

Old Testament Survey

A Summary of the Contents and Lessons
Contained in the Old Testament

Part of the
PRACTICAL DOCTRINE
ADVANCED BIBLE STUDY COURSE

***“Therefore leaving the principles of the doctrine of Christ, let us
go on unto perfection”***
Hebrews 6:1

An *Advanced* Bible Study and Discipleship Course
for Mature Christians in Bible Institute Training

STUDENT’S EDITION

Cork Bible Institute

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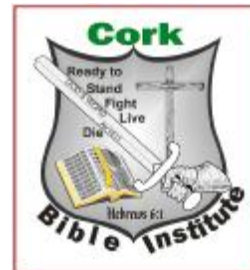


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Class Requirements

Requirements To Complete This Class:

1. Keep these notes in an A4 binder.
2. Fill in the blanks in these notes.
3. Take notes during class.
4. Look up and read all the verses in the material as you read through the material.
5. T-H-I-N-K as you read this material. It will be a blessing to you, and it will also change your life.
6. Take all the Pop-Quizzes, and have a passing average score of 70%
7. Take the Final Exam, and make at least 70%
8. Complete the Class Project

Your overall score for the class will consist of the following components:

25%	Quality of notes taken
25%	Average Pop-Quiz scores
25%	Class Project
25%	Final Exam

This class will be recorded, so the sessions will be available for listening to via CD's, but they will cost €3 each.

Suggested books for your personal Library include:

Wilmington's Guide to the Bible
Halley's or Unger's Bible Handbook
Study of Genesis, by Pastor Craig Ledbetter
Study of the Covenants, by Pastor Craig Ledbetter
Study of Dispensations, by Pastor Craig Ledbetter

Class Project assigned for this course (worth 25% of your grade):

Summarize one of the following books in the Bible. You will have to write a two page paper, single spaced, describing the author, the time of writing, and the general list of events covered in the Book.

You can summarize one of the following Books: Ruth, Esther, Nehemiah, or 1 Samuel

Preliminary Bible Information

I. The Bible as a Whole

- A. Our Bible consists of a collection _____ books.
- B. These are divided into _____ groups of books
 - 1. The Old Covenant scriptures and the New Covenant scriptures; or, as we commonly name them, the Old and New Testaments.
 - 2. Each of these two Testaments are not in historical order, but have been laid-out according to content. In other words, the books of the Bible are grouped along with other books that speak of the same thing.
- C. The Bible is the most published book in the world of all time.
- D. It is the word of God for the heart of man. It alone has changed the ways of mans thinking and actions like nothing else.
- E. Therefore it will be the most hated object in the universe by Satan!

II. The Old Testament

- A. **The First Books** - Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 - 1. These are called, The Pentateuch, or Torah
 - a. Pentateuch means " _____ "
 - b. Torah means " _____ " or "*teaching*."
 - 2. Who wrote the Pentateuch?
 - a. The Lord commanded _____ to write down various things; "in a book" (Ex 17:14); "write these words" (Ex 34:27)
 - b. Exodus says that " _____ wrote all the words of the Lord" (Ex 24:4); he wrote the itinerary of the exodus wanderings (Num 33:2); "Moses wrote this law" (Dt 31:9). In Exodus 24:7 it is said that Moses read the book of the covenant, which he must have just completed.
 - c. The rest of the OT bears witness to the writing of the Pentateuch by Moses. David referred to "the law of Moses" (1 Kgs 2:3). In the time of Josiah there was found in the temple the "book of the law of the Lord given through Moses" (2 Chr 34:14). Day by day Ezra read from "the book of the law of God" (Neh 8:18; cf. "the book of the law of Moses," 8:1).
 - d. In the NT, Jesus refers to "the book of Moses" (Mk 12:26; Lk 20:37) and otherwise mentions the commands or statements of Moses (Mt 8:4; 19:8; Mk 7:10; cf. Lk 16:31; 24:44). The Jews also quoted from the Torah as coming from Moses, and Jesus did not contradict them.
 - 3. What's The first Five Books All About?
 - a. Genesis deals with the fall of man and God's selection of His people, the Jews, to be the channel for His great plan of redemption.
 - b. The rest of the Pentateuch deals with Israel's deliverance from Egypt (first half of Exodus) and detailed explanation of God's Law:
 - 1) The _____ law (no longer applicable for today)
 - 2) the _____ law (still relevant for today for loving God and your neighbour).
 - 3) The _____ law (rules for how human are to govern themselves)
 - c. They are loaded with important principles for living.
- B. **The Historical Books:** Joshua to Ezra.

1. These books deal with Israel's conquest of the Promised Land and their general failure to fulfill their covenant obligations to God.
 2. Their disobedience ultimately brings God's judgment as He disperses Israel (721 BC.) and allows Judah to be taken into the Babylonian captivity for 70 years (586 BC.).
- C. **The Poetic Books:** Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations.
1. These books deal with a variety of life's issues.
 2. Psalms is a book of prayer and praise toward God.
 3. Proverbs deals with how to live life _____.
 4. Job deals with the problem of _____ and Ecclesiastes deals with the problem of pleasure.
 5. Song of Solomon is a portrayal of married love.
 6. Lamentations features Jeremiah's laments over the fall of Jerusalem.
 7. Don't take the name "poetic" to mean not as valuable or literal as the other parts of the Bible! It just means they were written more for the heart!
- D. **The Four Major Prophets:** Isaiah, Jeremiah, Ezekiel, and Daniel.
1. These books focus on the sins of God's people, God's judgment, and the future promises of the New Covenant through the redemptive work of Jesus Christ.
- E. **The Twelve Minor Prophets:** Hosea through Malachi.
1. These books also denounces the sins of God's people, the means of God's judgment, and gives ultimate hope through prophecies of Christ's coming and redemptive work.

III. The Canon of Scripture – How We Know the Bible is Complete

A. Definition

1. Canon - KANON (Greek) - a measuring rule or _____.
2. The term Canon of scripture means the complete collection of books which are regarded as of Divine authority. The word canon in Greek means a straight rod, rule, or measure. As applied to Scripture it means the rules by which certain books were declared to be inspired and accepted as such.

B. Why do we need a canon of Scripture?

1. _____
2. _____
3. _____
4. _____

C. Criteria For Old Testament Canonicity

1. The doctrine of _____ (2 Peter 1:21; 2Tim 3:16)
2. _____ evidence (Deuteronomy 31:24-26, Joshua 1:8, Judges 3:4).
3. Proven by _____ - New Testament quotes by Jesus Christ and others declare the Old Testament to be the Word of God, e.g. (Matthew 22:29, John 5:39, John 10:35). Many N.T. scriptures prove that the present Canon of Scripture of the O.T. was accepted in the days of Christ and the apostles (Mt. 21:42; 22:29; 23: 33; Lk. 11:51; 24:27 -32, 44; In. 5:39; 10:35; 2 Tim. 3:15-17).
4. The Number Of Old Testament Books was “__” in the Hebrew Cannon, 39 in English

5. The Apocryphal books - In some Bibles there is a section of up to 14 books called the Apocrypha- a group of spurious books that were rejected from our present canon of Scripture because they did not pass the tests required of inspired books:
 - a. These books are included in the apocrypha: 1 & 2 Esdras, Tobit, Judith, additions to Esther, The wisdom of Solomon, Ecclesiasticus, Baruch , The letter of Jeremiah, The prayer of Azariah, Susanna, Bel and the Dragon, The prayer of Manassah, 1 & 2 Maccabees
 - b. They were not written or approved by a proven prophet of God
 - c. They were not recognized by the Jews, as inspired and a part of Scripture
 - d. They were not recognized or quoted by Christ and the apostles, a fact that is more striking when we realize that Paul even quoted twice from heathen poets
 - e. The last O.T. prophet predicted that the next messenger coming to Israel from God would be the forerunner of Christ (Mal. 3:1). Most of the Apocryphal books were written during the period between Malachi and Christ
 - f. Divine authority is not claimed by their authors, and by some it is virtually disowned (2 Macc 2:23; 15:38)
 - g. The books contain statements in conflict with the Bible's history
 - h. They are self -contradictory and, in some cases, clearly contradict the doctrines of Scripture
 - i. Josephus, who lived at the time of the apostles, did not regard the Apocryphal books as Scripture. He stated that the O.T. books (the ones in our present version) were the only inspired writings (see Josephus, Book I, section 8)
 - j. The Apocryphal books were not a part of the ancient versions of Scripture.
 - 1) They were first added after 300 A. D.
 - 2) The Laodicean Council in 363 A. D. rejected them as being uninspired, thus proving that by that time some were claiming inspiration for them.
 - 3) They first appeared in the Vatican Version of the 4th century. At the Council of Trent in 1546 A. D. Catholics accepted 6 of these books as inspired and added them to their modern versions of Scripture. They are: Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, 1 and 2 Maccabees
 - k. Philo and others did not regard the Apocryphal books as inspired
 - l. There is a lack of prophetic element in them; and there is an apparent imitation of the inspired O.T. books

D. Inspiration of the Bible

1. The creation of the Canon of Scripture was gradual and not created by any ecclesiastical authority.
 - a. The beginning books were written by Moses (Ex. 17:14), and then by Joshua, etc.
 - b. In David's time the office of recorder was established and detailed records were kept by all the official recorders of the kings of Israel.
 - c. The final collection of writings and the Canon of the O.T. was completed during the time of Ezra, Nehemiah (Ezra 7:6; 8:1-8).
 - d. After the destruction of Jerusalem in 70 A.D., the Sanhedrin moved to Tiberius and later to Jammia, a small town 13 mi. south of Joppa where, in 90 A.D. the Canon of the O.T. was again decided upon, the apocryphal books (most of which were written the last 3 centuries B. C.) being rejected from the Jewish Canon of Scripture.
 - e. This list of O.T. books called the Palestinian Canon has been universally accepted by the Bible-Believing and Protestant Church

E. The Bible a Revelation

1. Christianity is a revealed religion, the record being contained in the sacred Scriptures. Much of the Bible is a revelation. Man could never have known about ages of the eternal

past, Lucifer's past, the creation of the spirit and material worlds, the future eternal ages, and many other things related to God's plan for man except by direct revelation of these things through the Holy Spirit (Rom. 16:25; Eph. 3:3; Col. 1:26; 2:3; Rev. 1:1). The many hundreds of prophecies are a direct revelation of things to come, which God alone could give (Acts 15:18; Eph. 2:7; 3:9-10; Rev. 1:1)

2. The ignorance of man regarding his origin, past, and eternal future; his lack of knowledge concerning the will of God; and the fact that all philosophers have failed to construct a complete coherent, and adequate religion these things make revelation absolutely necessary

F. Genuineness and Authenticity of the Bible

1. By genuineness we mean that the books of the Bible were actually written by the men whose names they bear, or that there is sufficient proof of their authorship, and that they were written at the time claimed
2. Authenticity means that the Bible relates truthfully the matters it deals with, and the contents are authentic and reflect the word of God as originally written
3. 6 proofs Bible genuine and authentic:
 - a. Claims of the Bible itself:
 - 1) The prophets of the O.T. claimed they were sent of God and that their messages were given to them by God (Lk. 1:70; Acts 3:31; 2 Pet. 1:21). Over 2,500 times the prophets claimed that God spoke by them (Isa. 8:5; Jer. 2:2; Ezek. 2:4; etc.)
 - 2) The whole Bible centres around the person and work of Jesus Christ. In the O.T. we have hundreds of predictions concerning Him, and in the N.T. we have the fulfilment and continuation of His life and ministry. He, Himself claimed to have been sent by God (In. 8:42; 7:16; 17:8). He performed miracles to confirm His mission (Acts 10:38); what He foretold came to pass and will yet come to pass. He put His seal upon the genuineness and authenticity of the O.T. (Mt. 5:17-18; 8:17; 12:40 - 42; Lk. 24:44; Jn. 5:39)
 - 3) The Bible also represents the commission of the apostles as divine. God confirmed their ministry by signs and wonders (Mk. 16:15-20; Acts 2:41-46; 5: 1-15; Heb. 2:1-4). In all their writings they confirmed the teachings of Christ; and their declaration thereof was by supernatural powers
 - 4) The testimony of the N.T. to the genuineness and authenticity of the O.T. is plain to see. The O.T. is quoted about 250 times in the N. T., and alluded to about 850 times. All O. T. books are either quoted or alluded to except Esther, Ezra, Nehemiah, Ecclesiastes, and the Song of Solomon 2 Testimony of secular history
 - b. The events of Bible history were well known among all nations. Happenings of the N. T., having come to the knowledge of the then known world, were referred to by various secular authors of the first 4 centuries of the Christian era. Jerome, in 392 A. D., mentioned about 50 other authors as making quotations about and referring to N.T. events. They belonged to all parts of the world, but they agreed on one thing that the Jewish scriptures were genuine and authentic, referring to them as a distinct volume universally received as such. No event in ancient history can produce more than a fraction of the evidence by which the Bible in its entirety is sustained as genuine and authentic
 - c. Ancient manuscripts. No original MS. can be produced due to the perishable material written on, such as paper and vellum (skins of animals). However, because of the dry climate of Egypt and Palestine, many thousands of copies-whole books or parts thereof, have been preserved for us. It is not necessary to produce original MSS. to prove the genuineness and authenticity of the Bible any more than it would be necessary to produce the original Declaration of Independence to prove the many copies we have contain the statements of the original. Scholars are willing to admit the genuineness and authenticity of other writings if there are as many as 10 copies of

the originals to be found. On this basis the Bible can be proved genuine and authentic thousands of times Number of manuscripts:

- 1) Uncial manuscripts. All letters of uncial copies are 1 inch high; they are the oldest MSS. before the 9th century A. D.

a) Gospels	101
b) Acts; general epistles	22
c) Pauline epistles	27
d) Apocalypse (Revelation)	9
<hr/>	
e) Total.	156

- 2) Cursive manuscripts. Cursive copies are those in running hand-writing as introduced about the 9th century A. D., and used in Bible making up to the invention of the printing press, 1456 A. D.

a) Gospels	1, 420
b) Acts; general epistles	450
c) Pauline epistles	520
d) Apocalypse (Revelation)	195
<hr/>	
e) Total	2, 585

- 3) Since the catalogue of these MSS. Was made there have been many new discoveries of whole books and portions of the Bible-the Dead Sea scrolls of Isaiah and other ancient writings, for instance. Some Bible texts have been found which are at least 100 -200 years earlier than the above. Besides these Greek MSS. there are many in Syriac, Coptic, Latin, and other languages, of both testaments, some dating back to the 3rd century, B. C. In 1897 literally tons of papyri were found in the Nile valley about 120 mi. south of Cairo, thousands of pieces being written in the language of the N.T. In another discovery there were at least 1,000, 000 papyri; and of these many thousands have.. never been edited. Other collections have also been located, some dating back to 100 -600 A. D., and new discoveries are being made all the time. A recent report says that there are about 5,000 Greek MSS. of the N.T. in all, and from 20,000 to 30, 000 in other languages besides 100, 000 to 200, 000 quotations in the writings of the early church fathers. See point 5, below
- 4) Some Uncial manuscripts

- Sinaiticus or Codex Aleph, dating back to the 4th century. It was discovered by Dr. Tischendorf in the St. Catherine convent on Mt. Sinai in 1859. It contains the whole Bible adding also the Epistle of Barnabas and the Shepherd of Hermas, in part
- Alexandrinus or Codex A, dating back to the 5th century. It contains the whole Bible parts of Genesis, 1 Kings, Psalms, Matthew, John, and 2 Corinthians
- Vaticanus or Codex B, dating back to the 4th century. It contains almost all of O. T., and the N.T. down to Heb. 9:14
- Ephraem or Codex C, dating back to the century. It contains part of the O.T. and all the N.T. books except 2 Thessalonians and 2 John
- Bezae or Codex D, dating back to the 6th century .It is written in Greek and Latin in parallel columns and contains most of the gospels, Acts, and the epistles
- Claromontanus or Codex D, also in Greek and Latin like the Codex Bezae, and dating back to the 6th century. It contains most all the epistles Besides these there are many more dating back from the 6th to the 10th centuries which space will not permit the listing of.

- d. Lectionaries - These are collections of the gospels and epistles for reading in churches, some dating back from, the 7th to the 10th centuries. They help in determining the exact text. Of these there are more than 1, 000 of the gospels and 300 of the Acts and epistles
 - e. Patristic quotations - These are quotations of the Bible by early Christian writers- those of the first 3 centuries. They help in determining the exact text, filling the gap between the time of the apostles and the earliest MSS. of the 4th century. If the N.T. were destroyed it could be practically reproduced from these quotations of the early fathers alone. See The Ante-Nicene Fathers
 - f. Ancient versions - The many ancient versions of Scripture in many languages, dating from the 2nd century to the 12th century A. D. add much to the proof of the genuineness and authenticity of the Bible.
 - 1) Septuagint in Greek, 2nd or 3rd century A.D.
 - 2) Persian version, 2nd century A .D.
 - 3) Samaritan Pentateuch, 1st or 2nd century A. D.
 - 4) Version of Aquila. Greek of the O.T. about 160 A. D.
 - 5) Version of Theodotian, O.T. in Greek, 2nd century A. D.
 - 6) Version of Symachus, O.T. in Greek, 2nd century A. D.
 - 7) Peshitta Syriac version, 2nd century A. D. ..
 - 8) Armenian version, 5th century A. D.
 - 9) Egyptian version, 4th century A. D.
 - 10) Ethiopic v e r s i o n, 4th century A.D.
 - 11) Gothic version, 4th century A. D.
 - 12) Latin version, 4th century A. D.
 - 13) Georgian version, 6th century A. D.
 - 14) Chaldee targum paraphrases of portions of the Old Testament, 8th-11th centuries A.D.
 - 15) Arabic version, 8-12th century A. D.
4. The Bible text as we now have it is the same as that passed down through all these sources from the earliest times, so there should be no question in the mind of anyone regarding the genuineness and authenticity of the Scriptures

G. How we got our English Bible

1. Our English Bible is the result of 1200 years of work by all kinds of learned men. Portions were trans. from the Vulgate, the Latin version. beginning as far back as 700A.D., when Aldhelm trans. the Psalms into Saxon. Egbert translated the 4 gospels sometime later. In 735A.D. Bede trans. parts of the Scriptures into Saxon. King Alfred undertook a translation of the Psalms but died in 900 A. D. before it was finished. Elfric trans. the Pentateuch and some of the historical books in the 10th century .
2. Nothing else was done about translation from then to the time of John Wyclif, who made the first complete English Bible from the Vulgate in 1380 A. D.
3. The next was a N.T. by William Tyndale in 1535 and the Pentateuch in 1530.
4. In 1535 Miles Coverdale made the first complete printed English Bible.
5. Then came the Geneva Bible in 1560 A. D.,
6. Followed by Bishop's Bible in 1563 and revised in 1568.
7. The Roman church came out with the Douay version of the N.T. in 1582 and the whole Bible in 1609 which has been used by that church up until now.
8. In 1604 King James authorized 47 men to make a complete translation of the Bible from the original languages. It was finished in 1611 after 7-8 years of diligent work. It has been the most popular and accepted version of the English speaking world from that day until now. There have been several revised versions since then, and a number of Bibles in the so-called modern English, but none have been as well accepted and as lasting as the King James version - and perhaps never will be.

H. How to Interpret the Bible

1. **Simply** – always understand it simply as it reads – i.e., literally
2. **Frequently**, daily (Joh 1:8)
3. **Meditatively** (Ps. 1:3)
4. **In love** (Ps. 119:97-104)
5. Not for controversy, but for **profit** (Pr 3; 2Tim 3:16,17)
6. With consciousness of **need** (Mt. 5:6; Jn. 7:37-39; 2 Pet. 1:1-10; 3:18)
7. In **faith** (Rom. 10:17; Heb. 11:6)
8. **Searchingly** (Jn. 5:39)
9. **Openness** to all of it (2 Tim. 3:16-17; Heb. 4:12; Jude 3)
10. By **comparing** scripture with scripture (1 Cor. 2:13)
11. In the **Spirit** (Jn. 14;16-17; 15:26; 16:7-15; Gal 5:16,26)

Brief Bible History Timeline to the Time of the Messiah

DATE	4000 BC	3750 – 3250 BC	3000 BC	2750 BC	2500 BC	2250 BC	2000 – 1750 BC	1500 BC	1250 BC
EVENTS	Creation of the world in 6 days				World-wide Catastrophic Flood 2348			Dividing the Red Sea Provision of Manna Crossing the Jordan River	
Extra-Biblical World Events					Pyramids, and Stonehenge constructed	Nimrod Early Babylonian Empire	Hittite Empire		
PEOPLE	Adam and Eve Cain and Abel Shem	Enoch 3382	Noah is born 2948	Shem, Ham and Japheth	Noah builds the Ark 2448	Tower of Babel 2247 Dispersion of the World's races	Call of Abram to leave Ur 2056 Ishmael Isaac Jacob and Esau Joseph sold into Egyptian slavery Pharaoh's Dreams Israel goes down to Egypt Israel become enslaved in Egypt for 400 years	Moses 1475 The Humiliation of Egypt by the Ten Plagues Israel's departure out of Egypt 1491 Joshua brings Israel into the Promised Land of Caanan	The Judges Gideon 1275 Sampson 1070 Samuel 1075
SCRIPTURE	Genesis 1-5	Genesis 5	Genesis 5	Genesis 5	Genesis 6-9	Genesis 10,11	Genesis 12-50	Exodus – Deuteronomy Joshua	Judges, Ruth, 1 Samuel

DATE	1100 BC	1000 BC	900 BC	800 BC	700 BC	600 BC	500 BC	400 BC	300 BC	200 BC	100 BC
EVENTS	Founding of the Kingdom of Israel	Building the Temple in Jerusalem	Division of the Kingdom of Israel	Assyria Takes over Middle East	Ten Northern Tribes of Israel conquered by Assyria (they never return)	Babylon takes over the Middle East The Fall of Jerusalem under Babylon Judah is taken away into Captivity)	Persia takes over the Middle East Rebuilding of the Temple Judah returns from Captivity)				Roman Empire takes over Europe and the Middle east 27BC
Extra-Biblical World Events						Buddha, Confucius	Founding of Rome Socrates Plato	Aristotle	Alexander the Great 336-323	Great Wall of China built 214 Mayan cities in Mexico 200 The Maccabean Revolt 150BC	Julius Caesar 46-44
PEOPLE	King Saul King David	King Solomon King Rehoboam King Jeroboam I		Elijah Elisha	Sennacherib King Hezekiah	King Jehoiachin Nebuchadnezzar Belshazzar Daniel, Shadrach, Meshach, and Abednego	Cyrus the Great 539-530 Darius I 522-486 Nehemiah rebuilds Jerusalem 445-433 Ezra restores Temple worship 458				
SCRIPTURE	1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles Psalms, Proverbs, Ecclesiastes			Elijah, Joel, Micah,	Isaiah Jeremiah Micah Nahum Jonah Amos Hosea Habbakuk	2 Kings 24 Daniel 604-535 Nahum 664-612 Zephaniah 640 Ezekiel 593-570 Obediah 587 Haggai 520	Malachi 460	400 years of silence from God until Gabriel speaks to Zachariah (Lk 1:11-20), to Mary (Lk 1:26-37) , and then when God speaks through John the Baptist			

Outline of The Old Testament

- A. **The _____**. The Bible teaches in **Genesis 1**, and throughout the Scriptures that God "created" everything there is about 6,000 years ago, and that everything is currently wearing out, and not improving.
1. **The Fall**. God created two people, and placed them in a perfect garden called Eden. Satan in **Genesis 3** entered the garden with one purpose – lure Adam and Eve into disobeying God, and become cursed by God. Disobey they did, but God provided two lambs to take the place of Adam and Eve in death. From then on, God's promise was for a future Messiah to come who would one day "take away the sins of the world."
 2. **The Flood**. About 4,600 years ago, a world-wide flood occurred that wiped-out all land-dwelling creatures, including mankind (**Genesis 6-9**). Everyone died except for Noah, and his family, who were saved because they obeyed God, and built an ark which contained two of every kind of land animal. It was the flood that fashioned the continents into their current shapes, and lifted the mountains to their current heights.
 3. **The Fanning-Out** of the people after the Tower of Babel (**Genesis 10,11**)
- B. **The _____ – the "Fathers of the nation of Israel"**
1. **Abraham**. Abraham is a cornerstone of the Old Testament. He lived in an ungodly city called Ur, but decided to obey God's word and leave Ur to follow God's will for his life. When God promised Abraham that He would give him as many children as the number of the stars, Abraham didn't doubt, but simply believed God, and became the father of the race of people called the Jews, who because of Abraham, are the people of God (**Genesis 12-25**).
 2. **Isaac**. The promised son of Abraham.
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Outline of The Old Testament

- A. **The _____**. The Bible teaches in **Genesis 1**, and throughout the Scriptures that God "created" everything there is about 6,000 years ago, and that everything is currently wearing out, and not improving.
1. **The Fall**. God created two people, and placed them in a perfect garden called Eden. Satan in **Genesis 3** entered the garden with one purpose – lure Adam and Eve into disobeying God, and become cursed by God. Disobey they did, but God provided two lambs to take the place of Adam and Eve in death. From then on, God's promise was for a future Messiah to come who would one day "take away the sins of the world."
 2. **The Flood**. About 4,600 years ago, a world-wide flood occurred that wiped-out all land-dwelling creatures, including mankind (**Genesis 6-9**). Everyone died except for Noah, and his family, who were saved because they obeyed God, and built an ark which contained two of every kind of land animal. It was the flood that fashioned the continents into their current shapes, and lifted the mountains to their current heights.
 3. **The Fanning-Out** of the people after the Tower of Babel (**Genesis 10,11**)
- B. **The _____ – the "Fathers of the nation of Israel"**
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The Doctrinal Fundamentals Taught in the first Twelve Chapters of Genesis

- A. Creation – a supernatural, instantaneous act of God
- B. The Existence and Character of God
- C. The _____ (Gen 5) – the ability of God to move someone from earth to Heaven
- D. The wages of sin (Gen 3, 4, 5) – which is death
- E. The curses of this life (Gen 3 and 4) – childbirth pains, low yield production of crops, entropy, fighting to stay ahead of death, the sinful nature passed upon all descendants, the woman being in subjection under her father, and then her husband, the need for governments to control its people.
- F. The Resurrection from the dead
- G. Eternal Life
- H. The three families of earth – _____ (Orientals), _____ (Negroes) and _____ (Europeans, Gen 9, and 10)
- I. The origination and purpose of multiple languages (Gen 11; Acts 17:26,27)
- J. The fathers of all foundation nations (Gen 10 and 11)
- K. The _____, who He will be, why He will come, and how He will come
- L. The world consists of only two religions – Those **Working** their way to eternal life, and those who obtain it only by God's **Grace** (Gen 4)
- M. God does and will punish sin (as He did with the Flood, in Sodom, etc.)
- N. God's grace is shown to sinners who trust God's provided substitute (Abraham sacrificing Isaac) - the death of the Messiah in the place of the sinner
- O. The calling out of the _____ (Israel) – out of Egypt (type of the world)
- P. God has clear laws about what is right and wrong – they are not up to individual opinions and interpretations
- Q. God expects man to take responsibility for his own messes – we have to have governments and courts that are LAW-based to maintain justice

General Outline of Genesis

Genesis - The Beginning of Everything

Part One: Early History (1:1 - 11:9).

I. The _____ (1:1 - 2:25).

- A. Creation of the World (1:1 - 2:3).
- B. Creation of Man (2:4-25).
- C. The Fall (3:1 - 5:32).

II. The Fall of Man (3:1-24).

III. Results of _____ Human Nature (4:1-5:32)

IV. The Judgment of the Flood (6:1 - 9:29).

- A. The Causes of the Flood (6:1-5).
- B. Judgment of the Flood (6:6-22)
- C. The Flood (7:1 - 8:19).
- D. Results of the Flood (8:20 - 9:17).
- E. Ham's Awful Sin and Curse (9:18-29).

V. The Judgment on the Tower of Babel (10:1 - 11:9).

- A. Attempting to Restore Pre-Flood Worship (10:1-4)
- B. Family Lines After the Flood (10:1-32).
- C. Judgment on All the Family Lines (11:1-9).

