Haggai and Zechariah aroused the people and the Temple was completed and dedicated. In 458 B. C., Ezra, the scribe, with a small company of Jews, came to Jerusalem to reform the life and worship of the people. In 445 B. C. Nehemiah, the cup-bearer of King Artaxerxes led the third expedition to Jerusalem to rebuild the city walls and bring about many reforms.
 3. Greek Supremacy: Alexander the Great defeated the Persians in 331 B.C. and Palestine came under Greek control. Alexander died soon after that and his empire was divided among his generals. Much of Greek culture was introduced into Palestine along with the Greek language which became the language of commerce in the then-known world, preparing the way for the coming of the preaching of the Gospel. This was the language of the New Testament Scriptures.
 4. Syrian Control: About the year 198 B.C., the Syrians became supreme in Palestine. Up to this time there had been a great deal of religious freedom in Palestine under the Persians, but under the Syrians, especially Antiochus Epiphanies, they were made to deny their faith and accept the idolatry of the Greeks and Assyrians. Thus many Jews rebelled. Those who rebelled were either massacred, sold as slaves, or tortured. The Temple was desecrated and the Jews religion seemed to be on the verge of destruction.
 5. The Maccabean Independence: About the year 168 B.C. an aged priest named Mattathias Maccabaeus and his sons, motivated by the indignities they had suffered, and moved by faith in God, organized an army of Jews and fought against the Assyrians. After two years under the leadership of Judas Maccabaeus who had succeeded his father, liberty was won and was retained for more than one hundred years.
 6. Roman Rule: In the year 63 B.C. a Roman General came into Palestine and took possession in the name of the Roman Empire. In the year 37 B.C. Herod the Great was appointed King by the Roman Senate, and it was during his reign, and while Caesar Augustus was emperor of Rome that Jesus was born. There was at this time among the Jews a universal expectation that the Messiah would soon appear, and the faithful among the Jews lived in hope that He would come in their day.

THE OLD TESTAMENT WORLD

- I. The Old Testament world extended from Media and Persia on the East, about 1200 miles to Egypt and the Mediterranean Sea on the West. About 800 miles from the highlands of Armenia on the North to the Arabian Desert on the South.
- A. Canaan - This little country bordering on the Mediterranean Sea was the focal point, and still is today. The boundaries of the other nations were established by Jehovah with reference to the Land of Promise. See Deuteronomy 32:8
1. Jerusalem, the chief city, was set in the midst of the midst of the nations Ezekiel 5:5. It was built on three hills in the mountains of Judea. It was 32 miles from the sea and 20 miles from the Jordan River. It was here that David ruled over all Israel. It was here that Solomon built the Temple and ruled as King. It was afterward the capital of the Kingdom of Judah.
- B. Chaldea was separated from Canaan by the Arabian Desert. The city of Babylon was the capital and was located on both sides of the Euphrates River 550 miles East of Jerusalem. The city formed an exact square 14 miles on each side. Its walls were 87 feet thick and 300 feet high. There were 100 gates of bronze. It was Nebuchadnezzar, King of Babylon, who took the People of Judah into captivity. The Garden of Eden and the Tower of Babel were possibly located in Chaldea. Ur of the Chaldees was the early home of Abram (Abraham).
- C. Persia was East of the Persian Gulf where Iran is located today. It is about 800 miles East of Jerusalem. Media and Elam were united to the Persian Empire Shushan, the Capital of Persia was located in Elam. Here Daniel served as the Prime Minister of the Persian Empire. Here Esther was the Queen of King Ahasuerus, and later, Nehemiah was cup-bearer to the King in the same palace. By direction of the King of Assyria, the captives of the Northern Kingdom of Israel were placed in the provinces of Media and Elam.
- D. Assyria was North of Chaldea and Elam. Ninevah, the great city and Capital of Assyria, the city to which Jonah was sent to prophesy, was located on the Tigris River some 570 miles North of Jerusalem. Like Babylon and Shushan, Ninevah became an utter ruin, but excavations have revealed the former beauty of these cities.
- E. Mesopotamia was located between the Tigris and Euphrates Rivers northwest of Assyria. It was also called Padan-Aram. Haran, a large city of Mesopotamia was the stopping place of Abram when, with his father, he journeyed from Ur of the Chaldees toward Canaan, the land of promise.
- F. Armenia was situated North of Mesopotamia, and about 570 miles North/Northeast of Jerusalem. The name Armenia, sometimes translated Ararat is thought to be the place where Noah's Ark rested after the flood.
- G. Syria was west of Mesopotamia, and in the line of travel between the Euphrates and the Mediterranean Sea. Damascus, the chief city was 140 miles North of Jerusalem and was an oasis fed by the waters of the Abana and Pharpar rivers. This was the home of Naaman, the leper, and the city to which Saul of Tarsus was going when he was converted.
- H. Egypt, the land of the Hebrew bondage was 250 miles Southwest of Jerusalem. Abraham went there in time of famine, and Jacob and his family migrated there during Joseph's reign in Egypt, and were given the land of Goshen in the Nile Delta. On, or Heliopolis, is thought to be the home of Joseph's father-in-law and where Moses was schooled.

THE NEW TESTAMENT

Lesson #3

The Land Where Jesus Lived

- I. Its Name: It has been called Jehovah's Land - Hosea 9:3; The Land of Promise - Hebrews 11:9; The Holy Land - Zechariah 2:12; The Glorious Land - Daniel 8:9; but generally, the name given was one of the following:
 - A. Canaan - Before it became the home of God's People. Genesis 16:3 and 17:8
 - B. Israel - From the conquest by Israel to the Babylonian captivity. II Kings 5:2
 - C. Judah - After the Babylonian Captivity. Nehemiah 5:14 and Mark 1:5
 - D. Palestine - Since the days of Christ. Palestine = Philistia. It was first the country inhabited by the Philistines.
- II. Its Position: It was the center of the ancient world. Ezekiel 5:5
 - A. It was near the great nations which could help God's People in some way.
 - B. It was separated from the harmful nations by rivers, sea, mountain and desert. Numbers 23:9; Deuteronomy 33:28
 - C. It was perfectly located for the rapid spread of the Gospel when the missionary era came.
- III. Its Extent: The Palestine of today is about the same size and shape as the State of New Hampshire. The distance North to South from Dan to Beersheba is about 150 miles. The average width is about 40 miles.
- IV. Its Physical Division: The land is divided from North to South into five natural divisions. (See Bible Atlas, Map #1)
 - A. The Mediterranean Plain - A low, flat strip of land extending from Mt. Carmel on the North to the southern end of Palestine. It was the course of one of the oldest highways in the world, but did not present a threat to Israel since they lived mainly in the hill country.
 - B. The Piedmont Region - This is the area between the coastal plain and the hill country, and was rolling land used mostly for cattle.
 - C. The Hill Country - This region runs parallel with the coastal plain from Hebron in the South to the plain of Esdraelon, a region about 80 miles long and some 30 miles wide. North of the Valley of Esdraelon the mountains continue North through Galilee. It was mainly in these hills averaging about 2,000 feet above sea level that the people of Israel lived. The heathen people lived in the valleys.
 - D. The Jordan Valley - A plain five or six miles wide, in the midst of which the Jordan River winds its way from its head waters North of the Waters of Mirom, to the Dead Sea in the South, all below sea level. The head waters of the Jordan are two or three small streams which flow down from the Mountains of Lebanon. At the entrance to the Dead Sea the elevation of the Jordan is 1,292 feet below sea level.

E. The Eastern Table Lands - The elevated table lands on the East side of the Jordan River. The Northern part was called Bashan. South of Bashan was Gilead, and South of Gilead was Moab. In the land of Moab was Mt. Nebo where Moses was permitted to see over into the Land of Canaan just before his death.

V. Its Political Divisions - After the conquest of the land under Joshua's leadership, the land was divided among the twelve tribes. (See Map #4) When the Kingdom was divided under the reign of Rehoboam, the area North of Bethel and Jericho was called Israel, while the area to the South was called Judah. During the time of Christ's earthly ministry the land was divided into five provinces, three on the West side of Jordan and two on the East side.

A. Galilee - The name given to the Northern province West of the Jordan River. Matthew 4:12 It had a mixed population of Jews and Gentiles. A major part of Christ's earthly ministry took place here. (See Map #13)

B. Samaria - Means a Watch Mountain, and was first applied to a high hill standing in the Valley of Shechem. Eventually the surrounding area was called Samaria. The inhabitants were descended from the Assyrians and Northern ten tribes who intermarried when the Northern ten tribes were carried into captivity by Assyria.

C. Judea (Judea) - Was the Southern district, and was the strictly Jewish (descendants of Judah) section of the land.

D. Perea - Was the region East of the Jordan referred to in Matthew 4:25. It was that section East of Jordan reaching from the North end of the Dead Sea two thirds of the way to the Sea of Galilee.

E. The Tetrarchy of Philip - Was North of Perea. This area was often referred to as Decapolis.

Lesson #4
The Places Visited by Jesus
Map #13

- I. Bethlehem - The birthplace of Christ. Matthew 2:1 and Micah 5:2. It was located on a hill 5 miles South of Jerusalem. This was also the birthplace and early home of David. It is located, of course, in the Tribe of Judah.
- II. Nazareth - Where Jesus spent His boyhood and early manhood. Luke 4:16. Nazareth is located in a valley about 70 miles North of Jerusalem. Early in His ministry Jesus preached here and was rejected.
- III. Bethany - (Also called Bethabara) There was more than one place by this name. The Bethany where Jesus was baptized by John the Baptist was on the West side of Jordan just North of the crossing near Jericho. John 1:28
- IV. Cana of Galilee - Where Jesus performed His first miracle. John 2:1 It was located about nine miles North of Nazareth.
- V. Sychar - (Called Sychem and Shechem in the O.T.) Just outside of Sychar, at Jacob's well was where Jesus talked with the sinful Samaritan woman. John 4. It is located about thirty miles North of Jerusalem.
- VI. Capernaum - This city was the home of Jesus during the Great Galilean Ministry of Christ. It was located about 85 miles North, and a little bit East of Jerusalem on the coast of the Sea of Galilee. Jesus taught in the Capernaum Synagogue. John 6:59, and did many miracles here. Mark 1:21-34. The headquarters for Jesus and His Disciples in Capernaum was probably in the home of Peter's Mother-in-law.
- VII. Bethsaida - It was located on the Jordan River where it enters the Sea of Galilee. John 12:21 and Mark 6:45
- VIII. Chorazin - (Korazin) Located just west to Capernaum on the Northwest side.
- IX. Tyre and Sidon - Phoenician cities on the Mediterranean Sea North of Mt. Carmel during the time of the United Kingdom in the Old Testament, this would have been the area occupied by the Tribe of Asher. Jesus healed the daughter of the Syro-Phoenician woman on the borders of Tyre and Sidon. Mark 7:24
- X. Caesarea Philippi - Located at the foot of Mt. Hermon, the possible location of Peter's confession that Jesus was the Christ. It was here that Jesus taught His Disciples about His coming death. Matthew 16:13-28
- XI. Jericho - This famous city was located about seventeen miles East Northeast of Jerusalem near the Jordan River. Between the old and new cities of Jericho was where Jesus healed the blind man, Luke 18:35-43, and saved Zacchaeus. Luke 19:1-10. The city was prominent in Old Testament times.
- XII. Bethany - Located at the foot of the Mt. Of Olives just Southeast of Jerusalem some two miles. Jesus was often entertained here in the home of Mary, Martha and Lazarus. Luke 10:38-42. It was here that Jesus raised Lazarus from the dead. John 11:1-46.
- XIII. Jerusalem - The City of David, later capital of Judah, and the place where Jesus taught, healed, performed miracles and was falsely tried and condemned to be crucified. Jerusalem was originally called Jebus and was a part of the Tribe of Benjamin.

XIV. Emmaus - The city to which Jesus walked with two Disciples the day of His resurrection, in the afternoon. Luke 24:13-15. It was located about eight miles Northwest of Jerusalem.

Lesson #5 - Chart #5

The Chronology of the Life and Ministry of Jesus

I. The Birth of Jesus in Bethlehem of Judaea: 4-6 B.C. Micah 5:2

- A. Herod the Great who ordered the death of the innocent male children in Judah in order to kill the Christ Child died in 4 B.C. and the wise men had been traveling for some time before that to get to Jerusalem. Matthew 2:1-12
- B. God sent Joseph, Mary and the Christ Child into Egypt for their safety until the death of Herod. Matthew 2:13-23
- C. The first 30 years of Christ's life were spent in Nazareth where He was educated, no doubt, in the Synagogue school and worked in His foster-father's carpenter shop. Luke 2:40-52
 - 1. Nazareth was customarily avoided by the Jews because it was a haven for thieves and robbers. Living there in those days would have been like living in inner-city Washington, D.C. today.
 - 2. Jesus would have seen much of human nature and wickedness as he was growing up.
 - 3. The only break in the silence of those first thirty years after their return to Nazareth was when Joseph and Mary took Him to the Temple at the age of twelve, where He confounded the religious leaders with His knowledge and wisdom concerning the Law of God.

II. The Preparation by John the Baptist

- A. Came in the spirit of Elijah - John 1:15-37; Malachi 4:5 and Luke 1:17
- B. Came to prepare the way before Christ - John 1:23

III. Jesus began His earthly ministry at the age of 30 as did the priests of the Old Testament under the Law. Luke 3:23

- A. Baptism by John the Baptist - Luke 3:21,22 and Matthew 3:13-17
- B. The Temptation of Jesus - Matthew 4:1-11 and Hebrews 4:15,16

IV. First Miracle performed by Jesus - John 2:1

V. First Passover - John 2:13

VI. Early Judean Ministry - John 2:13 - John 4:1

VII. The First Galilean Campaign - Luke 8:1-3

VIII. The Second Passover

IX. Sermon on the Mount - Matthew 5-7

X. Second Galilean Campaign - Luke 8:1-3

XI. Third Galilean Campaign - Matthew 9:35

XII. Third Passover - John 6:4

XIII. The Perean Ministry

XIV. The Fourth Passover - Matthew 26:2

XV. The Crucifixion

XVI. The Resurrection

XVII. Forty days among them in His resurrection body

XIX. The Ascension

Lesson #6
OUTLINE OF GENESIS

I. The Early Beginnings	1:1-11:32
A. The Creation	1:1-2:25
B. The Temptation and Fall	3:1-24
C. The Two Brothers (First Murder)	4:1-26
D. Seth and his descendants	5:1-32
E. Sin and the Flood	6:1-8:22
F. Noah's later life: His descendants	9:1-10:32
G. The Tower of Babel	11:1-32
 II. The Patriarchs	 12:1-50:26
A. Abraham	12:1-25:18
B. Isaac	25:19-26:35
C. Jacob	27:1-36:43
D. Joseph	27:1-50:26

Genesis has 50 chapters and is the book which presents the beginnings of all things. Unless a person makes a literal interpretation of Genesis 1-3, the rest of the Bible is in vain. The name Genesis means "Beginnings" or "Origins". The foundation of every basic Bible principle is found in the Book of Genesis.

Authorship - There are several reasons why the Church has always held to the Mosaic authorship of Genesis, as well as the entire Pentateuch.

1. Jesus referred to the Pentateuch, as well as its individual parts as having been written by Moses.
2. Since Adam over-lived Methuselah by 113 years, and since Methuselah over-lived Noah by 413 years, and since Noah was still alive as Abraham grew up, the accurate, detailed record of the events of Genesis from the creation through the flood would have been transmitted to Abraham only third hand. The rest of the Genesis record would have been preserved by those who lived it. Moses would have had direct access to these records.
3. Moses is the only Hebrew of that time who had the educational background to write this work.
4. The most important reason this is believed is that Jesus claimed that Moses wrote it, and all Scripture is given by inspiration of God.

Date - We do not know if Moses wrote Genesis while still in Egypt, or during the wilderness wanderings when the rest of the Pentateuch was written, but the date would have been somewhere

in the neighborhood of 1450-1407 BC.

Lesson #7
OUTLINE OF EXODUS

I. The liberation of Israel	1:1-18:27
A. Introduction	1:1-7
B. Bondage in Egypt	1:8-22
C. Preparation of the deliverer	2:1-4:31
1. Birth and preservation of Moses	2:1-5
2. Call and commission of Moses	3:1-4:31
D. The mission of Moses to Pharaoh	5:1-7:7
1. Moses' first appearance before Pharaoh	5:1-23
2. The renewed promise and command of Jehovah	6:1-13
3. Genealogy of Moses and Aaron	6:14-27
4. Moses sent back to Pharaoh	6:28-7:7
E. God's wonders in the land of Egypt	7:8-11:10
1. Divine commission of Moses	7:8-13
2. The first plague - The Nile turned to blood	7:14-25
3. The second plague - frogs	8:1-15
4. The third plague - lice	8:16-19
5. The fourth plague - flies	8:20-32
6. The fifth plague - Murrain	9:1-7
7. The sixth plague - boils	9:8-12
8. The seventh plague	9:13-35
9. The eighth plague - locusts	10:1-20
10. The ninth plague - darkness	10:21-29
11. Announcement of the last plague	
F. The Passover and the Departure of Israel	12:1-15:21
1. The consecration of Israel	12:1-28
2. The tenth plague - Passover	12:29-36
3. The exodus from Egypt	12:37-15:21
a. The departure	12:37-42
b. Further regulations for Passover	12:43-51
c. Sanctification of the first-born	13:1-16
d. Passage through the Red Sea	13:17-14:31
e. The song of Moses	15:1-21

II. Israel at Sinai

A. Establishment of the Covenant at Sinai	19:1-24:11
B. Directions for the sanctuary and the Priesthood	24:12-31:18
C. The Covenant broken and restored	32:1-34:35
D. Building of the Sanctuary	35:1-39:43
E. Erection and Consecration	40:1-38

The Book of Exodus is a picture of our salvation, baptism, sanctification and warfare in the Christian life. Egypt is a type of the world, the exodus is a type of our salvation from the world through the shed blood of Christ. (Passover) The crossing of the Red Sea is a type of the Christian's battles in the wilderness of this world. The name, Exodus means "Going Out."

