Old Testament Overview
Genesis

Genesis is the first of the five books in the Pentateuch. The Jews (including the writers of the New Testament) call the first five books of the Bible “the Law” (Torah in Hebrew). In Greek it is called the “Pentateuch,” from *penta* (five) and *teuchos* (scrolls/volumes).

Meaning of the name, “Genesis”

Author:

Both the Old Testament and the New Testament ascribe the writing to Moses.
Old Testament: Exodus 17:14; Numbers 33:2; Joshua 8:38; 1 Kings 2:3; 2 Kings 14:6; Ezra 6:18; Nehemiah 13:1; Daniel 9:11, 13; Malachi 4:4


Theme:

The message of Genesis:

“Because the Israelites’ knowledge of the world in which they lived came through the Egyptians, as well as their ancestors the Mesopotamians, there was much confusion about the creation of the world, how it got to its present state, and how Israel had come into existence. Genesis 1-11 helped Israel understand the origin and nature of creation, human labor, sin, marriage, murder, death, bigamy, judgment, the multiplicity of languages, cultures, etc. These chapters established the worldview which explained the remainder of Israel’s first Bible, the Pentateuch. The later portion of Genesis explained to Israel who they were, including the purpose God had for them as a people.” *MacArthur Study Bible*

God Displays His Character through the World He Has Created – 1-11

What We Learn about God:
- God Is Self-Existent
- God Is Creator
- God Is Holy and Judges Sin
- God Is Merciful
- God Is Long-suffering
- God Is Sovereign

The early chapters of Genesis also teach us how we must respond to God in Obedience and Faith.
God Displays His Character through His Special People – 12-50

*God’s Omnipotence
*God’s Holiness and Judgment against Sin
*God’s Mercy
*God’s Faithfulness
* God’s Providence
* God’s Sovereignty

The last chapters of Genesis also teach us how we must respond to God in Obedience and Faith.

Christ in Genesis:
- From the seed of the woman – 3:15
- From the line of Seth – 4:25
- From the line of Shem – 9:27
- Descendant of Abraham – 12:3
- Descendant of Isaac – 21:12
- Descendant of Jacob – 25:23
- From the tribe of Judah – 49:10

Christ is also seen pictured in people and events:
- Adam – Romans 5:14
- Abel’s acceptable offering of a blood sacrifice points to Christ
- Noah’s ark is a place of safety from God’s wrath just as Christ is
- Melchizedek (“righteous king”) “resembling the Son of God” – Hebrews 7:3
- Abraham willing to offer his beloved son pictures God the Father giving His beloved Son as a sacrifice
- Joseph and Christ are both objects of special love by their fathers, both are hated by their brethren, both are rejected as rulers over their brethren, both are conspired against and sold for silver, both are condemned though innocent, and both are raised from humiliation to glory by the power of God

Outline by J. Sidlow Baxter:
1. Four Outstanding Events – 1-11
   (1) Creation – 1-2

   (2) The Fall – 3

   (3) The Flood – 4-10

   (4) Babel – 11
2. Four Outstanding Persons – 12-50
   (1) Abraham – 12-23
   
   (2) Isaac – 24
   
   (3) Jacob – 25-36
   
   (4) Joseph – 37-50

Application:
- There is a God, He made you with meaning and purpose and you have failed to live and love as you were made to do.
- The world and its people are on a downward slide. God’s solution: the gospel

Genesis ends with Joseph put in a coffin in Egypt. It looks like Satan won. But the stage is set for God’s great drama of redemption and resurrection, where He would show the whole world that no nation on earth, not even the greatest superpower, could stop His plans.
Exodus

Meaning of the Name:

Author: Moses

External Evidence:
Exodus has been attributed to Moses since the time of Joshua – Josh 8:30-32
(cf. Ex 20:25)

Other Biblical writers attribute Exodus to Moses:
Malachi – Malachi 4:4
John – John 1:45
Paul – Romans 10:5
This is also the testimony of Jesus – Mark 7:10; 12:26; Luke 20:378; John 5:46-47;
7:19, 22-23

Internal Evidence:
It is clear from Exodus that the author must have been an eyewitness of the Exodus
and an educated man
Portions of Exodus are directly attributed to Moses – 15; 17:8-14; 20:1-17; 24:4, 7,
12; 31:18; 34:1-27

Date of the Exodus:

Theme: God is greater than all other gods. God worked sovereignly to save a special
group of people so that we would behold His greatness.

You see it over and over:
6:7; 7:3-5; 8:10; 9:14-16; 9:29; 10:1-2; 11:9; 14:17, 31; 15:11, 14-16

2 key ideas:
Redemption (portrayed in the Passover)
Deliverance (portrayed in the Exodus from Egypt)
Christ in Exodus:

- Moses
- The Passover
- The Seven Feasts
- The Exodus
- The Manna and Water
- The Tabernacle
- The High Priest

Outline:

An Easy Outline for Remembering the Content of Exodus:

1. Redemption from Egypt – 1-18
2. Revelation from God – 19-40

A More In Depth Analysis to Aid Study:

By Mark Dever:

Chapters 1-4 describe the circumstances of Moses’ birth and calling

Chapters 5-15 chronicle Moses’ confrontation with Pharaoh, the plagues, and the Exodus itself.

The Plagues and the Gods/Goddesses of Egypt:

<table>
<thead>
<tr>
<th>Plagues</th>
<th>Reference</th>
<th>Egyptian Gods &amp; Goddesses Attacked</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nile turned to blood</td>
<td>Ex. 7:14-25</td>
<td>Hapi (also called Apis, the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god, guardian of the Nile; and others</td>
</tr>
<tr>
<td>Frogs</td>
<td>Ex 8:1-15</td>
<td>Heqet, goddess of birth, with a frog head</td>
</tr>
<tr>
<td>Gnats</td>
<td>Ex 8:16-19</td>
<td>Set, god of the desert</td>
</tr>
<tr>
<td>Flies</td>
<td>Ex 8:20-32</td>
<td>Re, a sun god; or the god Uatchit, possibly represented by the fly</td>
</tr>
<tr>
<td>Death of livestock</td>
<td>Ex9:1-7</td>
<td>Hathor, goddess with a cow head; Apis, the bull god, symbol of fertility</td>
</tr>
<tr>
<td>Boils</td>
<td>Ex 9:8-12</td>
<td>Sekhmet, goddess with power over disease; Sunnu, the pestilence god; Isis, the goddess of Healing</td>
</tr>
<tr>
<td>Hail</td>
<td>Ex 9:13-35</td>
<td>Nut, the sky goddess; Osiris, god of crops and fertility</td>
</tr>
<tr>
<td>Locusts</td>
<td>Ex 10:1-20</td>
<td>Nut, the sky goddess; Osiris, god of crops and fertility</td>
</tr>
<tr>
<td>Darkness</td>
<td>Ex 10:21-29</td>
<td>Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess</td>
</tr>
</tbody>
</table>
10. Death of firstborn  Ex 11:1-12:30  Min, god of reproduction; Heqet, goddess who attended women at childbirth; Isis, goddess who protected children; Pharaoh’s firstborn son, a god

Chapters 16-18 tell about the three-month journey to Sinai

Chapters 19-23 detail the initial covenant making at Mount Sinai when the Ten Commandments are given.

Chapters 24-31 are about Moses’ forty days on Mt. Sinai and the instructions God gives him about the tabernacle.

The Tabernacle and Court

The tabernacle was a portable temple—a “tent of meeting”—within a movable courtyard (Exodus 25-31; 35-40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. See an enlargement of the tent itself. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).
Only the High Priest could enter the Holy of Holies but in Hebrews we learn that Jesus is our High Priest and He has made it possible through His blood for us to enter into the very presence boldly and with confidence.

Chapter 32 describes the horrible golden calf incident

Chapters 33-34 present the aftermath of that incident and the renewal of the covenant

Chapters 35-40 conclude with the people’s punctilious obedience to God’s instructions as they build the tabernacle.

Conclusion by Ray Stedman:
“Sometimes we hear that the weakness of the Old Testament was that Israel was under the law and did not know the grace of God. This is a complete misconception! True, Israel was under the law – but the law was not given to the Jewish people to be their savior. It was given to reveal their sin and to make them aware of the hopelessness of their condition apart from God’s redemptive grace. Even in the Old Testament, salvation was a matter of God’s grace, appropriated by human faith.
Still, Exodus isn’t enough. We need to go on into Leviticus and see how this demanding law of God affects us in its effort to correct us and guide our lives. That is where we next turn our attention.”
“Genesis is the book of beginnings
Exodus is the book of redemption
Leviticus is the book of atonement and a holy walk
In Genesis we see man ruined; in Exodus, man redeemed; in Leviticus, man cleansed, worshiping and serving.”  Merrill Unger

Leviticus is God’s guidebook for His newly redeemed people, showing them how to worship, serve, and obey a holy God.

Why Study Leviticus?
From *ESV Study Bible*: Studying these laws [of the sacrificial system] is important because they enable the reader to understand how the work of Christ saves people, since the sacrifices point to different aspects of the meaning of Christ’s sacrifice of Himself….The entire Levitical Holiness Code (chapters 17-27) deals with sanctification, i.e., the idea of holiness affecting how one lives in the covenant community. The New Testament applies to Christians the same principle of life stated in Leviticus 11:44, “be holy, for I am holy” quoted in 1 Peter 1:16. In fact, many of the moral requirements reflected in the Holiness Code reveal the kinds of moral conduct that are still either pleasing or displeasing to God (cf. e.g., Lev. 19:11-18, 35-36). On the other hand, several details of the Holiness Code concern more symbolic aspects of holiness that should no longer be followed in the Christian era (such as laws prohibiting garments of two kinds of cloth, 19:19; prohibiting the shaving of the edges of one’s beard, 21:5; and excluding people with physical defects from presenting offerings, 21:17-23).

Meaning of the Name:  “Things concerning Levites”

Author – Moses (see notes on Genesis)
Ezra 6:18;  Matthew 8:4
Theme: How to deal with sin and how to worship a holy God

Leviticus is built around two ideas:
- God’s people are distinct – therefore they should live holy lives
- God’s people are sinful – therefore they should offer sacrifices

Time of the Book:

Christ in Leviticus:
Leviticus has many allusions to the person and work of Christ:
- The Five Offerings
• The High Priest
• The Seven Feasts
  1. Passover speaks of the substitutionary death of the Lamb of God
  2. Unleavened Bread speaks of the holy walk of the believer
  3. First Fruits speaks of Christ’s resurrection as the first fruit of the resurrection of all believers. Christ rose from the dead on the day of the First Fruits
  4. Pentecost speaks of the descent of the Holy Spirit
  5. Trumpets
  6. The Day of Atonement
  7. Tabernacles

Principles Involved in the Old Testament Sacrificial System:
1. Old Testament sacrifices were to be offered by believers only.
2. Old Testament sacrifices were to be the outward demonstration of a vital faith. Without faith the sacrifices were worthless (cf. Hebrews 11:4)
3. Old Testament sacrifices did not save from sin nor forgive sins. The animal sacrifices were insufficient to atone for the sins of human beings. Only a human life could atone for a human life.
4. Old Testament sacrifices had fellowship with God as their chief object.

Outline: From Adventuring through the Bible by Ray Stedman

How to Approach God – 1-7
1. Laws regarding offerings to God – 1-7

2. Laws regarding the priesthood – 8-10

3. Laws regarding purity – 11-15
   A. Laws concerning diet – 11

   B. Laws concerning childbirth – 12

   C. Laws concerning infectious diseases – 13-14

   D. Laws concerning bodily discharges – 15
4. Laws regarding atonement and sacrifices – 16-17

How to Live: Sanctification and Holiness – 18-27
5. Laws regarding sexual behavior – 18

6. Laws regarding society – 19

7. Penalties for idolatry and immorality – 20

Sexual sins were dealt w swiftly and severely in OT. Because:
* They don’t reflect the holiness of God
* They shatter the mutual commitment of married partners
* They destroy the sanctity of the family
* They twist people’s mental well-being
* They spread disease

8. Sanctification of the priesthood – 21-22


10. The coming sanctification of the Promised Land – 25-26

11. The laws of consecration of the people and their possessions - 27

The best commentary on Leviticus: Hebrews
In Genesis God elected a people
In Exodus He redeemed them
In Leviticus He sanctified them
In Numbers He directed them

Author: Moses (see notes on Genesis)

Theme: The consequence of disbelief and disobedience to the holy God

Christ in Numbers:
The bronze serpent –21:4-9 cf. John 3:14
The rock that quenches the thirst of the multitudes is a type of Christ – 1 Corinthians 10:4
The daily manna pictures the Bread of Life Who later comes down from Heaven – John 6:31-33
Balaam prophesied of the rulership of Christ - 24:17
The guidance & presence of Christ is seen in the pillar of cloud and fire
The sinner’s refuge in Christ may be seen in the 6 cities of refuge

Outline: From Daily Walk
I. Walking – 1-12
From Sinai to Kadesh (Preparation)
   A. The People Counted and Encamped – 1-4

B. The People Cleansed – 5-8
C. The People Complaining – 9-12

The people began to complain

- 11:1 – about their misfortunes / 1,000s died when God sent plague of fire
- 11:4 – about lack of meat / God sent quail / plague killed many
- 14:1-4 – about being stuck in the wilderness, facing giants in Promised Land, wishing to return to Egypt / all who complained weren’t allowed to enter Promised Land, doomed to wander in the wilderness until they died
- 16:3 – about Moses & Aaron’s authority & leadership / Korah, Dathan, & Abiram and their families & friends swallowed up by earth, fire burned 250 other men who rebelled
- 16:41 – Moses & Aaron caused the deaths of Korah and his conspirators / Plague killed many
- 20:3 – about the lack of water / Moses sinned along with the people. For this he was barred from entering the Promised Land (later at the Transfiguration)
- 21:5 – that God and Moses brought them into the wilderness / God sent poisonous snakes which killed many and seriously injured many others

II. Wandering – 13-36

A. From Kadesh to Kadesh (Postponement) – 13-20

1. 12 Spies and Death in the Wilderness – 13-16

2. Aaron and Levites in the Wilderness – 17-20
B. From Kadesh to Canaan (Promise) – 21-36
   1. Serpent of Brass and Story of Balaam – 21-25

   2. Second Census and Laws of Israel – 26-30

   3. Concluding Days of Moses’ Leadership – 31-33

   4. Preparation to Enter the Land of Canaan – 34-36
Deuteronomy

Meaning of Name: Second Law

Author: Moses (except 32:48-34:12 which was added after Moses’ death, probably by Joshua)
31:9 records that Moses wrote down “this law,” most likely referring to chapters 1-30
Later Old Testament and New Testament statements indicate Moses was the writer - Joshua 23:6; 1 Kings 2:3; 8:53; 2 Kings 14:6; 18:12 Malachi 4:4; Matthew 19:7-8; Acts 3:22-23; Romans 10:19; 1 Corinthians 9:9; Hebrews 10:28

Theme: “Don’t forget” – Moses emphasizes the danger of forgetfulness
They must remember two things:
• When they prosper, it is God who has caused it
• When they disobey God, He will discipline them

Christ in Deuteronomy: He is the prophet like Moses - 18:15

Our Lord answered three temptations from Deuteronomy
Matthew 4:4 / Deuteronomy 8:3
Matthew 4:7 / Deuteronomy 6:16
Matthew 4:10 / Deuteronomy 6:13

There are 80 references to Deuteronomy in the New Testament

Deuteronomy reveals much about the attributes of God:
• He is the only God – 4:39; 6:4
• He is jealous – 4:24
• He is faithful – 7:9
• He is loving – 7:13
• He is merciful – 4:31
• He is angered by sin – 6:15

Over 250 times, Moses repeated the phrase, “the Lord your God.”