Part Two: Patriarchal History (11:10 - 50:26)

I. The Life of _____ (11:10 - 25:18).

- A. Introduction of Abram (11:10-32).
- B. The Covenant of God with Abram (12:1 - 25:18). The Promises of God to Abram
- C. Sarai's Impatience
- D. Ishmael
- E. God Fulfills His promise with Isaac
- F. God's Test of Love and Obedience for Abraham

II. The Life of _____ (25:19 - 26:35).

- A. The Family of Isaac (25:19-34).
- B. The Failure of Isaac (26:1-33).
- C. The Failure of Esau (26:34,35).

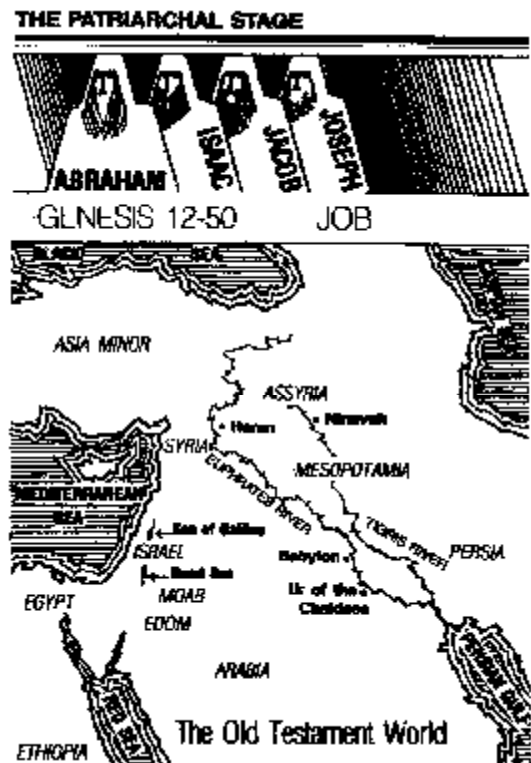
III. The Life of _____ and _____ (27:1 - 36:43).

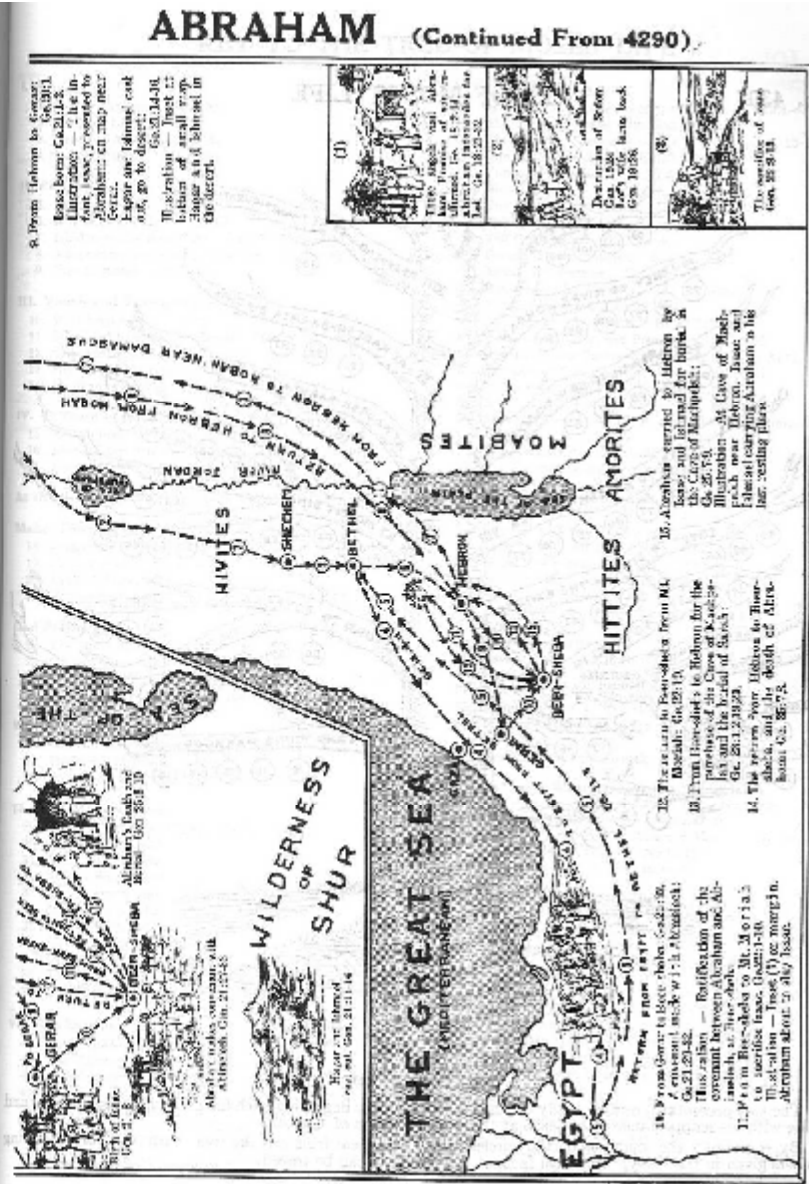
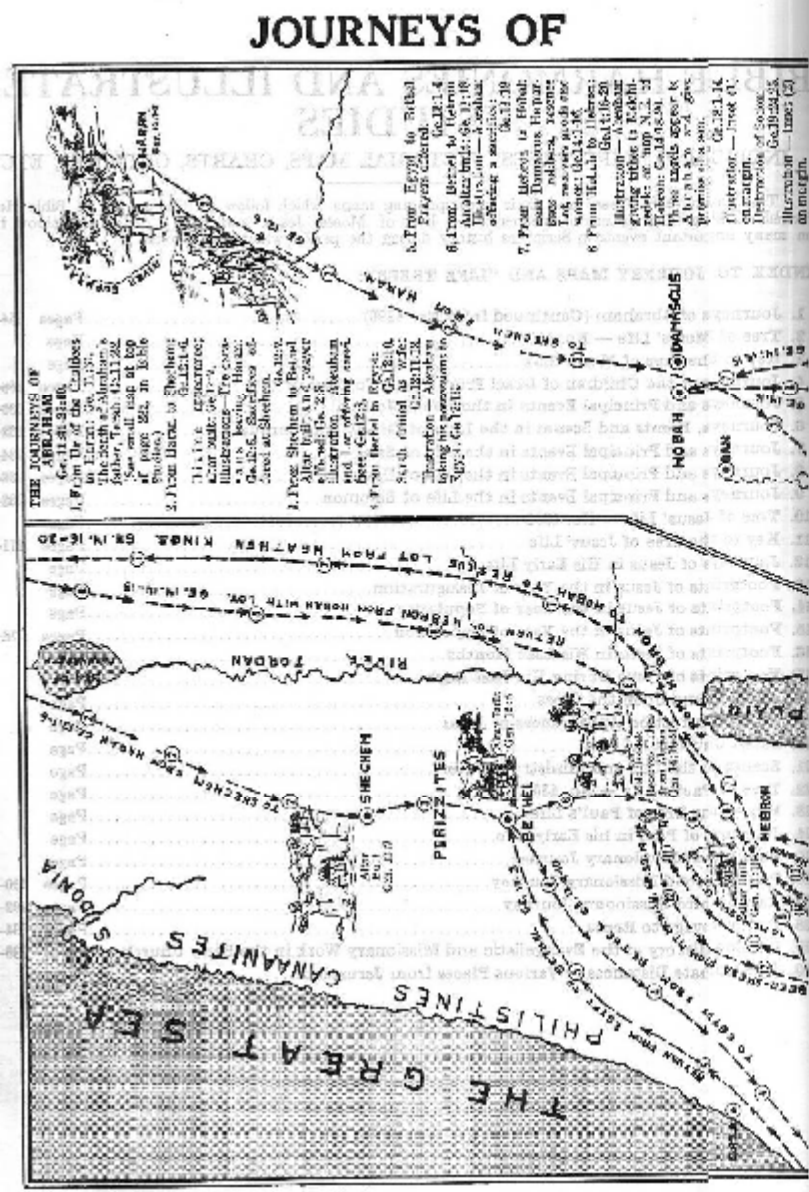
- A. Jacob Steals Esau's Blessing (27:1 - 28:9).
- B. Jacob's Life at Haran (28:10 - 32:32).
- C. Jacob's Return and Conversion (32:1 - 33:20).
- D. Jacob's Residence in Canaan (34:1-31).
- E. The History of Esau (36:1-43).

IV. The Life of _____ (37:1 - 50:26).

- A. The Problems in Joseph's Family (37:1 - 38:30).
- B. The Refining of Joseph (39:1 - 41:57).
- C. The Salvation of Jacob's Family (42:1 - 50:26).

DAY	ACTION	COMMENT
1	CREATION of earth, light and probably angels	<ul style="list-style-type: none"> • Created universe now intelligible. • Earth's rotation on its axis begins. • Gravity (tidal) electro-magnetic and nuclear force fields now in effect.
2	SEPARATION of the upper and lower waters by space	<ul style="list-style-type: none"> • Upper atmosphere may have had more water vapor than today. • Verses 1-2 help explain longevity before the Flood. • Would help explain the flood itself.
3	CREATION of plant life	<ul style="list-style-type: none"> • Totally refutes theistic evolution. • Darwin said life began in ancient ocean. • MOSES said it began on dry ground.
4	CREATION of the sun, moon, and stars	<ul style="list-style-type: none"> • Why was the EARTH created before the SUN? • TO SHOW GOD'S PROMINENCE. • To prevent sun worship.
5	CREATION of fish and fowl	<ul style="list-style-type: none"> • Included the tiny humming bird. • Included the mighty blue whale.
6	CREATION of land animals and man	<ul style="list-style-type: none"> • Included all land animals from the dog to the dinosaur.
	CREATION COMPLETED. GOD RESTS	<ul style="list-style-type: none"> • The seventh day now becomes a symbol of finished creation. • The only time God is pictured as resting.





A Chapter by Chapter Outline of the Events of Genesis

ONE	The Six Days of Creation
TWO	The Creation of Man
THREE	The Origin of Sin
FOUR	Family Values – Problems between Cain and Abel
FIVE	Family History – 1,600 years of sin
SIX	The Call of Noah to Save His Family
SEVEN	The World-Wide Flood
EIGHT	A New Beginning for the world
NINE	The Noahic Covenant – Responsibility of Human Government Begins
TEN	Noah’s Family and the three Human Races
ELEVEN	The Tower of Babel, and Abraham’s Genealogy
TWELVE	The Calling of Abraham
THIRTEEN	Abraham’s ‘Lot’ in Life
FOURTEEN	Abraham’s Rescue of Lot
FIFTEEN	God’s Covenant With Abraham
SIXTEEN	The Fruits of Unbelief – Hagar and Ishmael
SEVENTEEN	Abraham’s Laughter!
EIGHTEEN	Interceding for Sodom and Gomorrah
NINETEEN	The Sins and Judgment of Sodom and Gomorrah
TWENTY	Abraham the Coward
TWENTY ONE	The Birth of Isaac - The Son of Promise
TWENTY TWO	The Test of Abraham’s Love on Mt Moriah
TWENTY THREE	The Death and Burial of Sarah
TWENTY FOUR	Finding a Wife for Isaac
TWENTY FIVE	The Birthright
TWENTY SIX	Like Father - Like Son – Isaac follows Abraham’s bad example
TWENTY SEVEN	Stealing the Blessing - Getting Ahead of God
TWENTY EIGHT	Jacob’s Bethel – Jacob meets with God, but no surrender!
TWENTY NINE	You Reap What You Sow
THIRTY	Jacob’s Full Quiver
THIRTY ONE	Breaking Free of Laban’s Grip
THIRTY TWO	Jacob’s New Name - Israel
THIRTY THREE	Jacob’s Reconciliation With Esau
THIRTY FOUR	Israel’s Trouble in Canaan-land
THIRTY FIVE	Jacob Finally Gets Home
THIRTY SIX	Esau’s Family History
THIRTY SEVEN	Joseph the Dreamer
THIRTY EIGHT	God Overcomes the Sins of Judah
THIRTY NINE	Joseph’s Tests from God
FORTY	God’s Hand on God’s Man – God protects Joseph
FORTY ONE	Joseph’s New Position in Egypt
FORTY TWO	Dream Fulfilled
FORTY THREE	Starvation vs. Humiliation – Joseph’s brothers learn their lesson
FORTY FOUR	The Final Test for Joseph’s Brethren
FORTY FIVE	Joseph is Alive!
FORTY SIX	God’s People are IN the World But Not OF the World
FORTY SEVEN	The Wisdom of Joseph
FORTY EIGHT	Jacob’s Blessing of Joseph’s Sons
FORTY NINE	Jacob’s Prophecies
FIFTY	The Death of Joseph - The End of an Era

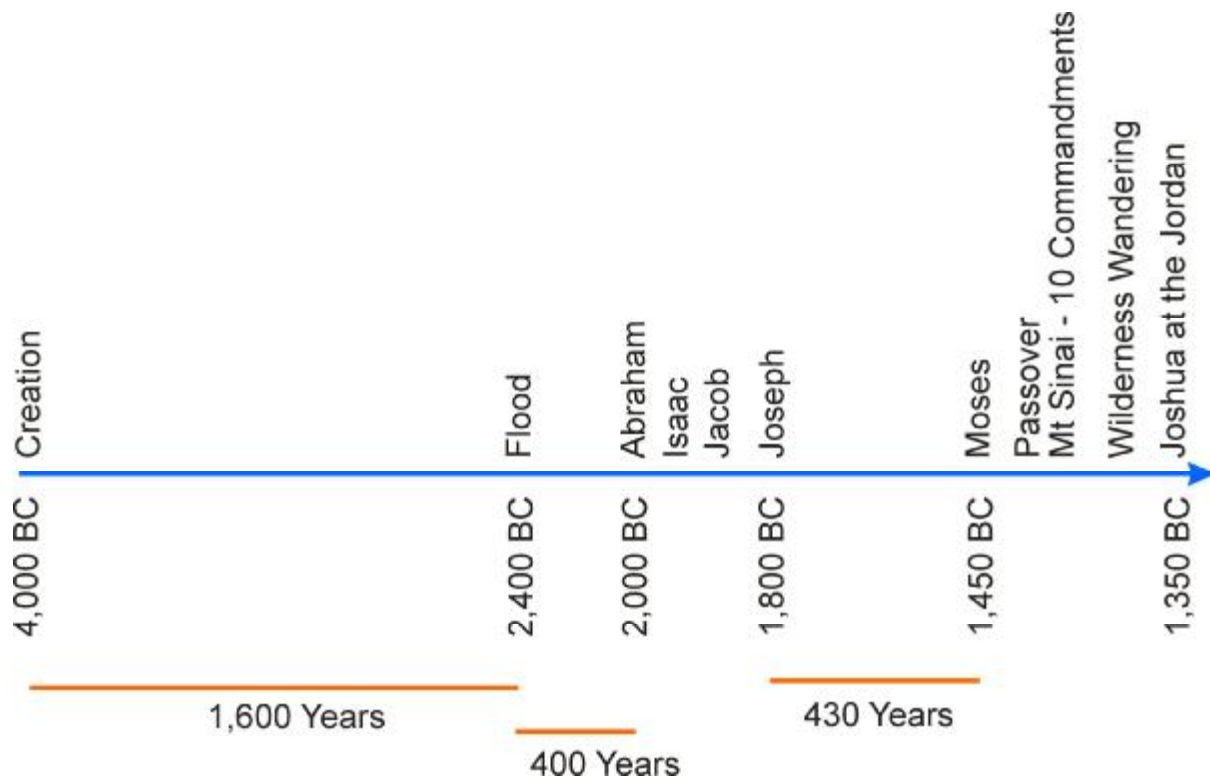
Exodus Through Deuteronomy

I. The First Five Books – the Law

- A. Genesis - Beginnings
- B. Exodus - The Exit from Egypt
- C. Leviticus - Rules for Worshipping God
- D. Numbers – Taking Count Over and Over - Preparing for the Promised Land, Yet Failing
- E. Deuteronomy – Review of the Law – Going Through it a Second Time

II. These Books Constitute what is called “The Law” and cover 2,700 years of world history

III. A Simple Timeline



Exodus

וְאֵלֶּה שְׁמוֹת

Exodus - The Means of Redemption

Summary and Key Scriptures

Exodus takes up where Genesis leaves off. In Exodus we have the birth of a nation, the founding of a THEOCRACY (where God rules), the giving of the Law and the erecting of the Tabernacle. The title of the book “Exodus”, describes its content, “outgoing from Egypt”. The theme of Exodus is three-fold: the redemption of Israel from Slavery, the identification of them as the people of God, and the founding of them as a nation.

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. Exodus 3:12

Outline of Events in Exodus

- I. **Israel is in Egypt and in Trouble** (1) – Pharaoh wants to control the Jewish population
- II. **Moses' Early Life** (2) – “Drawn out” of the water, cared for by Pharaoh’s daughter, murder, life in Midian as shepherd
- III. **God Calls Moses** (3, 4) – burning bush, bad attitude, God has a plan, signs and wonders, needs of his own home first, the people believe
- IV. **Initial Failure Before Pharaoh** (5, 6) – calls pharaoh to believe God, and fear God; doesn’t work – more workload, and people lose faith
- V. **Moses Confronts Pharaoh** (7 - 12)
 - A. Simple miracles – rod turned into a serpent – not impressed
 - B. Ten Plagues (7:14-12:26)
 1. Water turned to blood (7:14-25)
 2. Frogs (8:1-15)
 3. Lice (8:16-19)
 4. Flies (8:20-32)
 5. Plague on livestock (9:1-7) - Murrain
 6. Boils (9:8-12)
 7. Hail mixed with fire (9:13-35)
 8. Locusts (10:1-20)
 9. Darkness (10:21-29)
 10. Death of the firstborn (11:1-12:36) – only now with Pharaoh break!
- VI. **The Journey Begins** (12, 13) – and entire nation is born in a day, free because of the substitute of a lamb
- VII. **Drama at the Red Sea** (14, 15) – test of Israel’s faith and obedience, a miracle: a path THROUGH the sea, Egypt is finally, and totally defeated
- VIII. **The Journey Continues** (15 - 18) but with lots of tests and obstacles
 - A. The Thirst at Marah (15:22-27)
 - B. The daily provision of manna and quail (16:1-30)
 - C. Water from a rock at Rephidim (17:1-7)
 - D. Victory over Amalek (17:8-16)
 - E. Moses and his father-in-law Jethro (18:1-27) – great advice about delegation, elders



IX. Instructions From God at Mount Sinai (19 - 31) – the place where Moses had met with God in the burning bush

- A. Ten Commandments (20:1-17)
- B. Civil, Ceremonial and Moral laws (20 - 23)
 - 1. Altar construction (20:22-26) – because we will break laws, we need a good altar
 - 2. Slavery (21:1-11)
 - 3. Death penalty (21:12-17)
 - 4. Personal injury (21:18-32)
 - 5. Property damage (21:33-22:17)
 - 6. Death penalty (22:18-20)
 - 7. Poor (22:21-27)
 - 8. Religious duty (22:28-31)
 - 9. Just behavior (23:1-9)
 - 10. Sabbath (23:10-11)
 - 11. Religious duty (23:12-19)
- C. Plans for the Tabernacle (25 - 31)
 - 1. Tabernacle (25:1-27:21)
 - 2. Aaron's garment (28:1-43)
 - 3. Ordination of priests (29:1-34)
 - 4. Regular sacrifices (29:35-46)
 - 5. Altar of incense (30:1-10)
 - 6. Tax to pay for its upkeep (30:11-16)
 - 7. Water and incense (30:17-38)
 - 8. Construction supervisors (31:1-11)

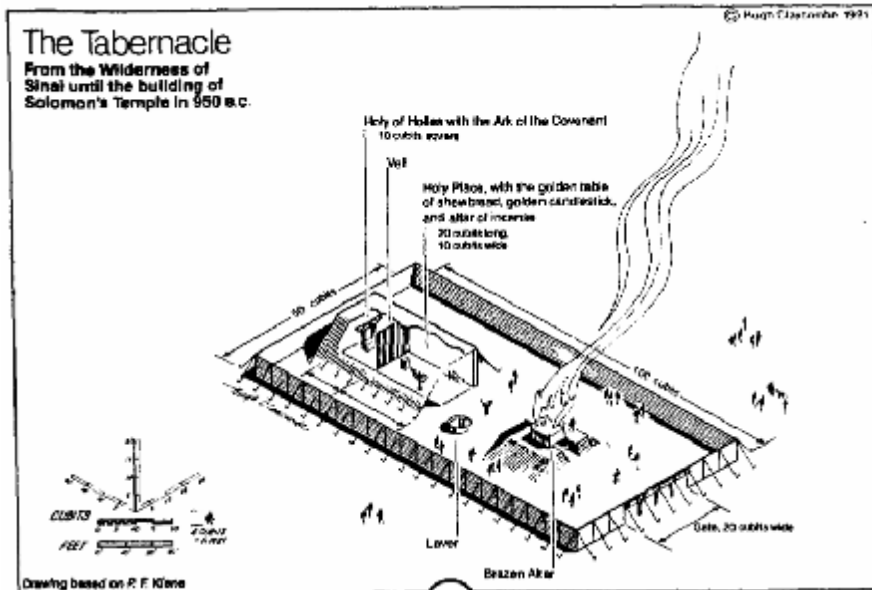
X. The Golden Calf “Appears” (32:1-33:23)

- A. Moses' absence creates a problem (32:1)
- B. Aaron creates an image and declares a feast (32:2-6)
- C. Moses Becomes an Intercessor for Israel (32:7-14)
- D. J. God shows Moses His glory (33:17-23)

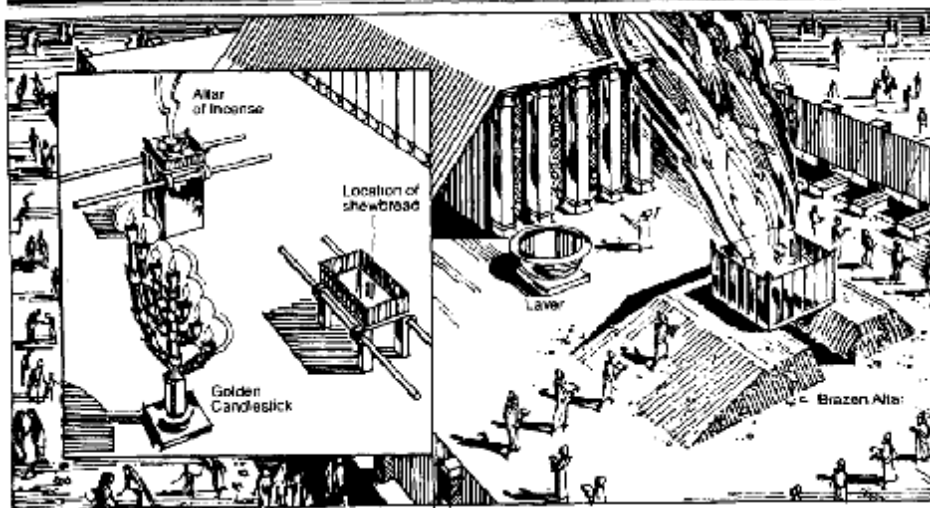
XI. Moses on Mt. Sinai a Second Time (34:1-35) and then comes back down, but this time glowing

XII. The Building of the Portable Tabernacle (35 - 40) – first took up an offering, and then constructed it according to God’s design

- A. Tabernacle (36:8-38) – a portable large tent used for the worship of God
 - 1. Ark of the Covenant (37:1-9)
 - 2. Table (37:10-16)
 - 3. Lampstand (37:17-24)
 - 4. Altar of Incense (37:25-28)
 - 5. Holy anointing oil (37:29)
 - 6. Altar of Burnt Offering (38:1-7)
 - 7. Laver of bronze (38:8)
- B. The Outer Court (38:9-20)
- C. Cost of the tabernacle (38:21-31)
- D. Priests' garments (39:1-31)
- E. God's presence symbolized by a cloud (40:34-38)



THE FURNISHINGS OF THE TABERNACLE AND THE BRAZEN ALTAR



Leviticus



Leviticus - The Holiness of God

Summary and Key Scriptures

Leviticus was written to show Israel how to live as a holy nation in fellowship with God, and thus to prepare the nation for the high service of mediating the redemption of God to all the nations. Above all, then, Israel must be taught the holiness of God, and Leviticus reveals this in three ways: (1) in the sacrificial system, which insisted that “without the shedding of blood there is no remission,” (Lev 17:11; Heb 9:22) thus pressing on the hardest conscience the seriousness of sin; (2) in the precepts of the law, which showed one Divinely revealed standard for all character and conduct; (3) and in the penalties attaching to violations of the law, which sternly proclaimed the inflexibility of the Divine holiness – not subject to debate.

Perhaps as the first simple step toward understanding the message of Leviticus is to appreciate the first words of the first chapter - “And the Lord called unto Moses, and spake unto him OUT OF THE TABERNACLE OF THE CONGREGATION.” Before this, a distant God has spoken from “the mount that burned with fire”; but now ... God who dwells among His people in fellowship with them speaks “out of the Tabernacle.” The people, therefore, are not addressed as sinners distanced from God, like those of other nations, but as being already brought into a new relationship, even that of fellowship, on the ground of a blood-sealed covenant paid for by the blood of the Passover Lamb. This is the point at which Leviticus begins. In Genesis we see God’s remedy for man’s ruin - the Seed of the woman. In Exodus we see God’s answer to man’s cry - the blood of the Lamb. In Leviticus we see God’s provision for man’s need - a Priest, a Sacrifice, and an Altar. (It is from this that Leviticus gets its name. Israel’s priests were the Levites, and the word “Leviticus” comes from the Greek *Levitikos*, meaning, “that which pertains to the Levites.”) With good reason Leviticus holds the central place among the five books of Moses, for, with its doctrine of mediation through a priest, forgiveness through a sacrifice, and reconciliation at the altar, it is the very heart of the Pentateuch - and of the Gospel.

Outline of Events in Leviticus

I. Five Laws Regarding Sacrifices (1 - 7)

- A. Whole burnt offering (1:3-17)
- B. Grain offering (2:1-16)
- C. Peace offering (3:1-17)
- D. Sin offering (4:1-35)
- E. Guilt offering (5:1-6:7)
- F. Priestly responsibilities (6:8-7:36)

II. Ordination of Aaron and His Sons (8:1-9:24)

III. Problems and Warnings for Priests (10:1-20) – Nadab and Abihu die for abuse of their office

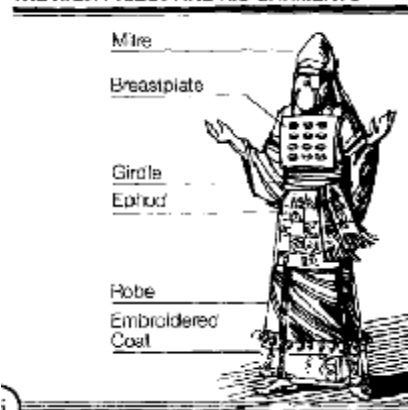
IV. The Day of Atonement (16:1-34)

V. The Holy Life (17:1-26:46)

- A. Eating meat (17:1-16) and prohibition about blood
- B. Sexual conduct (18:1-30)
- C. Behaviour toward others (19:1-37)

VI. Crimes deserving capital punishment (20:1-27)

THE HIGH PRIEST AND HIS GARMENTS



- A. Sacrificing children to Molech (20:1-5)
- B. Turning to mediums and witchcraft (20:6-8)
- C. Cursing father or mother (20:9)
- D. Sexual crimes (20:10-21)
- E. Practicing spiritualism or witchcraft (20:27)

VII. **Laws concerning priests** (21:1-22:33)

- A. Prohibited behaviour for all priests (21:1-9)
- B. Prohibited behaviour for high priest (21:10-15)
- C. Conditions rendering a priest unfit for service (21:16-24)
- D. Proper sacrificial procedure (22:1-30)

VIII. **Sacred festivals** (23:1-44)

- A. Sabbath (23:3)
- B. Passover and Unleavened Bread (23:4-14)
- C. Feast of Weeks (23:15-21)
- D. Fall sabbath (23:23-25)
- E. Day of Atonement (23:26-32)
- F. Feast of Booths (23:33-36)

IX. **The Sabbath Year** (25:1-24) – the 7th year of rest for the land

X. **Jubilee Year** (25:25-55) – the 70th year a land of forgiveness

XI. **Warning about Idolatry and blessings on Obedience** (26)

XII. **Laws Concerning Gifts Consecrated to God** (27)

The Book of Numbers



Numbers - Wandering in the Wilderness

Summary and Key Scriptures

The Hebrew name for this fourth writing of Moses was *Be-midbar*, which means “in the wilderness” (from the words in the first verse of the first chapter), the Greek name given to it by the Septuagint translators was *Arithmoi* (origin of our English word “arithmetic”), which in Latin becomes *Numeri*, and in English *Numbers* - the book being so named because in it the Children of Israel are twice numbered, once at the beginning of the book, and again toward the end.