Lesson #8
OUTLINE OF LEVITICUS

I. How to approach God under the Law	1:1-16:34
A. The Laws of sacrifice	1:1-7:38
1. The General Rules	1:1-6:7
a. Introduction	1:1,2
b. Burnt offerings	1:3-17
c. Meal offerings	2:1-16
d. Peace offerings	3:1-17
e. Sin offerings	4:1-5:13
f. Trespass offerings	5:14-6:7
2. More specific rules about these offerings	6:8-7:38
B. The testimony of History	8:1-10:20
1. Inaugurating of the offerings	8:1-8:36
2. When first offered	9:1-24
3. The misuse of offerings (Nadab and Abihu)	10:1-20
C. The Laws of Purity	11:1-15:33
D. The Day of Atonement	16:1-34
II. How one kept in touch with God under the Law	17:1-27:34
A. The holiness of the people	17:1-20:27
1. Concerning food	17:1-16
2. Concerning marriage	18:1-30
2. Concerning social order	19:1-37
3. The punishment of disobedience	20:1-27
B. The holiness of priests and their offerings	21:1-22:33
C. The holiness of time	23:1-25:55
1. The holy use of days	23:1-44
2. The holy use of objects	24:1-23
3. The holy use of years	25:1-55
D. Promises and warnings	26:1-46
E. The making of vows	27:1-34

The book of Leviticus is “The Priests’ Handbook” and literally means “Pertaining to the Priests.”
What a wonderful book of types. Under the Law, failure to keep God’s standard of holiness required

certain offerings and sacrifices to atone for one's failures. These offerings and sacrifices were only types which point to the "once for all" work of Jesus Christ. Hebrews 9 and 10. God's standard, however, has not changed. He is the same yesterday, today and forever. The difference between people living under the Law and saved people living under Grace today is that they could only approach God through a sacrificial system which temporarily took care of their offenses and had to be repeated over and over, while we, under Grace, have a once for all payment and covering for sin and can therefore come boldly to the throne of grace to obtain mercy and grace to help in time of need. Hebrews 4:15, 16. God requires holiness of His people today as He did then; not for salvation, but because of it. He also makes that holiness possible through His finished work of redemption and the indwelling Holy Spirit. Philippians 4:13

Lesson #9
OUTLINE OF NUMBERS

Part One. Israel in the Wilderness	1:1-21:35
I. The first census in the wilderness of Sinai	1:1-4:49
A. Census of Israel's fighting men	1:1-54
B. Arrangement of the camp	2:1-34
C. Priestly function of Aaron's sons	3:1-4
D. Charge and census of the Levites	3:5-39
E. Census of firstborn males	3:40-51
F. Census of Levitical working force and their duties	4:1-49
II. First priestly scroll	5:1-10:10
A. Separation of the unclean	5:1-4
B. Compensation for offenses and priests' remuneration	5:5-10
C. The trial of jealousy	5:11-5:31
D. Law of the Nazarite	6:1-21
E. The Priest's blessing	6:22-27
F. Offerings of the tribal princes	7:1-89
G. The golden lampstand	8:1-4
H. Consecration of the Levites and their retirement	8:5-26
I. First commemoration of the Passover	9:1-14
J. The cloud over the Tabernacle	9:15-23
K. The two silver trumpets	10: 1-10
III. From the wilderness of Sinai to the wilderness of Paran	10:11-14:45
A. Departure from Sinai	10:11-36
1. Order of the march	10:11-28
2. Hobab invited to be a guide	10:29-32
2. The ark of the covenant	10:33-36
B. Taberah and Kibroth-hattaavah	11:1-35
1. Taberah	11:1-3
2. Manna provided	11:4-9
3. Moses' seventy elders as officers	11:10-30
4. Punishment by quail at Kibroth-hataavah	11:31-35
C. Rebellion of Miriam and Aaron	12:1-16

D. The story of the spies (Israel's failure)	13:1-14:45
IV. Second priestly scroll	15:1-19:22
A. Ceremonial details	15:1-41
B. The rebellion of Korah, Dathan and Abiram	16:1-35
C. Incidents vindicating the Aaronic priesthood	16:36-17:13
D. Duties and dues of Priests and Levites	18:1-32
E. The water of purification for those defiled by the dead	19:1-22
V. From the wilderness of Zin to the plains of Moab	20:1-22:1
A. Wilderness of Zin	20:1-21
1. Sin of Moses (Near Kadesh)	20:1-13
2. Request to go through Edom	20:14-21
B. The area of Mt. Hor	20:22-21:3
1. Death of Aaron	20:22-29
2. Arad the Canaanite defeated at Horeb	21:1-3
C. The journey to the plains of Moab	21:4-22:1
1. Rebellion on the journey around Edom	21:4-9
2. Places passed on the march from the Arabah	21:10-20
3. Defeat of the Amorites	21:21-32
4. Defeat of Og, King of Bashan	21:33-35
5. Arrival in the plains of Moab	22:1
Part Two: Foreign intrigue against Israel	22:2-25:18
I. Balak's failure to turn the Lord from Israel	22:2-24:25
A. Balaam summoned by Balak	22:2-40
B. The record of Balaam's prophecy	22:41-24:25
II. Balak's success in turning Israel from the Lord	25:1-18
A. Israel's sin at Baal-peor	25:1-5
B. The zeal of Phinehas	25:6-18
Part Three: Preparation for entering the land	26:1-36:13
I. Second Census in the plains of Moab	26:1-65
II. The laws of Inheritance	27:1-11

III. Appointment of Moses' successor	27:12-23
IV. Third priestly scroll	28:1-29:40
A. Introduction	28:1,2
B. Daily Offerings	28:3-8
C. Sabbath Offerings	28:9,10
D. Monthly Offerings	28:11-15
E. Yearly Offerings	28:16-29:40
1. Feast of Unleavened Bread	28:16-25
2. Feast of Weeks	28:26-31
3. Feast of Trumpets	29:1-6
4. Day of Atonement	29:7-11
5. Feast of Tabernacles	29:12-40
V. The validity of women's vows	30:1-16
VI. War with Midian	31:1-54
A. Destruction of Midian	31:1-18
B. Purification of warriors	31:19-24
C. Dividing the spoils of war	31:25-54
VII. Two and a half tribes take their inheritance in trans-Jordan	32:1-42
A. Moses' repose to Gad's and Reuben's request	32:1-33
B. Cities rebuilt by Reuben and Gad	32:34-38
C. Gilead taken by Manassites	32:39-42
VIII. From Egypt to Jordan - Route outlined	33:1-49
IX. Instructions for the settlement of Canaan	33:50-35:34
X. Marriage of heiresses	36:1-13

ANALYSIS OF THE BOOK OF NUMBERS

The book of Numbers is so named because of the census of the people of Israel made at the beginning of the book at Sinai and the ending of the book at Jordan. The original

title given to the book by the Hebrews was “In the Wilderness”. The book of Numbers presents the Believer with a detailed insight into the nature of the problems a Christian will encounter in the Christian life, as he reads and studies the nature of the problems

which were met by Israel in the wilderness wanderings. It also gives a strong warning to those who would trust in circumstances instead of trusting in the Word of God. God’s promise that no weapon can prosper against His People when they trust in Him is born out in this book also.

Lesson #10

OUTLINE OF DEUTERONOMY

The Book of Deuteronomy is made up of a series of addresses given by Moses to the People of Israel on the East side of Jordan before they went in to possess the land.

I. Moses as the Covenant Mediator	1:1-5
II. Moses' first address - Covenant History	1:6-4:49
A. From Horeb to Hormah	1:6-2:1
B. Advance to the Arnon	2:2-23
C. Conquest of the East side of Jordan	2:24-3:29
D. Review of the Covenant	4:1-49
III. Life under the Covenant - Address #2	5:1-26:19
A. The Great Commandment	5:1-11:32
1. God's Covenant Lordship	5:1-33
2. Consecration to God	6:1-25
3. God's program of conquest	7:1-26
4. The Law of the Manna	8:1-20
5. Warning concerning the first tablet of the Law	9:1-10:11
6. God's People urged to Consecrate themselves	10:12-11:32
B. Secondary Commandments	12:1-26:19
1. Warnings against involvement with false gods	12:1-16:17
2. Judicial-governmental righteousness	16:18-21:23
3. Sacredness of God's order of things	22:1-25:19
a. The ordinances of labor and marriage	22:1-30
b. The congregation of the Lord	23:1-18
c. Protection of the weak	23:19-24:22
d. Sanctity of the individual	25:1-19
4. Confession of God as Redeemer-King	26:1-19
IV. Sanctions: Covenant ratifications #3	27:1-30:20
A. Ratification ceremony once in Canaan	27:1-26
B. Proclamation of the sanctions	28:1-68
1. Blessings	28:1-14

2. Curses	28:15-68
C. Summons to the covenant oath	29:1-29
D. Ultimate restoration	30:1-10
E. Radical decision	30:11-20
V. Installation of the covenant	31:1-34:12
A. Final arrangements	31:1-29
B. The song of witness	31:30-32:47
C. Moses' Testament	32:48-33:29
D. Moses' death and Joshua's succession	34:1-12

The Book of Deuteronomy “Line upon line, line upon line, precept upon precept, precept upon precept” by Moses to the People of God. The name Deuteronomy actually means “Second Law”. Obviously, this is the same Law given at Mt. Sinai, but is the second giving of it to a new generation which is to go in and possess the land. Moses was to impress it upon their minds and hearts so they would not forget it. The original title given to the book is “Words” or ‘Addresses”.

Lesson #11
OUTLINE OF JOSHUA

- I. Entrance into the Land of Canaan 1:1-5:12
 - A. God's preparation of Joshua 1:1-9
 - B. God's instructions for the crossing of Jordan 1:10-18
 - C. The story of the two spies and Rahab 2:1-24
 - D. The account of the crossing of the Jordan 3:1-5:1
 - E. The circumcision of a new generation and the keeping of the Passover as types of a new beginning 5:2-12
- II. The conquest of Canaan – picture of the victorious life 5:13-12:24
 - A. Joshua met the Captain of the Lord's host, a pre-incarnate appearance of the Lord Jesus Christ. 5:13-12:24
 - 1. Compare this incident with the times God gave the Apostle Paul special encouragement in Acts 18:9-11 and 23:11.
 - B. Conquest of the central part of Canaan 6:6-8:29
 - 1. The Battle of Jericho – a pattern for victory 6:6-27
 - a. Victory depends on complete obedience to God (a pattern for Christian living).
 - 2. Israel's defeat at Ai because of Achan's sin 7:1-26
 - a. God cannot bless when there is sin in the camp. Compare Joshua 7:10-13 with Acts 5:1-11
 - 3. Victory at Ai after sin was dealt with 8:1-29
 - C. Israel's Covenant at Mt. Sinai became the Law of the Land. God meant for the Law to be Israel's constitution. 8:30-35
 - D. Conquest of the south 9:1-10:43
 - 1. The deceiving of Israel by the Gibeonites 9:1-27
 - a. They brought grief upon themselves because they did not seek the Lord's will in this matter.
 - 2. The destruction of the Amorite coalition 10:1-43
 - a. The Amorites would not have formed a coalition against Israel if Israel had not made the pact with the Gibeonites.
 - E. Conquest of the north 11:1-15
 - F. A list of the conquered Kingdoms 11:16-23
 - G. A list of the defeated Kings (31 Kings in all) 12:1-24

III. God's instructions as to how to divide the Land	13:1-22:34
A. God's command	13:1-7
B. Reuben, Gad, and half the Tribe of Manassah inherited on the east side of Jordan as promised.	13:8-33
C. The beginning of the division of Canaan	14:1-15
D. Judah's inheritance	15:1-63
E. The inheritance of Joseph's sons, Ephraim and Manassah	16:1-17:18
1. Ephraim is often used to represent the northern ten Tribes.	
F. The inheritance of the remaining seven Tribes:	18:1-19:51
G. The inheritance of Levi	20:1-21:42
1. The Cities of Refuge (a type of Christ)	20:1-9
2. The cities given to the Levites	21:1-42
a. God wanted the spiritual influence of the priestly tribe of Levi to be spread evenly over all of Israel.	
H. Recounting of the conquest and the division	21:43-45
I. Ephraim, Gad, and Manassah depart for their inheritance	22:1-34
IV. Joshua's final charge to loyalty to God and His Covenant in the Promised Land of Canaan	23:1-24:33
A. Joshua's final charge to Israel	23:1-16
B. Call to faithfulness to the Covenant at Shechem	24:1-28
C. The death of Joshua and the resulting conduct of Israel	24:29-33

The Book of Joshua is a book of conquest. Israel's crossing of the Jordan was never meant to represent death. It is meant to represent victory in obtaining the victorious Christian life. The battles fought to win the land represent the nature of the battles the Christian will encounter in living the victorious Christian life. The division of the land with each family having a personal inheritance represents the fact that each believer is promised an inheritance in God's family, which will not pass away, eternal in the heavens. It also represents complete and final conformity to the image of God's dear Son through the truth of adoption. Romans 8:22-39 and Romans 8:16-18

Analysis of the Book of Joshua

Authorship: Being Moses' minister prepared Joshua, not only to take over as the leader of Israel, but to author this first of the history books of the Old Testament. He would have been intimately acquainted with the whole history of the Exodus and the wilderness wanderings. He also would have had a first-hand knowledge of the Law in all of its aspects. He could not have written all the book, however, since it records some incidents which happened after his death. Those portions of the book could very well have been written by one of the elders who was a contemporary with Joshua, but who overlived Joshua.

Date: Since the book is a literary unit, and since it is written as a history book, it had to have been written at the end of the major part of the conquest of Canaan, thus prior to 1200 BC. This would have been long after Joshua's death, however. The conquest of the land was completed by 1380 BC. Most of the book could have been written just after the conquest, and then have been completed during the judgeship of Othniel.

Content: The book is a book of conquest, and parallels the victorious Christian life of the Believer. Crossing over Jordan into the promised land does not picture the Believer entering into Heaven by crossing over the river of death, but rather the end of the wilderness wanderings because of disobedience, and the beginning of the Victorious Christian life by faith.

Chapter 1 - Joshua assumes command (Great Promises from God)

Chapter 2 - The spies, and Rahab's faith (See Matthew 1)

Chapter 3 - The crossing of the Jordan - Order of march

Chapter 4 - The memorial stones

Chapter 5 - Israel at Gilgal (Israel's terror-stricken enemies)

Chapter 6 - The conquest of Jericho (Winning God's way)

Chapter 7 - Achan's sin (Emphasis on the Holiness of God)

Chapter 8 - The conquest of Ai (Victory when sin is removed)

Chapter 9 - The deception of the Gibeonites

Chapter 10 - Southern campaign (Alliances broken - Miracles)

Chapters 11 and 12 - Further conquests of Canaan

Chapter 13 - Joshua instructed to apportion the land

Chapter 14 - Caleb's conquest and inheritance

Chapter 15 and 16 - Judah's and Ephraim's portions

Chapter 17 - Manasseh's portion

Chapters 18 and 19 - The portion of the other tribes

Chapter 20 - The cities of refuge

Chapter 21 - The Levites' portion

Chapter 22 - The return of the trans-Jordan Tribes

Chapter 23 - Joshua's farewell admonitions

Chapter 24 - Covenant at Shechem; Joshua's death.

For strategy of the conquest of the land of Canaan, see Map #3 on page 5 of the Bible Atlas. This military strategy was, in part, used by the Israelites in the 6-day war in '67.

Lesson #12
OUTLINE OF JUDGES

I. Introduction	1:1-2:5
A. Political environment in Israel	1:1-36
B. Religious environment in Israel	2:1-5
II. History of the Judges	2:6-16:31
A. The idolatry and disobedience of Israel	2:6-3:6
B. The Oppressors and Deliverers of Israel	3:7-16:31
1. Judge Othniel	3:8-11
2. Judge Ehud defeats Eglon	3:12-30
3. Judge Shamgar delivers Israel from Philistines	3:31
4. Judges Deborah and Barak	4:1-5:31
5. Judge Gideon delivers Israel from the Midianites	6:1-8:32
6. Abimelech usurps the leadership	9:1-57
7. Judge Tola	10: 1,2
8. Judge Jair	10:3-5
9. Judge Jephthah	10:6-11:40
10. War between the Gileadites and the Ephraimites	12:1-7
11. Judge Ibzan	12:8-10
12. Judge Elon	12:11,12
13. Judge Abdon	12:13-15
14. Judge Samson delivers Israel from the Philistines	13:1-16:31
III. Lawless conditions during the period of the Judges	17:1-21:25
A. The idolatry of Micah and the Danites' transgression	17:1-18:31
B. The crime at Gibeah and the war against Benjamin	19:1-21:25

The Book of Judges draws its name from the leaders whom God raised up to lead and deliver Israel following the death of Joshua. The Book is a continual spiritual cycle through which Israel passed time and time again; so typical of that through which the carnal Christian passes. (1) Israel would walk with the Lord until the man or woman of God who set the pace for them left the scene. (2) They would then turn to false gods and forget the Lord who had delivered them from the bondage of Egypt and had given them the land of Canaan with all its blessings. (3) God would then use one of the neighboring heathen nations to put them into bondage. (4) Israel would then cry out to God for a deliverer. (5) God would again raise up a judge to deliver them. The only one of the judges not recorded in the Book of Judges is the last of them, Samuel.

Analysis of the Book of Judges

Authorship: The author of the Book of Judges is not known for certain, but it may well have been Samuel. Certainly, it was Samuel or a contemporary of Samuel.

Date: The date of the book can be determined from internal evidence as being early in the period of the Kings; either during the time of Saul's reign or in the early reign of David. The earlier of these is the more likely since Samuel died during the reign of Saul, and would rule out his having written the book.

Whereas Joshua is a book of conquest and victory, Judges is a book of defeat. The time period covered by this book is from the death of Joshua to the beginning of the reign of King Saul. It was a time during which there was no King in Israel, nor was there any God-appointed leader such as Moses and Joshua; and every one did that which was right in their own eyes. There were 13 judges, although there are other prominent characters in the book. The history of the book of Judges follows a repeated cycle.

1st phase: God's people would forsake God and get into sin.

2nd phase: God would use one of Israel's enemies to oppress them.

3rd phase: God's people would cry out to God for help.

4th phase: God would hear, and raise up a judge to deliver them from their oppression.

5th phase: God's people would walk in obedience for a little while.

Judges, and their major enemy:

1. Othniel - The People of God followed and served Baal. God brought Chushanrishathaim, King of Mesopotamia against Israel.
2. Ehud - Delivered the People of God out of the hands of Eglon, King of Moab.
3. Shamgar - Delivers Israel from the Philistines.
4. Deborah and Barak - Delivered Israel from Sisera, the captain of Jabin's army. Jabin was King of Canaan.
5. Gideon - Delivered Israel from the Midianites.
6. Tola - Judged Israel for twenty years.
7. Jair - Judged Israel for twenty two years.
8. Jephthah - Delivered Israel from the Ammonites.
9. Ibzan - Judged Israel for seven years.
10. Elon - Judged Israel for ten years.
11. Abdon - Judged Israel for eight years
12. Sampson - Judged Israel and delivered them from the Philistines. He was a Nazarite, but violated his vows.
13. Samuel - Though he is not listed in the book of Judges, he is the last of the judges, and the

bridge between the period of the Judges and the period of the Kings. He was used of God to anoint Saul King over Israel.

Although it does not concern one of the judges, the Book of Judges closes with an incident which nearly destroys the tribe of Benjamin. It serves to show the spiritual climate at the time.

Lesson #13
OUTLINE OF RUTH

The Book of Ruth is placed where it is in the Canon of Scripture because it takes place during the period of the Judges; possibly during the judgeship of Ehud who delivered Israel from Moab, or during the judgeship of Gideon who delivered Israel from Midian.

- | | |
|--|---------|
| I. Elimelech's family moves to Moab to escape the famine in Israel | 1:1-5 |
| II. Elimelech's widow and daughter-in-law, Ruth, return to Israel | 1:6-18 |
| III. Naomi and Ruth arrive in Bethlehem | 1:19-22 |
| IV. Ruth gleanes in the fields of Boaz | 2:1-23 |
| V. Ruth finds a kinsman-redeemer | 3:1-18 |
| VI. Boaz marries Ruth | 4:1-17 |
| VII. Ruth becomes an ancestor of David and thus of Christ | 4:18-22 |

The Book of Ruth is a beautiful picture of God's salvation, and of God's grace. Ruth, as a Moabitess is a picture of one outside of Christ. Naomi is a picture of the Church which brings the lost to Christ. Boaz is a picture of Christ, our redeemer. Ruth's marriage to Boaz is a picture of our salvation. Obed is a picture of a soul brought to Christ by the new convert. This is also a picture of God's grace in that God allows a Gentile Moabitess to be part of the ancestry of the Messiah. When Boaz covers Ruth with his skirt on the threshing floor in the middle of the night, it is a picture of God's casting His skirt over Israel when she lay in the field in her own blood. Ezekiel 16:6-8

Analysis of the Book of Ruth

Authorship: The author of Ruth is unknown, but it could well have been the work of Samuel, although Samuel died during the reign of Saul. The mention of David as King does not make this impossible since God also used Samuel to anoint David to be King, and to replace Saul, although Saul was still on the throne.

