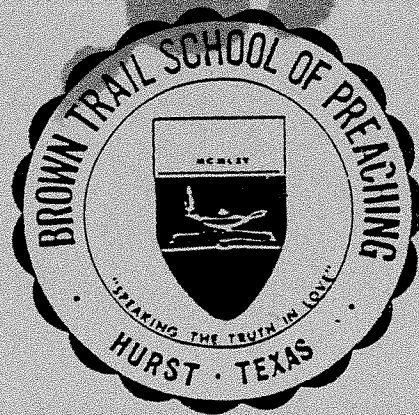


# **OLD TESTAMENT SURVEY I**

**(BOOKS OF LAW AND HISTORY)**



**ROY DEEVER**

A SURVEY  
OF THE OLD TESTAMENT

--Roy Deaver

## BRIEF OUTLINE OF THE OLD TESTAMENT

(Including scripture reference)

Theme: History of Israel, as a means of emphasizing and preparing for the coming of the Christ, as the Savior of man.

### I. Israel before becoming a kingdom--

1. History preceding and leading up to Israel's becoming a nation,  
Gen.1:1-11:32;
2. History of the establishment of the nation of Israel, Gen. 12--Joshua 3;
3. History of Israel after becoming a nation, but before becoming a kingdom, Joshua 4-1; I Sam.10.

### II. Israel after becoming a kingdom--

1. History of Israel during the time of the United Kingdom, I Sam. 10-  
I Kings 12;
2. History of Israel during the time of the divided Kingdom, I Kings 12-  
II Chron. 36;
3. History of Israel from the fall of Jerusalem to the close of the Old Testament, Daniel, Ezra, Nehemiah.

## A SKELETON OUTLINE OF THE BIBLE

SUBJECT: The Bible

TITLE: A Skeleton Outline of the Bible

PROPOSITION: To present a skeleton outline of the Bible.

OBJECTIVE: To help each one to have a better overall picture of the Bible, with the thought in mind that this fact will enable each one to study the Bible more effectively.

### INTRODUCTION:

1. Numerous passages emphasize our obligation to be diligent students of the word of God. Cf. II Tim. 2:15; Mt. 7:7; Jno. 7:17; Acts 17:11; Ps. 1.
2. One of the most powerful tools you can possibly have in effective study is a good overall picture of the entire Bible. It is essential that you have in mind, as a part of your mental machinery, an outline of the Bible.
3. We recognize that an outline of the Bible will have to involve consideration of the Bible from several viewpoints.
4. Reference to Subject, Title, Proposition, Objective.

### DISCUSSION:

I. The Bible is one book--

1. It is made up of many books:

- (1) 39 books is the Old Testament;
- (2) 27 books in the New Testament;
- (3) Hence, e pluribus unum.

2. It is one in purpose.

- (1) God, Christ, and the Holy Spirit are one in purpose.
- (2) Husband and wife are one in purpose.
- (3) The Bible is not a textbook in history, science, geography, ethnology, psychology, physiology, sociology, etc...
- (4) It is the textbook in religion. Its theme is redemption, and its purpose is: the glory of God and the salvation of man through Jesus Christ our Lord.



(2)

II. Which has two major divisions divisions--

1. The Old Testament and the New Testament.
2. The Old Testament
  - (1) Contains the books of Gen. through Mal.;
  - (2) Was written for our learning, Rom. 15:4;
  - (3) Was type, shadow, copy, figure.
3. The New Testament
  - (1) Contains the books of Mt. through Rev.;
  - (2) Is clearly distinguished from the Old: Mt. 26:28; Heb. 9:16,17; Heb. 8:8-13; Heb. 10:9.

III. With three dispensations--

1. Patriarchy-- embracing the events from the creation to the giving of the law.
2. Judaism-- embracing the events from the giving of the law to Pentecost.
3. Christianity-- embracing the events from Pentecost to the Judgement.

IV. With four sub-divisions of the Old--

1. Law--5 books.
2. History--12 books.
3. Poetry--5 books.
4. Prophecy--
  - (1) Major prophets--5 books;
  - (2) Minor prophets--12 books.

V. With four sub-divisions of the New--

1. Gospel - Convince.
2. Acts - Convert.
3. Epistles - Confirm.
4. Revelation - Console

## VI. With fifteen natural periods--

1. The ante-diluvian: creation to the flood;
2. Post-diluvian: flood to the call of Abram;
3. Patriarchal: call of Abram to the descent into Egypt;
4. Egyptian: descent into Egypt to the crossing of the Red Sea;
5. Wandering: crossing of the Red Sea to the crossing of the Jordan;
6. Conquest: from the crossing of the Jordan to the appointment of the first Judge.
7. Judges: appointment of the first Judge to the establishment of the Kingdom.
8. United Kingdom: establishment of the Kingdom to the division of the Kingdom (975 B.C.);
9. The dual Kingdom: from the division of the Kingdom to the fall of Samaria (722 B.C.);
10. Judah alone: from the fall of Samaria to the fall of Jerusalem.
11. Captivity: from the fall of Jerusalem to the decree of Cyrus.
12. Restoration: from the decree of Cryus to the end of Nehemiah's career.
13. Between the Testaments: The Maccabean period, from the end of Nehemiah's career to the coming of John the Baptizer.
14. The period of the Christ: from the coming of John the Baptizer to Pentecost;
15. The period of the church: from Pentecost of Acts 2 to the close of the Revelation.

CONCLUSION:

1. We have sought to emphasize:
  - (1) That the Bible is one book,
  - (2) With two major divisions,
  - (3) With three dispensations,
  - (4) With four sub-divisions of the Old Testament,
  - (5) With four sub-divisions of the New Testament, and
  - (6) With fifteen natural periods.

CONCLUSION

2. It is our fervent hope and sincere prayer that this skeleton outline of the Bible will help you in your personal study.

BACKGROUND FOR STUDY OF THE  
OLD TESTAMENT BOOKS

Roy Deaver



# BACKGROUND FOR STUDY OF THE OLD TESTAMENT BOOKS

By Roy Deaver

## Outline

### Introduction:

1. A dream come true.
2. Reference to Subject, Title, Proposition, and Objective.

### DISCUSSION:

- I. A suggestion on studying the Bible.
- II. The purpose of the Bible.
- III. A skeleton outline of the Bible.
- IV. A brief outline of the Bible.
- V. A brief outline of the Old Testament.
- VI. The Old Testament Story.
- VII. The Location of the Old Testament Books.
- VIII. The task of each speaker.

### CONCLUSION:

1. Summary, and a
2. Prayer.

## BACKGROUND FOR STUDY OF THE OLD TESTAMENT BOOKS

### Introduction

For many years brother Warren and I have hoped for, longed for, and looked forward to the specific opportunity of this lecture week: the unique privilege of listening as men who have made special study present to us and discuss for us the fundamental message of each book of the Old Testament. Plans are to deal in similar fashion with the books of the New Testament next year.

The general field with which we are dealing at this time is the Old Testament. The specific thought which I shall strive to develop is: Background for Study of the Old Testament Books. It shall be my purpose to outline the framework, set the background, establish the foundation--upon which all the speakers will be working. The objective is (1) to help the speakers to have the proper background upon which to work; (2) to help the hearers to have the proper background upon which to listen and learn; and (3) to help all to have a better perception of the fundamental message of the Bible.

### DISCUSSION

#### A Suggestion on Studying the Bible

To understand the Bible one must have a knowledge of the Bible as a whole. The Bible plan is historical. The scheme of redemption is presented historically. It must be studied with respect to this fact. While there is great value in studying small sections of the Bible--a chapter, a paragraph, a verse, a phrase, a word--yet, a knowledge of the whole is indispensable. While an artist might have occasion to carefully scrutinize each square inch of a painting, he would first see the picture as a whole. Lincoln's Gettysburg Address is great in and of itself. It is infinitely greater when considered in its historical setting, and as a part of the Great American Drama. Dean (Outline of Bible

History, B. S. Dean, p. 2) puts it this way: "If you would know Abraham or Moses or David or Paul, if you would comprehend the Abrahamic Covenant, the scenes on Sinai and on Calvary, or the sermon on Pentecost, you must know them as parts of a sublime whole." It is good to read an entire book of the Bible at one sitting. We must strive always to see how the part fits into the whole. It is important that we study each book of the Bible as a whole, realizing that it has a significant relationship to a larger whole--the whole Bible.

### The Purpose of the Bible

The Bible relates to the need for human redemption. The fact of redemption necessarily implies need for redemption. The first three chapters of Genesis are specifically designed to explain the need for redemption. In spite of all that God had done, and in spite of all the wonderful circumstances, blessings, and opportunities --Adam and Eve transgressed God's will. Through this sin of Adam sin and death entered into the world, Rom. 5:12. Consequently, men are born into a world where sin and death (both physical and spiritual) do exist. One dies physically as a consequence of Adam's sin. One dies spiritually as a consequence of his own sins. When an accountable person yields to temptation and transgresses God's law he thereby becomes a sinner, and involved in spiritual death. He stands in need of deliverance, redemption.

All accountable persons share this need for redemption. This is true because all sin. The Gentiles, anterior to the New Testament gospel, had violated that which God had given them, and were therefore condemned before God, Rom. 1:18-32. The Jews, anterior to the New Testament gospel, had violated the Mosaic law, and were therefore condemned, Rom. 2:1-3:20. They (Jews and Gentiles) were alike--sinners, guilty, condemned. There was no distinction, Rom. 3:22, 23. Further, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8.

The Bible shows that redemption is through Jesus Christ. In Rom. 3:24 Paul refers to "being justified freely by his grace through the redemption that is in Christ Jesus." "Redemption" here is the Greek "apolutrosis" which according to Thayer is everywhere used in the New Testament to signify "deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin." Paul refers to "...the Beloved: in whom we have our redemption through his blood...", Eph. 1:7. It is in the "Son of his love" that we "have our redemption," Col. 1:14. He is the deliverer, Gal. 1:4

The Old Testament points to the Christ. After the Lord's resurrection two of the disciples were on their way to Emmaus, Lk. 24:13ff. The Lord "drew near, and went with them." The Lord said to them, "O foolish men, and slow of heart to believe in all that the prophets have spoken," verse 25. "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself," verse 27. Later they said, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures," verse 32. Recognition of the fact that the coming of the Christ (for man's redemption) is the message of the Old Testament is the key which opens the Old Testament. Paul persuaded "them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening," Acts 28:23. The Law of Moses, the Prophets, and the Psalms concerned the Lord, Lk. 24:44. The Lord said regarding the "scriptures" that "these are they which bear witness of me," Jno. 5:39. Moses wrote of the Lord, Jno. 5:46. The prophets spake of the Christ and his sufferings, Acts 3:18; 1 Pet. 1:10-12. The prophets showed "the coming of the Righteous One," Acts 7:52. "To him bear all the prophets witness...", Acts 10:43. Paul emphasized that in preaching the Christ--his sufferings, resurrection, salvation to both Jews and Gentiles



--that he was preaching "nothing but what the prophets and Moses did say should come," Acts 26:22,23.

Obviously, the Christ is the center, sum, and substance of the Bible message. The coming of Christ is its theme. The Old Testament points forward to his coming; the New Testament emphasizes that Christ did come, and that he will come again.

Human redemption glorifies God. "Sonship" through Jesus Christ is "to the praise of the glory of his God's grace" Eph. 1:6. "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever," Gal. 1:5. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:11. "For to him, and through him, and unto him, are all things. To him be the glory forever," Rom. 11:36.

Note carefully: The Bible relates to the need for human redemption. All accountable persons share this need for redemption. The Bible shows that redemption is through Jesus Christ. The Old Testament points to Christ. The Christ is the sum and substance of the Bible message. Human redemption is to the glory of God. From these fundamental facts we have the inevitable conclusion that the purpose of the Bible is:  
THE GLORY OF GOD, AND THE SALVATION OF MAN, THROUGH JESUS CHRIST OUR LORD. This is the purpose-line which runs all the way through the Bible--from Gen. 1:1 through Rev. 22:21. Every word in every verse of every paragraph of every chapter of every book has a vital connection with this purpose-line. Every book fastens in a wonderful way upon this purpose-line. It is my task, as a student of the Word, to ascertain exactly what that connection is.

## Skeleton Outline Of The Bible

On the basis of the preceding, perhaps the following will help us to obtain and to retain an overall picture of the Bible:

Its purpose: The glory of God and the salvation of man, through Jesus Christ our Lord.

Its theme: The Coming of the Christ--

- I. The Old Testament Message: Christ is coming;
- II. The New Testament Message: Christ has come, and will come again.

## A Brief Outline Of The Bible

Numerous passages emphasize our obligation to be diligent students of the word. See 2 Tim. 2:15; Mt. 7:7; Jno. 7:17; Acts 17:11; Ps. 1. One of the most powerful tools the student can have in Bible study is--as a part of his mental equipment--an outline of the entire Bible. An outline of the Bible would necessarily involve consideration of the Bible from several viewpoints. As a means of enabling us to obtain and retain a better picture of the Bible as a whole we submit the following brief outline.

- I. The Bible is one book. It is made up of many books: 39 books in the Old Testament, and 27 books in the New Testament. Hence, "e pluribus unum." It is one in purpose. God, Christ, and the Holy Spirit are distinct divine personalities, but one in purpose. Husband and wife are one in purpose. The Bible is not a textbook in history, science, geography, ethnology, psychology, physiology, or sociology. It employs these (and other realms) in the development of its purpose, but is primarily concerned about neither. It is the textbook in religion; its theme is redemption, and its purpose is man's salvation.

II. Which has two major divisions--the Old Testament, and the New Testament.

The Old Testament, containing the books of Genesis through Malachi, was written for our learning (Rom. 15:4), and is type, shadow, copy, and figure. The New Testament, containing the books of Matthew through Revelation, is clearly distinguished from the Old (Mt. 26:28; Heb. 9:16, 17; Heb. 3:8-13; Heb. 10:9) and is anti-type, substance, original, and real.

III. With three dispensations--Patriarchy, embracing the events from the Creation to the giving of the Mosaic law; Judaism, embracing the events from the giving of the law to Pentecost of Acts 2; Christianity, embracing the events and time from Pentecost to the Judgment.

IV. With four subdivisions of the Old Testament--Law, containing the 5 books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy; history, containing the 12 books of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther; Poetry, containing the 5 books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon; prophecy, containing the 5 major prophets Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, and Daniel; and the 12 minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

V. With four sub-divisions of the New Testament--the gospels, written to convince men that Jesus is the Christ, the Son of the Living God; Acts, written to convert men to the Christ; the Epistles, Romans through Jude, twenty one in number, written to confirm one in the Christ by outlining christian duties and responsibilities; the Revelation, written to console God's people.

7

VI. And with fifteen natural periods. The Bible itself most naturally divides itself into fifteen natural divisions or periods. Time spent in committing to memory these fifteen periods will richly reward the Bible student, for he thus acquires the mental framework upon which to fasten every Biblical personage and event. Learn well the following periods, and the index events.

1. The antediluvian period, embracing every Biblical event from the Creation to the flood;
2. The Post-diluvian period--from the flood to the call of Abram;
3. The Patriarchal period--from the call of Abram to the descent into Egypt;
4. The Egyptian period--from the descent into Egypt to the crossing of the Red Sea;
5. The period of Wanderings--from the crossing of the Red Sea to the crossing of the Jordan;
6. The period of Conquest--from the crossing of the Jordan to the appointment of the first judge;
7. The period of the Judges--from the appointment of the first judge to the establishment of the Kingdom;
8. The period of the United Kingdom--from the establishment of the Kingdom to the division of the Kingdom;
9. The period of the dual Kingdom--from the division of the Kingdom to the fall of Samaria, in 722 B.C.;
10. The period of Judah alone--from the fall of Samaria to the fall of Jerusalem;
11. The period of Captivity--from the fall of Jerusalem to the decree of Cyrus;
12. The period of Restoration--from the decree of Cyrus to the end of



12. Continued.

Nehemiah's work, with which the Old Testament closes.

13. The period between the Testaments--from the end of Nehemiah's work to the coming of John the baptizer;

14. The period of the Christ--from the coming of John the baptizer to Pentecost of Acts 2;

15. The period of the church--from Pentecost of Acts 2 to the close of the Revelation.

It is our fervent hope and sincere prayer that this "brief outline" will be of benefit to you in your further personal study.

#### Brief Outline Of The Old Testament

Since the present lectureship relates particularly to the Old Testament, we therefore submit the following "brief outline" of the Old Testament, including scripture references.

Theme: History of Israel, as a means of emphasizing and preparing for the coming of the Christ, as the Savior of man.

#### I. Israel before becoming a kingdom--

1. History preceding and leading up to Israel's becoming a nation,

Gen. 1:1-11:32;

2. History of the establishment of the nation of Israel, Gen. 12-Joshua 3;

3. History of Israel after becoming a nation, but before becoming a kingdom, Joshua 4-1 Samuel 10.

#### II. Israel after becoming a kingdom--

1. History of Israel during the time of the United Kingdom, 1 Sam. 10-1 Kings 12;

2. History of Israel during the time of the divided kingdom, 1 Kgs. 12-2 Chron. 36;

## II. Continued.

### 3. History of Israel from the fall of Jerusalem to the close of the Old Testament, Daniel, Ezra, and Nehemiah.

#### The Old Testament Story

In condensed form the Old Testament story would be as follows:

In Gen. 1-3 the need for human redemption is explained. In Gen. 3:15 the Messianic promise is made. Seth is selected as the head of the Messianic line. In Enoch (1) God's concern for righteousness is emphatically revealed, and (2) the great truth of immortality is established. In Noah we have the preservation of the Messianic line. After the flood, Shem is selected as the new head of the Messianic line. Abraham (1) is selected as the head of the Messianic nation, and (2) in him we have the Abrahamic Covenant--land, nation, Seed--which is an enlargement upon the Messianic promise, and which covenant is a foundation factor in all subsequent Bible history. Isaac is the first step in the development of the Abrahamic Covenant, and through him we are introduced to Jacob. In Jacob we have the further development of the Abrahamic Covenant, and through him we are introduced to his sons--the progenitors of the twelve tribes, out of whom the nation of Israel was formed. In Joseph we have (1) the record of the preservation of the Israelites, and (2) the explanation of how God carried Israel into Egypt (as he had said to Abraham, Gen. 15:13-16), which was essential to the formation of the nation of Israel. The Israelites were subjected to bondage in Egypt. Israel was miraculously delivered, and thereafter spent forty years wandering in the Wilderness. After Moses' death, and under Joshua, Israel settled in the land of Canaan. Following the death of Joshua, and for approximately 336 years, the judges ruled in Israel. They were "deliverers" from oppressions. Saul, David, and Solomon

ruled successively, forty years each, during the time of the "United Kingdom." After Solomon's death the Kingdom was divided and we thereafter have the Kingdom of Israel (or Northern Kingdom, of ten tribes) and the Kingdom of Judah (or Southern Kingdom, of two tribes). The fall of Samaria in 722 B. C. ended the Kingdom of Israel, and we thereafter study the history of "Judah alone"--the Southern Kingdom. In 606 B. C. Nebuchadnezzar, King of Babylon, took Jerusalem and thus began the Babylonian captivity. However, the complete fall of Jerusalem came twenty years later, 586 B. C. After a total of seventy years captivity, Cyrus the Great, who had conquered Babylon, gave the decree which permitted the Jews to return to Palestine. Under Zerubbabel fifty thousand Jews returned. Approximately eighty years later came the great reform work of Ezra. Then came the great restoration work of Nehemiah. And, with the close of Nehemiah's work we have the end of the Old Testament history.

