

An Introduction To The

OLD TESTAMENT



By
Max Patterson
902 Lariat Street
Neosho, MO 64850

An Introduction To The Old Testament

I. Introduction

A. Etymology of the word "introduction."

1. From the Latin "intro" meaning in or within, and "ducere" meaning to lead.
2. Biblical introduction is concerned with the preliminary materials which will help us understand and interpret the text, as well as the history of the text (background, how the book came to be in the canon, transmission of the text, date, authorship, content, literary form, etc.)

B. The history of introduction.

1. During the O.T. period the Jews collected material on O.T. books.
2. In the early Christian period the Church Fathers wrote much about the N. T. works.

C. Goals and objectives

1. To find the dates, origins, authorships, themes, major questions, customs, culture, geography, thinking, linguistics, etc.
2. We want to increase our knowledge of the OT, as well as study the questions that arise.

II. The Bible

A. Etymology

1. "Biblos" is an ancient Greek word for writing material such as papyri.
2. Biblos was also the name of a small town in Palestine from which biblia (books) were shipped.

B. Terms used for the "Bible."

1. "Sacred Scriptures" was a term used by Josephus, Philo, and others
2. "The Holy Books" is a term found in I Macc. 12:9
3. Jesus used the term "the scriptures" in Mat. 21:42; Mark 12:24.
4. "Oracles of God" is a term used by Paul. Rom. 3:2; Cf. Peter in I Pet. 4:11
5. "Holy Scripture" is used in II Macc. 8:23.
6. Paul used "holy scriptures" (sacred writings) in II Tim. 3:15.

C. The Bible is divided into two major divisions: The Old and New Testaments.

1. Some of the terms used in describing various aspects of the covenants.
 - a. "Torah" means the law: the religious instruction.
 - b. "Nomos" is the Greek word for law, or religious teaching.
 - c. "Covenant" (Hebrew "Berith") is the word for agreement between people. It is roughly equivalent to our word "contract."
 - d. "Testament" or will is from the Greek diatheke.
2. Jeremiah 31:31 uses the term "new covenant" that God will make in the future.
3. Heb. 9:15 mentions the "new testament" as taking the place of the "first testament." Cf. 8:13.

D. The canon is "those writings which conform to the rule or standard of divine inspiration and authority." (Archer, p. 66)

1. The canon is an authoritative list of books that are the basis of religion.
2. "Canon" came from a word that was used for measuring; a rule, or ruler, or a straight

edge; so that by which a thing is measured.

3. The divisions of the Old Testament canon.
 - a. The Hebrews divided it in the following order:
 - 1). Torah (or Pentateuch) included Genesis through Deuteronomy.
 - 2). Nabiim (the Prophets) had two divisions:
 - a). The former: Joshua, Judges, Samuel, Kings.
 - b). The latter: Major and minor prophets.
 - 3). Ketubiim (the writings) included Psalms, Proverbs, Job, Ruth, Song of Solomon, Eccl., Lam., and Esther.
 - b. The Greek and Christian divisions:
 - 1). The books of the law.
 - 2). The books of history.
 - 3). The books of poetry.
 - 4). The books of prophecy. Major and minor.
- E. Non-Canonical books include the Apocrypha, Pseudepigrapha, etc.
 1. There are some 25 non-canonical books mentioned in the OT that no longer exist and are not mentioned in the Apocrypha itself.
 2. The Apocrypha are books never mentioned in the Scripture.
 3. The Catholic Church recognizes 14 such apocryphal books.
 4. A list of Old Testament apocryphal books. (180 - 30 B.C.)
 - a. I Esdras
 - b. II Esdras
 - c. Tobit
 - d. Judith
 - e. The Rest of Esther
 - f. The Wisdom of Solomon
 - g. Ecclesiasticus
 - h. Baruch, with the epistle of Jeremiah
 - i. The Song of the Three Holy Children
 - j. The History of Susanna
 - k. Bell and the Dragon
 - l. The prayer of Manasses
 - m. I Maccabees
 - n. II Maccabees
 5. Reasons for rejecting the Apocrypha. (As given by H.S. Miller on pp. 117-119).
 - a. They have never had a place in the Hebrew canon.
 - b. They are never quoted in the New Testament by Christ, the apostles, or any other writer .
 - c. Josephus expressly denies them, limiting the authorized books to 22.
 - d. Philo, the Jewish philosopher of Alexandria, (20 B.C. to 50 A.D.) quoted freely from the Old Testament, yet never quoted or mentioned the Apocrypha.
 - e. They are not found in the catalog of canonical books made during the first four centuries.

- f. Jerome rejected them.
 - g. Divine inspiration and authority are claimed by none of them and definitely disclaimed by some of them.
 - h. They are entirely without the prophetic element.
 - i. The books contain many historical, chronological and geographical errors and distortions of Old Testament narratives. Contradictory .
 - j. They teach doctrines and practices which are contrary to canonical Scriptures.
 - k. The style is weak, stiff and artificial when compared with the canonical books.
 - l. Much of the literature is legendary and many of the stories absurd.
 - m. The so-called miracles contain much that is fabulous, grotesque and silly.
 - n. The spiritual and moral level is far below that of the Old Testament.
 - o. The books were written much later than the O.T., long after its canon was closed.
 - p. They were not considered canonical and authoritative for doctrine by any man, group of men, or church council until the Roman Council of Trent in 1546. This council by a small majority considered these books canonical.
 - q. The early church received from the Jews the same O. T. scriptures that the Jews had used. (The Jews did not accept them as canonical).
 - r. Christ and his apostles used the word "scripture" as though they had in mind some definite body of sacred writings. This implies that in their day the O.T. canon had long been fixed.
6. The Pseudepigrapha are false writings, works that are attributed to people who obviously could not have written them.
- a. The general date of this material is from 400 B.C. to 200 A.D.
 - b. The reason for writing in this fashion was that the Jews believed that inspiration ended with Ezra, and those writing after him ascribed their works to earlier authors to gain acceptance.
 - c. Examples: Jubilee, Enoch, IV Ezra, etc.
 - d. No one argues for these to be in the Biblical canon today.
- F. The acceptance of the Law (Torah) as an authoritative unit.
- 1. The Samaritan Pentateuch.
 - a. When the Samaritans left the Jewish nation, they took the five books of the Law.
 - b. Josephus says this occurred about the time of Alexander the Great, 333 B.C.
 - 2. Internal evidence for acceptance.
 - a. Deut. 31:24-26, the law was placed in the ark of the covenant.
 - b. Deut. 31:11, "...you shall read this law (torah)...."
 - c. Deut 17:18,19, the future king was to have a copy of the law.
 - d. II Kings 22,23, Josiah finds the lost scroll of the law.
 - e. Ezra 7:10-25; Neh. 8-10, there is the public reading of the law as acceptable.
 - f. Josh. 1:8, the law was not to depart out of their lives.
- G. The acceptance of the prophets as authoritative.
- 1. The divisions of the Prophets:
 - a. Former prophets:
 - 1). Generally referred to as history: Joshua, Judges, Samuel, Kings.

- 2). In the Hebrew Bible, the books of Samuel and Kings were not subdivided. These books were subdivided when the LXX (Septuagint) was translated.

b. Latter Prophets

- 1). This listing contained four major and twelve minor prophets.
- 2). Augustine was the first to use the term "minor prophets."
- 3). We do not have an exact date as to when these books were accepted into one volume.
- 4). In Dan. 9:2, Daniel understood the message of Jeremiah that the Jews would spend 70 years in Babylonian Captivity had been fulfilled.
- 5). Luke 24:44 mentions the "law of Moses," "the prophets," and "the Psalms."

2. Biblical evidence for acceptance.

- a. In Deut. 18:18, the prophet is the mouthpiece of God.
- b. In Ex. 4:10-17; 7:1, prophecy was first delivered orally, and then recorded. See Deut. 28:58,61; 29:20,21,27; 30:10
- c. In Jeremiah 36:2, we have Jeremiah dictating to a scribe over a period of 30 years. This is the most extensive description of how it was done in the O.T.
- d. In Isa. 8:16-20, there is a command to write material for the present and future generations.

H. Manuscripts of the Old Testament

1. The British Museum's Oriental 4445, a copy of the Pentateuch dating to 850 A.D.
2. The Leningrad manuscripts, dating to 1008 A.D.
3. Aleppo Codex, a complete and supposed best Hebrew MSS. Kept in a synagogue in Syria. Dates to the 10th century. Partly burned in the war in 1947.
4. Nash Papyri, dates about 100 A.D.
5. The Dead Sea Scrolls, dating from 200 B.C. to 100 A.D. These scrolls were 95% identical to the texts currently in use at the time.
6. Cairo-Geneva Fragments, the most important single Hebrew MSS find.

I. Versions of the Old Testament.

1. The Septuagint, a translation into Greek of the Hebrew O.T. in 250 B.C. This is the Bible used in New Testament times, and by New Testament writers.
2. Jerome's Vulgate, 382 A.D. The entire OT was completed by 404. This version included the Apocrypha. However, Jerome questioned its canonicity.
3. Aramaic Targums (during the exile the Jews started to use the Aramaic language).
4. Syriac Versions, 2nd and 3rd centuries.
5. Other versions were the Coptic (Egyptian), Ethiopic, Arabic, Armenian, Gothic.

III. The authorship of the Torah.

A. Evidence from the Bible that Moses wrote the Pentateuch.

1. The Pentateuch itself does not claim Mosaic authorship.
 - a. In Genesis there is no indication as to who the author is.
 - b. In Exodus 17:14; 24:4; 34:27, God commands Moses to write.
 - c. In Leviticus, the "Lord spoke to Moses" is recorded 35 times, but no direct statement of authorship.
 - d. In Numbers 36:13, "commands and regulations" are given through Moses. 17:2-

- 3; and 33:2 refers to Moses as writing.
- e. In Deuteronomy 31:9, 24-26, Moses is writing down all the words of the law.
2. Evidence outside the Pentateuch for Moses as the author.
 - a. Joshua 1:7; 8:31-35; Judges 3:4; I Kings 2:3; II Kings 21:7,8; I Chron. 15:15; II Chron. 8:13; II King 18:12; 14:6; 18:6; Dan. 9:11, 13; Ezra 3:2; 7:5; 6:18; Neh. 1:7; 8:1,14,18; 9:14; 10:25; 13:1; Mal. 4:4
 - b. All these verses refer to the laws or the commandments of the Lord given through Moses or written down by Moses.
3. New Testament Evidence.
 - a. Mark 12:19; John 8:5; Acts 15:15 all reflect acceptance of the authorship of Moses by the people of the first century.
 - b. Mat. 8:4; 19:7,8; Mark 7:10; 12:26; Luke 16:29; 24:44; John 1:17,45; 5:45; 7:19, all reflect acceptance of Mosaic authorship by Jesus.
 - c. Members of the early church accepted Moses as the author: Peter, Acts 3:22; James, Acts 15:21; Paul, Acts 13:39; 26:22; 28:23; Rom. 10:5; I Cor. 9:9; II Cor. 3:15; and the Hebrews writer, 9:19; 7:14; 10:29.
4. Compare this with the critical theories: Different sources view, the fragmentary hypothesis view, the supplementary theory, the documentary theory, etc.
5. The Documentary Hypothesis* (*In religious matters a figment of somebody's imagination). This is the hypothesis that claims that the Bible came together from various sources. For example:
 - a. J (for Jehovist) the oldest, 10th Century B.C. (Product of the Jerusalem court.)
 - b. E (for Elohist) parallels J and supplements it.
 - 1). 9th century B.C.
 - 2). JE, a combination of J and E by an editor, or redactor (7th, or 8th century).
 - c. D (for Deuteronomist) 7th century legal code (combined with JE in 6th century).
 - d. P (for priest or priestly code) 6th or 5th century by a priest during the exile.

Compare these theories on the Pentateuch.
6. Form Criticism (also known as category criticism) is a very similar tactic.
 - a. Attempting to put together a body of material much like a woman puts together a quilt top (with patches)
 - b. Some patches are oral. Some patches are written down.
 - c. Some are tradition and folk stories. Some are myths, sagas, legends.

Hermann Gunkel, 1862-1932, is a champion of F.C. An example is the accounts of the gospel, Matthew, Mark, Luke and John. (Cf. The Jesus Seminar).
7. How shall we regard the O.T.?
 - a. A purely human literary production similar to other literary productions of old.
 - b. Shall we limit our study purely to the human element?
 - c. One writer said, "let us study scripture as we would any other book. Let us subject it to the same tests as we do other writings. If it proves to be the Word of God, well and good, but, if not, let us accept the fact." A sort of neutral attitude.
 - d. Or, shall we accept it as the very word of God? II Pet. 1:21

AN OUTLINE OF OLD TESTAMENT HISTORY

<i>Creation</i> <i>0 A.M. (Anno Mundi)</i>	<i>Flood</i> <i>1656 A.M.</i>	<i>Call of Abram</i>	<i>Descent to Egypt</i>
ANTE DILUVIAN	POST DILUVIAN	PATRIARCHAL	
1. 7 days of creation	1. The flood	1. Abram - Sarai	
2. Garden of Eden	a. Ark, length	2. Isaac - Rebecca	
3. Devil and fall of man	b. Animals	3. Jacob - Rachel, Leah	
4. Cain and Abel	c. End of flood	(Bilhah and Zilpah)	
5. 10 descendants of Adam	2. Noah worships	4. Joseph	
6. Man's wickedness	3. 10 descendants of Noah		
	4. Tower of Babel		

<i>Descent into Egypt</i>	<i>Exodus - Red Sea</i>	<i>Crossing Jordan</i>	<i>Death of Joshua</i>
EGYPTIAN BONDAGE	WILDERNESS WANDERING	CONQUEST OF CANAAN	
1. Moses	1. Moses leads 40 years	1. Eastern Palestine	
a. 40 years in Egypt (birth and childhood)	2. Red Sea to Sinai	2. Western Palestine	
b. 40 years in the wilderness, marriage, burning bush, leadership, 10 plagues	3. Events at Sinai	a. Central (Jericho, Ai, Gibeon).	
	a. 10 commandments	b. Southern	
	b. Tabernacle	c. Northern	
2. To the Red Sea	4. 40 years wandering		
	5. To the Jordan River		

<i>Death of Joshua</i>	<i>Anointing of Saul</i>	<i>Division</i>
JUDGES	UNITED KINGDOM	
1. 15 Judges	1. Saul	
2. Nine of these described at length	2. David	
3. Ruth	3. Solomon (Temple)	

<i>World powers:</i>	<i>Assyria</i>	<i>(606)</i>	<i>Babylonia</i>	<i>(536)</i>	<i>Persia</i>
ISRAEL	722				

/ 1. 19 kings
931 2. World power Assyria takes Israel

B.C.

JUDAH	586	516 RESTORATION
1. 20 kings	BABYLONIAN CAPTIVITY	
2. Judah's decline and fall	1. A strange land	1. Judah returns
a. Jeremiah	2. People change	2. Ezra, Nehemiah
b. Egypt and Babylonia, 606	3. Cyrus, 538	3. Esther
c. Temple destroyed, 586		

SURVEY OF THE OLD TESTAMENT

A. Why study the Old Testament?

1. It is an example for us. I Cor. 10:6-12
2. It reveals God and establishes the inspiration and integrity of the Bible.
3. Because of its great moral truths.
4. Because of the prophecies of the New Covenant and of Christ.
5. Part of the New can be understood only in the light of the background of the Old.
6. Jesus lived and died under the Old Testament.
7. It provides a history of the times since creation.
8. It refutes many religious errors.

B. Names for the Bible.

1. Word of God. Heb. 4:11,12
2. The Book. Mat. 1:1; Heb. 10:7
3. The Scriptures (writings). John 5:39
4. Oracles of God. I Pet. 4:11
5. Living Oracles. Acts 7:38

C. Symbolic Names for the Bible.

1. Lamp and Light. Psalms 119:105
2. Mirror. James 1:23,24
3. Fire. Jer. 23:29
4. Sword. Eph. 6:17
5. Seed. Luke 8:11
6. Hammer. Jer. 23:29

D. More about the Bible

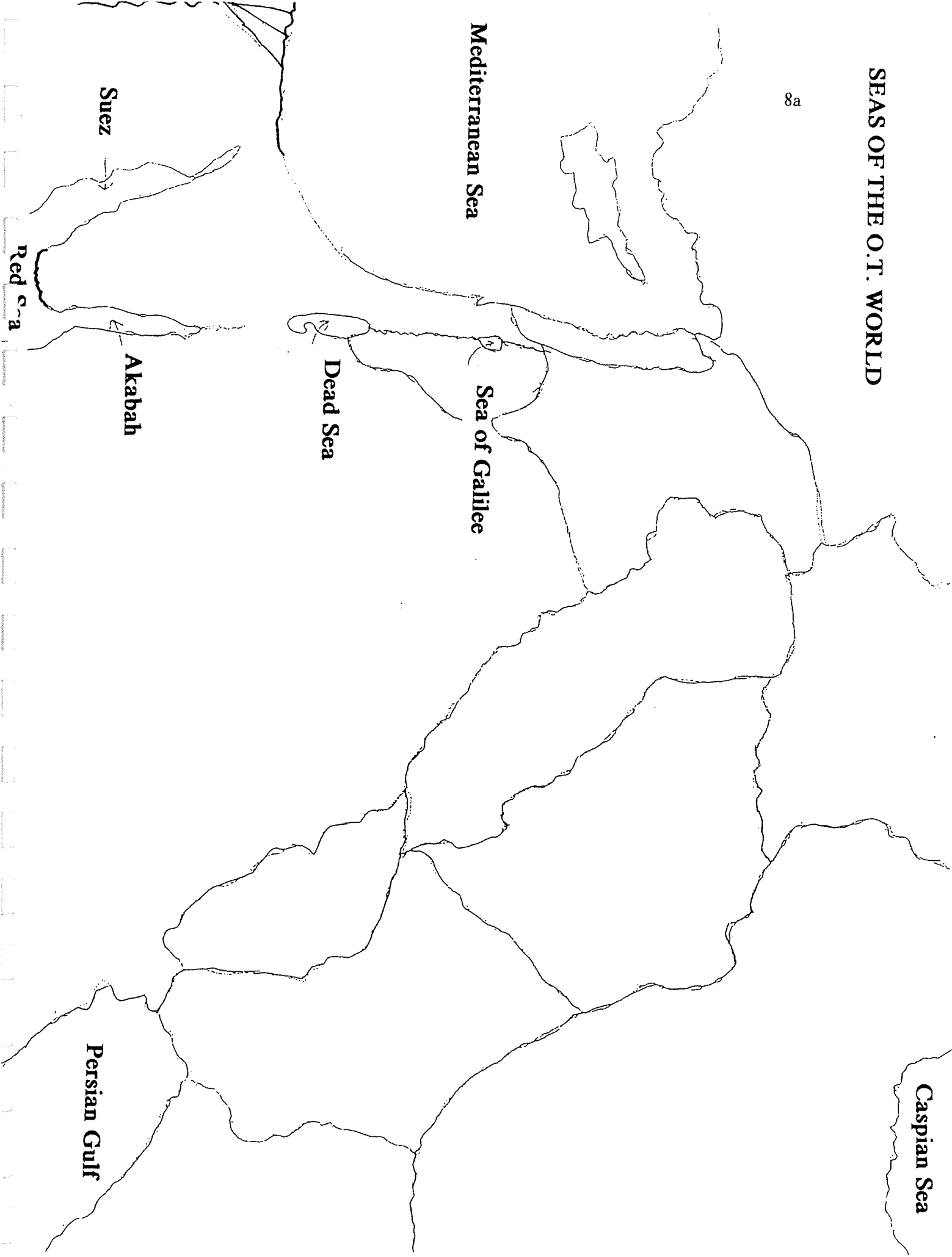
1. The Bible was written by approximately forty writers over a period of 1600 years. Moses is the writer of the first books, and John is the writer of the last book.
2. The Bible is composed of an Old Testament (Hebrew), and a New Testament (Greek). A testament is a will or an agreement. Heb. 9:16, 17
3. The Bible was divided into chapters in 1240 A.D. by Hugo. The Old Testament was divided into verses in 1445 by Mordecai Nathan; the New Testament into verses in 1551 by Robert Steven.
4. The English O.T. is divided into five parts:
 - a. Pentateuch, or Torah. Genesis through Deuteronomy.
 - b. History. Joshua through Esther.
 - c. Poetry. Job through Song of Solomon.
 - d. Major Prophets. Isaiah through Daniel.
 - e. Minor Prophets. Hosea through Malachi
5. The Bible gives the history of three dispensations:
 - a. Patriarchal (or father rule period)

- b. Mosaic (during the law of Moses).
 - c. Christian (since Christ, the world has been under Christianity.)
- 6. A manuscript (MSS) is a copy of the Bible made in the same language in which it was originally written.
 - a. Translating is the changing or transferring into another language, hence a translation.
 - b. A version is a particular translation. Examples:
 - 1). Septuagint (LXX), the Greek Old Testament in 250 B.C.
 - 2). King James Version, 1611.
 - 3). American Standard Version, 1901.
 - 4). Revised Standard Version, 1952.
 - 5). New International Version, 1978.
 - 6). Douai, the Catholic Version, 1609.
- 7. The Geography of the Old Testament.
 - a. The seas.
 - 1). Caspian Sea.
 - 2). Persian Gulf.
 - 3). Red Seas with its two gulfs, Suez and Akabah.
 - 4). Mediterranean Sea.
 - 5). Dead Sea.
 - b. The lands
 - 1). Of the Mountain system: a). Armenia; b). Media; c). Persia
 - 2). Of the Plain: a). Assyria; b). Elam; c). Mesopotamia; d). Chaldea; e). Arabia
 - 3). Of the Mediterranean: a). Asia Minor (now Turkey); b). Syria; c). Phoenicia; d). Palestine; e). Wilderness; f). Egypt.
 - c. The rivers
 - 1). Araxes.
 - 2). Tigris
 - 3). Euphrates
 - 4). Orontes
 - 5). Jordan
 - 6). Nile
 - b. Mountain ranges.
 - 1). Ararat.
 - 2). Caspian.
 - 3). Zagros
 - 4). Lebanon
 - 5). Mt. Taurus

See pages 8a, 8b, 8c, 8d for maps of these geographical points and areas.

SEAS OF THE O.T. WORLD

8a



LANDS OF THE O.T. WORLD

Asia Minor (now Turkey)