Outline from Adventuring through the Bible by Ray Stedman:
Moses’ First Sermon: A Review of What God Has Done for Israel – 1-4
1. From Mount Sinai to Kadesh-barnea – 1
2. From Kadesh-barnea to Moab – 2:1-23


5. Introduction to the Law – 4:44-49

6. Exposition of the Ten Commandments – 5-11

7. Exposition of the ceremonial, civil, social, and criminal laws – 12-26
Messianic Prophecy: 18:15-19

Similarities between ministries of Moses & Messiah:
- A prophet
- A redeemer – Ex 3:10
- A mediator – Ex 20:18-21
- An Intercessor – Ex 32:7-35

Moses’ Third Sermon: A Review of the Covenant of God – 27-34
8. The ratification of the covenant – 27-30

9. Leadership transition – 31-34
   A. Moses charges Joshua and Israel – 31
   B. The song of Moses – 32:1-47

   C. The death of Moses – 32:48-34:12
Joshua

Thru 3 military campaigns involving more than 30 enemy armies, the people of Israel learn a crucial lesson under Joshua - victory comes through faith in God and obedience to His Word, rather than military might or numerical superiority.

Name: Named for its central character

Joshua means “Yahweh Saves” or “Yahweh Is Salvation”

Author: The author is not specifically mentioned. The Jewish Talmud ascribes the book (with the exception of the account of his death) to Joshua

Theme: Israel possessing its possessions

People criticize the events of Joshua as “Ethnic Cleansing”
The following article is found in the ESV Study Bible:

The Destruction of the Canaanites

The account in Joshua presents the sensitive reader with a deep problem, namely, the apparently wholesale slaughter of the indigenous Canaanite population in order to allow the people of Israel to occupy their land. How did Israel have any right to seize that land? And how can it be God's will for them to spare none of those who resisted them in defense of their own land? Could this be a level of barbarism that God tolerated in the OT but now forbids in the NT?

Certainly people hostile to the Bible decry ancient Israel for its “ethnic cleansing,” and many sensitive Christians find this deeply troubling as well. To handle the topic thoroughly would take a longer essay, but the discussion here can guide thoughts for fuller reflection.

One must begin by acknowledging that the questions are legitimate. Christians rightly condemn this kind of behavior in other circumstances, and there is no warrant today for nations to destroy other nations in order to take their land. But there are special features of the command to Israel that both make it unique (and therefore not open to be imitated) and allow it to be seen in a moral light. This command is one reason why Exodus records the call of Moses in such detail (Ex. 3:1–4:17; cf. Num. 12:1–15): Moses is God's unique choice to be the lawgiver for his people, and the commands given through Moses come from God's own mind (cf. Deut. 18:15–20). Believers accept God's appointment of Moses to speak his will. Without this command from God as delivered through Moses, Israel would have had no right to the land.

A second point to clarify is that the Pentateuch sets out laws of warfare, distinguishing between battles fought against cities outside the Promised Land (Deut. 20:10–15) and those fought against cities inside the land (Deut. 20:16–18). It is only the latter case that requires Israel to spare no one (“you shall devote them to complete destruction”); see the notes on Deuteronomy 20:1–20 and 20:16–18. The law appears to be unconditional and implacable. With these clarifications, one can now outline why this command is not an unsolvable “problem.”
(1) A fundamental OT conviction is that Yahweh, the God of Israel, is the Creator of all there is, and therefore the owner of all lands. He has the right to distribute territories according to his good and holy will (cf. Ex. 19:5; Ps. 24:1). As the universal Creator, he is also the universal Judge, to whom all people everywhere are accountable: cf. Genesis 6–8 (the flood story affects all kinds of people); Genesis 11:1–9 (the Tower of Babel); Exodus 12:12 (judgment on the gods of Egypt); the prophetic oracles about the nations (see chart). The NT shares this basic conviction: cf. Acts 14:15–16; 17:24–31. This means that God has the ultimate rights over the land of Canaan, and that he has the right to bring the Canaanites to judgment for their moral condition and deeds.

(2) Since all people are sinners, all are rightly subject to God's judgment. The Pentateuch gives a moral rationale for the removal of the Canaanites, seeing it as divine judgment for their iniquities (see note on Gen. 15:13–16; cf. Lev. 18:24–30; Deut. 9:5). This action against these peoples, then, is an expression of God's judgment on them through the agency of Israel. This judgment therefore announces the moral nature of God to the whole world for their instruction (that announcement in all its clarity is itself part of the blessing that Israel is to bring to the whole world). In ways that are not entirely clear, the faithful will participate with God in carrying out the final judgment (1 Cor. 6:2; cf. Ps. 149:6–7), and Israel's bringing of judgment on the Canaanites foreshadows that great responsibility as well (see note on Josh. 6:17).

God's judgment allows no double standard: he did not base his choice of Israel on any merit of theirs (Deut. 7:6–9), and he calls them to embrace his love faithfully. Unfaithfulness will lead to judgment upon Israel itself, whether at the level of the individual (Ex. 22:20) or the whole people (Josh. 7:11–12; Mal. 4:6; cf. Lev. 18:28). This cannot be called "ethnic cleansing," since the treatment is just, regardless of ethnicity.

(3) Further, the Sinai covenant sets Israel up to be a "theocracy," a unique combination of what is now called "church" and "state." Membership in the people is both political and religious, and thus "citizens" are under obligation to be faithful in observing the covenant. Those who carry out egregious violations must be removed (e.g., Deut. 13:5; 17:7; etc.), and if Israel were to allow unrepentant Canaanites to remain in the land, they would drag the whole people down into idolatry, injustice, and evil (e.g., Deut. 7:4; 12:29–31), which, sadly, is just what happened. Christians are not to carry out this kind of warfare, because the people of God are no longer identified with a particular nation-state.

(4) Finally, even though the laws about destroying the Canaanites are stated in an uncompromising and unconditional way (in keeping with the rhetoric of ancient Near Eastern conquest accounts, which allows for this kind of unqualified statement), the way Israel applied those laws apparently made room for some of the Canaanites to surrender and survive, particularly if they professed faith in the one true God (see note on Josh. 2:9 for Rahab and her whole family; see note on 9:1–27 for the Gibeonites; cf. 11:19). This means that the appearance of implacability in these laws is just that, an appearance, and there is an implied allowance for exceptions. This is another point showing that, strictly speaking, the command given to Israel is nothing like "ethnic cleansing," since ethnicity itself is not the reason for the action.

These factors—God's right to allocate land and judge the world with perfect justice; the need to protect the purity of the Israelite theocracy; and the provisions for even Canaanites to be saved—all illustrate the justice that lies behind these provisions. At the same time, it is also clear that the practices known as genocide and ethnic cleansing are indeed evil, and the Israelites were not commanded to commit them. These factors were a unique part of Israel's mission; no people today have any right to use them as a warrant to support injustice.

Christ in Joshua:
Although there are no direct messianic prophecies in the book, Joshua is a type of Christ. His name is Yeshua. In his role of triumphantly leading his people into their possessions, he foreshadows the One who will bring "many sons to glory" (Hebrews 2:10).

The "Commander of the army of the Lord" is a preincarnate appearance of Christ - cf. 5:15 with Exodus 3:5
Rahab's scarlet cord (2:21) portrays safety through the blood of Christ (Hebrews 9:19-22); and amazingly, this Gentile woman is found in Christ's genealogy (Matthew 1:5).

Outline in *ESV Study Bible*:
I. Crossing into the Land – 1-5
   A. Joshua’s Charge – 1
   B. Joshua, the spies, and Rahab –
   C. Crossing the Jordan – 3-4
   D. Ritual renewal and divine encounter – 5

II. Taking the Land – 6-12
   A. Jericho’s fall: firstfruits of war – 6
   B. Israel’s failure: Achan’s sin; corporate guilt – 7
   C. Israel’s renewal: Ai’s defeat – 8
   D. Israel’s Canaanite covenant: the Gibeonite ruse – 9
   E. Defense of Gibeon, conquest of the south – 10
   F. Conquest of the north and a list of defeated kings – 11-12
III. Dividing the Land – 13-
   A. It’s yours, now take it – 13
   B. Western territories – 14-
   C. A land of justice and worship 20-21

IV. Serving the Lord in the Land – 22-24
   A. One nation, under God – 22
   B. Joshua’s charge to Israel’s leaders – 23
   C. Covenant renewal at Shechem - 24
Author: Unknown (Samuel?)

Significance of Name: The title given to 12 men raised up by God as deliverers, administrators, leaders, judges, generals

Cycles: Israel’s history unfolded in this period in a cyclical or repetitive way: each cycle took Israel further downward in its debasement and apostasy.

Common Cycle for Each Judge (from ESV Study Bible)

God’s sending of judges to Israel repeatedly followed a fourfold cycle:

I. apostasy: the Israelites do what is evil in the sight of the Lord;
   II. servitude: God allows the nation to be conquered and oppressed by a neighboring nation;
   III. supplication: the people cry out to God; and
   IV. salvation: God sends a judge to deliver the Israelites.

The cycle then repeats after the judge dies.
Key Verse: 21:25

Key Themes: From ESV Study Bible

1. Israel's existence in the land, which had been promised by God, was threatened by its continuing apostasy. Israel had not conquered the land completely (ch. 1), and its unfaithfulness was to blame (2:1–3, 20–22). Therefore, the day would come when the nation would be taken captive, away from the land.

2. The oppressions, chaos, and generally negative picture in the book are due to Israel's repeated sin. Time and again the Israelites broke the covenant, turning to the Canaanite gods and generally “doing evil” (2:3, 11–13, 17, 19; 3:6, 7, 12; 4:1; 6:1, 10; 8:24–27, 33; 10:6; 13:1; 17:6; 21:25). As a result, they repeatedly suffered the consequences.

3. God's faithfulness was the counterpoint to Israel's apostasy. Despite Israel's repeated falling away, God continually delivered his people. This was due not to Israel's merits or repentance, but to God's compassion and pity (2:16, 18) and his promises to Abraham and his descendants (Deut. 6:10–11; cf. Gen. 12:7; 15:7, 18–21; 26:2–3; 35:12).

4. The judges did little to arrest the downward cycle of apostasy; if anything, they accelerated it. Major judges such as Gideon (8:24–27), Jephthah (11:30–31, 34–40), and Samson (chs. 14–16) were guilty of significant sin. The shining exception was a woman: Deborah (chs. 4–5).

5. Israel needed a godly king to lead in doing right in the Lord's eyes rather than a leader who “did what was right in his own eyes” (cf. 17:6; 21:25). God had promised from the beginning that there would be kings (Gen. 17:6, 16; 35:11; 49:10), and had given explicit instructions about what a godly king would look like (Deut. 17:14–20). The book of Judges shows the chaos and apostasy to which the people of Israel descended in the absence of a godly king.

List of the Judges from the ESV Study Bible

<table>
<thead>
<tr>
<th>Judge</th>
<th>Reference</th>
<th>Tribe</th>
<th>Oppressor</th>
<th>Period of Oppression</th>
<th>Period of Rest</th>
<th>Total Length of Time*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Othniel</td>
<td>3:7–11</td>
<td>Judah</td>
<td>Mesopotamians</td>
<td>8 years (3:8)</td>
<td>40 years (3:11)</td>
<td>48 years</td>
</tr>
<tr>
<td>Ehud</td>
<td>3:12–30</td>
<td>Benjamin</td>
<td>Moabites</td>
<td>18 years (3:14)</td>
<td>80 years (3:30)</td>
<td>98 years</td>
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<td>Shamgar</td>
<td>3:31</td>
<td>Issachar</td>
<td>Philistines</td>
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<td>Deborah</td>
<td>chs. 4–5</td>
<td>Ephraim</td>
<td>Canaanites</td>
<td>20 years (4:3)</td>
<td>40 years (5:31)</td>
<td>60 years</td>
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<td>Gideon</td>
<td>chs. 6–8</td>
<td>Manasseh</td>
<td>Midianites</td>
<td>7 years (6:1)</td>
<td>40 years (8:28)</td>
<td>47 years</td>
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<td>Tola</td>
<td>10:1–2</td>
<td>Issachar</td>
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<td>23 years (10:2)</td>
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<td>Judge</td>
<td>Chapter Range</td>
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<td>Jair</td>
<td>10:3–5</td>
<td>Gilead-Manasseh</td>
<td>22 years</td>
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<td>22 years</td>
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<td>Jephthah</td>
<td>10:6–12:7</td>
<td>Gilead-Manasseh Ammonites</td>
<td>24 years</td>
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<td>Ibzan</td>
<td>12:8–10</td>
<td>Judah or Zebulun?</td>
<td>7 years</td>
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<td>7 years</td>
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<td>Elon</td>
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<td>Zebulun</td>
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<td>Abdon</td>
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<td>Ephraim</td>
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<td>8 years</td>
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<td>Samson</td>
<td>chs. 13–16</td>
<td>Dan Philistines</td>
<td>40 years</td>
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<td>60 years</td>
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- Added together, the dates in this column total about 410 years. However, many of the episodes in Judges overlap each other, unfolding in different parts of the land. This overlapping of periods is not a phenomenon unique to Israel: it was also practiced in Egypt.

Christ in Judges: Each judge is a savior and a ruler, a spiritual and political deliverer. Thus, the judges portray the role of Christ as the Savior-King of His people. The Book of Judges also illustrates the need for a righteous king.