We must remember that the Old Testament story was preparatory for the work of Christ. Fulfillment of the "land" element of the Abrahamic Covenant occupies a great deal of the Old Testament history. Fulfillment of the "nation" element of the Abrahamic covenant occupies much of the Old Testament History. Both of these (the "land" element and the "nation" element) related to and were in preparation for the fulfillment of the "Seed" element of the Abrahamic Covenant. The "Seed" element included the Christ, the gospel, the church. The Old Testament message is type, shadow, copy, and figure. The New Testament sets forth the anti-type, the substance, the original, the real.

## Location of the Old Testament Books

Our understanding of and appreciation for the Old Testament books will be enhanced immeasurably if we are able to place each book in its proper historical setting. Though the historical setting would properly include both consideration of the time of composition, and the time (or period) to which it relates, we are concerned now with the Bible history to which each book relates. Accordingly, we submit the following outline of Bible periods and the Bible record which relates to each period.

1. Antediluvian period--Creation to the flood--Gen. 1-8:13;
2. Post-diluvian period--flood to call of Abram--Gen. 8:10-11:26;
3. Patriarchal--call of Abram to descent into Egypt--Gen. 11:27-50:26; and the book of Job. See Outline of Bible History, B.S. Dean, p. 30.
4. Egyptian--descent into Egypt to the crossing of the Red Sea--Gen. 46:1-Ex. 1-
5. Wanderings--from crossing of Red Sea to the crossing of the Jordan--Ex. 15-  
Leviticus, Numbers, Deuteronomy, and through Joshua 3. Exodus 15 through Joshua 3.
6. Conquest--crossing of the Jordan to the appointment of the first Judge--Joshua 4 through Judges 3:9.
7. Judges--appointment of the first Judge to the establishment of the Kingdom--Judges 3:10--Ruth--1 Sam. 10.
8. United Kingdom--from the establishment of the Kingdom to the division of the Kingdom--1 Sam. 10-31; 2 Sam.; 1 Kings 1-12; Proverbs, Ecclesiastes, Song of Solomon. The Psalms belong to this period in time of composition, but deal with events from the time of Moses to the Babylonian captivity.
9. Divided Kingdom--from the division of the Kingdom to the fall of Samaria--1 Kgs. 12--2Kgs. 17; Isaiah, Hosea; Joel; Amos; Jonah; Micah.



10. Judah Alone--from the fall of Samaria to the fall of Jerusalem (586 B.C.)--  
2 Kgs. 17-1 Chronicles--2 Chronicles 36; Jeremiah, Lamentations, Ezekiel,  
Obadiah, Nahum, Habakkuk, Zephaniah.
11. Captivity--from the fall of Jerusalem to the decree of Cyrus--Daniel.
12. Restoration--from the decree of Cyrus to the end of Nehemiah's work--Ezra,  
Nehemiah, Esther (should be read following Ezra 6) Haggai, Zechariah,  
Malachi.

### The Task of Each Speaker

Let your mind picture an ordinary clothesline. Let the first end-pole represent "the beginning," and let the second end-pole represent the close of the Revelation. This clothesline has but one line, and let that line, extending from pole to pole, represent the purpose of the Bible--the glory of God and the salvation of man through Jesus Christ our Lord. This is the purpose-line which runs through the Bible, from Gen. 1:1 through Revelation 22:21. Every book fastens in a wonderful way upon this line.

It has been my task to set up the clothesline. Hereafter, each speaker will be studying with us a particular book of the Old Testament. These brethren will not attempt to make a detailed study of each book, but rather will be dealing with the highlights of each book. Each speaker will labor to show (1) the particular purpose of each book, (2) how this purpose is developed, and especially (3) the relationship of each book to the overall purpose of the Bible.

### Conclusion

We have sought to emphasize: the importance of having an overall view of the Bible; the purpose of the Bible; outlines of the Bible; the uninterrupted sacred story developed in the Old Testament, and the task of each speaker. In short, we have sought to lay the ground work for the subsequent speakers.

It is our fondest hope, sincere desire, and fervent prayer that these thoughts will be of value to you in your study of the divine message--God's revelation to man.

### QUESTIONS FOR CLASS DISCUSSION

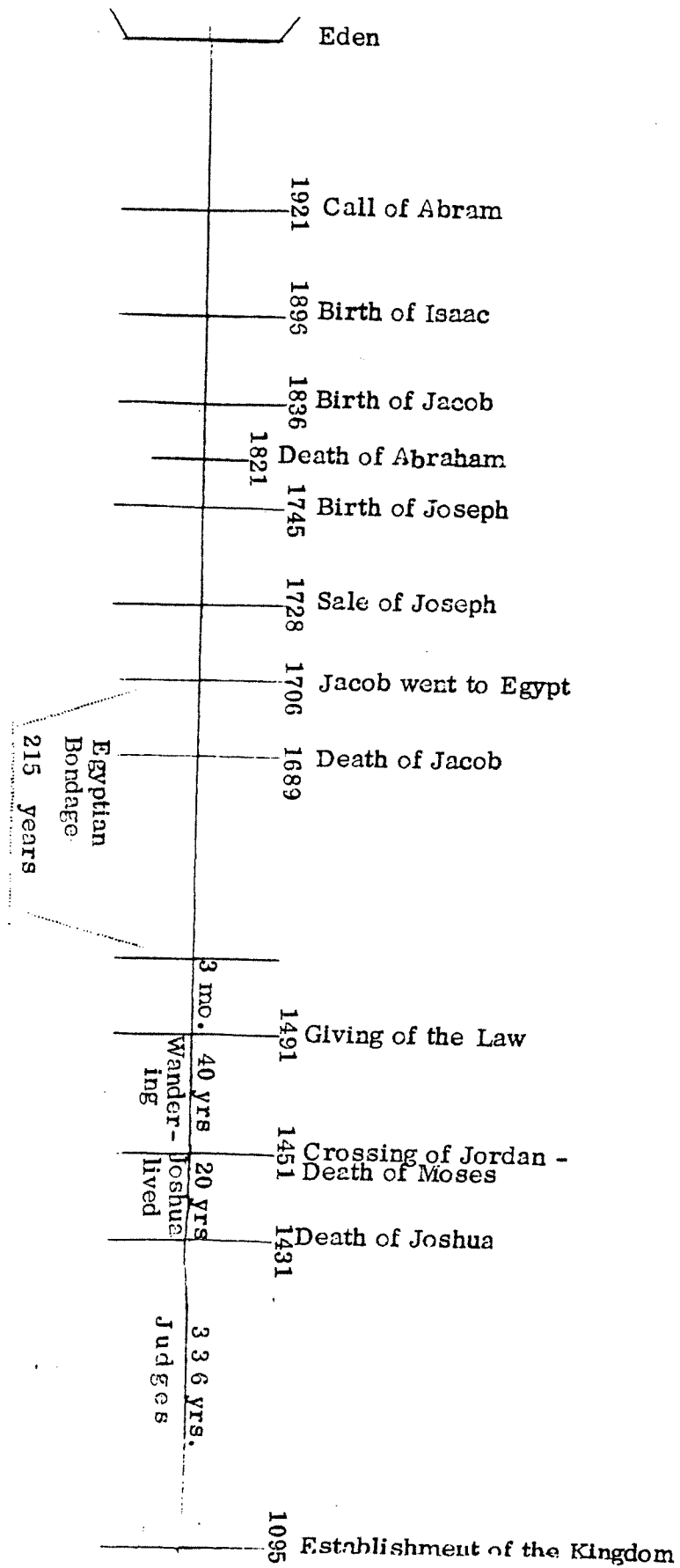
1. What is the purpose of this particular lecture?
2. What suggestion is made with reference to Bible study?
3. What is the purpose of the Bible?
4. Give from memory the six major headings in the "Brief Outline of the Bible."
5. State from memory the 15 Bible periods, including the index events with each.
7. Give from memory the "Brief Outline of the Old Testament," including the scripture references.
8. Give the "condensed form" of the Old Testament story.
9. Be able to locate each Old Testament book with reference to the period to which it relates.
10. What is the purpose of the "clothesline" illustration?

## FIFTEEN PERIODS OF THE BIBLE

1. The antediluvian period--from the creation to the flood;
2. The postdiluvian period--from the flood to the call of Abram;
3. The Patriarchal period--from the call of Abram to the descent into Egypt;
4. The Egyptian period--from the descent into Egypt to the crossing of the Red Sea;
5. The period of Wanderings--from the crossing of the Red Sea to the crossing of the Jordan;
6. The period of Conquest--from the crossing of the Jordan to the appointment of the first judge;
7. The period of the Judges--from the appointment of the first judge to the establishment of the Kingdom.
8. The period of the United Kingdom--from the establishment of the Kingdom to the division of the Kingdom;
9. The period of the dual Kingdom--from the division of the Kingdom to the fall of Samaria, 722 B. C.;
10. The period of Judah alone--from the fall of Samaria to the fall of Jerusalem;
11. The period of the captivity--from the fall of Jerusalem to the decree of Cyrus;
12. The period of Restoration--from the decree of Cyrus to the end of Nehemiah's work, with which the Old Testament closes;
13. The period between the Testaments--from the end of Nehemiah's work to the coming of John the baptizer.
14. The period of the Christ--from the coming of John the baptizer to Pentecost of Acts 2;
15. The period of the Church--from Pentecost of Acts 2 to the close of the Revelation.

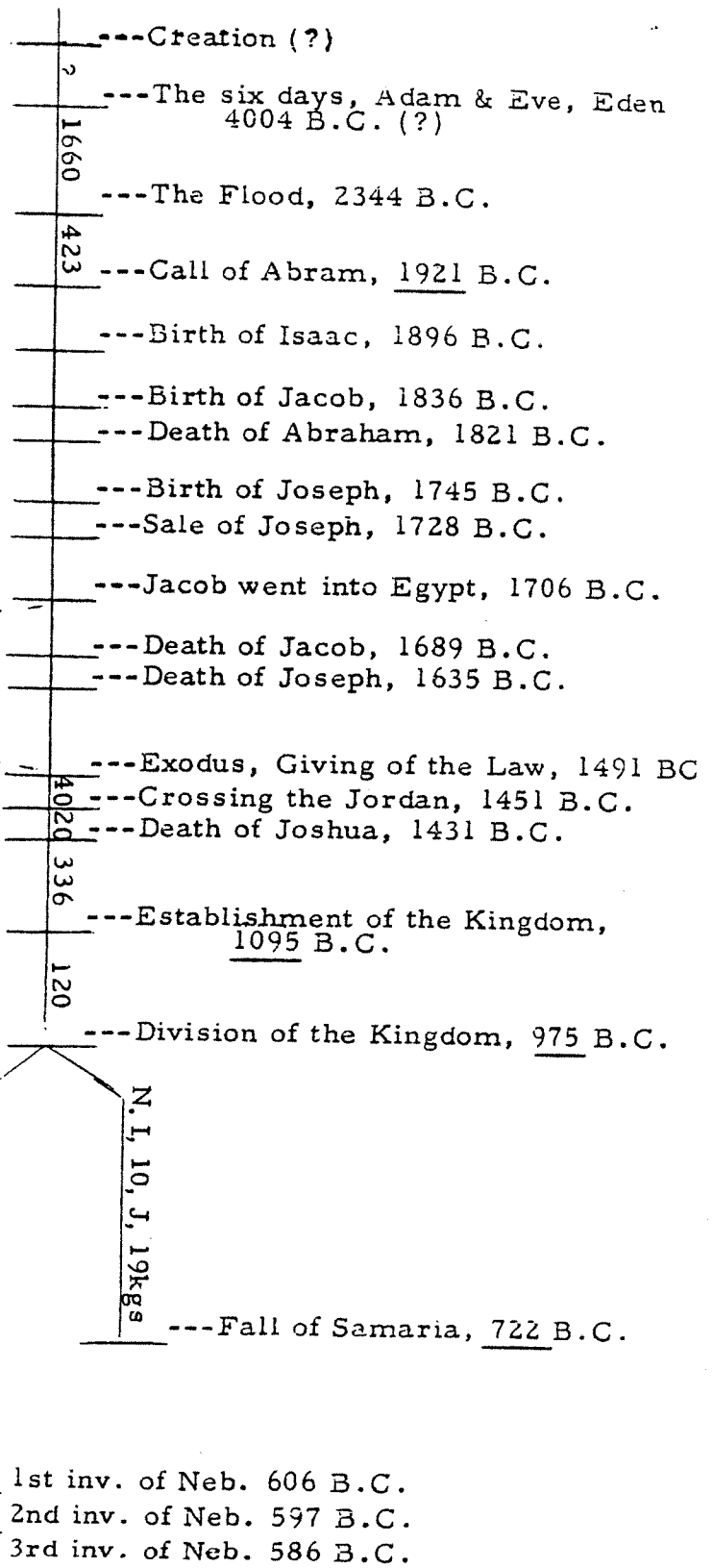
NOTE: These constitute the framework upon which is fastened every Biblical personage and every Biblical event.

CHRONOLOGICAL CHART for Genesis through I Samuel 10.



CHRONOLOGICAL SURVEY CHART OF THE OLD TESTAMENT

From Adam to the establishment of the kingdom (1095 B.C.)  
is covered in Genesis through 1 Sam. 10.



Decree of Cyrus --  
536 B.C.

Zerubbabel, and 50,000 returned

Ezra and 7,000, 456 B.C.

Nehemiah rebuilt the wall, 443 B.C.  
Approximately 13 years later (430 B.C.) we  
have the end of Nehemiah's career.

VOLUME IV

JANUARY, 1971

## THE NATURE OF THE OLD TESTAMENT

SUBJECT: Bibliography (Books)

TITLE: The Nature of the Old Testament

PROPOSITION: To make a passage study of Rom. 15:4, in preparation for studying books of the Old Testament.

OBJECTIVE: To help all to have a better understanding of the nature of the Old Testament, and its relationship to the New Testament.

### INTRODUCTION:

1. Read Rom. 15:4.

2. Regarding the text:

- (1) The Bible plainly teaches that God has dealt with man in three different dispensations, and in three distinct systems of religion.
- (2) It teaches that we live in the time of the third system--commonly known as Christianity--and that we are obligated, therefore, to be governed by the New Testament.
- (3) The Bible emphatically declares that in our day we must be governed by the Christ and His will--the New Testament.
- (4) Because of our emphasis upon the New Testament, members of the church are often accused of not believing the Old Testament. Nothing could be farther from the truth.
- (5) It is true that as a people we have woefully neglected to study the Old Testament.

INTRO. Continued.

(6) Somehow, we need to come to a deeper understanding of the Old Testament.

A. It is the New Testament concealed. The New Testament is the Old Testament revealed.

B. It is the preparation for the New Testament.

C. No man can truly understand the New Testament without having knowledge of the Old Testament.

D. In studying the Old Testament we must understand its nature, its purpose, its limitations.

3. A passage which in a most wonderful way sets forth the nature of the Old Testament, and its relationship to the New, is ROM. 15:4. And, it is this passage which I want to study with you at this time.

DISCUSSION: In this passage we have--

I. Specific reference to things written aforetime.

1. The "things written aforetime" means the Old Testament Scriptures.

(1) Paul calls these "the sacred writings," 2 Tim. 3:15.

(2) The Lord speaks of these as being "the law of Moses, the prophets, and the Psalms," Lk. 24:44.

(3) Luke simply calls the Old Testament writing "the scriptures," Lk. 24:27.

2. The "things written aforetime" were written by inspiration.

(1) The prophets spake by the Spirit of Christ, 1 Pet. 1:11.

(2) Cf. 2 Pet. 1:20, 21.

3. The Old Testament Scriptures prepared the way for the Christ--His message and His kingdom.

### I. 3. Continued.

- (1) As a fundamental thought the Old Testament stressed the need for and the function of a PRIEST, a KING, a PROPHET. God then sent Him--the ANOINTED ONE--to be PROPHET, PRIEST, AND KING.
- (2) The Old Testament writings lead to the salvation which is in Christ, 2 Tim. 3:15.
- (3) The Old Testament scriptures "bear witness" of the Christ, Jno. 5:39.
- (4) Moses wrote of the Lord, Jno. 5:46.
- (5) Paul preached what Moses and the prophets said would come, Acts 26:22, 23.

### 4. The "things written aforetime" promised--

- (1) The gospel, Rom. 1:1, 2
- (2) The church, Eph. 3:10, 11; Dan. 2:44;
- (3) Salvation in Christ, 1 Pet. 1:10-12.

## II. The fact that these things were written for our learning.

1. Paul refers to the Old Testament record of Israel's tragic apostasy, and says--"they were written for our admonition," 1 Cor. 10:11.
2. The Old Testament scriptures certainly had a distinct message for the people of God--Old Testament Israel. They were written for THEM, but not for them alone.
3. The fact that the Old Testament prepared the way for the Christ, the gospel, the church--means those things were written for US.
4. Here it is simply and emphatically declared that the Old Testament has a message FOR US.
  - (1) Every book in the Old Testament makes a distinct contribution to the marvelous Scheme of Redemption which is made by no other.



## II. 4 Continued.

(2) The Old Testament sets forth eternal principles--principles do not change.

(3) The Old Testament abounds in illustrations which help us in understanding our relationship to God.

(4) As a student, I must be concerned about the fundamental, eternal message of each Old Testament book.

5. Numerous significant words are used in the New Testament to emphasize the relationship of the Old Testament to the New.

(1) Type--consider antitype, 1 Cor. 10:6, 11; 1 Pet. 3:21;

(2) Shadow--consider substance, Heb. 10:1;

(3) Figure--consider real, Heb. 9:9;

(4) Copy--consider original, Heb. 9:23.

6. These "things written aforetime" were written for us. They were written for our learning.

(1) "Learning" is from the Greek didaskalia, which means: information, instruction.

(2) These things were written for our information, for our instruction.

## III. Explanation of the benefits to be derived from these things.

1 The Record says, "...that through patience and comfort of the scriptures we might have hope."

2 Thus, it is clear that the aim--the design, the mission--of the Old Testament scriptures is to give us hope.

(1) "Hope" is desire plus expectation.

(2) We are saved by hope, Rom. 8:24.

(3) "Hope" is our "anchor of the soul" which fastens us securely to "that

### III. 2. (3) Continued.

within the veil," Heb. 6:18,19.

(4) Our "hope" is undergirded by "faith," Heb. 11:1.

(5) When we read the Old Testament story--the story of faithfulness, devotion, persecution, apostasy, suffering, victories, defeats, God's blessings upon the righteous, God's punishment of the wicked, God's matchless love and providence--our hope is strengthened.

### 3. The "things written aforetime" are designed to give us "patience."

(1) "Patience" is the Greek hupomona, which means: steadfastness, perseverance, endurance. Cf. Rom. 5:3; Heb. 12:1. The NASV uses the word "perseverance" in the text in Rom. 15:4 and Rom. 5:3. It has the word "endurance" in Heb. 12:1.

(2) God's people must persevere; they must endure. Cf. Mk. 13:13; Lk. 9:62; Rev. 2:10.

(3) When we read of the perseverance--the endurance--of the Old Testament worthies, we are encouraged to endure. Cf. Heb. 11.

### 4. The "things written aforetime" are designed to give us comfort.

(1) The word "comfort" is from the Greek paraklasis, which refers to exhortation, to encouragement. The NASV has "encouragement" in the text.