8b

Armenia

Media

Assyria

Mesopotamia

Syria

Phoenicia

Palestine

Arabia

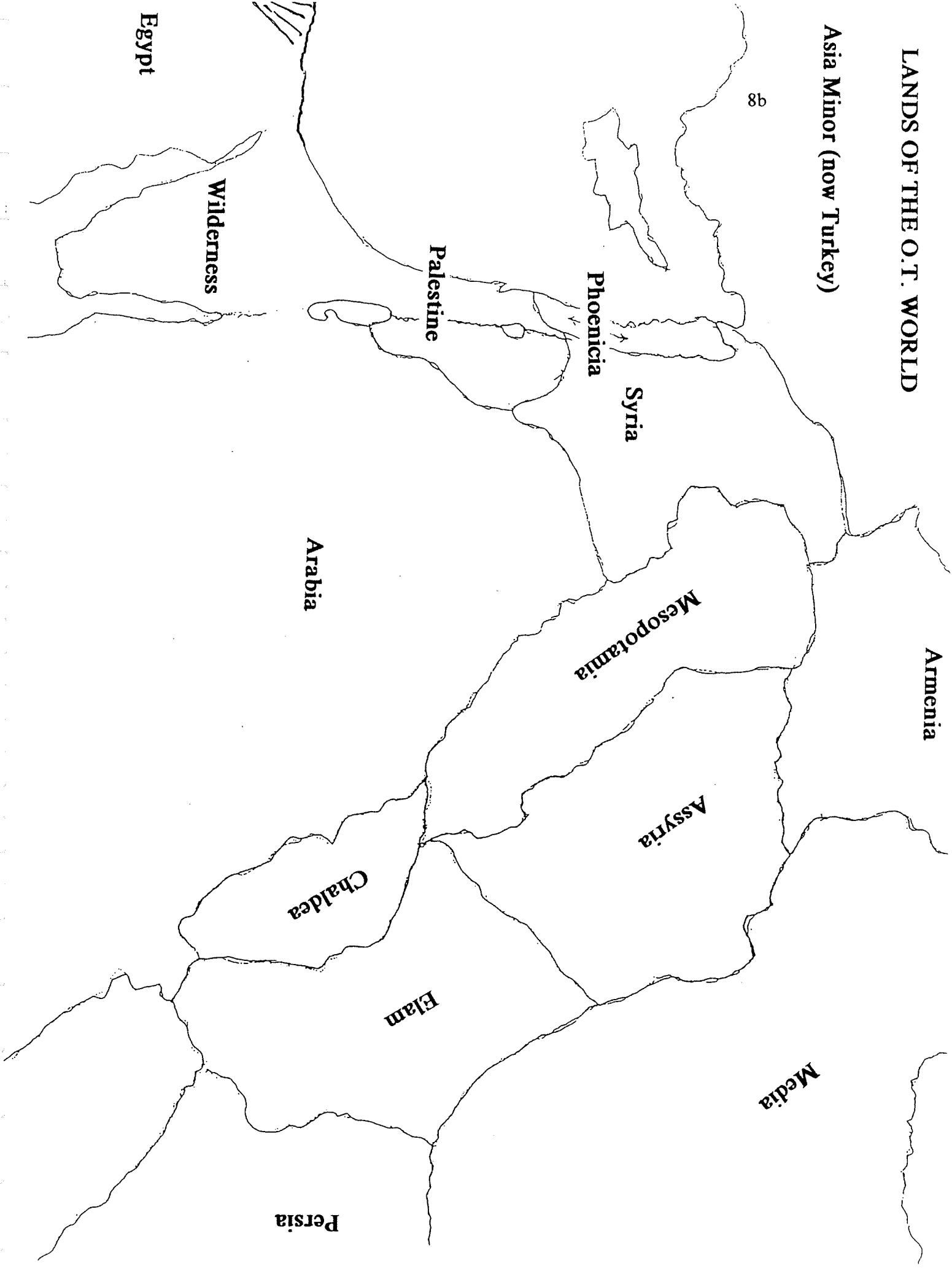
Chaldea

Elam

Persia

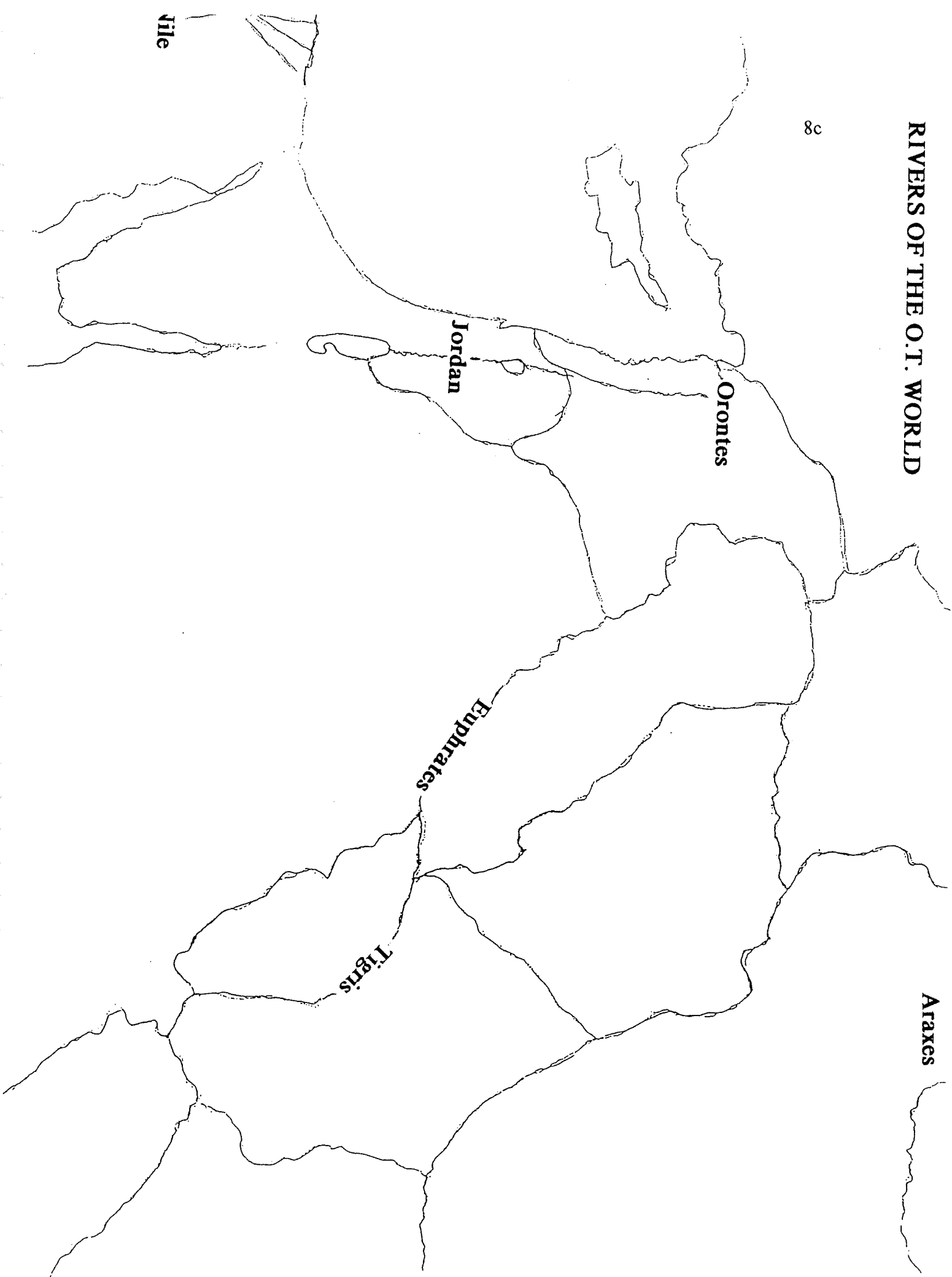
Wilderness

Egypt



RIVERS OF THE O.T. WORLD

8c



tile

MTS OF THE O.T. WORLD

8d

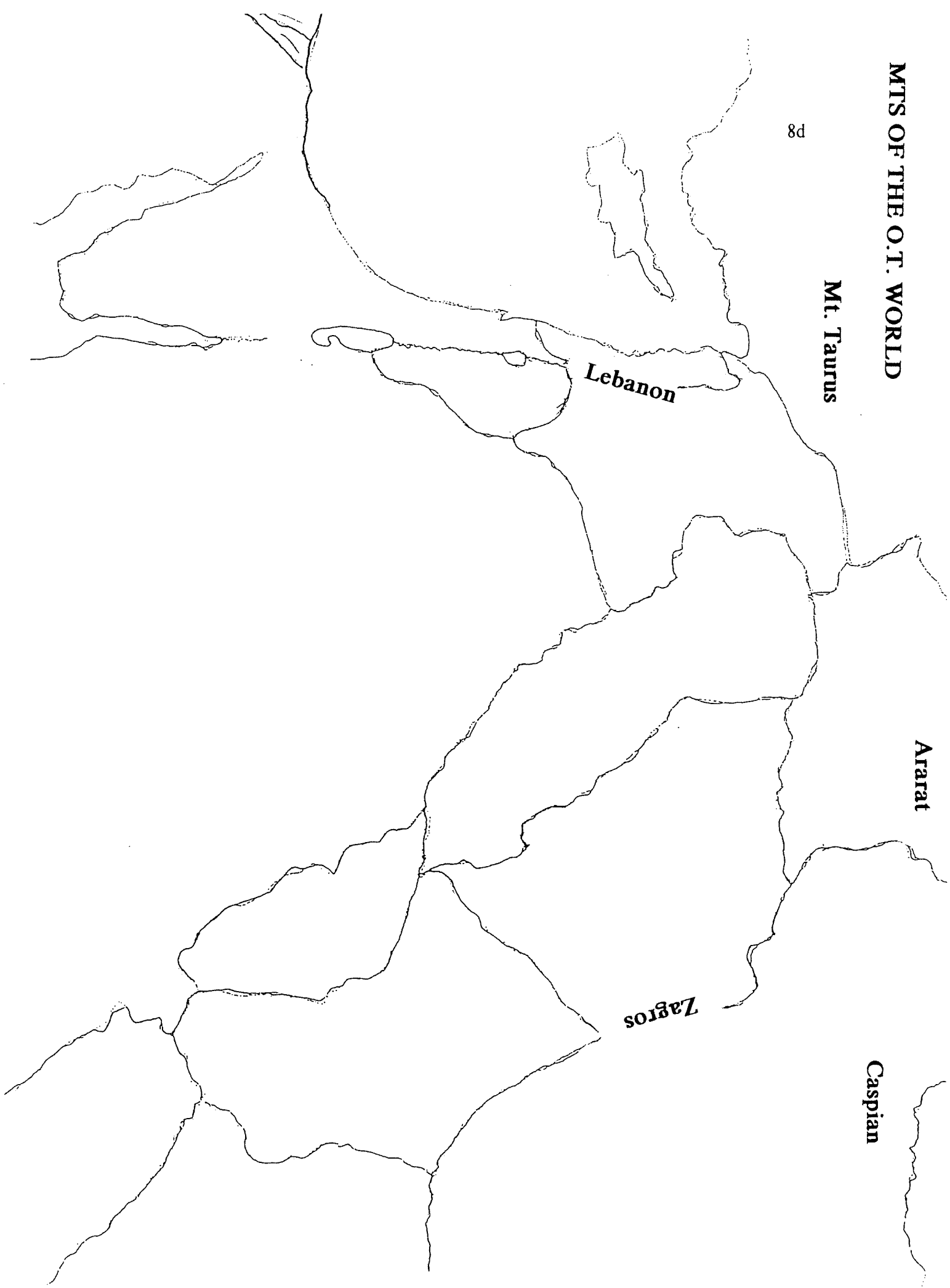
Mt. Taurus

Lebanon

Ararat

Zagros

Caspian



ANTE- DILUVIAN

Time frame: From the creation (0 A.M.) to the flood (1656 A.M.)

GENESIS

A. General introduction to **Genesis**.

1. Title of the Book.

- a. The Hebrew system named books according to the opening words of the text (The Hebrew word is Baree'shiyt - "In the beginning.")
- b. Galatians 3:8 refers to Genesis and calls it "scripture."

2. The scope of the book

- a. Genesis begins from the creation and continues to the death of Joseph.
- b. It is not designed to be a total history of the universe. The purpose is to give a brief survey of the religious history of a chosen people, and God's divine revelation to them.
- c. This book follows a narrowing viewpoint, beginning with all mankind and narrowing to one family, Abraham's, and then broadening again.
 - 1). 1 - 11 is the story of mankind, with emphasis on God's purpose, and man's rebellion.
 - 2). 12 -50 is the story of special families selected to fulfill the divine purpose (this centers on Abraham, Isaac, Jacob and Joseph).
 - 3). In all this the exact nature of the divine purpose is not revealed. All will be blessed but one must wait until the end of Isaiah to find out how this will be done.

3. The book can be outlined by the main divisions, or by families (Adam through Joseph).

B. The Divisions:

Genesis 1 - 6

1. The seven days of the creation of God's wonderful world.

a. Gen. 1:1

- 1). "In the beginning" is an affirmation of faith. There is no definite article. The Hebrew could read, "At first."
- 2). "Created" means to bring into existence that which had not existed before. There was no preexistent matter. In the Babylonian myth, or account, matter was present.
 - a). This rules out Pantheism. God created matter, God is not matter, himself.
 - b). This also rules out the Gnostic view that all matter is evil, and that it was created by the "Demiurge."
- 3). Notice, the heaven and the earth had a beginning. In some ways Gen. 1:1 is like a newspaper article. There is a general "lead" line or statement, with a summary or more specific order of events and descriptions to follow.

b. Rom. 1:20

c. Psalm 19:1-3

Special Insert:

REASONS FOR OUR FAITH

The Bible's impact on men's lives cannot be overlooked and cannot be set aside and ignored. The Bible's place in history is established. But is the Bible true? If it is, how may we know that it is? Is the Bible a book worthy of believing? If it is, what evidence is there to be offered? I believe that there are many evidences to be offered that God is, and the book called the **Bible** is His Word – the revelation of His will to the human family. Below is a list of reasons why the Bible is a book worthy of our time and effort in believing and obeying it.

PRELIMINARY CONSIDERATIONS

1. The "**anthropological argument**" for God is based upon the universal belief in a Supreme Being. It has been established by archaeological research that all nations, since time began, have practiced some kind of religion and worshipped something which they believed to be above themselves. Where did this belief come from and what made men decide to worship?
 2. The "**cosmological argument**" has to do with the first cause. For every effect in the universe, there had to be a cause. The Christian believes this first cause is God. The cosmological argument is that reasoning from the world (cosmos), that is, the trees, flowers, etc., to prove that there must be a divine intelligence behind the creation of the natural world. Someone remarked that when one looks at the perfect orderliness of our world, it looks like a great thought. Anyone who could think a great thought such as the complete universe must be a great thinker.
 3. The "**teleological argument**" deals with the design and purpose of the universe. For every design, there must be a designer. Who designed the universe? It is absolutely preposterous to think that the system, organization, symmetry, and design of our world just happened! It could not have been made by mechanical means.
 4. The "**moral argument**" is based on the idea that men have a sense of right and wrong. Some try to discredit this argument by saying that this is instinct. But the question, "where did it come from," must still be answered. This moral awareness was put in man by God.
-

PRACTICAL REASONS WHY I BELIEVE IN GOD

1. **Nature tells me that God exists.** Cf. Rom 1:20. Man who looks at nature and does not believe in God is blind indeed. Cf. Psa. 19:1-3. Man never ceases to be amazed at the perfect orderliness of the universe, the symmetry, the design, the color, found in God's creation. The design of the universe indicates a designer. Who designed the world? Where did the sense and instinct of the animals come from? Who is going to explain the eel, the honey bee, the bumble bee that defies man's theory of aerodynamics, the salmon fish, and many others of God's creation.

Something cannot come from nothing, but something is, therefore, something has always existed. Believers in the Bible believe that this something that has always existed is God.

2. Faith in God is based on evidence as opposed to the blanket radical statement, "I know there is no God." If one would be absolutely sure that one **knew** there was no God, one would have to know everything. For if one did not know everything, the very things that one did not know might be that God is. Besides this, one would have to have been every place. For, if one had not been every place, the very place where one had not been, might be where God is.

3. I believe one can use one's own personal experience as a great indication of God's existence.

I am reminded of the skeptical physician who once entertained the famous circuit rider, Peter Cartwright, who was Lincoln's opponent for election for Congress. The skeptic asserted that the only reality was what the five senses discerned, and then asked, "Did you ever see a religion?" "No!" "Did you ever hear a religion?" "No!" "Did you ever smell a religion?" "No!" "Did you ever taste a religion?" "No!" "Did you ever feel a religion?" "No!"

"Now then," said the doctor, "I have proved beyond a doubt by four respectable witnesses that religion is not seen, heard, tasted, smelled. and but one solitary witness, namely, feeling, has testified that it is an experimental fact. The weight of evidence is overpowering, sir, and you must give it up."

Cartwright then said to the doctor, "In pretending to relieve human pain in the human system, you have been playing hypocrite and practicing a most wretched fraud on the gullibility of the people."

To the doctor's indignant protest, Mr. Cartwright said, "Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever feel a pain?" "Yes."

"Then," said Cartwright, "four respectable witnesses against one have testified that there is no such thing as pain in the human system."

This experience only the more emphasizes the truth of the Scripture, "The fool hath said in his heart, there is no God." Psa. 14:1

4. I believe that there is supernatural verification of Christianity by the character of its founder. John 1:1-14 teaches that Christ, the Word, is God and that he came to earth and dwelt among men in the flesh. Now if God became a man we would expect certain things. For example, we would expect His human life to be sinless. The Bible declares Jesus to be a perfect man, without any sin at all. The people of Jesus' day tried to find a fault. However, not the slightest shadow on his moral character was found. There never lived a more harmless being on earth. He injured nobody. He took advantage of nobody. He never spoke an improper word or committed a wrong action. Pilate said, "I find no fault in him." The Roman centurion admitted, "truly this was the son of God." The thief on the cross asked to be remembered. Judas confessed that he had betrayed innocent blood. Paul and Peter write about his sinless life. Can there be any doubt that he was sinless?

If God became a man we would expect Him to be holy. Jesus was admired for the religion he practiced. He had a genuine personal holiness. He had a deep spiritual prayer life. His speech was clean, chaste, honorable. His attitude toward God was one of deep respect, trust, and reverence. He emphasized the inward (spiritual) rather than the external (material).

If God became a man we would expect His words to be the greatest words ever spoken. Statistically, the Gospels are the greatest literature ever written. The message of the New Testament is used in more music, art, quoted more, read by more, translated more than any other writing.

If God became a man we would expect him to exert a profound power over human personality. Jesus' influence is without parallel. He is the Master. Think of the tremendous impact he made on men; when questioned by clever theologians, besought by stricken sinners, examined by stupid disciples, or a Roman Governor. He asks men to follow and they do.

If God became a man we would expect Him to manifest the love of God. Christ was completely unselfish. He cared for the sinful, the brokenhearted, the contrite, the despised, the poor. His supreme act of love is what he did on the cross.

The character of Jesus, both from a human and a supernatural viewpoint, is one of the greatest evidences of his deity that can be given.

5. I believe that there is supernatural verification of Christianity through miracles.

Would the New Testament be worth believing without miracles? Miracles authenticate the message of Christ. Jesus appeals to his miracles for his true divinity. John 10:24,25,37,38; Luke 7:20-22. These miracles were performed in the full light of history. Many were performed before the public eye. Many were performed in the company of unbelievers. There were all types of miracles. We have the abundant testimony of the cured. There is no adequate evidence contrary to miracles.

6. I believe that there is supernatural verification of Christianity through the resurrection of Christ. The resurrection is the miracle. Despite the unbelievers' attitude toward this miracle, not one through the ages has been able to explain it away. Too, what about the hundreds of people who saw Jesus after his resurrection? The testimony is sure and our faith in Christ is certain.

WHY I BELIEVE IN THE BIBLE AS THE WORD OF GOD

1. I believe the Bible is inspired and true because of its perfect unity. The story is one. There are many writers (40 over a period of 1600 years), yet there is not one single contradiction in its pages. There are many alleged contradictions, but when these are viewed properly they are not contradictions at all. For example, Numbers 25:9 says that 24,000 died of the plague that was inflicted upon Israel because of their sins. I Corinthians 10:8 says 23,000 fell in one day. But there is no contradiction here. 24,000 is the total number that fell, and 23,000 of this number fell in **one day**. The perfect unity of the Bible is one of the greatest reasons for its integrity.

2. I believe the Bible because of fulfilled prophecy. The Bible in hundreds of cases accurately foretold the future. Many of these prophecies were made hundreds of years before their fulfillment. Yet, in the fullness of time they came to pass just as the prophet said they would. Now how did the prophet know these things? Please keep in mind, these were not "Delphic" utterances. That is, an utterance that will be true no matter what happens. These prophecies were often of minute details and not broad generalities. More than fifty are found in the Old Testament of Christ's coming and the events of his life. More than seventy five are made of Christ's character and his offices. Examples: Christ announced by a divinely appointed messenger; Christ to be born in Bethlehem;

Christ to enter Jerusalem in triumph; Christ to be scourged; His garment to be divided; no bones broken in his death; He was to be pierced, etc.

3. I believe the Bible because it is correct in all geographical descriptions. The Bible is not primarily a geography book, but when it deals with geography, it is always correct. For example, Isaiah 40:22 alludes to the earth being round, a fact not then known or believed. How could Isaiah have known this? Whenever the Bible speaks of people going **up** or **down**, as in Luke 10:3; Acts 11:27; 25:1,5, one can always count on this being geographically true.

4. I believe the Bible is true because it is correct in all historical descriptions. Whenever the Bible mentions Cyrus, King of Persia, we can rest assured that Cyrus lived and that he was the King of Persia. When Moses mentions the growing grapes in Egypt, Genesis 40:10, no matter who says this is not so (cf. Herodotus, the Greek Historian), one can rely on it with absolute confidence. Actually, archaeologists have demonstrated in recent years that grapes were grown in Egypt. Again, a few years ago some historians made fun of the mention of a number of kings in the book of Chronicles, saying that no such kings existed. Then, not too many years later archaeologists dug up a stone with some names on it. Who do you think the names were? They were the names of 47 kings mentioned in Chronicles.

5. I believe the Bible because of the influence it has had on people and its effect on the lives of men. People are better morally and contribute more to the community when directed by the principles of the Bible. Belief in the Bible causes men to flee superstition and backwardness. There are better living and health conditions and men live on a higher plain as a result of following the words of the Bible.

6. I believe the Bible because of its indestructibility. The Bible has survived for centuries the attack of enemies and the neglect of friends. Voltaire, Diocletian, Nero and others tried to destroy the Bible, **But**, we still have it.

7. I believe the Bible because of its accurate portrayal of people. Although David is said to be a man after God's own heart, the Bible also tells us that at one time David was an adulterer. Peter and Paul are among the greatest of people who have lived, but their weaknesses are described in the Bible. cf. Matthew 26:69-75.

8. I believe the Bible because of the proof offered by archaeologists of its integrity. Archaeology has been a great friend to the Bible. On so many occasions discoveries have confirmed the Bible. The story of Sinuhe tells us that the kind of world the Bible says Abraham and the Patriarchs lived in really did exist, and that the land of Canaan was a land that flowed with milk and honey. many key discoveries have been made. Among them are the Rosetta Stone, the Tel-el-Armarna tablets, the Moabite Stone, the Siloam inscription, the ziggurats, the copper mines of Solomon, the synagogues, the tells, and the Dead Seas Scrolls. Today, the teaching of Wellhausen, a German theologian of the late 18th century, has been refuted because of the discoveries of archaeologists. Wellhausen said that Moses could not have written the Pentateuch because there was

no detailed system of writing in the time of Moses. Today, the Code of Hammurabi, the Assyrian laws, the Hittite Code, the Lipit Ishtar Code, and writings dating far beyond 3,000 B.C. have been discovered and prove that there were detailed systems of writing when Moses wrote the Torah about 1500 B.C.

9. **I believe it is more reasonable to believe the Bible's account of man.** Believers have a plausible explanation. Unbelievers have no real explanation – hence the world and man's existence is left to chance.

10. **I believe the Bible because of its superior standards of life.** The highest and most noble of any way of life is the moral and religious life taught by the Bible. The doctrine or morality taught by the Bible outshines any other way known to man.

11. **I believe the Bible because of its literary characteristics.** The choicest gems of thought are used. The style and richness of expression cannot be found anywhere else.

12. **I believe the Bible because of its insistent claims.** It claims to be the living Word of the living God. Evil men would not make the claims it makes.

"Thy Word is a lamp unto my feet and a light unto my pathway." Psalms 119:105

– Max Patterson, Evangelist, 902 Lariat St., Neosho, MO.

- 1). These verses teach that the world is God's.
- 2). He brought it into existence and he can end it when he wants to end it.

(A special note on the so-called "gap theory.")

- a. Some believe that there is a great lapse of time (gap) between verses one and two.
- b. In other words, verse one is an original creation, blotted out by some sort of universal catastrophe, and verses two and following is a re-creation.
- c. Why? To try to come up with something that will fit in with evolutionary theory.
- d. Arguments and ideas:
 - 1). It is maintained that the word "replenish" means to do it again. This demonstrates a lack of knowledge of the English language. Some words that begin with "re" do not at all mean again. Rebuke, receive, recruit, etc. (The Hebrew word for "replenish" is mala, which means "to fill.")
 - 2). Another argument is based on "was" in Gen. 1:2. It is suggested that the Hebrew word "hayah" should be translated "become." But this is not how the Hebrews would render to become.
 - 3). Another argument is based on Isa. 45:18. Did God create a chaos and void to begin with, and if the earth was waste and void, how did it get that way? But this is a misunderstanding of Isaiah. The context of this passage is the exile and restoration of the people from captivity.
 - 4). The purpose of this theory is to try to explain the fossils, and assumes the "first" creation had animals and man. This would make Adam NOT the first man, but the first man of the second creation. I Cor. 15:45 states that Adam was the first man, not the first man of the second creation.
 - 5). How could we believe that God used Genesis 6 - 9 to describe its universal destruction, and not describe such a universal destruction as is alleged to have happened between Genesis 1:1 and 1:2.

2. Genesis 1 - The Beginning of Our World

a. The First Day - Light (1:3-5)

- 1). How could there be light on day one when the sun was not made until the fourth day?
- 2). There are many sources for light: fire; lightning; light produced by electricity; even lightning bugs.
- 3). The light that comes from the sun takes about 8 minutes at 300 million meters per second.
- 4). Notice, he made light, not lights.
- 5). And evening was, and morning was, day one.

b. The Second Day - the Firmament (1:6-8)

- 1). The word means expanse or space. (The atmosphere and space above the seas and earth). See vs. 14 and 17.
- 2). The ASV has expanse in a footnote.
- 3). The translators translated "raqia" as "firmament," likely from the Alexandrian theory of a stone vault heaven. (The Hebrews did not believe this.)

c. The Third Day - Separation of Waters and Dry Land; Plants and Trees. (1:9-13)

- 1). "Earth" is translated "land" in Gen. 12:5. It is also translated "ground." (2,500 times in Old Testament). Job 2:13; Psalm 147:6
- 2). GEN 8:22 "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."
- 3). Now the earth is suitable for plant life.
- d. The Fourth Day - Sun, Moon, Stars (1:14-19)
 - 1). Psalm 8:3,4
 - 2). Gen. 15:5
 - The astronomer Hipparchus (150 B.C.) counted 1,026
 - Ptolemy (150 A.D.) counted 1,056
 - Kepler (1600 A.D.), 1,005
 - Carl Sagan, 25 sextillion (25 with 21 zeroes)
 - 3). How did Moses know how many stars there were? A lucky guess? No! Moses got his information from God. Cf. Psalm 33:6
 - 4). If a man could travel at the speed of light:
 - 1 1/3 seconds to get to the moon.
 - 4 years to get to the closest star.
 - 5). Notice: the sun and the moon rule or mark the day and night.
- e. The Fifth Day - Fish and Birds (1:20-23)
 - 1). Is it not interesting that fish and birds were created before the land animals?
 - 2). Evidently not just a single pair of various fish were made because, "let the waters bring forth abundantly" (or, "let the waters swarm with living beings.")
 - 3). However, they are given the same command to "be fruitful and multiply." vs. 22
- f. The Sixth Day - Animals and Man (vss. 24-31)
 - 1). Divided into three classes: cattle (denotes usually the larger domesticated quadrupeds, although sometimes the larger land animals as a whole); creeping things (smaller land animals, with or without feet - reptiles, insects, and worms); the beast of the earth (freely roving wild animals).
 - 2). They are to bring forth "after their kind." vs. 25
 - 3). Everything created is good, even very good. vs. 31 cf. 2:18.
3. MAN:
 - a. Made in the "image" of God: Refers to his intellectual (rational, decision making), spiritual and moral abilities. Man is pre-eminent, above all other creatures.
 - b. "Image" cannot refer to man's physical abilities because God is a spirit. John 4:24
 - c. "Image" comes from the root meaning "to carve or cut off." So, man is from God, not from the angels, or any other source.
 - d. The word "Adam" means man. Closely related to adhamah, ground.
 - e. "Replenish" means to fill up. ("Re" sometimes means again, but not here – Adam was the first man. I Cor. 15:45).
 - f. "Dominion" indicates superiority and supremacy – not only over the animals, but even over all the earth.
 - g. There is no direct authority here to eat the flesh of animals. It was not until after the flood that such authority was given. GEN 9:3 "Every moving thing that liveth shall be

meat for you; even as the green herb have I given you all things."