Outline from *ESV Study Bible*:

I. The Roots of Israel’s Apostasy – 1:1-3:6
   A. Prelude to apostasy: incomplete conquests – 1:1-2:5
   B. The unfolding and consequences of apostasy – 2:6-3:6

II. The Downward Spiral of Israel’s Apostasy – 3:7-16:31
   A. Othniel – 3:7-11
   B. Ehud – 3:12-30
C. Shamgar – 3:31

D. Deborah – 4-5
   1. Victory over the Canaanites – 4

   2. Deborah and Barak’s victory song – 5

E. Gideon – 6-8
   1. Continuing apostasy -6:1-10

   2. Gideon’s call – 6:11-40


   4. Gideon’s second battle – 8:4-21

   5. Gideon’s apostasy – 8:22-28

   6. Gideon, father of Abimelech – 8:29-32

   7. Continuing apostasy – 8:33-35

F. Abimelech, apostate “king” – 9

    G. Tola – 10:1-2

    H. Jair – 10:3-5

    I. Jephthah – 10:6-12:7

    J. Ibzan – 12:8-10

    K. Elon – 12:11-12

    L. Abdon – 12:13-15
   1. The birth of Samson – 13

   2. Samson and the Philistines, part 1 – 14-15

   3. Samson and the Philistines, part 2 – 16

III. The Depths of Israel’s Apostasy – 17:1-21:25

   A. Religious corruption – 17-18
      1. Religious corruption of a household – 17:1-6


      3. Religious corruption of a tribe – 18

      1. Moral outrage at Gibeah – 19

      2. Civil War – 20


   C. Final Verdict – 21:25
“Ruth is a very old book. The events took place over three thousand years ago. Could it be relevant and helpful for your life? I think so. The sovereignty of God, the sexual nature of man, and the gospel never change. And since God is still sovereign, and you are male or female, and Christ is alive and powerful, the book has a message for you….Taken as a whole, the story of Ruth…was written to give us encouragement and hope that all the perplexing turns in our lives are going somewhere good. They do not lead off a cliff. In all the setbacks of our lives as believers, God is plotting for our joy.”

John Piper (from his excellent book, A Sweet & Bitter Providence)

Author: Unknown

Setting: The days of the judges

The book covers a period of 11 to 12 years.

Background:
Moabites

Kinsman Redeemer

Seven major theological themes emerge in Ruth: (From MacArthur Study Bible) 
1. Ruth the Moabitess illustrates that God’s redemptive plan extended beyond the Jews to Gentiles – 2:12
2. Ruth demonstrates that women are co-heirs with men of God’s salvation grace (cf. Galatians 3:28)
3. Ruth portrays the virtuous woman of Proverbs 31:10
4. Ruth describes God’s sovereign (1:6; 4:18) and providential care (2:3) of seemingly unimportant people at apparently insignificant times which later prove to be monumentally crucial to accomplishing God’s will.
5. Ruth along with Tamar (Gen 38), Rahab (Josh. 2), and Bathsheba (2 Sam. 11-12) stand in the genealogy of the messianic line.
6. Boaz, as a type of Christ, becomes Ruth’s kinsman-redeemer (4:1-12)
7. David’s right (and thus Christ’s right) to the throne of Israel is traced back to Judah (4:18-22; cf. Gen. 49:8-12).

Purposes of the Book:
1. Historical Purpose
   * Fill in the picture of Judges
   * Explain why Messiah must be born in Bethlehem
2. Genealogical Purpose
   Connect David with the tribe of Judah
3. Providential Purpose
   To bring the calamities and sorrows of life under the sway of God’s providence and show us that God’s purposes are good
3. Doctrinal Purpose
   Give a picture of redemption
4. Magnifying Purpose
   Show that all of history, even its darkest hours, serves to magnify the glory of God’s grace. In surprising ways, a thousand years before Christ, this book glorifies His saving work on the cross.

Christ in Ruth:
The concept of the Kinsman-Redeemer is an important portrayal of the work of Christ. The Kinsman-Redeemer must:
   - Be related by blood to those he redeems – Deuteronomy 25:5, 7-10; John 1:14; Romans 1:3; Philippians 2:5-8; Hebrews 2:14-15
   - Be able to pay the price of redemption – 2:1; 1 Peter 1:18-19
   - Be willing to redeem – 3:11; Matthew 20:28; John 10:15, 18; Hebrews 10:7
   - Be free himself (Christ was free from the curse of sin).

Outline from *Talk thru the Old Testament*:
I. Ruth’s Decision to Remain with Naomi – 1:1-18

II. Ruth’s Devotion to Care for Naomi – 1:19-2:23

I. Ruth’s Request for Redemption by Boaz – 3:1-18
II. Ruth’s Reward of Redemption by Boaz – 4:1-22

Conclusion:
“The story of Ruth (along with Joseph and Job and Esther and others) is in the Bible to prepare us for bitter providences by showing us again and again that God is doing a thousand things that we do not know. And they are meant for our good.” John Piper
1 Samuel

Author: Unknown

Time Span:

Key Verse: 1 Samuel 12:22

Key Themes in 1 Samuel:
1. God’s Kingship

2. God’s Providential Guidance and the Work of God’s Sovereign Will and Power

3. Sin Has Personal and national Effects

Christ in 1st Samuel:
David is one of the primary portrayals of the person of Christ. He is born in Bethlehem, works as a shepherd, rules as king of Israel.
The New Testament specifically calls Christ the “seed of David according to the flesh” (Romans 1:3) and “the Root and Offspring of David” (Revelation 22:16)

1 Samuel is the first book to use the word “Messiah” (“anointed” – 2:10).
The well-known words “Ichabod” (“no glory”, 4:21) and “Ebenezer” (“stone of help”, 7:12) come from this book.
Outline by Warren Wiersbe:
I. The Failure of the Priesthood – 1-7
   1. The Birth of Samuel – 1:1-2:11

   2. The Failure of Eli – 2:12-36

   3. The Call of Samuel - 3

   4. The Rescue of the Ark – 4-6

   5. The New Spiritual Beginning – 7

II. The Failure of the First King – 8-15
   1. Israel’s Requests a King - 8

   2. Saul Is Made King – 9-10

   3. Saul’s First Victories - 11

   4. The Nation Renews the Covenant - 12
5. Saul Loses the Throne – 13-15

III. The Training of the New King – 16-31
1. David Is Anointed – 16:1-13
2. David Serves Saul – 16:14-23
3. David Kills Goliath - 17
4. Saul Becomes Jealous of David – 18-19

5. The Love of David and Jonathan – 20

6. David Driven into Exile – 21-27
David’s fugitive years are reflected in Psalms 7, 11-13, 16-17, 22, 25, 31, 34-35, 52-54, 56-59, 63-64, 142-143

* David Goes to Nob – 21:1-9

* David Goes from Nob to Gath – 21:10-15

* David Goes from Gath to the Cave of Adullam – 22:1-2
* David Goes from the Cave of Adullam to Moab – 22:3-4a

* David Goes to “the Stronghold” – 22:4b

* David in Keilah – 23:1-6
* David Goes from Keilah to the Wilderness of Ziph – 23:7-18
* David Goes from the Wilderness of Ziph to the Wilderness of Maon – 23:19-28
7. Saul’s Defeat and Death – 28-31
Author: Unknown

Time Span: 40 ½ years – 5:4-5

Theme: David’s Reign

Christ in 2nd Samuel:
In Christ the promises of God’s covenant with David in 2 Samuel 7 are fulfilled

Structure:
“The book’s structure is fairly simple: The first ten chapters are good things. The next ten chapters are bad things. And the last four chapters are a bit miscellaneous. In Chapter 21, David sorts out an old sin and its implications from Saul’s reign. In Chapter 22, David sings a psalm of praise to God (it also appears as Psalm 18). Chapter 23 contains David’s last words. And chapter 24 contains one last story about the sin David commits by numbering the troops. Honestly, chapter 24 can feel like, ‘Oh yeah, and we wanted to include this story from David’s reign.’ There it is – 2 Samuel.” Mark Dever

Outline from Adventuring through the Bible by Ray Stedman:
King David: The Road to Dominion – 1-5

2. Ish-Bosheth made king over Israel – 2:8-11

3. David defeats Ish-Bosheth – 2:12-4:12
4. David Reigns in Jerusalem over Israel – 5

King David: Worship and Victory – 6-10
5. The movement of the ark of the covenant – 6
6. David’s covenant with God; he is forbidden to build the temple; God promises David an eternal house – 7

7. David’s military victories over the Philistines, Moab, Zobah, and Syria – 8
8. The righteous reign of King David – 9
9. Military victories over Ammon and Syria – 10

King David: Failure and Forgiveness – 11-20
10. David commits adultery with Bathsheba – 11:1-5
11. David murders Bathsheba’s husband, Uriah – 11:6-11:25
12. David marries Bathsheba – 11:26-27
13. David in confronted by the prophet Nathan – 12:1-12
15. David’s son dies – 12:15-23
16. Another son is given – 12:24-31
15. Incest in David’s house; the murder of Ammon; the rebellion of Absalom – 13-18
16. David is restored as king – 19-20

Appendix: Lessons Learned by King David – 21-24
17. On famine – 21:1-14

18. On war with the Philistines – 21:15-22


Outline of the Psalm of Thanksgiving:
2. The Lord Rewarded David – 22:20-28
3. The Lord Enabled David – 22:29-43
4. The Lord Established David – 22:44-51


21. David’s third sin (the numbering of the people) and the plague – 24
1 Kings

Author: Unknown

Theme:
(1 & 2 Kings) “maintain that it is this good and all-powerful God Who oversaw the destruction of His chosen city and temple, and the exile to Babylon, in 586 B.C. because of Israel’s great sinfulness (2 Kings 17:7-23; 24:1-4). Yet there remains hope because God’s chosen royal line has not come to an end (2 Kings 25:27-30), and God remains ready to forgive those who are repentant (1 Kings 8:22-61). ESV Study Bible

Lesson: Man’s total inability to rule himself apart from God’s help

1 & 2 Kings teach us much about God:
* The faithfulness of God in keeping His covenant
* The sovereignty of God in directing the destinies of all nations
* The holiness of God in opposing idolatry

1 & 2 Kings identify eight kings of Judah, descendants of David, who pleased the Lord:
* Asa
* Jehoshaphat
* Joash (Jehoash)
* Amaziah
* Azariah (Uzziah)
* Jotham
* Hezekiah
* Josiah

Christ in 1 Kings:
Solomon typifies Christ in a number of ways:
- His wisdom point ahead to “Christ Jesus, Who became to us wisdom from God.” – 1 Corinthians 1:30
- His fame, glory, wealth, and honor foreshadow Christ in His kingdom
Outline from *Adventuring through the Bible* by Ray Stedman:
The Age of Solomon – 1-11
1. The plot of Adonijah; the anointing of Solomon – 1-2

2. The wisdom and rule of Solomon – 3-4

3. Solomon builds the temple – 5-8

Solomon’s prayer of dedication – 8:22-53

Solomon prayed 7 specific requests:
1. Justice in the land – 31-32
2. Military defeat – 33-34
3. Drought in the land – 35-36
4. Other natural calamities – 37-40
5. Foreigners who came to pray – 41-43
6. Armies in battle – 44-45
7. Defeat and captivity – 46-53

4. The kingdom grows in might and wealth – 9-10
5. The disobedience and decline of Solomon – 11:1-11:40
   Solomon’s downward path:
   1. Solomon disobeyed God’s Word – 1-8
   2. Solomon ignored God’s warning – 9-13
   3. Solomon resisted God’s discipline – 14-25
   4. Solomon opposed God’s servant – 26-40

6. The death of Solomon – 11:41-43
   A Kingdom Divided – 12-22
   7. Rehoboam and the revolt of the northern tribes – 12:1-24

8. The reign of wicked Jeroboam – 12:25-14:31


12. The reign of wicked Ahab in Israel and the miraculous ministry of the prophet Elijah – 16:29-22:40


Author: Unknown

Chapters 1-17 cover the 131 years from 853 B.C. (King Ahaziah of Israel) to 722 B.C. (the Assyrian captivity of Israel)
Chapters 18-25 cover the 155 years from the beginning of Hezekiah’s reign in 715 B.C. to the release of King Jehoiachin in Babylon in 560 B.C.

During the period covered in 1 & 2 Kings God sends many of His prophets: Elijah, Elisha, Amos, and Hosea are in the northern kingdom while Obadiah, Joel, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, and Habakkuk are in the southern kingdom.

Christ in 2 Kings:
Unlike the nine different dynasties in the northern kingdom, the kings of Judah reign as one continuous dynasty. In spite of Queen Athaliah’s attempt to destroy the house of David, God remains faithful to His covenant with David (2 Samuel 7) by preserving his lineage which will eventually bring the Messiah into the world.

Theme:
2 Kings stresses that God is the sovereign Lord over the history of Israel and the other nations. He predicts and controls history and uses various nations as His instruments of judgment for Israel’s failure to keep the covenant.

Outline:
1. The reign of Ahaziah in Israel - 1

2. The reign of Jehoram in Israel – 2:1-8:15
3. The reign of Jehoram in Judah – 8:16-24
5. The reign of Jehu in Israel – 9:30-10:36
6. The reign of Queen Athaliah in Judah – 11:1-16

7. The reign of Joash in Judah – 11:17-12:21
8. The reign of Jehoahaz in Israel – 13:1-9
10. The reign of Amaziah in Judah – 14:1-21
11. The reigns of Jeroboam II (Israel), Azariah (Judah), Zechariah (Israel), Shallum (Israel), Menahem (Israel), Pekahiah (Israel), Pekah (Israel), Jotham (Judah) – 14:22-15:38
12. The reign of Ahaz in Judah - 16
13. The reign of Hoseha in Israel; captivity under the Assyrians - 17

**
What happened to the northern ten tribes? Were they “lost”?
See supplemental article from The Jerusalem Post Christian Edition October 2010-10-16

14. The reign of Hezekiah – 18-20
15. The reign of Manasseh and of Amon - 21

16. The reign of Josiah; restoration of the temple, the law, and the covenant – 22:1-23:30

17. The reign of Jehoahaz – 23:31-34


19. The reign of Jehoiachin – 24:8-16

20. The reign of Zedekiah – 24:17-25:21

21. The administration of Gedaliah – 25:22-26

Chronicles focuses on those kings who pattern their lives and reigns after the life and reign of David. It gives extended treatment to Asa, Jehoshaphat, Joash, Hezekiah, and Josiah.

Title:

Author: Unknown

Why do we have 1 & 2 Samuel and 1 & 2 Kings along with 1 & 2 Chronicles when they are so similar? They give us different perspectives:

- Samuel and Kings – political history
  Theme – Man’s failure
- Chronicles – spiritual history
  Theme – God’s faithfulness

These two books are designed to assure the returning Jews that, in spite of their checkered past and present plight, God will be true to His covenant promises. They have been returned by God to the land first given to Abraham as a race of people whose ethnic identity (Jewish) was not obliterated by the deportation and whose national identity (Israel) has been preserved (Gen. 12:1-3; 15:5), although they are still under God’s judgment as prescribed by the Mosaic legislation (Deut. 28:15-68). The priestly line of Eleazar’s son, Phinehas, and the Levitical line were still intact so that temple worship could continue in the hope that God’s presence would one day return (Num. 25:10-13; Mal. 3:1). The Davidic promise of a king was still valid, although future in its fulfillment (2 Sam 7:8-17; 1 Chron. 17:7-15). Their individual hope of eternal life and restoration of God’s blessings forever rested in the New Covenant (Jer. 31:31-34).