Date: Sometime during the time of the Judges, possibly during the time that Gideon judged Israel, for there was famine then.]

This book is a mixture of romance and redemption. Elimelech, who was of Bethlehem in Judah, took his two sons, Mahlon and Chilion, as well as his wife Naomi and went and lived in Moab since there was famine in the land of Israel. There in Moab, Elimelech and his two sons who had taken them wives of the women of Moab, died and left Naomi and their two daughters-in-law widowed. Conditions had improved in Israel and Naomi, after counseling her daughters-in-law to return to their families, decided to return to her home in Bethlehem. One of the daughters-in-law returned to her family, but the other, Ruth, decided to stay with her mother-in-law and embraced the God of Israel. The rest of the book is a picture of redemption in and through Christ.

Naomi is a picture of the New Testament Church.

Ruth is a picture of the lost sinner.

Boaz is a picture of Christ, as the kinsman redeemer.

Obed is a type of the person won to Christ through Ruth, the convert.

The passage in 2:4-16 is a picture of the Love and Grace of God to the lost sinner in wooing him to Christ.

The main theme in the book is the “Kinsman Redeemer” who purchased Ruth as Christ purchased us from the slave market of sin with His own blood.

Lesson #14
OUTLINE OF I SAMUEL

I. The life and ministry of Samuel	1:1-7:17
A. The birth and childhood of Samuel	1:1-4:1a
B. The return of the Ark	4:1b-7:1
C. Victory over the Philistines	7:2-17
II. The life and ministry of Saul	8:1-14:52
A. Israel demands a King	8:1-22
B. Political life of Saul	9:1-12:25
C. War of independence	13:1-14:52
III. The life and early ministry of David	15:1-31:13
A. Saul rejected by Samuel	15:1-35
B. David anointed to be King	16:1-13
C. David in the court of Saul	16:14-19:17
D. David in exile	19:18-31:13

The Book of I Samuel gives us the record of the last, and the most important of the Judges of Israel. Some do not list Samuel as a Judge, however, since he also was a major Prophet to Israel. He is the transition between the period of the Judges and the time of the Kings. God prepared Israel and led Israel through (1) The Patriarchs, (2) The Great Leaders, (3) The Judges and (4) The Kings. I Samuel gives us not only the transitional ministry of Samuel, who in many ways was a type of Christ, but the history of the first King of Israel and his entire reign; that of Saul. While David plays a major part in the book, Saul's reign and his failure are the major emphasis.

Analysis of the Book of I Samuel

Authorship: The early part of I Samuel could have been written about 1,000 BC., the remainder some 30 to 50 years later. It is likely that Samuel wrote only those sections that deal with the history of Israel prior to his retirement from public office. One good suggestion is that Abiathar wrote much of I and II Samuel, especially those parts which treat the court life of David since he was so closely associated with David. Abiathar also came from a priestly family and had access to the art of writing.

Date: The date for the writing of I and II Samuel is not certainly known. Part of the difficulty lies in the fact that most portions of the two books deal with events that happened after Samuel's death.

There are several events in the first seven chapters of I Samuel which form the transition from the time of the Judges to the time of the Kings.

- I. Eli was High Priest in Israel, but his sons, Hophni and Phinehas, were sons of Beliel (2:12) and turned the people from the worship of Jehovah.
- II. During this time Samuel's parents came to Jerusalem for the feast and there, Samuel's mother prayed for a son. Samuel was the answer to that prayer, and she gave him to God for his entire life. After he was weaned, Samuel lived with Eli and served in the Tabernacle. Since Samuel was of the tribe of Ephraim and not Levi, he could not serve in the priesthood, but did serve as the last of the Judges.
- III. Eli's sons died in battle against the Philistines when the Ark was captured, and this caused the death of Eli.
- IV. Samuel then became the main figure as far as a spiritual leader in the land was concerned. Samuel's sons also failed the Lord and discouraged the people. This caused the people to call for a King that they might be like the nations around them.

Chapters 8 through 14 deal with the life of King Saul, who is the main character in the Book of I Samuel.

- I. Israel's demand for a king brought great disappointment to Samuel. God instructed Samuel to give them the king they wanted, but to warn them of the consequences.
- II. Chapters 9 through 12 give us the conversion and anointing of Saul and the beginning of his reign.
- III. After he became king, Saul's weaknesses became evident as he led Israel against their arch-enemies, the Philistines.
- IV. Saul is finally rejected by God as King over Israel because of his failure to obey God in the matter of the Amalekites.

In the latter half of the Book of I Samuel, David begins to figure prominently.

- I. David slays the giant and arouses the jealousy of Saul.
- II. Because of God's rejection of him as king, Saul seeks to slay David, and David spends the rest of the book in exile being pursued by Saul.

- III. Because of God's rejection of Saul as King, he will no longer hear Saul when he seeks God's guidance in battle.
- IV. After seeking direction from a witch at Endor, Saul dies a suicide by falling on his own sword in battle in the last chapter of I Samuel. He does not die alone, however; his sons, his armour bearer and the men who were under his command all died with him that day.

Lesson #15
OUTLINE OF II SAMUEL

I. David the King	1:1-20:26
A. David's reign at Hebron	1:1-4:12
B. David's reign at Jerusalem	5:1-8:18
C. David's deeds and misdeeds	9:1-20:26
II. The latter days of David's reign	21:1-24:25
A. The Famine and the Sons of Saul killed	21:1-14
B. Heroic Exploits	21:15-22
C. David's Psalm	22:1-51
D. David's Testament	23:1-7
E. Heroic Exploits	23:8-39
F. Census and plague	24:1-25

Unlike the account of David's reign in I Chronicles, II Samuel gives us the good and the bad. The affair with Bathsheba and the consequent death of her husband in battle is the only episode recorded where David displeased God, except for the final numbering of Israel. The importance of this book is that it records the establishment of the throne of David under covenant with God, that there will never fail to be a King to reign over Israel on the throne of David. It also establishes, in the light of the New Testament Scriptures, that it is through the lineage of David that the Messiah is going to come, and reign. The Kingdom age, of course, is yet to come at the end of the Tribulation Period. Christ's second coming will establish His reign on David's throne, over restored Israel.

Analysis of the book of II Samuel

Authorship: Because I and II Samuel were originally one book in the original Hebrew, it is best to treat them as a literary unit. The introduction of both books has been provided at the beginning of the Analysis of I Samuel.

Date: (See notes on I Samuel)

King David is the focus of II Samuel. Because of the failure of Saul, God chose David of the Tribe of Judah through whom He would send the Messiah.

- I. After the death of Saul, David, having already been anointed King of Israel, takes the throne over Judah in Hebron. The first four chapters deal with his reign there.
- II. Chapters 5 through 8 have to do with David's becoming King over all of Israel and moving his palace to Jerusalem.
 - A. The best known incident of his reign is the episode with Bathsheba.
 - 1. The result of David's sin begins with the death of the child born as a result of this illicit affair.
 - 2. The second result is the violation of David's daughter by her half brother.
 - 3. The third result is the death of this half brother by Tamar's brother, Absalom.
 - 4. The fourth result of David's sin is his being chased from the throne by Absalom, and being exiled.
 - 5. The fifth result of his sin is the death of Absalom.
 - B. God forgave David's sin, but he still had to bear the consequences of it.

Chapters 21-24 give us the last days of David.

- I. He has the sons of Saul killed because Saul had violated the covenant which the elders of Israel had made with Gibeon.
- II. David's heroic exploits are reviewed.
- III. A Psalm of David is found in chapter 22.
- IV. David's Testament is found in chapter 23.
- V. More of David's exploits are set forth in chapter 23.
- VI. David insisted on a census of Israel, and this incurred the anger of God. The plague which followed took the lives of seventy thousand men, a bleak reminder that the sins of one leader can cost the lives of many followers.
- VII. The book ends with David offering a sacrifice unto God for his sins.

The Book of II Samuel is often called II Kings by the Jews.

Lesson #16
OUTLINE OF I KINGS

I. The United Kingdom	1:1-11:43
A. Solomon's ascension to the throne	1:1-2:46
1. Adonijah's aspiration to the throne defeated	1:1-53
2. David's last words and death. (The crowned Solomon metes out justice)	2:1-46
B. The wisdom and wealth of Solomon	3:1-4:34
1. Marries Pharaoh's daughter. He was religious; Prefers wisdom; saves a baby.	3:1-28
2. His staff, dominion, daily provision, stables and wisdom	4:1-34
C. Solomon's building activity	5:1-9:28
1. Preparation for building the Temple	5:1-18
2. Construction of the Temple	6:1-38
3. Residences and Temple furnishings	7:1-51
4. The dedication of the Temple	8:1-66
5. Ratification of the Davidic Covenant and the buildings	9:1-28
D. The Golden Age of Solomon	10:1-29
1. The visit of the queen of Sheba	10:1-13
E. Solomon's apostasy, decline and death	11:1-43
1. Solomon's unfaithfulness to God	11:1-13
2. Adversaries and impending division	11:14-40
II. The Divided Kingdom	12:1-22:53
A. Rehoboam spawns Jeroboam	12:1-33
B. A true prophet deceived	13:1-34
C. Abijah, Jeroboam and wife, Nadab, Rehoboam, Shishak, Abijam	14:1-31
D. Bad and good Kings	15:1-34
E. Jehu, Baasha, Zimri, Omri, Tibni, Samaria, Ahab, Hiel	16:1-34
F. Elijah and a widow	17:1-24
G. Ahab, false prophets, Rain	18:1-46
H. Elijah, Jezebel, Hazeal, Jehu, Elisha	19:1-21
I. Benhadad, his Syrians, Ahab, a Prophet	20:1-43
J. Naboth, Ahab, Jezebel, Elijah	21:1-29
K. Ahab, Micaiah, dogs, Ahaziah, Jehoshaphat, Jehoram	22:1-53

While II Samuel dwells on the reign of David, the book of I Kings takes us from the beginning of Solomon's reign through the middle of the history of the Divided Kingdom. Note: all the Kings of the Northern Kingdom were evil, but there were both good and bad Kings in the Southern Kingdom of Judah.

While all of the Kings of the Northern Kingdom were bad, some were exceptionally bad; such as Jeroboam and Ahab. While the Southern Kingdom was made up of Judah, Benjamin and the Levites, the Northern Kingdom was made up of the other ten tribes.

(Two tribes stemming from Joseph.)

Analysis of the Book of I Kings

Authorship: II Kings closes with the release of Jehoiachin from prison in the 37th year of his imprisonment, about 562/561 BC. The book could not have been completed before this date, nor later than 536 BC, the year of the return from Babylon, since it says nothing of that event. Since this book (I and II Kings) is a unit, and not the product of many hands of successive dates, it is to be dated in the period about 562-536 BC. Since the release of Jehoiachin would have been of significance only to the Jews of the captivity such as Jeremiah the prophet.

Date: As we have seen above, the date would have been sometime between 562-536 BC, more likely toward the earlier part of that period.

Since the two books of Samuel and the two books of Kings are considered by the Jews to be a continuous history of the Kings of Israel and Judah, they were thought of, and referred to as I, II, III, and IV Kings.

Our I Kings takes up where II Samuel leaves off.

- I. Because of David's ebbing strength and extremely limited activities, Adonijah, David's son tries to get himself installed as King instead of Solomon, God's choice. Word comes to David of this plot and he has Solomon crowned King and established on the throne.
- II. We then read of David's last instructions to Solomon and his death. Solomon then proceeds to mete out justice to his father's enemies.
- III. Solomon seeks only wisdom from God, and God rewards him with wisdom, wealth and fame.
 - A. Solomon's first mistake is to marry the daughter of Pharaoh. 3:1
- IV. Through chapter 4 we have the demonstration of Solomon's God-given wisdom, as well as an account of his great riches and wealth.
- V. Chapters 5-9 tell of the preparations for, and the building of the Temple.
- VI. Chapters 10 and 11 give us the account of the golden age of Solomon when the Queen of Sheba came to see for herself all the glories of Solomon's kingdom. Unfortunately, they also give us the account of Solomon's spiritual decline because of the negative influence of his many strange wives. Chapter II ends with an account of Solomon's adversaries and impending division of the Kingdom.
- VII. From chapter 12:1-22:53 we have the first part of the divided Kingdom.
 - A. Rehoboam's insensitivity to the people of Israel sets the stage for the division of the Kingdom. Rehoboam, Solomon's son reigns in the Southern Kingdom of Judah while the Northern ten tribes follow Jeroboam, a former servant in Solomon's household, with no claim to any throne. Ch. 12
 - B. Ch. 13,14 - Jeroboam's reign in the North and Rehoboam's reign in the South.
 - C. Ch. 15:1-24 - Abijah's reign in Judah and Asa's reign in Judah.
 - D. Ch. 12:25-16:28 - Kings of Israel: Baasha to Omri
 - E. Ch. 16:29-34 - Ahab, King of Israel

F. Ch. 17 - Elijah before Ahab

G. Ch. 18 - The victory of Elijah over the prophets of Baal on Mt. Carmel

H. Ch. 19 - Elijah at Horeb: His flight and despondency

I. Ch. 20 - Ahab's wars with Damascus including the siege of Samaria

J. Ch. 21 - Ahab and Naboth's vineyard

K. Ch 22 - The death of Ahab at Ramoth-Gilead in battle together with King Jehoshaphat of Judah against the Assyrians.

Lesson #17
OUTLINE OF II KINGS

I. The rest of the history of the Northern Kingdom until its fall to Assyria	1:1-17:41
A. Ministry of Elijah and Elisha	1:3-9:10
1. To the translation of Elijah	1:3-2:11
2. Introduction of Elisha	2:12-15
3. Jehoram against Moab	3:1-27
4. Elisha the prophet	4:1-8:15
5. Jehoram and Ahaziah	8:16-29
6. Jehu made King of Israel	9:1-10
B. From Jehu to Israel's fall	9:11-17:41
1. Jehu's reign	9:11-10:36
2. Athaliah of Judah	11:1-20
3. Judah under Jehoash	11:21-12:21
4. Jehoahaz and Jehoash	13:1-25
5. Judah - Amaziah and Azariah	14:1-22
6. Jeroboam II over Israel	14:23-29
7. Azariah over Judah	15:1-7
8. Israel's Zachariah, Shallum, Menahem, Pekahiah, Pekah	15:8-31
9. Judah's Jotham and Ahaz	15:32-16:20
10. Destruction of Israel	17:1-41
II. Judah to its fall	18:1-25:30
A. The Kingdom under Hezekiah	18:1-20:21
1. Hezekiah's reforms	18:1-12
2. Sennacherib's invasions	18:13-19:37
3. Hezekiah healed	20:1-11
4. Berodach-Baladan	20:12-19
5. Hezekiah's death	20:20,21
B. The reigns of Manasseh and Amon	21:1-26
1. Wicked Manasseh	21:1-18
2. The sins and death of Amon	21:19-26
C. Reform in Judah	22:1-23:30
D. The last days of Judah	23:31-25:26
1. King Jehoahaz deported	23:31-34

2. Jehoakim's reign and Nebuchadnezzar's invasion	23:34-24:7
3. Jehoiachin's reign and his captivity	24:8-16
4. Reign of Zedekiah	24:17-20
5. Jerusalem falls	25:1-21
6. Puppet Gedaliah	25:22-26
7. Jehoiachin released	25:27-30

While I Samuel gives us the story of the reign of Saul and the coming of David to the scene, it ends with the death of Saul. II Samuel is basically the reign of David and God's covenant with David. I Kings gives us the reign of Solomon and then the division of the Kingdom under Rehoboam, taking us through the Kings of the Northern and Southern Kingdoms until the reign of Jehoshaphat in the South and Jehoram in the North. It ends with Ahaziah coming to the throne in the North. This is where II Kings begins.

Analysis of the Book of II Kings

Authorship: See information on I Kings.

Date: See information on I Kings.

As we have previously noted, I and II Kings are the work of a single author, possibly Jeremiah the prophet. While I and II Samuel, and I and II Kings deal with the Kings of the United Kingdom, starting with King Saul as well as the Kings of the divided Kingdoms, I and II Chronicles give us the record of the united Kingdom starting with David, and the divided Kingdom only as it pertained to Judah, since the descendants of David sat upon the throne of Judah and provide the lineage of the Messiah.

II Kings takes up where I Kings leaves off; with the death of Ahab and the rebellion of Moab against the Northern Kingdom. Ahab's son, Ahaziah comes to the throne.

- I. Ahaziah, Ahab's son reigned after Ahab, but had no son of his own to follow him on the throne.
- II. Jehoshaphat had been the King in Judah and his son Jehoram had come to the throne in the south after the death of Jehoshaphat.
- III. In the Northern Kingdom of Israel there was another Jehoram, son of Ahab, who became King in the North. This makes II Kings 1:17 a bit hard to understand.
- IV. Elijah, who figured so prominently in I Kings is translated and Elisha, his disciple receives a double portion of the anointing of Elijah. Elisha, the prophet, figures very prominently in the stories of the Kings of the Northern Kingdom in II Kings.

The miracles of God through Elisha:

1. Elisha divides the waters of Jordan. Ch. 2
2. Elisha curses the children who mock him. Ch. 2
3. Elisha brings water to the wilderness of Edom. Ch. 3
4. Elisha makes the widow's oil last. Ch. 4
5. Elisha raises the Shunammite's son. Ch. 4
6. Elisha used of God to cure Naaman's leprosy. Ch. 5
7. Elisha makes the ax head swim. Ch. 6
8. Elisha exposes the strategy of the Syrians. Ch. 6
9. Elisha predicts victory over the Syrians. Ch. 7
10. Hazael murders Ben-hadad as Elisha predicts, and rules over Syria. Ch. 8

Chapters 9-25 give us the account of the successive Kings of both Israel and Judah and the final fall of the Southern Kingdom of Judah to Babylon.

Ch. 9,10 - Jehu is anointed King in Israel and reigns there following the destruction of the House of Ahab.

Ch. 11 - The usurpation of the throne in Judah by Athaliah the mother of Ahaziah. Also includes her death and the survival of Joash, son of Ahaziah, to reign on the throne of Judah.

Ch. 12 - The reign of Joash (Jehoash) King of Judah.

Ch. 13 - Jehoahaz and Jehoash, Kings of Israel.

Ch. 14. Amaziah of Judah and Jeroboam II of Israel. During the reign of Jeroboam II in Israel, the Northern Kingdom reached its zenith in its victory over Syria.

Ch. 15 - The reign of Uzziah (Azariah) in Judah. Azariah became a leper because he assumed the responsibilities of the priesthood and his son Jotham reigned in his stead. This chapter also gives us the reign of Zachariah, Shallum and Menahem in Israel.

Ch. 16 - Ahaz's wicked reign in Judah.

Ch. 17 - The fall of the Northern Kingdom of Israel. Assyria re-peopled Israel.

Ch. 18 - Hezekiah's reign in Judah and Sennacherib's invasion. Hezekiah's reforms brought Judah back to God.

Ch. 19, 20 - Hezekiah and Isaiah

Ch. 21 - The reign of Manasseh and Amon in Judah.

Ch. 22, 23 - Josiah's reign: The cleansing of the Temple, the discovery of the Word of God, and the revival in Judah.

Ch. 23:31-37 - Reign of Jehoahaz and Jehoiakim, both evil in Judah.