4. Chapter Two (particularly vss. 4-25) is a More Specific Review of What was Created and Made in Chapter One.

C. What about the "days" of Genesis one? Why the Days of Genesis One are 24 Hour Solar Days, and Not Long Geological Periods or Ages:

1. These days are half darkness and half light. What other days except 24 hour periods have been like this?
2. It is true the Hebrew word "yom" can mean "the day of adversity" or "the day of prosperity," but when a definite number precedes the word "yom" in the Scripture (over 100 times in the Pentateuch), a solar day is always meant.
 - a. Examples: Gen. 8:3; Num. 13:25; Jonah 1:17; Ex. 20:11.
 GEN 8:3 "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated."
 NUM 13:25 "And they returned from searching of the land after forty days."
 JON 1:17 "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."
 EXO 20:11 "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."
 - b. Indeed, the word is never used in the Old Testament in any sense except a literal one when preceded by a number. The Hebrew plural of "yom" (yamin) is used over 700 times and is always literal.
 - c. Why did Moses not use the Hebrew term **olam** – the word for a "long period of time?"
3. On the third day of Genesis, the grass, trees, and shrubs were created. If this day was a "long geological period, perhaps millions of years," how do these things live in darkness for half that period (and that without sunlight)?
4. God himself settles the question in Exodus 20:8-11; Cf. Heb. 4:3. (God could have created the world any way he wanted. What is wrong with accepting the way God said he created it?)
 EXO 20:11 "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day:"
 HEB 4:3 "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."
 GEN 2:1 "Thus the heavens and the earth were finished, and all the host of them."
5. It is said that God rested on the seventh day. There is no reason for there to be a difference in the seventh day and the other days. If it is an age, then it bears no resemblance to the Sabbath day.
6. The days of Genesis one had "evening and morning," the same as today. The Jews still count time after this fashion; hence, each day consists of "evening and morning." The literal translation is, "and evening was, and morning was, day one."
7. Whoever would have thought in the first place that it was necessary for God to have long periods of time to do the work Moses said he did in six days?

8. The scholarly Hebraist Kalisch says, "It is philologically impossible to understand the word 'day' in this section in any other sense than a period of 24 hours."
9. Adam was created on the sixth day. He lived in Eden on the seventh day, and into a portion of the eighth day. If the day-age theory in true Adam lived a portion of one age, through the whole of another, and into at least a part of a third. I wonder how old he would have been?
10. Everything was created full-grown. As such would it have looked like it had just been created?
11. We must conclude that the days of Genesis one are 24 hour solar days.
12. Had it not been for theistic evolution, there would have been no need to try to make these days long geological ages.
 - a. Ten times in Genesis one, each living unit of creation is said to reproduce after its kind.
 - b. There are no exceptions. The ladder of evolution is disproved.
 - c. Theistic evolution rests on a false promise: i.e., that the theory of evolution has been established as a fact.
 - d. The fossil record of life begins suddenly – no gradual development.
 - e. There are many "missing links."
 - f. There is absolutely no evidence of change from one phylum into another, and no evidence of crossover.
 - g. One simply cannot account for the supernatural creation by the natural laws of God which has governed the universe since the supernatural creation.
 - 1). One cannot explain Adam and Eve by natural birth process.
 - 2). Creative processes, and natural laws are different.
 - 3). Scientists can tell us what is going on now, but not of the beginnings.
 - 4). Psa. 33:6,9
 PSA 33:6 "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."
 PSA 33:9 "For he spake, and it was done; he commanded, and it stood fast."
 - 5). The story of creation is history, not poetry! It is a statement of fact, not an allegory.
13. If the "days" of Genesis one are long geological ages, what are the "years"? 1:14
 GEN 1:14 "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"
14. God could have created the whole universe in one second, but he stretched it out to serve as a pattern of man's work and rest. Exo. 20:9,11
 EXO 20:9 "Six days shalt thou labour, and do all thy work:"
 EXO 20:11 "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."
15. Jesus said that Adam and Eve were here from the "beginning of the creation." Mark 10:6; cf. Rom. 1:20. (The Day-Age Theory puts man toward the end of millions (or billions) of years. cf. The so-called "gap theory."
 MAR 10:6 "But from the beginning of the creation God made them male and female."
 ROM 1:20 "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that

they are without excuse:"

D. Other Problems - The Genesis Account Does Not Correspond With The Proposed Long Geological Time Periods:

1. Geology says life originated in primeval waters. Gen. 1:11 says the first life was on the land.
 2. Geology has fish originating before fruit trees. 1:11 and 1:20,21
 3. Geology says insects came into being before birds (fifth day). "Creeping things" (insects as in Leviticus 11) were made on the sixth day.
 4. Geology says fish evolved hundreds of million years before birds. Gen. 1:21
 5. Geology's scheme does not comply with the various entities reproducing "after their kinds." Gen. 1:12, 21, 24
 6. Geology says man developed from the bodies of animals. Genesis says God made man out of the "dust of the ground." 2:7 (To which the body returns).
 7. Geology says the processes used to bring the world to its present form are still continuing. Gen. 2:1-3 says God "finished" his work.
 8. Geology (anthropologists) say that man and woman developed at the same time. Genesis 2 is very clear that man was fully developed before Eve ever came along.
 9. Geology correctly states that plants require insects for pollination. But, if the plants were created on the third day, and insects on the sixth day, how could (if the days are millions of years) they have survived?
 10. Anthropologists claim that the earliest men were hunters and meat-eaters, and probably cannibals. The Bible clearly indicates that man was originally vegetarian. 1:29
 11. Are you aware that there are at least 75 different methods (out of over a hundred) of dating that show the earth to be relatively young?
 - a. For example, the earth's magnetic field is breaking down so rapidly (so rapidly that if evolutionary uniformitarianism is true) the earth could be no more than 10,000 years old.
 - b. The sun shrinks at the rate of 0.1% per century (about 5 feet per hour). At this rate the sun and earth could actually have been touching each other just 20 million years ago.
- E. Other important issues of this division:**
1. Man and Woman, Garden of Eden.
 2. The Devil and the fall of man.
 3. Cain and Abel
 4. Descendants from Adam to Noah. See the Genealogy chart, page 14a
 5. The wickedness of man and God's decision to destroy the earth with a flood.

POST-DILUVIAN

Time frame: From the flood (1656 A.M.) to the Call of Abram

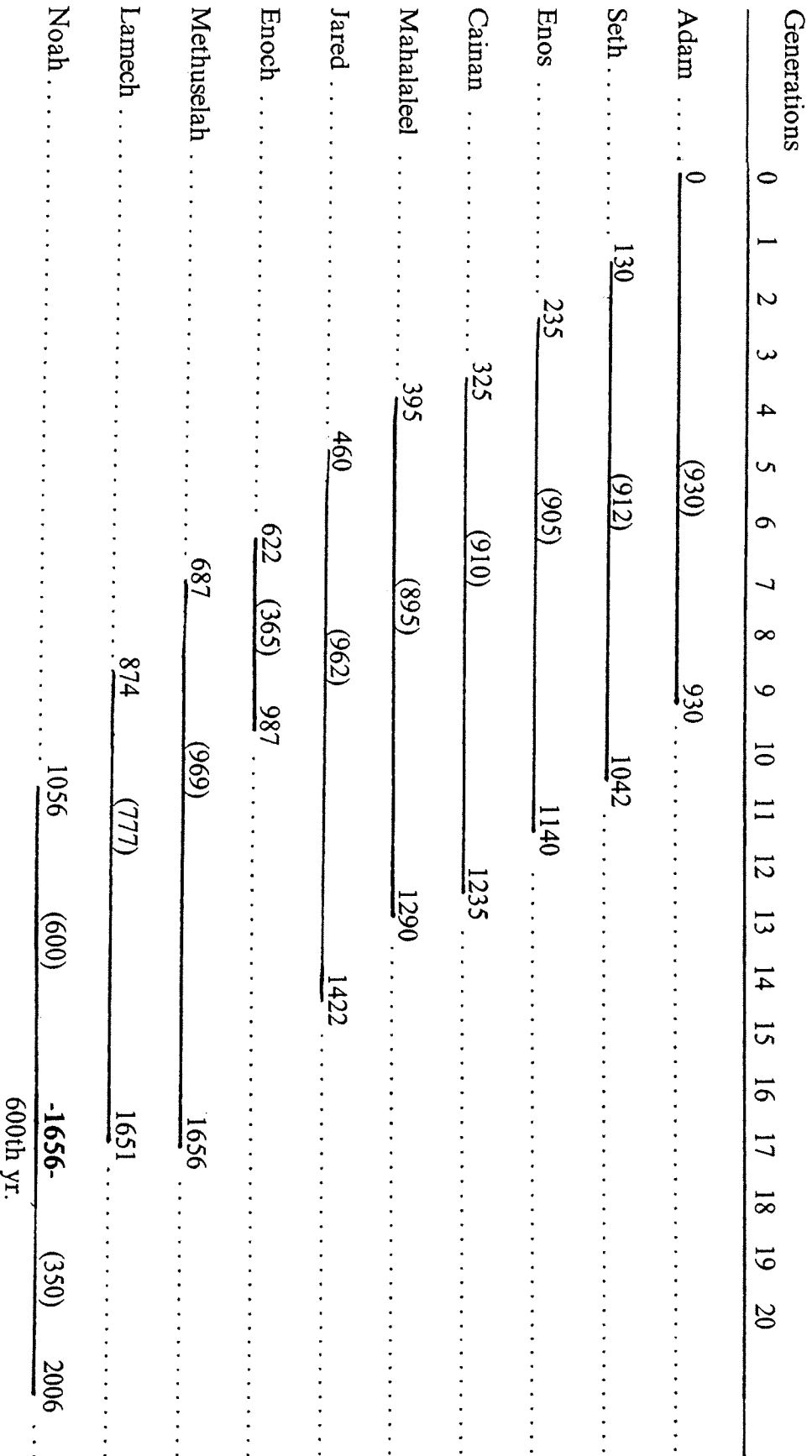
Genesis 7 - 11

Chapter 7 - The flood comes

- a. Animals taken into the ark. 1 - 5

14a

GENEALOGY FROM ADAM --> Years A.M. -->



The above graph shows the first ten generations from Adam, how long each lived, including year of birth and death, and when each lived in relation to the date of creation. Exact data can be found in Genesis 5.

- b. Noah's age (600). 6
- c. The actual flood.
 - 1). Compare with the Babylonian parallel found in the Gilgamesh Epic.
 - 2). The flood was universal in the mind of the writer, or else why would he build an ark if it were only a local flood?
 - 3). Silt layers have been found (eg., at Ur and Kish) at many places, and other evidence that there has been a great flood has been cited.

Chapter 8 - After the flood

- a. The flood subsides. 1 - 5
- b. Sending forth the raven and the dove. 6- 12
- c. "Go forth from the ark." 13- 19
- d. Noah worships. 20
- e. God's promise. 21,22

Chapter 9 - Conditions, laws, etc.

- a. Laws to Noah. 1 - 7
- b. A covenant not to destroy the earth with water. 8- 17
- c. Noah's sons. 18- 19
- d. The curse on Canaan. 20 - 27 (Note that this is not a curse on Ham.)
- e. Noah's death. 28- 29

Chapter 10 - The descendants of Noah. See the Genealogy chart, page 15a

Chapter 11 - Confusion and Genealogy.

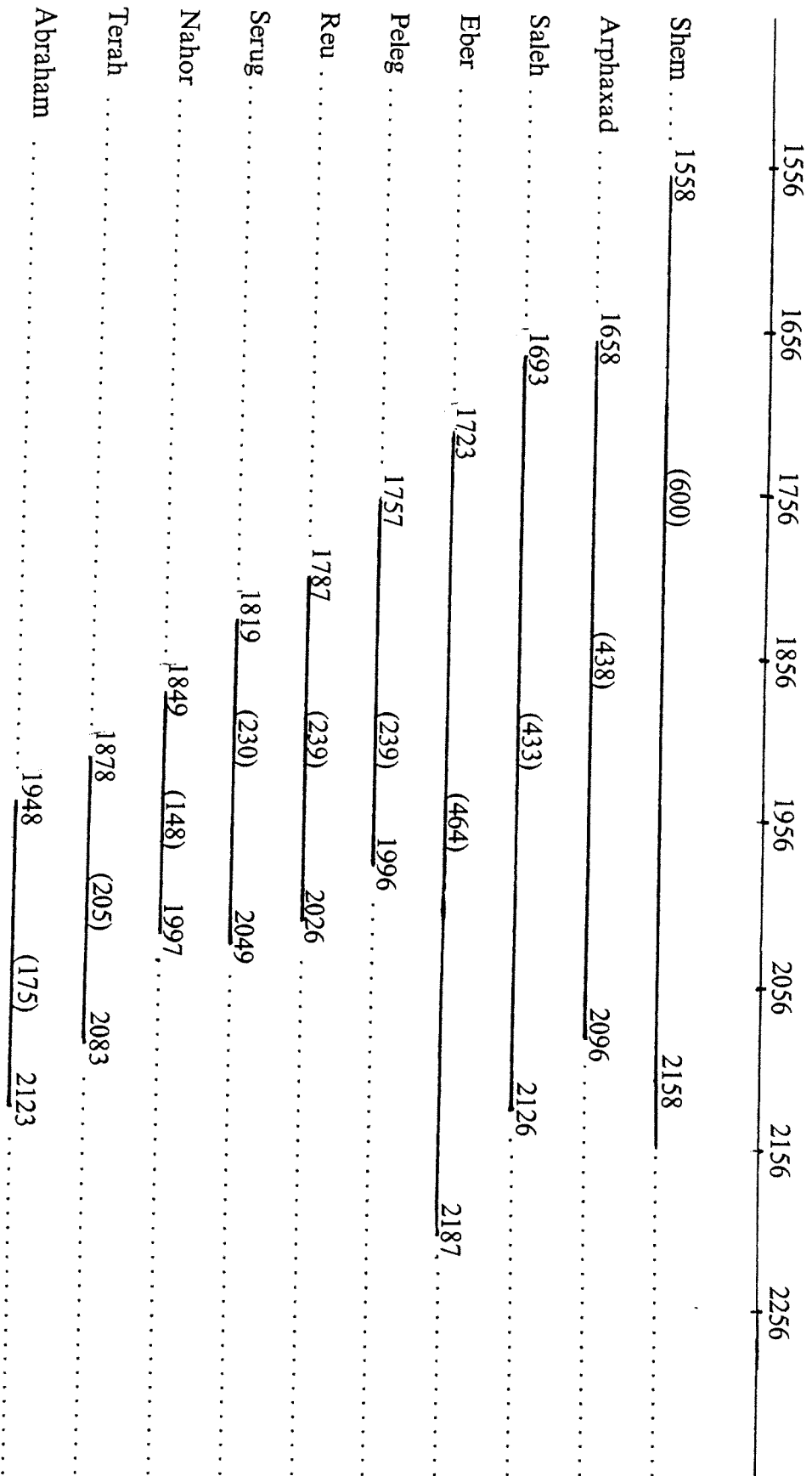
- a. Tower of Babel and the confusion of tongues. 1 - 9
 - 1). There are at least 35 large, rock memorials called ziggurats (temple towers) that have been found in Mesopotamia. Each of these was built for a particular god, and his shrine was at the top of the tower.
 - 2). The best preserved of these ziggurats is the one found in Ur of the Chaldees.
 - 3). It is believed that one of these was what the tower of Babel was. Local people of Babylon think the one there is the tower of Babel.
- b. Descendants of Shem. 10- 26
- c. Genealogy of Abraham. 27 - 32

PATRIARCHAL

Time frame: From the call of Abram to the descent into Egypt

1. The generations of Terah: Abraham, Isaac, Jacob, Joseph. Gen. 11:27 - 25:11
 - a. During this period there was the promise of making Abram a great nation, the land promise, the seed promise, and the promise of universal blessing made to Abram. Gen. 12:2,3,7; 15:5 and 17:2. Repeated several times to the Patriarchs.
 - b. Ishmael. Gen. 25:12-18 The political situation in the middle east has been noted because of age-old conflicts between the descendants of Ishmael (Arabs) and those of

GENEALOGY FROM NOAH TO ABRAHAM - YEARS A.M.



The above graph shows the ten generations from Noah and Abraham, how long each lived, including year of birth and death. The exact data for this graph can be found in Gen. 11.

- Isaac (Israelis).
- c. The Covenant with its sign of circumcision. Gen. 15 - 18
- 2. The generations of Isaac. Gen. 25:19 - 35:29
 - a. Jacob and Esau.
 - b. Esau sold his birthright. What does this involve?: A birthright represented primogeniture (the exclusive right of the inheritance belonging to the firstborn). This implied:
 - 1). Succession to the earthly inheritance of Canaan and to the official authority of the father.
 - 2). The covenant blessing through the father's benediction, which involved a double portion of the father's wealth.
 - 3). Progenitorship of the promised seed, the right of conducting the service of God. (Later, the tribe of Levi was taken in lieu of the firstborn).
 - c. Jacob's name changed to Israel. His sons become the Israelites.
- 3. The generations of Esau. Gen. 36:1 - 37:1
- 4. The generations of Jacob. Gen. 37:2 - 50:26
 - a. His wives and their handmaids. Gen. 29 and 30
 - b. Joseph. Gen. 29, 37f

EGYPTIAN BONDAGE

Time frame: From the descent into Egypt to the Exodus

- I. This involves **Exodus** 1 - 14
 - A. "Exodus" means "going out." Cf. 19:1
 - 1. It covers the events after the death of Joseph to the setting up of the tabernacle, approximately two years after the exodus. Less than one half of the book is devoted to the exodus.
 - 2. The main character is Moses.

EXODUS

- B. An outline of the book.
 - 1. 1. An introduction, and the bondage of the people.
 - 2. 2. The birth and early life of Moses (his **first forty years**.)
 - 3. 2:15 - 7:7. The **second forty years** in the wilderness, the call of Moses to be a deliverer, and the plea of the Lord through Moses, "Let my people go."
 - 4. 7:8 - 13:16. The ten plagues.
 - 5. 13:17 - 18:27. The exodus from Egypt, crossing the Red Sea, and their journey to Mt. Sinai. This begins the **third forty years** of the life of Moses.
 - 6. 19:1 - 24: 18. The covenant God gave at Sinai
 - a. The ten commandments. 20

- b. The form of worship. 20:22f
 - c. Civil legislation. 21:1 - 23:13
 - d. Ceremonial legislation. 23:14-19
 - e. The Lord's attitude toward his people, and the ratification of the covenant. 23:20 - 24:18.
- 7. 25:1 - 31:18. The tabernacle and the priesthood.
- 8. 32 - 35:3. The covenant is broken and is renewed
- 9. 35:4 - 40. The building of the Tabernacle.
- C. Institutions that have their origin in Exodus.
 - 1. The Passover. Celebrated the deliverance of the first-born.
 - 2. The Feast of Unleavened Bread. No yeast bread eaten for seven days signifying leaving Egypt.
 - 3. The Feast of Weeks (Pentecost). Celebrated seven weeks and one day from the Passover Feast, and corresponded with the wheat harvest.
 - 4. The Feast of Ingatherings (Feast of Booths). This was a time to relive the type of life lived during the Wilderness Wanderings, and corresponds with the grape harvest.
 - 5. The Sabbath. This seventh day was a day of rest from sunset to sunset.
 - 6. The Priesthood and their service.
 - 7. The Covenant with the people (the Law of Moses). The basic agreement: "I will be your God, and you will be my people."
- D. Some of the miraculous wonders in the book of Exodus:
 - 1. The ten plagues.
 - 2. The parting of the Red Sea (approximately 1491 B.C.)
 - 3. The providing of the manna and quail.
 - 4. Bringing forth water from the rock.
 - 5. The great revelation at Sinai.
 - 6. The pillars of fire and cloud.
 - 7. Various signs were given to Moses (the burning bush, the leprous hand, the rod).
- E. The book of Exodus as a background to the New Testament:
 - 1. The idea of the priesthood. Under Christianity every Christian is a priest.
 - 2. The New Covenant and the Old Covenant.
 - 3. The idea of Divine law.
 - 4. The Passover Lamb and Christ (the lamb of God), John 1:36; I Cor. 5:7.
 - 5. The Holy of Holies and the heavenly holy place, Heb. 9:11 and 10: 1ff
 - 6. The baptism of the Israelites and N.T. baptism, I Cor. 10:1ff
 - 7. Manna in the wilderness, and Christ as the bread of life. John 6:53-65
 - 8. Water from the rock and "I am the water of life." Rev. 21:6; John 4
 - 9. The idea of election. Ex. 19:5ff and I Pet. 1:3, 18ff
- F. The book of Exodus contains the Covenant between God and His people. The basic agreement was: "I will be your God; and you will be my people." See 19:3-8; Cf. chapter 24 and Heb. 8.
 - 1. This covenant was based on absolute law (eg., the ten words), as well as hypothetical situations where a penalty was assigned to the deed in that situation. Deut. 22:25;

Ex. 21:28; Num 5:11; etc.

2. There were laws where, so far as we know, there was no prescribed penalty. In these situations God then established a precedent law. Num. 15:32; 9:6; 27:1-11; Lev. 24:10

G. A general summary of the principal events of Sinai:

1. Giving of the decalogue. Ex. 19 - 31
2. Worship of the golden calf, and the punishment. Ex. 32
3. The building of the tabernacle. Ex. 35-340
4. The numbering and organization of the people. Num. 1 - 2

WILDERNESS WANDERINGS

Time frame: From the crossing of the Red Sea to the crossing of Jordan

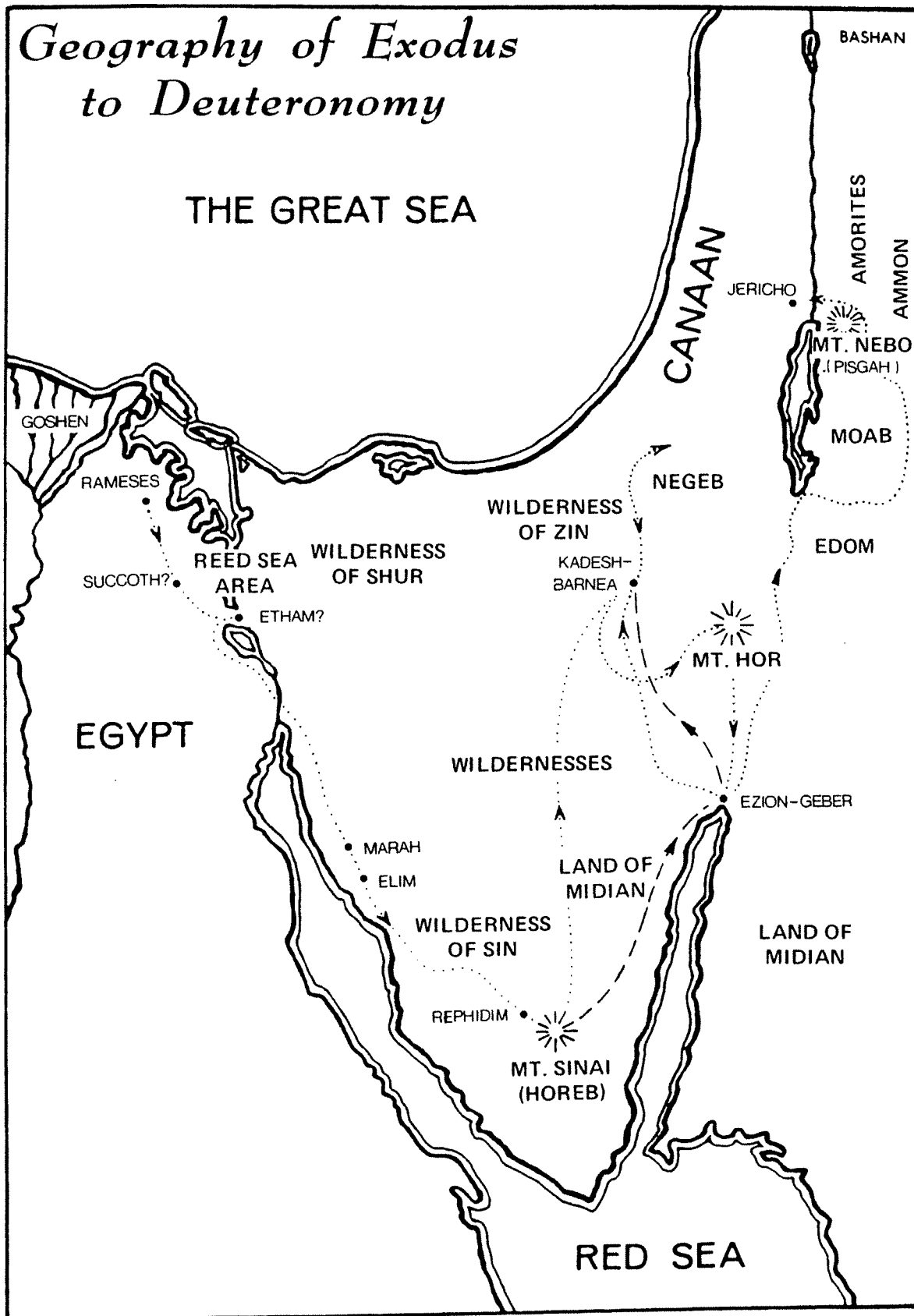
- I. This involves the material in Exodus 15 through the end of Deuteronomy.
- II. An introduction to these books:
 - A. See the previous section for an introduction to **Exodus**.
 - B. Consult map on page 18a.

LEVITICUS

C. **Leviticus**. (Hebrew "and he called." See the opening words.)

1. It gets its name from the men who were called from the tribe of Levi, and involves the instructions and duties of these Levites and Priests.
 - a. When this book was written, the people were still at Sinai, the tabernacle had already been erected, the law had been given, and the possession of Canaan was yet to be. 14:34
 - b. There was a need to know about the laws of worship because Israel was to be a holy people. 11:44,45; 19:1
 - c. There is an elaboration on and supplementary information given to the material found in Exodus in the form of moral, civil and religious laws.
2. An outline of the book
 - a. 1 - 7. Types of sacrifices.
 - 1). The burnt offerings. 1 and 6:8-13. A male without blemish, entirely consumed, and was for sin in general.
 - 2). The meal offerings. 2 and 6:14-23. Also called a cereal offering.
 - 3). The peace offering. 3. This was a freewill offering, no offense involved, and the meat was eaten by the worshiper and the priest.
 - 4). The sin offering. 4, 5 and 6:24-30. This was for unintentional sin.
 - 5). The guilt offering. 5. This was also for unintentional sin.
 - b. 8 - 10. Legislative narratives involving the consecration of the priests.