Christ in Chronicles:
The Davidic Covenant of 2 Samuel 7 is in 1 Chronicles 7:11-14. Solomon fulfilled part, but the promise of the eternality of David’s throne can only point to the coming of the Messiah
Outline from *Talk Thru the Bible:*
Part One: The Royal Line of David – 1 Chronicles 1-9

I. The Genealogy from Adam to Abraham – 1:1-27

II. The Genealogy from Abraham to Jacob – 1:28-54

III. The Genealogy from Jacob to David - 2
   A. The Genealogy of the Sons of Jacob – 2:1-2
   B. The Genealogy of the Sons of Judah – 2:3-55

IV. The Genealogy from David to the Captivity - 3
   A. The Genealogy of the Sons of David – 3:1-9
   B. The Genealogy of the Sons of Solomon – 3:10-24

V. The Genealogies of the Twelve Tribes – 4-8

VI. The Genealogy of the Remnant – 9
   A. The Genealogy of the Twelve Tribes Who Returned – 9:1-9
   B. The Genealogy of the Priests Who Returned – 9:10-13
   C. The Genealogy of the Levites Who Returned – 9:14-34

VII. The Genealogy of Saul – 9:35-44

Part Two: The Reign of David – 10-29
I. The Accession of David – 10-12
   More details of how David came to power are in 2 Samuel but Chronicles emphases that God Brought David to power
   The secret to David’s success – 11:9, 12:18
   Water for David – 11:16-18
II. The Acquisition of the Ark of the Covenant – 13-17

III. The Military Victories of King David – 18-20

IV. The Preparation and Organization of Israel for the Temple – 21-27
   A. Sinful Census of David – 21:1-30
   C. Leaders Are Charged to Construct the Temple – 22:6-19
   E. Organization of the Leaders of the Nation of Israel – 27:1-34

V. The Last Days of David – 28-29

“First Chronicles vividly illustrates the importance of maintaining a relationship with God. The genealogies in chapters 1-9 emphasize the need for a spiritual heritage, whether past or future. The second part of the book details the life of David. Few men or women in the Bible were as close to God as David was. His daily contact with God gave him deep reverence for worship and the desire to build God’s Temple. David’s life shows us the importance of staying close to God – through studying and obeying His Word and communicating with Him daily. Second Chronicles, on the other hand, reveals how quickly our lives can deteriorate (spiritually, mentally, and socially) when we fail to stay in touch with God.” Life Application Bible

I. The Inauguration of Solomon as King - 1

II. The Completion of the Temple – 2-7


IV. The Death of Solomon – 9:29-31

Part Four: The Reigns of the Kings of Judah – 10-36
I. The Reign of Rehoboam – 10-12

II. The Reign of Abijah – 13

III. The Reign of Asa – 14-16

IV. The Reign of Jehoshaphat – 17-20

V. The Reign of Jehoam – 21:1-20


VII. The Reign of Athaliah – 22:10-23:15


IX. The Reign of Amaziah – 25

X. The Reign of Uzziah - 26

XI. The Reign of Jotham – 27

XII. The Reign of Ahaz - 28

XIII. The Reign of Hezekiah – 29-32

XIV. The Reign of Manasseh – 33:1-20

XV. The Reign of Amon – 33:21-25
XVI. The Reign of Josiah – 34:1-35:27

XVII. The Reign of Jehoahaz – 36:1-3

XVIII. The Reign of Jehoiakim – 36:4-8

XIX. The Reign of Jehoiachin – 36:9-10

XX. The Reign of Zedekiah – 36:11-21

XXI. The Proclamation by Cyrus to Return to Jerusalem – 36:22-23
Author: Ezra

Date:
The return of the remnant under Zerubbabel to rebuild the temple - 536 BC.

80 years later 1,500 men plus women and children returned under Ezra to rebuild the spiritual condition of the people - 456 B.C.
The book of Ezra was written a few years after 456 B.C.

Background of the man:

Jewish tradition says Ezra did 5 great things:
* Founded the "Great Synagogue"
* Led the group of 120 who compiled the Old Testament
* Changed the Hebrew writing of Scripture from old Hebrew to new
* Wrote Chronicles, Ezra, Nehemiah
* Instituted local synagogues

Ezra was a man of character:
* Gratefulness - 7:27-28
* Dependence on God - 8:21-23
* Grief over sin - 9:3-4
* Humility before God - 9:5-15
* Courageous to act against that which was wrong - 10

The prophets Haggai, Zechariah, and Malachi prophesied during this time

58 years pass between chapters 6 and 7 in which the events of Esther take place.

Written in Hebrew and Aramaic (4:8-6:18; 7:12-26 - the international language during the Persian period)

Archaeology:
A clay cylinder written by Cyrus has been found. He describes how Marduk, the god of Babylon, turned with disgust away from Nabonidus and appointed him to replace him. In the concluding section he describes his new religious policy of toleration, reversing the Babylonian policy of carrying captive both foreign peoples and their gods. This paved the way for the return of the Jews in fulfillment of prophecy.
Key Themes:
- The Jews Return to the Land
- Rededication of the Temple
- Opposition
- God’s Word
- Faith and action

Christ in Ezra:
We are made aware of God's continued fulfillment of His promise to keep David's descendants alive.

Outline from *ESV Study Bible*
I. Cyrus’s Decree and the Return of Exiles from Babylon – 1-2
   A. The decree – 1:1-4

   B. The exiles respond to the decree – 1:5-11

   C. The exiles live again in their ancestral homes – 2:1-70

II. The Returned Exiles Rebuild the Temple on Its Original Site – 3-6
    A. The foundations of the temple are laid – 3:1-13

    B. Enemies stall the project by conspiring against it – 4:1-24

    C. The work is resumed, and local officials seek confirmation of Cyrus’s decree – 5:1-17
D. King Darius discovers and reaffirms Cyrus’s decree, and the work is completed – 6:1-22

III. Ezra the Priest Comes to Jerusalem to Establish the Law of Moses – 7-8
   A. King Artaxerxes gives Ezra authority to establish the Mosaic law – 7

   B. Ezra journeys to Jerusalem with a new wave of returnees, bearing royal gifts for the temple – 8
   C.

IV. Ezra Discovers and Confronts the Problem of Intermarriage – 9-10
   A. Ezra discovers the problem of marriage to idolaters, and prays – 9

   * “We have sinned” – 9:5-7
   * “We are unworthy of Your blessings” – 9:8-9
     Ezra used 5 images to picture what God’s grace had done for the people who had returned to the land
     1. A remnant
     2. A secure hold within His holy place
     3. New life, new joy
     4. A little reviving in our slavery
     5. Protection in Judea and Jerusalem

   * “We are guilty” – 9:13-15
     B. The people agree to dissolve the marriages – 10:1-17

   C. List of those who were implicated – 10:18-44
Nehemiah

Title:

Nehemiah had the qualities of a great leader that we should emulate (by Warren Wiersbe):
1. He knew he was called of God
2. He depended on prayer
3. He had vision and saw the greatness of the work
4. He submitted to authority
5. He was organized in his work
6. He was able to discern the tactics of the enemy
7. He worked hard
8. He lived an exemplary life
9. He sought to glorify God alone
10. He had courage
11. He enlisted others to work
12. He was determined

Author:
View 1: Nehemiah wrote part of it and compiled the rest from writings of Ezra, etc.
View 2: Ezra wrote two sections (7:6-12:26 and 12:44-13:3), and he compiled the rest making use of Nehemiah’s diary.

Theme of the Book:
The Lord’s protection of His people and the need for their faithfulness in keeping God’s law and their faithfulness in worship.

Key Themes in the Book:
1. The Lord hears prayer
2. The Lord works providentially, especially through powerful rulers, to bring about His greater purposes.
3. The Lord protects his people; therefore, they do not need to be afraid.
4. The Lord is merciful and faithful to His promises despite His people’s resistance in sin.
5. Worship is at the center of the life of God’s people, and it includes the willing, joyful giving of their resources.
6. God’s people need to be on their guard against their own moral weakness.
Christ in Nehemiah:
Nehemiah illustrates Christ in that he gave up a high position in order to identify with the plight of his people.

In Nehemiah everything is restored except the king. The temple is rebuilt, Jerusalem is reconstructed, the covenant is renewed, and the people are reformed. The messianic line is intact, but the King is yet to come. During the time of Nehemiah the “countdown” of 483 begins until the coming of Messiah (Daniel 9:25).

Outline from ESV Study Bible:
I. Nehemiah Returns to Jerusalem to Rebuilt Its Walls – 1-2
   A. Nehemiah learns of Jerusalem’s dilapidation – 1:1-11

   B. Nehemiah gains permission to return and inspects Jerusalem’s walls – 2:1-16
      C. First Signs of Opposition – 2:17-20

II. The Wall Is Built Despite Difficulties – 3:1-7:4
    A. The people work systematically on the walls – 3:1-32

    B. Opposition intensifies, but the people continue watchfully – 4:1-23

    C. Nehemiah deals with injustices in the community; Nehemiah’s personal contribution to the project – 5:1-19

    D. A conspiracy against Nehemiah, but the wall is finished – 6:1-7:4

III. A Record of Those Who Returned from Exile – 7:5-73
IV. The Reading of the Law, and Covenant Renewal – 8:1-10:39
    A. The law is read – 8:1-8

    B. The people are to be joyful – 8:9-12

    C. The people keep the Feast of Booths – 8:13-18

    D. A prayer of confession, penitence, and covenant commitment – 9:1-38

    E. Signatories and specific commitments – 10:1-39

V. The Population of Jerusalem and the Villages; Priests and Levites – 11:1-12:43
    A. Those who lived in Jerusalem and the villages of Judah – 11:1-36

    B. High priests and leading Levites since the time of Zerubbabel – 12:1-26

    C. Dedication of the walls – 12:27-43

VI. Nehemiah Deals with Problems in the Community – 12:44-13:31
    A. The administration of offerings for the temple – 12:44-47
B. Ejection of Tobiah the Ammonite from the temple – 13:1-9

C. Dealing with neglect of the offerings – 13:15-22

D. Dealing with Sabbath breaking – 13:15-22

E. The problem of intermarriage again – 13:23-29

F. Summary of Nechemiah’s temple reforms – 13:30-31
The book of Esther tells how a Jewish girl became the queen of Persia and saved her people from a plot to destroy them. By recounting the historical events, it records the background of the annual festival of Purim and keeps alive for later generations the memory of the great deliverance of the Jewish people during the reign of Xerxes.

The name of God is not mentioned in the book, while the heathen king’s name is mentioned 192 times.

“Though the name of God is not in it, the finger of God is, directing many minute events for the bringing about of His people’s deliverance.” Matthew Henry

Something to consider: “Many of the passive verbs throughout the book imply God’s action. Consider this sentence, for example: “as the days on which the Jews got relief as the month that had been turned for them from sorrow into gladness and from mourning into a holiday’ (9:22). Who gives the Jews relief and turns their sorrow into joy? God does.” Mark Dever

Why is God name not in the book? It was written in Persia and would be censored or profaned by substitution of a pagan god’s name.
Also, there is no mention of worship, prayer or sacrifices.

Title: Named for the main historical character

Author: Unknown

Key Doctrine: The Providence of God

Evidence of God’s hand of providence in the book (by Mark Dever):

- Esther just happens to be Jewish, and she just happens to be beautiful
- Esther just happens to be favored by the king
- Mordecai just happens to overhear the plot against the king’s life
- A report of this just happens to be written in the king’s chronicles
- Haman just happens to notice that Mordecai does not kneel down before him and he just happens to find out that Mordecai is a Jew
- When Haman plots his revenge, the dice just happens to indicate that the date for exacting revenge is put off for almost a year! (What does Proverbs 16:33 say? “The lot is cast into the lap, but its every decision is from the LORD.”)
- Esther happens to get the king’s approval to speak, but then she happens to put off her request for another day.
• Her deferral just happens to get the king’s approval to speak, but then she happens to put off her request for another day.
• Her deferral just happens to send Haman out by Mordecai one more time,
• Which just happens to cause him to recount it to his friends.
• They, in turn, just happen to encourage him to build a scaffold immediately!
• So Haman just happens to be excited to approach the king early the next morning.
• It just so happens that the previous night, the mighty king could not command a moment’s sleep, and he just happened to have had a book brought to him that recounted Mordecai’s deed.
• He then happened to ask whether Mordecai had been rewarded, to which his attendants happened to know the answer. Simply consider for a moment the fact that Mordecai happened not to have been rewarded for having saved the king’s life. How unusual this must have been! Someone who saved the king’s life never rewarded? I wonder if Mordecai ever chafed under that: “Doesn’t he realize what I did for him?” Well, it all just happened.
• Anyhow, Haman happens to approach the king just when the king is wondering how Mordecai should be honored.
• Later on, the king happens to returns to the queen just when Haman happens to be pleading with Esther in a way that can be misconstrued.
• The gallows Haman built for Mordecai just happens to be ready when King Xerxes wants to hang Haman.

Who was Ahasuerus? He is known to history outside the Bible as Xerxes the Great (the Greek form of his Persian name). He reigned over the Persian empire (from India to Ethiopia) from 485-465 B.C.

Important Lesson to Learn from Esther:
God sees and cares for His own. He may be out of their sight, but they are never out of His sight – Psalm 121:4

Christ in Esther:
This book reveals another satanic threat to destroy the Jewish people and thus, the messianic line. God continues to preserve His people and nothing can prevent the coming of the Messiah.

Outline by Warren Wiersbe:
I. The Selection of Esther – 1-2
   A. The King Loses Vashti – 1
C. The King Chooses Esther – 2

II. The Detection of Haman – 3-7
   A. Haman’s Evil Plot – 3

B. Mordecai’s Great Concern – 4

SUMMARY: Mordecai emphasized in chapter 4, 3 basic truths about the providence of God:
- God has divine purposes to accomplish in this world
- God accomplishes His purposes through people
- God will accomplish His purposes even if His servants refuse to obey His will
- God isn’t in a hurry but will fulfill His plans in due time (the events of the book cover 12 years. If you were reading Esther for 1st time you might become impatient w God and conclude that He was doing nothing

C. Esther’s Courageous Intercession – 5-7
III. The Protection of Israel – 8-10
   A. The King’s New Decree – 8

   B. The Jews’ New Victory – 9

“The Jew has attended the funeral of every one of the nations that tried to exterminate him.” J. Vernon McGee

C. Mordecai’s New Honor – 10

Conclusion:
“Haman meant honor for himself and the scaffold for Mordecai, but God meant the scaffold for Haman and honor for Mordecai. God’s will is always accomplished...He can deliver people with the miracles of Exodus. And He can deliver people with sovereignly assisted circumstances, as we see in the book of Esther. God, the unnamed one, is the chief actor in the book of Esther. He is the deliverer of His people.” Mark Dever
Job

Job is the first of the books of poetry
The Poetical books do not advance the story of the nation of Israel. Rather, they record the
inner thoughts of God’s people as they dealt with the issues of every day life (what is God
like, how can I relate to Him, what does He expect of me?)