Ch. 24 - The reign of Jehoiachin and Zedekiah in Judah. The fall of Jerusalem and the first deportation.

Ch. 25 - Jerusalem's destruction and the Babylonian exile.

Lesson #18

OUTLINE OF I CHRONICLES

I. Genealogies	1:1-9:44
A. Patriarchs	1:1-54
B. Sons of Israel	2:1-4:23
C. Simeon	4:24-43
D. Trans-Jordan tribes	5:1-26
E. Levi	6:1-81
F. Six other tribes	7:1-8:40
G. Jerusalem's inhabitants	9:1-34
H. Many sons	9:35-44
II. The Reign of David	10:1-29:30
A. Background: The death of King Saul	10:1-4
B. David's rise	11:1-20:8
1. David and his heroes	11:-12:40
2. The Ark brought	13:1-14
3. Philistines defeated	14:1-17
4. The Ark in Jerusalem	15:1-16:43
5. Nathan's prediction	17:1-27
6. In war and peace	18:1-17
7. Victories over Ammon	19:1-20:3
8. Philistine wars	20:4-8
C. David's latter days	21:1-29:30
1. The census	21:1-30
2. Temple preparations	22:1-19
3. Levitical organizations	23:1-26:32
4. The civil organization	27:1-34
5. Final words	28:1-29:30

I and II Samuel together with I and II Kings give us the entire history of the United Kingdom and the Divided Kingdoms. I and II Chronicles starts over, not with Saul, but with David, and give us the Kings of the Southern Kingdom, Judah, only. Chronicles also does not record David's sin with Bathsheba and the death of her husband in battle. Chronicles is interested in presenting the establishment of the throne of David, and the succession of Kings who were descended from David, and heirs of his throne.

I Chronicles is taken up with the reign of David, while II Chronicles is the record of the rest of the kings of Judah up until the Babylonian captivity. There are few illusions to the Northern Kingdom since there were no kings of Israel after the Kingdom was divided who were descendants of David, therefore, none of those kings are seen as having a place in God's plan for Israel in the Chronicles.

Analysis of the Book of I Chronicles

Authorship: Internal evidence in the Chronicles as well as the style, content and opening of the Book of Ezra strongly indicate that Ezra was the author of the Chronicles.

Date: The earliest possible date for the writing of the Chronicles is 500 BC. They were, however, written as one continuing history with the Book of Ezra about 450 BC.

Chapters 1 through 9 of I Chronicles give us the Genealogies.

Chapter 1:1-54 From Adam to the Edomites.

Chapter 2:1-4:23 Genealogies of Judah

Chapter 4:24-5:26 Genealogies of Simeon, Gad and half tribe of Manasseh.

Chapter 6:1-81 Genealogies of Levi

Chapter 7:1-40 Genealogies of Issachar, Naphtali, the other half of Manasseh, Ephraim and Asher

Chapter 8:1-40 Genealogies of Benjamin

Chapter 9:1-44 Genealogies of the Jerusalemites after the return from the Babylonian captivity.

Chapter 10 gives us the same account of the overthrow and death of King Saul as does the 31st chapter of I Samuel.

Chapter 11 deals with David's accession as King along with a list of David's mighty men.

Chapter 12 continues with the listing of David's warriors.

Chapter 13 records the bringing of the Ark from Kirjath-Jearim.

A praiseworthy thing done wrongfully. V 1-8

The punishment V 9-14

Chapter 14 speaks of David's increase and success

Chapters 15 and 16 David brings the Ark to Jerusalem. This time it is done Scripturally.

Chapter 17 The Davidic Covenant

Chapters 18-20 David's wars and the full establishment of his Kingdom.

Chapter 21 - David's sin in the Census of Israel

Joab protested. When God's wrath comes upon the people of Israel for David's sin, David offers sacrifices to the Lord of that which costs him.

Chapters 22-27 David's Temple ritual

Preparation and instructions given to Solomon 22:1-19

Preparation of the Levites and Priests 23:1-24:31

Preparation of Singers and Musicians 25:1-31

Preparation of other Temple Officers 26:1-27:34

Chapters 28 and 29 Last acts of David, and his death.

David's address to the assembly, and to Solomon 28:1-21

David's final words and death 29:1-30

Lesson #19

OUTLINE OF II CHRONICLES

I. The reign of Solomon	1:1-9:31
A. Solomon's inaugurations	1:1-17
B. Solomon's Temple	2:1-7:22
1. Preparations	2:1-18
2. Construction	3:1-4:22
3. Dedication	5:1-7:22
C. Solomon's Kingdom	8:1-9:31
1. Its achievements	8:1-18
2. Its splendor	9:1-31
II. The Kingdom of Judah	10:1-36-23
A. The division of the Kingdom	10:1-11:23
B. The rulers of Judah	12:1-36:13
1. Rehoboam	12:1-16
2. Abijah	13:1-22
3. Asa	14:1-16:14
4. Jehoshaphat	17:1-20:37
5. Jehoram	21:1-20
6. Ahaziah	22:1-9
7. Athaliah	22:10-23:21
8. Joash	24:1-27
9. Amaziah	25:1-28
10. Uzziah	26:1-23
11. Jotham	27:1-9
12. Ahaz	28:1-27
13. Hezekiah	29:1-32:33
14. Manasseh	33:1-20
15. Amon	33:21-25
16. Josiah	34:1-35:27
17. Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah	36:1-16
C. The Exile	36:17-23

As we pointed out previously, I and II Chronicles are interested only in presenting the ministry and reign of David and his descendants on his throne. While I Chronicles concerns itself with genealogies and the reign of David, II Chronicles goes on with the reign of Solomon and the consequent reigns of those kings of the Southern Kingdom of Judah after the division under Rehoboam. The book of II Chronicles brings us to the Babylonian captivity which lasted 70 years; that total of years for every Sabbatical year which had been ignored by Israel as they went on ignoring God and practicing their idolatry. The years of the fall of Jerusalem and the years of captivity, both in Babylon and Persia are accounted for in the books of Jeremiah, Ezekiel, Daniel, Ezra and Nehemiah. When we come to the close of II Chronicles and go on into Ezra and Nehemiah we pass over the entire captivity and take up in Ezra with the return of Judah to rebuild the Temple and the city of Jerusalem. Esther is the only book other than Daniel which is set in the period of the Persian captivity.

Analysis of the Book of II Chronicles

Authorship: Internal evidence in the Chronicles, as well as the style, content, and the opening of Ezra strongly indicate that Ezra was the author of the Chronicles.

Date: The earliest possible date for the writing of the two books of Chronicles is 500 BC. They were, however, written as one continuing history with the Book of Ezra about 450 BC.

Chapters 1-9 deal with the reign of Solomon.

Solomon's vision at Gibeon - 1:1-13

Solomon's wealth and splendor - 1:14-17

Chapters 2-4 give us the account of Solomon's building of the Temple.

Chapters 5-7 Solomon's dedication of the Temple

The Ark is brought in. 5:1-14

Solomon's prayer of dedication 6:1-42

The Lord consecrates the Temple 7:1-22

Chapter 8 Solomon's prosperity

The chapter gives us an account of both his building activities and his religious activities.

Chapter 9 The visit from the queen of Sheba, and the record of the death of Solomon.

Little attention is given to the Northern Kingdom in the two books of Chronicles, because it had no part in the continuance of the Throne of David. It is concerned with the record of the Kings of Judah, or the Southern Kingdom, as they pertained to God's promise to always give a King to sit upon the throne of David forever. Christ, of course, is the fulfillment of that promise.

The bulk of the book; chapters 10-36, concerns the period of the dual monarchy with the emphasis on Judah.

Chapter 10 The secession of the Northern ten tribes because of Rehoboam's folly. 1-15

He listened to his novice friends instead of seasoned counsel.

Chapters 11 and 12 Rehoboam's reign

The beginning 11:1-23

Rehoboam's sin and its punishment 12:1-16

Chapters 13-16 Abijah and Asa

Abijah (Abijam) has a great victory over Jeroboam.

Most of Asa's reign was good. At the end he displeased the Lord. 14:1-16:14

Chapters 17-20 Jehosahpat's reformation

Godliness and prosperity of his early reign 17:1-19

His mistake 18:1-19:11

His deliverance from an invasion 20:1-37

Chapters 21 and 22 Jehoram (Evil reign), Ahaziah (Evil), and Athaliah (Most wicked) who acquired the throne by having her own grandsons murdered.

Chapters 23 and 24 Joash's reform and eventual apostasy. He lived for the Lord as long as Jehoida the priest lived.

Chapters 25 and 26 Amaziah (Evil) and Uzziah (Azariah) (Good) until he intruded into the priest's office and was struck with leprosy.

Chapters 27 and 28 Jotham (good and prosperous) and Ahaz (Evil)

Chapters 29-32 Hezekiah's Reformation (Very Good)

Chapter 33 Manasseh's and Amon's idolatry

Manasseh's orgy and wickedness V 1-10

His captivity and restoration V 11-13

His reforms and death V 14-20

Amon's rule V 21-25

Chapters 34 and 35 Josiah's great reformation through the Book of the Law in the Temple.

Revival resulted.

Chapter 36:1-14 Jehoahaz to Zedekiah: The End

Jehoahaz deposed 1-3

Jehoiakim's reign 4-8

Zedekiah 11-14

Chapter 36:15-23 Captivity and Cyrus's decree

Fall of Jerusalem and the exile 15-21

Decree of Cyrus (Same as chapter 1 of Ezra) 22,23

Lesson #20
OUTLINE OF EZRA

I. The Exiles' return from Babylon	1:1-2:70
A. The decree of Cyrus	1:1-4
B. Preparations for the journey	1:5-11
C. Those who returned	2:1-70
II. Temple Building Begun	3:1-4:24
A. The altar and the foundation	3:1-13
B. Opposition to the work	4:1-24
III. The Temple Completed	5:1-6:22
A. Work resumed	5:1-5
B. Tatnai's letter to Darius	5:6-17
C. Decrees of Cyrus and Darius	6:1-13
D. The temple finished	6:13-22
IV. Ezra's Journey to Jerusalem	7:1-8:36
A. Ezra introduced	7:1-10
B. Letter of Artaxerxes to Ezra	7:11-28
C. The journey to Jerusalem	8:1-36
V. The Great Reformation	9:1-10:44
A. The tragic report and Ezra's prayer	9:1-15
B. The abandonment of mixed marriages	10:1-17
C. List of those with foreign wives	10:18-44

The books of Ezra and Nehemiah give us a record of the Jews' return to Jerusalem to rebuild, first the Temple, and then the walls and the city. Ezra was in the first return which was decreed by Cyrus, King of Persia. When Jerusalem was destroyed and the Southern Kingdom taken captive, it was at the hands of the Babylonians under Nebuchadnezzar's reign in Babylon. Daniel gives us our fullest account of these years of captivity. He was taken captive in the first captivity along with a number of outstanding and promising young Hebrew boys, and trained for service in the administration of King Nebuchadnezzar. Daniel rose to the position of Prime Minister in Babylon, and in that position, served under at least three kings of Babylon. When Babylon was overthrown by the Medo-Persian empire, Daniel served in the same post under Darius, the first of the Persian kings to rule over exiled Jews. Being monotheists, the Persians were partial to the Jews and sent them back to Jerusalem to rebuild the temple and offer prayers daily for the Persian kings. This is when Ezra, a Jewish scribe, returned with the first group.

Analysis of the Book of Ezra

Authorship: The book was undoubtedly written by Ezra whose name it bears. He also is the most likely author of I and II Chronicles.

Date: Around 450 BC. (See notes on I and II Chronicles)

Chapter 1 The Edict of Cyrus

The proclamation v 1-4 Cyrus' first year at Babylon (V-1) was 539 BC.
(Jeremiah 29:10) and was divinely fulfilled in Cyrus (Isaiah 44:28-45:3) by means of the Persian Monarch's decree, V2-4. Cyrus's goodness to the Jewish exiles was largely because of the fact that both the Persians and the Hebrews were monotheists. Israel worshipped Jehovah God and the Persians worshipped the god of the sun. Cyrus believed in returning exiles to their native lands, and the restoration of their deities. This included the return of the Holy vessels used in the worship and which had been taken by the Babylonians. V5-11

Chapter 2 The Returning Exiles

The register of those who returned V1-65
The property and gifts of those who returned V 66-70
The dram (daric) was a Persian coin worth about \$5.00

Chapter 3 The Temple Begun

The Altar erected V1-7
Foundation of the Temple laid V8-13

Chapter 4 Work on the Temple stopped

Enemies try to hinder the building of the Temple V1-10

Chapters 5 and 6 The Temple work resumed and completed

Haggai's and Zechariah's ministry 5:1-17
The Temple finished 6:1-22

Chapters 7 and 8 The Arrival of Ezra

Ezra went to Jerusalem 7:1-28
Ezra's Mission 8:1-36 (Ezra's faith led him to refuse the help of an armed guard in the light that God had promised to be with them.

Chapters 9 and 10 Ezra's reform

Loss of separation 9:1-15 God's people always suffer when they turn from Biblical separation.
Separation restored 10:1-44 The people repented and put away foreign wives. V1-17.

The register is given of those who had married foreign women V18-44. The month of Chislev corresponds to our November-December when abundant rains are common.

Lesson #21
OUTLINE OF NEHEMIAH

I. Nehemiah Goes to Jerusalem	1:1-2:20
A. Tragic news from Jerusalem and Nehemiah's prayer	1:1-11
B. The granting of Nehemiah's request	2:1-8
C. Nehemiah's survey of the walls and his report	2:9-20
II. The Building of the Walls	3:1-6:19
A. The workmen and their tasks	3:1-32
B. The opposition of the enemies	4:1-23
C. Reforms of Nehemiah	5:1-19
D. The walls finished in spite of opposition	6:1-7:4
III. Civil and Religious Reforms in Jerusalem	7:5-10:39
A. List of Jews who returned with Zerubbabel	7:5-73
B. The reading and observance of God's Law	8:1-18
C. A public confession and a covenant	9:1-10:39
IV. List of Inhabitants	11: 1-12:26
V. Dedication of Walls and Organization of Temple Services	12:27-47
VI. Nehemiah's Final Reforms	13:1-31

Nehemiah was a Jew of the Captivity, raised in Persia, but faithful to his spiritual home and his people. He had been given the position of cup-bearer to King Artaxerxes the Persian king, son of Xerxes (Ahasuerus, the Persian king who took Esther as his queen)

In the spring of 457 BC Ezra led an expedition back to Jerusalem to deal with the problem of those who had married heathen wives. The Jews' enemies, fearing that the Jews were going to build the city once again and crown a king, managed to stop the building and burned the gates and destroyed the walls. News of this tragedy was what brought Nehemiah to his knees and led him to seek permission to return to the city of Jerusalem and rebuild the walls and the city. The book of Nehemiah covers about 20 years, from 445 BC to about 425 BC. His undertaking was one of pure faith since the odds against his being able to accomplish this were overwhelming. The Jews who were in Jerusalem were starving, were disillusioned and very poor. Many had sold their children into slavery just to purchase food. Nehemiah's faith in the goodness and promises of God were the deciding factor. We have many examples in God's Word where God caused the wrath of men to praise Him.

Analysis of the Book of Nehemiah

Rebuilding Jerusalem's Walls

Authorship: The fact that the narrative is written in the first person singular in most places is evidence that the book was written by Nehemiah himself.

Date: Ezra returned to Jerusalem in 458 BC and Nehemiah became governor in 445 BC. The probable writing of the book of Nehemiah was around 445-434 BC. The book could well have been written as a diary is written, as things took place.

Chapters 1 and 2 Nehemiah's call

Nehemiah's concern for Jerusalem 1:1-11

Nehemiah's Mission 2:1-20

Chapter 3 Jerusalem's gates and walls repaired

Chapters 4 and 5 Opposition to the work

Opposition by ridicule and anger 4:1-9

Opposition by discouragement 4:10-23

Opposition by selfishness 5:1-19

Chapter 6 The walls completed

Opposition by craftiness 1-14

Wall completed 15-19

Chapter 7 Register of Zerubbabel's return

Provisions for the defense of the city 1-4

The census of the first return 5-73

Chapter 8 The public reading of the Law

The Law read before the Water Gate 1-5

Effect of the reading of the Word 9-12

Chapter 9 Spiritual revival

Public confession 1-5

The great confession and prayer 6-38

Chapter 10 The Covenant renewed

The commitment to support God's House 9:38-10:28

The obligations of the covenant 29-39

Chapters 11 and 12 The dedication of the walls

Faithful workers 11:1-36

Other faithful people 12:1-26

Dedication of the walls 12:27-43

Provisions for Temple personnel 12:44-47

Chapter 13 Evils corrected

Separation enforced 1-9

Nehemiah corrects other evils 10-29

His testimony concerning his work 30, 31

The Talmud, the Jews as a people and the Masoretic Text all accepted the books of Ezra and Nehemiah as one work, but the internal evidence would lead us to believe that they are clearly two separate works.

Lesson #22

OUTLINE OF ESTHER

I. Vashti divorced	1:1-22
II. Esther made queen	2:1-23
III. Haman's plot against the Jews	3:1-15
IV. Esther's Decision	4:1-17
V. Esther's first banquet	5:1-14
VI. Haman humiliated before Mordecai	6:1-14
VII. Esther's second banquet	7:1-10
VIII. Mordecai's counter decree	8:1-17
IX. The Jews victorious and Purim instituted	9:1-10:3

The story of Esther and her courageous stand takes place during the time of the Persian exile which began with the Babylonian captivity in 587/586 BC. After the Jews were delivered from Babylonian captivity by the Medo-Persians, the Persians gained the upper hand in the Kingdom and ruled over the Medes. The book was written after 465 BC for the reign of Xerxes (486-465 BC) is spoken of in the past tense in 10:2. But the author shows too intimate a knowledge of the events of Xerxes' reign, and of the furnishings of the palace in Shushan (which was destroyed by fire in 435 BC) to permit a date for the book after the reign of Artaxerxes I (464-424 BC). Although Josephus thought Mordecai wrote the book, 10:2,3 excludes this. Nevertheless, the author must have been a Jew who lived in Persia at the time of the events narrated and who had access to the official Chronicles of the Kings of Media and Persia (2:23; 9:20; 10:2).

Esther is the only book of the Bible which makes no references at all to God. It deals, of course, with God's people, the Jews, in captivity, but does not use the name of God, or any direct reference to God anywhere in the book. It is thought that the reason for this is the humiliation of the Jews in being carried into captivity by the Babylonians. They had so grieved the heart of God that they could not bring themselves to speak His name.

Analysis of the Book of Esther

Authorship: Josephus thought that Mordecai wrote the book. This may very well be. Some think that the last two verses of this book exclude this possibility, but this is not necessarily so. The writer did have to be a Jew who lived in Persia at the time of the events narrated, and who had access to the official Chronicles of the Kings of Media and Persia.

Date: The book was written after 465 BC, for the reign of Xerxes (486-465 BC) is spoken of in the past tense. (10:2), but the author shows too intimate a knowledge of the events of Xerxes' reign and of the furnishings of the Palace in Shushan (which was destroyed by fire about 435 BC) to permit a date for the book after the time of Artaxerxes I (464-424 BC).

Historicity: Despite the common critical contention that the book is legendary fiction, its historicity is supported by:

1. By its being entrenched in history and its being specifically dated. (1:1,15; 2:1,10,20) in the reign of Ahasuerus (Xerxes I - 486-465 BC)
2. With the author's familiarity with Persian life, the architectural plan of the palace and court (1:5; 2:11,21; 7:8), court etiquette (4:11; 8:11-18), palace intrigues (2:21-23; 7:9) banquet customs (1:6-8, 5:5)
3. By external evidences from excavations at Susa, etc.
4. Evidence of a certain Marduka (Mordecai), and official at Susa under Xerxes.