Geography of Exodus to Deuteronomy



----- ALTERNATE POSSIBLE ROUTE FROM SINAI TO KADESH

- 1). The priests were to be ordained from the family of Aaron.
- 2). The Lord will be sanctified, as in demonstrated in the case of Nadab and Abihu. Vs. 3
- c. 11. Clean and unclean animals.
 - 1). Meat must have cloven hoof and chew the cud.
 - 2). Fish must have scales and fins.
 - 3). Birds are listed that are to be avoided. Mostly scavenger birds.
 - 4). Insects that jump are acceptable; things that crawl are not, and things that swarm are unclean.
- d. 12 - 15. Purification.
 - 1). 12. Childbirth. The woman was unclean for 7 days for a male child; 14 days for a female. The offering was one lamb or two turtle doves if poor.
 - 2). 13. Open sores. As leprosy. The word translated "leprosy" does not correspond to leprosy as we know it, a non-contagious disease, and until modern times there was no known cure. The biblical disease seems curable, as seen in the command to show oneself to the priest for a pronouncement of cleanness.
 - 3). 14. Infectious diseases. There are ceremonies for cleansing the body from infectious disease, and for cleansing the houses.
 - 4). 15. Bodily discharges. Various instructions are given.
- e. 16. The Day of Atonement.
- f. 17 - 26 involves the conduct of the people of God.
 - 1). The blood of sacrifice. 17. Animals must be properly killed; must not eat blood.
 - 2). Religious and ethical laws and punishments. 18 - 20
 - 3). The priests of God must be holy. 21 - 22
 - 4). The consecration and regulations of festivals. 23 - 24
 - 5). Various laws. 25
 - 6). Blessings on the obedient; curses on the disobedient. 26
 - 7). Tithes must be paid, and vows must be kept. 27
3. There is in this book an underlying unity of plan and thought which expresses itself in two ways:
 - a. Leviticus deals with removing any defilement which separates man from God.
 - b. It deals with the restoration of the lost fellowship any man experiences between himself and God.
4. The Levites had no land assignments.
 - a. They lived in 48 different cities, and were supported by the people. Levites not from the family of Aaron assisted the priests in their various duties.
 - b. The priests performed religious and ceremonial duties, and taught the people from the law how to be holy, etc. Cf. 11:44,45; 19:1
5. Rabbinic sources sometimes identify Leviticus as the "Law of the Priests," which is indeed an accurate designation.
6. The background of Leviticus for concepts in the New Testament:

- b. The book's demand for holiness. I Pet. 1:16
- c. The ethical demands: Eg., loving one's neighbor (19:18), a sort of summary of man's whole obligation. Mt. 22:39; Gal. 5:14
- d. Offering of lepers (14:1) is referred to in Matt. 8:4
- e. The idea of the Temple of God (26:12). II Cor. 6:16
- f. The Covenant. II Cor. 6:17,18; Heb. 8

NUMBERS

D. Numbers

1. Numbers gets its name from the numbering of the Israelites.
 - a. The name is from the census at the beginning and end of the book: 1 - 4, there are 603,550 numbered. In 26, there are 601,730.
 - b. This book naturally follows Leviticus, and follows the Israelites from Sinai to Moab.
 - 1). It begins when the people are still at Sinai. 1 - 10.
 - 2). It continues for 38 years when the people are on the Plains of Moab.
 - c. It closes with instructions for the conquest and the division of the land of promise.
2. An outline of the book:
 - a. 1 - 10:10. The preparation and the departure from Sinai
 - 1). 1 - 4. The numbering and arranging of the people.
 - 2). 5 - 6. The unclean, adultery, bitter water, jealousy, the Nazarite vow and the priestly blessing upon the congregation.
 - 3). 7 - 9:14. Some of the last events at Sinai: Offering gifts from the tribes, consecrating the Levites, and the Passover.
 - 4). 9:15 - 10:10. The cloud and trumpets for the march.
 - b. 10:11 - 21:35. The journey from Sinai to Moab. (This section includes:)
 - 1). The first stage of their journey from Sinai to Kadesh. 10:11-14:45
 - a). The mission and evil report of the spies. 13
 - b). Only Joshua and Caleb will enter the promised land. 14
 - 2). The second stage of their journey from Kadesh to the Moab, 15 - 21.
 - a). The years of wandering, and the rebellion of Korah. 15 -17
 - 3). The service of the priests and Levites. 18
 - 4). The law of purification. 19
 - c. 22 - 36. Events on the Plains of Moab.
 - 1). This includes the activities of Balaam. 22 - 25
 - 2). Preparations, including numbering, for entering Canaan. 26 - 36
 - a). The instructions to Moses to turn over the leadership to Joshua. 27
 - b). Two and one-half tribes request land on the east of Jordan. 32
 - c). 33 - 36 includes the allotment of Israel's territory west of Jordan, and the appointment of the Levitical cities and the cities of refuge.
3. The background of Numbers in the New Testament:
 - a. The wilderness wandering is similar to the Christian life. I Cor. 10

- a. The wilderness wandering is similar to the Christian life. I Cor. 10
- b. The manna in the wilderness is paralleled to communion, and Christ is the bread of life. John 6:48ff.
- c. The crucifixion of Jesus and the serpent in the Wilderness is compared. Jn. 3:14
- d. Baalam is a classic example in the N.T. of a man who is willing to sell his soul. II Pet. 2:15; Jude 11; and Rev. 2:14
- e. Korah is used in Jude 11 as an example of a troublemaker over false doctrine.

DEUTERONOMY

E. Deuteronomy

1. The name means "second law."
 - a. It is not a second law, but the second time it is written down.
 - b. Actually, literally, 17:18 should be "a copy of the law," rather than a "second law," as in the Latin. It is correct in the KJV.
 - c. It is a continuation or elaboration, not a second law.
2. The scope of the book:
 - a. It takes place on the east side of Jordan, in the plains of Moab.
 - b. It covers the short span of time while the Israelites are waiting to cross Jordan.
 - c. It contains the last three speeches of Moses given to the Israelites who grew up in the wilderness.
 - d. The purpose was to educate them concerning their deliverance, the law, etc.
3. An outline
 - a. 1 - 4:43. The first discourse which reminded Israel of God's past deliverance, and admonishes them to keep the law.
 - b. 4:44 - 26:19. The second discourse is historical background, and repeats the ten commandments, and other general commandments.
 - 1). 4 - 11 is an announcement of the address of Moses, and then his extended exposition of the ten commandments, the foundation law of the theocracy.
 - 2). 12 - 26 is an exposition of the principal laws.
 - c. 27 - 32. The third discourse involves blessings and curses, and the song of Moses.
 - d. 33 - 34. The last words of Moses, and his death.
4. The role this book played in Israel's later history.
 - a. II Kings 22,23, when we are told the book of the law was found in the rubble of the temple in Jerusalem. This was believed to be Deuteronomy, or at least included Deuteronomy.
 - b. Several aspects of reform are reflected in Deuteronomy:
 - 1). The tearing down of high places; centralization of worship. Deut. 12
 - 2). Celebration of the Passover instituted. Deut. 16; II kings 22,23
 - 3). A repudiation of things condemned in Deuteronomy: worship of heavenly bodies; sacrifice of children, elimination of "sacred prostitution," and the elimination of divination, etc.

- 4). The fear of what would happen if the laws were not put into effect (cf. the blessings and cursings sections of Deuteronomy.)
5. The style of Deuteronomy:
 - a. Deuteronomy is very different from the other books in the Pentateuch.
 - 1). It is not an address by God, but an inspired address by Moses to the people.
 - 2). It is not a new law code, but a restatement of the law in homiletical form.
 - 3). Laws are preached, and the book forms a history.
 - b. Humanitarianism is very important and prominent in this book.
 - 1). The rights of the unfortunate - the widowed, fatherless, sojourner, etc. - are discussed.
 - 2). Newly-weds are exempt from war for one year. 24:5
 - 3). One cannot oppress a hired servant (24:14), cannot take a man's coat (24:13), children cannot be punished for their fathers, or vice-versa (24:16), and one must leave the forgotten sheaf in the field for the stranger and fatherless (24:19), etc.
6. Frequently used phrases in Deuteronomy:
 - a. "The Lord your God" is used over 300 times.
 - b. "That which I commanded" 33 times.
 - c. "Within your gates" 27 times.
 - d. "The fatherless, the widowed, the orphaned" 8 times.
 - e. "To teach and to learn" 30 times.
 - f. "Remember" 12 times.
 - g. "Place which the Lord shall choose" 19 times.
 - h. "Observe to do the commandments" 12 times.
7. The legal vocabulary used in Deuteronomy:
 - a. "Torah" is used for the first time. It means "revealed instruction" and not just "law."
 - b. Judgments (precedents) that sets a precedent for the future.
 - c. Statutes, or rules; matters between one and the Lord.
 - d. Commandments, or general instructions
8. Highlights of some of the Laws and Doctrines:
 - a. The establishment of the cities of refuge. 4:41-43
 - b. The lengthier account of some of the ten commandments. 5
 - c. The Shemah. 6:4-9. Recited in Jewish worship.
 - d. Israel is God's own special people. 4:38; 7:6-9; 14:2; 9:4-6; 26:18 Compare Eph. 1:14; Tit. 2:14; I Pet. 2:9
 - e. Special laws as the prohibition of worshiping in "high places." 12 God through David chose the temple as the site of worship.
 - 1). Note: the Jews today do not sacrifice because the temple was destroyed in 70 A.D., and in the meantime they are unsure of the exact spot to offer sacrifices.
 - 2). Since this is the case, they have thought it better not to offer them at all, than to take a chance on offering them in the wrong place.
 - 3). They then developed a system where sacrifices were replaced by repentance

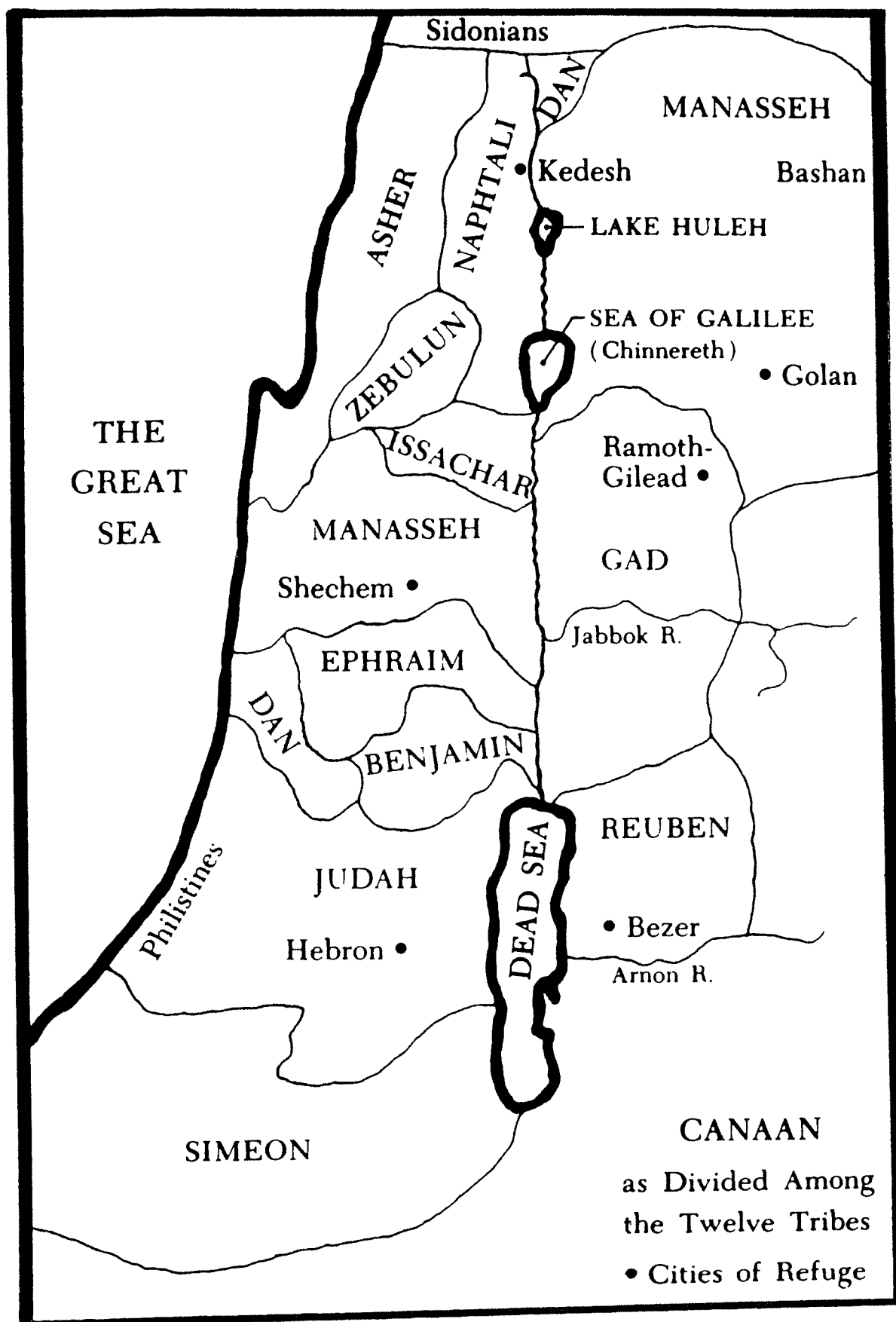
- and good works.
- f. The law of tithing. 14:22ff
- g. The law of release. 15 Cancellation of debts the 7th year, and slaves to be released and given the means to start a living.
- h. The laws concerning festivals. 16
- i. The laws concerning idolatry, law courts, and the King. 17
- j. Detestable practices (sacrifice of children, sorcery, divination), and the prophets must speak the words of God. 18
- k. Cities of Refuge and Law of Witnesses. 19
- l. Rules regarding war. 20
- m. Various laws: dead bodies, attractive captive women, rebellious children, etc. 21
- n. Laws strange to us: caring for a neighbor's lost animals, slander of one's bride, robbing the nest of eggs, forbidden to cross animals, seed, or clothing. 22
- o. Laws of exclusion. 23
- p. Hypothetical laws. This deals with "If a man....then...." 24
- q. Blessings and curses on Mt. Ebal and Mt. Gerizim. 27
- r. Another recital of all God has done and exhortation to keep the law. 29
- s. The appointment of Joshua. 31
- t. The song of Moses. 32
- u. Moses' dying statement. 33
- 8. Some of the great doctrines in Deuteronomy:
 - a. The oneness of God. 6:4
 - b. The choice or election of Israel.
 - c. The response to God's love. 10:12f
 - d. The free will of man. 30:15ff
 - e. The place of Scripture. 17:18
 - f. The influence on the rest of the Bible:
 - 1). Joshua 8:30,31, an altar is built on the instructions of Moses.
 - 2). II Kings 22,23, Josiah's reforms are based on the law.
 - 3). Think of the law of gleanings observed in the book of Ruth.
 - g. God's activity in history. 26:8
 - h. Echoes in the New Testament:
 - 1). Deuteronomy is cited 83 times in the N.T., and perhaps alluded to numerous times.
 - 2). There are only six books in the N.T. which do not directly or indirectly refer to Deuteronomy.

CONQUEST

Time frame: From the crossing of the Jordan River to the death of Joshua

JOSHUA

- I. The book of **Joshua** covers the material in this period.
 - A. It is named after Joshua, the son of Nun.
 - B. It is believed that Joshua is the author, based on 24:26. Compare 5:6
 1. Joshua is the main character in this book. He was of the tribe of Ephraim, and played a prominent role in Exodus as Moses' lieutenant. Ex. 24:13
 2. He was one of the 12 spies, and the commander in the battle with the Amelekites. Ex. 17:8ff; Deut. 25:17
 3. Joshua lived to be 110 years old. 24:29
 4. The death of Joshua was about 1426 B.C. Since crossing Jordan, seven years were spent in conquering the land, and the next 18 in leading.
 - C. An outline of the book:
 1. The land East of Jordan had already been conquered. Gilead, Num. 21:21-31; Bashan, Num. 21:32-35; and Midian, Num. 25, and 31.
 2. The conquest. 1 - 12
 - a. 1:1-9. The introduction.
 - b. 1:10 - 2. Preparations for crossing the Jordan River.
 - c. 3 - 4. Crossing Jordan. Approximately 1451 B.C.
 - d. 5:1-12. The incidents at Gilgal. **The conquest of central Canaan.** This begins a series of lightening battles against Israel's enemies.
 - 1). 5:13 - 6:27. The taking of Jericho
 - 2). 7. Achan's taking of the spoils.
 - 3). 8. The destruction of Ai, and the erection of the altar upon Mt. Ebal.
 - e. 9,10. **The conquest of southern Canaan.**
 - 1). The Gibeonite deception; Gibeon is attacked; sun stands still; Amorite kings are killed.
 - 2). A rapid sweep to victory through the south.
 - f. 11:1-15. **The conquest of northern Canaan.**
 - 1). Jabin, king of Hazor, is defeated.
 - 2). A matter of archeological interest is the expression in 11:13 of cities that "stood still in their strength." It later came to be known that it meant "cities which stood on their mounds." These are called "tells," and means cities that were built over and over again on the same spot until the city rested upon a mound..
 - g. 11:16 - 12. The completion of the conquests, and the list of the defeated kings.
 - 1). The complete campaign took about 7 years. Then Joshua led another 18 years.
 - 2). This was not the total extinction of all of Israel's enemies. 2:21-23
 3. The distribution or dividing of the conquered land area. 13 - 24
 1. 13:1-7. Divided the land among the nine and one-half tribes. See chart, 24a.
 2. 13:8-21. The territories of the Eastern tribes.
 3. 14 - 19. The territories of the tribes West of Jordan.



THE BENEVOLENCE OF GOD IN THE BOOK OF JOSHUA

Introduction: Two basic objections have been made to the book of Joshua:

1. The denial of the miraculous, saying it is unscientific.
2. The moral objection. How could a God of love command the massacre of women, children, and older folks along with the warriors and leaders of the people?

An answer to the dilemma:

1. God's instructions: Deut. 20:16-18.
2. This is not a mere outburst of savage cruelty.
 - a. God had promised the Israelites the land.
 - b. The institutions and principles of the Jews were far more humane than those of the pagan nations of the time.
 - c. The command to exterminate the Canaanites grew out of the gross vices and sins characteristic of them.
 - d. This is a part of God's curse against sin.
 - e. Think of the gross and vile sins committed by the "men of the land." Lev. 18-20 (18:24-30; 20:23).
 - f. The idolatry, lust, greed, cruelty, bloodshed, injustice, crime, sacrifice of innocent children on the altar of Moloch had to be eliminated to preserve the people.

"The archaeological discoveries...have shown that the Canaanites sacrificed their children, that their temples were places of vice, and that their morals were so low that they would inevitably corrupt the people of God if they remained in the land." - J.P. Free, *Archaeology & Bible History*, p. 122.

3. The law of Moses included a great moral which God wanted preserved. (This explains the harsh discipline used on a heathen culture as well as on an Israelite family like Achan.)
4. We must keep in mind God did not make the Canaanites the way they were, and did not prevent them from changing. The Canaanites were punished because of the sins which had engulfed them.
5. Through this action the Jewish nation was preserved. Had it not taken place, Israel would have been absorbed into the vile sins of these pagan people.
 - a. God acted in behalf of the total good of the total race. Cf. a doctor who cuts off an arm or leg to save the body. God is not cruel when he removes a fatally diseased society who would corrupt others if left alone.
 - b. God cleansed the land to protect Israel from moral and spiritual corruption. Ex. 23:31-33
6. In a way this is prophetic of the overthrow of Satan and all that are his.
7. This is indicative of the Divine hatred of sin.
8. It is God's right and responsibility to determine the time of existence for the peoples of the earth in keeping with his love, holiness, wisdom, and justice.

- a. Infants who died were saved by his mercy, whereas they would have grown up into idolatry and condemnation if left in that environment.
 - b. Only the soul that sins is held morally responsible. Ezek. 18:20.
- 9. The facts are that the Cannanitish nations had become so wicked that they were a menace not only to others but to themselves also. Sin had become so heartless and extreme that it was mercy to little ones and unborn generations that they should no longer be perpetuated.
- 10. Justice is as much an attribute of God as is love, benevolence, and mercy. Deut.32:4
 - a. Justice requires sin to be punished. Rom. 6:23
 - b. This same attribute required Israel to be punished when they sinned. Lev. 18:26-29; Josh.7:24
- 11. Arrangements could have been made and were made for any person or persons who were righteous. Cf. Rahab, Josh. 6:17
- 12. Leniency was offered to the cities of the land. Deut. 20: 10, 11.
- 13. These actions demonstrate the penalty for gross wickedness. It should act as a deterrent for those who would sin.
- 14. These Canaanites had formerly known the true knowledge of God and his righteousness.
 - a. Cf. Melchizadek, Gen. 14:18, 19.
 - b. Abraham and his children lived in this land for 150 years.
 - c. Their ancestors had known the judgement of God upon Sodom and the cities of the plain. Gen. 19:24-29.
- 15. Like the Gentiles of Romans 1, they were without excuse. They simply refused to have God in their knowledge.
- 16. This situation had been going on and getting worse for 450 years. They had had much time for reformation.
- 17. God, who has infinite wisdom, purity and justice, is able to make this kind of decision and carry out a severe judgment upon a whole nation. Man could not. Neither can man always judge what is good or best in such a situation.
- 18. Man has not the wisdom, knowledge, or understanding to make such awesome decisions, or to criticize God for the ones he has made. It would take someone like God who has a total sense of fairness and justice, and the moral purity to pass such judgments.
- 19. God did what was right!
 - a. "Shall not the Judge of all the earth do right?" Gen. 18:25
 - b. "Is there unrighteousness with God? God forbid." Rom. 9:14
 - c. "There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." II Chron. 19:7
 - d. "The judgments of the Lord are true and righteous altogether." Psa. 19:9

EVIL

TWO KINDS OF EVIL:

1. *Moral Evil (like murder, theft, lying)*

- a. I Jn. 3:3. He (God) "is pure."
- b. Deut. 32:4. "A God of faithfulness and without iniquity, just and right is he."
- c. Hab. 1:13. "Thou that are of purer eyes than to behold evil, and that canst not look on perverseness."
- d. James 1:13. "God cannot be tempted with evil, neither tempteth he any man."

Conclusion: moral evil, then, is beyond God. Compare James 1:13-15

2. *Disciplinary Evil (like sword, famine, destruction)*

- a. Amos 3:6. "Shall evil befall a city, and God hath not done it?"
- b. Jer. 25:29. "Lo, I begin to work evil at the city that is called by my name;... you shall not be unpunished."
- c. Jer. 44:27. "Behold I watch over them for evil, and not for good."
- d. Micah 1:12. "Evil is come down from God unto the gate of Jerusalem."
- e. Micah 2:3. "Behold, against this family do I devise an evil from which you shall not remove your necks."

Conclusion: a. God claims to be the author of this type of evil.

b. In no wrong doing, but in holy discipline, God does create evil.

- a. Shiloh was the religious center. 18:1
 - b. The tabernacle was set up here.
- 4. 20. The cities of refuge.
- 5. 21. The cities for the priests and Levites.
- 6. 22. The two and one half tribes return to their land.
- 7. 23 - 24. Conclusion with some discourses of Joshua, and finally his death.
 - a. Leave idolatry alone.
 - b. "Choose you this day whom you will serve."
 - c. Joshua died at 110. He was buried in Mt. Ephraim.
 - d. Joseph's bones which were brought out of Egypt were buried in Shechem.
- C. The purpose of Joshua
 - 1. Traces the conquest and therefore gives us a history of what happened under Joshua.
 - 2. It shows us the fulfillment of the land promise. 1:2; 5:6; 21:43,44
- D. Joshua and the rest of the Bible.
 - 1. Compare God's promise that he will never leave Joshua (1:5) with Heb. 13:5.
 - 2. Psa. 114:3-5 refers to the crossing of the Jordan.
 - 3. I Kings 16:34 refers to what the Lord had spoken by Joshua in reference to Jericho.
 - 4. II Sam. 21:2 alludes to Joshua's treaty with the Gibeonites.
 - 5. Rahab is listed in the great chapter of faith (Heb. 11), and in James 2.
 - 6. Joshua's promise of rest is mentioned in Heb. 4:8

JUDGES

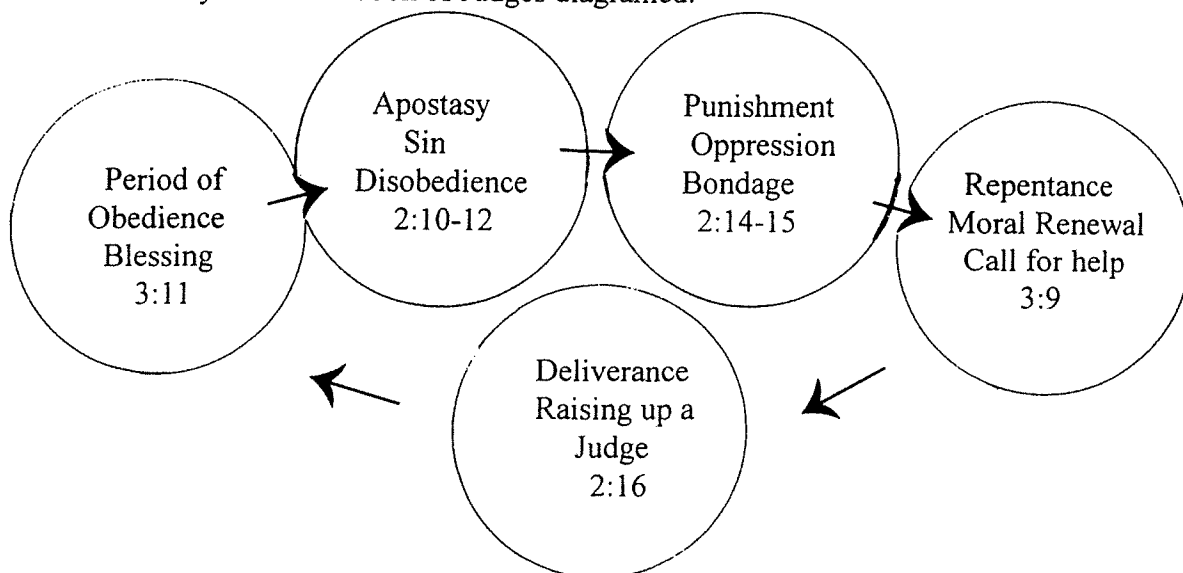
Time frame: From the death of Joshua to the anointing of Saul, the first king.

