

A PANORAMA OF THE
OLD TESTAMENT



DISCIPLE MAKERS MULTIPLIED
TEACHER MANUAL



Robert C. Ward, M.Div., D.Min.

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A. Acknowledgments

For many students of God's Word, the Old Testament is a mysterious book beyond modern understanding; however, the Apostle Paul declared that all the Scriptures were written for our benefit; and, thus, they can be understood (2 Timothy 3:16-17). The purpose of this chronological survey is to provide a basic, foundational outline of the Old Testament, including its connection to properly understanding the New Testament. My prayer is that this study will motivate deep digging into the fantastic Truths Creator/God communicated through the entirety of His infallible, written Word and result in a closer walk with our great God and Savior, Jesus Christ.

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Robert C. Ward

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Panorama of the Old Testament

- I. Why Study the Old Testament?
 - A. First of all, 2 Timothy 3:16-17 says all Scripture was inspired by God.
 1. Paul declared that all Scripture (and he was talking specifically about the Hebrew Scriptures) is profitable for all areas of life.
 2. He based his claim on the fact that the **Holy Spirit** inspired the Scriptures.
 3. Scripture was “God breathed,” a product of the **creative** breath of God.
 4. The Scriptures are profitable for the following:
 - a. **Teaching** – Instruction on what is right
 - b. **Reproof** – Instruction on what is not right
 - c. **Correction** – Instruction on how to get it right
 - d. **Training** – Instruction on how to stay right
 - B. 1 Corinthians 10:6 – Israel serves as an **example** (or type) for us Church Age saints.
 1. **Typology** is that part of biblical theology that relates Old and New Testament topics to each other.
 - a. **TUPOS**, the Greek word for *type* or *example*, carried the idea of a dent made by a blow.
 - b. Types from the Old Testament relate to their antitypes (fulfillment) in the New Testament.
 2. 1 Corinthians 10:1-4 gives an example of a type.
 3. Types are determined by the following requirements:
 - a. **Resemblance** or similarity: Does the type in the Old Testament correspond to the antitype in the New Testament?
 - b. **Historical Reality**: The New Testament text must relate to the Old Testament event or passage, creating a typological relationship.
 - c. **Prefiguring**: The Old Testament event or passage must foreshadow something that comes to pass in the New Testament.
 - d. **Heightening**: Often, the New Testament antitype is supreme to the type in the Old Testament.
 - e. **Divine Design**: A biblical type must not be forced; we must not create an association that does not exist.
 4. By studying **Israel** in the Old Testament, we learn the danger of behaving as they did, of **craving evil things**.

- C. According to 1 Corinthians 10:7-11, the Old Testament contains **written** instruction for our **benefit**.
- D. Consider these five facts.
 1. The foundational chapters of Genesis 1-11 in the Old Testament introduced almost **every truth** in the New Testament.
 2. The Old Testament gives more details about the **attributes of God** than the New Testament.
 3. **Jesus** and the **apostles** studied the Old Testament and memorized large portions of it.
 4. The Old Testament provides more information on **prayer** and **worship** than the New Testament.
 5. New Testament **writers** trusted their readers to have an in-depth working knowledge of the Old Testament.

II. Inductive Bible study uses logic.

- A. **Induction** means to come to a general conclusion after studying a number of known facts. This process, also called **exegesis**, extracts facts through careful study of the biblical text.
 1. The Bible is the **objective** or neutral source from which we get our facts. We do not twist Scripture to make it say something; we simply understand what it does say.
 2. No matter our area of study, inductive **evidence** is always more dependable than deductive reasoning.
 - a. Induction is knowledge that comes from facts drawn from the text that lead to a provable **conclusion**.
 - b. Inductive Bible study forces us to examine the passage and brings greater understanding of God.
 3. On the other hand, **deduction** is a process by which someone uses a few general principles to try to understand something unknown.
 - a. Deduction does have a place in Bible study.
 - b. However, we must not be **dogmatic** and say our deductions are absolutely true.
- B. We must avoid **subjectivity** as we study the Bible.
 1. When we are subjective, we **force** our traditions, personal experiences, and/or beliefs onto the biblical text.
 2. In essence, when we are subjective, we give ourselves greater **authority** than the Bible.
 3. **Hermeneutics**, which is the art of Bible study, determines the correct method to use in studying the Bible and keeps us from bad methods.
- C. Three hermeneutical principles help us study the Bible **properly**.
 1. Principle number one: **Context!** Context! Context! Context!

- a. Every verse in the Bible is in a **context** and must be understood in the flow of the complete passage.
 - 1) A **word** is in a sentence.
 - 2) A **sentence** is in a paragraph.
 - 3) A **paragraph** is in a section.
 - 4) A **section** is in a book.
 - 5) A **book** is in a testament.
 - 6) A testament is in the **Bible**.
 - b. A **structural** analysis of the grammar of a passage helps us understand it as we should.
 - 1) A good Bible student must understand some **grammar**.
 - 2) As we study, we must identify key words and phrases and then look up their meanings.
 - 2. Principle number two: Scripture **interprets** Scripture, and Scripture does not **contradict** Scripture.
 - a. A particular subject or doctrine is seldom fully explained in only one **passage** of Scripture.
 - b. Therefore, we should study all verses that contain a particular **subject** or doctrine.
 - c. We should search for every passage of Scripture that helps **clarify** the passage being studied. This is called cross-referencing.
 - 3. Principle number three: Interpret the Scriptures **literally** while being aware of symbolic language like metaphors, similes, and other comparisons.
 - a. God spoke for the purpose of **communicating** His message; therefore, the grammar and words He chose can usually be easily understood.
 - b. Because God desires His message to be clearly **understood**, we shouldn't seek hidden meanings in our Bible studies.
- III. Three steps: Observation, Interpretation, Application
- A. The first step in studying a passage is **observation**. You need to ask, *What does the text say?*
 - 1. The more time you spend on this first step, the easier steps 2 and 3 will be.
 - 2. In this step, you must ask **questions** as you read, reread, and again read the text.
 - a. Begin by asking simple questions about the text such as **who, what, when, where, why,** and **how**.
 - b. The more observations you make while reading the verses, the better will be the **questions** you ask yourself about it.