Vashti Deposed because she would not submit to the authority of the King Chapter 1

Ahasuerus' feast 1-9 (Xerxes I 486-465 BC)

Esther made queen Chapter 2

Search for Vashti's successor 1-4

Mordecai and Esther 5-23

Haman's plot Chapter 3

Haman's promotion 1-6

Haman's plot to exterminate the Jews 7-15 (His hatred for Mordecai was so great that he sought to get rid of all the Jews, not knowing that the queen was of the Jews.)

Esther's intercession before the King Chapters 4 and 5

Esther's decision to go before the King at the threat of possibly losing her life 4:1-17

The King receives Esther 5:1-14

Mordecai honored, Haman hanged Chapters 6 and 7

Mordechai honored by the King 6:1-14

Haman hanged 7:1-10

The edict of deliverance Chapter 8

Mordecai's exaltation 1,2

A new edict to offset the first 3-17

Origin of the Feast of Purim (Lots) Chapter 9

Removal of the Jew's enemies including Haman's sons 1-16

Institution of Purim 17-32

Epilogue: Mordecai's Greatness Chapter 10

The continual greatness of Xerxes and the power of Mordecai are recounted.

The names of both Mordecai (Marduk) and Esther (Ishtar: Heb. Hadassah, "Myrtle") are Babylonian. It was customary for native names to be given to foreigners. (Daniel 1:7

Lesson #23
OUTLINE OF JOB

I. Desolation: The trial of Job's devotion to, and faith in God	1:1-2:10
A. Job's wisdom described	1:1-5
B. Job's wisdom denied and displayed	1:6-2:10
1. The enmity of Satan	1:6-12
2. The integrity of Job	1:13-22
3. The persistence of Satan	2:1-6
4. The patience of Job	2:7-10
II. Complaint: The way of wisdom lost	2:11-3:26
A. The coming of the wise men	2:11-13
B. The impatience of Job	3:1-26
III. Judgment: The way of wisdom darkened and illuminated	4:1-41:34
A. The verdicts of men	4:1-37:24
1. The first cycle of debate	4:1-14:22
a. First discourse of Eliphaz	4:1-5:27
b. Job's reply to Eliphaz	6:1-7:21
c. First discourse of Bildad	8:1-22
d. Job's reply to Bildad	9:1-10:22
e. First discourse of Zophar	11:1-20
f. Job's reply to Zophar	12:1-14:22
2. Second cycle of debate	15:1-21:34
a. 2nd discourse of Eliphaz	15:1-35
b. Job's reply to Eliphaz	16:1-17:16
c. 2nd discourse of Bildad	18:1-21
d. Job's reply to Bildad	19:1-29
e. 2nd discourse of Zophar	20:1-29
f. Job's reply to Zophar	21:1-34
3. Third cycle of debate	22:1-31:40
a. 3rd discourse of Eliphaz	22:1-30
b. Job's reply to Eliphaz	23:1-24:25
c. 3rd discourse of Bildad	25:1-6
d. Job's reply to Bildad	26:1-14

e. Job's instruction to the silenced friends	27:1-28:28
f. Job's final protest	29:1-31:40
4. The ministry of Elihu	32:1-37:24
B. The voice of God	38:1-41:34
IV. The way of wisdom regained	42:1-6
V. The triumph of Job's wisdom	42:7-17
A. Job's wisdom vindicated	42:7-9
B. Job's wisdom blessed	42:10-17

We note the longevity of the life of Job, the practice of true religion (attended by supernatural revelation) outside the bounds of the Abrahamic covenant and conclude that the date of the book is post-deluvian, but before Abraham. The most logical author for the book would be Moses. While this literal incident did take place, its preservation was probably oral until Moses' time. It could very well have been written during the wilderness wanderings.

Analysis of the Book of Job

Authorship: The name of both the book and its hero are found in extra-Biblical texts as early as 2,000 BC. Its one syllable English form, Job, is derived from the Vulgate (Latin) version of the scriptures. It is not known who the author is for sure. Some have suggested that it may have been written by Moses, and may be one of the earliest books of the Bible. There is no definite internal or external evidence; no claim for authorship.

Date: We should not confuse the date of the writing of the book with the date of the actual incidents related in it. It is truly Hebrew poetry, and the first of the poetical books in our English canon. It is listed in the Hebrew scriptures, third in a third section of the group called the “Writings”. Certainly Job was a historical person (Ezekiel 14:14,20; and James 5:11). His actual experience can be accepted as recorded in the book. Since scripture is given by inspiration of God, we know it can be trusted as true and accurate.

WHY THE RIGHTEOUS SUFFER

Prologue: Job’s testing Chapters 1 and 2

Job’s testing and integrity 1:1-5

Satan’s accusation 1:6-12

Job’s affliction 1:13-2:13

The first cycle of speeches Chapters 3 through 14

Job’s first speech Chapter 3

Eliphaz’ first speech Chapters 4,5

Job’s reply Chapters 6,7

Bildad’s first speech Chapter 8

Job answers Bildad Chapters 9,10

Zophar’s first speech Chapter 11

Job’s reply to Zophar Chapters 12 through 14

The second cycle of speeches Chapters 15 through 21

Eliphaz’ second speech Chapter 15

Job’s reply to Eliphaz Chapters 16 and 17

Bildad’s second speech Chapter 18

Job’s reply to Bildad Chapter 19

Zophar’s second speech Chapter 20

Job’s reply Chapter 21

The third cycle of speeches Chapters 22 through 31

Eliphaz’ third speech Chapter 22

- Job's reply Chapters 23 and 24
- Bildad's third speech Chapter 25
- Job's reply Chapter 26
- Job's closing words of self-vindication Chapters 27 - 31
- Elihu's speeches Chapters 32 and 37
 - Elihu's first speech Chapters 32 and 33
 - Elihu's second speech Chapter 34
 - Elihu's third speech Chapter 35
 - Elihu's fourth speech Chapters 36 and 37
- God's discourses to Job Chapters 31:8 through 42:6
 - God's first discourse to Job 38:1-40:5
 - God's second discourse to Job 40:6-42:6
- God rebukes Job's friends and restores Job 42:7-17
 - The Lord's vindication of Job 7-9
 - Job's fortunes restored 10-17
 - Job's end was that of peace with twice what he had before.

The book of Job gives us a beautiful understanding of the problem of suffering for the believer, the longing for death, but the unique message of redemptive revelation. We must remember that all Scripture is given by inspiration of God. This true account of the sufferings and faith of a true man of God has been preserved for us by the Holy Spirit. The book of Job was found among the fragments of the Dead Sea Scrolls. The authenticity of this book, and its canonicity are accepted by both the Masoretic text and the Septuagint recognize it as canonical.

Lesson #24
OUTLINE OF PSALMS

- | | |
|--------------------------------------|--------------------|
| I. Book I | Psalms 1-41 |
| A. The Genesis Book | |
| 1. Concerning man | |
|
II. Book II |
Psalms 42-72 |
| A. The Exodus Book | |
| 1. Concerning Israel as a Nation | |
|
III. Book III |
Psalms 73-89 |
| A. The Leviticus Book | |
| 1. Concerning the Sanctuary | |
|
IV. Book IV |
Psalms 90-106 |
| A. The Numbers Book | |
| 1. Concerning Israel and the Nations | |
|
V. Book V |
Psalms 107-150 |
| A. The Deuteronomy Book | |
| 1. Concerning God and His Word | |

The book of Psalms is the Hymn Book of Israel. Often in connection with worship, these psalms were chanted or sung as a part of that worship. In no other book of the Bible can one find such varieties of religious experience as in the Psalms. Here the heart of Israel is laid bare in manifold expressions of faith. Most believers think of the Psalms as having been written by David only, and many of them are, but there are also other authors who have contributed at other points in Israel's history. The Hebrew Bible uses the name "Praises" for this book. As we study through this extremely rich book, we will have much more to say about the experiences which prompted the writing of the various books. One of the ways we can know what constitutes good music is by looking at the Book of Psalms. See Ephesians 5:18-20.

Analysis of the Book of Psalms

Authorship: David - 73 Psalms (Book 1, 37; Book 2, 18; Book 3, 1; Book 4, 2; Book 5, 15). Asaph - 12 (Psalm 50 and 73-93). Korahites - 12 Psalms (Psalm 42-49, 84, 85, 87, 88) Solomon - 2 Psalms (Psalm 72 and 127). Moses - 1 Psalm (Psalm 90).

Ethan - 1 Psalm (Psalm 89).

Date: The dates of the various Psalms vary as much as do the writers. The Psalms are divided into five books as follows:

Book 1 - Psalms 1-41

Book 2 - Psalms 42-72

Book 3 - Psalms 73-89

Book 4 - Psalms 90-106

Book 5 - Psalms 107-150

Royal Psalms (They anticipate Christ as King.) - 2,18,20,21,45,72,89,101,110,144

Alphabetic Psalms (They employ some arrangement based on the Hebrew alphabet.)

9,10,25,34,37,111,112,119,145

Penitential Psalms (These Psalms speak of deep contrition for sins committed.)

6,25,32,38,39,40,51,102,130

Messianic Psalms (They speak of the person and work of the coming Messiah.)

2,8,16,22,45,69,72,89,110,118,132

Imprecatory Psalms (All of these call on God for His vindication of His own against godless persecutors.) 52,58,59,69,109,140

Hallelujah Psalms (These Psalms employ the term Hallelujah which means Praise Jah

[Jehovah].) 111,112,113,115,116,117,46-150

Elohistic Psalms (They employ the name Elohim for God while the others use Jehovah)

Psalms 42-83

Ascent Psalms (They were recited or sung as the pilgrims went up to Jerusalem to celebrate the feasts.) Psalms 120-134

Psalm 1 - The godly man vs. The ungodly

Psalm 2 - Messiah's Kingship and Kingdom

Psalms 3-7 - Trials of the godly

Psalm 8 - The sovereignty of the Son of Man (Messianic)

Psalms 9-15 - The godly and the wicked one

Psalms 16-24 - Prophetic vistas of Christ

Psalms 25-39 - Soul exercise of the godly

Psalms 40-41 - David's experiences foreshadow Christ's

Psalms 42-49 - Through tribulation to Kingdom Blessings
Psalm 50-51 - The righteous God and His Penitent People
Psalms 52-55 - Israel's time of trouble
Psalms 55-60 - Trials of the Saints before blessing
Psalms 61-68 - Through suffering to Kingdom blessing
Psalms 69-72 - Christ rejected and exalted
Psalms 73-83 - Psalms of Asaph concerning the Sanctuary
Psalms 84-89 - Prayer issuing in Kingdom Glory
Psalms 90-93 - From sinful wandering to redemption rest
Psalms 94-100 - Judgment and the glories of the coming age
Psalms 101-106 - The righteous King in humiliation and Glory
Psalms 109-113 - Christ in rejection, exaltation and coming Glory
Psalms 114-117 - Past deliverances and future praise
Psalms 118-119 - Messiah and the Word of God exalted
Psalms 120-134 - The Psalms of ascent
Psalms 135-136 - Restored Israel in praiseful worship
Psalms 137-139 - The experiences of God's People in the light of their God
Psalms 144-145 - David's experiences; a mirror of Israel's future
Psalms 146-150 - The Grand Hallelujah Finale

Lesson #25

OUTLINE OF PROVERBS

I. Solomon's tribute to wisdom, the fear of the Lord	1:1-9:18
A. Introduction	1:1-7
B. The Righteous Woman, Wisdom versus the evil woman	1:8-9:18
II. Solomon's miscellaneous single-verse proverbs	10:1-22:16
A. Contrasting proverbs	10:1-15:33
B. Largely parallel proverbs	16:1-22:16
III. The Words of the Wise	22:17-24:22
A. Sayings paralleled in Egyptian wisdom	22:17-23:12
B. Sayings with no Egyptian parallel	23:13-24:22
IV. The Words of the Wise, Appendix	24:23,24
A. Chapter 26:4,5	
1. Verse 4 equals II Kings 18:36	
2. Verse 5 equals I Kings 20:11	
V. Proverbs of Solomon edited by Hezekiah's men	25:1-29:27
VI. Final Appendices	30:1-31:31
A. The words of Agur	30:1-33
B. The words of Lemuel	31:1-9
C. Alphabetical poem on the virtuous woman	31:10-31

The essence of the book of Proverbs is the teaching of ethical and moral principles. The peculiarity of this book is that it is given largely to teaching by contrasts. In the first 9 chapters there is a contrast of good and evil: Good being represented by the personified "Wisdom", and evil being represented by the "strange woman" who is a harlot, and the personification of all which is evil and anti-God. Chapter 1, verse 7 is the theme verse for the Book: "The fear of the Lord is the beginning of wisdom."

There are basically two kinds of proverbs; the contrast type and the parallel type. The name of Solomon occurs in three parts of the book: 1:1; 10:1 and 25:1. There is thus a claim of Solomonic authorship for the major sections, indeed, for all the sections except Part III, 22:17-24:22; Part IV, 24:23-34; and Part VI, 30:1-31; 31.

Many object to Solomon's many wives, and that most of them were Gentiles, but, while that was something which grieved the heart of God, and which God had told Israel not to do, it was not done because Solomon was a creature of lust but because of his position as a great King over a very influential nation this often necessitated treaties with other nations which also included, as part of the treaty, taking a wife from the nation which was the other party to the treaty.

Analysis of the Book of Proverbs

Authorship: The name of Solomon occurs in three parts of the book - 1:1; 10:1; and 25:1. There is thus a claim of Solomonic authorship for the major sections of the book, indeed for all sections except Part III, 22:17-24:22; Part IV, 24:23-34 and Part VI, 30:1-31:31.

Date: It is difficult to establish an exact date for the Book of Proverbs, but they were written between the time of Solomon's coming to the throne in 971 BC until the beginning of Solomon's spiritual decline.

Chapter 1, verse 7 is the key verse to the book. "The fear of the Lord is the beginning of knowledge."

The first nine chapters contrast God's salvation and eternal life with Satan's will and eternal death. Both are personified in the person of women. The salvation of God and the believer's life are represented by Lady Wisdom, while Satan's way and will are represented by the Strange Woman, pictured as an harlot.

Chapter 1 - Purpose of the Book of Proverbs

To promote wisdom and godly living 1-7

Home discipline is a moral safeguard 8-19

Wisdom personified 20-33

Chapters 2,3 - Results of the pursuit of wisdom

Chapter 4 - The primacy of wisdom

Chapters 5 through 7 - Moral restraint of wisdom

Chapter 8 - Remarkable revelation of wisdom's identity

Chapter 9 - Contrast between wisdom and folly

Chapter 10:1 through 22:16 - Contrasting and Parallel proverbs concerning wisdom and folly

Chapter 22:17 through 24:34 - The words of the wise

Chapters 25 through 29 - Proverbs copied by Hezekiah's Scribes

Chapter 30 -Agur's words

Chapter 31:1-9 - A Queen Mother's counsel to her son

Chapter 31:10-31 - The virtues of an ideal wife

This noble acrostic poem (Each verse beginning with a letter of the Hebrew alphabet) is a choice gem of wisdom literature. It may be a part of the Queen Mother's counsel to her son, 31:1-9, or a separate poem.

The ideal housewife's character 10-28

Writer's appraisal of her 29-31

The virtuous woman may well be compared with the Lady Wisdom of the first nine chapters of Proverbs.

Lesson #26
OUTLINE OF ECCLESIASTES

I. Introduction	1:1-3
A. The Title	1:1
B. The Theme	1:2,3
II. The Theme Demonstrated - Part 1	1:4-2:26
A. By this life	1:4-11
B. By knowledge	1:12-18
C. By pleasure	2:1-11
D. By the fate of all men	2:12-17
E. By toil	2:18-23
F. Conclusion: Enjoy life now	2:24-26
III. The Theme Demonstrated - Part 2	3:1-4:16
A. By the laws of God	3:1-15
B. By mortality	3:16-22
C. By oppression	4:1-3
D. By work	4:4-6
E. By miserliness	4:7-12
F. By fleeting acclaim	4:13-16
IV. Words of advice	5:1-7
V. The Theme Demonstrated - Part 3	5:8-6:12
A. By enjoying wealth	5:8-20
B. By unenjoyable wealth	6:1-9
C. By the fixity of fate	6:10-12
VI. More words of advice	7:1-8:9
A. Honor over luxury	7:1
B. Sobriety superior to fun	7:2-7
C. Caution over rashness	7:8-10
D. Wisdom and wealth beat wisdom	7:11,12
E. Patience superior to fury	7:13,14

F. Reserve superior to excess	7:15-22
G. Upright men better than wicked women	7:23-29
H. Submission to authority	8:1-9
 VII. The Theme Demonstrated - Part 4	 8:10-9:16
A. By the incongruity of life	8:10-14
B. Conclusion: Enjoy life now	8:15-9:16
 VIII. More words of advice	 9:17-12:8
A. Lessons on wisdom and folly	9:17-10:15
B. Some lessons about rulers	10:16-20
C. Some lessons on overcautiousness	11:1-8
D. Some lessons on pleasure	11:9-12:8
 IX. Conclusion:	 12:9-14
A. The Preacher's intent	12:9,10
B. His teaching endorsed	12:11,12
C. The end can be good	12:13,14

One needs God's wisdom in order to glean the wisdom from this book. The word, Ecclesiastes, means The Preacher. Solomon gives us a picture of all that the world has to offer and tells us that it is all vanity. His final conclusion is that we "Fear God, and keep His commandments: for this is the whole duty of man."

Analysis of the Book of Ecclesiastes

Authorship: It is generally accepted among fundamentalist scholars that the book was written by Solomon. More liberal commentators assign it to post-exilic times, and claim that the unknown writer wrote it as though Solomon might have been writing it and is the central figure of the book.

Date: The date of the writing of the book could have been toward the end of the reign of Solomon after he had permitted the influence of his strange wives to lure him away from the Lord Jehovah.

Purpose of the book: To the average reader, the book is perplexing because it:

1. Demonstrates a spirit of hopeless despair.
2. It has a lack of praise or peace.
3. It seems to sanction conduct at variance with the rest of Scripture.

The difficulties can be resolved when we realize Solomon's purpose. He seeks to demonstrate that, as one who had the power, influence and wealth to test all that the world had to offer, he found it all to be vanity, and that he found the purpose to life to be in heeding the Word of God and obeying it.
12:13

The theme of the book - 1:1-3

The theme of the emptiness of life proved - 4:1-12:8

Conclusion reached-practical piety in view of judgment - 12:9-14

Theological note

In a study of this book one must carefully distinguish between what is revealed truth and what is merely the inspired record of man's unaided reasonings. Erroneous teachings such as annihilation 3:16-22 and soul sleep, 9:5,10 are not taught by God's Word when they are recorded by inspiration as merely natural man's reasonings.

Lesson #27

OUTLINE OF THE SONG OF SOLOMON

- I. The mutual affection of Bride and Bridegroom 1:1-2:7
- II. The Bride speaking of her Bridegroom and her first dream of him 2:8-3:5
- III. The bridal procession, the Bride's second dream and her conversation with the daughters of Jerusalem 3:6-6:3
- IV. The Bridegroom's further praise of his Bride's beauty and her desire for Him. 6:4-8:4
- V. Final expressions of mutual love 8:5-14

The Song of Solomon has often been looked upon as a book which was questionable because of its content. It has actually been banned from some public school libraries as pornographic. This is only because of the world's lack of understanding as to what it portrays. Like the latter half of the 5th chapter of Ephesians, the relationship of husband and wife is here used to portray the relationship between Christ and the Church. When we keep this fact in mind, we can see great beauty in the message of this book. The Bible is always extremely modest in its expressions of sexual relationships in the King James translation. The references to the body in Song of Solomon all correspond to statements made about the Church in Ephesians 5.