JUDGES

- I. The book of **Judges** forms the material for this period.
 - A. We do not know who the author was. The Talmud says that Samuel wrote it.
 - B. Judges gets its name from rulers God raised up to rule over Israel from Joshua to Samuel.
 - 1. These Judges were military leaders who carried on campaigns against Israel's enemies, among other things.
 - 2. These Judges were not judges in our sense of civil magistrates.
 - a. Some of the judges may have ruled over only one tribe.
 - b. Others, like Eli and Samuel, seem to have had authority over all the tribes.
 - c. Technically, there may have only been about 12 or 13 judges. Most have considered two or three others in the list to make 15.
 - d. Only 6 are major judges, based on the amount of information given about them in the book of Judges.
 - 3. This period was approximately from 1400 to 1051 B.C.
 - C. The purpose of the book shows that without God's guidance "every man does that which is right in his own eyes." 17:6; 21:25

2. The Israelites were to possess the land and drive the Canaanites, etc., out.
 3. Instead, at times they became friendly with the heathen, and adopted their gods, and their immoral ways.
 4. Note the chaos and great numbers of crimes committed when there was no authority. National success depended on their loyalty to God.
 - a. Theft of money. 17:2
 - b. Idolatry. 17:5
 - c. Immorality. 19:2
 - d. Homosexuality. 19:22
 - e. Forced rape. 19:25
 - f. Mass abduction. 21:23
- D. It is interesting to note the circular history of these people.
1. Sin: the people apostatize, bringing in idolatry.
 2. Servitude: As a result of their sin the people are oppressed by invaders who come in and enslave the people.
 3. Supplication: When the people have had all that they can stand, they cry out to God for deliverance.
 4. Military deliverance: This is the time when God raises up a judge to carry on campaigns against the pagan enemies who have enslaved them.
 5. Faithfulness. Then, there is a period of faithfulness, usually lasting until that judge died, and then the circle starts all over again.

E. The constant cycles in the book of Judges diagramed.



- F. Matters degenerated quickly after the days of Joshua 1, 2
- F. The Judges: 3 - 16
1. Othniel. Oppression by the Mesopotamians, 3:5-11 After the defeat of King Chushanrishathaim, the people had rest for 40 years.
 2. Ehud. Oppression by the Moabites, 3:12-30. After the defeat of Eglon and the

2. Ehud. Oppression by the Moabites, 3:12-30. After the defeat of Eglon and the Moabites, the people had peace for 80 years.
 3. Shamgar. Oppression by the Philistines, 3:31 He slew 600 men with an ox goad.
 4. Deborah (and Barak). Oppression by the Canaanites, 4 and 5. After the Canaanite King, Jabin, and his general, Sisera were destroyed, the people had peace for 40 years.
 5. Gideon. Oppression by the Midianites. 6 - 10 After Gideon and his three hundred overcame the Midianites there was peace for 40 years.
 6. Abimelech. He is not a true judge, but one who usurps power and is sometimes called the "bramble king" because of the fable Jotham told from the top of Mt. Gerizim. He was killed by his armor-bearer at Abimelech's request, because a woman had dropped a stone and hit him on the head, and since he knew that he would die from that, and he did not want it known that he had been killed by a woman, he asked his armor-bearer to slay him with his sword.
 7. Tolah. Judged for 20 years.
 8. Jair. Judged for 22 years.
 9. Jephthah. Oppression by the Ammonites. 11 - 12 Jephthah was more like a leader selected by the people to lead the fight than a Judge raised up by the Lord. Judges 12:7 says he judged Israel for 6 years.
 10. Ibzan. He judged Israel for 7 years.
 11. Elon. He judged Israel for 10 years.
 12. Abdon. He judged Israel for 8 years.
 13. Samson. Oppression by the Philistines. 13 - 16
 - a. His Nazarite vow.
 - b. Samson and his first wife and the riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness."
 - c. Samson slays a thousand Philistines with the jawbone of a donkey
 - d. Samson and Delilah.
 - e. The death of Samson, and the slaying of more than all that he had slain in his lifetime.
 14. Eli (Data about Eli is found in I Samuel).
 15. Samuel (The information about Samuel is found in I Samuel.)
- G. Judges 17-21 discusses the religion and social life that continued. The scandalous stories at the end of the book:
1. The Shrine at Dan. 18:30,31
 2. The Levite concubine. 19
 3. The Benjaminite's wives. 21

UNITED KINGDOM

Time frame: From the anointing of Saul to the death of Solomon

- I. References: First and Second Samuel; First and part of Second Kings; First and part of Second Chronicles.
- II. A capsule overview:
 - A. Three kings: Saul, David and Solomon. Each reigned 40 years.
 1. Saul. 40 years, 1051 - 1011. Acts 13:21
 2. David. 40 years, 1011 - 971. II Sam. 5:4
 3. Solomon. 40 years, 971 - 931. II Chron. 9:30
 - B. A state of semi-barbarism and degradation, both civil and religious, existed during the time of the Judges.
 - C. During the time of Samuel, Saul, David, and Solomon a remarkable transformation took place.
 - D. Where these events are found:
 1. I Sam. 1-7: the story of Samuel's boyhood and the religious and civil recovery of the tribes under Samuel's leadership.
 2. I Sam. 8-15: describes the election and achievements of Saul until his rejection.
 3. I Sam. 16-31: Anointing of David, the recount of his tragic contest with the bitter and rejected Saul, and Saul's death.
 4. II Sam.: The story of David's kingdom, his conquests, difficulties, and organization of the nation planned.
 5. I Kings: Continues the story of the monarchy, accession of Solomon, the building of the temple, and the final inauguration of the religious system of the Hebrews.

FIRST AND SECOND SAMUEL

III. The books of **Samuel**

- A. The name. It is obvious the books are named after Samuel.
 1. Samuel is the main character in the book of First Samuel.
 1. The meaning of his name has been variously interpreted as "name of God," "his name is God," or "God heard."
 2. The last fits the story, because Hannah prayed and God heard her prayer.
 2. And, the other two main characters, Saul and David, were anointed by Samuel.
 3. The books were divided by the LXX, although they called them First and Second Books of Kingdoms. (And the two books of Kings were called by them, Third and Fourth Books of Kingdoms.)
 1. Since the Greek had vowels and Hebrew did not, it took more space, which is a reason cited for the division.
 2. This division was made in the Hebrew Bible in 1448. In 1517, the first printed edition of the Hebrew Bible divided these books into four divisions.
 4. We do not know who the author was.
- B. The purpose of the book is to give a history of the establishment of the monarchy, and how it came to be established.
- C. The main characters of the first book are Eli and Samuel, the last two judges, and Saul and David, who were the first two kings.

D. An outline of **First Samuel**:

1. 1 - 7 deals with Eli, the judge, and the birth and childhood of Samuel, and finally Samuel as judge (7:15).
 1. 1 - 2:10 is the story of Hannah, a barren woman, who prays for a son. The prayer is answered, and this son, Samuel, is dedicated to the Lord.
 2. Eli is a godly judge, but he did not exercise control over his children. 2:11 - 3
 3. The ark is lost into the hands of the Philistines, and several events that happened in connection with this event: The plague that struck the Philistines, Dagon, the men who looked into the ark, Uzzah, etc. The ark is brought to Kiriath-jearim where it stayed for several years until David brought it to Jerusalem.
2. 8 - 31 is the reign of Saul as king. This is the beginning of the monarchy.
 1. Israel wants a king. 8
 2. Saul is anointed. 9 and 10 Saul became king around 1051 B.C.
 - 1). Saul is anointed by Samuel during the "lost donkey" episode. 9
 - 2). Lots are cast and Saul is chosen by the people. 10
 3. Saul's victory over Ammon. 11
 4. Samuel's farewell address, and his position as the prophet of God. 12
 5. The disobedience, disrespect, and rejection of Saul. 13 - 15
 6. David chosen king. 16
 7. The last days and the downfall of Saul. 17 - 31

E. An outline of **Second Samuel**:

1. 1. David's lament over Saul and Jonathan.
2. 2 - 5. David is established as the king.
3. 6 - 7. David's kingdom.
4. 8 - 10. The victories of David.
5. 11 - 12. The sin of David with Bathsheba and the consequences. We never seem to be able to understand the far-reaching consequences of our sins. Consider:
 1. The death of the child of Bathsheba. 12
 2. The evil act of the rape of Tamar by Amnon. 13
 3. Absalom killed Amnon. 13
 4. Absalom fled. 13
 5. Joab brought a wise woman of Tekoa to cause David to think about his son, Absalom, and Absalom was allowed to return. 14
 6. Absalom rebelled and took over David's harem, and the kingdom.
 7. Absalom is defeated and is killed by Joab. 15 - 18
6. 13 - 19. The rebellion of Absalom.
7. 20 - 24. The rebellion of Sheba.

FIRST AND SECOND KINGS

IV. The books of **Kings**

- A. We do not know who the author was. It could have been Solomon, several redactors, or one of God's prophets. The key point is that it came from God.

- B. Several verses mentions the Book of Solomon (I Kings 11:41), and the Book of Chronicles of the Kings of Judah (and of Israel), 14:29; 15:7,23, etc. (14:19; 15:31, etc.).
- C. An outline of **I and II Kings**:
 - 1. I Kings 1 - 14. The reign of Solomon. (Solomon is known for his wisdom and for building the temple.
 - 2. I Kings 15 - II King 17. The divided kingdom. See chart for a listing of all of the kings.
 - 1. One reason for the division of the kingdom was the result of Solomon's sins. His many wives, his idolatry with the high places, etc. I Kings 11
 - 2. Other reasons involved high taxation, and unreasonable rule.
 - 3. But, in the final analysis, God rent the kingdom as a measure of judgment. I Kings 11:11-13
 - 3. II Kings 18 - 25. The kingdom of Judah.
- D. Some historical data about these books.
 - 1. Formerly I and II Kings and I and II Samuel were one volume, perhaps combined by the Alexandrian Jews to form the four books of Kingdoms.
 - 2. The Latin Vulgate kept this form (four books of Kingdoms) but dropped the title; the result being the present divisions and titles.
 - 3. In the 1611 edition of the KJV, I Kings was called III Kings, and II Kings was called IV Kings. (The Eastern Church still retains this form).
 - 4. The historical presentation of the kings is opposite of the historical presentation methods of today. It was not based on political or economic factors; rather, the author shows that the fate of Israel depended on the King doing what was right and keeping the covenant of God.
 - a. An example is that of Omri, I Kings 16:27, 28, who secured Samaria as the capital of the Northern kingdom. He was so politically important that Palestine was called "Omri-land," and some of the kings after him were called "sons of Omri." Yet, very little attention is given to him.
 - b. Azariah, II Kings 15:1-7, ruled for 50 years, yet very little space is devoted to him.
 - c. Only Solomon ruled over more territory of the kings before Jeroboam II, yet Jeroboam II has only six verses written about him.

FIRST AND SECOND CHRONICLES

V. The books of **Chronicles**

- A. These two books in the Hebrew Bible form a single work, and bear the title "the words of the days." Hence the term "chronicles."
 - 1. The term seems to be used in the sense of annals.
 - 2. The LXX divided the works into two volumes.
- B. We do not know who the author is. Some have guessed Ezra (the opening verses of Ezra are like the closing words of the Chronicles). Some have added Nehemiah.
- C. The date of Chronicles has been given as far down as the times of Zerubbabel, 520 B.C. First Chron. 3:19-24 mentions at least the third generation from Zerubbabel, so it could

have been even later.

1. Chronicles is a restatement of much of the history found in the books of Samuel and Kings.
2. Chronicles omits the history of the northern kingdom, not because of any hatred or prejudice against them, but because he was treating Israel's history as it related to the obedience and worship to God, and to the principles which he had established.

D. An outline of the Chronicles:

I Chronicles:

1. Material concerning the genealogies. 1 - 9
2. The reign of David as king. 10 - 29
 - a. The last days of Saul's life, including his death. 10
 - b. Taking over Jerusalem. 11
 - c. The ark is brought to Zion, and David's psalm of gratitude. 13 - 16
 - d. David is forbidden to build the Temple. 17
 - e. The conquests of David. 18 - 20
 - f. The numbering of the people. 21 - 22:1
 - g. Preparations for building the Temple. 22
 - h. The arrangement of the Levites. 23 - 26
 - i. The organization of the government. 27
 - j. The last instructions of David and his death. 28

II Chronicles:

1. The reign of Solomon as King. 1 - 9
 - a. The wealth and wisdom of Solomon. 1
 - b. Preparations for and the building and dedication of the Temple. 2 - 7
 - c. The activities of Solomon. 8 - 9
2. The history of Judah, its fall, and the captivity by the Babylonians. 10 - 36
 - a. The revolt and division of the ten tribes and reign of Rehoboam. 10 - 12
 - b. Abijah. 13
 - c. Asa. 14 - 16
 - d. Jehoshaphat. 17 - 20
 - e. Joram. 21
 - f. Ahaziah and Athaliah. 22
 - g. Joash. 23
 - h. Amaziah. 25
 - i. Uzziah. 26
 - j. Jotham. 27
 - k. Ahaz. 28
 - l. Hezekiah. 29 - 32
 - m. Manasseh and Amon. 33
 - n. Josiah. 34 - 35
 - o. The destruction of Judah and the captivity. 36

RUTH

E. An outline of the book of **Ruth**

1. Chapter 1. Ruth comes from Moab to Bethlehem
 - a. This story took place in the time of the Judges. It is like a short story built around certain laws. Examples: Law of gleaning, law of levirate marriage, law of dealing with property, law of dealing with the prohibition of a Moabite from entering the congregation "even unto the tenth generation." (Deut 23:3) 1
 - 1). There is no statement as to who the author is. Some have said Samuel.
 - 2). It is definitely a historical book.
 - b. The probabilities are that this book was written during the lifetime of David, the last person mentioned by the book, perhaps by Samuel. (Some claim this book is a post-exilic book, but the weight seems not to favor that claim).
 - c. The purpose seems to be to give a history of the ancestry of David in relation to this Moabite woman, Ruth. It is also a book about piety and devotion. 1:16,17
 - 1). Ruth is determined to stay with Naomi. 8-18
 - 2). The arrival in Bethlehem. 19-22
2. Chapter 2. Ruth meets Boaz
 - a. Ruth is working, gleaning in the fields. 1-7
 - b. Boaz is very kind. 8-16
 - c. Ruth returns to her mother-in-law, Naomi. 17-23
3. Chapter 3. The appeal of Ruth to Boaz.
 - a. The advice of Naomi. 1-5
 - b. Ruth speaks to Boaz. 6-13
 - c. Ruth again returns to Naomi. 14-18
4. Chapter 4. Ruth and Boaz are married.
 - a. The kinsman and the parcel of ground. 1-8
 - b. Boaz takes Ruth to be his wife. 9-12
 - c. Ruth bears a son, Obed. 13-17
 - d. The generations of Pharez. 18-22

PSALMS

F. The book of **Psalms**

1. Psalms, or "the book of praises," or simply "praises," corresponds with the designation in the New Testament as the book of Psalms." Lk. 20:42; Acts 1:20
 - a. Hebrew "thelim," Greek "Psalmos," Latin "Psaltere," English, "Psalms."
 - b. A psalm is a song set to music, although not all psalms fit into the category of praise or hymns.
2. David is the author of many of the Psalms; the other writers have been said to include ten others: Adam, Melchizedek, Abraham, Moses, Herman, Jeduthun, Asaph, and the three sons of Korah. This is by no means certain.

- a. It is suggested that David wrote many, and collected the rest, of which, many had already been composed.
 - b. The alternative view, and maybe the better one, is that David composed half or more of the Psalms with others being composed after the time of David.
 - c. Some think Ezra was the final editor of the entire collection.
3. The five books, or divisions of the Psalms, both in the Hebrew text and in ancient versions:
 - a. Book 1: Psalms 1 - 41. The divine name Jahweh (LORD) occurs 273 times, and Elohim (God) only 15 times.
 - b. Book 2: Psalms 42 - 72. Elohim appears 164 times, but Jahweh only 30.
 - c. Book 3: Psalms 73 - 89. Jahweh, 44; Elohim 43.
 - d. Book 4: Psalms 90 - 106. Only Jahweh, 103.
 - e. Book 5: Psalms 107 - 150. Jahweh, 236; Elohim, 7.
(Each of these books closes with a doxology.)
4. The titles that are found for many of the Psalms are regarded as ancient by some scholars, and regarded as varied in time by others.
 - a. These titles are regarded as inspired by some, and not by other scholars.
 - b. Some of these titles indicate authorship.
 - c. Others indicate poetic characteristics, musical settings, melodies, songs of ascent, the purpose of the Psalter.
 - d. There are 116 of the Psalms that have headings.
 - e. Sometimes those Psalms with no headings are called "Orphan Psalms."
5. Various circumstances in life surrounding the writings of some of the Psalms.
 - a. David's sin with Bathsheba. 51
 - b. David being pursued by Saul. 34, 36, 52, 54, 56, 57, 59, 142.
 - c. David flees from Absalom. 3, 63
 - d. War. 60
6. The nature of the Psalms involve man's cry addressed to God.
 - a. It is Lyric poetry where the emotions of the writer are expressed.
 - b. It is a plain, bold expression of one's feelings.
 - c. Most of the great themes of the Bible are expressed: God, man, sin, salvation, etc.
 - d. The nature of Psalms enables most of us to express our own feelings toward God.
7. The N.T., in 48 quotations, quotes from 78 verses of the Psalms. Eg: Mt. 27:46 Jesus quoted from the Psalms 14 times, more than any other one book. Paul also alludes to the Psalms in Eph. 5:19 and Col. 3:16.
8. Some authors have suggested various types of Psalms: Consider the following:
 - a. "Songs of Degrees." These are the hymns for the festivals.
 - b. "Hallelujah Psalms." These begin with "Praise ye the Lord."
 - c. "Alphabetic Psalms" like Psalm 119, and other Bible sections, which have verses that begin with the Hebrew letters of the Alphabet.
 - d. "Penitential Psalms." These express great penitence and confession of sins.
 - e. "Imprecatory Psalms." These call for punishment upon the enemies of Israel.

PROVERBS

A. The book of **Proverbs**

1. There can be little doubt that the bulk of the book was written by Solomon. 10:1; 25:1. However, others were also involved. 22:17; 24:23; 30:1; 31:1.
 - a. I Kings 4:32 tells us that Solomon spoke 3000 proverbs, and 1005 songs.
 - b. Not all of these are written in Proverbs.
 - c. He wrote many, and it is quite possible that he collected the other sayings, compiling the list that today is found in Proverbs.
2. An outline of the book:
 - a. The praise of wisdom, with wisdom often personified. 1 - 9
 - b. Various proverbs of Solomon. 10 - 22:16
 - c. Sundry duties, rules, and wise sayings. 22:17 - 29
 - d. The words of Agur. 30
 - e. The words of Lemuel. 31:1-9
 - f. The praise of the virtuous woman. 31:10-31

ECCLESIASTES

A. The book of **Ecclesiastes**

1. The words of 1:1 seem to fit Solomon perfectly. "The words of the Preacher, the son of David, king in Jerusalem."
 - a. One would naturally think of Solomon as the author. Too, references to great wisdom (1:16), and great works (2:4-11), also point to Solomon.
 - b. However, the name Solomon does not appear in the book.
 - c. There are many who question the book as having been written by Solomon, and select Hezekiah, or some later writer.
2. An outline of the book.
 - a. The prologue. 1:1-11 The vanity of all things. (Vain and frustrating).
 - b. The vanity of all things listed: 1:12 - 6
 - 1). To search after human wisdom (mere intellectualism). 1:12-18
 - 2). Pleasures, luxuries, etc. are empty (this would include sensual pleasure, material pleasure, riches, and social position). 2:1-11
 - 3). To pursue and obtain wisdom and riches. 2:12-23
 - 4). Even human efforts are sometimes empty. 2:24 - 3:15
 - 5). Wickedness and oppression are always present. 3:16 - 4:6
 - 6). Two can succeed at various tasks easier and better than one. 4:7-12
 - 7). Wisdom and poverty are better than folly and riches. 4:13-16
 - 8). General advice about one's responsibility. 5:1-7
 - 9). The purpose of this section is to express the emptiness of riches. 5:8 - 6
 - c. Words of wisdom. 7 - 12:7
 - d. Epilogue. 12:7-14

A BASIC THEME OUTLINE OF ECCLESIASTES

The book of Ecclesiastes is about "the Preacher" who tries through various experiments to arrive at the true meaning of life. Particularly uppermost on the mind of the Preacher is the question, is there meaning to life apart from God. (Compare the expression, "under the sun," which occurs 29 times in the book). The Preacher writes what he has learned from his experiments and experiences, beginning, and ending, with the conclusion, "All is vanity and vexation of spirit," apart from God. God alone can give meaning to life.

A. The Experiments:

1. Earthly wisdom - mere intellectualism. 1:12-18 (conclusion: vain and frustrating).
2. Sensual pleasure. 2:1-3 (conclusion: vain).
 - a. Laughter and mirth
 - b. Wine
 - c. Folly. Cf. 2:12-17
3. Material pleasure (great works). 2:4-7 (conclusion: vanity and vexation of spirit).
 - a. Houses
 - b. Vineyards
 - c. Servants
4. Riches. 2:8; 5:10-20; 6:1-12 (conclusion: vain)
5. Social position. 2:9,10 (conclusion: vexation)

B. His observations:

1. There is a divinely ordered time for all human activities. 3:1-15. Life is fanatical, vain, and not well adjusted when one does not observe these laws and work within their framework.
2. Those things over which man has no control demonstrates the vanity of life, especially without God. 4:1-16. (Oppression, envy, loneliness, decay of worldly position.)
3. There is an ever present danger of becoming vain in worship and service through formalism and mere externalism. 5:1-9
4. Words of wisdom. 7, 8 Practical advice for a good perspective on life. Examples of the qualities one needs: A good name (reputation), insight on life, look at life seriously, self control, profit in true wisdom, wise conduct (chapters 10,11)
5. The Preacher has seen oppression and injustice. 8:9-15 The ones who fear God fair the best in the long run.
6. The hand of God is involved in the fate of both the godly and ungodly. 9
7. All should remember their creator while they are young. 12
8. Life is vain and meaningless without God, therefore, "Fear God, and keep his commandments, for this is the whole of man." 12:13,14

Conclusion: Satisfaction, meaning, real living are not to be found in this life, apart from God. The Preacher's dismal experiences show us someone searching for satisfaction where it cannot be found. Natural man thinks he can make himself happy through possessions, pleasure, travel, drugs, sex, etc. But, someone has already tried all of these, and found them all to be vain. Therefore, we can save ourselves, and our children, expense, heartache, frustration, and disappointment by looking to someone "beyond the sun" who can satisfy.

3. The key to understanding the book is Eccl. 12:13,14

SONG OF SOLOMON

A. The book of **Song of Solomon**

1. The book gets its name from the first verse, "The Song of Songs."
2. It is a book generally recognized as Solomon's. 1:1
3. Many approaches have been made as to its form and interpretation: some consider it a Jewish allegory (in terms of Israel's history and the relationship of the Jews and God), an allegory (making it deal with Christ and his church), a drama, etc.
4. In truth, it is a song of human love (a man for his wife), and is didactic and moral in its purpose.
5. An outline (can only be given in the most general terms):
 - a. 1 - 2:7. The bride shows a longing for the bridegroom. They meet and praise one another.
 - b. 2:8 - 3:5. Their love for one another increases.
 - c. 3:6 - 5:1. The praise of the spouse (4:8).
 - d. 5:2 - 6:9. The bride's love is expressed as she longs for her beloved.
 - e. 6:10 - 8:4. The beauty of the bride.
 - f. 8:5-14. The beauty of love.

JOB

A. The book of **Job**

1. The book gets its name from the principal character in the book.
2. The date of writing seems to be sometime during the reign of Solomon. (However, there are many who place it much earlier.)
 - a. This view is the one most free from objections.
 - b. Much of antiquity and many commentators who have studied the matter take this view.
 - c. Other views of authorship include Moses, someone in the pre-exilic period, and some place it during the time of Jeremiah.
3. This is not some tale, but the story of a real happening to a real person. Cf. Ezek. 14:14; James 5:11
4. The content of Job deals with the universal problem of human suffering.
5. The presentation of Satan, the adversary, is presented more like a prosecuting attorney, rather than the embodiment of evil found in the N.T.
6. An outline of the book:
 - a. 1 - 2. This section forms a sort of prologue, a narrative section which takes place east of Palestine in the Arabian desert.
 - 1). The Lord allows Job to be tried to show Satan that Job is faithful because of what is right, and not because of what he can get out of it.

- 2). God allows Satan to take nearly everything away from him except his life.
- b. 3. The complaint of Job.
- c. 4 - 31. The three cycles of speeches. Eliphaz, Bildad, and Zophar, friends of Job, give the speeches, and Job answers after each one speaks.
- d. 32 - 37. The speeches of Elihu.
- e. 38 - 42. The Lord speaks, and finally Job is blessed of God with twice as much as he had before, and dies, "being old and full of days."
- 7. The righteousness of God, a theodicy, deals with two areas:
 - a. How is it that God is all powerful, and yet allows evil to exist?
 - b. How is it that God is omni-benevolent, and yet allows evil to exist?
- 8. Some of the answers in Job:
 - a. Suffering is a means of testing.
 - b. Job's friends say it is a punishment for sin.
 - c. Elihu suggests that suffering is a means of perfecting the human being.
 - d. God says that this mystery involving Divine providence is not subject to human understanding. If one can rely on the things of God that one can understand, then why not rely on God for those things which man does not understand (or is incapable of understanding).
- 9. Other places where God's righteousness is discussed. Psalms 37; 45:5; 73:3; Jeremiah 12:1; 31:29; Habakkuk 1:13ff.