Unique Features in the Book of Job:
* Job contains the longest place in the Bible (4 lengthy chapters) in which God Himself
speaks (Job 38-41)
* Job contains the longest place in the Bible in which Satan speaks (Job 1-2)
* Job provides a rare insight into Heaven revealing a conversation between God and
Satan in the presence of the angels around the divine throne.
* Job uses more Hebrew words not found anywhere else in the Bible than are used in any
other Bible book.

Author: Unknown

Date of the Events:
Probably during the time of Abraham, Isaac & Jacob

Date of writing: Unknown

Historicity:
Some have said Job wasn’t a real person but the Bible treats him as a real person. Ezekiel
spoke of Job as a historical figure, just as real as Noah and Daniel - Ezekiel 14:14-20.
James identified Job as a literal historical figure who was severely tested by God - James
5:11.

Location Uz:
Two generally accepted possibilities:
- In Syria (Gen 10:23 says Uz was the son of Aram)
- In Edom (Eliphaz was from Teman, a city of Edom + Lam. 4:21)

Theme:
God is sovereign in our lives. We belong to Him and He does not have to explain His ways
to us. We can trust Him, no matter what comes our way in life, knowing that He will do
right.

Key thought to understanding the book:
Job’s sufferings were not to teach him what was wrong in his life, but to teach Satan what
God’s grace can accomplish in a godly life.
Difficulty of translation:
Job contains many terms which are very difficult to translate. Thus translations vary greatly.

Christ in Job:
Job acknowledges a Redeemer (19:25-27) and cries out for a Mediator (9:32-34).

Science in Job:
Henry Morris identifies 15 scientific facts in Job which science didn’t answer until centuries later. See Remarkable Record of Job by Henry Morris.

Job’s Friends:
Eliphaz - Relied on experience
   Was considerate
   His argument was “if you sin, you suffer”

Bildad – Relied on tradition
   Was argumentative
   His argument was “you must be sinning”

Zophar – Relied on assumptions
   Was rude and blunt
   His argument was “you are sinning”

Elihu – Relied on education
   Was perceptive with some conceit
   His argument was “humble yourself and submit to God”

Outline from ESV Study Bible:
I. Prologue: Job’s Character and the Circumstances of His Test -1-2
   A. The integrity of Job – 1:1-5
B. The first test – 1:6-22
   1. The challenge in heaven – 1:6-12

Satan is never idle - always on the prowl
* blinding minds - 2 Corinthians 4:4
* stealing God's Word - Matthew 13:19
* opposing God's work - 1 Thessalonians 2:18
* sowing tares - Matthew 13:37-40
* tempting God's people - 1 Corinthians 7:5
* attacking God's Word - Genesis 3:1
* spreading false doctrine - 1 Timothy 1:3
* persecuting God's church - Revelation 2:10
* deceiving the nations - Revelation 16:14

2. The loss of family and possessions – 1:13-19
3. Job’s confession and confidence – 1:20-22

C. The second test – 2:1-10
   1. The challenge in heaven – 2:1-6
   2. Job’s affliction and confession – 2:7-10

D. Job’s comforters – 2:11-13

A. Job: despair for the day of his birth – 3
   B. The friends and Job: can Job be right before God? - 4:1-25:6

C. Job: the power of God, place of wisdom, and path of integrity – 26:1-31:40
   1. The first challenge: understanding the universe – 38:1-40:2


   3. The second challenge: understanding justice and power – 40:6-41:34


III. Epilogue: The Vindication, Intercession, and Restoration of Job – 42:7-17
   A. The Lord rebukes the three friends – 42:7-9

   B. The Lord restores Job – 42:10-17

Lessons:
1. Circumstances are not the true indicator of whether God is pleased with us or not. The Word of God tells us what is pleasing and not pleasing.
2. When affliction strikes, we need to remember that God is just in all He does.
3. We may never know until we get to Heaven the “whys” of our suffering.

Final Thought:
“When reading the book of Job, we have information which the characters of the story do not. Job loses all he has through no fault of his own. As he struggles to understand why all this is happening to him, it becomes clear that he is not meant to know the reasons. He would have to face life with the answers and explanations held back. Only then would his faith fully develop. We must experience life as Job did – one day at a time and without complete answers to all of life’s questions. Will we, like Job, trust God no matter what? Or will we give in to the temptation to say that God doesn’t really care.” Life Application Bible
Psalms

“The Psalms are rich in human experience. At times they ring with the din and noise of battle, at other times they take us with hushed hearts into the inner sanctuary, into the immediate presence of God. At times they set our hearts aflame and our feet dancing for joy, at times we turn to them when our face is drenched with tears. For the Psalms touch all the notes in the keyboard of human emotion. Here we have love and hate, joy and sorrow, hope and fear, peace and strife, faith and despair. This is the stuff of which life is made. No wonder God’s saints in all ages have felt the tug of the psalms. The book is a vast storehouse of human experience. In times of trouble, especially, we turn to this book. When Jonah found himself in what he called the “belly of hell” he prayed and his short prayer is saturated with quotations from the psalms. Jesus loved them. He went from the upper room with the strains of the psalms still sounding in His soul. They enabled Him to face Gethsemane. He endured Golgotha, quoting from the psalms. On the day of Pentecost, Peter turned instinctively to the psalms to find words to explain vital truth to the stricken Jewish people in Jerusalem. Paul, in summarizing the Holy Spirit’s great indictment of the human race in Romans 3, found the language he needed in the psalms.” John Phillips, *Exploring the Psalms, Vol. 1*

From *Adventuring through the Bible* by Ray Stedman:
If you are happy and want some words to express your joy, try Psalm 66 or Psalm 92
If you are grateful and want to express your thankfulness to God, use the words of Psa 40
If your heart is full of inexpressible praise and love for God, then turn to Psalm 84 or 116
If you are troubled by fear and dread, read Psalm 56, 94 or 23
If you are discouraged, read Psalm 42
If you feel lonely, I would suggest Psalm 62 or 71
If you are oppressed with guilt, shame, or a sense of sinfulness, read Psalm 51 and 32
If you are worried or anxious, I’d recommend Psalm 37 and 73
If you are angry, try Psalm 13 or 58
If you struggle with bitterness and resentment, read Psalm 77 or 94
If you feel forsaken, immerse yourself in the comfort of Psalm 88
If you are struggling with doubts, dwell in the heart-lifting truths of Psalm 119

Meaning of the name
From a Greek word meaning “a song sung to the accompaniment of a plucked instrument”

In the Hebrew Bible the title of the Book of Psalms is “Book of Praises”

Date of Writing
Written and compiled over a period of 1,000 years (from the time of Moses [Psalm 90] to the time the Jews returned from the Babylonian exile [Psalm 126]).
Authors
The Divine Author – 2 Timothy 3:16; 2 Peter 1:21
The Human Authors:
* David – Psalm 2 (according to the New Testament); 3-9; 11-32; 34-41; 51-65; 68-70; 86; 95 (according to the New Testament); 101; 103; 18-110; 122; 124; 131; 133; 138-146

13 Psalms contain information that links them to various episodes in David’s life:
- Psalm 3 – David flees from Absalom – 2 Samuel 15-16
- Psalm 7 – Concerning Cush, a Benjamite – event unknown
- Psalm 18 – David delivered from Saul – 1 Samuel 24, 26
- Psalm 34 – David pretends to be insane – 1 Samuel 21
- Psalm 51 – David mourns sin with Bathsheba – 2 Samuel 12
- Psalm 52 – David betrayed by Doeg – 1 Samuel 22
- Psalm 56 – David betrayed by the Ziphites – 1 Samuel 23
- Psalm 57 – David flees from Saul – 1 Samuel 22
- Psalm 59 – David sought by Saul – 1 Samuel 19
- Psalm 60 – David fights the Arameans and Edomites – 2 Samuel 8, 10
- Psalm 63 – David hides in the wilderness – 1 Samuel 23-24
- Psalm 142 – David flees from Saul – 1 Samuel 22
* Asaph (a priest appointed by David to direct the music ministry) – 50; 73-83
* The sons of Korah (a guild of singers and composers) – 42; 44-49; 84-85; 87
* Solomon – 72, 127
* Moses – 90
* Heman 88 (a Levite musician, grandson of Samuel, appointed by David, had 14 sons who assisted him)
* Ethan – 89 (a Levite musician appointed by David)
* Anonymous Psalms – 1; 10; 33; 43; 66-67; 71; 91-94; 96-100; 104-107; 111-121; 132; 125-126; 128-130; 132; 134-137; 146-150 (some of the anonymous psalms are traditionally attributed to Ezra)

Book Divisions
Psalms is really five books in one. Each book ends with a Doxology

Book One – Psalms 1-41
Book Two – Psalms 42-72
Book Three – Psalms 73-89
Book Four – Psalms 90-106
Book Five – Psalms 107-150

Hebrew Poetry
Psalms is written in the form of Hebrew poetry.
Hebrew poetry is based on “thought lines” and not rhymes.
- Synonymous parallelism – the 2nd line repeats the first line in different words – Psalm 24:1-3
- Antithetic parallelism – the 2nd line contrasts with the first – Psalm 1:6; 37:9
- Synthetic parallelism – the 2nd line expands on the first – Psalm 19:7-9
- Climactic parallelism – the 2nd line restates part of the first phrase, then completes the thought – Psalm 93:3
- **Emblematic parallelism** – one phrase (usually the 1st line), serves as an emblem to illustrate the other phrase – Psalm 42:1 (Psalm 73:22 illustrates this type with the emblem occurring in the 2nd phrase).

### Messianic Psalms

Many of the Psalms specifically anticipated the life and ministry of Jesus, the One Who came centuries later as Israel’s promised Messiah.

Here are some specific messianic prophecies in the Book of Psalms:

<table>
<thead>
<tr>
<th>Psalm</th>
<th>Prophecy</th>
<th>Fulfillment</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:7</td>
<td>God will declare Him to be His Son</td>
<td>Matthew 3:17</td>
</tr>
<tr>
<td>8:6</td>
<td>All things will be put under His feet</td>
<td>Hebrews 2:8</td>
</tr>
<tr>
<td>16:10</td>
<td>He will be resurrected from the dead</td>
<td>Mark 16:6-7</td>
</tr>
<tr>
<td>22:1</td>
<td>God will forsake Him in His hour of need</td>
<td>Matthew 27:46</td>
</tr>
<tr>
<td>22:7-8</td>
<td>He will be scorned and mocked</td>
<td>Luke 23:35</td>
</tr>
<tr>
<td>22:16</td>
<td>His hands and feet will be pierced</td>
<td>John 20:25, 27</td>
</tr>
<tr>
<td>22:18</td>
<td>Others will gamble for His clothes</td>
<td>Matthew 27:35-36</td>
</tr>
<tr>
<td>34:20</td>
<td>None of His bones will be broken</td>
<td>John 19:32-33, 36</td>
</tr>
<tr>
<td>35:11</td>
<td>He will be accused by false witnesses</td>
<td>Mark 14:57</td>
</tr>
<tr>
<td>35:19</td>
<td>He will be hated without a cause</td>
<td>John 15:25</td>
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<tr>
<td>40:7-8</td>
<td>He will come to do God’s will</td>
<td>Hebrews 10:7</td>
</tr>
<tr>
<td>41:9</td>
<td>He will be betrayed by a friend</td>
<td>Luke 22:47</td>
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<tr>
<td>45:6</td>
<td>His throne will be forever</td>
<td>Hebrews 1:8</td>
</tr>
<tr>
<td>68:18</td>
<td>He will ascend to God’s right hand</td>
<td>Mark 16:19</td>
</tr>
<tr>
<td>69:9</td>
<td>Zeal for God’s house will consume Him</td>
<td>John 2:17</td>
</tr>
<tr>
<td>69:21</td>
<td>He will be given vinegar and gall to drink</td>
<td>Matthew 27:34</td>
</tr>
<tr>
<td>109:4</td>
<td>He will pray for His enemies</td>
<td>Luke 23:34</td>
</tr>
<tr>
<td>109:8</td>
<td>His betrayer’s office will be fulfilled by another</td>
<td>Acts 1:20</td>
</tr>
<tr>
<td>110:1</td>
<td>His enemies will be made subject to Him</td>
<td>Matthew 22:44</td>
</tr>
<tr>
<td>110:4</td>
<td>He will be a priest like Melchizedek</td>
<td>Hebrews 5:6</td>
</tr>
<tr>
<td>118:22</td>
<td>He will be the chief cornerstone</td>
<td>Matthew 21:42</td>
</tr>
<tr>
<td>118:26</td>
<td>He will come in the name of the Lord</td>
<td>Matthew 21:9</td>
</tr>
</tbody>
</table>

### Imprecatory Psalms

These psalms invoke God’s wrath and judgment on the Psalmist’s adversaries who were God’s enemies. The psalmist called upon the Lord to punish the wicked and defend him as he carried out God’s work in the midst of the persecutors – Psalms 7; 35; 40; 55; 58-59; 69; 79; 109; 137; 139; 144

### Superscriptions and Notations

116 of the Psalms, have a superscription added to the beginning of the Psalm that provides an editorial notation identifying the author, historical context, and how it should be sung. Although these were not a part of the original text, they are, nevertheless, considered accurate and reliable.

In the Hebrew Bible the numbering of the verses starts with the superscription. Jesus and the New Testament writers accepted the notes as part of Scripture and built arguments on the notes (example: Mark 12:35-37; Acts 2:29-36).
Among the various kinds of information that these editorial additions provide are:
- Historical Information
- Musical Instruction
- Important Pauses (the word *Selah* has been added 71 times to the Psalms to signal a brief interlude)

The Psalms should be a part of the regular reading of God’s Word by believers. The Psalms lead us again and again to consider aspects of God and His will that we might not otherwise choose to remember or confront.

A Sample Psalm
Proverbs
Psalms: How to get along with God
Proverbs: How to get along with people, handle work, family, money, etc.

The Unique nature of Proverbs:
• Proverbs tells us that the “good life” can be found only in wisdom about God and about ourselves.
• There is more in Proverbs on the development of godly character than in any other book of the Bible.
• Diligently learning Proverbs is excellent preparation for facing life’s most perplexing questions. We can prepare now to face problems that will come by carefully studying Scripture.
• Proverbs shows us in detail that the Lord cares deeply about the details of our lives and keeps a careful eye on all our actions.
• Proverbs gives us examples of ways we can obey God’s Word.

Definition of a Proverb:
“A proverb is a short statement that declares a profound truth designed to give us wisdom for life.” Chuck Swindoll

Malbim (ancient Jewish Rabbi) said that parables are tools that make a deep abstract concept understandable by clothing it in an easily grasped metaphor.

The Hebrew word “proverb” means “to be like” or “compared with.” The word came to stand for any kind of wise pronouncement.

Author:
Most of the Proverbs were written by Solomon or compiled by him between 971-931 B.C.

Hezekiah compiled some proverbs that were written by Solomon.
Other authors include Agur and Lemuel (possibly Solomon under another name).
The book was probably edited and published in the reign of Hezekiah.

It is tragic that Solomon failed to apply Proverbs to himself (especially in regards to women) the good advice he gave to his son, and to everyone else, and this failure caused his own downfall.
Solomon’s experience teaches us that knowing the right thing to do is not enough. Wisdom involves application.