(2) Careful and prayerful reading of the "things written aforetime" is a tremendous source of inspiration and encouragement.

### 5. The Old Testament scriptures are designed to encourage us, that we might be steadfast, and that consequently, we might have greater hope.

CONCLUSION:

1. Brethren, we have sought to make a special study of Rom. 15:4, that we might have a better understanding of the nature of the Old Testament.
2. Please keep in mind that in this passage we have--
  - (1) Specific reference to the "things written aforetime";
  - (2) The fact that these things were written for our learning;
  - (3) Explanation of the benefits to be derived from these things.
3. May God help us to appreciate the Old Testament as we ought, to study it as we ought--that we might be encouraged, that we might be steadfast, that we might have greater hope!

## GENESIS--THE BEGINNING OF GOD'S PLAN

SUBJECT: Bibliography (Genesis)

TITLE: Genesis--The Beginning of God's Plan

PROPOSITION: To set forth the fundamental message of the book of Genesis.

OBJECTIVE: To help all to better understand the fundamental message of Genesis.

INTRODUCTION:

1. Some introductory questions:

- (1) What is the purpose of the Bible?
- (2) Does each book of the Bible have a particular purpose?
- (3) What is my responsibility as a student?
- (4) What is the purpose of the book of Genesis?
- (5) What is the basic outline of Genesis?
- (6) What are the key verses which will help me to remember the purpose of Genesis?
- (7) Which of the 15 Bible periods are covered in Genesis?
- (8) How much time is covered in Genesis?
- (9) Why is a study of Genesis so important?

2. Some of the answers:

- (1) The purpose of the Bible is--THE GLORY OF GOD AND THE SALVATION OF MAN THROUGH JESUS CHRIST OUR LORD.
- (2) Each book of the Bible does have a particular purpose.
- (3) As a student, it is my responsibility to find what the particular purpose of each book is, and the relationship of this purpose to the purpose of the Bible.
- (4) The basic outline of Genesis is as follows: GENESIS--I. From the creation to Abraham; II. The Abrahamic family.

Intro. Continued.

(5) The key verses are: 3:15; 12:3; 26:4; 28:14; 46:3; and 49:10.

(6) Genesis covers three of the 15 Bible periods:

A. The ante-diluvian period, embracing all the events from the creation to the flood;

B. The post-diluvian period, embracing all the events from the flood to the call of Abraham;

C. The patriarchal period, embracing all the events from the call of Abraham to the descent into Egypt.

(7) Genesis covers approximately 2500 years, from Adam to Egypt.

(8) Since so much of the Scheme of Redemption is wrapped up in Genesis it is impossible to understand the Scheme of Redemption without understanding Genesis.

3. Reference to Subject, Title, Proposition, Objective.

DISCUSSION: In this marvelous book we have--

I. The explanation of the need for redemption.

1. Redemption means salvation.
2. The theme of the Bible is man's salvation.
3. This fact implies that man needed salvation.
4. What happened that occasioned this need?
5. This is the first point in Genesis.
6. Chapters one and two explain that God prepared a place for man's dwelling.
7. God then made man (and his companion) and put them in that place.
8. God gave them wonderful privileges; he gave them law--divine law.
9. The man sinned. Adam and Eve transgressed God's law.

## I. Continued.

### 10. In connection with the sin of Adam--

(1) Sin and death entered into the world which God had made for man.

Cf. Rom. 5:12.

(2) Adam and Eve were driven from Eden.

(3) There was thus the need for the plan by which man could be saved.

## II. The Messianic Promise.

1. Because the serpent had persuaded man to sin, God refers to the punishment of the serpent, 3:14.

2. God also promises a redeemer, 3:15.

3. In this great promise we have:

(1) The fact of the need for redemption;

(2) The fact that the redeemer would come;

(3) The fact that the redeemer would be miraculously brought forth;

(4) The fact that the redeemer would be a member of the human

(5) The fact that the redeemer would be victorious.

## III. Seth--as the head of the Messianic line.

1. We are told about the birth, work, and sacrifices of Cain and Abel, 4:1-7.

2. Cain slew Abel, 4:8.

3. The descendants of Cain were interested only in worldly things, 4:9-25.

4. God gave Seth, and the Messianic line is traced from him. Cf. 4:25, 26.

5. The real significance of chapter 4 is to introduce us to Seth.

6. Genesis 5 reviews the Messianic line from Adam to Noah.

## IV. Enoch--who walked with God.

1. Note especially, 5:22, 24.

2. God took him; he was translated, 5:24; Heb. 11:5

#### IV. Continued.

##### 3. God thus showed--

- (1) The kind of life which He required;
- (2) The great truth of the immortality of the soul;
- (3) His concern about those who remain faithful to Him in spite of the wickedness of the world.

#### V. Noah--preacher of righteousness.

1. Because of the wickedness of the world God determined to destroy all in which there was the breath of life.
2. Noah found grace in the eyes of the Lord, 6:8.
3. God instructed Noah to build the ark.
4. The flood came--all were destroyed excepting those in the ark.
5. Noah and his sons became the progenitors of the new race.
6. In the story of Noah and the flood we have--
  - (1) The preservation of the human race;
  - (2) The preservation of the Messianic line. This is what the record of the flood is all about. The Record explains how God preserved the Messianic line, in spite of the wickedness of the world.

#### VI. Shem--new head of the Messianic line.

1. The world was to be re-populated by the sons of Noah.
2. Shem was one of these sons.
3. Shem was selected (by God) to be the New Head of the Messianic line. Cf. 9:26, 27.
4. Shem is involved in the story of the tower of Babel, 11:1-9.
  - (1) The descendants of the sons of Noah (Ham and Japheth) made plans to build a city and a tower.

## VI. 4. Continued.

(2) The plans were founded in a sinful attitude:

A. Human self-sufficiency: "Let us build us a city and a tower...."

B. Vainglory: "...and let us make us a name...."

C. Rebellion against God: "...lest we be scattered."

(3) God confounded their language, and scattered them abroad, leaving the descendants of Shem in the "east."

(4) "Babel" is designed to show how the descendants of Shem came to dwell in the "east." This prepares us for the introduction to Abraham.

5. Gen. 11 reviews the Messianic line from Noah, through Shem, to Abraham.

## VII. Abraham--head of the Messianic NATION.

1. God appeared to Abram in "Ur," and Abram had journeyed to Haran. Gen. 11:31.

2. God appeared to him again at Haran, and made with him the great Abrahamic Covenant, 12:1-3.

(1) God promised Abram a land, a nation, and a seed.

(2) This is the greatest Biblical event after Eden.

(3) This is one of the greatest of all Biblical events.

3. Abram went through Canaan, into Egypt, back to Canaan, was separated from Lot, was promised the land.

4. In time, Ishmael was born. But, this was not the promised child.

5. Twenty-five years after the promise, Isaac was born.

6. Abraham was instructed to "offer" Isaac as a sacrifice; Abraham passed the supreme test.

7. In the Bible record of Abraham we have--

(1) The selection of the head of the Messianic nation;

(2) The making and early development of the Abrahamic Covenant.



VIII. Isaac--first step in development of Messianic nation.

1. Abraham had taken the necessary precautions regarding Isaac's marriage.
2. Rebekah became the wife of Isaac.
3. Twenty years after the marriage of Isaac and Rebekah Jacob and Esau were born.
4. Isaac lived a long, somewhat uneventful life. He died at the age of 180, and was buried in the cave of Macpelah.
5. The major thought in the record about Isaac is:
  - (1) He was the son of the promise;
  - (2) He was the first step in the development of the Messianic nation;
  - (3) Through him, we are introduced to Jacob.

IX. Jacob--father of the heads of the tribes.

1. Through deception Jacob had obtained the patriarchal blessing, had occasioned his brother's wrath, and had fled.
2. On the way to Padan-aram, he had a wonderful vision. To him God renewed the promise.
3. Jacob worked for Laban, married Laban's two daughters; became wealthy.
4. Jacob became the father of twelve sons--who in turn became the heads of the twelve tribes of Israel.
5. In Jacob we have--
  - (1) Further development of the Abrahamic Covenant;
  - (2) Introduction to the twelve sons;
  - (3) Particular introduction to Joseph.

X. Joseph--preserver of the baby nation.

## X. Continued.

1. Joseph was hated by his own brothers.
2. They sold him into Egypt.
3. In God's providence he became prime minister of Egypt.
4. The famine came; Jacob sent ten sons to Egypt to buy corn.
5. The sons made a second trip, and at this time Joseph revealed himself to them.
6. Joseph immediately sent for his father and his father's family.
7. Jacob and his descendants went into Egypt.
8. Their going into Egypt was essential to the development of the Messianic nation.
  - (1) They had to be kept separate and distinct;
  - (2) The tribes had to be kept intact;
  - (3) They had to become a strong people.
9. In Joseph we have--
  - (1) The preservation of the embryonic nation;
  - (2) The accounting of how the Israelites were taken into Egypt, that they might develop into a strong nation;
  - (3) Introduction to the tribe through which the Christ would come, 49:10.

CONCLUSION:

1. We have seen--
  - (1) The explanation of the need for redemption;
  - (2) The Messianic promise;
  - (3) Seth, selected to be the head of the Messianic line;
  - (4) Noah, the means of the preservation of the Messianic line;
  - (5) Shem, selected to be the new head of the Messianic line;
  - (6) Abraham, selected to be the head of the Messianic nation;
  - (7) Isaac, by whom we are introduced to Jacob;
  - (8) Jacob, by whom we are introduced to the 12 sons, out of whom the tribes were formed;
  - (9) Joseph--the preservation of the baby nation; the explanation of how God took the descendants of Abraham into Egypt; identification of the tribe through which the Christ would ultimately come.
2. It is clear, therefore, that the purpose of Genesis is: THE BEGINNING AND EARLY DEVELOPMENT OF THE SCHEME OF REDEMPTION.
3. No one can properly understand the Scheme of Redemption without knowing that portion of it set forth in the Genesis record.
4. May God help us to appreciate the Sacred Plan as we ought--to live according to it, and to teach it to others as best we can.

23. The promise to make of Abraham's descendants a great nation would necessarily involve what three basic factors?
24. What is the significance of the following dates: 4004 B. C.?  
1921 B. C. ?                      1706 B. C. ?
25. How old was Joseph--
  - (1) When he was sold by his brothers?
  - (2) When he "stood before Pharaoh"?
  - (3) When he sent for his father?
  - (4) When Jacob died?
  - (5) When he died?
26. How old was Jacob--
  - (1) When he went down into Egypt?
  - (2) When Joseph was born?
  - (3) When he died?
27. How long had Jacob been in Egypt when he died?
28. What was Joseph's dying charge?
29. What does this charge indicate?

14. Who would be considered the new head of the Messianic line?
15. Abraham is selected to be the head of the Messianic \_\_\_\_\_. In him we have the Abrahamic \_\_\_\_\_, which is an enlargement upon the Messianic \_\_\_\_\_, and which is a foundation factor in all subsequent Bible study.
16. Isaac is the \_\_\_\_\_ step in the development of the \_\_\_\_\_ covenant, and through him we are introduced to \_\_\_\_\_.
17. How old was Abraham--
- (1) When God appeared to him in Haran?
  - (2) When Isaac was born?
18. How old was Isaac--
- (1) When he married?
  - (2) When Jacob and Esau were born?
19. In Jacob we have further development of the \_\_\_\_\_, and through him we are introduced to his \_\_\_\_\_, who in time become the progenitors of the \_\_\_\_\_, out of whom the \_\_\_\_\_ of Israel was formed.
20. Through Jacob we are also introduced to \_\_\_\_\_.
21. In Joseph we have--
- (1) The record of the \_\_\_\_\_ of Israel,
  - (2) The explanation of how \_\_\_\_\_ carried Israel into \_\_\_\_\_ which was necessary to the formation of the nation of Israel.
22. List as best you can the separate links in the great chain of God's providence involved in the story of Joseph and how God took Israel into the land of Egypt.

## SKELETON OUTLINE OF GENESIS

PURPOSE: This book is called "Genesis" because it deals with the beginning or generation of things. It is one of the five books of Moses, and was written some time during the forty years of wandering. The specific purpose of Genesis is to show the beginning and early development of the scheme of redemption.

- I. From the creation to Abraham, Genesis 1:1-11:26;
- II. The life of Abraham, Genesis 11:27 - 25:10;
- III. The life of Isaac, Genesis 25:11 - 26:35;
- IV. The life of Jacob, Genesis 27:1 - 36:43;
- V. The life of Joseph, Genesis 37:1 - 50:26.

## STUDY QUESTIONS ON GENESIS

1. Is the work of the creation "in the beginning" the same as that of the six days?
2. What is the basic point in the work of the six days?
3. In what sense is man created in God's image?
4. What significant facts do we learn from the Bible record of the first home?
5. What one word completely summarizes all we have in the first three chapters of Genesis?
6. What is the key verse in the first three chapters of Genesis?
7. What are five significant implications of this key verse?
8. What is the basic thought in chapter 4?
9. What is the basic thought in chapter 5?
10. What two great lessons are shown in the translation of Enoch?
11. What is the fundamental thought in Genesis 6-9?
12. What is the basic point in chapters 10 and 11?
13. What is the fundamental meaning of the tower of Babel?

# BIBLICAL NOTES

*... a personal medium ... to support the right ... to oppose the wrong ... to teach the word of God ...*

VOLUME IV

FEBRUARY, 1971

## EXODUS--THE EMERGENCE OF THE NATION

SUBJECT:

TITLE: Exodus--the Emergence of the Nation

PROPOSITION: To set forth a survey study of the book of Exodus, together with some of the outstanding lessons of the book.

OBJECTIVE: To help all to have a better understanding of and deeper appreciation for this book and its outstanding lessons.

### INTRODUCTION:

1. Read Ex. 19:5,6. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."
2. Regarding the text:
  - (1) These words of God to Moses, perhaps more than any others, completely summarize the contents of the book of Exodus.
  - (2) Exodus continues the story begun in Genesis. It relates specifically to Israel's emergence into a great nation. It discusses Israel's start toward the Promised Land.
  - (3) In Genesis 12:1-3 we have the great Abrahamic Covenant. In this covenant God promised to develop the descendants of Abraham into a great nation. The early chapters of Genesis show--
    - A. The entrance of sin into the world;

2. (3) Continued.

- B. The great Messianic promise of 3:15;
- C. The development of the Messianic line from Adam to Noah;
- D. The preservation of that line in spite of human wickedness;
- E. The development of that line from Noah to Abram.

NOTE: Now, in the Abrahamic Covenant, God promises to take that line and develop it into the great Messianic Nation.

- (4) God had told Abraham that h.s seed would be afflicted 400 years in a strange land, Gen. 15:13. God said He would "judge" that nation, and that Abram's descendants would "come out with great substance...in the fourth generation," Gen. 15:14, 15.
  - (5) The story of Joseph (Gen. 37-50) is the story of how God--in His providence--took Abraham's descendants into Egypt, that "strange land." This sojourn in Egypt was essential to their development into a strong nation. They needed the time, the environment, the circumstances--to become a strong people: strong in number and strong in character. They needed to be proved and strengthened through affliction.
  - (6) Exodus continues where Genesis ends. The word "Now" with which Exodus begins may also (and accurately) be translated "And." The word clearly shows continuity. However, the circumstances are different. When Genesis closes the Israelites enjoy the favor of the Egyptian rulers. When Exodus begins there is a "new king over Egypt, which knew not Joseph."
3. I want to study with you at this time the book of Exodus. This is basically the story of the emergence of the nation. It shall be my purpose to set forth a survey study of the book of Exodus, together with some lessons to be learned. Consequently, our study shall be divided into two parts: PART ONE, the book



itself; PART TWO, the lessons to be learned.

### DISCUSSION:

Part One: the Book itself. In this book we have--

I. Bondage, chapters 1-5. This section sets before us:

#### 1. Israel in Egypt--

- (1) The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
- (2) There arose the new king who knew not Joseph, and feared these people might join with Egypt's enemies, make war against the Egyptians, and depart.
- (3) The king demanded measures of oppression:
  - A. He set over them taskmasters;
  - B. He made them serve with rigour;
  - C. He commanded the midwives to destroy the Hebrew male children at birth;
  - D. He commanded that every male child be cast into the river.

#### 2. Moses--

- (1) Moses was born and was providentially preserved.
- (2) In defending a Hebrew, Moses slew an Egyptian. He was compelled to flee because "Pharaoh...sought to slay Moses."
- (3) Moses fled to Midian--
  - A. Where he married Zipporah, the daughter of Jethro, "priest of Midian"
  - B. Where he became a shepherd;
  - C. Where he was for 40 years much alone with God.

4. Continued

(1) God appeared to Moses in Midian.

A. He appeared by means of the burning bush;

B. He gave him the charge to bring "...the children of Israel out of Egypt";

C. He dealt with Moses' excuses, gave him instructions, emphasized that he would be with him;

D. Promised that Aaron would go with him and would be his spokesman.

5. To go back in Egypt--

(1) Moses and Aaron went to Egypt.

A. They explained to the Israelites their mission, and "the people believed."

B. They went to Pharaoh and explained their mission. Pharaoh refused to let the people go, and increased their burdens.

(2) The Israelites complained to Pharaoh, then to Moses and Aaron because of the increased burdens.

(3) Moses in exasperation cried out to God, "Why is it that thou hast sent me

6. Deliverance, chapters 6-13. This section sets before us:

1. Moses--his preparation.

(1) Moses has been distressed at the response of Pharaoh and the Israelites. God appeared to him to encourage him and to remove his fear.

(2) God revealed Himself as His name "Jehovah," and as being a God of action and power. God said--

A. "I appeared unto Abraham, unto Isaac, and unto Jacob";

B. "I have also established my covenant with them";

C. "I have heard the groans of the children of Israel";

## II. 1. (2) Continued.

D. "I have remembered my covenant";

E. "I will bring you out...";

F. "I will rid you out of their bondage";

G. "I will redeem you with a stretched out arm...";

H. "I will take you to me for a people...";

I. "I will be to you a God...";

J. "I will bring you in unto the land...";

K. "I will give it you for an heritage: I am the Lord."

NOTE: So far as concerned God's ability, glory, and power--Moses was never again afraid.

(3) God re-emphasized to Moses and Aaron the charge to bring the children of Israel out of the land of Egypt.

## 2. Pharaoh--in Judgment.

(1) Pharaoh was stubborn and rebellious, to his own destruction. God was patient with him and gave him every opportunity.

(2) To convince Pharaoh that he should let the Israelites go, God--through Moses--performed the miracles, the plagues. These plagues were involved in a battle between the gods of Egypt and the God of Israel. "Upon their gods also the Lord executed judgments." Num. 33:4. There were the plagues of: blood, frogs, lice, flies, murrain, boils, hail, locusts, darkness, and the death of the firstborn in the Egyptian homes.

## 3. God's people--in deliverance and guidance.

(1) God gave to Israel a new calendar. Ex. 12:1

(2) He instituted the Passover.

(3) He gave instructions for the preservation of the firstborn in the families

## II. 3. (3) Continued.

of Israel.

- (4) God began His miraculous guidance. "God led the people...." "He went before them by day in a pillar of a cloud...and by night in a pillar of fire
- (5) God led Israel across the Red Sea. He destroyed Pharaoh and his army, and thus gave Israel complete deliverance as He had promised.
- (6) God led the people, provided for them, cared for them.
- (7) God brought Israel down to Rephidim. An attack was made upon Israel by Amalek. We are introduced to Joshua who led the army of Israel against Amalek. God gave Israel victory and promised to destroy the Amalekites.
- (8) Jethro, Moses father-in-law, brought Moses' wife and two sons to Sinai to be with Moses. Jethro gave to Moses valuable advice with regards to dividing the labor and responsibility.