- c. Obviously, the more you **read** the Bible, the more familiar you will be with the text.
 - 3. In this stage, you are a **detective**, trying to determine the exact meaning of the text.
 - 4. The better you are at **observation**, the more skillful you will be in your Bible study.
 - B. Second, you use **interpretation**.
 - 1. In this step, you answer the question, “What does the text **mean**?”
 - a. You **do not** want to know what the text means to you personally!
 - b. You want to know what the original **author** meant his readers to understand.
 - 2. The basis for **accurate** interpretation is careful observation of what is said.
 - C. Third, you want to make **application**. You ask, “What does the text tell me to do?”
 - 1. Although most people want to begin here, application before observation and interpretation is **dangerous**.
 - 2. Nor do you want to **stop** at step 2, interpretation.
 - a. For the Word of God to change lives, you must conclude your Bible study with step 3, application.
 - b. The ultimate goal of Bible study and Bible teaching is to see people live lives that **glorify** God.
 - 3. The **key** to correct application is accurate observation in step 1.
 - a. As you study the Word, you must continually **improve** your observation skills.
 - b. Good study habits take time to develop. You must **practice, practice, practice**.
- IV. The arrangement of the Old Testament Canon (the whole OT scripture, all 39 books)
 - A. **KANON** is a Greek word, meaning a rule or standard.
 - B. The Hebrew Old Testament has **three** divisions.
 - 1. The **Law** – Genesis through Deuteronomy
 - 2. The **Prophets**
 - a. **Early** – Joshua, Judges, Samuel, Kings
 - b. **Later** – Isaiah, Jeremiah, Ezekiel, and the 12
 - 3. The **Writings** – Chronicles, Ezra, Nehemiah, Esther, Job through Ecclesiastes, Daniel
 - C. Luke 24:44 shows that Jesus recognized this threefold division.
 - D. Our English Division – 5, 12, 5, 5, 12
 - 1. **Law** – Genesis through Deuteronomy (5 books)
 - 2. **History** – Joshua through Esther (12 books)
 - 3. **Poetic** – Job through Song of Songs (5 books)

4. **Major Prophets** – Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel (5 books)
5. **Minor Prophets** –Hosea through Malachi (12 books)
 - a. Pre–exilic (*Exhilic* or *exilic* comes from the word for exile and refers to the period of time the nations of Israel and Judah were exiled from their land because of disobedience and idolatry.)
 - b. Exhilic – Daniel and Ezekiel
 - c. Post–exhilic – Haggai, Zechariah, Malachi

Genesis – The Book of Beginnings

- I. Eight things to remember in Genesis
 - A. Four events: **Creation, Fall, Flood, Babel**
 - B. Four people: **Abraham, Isaac, Jacob, Joseph**
- II. Observation: What is the **emphasis** in the Book of Genesis?
 - A. The first **11** chapters cover over 2,000 years of history.
 - B. The remaining **39** chapters cover 4 people and 350 years of history.
- III. Why does the first book of the Bible begin this way?
 - A. The answer to this question relates to the **audience** to whom Moses wrote.
 - B. The first questions we need to ask in studying a book are
 1. Who wrote the book? **Moses**. Malachi 4:4a; John 1:17.
 2. To whom did he write the book? The **Sons of Israel**. Malachi 4:4b; John 7:19.
 3. Why did he write the book? To **teach** the Sons of Israel about themselves and their Creator God. Deuteronomy 33:4; Psalm 147:19-20; Nehemiah 1:7.
 - C. **Israel** was about to enter the Land of Canaan. They would have asked important questions.
 1. Why did our ancestors **leave** the land in the first place?
 2. Why do we have to **conquer** the land if God has given it to us?
 3. Why has God called us forth as a **nation**?
 - D. The Bible began the way it did because Moses was fighting the **idolatry** that Israel saw all around them in the land of Egypt.
- IV. Genesis is a **historical** document, providing an eyewitness testimony of creation from the very One who created all things.
 - A. The rest of the Bible stands on the **foundation** of Genesis.
 - B. The **theology** that comes out of the book of Genesis is based on the historical events that took place in the beginning.

Creation – Genesis 1:1-2:24

- I. The **foundational** verse for the entire Bible is Genesis 1:1.
 - A. The Bible does not try to **prove** God’s existence but presents it as fact.
 1. Moses declared God to be the Founder and **Creator** of all life.
 2. Moses showed **Israel** that the God who created Israel is the God who created the world and everything in it.
 3. The **nation Israel** and the Law (their customs and beliefs) go back to Who God is.
 4. Moses wanted Israel to know the truth about the God who was **forming** them into a nation.
 - B. **Genesis 1:1** teaches that God is separate and distinct from His creation.
 1. Creation sets God apart as unique. The **Creator/creature** distinction is foundational to correct Biblical understanding.
 2. The **Genesis** account is a slap in the face to all myths about the beginning of the world, including the false stories believed by the Egyptians, Babylonians, and all those living in the land of Canaan.
 3. Since the God who created everything was the One **calling** Israel, they should not fear the Canaanite gods that had not created anything.
 - C. New Testament Connection: New Testament writers used the creation account.
 1. In John 1:1-3, the apostle mentioned *in the beginning*, a clear reference to **creation**.
 - a. John began his **Gospel** with the biblical foundation set forth in Genesis 1:1.
 - b. The **purpose** of John's Gospel was evangelistic. John 20:30-31.
 2. Acts 14:8-18 and 17:24 show that the apostle **Paul** began his Gospel presentations with the Creator/creature distinction.
 3. Revelation 4:11 shows that since believers will most certainly **honor** God as Creator in the future, we should do so in the present.
- II. Genesis 1:3-2:3 – The seven day work week
 - A. God divided the **six** days of creation into two specific processes.
 1. On Days 1-3, God remedied the **formlessness** and brought order to the chaos.
 2. On Days 4-6, God remedied the **emptiness** by filling it with plant and animal life.
 - B. Genesis 1:3-4 – An act of separation resulted in the creation of **light**.
 1. These verses demonstrate the principle of literal **hermeneutics** (correct Bible study methods).