THE DIVIDED KINGDOM - ISRAEL

Time frame: From the division in 931 B.C. to the fall of Samaria in 722 B.C.

- I. Part of II Kings, Part of II Chronicles, Prophets (See the introduction above).
- II. The kingdom divides into Israel (north) and Judah (south) in 931 B.C.
 - A. There were 19 kings of Israel: Jeroboam I, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Joram, Jeru, Jehoahaz, Joash, Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea.
 - B. If I were diagramming on a blackboard the history and sin of Israel, I would start at the upper left, and draw a line to the lower right. With possibly one or two exceptions, each king is said to have done evil, and in many instances the evil was worse than the evil committed by the previous kings.
 - 1. Jeroboam I made idolatry a matter of policy in Israel (Dan and Bethel), and became the symbol of evil in Israel. I Kings 12 - 14
 - 2. Nadab did "evil" and "walked in the way of his father and in his sin...." I Kings 15
 - 3. Baasha did "evil" and walked in the way of his father and in his sin wherewith he made Israel to sin." I Kings 15,16
 - 4. Elah was a drunkard. I Kings 16
 - 5. Zimri set fire to the king's house and burned up within it.
 - 6. Omri "did worse than all before him." He "provoked the LORD." I Kings 16

7. Ahab is said to have done "evil in the sight of the LORD above all that were before him." He married Jezebel. I Kings 16 - 22
8. Ahaziah "did evil." Jehoram "wrought evil." I Kings 22 - II Kings 9
9. Jehu fiercely eradicated the system of Baal, but had no regard for God's law. II Kings 9, 10
10. Jehoahaz did evil. So did Jehoash. Jeroboam II "departed not from the sins of Jeroboam." II Kings 13, 14
11. Zachariah did evil. Shallum gained power by assassination. Then he was assassinated by the next king Menahem, about whom it is said, he "did evil." II Kings 15
12. Pekahiah and Pekah both "did evil," and "departed not from the sins of Jeroboam." II Kings 15
13. Hoshea is said to have done "evil," "but not as the kings of Israel that were before him." II Kings 17
- C. Two minor prophets, along with some of the major prophets were prophets to Israel, and Judah. These minor prophets were Amos and Hosea.
- D. Assyria was the world power during this period, and took Israel captive in 722 B.C. This ended the ten tribes of Israel as a nation of people.

THE DIVIDED KINGDOM - JUDAH

Time frame: From the division in 931 B.C. to the destruction of the temple in 586 B.C.

- I. References: Part of II Kings, and part of II Chronicles; the prophets. (See the introduction to these books above.)
- II. The kingdom divided.
 - A. Rehoboam, Solomon's son, was the first king of Judah
 - B. There were 20 kings of Judah: Rehoboam, Abijam, Asa, Jehoshaphat, Joram, Ahaziah, Athaliah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.
- III. There are at least four, maybe five, different swings from good to evil that characterized the kings of Judah. For example:
 - A. Under Rehoboam, "Judah did evil in the sight of the Lord"; (they built many high places, tolerated sodomy and many vices of the Canaanites. I Kings 12:22-24; 14:29-31 The son of Rehoboam, Abijam, "walked in all the sins of his father." I Kings 15:1-8
 - B. Under Asa, it is said that he "did that which was right in the sight of the LORD as David his father." I Kings 15:9-24; II Chron. 14f Jehoshaphat "walked in the ways of Asa his father; he turned not aside from it, doing that which was right in the sight of the LORD." I Kings 22; II Chron. 17-20
 - C. Jehoram "walked in the ways of the kings of Israel" (which meant he did evil). His son, Ahaziah "did evil in the sight of the LORD,...." II Kings 8; II Chron. 21, 22 The mother of Ahaziah, Athaliah, was a wicked woman.

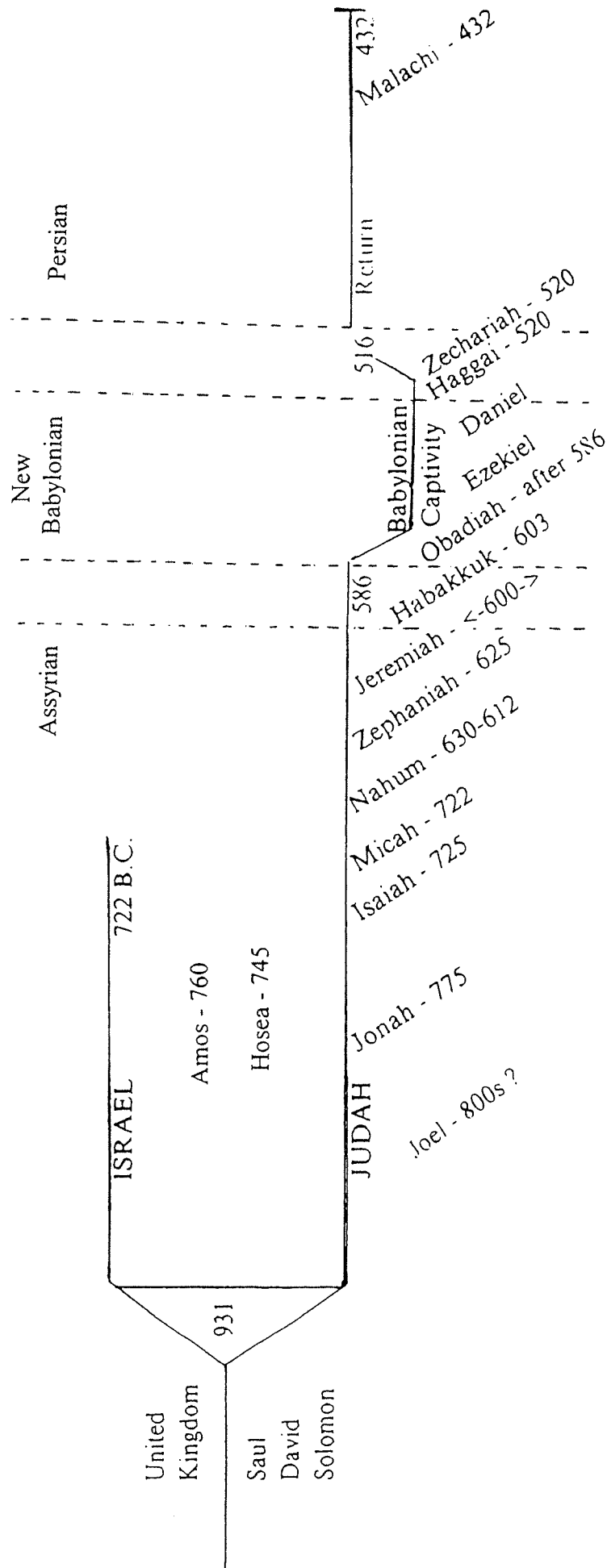
JUDAH

931 B.C.

1. Rehoboam (17)
2. Abijam (Abijah) (3)
3. Asa (41)
4. Jehoshaphat (25) *Elijah*
5. Joram (Jehoram) (8) *Elisha*
6. Ahaziah (1)
7. Athaliah (6)
8. Joash (Jehoash) (40)
9. Amaziah (29)
10. Uzziah (Azariah) (52) *Amos*
 Hosea
11. Jotham (16)
12. Ahaz (16)
13. Hezekiah (24)
14. Manasseh (55)
15. Amon (2)
16. Josiah (31)
17. Jehoahaz (3 mo.)
18. Jehoiakim (11) (*Battle of Carchemish fought*)
19. Jehoiakin (3 mo.)
20. Zedekiah (11) 586 B.C.

ISRAEL

1. Jeroboam I (22)
2. Nadab (2)
3. Baasha (24)
4. Elah (2)
5. Zimri (7 days)
6. Omri (12)
7. Ahab (22)
8. Ahaziah (2)
9. Joram (Jehoram) (12)
10. Jehu (28)
11. Jehoahaz
12. Joash (Jehoash) (16)
13. Jeroboam II (41)
14. Zechariah (6 mo.)
15. Shallum (1 mo.)
16. Menahem (10)
17. Pekahiah (2)
18. Pekah (29)
19. Hoshea (9) 722 B.C.



DATES OF THE PROPHETS AND THE WORLD VIEW

- D. Jehoash "did that which was right in the sight of the LORD...." So did Amaziah. Also, Uzziah and Jotham. II Kings 12 -15; II Chron. 24 - 27
- E. Ahaz did not do right "like David." II Kings 16; II Chron 28
- F. Hezekiah did right as did David. He removed the high places, cut down the groves, broke to pieces the brazen serpent that Moses made which was being worshiped by the people. II Kings 18; II Chron. 29 - 32
- G. Manasseh and Amon did evil in the sight of the LORD. II Kings 21; II Chron. 33.
- H. Josiah, the last true reformer of this period, "did right as David." II Kings 22,23; II Chron. 34,35
- I. Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah are all said to have done "that which is evil." II Kings 23 - 24; II Chron. 36

JOEL From as early as the 800s to Post-Ezra

Introduction

1. Joel has been called the Prophet of Pentecost. (Of all the Scriptures, Joel was chosen by Peter on Pentecost.)
2. Joel means Jehovah is God.
3. Twelve men in the Old Testament named Joel.
4. Perhaps a native of Judah. 2:1,23.
5. This book has been described as "the locust plague and what it teaches." (it is a prophecy of judgment upon the people of God because of their sins) cf. Lev. 26:3-13 and 14ff.
 LEV 26:3-4 "If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit...."
 LEV 26:14 "But if ye will not hearken unto me, and will not do all these commandments;..."

A. Contents – Three main divisions

1. 1:1 - 2:27. The plague of locusts, for which the initial purpose is to punish. (Note: this half of the book begins in gloom and closes in light.)
 - a. The final purpose of the plague is to call to repentance.
 - b. The cutting, swarming, hopping, destroying locusts (RSV). Others: Old locusts, hopper (newly hatched), crawler (pupa), flier (mature). 1:4;2:25
 - 1). Some feel these are human invaders: Assyrians, Chaldeans, Macedonians, Romans. (Others: Babylonians, Persians, Greeks, Romans) – Therefore, an allegory or metaphor.
 - 2). Some feel it is a moral allegory: anger, lust, vainglory, impatience.
 - 3). I consider them real locusts (possibly describing the various stages of a plague). 1:2; 1:13; 2:12,13 Cf. plague of 1915
 - a). Jerusalem's Locust Plague was in 1915 (also in 1845 and 1865), (described in

National Geographic Magazine, Dec. 1915).

- b). A description: a loud noise before the locusts were seen (flapping wings like the distant rumbling of waves; so many the sun was darkened; some were at times hundreds of feet above the earth, and other times some flew quite low and lit; they came from the northeast on Jerusalem (cf. 2:20); tons were killed and they were every where; every man from 16 to 60 was required to gather 11 pounds of locust eggs daily, every green leaf was gone, fields striped; even the bark on some trees was gone.
 - b). Many in and around Jerusalem accepted the plague as just judgment on them for their wickedness.
 - c. Those who have been adversely affected called to repentance.
 - 1). The supply of wine is cut off from the drunkards. 1:10,5
 - 2). The farmers wail because of crop failure. 1:11
 - 3). Priests wail because of inadequate supplies for offerings. 1:9,13
 - 2. 2:18 - 3:16. The day of the Lord, or Judgment on Israel's foes. Notice: this half of the book begins with judgment and ends with victory.
 - a. Notice the day of the Lord here is an agricultural phenomenon rather than a political one.
 - 1). This destruction is from God. 1:15
 - 2). The locusts are the Lord's devouring army. 2:11
 - b. The goodness of God presupposes repentance on the part of the people.
 - 1). He promises a removal of the locusts. 2:20
 - 2). A restoring of oil and wine. 2:19
 - 3). The years as they were before the locusts will be restored. 2:25
 - 4). There will plenty. 2:26-32
 - 3. A description of the glorious victory of God's people.
- B. Religious teaching of special notice in Joel.
 - 1. The Day of the Lord. Occurs 5 of 25 times in this book: 1:15; 2:1,11,31; 3:14.
 - a. A day of great moment, as the judgment. (Or, a day like the destruction of Jerusalem).
 - b. Reference to this by Peter on the day of Pentecost. Acts 2:16-21
 - 2. Repentance (in view of Judgment, or the day of the Lord). 2:12-17 Presupposing repentance on the part of the people:
 - a. The prophet promises a restoring of oil and wine. 2:19
 - b. Also a removal of the locusts. 2:20
 - c. And ample rain. 2:23
 - d. Finally, a restoration, 2:25, and plenty, 2:26,27
 - 3. The outpouring of the Spirit. 2:28,29
 - a. Cf. Acts 2
 - b. Cf. Rom. 10:13 (Joel 2:32)
 - c. This is positive proof that Premillennialism is false. This is not an after-thought of God, but is the fulfillment of what had been prophesied hundreds of years before. Cf. Acts 2:23 "Him, being delivered by the determinate counsel and foreknowledge of

God, ye have taken, and by wicked hands have crucified and slain:"

JONAH (?) 790-750

A. General Information and Introduction:

1. Son of Amittai, from Gath-hepher
2. Jonah's mission was to Ninevah, Assyria.
3. This is the only narrative that is mainly about a prophet; the others are mainly the prophet's message.
4. Jonah is the only prophet that preached exclusively to a foreign nation.
5. Jonah is the only prophet specifically mentioned and likened to Jesus by Jesus. Matt. 12:38-41; 16:4; Luke 11:29

MAT 12:38-41 "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

6. He probably wrote about 775

B. Outline of Jonah:

1. Chapter 1. Jonah's disobedience. "Running away from God."
 - a. Have you known of those who try to get lost in the city? or, in a different part of the country?
 - b. Some do things under the cover of darkness, thinking that no one sees.
 - c. Some will try to hide even at the day of judgment.
 - d. Rev. 6:15-17 "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"
2. Chapter 2. Jonah's prayer. "Running to God."
 - a. This is a great need today.
 - b. Maybe we need a great catastrophe to prompt us to run.
3. Chapter 3. Jonah's preaching to Ninevah. "Running with God."
 - a. This means to do his will.
 - b. Heb. 10:7-9 "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away

the first, that he may establish the second."

4. Chapter 4. Jonah's complaints. "Running ahead of God."
 - a. Perhaps we are not satisfied with God's plan.
 - b. Imposing our own will is just as bad as breaking the one we have.
- C. Theories About Where Tarshish Was Located: The southwest of Spain, Asia Minor, Corsican Islands, etc.
- D. Casting Lots is Probably here Stones.
 1. Casting lots was used by Romans, Persians, and others.
 2. Compare Urim and Thummin.
- E. The Fish:
 1. It is possible for both the white shark and the sperm whale to swallow a man.
 2. The real point of Jonah is that this is a prepared fish. Therefore, this is a miracle.
 3. Called a whale in the New Testament, but is literally here, a sea monster.
 4. Three days and nights. In the New Testament any part of a day was spoken of as the whole day.
- F. The Miracles:
 1. There are several; not just the prepared fish.
 2. The storm, the calm, the gourd; all of these displayed the power of God.
- G. Lessons from Jonah:
 1. The universalism of God's love. Acts 10:34, 35; John 3:16
 2. The conditional nature of prophecy. Jer. 18:7f
 JER 18:7-10 "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."
 3. The universality of God's presence. Psalms 139:7-12; Amos 9:2 (It is impossible to escape the presence of God.
 PSA 139:7-12 "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."
 4. The necessity of obedience. So many, many times God commands, and man wants to do otherwise than obey. John 8:31,32
 5. The necessity of saying it like it is. The true power of preaching is clearly shown.
 6. It is wrong to be narrow-minded and bigoted toward any of God's creation.

AMOS – 760 B.C.

A. Introduction and Historical Setting.

1. Nearly all the prophets have three sections or categories.
 - a. Oracles of doom on Judah or Israel
 - b. Oracles of doom against foreign nations
 - c. Oracles of hope
2. 1:1,2 (7:14,15) "...prophecy to my people Israel."
 - a. Words which "he saw" - Second insight.
 - b. What's known as light and heavy argument. (If the strong fall what about the weak?)
3. II Kings 14:23-28
4. Amos was a "country preacher come to town." 7:14
 - a. Rustic, rough-hewn man, but a man of Integrity.
 - b. He was a herdsman, and a dresser of sycamore trees.
 - c. Not only was he an outsider, but one utterly unsympathetic to the pampered life styles of these sophisticated wealthy people.

B. God's Judgment on Israel's Neighbors and on Judah and Israel. Chapters 1-2 "for three transgressions and for four..." This means abundant.

1. Damascus, 1:3-5. for threshing Gilead. Iron sledges with jagged teeth were drug over the people (merciless cruelty). cf. II Kings 10:32-33
2. Gaza, 1:6-8. for delivering captives to Edom. (Gaza may stand for all of Philistia)
 - a. The descendants of Jacob's brother Esau. Gen. 25:30
 - b. Cf. Obadiah.
3. Tyre, 1:9-10. for delivering the captives to Edom.
4. Edom, 1:11,12. for no pity shown. (Descendants of Esau)
5. Ammon, 1:13-15. for cruelty. Ripped up pregnant women to enlarge their borders.
6. Moab, 2:1-3. for burning the bones of the king of Edom. Desecration. (Both Ammon and Moab are descendants of Lot).
7. Judah, 2:4,5. for rejecting the law.
8. Israel, 2:6-16. for selling the righteous, etc. (Interest rates were 25% in the day of Amos.)

C. Oracles Against Israel. Chapters 3-6

1. Three discourses of threatening and doom, each beginning with the exhortation, "Hear this word."
 - a. Jehovah's choice of Israel is conditional. 3
 - b. A warning to the women of Samaria. 4
 - c. Why Israel is rejected. 5,6
2. A brief review of some of these specific objections:
 - a. Violence and robbery show they do not know to do right. 3:10
 - b. They have forced the righteous into slavery. 2:6,7
 - c. They have oppressed the poor. 5:7,11
 - d. Bribes have been accepted. 5:12

- e. They have traded with dishonest scales and measures. 8:5,6
- f. Father, son immoral with the same maid. 2:7
- g. They have shut the mouths of the prophets who would have denounced them. 2:12; 5:10
- h. Their women were materialistic and had an insatiable desire for finery. 4:1
- i. They have summer and winter houses (3:15), and are at ease in Zion upon their beds of ivory. 6:4
- j. A false confidence in their own righteousness. 5:14; 9:10
- D. The Five Visions. Chapters 7-9 (These are the reasons why Amos prophesied the way he did, and indicate judgment and accountability.)
 - 1. Locusts. 7:1-3
 - 2. Devouring fire. 7:4-6
 - 3. Plumbline. 7:7-9
 - 4. Basket of summer fruit. 8:1-14 (The end is come)
 - 5. The smitten sanctuary. 9:1-6
- E. The Lord Will Restore His People: An epilogue of hope and comfort. 9:7-15 (The brighter future that is to come).
- F. Two sections of Amos are Appealed to in the New Testament.
 - 1. Stephen, Acts 7:42,43 (Amos 5:25-27)
 ACT 7:42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon."
 - 2. James, Acts 15:16 (Amos 9:11,12)
 AMO 9:11-12 "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this."
- G. The Lessons and Value of Amos' Message to Us.
 - 1. Amos vindicates the moral personality of God, emphasizing that the essence of the divine nature is absolute righteousness. 4:13; 5:8; 9:5,6,7
 - 2. Amos taught that the most elaborate worship, if insincere, is but an insult to God. (We sometimes call this ritualism). 5:21,23 cf John 4:24; I Cor. 14:15
 - 3. He taught that there must be social justice between man and man. 5:24; 2:6-8; Cf. James 1:27; Mt. 7:12
 - 4. He taught that privilege involves responsibility. 3:2 (One cannot be indifferent)
 - 5. He taught the meaning and purpose of calamity. 4:6ff; Lk. 13:1-5
 - 6. He showed that warning is never obsolete. cf. I Cor. 10:11,12 (Amos was evidently not worried about warping the personality).
 - 7. Special passages: 3:3, 6:1, etc.
 - 8. Good, not evil, brings life. 5:6,14
 - 9. Hating evil and loving good establishes true judgment. 5:15

10. There is a great need for "prophetic" preaching today (we do not have the gift of prophecy, but we need to repeat the prophecies of God). 2 Pet. 1:20-23
11. These oracles against the nations show that God was concerned about the nations and that he was not just the God of the Jews. Cf. In the same way God is not just the God of Americans.
12. Amos preached against materialism. He spoke against their "silken cushions," "winter-houses," "summer-houses," and "houses of ivory." 3:12,13;4:1
13. Amos would not compromise. When King Amaziah ordered Amos to leave Israel and go home in the south "and there eat bread" (a Hebrew idiom for making a living), Amos made it clear that he could not be paid off, and that God had sent him to preach. 7:14,15
Cf. Mic. 2:6; Hos. 4:6; Isa. 30:10; Jer. 5:31; II Tim. 4:1-4
MIC 2:6 "Prophecy ye not, say they to them that prophecy: they shall not prophecy to them, that they shall not take shame."
ISA 30:10 "Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:"
JER 5:31 "The prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

HOSEA – 745 B.C.

Introduction

1. Hosea (meaning salvation, help, deliverance) has been called the prophet of love.
 - a. The only writing prophet who is a native of the North.
 - b. 745 B.C. is the date of Hosea.
2. He lived approximately 10 years after Amos. He speaks of Ephraim 37 times.
 - a. Ephraim and Mannasseh – of Joseph and Asenath.
 - b. Ephraim and Israel are used synonymously.
3. Setting is 1:1
 - a. After Jeroboam II, Israel was really bad.
 - b. Each king tried to outdo the former in evil.
4. Israel tried to find help with foreign nations. 8:9; 10:6
5. The nation was at its height militarily, but at its lowest morally.
6. According to II Kings, when Jeroboam (the last strong king) died, there were internal feuds, rival politicians sacrificed their nation's interest for their own, phantom kings were set up, and national power weakened.
7. The key word in Hosea is conspiracy (only one king after Jeroboam, Menahem died a natural death).
 - a. During one period, of 6 kings, 4 were murdered in office, one captured in battle.
 - b. A summary is found in II kings 15:8 – 17:41.
8. Hoshea was arrested by Shalmaneser V.
 - a. City of samaria besieged three years until its capitulation.
 - b. Sargon carried off 27,290.

c. Foreigners settled in Samaria in their place. II Kings 17:24

A. An outline of the book

1. Hosea's call and personal life. 1-3 (The messenger, his marriage to Gomer, and his family – especially the names of his children).
 - a. Chapter 1 – Hosea's marriage to Gomer and their children.
 - b. Chapter 2 – A literal or allegory of the relationship to Gomer to make the marriage symbolize the Lord's relationship to Israel.
 - c. Chapter 3 – Hosea's marriage. Is this Gomer 3:1 can be translated, "go love again." However, it can be translated "go on loving."
2. The cause of Israel's downfall. 4:13 (The message; the prophet's attack upon Israel's involvement in the Canaanite cult). The worship of Baal.
 - a. Lack of knowledge. 4:1-6,11; 6:3
 - 1). "There is not a more pathetic sight than ignorance in action."
 - 2). "My people are destroyed for lack of knowledge."
 - b. Pride
 - 1). Thinking too highly of oneself. Rom. 12:3
 - 2). Thinking we are better than others.
 - 3). Thinking, "O.K., I'll admit I'm wrong if you will admit I'm right."
 - c. Instability 6:4
 - 1). Lack of firmness, determination. People who are "off and on."
 - 2). We cannot lead without firmness and determination.
 - d. Worldliness 7:8,9; 8:7
 - 1). Gal. 6:7 "Be not deceived, for whatsoever..."
 - 2). I John 2:15-17
 - e. Corruption 9:9,10
 - 1). Politics. Sacrificed the nation's interest for their own.
 - 2). Religion. Corrupted themselves with the nature-worship of the Canaanites. (Whoredom, or harlotry used 16 times, and refers to the sacred prostitution on high places).
– In moving in among the Canaanites, the Israelites gradually accepted their wrong practices.
 - f. Backsliding. 11:6-9
 - g. Idolatry. 13:2
3. Forgiveness and hope. 14

B. Some of the Main Themes

1. Israel's sins: religious apostasy, social injustice, crime, foreign alliances. (Going to Israel's neighbors is said to be one thing responsible for this.)
2. Israel's punishment: destruction, dispersion, captivity.
3. God's long-suffering love for wayward Israel. (This is a covenant love. Compare to husband and wife.)
4. The call to repentance. Not unlike II Peter 3:9

C. Hosea's Message To Us.

1. The folly of sacrificing national interests to personal advantage. 5:10, 11

2. The penalty of condoning vice. 4:13-19
3. The rapid decline of a nation when the religious leaders become corrupt. "Like people, like priest." 4:9
4. The penalty of neglecting God's law. 4:6; 8:1, 12
5. God's fatherly desire to show mercy. (Goodness, kindness, loving-kindness) 6:6; 10:12; 2:19; 12:6; 4:1
 - a. "Hesed" is loving-kindness, mercy.
 - b. It implies covenant loyalty (related to grace and loyalty).
 - c. However, as number 6 shows, God is not indifferent toward sin.
6. We reap what we sow. cf. Gal. 6:7
 - a. Ordinarily there is an increase in reaping over sowing (works with evil as well as good).
 - b. Reaping is proportional to sowing. cf. II Cor. 9:6 "The one who sows sparingly shall reap also sparingly;...."
 - c. While weeds grow with less work and care than wheat, wheat is more profitable.
7. Spiritual adultery. 4:15-18; 5:4; 9:1
8. Lack of knowledge is a very serious matter. 4:6; 13:6

ISAIAH – 725

- I. The name of the book is from the prophet himself. The name Isaiah means something like "The Lord is salvation."
- II. The author is Isaiah. There are many attestations to this view:
 - A. The witness of the N.T. Mat. 3:3; Mark 7:6; Luke 3:4; John 12:38ff; Acts 8:28-32; Rom. 9:27-33. Look especially at Acts 28:25 on the inspiration of the scripture.
 - B. The tradition of Isaianic authorship appears in Ecclesiasticus. 49:17-25
 - C. 1:1 states that this is the vision of Isaiah the son of Amoz.
 - D. Some want to divide Isaiah into two time frames, with 40-66 being written in the time of the exile, but we believe the evidence shows that the entire book was written by Isaiah in the time of Isaiah.
 1. The most powerful argument is the many quotations in the N.T. that ascribe passages in 40 - 66 as having been written by Isaiah.
 2. Zephaniah, Nahum, Jeremiah and Zechariah seem to reflect upon parts of 40 - 66.
 3. As reflected in the name of Isaiah, the entire book teaches that salvation is of God and not of man. Cf. 1:27
- III. The rise in power of Assyria (from about 850 to 606 B.C.)
 - A. The nation was divided in loyalty with one group aligning itself with Egypt, and the other with Assyria.
 1. Isaiah forbade these human alliances, and urged Israel to trust God.
 2. Isaiah proclaimed the birth of the Messiah, and set forth the spiritual walk and destiny of the people of God.
 - B. It is during this time that we have the beginning of the times of the great writing prophets.