How to Read Proverbs (by Mark Dever):
Clue #1: Common sense is required
Clue #2: They are always ultimately true

Clue #3: They are normally true now

Clue #4: They employ poetic imagery

Clue #5: They are partial in themselves

Clue #6: They are sometimes obscure

Clue #7: As a whole, the proverbs come from a godly perspective. Proverbs is not simply a book of secular proverbs

Suggestions for reading and studying:
1. Read one chapter a day every day
2. Pick a topic. Read through the entire book underlining verses that deal with that topic

The following is a list of categories of specific advice and guidance for various types of person. It is taken from Practical Proverbs for Particular People by Edwin Jaeger (self-published):
Alcoholics
Angry people
Anxious and discouraged people
Arguers
Borrowers
Bribe-takers
Brokenhearted
Chatterers
Cheerful People
Conceited
Crafty or sly people
Cruel
Corruptible people
Diligent people
Disagreeable people
Discerning people
Dishonest and deceitful people
Elderly persons
Envious and jealous persons
Faithful ones
Those who fear the Lord
Fighters, interfering ones
Flatterers
Flirts
Fools
Friendly people
Generous people
Genuine people
Gluttons
Gossips
Greedy and stingy people
Guarrantors (co-signers), lenders, borrowers
Hart-hearted
Hard workers
Haters, killers
Homemakers
Honest and truthful ones, people of integrity
Humble ones
Hypocrites
Impatient
Incorruptible and Just Persons
Independent People, loners
Interfering ones
Jealous, Jokers
Kind, gentle people
Lazy persons
Liars
Lovers of evil
Lovers of good
Loving, friendly people, good neighbors
Misguided people
Mockers, scoffers
Obedient people
Oppressors and exploiters
Patient people
Perverse-hearted, hard-hearted ones
Pleasant, peace-loving people
Poor persons
Pretenders and self-deceived persons
Proud and conceited people
Prudent persons
Quick tempered people
Rash, overly-zealous ones
Rebellious
Revengeful people
Rich persons
Righteous ones
Rulers, leaders of government
Sad, sorrowful, brokenhearted
Simpletons
Slanderers
Sons, children
Tempted
Thieves
Undisciplined people
Unfaithful husbands and wives
Unreliable and undependable people
Violent, cruel persons
Outline by Ray Stedman:

Introduction: The purpose of Proverbs is wisdom – 1:1-1:7
   Theme: The value of wisdom

Proverbs for young people – 1-9
   Theme: Advice about life from a father who has been there

Proverbs of Solomon – 10-24
(The first collection of Solomon’s wise sayings, compiled by Hezekiah)
   Theme: The principles of wisdom for godly living

Proverbs of Solomon – 25-29
(The second collection of Solomon’s wise sayings, compiled by Hezekiah)
   Theme: The principles of godly living for healthy relationships

Proverbs of Agur – 30
   Theme: Humility, righteous living, and learning wisdom from observations of the animal kingdom

Proverbs of Lemuel – 31
   Theme: Wisdom learned by King Lemuel at his mother’s knee
   2. The description of a virtuous wife – 31:10-31
“It (Ecclesiastes) draws its conclusion from appearances, from looking at the world from a human perspective. Every aspect of life that this book examines is seen as ‘under the sun.’ That is where we human beings live. But God’s perspective is much higher than ours. He can see the world from beyond the sun. Man views reality from a limited, horizon-level perspective, exclusive of divine revelation, and that is the viewpoint expressed throughout most of Ecclesiastes.” Ray Stedman, *Adventuring through the Bible*

Meaning of Title: An Anglicized verses of the Greek rendering of the speaker’s designation of himself in v. 1 – “The Preacher” / “The Teacher”

Author: Solomon

Key Word: “Vanity”

Theme: “The theme of Ecclesiastes is the necessity of fearing God in a fallen, and therefore frequently confusing and frustrating, world.” *ESV Study Bible*

Purpose: To spare future generations the bitterness of learning through their own experience that life has no meaning apart from God


Reasons to Study Ecclesiastes by Philip Graham Ryken:
1. It is honest about the troubles of life
2. To learn what will happen to us if we choose what the world tries to offer instead of what God has to give
3. It asks the biggest and hardest questions that people still have today
   * What is the meaning of life?
   * Why am I so unhappy?
   * Does God really care?
   * Why is there so much suffering and injustice in the world?
   * Is life really worth living?
4. It will help us worship the one true God
5. It teaches us how to live for God and not just for ourselves
Outline by Warren Wiersbe:
I. The Problem Declared – 1-2
Life is not worth living! Consider:
   1. The monotony of life – 1:4-11

   Solomon looked at the cycle of life “under the sun” and came to 3 bleak conclusions:
   * Nothing is changed – 4-7
   * Nothing is new – 8-11
   * Nothing is understood – 12-18
      2. The vanity of wisdom – 1:12-18

   3. The Futility of Wealth – 2:1-11
   4. The Certainty of Death – 2:12-23

Conclusion: Enjoy Life – 2:24-26

II. The Problem Discussed – 3-10
He considers each of the above arguments:
   1. The monotony of life – 3:1-5:9
      (1) Look up – 3:1-8
(2) Look within – 3:9-14
(3) Look ahead – 3:15-22

(4) Look around – 4:1-5:9

* In the courtroom – 4:1-3
* In the marketplace – 4:4-8
* On the highway – 4:9-12
* In the palace – 4:13-16

2. The futility of wealth – 5:10-6:12
   (1) Employing wealth – 5:10-17
   (2) Enjoying wealth – 5:18-6:12

3. The Vanity of Wisdom 7:1-8:17
   (1) Wisdom can make life better – 7:1-10
   (2) Wisdom helps us see life clearly – 7:11-18
   (3) We helps us face life stronger – 7:19-8:17

4. The certainty of death – 9:1-10:20
   (1) Death is unavoidable – 9:1-10
   (2) Life is unpredictable – 9:11-18
   (3) Beware of folly – 10:1-20

Solomon reminds four different “fools” of the danger of folly:
- The foolish ruler – 4-7
- The foolish workers – 8-11
- The foolish talkers – 12-15
- The foolish officers – 16-20
III. The Problem Decided – 11-12
   1. Life is an adventure - Live by faith – 11:1-6

   2. Life is a gift - Enjoy life now – 11:7-12:8

   3. Life is a school – learn your lessons – 12:9-12

   4. Life is a stewardship – fear God – 12:13-14

Concluding thought:
“Life is filled with difficulties and perplexities, King Solomon concluded, and there’s much that nobody can understand, let alone control. From the human point of view, it’s all vanity and folly. But life is God’s gift to us and He wants us to enjoy it and use it for His glory. So, instead of complaining about what you don’t have, start giving thanks for what you do have – and be satisfied.” Warren Wiersbe
Song of Solomon

Song of Solomon is sometimes referred to as “Canticles” (“Series of Songs”)

Song of Solomon is sometimes referred to as “The Song of Songs” from 1:1 (which indicates that this song is the best among Solomon’s 1,005 songs)

The Jewish rabbis have always held the book in high esteem. The Midrash Rabbah points out the importance of giving attention to the message of the book: “Had any other man composed them, it would have been incumbent on you to incline your ear and to listen to them; all the more since Solomon composed them. Had he composed them out of his own mind, it would have been incumbent on you to incline your ear and listen to them; all the more then since he composed them in the Holy Spirit.”

Why study the book?
“This book should be studied by every couple seeking to be married…. It will teach every couple how to have a fully satisfying marital experience, where love dominates and romance flourishes:
If you want another chance at your dying marriage…this book is for you!
If you want to increase your love for your spouse…this book is for you!
If you want to strengthen your sexual understanding…this book is for you!
If you want to be romantic again…this book is for you!
If you want to know what God approves of in a marriage…this book is for you!
If you want to get married soon…this book is for you!
If you want to see how much God loves you…this book is for you!”
David and Carole Hocking, Romantic Lovers

Author:
Solomon is traditionally believed to be the author. His name appears 7 times in the book.

Some question his authorship. They say:
• 1:1 need not mean that Solomon wrote it, only that it was written in his honor
• What is known of Solomon doesn’t necessarily fit what is written in the book

Interpretations:
1. Literal (married love) – to give God’s viewpoint of sexual love in marriage
“The purpose is to describe ideal human love and to give God’s viewpoint of sexual love within marriage, and this it does in some explicit ways. It is for this very reason that many have shied away from the literal approach and have taken an allegorical or typical approach….Since the Scriptures have much to say about God’s rules of conduct in every other area of human relations, is it so difficult to believe and expect that God could have something to say of sexual behavior? Especially since this is the most intimate relationship a man and a woman can enter into? The author feels that this is exactly what God through this book has done.” Arnold Fruchtenbaum
2. Allegorical

a. The love of God and Israel
b. The love of Christ and the church

Problem with the allegorical interpretation: it is completely subjective

Christ in Song of Solomon:
The Song of Solomon illustrates Christ and His bride, the church.

The main characters in the book:
- Solomon
- Shulamit
- A chorus-like group ("others" in the ESV headings)

The story behind the song:
Solomon owns a vineyard in Galilee near Shunem. One day, while visiting his vineyards, he meets a farm girl as she is taking care of her own family vineyard. Solomon falls in love with her. She finally agrees to marry him. Shortly before the wedding, Solomon sends a wedding procession to bring the bride to his palace in Jerusalem. After her arrival, the wedding ceremony takes place, followed by the wedding banquet and then the wedding night.

One night Shulamit rejects Solomon’s sexual advances, and the king leaves. Shulamit regrets rejecting his advances and begins to search for him. After finding him, they have a loving reunion.

After some time in the palace, Shulamit begins to desire a visit to her home. They make a visit where they renew their commitment to each other, and the book closes with the enjoyment of sexual love in their mountain home.

Form of the book: Lyric Idyll (collection of songs, events, or speeches related to a story but not necessarily given in chronological order)

Solomon records the story not from his own perspective but from the perspective of the bride. In the book she is one who is telling the story.

A note of caution: “Song of Solomon is deliberately veiled in poetic euphemisms that are beautiful by any measure. Some of the imagery is fairly obvious, some highly debatable. In many places the meaning is indistinct enough to permit a great deal of hermeneutical imagination, and wisdom would seem to teach that here – especially here – it is best for the preacher not to be a lot more explicit than the Holy Spirit was” John MacArthur
Outline by Arnold Fruchtenbaum
1. Courtship and Marriage – 1:2-5:1
      1. First Reflection: Shulamit Preparing for the Wedding Feast – 1:2-8
      2. Second Reflection: At the Wedding Feast – 1:9-14
      3. Third Reflection: In the Bridal Chamber – 1:15-2:7

   B. Second Idyll: The Courtship Period Reflections – 2:8-3:5
      1. Fourth Reflection: A Springtime Visit – 2:8-17


   C. Third Idyll: Marital Union Reflections – 3:6-5:1
      2. Seventh Reflection: The Wedding Night – 4:1-5:1

II. Sexual Adjustments in Marriage – 5:2-8:14
   A. Fourth Idyll: Sexual Problem Reflections – 5:2-6:9
      1. Eighth Reflection: Shulamit’s Troubled Dream of Love Refused – 5:2-6:3


   B. Fifth Idyll: The Return to Galilee Reflections – 6:10-8:14
      1. Tenth Reflection: The Dance of the Mahanaim – 6:10-7:10

      2. Eleventh Reflection: Shulamit’s Desire to Visit Home – 7:11-8:4

      3. Twelfth Reflection: Journey to the Country – 8:5-7
Lessons:
1. God gave sex for every married couple to thoroughly enjoy (for a married couple to neglect it – except for 1 Corinthians 7:13 – is sin)
2. Men need to be romantic toward their wives.
3. Women need to show appreciation to their husbands.
4. Singles: don’t settle for second best. Keep yourselves pure for the one you will share your life with.
Isaiah

Isaiah is often called “The Fifth Gospel”

Author: The Prophet Isaiah

Date:
Chapters 1-39 were probably written around 700 B.C. (soon after the events they tell about)
Chapters 40-66 may have been written near the end of his life (about 681 B.C.)

Setting:
During Isaiah’s early life Judah was prosperous and militarily strong under King Uzziah. Things gradually changed. Uzziah was stricken with leprosy as a judgment for assuming priestly duties. Tiglath-pileser II of Assyria threatened both Israel and Judah. Assyria conquered Israel in 722 B.C. Sennacherib became king of Assyria and attacked Jerusalem but was defeated because of God’s intervention.

Isaiah and the Bible as a whole have some interesting things in common:

66 Books in the Bible / 66 Chapters in Isaiah
Both are divided into two parts:
   1-39 Law and Judgment
   40-66 Grace and Salvation

Unity of the Book:
Some critics of the Bible deny that Isaiah wrote the whole book (and thus some of his prophecies weren’t prophecies at all).
Reasons for believing the whole book was written by Isaiah:
  ● The New Testament refers to passages throughout the book as the work of Isaiah
  ● John 12:37-41
  ● The Dead Sea Scrolls Isaiah scroll bears witness to the unity of the book
  ● There are many distinctive features of Isaiah’s style that run through the whole book.

The structure of the book points to one author. Chapters 36-39 are a historical interlude which concludes chapters 1-35 and introduces 40-66.
Christ in Isaiah:
Isaiah’s messianic prophecies are clearer and more explicit than those of any other Old Testament book. They describe many aspects of the person and work of Christ in His first and second comings.

Isaiah wrote about:
- The birth of Christ – 7:14; 9:6
- The ministry of John the Baptist – 40:1-6
- Christ’s anointing by the Holy Spirit – 61:1-2
- The nation’s rejection of their Messiah – 6:9-11
- Christ, the “stone of stumbling” – 8:14; 28:16
- Christ’s ministry to the Gentiles – 49:6
- The Savior’s suffering and death – 52:13-53:12
- Christ’s resurrection – 55:3
- Christ’s return to reign as King – 9:6-7; 11:1ff; 59:20-21; 63:1-3

Major Subjects in Isaiah:
1. 1st Coming Prophecies
2. 2nd Coming Prophecies
3. The Day of the Lord
4. The Holy God
5. Inadequacy of Formal Worship
6. The Remnant
7. Call to National Repentance

Summary of the Book by Warren Wiersbe:
“Isaiah had an immediate word of warning to both Israel and Judah that Assyria was on the march and would be used by God to punish them for their sins. Occasionally, Isaiah uses this invasion to picture ‘The Day of the Lord,’ that future time when the whole world will taste of the wrath of God. The prophets often used immediate circumstances to illustrate future events.