## III. Organization, chapters 19-40. This section sets before us:

### 1. Preliminaries and fundamentals.

- (1) In the third month, God brought Israel to Sinai.
- (2) God told Moses to remind the people of what had been done for them, and to tell them that if they would be obedient then they would be--
  - A. A peculiar treasure to God;
  - B. A kingdom of priests;
  - C. A holy nation.
- (3) The people promised they would obey.
- (4) God emphatically manifested His glory and majesty to Moses and the people.

### 2. The giving of the law.

- (1) God proclaimed to Israel: "I am Jehovah."

## III. 2. Continued.

- (2) He referred to His relationship to them: "...thy God."
- (3) He re-emphasized what He had done for them: "...which have brought thee out of the land of Egypt."
- (4) God gave the ten commandments. The first four commandments pertained to man's relationship to God; the other six pertained to man's relationship to his fellowman.
- (5) The people were filled with fear. God had Moses explain to the people that there was a way of approach to God: the way of the altar and sacrifice.
- (6) God then gave laws which were to govern this nation--laws which would protect the person and strengthen the nation.

## 3. Preparation for worship.

- (1) God promised to send His Angel--to be with them, to lead them, to guide them.
- (2) God specifically warned with regard to idolatry.
- (3) Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel were privileged to experience special association and communion with God.  
"They saw the God of Israel." They "...did eat and drink."
- (4) God gave complete (and minute) details for the making of the Tabernacle, which would be the place of worship, and would symbolize God's presence.  
God said, "...and there I will meet thee...." God gave details for--
  - A. The ark of the covenant;
  - B. The mercy seat;
  - C. The table of shewbread;
  - D. The golden candlestick;
  - E. The curtains;

### III. 3. (4) Continued.

- F. The covering;
- G. The boards;
- H. The vail;
- I. The altar;
- J. The court;
- K. The gate;
- L. The Aaronic priesthood;
- M. The altar of incense;
- N. Collecting the half-shekel;
- O. The brazen laver;
- P. The anointing oil.

- (5) God provided special workmen, and gave the law of the sabbath.
- (6) The people were guilty of tragic apostasy in the making of the golden calf, and were punished severely.
- (7) God renewed the tables of stone, and gave instructions about the three great feasts.
- (8) The people gave of their means liberally. They brought "more than enough."
- (9) All things were completed for Israel's worship. "Thus did Moses: according to all that the Lord had commanded him, so did he." "So Moses finished the work." "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

### Part Two: Lessons to be learned.

- I. God's overall basic plans and purposes do not change. Once established, they are established. He works all things together to the accomplishing of His

I. Continued.

purposes. He may make changes in subordinate matters related to His purposes, but He constantly proceeds in working out His purposes, His will.

II. God is a God of patience. He took 430 years in working out His plans from the promise to Abraham to the exodus. He took over 200 years to give the Israelites the training they needed in the Egyptian bondage. His patience is clearly revealed in His dealings with Moses and with Pharaoh. He gave each man ample time, information, and opportunity to make the right decision. Moses made the right response to God's patience; Pharaoh did not. Let us understand that the patience of God is intended to give men time and opportunity to repent. Cf. Rom. 2:4.

III. God uses men and nations to accomplish His will. He always has reserved to Himself the right to govern man. Earthly thrones are subordinate to the Heavenly Throne. Even men and nations who rebel against Him can be used by God to accomplish His purposes.

IV. Exodus emphatically and progressively declares the glory and majesty and power of God. God appeared to Moses in the bush that burned but was not consumed. He made Himself known to Moses under the name I AM. To emphasize His power and ability to provide for His people whatever they needed God used the name JEHOVAH. In the plagues He manifested His power over human gods. At shaking, quaking, smoking Sinai, He revealed Himself as a God of law, demanding obedience. God gave progressively greater revelations of His glory and majesty to Moses and the elders of Israel. Finally, "the glory of the Lord filled the tabernacle."

V. Exodus contains many wonderful demonstrations of God's providence. In spite of the decree demanding the death of all male babies born to Hebrew mothers,

# V. Continued.

God preserved Moses. From his mother, as his hired nurse, Moses learned faith. As the adopted son of Pharaoh's daughter, Moses received the finest education available. He "was instructed in all the wisdom of the Egyptians; and was mighty in his words and works," Acts 7:22. As a shepherd in Midian, he learned leadership, and became thoroughly acquainted with the very area through which he would later lead the people.

# VI. We should not offer excuses to God for our failures to follow His commands.

God listened patiently to the excuses of Moses, but forcefully refuted each one. Moses said: (1) Who am I? (2) They won't believe me. (3) I'm not a good speaker. (4) Get somebody else. "And the anger of the Lord was kindled against Moses," 4:14. Let us "knock out" the excuses and be on with the Lord's work.

# VII. When God gives us an assignment, we work not alone. God explained repeatedly to Moses that He would be with him and work through him. God kept His promise. The Lord promises His people, "...I am with you always, even to the end of the world." "When you walk through the storm, keep your head up high; and don't be afraid of the dark."

# VIII. God is the great remover of fear. Moses was disappointed in the reaction of Pharaoh and in the response of the Israelites. Moses said, "...why is it that thou hast sent me?" God gave to Moses a greater revelation of His majesty and glory and power. With regard to God, never again was Moses afraid. Proper knowledge of God eliminates fear.

# IX. A determination to fight for the right, plus faith in God, is a mighty powerful combination. This great lesson God taught Israel at Rephidim. Israel was attacked from behind. Joshua led the army of Israel in battle against Amalek. Moses went upon the mountain with the "rod of God" in his hand. Moses lifted



## IX. Continued.

the rod, pointing to God as the source of power, strength, and victory. Aaron and Hur assisted in holding up his hands. Israel prevailed. The victory was God's. It involved fighting and faith. This is what God taught Israel at Rephidim.

X. The Israelites were a special people with a special mission. God's plan was to tutor and train and develop these people in the knowledge of God and His will, and through these make Himself known to all nations. This is likewise God's plan with His church today. Christians are God's "holy nation"--God's special people. Through these God makes Himself known to all nations.

XI. Exodus presents a great deal of wonderful information about God. He is presented as: the eternal Being; a God of patience; a God of compassion; a God of power; a God able to provide for His people whatever they need; a God who keeps His promises; a God anxious to forgive the penitent; a God of law--demanding obedience; a God of love, demanding worship; a God who will punish the transgressor; a God willing to listen to human pleas.

XII. Exodus presents a great basic lesson with regard to God's dealings with men, and man's response to God. It is God's responsibility and will to guide, to love, to provide. It is man's responsibility to obey and to worship.

XIII. We must follow the divine guide. God led the Israelites. They were to move only and according to divine instructions. They were guided by the pillar of cloud by day, and the pillar of fire by night. Our divine guide is the New Testament. We must move only as it directs. We must not go beyond. We must not fall short. We must not change. We must not substitute. God condemns all who would disregard the divine guide.

XIV. The deliverance of Israel from the Egyptian bondage was a type of man's deliverance from sin. This is the New Testament teaching, and numerous are

## XIV. Continued.

the New Testament references to this Old Testament deliverance. 1 Cor. 10 is a marvelous discussion on this point. The multitudinous details in that deliverance correspond to the details involved in our deliverance. "Now these things happened unto them by way of example....," 1 Cor. 10:11. As they believed and turned to follow Moses even across the waters of the Red Sea, so let us believe and turn to follow the Christ even across the waters of baptism into the church of the living God.

XV. Let there be no compromise when we determine to become followers of the Lord. Pharaoh sought diligently to obtain a compromise with Moses. He said: (1) Worship in the land; (2) Don't go far; (3) Ye that are men go; (4) Leave your flocks and your herds. Likewise now, when one contemplates becoming a Christian, the devil says: (1) Worship where you are; (2) If you are determined to follow the Lord, don't go far; (3) Don't break ties with your friends and associates; (4) Don't take your possessions with you into the Lord's work. We must be as uncompromising as was Moses when he said: "Not a hoof shall be left behind!"

XVI. The Old Testament Tabernacle and its worship were typical of the New Testament church and its worship. This fact is so beautifully and wonderfully discussed in the book of Hebrews. We should rejoice that with regard to every aspect, the Christian has to do with the greater and the better.

CONCLUSION:

1. Brethren, this is a survey of the Book of Exodus, together with some of the great lessons which it contains.
2. Remember: it is basically the story of the emergence of the nation.
3. Remember: its basic outline is: Bondage, Deliverance, Organization.
4. Remember: the great and wonderful lessons which it contains. May God help us to write deeply upon our minds the great lessons to be found here.

## SKELETON OUTLINE OF EXODUS

PURPOSE: To continue the story begun in Genesis, showing (1) Israel's development into a great nation, and (2) Israel's start toward the promised land-- both points involved in the Abrahamic Covenant.

- I. Bondage and Deliverance, 1:1-14:31;
- II. From the Red Sea to Sinai, 15:1-19:2;
- III. Israel at Sinai, 19:3-40:38.

## STUDY QUESTIONS ON EXODUS

- 1. Explain the significance of the word "Exodus."
- 2. Know from memory the "Skeleton Outline of Exodus."
- 3. What was the general condition of the Israelites when Genesis closes?
- 4. What is the condition of the Israelites when Exodus begins?
- 5. Please explain the relationship of the Hyksos kings to Genesis-Exodus.
- 6. What would you say is the basic purpose (or are the basic purposes) of the Egyptian Bondage?
- 7. How does Exodus relate to the Abrahamic Covenant?
- 8. Know the dates for
  - (1) The Abrahamic Covenant,
  - (2) Jacob's descent into Egypt, and
  - (3) The giving of the Mosaic law.
- 9. How long were the Israelites in actual bondage?
- 10. Exodus introduces the first great leader of Israel. Who was he?
- 11. The plagues were involved in the great battle between whom?
- 12. Know at least four persons who were closely associated with Moses.
- 13. How long did Israel tarry at Sinai?
- 14. What were the important happenings at Sinai?
- 15. What two men had very important roles in the making of the Tabernacle?

16. Israel thus came to have

- (1) A national \_\_\_\_\_,
- (2) A national \_\_\_\_\_,
- (3) A national \_\_\_\_\_,
- (4) A national \_\_\_\_\_,
- (5) A national \_\_\_\_\_.

## LEVITICUS--ISRAEL'S APPROACH TO GOD

SUBJECT: Bibliography (Books)

TITLE: Leviticus--Israel's Approach to God

PROPOSITION: To set forth a study of the book of Leviticus, together with some of the outstanding lessons of the book.

OBJECTIVE: To help all to have a better understanding of and deeper appreciation for this book and its outstanding lessons.

INTRODUCTION:

1. Read Lev. 19:1,2
2. This reading, perhaps more than any other, summarizes the purpose and intent of the book of Leviticus.
3. This book continues the sacred story developed through Genesis and Exodus.
4. In Leviticus, the people are still at Sinai.
5. The Sinaitic legislation had been given from amid the splendors of the mountain. The laws regulating Israel's worship were spoken from the tent.
6. Much of Exodus dealt with the preparation of the place for Israel's worship. Now, Leviticus deals at length with the worship itself.
7. In worship, we come to God--we approach God. A basic idea in worship is this approach to God. Leviticus discusses ISRAEL'S APPROACH TO GOD.

DISCUSSION:

Part One: The Book Itself. In this book we have: ISRAEL'S APPROACH TO GOD--

I. The PROVISIONS for it (1-7).

1. God prescribed five distinct offerings by means of which His people might approach Him.

2. These offerings were:

- (1) The "burnt offering," discussed in chapter 1. It was designed to emphasize the necessity of complete devotion.
- (2) The "meal offering," discussed in chapter 2. It was designed to emphasize the importance of complete service and (probably) thanksgiving.
- (3) The "peace offering," discussed in chapter 3. This was designed to stress communion, fellowship.
- (4) The "sin offering," discussed in chapter 4. This was designed to signify that even sins of ignorance, failure, and neglect had to be dealt with, and by way of sacrifice.
- (5) The "trespass offering," discussed in chapters 5-6:7. This offering emphasized that deliberate transgressions, willful sins, had to be dealt with--by way of sacrifice.

3. 6:8 through chapter 7 sets forth laws pertaining to these offerings.

This section deals with--

- (1) The method of the offering;
  - (2) The attitude of the offerer.
4. Thus, chapters 1-7 deal with the worshipped, the worshipper, and the worship. This section stresses the importance of--the necessity of--complete DEDICATION.

II. The MEANS of it (8-10\_.

1. The means of Israel's approach to God was the priests. This section gives us information about the priests.
2. Chapter 8 deals with the consecration of the priests. The ceremonies of consecration were repeated daily for seven days. We have--
  - (1) The priestly preparation, verses 1-9;

II. 2. Continued.

- (2) The ~~anointing~~ anointing of Aaron, verses 10-13;
- (3) Their sin offering, verses 14-17;
- (4) The burnt offering, verses 18-21;
- (5) The ram of consecration, verses 22-29;
- (6) Additional anointing of Aaron and his sons, verse 30;
- (7) Discussion of the time and place of consecration, verses 31-36.

3. Chapter 9 deals with the priests in their work.

- (1) Verses 1-14 discuss the offerings which the priests made for themselves;
- (2) Verses 15-24 discuss the offerings which they made for the people.

4. Chapter 10 discusses Nadab and Abihu.

- (1) They sinned by offering unto God "strange fire...which He commanded them not," verses 1-7.
- (2) God gave consequent warnings and additional instructions, verses 8-20.

5. The basic thought in these chapters (8-10) is MEDIATION.

III. The CONDITION of it (11-22).

1. The Israelites were to be a people God-governed, chapters 11-17.

- (1) God gave specific regulations with regard to health: food, childbirth, leprosy, and all uncleanness, 11-15;
- (2) He gave instructions with regard to the great Day of Atonement, 16;
- (3) He gave further instructions concerning sacrifices, 17.

2. The Israelites were to be a people God-manifesting, chapters 18-22.

- (1) They were to keep themselves separate from all impurity and idolatry, chapter 18;
- (2) They were to be holy, for God was holy, chapter 19;
- (3) God gave additional legislation regarding unchastity and uncleanness, chapter 20;



III. 2. Continued.

(4) God emphasized the responsibilities of the priests, chapters 21, 22.

3. The basic thought in these chapters (11-22) is SEPARATION.

IV. The BENEFITS of it (23, 24).

1. This section gives instructions and information with regard to eight different feasts:

- (1) The Sabbath;
- (2) The Passover;
- (3) The feast of Unleavened Bread;
- (4) The Firstfruits;
- (5) The feast of Pentecost;
- (6) The feast of Trumpets;
- (7) The Day of Atonement;
- (8) The feast of Tabernacles.

2. These great feasts were designed to emphasize to Israel their blessings from God because of their relationship to Him.

3. This section also sets forth the symbols of consecration.

- (1) The oil for the lamps-symbolized Israel's responsibility of light-bearing;
- (2) The shewbread--symbolized Israel's privilege of communion with God.
- (3) In each of these symbols is the element of sacrifice and the thought of consecration to God.

4. This section also sets forth the stoning of the blasphemer.

- (1) His mother was an "Israelitish woman" and his father was an Egyptian. Hence, the son was a "stranger" in Israel.
- (2) God thus emphasized: one law for Israel and for the stranger who took up his abode with Israel.

5. The basic thought in this section is: CONSECRATION.

V. The SYMBOLS of it (of the right of approach) (25-27).

1. God gave Israel signs which they were to observe when they came into the land.

(1) The first sign was the sabbath of the land--every seventh year the land was to lay fallow.

(2) The second sign was the year of Jubilee--every fiftieth year was to be hallowed. The laws pertaining to the year of Jubilee affected land, possessions, dwellings, and persons.

(3) These signs would stress--

A. Israel's relationship to God;

B. Israel's dependence upon God;

C. That all things rightly belonged to God.

2. This section closes with a discussion on vows to God. The principle laid down is:

(1) It was not necessary for vows to be made;

(2) But, that if they were made they were to be kept.

3. The basic thought here is: RATIFICATION.

NOTE: We have two marvelous summary statements in Lev. 26:46 and in 27:34.

1. "These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses."

2. "These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai."

Part Two: Lessons to be learned.

1. The basic thought in Leviticus is: Israel's approach to God. God made it possible for the people to approach Him, and He provided the means of approach to Him. We should be grateful that God has provided for our approach to Him. The Greek word προσέγγιναι literally means "lead to." It

I. Continued.

is translated "access," in Rom. 5:2; Eph. 2:18; Eph. 3:12. In Rom. 5:2 Paul refers to "our Lord Jesus Christ: and says, "...through whom also we have had our access by faith into this grace wherein we stand;...." In Eph. 2:18 Paul says with regard to both Jewish and Gentile Christians: "for through him we both have our access in one Spirit unto the Father." In Eph. 3:12 Paul says about the Christ, "...in whom we have boldness and access in confidence through our faith in him." In I Pet. 3:18 Peter says, "Because Christ also suffered for sins once...that he might bring us to God...." "That he might bring us to God: is from προσάγω. Jesus Christ is our προσάγω. He is our approach. He Himself said, "I am the door...," John 10:7,9.

- II. Another basic thought in Leviticus is: Man's relationship to God. Proper relationship to God necessarily involves two points: (1) coming to have fellowship with God, and (2) maintaining that fellowship with God. Chapters 1-16 set forth God's laws for Israel concerning how the sinner could come to have fellowship with God. Chapters 17-27 set forth God's laws for Israel concerning how the believer could maintain fellowship with God. We, too, must be concerned about these two basic factors. The gospel of Christ tells how the sinner can come to have fellowship with God, and how the believer can maintain that fellowship with God.
- III. Leviticus sets forth some great facts about God. It emphasizes God's holiness. It declares His hatred for sin. It declares His great love--magnificent love--which compelled Him to make redemption possible; which compelled Him to provide a way for man's return to Him.
- IV. This book gives us a great deal of information about sin. It shows that sin is wrong done to God--that sin is against God. It shows that when one sins he forfeits the right to live. It stresses that sin is unlikeness to God. It shows that sin is distance from God. It emphatically declares that sin

IV. Continued.

brings hurt to God.

V. Leviticus helps us better to understand the animal sacrificial system. When one sinned he forfeited the right to live. A life had to be paid. God, during that time, allowed payment (partial payment) with animal life. The animal sacrifice meant the offering of a sinless life. It meant that God was conscious of the pain and that the offerer was to realize that sin hurt God. The animal sacrifice meant substitution. It meant imputation. It stressed that death was necessary for forgiveness.

VI. Leviticus gives us some basic information about redemption. It shows that God has provided for man's return to Him. It shows that redemption involves human righteousness. It makes clear that redemption is only possible through blood--life poured out. It shows that redemption is in order to holiness.

VII. The Old Testament Tabernacle symbolized God's presence among His people. It was His dwelling place. That tabernacle was a type of the greater tabernacle--the Church of our Lord, Heb. 9. The Church now is God's dwelling place. We are a "sanctuary of God" and God said, "I will dwell in them," II Cor. 6:16. The Church is the "household of God: and the "habitation of God," Eph. 2:19,22.