Analysis of the Book of The Song of Solomon

Authorship: The author is doubtless Solomon as 1:1 states, and as the local color and internal evidence sustain.

Date: The date of the writing is not to be determined exactly, but was most likely around the earlier part of Solomon's reign.

Purpose of the book: Its purpose is two-fold:

1. It sets forth the sanctity of Married Life
2. It also pictures God's love for Israel and Christ's love for the Church.

H. A. Ironside's presentation of the setting of the poem is meaningful. King Solomon had a vineyard in the hill country of Ephraim about 50 miles North of Jerusalem, 8:11. He let it out to keepers, 8:11, consisting of a mother, two sons, 1:6 and two daughters; the Shulamite, 6:13, and a little sister, 8:8. The Shulamite was the "Cinderella" of the family, 1:5, naturally beautiful and unnoticed. Her brothers were likely half brothers, 1:6. They made her work very hard tending the vineyards so that she had little opportunity to care for her personal appearance. 1:6 She pruned the vines and set the traps for the little foxes, 2:15. She also kept the flocks, 1:8. Being out in the open so much she was tanned from the sun.

One day a handsome stranger came to the vineyard. It was Solomon disguised. He showed an interest in her, and she became embarrassed concerning her personal appearance, 1:6. She took him for a shepherd and asked him about his flocks, 1:7. He answered evasively, 1:8 but also spoke loving words to her, 1:8-10, and promised rich gifts for the future, 1:11. He won her heart and left with the promise that he would return. She dreamed of him at night and sometimes thought that he was near, 3:1. Finally he did return in all his kingly splendor to make her his bride, 3:6,7. This prefigures Christ, who came first as a shepherd and won his bride. Later He will return as King, and then will be consummated the marriage of the Lamb.

Lesson #28

OUTLINE OF ISAIAH

I. Sermons of rebuke and promise	1:1-6:13
A. Rebellion met with judgment and grace	1:1-31
B. Punishment for sin as preparation for glory	2:1-4:6
C. Judgment and exile in store for Israel	5:1-30
D. Isaiah cleansed and commissioned by God	6:1-13
II. Sermons of Immanuel	7:1-12:6
A. Immanuel rejected by worldly wisdom	7:1-25
B. Messianic deliverance foreshadowed	8:1-9:7
C. Boastful Samaria doomed to exile	9:8-10:4
D. World empire crushed; Glorious empire to come	10:5-12:6
1. God's instrument for judgment to be judged in turn	10:5-34
2. The Messiah to restore and rule	11:1-16
3. Thanksgiving and triumph for Christ's redeemed	12:1-6
III. Burdens of judgment upon the nations	13:1-23:18
A. Fall of Babylon: Her king's descent into Hades	13:1-14:27
B. Downfall of Philistia	14:28-32
C. Downfall of Moab	15:1-16:14
D. Downfall of Damascus and Samaria	17:1-14
E. Downfall and conversion of Ethiopia	18:1-7
F. Afflictions of Egypt	19:1-20:6
G. Babylon to be conquered and her idols to be destroyed	21:1-10
H. Defeat for Edom; victory for Israel	21:11,12
I. Dedan and Kedar to be routed	21:13-17
J. Fall of Jerusalem foreseen; Eliakim to replace Shebna	22:1-25
K. Downfall and enslavement of Tyre	23:1-18
IV. Sermons of general rebuke and promise	24:1-27:13
A. Universal judgment on universal sin	24:1-23
B. Jehovah praised as deliverer and comforter of Zion	25:1-12
C. Song of joy over Judah's consolation	26:1-21
D. Oppressors to be punished but God's people preserved	27:1-13

V. Sermons of woes upon unbelievers in Israel	28:1-33:24
A. Judgment of Ephriamite drunkards and Jewish scoffers	28:1-19
B. Disaster ahead for hypocrites	29:1-24
C. Confidence in Egypt vs. confidence in God	30:1-33
D. God, not Egypt to be Israel's defense	31:1-9
E. Israel's final deliverance and her spiritual renewal	32:1-20
F. Punishment of the treacherous and triumph of Christ	33:1-24
VI. Sermons of general rebuke and promise (II)	34:1-35:10
A. Utter destruction of Gentile world power	34:1-17
B. Blessing on the way of holiness	35:1-10
VII. The volume of Hezekiah	36:1-39:8
A. Destruction of Judah averted	36:1-37:38
1. Jehovah challenged by Assyrian world power	36:1-22
2. Assyria answered and judged	37:1-38
B. Destruction of Judah's King averted	38:1-39:8
1. Hezekiah's recovery from deadly sickness	38:1-22
2. Hezekiah's foolish pride and God's rebuke	39:1-8
VIII. The volume of sermons of comfort	40: 1-66:24
A. The purpose of peace	40:1-48:22
1. Sovereign majesty of Jehovah the comforter	40:1-31
2. God's challenge to idolatrous unbelievers	41:1-29
3. The servant of Jehovah - individual and national	42:1-25
4. Witness nation redeemed from Chaldean bondage	43:1-28
5. Israel's witness for God	44:1-28
6. Gentile salvation	45:1-25
7. Babylon and Israel	46:1-47:15
8. God's honor and Israel	48:1-22
B. The Prince of Peace	49:1-57:21
1. Messiah to restore Israel and enlighten the Gentiles	49:1-26
2. Sinfulness of Israel and obedience of the servant	50:1-11
3. Encouragement to trust God, not fearing man	51:1-16
4. Israel summoned to awake and return to God's favor	51:17-52:12

5. The Divine Servant's substitutionary atonement	52:13-53:12
6. Resultant blessings to Israel and the Church	54:1-17
7. God's grace toward repentant sinners	55:1-13
8. Gentiles to be included in Israel's blessing	56:1-8
9. Condemnation of the corrupt leaders of Israel	56:9-57:21
C. The program of Peace	58:1-66:24
1. False and true worship	58:1-14
2. Israel's confession	59:1-21
3. The Gentiles called	60:1-22
4. The good news	61:1-11
5. Restoration of Zion	62:1-63:6
6. Israel begs mercy	63:7-64:12
7. Spiritual Israel	65:1-25
8. True believers	66:1-24

As we see in chapter 1, verse 1, Isaiah prophesied to Judah and Jerusalem, but much of his prophecy is applicable to all of Israel. He prophesied during the reign of four kings of the Southern Kingdom: Uzziah, Jotham, Ahaz and Hezekiah, all successive kings to the Southern Kingdom. His prophecy began late in the reign of Uzziah, about 740 BC and continued until sometime during the reign of Hezekiah, about 698 BC.

The fall of the Northern Kingdom to Assyria came about 722 BC and marked the end of the divided Kingdom. This would have been during the reign of Hezekiah since the armies of Assyria which carried the Northern Kingdom into captivity moved on down to Jerusalem and besieged Jerusalem during Hezekiah's reign. Although the Southern Kingdom was not taken into captivity by Babylon until 586 BC, both the Northern Kingdom and the Southern Kingdom had been plagued by idolatry; the Northern Kingdom much more than the Southern. Tradition holds that Isaiah died a martyr, having been sawn in two in the persecution under King Manasseh. His public ministry ended in about 698 and from that time until his death he continued to carry on a written ministry. This part of his ministry is contained largely in chapters 40 through 66.

Analysis of the Book of Isaiah

Authorship: Isaiah, son of Amoz was an esteemed citizen of Jerusalem, and a trusted advisor to King Hezekiah.

Date: His ministry probably extended from the death of King Uzziah in 740 BC to the reign of King Manasseh, in whose persecution he was probably martyred. Tradition reports that he was slain by being sawn asunder (Hebrews 11:37). Apparently he did no public preaching after Manasseh came to the throne in 698 BC, but confined his message to the written form preserved in chapters 40-66.

The Book of Isaiah is sometimes called the little Bible in that the Bible has 66 books and Isaiah has 66 chapters; the Bible has 39 books which make up the Old Testament and the Book of Isaiah has the first 39 chapters pertaining to events which pertain more to Israel; The New Testament is made up of 27 books, while the last 27 chapters of Isaiah pertain to the New Covenant or future events having to do with both Israel and the Church.

The Book of Isaiah has more Messianic passages than any other Old Testament book. The most prominent is that found in 52:13-53:12.

The Dead Sea Scrolls of Isaiah: The two Isaiah scrolls from cave one at Qumran in the original discovery of 1947 constitute the most famous finds of the Dead Sea Scrolls. The first scroll contains the complete Hebrew text of Isaiah. The second contains about one third of it.

Volume I - BOOK OF REPROOF AND PROMISE, 1:1-6:13

The Lord's case against Judah - (First Discourse) Chapter 1

Jerusalem and The Day of the Lord - (Second Discourse) Chapter 2

Judah's Sin and The Day of the Lord - (Second Discourse) Chapter 3

The glory awaiting the Redeemed Remnant - (Second Discourse) Chapter 4

God's People shown their sin and its result - (Third Discourse) Chapter 5

Isaiah's Call and Commission - (Fourth Discourse) Chapter 6

Volume II - BOOK OF IMMANUEL, 7:1-12:6

The First Messianic Sign concerning Immanuel - (First Discourse) Chapter 7

Present Deliverance Precursor to Future Deliverer - (Second Discourse) 8:1-9:7

Proud Samaria is doomed - (Third Discourse) 9:8-10:4

The Assyrian invades Immanuel's Land - (Fourth Discourse) 10:5-34

Immanuel-King and His Kingdom - (Fourth Discourse) Chapter 11

The Remnant's Song of Redemption - (Fourth Discourse) Chapter 12

Volume III - GOD'S ORACLES OF JUDGMENT UPON THE NATIONS, 13:1-23:18

The Judgment of Babylon Chapter 13

Babylon's Fall and Israel's Restoration Chapter 14

Judgment upon Moab Chapters 15 and 16

Judgment upon Damascus and Samaria Chapter 17

Judgment upon Ethiopia Chapter 18

The Judgment of Egypt Chapters 19 and 20

The Judgment of Babylon, Edom and Arabia Chapter 21

Judgment upon Jerusalem Chapter 22

The Judgment of Tyre Chapter 23

Volume IV - THE BOOK OF JUDGMENT AND PROMISE, 24:1-27:13

The Day of the Lord and Millennial blessing Chapter 24

Israel's Praise for Kingdom blessing Chapter 25

Judah's Millennial Song Chapter 26

Punishment of Israel's enemies and Kingdom triumph Chapter 27

Volume V - BOOK OF WOES PRECEDING RESTORATION GLORIES, 28:1-35:10

Woe against Ephraim Chapter 28

Woe against Ariel (Jerusalem) Chapter 29 (Ariel means, "Lion of God")

Warning against alliance with Egypt Chapters 30 and 31

Messiah-King and His Kingdom Chapter 32

Punishment of the Assyrian, Triumph of Christ Chapter 33

Armageddon and the destruction of Gentile world power Chapter 34

The glory of the Kingdom Chapter 35

Volume VI - HISTORICAL PARENTHESIS, 36:1-39:8

The overthrow of the Syrian army Chapters 36 and 37

Hezekiah's sickness and sin Chapters 38 and 39

Volume VII - BOOK OF COMFORT, 40:1-66:24

Comfort for delivered Israel Chapter 40
The Lord's case against idolatry Chapter 41
The Messiah-Servant of the Lord Chapter 42
Assurance for the restored nation Chapters 43:1-44:5
Israel, a witness to the one true God Chapter 44:6-28
Cyrus a type of Messiah Chapter 45
Deliverance from Babylon and its lessons Chapters 46 and 47
The Lord's dealing with disobedient Israel Chapter 48
The Messiah-Servant and His mission Chapter 49
Disobedient Israel vs. The obedient Servant Chapter 50
Encouragement for the faithful Chapter 51
Jerusalem aroused to Glory Chapter 52
Prophecy of the Messiah-Servant as sinbearer Chapter 53
The radiant joy of restored Israel Chapter 54
Worldwide evangelical invitation Chapter 55
Gentiles included in Kingdom blessing 56:1-8
Condemnation of the wicked in Israel 56:9-57:21
False worship vs. The True Chapter 58
The coming of the Redeemer to Zion Chapter 59
Jerusalem's glory in the Kingdom Age Chapter 60
Messiah's Ministry for Israel and the world Chapter 61
Jerusalem, a praise in the earth Chapter 62
The Messiah-avenger and the Day of Vengeance 63:1-6
The Remnant's Great Prayer of Intercession 63:7-64:12
The Lord's answer: His mercy reserved for the Remnant Chapter 65
Synoptic Finale: The entire prophecy in retrospect Chapter 66

Lesson #29

OUTLINE OF JEREMIAH

I. Oracles against Judah	1:1-25:38
A. The call of Jeremiah	1:1-19
B. Reproofs and admonitions	2:1-20:18
1. Israel's neglect of God	2:1-3:5
2. Judah warned by the doom of the Northern Kingdom	3:6-6:30
3. Judah's wrong religion	7:1-10:25
4. Israel rejected for breaking God's covenant	11:1-13:27
5. Jeremiah prays	14:1-17:27
6. Preaching prison	18:1-20:18
C. Later prophecies	21:1-25:38
1. The siege	21:1-14
2. An exhortation to King and People	22:1-9
3. The fate of Shallum	22:10-12
4. An oracle against Jehoiakim	22:13-23
5. An oracle against Jehoiakim	22:24-30
6. The Messiah-King	23:1-8
7. Against the false prophets	23:9-40
8. The Vision of Figs	24:1-10
9. The judgment on Judah	25:1-38
II. The life of Jeremiah	26:1-45:5
A. The Temple sermon and Jeremiah's arrest	26:1-24
B. The yoke of Babylon	27:1-29:32
C. The Book of Consolation	30:1-33:26
1. The Day of the Lord	30:1-24
2. The restoration of the Nation	31:1-40
3. Jeremiah buys land	32:1-44
4. Promises of restoration	33:1-26
D. Some experiences	34:1-36:32
1. Truth to Zedekiah	34:1-7
2. The covenant and the slaves	34:8-22
3. The Rechabites	35:1-19
4. Jeremiah's secretary	36:1-32

E. Jeremiah under pressure	37:1-39:18
1. Jeremiah jailed	37:1-21
2. In a miry dungeon	38:1-28
3. Jerusalem falls (586)	39:1-18
F. Jeremiah's last years	40:1-45:5
1. Gedeliah murdered	40:1-41:18
2. Refugees to Egypt	42:1-43:7
3. Jeremiah in Egypt	43:8-44:30
4. Baruch advised	45:1-5
 III. Against Foreign Nations	 46:1-51:64
A. Oracle against Egypt	46:1-28
B. Against the Philistines	47:1-7
C. Oracle against Moab	48:1-47
D. Against Ammonites	49:1-6
E. Oracle against Edom	49:7-22
F. Oracle against Damascus	49:23-27
G. Against Kedar and Hazor	49:28-33
H. Oracle against Edom	49:34-39
I. Against Babylon	50:1-51:64
 IV. Appendix	 52:1-34

The last good King of the Southern Kingdom was Josiah, under whose reign the scroll of the Law was discovered in the Temple and occasioned revival. Jeremiah began his ministry in Josiah's thirteenth year (626 BC) of Josiah's reign, five years after the revival. He continued into the early years of the exile. He died in Egypt, probably a few years after the destruction of Jerusalem in 587/586 BC. After the fall of Jerusalem, those Jews left by Babylon in Judah came to Jeremiah to ask him to seek counsel from God as to what they should do. God directed Jeremiah to tell them to stay in the land and not go down to Egypt, or they would perish there by the sword. After Jeremiah told them of God's will, they turned on him and demanded that he go with them to Egypt, where, as God had said, they perished by the sword.

Analysis of the Book of Jeremiah

Authorship: There is no doubt about the fact that Jeremiah wrote this book. The last of the good Kings of Judah was Josiah. After his reign, there was a spiritual decline, during which Jeremiah began his prophecy. He continued his prophecy until his death in Egypt where he was forced to accompany the remnant following the final fall and destruction of Jerusalem in 587/586 BC by Babylon.

Date: His prophecy began in the thirteenth year of Josiah (626 BC) five years after the revival and he died shortly after the fall of Jerusalem in 586/587 BC.

Jeremiah prophesied during the same time as Ezekiel, and about the same things. Ezekiel had been taken to Babylon with the earlier exile and prophesied there among the captives, while Jeremiah remained in Jerusalem until its fall. Jeremiah's message is largely one of condemnation, rather than salvation.

Introduction; Jeremiah's call Chapter 1

Sermon #1 - Sin of the Nation Chapters 2:1-3:5

Sermon #2 - Devastation from the North Chapters 3:6-6:30

Sermon #3 - Threat of Exile Chapters 7-10

Sermon #4 - The Broken Covenant; sign of the loincloth Chapters 11-13

Sermon #5 - The drought; sign of the unmarried prophet Chapters 14-17

Sermon #6 - Sign of the Potter's House Chapters 18-20

Oracles concerning Reigning Kings Chapters 21-24

Prediction of the 70 year captivity Chapter 25

Jeremiah faces the threat of death Chapter 26

The sign of the Yokes Chapters 27 and 28

Jeremiah comforts the Exiles Chapter 29

Restoration and Messianic Foregleams Chapters 30 and 31

Jeremiah's faith in the restoration Chapter 32

The Great Prophecy of the Davidic Kingdom Chapter 33

Jeremiah's warning to Zedekiah Chapter 34

The loyalty of the Rechabites Chapter 35

Jehoiakim's opposition to the Word of God Chapter 36

Jeremiah's experiences during the siege Chapters 37 and 38

The fall of Jerusalem Chapter 39

The Murder of Gedaliah Chapters 40 and 41

The Remnant's flight into Egypt Chapters 42 and 43

Jeremiah's final plea in Egypt Chapter 44
Jeremiah's message to Baruch recalled Chapter 45
Prophecy against Egypt Chapter 46
Prophecy against the Philistines Chapter 47
Prophecy against Moab Chapter 48
Prophecy against various nations Chapter 49
Prophecy against Babylon Chapter 50
Prophecy against Babylon continued Chapter 51
Fall and Captivity of Judah; Jehoiachin's liberation Chapter 52

Lesson #30

OUTLINE OF THE LAMENTATIONS

I. The suffering, ruined city of Zion	1:1-22
A. Wretched condition of devastated Jerusalem	1:1-11
B. Lament of the Daughter of Jerusalem	1:12-22
II. The suffering, ruined Holy Place of Zion	2:1-22
A. Jehovah's judgments upon His ramparts and upon His sanctuaries	2:1-10
B. Lament of the eyewitness of this judgment	2:11-19
C. Terrors of this day of Jehovah's anger	2:20-22
III. The suffering representative of smitten Zion	3:1-66
A. The sorrows God sent His servant	3:1-18
B. The servant's prayer of reassurance	3:19-42
C. The servant's prayer for vindication	3:43-66
IV. The suffering people of Zion	4:1-22
A. Horrors of the siege, and the sad fate of Zion's nobility	4:1-11
B. Causes and climax of Zion's catastrophe	4:12-20
C. An apostrophe to haughty and gloating Edom	4:21,22
V. Supplications of penitent Zion	5:1-22
A. Zion's plea to Jehovah to regard her affliction and disgrace	5:1-18
B. A final apostrophe to the eternal Sovereign	5:19-22

The Lamentations, of course, are those of Jeremiah. The book is a collection of the sad cry of Jeremiah as he views his beloved City of Jerusalem after the final fall in 586 BC. The book is made up of five beautiful poems; one for each chapter. The first four are dirges, the fifth is more a prayer poem.