Isaiah had a word of promise to Judah that God would deliver Jerusalem from the enemy for the sake of David’s throne. There was also a word of hope for the future Jewish exiles in Babylon, that God would rescue them and help them restore their nation and their temple. But Isaiah’s greatest message is his word of salvation, announcing the coming of the Messiah, the Servant of the Lord, who would die for sinners and one day return to earth to establish His glorious kingdom”

Outline by Ray Stedman in Adventuring through the Bible:
Prophecies of God’s Judgment – 1-35
1. Prophecies against Judah, the southern kingdom – 1-12
   A. Judah is judged – 1

   B. The Day of the Lord – 2-4
C. The parable of the vineyard – 5

D. Isaiah’s commission as a prophet – 6

E. Prophecy: Israel conquered by Assyria – 7-9
F. Prophecy: Assyria destroyed by God – 10
G. The restoration of Israel under the Messiah – 11-12

2. Prophecies against the enemies of Israel – 13-23
(Babylon, Assyria, Philistia, Moab, Damascus, Samaria, Ethiopia, Egypt, Edom, Arabia, and Tyre; a warning to Jerusalem)

3. Prophecies of the Day of the Lord – 24-27
   The Tribulation – 24
   The blessings of the Kingdom – 25-27

4. Judgment and blessing among the nations – 28-35
   (Woe to Ephraim, Ariel, Egypt, Assyria, and other enemy nations; the coming King and the coming kingdom)

The Faith – and Folly – of King Hezekiah – 36-39

5. Assyria challenges Hezekiah and his God – 36
6. God overthrows Assyria – 37
7. God saves Hezekiah from illness – 38
8. Hezekiah’s foolishness: he shows off his wealth to the Babylonian envoy – 39

Prophecies of Good News – 40-66
10. Prophecies of the Messiah – 49-57
11. Prophecies of the future glories of revived Israel – 58-66
Written to Judah to urge them to turn from their sins and to turn back to God

Date: 627-580 B.C. (42 years)

Three stages of Jeremiah’s ministry:
1. While Judah was threatened by Assyria and Egypt – 627-605 B.C.
2. While Judah was threatened and attacked by Babylon – 605-586 B.C.
3. Ministered in Jerusalem and Egypt after Judah’s fall – 586-580 B.C.

The Theme and Purpose of Jeremiah:
“In Jeremiah, God is seen as patient and holy. He has delayed judgment and appealed to His people to repent before it is too late...Because they defied God’s words and refused to repent, the Babylonian captivity was inevitable. Jeremiah listed the moral and spiritual causes for their coming catastrophe, but he also proclaimed God’s gracious promise of hope and restoration. There will always be a remnant, and God will establish a new covenant.” Talk through the Bible

Christ in Jeremiah:
The Messiah is clearly seen in 23:1-8 as the coming Shepherd and the righteous Branch

Outline adapted from Ray Stedman in Adventuring through the Bible:
God Calls Jeremiah to the Prophetic Ministry – 1
God gave Jeremiah 3 promises to prepare him for his dangerous mission:
- The vision of the almond tree: God’s Word will be fulfilled – 1:11-12
- The vision of the boiling pot: God’s Wrath is coming – 1:13-16
- The city, pillar, and wall: God will protect His servant - 1:17-19

Jeremiah’s Prophecies against the Nation – 2-25
   Jeremiah paints 10 pictures that expose the sins of the people:
   * An unfaithful wife - 2:1-8
   * Broken cisterns - 2:9-13
   * A plundered slave - 2:14-19
   * A stubborn animal - 2:20
   * A degenerate vine - 21
   * A defiled body - 22
   * An animal in the desert - 23-25
   * A disgrace thief - 26-28
   * Incorrigible children - 29-35
   * Prisoners of war - 36-37
2. Jeremiah’s second sermon: Repent or be judged – 3:6-6:30
3. Jeremiah’s third sermon: Religious hypocrisy will be judged – 7-10
4. Jeremiah’s fourth sermon: The nation’s broken covenant – 11-12
5. Jeremiah’s fifth sermon: The loincloth and the jars filled with wine – 13

6. Jeremiah’s sixth sermon: The horrors of judgment – 14-15
7. Jeremiah’s seventh sermon: Why Jeremiah never married – 16-17

8. Jeremiah’s eighth sermon: The potter and the clay – 18-20


11. Jeremiah’s eleventh sermon: Good figs and bad – 24
12. Jeremiah’s twelfth sermon: Seventy years of captivity – 25

Jeremiah’s Conflicts – 26-29
13. Conflict with the nation of Judah – 26
14. Conflict with false prophets – 27-29

The Distant Future of Israel, Judah, and Jerusalem – 30-33
15. The restoration of Israel and Judah – 30-31

16. The reconstruction of Jerusalem – 32

17. The restoration of the covenant – 33

The Fast Approaching Fall of Jerusalem – 34-45
18. Jeremiah’s warnings to the king and the people – 34-36
20. The fall of Jerusalem – 39-45

Prophecies against the Gentile Enemies – 46-51
   Against Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Hazor, Elam, and Babylon

The Fall of Jerusalem - 52

Lessons:

1. True success is not measured in wealth or in people’s acceptance of us but in faithfulness and obedience to God.
2. When we ignore sin and refuse to listen to God’s warning, we invite disaster.
3. Like Jeremiah, we need to see people not only for what they are, but for what they will be if they continue in their sin (that’s why he was the “weeping prophet”).
Lamentations

Meaning of Name: “Loud Cries”

Hebrew title: “How!” – 1st word of 1:1; 2:1; 4:1 (not a question but the beginning of an exclamation)

Author: Tradition says Jeremiah

Date: soon after the fall of Jerusalem in 586 B.C.

Theme: The Funeral of a City (Jerusalem)

The author of Lamentations showed that the terrible suffering of Israel which came with the destruction of Jerusalem by Babylon was predicted in the curses which God explained in Deuteronomy 28. But that also contains a hope. The same covenant that promised judgment for disobedience also promised restoration after repentance (Deuteronomy 30:1-10). The author is calling on his people to turn back to the Lord.

The key passage is 3:19-24, where the author affirms that belief in God’s mercy and faithfulness is the key to a restored relationship with God. Hope, not despair, is the final word in Lamentations.

Acrostic:

Christ in Lamentations:
Jeremiah weeping over Jerusalem looks ahead to Christ weeping over Jerusalem – Matthew 23:37-38

Outline from The MacArthur Study Bible:
I. The First Lament: Jerusalem’s Devastation – 1
   A. Jeremiah’s Sorrow – 1:1-11
B. Jerusalem’s Sorrow – 1:12-22

II. The Second Lament: The Lord’s Anger Explained – 2
   A. The Lord’s Perspective – 2:1-10
   B. A Human Perspective – 2:11-19
   C. Jeremiah’s Prayer – 2:20-22

III. The Third Lament: Jeremiah’s Griefs Expressed - 3
   A. His Distress – 3:1-20
   B. His Hope – 3:21-38
C. His Counsel and His Prayer – 3:39-66

IV. The Fourth Lament: God’s Wrath Detailed – 4
   A. For Jerusalem – 4:1-20

   B. For Edom – 4:21-22

V. The Fifth Lament: The Remnant’s Prayers – 5
   A. To Be Remembered by the Lord – 5:1-18

   B. To Be Restored by the Lord – 5:19-22

Lessons:
1. No sin is too big for God to forgive.
2. Only God can deliver us from sin. Without Him there is no comfort or hope for the future.
3. What do I weep over – my comfort or the awfulness of sin?
Isaiah speaks of God’s salvation
Jeremiah speaks of God’s judgment
Daniel speaks of God’s kingdom
Ezekiel speaks of God’s sovereignty and glory

Author: Ezekiel

“Anyone who has read the book of Ezekiel knows that the man himself was far from an ordinary individual...Ezekiel’s behavior has been called many things: ‘pathological,’ ‘psychic,’ ‘schizophrenic,’ ‘epileptic,’ ‘catatonic,’ ‘psychotic,’ and ‘paranoid’....Perhaps what makes Ezekiel appear so strange are the bizarre things the Lord called him to do in order to communicate with his people....But it is not really that hard to understand. Let me give you a quick overview before we dive in. Ezekiel’s structure is even clearer than Isaiah’s or Jeremiah’s. It falls into two halves. In chapters 1-24, the Lord tells His people of His judgment on them. The Babylonians and Nebuchadnezzar will destroy Jerusalem he says. The climax occurs in chapter 24 when word comes to Ezekiel that the siege has begun. Chapters 25-48 then contain more hope. The second half begins with condemnations of the surrounding nations...Word then arrives in 33:21 that Jerusalem has, in fact, fallen; and from that point Ezekiel begins to prophesy about hope and restoration for God’s people. The book largely occurs in chronological order, and Ezekiel’s prophecies stretch over a two-decade-plus period – from around 593 to 571 B.C.” Mark Dever

Date: 593-571 B.C.

Background:
Ezekiel stressed three issues in his preaching:
1. It was sin which brought the people’s judgment of exile. The people must repent and return to God.
2. The exile would last for seventy years, even though false prophets were preaching an early return.
3. There would be a future restoration of Israel for a believing remnant.

Christ in Ezekiel:
The Messiah is depicted as a tender twig that becomes a stately cedar on a lofty mountain – 17:22-24.
Messiah is the King Who has the right to rule – 21:26-27
Messiah is the True Shepherd Who will deliver and feed His flock – 34:11-31

Theme of the book: the departure and return of the Shekinah Glory

Outline from *The MacArthur Study Bible*
   A. Preparation and Commission of Ezekiel – 1:1-3:27
      1. Divine Appearance to Ezekiel – 1:1-28
B. Proclamation of Jerusalem’s Condemnation – 4:1-24:27
   1. Signs of Coming Judgment – 4:1-5:4

2. Messages concerning Judgment – 5:5-7:27

3. Visions concerning Abomination in the City and Temple – 8:1-11:25


II. Prophecies of Retribution to the Nations – 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

   F. Sidon – 28:20-24

III. Provision for Israel’s Repentance – 33:1-33
   A. Regathering of Israel to the Land – 34:1-37:28
      1. Promise of a True Shepherd – 34:1-31


      3. Purposes of Restoration – 36:8-38


      1. Invasion of God to Plunder Israel – 38:1-16

      2. Intervention of God to Protect Israel – 38:17-39:29

   C. Reinstatement of True Worship in Israel – 40:1-46:24
         “Ezekiel has described the return of the Jewish people to their land....But for the picture to be complete, he must give them assurance that their beloved temple & its ministries will be restored....In the last nine chapters of his book, Ezekiel will describe in detail the new temple and its ministry, the new boundaries of the tribes in the land, and the return of the glory of God to Israel.” Warren Wiersbe


   D. Redistribution of the Land in Israel – 47:1-48:35
      1. Position of the River – 47:1-12

Daniel

Author: Daniel

Date: Probably completed around 530 B.C.

Theme: God’s sovereignty – 5:21: “The Most High God rules the kingdom of mankind and sets up over it whom He will.”

Christ in Daniel:
- Christ is the Great Stone Who will crush the kingdoms of this world – 2:34-35, 44
- Christ is the Son of Man Who is given dominion by the Ancient of Days – 7:13-14
- The Vision of the sixty-nine weeks pinpoints the coming of the Messiah – 9:25-26

Outline by Ray Stedman, Adventuring through the Bible

The Life of Daniel in Babylon – 1

Daniel means “God Is My Judge” changed to Belteshazzar (“Bel Protects His Life”)  
Hananiah means “The Lord Shows Grace” changed to Shadrach “Command of Aku” (the moon god)  
Mishael means “Who Is Like God?” changed to Meshach (“Who Is As Aku is?”)  
Azariah means “The Lord Is My Help” changed to Abednego (“Servant of Nebo”)
God’s Plan for the Gentiles – 2-7
1. Daniel interprets Nebuchadnezzar’s dream of the great image – 2

2. Nebuchadnezzar’s image of gold – 3

3. Daniel interprets Nebuchadnezzar’s vision of a great tree – 4

4. Belshazzar, the handwriting on the wall, and Daniel’s interpretation – 5

5. Darius deceived and Daniel saved in the lion’s den – 6

6. Daniel’s vision of the four beasts – 7

God’s Plan for Israel – 8-12
7. Daniel’s vision of the ram and the goat – 8
8. Daniel’s vision of the seventy weeks – 9

9. Daniel’s interpretation of the vision – 10-12
   A. Daniel’s vision of the strange messenger – 10

   B. The first sixty-nine weeks – 11:1-35

   C. The seventieth week (the tribulation) – 11:36-12:3

   D. Sealing of the scroll and final words on the time of the tribulation – 12:4-13
Hosea

An excellent paraphrase of the story of Hosea’s marriage to Gomer is found in Love Life for Every Married Couple by Ed Wheat (chapter 15 “How to Save Your Marriage Alone”)

Date: Written approximately 715 B.C. to record events from about 753-715 B.C.

Historical Background: Last prophet in the northern kingdom

Theme: God’s Faithfulness Despite Israel’s Unfaithfulness
“Hosea depicts Israel’s unfaithfulness with a number of images from family and nature. Israel is like: a promiscuous wife, an indifferent mother, an illegitimate child, an ungrateful son, a stubborn heifer, a silly dove, a luxuriant vine, and grapes in the wilderness. Yet Israel’s unfaithfulness and obstinacy are not enough to exhaust God’s redeeming love that outstrips the human capacity to comprehend.” ESV Study Bible

Christ in Hosea:
Matthew 2:15 applies Hosea 11:1 to Christ in Egypt.

Outline by Robert B. Chisholm, Jr., in The Bible Knowledge Commentary
I. Hosea’s Times – 1:1

II. Hosea’s Experience: A Portrayal of God’s Dealings with Israel – 1:2-3:5
   A. The Symbolism of Hosea’s Family – 1:2-2:1
      1. Hosea’s marriage: Israel’s unfaithfulness – 1:2-3a
      2. Hose’s children: Israel’s judgment – 1:3b-9
      3. The symbolism reversed – 1:10-2:1

   B. Restoration through punishment – 2:2-23
      1. The Lord’s punishment of Israel – 2:2-13
2. The Lord’s restoration of Israel – 2:14-23

C. The restoration of Hosea’s marriage – 3
   1. The divine command – 3:1
   2. Hosea’s obedient response – 3:2-3
   3. The illustration explained – 3:4-5

III. Hose’a Message: God’s Judgment and Restoration of Israel – 4-14
   A. The Lord’s Case against Israel – 4:1-6:3
      1. Israel’s guilt exposed – 4
      2. Israel’s judgment announced – 5:1-14
      3. Israel’s restoration envisioned – 5:15-6:3
   B. The Lord’s case against Israel expanded – 6:4-11:1
      1. Israel’s guilt and punishment – 6:4-8:14
      2. Israel’s guilt and punishment reiterated – 9:1-11:7
      3. The Lord’s compassion renewed – 11:8-11
   C. The Lord’s case against Israel concluded – 11:12-14:9
      1. A concluding indictment – 11:12-13:16
      2. A concluding exhortation - 14

Lessons:
1. Sin doesn’t just break God’s law, it breaks God’s heart.
2. Repentance opens the way to a new beginning. God forgives and restores.
Joel

Author: Joel, the son of Pethuel

Date: Unknown

Historical Setting: The people had become prosperous and Joel ignored God. Joel warns them that such a lifestyle will bring God’s judgment. A locust devastation and drought that came upon the country were a sample of the Day of the Lord yet to come.