Numbers resumes the narrative where Exodus left-off. There is a break of just one month between the erecting of the Tabernacle, at the end of Exodus, and the command to number the people at the beginning of Numbers - with the Leviticus instructions coming in between the two.

Numbers covers the period of Israel’s history from the second month of the second year after the Exodus (1:1) to the tenth month of the fortieth year (see Deut 1:3). So we may speak of it as the book of the forty years of wilderness wanderings.

Again and again, the contents of the Book of Numbers is referred to in the New Testament. Indeed, the Holy Spirit has called special attention to it in that classic statement concerning Israel’s early history (1 Cor 10:1-12; Rom. 15:4; Heb. 3:7 - 4:6). **Note the words:** “All these things happened unto them for ensamples”, that is, they were “types.” The things recorded in Numbers are made immortal by their having been Divinely resolved into types, for our own learning. Other references include our Lord’s referring to the serpent in the wilderness being lifted up as a type of the Son of God becoming sin for the world (John 3:14,15).

Outline of Events

- I. **Census of Israel** (1:1-2:34)
- II. **Census of Levi** (3:1-4:49)
- III. **Laws Dealing with Uncleanness** (5:1-31) – How to handle and help Lepers, Adultery, and those who have Wronged one another
- IV. **Laws Dealing with Nazarites** (6:1-21) – people who are living a vow to God
- V. **Dedication of Tabernacle** (7:1-8:26)
- VI. **Traveling Through the Wilderness with the Cloud by Day and Fire by Night** (9 – 14)
 - A. Israel Rebels (11:1-14:45)
 - B. Rebellion concerning manna (11:4-9)
 - C. Quails come (11:31-32)
 - D. Rebellion of Aaron and Moses against Moses (12:1-16)
 - E. Rebellion concerning the Promised Land (13:1-14:45) – spies sent in, but only two believed God, Israel condemned to die in the wilderness
 - F. Laws Regarding Sacrifice (15:1-31)
 - G. A Man Punished by Death for Working on the Sabbath (15:32-36)
 - H. Purpose of Fringes on Corners of Garments (15:37-41)
 - I. Rebellion of Korah, Dathan, and Abiram (16:1-50)
 - J. Priestly Authority and Responsibility (17:1-18:32)
 - K. Laws Regarding Purification (19:1-22)
 - L. Deaths, Difficulties, and Successes (20:1-21:35)
 - M. Death of Miriam (20:1)
 - N. Moses Gets Angry and Blatantly Disobeys God (20:2-13) – strikes the Rock
 - O. Death of Aaron (20:22-29)
 - P. Victory over Arad (21:1-3)

VII. **Making a bronze serpent** (21:8-9) – they were dying because of the complaining!

- A. Further travels (21:10-20)
- B. Further victories (21:21-35) Over the Amorites and Bashan
- C. Balaam and His Talking Donkey (22:1-24:58)
- D. Israel Turns to Idolatry (25:1-18) worship gods of Midian
- E. Census of the New Generation of Warriors (26:1-65)
- F. Joshua Appointed as Moses' Successor (27:12-23)
- G. Offerings (28:1-29:40)
- H. Daily (28:1-8)
- I. Sabbath (28:9-10)
- J. Monthly (28:11-15)
- K. Passover (28:16-25)
- L. Festival of Weeks (28:26-31)
- M. Festival of Trumpets (29:1-6)
- N. Day of Atonement (29:7-11)
- O. Festival of Tabernacles (29:12-39)
- P. Conclusion (29:40)

VIII. **Vows and Women** (30:1-16)IX. **Military Victories over Midian** (31:1-32:42)X. **Reuben, Gad, and half of the Tribe of Manasseh ask and receive the Transjordan Area** (32:1-42)XI. **Historical Recap of Israel's Journey from Egypt** (33:1-49)XII. **Preparing to Enter Canaan** (33:50-36:16)

- A. Instructions for conquering and dividing Canaan (33:50-56)
- B. Boundaries of Israel's new land (34:1-15)
- C. Appointing of each Tribe's leaders (34:16-29)
- D. Creation of cities for Levites (35:1-8)
- E. The Six Cities of Refuge (35:9-15)



Deuteronomy



Deuteronomy - Starting Over Right With God

Summary and Key Scriptures

We learn by repetition - So God repeats the explanation of the Ten Commandments that He first gave in Exodus. The book emphasises two things: 1) Obedience will always equal blessings, good things from God, and 2) Disobedience will always equal trouble from the Lord (chastening).

Jesus loved this book - quoted from it when being tempted by Satan.

The book reminds Israel, and all Christians of five things: 1) Past Slavery (to Egyptians, and Sin), 2) God's judgment on our enemies (Egypt with the plagues, Pharaoh at the Red Sea, Sin at the cross), 3) God's special care (feeding the Jews daily with manna and quail, taking daily care of us), 4) The giving of the Law at Mt Sinai (and the giving of the entire Bible miraculously), 5) That the battle for sin was won by the Passover Lamb, but the battle for maturity is won by us in the Promised Land

This is a Review of the previous four books. The history and legislation of the earlier books are reviewed in Deuteronomy, but only as the basis for the words of admonition which are now recorded. "Deuteronomy," is taken from the Greek *deuteros* (second) and *nomos* (law). In Deuteronomy we have a second giving of the Law, or, rather, a new expounding of it to the new generation of Israel who had grown up in the wilderness and were needing to have the Law repeated and expounded to them before their entering into Canaan. Deuteronomy is not the giving of a new Law, but an explication (explaining) of that which was already given.

Deuteronomy is a book of transition. It marks a transition in a fourfold way. **First**, it marks the transition to a new generation; for with the exception of Caleb and Joshua, and Moses himself, the old generation which came up from Egypt and was numbered at Sinai, had passed away, and a new generation had grown up. **Second**, it marks the transition to a new possession. The wilderness pilgrimage was to give place to the national occupancy of Canaan. **Third**, it marks the transition to a new experience, to a new life - houses instead of tents, settled habitation instead of wandering, and, instead of the wilderness diet, the milk and honey and corn and wine of Canaan. **Fourth**, it marks the transition to a new revelation of God - the revelation of His love.

From Genesis to Numbers the love of God is never spoken of. But in Deuteronomy, we have the wonderful words: "Because **He loved** thy fathers, therefore He chose their seed" (4:37); "The Lord did not set His love upon you, nor choose you because ye were more in number than any people,, for ye were the fewest of all people; but because the **Lord loved you**" (7:7,8); "The Lord had a delight in thy fathers **to love** them: (10:15); "The Lord thy God turned the curse into a blessing unto thee, because the Lord thy God **loved thee**" (23:5).

While speaking of the transitionary nature of Deuteronomy, it is interesting to mention that just as the O.T. begins with five historical books - Gen. to Deut., so the N.T. Begins with five historical books - Matt. to Acts. But what is equally striking is that in both Deuteronomy, and Acts, God gives His people a second chance.

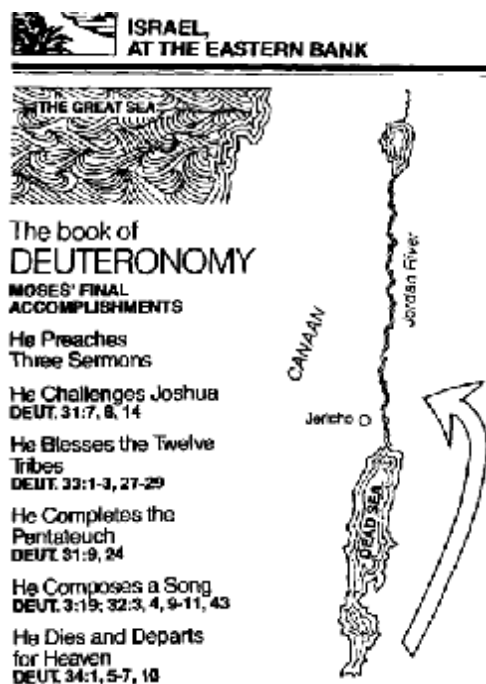
The Outline of the Events and Instructions of Deuteronomy

- I. **An Historical Summary of Israel So Far** (1 - 4) – bringing the reader up to speed
- II. **Review of the Laws of God** (5:1-26:19)
 - A. The Ten Commandments (5:6-21)
 - B. How God Expects Israel to Deal with People in Canaan (7:1-26) - Destroy them
 - C. Warnings About Israel's Tendency to Rebel (8 - 11)
 - D. Laws of Proper worship (12 - 17)
 - E. How to Administrate justice (17:8-13)
 - F. Warnings for the future kings (17:14-20)
 - G. More Laws concerning Levites (18:1-8)
 - H. Against pagan practices (18:9-14)

- I. Concerning prophets (18:15-22)
- J. Administration of justice (19:1-21)
- K. War (20:1-20)
- L. Social legislation (21 - 25)
 - 1. Dealing with the victim of an unsolved murder (21:1-9)
 - 2. Family laws (21:10-21)
 - 3. Removal of corpse of recipient of capital punishment (21:22-23)
 - 4. Care for neighbour's property (22:1-4)
 - 5. Against transvestites (22:5)
 - 6. Birds (22:6-7)
 - 7. Home construction (22:8)
 - 8. Mixing different elements (22:9-11)
 - 9. Tassels on cloak (22:12)
 - 10. Sexual relations (22:13-30)
 - 11. People excluded from worship (23:1-8)
 - 12. Maintaining a proper army camp (23:9-14)
 - 13. Escaped slaves (23:15-16)
 - 14. Prostitution (23:17-18)
 - 15. Interest on loans (23:19-20)
 - 16. Vows (23:21-23)
 - 17. Gleaning (23:24-25)
 - 18. Marriage (24:1-5)
 - 19. Security on loans (24:6)
 - 20. Kidnapping (24:7)
 - 21. Leprosy (24:8-9)
 - 22. Security on loans (24:10-13)
 - 23. Payment of wages (24:14-15)
 - 24. Administration of justice (24:16-18)
 - 25. Gleaning (24:19-22)
 - 26. Flogging (25:1-3)
 - 27. Prohibition against muzzling an ox (25:4)
 - 28. Levirate marriage (25:5-10)
 - 29. Women who fight dirty (25:11-12)
 - 30. Business practices (25:13-16)
 - 31. Against Amalek (25:17-19)

M. The Worship of Giving, and the Tithes (26)

- III. **Instructions for after Israel crosses Jordan River** (27 - 30)
- IV. **Moses' Final Acts** (31:1-34:8) – allowed to only see the Promised Land
- V. **Death of Moses** (34:5-8)



Joshua, Judges, Ruth

We are now entering the twelve History books of the Old Testament: *Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, and Esther*. There is history in almost all books of the Bible, but these are distinctly historical, and cover the history of Israel from their arrival in the Promised Land until their demise and defeat at the hands of the Assyrian Empire, and then later the Babylonian Empire. What a way to end a history lesson. But thankfully, the history books also include Ezra and Nehemiah describing the return of the Jewish people back to their land, and their return to God as a nation.

The Book of Joshua

Joshua - Conquering the Promised Land

This book serves as the connecting link between the five books of the Pentateuch and the later historical books; its name is derived from the principal character, Joshua. Chapters 1 to 23 describe the conquest of the land and its division among the tribes of Israel. In the final chapters (23-24), Joshua exhorts the people "to keep and to do all that is written in the book of the law of Moses," (Josh 23:6) and earnestly challenges them to maintain their covenant commitment to God.

Author: More than likely, most of this book was written by Joshua the son of Nun. The latter part of the book was written by at least one other person after the death of Joshua. The Hebrew name "Joshua" is the same as the name "Jesus" in Greek! They both mean "Jehovah Saves!"

Date of Writing: The Book of Joshua was likely written around _____ B.C.

Purpose of Writing: The Book of Joshua provides an overview of the military battles to conquer the land that God had promised to Abraham and his sons through Isaac. At the beginning of the Book of Joshua, the new nation is now ready to enter the Promised Land, conquer the inhabitants and occupy the territory. The Book itself gives only selective details of many of the battles and the manner in which the land was not only conquered, but how it was divided into tribal areas.

Key Scriptures: Start well, Joshua 1:6-9, and stay _____ to God, Joshua 24:14-15

Brief Summary of the Book of Joshua

Chapter 1	Provides the commissioning of Joshua and the Lord's instruction and encouragement.
Chapter 2	The spies enter Jericho and are hidden by _____ the _____.
Chapters 3 and 4	The crossing of the Jordan River on dry ground, a miracle reminiscent of the early parting of the Red Sea, which the ancestors of this generation of Israelites had experienced. A memorial was established to aid future generations to remember God's faithfulness.
Chapter 5	The ceremonial ritual of male circumcision was reestablished. The supply of manna ends, and the people eat food that was the produce of Canaan. At the end of the chapter the Lord appears to Joshua with further instruction on God's methods of conquering the land.
Chapter 6	The Lord continues His instructions. Jericho falls as the people under those instructions march around the city.
Chapter 7	Sin is in the camp, and as a result several men die in minor battle for Ai. The camp is purged of sin by the execution of a man named _____ (the sinner) and his family.
Chapter 8	The defeat of Ai, as the people once again follows God's precise instructions.
Chapter 9	Joshua and all of Israel are deceived by some of the land's occupants into allowing them to live among God's people.

- Chapter 10 Further victories as the Lord throws enemy armies into confusion. It is also in this chapter that the miracle of the stopping of the earth's revolution occurs.
- Chapters 11 and 12 A lengthy list of battles and of areas conquered.
- Chapters 13-19 The allocation of the land by tribes and by families. Here we also find the tragic statements that in many cases Israel did not drive out and destroy the godless people living in the land.
- Chapter 20 The establishments of the cities of _____.
- Chapter 21 Further details on the allotment of the land.
- Chapter 22 A near disaster is averted through Godly confrontation and Spirit-led intervention.
- Chapters 23 and 24 Joshua is advanced in years. He recounts the faithfulness of Jehovah God to Israel, and admonishes them to live in obedience to God's law. Joshua dies at the age of 110.

Practical Application: Joshua is a great example of the result of effective _____. For years Joshua followed Moses closely. He watched Moses as he followed God in an almost flawless manner. He learned from Moses how to truly pray. He learned how to obey through the example of Moses. Joshua also learned from Moses' sin of anger and the cost of it. The truth is, as long as you are alive, you are a mentor – a teacher. Someone, somewhere, is watching you. Some younger person or someone that you are influencing is seeing how you live and how you react to life's problems. Someone is learning from you. Someone will follow your example. Discipleship (mentoring) is far more than the words that are spoken by the mentor. His or her entire life is on display for all to see. How do you measure up today? How worthy are you to be a person worth imitating? How carefully and fearfully are you living with this awesome privilege and responsibility? Joshua was able to effectively lead Israel because he himself had been a good follower at first. All of his life had prepared him for this challenge. What is God preparing you for?

Judges

Judges - Stuck in a Rut

This Book is named after the people called "*the Judges of Israel*." They are the heroic leaders whose deeds it records, this book covers a period of time from the death of Joshua to the birth of Samuel, an era often called "the dark ages" of Hebrew history. Here is a story, on the human side, of disobedience and disaster, and on the divine side, of direction and deliverance. Of the 13 judges named, only 3 are well known: _____, _____, and _____. The Book of the Judges covers about 400 years of history.

Author: The Book of Judges does not specifically name its author. The tradition is that the Prophet Samuel was the author of Judges. Internal evidence indicates that the author of Judges lived shortly after the period of the Judges. Samuel fits this qualification.

The Date of Writing: The Book of Judges was likely written around **1000** B.C.

Purpose of Writing: To provide an historical account of the struggles of the Jews against their enemies from both without and within. They had trouble following God, and ultimately will demand a king to lead them instead of God. But until a king finally reigned, Israel would have to learn just how quickly they could fall into sin, and how much they needed godly leadership.

Key Verse: Judges 2:16-19

Brief Summary of the Book of Judges: The Book of Judges is an account of how God was taken for granted by His people year after year, century after century. Yet, God has never failed to help His people whenever they repented from their wicked ways and call upon His name. (Judges 2:18) Through the ____ judges of Israel God honoured His promise to Abram to protect and bless his offspring (Genesis 12:2-3).

After the death of Joshua and his contemporaries the Israelites returned to serving Baal and Ashtaroah. God seeing this allowed the Israelites to be controlled by those whom they worshiped. It was then that the people of God would cry out to Jehovah for help. God then sent His children judges to lead them in righteous living. But time after time they would turn their back of God and return to their lives of wickedness. However, keeping with his part of the covenant with Abram God would save His people from their oppressors throughout the 480 year span of The Book of Judges.

Probably the most notable judge was the 12th judge, Samson, who came to lead the Israelites after a 40 year captivity under the rule of the ruthless Philistines. Samson led God's people to victory over the Philistines where he lost his own life after 20 years as judge of Israel.

Practical Application: The life of a believer is not intended to be a life of failures, judgments, and restorations. Yes, we all fail. Yes, we all need restoration and renewal from God. No, the Book of Judges should not be a description of our daily walk with Christ.

Extended Outline of the Book of Judges

- I. Introduction (1:1-3:6)
 - A. Efforts and difficulties in occupying Canaan (1:1-2:5) – many failures
 - B. Life after Joshua (2:6-3:6) – much disobedience
- II. First Series of Judges (3:7-8:32)
 - A. Ohniel (3:7-11) – the first judge after Joshua
 - B. Ehud (3:12-30) – fought the Moabites
 - C. Shamgar (3:31) – Fought the Philistines

- D. _____ (4:1-5:31) – female prophetess – the only female judge – directed Balak to fight the Canaanites
- E. Gideon (6:1-8:35) – defeated the Midianites with only 300 men
- F. Abimelech (9:1-57) – became leader through treachery

III. Second Series of Judges (10:1-16:31) -

- A. Tola (10:1-2)
- B. Jair (10:3-5)
- C. Jephthah (10:17-12:7) – lost his daughter due to a rash vow
- D. Ibzan (12:8-10)
- E. Elon (12:11-12)
- F. Abdah (12:13-15)
- G. Samson (13:1-16:31) – fought the Philistines singlehandedly

IV. Epilogue (17:1-21:25)

- A. The Migration of Dan (17:1-18:31) – both to the extreme North and the South
- B. The Near-Destruction of the Tribe of Benjamin (19:1-21:24)
- C. Conclusion (21:25)

There were two more judges to come in 1 Samuel: _____ and _____

Ruth

Ruth - Redeeming Love

The Book of Ruth offers a striking contrast to the Book of Judges, but its story is associated with the same period. In Judges, national sin and corruption portray a dark picture. The story of Ruth the _____ (a nation cursed by God) and her loyalty and devotion to Naomi, her Hebrew mother-in-law, presents the reader with a picture of the better side of Hebrew life in the days of the judges, and pictures the redemption of this world by Jesus, the Redeemer.

Author: The Book of Ruth was probably written by the Prophet Samuel.

Date of Writing: The prevalent view is a date between 1011 and 931 B.C.

Purpose of Writing: The Book of Ruth was written to the Israelites, and it teaches that genuine love at times may require uncompromising sacrifice. Regardless of our lot in life, we can live according to the precepts of God. Genuine love and kindness will be rewarded. God abundantly blesses those who seek to live obedient lives. Obedient living does not allow for "accidents" in God's plan. God extends mercy to the merciful.

Key Verses: Ruth 1:16, Ruth 3:9, and Ruth 4:17

Brief Summary: The setting for the Book of Ruth begins in the heathen country of Moab, a region northeast of the Dead Sea, but then moves to Bethlehem. This true account takes place during the dismal days of failure and rebellion of the Israelites, called *the period of the Judges*. A famine forces Elimelech and his wife Naomi from their Israelite home to the country of Moab. Elimelech dies and Naomi is left with her 2 sons, who soon marry 2 Moabite girls, Orpah and Ruth. Later both of the sons die, and Naomi is left alone with Orpah and Ruth in a strange land. Orpah returns to her parents, but Ruth determines to stay with Naomi as they journey back to Bethlehem. This story of love and devotion tells of Ruth's eventual marriage to a wealthy man named Boaz, by whom she bears a son, Obed, who becomes the grandfather of David and the ancestor of Jesus. Obedience brings Ruth into the privileged lineage of Christ.

Practical Application: Check out Matthew 1:5 and you will find that Boaz is the son of the prostitute Rahab. Ruth was a despised foreigner married to the son of a prostitute - but she was an ancestor of Jesus Christ. These kind of things happen in the Bible. And we should be blessed that they do. We have the Master-weaver that has a place in His plan for each of us.

General Outline of the Book of Ruth

- I. A Bitter Journey (1:1-22) – Leaving the Will of God, and Returning Broken
- II. Ruth Meets Boaz (2:1-23)
- III. Naomi Directs Ruth in Getting Boaz as a Husband for Ruth (3:1-18)
- IV. The Marriage of Ruth and Boaz (4:1-22) and the family of future king David

1&2 Samuel, 1&2 Kings

These four books are a continuation of the History Books of the Bible. The events of 1 Samuel span approximately 100 years, from about 1100 B.C. to c. 1000 B.C., and describe the lives of Samuel, Saul, and young David. The events of 2 Samuel cover another 40 years. The Book of 1 Kings spans about 350 more years describing the reign of Solomon, and continues the story of kings over the divided kingdom (Israel and Judah) concluding in 2 Kings with the final overthrow and deportation of both Israel and Judah's people, to Assyria and Babylon respectively.

1 Samuel

Author: The author is anonymous. We know that Samuel wrote a book (1 Samuel 10:25), and it is very possible that he wrote part of this book as well. Other possible contributors to 1 Samuel are the prophets/historians Nathan and Gad (1 Chronicles 29:29). Originally, the books of 1 and 2 Samuel were one book.

The Date of Writing: About _____ B.C.

The Purpose of this Book: First Samuel records the history of Israel in the land of Canaan as they move from the rule of _____ to being a unified nation under _____. The prophet Samuel emerges as the last judge, and he anoints the first two kings of Israel, _____ and _____.

Key Verses: Beware of rejecting God's rule, 1 Samuel 8:6-7, and to obey God is always better than any sacrifice you may try and make, 1 Samuel 15:22.

Brief Summary: First Samuel can be neatly divided into two sections: the life of _____ (chapters 1-12) and the life of _____ (chapters 13-31).

The book starts with the miraculous birth of Samuel in answer to his mother's earnest prayer. As a child, Samuel lived and served in the temple. God singled him out as a prophet (3:19-21), and the child's first prophecy was one of judgment on the corrupt priests.

The Israelites go to war with their enemies, the _____. The Philistines capture the ark of the covenant, but when the Lord sends judgment upon them, the Philistines return the ark. Samuel calls Israel to repentance (7:3-6) and then to victory over the Philistines.

The people of Israel, wanting to be like other nations, desire a king. Samuel is displeased by their demands, but the Lord tells him that it is not Samuel's leadership they are rejecting, but His own. After warning the people of what having a king would mean, Samuel anoints a Benjamite named Saul, who is crowned in Mizpah (10:17-25).

Saul enjoys initial success, defeating the Ammonites in battle (chapter 11). But then he makes a series of errors in judgment:

1. He presumptuously offers a sacrifice (chapter 13),
2. He makes a foolish vow at the expense of his son Jonathan (chapter 14),
3. And he disobeys the Lord's direct command to annihilate the Amalekites (chapter 15).
4. As a result of Saul's rebellion, God chooses another man to take Saul's place as king. When God removes His blessing from Saul, an evil spirit drives Saul toward madness (16:14).

Meanwhile, Samuel travels to the little village of _____ to anoint a young man named David as the next king of Israel (chapter 16). Later, David has his famous confrontation with _____ the Philistine and becomes a national hero (chapter 17). David serves in Saul's court, marries Saul's daughter, and is befriended by Saul's son. Saul himself grows _____ of David's success and popularity, and he attempts to kill David. David flees, and so begins an extraordinary period of adventure, intrigue, and romance while running for his life from king Saul. With

supernatural aid, David narrowly but consistently eludes the bloodthirsty Saul (chapters 19-26). Through it all, David maintains his integrity and his friendship with _____.

Near the end of the book, Samuel has died, and Saul is a lost man. On the eve of a battle with the Philistines, Saul seeks for direction. Having rejected God, he finds no help from heaven, and he seeks counsel from a witch instead. During the séance, _____ soul rises from the dead to give one last prophecy: that Saul would die in battle the next day. The prophecy is fulfilled; Saul's three sons, including Jonathan, die in the battle, and Saul commits suicide.

Practical Application: The tragic story of Saul is a study in _____. Here was a man who had it all—honour from God and man, authority, riches, good looks, and more. Yet he died in despair, terrified of his enemies and knowing he had failed his nation, his family, and his God.

Saul made the mistake of thinking disobedience didn't matter. Like many today, he believed that a sensible motive will compensate for bad behaviour. Perhaps his power went to his head, and he began to think he was above the rules. Somehow he developed a low opinion of God's commands and a high opinion of himself. Even when confronted with his wrongdoing, he attempted to justify himself, and that's when God rejected him (15:16-28).

Saul's problem is one we all face—a problem of the _____. Obedience to God's will is necessary for success, and if we in pride rebel against Him, we set ourselves up for loss.

David, on the other hand, did not seem like much at first. Even Samuel was tempted to overlook him (16:6-7). But God sees the heart and saw in David a man who would follow after His own heart (13:14). The humility and integrity of David, coupled with his boldness for the Lord and his commitment to prayer, sets a good example for all of us.

A Simple Outline of 1 Samuel

- I. **Birth and Early Years of _____** (1:1-4:1a) – Hannah's Burden, Faith, and Blessing
 - A. Eli's Family Problems (2:12-36)
 - B. God speaks with Samuel (3:1-18)
 - C. Samuel, the prophet (3:19-4:1a)
- II. **Samuel's Leadership of Israel** (4 – 15)
 - A. Abuse of the _____ by the Philistines (4:1b-7:2)
 - B. Samuel Judges Israel (7:3-17)
 - C. The Quest for a King (8:1-12:25) – Saul is selected
 - D. Samuel Steps Down from being Judge in Israel (12:1-25)
 - E. Saul's Kingship (13:1-15:35) – Pretty good leader at first
 - F. Saul's rejection as king after only two years (15:10-35)
- III. **Saul and David** (16:1-30:31)
 - A. David's Rise to Power (16:1-18:30)
 1. Samuel anoints young David (16:1-13)
 2. David enters Saul's service as a _____ player (16:14-23)
 3. David kills Goliath (17:1-58)
 4. Jonathan and David become best of friends (18:1-5)
 5. Women praise David's abilities in battle (18:6-9) and causes envy in Saul's heart
 6. Saul tries to kill David (18:10-11)
 7. David continues to succeed (18:12-16)
 8. David kills Philistines to marry Saul's daughter _____ (18:17-29)
 - B. Saul Versus David (19:1-27:12)
 1. God protects David (19:1-21:15)
 2. David Protects His _____ (22:1-23:5)
- IV. **Saul's Final Battle** (28:1-31:13)

2 Samuel

The Author: The Book of 2 Samuel does not identify its author. It probably was Nathan and Gad (see 1 Chronicles 29:29).

The Date of Writing: The events of 1 Samuel span approximately 100 years, from c. 1100 B.C. to c. 1000 B.C. The events of 2 Samuel cover another 40 years. The date of writing, then, would be sometime after 960 B.C.

The Purpose of Writing: 2 Samuel is the inspired record of King David's reign.