2. God **said**, *Let there be light*, and there *was light*. Obviously, the light was real, not some mystical, spiritual warmth.
- C. Genesis 1:5 – God began **classifying** His creation by giving names.
- D. Genesis 1:6-8 – God formed the earth by a second act of **separation**.
1. He placed an expanse (the **atmosphere**) in the midst of the waters.
 2. In this way, God **separated** the gathered water above from the gathered water below.
- E. Genesis 1:9-13 – God gave **order** to the waters.
1. Genesis 1:9-10 – This act of separation formed **land**.
 2. Genesis 1:11-13 – God immediately began filling the earth. At His command, the land produced a vast variety of **vegetation**, including fruit trees.
- F. Genesis 1:14-18 – God placed **luminaries**—sun, moon and stars—in the expanse of the sky. He filled the empty outer space with light-giving objects.
- G. Genesis 1:20-22 – God created **marine** and **bird** life to fill the waters and skies.
- H. Genesis 1:24-31 – Creation climaxed with the beasts of the earth and man, who alone was created in God's **image**.
- I. Genesis 2:1-3 – God **ceased** from His creative activity.
- J. New Testament connection:
1. In 2 Corinthians 4:6, Paul declared that Genesis 1:3 is factual and accurate. If Genesis 1:3 truly happened as recorded in Scripture, then the rest of Genesis 1 has to be **literal history**, too.
 2. If Genesis 1 is accurate history, then the One who created all things truly is the One who paid for our **sin**. Colossians 1:15-17; Hebrews 1:1-2.
- V. Genesis 2:4-25 gives the **details** of Day Six of creation.
- A. Genesis 2:4 – The name Moses used for God **changed** from ELOHIM (God) to YAHWEH ELOHIM (LORD God).
- B. Genesis 2:5 – Moses used God's **covenant** name (YAHWEH) because of the personal nature of his historical account.
1. Not until Exodus 3:13-14 did Moses reveal the full significance of the name **YAHWEH**.
 - a. **Abraham** knew God as YAHWEH, but God did not reveal the full import of that name until the time of Moses.
 - b. The root of YAHWEH is **HAYAH**, meaning *to be*. The name YAHWEH emphasizes God's eternal self-existence.
 - c. By combining the two names, Moses indicated that the eternal, **self-existing** One (YAHWEH) is the same as the Creator (ELOHIM) in Genesis 1.

2. Inspired by God, Moses wrote both names because of their profound **implications** on the mind of an Israelite camped on the plains of Moab, preparing to enter the Land.
 - a. The personal name YAHWEH reminded him of the **contract** God made, which set the moral standard for the **nation** Israel.
 - b. That same YAHWEH set the **moral** standard for Adam in Genesis 2.
 - c. Later, God set up a test of **mankind's will**, to see if man would obey Him or not. God requires man that be obedient.
 - d. Genesis 3 shows that failure to **obey** YAHWEH brings consequences, an important lesson for Israel (as well as for us).
- C. Genesis 2:7 – **Man** was a special creation of YAHWEH ELOHIM.
- D. Genesis 2:8-14 – God **provided** everything man needed to fulfill his created role.
- E. Genesis 2:15-17 – God gave a command to the first humans.
 1. *Command* (TSAVAH) is the Hebrew word used in connection with obeying God and His commandments. Genesis 6:22, 7:5; Exodus 34:32.
 - a. **God** gave the ocean its boundaries. He gave the animals their boundaries. Now, He gave man his boundaries.
 - b. The command gave man the opportunity to worship his **Creator** through loving obedience.
 2. The first part of the command expressed the **sufficiency** of God's provision, which was abundant and could be enjoyed if His command was obeyed.
 3. An Authority gave the command, and the one under that Authority (mankind) had a responsibility to obey His command. Thus, God began the first **Divine Institution** (volition or personal responsibility).
 4. In God's command to Adam, Moses used the strongest **Hebrew** grammar for *no*. He used the same grammar to emphatically say no in the prohibitions of the Ten Commandments.
 - a. An Israelite reading this account would have been reminded that the same God who gave Israel the **Mosaic Law** also gave **Adam** this command.
 - b. Moses wanted them to understand that the consequences of Adam's disobedience – **judgment** – would fall on them if they, too, disobeyed God.
 5. God gave man special revelation so he could know the correct way to live. Correct **epistemology** helps us determine right information and reject false.
- F. Genesis 2:18-25 – God established **marriage** and family, the second and third Divine Institutions.
 1. God **created** in Adam's mind a sense of loneliness, a sense of need. God showed Adam he was alone.

2. God took a good portion of the man's side (flesh, bone, muscle, tendon, blood vessels, etc.) and made the **woman**.
 - a. This biblical picture described the intimacy between man and woman as they stood **equal** before God.
 - b. Since God made the woman, she was responsible to **worship** Him.
 - c. She was not just an extension of man. She was a **unique** individual before God. Nothing in this passage even hints that the woman was inferior to the man.
 3. The man and woman were to work together as God's **image bearers**, each in a different role.
- G. New Testament Connection:
1. Jesus used the events in Genesis to **teach** theology and make comparisons to everyday life.
 2. In Matthew 19:4-6, **Jesus** treated the events in Genesis 1 and 2 as the same event. Genesis 2 is an expansion of Genesis 1:26-27.

The Fall – Genesis 3:1-24

- I. Genesis 3:1-7 – The entrance of sin into the human race
 - A. Between Genesis 2:24 and 25, the **story** changed. We identify this change by the use of the word *naked*.
 - B. The word 'AROM in Genesis 2:25 is translated **naked** in English. The plural form of 'AROM is ARUMMIM, which is significant later.
 1. In the Hebrew, the use of this word in Genesis 2:25 and again in Genesis 3:7 established a start and stop for this section called an **inclusio**. An inclusio is information set apart as a unit by using the same words at the beginning and end.
 2. The fact that Adam and Eve were not embarrassed or ashamed of their nakedness meant they were **innocent**.
 3. Later, man lost the perfect environment of Genesis 2 through his **personal** choice to sin.
 4. In rebelling against God, man rejected the Truth that his Creator was all he needed **for life**.
 - C. The words used in Genesis 3:1a sharply **contrast** the man and the woman, who had integrity (ARUMMIM = naked), with the serpent that was cunning (ARUM).
 1. An **Israelite** reading this passage in Hebrew would recognize that the serpent's character was different from Adam's.