Theme: “The Day of the Lord”

In light of the crisis brought on by the locust devastation, Joel calls on everyone to repent (old and young – 1:2-3; drunkards – 1:5; farmers 1:11; and priests – 1:13)

Christ in Joel: Jesus promised to send the Holy Spirit after His ascension. When He came on the Day of Pentecost, Peter said, “This is what was uttered through the prophet Joel…” – Acts 2:16-21.
Joel also portrays Christ as the One Who will judge the nations in the Valley of Jehoshaphat (“God Judges” – 3:2, 12)

Outline from The MacArthur Study Bible
I. The Day of the Lord Experienced: Historical – 1
   A. Source of the Message – 1:1
   B. Command to Contemplate the Devastation – 1:2-4

   C. Completeness of the Devastation – 1:5-12
D. Call to Repent in Light of the Devastation – 1:13-20

II. Day of the Lord Illustrated: Transitional – 2:1-17
   A. Alarm Sounds – 2:1
   B. Army Invades – 2:2-11
   C. Admonition to Repent – 2:12-17

III. Day of the Lord Described – 2:18-3:21
   A. Introduction – 2:18-20
   B. Material Restoration – 2:21-27
   C. Spiritual Restoration – 2:28-32
D. National Restoration – 3:1-21

Lessons:
1. God’s punishment for sin is unavoidable.
2. Forgiveness comes by turning from sin and turning toward God.
Amos

Author: Amos

Date: About 760 B.C.

Theme: The Justice of God

Christ in Amos:
The clearest anticipation of Christ in Amos is found at the end of the book. He has all authority to judge, but He will also restore His people.

Outline from The MacArthur Study Bible:
I. Judgments Against the Nations – 1:1-2:16
   A. Introduction – 1:1-2

   B. Against Israel’s Enemies – 1:3-2:3
C. Against Judah – 2:4-5

D. Against Israel – 2:6-16

II. Condemnation Against Israel – 3:1-6:14

A. Sin of Irresponsibility – 3:1-15

B. Sin of Idolatry – 4:1-13

C. Sin of Moral/Ethical Decay – 5:1-6:14
Chapter 6 – Woe to 3 groups:
- Woe to the Indifferent – 1-3
- Woe to the indulgent – 4-7
- Woe to the Proud – 8-14

   A. The Lord Will Spare – 7:1-6
      2. Vision of fire – 7:4-6

   B. The Lord Will No Longer Spare – 7:7-9:10
      1. Vision of the plumb line – 7:7-9
      2. Historical interlude – 7:10-17
      3. Vision of the fruit basket – 8:1-14
      4. Vision of the altar – 9:1-10

   C. The Lord Will Restore – 9:11-15
Obadiah

Author: The Prophet Obadiah

Date: Probably written after the fall of Jerusalem in 586 B.C. (v. 11) and before Babylon’s campaign against Edom in 553 B.C.

Theme: Edom (and the other nations that oppose the God of Israel and the people of Israel) will experience God’s judgment. In contrast, God’s people Israel will be restored to the glory promised them under the Messiah.

Background:
The Edomites trace their origin to Esau, the twin brother of Jacob. Esau disregarded his birthright as the first born of Isaac. Esau settled in the rugged mountains south of the Dead Sea, that came to be known as Edom. The descendants of Jacob and Ishmael remained perpetual enemies.
The conflict between Jacob and Esau that began when they were in the womb of their mother continued during the reign of the Kings of Israel. They were in constant conflict:
- Saul – 1 Samuel 14:47-48
- David – 2 Samuel 8:13-14
- Solomon – 1 Kings 11:14-22
- Jehoram – 2 Kings 8:20-22; 2 Chronicles 21:8ff
- Ahaz – 2 Chronicles 28:16

The law of Moses commanded the Jews to treat the Edomites like brothers (Deuteronomy 23:7). In spite of this, Edom denied the descendants of Jacob passage through their land when they were traveling from Egypt to Canaan. The Edomites’ hatred of Israel continued and they “cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity” (Ezekiel 35:5).
Obadiah was sent by God to describe their crimes and to pronounced total destruction upon Edom because of their treatment of Israel.

Christ in Obadiah:
Christ is seen in Obadiah as the Judge of the nations (15-16), the Savior of Israel (17-20), and the Possessor of the Kingdom (21)

Application:
Obadiah offers one of the clearest biblical examples of pride going before a fall – 1 Corinthians 10:12
The Setting of Obadiah

c. 570 B.C.

Though various dates have been given for the prophecy of Obadiah, it was most likely written sometime after the fall of Jerusalem to the Babylonians in 586 B.C. but prior to the fall of Edom in 553. Obadiah condemned the Edomites, who were descendants of Jacob’s brother Esau, for attacking the Judeans during the Babylonian crisis rather than assisting them.
Outline from *Talk through the Old Testament* by Bruce Wilkinson and Kenneth Boa:

I. The Prediction of Judgment on Edom – 1-9

II. The Reasons for the Judgment on Edom – 10-14
III. The Results of the Judgment on Edom – 15-18

IV. The Possession of Edom by Israel – 19-21
Title:

Author:

Date: Jonah prophesied during the reign of Jeroboam II (782-753 B.C.).

Theme: The Lord has compassion for Jews and Gentiles

Other major themes:
- God’s sovereign control over events on the earth
- God’s determination to get His message to the nations
- The need for repentance from sin

Christ in Jonah – Jonah is the only prophet whom Jesus likened to Himself – Matthew 12:39-41.

Outline from *The MacArthur Study Bible*
I. Running from God’s Will – 1:1-17
   A. The Commission of Jonah – 1:1-2
B. The Flight of Jonah – 1:3

C. The Pursuit of Jonah – 1:4-16

D. The Preservation of Jonah – 1:17

II. Submitting to God’s Will – 2:1-10
   A. The Helplessness of Jonah – 2:1-3

   B. The Prayer of Jonah – 2:4-7

   C. The Repentance of Jonah – 2:8-9

   D. The Deliverance of Jonah – 2:10

III. Fulfilling God’s Will – 3:1-10

   B. The Prophet Obeys – 3:3-4

   C. The City Repents – 3:5-9
D. The Lord Relents – 3:10

IV. Questioning God’s Will – 4:1-11
   A. The Prophet Displeased – 4:1-5
   B. The Prophet Rebuked – 4:6-11
Date: Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah. The date of Micah’s prophecies ranged from 735 to 710 B.C.

Theme:

Micah indict both northern & southern kingdoms for:
- Idolatry – 1:7; 5:12-14
- Seizure of property – 2:2, 9
- Failure of civil leadership – 3:1-3; 9-10; 7:3
- Failure of religious leadership – 3:11
- Failure of prophetic leadership – 3:5-7, 11
- Belief that personal sacrifice satisfies Divine Justice – 6:6-7
- Corrupt Business Practices and Violence – 6:10-12

Key Verses: 6:8; 7:18

Christ in Micah: His birthplace is prophesied – 5:2

Outline by Warren Wiersbe:
   1. The Judge Appears – 1:1-5

   2. The Nations Are Judged – 1:6-16
      (1) Judgment on Samaria – 1:6-9

      (2) Judgment on Judah – 1:10-16
   (1) Because of Covetousness – 2:1-5
   (2) Because of False Prophets – 2:6-11


II. A Promise Message: A Deliverer Is Coming – 3:1-5:15
   1. The Sins of the Leaders – 3:1-12
   2. The Future of the Nation – 4:1-13
3. The Coming of the Messiah – 5:1-5

4. The Defeat of the Enemy – 5:6-15

   1. In Spite of the Indictment – 6:1-8

   2. In Spite of the Sentence – 6:9-7:6

   3. Because of the Lord’s Mercies – 7:7-20
Title and Author:

Date:

Theme: Nineveh, the arrogant capital of the Assyrian Empire, will be destroyed

Christ in Nahum:

Outline from The MacArthur Study Bible
I. Superscription – 1:1
II. Destruction of Nineveh Declared – 1:2-15
   A. God’s Power Illustrated – 1:2-8
B. God’s Punishment Stated – 1:9-15

III. Destruction of Nineveh Detailed – 2:1-13
   A. The City Is Assaulted – 2:1-10

   B. The City Is Discredited – 2:11-13

IV. Destruction of Nineveh Demanded – 3:1-19
   A. The First Charge – 3:1-3

   B. The Second Charge – 3:4-7

   C. The Third Charge – 3:8-19

Application:
National
Individual
Title:

Author:

Date: Probably shortly before 612 B.C.

Background and Setting:

Christ in Habakkuk:

Outline from *The MacArthur Study Bible*:

I. Superscription – 1:1

II. The Prophet’s Perplexities – 1:2-2:20
   A. His First Complaint – 1:2-4
B. God’s First Response – 1:5-11

C. His Second Complaint – 1:12-2:1

D. God’s Second Response – 2:2-20

1st Woe – for intimidation – 2:6-8
2nd Woe – for intemperance – 2:9-11

3rd Woe – for iniquity - 2:12-14

4th Woe – for Indignity – 2:15-17

5th Woe – for Idolatry – 2:18-20

III. The Prophet’s Prayer – 3:1-19

   B. Praise of God’s Power – 3:3-15

   C. Promise of God’s Sufficiency – 3:16-19
Title: Zephaniah

Author: 

Date: During the reign of King Josiah (640-609 B.C.)

Theme: “The Day of the Lord”
- God will judge the whole earth, Judah, and her pagan neighbors alike
- God will bless His people when they repent of their sin and obey Him
- God wants to extend blessing and grace to all peoples and nations
- Judgment and blessing occur both in the near future for the prophet and his audience and also in the more distant future
- There is no such thing as a second-generation of God. Every generation must own God’s covenant, not relying on the faith of a previous generation

Zephaniah teaches us five things about God (from Mark Dever, The Message of the Old Testament):
- God Alone is God
- God Is Active
- God Is Just and Merciful
- God Is Judge of All the World
- God Is the Savior of His People

Christ in Zephaniah:

Outline from MacArthur Study Bible:
I. Superscription – 1:1
II. The Lord’s Judgment – 1:2-3:8
   A. On the Whole Earth – 1:2-3

   B. On Judah – 1:4-2:3
C. On the Surrounding Nations – 2:4-15

1. Philistia – 2:4-7

2. Moab/Ammon – 2:8-11

3. Ethiopia – 2:12


D. On Jerusalem – 3:1-7

E. On All Nations – 3:8

III. The Lord’s Blessing – 3:9-20
   A. For the Nations – 3:9-10

   B. For Judah – 3:11-20
Haggai

“The truth is that few prophets have succeeded in packing into such brief compass so much spiritual common sense as Haggai did.” Frank E. Gaebelein

Title / Author:

Date: The word of the Lord comes to Haggai between late August and mid-Dec. B.C. 520

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<td>5th</td>
<td>2:20</td>
<td>24th day of 9th month (December 18)</td>
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Theme: “Get Busy and Build the Lord’s House”

Christ in Haggai:
Outline by Warren Wiersbe:
1. First Message – Conviction – 1:1-15
   1. Stop Making Excuses – 1-4

2. Start Considering Your Ways – 5-11

3. Begin to Serve the Lord – 12-15

II. Second Message: Comparison – 2:1-9
   1. Discouragement – 1-3

2. Encouragement – 4-9
   (1) Be Strong – 4

   (2) Fear Not – 5

   (3) Glory Will Come – 6-7
III. Third Message: Contamination – 2:10-19
   1. The Question of Defilement – 10-13

   2. The Assurance of Blessing – 14-19

IV. Fourth Message: Coronation – 2:20-23
   1. The Coming Judgment – 2:20-22

   2. The Promised Messiah – 2:23

Application:
Christ in Zechariah: Zechariah contains many clear Messianic passages. Zechariah predicts the humanity, priesthood, kingship, and deity of Christ, as well as His second coming, reign, rejection, betrayal for thirty pieces of silver, and His being smitten by the sword of the Lord.

Outline from *The MacArthur Study Bible*:
I. Call to Repentance – 1:1-6

II. Eight Night Visions of Zechariah – 1:7-6:15
   A. Man among the Myrtle Trees – 1:7-17
   
   B. Four Horns and Four Craftsmen – 1:18-21
   
   C. Man with Measuring Line – 2:1-13
D. Cleansing of High Priest – 3:1-10

E. Gold Lampstand and Two Olive Trees – 4:1-14

F. Flying Scroll – 5:1-4

G. Woman in Basket – 5:5-11

H. Four Chariots – 6:1-8

I. Appendix: Coronation of Joshua the High Priest – 6:9-15

III. Four Messages of Zechariah – 7:1-8:23
   A. Question about Fasting – 7:1-3

   B. Four Responses – 7:4-8:23
      1. Rebuke for wrong motives – 7:4-7
      2. Repentance required – 7:8-14
      3. Restoration of favor – 8:1-17

8:1-6 The city of Jerusalem will be rebuilt and be a city dedicated to truth & holiness (will be fulfilled when JC returns)
8:7 – Israel will be regathered
8:8 – the relationship between Israel & God will be restored
8:9-13 – the land of Israel will be refreshed
8:14-19 – the covenant standards will be renewed
4. Fasts become feasts – 8:18-23

IV. Two Burdens of Zechariah – 9:1-14:21
   A. Messiah’s Rejection at First Advent – 9:1-11:17

   B. Messiah’s Acceptance at Second Advent – 12:1-14:21
Malachi

Israel hadn’t learned any lessons from the exile
- They had grown skeptical of God’s love – 1:2
- They had grown careless in worship – 1:7
- They had grown indifferent to the truth – 2:6-7
- They had grown disobedient to the covenant – 2:10
- They had grown faithless in their marriage – 2:15; 3:5
- They had grown stingy in their offerings – 3:8

Author:

Date:

Theme: God's continuing love for Israel in spite of Israel's disobedience.

Christ in Malachi:
Malachi predicts the coming of the messenger who will prepare the way for the Messiah - 3:1
Malachi predicts the coming of the Messiah as the "Messenger of the Covenant" - 3:1

Outline from Talk through the Bible by Bruce Wilkinson
I. The Privilege of the Nation - 1:1-5
II. The Pollution of the Nation - 1:6-3:15
   A. The Sin of the Priests of Israel - 1:6-2:9
      1. The Priests Despise the Name of the Lord - 1:6-14

         2. The Lord Curses the Priests - 2:1-9

   B. The Sin of the People of Israel - 2:10-3:15
      1. The People Commit Idolatry - 2:10-13

         2. The People Divorce - 2:14-16

      3. The Lord Will Judge at His Coming - 2:17-3:5
4. The People Rob God - 3:6-12

5. The People Doubt the Character of God - 3:13-15

III. The Promises to the Nation - 3:16-4:6
   A. The Rewards of the Book of Remembrance - 3:16-18
   B. The Rewards of the Coming of Christ - 4:1-3
   C. The Prophecy of the Coming of Elijah - 4:4-6