Key Verses: David's kingdom and everlasting kingdom (2Sam 7:16); You cannot worship God without a cost (2Sam 24:24)

Brief Summary: The book of 2 Samuel is broadly divided into two main sections—David's _____ (chapters 1-10) and David's _____ (chapters 11-20). The last part of the book (chapters 21-24) is an appendix which contains further details of David's reign that are not in chronological order.

The book begins with David receiving news of the death of Saul and his sons. He proclaims a time of mourning. Soon afterward, David is crowned king over Judah, while Ish-bosheth, one of Saul's surviving sons, is crowned king over Israel (chapter 2). A civil war follows, but Ish-bosheth is murdered, and the Israelites ask David to reign over them as well (chapters 4-5).

David moves the country's capital from Hebron to Jerusalem and later moves the ark of the covenant there as well in anticipation of building a permanent Temple there (chapters 5-6). David's plan to build a temple in Jerusalem is vetoed by God, Who then promises David the following things:

- 1) That David would have a son to rule after him;
- 2) David's son would build the temple;
- 3) The throne occupied by David's lineage would be established forever; and
- 4) God would _____ take His mercy from David's house (2 Samuel 7:4-16).

David leads Israel to victory over many of the enemy nations which surrounded them. He also shows kindness to the family of Jonathan by taking in _____, Jonathan's crippled son (chapters 8-10) and treating him as a son. A great picture of mercy and grace!

Then, David falls. He lusts for a beautiful woman named Bathsheba, commits adultery with her, and then has her husband murdered (chapter 11). When Nathan the prophet confronts David with his sin, David confesses, and God graciously forgives. However, the Lord tells David that trouble would arise from within his own household.

Trouble does come when David's firstborn son, Amnon, rapes his half-sister, Tamar. In retaliation, Tamar's brother Absalom kills Amnon. Absalom then flees Jerusalem rather than face his father's anger. Later, Absalom leads a revolt against David, and some of David's former associates join the rebellion (chapters 15-16). David is forced out of Jerusalem, and Absalom sets himself up as king for a short time. Absalom is overthrown, however, and—against David's wishes—is killed by David's general Joab. David mourns his fallen son.

A general feeling of unrest plagues the remainder of David's reign. The men of Israel threaten to split from Judah, and David must suppress another uprising (chapter 20).

The book's appendix includes information concerning a three-year famine in the land (chapter 21), a song of David (chapter 22), a record of the exploits of David's bravest warriors (chapter 23), and David's sinful census and the ensuing plague (chapter 24).

Practical Application: Anyone can fall. Even a godly man like David, who truly desired to follow God and who was richly blessed by God, was susceptible to temptation. David's sin with Bathsheba should be a warning to all of us to guard the heart. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12).

God is gracious to forgive even the most awful of sins when we truly repent. However, healing the wound caused by sin does not always erase the scar. Sin has natural consequences, and even after he was forgiven, David reaped what he had sown. How much better to avoid sin in the first place, rather than having to seek forgiveness later!

A Simple Outline of the Events of 2 Samuel

I. David Mourns for Saul and Jonathan (1:1-27)

- A. David discovers Saul and Jonathan are dead (1:1-16) – the battle with the Philistines went bad
- B. The Song of David about Jonathan's Death (1:17-27)

II. David's Way to Kingship (2:1-5:5)

- A. David is anointed King of Judah (2:1-4a)
- B. David rewards Jabesh-gilead for caring for Saul's body (2:4b-7)
- C. Rebellious Ishbosheth appointed King of Israel (2:8-11)
- D. There is a brief War between Israel and Judah (2:12-3:1)
- E. David's sons are born (3:2-5)
- F. Abner defects from Saul's army to David, Joab kills Abner out of jealousy (3:6-39)
- G. Ishbosheth is murdered and his head brought to David (4:1-12)
- H. David is finally anointed king of all Israel (5:1-3) – it has been _____ years since David's anointing by Samuel

III. David's Early Successes as King (5:6-10:19)

- A. David captures _____ from the Jebusites for his capital (5:6-12)
- B. David has more sons (5:13-16)
- C. David's Victories over the Philistines (5:17-25)
- D. David brings Ark to Jerusalem (6:1-23)
- E. God makes a covenant with David (7:1-29)
- F. Some of the nations David subdued (8:1-14)
- G. David's administration of Israel (8:15-18)
- H. David cares for Jonathan's son Mephibosheth (9:1-13)
- I. David defeats the Ammonites and Arameans (10:1-19)

IV. David's Difficulties (11:1-21:22)

- A. David and Bathsheba (11:1-12:25)
 1. Adultery and murder (11:1-27)
 2. Nathan, the prophet, confronts David (12:1-15a)
 3. Death of Bathsheba's son (12:15b-23)
 4. The Birth of _____ (12:24-25)
- B. David conquers the Ammonites (12:26-31)
- C. Rape of David's daughter Tamar (13:1-39)
 1. Amnon rapes Tamar (13:1-19)
 2. David's inaction (13:20-22)
 3. Absalom kills Amnon and flees (13:23-39)
- D. _____ rebellion against God, and his family (14:1-19:43)
 1. Absalom's return to David (14:1-33)



2. Absalom leads a rebellion against David (15:1-12) – takes over the kingdom
 3. David flees Jerusalem (15:13-16:14)
 4. Absalom follows bad advice (16:15-17:14)
 5. David follows good advice (17:15-29)
 6. David's army defeats Absalom and Joab wrongfully kills Absalom (18:1-32)
 7. David mourns for Absalom (18:33-19:4)
 8. Joab shames David out of his mourning (19:5-8a)
 9. Those who opposed David plead for mercy (19:8b-43)
- E. The Rebellion of Sheba (20:1-22) – tries to set himself up as king, but is defeated
 - F. David's officers and administrators (20:23-26)
 - G. The Gibeonites get justice concerning Saul's wrongful acts against them (21:1-14)
 - H. David's age shows in a battle with Philistia (21:15-17)
 - I. Battles against giants that were in the land still (21:18-22)
- V. **The Song of David** (22:1-51)
- VI. **The Last Words of David** (23:1-7)
- VII. **David's Thirty Three Mighty Men and Their Victories** (23:8-39)
- A. The Three Mightiest of the Mighty Men (23:8-17)
 1. Adino the Eznite (23:8) – slew _____ men single-handedly
 2. Eleazar (23:9-10) – fought all alone, until the sword “clave to his hand”
 3. Shammah (23:11-12) – defended a field of bean plants (_____) single-handedly
 - B. Bravery of three other mighty men (23:13-17) – risked their lives to get water for David from a well in Bethlehem
 - C. The list of the Thirty Mighty men (23:18-39)
- VIII. **David's Sinful _____** (24:1-25) – a matter of pride instead of war
- A. The Census (24:1-9) – not for war, but only for pride
 - B. David repents (24:10)
 - C. David's punishment (24:11-17)
 - D. David builds an altar (24:18-25)

1 Kings

Author: The Book of 1 Kings does not specifically name its author. The tradition is that it was written by the Prophets Isaiah and Jeremiah.

Date of Writing: The Book of 1 Kings was likely written between 750 – 650 B.C.

The Purpose of Writing: This book is the sequel to 1 and 2 Samuel and begins by tracing Solomon's rise to kingship after the death of David. The story begins with a united kingdom, but ends in a nation divided into 2 kingdoms, known as Judah and Israel. 1 and 2 Kings are combined into one book in the Hebrew Bible. They show why God's people were conquered by Babylon and taken captive when they should have been conquerors.

Key Verses: God promises blessings on Solomon but only if he obeys (1Kings 3:5-14); Solomon loved MANY women (1 Kings 11:1); Elijah had great power with God by prayer (1 Kings 17:1)

Brief Summary: The book starts with _____ and ends with _____. The difference between the two gives you an idea as to what lies between. Solomon was born after a palace scandal between David and Bathsheba. Like his dad, he had a weakness for women that would bring him down. Solomon did well at first, praying for wisdom and building a temple to God that took 7 years. But then he spent 13 years building a palace for himself. His accumulation of many wives led him to worship their idols and led him away from God. This, in turn, led the nation away from God and even the preaching of Elijah could not bring them back. Elijah tried, even to challenging the idols to overpower God, and God won. This made Queen Jezebel angry (to say the least). She ordered Elijah's death so he ran away and said; "Let me die." God sent food to the prophet and whispered in a "still, small, voice", and in the process saved his life for further work. But Elijah never regained his confidence in the Lord after that due to depression.



Practical Application: In between Solomon and Elijah, you will find it all. Rebellion, corruption, courage and faith. You will see that their world is much like ours. Things haven't changed and neither has God. The quiet, gentle sound that encouraged Elijah will encourage you. Makes sure you listen for it, and listen to it, so that you can obey every word and be blessed again!

A Simple Outline of 1 Kings

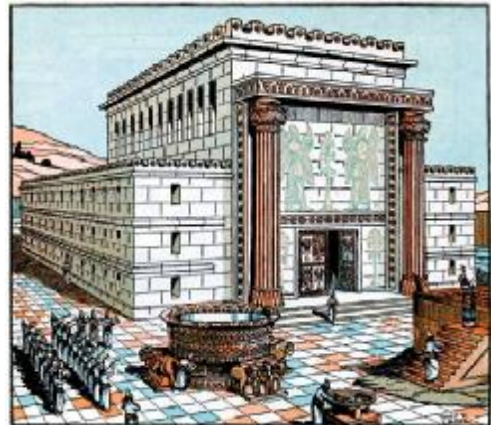
- I. **Solomon Becomes King** (1:1-2:46)
 - A. David's last acts (1:1-2:12)
 1. A pitiful David (1:1-4) – weak and worn out
 2. Adonijah's bid for kingship (1:5-10)
 3. Nathan and Bathsheba encourage David to make Solomon king (1:11-27)
 4. David gives instructions about his son Solomon being the next king (1:28-37)
 5. Solomon is proclaimed king (1:38-48)
 6. Adonijah pleads for mercy (1:49-53)
 7. David's final instructions to Solomon (2:1-9)
 8. David's death and burial (2:10)
 9. Solomon established as king (2:12)

B. Solomon removes potential threats from his authority (2:13-46)

1. Adonijah killed (2:13-25)
2. Abiathar banished (2:26-27)
3. Joab killed (2:28-35)
4. Shimei killed (2:36-46a)
5. Solomon established as king (2:46b)

II. **Solomon's Glory** (3:1-10:29; Cf Lk 12:27)

- A. His Marriage to Pharaoh's daughter (3:1)
- B. He makes a questionable Sacrifice at the high places (3:2-3)
- C. Solomon's wisdom (3:4-28)
 1. Solomon asks God for wisdom (3:4-15)
 2. Solomon shows his wisdom - determines the mother of a son (3:16-28)
- D. Solomon's administrators (4:1-19)
- E. Solomon's influence over the surrounding kingdoms (4:20-21)
- F. Solomon's provisions and wealth (4:22-28)
- G. More of Solomon's wisdom (4:29-34)
- H. Solomon's building projects (5:1-7:51)
 1. The _____ (5:1-6:38) – 7 years in the making
 2. Other building projects (7:1-14) like his own house
 3. Further Temple work (7:15-51)
- I. Dedication of the Temple (8:1-66) – Solomon's wisest prayer
- J. God makes a covenant with Solomon (9:1-9)
- K. The Cost and administration of Solomon's building (9:10-23)
- L. Further building projects (9:24)
- M. Solomon's sacrifices (9:25)
- N. Solomon's naval fleet (9:26-28)
- O. Solomon and the Queen of Sheba (10:1-10)
- P. Solomon's incredible wealth (10:11-27)
- Q. Solomon's chariot and horse business (10:28-29)

III. **Solomon's Sin and Death** (11:1-43)

- A. Solomon's sin (11:1-8) – like father (David and Bathsheba), like son
 1. Marrying _____ women (11:1-3) – unequal yokes (2Cor 6)
 2. Worshiping other gods (11:4-8)
- B. Solomon's punishment (11:9-40)
 1. The Kingdom will not be given to his son (11:9-13)
 2. Enemies will win over the nation (11:14-40)
- C. The Death of Solomon (11:41-43)

IV. **Split Kingdom - Two Kings:** _____ of Judah, and _____ of Israel (12:1-14:31)

- A. Rehoboam, Solomon's son, loses northern tribes (12:1-19)
- B. Jeroboam made King of Israel (12:20)
- C. Rehoboam warned not to fight Israel (12:21-24)
- D. Jeroboam's capital is in Samaria and he worship golden calves (12:25-33)
- E. The Man of God from Judah - an early prophet (13:1-32)
- F. Jeroboam's sin (13:33-34)

- G. Ahijah, the prophet (14:1-18)
- H. Summary notes on Jeroboam (14:19-20)
- I. Rehoboam's sin of idolatry and toleration of sodomites, and resulting punishment (14:21-28)
- J. Summary notes on Rehoboam (14:29-31)

V. **Series of Kings** (15:1-16:28)

- A. Abijam of Judah (15:1-8) – evil king
- B. Asa of Judah (15:9-24) – good king
- C. Nadab of Israel (15:25-32) – evil king
- D. Baasha of Israel (15:33-16:7) – evil king
- E. Elah of Israel (16:8-10) – drunken king
- F. Zimri of Israel (16:11-20) – Good king
- G. Omri of Israel (16:21-28) – very evil king

VI. **King _____ of Israel and _____, the prophet in Israel** (16:29-22:40)

- A. Ahab's wicked sins (16:29-34) – married Jezebel, worshipped Baal, and made idol groves
- B. Elijah's ministry (17:1-19:21)
 - 1. Elijah predicts 3 ½ year drought (17:1)
 - 2. Elijah taken care of during the drought – first at a small creek, and then in a widow's home in Zarephath (17:2-24)
 - 3. Elijah's Meeting with Ahab (18:1-19)
 - 4. Contest on Mount Carmel (18:20-40) – 850 false prophets of Baal
 - 5. Drought ends (18:41-46)
 - 6. Worn-out Elijah flees and hears still, small voice of God (19:1-18)
 - 7. The Calling of Elisha to take Elijah's place (19:19-21)
- C. Israel defeats Syria guided by prophets (20:1-43)
- D. _____ vineyard is stolen by Jezebel for Ahab (21:1-29)
- E. Israel and Judah fight against Ramoth-gilead (22:1-40) – Judah should NOT have sided with Israel
 - 1. A questionable alliance (22:1-4)
 - 2. The Prophecy of a good prophet named _____ (22:5-28)
 - 3. Israel and Judah defeated (22:29-36)
 - 4. The Death of Ahab (22:37-40)

VII. **Two More Kings** (22:41-53)

- A. Jehoshaphat of Judah (22:41-53) – a good king
- B. Ahaziah of Israel (22:51-53) – an evil king

2 Kings

Author: The Book of 2 Kings does not name its author. The tradition is that the prophets Isaiah and Jeremiah were the authors of both 1 and 2 Kings.

Date of Writing: The Book of 2 Kings, along with 1 Kings, was likely written between 650 – 600 B.C.

Purpose of Writing: The Book of 2 Kings continues the story of the rulers over the divided kingdom of Israel and Judah. 2 Kings concludes with the final overthrow and deportation of both Israel and Judah's people, to Assyria and Babylon respectively.

Key Verses: Elisha desires _____ the spirit and power that Elijah had on him from Go (2Kings 2:9); a few times the kings would have a good testimony (like 2 Kings 22:2); but most of the time, the kings had a bad testimony (2Kings 13:2); Judah is finally defeated by Nebuchadnezzar (2Kings 25:8-10)

Brief Summary: 2 Kings describes the downfall of the divided kingdom. Prophets continue to warn the people that the judgment of God is at hand, but they choose not to repent. The kingdom of Israel is repeatedly ruled by wicked kings, and even though a few of Judah's kings are good, the majority are bad. These few good rulers, along with Elisha and other prophets, cannot stop the nation's decline and ultimate ruin. The Northern Kingdom of Israel is eventually destroyed by the Assyrians, and about 136 years later the Southern Kingdom of Judah is destroyed by the Babylonians.

Practical Application: God hates sin and He will not allow it to continue indefinitely. God may at times use heathen authorities to bring correction to His people. God loves us so much that He sometimes has to discipline us (Heb 12:5-12). God gives us warning before delivering His judgment upon us. We can have total confidence that God will never leave us or forsake us even when he is having to chastise us.

A General Outline of 2 Kings

- I. **Final Acts of Elijah** (1:1-2:12)
 - A. Elijah predicts death of king Ahaziah (1:1-18)
 - B. Elijah taken up in whirlwind (2:1-12) – an Old Testament _____
 - C. Elisha desires God's power on his life – twice as much as was on Elijah
- II. **The Ministry of Elisha** (2:13-9:10)
 - A. Elisha Picks up Elijah's mantle (2:13-14) – a sign of following in his ministry
 - B. Futile search for Elijah's body (2:15-18)
 - C. Miracle - Purifies water (2:19-22)
 - D. Curses young men who ridicule him (2:23-25)
 - E. Jehoram of Israel (3:1-3)
 - F. Prophecies against Moab (3:4-27)
 - G. Miracle - Makes oil (4:1-7)
 - H. Elisha and the woman of Shunem (4:8-37) – she makes him a small apartment
 - I. Miracle - Purifies stew (4:38-41)
 - J. Miracle - Multiplies food (4:42-44)
 - K. Miracle - Cures Naaman the Syrian of leprosy ((5:1-27)
 - L. Miracle - Axe head floats (6:1-7)
 - M. Battles the Syrians (6:8-8:15)
 - N. King Jehoram of Judah (8:16-24)
 - O. King Ahaziah of Judah (8:25-29)
 - P. Anoints Jehu as King of Israel (9:1-10)

Q. List of Miracles of the prophets Elijah and Elisha

14 Miracles of Elijah	28 Miracles of Elisha
1. Causing the rain to cease for 3 1/2 years (1Ki 17:1)	1. Parting of the Jordan River (2Ki 2:14)
2. Being fed by the ravens (1Ki 17:4)	2. Healing of the drinking waters with SALT (2Ki 2:21)
3. Miracle of the barrel of meal and cruse of oil (1Ki 17:14)	3. Curse of the she bears against 42 children (2Ki 2:24)
4. Resurrection of the widow's son (1Ki 17:22)	4. Prophecy commanding the filling of the valley with water for the victory against the Moabites (2Ki 3:17)
5. Calling of fire from heaven on the altar (1Ki 18:38)	5. Deception of the Moabites with the valley of blood (2Ki 3:22)
6. Causing it to rain (1Ki 18:45)	6. Miracle of the vessels of oil for the widow woman (2Ki 4:4)
7. Prophecy that Ahab's sons would all be destroyed (1Ki 21:22)	7. Prophecy that the Shunammite woman would have a son (2Ki 4:16)
8. Prophecy that Jezebel would be eaten by dogs (1Ki 21:23)	8. Resurrection of the Shunammite's son (2Ki 4:34)
9. Prophecy that Ahaziah would die of his illness (2Ki 1:4)	9. Purification of a poisoned stew (2Ki 4:41)
10. Calling fire from heaven upon the first 50 soldiers (2Ki 2:10)	10. Miracle of the feeding of 100 men with bread (2Ki 4:43)
11. Calling fire from heaven upon the second 50 soldiers (2Ki 2:12)	11. The healing of Naaman the leper in the Jordan River (2Ki 5:14)
12. Parting of the Jordan (2Ki 2:8)	12. Perception of Gehazi's transgression (2Ki 5:26)
13. Prophecy that Elisha should have a double portion of his spirit (2Ki 2:10)	13. Cursing Gehazi with leprosy (2Ki 5:27)
14. Being caught up to heaven in a whirlwind (2Ki 2:11)	14. Floating of the axe head (2Ki 6:6)
	15. Prophecy of the Syrian battle plans (2Ki 6:9)
	16. Vision of the angelic chariots and army (2Ki 6:17)
	17. Smiting the Syrian army with blindness (2Ki 6:18)
	18. Restoring the sight of the Syrian army (2Ki 6:20)
	19. Prophecy of the end of the great famine (2Ki 7:1)
	20. Prophecy that the scoffing nobleman would see, but not partake of, the abundance to be given to the people (2Ki 7:2)
	21. Deception of the Syrians with the sound of chariots (2Ki 7:6)
	22. Prophecy of the seven-year famine (2Ki 8:1)
	23. Prophecy of Benhadad's untimely death (2Ki 8:10)
	24. Prophecy of Hazael's cruelty to Israel (2Ki 8:12)
	25. Prophecy that Jehu would smite the house of Ahab (2Ki 9:7)
	26. Prophecy that Joash would smite the Syrians at Aphek (2Ki 13:17)
	27. Prophecy that Joash would smite Syria thrice but not consume it (2Ki 13:19)
	28. Resurrection of the man touched by his bones (2Ki 13:21)

III. _____ of Israel (9:11-10:36) – a zealous killer!

- A. Jehu kills Joram and Ahaziah (9:11-29)
- B. Jehu kills Jezebel (9:30-37)
- C. Jehu kills Ahab's 70 sons (10:1-11)
- D. Jehu kills Ahaziah's 42 sons (10:12-14)
- E. Jehu kills other relatives of Ahab (10:15-17)
- F. Jehu kills prophets of Baal (10:18-28)
- G. Concluding notes on Jehu (10:29-36)

IV. **Long Series of Kings** (11:1-17:41)

- A. Queen Athaliah of Judah (11:1-20) – a very evil woman
 - 1. Athaliah's deeds (11:1-3)
 - 2. Jehoida, the priest, overthrows Athaliah (11:4-16)
 - 3. Jehoida mediates a covenant (11:17-20)
- B. King Jehoash of Judah (11:21-12:21) – a good king
- C. King Jehoahaz of Israel (13:1-9) – an evil king
- D. King Jehoshaphat of Israel (13:10-13) – an evil king
- E. Death and last miracle of Elisha (13:14-21)

- F. Hazael and Ben-hadad of Aram (13:22-25)
- G. King Amaziah of Judah (14:1-14) – a good king
- H. King Jeroboam II of Israel (14:23-29) – an evil king
- I. Azariah (Uzziah) of Judah (15:1-7) – a good king
- J. Zechariah of Israel (15:8-12) – an evil king
- K. Shallum of Israel (15:13-16) – an evil king
- L. Menahem of Israel (15:17-22) – an evil king
- M. Pekahiah of Israel (15:23-26) – an evil king
- N. Pekah of Israel (15:27-31) – an evil king
- O. Jotham of Judah (15:32-38) – a good king
- P. Ahaz of Judah (16:1-20) – an evil king
- Q. Hoshea of Israel (17:1-41) – an evil king

1. Introductory notes on Hoshea (17:1-2)
2. Israel becomes submitted to the King of Assyria (17:3-4)
3. Assyria conquers Israel (17:5-6)
4. Israel's and Judah's sin (17:7-41)

V. **King _____ of Judah** (18:1-20:21) – a good king

- A. Hezekiah's reform (18:1-8)
- B. Assyria conquers the northern areas of Israel (18:9-12)
- C. Sennacherib of Assyria invades Judah but can't defeat Jerusalem (18:13-19:37)
- D. Hezekiah's illness and miraculous recovery because of prayer (20:1-11)
- E. Hezekiah foolishly entertains Babylonian envoys (20:12-19)

VI. **The Final Kings of Judah** (21 – 25)

- A. King Manasseh of Judah (21:1-18) – an evil king
- B. King Amon of Judah (21:19-26) – an evil king
- C. King _____ of Judah (22:1-23:30) – a good king

1. Introductory notes on Josiah (22:1-2)
2. Josiah's reform (22:3-23:27)
 - a. Repair of Temple (22:3-7)
 - b. Finding the Book of the Law (22:8-13)
 - c. The Prophecy of Huldah, the prophetess (22:14-20) – how to get right with God
 - d. General renewal of the Covenant of Judah with God (23:1-3)
 - e. The Passover is held (23:21-23) – it has been a long time since the last Passover
 - f. God still is determined to destroy Judah (23:26-27)

3. The Death of good King Josiah (23:28-30)

- D. King Jehoahaz of Judah (23:31-33) – an evil king
- E. King Jehoiakim (Eliakim) of Judah (23:34-37) – an evil king
- F. Babylon Conquers Judah (24:1-25:30)

1. Babylon attacks Judah (24:1-4)
2. Death of King Jehoiakim (24:5-7)
3. King Jehoiachin of Judah (24:8-9) – _____ – so wicked that God says there would be NO MORE SONS of David from Jehoiachin on the throne – calls him Coniah in Jeremiah 22:24-30; 37:1
4. The Fall of Judah (24:10-16)
5. Zedekiah (Mattaniah) is set up as a submissive king of Judah (24:17-20)
6. The Destruction of Jerusalem by Babylon (25:1-21)
7. Gedaliah, made governor of Judah by Babylon (25:22-26)
8. Jehoiachin released from prison in Babylon and treated well (25:27-30)

1&2 Chronicles, Ezra, Nehemiah

1 Chronicles

Author: Tradition has it that 1 and 2 Chronicles were written by _____.

Date of Writing: The Book of 1 Chronicles was likely written around _____ B.C.

Purpose of Writing: Even though 1 Chronicles begins with Adam, and covers briefly the genealogy from Adam through the tribes of Israel down to the kings, the Books of 1 & 2 Chronicles end up covering much of the same information as 1 & 2 Samuel and 1 & 2 Kings. 1 & 2 Chronicles focus more on the priestly aspect of the time period. The Book of 1 Chronicles was written after the Babylonian exile to help those returning to Israel understand how to worship God. The history focused on the Southern Kingdom, the tribes of Judah, Benjamin and Levi. These tribes tended to be more faithful to God.

Key Verses: _____ prayer (1Chron 4:9,10); The desire of all of Israel for David to be king (1 Chronicles 11:1-2), God would bless David with a Son who would be the _____ (1Chron 17:11-15); God _____ David (1Chron 28:4).

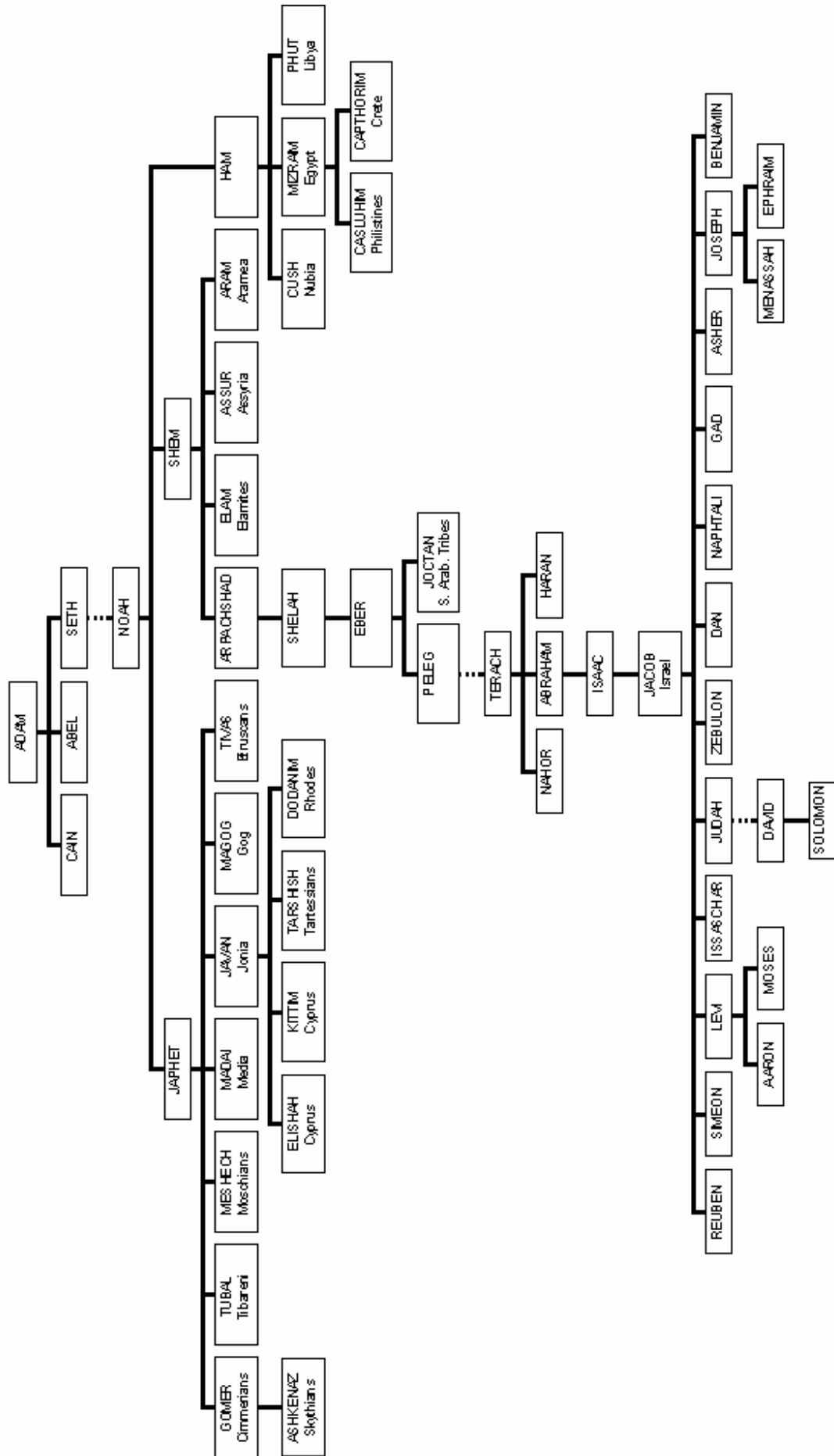
Brief Summary: The first 9 chapters of 1 Chronicles are dedicated to lists and genealogies. Further lists and genealogies are scattered throughout the rest of 1 Chronicles. In between, the Book of 1 Chronicles records David's ascension to the throne and his actions thereafter. 1 Chronicles concludes with David's _____, and his son Solomon becoming the King of all Israel.