2. Since Moses did not mention the **serpent** in the creation narrative, his arrival was a surprise, another indication of His evil nature.
 3. New Testament Connection: Revelation 12:9
- D. Genesis 3:1b – The serpent's **question** to the woman was an exaggeration.
1. Observations: The serpent used ELOHIM (God) and not **YAHWEH ELOHIM** (LORD God). By omitting the name YAHWEH (LORD), he showed his rebellious nature as a fallen angel.
 - a. **Satan** changed the wording of God's command for his own evil purpose.
 - b. Satan did not attack God directly but instead **subtly** questioned His motivation. He suggested that God had kept something important from man.
 - c. Satan's question **challenged** God's truthfulness and made God's Word lose its authority.
 2. Satan's **plan** made the woman judge God as she decided if God or Satan was right.
 - a. By even considering Satan's **question**, Eve fell into his trap.
 - b. Eve, a **created person**, wrongfully questioned God the Creator's statement. A created human being should never question the authority of God the Creator.
 - c. When Eve answered the serpent, she was trapped although she did not realize it. In this way, she was **deceived**. 1 Timothy 2:14.
 3. **Satan** set up opposing truth claims, *God says versus the creature says*.
 - a. He introduced the **false idea** that man can question God's Word. When we question God's Word, we declare He is not trustworthy.
 - b. **Temptation** always presents itself in misleading language. Something sounds true and good but is not.
- E. Genesis 3:2-3 – The woman misquoted the Word of God by adding to it. She did not carefully retain and guard God's exact words.
- F. Genesis 3:4 – The serpent saw that the woman had doubts about God, and so he directly **challenged** her.
- G. Genesis 3:5 – Satan was **tricky**. He camouflaged his lie with some truth.
1. *Your eyes will be opened* was another way of saying, *You will get **knowledge***. Genesis 21:19; 2 Kings 6:17-20.
 2. God commands us to gain knowledge through **dependence** on Him, never through rebellion against Him.
- H. Genesis 3:6 – Man tried to gain knowledge apart from God in direct **rebellion** against God.
1. Genesis 3:6a – The **swiftness** of the woman's actions focuses the reader on the dialogue between the woman and the serpent.

2. Genesis 3:6b – The **phrase** *with her* shows Adam’s failure to obey God’s commands to protect his helpmate by guarding the Garden of Eden. Genesis 2:15.
- I. New Testament Connection:
 1. 1 John 2:15-17 – The three ways the **world** appeals to the flesh have not changed since the Garden of Eden.
 2. Romans 5:12 – Adam as the **head** of the human race was responsible for placing everyone in the human race in rebellion against God.
 3. 1 Timothy 2:14 – Recognizing the serpent’s true nature, Adam **named** it *cunning*. He knew from the beginning that he shouldn’t listen to it.
 - J. Genesis 3:7 – Adam and Eve’s immediate knowledge of their nakedness **proves** that their relationship with God had already changed. They were now indeed dead, **spiritually dead**.
- II. Genesis 3:8-19 – God **confronted** rebellious man.
 - A. Genesis 3:8a – **Walking** is a figure of speech used in other parts of Genesis to describe fellowship with God.
 - B. Genesis 3:8b – God’s presence quickly showed Adam and Eve the **uselessness** of trying to solve their sin problem by themselves.
 - C. Genesis 3:8c – The results of the fall proved God’s **truth**. God said they would die immediately upon eating the fruit, and they did.
 - D. Genesis 3:9a – God graciously **took the first step** toward reconciliation with man by calling out to him.
 - E. Genesis 3:9b – God **questioned** the man to get him to realize his rebellion.
 - F. Genesis 3:10 – Sinful **fear** is the result of rebellion against God.
 - G. Genesis 3:11 – God designed His questions to bring a **confession** of sin.
 - H. Genesis 3:12 – The man eventually confessed his sin, but he tried to pass **responsibility** for it to another.
 - I. Genesis 3:13 – God’s strong, direct question emphasized the **seriousness** of man’s sin.
 - J. Genesis 3:14a – As God cursed the perfect creation, He clearly presented the terrible changes in life brought on by **sin’s** entrance into the world.
 1. God declared the harsh **punishments** brought on by the fall.
 2. The entire **universe** changed because of man's rebellion against God.
 - K. Genesis 3:14b – God cursed the **serpent** more than all the other animals.
 - L. Genesis 3:14c – God changed creation because of man's **rebellion**. Romans 8:18-19.
 - M. Genesis 3:15 – God presented the **Gospel** for the first time (the Protoevangelium).

1. The Lord's words indicated the beginning of a **conflict**.
 2. God spoke to the being who was behind the serpent, **Satan**.
 - a. The spiritual war that now wages 24/7 sometimes gives the **appearance** of victory for Satan.
 - b. The *bruising on the heel* (Jesus Christ's death at the cross) looked like victory for Satan but actually will result in his complete **defeat**.
 - c. Jesus Christ (**Messiah**) would crush the head of the serpent (a truly fatal blow) in the *fullness of times* (according to God's exact timing).
 3. Confusing language in the next part of the statement became clear only because God later made it clear in His Word. We call this **special** revelation.
 - a. The **prophecy** related to God's planned conclusion for the spiritual warfare begun by man's sin.
 - b. The woman's Seed, a male Child who came later in human **history**, would finish the conflict.
- N. Genesis 3:16 – God explained the difficulties the woman would now have as she obeyed God's commands to be fruitful and multiply and be a good **helpmate** for the man.
- O. Genesis 3:17a – God told **Adam** that these difficulties and sufferings resulted solely from his rebellious decision to sin.
- P. Genesis 3:17b – The **earth**, which man had ruled before he sinned, would now be stubborn and rebellious toward him.
- Q. Genesis 3:18 – God's curse also changed plant life. Thorns and thistles started growing. God also took the **blessing** of full fertility from the soil.
- R. Genesis 3:19a – Man could no longer have full **dominion** over the earth.
- S. Genesis 3:19b – Those born through **painful** childbirth would now live by painful hard work in the cursed ground.
- T. Genesis 3:19c – Ultimately, the earth got back the **body** that first came from it.
 1. This first mention of **physical** death related it to man's sin.
 2. If physical death is the **judicial** penalty for man's sin, then painful childbirth, thorns, weeds, etc. must also be part of the penalty.
 3. On the **cross**, Christ did not weed the garden or give birth for women. Instead, He paid the judicial penalty for sin (the cause of those problems) in full by His spiritual death.
- III. Genesis 3:20-24 – **Provision**
- A. Genesis 3:20 – When Adam understood God's message, he responded in **faith** by renaming his wife Eve, which means source of life or living one.
 - B. Genesis 3:21 – God showed His acceptance of Adam's faith by giving Adam and Eve **clothing** that solved their nakedness problem.