IV. An outline of the book:

- A. Isaiah prophecies concerning Judah and Jerusalem with emphasis upon the Messiah and Lord. 1 - 12
 - B. Oracles of judgment against the nations. For example, Babylon, Moab, Syria, Ethiopia, Egypt, etc. 13 - 23
 - C. Further judgments against those who do not obey God, including Israel. 24 - 27
 - D. Prophetic warnings. 28 - 35
 - E. Historical events, particularly Assyria's invasion, and destruction by the angel. 36 - 39
 - F. The being and destiny of the people of God. Some believe this has to do more with the return from Babylonian captivity, whereas the first part of the book dealt with the Assyrians, at least from the standpoint of the world power. 40 - 66
- V. The 66 chapters of this book are the prophecies of Isaiah over a long period of time. 1:1

MICAH – 722 B.C.

Introduction

1. Micah's home was Moresheth-gath, 25 miles southwest of Jerusalem. 1:14
 - a. 722 B.C.
 - b. Isaiah prophesied about the same time. 725
 2. This man apparently did not care for the city. 1:5; 5:11; 6:9 He was most concerned about the problems and injustices of the peasant farmer.
 3. Micah was strongly convicted, courageous, and full of power. 3:8
 4. Whereas Hosea is known as the prophet of love, and Amos, international justice, Micah is called the prophet of the poor.
 5. The times: (A contemporary of Isaiah)
 - a. Under Ahaz, Judah was forced to pay tribute to Assyria.
 - b. Both the rich and poor suffered.
 - c. The king's advisers were divided: Make an alliance with Egypt or Assyria?
 - d. Custodians of the law abused their powers.
 - e. The nobles fleeced the poor.
 - f. Judges accepted bribes.
 - g. Prophets flattered the rich.
 - h. Priests taught for hire.
 - i. A lust for wealth.
 - j. Money-eyed tyrants laughed at possible judgment.
 - k. Materialism took over.
- A. The book is composed of three main discourses.
1. Chapters 1-3, judgment, or punishment on Samaria and Jerusalem.
 - a. 1 – Samaria is about to be destroyed. 1:5-9
 - b. 2 – A list of sins 2:1-3; 6, 8-10
 - c. 3 – Much on false prophets. 3:5,11
 - 1). What is the difference in false and true prophets?
 - a). The false are immoral.

- b). Deut. 13. False prophets worship other gods.
 - c). Sin must be denounced. 3:8
 - 2). Why does a man become a false prophet?
 - a). Seeking after personal gain.
 - b). Pleasing the people. Jer 5:30,31 "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"
 - c). Self-deceived
 - d). Complacent. "We are God's people; there is nothing to worry about." 3:11
 - 2. Chapters 4-5. Comfort and hope for the future. 4:1,2; Cf. Isa. 2:3,4
 - 3. Chapters 6-7. The way of salvation
 - a. Presented as a court scene. 6
 - 1). Why have the people turned away?
 - 2). What the Lord has done. 3-5
 - 3). The people ask rhetorical questions. 6-7
 - 4). God's answer. 8
 - a). The rabbis said there were 613 commands given by Moses at Sinai – one for each bone in the body.
 - b). Micah has three. Compare Jesus in Mark 12:30,31, and James 1:27.
MAR 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."
 - b. Micah laments the disappearance of the righteous, 7:2. Compare:
 - 1). Abraham's plea for Sodom. Gen. 18:23
GEN 18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?"
 - 2). Jeremiah's search in Jerusalem for a man doing justice. Jer. 5:1
JER 5:1 "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."
 - 3). Diogenes and his lantern looking in Athens for an honest man.
 - 4. Chapter 7:8-20. An appendix of hope
- B. The Main Themes:
- 1. The crime of the big city.
 - 2. The injustice of the leaders.
 - 3. The judgment of God. 5:10-15
- C. The Four Evil-Doers of Micah:
- 1. Avaricious land-grabbers who lay awake at night to figure out schemes to force the poor man off the land. 2:1, 2
 - a. They figure out also how to run women and children out of their homes.
 - b. The only consideration of the powerful was: "I can get away with it! Why

not?"

2. Rulers who hated good and loved evil. 3:1-4 Instead of justice, they decided the cases on the basis of the biggest dollar.
3. The false prophet who divined for money. 3:5-11
4. The priest who taught for hire. 3:11

D. Threats:

1. Samaria is to be overthrown. 1:6, 7
2. They have not heard the cry for mercy; God will not hear their cry. 3:1-4
3. Micah threatens the people with the failure to have prophecy. 3:6
4. Micah is one of the first prophets to threaten Judah with the destruction of Jerusalem and its temple. 3:12
5. Micah describes the advance of the Syrian army. 1:10-16
6. The punishment will fit the crime. 1:16; 4:10

E. Micah and the Future:

1. The remnant. 2:12; 5:7, 8
2. The new exodus. Ex. 13:21; Micah 2:12, 13; 7:14-17
3. The law will go forth from Zion. 4:1; Isa. 2:2-4
4. The Messiah will be born in Bethlehem, the birthplace of David. 5:2; Matthew 2:6
5. Mercy after judgment. 7:18-20

F. Lessons:

1. Back to Bethlehem. 5:2
2. Back to ethical righteousness. 6:8; Hos. 6:6
HOS 6:6 "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."
3. Back to the Prince of Peace. 4:3; 5:5

NAHUM – 630–612 B.C. (Jeremiah 600)

Introduction

1. Sometimes called Nahum the Poet.
2. This book is about the judgment of God on a mighty nation.
 - a. Some judgments of God will be at the end of time; others, now.
 - b. The second category fits Nahum.
3. Compare the prophecy of Jonah. (In Jonah there is forgiveness; in Nahum there is the announcement and execution of doom).
4. 630 to 612 B.C. This is also the time of Jeremiah. Two things determine the date:
 - a. Nah. 3:8-10 looks back to Assyria's destruction of the Egyptian city of No (or No-Amon or Thebes) in 663 B.C.
 - b. Throughout his book he points to the fall of Ninevah. This occurred in 612 B.C.

A. Background

1. His name is Nahum (comfort or compassion) from Elkosh (Elkoshite).
2. The date is before 612 B.C. (perhaps 630-612 B.C.)

- a. Ninevah fell in 612 B.C. (It was the capitol and chief city of Assyria, eight miles around, 2,600 acres, destroyed by fire).
 - b. The nation of Assyria was cruel, violent, and barbaric.
 - c. They boasted "space failed for corpses," "made pyramids of human heads," and "covered pillars with the flayed skins of their rivals."
 - d. Nahum pronounced doom upon these people. (vs. 1, burden = oracles against) This would be sometime before 612 B.C.
3. The city of Ninevah.
 - a. Located in Assyria, the capitol and chief city.
 - b. If Assyria was able to conquer the world, Persia was able to organize the world.
 - c. Nahum pronounced doom upon these people, and rejoiced at the just judgment of God.
 - d. Beginnings are recorded in Gen. 10:8-10
 - e. Became later a center of pagan culture and politics.
 - f. Archaeologists have discovered in the seven and a half mile circumference walled part of the city, royal palaces, art work, an elaborate water system, a royal library, etc.
 - g. This city built around war – Assyria could conquer the world, but it could not rule it.
 - h. The city lies in ruins even to this day.
- B. The Contents of Nahum's Prophecy.
 1. Chapter 1. God's reaction to this evil city.
 - a. 2-6. Description of the avenging God who will not leave crime unpunished.
 - b. 7-12. God must destroy Ninevah to be faithful to his own people. (God's honor is at stake.)
 - c. 13-2:2. Deliverance promised to Judah, but judgment to Ninevah.
 2. Chapter 2. Judgment to be forthcoming
 - a. 3-8. Pictures descriptive of the city's capture.
 - b. 9-3:1. Woe.
 3. Chapter 3. Guilt of Ninevah, her cruelty and evil.
 - a. 2-7. The fall.
 - b. 8-13. There is no escape.
 - c. 14-19. Resistance will be vain.
- C. Lessons
 1. The universality of God's government. God not only rules over Israel, but all nations. (Human governments would do well to recognize this). cf. JOH 19:11 "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Also, ROM 13:1 "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."
 2. The sovereignty of God over nations. God is the controller of the world.
 3. The weakness of militarism when it becomes the foremost concern of national policy.
 - a. "Live by the sword - perish by the sword."
 - b. Matthew 26:52 "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

- c. "You reap what you sow."
- 4. The Lord is a jealous God and avenging. 1:2; Rom. 12:19
ROM 12:19 "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."
- 5. The Lord is slow to anger, 1:3, but there is an end to his patience. II Pet. 3:9-12.
2PE 3:9-12 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" ROM 11:22 "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."
- 6. The Lord will hold in account the guilty. 1:3; Mt. 26:52
MAT 26:52 "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."
- 7. The Lord rules the world. Psa. 34:16; Psa. 9:17
PSA 34:16 "The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth."
PSA 9:17 "The wicked shall be turned into hell, and all the nations that forget God."
- 8. The Lord is good and is a refuge and fortress. 1:7; II Cor. 12:9; Col. 1:11; Phil. 4:13
- 9. There is no second chance. 1:8-10; Heb. 9:27
- 10. It does not matter how many are on the side of evil, they will be punished. 1:12; 2:13; Mt. 7:13,14
- 11. Regardless of how wicked the people are, the Lord still encourages his people. 1:15; Cf. Revelation.
- 12. There is no way to escape the bitterness and hurt of evil. Ninevah's sins were her atrocities, her idolatry, and her commercialism. She did not escape, and neither can we, here, or hereafter. II Thess. 1:7-9. In a world that emphasizes tolerance, the people may not understand the call of God to hate evil. PSA 97:10 "Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."

D. Passages To Remember

- 1. 1:3
- 2. 1:7-9 (cf. 2:13; 3:5; James 1:15)
- 3. 1:15
- 4. 2:10

ZEPHANIAH – 625 B.C. (Jeremiah 600)

Introduction

1. There are three Zephaniah's in the Bible.
2. This Zephaniah has been called the Prophet of the Day of the Lord.
3. His name means "he whom God has hidden or protected."
4. He prophesied about 625 B.C.
5. This prophet's great-great grandfather was Hezekiah, King of Judah. (II Kings 6:20)

A. The Contents of His Book:

1. Chapter 1. Threatening and judgment
 - a. Announcing with denunciation and menace the day of God's wrath.
 - b. This wrath would embrace the entire earth.
 - c. But it would be directed particularly against the idolaters and apostates in Judah and Jerusalem.
2. Chapter 2. Warnings and Admonitions.
 - a. To the nations: Philistia, Moab, Ammon, Ethiopia, and Assyria.
 - b. This is followed by an earnest appeal to Jerusalem to repent, in order to escape the doom destined to fall on wilful sinners. 3:1-7
3. Chapter 3:8-20. Encouragement and promise of salvation to those who repent.
 - a. Especially to the "remnant of Israel."
 - b. These shall rejoice in world-wide fame as the redeemed of God, dwelling forever in his presence.

B. Messages of Interest

1. The constant necessity of warning. 1:14-16 Cf. II Pet. 1:12,13
2PE 1:12-13 "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;"
2. A moral sifting is necessary. A profoundly earnest moral tone pervades the entire book. 3:7-13
3. The spiritual nature of God's kingdom. 3:14-20

C. Sins for which God's People were Denounced.

1. Religious syncretism. (The union of two or more opposing views). 1:4,5,8
 - a. These practices were introduced by Ahaz and Manassah. II Kings 21:3-5; 21:11f; Jer. 7:17
2KI 21:3-5 "For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the LORD."
JER 7:17 "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?"

- b. Compare Jude 3 and Gal. 1:7-9
- 2. Practical skepticism (the Lord isn't doing too much good and not too much bad. In other words, no providence).
- 3. Indifference. A major problem now as well as then.
- D. One last lesson: The major theme of the approaching day of the Lord is carefully set forth. History records that Judah did not pay attention! Will we? Heb. 9:27; II Pet. 3:10
 - 1. The day of the Lord will come on the proud, the haughty, the ones who are lifted up. Isa. 2:12
 - 2. It will come as a day of destruction from the Almighty. 1:7; Isa. 13:6; Joel 1:15
 - 3. It will be a day of trouble, treading down, and of perplexity. Isa. 22:5
 - 4. It will be a day of the Lord's vengeance. Isa. 34:8; Jer. 46:10
 - 5. In this day of destruction by the Babylonians none will escape or remain. Lam. 2:22
 - 6. It will not matter how much gold and silver one has; it will not deliver the guilty in that day.
 - 7. It will be a time of howling and woe. Ezek. 30:3
 - 8. All will tremble. Joel 2:1,11
 - 9. It is the terrible day of the Lord. Joel 2:31
 - 10. It is a day of darkness. Amos 5:18-21

HABAKKUK – 603 B.C. (Jeremiah 600)

Introduction

- 1. The date is around 603-597 B.C. (slightly later than Nahum and Zephaniah).
- 2. His name means "embrace."
- 3. The specific purpose is to foretell the coming downfall of the Chaldeans and thereby give encouragement to Judah in time of crises.
- 4. The wrongs under Jehoiachin, B.C. 608-597, are thought to be the ones described.
- 5. He is said to have fled into Egypt when Nebuchadnezzar captured Jerusalem in B.C. 586.
- 6. Habakkuk deals with the problem of evil.
 - a. Seeing too much evil unpunished and unchecked, Habakkuk asks the Lord, "How long" are you going to let this go on? "Destruction and violence are before me," and "justice never prevails." 1, 3-4 (NRSV)
 - b. Habakkuk observes that the Chaldean army the Lord is proposing to send for punishment of wicked Judah is more wicked than Judah. 1:12-13 (NRSV)
 - c. But, they too, will be punished at the proper time. Chap. 2
 - d. The Lord, who is in his holy temple, should not be in question. 2:20
 - e. As a result Habakkuk waited quietly and patiently until calamity struck. 3:16
 - f. He lived by faith, not by sight, and rejoiced in the Lord. 2:4; 3:17-19
- A. The Theme: The Problem of Evil (Theodicy). Theodicy is "an effort to justify the ways of God to man." The Dictionary: "Vindication of the divine justice is allowing the existence of evil." Why do the righteous suffer and the wicked prosper? Below are some of the answers that have been given.

1. Greeks. The Greek gods were capricious and thus were not accountable for evil actions, so they said.
2. Brightman, a modern day theologian, has said that we have a limited God. God has not solved the problem of evil, or he cannot.
3. The friends say of Job that he is receiving his just due.
4. Does it pay to be good? Consider the following: (Psa. 37:9; 73:12,13)
 - a. Psa. 73:1-3, 12-13
PSA 73:1-3 "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked."
 - b. Jer. 12:1-6 "Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee."
 - c. JOB 42:12-13 "So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters."
 - d. Also individuals and nations.

B. Outline.

1. Two questions and answers between the prophet and God.
 - a. The first question, 1:2-4, and the answer, 1:5-11.
 - b. The second question, 1:12-2:1, and the answer, 2:2-20. (This also includes the five woes, 2:5-20).
2. Chapter 3 is a psalm of praise to God for his majesty.

C. Lessons

1. The fact of divine discipline. 1:12
2. Evil is self-destructive. Gal. 6:7,8; Mt. 15:14
3. 2:15 on social drinking. HAB 2:15 "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!"
4. 2:20 The Lord is in his holy temple.
5. 2:14. Compare our goal in missionary work.
6. The fact that faith is the condition of life. 2:4

- a. Quoted in the New Testament in Rom. 1:17; Gal. 3:11; Heb. 10:38
- b. 1:5 is also quoted in the New Testament.

JEREMIAH – 600

- I. This book is named after the prophet himself.
 - A. More is known of the life of Jeremiah than any of the other O.T. prophets.
 - 1. The name means “the Lord establishes.”
 - 2. Nine others are named Jeremiah in the Bible.
 - B. Jeremiah began to prophesy in the days of Josiah, the fifth from the end of the Kingdom.
 - 1. Josiah was the last good king. Under Jehoiakim an effort was made to put Jeremiah to death.
 - 2. It was during this time that the Lord had Jeremiah to write the prophecies in a book.
 - a. He dictated to Baruch these prophecies, who then read them to the people.
 - b. The 13th year would be approximately 626 B.C. 1:2
 - 3. Jehoiakim became so angry at the reading of this book that he cut up the book, and burned it.
 - 4. Jeremiah suffered unbelievably during the last years of Judah before the captivity.
 - a. He was taken into Egypt where he continued to prophesy against not only Judah, but against Egypt as well.
 - b. He prophesied over a period of at least 41 years.
 - c. His work could be considered destructive as well as instructive. 1:10
- II. Jeremiah was the author of the book.
 - A. 36:1,2 is a record of the Lord commanding him to write the prophecies in a book. When Jehoiakim destroyed the first book, Jeremiah was commanded to write again all that was in the first book, “and there were added besides unto them many like words.” Vs. 32
 - 1. Jeremiah began to prophesy in the days of Josiah and continued into the captivity.
 - 2. Jer. 25:1,11 tells us about the word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; He further prophecies, “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.” Cf. Dan. 9:1,2
 - B. Jeremiah, as well as his prophecies, are often spoken of in the N.T.
 - C. The theme that runs through the book is the judgment against Judah.
 - 1. Judah will be punished by an army from the north (the Babylonians).
 - 3. This chastisement will be because the people have forsook the Lord, and given themselves over to idolatry.
 - 4. Alas, at last, there will be hope. 33:16
 - D. An outline of Jeremiah:
 - 5. The Call of Jeremiah, his signs, and assurance. 1
 - 6. The Prophecies to Judah 2 - 45
 - a. Judah is condemned. 2 - 25
 - b. The many conflicts of Jeremiah. 26 - 29

- c. Jerusalem will be restored in the future. 30 - 33
 - d. For the present Jerusalem will fall. 34
- 7. Jeremiah's prophecies to the Gentiles 46 - 51
 - a. Against Egypt, 46; against Philistia, 47; against Moab, 48; against Edom, 49; against Damascus, 49; against Kedar and Hazor, 49; against Elam, 49.
 - b. Babylon does not escape the wrath of God. 50 - 51
- 8. The Fall of Jerusalem will be a reality. 52
 - a. Jerusalem will be captured, and destroyed.
 - b. The people will be taken into Babylonian captivity.
 - c. Jehoiachin will be released.
- E. Some of Jeremiah's symbolic actions are worth noting:
 - 9. In Jer. 13:1-11, the Lord told him to bury a new linen girdle, and later to dig it up. He indicated the marred condition was what God was going to do with Jerusalem.
 - 10. In Jer. 18:1-12, he watched a potter remold a marred vessel. If Israel would repent from their evil, God could do the same with them.
 - 11. In Jer. 19:10,11, he was to break a bottle in front of the men with him, and to indicate that this is what is going to happen to Judah and Jerusalem.

LAMENTATIONS

- I. Our English name is derived from the Latin.
 - A. In the Hebrew Bible the name is "how!," the first word of the book
 - B. In the LXX, it is obviously named after the book's content, "The Tears of Jeremiah."
 - C. In the Latin Vulgate, "Threni" (tears) with the added interpretation, "The Lamentations of Jeremiah." Our name in the English Bible comes from this.
- II. The author is Jeremiah.
 - A. There is a title affixed to the LXX which reads, "And it came to pass after Israel had been taken away into captivity and Jerusalem had been laid waste that Jeremiah sat weeping and lamented this lamentation over Jerusalem and said." The Vulgate also has this title with the added words, "with a bitter spirit sighing and wailing."
 - B. The book itself does not say who wrote the book. However, there are striking similarities of style and phraseology between Jeremiah and Lamentations. Examples:
 - 1. "The oppressed virgin daughter of Zion." Lam. 1:15; Jer. 8:21.
 - 2. "The prophet's eyes flow down with tears." Lam. 1:16a; 2:11; Jer. 9:1; 13:17.
 - 3. "Fears and terrors surround," Lam. 2:22; Jer. 6:25; 20:10
 - C. An outline of Lamentations:
 - 1. Chapter 1. The desolate and forsaken Jerusalem. Jeremiah weeps.
 - 2. Chapter 2. The reasons for God's anger with Jerusalem is set forth. The writer urges the nation to seek the Lord.
 - 3. Chapter 3. The very remarkable acrostic with each letter of the Hebrew alphabet beginning each three verses. For example: "Aleph" begins the first three verses, "Beth" begins the next three verses, etc.
 - 4. Chapter 4. This chapter contrasts the former glory of Zion with the present condi-

- tion. The depth of the misery to which the nation has sunk is striking.
5. Chapter 5. The people appeal to the Lord to remember their affliction. The affliction is great, but the people will trust in the eternal God, vs. 19.
- D. Lamentations presents a devout believer's attitude toward the destruction of the theocracy.
1. The nation has become vile. The writer laments deeply over this.
 2. The writer calls upon the people to repent, and asks for punishment for those who through their evil have destroyed the holy city.
 3. This is one of the most tragic books in the Bible. The nation (the people of God) has become so evil that God would destroy it.

BABYLONIAN CAPTIVITY

Time Frame: From the carrying away into Babylon to the return to Canaan.

- I. References: Ezekiel, Daniel, and compare Isaiah 40-66.
- II. Babylonia has become the world power.
 - A. Babylon's rule lasts from 606 to 539 or 538 B.C.
 - B. Assyria has become impotent for a number of reasons.
 - C. In a struggle with Egypt for this position, the Babylonians were decisive in their win.
 - D. But, in winning, they take Judah into Babylonian Captivity.
- III. The captivity:
 - A. Nebuchadnezzar, the king, was not as ruthless as the Assyrians.
 - a. He needed new cities and people to populate these cities for his new empire.
 - b. For Judah, it was a violent uprooting and transplanting to a strange and distant land, and they longed to be back home.
 - B. This period can best be studied by studying the following books written during this period:

OBADIAH – After 586

Introduction

1. Aim: "Obadiah's entire message may be summed up in a couple of phrases: the destruction of Edom and the restoration of Israel."
2. "All history is under the sovereign rule of God. Therefore, nations which live at the expense of their neighbors will fall into their own time of troubles."
3. Obadiah is the shortest of the prophets, with 21 verses.
4. There are 13 Obadiah's in the Bible. The name means "worshipper" or "steward of God."
5. Edom was an enemy of God. Edom is from Esau (red or hairy).
 - a. Centuries before this Rebekkah was told she was carrying twins.
 - b. At birth Esau was hairy and red. Gen. 25:25

- c. At birth Jacob was clutching Esau's heel. Gen. 25:26
- d. Esau sold Jacob his birthright for a mess of red stew. Gen. 25:29
- e. These events foreshadow the relationship that existed for centuries between the Israelites and the Edomites.
- 6. The time is uncertain. This prophet has been placed from 850-312 B.C. 586, after the destruction of Jerusalem by Nebuchadnezzar is the date most favored. Edom was a vertical strip of jagged mountainous terrain located south of the Dead Sea (sometimes called Seir) Gen. 32:3; Deut. 2:1,4; Judges 5:4.
- 7. Prophesied sometime after 586.
- 8. About Obadiah:
 - a. It is called a vision, verse 1.
 - b. Obadiah is one of seven O.T. books not quoted in the N.T. (Nahum, Ezra, Nehemiah, Esther, Song of Solomon, Ecclesiastes, Obadiah).
 - c. This book is an oracle against a foreign nation.
 - d. This book may warn the Edomites, but it most assuredly comforts the Israelites.
 - e. There is a marked similarity between verses 1-9, and Jeremiah 49:7-16.
 - f. There are also many similar expressions with Joel.
 - g. By the time Malachi was written (432 B.C.) Edom had suffered severe defeat. Mal. 1:2-5.

A. Contents

- 1. 1-9, the ruin and destruction of Edom (red).
 - a. The magnitude of Edom's destruction is illustrated by two images:
 - 1). By robbers who sneak in at night and plunder, taking what they want, but leaving the rest.
 - 2). When grape harvesters get through, some grapes are left.
 - b. Edom will be thoroughly pillaged and ransacked.
 - 1). His hidden treasurers will be removed.
 - 2). He will be trapped by his own friends.
- 2. 10-14, the reasons for Edom's downfall.
 - a. Edom refused to aid his brother, Judah.
 - b. Edom treated Judah with cruelty.
 - c. Edom stood aloof, rejoiced, and finally assisted in the downfall.
 - d. Delighted in the spoils that were left and mistreated the survivors.
 - e. Hostilities between Israel and Edom are many.
 - 1). Edom refused to allow Israel to pass through their territory during the wilderness wandering period. Num. 20:14-21
 - 2). David subdued Edom during his reign. II Sam. 8:14
 - 3). Solomon met Edomite resistance. I Kings 11:14-22
 - 4). Jehoram met Edomite resistance. II Kings 8:20-22
 - f. Edom helped Babylonians seize and capture Judah in 586 B.C. Psalms 137:7; Ezekiel 35; Jeremiah 40:11
 - g. It is interesting to note that by the end of the Old Testament Edom has come

under the full wrath of God.

3. 15-21, retribution to Edom and restoration of Judah.
 - a. Edom will be completely ruined at the "day of the Lord."
 - b. Israel will be restored.
 - c. It is interesting that so many sins of Judah are enumerated, and no call for them to repent – the entire oracle denounced Edom.
 - d. Thus, this comforted and encouraged Judah. There is a brighter day coming.