Practical Application: God keeps up with his children. He knows ALL their names and keeps them recorded in a book. What may be dry and almost meaningless to us matters most to God because these names and people are His children. So are we, and the book He has listed our names in is the Book of Life (Luke 10:20; Philp 4:3).

A Simple Outline of the Events of 1 Chronicles

- I. **Genealogies** (1:1-9:44) – from Adam to David
- II. **The Death of King Saul** (10:1-14)
- III. **The Reign of King David** (11:1-29:30)
 - A. David is Anointed King at _____ (11:1-3)
 - B. David's warriors (11:4-12:40)
 - C. David moves Ark (13:1-14)
 - D. David establishes himself in Jerusalem (14 - 16)
 1. David builds his palace in Jerusalem (14:1-2)
 2. David's children (14:3-7)
 3. David defeats Philistia (14:8-17)
 4. David brings the Ark to Jerusalem and assigns duties to Levites (15:1-16:7)
 5. David's Psalms (Psalms 105, 95, 106) (16:8-36)
 6. Provisions made for regular worship (16:37-43)
 - E. God makes a covenant with David (17:1-27)
 - F. David's victories (18:1-20:8)
 - G. David's census and punishment (21:1-22:1)
 - H. David gathers material to build Temple (22:2-19)
 - I. David makes Solomon king (23:1)
 - J. David organizes priests and Levites (23:2-26:32)
 - K. David's administrators (27:1-34)
 - L. David charges Solomon and people to build Temple (28:1-29:5)
 - M. Tribal leaders give toward Temple construction (29:6-9)
 - N. David's prayer (29:10-19)
 - O. Special worship service (29:20-22a)
 - P. Solomon anointed king (29:22b-25)
 - Q. Concluding notes on David, and his Death (29:26-30)

Old Testament genealogy and the peoples of the world
 American Anthropologist, New Series, Vol. 75, No. 5, (Oct., 1973), p.p. 1657-1669
 Note: CHITIM (descendant of Ham) not displayed because of size



2 Chronicles

Author: Tradition has it that 1 and 2 Chronicles were written by _____.

Date of Writing: The Book of 2 Chronicles was likely written around 450 B.C.

Purpose of Writing: The Books of 1 & 2 Chronicles cover mostly the same information as 1 & 2 Samuel and 1 & 2 Kings. 1 & 2 Chronicles focus more on the _____ aspect of the time period. The Book of 2 Chronicles is essentially an evaluation of the nation's religious history from Solomon until the Captivity to Babylon.

Key Verses: Greatest verse on _____ (2 Chronicles 7:14); Cyrus the king of Persia will honour God and command the rebuilding of the Temple in Jerusalem (2 Chronicles 36:23).

Brief Summary: 2 Chronicles records the history of the Southern Kingdom of Judah, from the reign of Solomon to the conclusion of the Babylonian exile. The decline of Judah is disappointing, but emphasis is given to the spiritual reformers who zealously seek to turn the people back to God. Little is said about the bad kings or of the failures of good kings; only goodness is stressed. Since 2 Chronicles takes a priestly perspective, the Northern Kingdom of Israel is rarely mentioned because of her false worship and refusal to acknowledge the Temple of Jerusalem. 2 Chronicles concludes with the final destruction of Jerusalem and the Temple.

Problem Text Issues: 1 & 2 Kings and 1 & 2 Chronicles are easy targets for finding “contradictions” between the lists contained in these books. A few of the “problems” include:

King _____ being either 42 or 22 years old at ascension (2Chron 22:2 and 2 Kings 8:26)
 Jehoiachin being either 8 years old or 18 (2Chron 36:9 and 2Kings 24:8)

Practical Application: Even the best of men will fail, and fail big (as with Solomon), but God desires to forgive and heal those who will humbly pray and repent. That goes for any individual all the way up to an entire nation! 2 Chronicles shows that no worthy project can be completed without the help of God. The failures of Solomon, and of all kings shows that God hates sin and will not tolerate it.

A Simple Outline of 2 Chronicles

- I. **The Reign of King _____** (1:1-9:31) – The Wise King who gets Bored
 - A. Solomon's dream and gift of wisdom (1:1-13)
 - B. Solomon's horses and chariots (1:14-17)
 - C. Temple (2:1-7:22)
 1. Temple is built (2:1-5:1)
 2. Dedication of Temple (5:2-6:11)
 3. Solomon's dedicatory prayer (6:12-42)
 4. Dedication continues (7:1-11)
 5. God speaks with Solomon (7:12-22)
 - D. Solomon's greatness (8:1-9:28)
 1. Building projects (8:1-11)
 2. Worship (8:12-15)
 3. Summary note (8:16)
 4. Shipping (8:17-18)
 5. Queen of Sheba (9:1-9)
 6. Exotic materials (9:10-11)
 7. Queen of Sheba departs (9:12)
 8. Incredible wealth (9:13-28)
 - E. Conclusion (9:29-31)
- II. **The Reign of Rehoboam** (10:1-12:16) – A Spoiled King
 - A. Becomes king (10:1)

- B. Acts foolishly (10:2-15)
 - C. Northern tribes rebel (10:16-19)
 - D. Reign (1:1-12:12)
 - E. Concluding notes (12:13-16)
- III. **The Reign of Abijah** (13:1-14:1a) – a good king
- IV. **The Reign of Asa** (14:1b-16:14) – a good king
- A. Reforms (14:1b-8)
 - B. Defeat of Ethiopia (14:9-15)
 - C. Prophecy of Azariah (15:1-7)
 - D. Reform and covenant (15:8-19)
 - E. Later sin and cruelty (16:1-10)
 - F. Death (16:11-14)
- V. **The Reign of Jehoshaphat** (17:1-19:3) – a good king
- A. Peace of his reign (17:1-19)
 - B. Dealings with Ahab (18:1-19:3)
 - 1. Alliance (18:1-3)
 - 2. Prophecy of Micaiah (18:4-27)
 - 3. Defeat in battle and death of Ahab (18:28-34)
 - 4. Prophecy of Jehu (19:1-3)
 - C. Reforms (19:4-11)
 - D. Prayer and victory over Moab and Ammon (20:1-30)
 - E. Concluding notes (20:31-34)
 - F. Failure in shipping (20:35-37)
- VI. **The Reign of Jehoram** (21:1-20) – an evil king – followed the kings of Israel
- VII. **The Reign of Ahaziah** (22:1-9) – an evil king
- VIII. **The Reign of Queen Athaliah** (22:10-23:21) – an evil queen
- IX. **The Reign of Joash** (24:1-27) – a great king
- A. Initial obedience and success (24:1-14)
 - B. Death of Jehoiada, the priest (24:15-16)
 - C. Later disobedience and failure (24:17-27)
- X. **The Reign of Amaziah** (25:1-28) – a good king
- XI. **The Reign of Uzziah the leper king** (26:1-23) – a good king
- XII. **The Reign of Jotham** (27:1-9) – a good king
- XIII. **The Reign of Ahaz** (28:1-27) – a wicked king
- XIV. **The Reign of Hezekiah** (29:1-32:33) – a great king
- A. Introductory notes (29:1-2)
 - B. Reform of Jewish life back to the Bible (29:3-31:21)
 - 1. Temple repaired and worship restored (29:3-36)
 - 2. Passover celebrated (30:1-27)
 - 3. High places destroyed (31:1)
 - 4. Temple provisions (31:2-12a)
 - 5. Priests and Levites organized (31:12b-19)
 - 6. Concluding notes (31:20-21)
 - C. Sennacherib's (the Assyrian empire) attack (32:1-23)
 - 1. Preparation for invasion (32:1-8)
 - 2. Sennacherib's psychological warfare (32:9-19)
 - 3. Defeat of Sennacherib (32:20-23)
 - D. Hezekiah's illness and recovery (32:24-26)
 - E. His Greatness (32:27-31)

- F. Concluding notes (32:32-33)
- XV. **The Reign of Manasseh** (33:1-20) – an evil king who gets right with God
- XVI. **The Reign of Amon** (33:21-25) – an evil king
- XVII. **The Reign of Josiah** (34:1-35:27) – a great king
 - A. Introductory notes (34:1-2)
 - B. Reform (34:3-35:19)
 - 1. High places destroyed (34:3-7)
 - 2. Temple repaired (34:8-13)
 - 3. Book of the Law (34:14-33)
 - a. Discovery of the book (34:14-21)
 - b. Prophecy of Huldah, the prophetess (34:22-28)
 - c. Renewal of covenant (34:29-33)
 - 4. Celebration of Passover (35:1-19)
 - C. Death in battle against Egypt (35:20-25)
 - D. Concluding notes (35:26-27)
- XVIII. **The Reign of Jehoahaz** (36:1-3) – an evil king
- XIX. **The Reign of Jehoiakim** (Eliakim) (36:4-8) – an evil king
 - A. Introductory notes (36:4-5)
 - B. Nebuchadnezzar conquers Judah (36:6-7)
 - C. Concluding notes (36:8)
- XX. **The Reign of Jehoiachin** (37:9-10) – an evil king
- XXI. **The Reign of Zechariah** (37:11-21) – an evil king
 - A. Introductory notes (37:11-12)
 - B. Sin of Zechariah and people (37:13-16)
 - C. Babylon destroys Jerusalem (37:17-21)
- XXII. **The Decree of Cyrus the Persian** (37:22-23) – For Israel to Return to their land!

List of kings of Judah	List of kings of Israel – All Evil
1. Rehoboam c.928-917, 1Kings 11-12, 2Chron 10-12	1. Jeroboam c.928-907, 1Kgs 11-14
2. Abijam c.917-908	2. Nadab c.907-906, 1Kgs 14:20, 15:25-31
3. Asa c.908-867, 1Kgs 14:31-15:24, 1Chron 3:10, 2Chron 13-16	3. Baasha ben Ahijah c.906-883, killed entire Jeroboam family, 1Kgs 15:16-16:7
4. Jehoshaphat	4. Elah , 1Kgs 16:8-10
5. Jehoram	5. Zimri , 1Kgs 16:11-14
6. Ahaziah	6. Omri c.882-871, founded Samaria c.879, 1Kgs 16:15-24
7. Athaliah	7. Ahab c.871-852, 2Kgs 3
8. Jehoash	8. Ahaziah
9. Amaziah c.798-769, defeated by Israel, 2Kings 14:7-22	9. Jehoram c.851-842, 2Kgs 1:17, 3:1, 5-9, 2Chron 22:5-6
10. Uzziah c.784-733, prince-regent, then king, 2Kings 15:1-7, 2Chron 26:1-3	10. Jehu c.842-815, 2Kgs 9-12
11. Jotham	11. Jehoahaz c.814-800, 2Kgs 10:35, 13:1-9
12. Ahaz	12. Jehoash (Joash) c.800-784, sacked Jerusalem, raided Temple c.785, 2Kgs 13:12-20, 14:8-14, 2Chron 25:14-24
13. Hezekiah c.727-698, 2Kgs 16:20, 18-20, 1Chron 3:13, 4:39	13. Jeroboam II c.784-748, last important ruler of Israel, 2Kgs 14:23
14. Manasseh c.690-638, sacrificed his son to Molech, 2Kgs 21:2-7	14. Zachariah
15. Amon	15. Shallum
16. Josiah c.638-609, c.621 found Law Scroll in Temple, 1Kgs 13, 2Kgs 22-23, 2Chron 34-35	16. Menahem
17. Jehoahaz	17. Pekahiah
18. Jehoiakim	18. Pekah
19. Jeconiah	19. Hoshea c.732-722, conquered by Shalmaneser V
20. Zedekiah c.597-587, conquered by Nebuchadnezzar II	

Ezra

Author: Tradition has it that the Prophet _____ wrote the Book of Ezra. It is interesting to note that once Ezra appears on the scene in Ezra chapter 7, the author of the Book of Ezra switches from writing in the third person, to first person.

Date of Writing: The Book of Ezra was likely written between 460 and 440 B.C.

Purpose of Writing: The Book of Ezra is devoted to events occurring in the land of Israel at the time of the return from captivity and subsequent years, covering a period of approximately 100 years, beginning in 538 B.C. The emphasis in Ezra is on the rebuilding of the Temple. The book contains extensive genealogical records, principally for the purpose of establishing the claims to the priesthood on the part of the descendants of Aaron. These were needed to know who was supposed to be the High Priest.

Key Verses: The rejoicing for the rebuilding of the Temple (Ezra 3:11); Just how great was this man Ezra (Ezra 7:6)

Brief Summary: The book may be divided as follows: I. The First Return under Zerubbabel, and the Building of the Second Temple (Ezra chapters 1 – 6), and II. The Ministry of Ezra (Ezra chapters 7 – 10). Since well over half a century elapsed between chapters 6 and 7, the characters of the first part of the book had died by the time Ezra began his ministry in Jerusalem. Ezra is the one person who is prominent in both the books of Ezra and Nehemiah. Both books end with prayers of confession for sin (Ezra 9; Nehemiah 9) and a subsequent separation of the people from the sinful practices into which they had fallen. Some of the encouraging messages of Haggai and Zechariah, who are introduced in this narrative (Ezra 5:1), may be seen in the prophetic books that bear their names. The Book of Ezra covers the return from captivity to rebuild the Temple up to the decree of Artaxerxes (445 BC), the event covered at the beginning of the Book of Nehemiah. _____ was the main prophet in the day of Ezra, and _____ was the prophet in the day of Nehemiah.

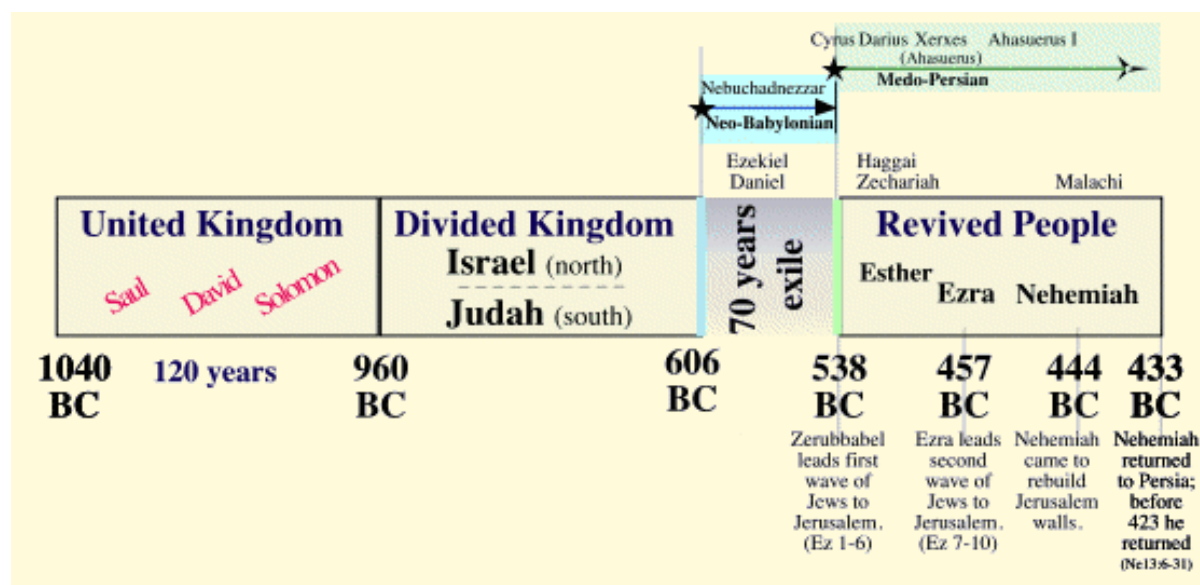
Practical Application: Because of Ezra, Israel made it back to worshipping God in the Temple. God didn't leave Ezra to do this single-handedly; he gave him substantial and special help in the person of Nehemiah, whose work providentially converged with his. The idea of the Jews being the "People-of-God" was recovered and preserved through the efforts of Ezra and Nehemiah. Ezra used Worship and Bible to do it. Ezra engaged the people in the worship of God, the most all-absorbing, comprehensive act in which men and woman can engage. This is how our God-formed identities become most deeply embedded in us. And Ezra led them into an obedient listening to the words of Scripture. Listening and following God's revelation are the primary ways in which we keep attentively obedient to the living presence of God among us.

A Simple Outline of the Book of Ezra

- I. **The Decree of Cyrus the Persian (1:1-4)**
- II. **Return of the Exiles Led by Sheshbazzar to Jerusalem (1:5-11)**
- III. **Return of Exiles Led by Zerubbabel and Jeshua to Jerusalem (2:1-6:22)**
 - A. List of those who returned (2:1-67)
 - B. Temple building fund (2:68-69)
 - C. Living arrangements (2:70)
 - D. Rebuilding of Temple (3:1-6:18)
 1. Initial preparations (3:1-9)
 2. Laying the foundation (3:10-13)
 3. Opposition halts the rebuilding (4:1-24)
 4. Haggai, Zechariah, Zerubbabel, and Jeshua encourage people (5:1-2)
 5. Darius allows rebuilding to continue (5:3-6:13)
 6. Work proceeds well (6:14)



- 7. Completion of Temple (6:15)
- 8. Dedication of Temple (6:16-18)
- E. Celebration of Passover (6:19-22)
- IV. **The Work of Ezra (7:1-10:44)**
 - A. Introduction (7:1-6)
 - B. Ezra's journey and companions (7:7-10)
 - C. Artaxerxes' letter empowering Ezra (7:11-26)
 - D. Ezra's expression of thanks to God (7:27-28)
 - E. Ezra's journey (8:1-36)
 - 1. His companions (8:1-20)
 - 2. Prayer and fasting for a safe journey (8:21-23)
 - 3. Priests and Levites carry gold, silver, and vessels (8:24-30)
 - 4. Journey (8:31-32)
 - 5. Gold, silver, and vessels delivered (8:33-34)
 - 6. Further actions after arrival in Jerusalem (8:35-36)
 - F. Problem of Jews who married non-Jewish women (9:1-10:44)
 - 1. Ezra discovers the problem (9:1-4)
 - 2. Ezra's prayer of confession (9:5-15)
 - 3. People seek to repent (10:1-5)
 - 4. Required meeting in Jerusalem (10:6-8)
 - 5. Ezra leads people in confession (10:9-15)
 - 6. Investigative committee formed (10:16-17)
 - 7. List of those married to non-Jewish women (10:18-44)



Nehemiah

Author: It is highly likely that either Nehemiah or Ezra was the author.

Date of Writing: The Book of Nehemiah was likely written between 445 and 420 B.C.

Purpose of Writing: Nehemiah was a Hebrew in Persia when the word reached him that the Temple was being reconstructed. He grew anxious knowing there was no wall to protect the city. Nehemiah invited God to use him to save the city. God answered his prayer by softening the heart of the Persian king. Artaxerxes gave not only his blessing, but also supplies to be used in the project. Through opposition and accusations the wall was built and the enemy silenced. The people rejoiced and Nehemiah went back to Persia. After 12 years he returned to find the walls strong but the people weak. He set about the task of teaching the people morality and he didn't mince words... "I contended with them, and cursed them, and smote certain of them, and plucked off their hair" (13:25).

Key Verses: Nehemiah 1:3; Nehemiah 1:11; Nehemiah 6:15-16

Brief Summary: Nehemiah is given permission by the king of Persia to return to Jerusalem, where he rebuilds the walls of the city and is made governor. The people, inspired by Nehemiah, give tithes of much money, supplies and manpower to complete the wall in a remarkable 52 days, despite much opposition. This united effort is short-lived, however, because Jerusalem falls back into apostasy when Nehemiah leaves for a while. But he then returns to re-establish true worship through prayer and by encouraging the people to revival by reading and adhering the Word of God.

Practical Application: Each of us ought to have genuine compassion for others who have spiritual or physical hurts. To feel compassion, yet, do nothing to help, is unfounded Biblically. At times we may have to give up our own comfort in order to minister properly to others. We must totally believe in a cause before we will give our time or money to it with the right heart. When we allow God to minister through us, even unbelievers will know it is God's work.

A Simple Outline of the Book of Nehemiah

- I. **Nehemiah in Babylon (1:1-2:8)**
 - A. Nehemiah learns of conditions in Jerusalem (1:1-3)
 - B. Nehemiah prays to God (1:4-11)
 - C. Nehemiah asks Artaxerxes to allow him to go and help (2:1-8)
- II. **Nehemiah's Journey to Jerusalem (2:9-10)**
- III. **Nehemiah's First Term as Governor in Jerusalem (2:11-13:3) – The _____**
 - A. Inspection of Jerusalem (2:11-16)
 - B. Rebuilding the walls (2:17-6:19)
 1. Nehemiah encourages people (2:17-18)
 2. Opposition from other governors (2:19)
 3. Nehemiah further encourages people (2:20)
 4. People who worked on wall (3:1-32)
 5. Outside opposition continues (4:1-3)
 6. Nehemiah's prayer (4:4-5)
 7. Wall rebuilt to half its height (4:6)
 8. Continued outside opposition (4:7-8)
 9. Prayer for help (4:9)
 10. Nehemiah's plans to protect workers (4:10-23)
 11. Financial reform (5:1-19)
 - a. Abolishment of interest on loans (5:1-13)
 - b. Nehemiah and his servants live simply (5:14-19)

12. Continued outside plots foiled by Nehemiah (6:1-14)
 13. Completion of wall and reaction to it (6:15-19)
- C. Nehemiah's plan for guarding Jerusalem (7:1-4)
 - D. Census (7:5-69)
 - E. Offerings for rebuilding (7:70-72)
 - F. Peace in the land (7:73a)
 - G. Nehemiah and Ezra (7:73b-10:39)
 1. Ezra reads and interprets law (7:73b-8:18)
 2. People's confession of sin (9:1-5)
 3. Ezra's prayer (9:6-37)
 4. Covenant renewal (9:38-10:39)
 - H. Further census information (11:1-12:26)
 - I. Dedication of the wall (12:27-43)
 - J. Support for and service of the priests and Levites (12:44-47)
 - K. Exclusion of those of foreign descent (13:1-3)
- IV. **Nehemiah's Second Term as Governor in Jerusalem (13:4-31)**
- A. The priest Eliashib does wrong (13:4-5)
 - B. Nehemiah returns to Jerusalem (13:6-7a)
 - C. Nehemiah corrects Eliashib's mistake (13:7b-9)
 - D. Tithes provided for Levites (13:10-14)
 - E. Abolishment of business on Sabbath (13:15-22)
 - F. Abolishment of marriages between Jews and non-Jews (13:23-27)
 - G. Removal of a priest who had a non-Jewish wife (13:28-29)
 - H. Conclusion (13:30-31)

Esther

The Book of Esther is the _____ of the Historical books of the Old Testament, and is kind of out of sequence because it take the reader back to the time when the nation of Judah was captive in Persia, but it is a record of how God miraculously protected it as a nation from genocide – complete destruction.

Author: The Book of Esther does not specifically name its author. The most popular traditions are Mordecai (a major character in the Book of Esther) and Nehemiah (who would have been familiar with Persian customs).

Date of Writing: The Book of Esther was likely written between 460 and 350 B.C.

Key People in the Book:

King Ahasuerus (Artaxerxes, also just called Xerxes) – a very powerful Persian ruler of the day

Vashti – his beautiful queen who rejects his commands once too often

Mordecai – a godly Jew who had been carried captive into Babylon, and was taking care of his niece Hadassah (Esther) since her parents had been killed

Haman – a wicked, selfish second-in-command over Persia who hated the Jews and attempts to just have them exterminated, but dies by his own invention

Esther – her Jewish name was “Hadassah”

Purpose of Writing: The purpose of the Book of Esther is the recording of the institution of the Feast of **Purim** and the obligation of its perpetual observation. The Book of Esther is read at the yearly Feast of Purim to commemorate the great deliverance of the Jewish nation brought about by God through a young lady named **Esther**. The noble Esther risked her own death as she realized what was at stake. She willingly did what could have been a deadly manoeuvre as she faced off with the second in command of her husband’s kingdom, **Haman**. She proved a wise and most worthy opponent, all the while remaining humble and respectful of the position of her husband-king.

Much like the story of Joseph in Genesis 41:34-37, both stories involve foreign monarchs who control the destiny of the Jews. Both accounts show the heroism of Israelite individuals who provide the means for the salvation of their people and nation. The hand of God is evident, in that what appears to be a bad situation is indeed very much under the control of the Almighty God who ultimately has the good of the people at heart. At the centre of this story is the ongoing divergence between the Jews and the Amalakites, which was recorded to have begun in the Book of Exodus. Haman’s goal is the final effort recorded in the Old Testament period of the complete eradication of the Jews. His plans eventually end up with his own demise, and the elevation of his enemy Mordecai to his own position, as well as the salvation of the Jews.

Key Verses: Esther 4:14; Esther 6:12; Esther 7:3

Brief Summary: Feasting is a major theme of this book, there are ten recorded banquets, and many of the events were planned, plotted or exposed at these banquets. Although the name of God is never mentioned in this book, it is apparent that the Jews sought His intervention when they fasted and prayed for three days (Esther 4:16). In spite of the fact that the law allowing their destruction was written according to the laws of the Medes and Persians, rendering it unchangeable, the way was cleared for their prayers to be answered. Esther risked her life by going not once uninvited before the king but twice, (Esther 4:12; 8:3). She was not content with the destruction of their enemy, Haman; she was more intent on saving her people. The institution of the Feast of Purim is written and preserved for all to see and is still observed today. God’s chosen people, without any direct mention of His name, were granted a stay of execution through the wisdom and humility of Esther.

Practical Application: The Book of Esther shows the choice we make between seeing His hand in our circumstances in life and seeing things as merely coincidence. One can be assured that His plans will not be moved by the actions of mere evil men. One cannot but to see the Almighty exerting

influence over King Xerxes timely insomnia. The silent love language our Father often uses to communicate directly to our spirit is shown in this book.

Esther proved to have a godly and teachable character that also showed great strength and willing obedience. In short, Esther was very different than most other girls her age and this caused her to be elevated into the position of Queen. She shows us that remaining respectful and humble even in difficult if not humanly impossible circumstances often set us up to be the vessel of untold blessing for both ourselves and others. We would do well to emulate her godly attitudes in our difficult positions. Not once is there a complaint or bad attitude exposed in the writing. Many times you will read she won the "favour" of those around her. Such favour is what ultimately saved her people. We can be granted such favour as we accept our situation in life by utilizing her example of maintaining a positive attitude, coupled with humility and the determination of leaning on God and seeking His will and favour in our circumstances. Who knows that God put us in such a position, for just such a time as this?