1. God acted by Himself. He did not need man's assistance. Sinful man can do nothing to assist God in gaining **salvation** for himself.
2. God's actions showed His **grace**. Scripture reveals that God's grace is all man needs to fix his problems. 2 Corinthians 12:9.
3. The skin **garments** pictured man being clothed with +R (God's perfect righteousness).
4. To provide the animal-skin clothes, God Himself caused the first **death**.
 - a. Adam had **never** seen physical death.
 - b. God took the life of an animal to solve man's sin problem, thereby picturing **substitution**.
 - c. The **shedding** of blood foreshadowed the substitutionary sacrifice of Christ on the cross.
 - d. Physical death serves as a constant, **visual** reminder of Jesus Christ's spiritual death on the cross.
- C. Genesis 3:22a – God had to **drive** the man and woman from the Garden, not because they had become gods or divine as Satan had suggested to them but because, by trying to take God's authority, they were now in a fallen, sinful state.
- D. Genesis 3:22b – The Lord banished them so they could not eat of the Tree of Life and live forever in a **fallen**, sinful condition.
- E. Genesis 3:23-24 – God acted **graciously** in preventing them from eating from the tree of life.
- F. New Testament Connection:
 1. According to Revelation 22:1-2 and 14, **human history** must run its course.
 2. Before man could partake of the tree of life again, the promised seed of the woman had to die on a tree (the **cross**).
 3. In 1 Corinthians 15:45, God revealed a different Adam, Jesus Christ. Genesis 3 explained the need for this **second** Adam.

Flood

- I. Genesis 4-6 – From bad to worse
 - A. Genesis 4:1 – Life in the new **Dispensation** of Conscience
 1. Because of Adam's fall, God had to change His dealings with mankind. This change occurred in the **administration** of His plan, not in the plan itself.
 2. Genesis 4 recorded the spread of **sin** into families and society but also showed God's grace in slowing the growth of sin through introducing *the law of conscience*.
 3. **Conscience** is God's law written on every person's soul, causing him to know right from wrong.

4. New Testament Connection:
 - a. Romans 1:19-20 – **Paul** declared that God is absolutely just to hold people responsible to the law of conscience.
 - b. Romans 2:14-15 – God does not leave people to wonder about right and **wrong**. He clearly differentiates them through the conscience.

- B. Genesis 4-6 – Man **failed** to listen to the conscience.
 1. God didn't fail; man failed because of his **depravity**.
 2. Human history shows that life cannot work apart from God. **Independence** from God brings death and destruction to man.

- C. **Enoch** and Noah submitted to God. They lived in obedience to His plan during the Dispensation of Conscience.
 1. Because many, like Cain, followed Satan's ways, God sent a **worldwide** catastrophe. By rescuing Noah from this judgment, God saved mankind from total destruction.
 2. The events in chapters 4-6 show the **serious** repercussions of Adam's decision to eat fruit from the tree of the knowledge of good and evil.
 3. The **consequences** of choosing to trust Satan instead of God were devastating.
 4. Man's sin **affected** other people, even creation itself.

- D. Genesis 4:1-16 – **Moses** differentiated between the actions of the two brothers to show the serious consequences of sin.
 1. Genesis 4-5 – Moses gave both family lines to highlight the consequences of **sin**.
 2. Throughout Genesis 5, God emphasized that **physical death** is the consequence of sin. Everyone, except Enoch, died.

- E. New Testament connection:
 1. Jude 11 and 1 John 3:12 warn against the sin of **Cain**.
 - a. Hebrews 11:4 – Cain's sacrifice did not include **blood**.
 - b. Genesis 4:16-24 – Cain led others into a **works** salvation.
 2. Jude 14-15 – Enoch prophesied about the **Second Advent** of the seed of the woman.

- II. Genesis 6:1-7 – The **universal** flood showed the conditions for God's judgment.
 - A. Genesis 6:1-3 – *My Spirit shall not **strive** with man forever*. DIN, the Hebrew word for **strive**, is pronounced *deen* and means to abide or be there as ruler.
 1. With the flood, God's presence departed from the **earth**, and He no longer abided with mankind.
 2. Not until the **Tabernacle** of Exodus 25:8 did God again dwell on the earth with mankind.

- B. Genesis 6:4-5 – **Wickedness** in their hearts (a bad conscience) dominated mankind.
- C. Genesis 6:6 – God’s **standard** of righteousness could not allow such wickedness to go unpunished.
- D. Genesis 6:7 – The evil condition of men’s hearts brought God’s judgment through the universal **flood**.
 - 1. God destroyed the planet with a **worldwide** flood yet delivered His righteous servant Noah and established a new world.
 - 2. The Scripture shows that **Noah** was different from the rest of his generation because he alone didn’t rebel against God.

III. Genesis 6:8-10 – Noah

- A. Genesis 6:8 – The Hebrew word **CHEN**, translated grace but meaning favor, shows the difference between Noah and everyone else on the planet.
- B. Genesis 6:9a – This **positional** righteousness refers to Phase 1 Salvation, deliverance from the Lake of Fire.
 - 1. The Hebrew word for *righteous*, **TSADIQ** means righteous according to a set standard.
 - 2. Always note the first time a word is used in Scripture. The word **righteous** first appeared in this verse about Noah being positionally righteous (Phase 1 salvation) because he had believed God’s **promise** about the seed of the woman. Genesis 3:15.
 - 3. Note that Genesis 7:1, 15:6, and 18:23 all refer to positional **righteousness**, which is Phase 1 salvation (faith alone in Christ—the coming Seed—alone).
- C. Genesis 6:9b – Noah walked with God, a reference to his **experiential righteousness** (or daily, practical righteousness), his Phase 2 salvation.
 - 1. This Hebrew word for *walk*, HALAK, is in the hithpael perfect tense and indicates the **lifestyle** he lived.
 - 2. The word *walk* referred to Noah’s **spiritual** life. Moses used the same word to describe Enoch’s spiritual life. Genesis 5:22-24.
 - 3. Enoch **walked** with God and was delivered from death because God took him. Now, Noah walked with God, and God delivered him from the judgment of the flood.
- D. New Testament Connection:
 - 1. In 2 Peter 2:5, Peter called Noah a **preacher of righteousness**.
 - a. Noah proclaimed **justification by faith** alone.
 - b. Noah’s walk included proclaiming the **Gospel**.
 - 2. Hebrews 11:7 – We gain an **inheritance** or reward from walking with God.