VIII. The light from the golden candlestick would constantly emphasize Israel's obligation to be a lightbearing people--a people with the mission of making Jehovah known to all nations. Likewise, we must be lightbearers for the Master. Christians must be the "Light of the world," Mt. 5:14. Philipians 2:14-16 says, "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life;...." Christians are "luminaries designed to reflect the divine light which comes forth from the Christ Him-

VIII. Continued.

self, the light of the world, the Sun of Righteousness. May God help us to get the light of the gospel to all men everywhere.

IX. The shewbread symbolized to Israel closeness with God, fellowship with God, communion with God. As was the case then, so it is now: this closeness this fellowship, this communion-is essential. We must walk with Him. We must talk with Him. When we are faithful to God--in thought, in word, in service--we have wonderful communion with Him. In a special way, in observing the Supper of our Lord, we have wonderful communion with the Lord and with the Father. "...and our fellowship is with the Father, and with His Son Jesus Christ," I Jno. 1:3.

X. Leviticus emphasizes the importance of consecration. The Israelites were obligated to be a consecrated people. They were to be a holy people, a holy nation. They were set apart to God. They were dedicated to Him. Just so, Christians are a consecrated people. They are a holy nation. They are set apart unto God. They are called out. They are saints. They are separated from the world.

XI. The Christ Himself is our great and all-sufficient sacrifice. He is the anti-type of every Old Testament animal sacrifice, and apart from Him those sacrifices had no meaning whatsoever. In those sacrifices there was no actual forgiveness of sins. In Him, there is forgiveness. "He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:9, 10. "But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God...", Heb. 10:12. He died for our sins. We are baptized into His death, Rom. 6:3,4.

XII. In Leviticus we have a fine lesson on mediation. The people could approach God only through the priests. The priests stood between the people and God, and they worked for the people toward God. This is mediation. In

XII. Continued.

Christianity, there is one mediator between God and man, the Christ Himself. I Tim. 2:5. Every Christian is a priest in his own right (I Pet. 2:9; Rev. 5:10) and is obligated and privileged to present himself as a living sacrifice unto God, Rom. 12:1. Our approach to God is not through some human priest of the tribe of Levi, but each Christian, as a priest, may--through Jesus Christ our mediator--come boldly to the throne of grace, Heb. 4:16.

XIII. The High Priest of the Levitical system went into the Holy of Holies once per year. He offered sacrifice for his own sins and also for the sins of the people. He was a type of our great High Priest, Jesus Christ Himself. Paul stresses in Heb. 4:1-10:18 that Christians have the better High Priest. He stresses that Christ is High Priest after a better order, of a better covenant, of a better tabernacle, and of a better sacrifice. "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man," Heb. 8:1,2. Paul points out further: "For the priesthood being changed, there is made of necessity a change also in the law," Heb. 7:12.

CONCLUSION:

1. Brethren, this is a survey of the book of Leviticus, together with some of the great lessons which it contains.
2. Let us remember that it is basically the book about Israel's worship--the book that deals with "Israel's Approach to God."
3. Remember the basic outline with regard to Israel's Approach to God--
  - (1) The PROVISIONS for it, 1-7;
  - (2) The MEANS of it, 8-10;
  - (3) The CONDITION of it, 11-22;
  - (4) The BENEFITS of it, 23, 24;
  - (5) The SYMBOLS of it, 25-27.

## STUDY QUESTIONS ON LEVITICUS

1. Why is this book called "Leviticus"?
2. Where are the people located at the time of Leviticus?
3. Explain how this book relates to the book of Exodus?
4. Be able to give from memory the "Skeleton Outline of Leviticus."
5. Since Israel is the \_\_\_\_\_ nation the laws and insititutions would have a \_\_\_\_\_ character.
6. Leviticus shows what was required of the \_\_\_\_\_, the \_\_\_\_\_, and the officiating \_\_\_\_\_.
7. Leviticus deals with sacred \_\_\_\_\_, sacred \_\_\_\_\_, and sacred \_\_\_\_\_.
8. List the five offerings and the significance of each.
9. Nadab and Abihu were disobedient. How did the fact that they were the sons of Aaron keep them from being punished? Explain.
10. 1:1-6:7 deals with the Law of \_\_\_\_\_. This emphasizes \_\_\_\_\_.
11. 6:8 through chapter 10 deals with the Law of the \_\_\_\_\_. This emphasizes \_\_\_\_\_.
12. Chapters 11-22 deal with the Law of \_\_\_\_\_. This emphasizes \_\_\_\_\_.
13. Chapters 23-25 deal with the Law of \_\_\_\_\_ and \_\_\_\_\_. This emphasizes \_\_\_\_\_.
14. Chapters 26 and 27 deal with \_\_\_\_\_ laws.
15. Typical matters: The Levitical system was a shadow of the \_\_\_\_\_ system; animal sacrifices were a type of the \_\_\_\_\_ of the \_\_\_\_\_; outward purification was a type of \_\_\_\_\_ by the gospel. The High Priest was a type of \_\_\_\_\_, our High Priest.
16. What is the key verse of Leviticus? Memorize this passage.
17. What is the key word for Leviticus?
18. What were the three annual feasts? What was the significance of each?
19. Discuss the great Day of Atonement.
20. Consider 1 Peter 1:16 and 2:9 in the light of Leviticus.

## SKELTON OUTLINE OF LEVITICUS

Purpose: To set forth God's laws concerning Israel's worship, being an elaboration upon the Sinaitic legislation, in addition to what is given in Exodus. In Leviticus the people are still at Sinai, and this book is a continuation of Exodus.

I. God's laws concerning how the sinner could come to have fellowship with God, 1:1--16:34; and

II. God's laws concerning how the believer could maintain fellowship with God, 17:1-27:34.



## NUMBERS--THE BOOK OF WANDERINGS

### INTRODUCTION:

1. When Numbers opens the people of Israel are still at Sinai, but are making preparation for the onward journey toward the promised land.
2. The book gets its name from the double numbering of the people--
  - (1) The first while still at Sinai;
  - (2) The second while in the plains of Moab.
3. It was written to show how God directed Israel from Sinai to the plains of Moab, and places particular emphasis upon--
  - (1) The sinfulness of fear, distrust, and disobedience;
  - (2) How Israel became a strong, trained, experienced nation;
  - (3) The fact that God demands obedience.

### DISCUSSION: In this book we have--

#### I. The closing days of the encampment at Sinai, 1:1-10:10.

##### 1. Order, chapters 1-4.

- (1) The numbering, 1:1-1:46;
- (2) The Levites, 1:47-1:54;
  - A. Not numbered;
  - B. Their unique functions;
- (3) The arrangements of the camps, chapter 2;
- (4) The service of the Levites, chapters 3 and 4.

##### 2. Purity, chapters 5 and 6.

- (1) Lepers and others to be put out of the camp, 5:1-4;
- (2) Restitution to be made in trespasses, 5:5-10;
- (3) The law of jealousies, 5:11-31;
- (4) The law of the Nazarites, 6:1-21;

I. 2. Continued

(5) The great "Aaronic Benediction," 6:22-27.

3. Worship, 7:1-9:14.

(1) The offerings of the Princes, chapter 7;

(2) The lighting of the lamps, 8:1-4;

(3) The consecration of the Levites, 8:5-22;

(4) The age-limits for Levitical service, 8:23-26;

(5) The Passover, 9:1-14.

4. Movement, 9:15-10:10.

(1) To move only according to the cloud, 9:15-23;

(2) Instructions about the trumpets, 10:1-10.

II. From Sinai to Kadesh-Barnea, 10:11-12:16.

1. Journeying, 10:11-10:36.

(1) The "cloud was taken up," 10:11;

(2) From Sinai to the Wilderness of Paran, 10:12, 13;

(3) The order of the camps in marching, 10:14-28;

(4) Moses' invitation to Hobab, 10:29-32;

(5) "Three days' journey" and Moses' significant statement, 10:33-36.

2. Murmurings, 11:1-12:15.

(1) The people complained and were severely punished, 11:1-3;

(2) The "mixt multitude" complained about the food, and were sorely punished, 11:4-35;

(3) Miriam and Aaron "spake against Moses," 12:1-15.

3. Movement, 12:16.

(1) The people moved from Hazeroth to the wilderness of Paran,  
12:16;

II. 3. Continued

(2) Specifically, they moved to Kadesh. Cf. 13:26.

III. From Kadesh to Kadesh (wanderings), 13:1-20:21.

1. Apostasy, 13:1-14:45.

(1) The spies--their names, their mission, and their reports,

13:1-33;

(2) Rebellion (cf. Deut. 1:26), 14:1-5;

(3) The plea of Joshua and Caleb, 14:6-12;

(4) Moses' appeal to God, 14:13-20;

(5) The punishment specified, 14:21-39;

(6) The presumption and defeat, 14:40-45.

2. Thirty-seven years of wandering, 15:1-19:22.

(1) Laws concerning offerings--both for Israel and for strangers,

15:1-29;

(2) The Sabbath breaker, 15:30-36;

(3) The commandments to be remembered, 15:37-41;

(4) The rebellion of Korah, Dathan, and Abiram, 16:1-50;

(5) The budding of Aaron's rod, chapter 17;

(6) The priests and the Levites--their charge, their portions, their offerings, chapter 18;

(7) The "water of separation"--its making and its uses, chapter 19.

3. The return to Kadesh, 20:1-21.

(1) The death of Miriam, 20:1;

(2) The sin of Moses and Aaron, 20:2-13;

(3) The King of Edom refused to give Israel passage, 20:14-21.

IV. From Kadesh-Barnea to the plains of Moab, 20:22-22:1.

1. The death of Aaron, 20:22-29;
2. The battle with King Arad, 21:1-3;
3. The Serpent of Brass, 21:4-11;
4. The onward journey, 21:12-20;
5. The defeat of Kings Sihon and Og, 21:21-35;
6. The arrival in the plains of Moab, 22:1.

V. The Encampment at Moab, 22:2-36:13.

1. Balak and Balaam, 22:2-24:25;
2. Israel's apostasy and punishment, 25:1-18;
3. The numbering of the people, chapter 26;
4. Laws of inheritance, 27:1-11;
5. God selects Moses' successor, 27:12-23;
6. Laws concerning feasts and offerings, chapters 28 and 29;
7. Laws concerning vows, chapter 30;
8. Defeat of the Midianites and division of the spoils, chapter 31;
9. The tribes of Reuben, Gad, and one-half the tribe of Manasseh are given the territory east of the Jordan, chapter 32;
10. A review of the wanderings, 33:1-49;
11. Responsibilities in the land, 33:50-56;
12. The borders of the land, 34:1-15;
13. The names of the men who would divide the land, 34:16-29;
14. The Levites to be given forty-eight cities, 35:1-8;
15. The cities of refuge, and the laws concerning murder, 35:9-34;
16. The inheritance laws for daughters, 36:1-13.

## LESSONS FROM NUMBERS

Israel was guilty of the sin of forgetfulness. They failed "to grasp the truth that the mercies of the past were designed as pledges for the future."

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We must be careful with regard to our sense of values. "Values are sometimes rightly appraised only when we realize they are lost to us."

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We must keep in mind that every blessing has an attendant responsibility.

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One of the most outstanding lessons in Numbers is: the sin of closing doors which God has opened; and the sin of attempting to open doors which God has shut. We must not loose where God has bound; we must not seek to bind where God has not bound.

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God is no respecter of persons.

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The "Cross in the Wilderness."

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Numbers emphasizes that God provides.

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"The paralysis of doubt, and the patience of Jehovah."

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Everything depends upon our attitude toward God. Our attitude towards our opportunities reveals our attitude towards God."

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## SKELETON OUTLINE OF NUMBERS

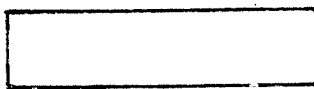
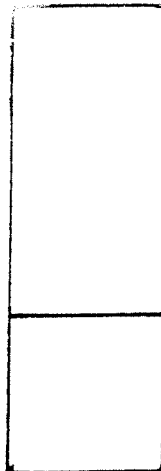
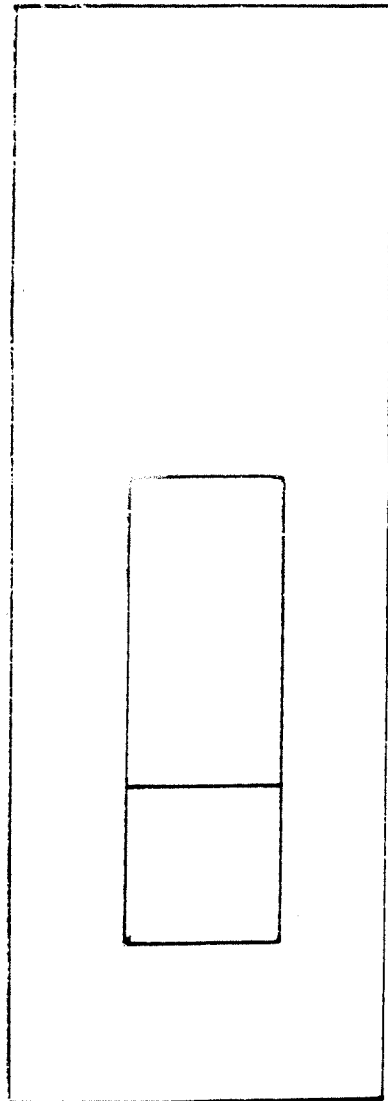
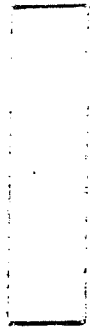
PURPOSE: To show how God directed Israel from Sinai to the plains of Moab, placing particular emphasis upon (1) the sinfulness of fear, distrust, and disobedience; and (2) how Israel became a strong, trained, experienced nation.

- I. The closing days of the encampment at Sinai, 1:1-10:10;
- II. From Sinai to Kadesh-Barnea, 10:11-~~12:16~~;
- III. From Kadesh to Kadesh (wanderings), ~~13~~:1-20:21;
- IV. From Kadesh-Barnea to the plains of Moab, 20:22-22:1;
- V. The encampment at Moab, 22:2-36:13.

## STUDY QUESTIONS ON NUMBERS

1. Why is this book called "Numbers"?
2. Geographically, where are the Israelites during the time covered in Numbers?
3. How many years are covered in Numbers?
4. Be able to give from memory the "Skeleton Outline of Numbers."
5. Would you say that we have a great deal of information in Numbers regarding Israel's wanderings?
6. The tribes were divided into how many camps? Name them.
7. How were the Israelites located with reference to the Tabernacle?
8. Know from memory the "Aaronic Benediction," 6:24-26.
9. Repeatedly God taught Israel that they could not \_\_\_\_\_ Him without suffering \_\_\_\_\_.
10. What was Israel's food during the wanderings?
11. \_\_\_\_\_ and \_\_\_\_\_ were involved in sedition with reference to the authority of Moses.
12. Israel was slow to learn that the \_\_\_\_\_ of the past were designed to be \_\_\_\_\_ for the future.

13. During the wanderings, the people came to be \_\_\_\_\_ in the institutions by which they were to be governed.
  14. Explain the wonderful attitude of Joshua and Caleb.
  15. Why was Israel only one-half as strong numerically in the second census as they were in the first census?
  16. Why was Israel compelled to wander the many years in the wilderness?
  17. What was the significance of the budding of Aaron's rod?
  18. Why was the mistake of Moses such a tragic sin? What great lessons does it teach?
  19. Explain: The Cross in the Wilderness.
  20. Numbers teaches: The \_\_\_\_\_ of \_\_\_\_\_ doors which God has \_\_\_\_\_; the sinfulness of attempting to \_\_\_\_\_ doors which God has \_\_\_\_\_.
  21. How does Numbers relate to the Abrahamic promise?
  22. The story in Numbers is clearly written in three words:
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## DEUTERONOMY--THE BOOK OF REVIEWS AND EXHORTATIONS

### INTRODUCTION:

1. Deuteronomy is the last book of the Pentateuch.
2. This book is made up of three great discourses of Moses, plus some information regarding Moses' last days.
3. At the time of these discourses the people of God are encamped in the plains of Moab, and are planning shortly to go into the Promised Land.
4. The time actually covered in Deuteronomy is very brief--only a few weeks.
5. "Deuteras" means "second," and "nomos" means "law." The book gets its name from the fact of the repeating of the Mosaic law. In short time, the people would cross the Jordan and thus enter their land. Moses, who had led them for so long would not be with them. They needed to be reminded at this time of their law, and of their relationship to it and to Him who had given it.

### DISCUSSION:

- I. THE FIRST DISCOURSE: Moses reviewed the history of Israel from Sinai to Moab, emphasizing God's *graciousness* as an incentive to obedience, 1:1-4:43. This section is Historical.
  1. The introductory background, 1:1-5;
  2. From Horeb to Kadesh, 1:6-19;
  3. The sending of the spies--rebellion and punishment, 1:20-40;
  4. Presumptuous sin, 1:41-46.
  5. Israel was instructed not to "meddle" with the Edomites, 2:1-7;
  6. Israel was instructed not to distress the Moabites, 2:8-12;
  7. The thirty-eight years from Kadesh to Zered, 2:13-15;
  8. Israel was instructed not to distress the Ammonites, 2:16-23;
  9. Moses stresses that God gave Israel the land of King Sihon, 2:24-37;
  10. He stresses that God gave Israel the land of King Og, 3:1-11;

11. The tribes of Reuben, Gad, and one-half of Manasseh were given the land east of the Jordan, 3:12-20;
  12. Moses encouraged Joshua, prayed that he might cross the Jordan, but was told that he could not go over, 3:21-29;
  13. Moses exhorts the people to obey, warns with regard to disobedience, stresses Israel's unique relationship to God, 4:1-40;
  14. Three cities of refuge are appointed, 4:41-43.
- II. THE SECOND DISCOURSE: Moses rehearses the law, gives some new legislation, and exhorts Israel to keep and to teach God's law, 4:44-16:19. This section is Hortatory.
1. The setting, 4:44-49;
  2. The review of the commandments given at Sinai, chap. 5;
  3. Moses exhorts the people to obey, to love God, to teach their children God's law, chap. 6;
  4. Moses emphasizes that all communion with the idolatrous nations of Canaan is forbidden, chap. 7;
  5. Moses explains God's love as the motive in his dealings with his people, and exhorts them to obey, chap. 8;
  6. By reviewing their many rebellions Moses emphasizes that God's blessings were not because of their righteousness, chap. 9;
  7. Moses stresses God's mercy as shown in restoring the two tables, in continuing the priesthood, in separating the tribe of Levi, 10:1-11;
  8. He exhorts the people to obedience, 10:12-22;
  9. Moses charges Israel to love God, to keep his commandments, to teach their children God's law; he sets before them a blessing and a curse, chap. 11;
  10. Moses instructs (1) that places of idolatrous worship were to be destroyed; (2) that there would be a specified place for worship; (3) that Israel was to be a holy people.