A Simple Outline of the Book of Esther

I. King Ahasuerus and Queen Vashti of Persia (1:1-22)

- A. The Great Persian Empire
- B. A 180-day banquet (1:1-4)
- C. A special 7-day banquet (1:5-9)
- D. Vashti's refusal to be displayed (1:10-12)
- E. Vashti deposed (1:13-22) – the concern about her affect and influence on the society by her attitude of rebellion

II. Esther Becomes Queen (2:1-18)

- A. The search for a new (2:1-4)
- B. Esther prepared (2:5-11)
- C. Esther chosen (2:12-18) – not the most godly of ways of choosing, but slaves can't be particular

III. Mordecai Foils an Assassination Plot against King Ahasuerus (2:19-23). Even though he is a slave and a captive of Persia, he cares about his king and maintains a right attitude towards him

IV. Haman's Plot to Kill Mordecai and all the Jews (3:1-15)

- A. Haman's hatred (3:1-6) – picture of Satan's hatred of God's people
- B. Casting lots (3:7). A lot seems to have been cast, or a throw of some kind made, for each day of the month and each month of the year. The day and month which obtained the best throws were then selected.
- C. Haman slyly convinces the king to do HIS will against the Jews (3:8-9)
- D. The official decree is signed and circulated (3:10-15) – it is unstoppable! Except by God!

V. Mordecai and Esther Save the Jews (4:1-9:17)

- A. Mordecai weeps and fasts for wisdom about what to do (4:1-3)
- B. Mordecai convinces Esther to intercede (4:4-17) – you have got to appeal to our authority
- C. First banquet Esther has for king and Haman (5:1-8) – she can't quite do it yet – Can't speak about her people's plight
- D. Haman's plan to rid himself of Mordecai (5:9-14)
 1. Haman's mounting hatred (5:9-10a)
 2. Haman reports to wife and friends (5:10b-13)



3. His wife and friends suggest building a gallows on which to hang Haman (5:14)

E. King rewards Mordecai for faithful service (6:1-13)

1. King is reminded of Mordecai's service (6:1-3)
2. Haman unwittingly provides method for rewarding Mordecai (6:4-9)
3. Haman forced to honour Mordecai (6:10-11)
4. Haman's fury grows (6:12-13)



F. Second banquet Esther has for king and Haman (6:14-7:10)

1. King and Haman arrive (6:14-7:1)
2. Esther reveals Haman's treachery (7:2-6)
3. Haman pleads for his life but his actions are misinterpreted (7:7-8)
4. Haman hung on his gallows (7:9-10)

G. Physical Salvation of the Nation of Israel while in Captivity (8:1-9:17)

1. Esther and Mordecai receive house of Haman (8:1-2)
2. Royal proclamation allows Jews to defend themselves (8:3-14)
3. Jews rejoice (8:15-17)
4. Jews slaughter their enemies (9:1-17)

H. The Feast of Purim (9:18-32) – a kind of mockery against the ways that the Persians choose out their special days, and sought their God's direction. The Jews trusted in the living God who spoke to them through the word of God, and acted on their behalf in mighty ways – not ways of chance or Purim!

VI. **Conclusion of the Book** (10:1-3)

Job, Psalms, Proverbs

Thus begins the five “_____” books of the Old Testament (Job, Psalms, proverbs, Ecclesiastes, and Song of Solomon). They are referred to as poetical because they are not really history or doctrinal (books for the head), but rather, books for the heart. They basically are written from the heart too!

Job

Author: The Book of Job was written by a man named _____ (Job 32:16).

Date of Writing: The date of the writing of the Book of Job would be around 1900 B.C. because it matches the lifestyle of the time of Abraham. The writer readily knew of the sins of Adam (Job 31:33)

Purpose of Writing: The name Job means “Persecuted”. The Book of Job helps us to understand the following: Satan cannot bring financial and physical destruction upon us unless it is by God's permission. God has power over what Satan can and cannot do. It is beyond our human ability to understand the "why's" behind all the suffering in the world. The wicked will receive their just dues. We cannot always blame our suffering and sin on our lifestyles. Suffering may sometimes be allowed in our lives to purify, test, teach or strengthen the soul. God remains God, and deserves and requests our love and praise in all circumstances of life.

Key Verses: Job 1:1; Job 1:21; Job 2:10; Job 32:9; Job 38:1-2; Job 42:5-6

Key People in the Books:

- Job
- Job's 10 children (7 boys and 3 girls)
- Job's wife – not named, but even though she gets very discouraged, is blessed in the end
- Satan
- God Almighty – He will actually speak as face to face with Job and his three “friends”
- Eliphaz
- Bildad
- Zophar
- Elihu

Brief Summary: Why do the righteous suffer? This is the question raised after Job loses his family, his wealth, and his health. Job's 3 friends, _____, _____ and _____, come to comfort him and to discuss his crushing series of tragedies. They insist his suffering is punishment for sin in his life. Job, though, remains devoted to God through all of this and contends that his life has not been one of sin. A fourth man, _____, tells Job he needs to humble himself and submit to God's use of trials to purify his life. Finally, Job questions God Himself and learns valuable lessons about the sovereignty of God and his need to totally trust in the Lord. Job is then restored to health, happiness and prosperity beyond his earlier state.

Practical Application: Don't get angry at God, no matter what happens in your life. Use problems to strengthen your character and bring glory to God. Refuse to be proud. Do you feel like God has left you to face your problems alone? Trust God to work in your life day by day. Let God be your source of security.

Simple Outline of the Book of Job

I. Introduction Material (1:1-2:13)

- A. Introduction (1:1-5)
- B. First Test (1:6-22) – Loss of Material Possessions and Children
 1. Heavenly agreement to test Job (1:6-12)
 2. Job loses possessions and children (1:13-19)
 3. Job mourns (1:20-22)

C. Second test (2:1-10) – Loss of Personal Health

1. Heavenly agreement to test Job further (2:1-6)
2. Job loses his health (2:7-8)
3. Job's wife suggests cursing God (2:9)
4. Job accepts bad with good (2:10) - one of the greatest statements in the Bible!

D. Job's three friends arrive (2:11-13) – they just sit and wait for 7 days!**II. Job Curses the Day He Was Born (3:1-26)****III. Three Cycles of Speeches (4:1-31:40)**A. **First cycle** (4:1-14:22)

1. Eliphaz (4:1-5:27)
 - a. Job does not follow own advice (4:1-6)
 - b. Righteous do not perish (4:7-11)
 - c. None is righteous but God (4:12-21)
 - d. Fools suffer (5:1-7)
 - e. God makes all things right (5:8-16)
 - f. God is disciplining Job (5:17-27)
2. Job (6:1-7:21)
 - a. My condition (6:1-7)
 - b. Please finish me off, God! (6:8-13)
 - c. Worthlessness of friends (6:14-27)
 - d. Look at me! (6:28-30)
 - e. My horrible condition (7:1-6)
 - f. My life is almost over (7:7-10)
 - g. Why is God obsessed with humans? (7:11-21)
3. Bildad (8:1-22)
 - a. God is just, Job's children were sinful (8:1-7)
 - b. Look to traditional wisdom (8:8-10)
 - c. Those who forget God are destroyed (8:11-19)
 - d. God will restore Job (8:20-22)
4. Job (9:1-10:22)
 - a. Who can be just before God? (9:1-12)
 - b. Who can answer God? (9:13-24)
 - c. No alternative to condemnation (9:25-35)
 - d. Why does God torture humans? (10:1-17)
 - e. Why was I born? (10:18-22)
5. Zophar (11:1-20)
 - a. God exacts less than Job deserves (11:1-6)
 - b. Can you know? (11:7-12)
 - c. Repent and God will restore (11:13-20)
6. Job (12:1-14:22)
 - a. Traditional wisdom does not explain real life (12:1-6)
 - b. Everything knows God's power and involvement (12:7-12)
 - c. No one can withstand God (12:13-25)
 - d. Do not defend God (13:1-12)
 - e. I will defend myself (13:13-19)

- f. May God leave me alone and remove dread (13:20-28)
- g. Let humans rest (14:1-6)
- h. Death ends all (14:7-17)
- i. God destroys hope (14:18-22)

B. Second cycle (15:1-21:34)

1. Eliphaz (15:1-35)
 - a. Job condemns himself (15:1-6)
 - b. Doesn't Job know none are righteous? (15:7-16)
 - c. The wicked suffer constantly and are doomed (15:17-35)
2. Job (16:1-17:16)
 - a. Miserable comforters (16:1-5)
 - b. God has attacked an innocent person (16:6-17)
 - c. A cry for justice (16:18-22)
 - d. Hope is gone (17:1-16)
3. Bildad (18:1-21)
 - a. We have wisdom too (18:1-4)
 - b. Surely God punishes the wicked (18:5-21)
4. Job (19:1-29)
 - a. I feel rejected by God, family, and friends (19:1-22)
 - b. I know my redeemer lives and vindication will come (19:23-29)
5. Zophar (20:1-29)
 - a. The wicked prosper only for a short time (20:1-11)
 - b. The wicked will eventually be destroyed (20:12-29)
6. Job (21:1-34)
 - a. The wicked do prosper all their lives (21:1-16)
 - b. How often are the wicked really punished? (21:17-26)
 - c. Haven't you heard stories that contradict your wisdom? (21:27-34)

C. Third Cycle (22:1-28:28)

1. Eliphaz (22:1-30)
 - a. Can anyone help or hurt God? (22:1-4)
 - b. Job's wickedness is great (22:5-11)
 - c. God watches and punishes (22:12-20)
 - d. Repent and be saved (22:21-30)
2. Job (23:1-24:25)
 - a. God might answer if I could find him (23:1-7)
 - b. I cannot find God (23:8-9)
 - c. God can certainly find me! (23:10)
 - d. I have followed His ways (23:11-12)
 - e. God has determined to destroy me (23:13-14)
 - f. I am terrified of God (23:15-17)
 - g. Why is there such great violence and injustice? (24:1-25)
3. Bildad (25:1-6)

- a. God's power is great (25:1-3)
 - b. Who can be righteous before God? (25:4-6)
4. Job (26:1-31:40)
- a. God's power is frightening (26:1-14)
 - b. I maintain my integrity (27:1-6)
 - c. The godless have no hope (27:7-12)
 - d. The wicked are punished (27:13-23)
 - e. Where is wisdom (28:1-28)
 - 1) Miners' work, though hidden from most, can be seen (28:1-11)
 - 2) Wisdom cannot be found (28:12-14)
 - 3) Wisdom cannot be purchased (28:15-19)
 - 4) The living and dead cannot find wisdom (28:20-22)
 - 5) God knows wisdom's location (28:23-27)
 - 6) To fear God is wisdom (28:28)
 - f. I wish I were back in my younger days (29:1-25)
 - g. Now I am mocked (30:1-15)
 - h. God has tortured me (30:16-23)
 - i. No needy person should suffer like me (30:24-31)
 - j. Final challenge (31:1-40a)
 - 1) I have tried to live right (31:1-4)
 - 2) I have not lied (31:5-8)
 - 3) I have not committed adultery (31:9-12)
 - 4) I have not mistreated my servants (31:13-15)
 - 5) I have been charitable (31:16-23)
 - 6) I have not been materialistic (31:24-28)
 - 7) I have not been spiteful (31:29-32)
 - 8) I have not concealed my sin (31:33-34)
 - 9) If only God would listen (31:35-37)
 - 10) I have not abused my tenant farmers (31:38-40a)
 - k. Conclusion of Job's speeches (31:40b)

IV. Elihu's Wisdom (32:1-37:24)

A. Introduction (32:1-5)

- 1. Job's three friends cease speaking because Job believed himself to be righteous (32:1)
- 2. Elihu is angry... (32:2-5)
 - a. With Job because he justified himself rather than God (32:2)
 - b. With the friends because they could not answer Job (32:3)
 - c. Because he had maintained silence due to his youth (32:4)
 - d. Now he is angry enough to speak (32:5)

B. Elihu's comments (32:6-37:24)

- 1. Wisdom is dependent on spirit, not age (32:6-10)
- 2. I will provide my answer (32:11-22)
- 3. I am human, so Job has no need to fear (33:1-7)
- 4. Job declares himself innocent and God guilty (33:8-11)
- 5. How God works with people (33:12-33)
 - a. Teaches through dreams (33:12-18)
 - b. Teaches through pain (33:19-22)
 - c. Intercessory prayer (33:23-26)
 - d. Testimony of others (33:27-28)

- e. God constantly teaches in these ways to save people (33:29-30)
 - f. Job should listen (33:31-32)
6. Job has questioned theological beliefs (34:1-9)
 7. God is righteous and punishes wicked (34:10-34)
 8. Job should face further trials for daring to rebel (34:35-37)
 9. God is not helped or hurt by humans (35:1-8)
 10. Job's pride makes his cries empty (35:9-16)
 11. God blesses the righteous and destroys the wicked (36:1-16)
 12. Job is obsessed with the wicked prospering (36:17-20)
 13. Job must avoid becoming wicked (36:21-23)
 14. God's power is great (36:24-37:13)
 15. Can Job (or anyone) understand God or equal His power? (37:14-24)

V. God Speaks with Job (38:1-42:9)

- A. God's first speech (38:1-40:2)
 1. God's voice from the whirlwind questions Job (38:1-3)
 2. Series of questions emphasizing God's knowledge and power (38:4-39:30)
 3. Job is asked to respond (40:1-2)
- B. Job humbly responds (40:3-5)
- C. God's second speech (40:6-41:34)
 1. Will Job condemn God? (40:6-9)
 2. Try being God (40:10-41:34)
 - a. Try running the world in complete justice (40:10-14)
 - b. Try controlling Behemoth (40:15-24)
 - c. Try controlling Leviathan (41:1-34)
- D. Job responds (42:1-6)
 1. No one can thwart God (42:1-2)
 2. I do not understand (42:3)
 3. Job will question and God will answer (42:4)
 4. Job now has encountered God (42:5)
 5. Job's final response - repentance or defiance? (42:6)
- E. God speaks regarding the three friends (42:7-9)
 1. Friends have not spoken correctly of God as Job has (42:7)
 2. Friends must offer a sacrifice and Job will intercede for them (42:8)
 3. Friends offer a sacrifice and God accepts Job's prayer for them (42:9)

VI. Conclusion (42:10-17)

- A. God restores Job's Fortunes and Life (42:10-16)
 1. God gives Job twice as many possessions as he previously had (42:10)
 2. Job's relatives and friends return with sympathy, comfort, and gifts (42:11)
 3. List of Job's possessions (42:12)
 4. Job has ten more children (42:13)
 5. Names of the daughters (42:14)
 6. Job gives his daughter an inheritance (42:15)
- B. The Death of Job (42:16-17) – probably lived to be over 200 years old

Psalms

Author: Most people automatically think of _____ when they consider the question of who wrote the Book of Psalms. A shepherd boy who rose to become the most famous king of Judah, he was also known as "*the sweet psalmist of Israel*" (2 Samuel 23:1). He lived during the most creative age of Hebrew song and poetry. As king, he organized the services of worship in the tabernacle, appointing priests and Levites for the specific purpose of providing songs and music. So it is not surprising that his name should be clearly associated with this beautiful book of praise.

The brief descriptions that introduce the psalms have David listed as author in 73 instances. David's personality and identity are clearly stamped on many of these psalms. While it is clear that David wrote many of the individual psalms, he is definitely not the author of the entire collection. Two of the psalms (72) and (127) are attributed to Solomon, David's son and successor. Psalm 90 and 91 are prayers by Moses. Another group of 12 psalms (50) and (73—83) is ascribed to the family of Asaph. The sons of Korah wrote 11 psalms (42,44-49,84-85,87-88). Psalm 88 is attributed to Heman, while (89) is assigned to Ethan the Ezrahite. With the exception of Solomon and Moses, all these additional authors were priests or Levites who were responsible for providing music for sanctuary worship during David's reign. Fifty of the psalms designate no specific person as author.

Date of Writing: A careful examination of the authorship question, as well as the subject matter covered by the psalms themselves, reveal they span a period of many centuries. The oldest psalm in the collection is probably the prayers of Moses (90, 91), a reflection on the frailty of man as compared to the eternity of God. The latest psalm is probably (137), a song of lament clearly written during the days when the Hebrews were being held captive by the Babylonians, from about 586 to 538 B.C.

It is clear that the 150 individual psalms were written by many different people across a period of a thousand years in Israel's history. They must have been compiled and put together in their present form by some unknown editor shortly after the Captivity ended about 537 B.C.

The Purpose of Writing: With 150 individual psalms, the Book of Psalms is clearly the longest in the Bible. It is also one of the most diverse, since the psalms deal with such subjects as God and His creation, war, worship, wisdom, sin and evil, judgment, justice, and the coming of the Messiah.

These individual psalms were clearly inspired by God's Spirit. Through these hymns of praise, we come face to face with our Maker and Redeemer. In the glory of His presence, we are compelled to exclaim along with the psalmist, "O LORD our Lord, how excellent is thy name in all the earth!" (Psalm 8:9). The Book contains much about sorrow, and joy – about Christ's first and second coming – about the Tribulation and the Millennium.

Just a Few Key Verses: Psalms 23:1; Psalms 51:10; Psalm 150:6

Brief Summary: The Book of Psalms is a collection of prayers, poems, and hymns that focus the worshiper's thoughts on God in praise and adoration. Parts of this Book were used as a hymnal in the worship services of ancient Israel. The musical heritage of the psalms is demonstrated by its title. It comes from a Greek word which means "a song sung to the accompaniment of a musical instrument." In the original Hebrew manuscripts, this long collection of 150 psalms was divided into five sections: Book 1 (1-41), Book 2 (42-72), Book 3 (73-89), Book 4 (90-106), and Book 5 (107-150). Each of these major sections closes with a brief prayer of praise.

Practical Application: The result of being filled with the Spirit or the word of Christ is singing Psalms! The psalms were the "songbook" of the early church. The hymns are the songs of the church that reflected the new truth in Christ.

We may think of the psalms as a description of our human response to God. At times God is presented in all His majesty and glory. Our response is wonder, awe, and fear (Psalm 68:32). But other psalms portray God as a loving Lord who is involved in our lives. Our response in these cases is to draw close to His comfort and security: "I will fear no evil; for thou art with me" (Psalm 23:4).

God is the same Lord in both these psalms. But we respond to Him in different ways, according to the specific needs of our lives. What a marvellous God we worship, the psalmist declares-- One who is

high and lifted up beyond our human experiences but also one who is close enough to touch and who walks beside us along life's way.

Other psalms might be described as outcries against God and the circumstances of life rather than responses to God because of His glory and His presence in our lives. The psalmist admits he sometimes feels abandoned by God as well as his human friends (Psalm 88). He agonizes over the lies directed against him by his false accusers (Psalm 109). He calls upon God to deliver him from his enemies and to wipe them out with His wrath (Psalm 59). Whatever else we may say about the psalms, we must admit they are realistic about human feelings and the way we sometimes respond to the problems and inequities of life.

We can bring all our feelings to God, no matter how negative or complaining they may be. And we can rest assured that He will hear and understand. The psalmist teaches us that the most profound prayer of all is a cry for help as we find ourselves overwhelmed by the problems of life.

Proverbs

Author: King Solomon is the principal writer of Proverbs. His name appears in 1:1, 10:1, and 25:1. We may also presume Solomon collected and edited proverbs other than his own, for Ecclesiastes 12:9 says, "*And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.*" The Hebrew title **Mishle Shelomoh** is translated "*Proverbs of Solomon.*" A proverb is a wise saying – something that has deep meaning and truths.

Date of Writing: Solomon's proverbs were penned around 950 B.C. During his reign as king, the nation of Israel reached its pinnacle spiritually, politically, culturally, and economically. As Israel's reputation soared, so did King Solomon's. Foreign dignitaries from the far reaches of the known world travelled great distances to hear the wise monarch speak (1 Kings 4:34).

Purpose of Writing: The purpose of the Book of Proverbs is revealed by its author in the opening verses of the first chapter (1:2-4):

- To know wisdom and instruction;
- To perceive the words of understanding;
- To receive the instruction of wisdom, justice, and judgment, and equity;
- To give subtilty (wiseness) to the simple,
- To [give] the young man knowledge and discretion.

Knowledge is nothing more than an accumulation of raw facts, but wisdom is the ability of seeing people, events, and situations as God sees them. In the Book of Proverbs, Solomon reveals the mind of God in matters high and lofty and in common, ordinary, everyday situations, too. It appears as if no topic escaped King Solomon's attention. Matters pertaining to personal conduct, sexual relations, business, wealth, charity, ambition, discipline, debt, child-rearing, character, alcohol, politics, revenge, and godliness are among the many topics covered in this rich collection of wise sayings.

Key Verses: Proverbs 1:5; Proverbs 1:7; Proverbs 3:5,6; Proverbs 4:5, 7; Proverbs 8;13,14

Brief Summary: Summarizing the Book of Proverbs is a bit difficult, for unlike many other books of Scripture, there is no particular plot or storyline found in its pages; likewise, there are no principal characters in the book. It is _____ that takes centre stage--a grand, divine wisdom that transcends the whole of history, peoples, and cultures. Even a perfunctory reading of this magnificent treasury reveals the concise sayings of the wise King Solomon are as relevant today as they were some three thousand years ago.

Practical Application: There is an undeniable practicality found in this book, for sound and sensible answers to all manner of complex difficulties are found within its thirty-one chapters. Certainly, Proverbs is the greatest "How to" book ever written and those who have the good sense to take Solomon's lessons to heart will quickly discover godliness, prosperity, and contentment are theirs for the asking.

Simple Outline of Proverbs

I. **Introduction** (1:1-7)

II. **Parental Advice** (1:8-7:27)

- A. Invitation for Children to obey (1:8-9)
- B. Young people are to Avoid sinners (1:10-19)
- C. Wisdom's invitation to everyone (1:11-33)
- D. The Benefits of wisdom (2:1-3:2)
- E. More Advice (3:3-35)

1. Be faithful (3:3-4)
2. Trust in God (3:5-8)
3. Give (3:9-10)
4. Accept discipline (3:11-12)
5. Preciousness of wisdom (3:13-26)
6. Do good to others (3:27-35)

- F. Seek wisdom (4:1-27)
G. Avoid folly (5:1-14)
H. Be faithful to your wife (5:15-23)
I. More general advice (6:1-35)

1. Do not become ensnared by neighbor (6:1-5)
2. Do not be lazy (6:6-11)
3. Be honest (6:12-15)
4. Seven things God hates (6:16-19)
5. Warnings (6:20-35)

- J. Requests to obey (7:1-5)
K. The attraction of folly (7:6-23)
L. Summons to obey (7:24-27)

III. **The Way of Wisdom** (8:1-9:18)

- A. Hymn to wisdom (8:1-31)
B. Summons to obey (8:32-36)
C. Wisdom's invitation (9:1-12)
D. Folly's invitation leads to death (9:13-18)

IV. **Proverbs of Solomon** (10:1-24:34)

- A. Miscellaneous proverbs (10:1-22:16)
B. Words of the wise (22:17-24:22)
C. Sayings of the wise (24:23-34)

V. **Additional Proverbs of Solomon Copied by Officials of King Hezekiah** (25:1-29:27)

- A. Introduction (25:1)
B. Concerning kings (25:2-7a)
C. Concerning legal disputes (25:7b-10)
D. Miscellaneous proverbs (25:11-29:27)

VI. **The Words of Agur** (30:1-33)

VII. **The Words of King Lemuel** (31:1-9)

VIII. **The Model Wife/Model Woman** (31:10-31)

Ecclesiastes, Song of Solomon

Ecclesiastes

Author: The book of Ecclesiastes does not directly mention its author. But there are quite a few verses that imply that Solomon wrote this book.

Date of Writing: Solomon's reign as King of Israel lasted from around 970 B.C. to around 930 B.C. The Book of Ecclesiastes was likely written towards the end of his reign, approximately 935 B.C.

Purpose of Writing: Ecclesiastes is a book of perspective. The narrative of “the Preacher” (KJV) reveals the depression caused by seeking happiness in worldly things. This book gives Christians a chance to see the world through the eyes of a person who, though very wise, is trying to find meaning in temporary, human things. Most every form of worldly pleasure is explored by the Preacher, and none of it gives him a sense of meaning.

In the end, the Preacher comes to accept that faith in God is the only way to find personal meaning. He decides to accept the fact that life is brief and ultimately worthless without God. The Preacher advises the reader to focus on an eternal God instead of temporary pleasure.

Key Verses: Ecclesiastes 1:2; 1:18; 2:11; 12:1; 12:13

Brief Summary: Two phrases are repeated often in Ecclesiastes. The word translated as “vanity” in the KJV is used to emphasize the temporary nature of worldly things. In the end, even the most impressive human achievements will be left behind. The phrase “under the sun” occurs 28 times, and refers to the mortal world. When the Preacher refers to “all things under the sun”, he is talking about earthly, temporary, human things.

The first seven chapters of the book of Ecclesiastes describe all of the worldly things “under the sun” that the Preacher tries to find fulfillment in. He tries:

- scientific discovery (1:10-11)
- wisdom and philosophy (1:13-18)
- mirth (2:1)
- alcohol (2:3)
- architecture (2:4)
- property (2:7-8)
- and luxury (2:8).

The Preacher turned his mind towards different philosophies to find meaning, such as materialism (2:19-20), and even moral codes (including chapters 8-9). Everything humanly attempted was meaningless, a temporary diversion that, without God, had no purpose or longevity. Chapters 8-12 of Ecclesiastes describe the Preacher’s suggestions and comments on how a life should be lived. He comes to the conclusion that without God, there is no truth or meaning to life. He has seen many evils, and realized that even the best of man’s achievements are worth nothing in the long run. So, he advises the reader to acknowledge God from youth (12:1), and to follow His will (12:13-14).

Practical Application: Ecclesiastes offers the Christian an opportunity to understand the emptiness and despair that those who do not know God grapple with. Those who do not have a saving faith in Christ are faced with a life that will ultimately end and become irrelevant. If there is no salvation, and no God, then not only is there no point to life, but no purpose or direction to it either. The world “under the sun”, apart from God, is frustrating, cruel, unfair, brief, and “utterly meaningless.”

Ecclesiastes should be read carefully and in context. Many of the statements are very pessimistic, and seem at odds with other parts of the Bible. By reading the entire text, one can see that the Preacher is discussing the viewpoint of one without God. His pessimism and fatalism is from the perspective of

one with no hope, no meaning, and no God. The conclusions of Ecclesiastes demonstrate how nothing fills the natural hole in our lives like a relationship with the One who wants to join Him in a place beyond the world “under the sun.”

Simple outline of the Book of Ecclesiastes

1. **Vanity of Wisdom** (Ch. 1)
2. **Vanity of Pleasures** (Ch. 2)
3. **A Time for Everything** (Ch. 3)
4. **Vanity of Advancement** (Ch. 4)
5. **Vanity of Riches** (Ch. 5-6)
6. **Blessings of Wisdom** (Ch. 7)
7. **Obey Authority** (Ch. 8)
8. **A Common End** (Ch. 9)
9. **Choose Wisdom and not Folly** (Ch. 10)
10. **Diligence in Youth** (Ch. 11)
11. **The Fear of God** (Ch. 12)

Extended Outline

I. Introduction (1:1)

II. The Vanity of Life (1:2-2:26)

- A. "All is vanity" (1:2-3)
- B. There is nothing new (1:4-11)
- C. Quest for something lasting (1:12-2:26)
 1. Wisdom (1:12-18)
 2. Pleasure (2:1-2)
 3. Wine (2:3)
 4. Building (2:4-6)
 5. Wealth (2:7-8)
 6. Nothing lasts (2:9-26)

III. Teachings about the Emptiness of Life (3:1-12:8)

- A. Mystery of time (3:1-15)
 1. Song concerning appropriate times (3:1-8)
 2. God's ways are unfathomable (3:9-15)
- B. Vanity of life (3:16-4:3)
- C. Vanity of competitive work (4:4-6)
- D. Value of having a companion (4:7-12)
- E. Vanity of trying to please people (4:13-16)
- F. Necessity to obey God (5:1-9)
- G. Vanity of wealth (5:10-6:9)
- H. Vanity of life (6:10-12)
- I. Miscellaneous proverbs (7:1-14)
- J. Vanity of being overly righteous or seeking power (7:15-22)
- K. Vanity of expecting to discover all answers (7:23-29)
- L. Value of wisdom (8:1)
- M. Proper behavior toward king (8:2-9)
- N. Unfathomable mystery of God's activity (8:10-17)
- O. Enjoy life before finality of death (9:1-10)
- P. Mystery of life (9:11-12)

- Q. Value of wisdom (19:13-18)
- R. Miscellaneous proverbs (10:1-20)
- S. Value of Risk (11:1-6)
- T. Life (11:7-12:8)
 - 1. Value of life (11:7-8)
 - 2. Enjoy youth (11:9-10)
 - 3. Description of old age or decaying town (12:1-7)
 - 4. "All is vanity" (12:8)

IV. Final Conclusions (12:9-14)

- A. Solomon's final work (12:9-10)
- B. The Value of proverbs (12:11)
- C. Vanity of excessive study (12:12)
- D. Obedience is everything (12:13-14)

Song of Solomon

Author: _____ wrote Song of Solomon, according to the first verse. This song is one of 1,005 that Solomon wrote (1 Kings 4:32). The title “Song of Songs” is a superlative, meaning this is the best one.