IV. Genesis 6:11-8:22 – The **Flood**

- A. Genesis 6:11-12 – Mankind had become **corrupt**.
- B. Genesis 6:13 – God announced **doom** on the unrighteous people of the world.
- C. Genesis 6:14-16 – God gave Noah the exact **dimensions** (size) of the ark.
 - 1. God's instructions are always **precise** and clear.
 - 2. The dimensions of the ark [133.5 meters (438 feet) long and 22.2 meters (72.9 feet) wide and 13.3 meters (43.8 feet) high] made it **seaworthy**.
 - 3. The ark had 8,825 m² (95,000 square feet) on **three decks** for a total volume of 39,530 m³ (1,396,000 cubic feet).
 - 4. The **one door** on the ark was the only means of entering and exiting.
- D. Genesis 6:17-18 – God **promised** Noah deliverance from the flood judgment.
- E. Genesis 6:19-21 – God commanded Noah to put **animals** and food on the ark.
- F. Genesis 6:22 – Noah **obeyed** God completely.
 - 1. Moses repeated this **key** information three times. Genesis 7:5, 9, 16.
 - 2. Noah obeyed God while living among an entire world of people who completely **opposed** God.
- G. Genesis 7:1 – God Himself declared Noah **righteous**.
- H. Genesis 7:2-3 – Noah took on board in seven pairs (7 males and 7 females) the **clean animals** needed for sacrifices.
- I. Genesis 7:4-5 – Again, **Noah** obeyed God exactly.
- J. Genesis 7:6-9 – Noah was **600 years old** when God sent the flood to cover the earth.
 - 1. Noah and his family were on the ark for **371** days.
 - 2. God provided the **details** necessary to determine the length of their stay.
 - a. Genesis 7:11-12 – First, rain fell for **40** days.
 - b. Genesis 7:24 – Water continued to rise for **110** days, making a total of 150 days during which the flood waters rose.
 - c. Genesis 8:4 – Six months after the flood began, the ark came to rest on **Mt. Ararat**.
 - d. Genesis 8:5 – **74** days later, the mountains were visible.
 - e. Genesis 8:6-7 – 40 days later, Noah sent out the **raven**.
 - f. Genesis 8:8-9 – 7 days later, he sent the first dove.
 - g. Genesis 8:10-11 – 7 days later, he sent the dove again, and it came back with an olive leaf in its beak.
 - h. Genesis 8:12 – 7 days later, he sent the dove again, and it did not return.

- i. Genesis 8:13 – 29 days later, Noah removed the covering from the ark.
 - j. Genesis 8:14-16 – 57 days later, after 371 days on the ark, God commanded Noah and his family to leave the ark.
- 3. 371 – 57 = 314 days of the flood.
- K. Genesis 7:10-12 – The **rain** began.
- L. Genesis 7:13-16 – God Himself **shut** the door to the ark.
 - 1. Moses used the literary device **synonymous** parallelism to emphasize information through repetition.
 - 2. He placed importance on the **separation** between Noah's family and everyone else on the planet.
 - 3. He emphasized the animals to show that God preserved everything that had the **breath** of life.
 - 4. The only **way** into the ark was through the one door, and God Himself shut it.
 - 5. The same water that destroyed the **antediluvian** (before the flood) world is the same water that floated the ark above the destruction. In much the same way, Jesus Christ, who died for our sins, separated the whole human race into two parts – those who accept Him as Savior and those who reject Him.
- M. Genesis 7:17-24 – The worldwide flood had **disastrous** effects on the planet.
- N. Genesis 8:1-3 – God **remembered**.
 - 1. *But God **remembered** Noah and all the beasts and all the cattle that were with him in the ark.* The word *remember*, ZAKAR in the Hebrew, is grammatically in the qal imperfect and means to **think** about or pay attention to.
 - 2. God had not forgotten Noah. By using this **anthropomorphic** idiom that could be understood by man, He indicated that the right time had come for Him to take action to save Noah.
- O. Genesis 8:4 – **Rest** is an important word in this verse.
- P. Genesis 8:5-14 – The **waters** receded and the earth dried.
- Q. Genesis 8:15-19 – They **got off** the Ark after more than a year onboard.
- R. Genesis 8:20-22 – Noah **worshipped** Creator God.

- V. Genesis 9 <> Genesis 6:18; 9:9 – God made a contract with Noah called the **Noahic** Covenant.
 - A. Moses **wrote** this information under the guidance of the Holy Spirit and after direct dialogue with God.

1. Moses was reared as royalty in the great **Egyptian** Empire. Hebrews 11:24-26 infers that He was a genius in many areas, including military tactics, music, engineering, and mathematics.
 2. Moses wrote several sections of the **Torah** (the first five books of the Old Testament) in the style of the covenant contracts of that time.
 3. The main type of contract in Moses' day was the **Suzerain**–Vassal Treaty.
 4. A Suzerain–Vassal **Treaty** was a mid–second millennium (1500 BC) secular treaty between a powerful king or empire and its vassal (servant) states.
- B. Definitions
1. Suzerain: A nation that controlled another nation yet allowed it limited **freedom** to make decisions.
 2. **Vassal**: A servant nation dominated by a greater empire. The vassal was described as an **image** or likeness of the great king.
- C. Moses structured parts of the **Pentateuch** (the first 5 books of the OT) in the Suzerain–Vassal Treaty style.
1. A Suzerain–Vassal Treaty usually began by **identifying** the Great King, and Moses did the same in Genesis 1:1 and Exodus 20:1-2.
 2. Then, a **historical** summary stated the relationship between the Great King and his vassal.
 - a. In the same way, in Genesis 1:1 and Exodus 19:2, Moses related the historic relationship between God and **Israel**.
 - b. His **purpose** was to emphasize God's goodness and kindness (His grace and mercy) to His vassal nation Israel.
 - c. He wanted the vassal nation Israel to gladly accept its **responsibilities** and obligations to Him.
 3. Then, the treaty usually gave the **obligations** of the vassal nation to the suzerain (Great King).
 - a. Exodus 19:3 through Numbers 10:10 list the **covenant** requirements for the vassal nation Israel.
 - b. These main rules and **regulations** formed the covenant between God and the nation Israel.
 4. The treaty usually concluded with blessings and **cursings**.
 - a. **Blessings** came to those who kept the terms of the treaty.
 - b. Cursings came to those who **violated** the covenant.