## II. Continued

11. Israel is warned against being led into idolatry, and is instructed to be faithful, chapter 13;
12. The people are instructed (1) regarding conduct in mourning, (2) about their eating, and (3) about tithing, chap. 14;
13. The Sabbatic year and its relationship to the poor, to borrowing, and to slavery, 15:1-18;
14. Firstling males, of herd and flock, to be sanctified unto the Lord, 15:19-23;
15. The people are instructed regarding three great annual feasts, 16:1-17;
16. Moses speaks of Judges, of judging, and of idolatry, 16:18-22;
17. Idolaters and those who refuse to heed sentence of judgment to be put to death, 17:1-13;
18. Laws regarding the King, 17:14-20;
19. The Levites to be provided for, 18:1-3;
20. Israel is to have no part in idolatry, 18:9-14;
21. Moses prophesies of the Great Prophet, 18:15-22;
22. The cities of Refuge, 19:1-13;
23. Laws on landmarks and witnessing, 19:14-21;
24. Laws concerning war, and taking cities, chap. 20;
25. The expiation of an uncertain murder, 21:1-9;
26. Laws concerning a captive woman taken for a wife, 21:10-14;
27. The law of the "double portion" as it relates to the son of the woman who is loved less, 21:15-17;
28. Laws concerning a "stubborn and rebellious son," 21:18-21;

## II. Continued

29. The body of one deservedly put to death by hanging upon a tree not to be left on the tree all night, 21:22,23;
30. Various and sundry laws, 22:1-25:16;
31. The Amalekites to be destroyed, 25:17-19;
32. Firstfruits to be offered to God, 26:1-11;
33. Concerning tithing, 26:12-15;
34. An exhortation to be obedient to God, 26:16-19.

## III. THE THIRD DISCOURSE: Moses emphasizes God's condemnation which would come upon Israel in the event of disobedience, and God's blessings which would be upon Israel if faithful to Him, 27-30. This section is Prophetic.

1. The people are instructed that when they have passed over Jordan they must make an altar of stones, and to write upon the stones the commandments, 27:1-8;
2. Moses commands obedience, and gives instructions regarding the blessings from Mount Gerizim and the curses from Mount Ebal, 27:9-26;
3. Moses stresses God's blessings for obedience, and curses for disobedience, Chap. 28;
4. Moses exhorts unto obedience, 29:1-9;
5. He instructs the people to enter into a covenant with God, and warns against idolatry, 29:10-19;
6. Moses promises God's mercy to those who truly repent, 30:1-10;
7. He emphasizes to the people that he has set before them blessing and cursing, 30:11-20.

IV. THE LAST DAYS OF MOSES; his last acts, last words, and his death,

31-34. This section is Pathetic.

1. Moses encouraged the people and Joshua, and commanded a public reading of the law every seven years, 31:1-13;
2. God instructed Moses and Joshua to appear before him, 31:14, 15;
3. God speaks of Israel's apostasy, and instructs Moses to write a song, 31:1-47;
4. The song of Moses, which stresses God's mercy and God's vengeance, 32:1-47;
5. God instructs Moses to ascend Mount Nebo, where he would die, 32:48-52;
6. Moses pronounced blessings upon the children of Israel, Chap. 33;
7. The death of Moses---Joshua succeeds him, Chap. 34.

## SKELETON OUTLINE OF DEUTERONOMY

PURPOSE: A new generation had arisen since the giving of the law at Sinai. These were now on the eve of taking possession of the promised land. Only the waters of the Jordan stood between Israel and their land. Moses, in three wonderful discourses, instructed, encouraged, and admonished the people to be faithful to God and His law.

- I. FIRST DISCOURSE: Moses reviewed the history of Israel from Sinai to Moab, emphasizing God's graciousness as an incentive to obedience, 1:1-4:43 (Historical);
- II. SECOND DISCOURSE: Moses rehearses the law, gives some new legislation, and exhorts Israel to keep and to teach God's law, 4:44-26 (Hortatory);
- III. THIRD DISCOURSE: Moses emphasizes God's condemnation which would come upon Israel in the event of disobedience, and God's blessings which would be upon Israel if faithful to Him, 27-30 (Prophetic);
- IV. THE LAST DAYS OF MOSES: his last acts, last words, and his death, 31-34 (Pathetic).

## STUDY QUESTIONS ON DEUTERONOMY

1. Why is this book called "Deuteronomy"?
2. Know from memory the "Skeleton Outline" of Deuteronomy.
3. In the speeches of Moses he often referred to the sin of \_\_\_\_\_
4. Where is Israel located during the time of Deuteronomy? What is the time, as related to the wanderings?
5. Why was it important that the law be repeated at this time?
6. Why did God choose Israel to be His special people?
7. What did Israel do for clothing during the forty years wanderings?
8. Study carefully Deut. 18:15.
9. How does Deuteronomy relate to the Abrahamic Covenant?
10. How does Deuteronomy relate to the Messianic Promise?

11. How does Deuteronomy relate to the purpose of the Bible?
12. What particular use of the book of Deuteronomy did the Lord make?
13. Did Moses ever ask God to permit him to go over Jordan, into the promised land?
14. What would you suggest as the "key verse" (or "key verses") of Deuteronomy?
15. What would you suggest as "key words" of Deuteronomy?
16. What were the last acts of Moses?
17. Name the three great mountains in Moses' life.
18. Time wise, Deuteronomy relates to Israel's \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_.
19. Where was Moses buried? Who buried him? What was his age at death?
20. What great lesson (or lessons) would you suggest that this book teaches?

## GREAT LESSONS IN JOSHUA

1. God is faithful in keeping his promises;
2. God's people must "fight to stay in the land;
3. Compromise with sin leads to destruction;
4. Sin in the camp affects the whole body of people;
5. God uses both men and the forces of nature to the accomplishing of His will;
6. God is greater than the gods of the world;
7. Obedience leads to blessings; disobedience brings punishment;
8. God's wrath, and hatred for sin.
9. We should always make special efforts to remember what God has done.
10. God can and does often overrule even the evils of human beings to the accomplishing of His will. (cf Rahab)



## SKELETON OUTLINE OF JOSHUA

PURPOSE: Joshua begins where Deuteronomy leaves off. It continues the sacred story developed through the Pentateuch. It is the first of the twelve historical books of the Old Testament. The book is designed to show how God, through Joshua, settled Israel in the land of Canaan, in fulfillment of his promise to Abraham. It completes the story of deliverance, which began in Exodus.

Joshua's--

- I. Conquest of the land of Canaan, 1-12;
- II. Settlement of the tribes in the land, 13-22;
- III. Farewell address and death, 23, 24.

## STUDY QUESTIONS

1. Know from memory the "Skeleton Outline of Joshua."
2. How does this book relate to Deuteronomy? to Exodus? to the historical books of the Old Testament?
3. When and where were we first introduced to Joshua?
4. What was Joshua's connection with the "spies" and the "evil report" at Kadesh?
5. What five things did God say to Joshua in 1:6-8?
6. What tribes had already been given the land east of the Jordan?
7. Tell the story of Rahab.
8. How was Israel able to cross over the Jordan?
9. What is the significance of "Gilgal"?
10. What unusual sight did Joshua see, shortly after Gilgal?
11. What lessons did God teach Israel at Jericho?
12. What lessons did Israel learn at Ai?
13. Explain Joshua's strategy at Ai.
14. Explain the league with the Gibeonites.

15. What great lessons did God teach Israel at Beth-horon?
16. How old was Caleb when he received his inheritance in Canaan?
17. Chapters 13-22 deal with what central thought?
18. Note especially 21:43-45.
19. Was it sinful for the Israelites east of the Jordan to build their altar?
20. What did Joshua emphasize in his farewell address?
21. What great lessons do we learn from the book of Joshua?

## GREAT LESSONS FROM JUDGES

1. The tragic consequences of failing to do what (all) that God commands.
2. The tragic consequences of compromising with sin.
3. The influence of evil companionship.
4. The mistakes of Samson:
  - (1) Abuse and misuse of his God-giving abilities;
  - (2) Too trustful of designing women;
  - (3) Was too much among the Philistines;
  - (4) Failed to be as strong morally as he was physically.
5. Confusion results when there is no standard of authority. Cf. 17:6
6. The sinfulness of idolatry.
7. The wonderful influence for truth and right that can be extended in the life of one man (Joshua).
8. Note Ps. 66:18 in the light of Judges.
9. God can and does use other nations and individuals to punish His own people when they are disobedient.
10. God is anxious to bless when sinners repent. He punishes the wicked; He forgives the penitent.
11. Religious apostasy brings national decay.

## SKELETON OUTLINE OF JUDGES

PURPOSE: Judges is the second of the historical books. It begins where "Joshua" left off. It is designed to set forth the condition (religious, social, and political) of Israel from the time of the death of Joshua to the establishment of the kingdom. 2:14-23 is a good summary of what is contained in this book.

This book sets forth--

- I. The condition of Israel after the death of Joshua, 1:1-3:7;
- II. A series of seven oppressions and the deliverers from each, 3:8-16:31;
- III. Illustrations of Israel's condition, chapters 17-21;

## STUDY QUESTIONS ON JUDGES

1. Why is this book called "Judges"?
2. What kind of men were the Judges?
3. How does Adonibezek illustrate the principle that "one reaps as he sows"?
4. How long did the Israelites remain faithful to God?
5. What nations did God leave "to prove Israel"?
6. Note especially 3:5, 6.
7. Identify the first oppressors and the deliverer.
8. Identify the second oppressore and the deliverer.
9. Describe the death of Eglon.
10. Identify the third oppressors and the deliverer.
11. Who were the fourth oppressors? who were the deliverers?
12. How was Sisera slain?
13. Who were the fifth oppressors? who was the deliverer?
14. Describe Gideon's attitude toward himself.
15. What did Gideon request of God? was he convinced? Discuss the "fleece" sign.

16. What did God think about Gideon's army? what was done about it?
17. Describe Gideon's battle against the Midianites.
18. Explain Jotham's parable of the "bramble" bush.
19. Who was the next judge (after Gideon)? how was he related to Gideon?  
was he a good ruler? Describe his death.
20. Who was judge after Abimelech?
21. Who was the next judge?
22. Identify the sixth oppression. Who was the deliverer (judge)?
23. Discuss Jephthah's rash vow.
24. Explain the "shibboleth" test.
25. Who was judge after Jephthah?
26. Who was judge after Ibzan?
27. Who was judge after Elon?
28. Identify the seventh oppression. Who was the deliverer?
29. What wonderful sight did Manoah and his wife experience?
30. Discuss Samson's riddle.
31. In connection with the battle against Benjamin, explain its cause, the smoke signal, the consequences.
32. What would you say was Israel's prevailing sin during the time of the Judges?
33. How much time is covered during the period of Joshua and Judges?
34. Know the seven oppressions and the corresponding judge.
35. Be able to name the fifteen judges.
36. What great lessons do we learn from Judges?

### Great Lessons From the Book of Ruth

1. Naomi-- a wonderful example as a mother-in-law.
2. Ruth-- a wonderful example as a loving, devoted, faithful daughter-in-law.
3. Naomi and Ruth-- illustrations of bearing up under sorrow.
4. The redemption work of Boaz, in marrying Ruth, illustrates the redemptive work of the Lord.
5. This book, in a wonderful way, shows the overruling providence of God.
6. Naomi was able to retain her faith, even in a strange land, away from home, in the midst of idolatry.
7. Even others appreciate our proper concern about those for whom we are responsible..
8. Ruth's nationality is suggestive of the fact that the Lord's work was for all men. Cf. Tamar and Rahab. God is no respecter of persons.
9. Boaz - A wonderful man. He sought no advantage, but was considerate of the rights of others.
10. God rewards those who make the right(spiritual) choice.
11. Those model persons: Naomi, Ruth and Boaz.
12. God rules in the affairs of men. He uses nations; He uses individuals.
13. Seemingly insignificant events may be tremendously important in God's rovidence.

## SKELETON OUTLINE OF RUTH

PURPOSE: This book takes its name from its principal character, and relates to the "days when the judges ruled." It is a wonderful contrast to the book of Judges. It was written to identify--in a beautiful and forceful way--the very family from which the Messiah would come. It thus carries the Messianic story a step further.

In this book we have--

- I. Ruth's wonderful choice, 1:1-22;
- II. Her favor with Boaz, 2:1-17;
- III. Her special request of Boaz, 2:18-3:18;
- IV. Her marriage, 4:1-22.

## STUDY QUESTIONS ON RUTH

1. This book was probably written by whom?
2. Why is this book called "Ruth"?
3. This book is related to what time in Old Testament history?
4. Know from memory the "Skeleton Outline."
5. Name and identify seven prominent characters in this book.
6. Know from memory the beautiful statement involving Ruth's choice.
7. What great sorrow had been experienced by Ruth and Naomi?
8. What was Ruth's nationality?
9. How was it that Ruth came to have the favor of Boaz?
10. What is meant by "gleaning"? What did the Law say about gleaning?
11. Who was Boaz?
12. What particular law was involved in Ruth's concern about Boaz?
13. What particular problem prevented Boaz from marrying Ruth immediately?
14. What is the significance of the statement: "So he drew off his shoe"?
15. Ruth became the mother of \_\_\_\_\_, who became the father of \_\_\_\_\_, who became the father of \_\_\_\_\_.
16. Explain the significance of 4:18-22. How do these verses relate to

## GREAT LESSONS IN FIRST SAMUEL

1. The tragic sin of Eli--a prevailing sin in our day. Samuel also failed in this respect. It is possible to become so concerned about others as to neglect our own. Preachers are often guilty of this sin.
2. God has always retained to himself the right to govern man. Man sins when he fails to recognize this fact.
3. We are easily influenced by those about us.
4. Saul's attitude was so fine at the beginning--but became so terrible in later years.
5. The sin of disobedience--the importance of obedience.
6. The sinfulness of stubbornness and jealousy.
7. David conducted himself magnanimously in respecting the "Lord's" Anointed."
8. The Battle is the Lord's.
9. God looks upon the heart.
10. Wonderful peace--which David experienced after being chased for more than twenty years.
11. God fulfills his promises--regardless of the time involved.
12. God rules in the affairs of men to the accomplishing of His will.
13. This period (of Judges and Saul) illustrates the principle that righteousness exalteth a nation.
14. God often foresees even the sins of His people and makes provisions accordingly. Cf. Deut. 17:14ff; 1 Sam. 12:12,17.
15. When men are determined to have their own way, God lets them have it--then uses that which he lets them have to punish them for disobedience.



16. Saul's sins--persistent in argument; arrogant (1 Sam. 15:17); stubborn, disobedient, attempted self-justification, tried to shift the blame, offered ridiculous excuses (1 Sam. 13:12), was impatient, was presumptuous, was not properly concerned about spiritual matters (1 Sam. 14:35); was envious and jealous; he feared the people--was a politician (in the bad sense), 15:24.

## SKELETON OUTLINE OF FIRST SAMUEL

PURPOSE: This book is historical in nature, and was written to show (1) the transition from the system of Judges to the monarchy; (2) the establishment of the kingdom, and (3) the reign of King Saul. It relates to a very important period in Israel's development as a nation.

- I. The closing days of the Judges, 1:1-8:4;
- II. The establishment of the monarchy, 8:5-10:27;
- III. The reign of King Saul, 11:1-31:13.

## STUDY QUESTIONS ON FIRST SAMUEL

1. Know from memory the "Skeleton Outline."
2. Who were the parents of Samuel?
3. Explain Samuel's being a "child of prayer."
4. What vow did Hannah make?
5. Who was priest at the time of Hannah's vow?
6. What was unusual about Samuel's early training?
7. What would you say was the tragic sin of Eli?
8. Who were Hophni and Phinehas?
9. Explain God's call and message to Samuel.
10. The people knew that Samuel was established to be a \_\_\_\_\_.
11. What plan did the Israelites have for defeating the Philistines? Did the plan work?
12. Explain the death of Eli.
13. Were the Philistines happy with the ark of God?
14. The Philistines finally took the ark to \_\_\_\_\_.

15. The ark was then taken to \_\_\_\_\_, to the house of \_\_\_\_\_, where it remained for \_\_\_\_\_.
16. What is the significance of "ebenezer"?
17. What special demand did the Israelites make? What two reasons did they give?
18. Describe the "private" anointing of Saul.
19. Describe the "public" anointing of Saul.
20. What personal attributes of Saul are set forth in chapters 9 and 10?
21. Saul raised an army of \_\_\_\_\_ men, and defeated the \_\_\_\_\_.
22. Was it right for Israel to want a king?
23. What was Samuel's great message to Israel in 12:24?
24. Discuss Samuel's rebuke of King Saul.
25. Who was involved in the Miraculous defeat of the Philistines?
26. What ridiculous rule did Saul make? How did it affect Jonathan?
27. Discuss Saul and the Amalekites.
28. Memorize 1 Samuel 16:7.
29. Whom did Samuel anoint (privately) to succeed Saul?
30. David became \_\_\_\_\_ and \_\_\_\_\_ to King Saul.
31. Discuss David's great battle with Goliath.
32. What was Jonathan's attitude toward David? What was Saul's attitude toward David?
33. What kind of life was David forced to live?
34. Whom did David next marry?
35. Describe the death of King Saul.
36. What would you say were the sins in the life of Saul?

## GREAT LESSONS IN SECOND SAMUEL

1. We reap as we sow.
2. Honesty and sincerity do not guarantee that one is right.
3. The importance of doing what God says do in the way God says do it.
4. The importance of acknowledging our sins and repenting of them.
5. The difference between Saul and David.
6. Relative to Bathsheba--the sins of David.

- (1) Unlawful fleshly desire;
- (2) Sinful solicitation;
- (3) Adultery;
- (4) The idea that he could deal with his own sins;
- (5) The idea that he could conceal or cover his sin (cf. Num. 32:23).
- (6) Hypocrisy--in dealing with Uriah.
- (7) Allowing one sin to lead to another, in a vicious chain of sin;
- (8) Wife-stealing;
- (9) Murder--of Uriah;
- (10) Threatening murder--of Joab.

### 7. The sins of Bathsheba--

- (1) Careless and indiscrete conduct;
- (2) Listening to sinful solicitations;
- (3) The failure to say "NO"--and to mean it and to stand by it;
- (4) The failure to love, honor, and respect her own husband, and to keep herself completely unto him and for him;
- (5) Adultery;
- (6) Deceit and hypocrisy--with reference to her own husband. True love and regard for her husband would have kept her from her sin

8. The importance of recognizing God as the actual ruler.
9. No man is safe from temptation and sin.
10. Proper regard for things sacred.
11. David was anxious to ascertain God's will (at least, generally so).
12. The mighty power of selfish political ambitions--as seen in Absalom.
13. David, a man of compassion and consideration--as shown in his dealings with Mephibosheth.
14. One must not refuse to rebuke sin. Cf. Nathan.

## SKELETON OUTLINE OF SECOND SAMUEL

PURPOSE: This book also is historical in nature, and is a continuation of 1 Samuel. It is designed to set forth the highlights of the reign of King David. It shows clearly the establishment of "the house (dynasty) of David," and involves the great prophecies concerning the Messianic Kingdom--the Kingdom of the Christ, the Son of David.

This book shows David as--

- I. King over Judah, 1-4;
- II. King over all Israel, 5-24.

## STUDY QUESTIONS ON SECOND SAMUEL

1. Give from memory the "Skeleton Outline" of Second Samuel.
2. Why is this book called "Second Samuel"?
3. How did the work of Samuel relate to the reign of David?
4. What young man is specifically mentioned in chapter one? How was this man treated?
5. How did David feel about the death of Saul and Jonathan?
6. What happened at Hebron?
7. Who was Abner? Who was Ishbosheth?
8. What did Abner do with reference to Israel?
9. Who was Asahel? What happened to him?
10. Who was the real ruler during the reign of Ishbosheth?
11. What did Abner do with reference to David?
12. Who killed Abner? Why?
13. What happened to Ishbosheth?
14. What was David's reaction to Baanah and Rechab?
15. What significant happening is recorded in chapter 5?