Date of Writing: Solomon wrote this song during the early part of his reign, mostly likely. This would place the date of composition close to 965 B.C.

Purpose of Writing: The Song of Solomon is a lyric poem meant to praise the virtues of love between a husband and his wife. The poem clearly presents marriage as God’s design. A man and woman are to live together within the context of marriage, loving each other spiritually, emotionally, and physically. This book combats two extremes: asceticism (the denial of all pleasure) and hedonism (the pursuit of only pleasure). The marriage profiled in The Song of Solomon is a model of care, commitment, and delight.

Key Verses: Song of Solomon 2:7; 3:5; 8:4; 8:6-7.

Brief Summary: The poetry takes the form of a dialogue between a _____ (king Solomon) and his wife (the _____). We can divide the book into three sections:

1. The courtship (1:1 - 3:5);
2. The wedding (3:6 - 5:1);
3. The maturing marriage (5:2 - 8:14).

The song begins before the wedding, as the bride-to-be longs to be with her betrothed, and she looks forward to his intimate caresses. However, she advises letting love develop naturally, in its own time. The king praises the Shulamite’s beauty, overcoming her feelings of insecurity about her appearance. The Shulamite has a dream in which she loses Solomon and searches throughout the city for him. With the help of the city guards, she finds her beloved and clings to him, taking him to a safe place. Upon waking, she repeats her injunction not to force love.

On the wedding night, the husband again praises the beauty of his wife, and in highly symbolic language, the wife invites her spouse to partake of all she has to offer. They make love, and God blesses their union.

As the marriage matures, the husband and wife go through a difficult time, symbolized in another dream. In this second dream, the Shulamite rebuffs her husband, and he leaves. Overcome with guilt, she searches the city for him; but this time, instead of helping her, the guards beat her—maybe symbolic of her pained conscience. Things end happily as the lovers reunite and are reconciled.

As the song ends, both the husband and wife are confident and secure in their love, they sing of the lasting nature of true love, and they yearn to be in each other’s presence.

Practical Application: Our world is confused about marriage. The prevalence of divorce and modern attempts to redefine marriage stand in glaring contrast to Solomon’s Song. Marriage, says the biblical poet, is to be celebrated, enjoyed, and revered. This book provides some practical guidelines for strengthening our marriages:

1. Give your spouse the attention he or she needs. Take the time to truly know your spouse.
2. Encouragement and praise, not criticism, is vital to a successful relationship.
3. Enjoy each other. Plan some getaways. Be creative, even playful, with each other. Delight in God’s gift of married love.
4. Do whatever is necessary to reassure your commitment to your spouse. Renew your vows; work through problems and do not consider divorce as a solution. God intends for you both to live in a deeply peaceful, secure love.

Brief Outline

1. Love's Devotion (Ch. 1)
2. Love's Fellowship (Ch. 2)
3. Love's Friendship (Ch. 3)
4. Love's Beauty (Ch. 4)
5. Love's Communion (Ch. 5)
6. Love's Companionship (Ch. 6)
7. Love's Completeness (Ch. 7)
8. Love's Maturity (Ch. 8)

Extended Outline**I. Superscription (1:1)****II. The Power of Love (1:2-8:4)**

- A. The quality and depth of love (1:2-4)
- B. The lovers talk (1:5-2:7)
- C. The expectant desire for the lovers (2:8-17)
- D. The lost and found lover (3:1-5)
- E. King Solomon's procession (3:6-11)
- F. The woman's beauty (4:1-8)
- G. The lovers talk (4:9-5:1)
- H. The woman describes her lover to other women (5:2-6:3)
- I. The woman's beauty (6:4-10)
- J. The desire for love (6:11-13)
- K. The woman's beauty (7:1-9)
- L. Lovers united (7:10-8:4)

III. Concluding Comments (8:5-13)

- A. The lovers approach from the desert (8:5)
- B. Inseparable, undying love (8:6-7)
- C. The brothers versus their sister (8:8-10)
- D. The man prizes his beloved (8:11-12)
- E. The lovers talk (8:13-14)

Isaiah, Jeremiah, Lamentations

Isaiah

Author: Isaiah 1:1 identifies the author of the Book of Isaiah as the Prophet _____.

Date of Writing: The Book of Isaiah was likely written between 740 and 680 B.C.

Purpose of Writing: The Prophet Isaiah was primarily called to prophesy to the Kingdom of Judah. Judah was going through times of revival and times of rebellion. Judah was threatened with destruction by Assyria and Egypt, but was spared because of God's mercy. Isaiah proclaimed a message of repentance from sin and hopeful expectation of God's deliverance in the future.

Key Verses: Isaiah 6:8; 7:14; 9:6; 14:12-13; 53:5-6; 65:25

Brief Summary: The Book of Isaiah reveals God's judgment and salvation. God is "holy, holy, holy" (Isaiah 6:3) and therefore He cannot allow sin to go unpunished (Isaiah 1:2; 2:11-20; 5:30; 34:1-2; 42:25). Isaiah portrays God's oncoming judgment as a "consuming fire" (Isaiah 1:31; 30:33). At the same time, Isaiah understands that God is also a God of mercy, grace, and compassion (Isaiah 5:25; 11:16; 14:1-2; 32:2; 40:3; 41:14-16). The nation of Israel (both Judah and Israel) is blind and deaf to God's commands (Isaiah 6:9-10; 42:7). Judah is compared to a vineyard that should be, and will be, trampled on (Isaiah 5:1-7). Only because of His mercy and His promises to Israel, God will not allow Israel or Judah to be completely destroyed. He will bring both restoration, forgiveness, and healing (43:2; 43:16-19; 52:10-12).

More than any other book in the Old Testament, Isaiah focuses on the salvation that will come through the _____. The Messiah will one day rule in justice and righteousness (Isaiah 9:7; 32:1). The reign of the Messiah will bring peace and safety to Israel (Isaiah 11:6-9). Through the Messiah, Israel will be a light to all the nations (Isaiah 42:6; 55:4-5). The Messiah's kingdom on earth (Isaiah chapter 65-66) is the goal towards which all of the Book of Isaiah points. It is during the reign of the Messiah that God's righteousness will be fully revealed to the world.

In a seeming paradox, the Book of Isaiah also presents the Messiah as one who will suffer. Isaiah chapter 53 vividly describes the Messiah suffering for sin. It is through His wounds that healing is achieved. It is through His suffering that our iniquities are taken away. This apparent contradiction is solved in the Person of Jesus Christ. In His first advent, Jesus was the suffering servant of Isaiah chapter 53. In His second advent, Jesus will be the conquering and ruling King, the Prince of Peace (Isaiah 9:6).

Practical Application: Do you know people who claim to be believers in Christ who are two-faced, who are hypocrites? That is perhaps the best summary of how Isaiah viewed the nation of Israel. Israel had an appearance of righteousness, but it was a facade. In the Book of Isaiah, the prophet Isaiah challenges Israel to obey God with all of their heart, not just on the outside. Isaiah's desire was that those who heard and read his words would be convicted to turn from wickedness and turn to God for forgiveness and healing.

Brief Outline of Isaiah

I. PROPHECIES OF JUDGEMENT (CH. 1-35)

- A. Judah and Jerusalem (Ch. 1-12)
- B. Gentile Nations (Ch. 13-24)
- C. Israel (Ch. 25-27)
- D. Judah and Assyria (Ch. 28-35)

II. HISTORICAL SECTION (CH. 36-39)

- A. Jerusalem Preserved (Ch. 36-37)
- B. Hezekiah's Life Prolonged (Ch. 38)

C. Babylonian Exile Predicted (Ch. 39)

III. PROPHECIES OF COMFORT (Ch. 40-66)

A. The Comfort of Israel (Ch. 40-48)

B. The Suffering Servant (Ch. 49-57)

C. Thy Kingdom Come (Ch. 58-66)

Extended Outline

I. Superscription (1:1)

II. Model Sermon Illustrating Isaiah's Thoughts (1:2-2:4)

A. Summons to hear (1:2-3)

B. His Charge (1:4)

C. Judah's incredible rebellion (1:5-6)

D. Judah's future (or present) destruction (1:7-9)

E. Against sacrifices (1:10-17)

F. Summons to court (1:18-20)

G. Judah's sin (1:21-23)

H. Judgment (1:24-31)

I. Future recognition of God (2:1-4)

III. Prophecy Concerning Judah (2:5-5:30)

A. Sin and judgment of Judah (2:5-3:12)

B. Summons to a court case (3:13-15)

C. Judgment against the women of Jerusalem (3:16-4:1)

D. Return of holiness after judgment (4:2-6)

E. Song of the Vineyard (5:1-10)

F. Judah's sin (5:11-24)

G. God's judgment (5:25)

H. A foreign army will invade (5:26-30)

IV. Isaiah's Call from God (6:1-13)

V. Further Prophecy Concerning Judah (7:1-12:6)

A. The Sign of Immanuel (7:1-25)

B. Isaiah and his family are signs for Judah (8:1-9:1)

C. The light of a child who would one day rule and reign (9:2-7)

D. Judah's sin and punishment (9:8-10:4)

E. Arrogant Assyria is God's instrument of judgment (10:5-19)

F. Hope for Israel (10:20-32)

G. Hope from the stump of Jesse (10:33-11:16)

H. Faith will be renewed in the future (12:1-6)

VI. Prophecies Concerning Foreign Nations (13:1-24:23)

A. Babylon (13:1-14:27)

B. Philistia (14:28-32)

C. Moab (15:1-16:14)

D. Damascus (17:1-14)

E. Ethiopia (18:1-7)

F. Egypt - Isaiah prophesies nude (19:1-20:6)

G. Babylon (21:1-17)

H. Judah is warned of destruction to come (22:1-14)

I. Against Shebna, the steward (22:15-25)

J. Tyre (23:1-18)

K. Judgment on the earth (24:1-23)

VII. Restoration for Judah (25:1-35:10)

- A. Songs of victory (25:1-26:21)
 - 1. Song of thanksgiving (25:1-12)
 - 2. Hymn (26:1-15)
 - 3. Song of thanksgiving (26:16-21)
 - B. Death of Leviathan (27:1)
 - C. Another Song of the Vineyard (27:2-6)
 - D. Judgment (27:7-11)
 - E. Remnant will return (27:12-13)
 - F. Judgment on evil rulers (28:1-29)
 - G. Jerusalem besieged, then saved (29:1-10)
 - H. A sealed vision (29:11-12)
 - I. God meets unbelief with miracles (29:13-21)
 - J. Israel believes (29:22-24)
 - K. Do not trust in Egypt (30:1-18)
 - L. Salvation from God (30:19-33)
 - M. Turn to God, not Egypt (31:1-5)
 - N. Fall of Assyria (31:6-9)
 - O. Salvation will follow judgment (32:1-35:10)
- VIII. Historical Interlude - parallel to 2 Kings 18:13, 18:17-20:19 (36:1-39:8)
- A. God delivers Hezekiah and Judah from Sennacherib (36:1-37:38)
 - B. Hezekiah's illness (38:1-22)
 - C. Hezekiah and the Babylonian envoys (39:1-8)
- IX. The Second Isaiah Section (40:1-55:13) – this matches the New Testament!
- A. Salvation for Israel (40:1-41:29)
 - 1. Comfort (40:1-2)
 - 2. Prepare the way of the Lord (40:3-5)
 - 3. Majesty and power of God (40:6-41:1)
 - 4. God will care for Israel (41:2-29)
 - B. First Servant Song (42:1-4)
 - C. Majesty of God (42:5-48:22)
 - 1. God speaks of His power (42:5-9)
 - 2. Hymn (42:10-13)
 - 3. God proclaims His divinity and salvation for Israel (42:14-44:8)
 - 4. Impotence of idols (44:9-20)
 - 5. Summons for Israel to return (44:21-22)
 - 6. Hymn (44:23)
 - 7. Power of God (44:24-28)
 - 8. Cyrus, God's "anointed" (45:1-7)
 - 9. Hymn (45:8)
 - 10. God's omnipotence vs. idols' impotence (45:9-46:13)
 - 11. Judgment of Babylon (47:1-15)
 - 12. New opportunity to obey (48:1-22)
 - D. Second Servant Song (49:1-6)
 - E. Return to the land (49:7-50:3)
 - 1. God will bring His people home (49:7-12)
 - 2. Hymn (49:13)
 - 3. Glorious return to the land (49:14-26)
 - 4. Judgment was due to sin (50:1-3)
 - F. Third Servant Song (50:4-9)
 - G. Summons to trust in God (50:10-52:12)

1. Trust in God's power and guidance (50:10-52:2)
 2. Israel will know power of God (52:3-6)
 3. A messenger brings good news (52:7-10)
 4. God will lead a holy people (52:11-12)
- H. Fourth Servant Song (52:13-53:12)
- I. God's eternal covenant of peace with Israel (54:1-17)
- J. Seek God and live (55:1-13)
- X. The Third Isaiah Section (56:1-66:24)
- A. All people invited to serve God (56:1-8)
- B. Israel's continued sin (56:9-59:21)
1. Poor leadership (56:9-12)
 2. Idolatry (57:1-13)
 3. God will save those who repent but destroy the wicked (57:14-21)
 4. Proper fasting (58:1-14)
 5. God's charge against the people (59:1-8)
 6. The people's confession (59:9-15a)
 7. God will punish (59:15b-19)
 8. Redemption will come (59:20-21)
- C. Salvation is Coming (60:1-63:6)
1. Incredible salvation to come (60:1-22)
 2. Good news of salvation (61:1-11)
 3. Israel and Zion to be restored (62:1-12)
 4. Judgment of Edom (63:1-6)
- D. Proper worship (63:7-66:5)
1. Community lament (63:7-64:12)
 2. God's righteous judgment of Israel (65:1-16)
 3. New heavens and new earth (65:17-25)
 4. True worship (66:1-5)
- E. Salvation of the Whole Earth (66:6-24) – in the Millennium
1. Jerusalem will be restored (66:6-16)
 2. Those who follow idols will be destroyed (66:17)
 3. All nations will be invited to participate (66:18-21)
 4. All will worship God (66:22-23)
 5. All who disobey God will be destroyed (66:24)

Jeremiah

Author: Jeremiah 1:1 identifies the Prophet _____ as the author of the Book of Jeremiah.

Date of Writing: The Book of Jeremiah was written between 630 and 580 B.C.

Purpose of Writing: The Book of Jeremiah records the final prophecies to Judah, warning of oncoming destruction if the nation does not repent. Jeremiah calls out for the nation to turn back to God. At the same time, Jeremiah recognizes the inevitability of Judah's destruction – due to its unrepentant idolatry and immorality.

Key Verses: Jeremiah 1:5; 17:9; 29:10-11; 52:12-13

Brief Summary: The Book of Jeremiah is primarily a message of judgment on Judah for rampant **idolatry** (Jeremiah 7:30-34; 16:10-13; 22:9; 32:29; 44:2-3). After the death of King _____, the last righteous king, the nation of Judah had almost completely abandoned God and His commandments. Jeremiah compares Judah to a prostitute (Jeremiah 2:20; 3:1-3). God had promised that He would judge idolatry most severely (Leviticus 26:31-33; Deuteronomy 28:49-68). Jeremiah was warning Judah that God's judgment was at hand. God had delivered Judah from destruction on countless occasions, but His mercy was at its end. Jeremiah records King _____ conquering Judah and making it subject to him (Jeremiah 24:1). After further rebellion, God brought Nebuchadnezzar and the Babylonian armies back to destroy and desolate Judah and Jerusalem (Jeremiah chapter 52). Even in this most severe judgment, God promises restoration of Judah back into the land God has given them (Jeremiah 29:10).

Practical Application: The Prophet Jeremiah had a most difficult message to deliver. Jeremiah loved Judah...but he loved God much more. As painful as it was for Jeremiah to deliver a consistent message of judgment, Jeremiah was obedient to what God told him to do and say. Jeremiah hoped and prayed for mercy from God for Judah, but more so trusted that God was good, just, and righteous. We too must obey God even when it is difficult. We too must recognize God's will as more important than our own desires.

Basic Outline of Jeremiah

- I. JEREMIAH'S CALL TO OFFICE (CH. 1)
- II. PROPHECIES DURING JOSIAH'S REIGN (CH. 2-20)
 - A. Israel's Sin (Ch. 2)
 - B. Call to Repentance (Ch. 3)
 - C. Approaching Judgment (Ch. 4-6)
 - D. Temple Discourse (Ch. 7-10)
 - E. Broken Covenant (Ch. 11-12)
 - F. Five Warnings (Ch. 13)
 - G. Judah's Punishment (Ch. 14-17)
 - H. The Potters lessons (Ch. 18-20)
- III. PROPHECIES DURING ZEDEKIAH'S REIGN (CH. 21-24)
 - A. Zedekiah's Oracles (Ch. 21)
 - B. Oracle against Kings (Ch. 22)
 - C. Oracle against Prophets (Ch. 23)
 - D. Baskets of Figs (Ch. 24)
- IV. PROPHECIES OF THE BABYLONIAN EXILE (CH. 25-29)

- V. RESTORATION PROMISED (CH. 30-33)
- VI. HISTORICAL SECTION (CH. 34-35)
- VII. JEREMIAH'S PERSECUTION (CH. 36-38)
- VIII. FALL OF JERUSALEM AND EXILE (CH. 39-45)
 - A. Fall of Jerusalem (Ch. 39)
 - B. Gedaliah (Ch. 40-41)
 - C. Flight to Egypt (Ch. 42-43)
 - D. Jeremiah's Last Words (Ch. 44)
 - E. Word to Baruch (Ch. 45)
- IX. PROPHECIES AGAINST THE NATIONS (Ch. 46-52)
 - A. Against Egypt (Ch. 46)
 - B. Against Philistia (Ch. 47)
 - C. Against Moab (Ch. 48)
 - D. Against Ammon (Ch. 49:1-6)
 - E. Against Edom (Ch. 49:7-22)
 - F. Against Damascus (Ch. 49:23-27)
 - G. Against Kedar and Hazor (Ch. 49:28-33)
 - H. Against Elam (Ch. 49:34-39)
 - I. Against Babylon (Ch. 50-51)
- X. HISTORICAL APPENDIX (CH. 52)

Lamentations

Author: The Book of Lamentations was written by the prophet _____ (2 Chron 35:25; 36:21-22).

Date of Writing: The Book of Lamentations was likely written between 586 and 575 B.C.

Purpose of Writing: As a result of Judah's continued and unrepentant idolatry, God allowed the Babylonians to besiege, plunder, burn, and destroy the city of Jerusalem. Solomon's Temple, which had stood for approximately 400 years was burned to the ground. The Prophet Jeremiah, and eyewitness to these events, wrote the Book of Lamentations as a _____ (grieve, mourn, cry over) for what occurred to Judah and Jerusalem.

Key Verses: Lamentations 2:17; 3:22-23; 5:19-22

Brief Summary: The Book of Lamentations is divided into five chapters. Each chapter represents a separate poem. In the original Hebrew, the verses are acrostic, which each verse starting with a succeeding letter of the Hebrew alphabet. In the Book of Lamentations, the Prophet Jeremiah understands that the Babylonians were God's tool for bringing judgment on Jerusalem (Lamentations 1:12-15; 2:1-8; 4:11). Lamentations makes it clear that _____ and _____ were the causes of God's wrath being poured out (1:8-9; 4:13; 5:16). Lamenting is appropriate in a time of distress, but it should quickly give way to contrition and repentance (Lamentations 3:40-42; 5:21-22).

Practical Application: Even in terrible judgment, God is a God of hope (Lamentations 3:24-25), love (Lamentations 3:22), faithfulness (Lamentations 3:23), and deliverance (Lamentations 3:26). It is only because of the Lord's mercy that we are all not consumed (Lamentations 3:22).

Ezekiel, Daniel

Ezekiel

Author: Ezekiel chapter 1 verse 3 identifies the Prophet Ezekiel as the author of the Book of Ezekiel.

Date of Writing: The Book of Ezekiel was likely written between 593 and 565 B.C.

Purpose of Writing: Ezekiel ministered to his generation who were both exceedingly sinful and thoroughly hopeless. By means of his prophetic ministry he attempted to bring them to immediate repentance and to confidence in the distant future. He taught that: (1) God works through human messengers; (2) Even in defeat and despair God's people need to affirm that God is sovereign; (3) God's Word never fails; (4) God is present and can be worshiped anywhere; (5) People must obey God as they expect to receive blessings; and (6) God's Kingdom will come.

Key Verses: Ezekiel 2:3-6; 18:4; 28:12-14; 33:11; 48:35

Brief Summary: How can you cope with a world gone away from God? Ezekiel, destined to begin his life's ministry as a priest at age thirty, was uprooted from his homeland and marched off to Babylon at age of twenty-five. For five years he languished in despair. At age thirty a majestic vision of Jehovah's glory captivated his being in Babylon. The priest/prophet discovered God was not confined to the narrow strip of land called Canaan. Instead, He is a universal God who commands and controls persons and nations. In Babylon, God gave to Ezekiel His Word for the people. His call transformed Ezekiel. He became totally devoted to God's Word. He realized he had nothing personally to assist the captives in their bitter situation, but he was convinced God's Word spoke to their condition and could give them victory in the midst of it. Ezekiel used various methods to convey God's Word to his people. He used art in drawing a depiction of Jerusalem, symbolic actions and unusual conduct to secure attention. He cut his hair and beard to demonstrate what God would do to Jerusalem and its inhabitants.

Practical Application: The Book of Ezekiel calls us to overcome or we will be overcome. Ezekiel challenges us to: experience a life changing vision of God's power, knowledge, eternal presence and holiness; let God direct us; comprehend the depth of and commitment to evil that lodges in each human heart; to recognize that God holds his servants responsible for warning wicked men of their peril; to experience a living relationship with Jesus Christ, who said that the new covenant is to be found in His blood.

Brief Outline of Ezekiel

- I. **PROPHECIES OF JUDGEMENT ON JUDAH** Ch. 1-24
 - A. Ezekiel's First Vision – in the 5th year (Ch. 1-3)
 - B. Symbols of the Fall of Jerusalem - 5th year (Ch. 4-5)
 - C. Oracles of Judgment - 5th year (Ch. 6-7)
 - D. Vision of the Temple - 6th year (Ch. 8-11)
 - E. Symbols of the Exile - 6th year (Ch. 12)
 - F. Oracles of Judgment 6-9th year (Ch. 13-24)

- II. **PROPHECIES OF JUDGMENT ON SURROUNDING NATIONS** Ch. 25-32, 35
 - A. Ammon (Ch. 25:1-7)
 - B. Moab (Ch. 25:8-11)
 - C. Edom (Ch. 25:12-14)

- D. Philistia (Ch. 25:15-17)
- E. Ammon (Ch. 25:1-7)
- F. Tyre (Ch. 26-28:19)
- G. Sidon (Ch. 28:20-24)
- H. Egypt (Ch. 29-32)
- I. Edom (Ch. 35)

III. **PROPHECIES OF RESTORATION** Ch. 33-34; 36-48

- A. The Watchman (Ch. 33) and His responsibilities
- B. The Good Shepherd (Ch. 34)
- C. Hope for the Mountains of Israel (Ch. 36)
- D. The Valley of Dry Bones (Ch. 37) – resurrection of the nation of Israel
- E. God and Magog (Ch. 38-39) – the last battle!
- F. Vision of Temple Worship (Ch. 40-48) in the Millennium

Daniel

Author: The Book of Daniel identifies the Prophet Daniel as its author (Daniel 9:2; 10:2). Jesus considered the Prophet Daniel to be the author as well (Matthew 24:15).

Date of Writing: The Book of Daniel was likely written between 540 and 530 B.C.

Purpose of Writing: In 605 B.C., Nebuchadnezzar King of Babylon had conquered Judah and deported many of its inhabitants to Babylon – Daniel included. Daniel served in the royal court of Nebuchadnezzar and several rulers who followed Nebuchadnezzar. The Book of Daniel records the actions, prophecies, and visions of the Prophet Daniel.

Key Verses: Daniel 1:8; 19-20; 2:31; 3:17-18; 4:34-35; 9:25-27; 12:2

Brief Summary of Daniel

Chapter 1	Describes Daniel and his three friends being deported to Babylon and being “promoted” in the king’s service because God was with them.
Chapter 2	Nebuchadnezzar having a dream that only Daniel could correctly interpret. Nebuchadnezzar’s dream of a great statue represented the kingdoms that would arise in the future.
Chapter 3	Nebuchadnezzar makes a great statue and forces everyone to worship it. Shadrach, Meshach, and Abednego refused and were miraculously spared by God despite being thrown into a fiery furnace. A “fourth Man” appears in the fire with them!
Chapter 4	Nebuchadnezzar is warned and then judged by God for his pride, but later is restored once he recognized and admitted God’s sovereignty over his life and over the whole world.
Chapter 5	Nebuchadnezzar’s son (grandson) Beshazzar misuses the items taken from the Temple in Jerusalem and receives a message from God, written into the wall, in response. Only Daniel could interpret the writing... it was a message of oncoming judgment from God.
Chapter 6	Daniel is thrown into the lions’ den for refusing to pray to the emperor. Daniel was miraculously spared.
Chapter 7	A vision God gave Daniel of four beasts. The four beasts represented the Kingdoms of Babylon, Medo-Persia, Greece, and Rome. It describes in incredible detail how each kingdom would arise and take over the preceding empire.
Chapter 8	Contains a vision involving a ram, a goat, and several horns – also referring to future kingdoms and their rulers, but also specifically to the coming antichrist.
Chapter 9	Daniel’s “seventy weeks” prophesy. God gave Daniel the precise timeline of when the Messiah would come and be cut off. The prophesy also mentions a future ruler who will make a seven year covenant with Israel, break it after 3 ½ years, followed shortly thereafter by the great judgment and consummation of all things.
Chapter 10	Records Daniel being visited and strengthened by an angel after a great vision. This chapter shows the ongoing battles of spiritual warfare.
Chapter 11	The angel explaining the vision to Daniel in great detail.
Chapter 12	Final explanations of the vision, especially of the final judgment to eternal life and to eternal damnation.

Practical Application: We should always stand for what we know is right. God is greater than any punishment that could come upon us. Whether God delivers us or not, He is worthy of our trust and obedience. God knows what is best, and He honours those who trust and obey Him. God has a plan – and His plan is down to the intricate detail. God knows the future and is in control of the future. Everything that God has predicted has come true exactly as He predicted. Therefore, we should believe and trust that the things God has predicted (and promised) which have not yet occurred – will one day occur exactly as God has declared.

Hosea, Joel, Amos, Obadiah, Jonah

Hosea

Author: Hosea 1:1 identifies the author of the Book of Hosea as the Prophet Hosea. The Book of Hosea is the prophet Hosea's personal account of his prophetic messages to the children of God and to the world.

Date of Writing: Hosea, the son of Beeri, prophesied for quite some time, from 785 to 725 B.C. The Book of Hosea was likely written between 755 and 725 B.C.

Purpose of Writing: The Book of Hosea can be divided into two parts: (1) Hosea 1:1-3:5 is a collection of symbolical actions pointing to the idolatries of Israel; (2) Hosea 3:6-14:9 contains the condemnation of Israel, especially Samaria, for the worship of idols.