- c. Numbers 10:11 through Deuteronomy 34:12 spelled out the blessings and cursings to the vassal nation Israel and formed the historical **conclusion** section of the treaty.
 - D. God's **format**: The suzerain–vassal style covenant used in the days of Moses followed God's original model.
 - 1. God did not draw on a human model to **design** His covenant with Israel.
 - 2. The human concept of a contract or treaty is rooted in God's original covenant with Adam in the **Garden**.
 - 3. God created Adam as the original vassal in the perfect **environment** of Eden.
- VI. Genesis 9:18-29 – Noah cursed **Canaan**.
- A. Genesis 9:20-21 – Noah **sinned**.
 - B. Genesis 9:22-23 – **Ham** disrespected his father, but Shem and Japheth showed respect.
 - C. Genesis 9:24-25 – **Noah** expected Canaan to repeat the sinful traits of his father Ham.
 - 1. The virtues and **vices** of Noah's sons became the virtues and vices of the families of the world.
 - 2. The **prophecy** focused on Canaan.
 - a. The prophecy will be **fulfilled** with the Canaanite people, not with Canaan himself.
 - b. Many rightfully argue that this passage explains in part God's reason for allowing Israel to take the **land** of the Canaanites.
 - D. Genesis 9:26 – **Shem** was blessed because of his willing heart toward Yahweh. The promised spiritual blessing was completely fulfilled in the Person of Jesus Christ.
 - E. Genesis 9:27 – **Japheth** would multiply and be blessed by his association with Shem.

Babel

- I. Genesis 10 – The Table of **Nations**
 - A. Genesis 10:1-5 – **Japheth's** descendants probably settled western and northern Europe (Indo–European).
 - B. Genesis 10:6-20 – **Ham** became the father of the Asians, Egyptians, and possibly Indians.
 - C. Genesis 10:8-11 – Cush was the father of **Nimrod**, who became a powerful leader.
 - D. Genesis 10:21-31 – **Shem** became the father of the Semitic people groups. Israel was from Shem.
 - E. New Testament Connection:
 - 1. Acts 17:26-27 gives the biblical **philosophy** of history.
 - 2. Paul presented the biblical worldview: God has **authority** over creation.

3. God creates national **boundaries** so the people within those nations can best come to know about Him. 1 Peter 3:9.
 4. God designed the rise and fall of nations to **encourage** people to recognize Him.
- F. In Genesis 10, mankind filled the **earth** as God commanded, but in Genesis 11 mankind did not willingly obey Him.
1. Genesis 10:9-11 – Nimrod was the leader of this **rebellion**.
 2. Genesis 10:25 – The rebellion occurred during the time of **Peleg**.
 3. Genesis 10:11-12, 11:4a – **Civilization** flourished because of mankind’s great intelligence and the advanced technology he initiated.

II. Genesis 11:1-9 — The **Tower** of Babel

- A. Genesis 11:1 – The word *language* **SAPAH**, which in Hebrew literally means lip, established the unity of mankind in language and territory.
- B. Genesis 11:2a – In Genesis, **east** indicated movement away from God’s blessing. Genesis 3:24, 4:16, 11:2.
- C. Genesis 11:2b – Shinar was the area of **Babylon** in Mesopotamia (modern Iraq).
- D. Genesis 11:3 – These words would have had special meaning to the Israelites, who spent almost two centuries making **bricks** for Egyptian Pharaohs.
- E. Genesis 11:4a – Unified humanity sought security and social immortality by **human viewpoint**. They wanted to live apart from God and His help.
- F. Genesis 11:4b – The tower, which was part of the city, showed man's **independent** spirit.
- G. Genesis 11:4c –...*let us make for ourselves a name*... The word *name* is **SHEM** in Hebrew and relates to the character or reputation of a group or an individual. Note the similarities with Genesis 6:4.
- H. Genesis 11:4d – The fact that they were afraid of being scattered implies that they knew God's **command** to fill the whole earth.
- I. Genesis 11:5 – God applied human characteristics to Himself by saying He came *down to see*. In theology, such an attribution is called an anthropomorphism and shows God’s **personal** involvement in human history.
- J. Genesis 11:6a – The unity of human **language** resulted in a unity of purpose that violated God’s purpose for mankind.
- K. Genesis 11:6b – The **text** suggests that if God hadn’t intervened, He could not have completed His plan.
- L. Genesis 11:7a – The **Trinity** communicated and decided to spoil the united communication of mankind.
- M. Genesis 11:7b – By changing man’s language, God changed his thoughts about independent self-rule and, thus, stopped his **evil**.

- N. Genesis 11:7c – This **confusion** was not a racial confusion as some think but rather a confusion of language.
 - O. Genesis 11:8 – The confusing of the language resulted in the **scattering** of the people. Genesis 10 describes this scattering of the nations.
 - P. Genesis 11:9a. – **BABEL** means either gate of god or confusion. The people thought they were the gateway of god, but they were only confused. Through this word, God mocked their rebellion.
 - Q. Genesis 11:9b – Babel and later Babylonia symbolize organized rebellion against God through their **satanic** pride and defiance of Him. Isaiah 14:13-14; Jeremiah 50:24.
 - R. Genesis 11:9c – The scattered nations and language barrier should constantly remind us of the problems produced by **sin**.
- III. New Testament Connection:
- A. Acts 17:26-27 gives God’s purpose in establishing the **nations** of the world: that they might find Him.
 - B. Interestingly, God in His judgment at Babel did not show grace by **providing** coverings, a protective mark, or a rainbow.
 - C. Galatians 4:4 – Mankind must wait for the time appointed by God for the **Messiah** to come.
- IV. Genesis 4-11 shows that mankind left to its own devices will unite in **rebellion** against God.
- V. The narrative of Genesis now shifted to God’s next steps to provide **deliverance** through the promised seed.

Genesis Chapters 1-11 Review

- I. The first 11 chapters of Genesis formed a **unit** to communicate several basic principles to the nation Israel.
 - A. God is the **Creator** of all things.
 1. Israel needed this assurance as they prepared to enter a land filled with **pagan** worshippers.
 2. These pagans worshipped gods **closely associated** with aspects of the creation. Baal was associated with a bull; Marduk, with a dragon; Dagon, with a fish or grain, etc.
 3. Because God created all things, Israel could be **confident** in His power against the false Canaanite gods who couldn’t create anything.
 - B. Man is in **rebellion** against the Creator. Man's first rebellion brought judgment on the perfect, orderly creation.
 1. Israel must understand the consequences of rebellion, especially those related to breaking the **Mosaic** Law.