B. Teachings

1. The prophet's warning against ridicule. 12 (Sometimes it is the result of pride, lack of brotherly love, hatred in one's own heart.)
 - a. God is not happy with the cold indifference toward those in distress.
 - b. Rather He wants brotherly kindness.
 - c. To find sadistic joy in the calamities of others is doubly wicked.
 - d. We cannot pass by on the other side. cf. Luke 10:31,32; Mt. 27:39-44
2. Doctrine of strict retribution. 10,15
 - a. God will punish vice and sin. (God's judgment is that Edom is doomed to destruction – this destruction or calamity cannot be prevented).
 - b. Verse 15 is the golden rule in reverse. It is the pagan iron rule. To state it another way, if we live by the sword, we will die by the sword.
 - c. One reaps what is sown. Gal. 6:7,8; Matt. 7:1ff
 - d. Reaping is also in keeping with how much one sows. Luke 8
 - 1). Note: Sunflowers are easier than wheat to grow, but wheat is more profitable.
 - e. There is a contrast in Obadiah of Judah and Edom:
 - 1). Religious man: did not repent and accept, but was disciplined and corrected.
 - 2). Materialistic: Not evil, but measured life in terms of money, and immediate advantage.
 - 3). "Our country! may she always be in the right, but our country, right or wrong."
3. Obadiah's sure hope of Israel's coming golden age. 17
4. Divine providence.
 - a. God is in control of the events on earth.
 - b. He it is that rules over the affairs of men. cf. Dan. 4:17
 - c. He is working out his plan, but he is faithful to his people, and his redemptive purposes will be achieved.
5. Pride.
 - a. Pride goes before a fall.
 - b. Pride and a haughty spirit only fools the one who has them.
 - c. It will eventually cause one to fail to bow before God.
6. "The kingdom will be the Lord's."
 - a. God will have the ultimate victory.
 - b. Cf. Rev. 11:15; 17:14

EZEKIEL

- I. The name is derived from the name of the prophet.
- II. The author is Ezekiel the priest. 1:1-3
- III. The history and purpose of the book.
 - A. Ezekiel actually began writing before the final end of Jerusalem with the destruction of the temple – the fifth year of Jehoiachin’s captivity (about 592).
 - B. He lived at Tel Abib on the river Chebar. He was married and had his own home.
 - C. Ezekiel impressed upon the exiles the dimensions of the calamity because of their sin.
 1. He said, “the soul that sins, it shall die.” You have a personal responsibility!
 2. The theocracy will come to an end if the people continue in sin. However, there is no delight in God over the death of the wicked.
 3. So, “turn ye, turn ye, for why will you die?”
 4. God is faithful to his eternal purposes, and will not forsake his people, and they will be returned one day to their own land, and then the city will be called Jehovah shammah (that is, the Lord is there).
 - D. An outline of the book:
 1. The prophecies which were uttered before Jerusalem was overthrown. 1 - 24
 2. The prophecies of God’s judgment against foreign nations. 25 - 32
 3. The prophecies that deal with the restoration of Judah, which were uttered after Nebuchadnezzar had overthrown Jerusalem. 33 - 48
 - E. Some of the many symbolic statements and messages of Ezekiel:
 1. Ezekiel is given a scroll to eat to symbolize that the people of God would not listen to the message of God. 2:8
 2. Ezekiel is said to be a watchman to the house of Israel, symbolic of the watchman on the wall of the city. 3:17
 3. In chapter 4 a brick is used to symbolize the siege of Jerusalem; baked dung is used to symbolize famine.
 4. In chapter 5 he is told to shave off his beard and head with a barber’s razor. He is to divide the hair into thirds. A third is to be burned, which symbolizes those who would die. He is to smite a third with the knife, which symbolizes the coming plague and famine. He is to scatter a third to the wind, which symbolizes the captivity.
 5. In chapter 24 he is commanded not to mourn when his wife dies to symbolize the inward pain that they would experience.
 - F. Ezekiel has many visions and allegories

DANIEL

- I. The book is named after its principal character. His name means “God is my judge.”
- II. The author is Daniel.
 - A. The book is written in the style of one writing about Daniel, instead of the words of Daniel, although there are first person statements in the book.

- B. Some have said that the men of the Great Synagogue wrote Daniel.
- C. Notice these things about the authorship of Daniel:
 1. Jesus quoted from Daniel. Mat. 24:15
 2. By name Daniel speaks and claims to have received Divine revelations. 7:2; 8:1, etc.
 3. In 12:4 he is commanded to preserve the book, and seal it up.

III. Other features of Daniel.

- A. Daniel gives us historical evidence of the kings of Babylon, and their fall, and the ascendancy of the Medo-Persian Empire.
- B. The purpose of the book is clear: God is superior over the idols of the heathen nations. God had used these nations to punish Judah, but in the end they will be punished, and pass from the scene.
 1. God will, in the latter days erect a kingdom which will never be destroyed.
 2. The Messiah will come, and the eternal kingdom will be established.
 3. God is sovereign in connection with his dealing with human kingdoms.
- C. An outline of the book:
 1. Chapter 1. Nebuchadnezzar takes control of Jerusalem and brings four young men to Babylon for training to be servants in the court.
 2. Chapter 2. Nebuchadnezzar is troubled by a dream. Since the wise men cannot interpret the dream, Daniel is called upon to interpret. The great image:
 - a. Head of fine gold. The king is told that he (representing Babylon) is this head.
 - b. His breast and arms of silver. This represented the Medo-Persian Empire.
 - c. His belly and thighs of brass. This represented Greece.
 - d. His legs of iron, and feet of part iron, and part clay. This represented Rome.
 3. Chapter 3. The golden image of Nebuchadnezzar. Shadrach, Meshach and Abed-nego refuse to worship the image, and are thrown into the furnace of fire.
 4. Chapter 4. Another dream of Nebuchadnezzar which Daniel interprets.
 5. Chapter 5. Belshazzar and the writing on the wall, which Daniel interprets as being the doom of Belshazzar the king.
 6. Chapter 6. Darius the Mede follows Belshazzar to the throne. Daniel is accused of violating the law and is thrown into the den of lions.
 7. Chapter 7. The vision of the four great beasts of Daniel. This vision represents the same kingdoms of chapter 2.
 - a. Like a lion with eagle's wings. Babylon (75 years)
 - b. Like a bear. Medo-Persia. (200 years)
 - c. Like a leopard. Greece. (333 to 68 B.C. – 265 years)
 - d. Like a monster with iron teeth and 10 horns. Rome. 68 B.C. to 500 A.D.
 8. Chapter 8. Using the symbolism of a ram and a he-goat, Daniel sees the Medo-Persian empire destroyed by Alexander the Great.
 9. Chapter 9. Daniel has studied Jeremiah's prophecy about Judah being in exile for seventy years, and prays, confessing the sins of his people.
 10. Chapter 10. A Divine message is revealed to Daniel, and is an introduction to the next two chapters.
 11. Chapters 11 and 12. The wars between the kings of Egypt (Ptolemies), and Syria

- (Seleucids) are depicted. Emphasis is placed on the rise of Antiochus Epiphanes to power, and his persecution of the people of God.
- D. The book was originally written in Hebrew, but the manuscripts we now have are part Hebrew, and part Aramaic. It is possible that the author wrote partly in Hebrew, and partly in Aramaic. Or, some of the Hebrew may have been changed to Aramaic in copying.
 - E. The message is one of encouragement for God's people in a time of great persecution.
 - F. The apocalyptic style of Daniel sets the tone for future such works.

RESTORATION

Time frame: From the return to Canaan to the end of the O.T. canon in 432 B.C.

- I. References: Ezra, Nehemiah, Haggai, Zechariah, and Malachi. Also, Esther
- II. This represents a new age, and a new people.
- III. Cyrus became king of Persia about 550.
 - G. Media was annexed by Persia and became the Medo-Persian Empire.
 - H. The Babylonians were taken in about 538 B.C. with the defeat of Nabonidus and the death of his son, Belshazzar, and Cyrus became the master of the western world.
 - I. Cyrus gave permission for the Jews to return and under Zerubbabel, and about 42,360 returned to Canaan in the first year and began to rehabilitate the ruins. Ezra 2:64
- IV. The Restoration
 - A. Work was promptly begun on the temple, but work was soon suspended and put off.
 - B. Haggai, and others, encouraged completion of the temple in about 521. By 516 the temple was completed and dedicated.
 - C. The work of Ezra and Nehemiah was done 60 to 65 years later.
 - D. Malachi, the last book of the O.T. indicates the condition of the people a few years after the work of Ezra and Nehemiah, the final historians of this last period.

EZRA

- I. Ezra and Nehemiah have been regarded as one book by many.
 - A. The Latin Vulgate calls Nehemiah the second book of Ezra. Origen called these two books I and II Ezra.
 - B. A Hebrew manuscript of 1448 introduced a division into the two books. However, they were probably not one book in the beginning.
 - 1. They probably became one book because Nehemiah continues the history of Ezra.
 - 2. Another idea may have been to reduce the number of books to correspond to the number of letters in the Hebrew alphabet.
- II. About the book of Ezra:
 - A. The book is named after the principal character, Ezra.

- B. The book does not claim to be written by Ezra.
 - 1. Tradition assumes that the book was written by Ezra.
 - 2. Also, some of the book is written in the first person singular.
- C. The date of the book would cover the period of 536 to 445 (some as late as 430's) B.C.
- D. The purpose of this book gives an account of the restoration with emphasis on the religious point of view.
- E. An outline of the book:
 - 1. The return of the first exiles. 1 - 2
 - a. The edict of Cyrus regarding the return, and the response of the people. 1
 - b. The first exiles return under Zerubbabel and Joshua. 2 49,697 people, mostly from the tribes of Judah and Benjamin made this two week trip with camels. This figure includes servants and maids. Ezra 2:64,65
 - 2. The restoration of the worship of God. 3 - 6
 - a. The altar of burnt offerings, and other offerings, feast days, etc. were restored. 3
 - b. Work on the temple began. 3
 - c. Adversaries frustrated the work, and plans of rebuilding the temple, and the work stopped. 4
 - d. The work of Haggai and Zechariah stir up the people to resume work. 5
 - e. The work is continued because of the edict of Darius based on the decree of Cyrus, whose decree said that work on the temple was to continue. 6
 - f. The temple is completed and dedicated in 516 B.C. 6
 - 3. The return under Ezra. 7 - 10
 - a. There is a skip of many years to the work of Ezra under Artaxerxes in about 458 - 457 B.C. Ezra 7:1ff
 - b. These chapters tell of the commission which Artaxerxes gave Ezra, Ezra's blessing, those going with Ezra to Jerusalem, the mourning of Ezra because the people have not separated themselves from the world, his prayer and reform.

NEHEMIAH

- I. The book is named after its principal character.
- II. The author of the book is Nehemiah himself.
 - A. It is interesting to note that Ezra was a priest, but Nehemiah was a simple worker.
 - B. However, their work seemed to complement that of Ezra in a wonderful way.
- III. An outline of the book:
 - A. Nehemiah secures permission, travels to Jerusalem, and restores the walls of Jerusalem. 1 - 7
 - 1. Nehemiah is permitted by the king to go to Jerusalem. 1 - 2 This is about 13 years after Ezra has returned.
 - 2. He and a host of workers rebuild the walls and gates, but not without the opposition of some. 3 - 6
 - a. Chapters 2 - 6 tell of Sanballat, Tobiah, and Geshem lead the opposition.
 - b. The text gives some pretty specific details as to how Nehemiah and his workmen

built the wall, and at the same time protected themselves.

3. Hanani, the brother of Nehemiah, and Hananiah is given charge of the city, and he and a list of others return to Babylon.
- B. The reforms of Ezra and Nehemiah. 8 - 13
 1. The renewal of the covenant. 8 - 10
 2. Those who dwelt in Jerusalem. 11
 3. A list of priests and Levites. 12
 4. The dedication of the walls. 12
 5. The support of the priests. 12
 6. A second visit by Nehemiah to Jerusalem. 13
 - a. This is during the 32nd year of Artaxerxes. 13:6
 - b. This would be about 433 B.C., or some 103 years after Cyrus allowed the first group to come back home.
 - c. Some of the problems encountered were mixed marriages, Sabbath-keeping; merchants trading on the Sabbath. Nehemiah ordered the gates of the city closed on the Sabbath.

HAGGAI – 520 B.C.

Introduction

1. 42,360 under Zerubbabel came back from Babylonian Captivity in 536 B.C.
2. In Ezra 5:1, there is a reference to Haggai. (Haggai means festivity or holiday).
3. Haggai was the first prophet of the newly established Jewish colony after the return from Babylonian Captivity. (At least, about which the Scriptures speak.)
4. His mission was to arouse Jerusalem to rebuild the temple that Nebuchadnezzar had destroyed in 586 B.C.
 - a. The Babylonian period of supremacy as a world power came to an end about 539 B.C.
 - b. The Persian Empire allowed the Jews to go back home.
7. Cyrus had issued a decree to allow the exiles to return to Jerusalem and rebuild the temple. EZR 1:1-3 "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.
 - 1). The first group came back about 536 B.C. A second group came back in 457 B.C. led by Ezra; A third led by Nehemiah, 445 B.C.
 - 2). The foundation was laid by 534 B.C.
 - 3). Adversaries complained to Persia and the work stopped. Ezra 4. It stayed stopped until Haggai about 420 B.C.
5. The date of Haggai's writing is about 520 B.C.

6. The Persian kings are: Cyrus, to B.C. 530; Cambyses, 530-522; Darius, 522 ff; Xerxes (Ahazuerus); Artaxerxes.
7. 42,360, under Zerubbabel (Sheshbazzar) came back from captivity in 536.
8. Babylonian period (606-539). Nabonites (556-538), and Belshazzar were the last kings of Babylon.

A. An Outline of the Book

1. Chapter 1:1-14. An appeal to rebuild the temple.
 - a. The prophet condemns the people's indifference, 1:2,4, therefore "consider your ways." 1:5-8
 - b. The people began, in less than a month, to build. 1:14,15
2. Chapter 1:15-2:9. Encouragement; the glory of the temple.
 - a. The glory of this temple did not compare with the first.
 - b. However, the Lord encouraged them. 2:4,7
 - c. God promises the latter glory to be greater than the former. 2:9
3. Chapter 2:10-14. Holiness and uncleanness. Two questions:
 - a. Will holy flesh, animals slain for sacrifice, cause those who touched them to be holy? "No" is the answer.
 - b. Can one unclean (as in touching a dead body) cause other things and people touched to be unclean.
 - 1). "Yes" is the answer. cf. Num. 19:22
 - 2). The lesson is, figuratively, the people were unclean because they failed to rebuild the temple; therefore, everything they touched was unclean.) 2:14.
 - 3). This naturally leads to better times (next point).
4. Chapter 2:15-19. Better times.
5. Chapter 2:20-23. Zerubbabel as God's servant. Victory of God's people.
 - a. Zerubbabel is told, I (God) will "take you."
 - b. "My servant."
 - c. "Make you a signet."
 - d. For I (God) have "chosen you." 2:23
(These statements indicate God's promised would be fulfilled.)

B. Lessons

1. The divine origin and power of all successful preaching. 1:13 Ezra 6:15 (The temple was completed in 516 B.C.).
2. The contagious character of the sin of procrastination. 2:10-19
 - a. The people had allowed the temple to lie with only the foundation for from fourteen to sixteen years.
 - b. Even when Haggai first came they said, "it is not the time." 1:2. Cf. Rom. 13:11, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."
3. The temple is the religious center of the world. 2:7,8
 - a. Compare Isa. 2:2-3
 - b. Heb. 12:26-28
HEB 12:26-28 "Whose voice then shook the earth: but now he hath promised,

saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"

4. One does not get ahead by cheating the Lord. 1:7-11; 2:17; Psa. 1:1-3
5. Discouragement is no reason to quit. 1:2,13 Cf. John 6
6. Duties should be performed even in hard times with hard work. 1:5-8
7. The time to do something when it needs to be done is now. 1:4
8. Powerful preaching is based on a "thus saith the Lord." Twenty-six times in this book Haggai uses similar expressions. cf. I Cor. 14:37
9. Material possessions without God is like putting wages "into a bag with holes." 1:6. Cf. Mt. 6:19-21

ZECHARIAH – 516–520

Introduction

1. Zechariah, the Prophet of God.
2. The time is 520-518 B.C. 1:1; 7:1
3. Zechariah means "whom God remembers." He was an added voice to Haggai.
4. The background. Ezra 3:8-10; Zech. 1:16; Ezra 4:1-6

EZR 3:8-10 "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel."

ZEC 1:16 "Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem."

EZR 4:1-6 "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel,

as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem."

- a. No priests worthy to officiate. Ezra 3:2,3; Zech. 3:3
 EZR 3:2-3 "Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening."
 ZEC 3:3 "Now Joshua was clothed with filthy garments, and stood before the angel."
- b. People were apathetic.
- c. Haggai 1:1,15
 HAG 1:1 "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,"
 HAG 1:15 "In the four and twentieth day of the sixth month, in the second year of Darius the king."
5. Zechariah brought the task of temple-building to completion. Ezra 6:14,15
 EZR 6:14-15 "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."
6. The temple was dedicated in 516 B.C.
7. In Zechariah we see that "when we give true worship its central place, we will bring peace and prosperity not only to ourselves but to all mankind."
- A. Contents
 1. Chapters 1-8 are several distinct messages:
 - a. 1:1-6, the introduction. This strikes the keynote of the book; a call to repentance.
 - b. 1:7-6:8, eight visions
 - 1). The rider on the red horse with red, sorrel, and white horses behind him. 1:7-17. These patrollers of the earth report that the earth is at rest, which seems bad news. The angel of the vision, however, assures the prophet that after 70 years (cf. Jer. 25:11; 29:10) the Lord's pity is stirred and that Jerusalem will be rebuilt, while the heathen will be chastised.
 JER 25:11 And this whole land shall be a desolation, and an astonishment; and

these nations shall serve the king of Babylon seventy years."

JER 29:10 "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

- 2). The four horns and the four smiths (sometimes carpenters) 1:18-21. Horns, a symbol of power (cf. Micah 4:13), represent those powers that have scattered Judah. The carpenters are symbols of the destruction of those powers. (The import is: there is no longer opposition to the building of the Lord's house.)
- 3). The man with the measuring line 2:1-13. The young man, about to lay out the walls of Jerusalem, is restrained since Jerusalem is to be inhabited as a city without wall. The Lord, who is "a wall of fire about her," and is glorious, is to be her protection.
 - a). Compare our song, "The Lily Of The Valley."
 - b). Vs. 12 is the only time Palestine is called "the holy land."
- 4). Joshua, a "brand plucked out of the burning" from the priesthood, in filthy garments, is accused by satan as one might be accused in court. In this condition he was unsuitable to offer sacrifices, 3:1-10
 - a). Joshua, grandson of Seraiah, was the last priest to serve before the temple was destroyed.
 - b). The outcome of the vision: Satan is denounced, filthy garments removed, clean clothes substituted.
 - c). Import: Priesthood cleansed, and made acceptable for service.
 - d). The promise God will send "the Branch." 6:12. This is the Messiah.
- 5). The golden candlestick with seven lamps and two olive trees. 4:1-14
 - a). "Two anointed ones" may be Zerubbabel and Joshua, civil and religious leaders.
 - b). Seven represents the all-seeing eye of God as he rules.
 - c). By the Lord's spirit success will come to the completing of the temple.
- 6). The flying scroll. 5:1-4. This answers, "How can crime be removed from the land?" The scroll flies through and its curse destroys the houses of thieves and perjurers.
- 7). The woman sitting in an ephah. 5:5-11. This woman sitting in a large dry measure (about 7 gallons), represents wickedness. She is borne to Shinar where sin finds its natural home. With the temple rebuilt evil is to be removed from the land.
- 8). The four chariots from between the copper mountains go forth to patrol the earth. 6:1-8. This seems to symbolize God's protecting providence. The earth is at peace under the control of God.
 - c. 6:9-15, a coronation
 - d. 7, fasting
 - e. 8, ten short oracles
2. Chapters 9-14 are some short oracles.
 - a. 9-10, an oracle of promise to the New Theocracy.

- b. 11:1-17, the good and foolish shepherds.
- c. 12-14, a description of the victories of the New Theocracy and the coming day of the Lord.

B. Abiding Lessons

1. The drooping faith of a community may be revived through earnest and sincere preaching. (Zechariah saw how God could change the lives of his people).
2. The former prophets appealed to as authentic. 1:4; also cf. II Tim. 3:16,17; II Pet. 1:20,21
3. True religion someday to be worldwide. 2:11; 6:15 Cf. John 4:21; Mk. 16:15
4. Rebuilding God's house is an indispensable condition of a better era. 1:16
5. Israel's contest is really with Satan. 3:1
6. Hope. 4:6
7. The Messiah will come. 14:9-11 (Zechariah is the most Messianic of all the minor prophets.) Notice the goal in preaching in verse 9.
8. The Messiah is called the Branch. 3:8
 - a. Isa. 11:1, and Jer. 23:5 refer to Christ as the Branch.
 - b. This one "shall grow up out of his place to become an Priest and King."

C. Passages Quoted in the New Testament

1. 8:16 – Eph. 4:25 "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."
2. 9:9 – Matt. 21:4,5 "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."
3. 11:12 – Matt. 27:3 "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,"
4. 13:7 – Matt. 26:31 "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

ESTHER

- I. The book gets its name from the principal character. In Persian the word means "star." In Hebrew (Hadhassah, 2:7) the word means "myrtle."
- II. Many, including Josephus and many in the Synagogue, believed Mordecai to be the author.
- III. The date would correspond to the Persian King, Ahasuerus (Xerxes). This would be about the time of the work of Haggai (521), and others.
- IV. About the book:
 - A. The book has been severely attacked because it does not contain the name of God. It could also be said that prayer and praise is not mentioned. Neither is the direct mention of the worship of God.
 - B. The historicity of the book has been denied by many modern "scholars."
 - C. Certainly one of the great teachings of the book is the Providence of God. Cf. 4:14

1. One of the great themes is not only history, but the protection of God's people.
 2. This tells of those Jews who continued to live in the Mesopotamian valley, even after many others had returned to Palestine.
- D. An outline of the book:
1. The threat that the Jews faced. 1 - 4
 - a. The removal of Vashti, and the selection of Esther as queen. 1 - 2
 - b. The plot of Haman to destroy the Jews. 2 - 4
 2. The Jews overcome the plot against them. 5 - 10
 - a. Mordecai is triumphant over Haman. 5 - 8
 - b. Israel is triumphant over their enemies. 8 - 10

MALACHI – 450's to 432

Introduction

1. Judah is under a governor.
 2. The social conditions of the Persian period: "Serious abuses crept into Jewish life; the priests had become lax and degenerate, defective sacrifices were allowed to be offered upon the temple altar; the people were neglecting their tithes, divorce was common, God's covenant was forgotten, and the people had grown skeptical of God's righteousness, questioning sincerely their adoption as the peculiar people of his choice. These, we know, were precisely the conditions which prevailed also in Nehemiah's day (cf. Neh. 3:5; 5:1-13)." Malachi was a contemporary of Nehemiah and Ezra.
 3. Malachi means "my messenger."
- A. Theme: Designed to encourage people who have almost fainted because the dawn of the golden age has not arrived. Be righteous, God will do what he has promised.
1. 1:1 The burden (load, a heavy obligation) of the Word of the Lord (oracle).
 2. Malachi opens with the statement that God loves Israel, 1:2-5 – closes with an earnest appeal to remember the Law of Moses. 4:4-6
- B. Malachi is a unique book. It is written in a debate or dialectic style.
1. Affirmation.
 2. Question.
 3. Refutation.
 - The expression "Yet you say," 1:2,6,7; 2:14,17; 3:7,8,13, occurring eight times
 - For example:
 - a. I have loved you, says God. Yet you say, Wherein have you loved us? In that Jacob was disciplined only – being brought from exile; Whereas Esau was punished – being left in captivity (1:2,3). cf. Obadiah
 - b. You priests despise my name, offering polluted bread. Lev. 22:17-25. Yet you say, wherein have we polluted you? In that you say, The table of God is contemptible (1:6,7), i.e., by thinking it may be despised (disdained).
 - c. You have profaned the covenant of your fathers. Yet you say, Wherein have we done so? In that you deal treacherously with the wife of your covenant (2:10-16).
 - d. You have wearied God with your words. Yet you say, Wherein shall we him? In that you say, Evil is good, and good, evil (2:17). cf. Isa. 5:20
- ISA 5:20 "Woe unto them that call evil good, and good evil; that put darkness for

light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

- e. You have turned aside from my ordinances. But you say, Wherein shall we return (3:7)? Malachi wastes no time in answering, as their question is insincere.
- f. You have robbed God. But you say, Wherein have we robbed you? In tithes and offerings (3:8).
- g. Your words have been stout (harsh) against me, says God. Yet you say, What have we spoken against you? You have said, It is vain to serve God (3:13,14).

C. Seven Divisions

- 1. 1:2-5, God still loves Israel. It is seen in the contrasting fates of Israel and Edom. cf. Obadiah.
- 2. 1:6-2:9, priests, and Levites are denounced for neglect and indifference, and despising his name.
- 3. 2:10-16, rebuke for idolatry and divorce.
- 4. 2:17-3:6, announcement of the coming judgment. You have wearied the Lord with your words.
- 5. 3:7-12, example of the people's sins.
 - a. 3:7 You have turned aside from my statutes.
 - b. 3:8 You have robbed me.
 - c. 3:13 Your words have been stout (harsh) against me.
- 6. 3:13-4:3, addressed to the doubters.
- 7. 4:4-6, a concluding exhortation to obedience.

D. Lessons of Value for Us:

- 1. The value of true ritual. 1:6ff, 10,11.
- 2. The crime of divorce. 2:10-16
- 3. The coming of the Messiah and his kingdom. 3:1ff
- 4. The eternal discipline of the law. 4:4-6

E. Verses of Great Value:

- 1. 1:11
- 2. 1:14
- 3. 2:10
- 4. 2:16
- 5. 3:1; 4:5

F. Two extended polemics in Malachi:

- 1. Against unfaithful priests who have become lax in their ministrations of the worship in the sanctuary.
- 2. Against unfaithful people. (Some doubt God's love and providence).