The first section of the book displays three distinctive parables illustrating how God's children return time after time to idolatry. The symbolical emphasis can be seen clearly in the first chapter as Hosea compares Israel's turning away from God to idols as a marriage to a prostitute who won't stay true to her husband.

The second section can be subdivided two separate ways. Three divisions can be seen according to the reign of the kings of Hosea's day or by the subject matter of the parables. This section contains Hosea's rebuke of the Israelites but followed by the promises and the mercies of God. Hosea joyfully looked forward to the coming of the Redeemer and is quoted often in the New Testament (Matthew 9:12-13; Romans 9:25-26; 1 Peter 2:10).

Key Verses: Hosea 1:2. How disappointed was God in His children as He saw them time after time turn their backs on Him as they would again worship idolatry and heathen acts. Hosea 2:23. This is the wonderful prophetic message from God to include the Gentiles [non-Jews] as His children as recorded also in Romans 9:25 and 1 Peter 2:10. Hosea 6:6. Jesus quoted this saying as recorded in Matthew 9:12-13 when instructing the Pharisees why He associated with sinners. Hosea 14:2-4. The entire Gospel is contained in these three verses as mankind is to ask God's forgiveness, repent from its wicked ways, and accept the loving, mercy of its Creator which leads to eternal life with God the Father.

Brief Summary: The Book of Hosea is a prophetic accounting of God's relentless love for His children. Since the beginning of time God's ungrateful and undeserving creation has been accepting God's love, grace, and mercy but unable to refrain from its wickedness. Hosea takes this act of unfaithfulness personally as he takes a prostitute in marriage.

Hosea shows how God's love is once again restored to His children and the sins of His children are forgotten with a repentant heart of His followers. The prophetic message of Hosea foretells the coming of Israel's Messiah 700 years in the future and Hosea is quoted often in the New Testament.

Practical Application: The Book of Hosea assures us of God's amazing love for mankind. But it is also a picture of how God is dishonoured and hurt by the actions of His people. How can a wife who is given an abundance of love, mercy, and grace treat her lover with so much disrespect? Yet, we have done just that for centuries. As we look at how the Israelites turned their backs on God we need to look no further than the mirror in front of us to see a reflection of those same Israelites.

Only by remembering how much God has done for each us will we be able to avoid hurting the One who can give us eternal life in Glory instead of the Hell we deserve. It is essential that we learn to fully reverence our Creator. When we do make a mistake Hosea has shown us that if we have a sorrowful heart and a promise of repentance then God will again show His never-ending love to us.

Brief Outline of Hosea

- I. AN UNFAITHFUL WIFE & FAITHFUL HUSBAND (Ch. 1-3)
 - A. Hosea's Family (Ch. 1)
 - B. Unfaithful Wife (Ch. 2)
 - C. Faithful Husband (Ch. 3)

- II. AN UNFAITHFUL NATION & THEIR FAITHFUL GOD (Ch. 4-14)
 - A. Israel's Unfaithfulness (Ch. 4-6)
 - B. Israel's Punishment (Ch. 7-10)
 - C. God's Love (Ch. 11)
 - D. God's Discipline (Ch. 12-13)
 - E. Israel's Restoration (Ch. 14)

Joel

Jehovah Elohim - The Lord is God!

Author: The Book of Joel states that its author was the Prophet Joel (Joel 1:1).

Date of Writing: The Book of Joel was likely written between 835 and 800 B.C.

Purpose of Writing: Judah, the setting for the book, is devastated by a vast horde of locusts. This invasion of locusts destroys everything; the fields of grain, the vineyards, the gardens and the trees. Joel symbolically describes the locusts as a marching human army and views all of this as divine judgment coming against the nation of her sins. The book is highlighted by 2 major events. One is the invasion of locusts and the other the out pouring of the Spirit. The initial fulfilment of this is quoted by Peter in Acts as having taken place at Pentecost.

Key Verses: Joel 1:4; Joel 2:25; Joel 2:28.

Brief Summary: A terrible locusts plague is followed by a severe famine throughout the land. Joel uses these happenings as the catalyst to send words of warning to Judah that unless the people repent quickly and completely, enemy armies will devour the land as did the natural elements. Joel appeals to all the people and the priest of the land to fast and humble themselves as they seek God's forgiveness. If they will but respond, there will be renewed material and spiritual blessings for the nation. But something much worse than their current calamity was coming - the Day of the Lord. At this time the dreaded locust will seem as gnats in comparison, as all nations receive their judgment.

Practical Application: Without repentance, judgment will be harsh, thorough and certain. Our trust should not be in our possessions but in the Lord our God. God at times may use nature, sorrow or other common occurrences to draw us closer to Him. Oftentimes, troubles are warnings of worse times coming, and need to be heeded, so that we repent and get right instead of get harder!

Brief Outline of Joel

- I. Chapter 1:
 - A. Introduction
 - B. Announcement of a coming judgment of locusts
 - C. Announcement of the coming judgment from the heathen nations, of which that of the locusts were a type
 - D. A lamentation of sorrow for what God was having to do to Israel
 - E. A call for Israel to repent
- II. Chapter 2:
 - A. A recurrence to the same judgments
 - B. A description of their captors.
 - C. Another call to repentance
 - D. A promise of future blessing if they would repent
 1. The enemies overthrown
 2. The land blessed
 3. The Holy Spirit poured out
- III. Chapter 3:
 - A. The future overthrow of the enemy – in the Tribulation
 - B. The deliverance of Jerusalem
 - C. The blessing on the land
 - D. The permanency of the restoration

Amos

Burdensome

Author: Amos 1:1 identifies the author of the Book of Amos as the Prophet Amos.

Date of Writing: The Book of Amos was likely written between 760 and 753 B.C. You will note that the books are not laid-out chronologically according to their date of writing.

Purpose of Writing: Amos is a shepherd and a fruit picker from the Judean village of Tekoa when God calls him, even though he lacks an education or a priestly background. Amos' mission was directed to Israel. His messages of impending doom and captivity for the nation because of her sins were largely unpopular and unheeded, however, because not since the days of Solomon have times been so good in Israel. Amos' ministry takes place while Jeroboam II reigns over Israel, and Uzziah reigns over Judah.

Key Verses: Amos 2:4; Amos 3:7; Amos 9:14.

Brief Summary: Amos can see that beneath Israel's external prosperity and power, internally the nation is corrupt to the core. The sins for which Amos chastens the people are extensive: neglect of God's Word, idolatry, pagan worship, greed, corrupted leadership and oppression of the poor. Amos begins by pronouncing a judgment upon all the surrounding nations, then upon his own nation of Judah, and finally the harshest judgment is given to Israel. His visions from God reveal the same emphatic message: judgment is near. The book ends with God's promise to Amos of future restoration of the remnant.

Practical Application: Sometimes we think we are not much to look at or listen to! We think we are just a salesman, farmer or housewife. Amos would be considered a nobody by most people. He wasn't a prophet or priest or the son of either. He was just a shepherd, a small businessman in Judah. Who would listen to him? But instead of making excuses, Amos obeyed and became God's powerful voice for change.

God has uses nobodies such as shepherds, carpenters, fishermen all through the Bible. Whatever you are in this life, God can use you. Amos wasn't much. But he was a servant for God, and he impacted an entire nation for God!

Brief Outline of Amos

- I. Pronouncing Judgment Against the Nations (1-2)
 - A. Damascus (1:3-5)
 - B. Gaza (1:6-8)
 - C. Tyre (1:9-10)
 - D. Edom (1:11-12)
 - E. Ammon (1:13-15)
 - F. Moab (2:1-3)
 - G. Judah (2:4-5)
 - H. Israel (2:6-16)
- II. Specific Judgments Against Israel (3-6)
 - A. Judgment Visions (7-9)
 - B. Locusts (7:1-3)
 - C. Fire (7:4-6)
 - D. Plumb line (7:7-9)
 - E. Summer fruit (8:1-3)
- III. Amos and Amaziah (7:10-17)
 - A. Capitals (9:1-4)
 - B. Salvation of the Davidic Dynasty in Judah (9:11-15)

Obadiah

Servant of Jehovah

Author: Obadiah verse 1 identifies the author of the Book of Obadiah as the Prophet Obadiah.

Date of Writing: The Book of Obadiah was likely written between 848 and 840 B.C.

Purpose of Writing: Obadiah, the shortest book in the Old Testament, is only 21 verses long. Obadiah is a prophet of God who uses this opportunity to condemn Edom (a neighbouring country to Israel) for sins against both God and Israel. The Edomites are descendants of Esau, and the Israelites are descendants of his twin brother, Jacob. A quarrel between the brothers has affected their descendants for over 1,000 years. This division caused the Edomites to forbid Israel to cross their land during the Israelites' Exodus from Egypt. Edom's sins of pride now require a strong word of judgment from the Lord.

Key Verses: Obadiah verse 4; verse 12; verse 15.

Brief Summary: Obadiah's message is final and it is sure: the kingdom of Edom will be destroyed completely. Edom has been arrogant, gloating over Israel's misfortunes and when enemy armies attack Israel and the Israelites ask for help, the Edomites refuse and choose to fight against them, not for them. These sins of pride can be overlooked no longer. The book ends with the promise of the fulfilment and deliverance of Zion in the Last Days when the land will be restored to God's people as He rules over them.

Practical Application: God will overcome in our behalf if we will stay true to Him. Unlike Edom, we must be willing to help others in times of need. Pride is sin. We have nothing to be proud of except Jesus Christ and what He has done for us.

Simple Outline of Obadiah

- I. Introduction (1-4)
- II. Edom's ruin and betrayal (5-7)
- III. God's Judgment (8-14)
- IV. The Day of the Lord (15-18)
- V. The Division of the Land (19-21)

Jonah

A Dove

Author: Jonah 1:1 specifically identifies the Prophet Jonah as the author of the Book of Jonah.

Date of Writing: The Book of Jonah was likely written between 793 and 758 B.C.

Purpose of Writing: Fish and revival are the key words in this book. Jonah is not merely swallowed by a great fish, this event represents God extending His helping hand to save the prophet. It gives Jonah a unique opportunity to seek a unique deliverance, as he repents during this equally unique retreat. The revival which Jonah brings to Nineveh is one of the greatest evangelistic efforts of all time.

Key Verses: Jonah 1:3; 1:17; 2:2; 3:10,.

Brief Summary: Jonah's fear and pride cause him to run from God. He does not wish to go to Nineveh to preach repentance to the people, as God has commanded, because he feels they are his enemy and he is convinced that God will not carry out his threat to destroy the city. Instead he boards a ship for Tarshish, which is in the opposite direction. Soon a raging storm causes the crew to cast lots to determine that Jonah is the problem. He is so determined to NOT do the will of God, that he would rather die in the sea than obey God. They throw him overboard, and he is swallowed by a whale. In its belly for 3 days and 3 nights, Jonah repents of his sin to God, and the fish vomits him up on dry land (we wonder what took him so long to repent). Jonah then makes the 500 mile trip to Nineveh and leads the city in a great revival. But the prophet is displeased (he actually pouts) instead of thankful when Nineveh repents. God uses a wind, a gourd and a worm to teach him that God is merciful, but Jonah never gets his attitude right towards God's mercies.

Practical Application: We cannot hide from God. Regardless of our patriotism, we must never put our country ahead of God. Regardless of our reputation, nationality or race God loves us. Rejoicing in the salvation of others is an experience God wants us to share with Him (not be resentful, jealous or thinking it is not "real").

Brief Outline of Jonah

- I. Commission and Flight (Ch. 1:1-3)
- II. Contradiction and Exposure (Ch. 1:3-17)
- III. Confinement and Confession (Ch. 2)
- IV. Conversion of Ninevites (Ch. 3)
- V. Compassion on Jonah (Ch. 4)

Micah thru Malachi

Micah

Who is Like the Lord!

Author: The author of the Book of Micah was the Prophet Micah (Micah 1:1).

Date of Writing: The Book of Micah was likely written between 735 and 700 B.C.

Purpose of Writing: The message of the Book of Micah is a complex mixture of judgment and hope. On the one hand, the prophecies announce judgment upon Israel for social evils, corrupt leadership and idolatry. This judgment was expected to culminate in the destruction of Samaria and Jerusalem. On the other hand, the book proclaims not merely the restoration of the nation, but the transformation and exaltation of Israel and Jerusalem. The messages of hope and doom are not necessarily contradictory, however, since restoration and transformation take place only after judgment.

Key Verses: Micah 1:2; Micah 5:2; Micah 6:8; Micah 7:18-19.

Brief Summary: The prophet condemns the rulers, priest and prophets of Israel who exploit and mislead the people. It is because of their deeds that Jerusalem will be destroyed. The prophet Micah proclaims the deliverance of the people who will go from Jerusalem to Babylon and concludes with an exhortation for Jerusalem to destroy the nations who have gathered against her. The ideal ruler would come from Bethlehem to defend the nation and the prophet proclaims the triumph of the remnant of Jacob and foresees a day when Jehovah will purge the nation of idolatry and reliance on military might. The prophet sets forth a powerful and concise summary of Jehovah's requirement for justice and loyalty and announces judgment upon those who have followed the ways of Omri and Ahab. The book closes with a prophetic sermon comprising elements of a lament. Israel confesses its sin and is assured of deliverance through Jehovah's mighty acts.

Practical Application: Expect sinners to sin. Do not be offended when someone sins against you. Extend a caring arm to people whose sin makes them unbearable. Pray that your fellow Christians will stand strong in their difficult circumstances.

Brief Outline

JUDGEMENT FOR SIN (Ch. 1-2)

Judgment (Ch. 1)

False Prophets (Ch. 2)

JUDGEMENT AND SALVATION (Ch. 3-5)

Leaders Condemned (Ch. 3)

Kingdom of God (Ch. 4)

Deliverer from Bethlehem (Ch. 5)

COVENANT CONTROVERSY (Ch. 6-7)

Israel's Guilt (Ch. 6)

Hope for Israel (Ch. 7)

Nahum

Comforting

Author: The author of the Book of Nahum identifies himself as Nahum (in the Hebrew “Consoler” or “Comforter”) the Elkoshite (1:1). There are many theories as to where that city was though there is no conclusive evidence. One such theory is that it refers to the city later called Capernaum (which literally means “the village of Nahum”) at the Sea of Galilee.

Date of Writing: Given the limited amount of information that we know about Nahum the best we can do is narrow the timeframe the Book of Nahum was written to between 663 and 612 B.C. Two events are mentioned that help us to determine these dates. First Nahum mentions Thebes (No Amon) in Egypt falling to the Assyrians (663 B.C.) in past tense so it had already happened. Secondly, the remainder of Nahum's prophecies came true in 612 B.C.

Purpose of Writing: Nahum did not write this book as a warning or “call to repentance” for the people of Nineveh. God had already sent them the prophet Jonah 150 years earlier with His promise of what would happen if they continued in their evil ways. The people at that time had repented but now lived just as bad if not worse than they did before. The Assyrians had become absolutely brutal in their conquests (hanging the bodies of their victims on poles and putting their skin on the walls of their tents among other atrocities). Now Nahum was telling the people of Judah to not despair because God had pronounced judgment and the Assyrians would soon be getting just what they deserved.

Key Verses: Nahum 1:1a; Nahum 1:7; Nahum 1:14a; Nahum 1:15a, (See also Isaiah 52:7 and Romans 10:15); Nahum 2:13a; Nahum 3:19.

Brief Summary: Though now often called one of the Minor Prophets Nahum carried a major message of hope for the people of Judah. The Ninevites (Assyrians) were well known for their cruelty when they invaded an area. But God (who had reserved His punishment 150 years earlier due to their repentance) had now pronounced judgment. The annihilators would now become the annihilated.

In 612 B.C. the Babylonians and the Medes joined together and attacked the fortress city of Nineveh. The Ninevites lived inside walls 100ft high and wide enough for four chariots to ride abreast. They felt so secure in their stronghold that the king even gave wine to his soldiers to drink even though he knew the enemy was close. Still, God’s promise came true when He sent a flood and washed away part of the wall. The attackers rushed in and the drunken Assyrians ran away. The soldiers stopped chasing the Ninevites and plundered the city.

Practical Application: Nineveh once had repented and served the Lord God Jehovah (see Jonah). That had changed over the course of 150 years. They had turned away from God again and so God was judging them. The same holds true for us today. God is patient. He gives every country time to proclaim Him as their Lord. But He is not mocked. Any time a country turns away from Him to serve it’s own motives He steps in with judgment. As Christians it is our duty to stand up for Biblical principles and Scriptural truth. We are our country’s only hope.

Brief Outline of Nahum

Nineveh's Just Judge (Ch. 1)

Nineveh's Fall (Ch. 2)

Nineveh's Ruin (Ch. 3)

Habakkuk

To Embrace

Author: Habakkuk 1:1 identifies the Book of Habakkuk as an oracle from the Prophet Habakkuk.

Date of Writing: The Book of Habakkuk was likely written between 610 and 605 B.C.

Purpose of Writing: Habakkuk was wondering why God was allowing His chosen people to go through the current suffering at the hands of their enemies. God answers, and Habakkuk's faith is restored.

Key Verses: Habakkuk 1:2; 1:5; 1:12; 2:2-4; 2:20; 3:2; 3:19.

Brief Summary: Habakkuk starts with Habakkuk crying out to God for an answer as to why God's chosen people are allowed to suffer in this captivity (Habakkuk 1:1-4). The Lord gives His answer to Habakkuk stating, "you wouldn't believe it if I told you" (Habakkuk 1: 5-11). Habakkuk then follows up by saying, "Ok you are God, but still tell me more about why this is happening" (Habakkuk 1: 17-2:1). God then answers him again and gives him more information then tells the earth to be silent before Him (Habakkuk 2:2-20). Then Habakkuk writes a prayer that is a psalm because it is set to music that expresses his strong faith in God, even through these trials (Habakkuk 3:1-19).

Practical Application: The Book of Habakkuk inspired Martin Luther's reformation and the book "Hinds Feet on High Places" by Hannah Hunnard. The application to the reader today is this, it is ok to question what God is doing. Sometimes it is not evident to us what is going on. Especially if we are thrown into suffering for a period of time or if it seems our enemies are prospering while we are just barely getting by. This book however, affirms that God is God. We just need to be still and know He is at work. He is who He says He is and does keep His promises. He will punish the wicked. Even when we cannot see it, He is at work. We need to stay focused on this, "The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments" (Habakkuk 3:16-19). Enabling us to go on the heights is taking us to the higher places with Him where we are set apart from the world. Sometimes the way we have to go to get us there is through suffering and sorrow but if we rest in Him and trust Him we come out where He wants us.

Brief Outline of Habakkuk

- I. Debate With God (Ch. 1-2:20)
 - A. Habakkuk's First Lament (Ch. 1:2-4)
 - B. God's Answer (Ch. 1:5-11)
 - C. Habakkuk's Second Lament (Ch. 1:12-17)
 - D. The Watchtower (Ch. 2:1)
 - E. God's Second Answer (Ch. 2:2-20)
- II. Habakkuk's Prayer (Ch. 3:1-19)
 - A. Habakkuk's Request (Ch. 3:2)
 - B. God Appears in a Vision (Ch. 3:3-15)
 - C. The Triumph of Faith (Ch. 3:16-19)

Zephaniah

Defended by the Lord

Author: Zephaniah 1:1 identifies the author of the Book of Zephaniah as the Prophet Zephaniah.

Date of Writing: The Book of Zephaniah was likely written between 735 and 725 B.C.

Purpose of Writing: Zephaniah's message of judgment and encouragement contain three major doctrines: 1). God is sovereign over all nations. 2). The wicked will be punished and the righteous will be vindicated on the day of judgment. 3). God blesses those who repent and trust in Him.

Key Verses: Zephaniah 1:18; 2:3; 3:17.

Brief Summary: Zephaniah had the courage to speak bluntly because he knew he was proclaiming the Word of the Lord. His book begins with "The Word of the Lord" and ends with "thus saith the Lord". He knew the many gods the people worshiped or even the might of the Assyrian army could not save them. God is gracious and compassionate, but when all His warnings are ignored, judgment can be expected. God's day of judgment is frequently mentioned in the Scriptures. The prophets called it the "Day of the Lord". They referred to various events such as the fall of Jerusalem as manifestations of God's Day, each of which pointed toward the ultimate Day of the Lord.

Practical Application: Judgment of the wicked and hope for the faithful. With a few adjustments in names and situations, this prophet of 7th century B.C. could stand in our pulpits today and deliver the same message. Zephaniah reminds us that God is offended by the moral and religious sins of His people. God's people will not escape punishment when they sin wilfully. Punishment may be painful but its purpose may be redemptive rather than punitive. The inevitability of the punishment of wickedness gives comfort in a time when it seems that evil is unbridled and victorious. A person has the freedom to disobey God but not the freedom to escape the consequences of that disobedience. Those who are faithful to God may be relatively few, but He does not forget them.

Brief Outline of Zephaniah

- I. The Coming Doom (Ch. 1:1-6)
 - A. Against the Nations (Ch. 1:2,3)
 - B. Against Judah (Ch. 1:4-6)
- II. The Day Of The Lord (Ch. 1:7-18)
- III. Call To Repentance (Ch. 2:1-3)
- IV. Doom Of The Nations (Ch. 2:4-15)
 - A. Philistia (Ch. 2:4-7)
 - B. Moab and Ammon (Ch. 2:8-11)
 - C. Cush or Ethiopia (Ch. 2:12)
 - D. Assyria (Ch. 2:13-15)
- V. Doom Against Jerusalem (Ch. 3:1-5)
- VI. Refusal To Repent (Ch. 3:6-8)
- VII. Deliverance Of The Remnant (Ch. 3:9-20)

Haggai

Festive

Author: Haggai 1:1 identifies the author of the Book of Haggai as the Prophet Haggai.

Date of Writing: The Book of Haggai was written in approximately 520 B.C.

Purpose of Writing: Haggai sought to challenge the people of God concerning their priorities. He called them to reverence and glorify God by building the Temple in spite of local and official opposition. Haggai called them not to be discouraged because this Temple would not be quite as richly decorated as Solomon's. He exhorted them to turn from the uncleanness of their ways and to trust in God's sovereign power. The Book of Haggai is a reminder of the problems the people of God faced at this time, how the people courageously trusted in God and how God provided for their needs.

Key Verses: Haggai 1:4; 1:5-6; 2:9.

Brief Summary: Will the people of God reconsider their priorities, take courage, and act on the basis of God's promises? God sought to warn the people to heed His words. Not only did God warn them, but He also offered promises through His servant Haggai to motivate them to follow Him. Because the people of God reversed their priorities and failed to put God in first place in their lives, Judah was sent into Babylonian exile. In response to Daniel's prayer and in fulfillment of God's promises, God directed Cyrus the Persian king to allow the Jews in exile to go back to Jerusalem. A group of Jews returned to their land with great joy, put God first in their lives, worshiped Him and began to rebuild the Temple of Jerusalem without the aid of the local people who lived in Palestine. Their courageous faith was met with opposition from the local people as well as the Persian government for approximately 15 years.

Practical Application: The Book of Haggai draws attention to common problems most people face even today. Haggai asks us: 1) to examine our priorities to see if we are more interested in our own pleasures than doing the work of God. 2) to reject a defeatist attitude when we run into opposition or discouraging circumstances. 3) to confess our failures and seek to live pure lives before God. 4) to act courageously for God because we have the assurance that He is with us always and is in full control of our circumstances. 5) to rest secure in God's hands knowing that He will abundantly bless us as we faithfully serve Him.

Simple Outline of Haggai

First Message - Get to Work (Ch. 1)

Second Message - Glory of God's House (Ch. 2:1-9)

Third Message - Comfort in Rebuilding the Temple (Ch. 2:10-19)

Fourth Message - Promise to Zerubbabel (Ch. 2:20-23)

Zechariah

The Lord Has Remembered

Author: Zechariah 1:1 identifies the author of the Book of Zechariah as the Prophet Zechariah.

Date of Writing: The Book of Zechariah was likely written in two primary segments, between 520 and 470 B.C.

Purpose of Writing: Zechariah emphasizes that God has used His prophets to teach, warn and correct His people. Unfortunately, they usually refuse to listen. Their sin brought God's punishment. The book also bears evidence that even prophecy could be corrupted. History shows that in this period prophecy fell into disfavour among the Jews, leading to the period between the Testaments when no lasting prophetic voice spoke to God's people.

Key Verses: Zechariah 1:3; 7:13; 9:9; 13:9.

Brief Summary: The book of Zechariah teaches that salvation may be obtained by all. The last chapter depicts peoples from all over the world coming to worship God, who desires that all people follow Him. This is not the doctrine of universalism, i.e., that all people would be saved because it is God's nature to save. Rather, the book teaches that God desires that all people worship Him and accepts those who do, regardless of their national or political expressions, as in the freeing of Judah and Jerusalem from their political enemies. Finally, Zechariah preached that God is sovereign over this world, any appearance to the contrary notwithstanding. His visions of the future indicate that God sees all that will happen. The depictions of God's intervention in the world teach that ultimately He will bring human events to the end He chooses. He does not eliminate the individual's freedom to follow God or rebel, but holds people responsible for the choices they make. In the last chapter, even the forces of nature respond to God's control.

Practical Application: God expects sincere worship and moral living of us today. Zechariah's example of breaking through national prejudice reminds us to reach out into all areas of our society. We must extend God's invitation to salvation to people of all national origins, languages, races and cultures.

Brief Outline of Zechariah

- I. An Encouragement (Ch. 1-8)
 - A. Call to Repentance (Ch. 1:1-6)
 - B. Night Visions (Ch. 1:7-6:8)
 1. The Horsemen (Ch. 1:7-17)
 2. Four Hornes (Ch. 1:18-21)
 3. Measuring Line (Ch. 2)
 4. Clean High Priest Garments (Ch. 3)
 5. Lampstand and Two Olive Trees (Ch. 4)
 6. Flying Scroll (Ch. 5:1-4)
 7. Woman in a Basket (Ch. 5:5-11)
 8. Four Chariots (Ch. 6:1-8)
 9. Crowning of Joshua (Ch. 6:9-15)
 10. Question of Fasting (Ch. 7-8)
- II. Future Messianic Kingdom (Ch. 9:14)
 - A. First Messianic Oracle (Ch. 9-11)
 - B. Coming of the Messiah (Ch. 9)
 - C. The Messianic Shepherd (Ch. 10)
 - D. The Messiah Rejected (Ch. 11)
 - E. Second Messianic Oracle (Ch. 12-14)
 - F. Judgment on the Nations (Ch. 12)
 - G. Scattered Sheep (Ch. 13)
 - H. Messianic Kingdom (Ch. 14)

Malachi

Messenger

Author: Malachi 1:1 identifies the author of the Book of Malachi as the Prophet Malachi.

Date of Writing: The Book of Malachi was written between 440 and 400 B.C.

Purpose of Writing: The Book of Malachi is an oracle: The word of the Lord to Israel through Malachi (1:1). This was God's warning through Malachi to tell the people to turn back to God.

Key Verses: Malachi 1:6; 2:7; 2:11; 2:13-16; 3:1; 3:6; 4:1-3.

Brief Summary: Malachi wrote the words of the Lord to God's chosen people who have gone astray. In particular the priests were in this group of people that have turned from the Lord. Priests were not treating the sacrifices they were to make to God seriously. Animals with blemish were being sacrificed even though the law stated animals without defect were the proper type of sacrifice to the Lord (Deuteronomy 15:21). The men of Judah were dealing with the wives of their youth treacherously and wondering why God would not accept their sacrifices. Also, people were not tithing like they should of (Leviticus 27:30, 32).

Practical Application: God is not pleased when we do not obey His commands. He will repay those who disregard Him. As for God hating divorce (2:16), God takes the covenant of marriage seriously and He does not want it broken. We are to stay true to the spouse of our youth for a lifetime. God sees our hearts so He knows what our intentions are, nothing can be hidden from Him. He will return and He will be the judge. But if we return to Him, He will return to us (Malachi 3:6).

Brief Outline of Malachi

- I. The Wickedness of Unfaithful Priests (Ch. 1)
- II. Challenging the Priests to Repent (Ch. 2)
- III. God's People Robbing God (Ch. 3)
- IV. The Coming Day of the Lord (Ch. 4)