16. What city became David's capital?
17. Discuss David's moving the ark to Jerusalem.
18. Discuss the death of Uzzah.
19. Note carefully God's message to David, in 7:12ff.
20. Discuss David's treatment of Mephibosheth. Why?
21. Discuss the tragic consequences of following evil counsel, as discussed in chapter 10.
22. Discuss David's tragic sin.
23. Discuss Nathan's parable.
24. What was Absalom's attitude toward Amnon? Why? Results?
25. How did Absalom conduct himself with reference to Israel?
26. What eventually happened to Absalom? What was David's reaction?
27. What rebuke did Joab give to David?
28. During much of the time of David's reign he was involved in what?
29. What is the central thought in chapter 22?
30. Discuss the plague of chapter 24. Note David's statement in verse 24.
31. What great lessons do we learn from 2 Samuel?

# KINGS OF

## ISRAEL

1. Jeroboam
2. Nadab
3. Baasha
4. Elah
5. Zimri
6. Omri
7. Ahab
8. Ahaziah
9. Jehoram (brother of Ahaziah)
10. Jehu
11. Jehoahaz, 10:35;13:1
12. Joash (Jehoash), 13:9
13. Jeroboam II, 13:13
14. Zechariah, 14:29
15. Shallum, 15:10
16. Menahem, 15:14
17. Pekahiah, 15:22
18. Pehah, 15:25
19. Hoshea, 15:30

## JUDAH

1. Rehoboam
2. Abijam
3. Asa
4. Jehoshaphat
5. Jehoram
6. Ahaziah, II Kings 8:24
7. Athaliah, 11:3
8. Jehoash, 11:12,21
9. Amaziah, 12:21
10. Azariah (same as Uzziah, 14:21.  
Cf. 15:7,32)
11. Jothan, 15:7
12. Ahaz, 15:38
13. Hezekiah, 16:20
14. Manasseh, 20:21
15. Amon, 21:18
16. Josiah, 21:24
17. Jehoahaz, 23:30
18. Eliakim (Jehojakim), 23:34
19. Jehoiachin, 24:6
20. Zedekiah, 24:17



## GREAT LESSONS IN FIRST KINGS

1. God is the actual ruler of His people, and requires the earthly ruler to recognize this fact.
2. The sinfulness of idolatry.
3. Personal ambition, especially political ambition, often causes peculiar conniving, as in the case of Adonijah.
4. Women (perhaps more so than men) are often unable to see the whole situation, or the distant situation--as illustrated in Bathsheba's request for Adonijah.
5. The importance of "aiming" to do what God wants done.
6. Even the wise often become involved in foolish actions.
7. We are easily influenced by those about us.
8. The Sin of Jereboam: "And this thing became a sin."
9. It is possible to believe a lie, and tragic are the consequences.
10. Note how the old prophet tried to atone for his sins.
11. We need the courage of Elijah.
12. The sins of Jezebel.
13. Ahab wanted to hear only that which pleased him (Micaiah).
14. B. C. Goodpasture asked me: "What would have been the course of history if somebody had converted Jezebel? "
15. God can send a "lying spirit."
16. We reap as we sow.
17. God's wonderful response to repentance and to humility. Cf. 21:29.

## SKELETON OUTLINE OF FIRST KINGS

PURPOSE: This book continues the history developed through Second Samuel. It is designed to show what God required of the rulers of His people-- that He himself was the actual ruler, and that the King was required to recognize this fact. To this end the book presents a brief picture of the reigns of the Kings from the closing days of David through the early rulers of the Divided Kingdom.

The book thus sets forth--

- I. The closing days of the reign of King David, 1:1-2:11;
- II. The glorious reign of King Solomon, 2:12-11:43;
- III. The Division of the Kingdom, 12:1-20;
- IV. The early kings of Israel and of Judah, 12:21-22:53.

## STUDY QUESTIONS ON FIRST KINGS

1. Give from memory the Skeleton Outline.
2. What is the particular design of this book? How does it relate to the overall purpose of the Bible? What is its nature?
3. Why is this book called "First Kings"?
4. Who made himself king even before the death of David?
5. What two men of prominence joined with the usurper?
6. Explain what Nathan did with reference to the Kingdom.
7. David made it clear that who should be king?
8. What was Adonijah's attitude when he learned that Solomon was King?
9. What instructions did King David give to Solomon?
10. How long did David reign?
11. What request did Adonijah make of Bathsheba? Was the request granted by Solomon?
12. Explain what happened to Shimei and why?
13. Whom did Solomon marry?

14. Discuss Solomon's great prayer for wisdom.
15. Discuss the illustration of Solomon's great wisdom.
16. What three significant points regarding Solomon are referred to in chapter 4?
17. Explain King Hiram's relationship to Solomon and the Temple.
18. When did Solomon begin his work on the Temple? How did this time of beginning relate to the Exodus?
19. What noise was heard during the building of the Temple?
20. When was the Temple completed? How long was required for the building of it?
21. What other buildings did Solomon erect?
22. What particular craftsman did Solomon employ?
23. Discuss Solomon's dedicatory prayer?
24. With reference to Solomon's prayer, what answer did the Lord give?
25. What was the reason for the levy which Solomon raised.
26. Discuss the Queen of Sheba's visit to Solomon.
27. What was Solomon's great sin? What was the Lord's reaction.
28. Discuss Solomon's adversaries.
29. What occasioned the division of the Kingdom. Who were the first rulers?
30. Explain the tragic death of the "man of God out of Judah".
31. As given in First Kings, who were the rulers of Judah?
32. As given in First Kings, who were the rulers of Israel?
33. Discuss the reign of Ahab?
34. Discuss Ahab, Jezebel, Elijah, and Mt. Carmel.

35. Discuss Ahab and Jezebel, and the vineyard of Naboth?
36. What was the prophecy of Micaiah?
37. Consider God's providence as illustrated in 22:34.
38. How does 22:38 relate to Galatians 6:7.

## SKELETON OUTLINE OF SECOND KINGS

PURPOSE: Second Kings is a continuation of First Kings. It covers the time from the reigns of Ahaziah of Israel and Jehoram of Judah to the Babylonian Captivity. The book sets before us activities of the kings of Israel and of Judah. The book is designed to show that when a king conducted himself according to God's will, recognizing God as the real ruler, wonderful blessings were bestowed upon the people; but that when the king failed to be governed by God's will, and led the people astray, punishment resulted. God has always retained to himself the right to govern man.

In this book we have--

- I. Glimpses of the rulers of Israel and Judah during the time of the "Divided Kingdom," chapters 1-17;
- II. A brief sketch of the Kingdom of "Judah Alone," chapters 18-25.

### STUDY QUESTIONS

1. Give from memory the "Skeleton Outline" of 2 Kings.
2. How does this book fit into our chronological survey chart?
3. What happened to Ahaziah?
4. To whom did Ahaziah send to inquire regarding his welfare?
5. What message did Elijah send to Ahaziah?
6. Who succeeded Ahaziah?
7. What happened to Elijah?
8. Upon whom did Elijah's mantle fall?
9. Jehoram was concerned about making war against whom?
10. What three kings went down to Elisha?
11. What miracle did Elisha tell the kings would be performed?
12. Tell about the widow's oil.
13. What happened to the Shunammite's son?
14. What two miracles are recorded in the latter part of chapter 4?

15. Tell the story of Naaman.
16. Tell the story of Gehazi.
17. Explain: "...and the iron did swim."
18. Elisha gave considerable trouble to what king?
19. What king besieged Samaria?
20. What happened to the Shunammite woman's land and house?
21. Who succeeded Benhadad as King of Syria?
22. While Jehoram was king of Israel who became king of Judah?
23. Who succeeded Jehoram as king of Judah?
24. Ahaziah, king of Judah, and Jehoram, king of Israel, fought against what king? Where? What happened to Jehoram of Israel?
25. According to 8:29 who visited whom?
26. Who was to be the next king of Israel?
27. What happened to Jehoram and Ahaziah?
28. What happened to Jezebel?
29. What did Jehu do to the house of Ahab?
30. What did Jehu do to the house of Ahaziah?
31. What did Jehu do to the worshippers of Baal?
32. Did Jehu follow God's will completely?
33. Who succeeded Jehu?
34. What did Athaliah do to the royal seed?
35. Tell about Jehoash (Joash).
36. Who succeeded Ahaziah as ruler of Judah?

37. What priest was instrumental in delivering the kingdom to Jehoash?
38. As to righteousness, describe the reign of Jehoash.
39. Who succeeded Jehoash?
40. Who succeeded Jehoahaz as king of Israel?
41. Who succeeded Jehoash as king of Israel?
42. What message did Elisha give to Joash, king of Israel?
43. What miracle is related in 13:20, 21?
44. What did Jehoash, king of Israel, do to Amaziah, King of Judah?
45. Who succeeded Amaziah as king of Judah?
46. Who succeeded Jeroboam II as king of Israel?
47. Who succeeded Azariah as king of Judah?
48. Who succeeded Zachariah as king of Israel?
49. Who were the four descendants of Jehu (Cf. 10:30) who ruled in Israel? Cf. 15:12.
50. Who succeeded Shallum as king of Israel?
51. Who succeeded Menahem as king of Israel?
52. Who succeeded Pekahiah as king of Israel?
53. What king carried many of Israel into captivity?
54. Who succeeded Pekah as king of Israel?
55. Who succeeded Jotham as king of Judah?
56. Who succeeded Ahaz as king of Judah?
57. Tell about the fall of Samaria. Cf. 17:6, 18.
58. How does 17:6-23 relate to the books of Kings?

59. Hezekiah was what kind of a king?
60. What kind of message did the Assyrians send to Hezekiah?
61. How does Isaiah the prophet enter into the picture?
62. What word did Isaiah give?
63. For what did Hezekiah pray?
64. What word did Isaiah send to Hezekiah?
65. What did God do to the Assyrians?
66. What message did God send to Hezekiah regarding Hezekiah's life?
67. Tell about Hezekiah's prayer and God's reply.
68. What sign was given to Hezekiah?
69. What mistake did Hezekiah make?
70. Who succeeded Hezekiah as king of Judah?
71. Describe the reign of Manasseh.
72. Who succeeded Manasseh as king of Judah?
73. Who succeeded Amon as king of Judah?
74. What kind of king was Josiah?
75. Identify: Hilkiah; Shaphan; the "book of the law"; Huldah.
76. Describe Josiah's reign, as set forth in chapter 23.
77. Who succeeded Josiah as king of Judah?
78. Who succeeded Jehoahaz? How did this person get to be king?
79. Who succeeded Jehoichin as king?
80. Tell about Nebuchadnezzar's invasions upon Jerusalem.
81. What did Nebuchadnezzar do to Zedekiah?
82. Whom did Nebuchadnezzar make governor?
83. Who succeeded Nebuchadnezzar as king of Babylon? What did he do to Jehoiachin?



# FIRST CHRONICLES

## Skeleton Outline

PURPOSE: First and Second Chronicles were originally one book. They were written after the Babylonian Captivity, but deal with sacred history from Adam to the end of the Babylonian Captivity. Upon returning to their homeland, from the Exile in Babylon, it was necessary for the people to have (1) correct genealogies concerning the priests and Levites in their relationship to the Temple Service; (2) accurate records regarding the tribes and their lands; and (3) understanding of the fact that the Captivity did not end, but only interrupted, God's plans and purposes. The books of Chronicles are designed to meet these needs. First Chronicles is the history of the kingdom of Judah and its kings, part one.

In this book we have:

- I. Sacred Genealogy from Adam to the tribes, 1:1 - 2:1;
- II. Sacred Genealogy of the tribes, 2:1 - 9:44;
- III. The reign and death of King Saul, Chapter 10;
- IV. The reign of King David, Chapters 11 - 29.

## Study Questions

1. 1:1-27 gives the genealogies from \_\_\_\_\_ to \_\_\_\_\_.
2. 1:28--2:1 gives the genealogies from \_\_\_\_\_ to \_\_\_\_\_.
3. 2:1--2:15 gives the genealogies from \_\_\_\_\_ to \_\_\_\_\_.
4. 3:1-19 trace the royal line of David all the way to what person?
5. 4:1-23 gives us the posterity of \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
6. 4:24-43 gives the generations of \_\_\_\_\_.
7. 5:1-10 gives the generations of \_\_\_\_\_.
8. 5:11-17 discusses the children of \_\_\_\_\_.
9. 5:18-26 discusses matters pertaining to what tribes?
10. 5:26 refers to what great event?
11. 6:1 lists the sons of \_\_\_\_\_, and 6:2-29 gives the generations of \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
12. According to 6:31-48, \_\_\_\_\_ appointed the \_\_\_\_\_ over the Temple service.

13. 6:49-31 discusses the generations of \_\_\_\_\_, and their \_\_\_\_\_ places.
14. Chapter seven discusses the generations of \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
15. Chapter eight shows especially that what two prominent men were descended from Benjamin?
16. Chapter nine gives important records of \_\_\_\_\_ and \_\_\_\_\_. Verses 2-9 deal with the \_\_\_\_\_; verses 10-26 deal with the \_\_\_\_\_ and \_\_\_\_\_; verses 35-44 deal with the family of \_\_\_\_\_ and \_\_\_\_\_.
17. Chapter ten deals with the \_\_\_\_\_ and \_\_\_\_\_ of King Saul.
18. Note carefully: 1:1--2:1 gives Sacred Genealogy from \_\_\_\_\_ to the tribes; 3:1--3:44 gives sacred genealogy pertaining to the \_\_\_\_\_; then chapter ten deals with the \_\_\_\_\_ and \_\_\_\_\_ of Saul.
19. David became \_\_\_\_\_ of \_\_\_\_\_ at \_\_\_\_\_.
20. David took the city of \_\_\_\_\_ from the \_\_\_\_\_ to be his \_\_\_\_\_.
21. 11:10-47 gives a record of \_\_\_\_\_ mighty men.
22. 12:1-22 lists those men who came to David at \_\_\_\_\_ while David was fleeing from \_\_\_\_\_.
23. 12:23-40 lists those who came to David at \_\_\_\_\_ to make David \_\_\_\_\_ over all \_\_\_\_\_.
24. David determined to bring the \_\_\_\_\_ from \_\_\_\_\_ to \_\_\_\_\_  
How?
25. Who was slain when he touched the ark? \_\_\_\_\_ Why?
26. What question did David ask, verse 12?

27. David took the ark to the house of \_\_\_\_\_, where it remained \_\_\_\_\_ months.
28. Who was Hiram? What did he do?
29. 14:8-17 records David's battle against the \_\_\_\_\_.
30. How did David succeed in bringing the ark to Jerusalem?
31. The psalm given in 16:7-36 involves what two basic thoughts?  
\_\_\_\_\_ and \_\_\_\_\_.
32. What problem of David's is referred to in 17:1?
33. David was thinking about doing what?
34. What did God tell Nathan to tell David?
35. What two great promises did God make to David, as set forth in 17:11-15?
36. David's prayer (17:16-27) refers to David's \_\_\_\_\_,  
God's \_\_\_\_\_, and Israel's \_\_\_\_\_.  
For what specifically did David pray?
37. Chapter 18 refers basically to the \_\_\_\_\_ of David's kingdom.
38. David intended to show \_\_\_\_\_ to Hanun, but Hanun misunderstood, and a terrible \_\_\_\_\_ followed.
39. Where did David get a new crown?
40. 19:4-8 tells of the overthrow of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_--men who were giants.
41. Chapter 21 clearly implies sin upon the part of David and Israel. What did David command? What was Joab's attitude?
42. Explain: "three years," "three months," or "three days." What was David's choice? Why?
43. Was David willing to offer to God something which cost him nothing?

44. 22:1-5 refers to what specific point?
45. In 22:6-16 David talked with \_\_\_\_\_ about what?
46. Who succeeded David as king? \_\_\_\_\_
47. Chapter 23 discusses the positions and functions of the \_\_\_\_\_ --  
the descendants of \_\_\_\_\_, \_\_\_\_\_, and  
\_\_\_\_\_, who were the sons of \_\_\_\_\_.

48. The sons of Aaron were: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
and \_\_\_\_\_.
49. What happened to Nadab and Abihu? Why?
50. There were more \_\_\_\_\_ found of the sons of \_\_\_\_\_  
than of the sons of \_\_\_\_\_.
51. 24:1-19 gives the divisions of the sons of Aaron into \_\_\_\_\_ orders or courses.
52. 24:20-31 gives information about other sons of \_\_\_\_\_.
53. 25:1-7 refers to the \_\_\_\_\_. There were \_\_\_\_\_ in all.
54. There were how many orders of the singers?
55. 26:1-19 gives the divisions of the \_\_\_\_\_.
56. What two treasuries are mentioned?
57. Who was treasurer over both treasuries?
58. The treasury of the Lord was under the descendants of \_\_\_\_\_, while  
the treasury of the dedicated things was under the descendants of \_\_\_\_\_.
59. The \_\_\_\_\_ were appointed officers and judges in connection with  
"outward business" over Israel.
60. The \_\_\_\_\_ were appointed to serve in the \_\_\_\_\_ of the  
\_\_\_\_\_, and in the \_\_\_\_\_ of the \_\_\_\_\_. There were  
\_\_\_\_\_ to serve on the west of the Jordan, and \_\_\_\_\_ to serve  
on the east of the Jordan.
61. 27:1-15 deals with the military. There were \_\_\_\_\_ courses, each of  
which consisted of \_\_\_\_\_ men.
62. 27:16-22 lists the \_\_\_\_\_ of the \_\_\_\_\_ of Israel.
63. 27:23ff discusses the \_\_\_\_\_ of the \_\_\_\_\_ (verse 31)  
which was King David's.
64. David called together a great \_\_\_\_\_, and spake regarding God's  
\_\_\_\_\_ to him.

65. What wonderful advice did David give Solomon (v. 9)?
66. 28:11-21 describes in marvelous detail the \_\_\_\_\_ which David had made. Where did David obtain the pattern?
67. What wonderful advice did David give Solomon in verse 20?
68. Why did David give for the house of God as he did?
69. The people offered \_\_\_\_\_.
70. 29:10-19 describes David's \_\_\_\_\_.
71. How did God bless Solomon? (v. 25)
72. How long did David reign?

## SECOND CHRONICLES

### Skeleton Outline

PURPOSE: Remember that first and second Chronicles were originally one book. They were written after the Babylonian Captivity, but deal with sacred history from Adam to the end of the Babylonian Captivity. Second Chronicles is a continuation of the first book. The fundamental purpose is the same as that given with reference to first Chronicles. The author discusses the Kingdom of Judah, and refers the Kingdom of Israel only when Israel's affairs touch the Kingdom of Judah. Second Chronicles is the history of the Kingdom of Judah and its Kings, Part Two. Special emphasis is given to the four godly kings of Judah: Asa, Jehoshaphat, Hezekiah, and Josiah. Also, the work of the prophets is given special attention.

In this book we have---

- I. The Reign of King Solomon, 1 - 9;
- II. The Kings of Judah, 10 - 36.