Analysis of the Book of Lamentations

Authorship: The Septuagint carries the following note which precedes the first verse of the first chapter of Lamentations: “And it came to pass after Israel was led into captivity and Jerusalem laid waste, that Jeremiah sat weeping and lamented with this lamentation over Jerusalem, and said....” The Jews have always accepted the authorship as that of Jeremiah without question.

Date: The book would, of course, have to be written after the fall of Jerusalem in 587/586 BC. Since Jeremiah died in Egypt soon after the fall of Jerusalem we would have to say the book was written around 586 BC.

Desolated Jerusalem cries for pity Chapter 1

The Lord’s chastening and its results Chapter 2

Heart cry of a chastened people Chapter 3

Horrors of the siege and fall of the city Chapter 4

Lament and petition for restoration Chapter 5

Lesson #31
OUTLINE OF EZEKIEL

I. Prophecies against Judah and Jerusalem	1:1-24:27
A. The call of Ezekiel	1:1-3:27
1. Superscription	1:1-3
2. The prophet's first vision: A revelation	1:4-28
3. His initiation into the prophetic office	2:1-3:27
B. Overthrow of city and state predicted	4:1-7:27
1. Four symbolic acts concerning Jerusalem	4:1-7:27
2. Oracle against the mountains of Israel, seats of idolatry	6:1-14
3. Dirge over the downfall of Judah	7:1-27
C. The sin and fate of Jerusalem	8:1-11:25
1. Visions of four abominations practiced in the Temple	8:1-18
2. Vision of inhabitants slain by Divine avengers	9:1-11
3. Vision of Jerusalem destroyed by fire	10: 1-22
4. Visions of the internal conditions of the city and the Lord's departure from it	11:1-25
D. Moral necessity of the captivity	12:1-19:14
1. Coming exile and invasion	12:1-20
2. Prophecy and its abuses	12:21-14:23
3. Parable of the grape vine	15:1-8
4. Allegory of the foundling	16:1-63
5. Parable of the vine and the two eagles	17:1-24
6. God's justice concerning individuals	18:1-32
7. Allegory of the two lions and the vine	19:1-14
E. Israel's coming downfall: inevitable and necessary	20:1-24:27
1. Israel preserved in spite of faithlessness	20:1-44
2. God's avenging sword	20:45-21:32
3. Jerusalem's sins to be judged in the smelting furnace	22:1-31
4. Allegory of Aholah and Aholibah	23:1-49
5. Siege of Jerusalem	24:1-27
II. Oracles against foreign nations: The Universal Sovereignty of God	25:1-32:32
A. Ammon	25:1-7
B. Moab	25:8-11

C. Edom	25:12-14
D. Philistia	25:15-17
E. Tyre	26:1-28:19
1. The destruction of Tyre	26:1-21
2. Mourning over Tyre	27:1-36
3. Fall of the Prince of Tyre	28:1-19
F. Sidon	28:20-26
E. Egypt	29:1-32:32
1. Restoration of Egypt	29:1-16
2. Egypt to be given to Nebuchanezzar	29:17-21
3. Destruction of Egypt and her allies	30:1-19
4. Pharaoh's power shattered	30:20-26
5. Allegory of the mighty Cedar	31:1-18
6. Dirge for the dragon	32:1-16
7. Dirge for Pharaoh's death	32:17-32
 III. Prophecies of Israel	 33:1-39:29
A. The Prophet's role in the new age	33:1-33
B. The selfish shepherds and the good shepherds	34:1-31
C. Israel to be fruitful	35:1-36:;38
1. Edom to be sacked	35:1-15
2. Israel to be blessed	36:1-15
3. Redemptive principles illustrated	36:16-38
D. The vision of dry bones	37:1-28
E. World War III: The Lord to defend Israel against the invasion of Gog and allies	38:1-39:29
 IV. Vision of the restored Israel: The new Temple and the New Law	 40:1-48:35
A. Description of the New Temple	40:1-43:27
1. The new sanctuary with its courts and chambers	40:1-42:20
2. Return of the Lord to the Temple	43:1-12
3. The altar and provisions for the dedication of the temple	43:13-27
B. A new service of worship with an ideal ministry and sacrificial system	44:1-46:24
1. Those who may minister in the Temple	44:1-31

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|---|-------------|
| 2. Portions of land for the Priests, Levites and the Prince;
and the dues paid to the Prince | 45:1-17 |
| 3. Offerings to be made at the feasts and other appointed
seasons | 45:18-46:24 |
| C. Israel reorganized according to the tribal divisions | 47:1-48:35 |
| 1. The Water of Life which issues from under the
Temple threshold | 47:1-12 |
| 2. The division of the land | 47:13-48:35 |

The Book of Ezekiel is often called the “Book of Revelation of the Old Testament”. It deals with much of the same future prophecy that is dealt with in the Book of Revelation. Its main message, however, is to the Jewish captives taken in the first groups from Jerusalem to Babylon. While Jeremiah prophesied to the Jews yet in Jerusalem, and those who remained after the final fall of the City in 586 BC, at the same time, Ezekiel, who was with the earlier captives in Babylon, brings basically the same message to the Jews there. They were contemporaries, and write of the same basic material. While both books speak of God’s judgment on Judah, and Israel in general, they also give a future view of restoration, and what God holds in store for a spiritually restored Israel in the Kingdom age.

Analysis of the Book of Ezekiel

Authorship: The authorship of Ezekiel is virtually unchallenged. The Prophet's ministry was in the early years of the Babylonian exile, between 593/592 and 571/570 BC. (1:1,2; 29:17) Ezekiel in Babylon envisaged the fall and restoration of Israel. His older contemporary, Jeremiah in Jerusalem actually beheld the dying gasps of the Kingdom of Judah. (Jer. 1:1-3)

Date: See above

The Book of Ezekiel strongly parallels the Book of Revelation in the New Testament. The picture it presents of the restoration of Israel under the Persian Empire is also a prophetic picture of the restoration of Israel as a Nation in the time immediately before the 2nd coming of Christ.

Ezekiel's vision of God's glory Chapter 1

Ezekiel's 5-fold commission Chapters 2 and 3

Symbolic prophecies of Jerusalem's siege Chapters 4 and 5

Judgment against the mountains of Israel Chapter 6

The end imminent Chapter 7

Vision of Jerusalem's sin Chapters 8 and 9

Departure of the Lord from His Temple Chapters 10 and 11

The exile portrayed in symbol Chapter 12

Condemnation of false prophetism Chapters 13 and 14

Allegory of the vine Chapter 15

The allegory of the faithless wife Chapter 16

The allegory of the eagles and the cedar Chapter 17

Divine judgment and individual responsibility Chapter 18

Lament for the princes of Israel Chapter 19

Rehearsal of Divine mercy to Israel Chapter 20

Judgment by the sword Chapter 21

Jerusalem's indictment Chapter 22

Aholah and Aholibah Chapter 23

The boiling caldron and the end Chapter 24

Prophecies against various nations Chapter 25

Prophecy of Tyre's destruction Chapter 26

Lament over Tyre Chapter 27

Lament over the King of Tyre Chapter 28

Judgment against Egypt Chapters 29-32

Ezekiel's responsibility as a watchman Chapter 33
The false shepherd and the True Chapter 34
The judgment of Edom Chapter 35
Restoration to the land Chapter 36
Vision of the Valley of the Dry Bones Chapter 37
 Prophecy of the regathering of Israel
Destruction of Israel's last foes Chapters 38 and 39
 World War III -- First half of the tribulation period
Description of the Temple Chapter 40
The arrangement of the Temple Chapter 41
The purpose of Ezekiel's Temple Chapters 42 and 43
Worship in the Kingdom Age Chapters 44-46
The Millennial Land Chapters 47 and 48

Lesson #32

OUTLINE OF DANIEL

I. The historical introduction	1:1-2:4a
II. The nations of earth - their character, relations, succession and destiny	2:4b-7:28
A. Nebuchadnezzar's dream of a great image: a prophecy of the "Times of the Gentiles".	2:1-49
B. Nebuchadnezzar's trial of the confessors' faith: a lesson in steadfast faith	3:1-30
C. Nebuchadnezzar's vision of the high tree: a lesson in humility	4:1-37
D. Belshazzar's feast: a lesson in sin and its punishment	5:1-31
E. Darius the Mede in the role of religious persecutor: a lesson in faith and prayer	6:1-28
F. A vision of four beasts, the Ancient of Days, and the Son of Man: the conflict of Christ and the antichrist	7:1-28
III. The Hebrew Nation, its relation to Gentile dominion, and its future in the plan of God	8:1-12:13
A. A ram, a goat and a little horn: Israel in conflict with the Old Testament antichrist	8:1-27
B. The prophecy of seventy weeks: Israel's future in the plan of God	9:1-27
C. Final vision: Israel through the centuries and at the consummation in the hands of enemies, and in the hands of God	10:1-12:13

Daniel, along with Ezekiel was taken in the earlier captivity to Babylon. Daniel, like several other outstanding young Jewish men, was made to be part of Nebuchadnezzar's court, and was trained in the science and culture of that day in Babylon in preparation for serving in the court of Nebuchadnezzar. Because of his interpretation of Nebuchadnezzar's dream, and because an excellent spirit was found in him, he was elevated to a position probably equivalent to that of prime minister. Without compromising his testimony one bit, Daniel served under at least three Babylonian Kings: Nebuchadnezzar, Nebuchadnezzar's son, not mentioned in the book, and Nebuchadnezzar's grandson, Belshazzar.

After the fall of Babylon to the Medes and Persians on the night of Belshazzar's feast, Daniel served under at least two Persian Kings, in high positions: King Cyrus, King of Persia, and Darius, King of the Medes. The Medes, of course, became subservient to Persia, and it was under Persian rule that the Jews began their return to Jerusalem to rebuild the Temple. The Book of Daniel is

especially important in the light of the fact that it gives us the entire history of the “Times of the Gentiles” which will end with the end of the Tribulation Period. Israel is restored to God spiritually, beginning in the middle of the Tribulation Period, but continuing on into the Kingdom Age when Christ establishes His earthly reign for a thousand years.

Analysis of the Book of Daniel

Authorship: There is no reason for the Bible-believing Christian to doubt the fact that Daniel wrote the book. If a person is set on rejecting the possibility of predictive prophecy they might give the following reasons for rejecting the fact that Daniel wrote this book. Reasons for rejecting the authorship of Daniel are:

1. Supposedly, the author makes historical blunders.
2. The Hebrew and Aramaic of Daniel are of types much later than Daniel.
3. Several terms used are Persian and Greek words which a Jewish author of the sixth century could not have known.
4. The position of the book in the third section (The writings or hagiographa) of the Old Testament indicates late origin, after the prophetic canon was closed.
5. There is no external testimony to the existence of Daniel prior to the second century.
6. The theological ideas of the book are too advanced for the sixth century.
7. The stories are fanciful, unhistorical and unreal.
8. Apocalyptic literature, of which Daniel is an example, did not arise until “well down in the Hellenistic period”. (Montgomery, ICC, P. 80)

Arguments used by modern apologists in support of the genuineness of Daniel are these:

1. The prima facie evidence of the testimony of the book.
2. Its reception into the canon, which witnesses to the fact that Jews of the pre-Christian centuries believed in its authenticity.
3. The uniform testimony of the New Testament including our Lord’s own expressed opinion.
4. An ancient direct external testimony (Ezekiel 14:14,20; 28:23; I Maccabees 2:59,60; and several passages in Josephus)
5. Evidence of the influence of Daniel before 165 BC.
6. Rebuttal of the negative arguments regarding the ideas and history of the book.

These have found especially strong support from archeology.

Date: Daniel was part of the first Exile in 605 BC. He was one of several outstanding young Jewish men chosen to be trained to serve in Nebuchadnezzar’s court. Because of his faithfulness to his God, and his “right spirit”, he worked his way up to the position of Prime minister in the court of Nebuchadnezzar, Nebuchadnezzar’s son, and Nebuchadnezzar’s grandson, Belshazzar. Following the fall of Babylon to the Medo-Persians. It was Cyrus, the Medo-Persian King who conquered Babylon who ordered the rebuilding of the Temple in Jerusalem and made it financially possible. (II Chronicles 36:22 and 23 and Ezra 1:1-4) This period of the Babylonian captivity gave rise to the synagogue, which, in turn, gave rise to the N. T. Church.

Daniel, the man and his character Chapter 1

Nebuchadnezzar's Colossus vision Chapter 2

The four Gentile Kingdoms to make up the Age of the Gentiles

Babylonian Medo-Persian Greek Roman

The Fiery Furnace Chapter 3

Nebuchadnezzar's insanity Chapter 4

Belshazzar's feast Chapter 5

Daniel in the den of lions Chapter 6

Daniel's four-beast vision Chapter 7

The Ram, the He-Goat and the Little Horn Chapter 8

The Prophecy of the seventy Weeks of years Chapter 9

The role of Demonic Powers in Governments Chapter 10

Kings of the North and South Chapter 11

The Great Tribulation and Israel's deliverance Chapter 12

Lesson #33

OUTLINE OF HOSEA

I. The Prophet's married life	1:1-3:5
A. His marriage to Gomer	1:1-9
B. A message of hope	1:10,11
C. Judgment of faithless Israel	2:1-13
D. The restoration of faithless Israel	2:14-23
E. Hosea's redemption of his faithless wife	3:1-5
II. Israel's unfaithfulness and Judgment	4:1-13:16
A. The guilt of the people	4:1-3
B. The guilt of the priests	4:4-8
C. Punishment for all	4:9,10
D. Immoral cult practices	4:11-19
E. Judgment on Kings and Priests for leading the people astray	5:1-7
F. Disastrous foreign policies of Ephraim (Israel) and Judah	5:8-15
G. Israel's plea and God's reply	6:1-6
H. The crimes of Israel	6:7-7:7
I. Israel's disastrous foreign policy	7:8-8:3
J. Israel's idolatry and wicked alliances	8:4-14
K. The exile of Israel foretold	9:1-9
L. Israel's ancient apostasy at Baal-peor	9:10-14
M. Israel's apostasy at Gilgal	9:15-17
N. Destruction of the Baal cult prophesied	10:1-8
O. The sin of Gibeah	10:9,10
P. The ruin of Israel	10:11-15
Q. God's love; Israel's ingratitude	11:1-7
R. God's pity for His people	11:8-11
S. The sins of Jacob	11:12-12:14
T. The wicked Bull-worship	13:1-3
U. The gracious God to bring destruction	13:4-11
V. Inescapable ruin	13:12-16
III. Israel's conversion and renewal	14:1-9

Authorship: Hosea, son of Beeri, prophesied to the Northern Kingdom (Israel or Ephraim) during the time Isaiah was prophesying in Judah (1:1 and Isaiah 1:1). Hosea was the one writing prophet of the Northern Kingdom to address his own people. With a broken heart he prophesied their impending exile (3:4) and their restoration when a chastened people would once again acknowledge the exclusive claims of the Lord. (3:5)

This is to take place in the middle of the tribulation period, and is yet to come. God called upon Hosea to picture in his own tragic marriage, Israel's unfaithfulness to the Lord and future restoration in faith. Most of Hosea's prophetic ministry took place from 750 to 724 BC. Gomer, of course, is a type of Israel, the Northern Kingdom, and Hosea is a type of God who was patient and long-suffering, and willing to take his wife back even after knowing of her sins. God's patience is born out of His love for His people.

Analysis of the Book of Hosea

I. Hosea's unfaithful wife	Chapter 1
A. Hosea prophesies at the same time as Isaiah	1:1
B. God commands Hosea to take a wife of whoredoms, and children of whoredoms	1:2
1. Gomer, Hosea's wife	1:3-11;3:1-5
a. Her name means "completion" or the filling up of the measure of idolatry.	
2. Her children:	
a. Son, Jezreel - Revenge or punishment	
b. Daughter, Loruhamah - Not pity, or not have mercy	
c. Son Loammi - Not my people	
II. God makes application to Israel	Chapter 2
A. The Lord's love for His unfaithful people	2:1-13
B. Israel will be restored just as Hosea brought back his wife	2:14-23
III. Hosea is to bring back his unfaithful wife of whoredoms	Chapter 3
IV. The Lord's controversy with Israel	Chapter 4
A. There is no Truth, nor mercy, nor knowledge of God in the land	4:1
B. God's people are destroyed for lack of knowledge	4:6
C. A life of idolatry (Spiritual whoredoms) never satisfied	4:7-10
V. God's displeasure with Israel	Chapter 5
A. Israel's repentance is not sincere	5:15-6:11
VI. Israel has rebelled against God	Chapter 7
VII. Sow the wind and reap the whirlwind	Chapter 8
VIII. The days of judgment have come	Chapter 9
IX. Exile, the punishment of Israel	Chapter 10

X. God's love for faithless Israel Chapter 11

XI. Ephraim's sins rebuked by God Chapter 12

XII. Ephraim's destruction foretold Chapter 13

XIII. Israel is entreated to return to the Lord Chapter 14

Hosea's name means "Jehovah is help of salvation". He is called the first prophet of Grace, and Israel's earliest evangelist.

Lesson #34

OUTLINE OF THE BOOK OF JOEL

Title verse: The author of the prophecy	1:1
I. The locust plague as the harbinger of the Day of the Lord	1:2-2:17
A. A three-fold calamity: locusts, drought and conflagrations	1:2-20
1. The invasion of the locusts	1:2-12
2. A call to repentance	1:13,14
3. The terrors of the Day of the Lord	1:15-20
B. The scourge as the forerunner of the Judgment Day	2:1-17
1. A vivid picture of coming judgment	2:1-11
2. An exhortation to repentance	2:12-17
II. The averting of judgment and the bestowal of blessings	2:18-3:21
A. The blessings in the immediate future	2:18-27
B. The outpouring of the Divine Spirit	2:28-32
C. Judgment upon the nations	3:1-17
1. The avenging of wrongs committed against the Jews	3:1-3
2. Judgment upon Phoenicia	3:4-8
3. World judgment	3:9-17
D. The blessings following the judgment	3:18-21

Authorship: The author is Joel, the son of Pethuel (1:1) The name Joel means “Yahweh or Jehovah is God.” Like the name Micah, it may indicate a confession of faith by Joel’s parents. Although 13 other persons in the Old Testament have the name Joel, none of these can be identified with the author of this prophecy. (Pethuel - “God delivers”)

His prophecy concerns Jerusalem and Judea. His references suggest that he was a resident of southern Palestine, and possibly of Jerusalem.

Date: While scholars disagree on dating the book, the most likely date because of the message of the book is from about 830 to 800 BC during the reign of Joash, or Jehoash in Judah. The judgment of God in the form of locusts and drought occasioned the book. In the light of the judgment of God on idolatry and spiritual coldness brought Joel to call for repentance and a return to the worship of Jehovah.