### Study Questions

- 1. Verses 1 - 6 of chapter one describe Solomon's \_\_\_\_\_ at \_\_\_\_\_.
- 2. What special privilege did God extend to Solomon?
- 3. For what did Solomon ask?
- 4. What five blessings did God promise to bestow upon?
- 5. Who was it that made Solomon king?
- 6. 1:13 - 17 describes Solomon's great \_\_\_\_\_ and \_\_\_\_\_.
- 7. Solomon was a great \_\_\_\_\_ trader.
- 8. Relative to the building of the temple, what three things did Solomon request of Hiram, King of Tyre?
- 9. What kind of response did Solomon receive from Hiram?
- 10. What was the location of the temple building site?
- 11. Solomon began to build the temple on what date?
- 12. What is the basic thought in chapters 3 and 4?
- 13. Upon completion of the temple a great \_\_\_\_\_ was offered.
- 14. The ark of the covenant was placed where?
- 15. At this time, what was in the ark?
- 16. What unusual circumstance is set forth in verses 13 and 14 of chapter 5?

17. David blessed the \_\_\_\_\_, and then blessed the \_\_\_\_\_ of Israel.
18. God emphasized that he had chosen what place and what man?
19. According to 6:11, the "covenant of the Lord" was made with what people?
20. 6:12 42 is the record of Solomon's dedicatory \_\_\_\_\_. According to verses 20 and 21, for what three things, basically, did Solomon pray?
21. "... and the \_\_\_\_\_ of the \_\_\_\_\_ filled the house."
22. In 7:12 - 16, what assurance did God give Solomon?
23. What solemn warning is issued in 7:17 - 22?
24. 8:1 - 6 describes Solomon, the \_\_\_\_\_.
25. Solomon built a house for his wife, the \_\_\_\_\_ of \_\_\_\_\_.
26. Solomon obtained gold from \_\_\_\_\_.
27. Who came to investigate the wisdom of Solomon? What was her reaction?
28. Describe the throne of King Solomon.
29. Verses 13 through 28 of chapter 9 emphasize the great \_\_\_\_\_ of Solomon.
30. How long did Solomon reign? Who succeeded him to the throne?
31. Jeroboam returned from where?
32. What request did Jeroboam and all Israel make to Rehoboam?
33. What counsel did the old men give to Rehoboam?
34. What counsel did the young men give to Rehoboam?
35. What prophet had previously said that God would give Jeroboam ten tribes?
36. Rehoboam accepted which counsel?
37. Verses 16 - 19 of chapter 10 set forth what great event?
38. Rehoboam raised an army of \_\_\_\_\_ men. Why?



39. What message did God send to Rehoboam?
40. According to verses 5-12 of chapter 11, Rehoboam made preparations for what?
41. Rehoboam had how many wives? how many concubines? How many sons? how many daughters?
42. Who was Rehoboam's favorite wife?
43. Which of her sons did Rehoboam plan to make king?
44. Rehoboam \_\_\_\_\_ the law \_\_\_\_\_ Lord, and all \_\_\_\_\_ with him.
45. God used what king to chastise Rehoboam and Israel?
46. 12:7 clearly shows that Shishak was a tool (or instrument) in whose hand?
47. What was the effect of Rehoboam's repentance and humility?
48. How long did Rehoboam reign?
49. Who succeeded Rehoboam as king?
50. Chapter 13 discusses the great war between \_\_\_\_\_ and \_\_\_\_\_.
51. Abijah had how many men? \_\_\_\_\_ Jeroboam had how many men?  
\_\_\_\_\_
52. Discuss the highlights of Abijah's speech.
53. God allowed Abijah and his army to defeat Jeroboam. Why? Cf. v. 18.
54. Who succeeded Abijah as king?
55. According to 14:2 Asa was what king of a king?
56. God enabled Asa to completely defeat \_\_\_\_\_ and the \_\_\_\_\_.
57. What great statement did Azariah make to Asa?
58. What kind of a covenant is discussed in 15:8 - 15?
59. What did Asa do to his own mother?
60. In the 36th year of Asa's reign what king of Israel gave him trouble?

61. Who was Benhadad?
62. How did Asa overcome his difficulty with the King of Israel?
63. What severe rebuke did God send to Asa through Hanani, the prophet?
64. Note carefully the marvelous statement in 16:9.
65. What was Asa's reaction to the message of the prophet?
66. Describe the death of Asa.
67. How long did Asa reign?
68. Who succeeded Asa as King in Judah?
69. Jehoshaphat was what kind of king?
70. According to verses 7 - 9 of chapter 17, Jehoshaphat was especially concerned about what?
71. What is the basic thought in 17:10 - 19?
72. Jehoshaphat joined "affinity" with what person?
73. Who was Ahab?
74. Ahab persuaded Jehoshaphat to join with him in what undertaking?
75. What specific request did Jehoshaphat make?
76. What was Ahab's attitude toward Micaiah?
77. All the prophets said what? What Jehoshaphat convinced?
78. What did the messenger (of 18:12) undertake to do?
79. What was Micaiah's reply to the messenger?
80. Consider carefully the prophecy of Micaiah.
81. What instructions did Ahab give with reference to Micaiah?
82. Did Ahab and Jehoshaphat decide to go to battle? What suggestion did Ahab make regarding their dress?

83. The king of Syria had given what command?
84. Describe the cause and death of Ahab.
85. What rebuke was administered by Jehu?
86. Verses 3-11 of chapter 19 set forth what basic thought?
87. Jehoshaphat learned that certain ones were preparing to make war against him.  
Who were these?
88. What did Jehoshaphat do?
89. What message did God send to Jehoshaphat?
90. How was the battle won?
91. Jehoshaphat reigned for how long?
92. Jehoshaphat joined himself to what person? Did this please the Lord?
93. Who succeeded Jehoshaphat as king of Judah?
94. How did Jehoram strengthen his position?
95. Jehoram was like what kings? How long did he reign? Who was his wife?
96. What message did God send to Jehoram? How was it sent?
97. What sad facts regarding the death of Jehoram are presented in 21:20?
98. Who succeeded Jehoram? How long did he reign? Who was his mother?
99. According to 22:6 who visited whom, and why?
100. Who was Jehu?
101. Who succeeded Ahaziah? What did she do regarding the royal seed?
102. \_\_\_\_\_ took the lead in preparing for \_\_\_\_\_ to become king.
103. What happened to Athaliah?
104. Joash reigned for how long? He was what kind of king?
105. What great task did Joash undertake?
106. What great mistakes did Joash make?
107. Who succeeded Joash as king?

108. Chapter 25 discusses the reign of what king?
109. What kind of a king was he?
110. What mistake did Amaziah make in raising his army?
111. What did God tell Amaziah?
112. When Amaziah expressed concern about the money spent on the one hundred thousand men of Israel, what did the prophet tell him?
113. When the soldiers hired from Israel were dismissed what was their reaction?
114. 25:14 sets forth what tragic sin of Amaziah?
115. What invitation did Amaziah send to the King of Israel?
116. Tell of the death of Amaziah.
117. Who succeeded Amaziah as king of Judah?
118. Verses 5-15 of chapter 26 relate to what basic thought?
119. What great mistake was made by Uzziah?
120. Who succeeded Uzziah as king? What kind of king was he?
121. Who succeeded Jotham as king?
122. What king of king was Ahaz? According to 28:5, who defeated him?
123. Describe the sins of Ahaz.
124. Who succeeded Ahaz as king? What kind of a king was he?
125. What is the basic thought in chapter 29?
126. According to chapter 30, Hezekiah restored what?
127. Regarding Hezekiah, note carefully what is said in 31:21.

128. In view of possible war, what words of comfort did Hezekiah speak?
129. Describe the speech of Sennacherib.
130. How did God deliver Hezekiah and Judah?
131. Who succeeded Hezekiah as king? What kind of king was he?
132. What great lesson did Manasseh learn? Who succeeded him?
133. What happened to Amon? Who succeeded him? What kind of king was he?
134. What great work did Josiah undertake?
135. Relative to Hilkiah, what unusual thing happened?
136. What was Josiah's attitude toward the book found by Hilkiah?
137. Who was Huldah? What message did she give?
138. What covenant did Josiah make?
139. What is the basic point in 35:1 - 19?
140. Tell about the death of Josiah.
141. Who succeeded Josiah as king?
142. What happened to Jehoahaz?
143. Who succeeded Jehoahaz as king? Who was Jehoiakim?
144. What happened to Jehoiakim?
145. Who succeeded Jehoiakim?
146. What happened to Jehoiachin? Who succeeded him?

147. 36:14 - 21 relate to what great event?

148. What prophet had foretold the length of the Babylonian captivity?

149. 36:22, 23 relate to what great event?

# THE RETURN OF THE REMNANT

## EZRA

### Skeleton Outline

PURPOSE: Ezra begins where 2 Chronicles ends, and continues the sacred history. This book is partial explanation of how God took His people out of the Babylonian Captivity, and returned them to their homeland--in further preparation for the coming of the Messiah. The Captivity was both punitive and reformatory. God thus cured His people of idolatry. For information regarding the Captivity itself we are dependent largely upon the books of Daniel, Exekiel, and some of the Psalms.

In this book we have--

- I. Return--the return of the Jews to Jerusalem, 1:1-2:70;
- II. Restoration--the setting up of the altar and the building of the temple, 3:1--6:22;
- III. Reformation--the reformatory work of Ezra, 7:1--10:44.

### Study Questions

1. Verses 1-4 of chapter 1 relate to what great event?
2. What three specific items did the decree include?
3. What did Cyrus send with the people?
4. What various groups are given in chapter 2?
5. In round numbers, how many returned to Jerusalem?
6. 2:1-7 mentions that the people did (specifically) what two things?
7. What great event is set forth in 3:3-13?
8. What is said about some who were "ancient men"?
9. What particular people are referred to in 4:1, 2?
10. What request did they make? Why was their request refused?
11. What did these people do with reference to the work of building?
12. Tell about the letter which they wrote to Artaxerxes.

13. What was the response of Artaxerxes to this letter?
14. The work ceased until the reign of what king?
15. What two prophets were instrumental in causing the work to be resumed?
16. What further hindrance did the people of God meet?
17. What did the opponents do?
18. The people of God made what suggestion?
19. In the subsequent search what was found?
20. What instructions did Darius send?
21. "The house" was finished when?
22. In connection with "the dedication" what feast was observed?
23. 7:1-5 shows what about Ezra?
24. 7:6-9 shows that Ezra did what?
25. Memorize Ezra 7:10.
26. Ezra was a \_\_\_\_\_ and a \_\_\_\_\_, 7:11.
27. What kind of letter did the king give Ezra?
28. 8:1-14 gives a listing of what?
29. Why did Ezra refuse to ask for soldiers for protection?
30. What tragic report came to Ezra? What was his immediate reaction? (cf. 9:3)
31. 9:5-15 sets forth what?
32. Those who feared the Lord promised to do what (10:2-5)?
33. The marriage reform work was completed by when?
34. What was the nature of Ezra's work?



# BOOK OF REFORMATION

## NEHEMIAH

### Skeleton Outline

PURPOSE: The book of Nehemiah continues the sacred story developed through Ezra. Zerubbabel and Ezra were involved in restoration and reformation. Nehemiah built the great wall around Jerusalem, and, with Ezra, continued reformation. The book thus sets before us some of the wonderful works of Nehemiah. His work had a tremendous bearing upon subsequent Jewish history. Nehemiah was a man of faith, work, prayer, vision and zeal.

In this book we have--

- I. Nehemiah in Persia, 1:1--2:8;
- II. His work in Jerusalem--building the wall, and further reformation--2:9-12:47;
- III. His second visit to Jerusalem, and continued reformation, 13.

### Study Questions

1. Nehemiah mentions that he was "in Shushan the Palace". When?
2. What inquiry did Nehemiah make? To whom?
3. What answer was given to Nehemiah?
4. What was Nehemiah's reaction?
5. Nehemiah referred to what specific statement of God to Moses?
6. What was Nehemiah's occupation?
7. What did the king notice about Nehemiah?
8. What was Nehemiah's reply?
9. What request did Nehemiah make? What was the king's response?
10. Chapter 2, Verse 10 introduces what men? What was their attitude toward Israel?
11. Verses 12-16 of Chapter 2 set forth what basic point?

12. What was the immediate response of the Israelites to Nehemiah's announcement?
13. What was the reaction of Sanballat, Tobiah, and Geshem? What did Nehemiah say to them?
14. What is the basic thought in Chapter 3? What does it clearly show?
15. What type of opposition was given by Sanballat and Tobiah?
16. Note the great statement, 4:6.
17. What type opposition was next met? How did Nehemiah cope with this opposition?
18. According to 4:19 ff, what method of protection did Nehemiah devise?
19. What about the constancy of the workers?
20. What problem made Nehemiah angry? What did Nehemiah do? What was the peoples' response?
21. How long was Nehemiah governor?
22. Did Nehemiah force the people to bear the expense of his servants and household?
23. What type of opposition was next met? Cf. questions 15 and 17.
24. What was Nehemiah's reply to the opposers?
25. How many times did the opposers send to Nehemiah?
26. Explain the significance of "Gashmu saith it."
27. What did Nehemiah say about this report?
28. What warning was given by Shemaiah?
29. What was Nehemiah's reaction to this warning?
30. How much time was spent in building the wall?

31. When the wall was completed the enemies perceived what?
32. What type of opposition is next met? Cf. 6:17-19.
33. Who was given charge of Jerusalem?
34. What did Nehemiah find?
35. 7:7-65 gives what? What are the various classes mentioned?
36. Approximately how many returned with Zerubbabel?
37. What special request was made by the people?
38. Describe the great reading scene.
39. Note especially, Verse 3 of Chapter 8.
40. What was the peoples' reaction to the reading of the law?
41. What does 8:14 show about the law?
42. What feast was observed? How long had it been neglected?
43. 9:1-3 shows what basic points with reference to the people?
44. With reference to God, verses 5 and 6 (of chapter 9) involve what two basic thoughts?
45. 9:7-38 is a wonderful review of sacred history. Identify at least twelve distinct points in old Testament history.
46. According to 10:38 the people did what?
47. 10:1-27 gives what?
48. Verses 28-39 (of chapter 10) set forth several points contained in the covenant which the people made. List seven of these points.
49. What is the basic thought in chapter 11?
50. 12:1-26 gives a listing of the \_\_\_\_\_ and \_\_\_\_\_ which returned with \_\_\_\_\_.

51. Verses 27-43 (of chapter 12) relates to what?
52. The Israelites had to separate themselves from what people? Why?
53. What did Nehemiah do with reference to Tobiah?
54. Verses 10-13 (of chapter 13) refer to what reform?
55. Verses 15-22 deal with what reforms?
56. Verses 23-30 relate to what problems?

## LESSONS FROM NEHEMIAH, CHAPTERS 5 AND 6

1. The devil never gives up. Forces of opposition are persistent.
2. I have no right to cease (or to interrupt) the work of the Lord to listen to or to consider the propositions of those who would destroy the Lord's work.
3. I marvel at Nehemiah's ability to "see through" the schemes of his enemies.
4. When others attempt to get us to compromise the work or teachings of the Lord, let us be as plain, positive, and decisive as was Nehemiah.
5. The fact that some report is being circulated does not guarantee the accuracy of that report.
6. The enemies of Nehemiah (and of God's people) knew well what the consequences would be if they could just cause Nehemiah (and God's people) to be filled with fear.
7. The devil and his emisarries often seek--
  - (1) To intimidate us;
  - (2) To cause us to be afraid;
  - (3) To entice us to violate God's law (cf. 6:11).
8. Like Shemaiah, some who "appear" to be friends of the church are actually seeking its destruction.
9. Note well the dedication and persistence of Nehemiah. He would not be deterred from his work. He "finished" the wall.
10. There is no limit to what can be done by God's people when they "have a mind to work."

## ESTHER

### Skeleton Outline

PURPOSE: Even after the decree of Cyrus, not all the Jews returned to their homeland. "Esther" relates specifically to those who did not return. The book of "Esther" gives us a glimpse of "Jewish life" as a part of the Persian Empire. The decree of Cyrus was given in 536 B.C. Thereupon, Zerubbabel led 50,000 Jews back to Palestine. Twenty-one years later (515 B.C.) the temple was completed and dedicated. Fifty-seven years later (458 B.C.) Ezra led a second expedition (of 7,000) back to Palestine. Thirteen years later (445 B.C.) Nehemiah returned to Jerusalem to build the wall. "Esther" comes between the completion of the temple and the expedition of Ezra. The book of "Esther" was written specifically to emphasize God's providence in the preservation of the Messianic race.

In this book we have---

- I. Esther became queen, 1:1 - 2:23;
- II. Haman plotted to destroy the Jews, 3:1 - 4:3;
- III. Mordecai encouraged Esther to intervene, 4:4 - 4:17;
- IV. Esther was successful in saving her people, 5:1 - 9:19;
- V. The Feast of Purim, 9:20 - 9:32;
- VI. The honor of Mordecai, 10:1 - 3.

### Study Questions

1. 1:1 introduces us to what ruler?
2. Over how many provinces did he reign?
3. The king gave a great feast for whom?
4. How long did the feast last?
5. The king made another feast.
  - (1) For whom?
  - (2) How long did it last?
6. The king provided for an abundance of what?
7. 1:9 introduces us to whom?
8. What command did the king issue?

9. What was the queen's reaction to the king's command?
10. What inquiry was made?
11. The lawyers feared that what would happen?
12. What was the king's reaction to the proposal made?
13. What suggestion is set forth in 2:1 - 4?
14. Who was Mordecai? Who was Esther? How was Esther related to Mordecai? What about her father and mother?
15. Esther gained the favor of \_\_\_\_\_.
16. What important secret had Esther kept?
17. 2:17 sets forth what great fact?
18. What significant fact is revealed in 2:20?
19. According to 2:21 - 23 Mordecai did what?
20. 3:1 refers to the \_\_\_\_\_ of Haman. What command had the king given?
21. Who refused to bow before Haman?
22. What was Haman's attitude toward Mordecai?
23. Haman determined to do what?
24. What three points did Haman use in effort to obtain the king's permission to carry out his plan?
25. What was the king's reaction?

26. What day was set for Jewish extermination?
27. What was the attitude of the Persian people?
28. What was the attitude of the Jews?
29. Mordecai did what?
30. What did Esther send to Mordecai?
31. What was Mordecai's reaction?
32. Esther sent to find out the \_\_\_\_\_ and \_\_\_\_\_.
33. What instructions did Mordecai send to Esther?
34. According to 3:11, Esther sent what information to Mordecai?
35. What two points did Mordecai emphasize to Esther (verses 13, 14)?
36. What message (verses 15, 16) did Esther send to Mordecai?
37. Explain: "...and the king held out to Esther the golden sceptre..."
38. What request did Esther make?
39. At the "banquet" Esther made a second request. What was it?
40. In spite of his "glory" what was Haman's problem?
41. Zeresh and Haman's "friends" made what suggestion?
42. According to 6:1-3 the king made what inquiry?
43. What question did the king ask Haman?
44. What was Haman's reply?
45. What was the king's response?



46. At the banquet what did the king ask Esther?
47. What was her reply?
48. What was the king's attitude?
49. What was the reaction of Haman?
50. What happened to Haman?
51. What disposition was made of the house of Haman?
52. What did the king do for Mordecai?
53. What strong plea did Esther make to the king?
54. What was the king's response to Esther's plea?
55. Who had charge of getting out the written message which was to go to all the Jews of the Empire?
56. There would be a great assembly of the Jews on what day?
57. Mordecai was treated well. What was the reaction of the Persian people toward him?
58. What was the Jews' response to the king's decree?
59. On this appointed day the Jews were given what right?
60. What happened to the sons of Haman?
61. What happened on Adar 14?
62. What message did Mordecai send to the Jews?
63. The feast would be called what?
64. Discuss the position and influence of Mordecai.