Analysis of the Book of Joel

I. The Locust plague in Judah	1:1-12
II. Joel calls for repentance in the light of God's judgment	1:13-20
III. A call to repentance and fasting	2:1-17
IV. God's response and promise	2:18-27
V. The prophecy of the outpouring of God's Spirit before the Day of the Lord	2:28-32
VI. Judgment on the nations	Chapter 3

Lesson #35

OUTLINE OF THE BOOK OF AMOS

I. Prophecies against the nations	1:1-2:16
A. Superscription and proclamation	1:1,2
B. Indictment of neighboring nations	1:3-2:3
C. Indictment of Judah	2:4,5
D. Indictment of Israel	2:6-16
II. Three sermons against Israel	3:1-6:14
A. A declaration of judgment	3:1-15
B. The depravity of Israel	4:1-13
C. A lamentation for Israel's sin and doom	5:1-6:14
III. Five visions of Israel's condition	7:1-9:10
A. The devouring locusts	7:1-3
B. The flaming fire	7:4-6
C. The plumb line	7:7-9
D. Ecclesiastical opposition	7:10-17
E. The basket of ripe fruit	8:1-14
F. The judgment of the Lord	9:1-10
IV. The promise of Israel's restoration	9:11-15

Authorship: Amos (Burden Bearer) was a shepherd and dresser of wild olive trees in the wilderness about ten miles south of Jerusalem. Amos was not a professional prophet of the school of prophets, but was called directly of God to prophesy against the Northern Kingdom of Israel. His prophecy to the Northern Kingdom aroused such antagonism that he returned to Judah and continued his ministry through writing.

Date: Amos 1:1 and 7:10-13 place the prophet in the middle of the eighth century BC contemporary with Uzziah of Judah, and Jeroboam II of Israel.

Analysis of the Book of Amos

- I. Sin is sin in all its blackness against the background of God's grace.
- II. Mere ritual is not pleasing to God. The very worship of Israel was sin. (Amos 4:4,5; 5:21-24). Israel thought of God as a vain monarch, pleased with gifts and empty phrases. Amos had nothing but utter contempt for forms of religion that did not disturb one's conscience or change one's life.
- III. The greatest perils, both of nations and men, lie not in poverty, but in prosperity.
- IV. God's dealings with men are for their discipline, not their doom. Discipline, however, if unheeded, only hastens dooms and determines destiny. Thus Amos is rightly called the prophet of Divine Law, or justice.

Lesson #36

OUTLINE OF THE BOOK OF OBADIAH

One Chapter Only

I. Superscription	Vs 1a
II. Nations arrayed against Edom	Vs 1b
III. Public enemy number one arraigned	Vs 2-7
IV. Edom indicted	Vs 8-14
A. The Judge's intention	Vs 8,9
B. The case against Edom	Vs 10-14
V. Edom sentenced	Vs 15-20
A. Judgment	Vs 15,16
B. Vindication	Vs 17-20
VI. The Lord to be King	Vs 21

Authorship: There are at least a dozen men named Obadiah in the Old Testament, none of whom can be identified with the prophet. His name means worshipper or servant of Jehovah.

Date: Obadiah alludes to a historical situation in which the Edomites were allied with the enemies of Israel and participated in the sack of Jerusalem. V 10-14. Jerusalem was plundered by the Philistines and Arabians during the time of Jehoram (II Chronicles 21:16,17), about the middle of the ninth century. Edom was allied with the Babylonians and others at the fall of Jerusalem in 587/586 BC. Probably the prophecy of Obadiah is best dated in that period.

Analysis of the Book of Obadiah

- I. Natural security for Edom. Verses 1-9
- II. Judah's misfortune. Verses 10-14
- III. Edom's fate. Verses 15,16
- IV. Israel's ultimate triumph. Verses 17-21

Kinsmen had violated tribal bonds and committed terrible crimes. Their sins had to be punished. The Israelites did not punish the Edomites themselves since they were the descendants of Esau, brother of Jacob, but instead, they recognized God as the Judge of all nations and believed He would execute justice on the crimes committed. (V-15) God is universal in His power. No nation can escape His all-seeing eye. God is concerned for the oppressed and will lift them up, restoring what has been taken from them.

Lesson #37

OUTLINE OF THE BOOK OF JONAH

I. Jonah fleeing from God	1:1-17
A. The Lord's Command	1:1,2
B. A ship to Tarshish	1:3
C. A storm at sea	1:4-14
1. Jonah asleep during the storm	1:4-6
2. Jonah is found out	1:7-10
3. Sailors in distress	1:11-14
D. Jonah cast overboard	1:15-17
II. Jonah fleeing to God	2:1-10
A. Jonah cast out	2:1-4
B. Jonah brought up (A type of the resurrection)	2:5,6
C. Jonah paying vows	2:7-9
D. Jonah delivered	2:10
III. Jonah running with God	3:1-10
A. The Lord's second command	3:1,2
B. Jonah declaring the message of God	3:3,4
C. Ninevah's repentance	3:5-9
1. In sackcloth and ashes	3:5,6
2. The King's decree	3:7-9
D. Judgment withheld by God	3:10
IV. Jonah running ahead of God	4:1-11
A. Jonah's complaint	4:1-3
B. The gourd and the worm lesson	4:4-7
C. The wind and the sun lesson	4:8
D. The lesson summary	4:9-11

Authorship: Nowhere in the book is it stated that Jonah wrote the book, but the prayer in chapter 2 is in the first person. Tradition has always maintained that Jonah was the author. Jesus refers to the book as being by Jonah, and refers to Jonah as being an actual, living prophet.

Date: The usual date given to the book is the middle of the ninth century BC. Any dating of the book has to be based on the history of the City of Ninevah itself.

Analysis of the Book of Jonah

The book can best be summarized by the following: The basic religious teachings of the book are:

- (1) God feels concern for the heathen and asks His servants to warn them of judgment.
- (2) In the face of difficulty men are inclined to evade responsibility.
- (3) God is powerful and can use the forces of nature for His own purposes.
- (4) Though God will punish disobedience, He desires to show mercy.
- (5) The most unpromising mission fields are often the most fruitful.
- (6) Above all, God yearns to deal with man in mercy and kindness.

There are many types in the Book of Jonah, but the most important ones are: (1) Jonah as a type of the Nation Israel, (2) Ninevah as a type of all Gentiles, (3) God's mercy on Ninevah as a picture of God's grace to the unsaved, and (4) God dealing with Jonah by way of the Great Fish as His promise to chasten those whom He receives as His own to perfect them.

Lesson #38

OUTLINE OF THE BOOK OF MICAH

Superscription	1:1
I. Approaching judgment of Israel and Judah	1:2-16
A. The call to attention	1:2
B. Jehovah's coming announced and described	1:3,4
C. The sins of Jerusalem representative on Judah	1:5
D. Fearful consequences	1:6,7
E. Micah's vision of judgment	1:8-16
II. Doom of the ungodly	2:1-3:12
A Woe to land thieves	2:1-5
B. Preaching thieves	2:6-13
1. Efforts to stop the preaching of the true Prophet	2:6
2. False preaching that the Spirit of Jehovah is straightened	2:7
3. The insecurity problem	2:8-13
C. False leaders denounced	3:1-7
1. Micah's answer	3:1
2. Wicked oppressors	3:2,3
3. Jehovah would not hear	3:4
4. More false prophets	3:5
5. To be discredited	3:6,7
D. Micah's consciousness of power from the Spirit	3:8
E. Sin is a reproach	3:9-12
III. Visions of hope through the Coming One	4:1-5:15
A. Final triumph of Jerusalem	4:1-5:1
1. Revival of true religion and return to Jehovah	4:1,2
2. Peace and prosperity	4:3-5
3. Return of those in captivity promised	4:6,7
4. Jerusalem to be restored to greater splendor and power	4:8
5. Redemption preceded by suffering for sin	4:9,10
6. Enemies to see Jehovah's vindication of His people	4:11,12
7. Victory after siege	4:13-5:1

B. Coming Mighty Leader to be born in Bethlehem and to restore the remnant of Jacob	5:2-15
1. Messiah to be born in Bethlehem	5:2,3
2. The Messiah's beneficent reign	5:4-7
3. Spiritual Israel to become a great conqueror	5:8,9
4. Spiritual Israel to be deprived of supposed strength and help.	5:10-15

IV. Lawsuit of Jehovah	6:1-7:20
A. First complaint of Jehovah	6:1-5
B. Israel's first reply	6:6-8
C. Second complaint of Jehovah	6:9-16
D. Israel's second reply	7:1-10
E. Israel's promised blessing	7:11-13
F. Final plea for Israel	7:14-17
G. The triumph of Grace	7:18-20
1. The forgiving Lord	7:18
2. The redeeming Lord	7:19
3. The faithful Lord	7:20

Authorship: The name Micah is short for Mikayahu which means "Who Is Like Jehovah?" The prophet is called Mikaya in Jeremiah 26:18. A prophet's name is important. Names coupled with that of God or Yahweh signified the prophet's attitude and allegiance and, in the case of Micah, was a challenge to false prophets and sinners.

Date: Micah began his work at the time of Jotham (739-735 BC) and served through the entire reign of Ahaz (735-715 BC) and perhaps through all of that of Hezekiah (715-687 BC). His writings, which show a close relationship to those of Isaiah, were written during the reigns of Ahaz and Hezekiah. Both Micah and Isaiah, though addressing primarily Judah, make it clear God's judgment will also fall on the Northern Kingdom. That Micah prophesied during the reign of Hezekiah is further attested by Jeremiah 26:18,19.

Analysis of the Book of Micah

Micah had a deep suspicion of the wickedness of the cities. He saw the greed in the hearts of the leaders of the Kingdoms of Judah and Israel in the 8th century BC. At the same time, he also saw the growing power of Assyria and began to meditate upon the meaning of the lightning raids of these warlike people into the land of Israel.

I. Judgment on Samaria and Jerusalem	1:1-16
II. Woe to the oppressor of the poor	2:1-11
III. The promise to the remnant	2:12,13
IV. Judgment on Israel's leaders	3:1-4
V. Judgment on the prophets	3:5-12
VI. Swords into plowshares	4:1-13
VII. The deliverers from Bethlehem	5:1-15
VIII The Lord's contention with Israel	6:1-5
IX. The requirements of the Lord	6:6-16
X. The moral sins of Israel	7:1-7
XI. God's concern for His People	7:8-20

Lesson #39

OUTLINE OF THE BOOK OF NAHUM

- | | |
|--|-----------|
| I. God's majesty in mercy and judgment | 1:1-14 |
| II. The siege and destruction of Ninevah | 1:15-2:13 |
| III. The reason for Ninevah's doom | 3:1-19 |

Authorship: Nahum means "consolation" or "consoler". The nature of the prophecy is indicated in the title "burden".

Date: The Book of Nahum may be dated within the limits of about half a century. Archaeological research indicates Ninevah fell in 612 BC. The prediction of Nahum was penned probably shortly before the destruction of the city.

Historical Background: Along with the prophets of Jeremiah, Habakkuk, and Zephaniah, Nahum was a witness to the Southern Kingdom. The Northern Kingdom had been carried into captivity by Assyria almost a century before (722-721 BC). Now it was in the purpose of God to visit that nation which had been the rod of God's anger upon Israel.

Analysis of the Book of Nahum

Jonah's prophecy, of course was much earlier, and was directed to Ninevah for her deliverance from the judgment of God. In the case of Nahum's prophecy, it was more for the benefit of the Southern Kingdom of Judah, to comfort them concerning the wrath of God which would come upon Assyria and Ninevah, the capital because of their treatment of both the Northern and the Southern Kingdoms of Israel and Judah. The analysis would follow the outline, and, although brief, is clear.

Lesson #40

OUTLINE OF THE BOOK OF HABAKKUK

I. Introduction	1:1
II. The Prophet's complaint of unchecked violence in Judah	1:2-4
III. The Lord's answer: The Chaldeans are God's instrument of judgment	1:5-11
IV. A second problem: The Chaldeans are more wicked than the Judeans	1:12-2:1
V. The Lord's second answer: The purpose is certain, and faith will be rewarded	2:2-4
VI. Five woes upon iniquity, whether Chaldean or Judean	2:5-20
VII. A vision of Divine judgment	3:1-16
VIII. The triumph of faith	3:17-19

Authorship: Of Habakkuk, himself, nothing is known except what may be inferred from this book. It is possible that he not only had the gift of prophecy, but that he was one of a professional group of prophets. Certain musical notations in Chapter 3 suggest that he may have prophesied in the Temple. The name Habakkuk seems to derive from a Hebrew root meaning "To Embrace" which may have referred to the fact that he loved God so much, or that he wrestled with God over Judah's sin.

Date: The most satisfactory date for the book seems to be around the time when the Chaldeans or Babylonians were rising up against the Assyrian power and had, perhaps, even begun to show their strength. To place the writing of the book much later than this would be to assume that the prophecy is not really a prediction of the invasion of Judah by the Chaldeans, but a reference to what had already taken place. The best conclusion seems to be that the prophecy was written toward the end of the reign of Josiah (640-609 BC), preferably after the destruction of Ninevah by the combined forces of the Babylonians, Medians and the Scythians in 612 BC.

Analysis of the Book of Habakkuk

I. Why does God permit injustice?	1:1-4
II. God's use of the Chaldeans	1:5-11
III. Why should God use the wicked?	1:12-17
IV. The just shall live by faith	2:1-4
V. Judgment of the unrighteous	2:5-20
VI. A Prayer of Habakkuk	3:1-19

Habakkuk could not understand why God would allow injustice. God shows Habakkuk that the unrighteous have to be judged, whether it be the heathen, or God's disobedient people. He not only shows Habakkuk that He would use an unrighteous people to chasten and correct His People, but He shows him that He will also punish the Chaldeans for doing so.

Lesson #41

OUTLINE OF THE BOOK OF ZEPHANIAH

I. Introduction	1:1
II. A warning of impending judgment	1:2-18
A. The judgment announced	1:2-6
B. The judgment defined	1:7-13
C. The judgment described	1:14-18
III. An exhortation to immediate repentance	2:1-3:8
A. An invitation to repentance	2:1-3
B. A detailed warning of judgment	2:4-3:8
1. The land of the Philistines	2:4-7
2. The land of Moab and Ammon	2:8-11
3. The land of the Ethiopians	2:12
4. The land of the Assyrians	2:13-15
5. The land of Judah and the city of Jerusalem	3:1-8
IV. A promise of future blessing	3:9-20
A. The promise of conversion	3:9-13
B. The promise of restoration	3:14-20

Authorship: Of Zephaniah, little is known. Probably of royal descent, he prophesied during the reign of Josiah (637-607 BC) between the fall of Ninevah and the Babylonian attack on Judah. Under Josiah administration of the Law and worship of the Lord had been revived briefly, but the people still practiced idolatrous practices in secret. Perception of this hypocrisy stirred the young prophet to action. Though the King joined the prophet in the reform movement, the evil continued. The increase of wickedness led to God's using Nebuchadnezzar as the rod of His anger. Zephaniah means, "Jehovah is darkness", or "God hides".

Date: Though Zephaniah was born during the reign of Manasseh (692-638 BC) he did not assume his prophetic office until the early part of Josiah's reign, probably 627-626 BC. Presumably the prophecy was written then.

Analysis of the Book of Zephaniah

I. The Day of the Lord's wrath	1:1-18
II. The scope of Divine judgment	2:1-15
III. Jerusalem's sin and redemption	3:1-8
IV. Ultimate supremacy of Israel	3:9-20

Lesson #42

OUTLINE OF THE BOOK OF HAGGAI

I. Rebuke of indifference	1:1-4
II. Call to serious reflection	1:5,6
III. Israel's chastenings from God	1:7-11
IV. Obedience of the nation	1:12-15
V. Encouragement for building	2:1-5
VI. Promise of future glory	2:6-9
VII. Clean and unclean in Levitical matters	2:10-14
VIII. The application of these truths	2:15-19
IX. God's future blessing for Zerubbabel	2:20-23

Authorship: The author is the only person in the Old Testament named Haggai ("Festive or festal"). He is one of the prophets whose personal life is unknown. He is mentioned by Ezra (5:1; 6:14). He was the first post-Exilic to minister to the remnant that had returned from Babylonian captivity.

Date: His prophecy is clearly to be dated in 520 BC, the second year of Darius, the King of Persia.

Analysis of the Book of Haggai

I. The People urged to build the Temple	1:1-15
II. The Glory of the new Temple	2:1-9
III. Unfaithfulness reproved	2:10-19
IV. The Lord's promise to Zerubbabel	2:20-23

Lesson #43

OUTLINE OF THE BOOK OF ZECHARIAH

I. The call to repent	1:1-6
II. The night visions of Zechariah	1:7-6:15
A. Vision of the horses and riders	1:7-17
B. Vision of horns and smiths	1:18-21
C. Vision of the surveyor	2:1-13
D. Vision of Joshua: A type	3:1-10
E. Vision of the golden lampstand	4:1-14
F. Vision of the flying roll	5:1-4
G. Vision of the woman	5:5-11
H. Vision of the chariots	6:1-8
I. The crowning of Joshua	6:9-15
III. Questions concerning fasting	7:1-8:23
A. The question	7:1-3
B. The lesson from history	7:4-14
C. God's purpose of blessing for Israel	8:1-23
IV. The future of the nations, Israel and Messiah's Kingdom	9:1-14:21
A. The first burden	9:1-11:17
1. The victories of Alexander the Great	9:1-8
2. Messiah's reign of peace	9:9,10
3. The victories of the Maccabees	9:11-17
4. Messiah's blessed reign	10:1,2
5. The rejection of the Good Shepherd	11:1-17
B. The second burden	12:1-14:21

Authorship: The name Zechariah was a common one in the Old Testament, twenty nine persons having borne it. It means, "The Lord Remembers".

Date: Zechariah, a contemporary with Haggai, began his prophetic ministry in 520 BC. The latest date indicated in the book (7:1) is 518 BC, the fourth year of Darius Hystaspis.

Analysis of the Book of Zechariah

The first half of the Book of Zechariah is written in symbolism. This book is unique in its messianic emphasis among the minor prophets, and in its unfolding of events connected with the first and second comings of Christ. It has been called the most Messianic, the most truly apocalyptic, and eschatological of all the writings of the Old Testament.

The Messianic predictions include: The Lord's Servant, the Branch (3:8); The Man, the Branch (6:12); The King/Priest (6:13); The True Shepherd (11:4-11) ; The True Shepherd vs The false shepherd, the Antichrist (11:15-17 and 13:7); The betrayal of the Good Shepherd (11:12,13); His crucifixion (12:10); His sufferings (13:7); and His second advent in glory (14:4).

Lesson #44

OUTLINE OF THE BOOK OF MALACHI

I. Heading	1:1
II. Questions for which God has good answers	1:2-4:3
A. Wherein hast thou loved us?	1:2-5
B. Wherein have we despised thy name?	1:6-2:9
C. Wherefore?	2:10-16
D. Wherein have we wearied Him?	2:17-3:6
E. Wherein shall we return?	3:7-12
F. What have we spoken so much against thee?	3:13-4:3
III. Conclusion	4:4-6
A. Exhortation to keep the Mosaic Law	4:4
B. Promise of Elijah's coming	4:5,6

Authorship: Malachi may be an abbreviation for Malachiah, a personal Hebrew name meaning, "Messenger of Jehovah". Tradition says that Malachi was a member of the Great Synagogue and was a Levite.

Date: The conditions set forth in Malachi presuppose the rebuilding of the Temple after the Babylonian captivity, the knowledge of the Law communicated by Ezra, and a later departure from the Mosaic ordinances. His book was therefore written during the third quarter of the fifth century BC.

Analysis of the Book of Malachi

Malachi's main emphasis is upon the sovereignty of God. The Prophet pleads with the People who are rebels against their Covenant Head. He urges them to return to the Lord. The Lord had found it necessary to put them away, and He states that He hates putting away. (2:16)

END OF OLD TESTAMENT SURVEY STUDY