2. Israel knew that God **promised** to bless them if they lived in obedience to the Law and punish them if they lived in disobedience.
 3. Israel would learn that faithful **obedience** to God alleviates the curse on creation.
- C. God stepped into human history to hold back man's **evil** rebellion.
1. The Flood and the Tower of Babel are examples of God's **intervention** in human history.
 2. After these events, God involved Himself in human history again to **call** Abraham.
 3. The descendants of **Abraham, Isaac, and Jacob** are important in human history. Choosing Abraham continued God's historical plan.
- II. The first 11 chapters of Genesis **introduced** the rest of the book.
- A. God the Holy Spirit inspired few words to record the beginning of all things and the first **2000 years** of human history.
 - B. Genesis 12 begins a **detailed** account of God's choice of Abraham.
 - C. Through the number of words, God the Holy Spirit indicated that even though the **content** of Genesis 1-11 is important, chapters 12 and forward are more important!

An Overview of the Book of Job

- I. Job was a **contemporary** of Abraham.
- A. Job 42:16 – The **length** of Job's life indicates that he lived at the same time as the Patriarchs.
 - B. Job 1:5 – The fact that Job represented his family as a **priest** also points to the time of the Patriarchs.
 - C. Job 40:2 – The term **Almighty**, an ancient name for God, appears 31 times in the book of Job.
- II. The Book of Job – The book of **undeserved suffering**
- A. Job 1-2 – Job endured **tragedy**.
 1. Job 1:6 – For the first time in recorded human history, **Satan** came before God.
 - a. Ezekiel 28:12-19 – Satan had been the guardian **cherub** (a special type of angel) in the throne room of God.
 - b. Isaiah 14:12-14 – Satan's **arrogant** rebellion against God is described in the "I will" statements.
 2. Job 1:7 – Satan roamed the earth looking for someone to devour. He continues to do so today. 1 Peter 5:8.

3. Job 1:8 – God recommended Job for **testing**. Ironically, Job was never made aware of the satanic reason for his suffering.
 4. Job 1:9-11 – Satan is an **accuser**. Zechariah 3.
 5. Job 1:12 – God always sets the **parameters** (boundaries) under which Satan must operate.
- B. Job 3 – Job’s first **speech**
- C. Job 4-37 – The **debates** between Job and his friends
1. Job 4-14 – Round One
 2. Job 15-21 – Round Two
 3. Job 22-26 – Round Three
 4. Job 27-31 – Job’s closing argument
 5. Job 32-37 – **Elihu**’s argument
- D. Job 38-42:6 – God’s **discussion** with Job
1. Job 38-39 – God’s first case
 2. Job 40:3-5 – Job’s first answer
 3. Job 40:6-41 – God’s second case
 4. Job 42:1-6 – Job’s second answer
- E. Job 42:7-17 – God **blessed** Job.

Abraham – Genesis 11:27-25:11

- I. Genesis 11:27-32 – The TOLEDOT (family tree) of **Terah**, the father of Abraham
- A. Observation: Several shifts occurred in the story at this point.
1. One shift was from events to **people**.
 - a. The first 11 chapters focused on four events: The Creation, the **Fall**, the Flood, and Babel.
 - b. The focus shifted to four men: Abraham, Isaac, **Jacob**, and Joseph.
 - c. In Bible study, we recognize the “law of **proportionality**,” which examines the number of Scriptures dedicated to a subject or character. Genesis has more information about Abraham than anyone except Joseph.
 2. Another shift was from **cursing** to blessing.
 - a. Although **blessing** did occur in the first 11 chapters, most of God’s actions involved cursing.

- b. The cursing came mainly because of man's **disobedience** in living in rebellion against the Creator. Noah and Enoch were exceptions.
 - c. Moses shifted to writing about God's plan to **bless**.
 - 3. God shifted from working with all mankind to working through one man and that man's **descendants**, namely Abraham.
 - a. Mankind's **rebellion** in worshipping idols caused God to begin working through only one man.
 - b. To work out His plan for human history, God selected a man who rejected **idolatry**.
 - c. Other men like **Job** and Melchizedek were available, but God chose Abram.
- B. In these chapters, Moses presented a clear **theme** of a growing conflict between good and evil or divine viewpoint and human viewpoint.
 - 1. God's blessing provided **life** and fertility based on His promise while man's sinful actions and the curse worked against God's promises.
 - 2. The sin of **deception** practiced by the patriarchs threatened the fulfillment of the promise. The patriarchs were Abraham, Isaac or Jacob.
 - 3. Each patriarch **struggled** throughout his life to live by divine viewpoint instead of human viewpoint.

II. Background

- A. The only **event** recorded from the time of Noah to the call of Abram is the Tower of Babel.
 - 1. Babel was the greatest success the **cosmic** or **world** system ever achieved. There, man tried but failed to prove he could live without Creator God.
 - 2. Babel and Babylon illustrate the **evil** of a civilization built on independent arrogance. Babylon is contrasted with the city of Jerusalem throughout Scripture.
 - 3. God fought against this evil system by calling out a special **people** (Israel) to represent His perfect standard.
- B. Abram was born and raised in an **idolatrous**, religious world.
 - 1. The idolatry in Ur of the **Chaldees** was built on the same rebellious pride as Babel.
 - 2. Although idol worship flourished everywhere, some like Abram understood and recognized God as the **Creator**.
 - 3. The fact that God called Abram out of a pagan society in order to start a worship system contrary to the culture of the day testifies to God's **grace**.
- C. Quick facts about **Abraham**
 - 1. Jesus Christ, the **Messiah**, descended from the family lineage of Abraham. Genesis 12:3; Matthew 1:1.

2. Abraham was the father of the **Israelite** nation. Isaiah 51:2; Ezekiel 33:24.
3. The three **covenant** promises God made to Abraham (land, descendants/seed, and blessing) were foundational to His program of bringing salvation upon the earth.
4. God's **promises** to Abraham gave assurance to future Israelite generations. Exodus 32:13; 33:1.
5. Scripture declared Abraham to be the **friend** of God. 2 Chronicles 20:7; Isaiah 41:8; James 2:23.
6. One-fourth of the book of **Genesis** is devoted to Abraham's life. Genesis 11:27-25:18.
7. Abraham's life **illustrated**
 - a. Receiving forensic or legal **justification** by faith before God. Romans 4:1-3, 16-24.
 - b. **Experiential** justification by works before mankind. James 2:21-23.
 - c. Living by **faith**. Hebrews 11:8-19.

III. An Overview of Abraham's life

A. Genesis 11:29-30 – The **barrenness** of Sarai was critical.

1. God designed bareness to demonstrate a **theological** position.
2. Several pivotal women in the Bible were barren.
 - a. **Sarah** – Genesis 11:30
 - b. **Rebecca** – Genesis 25:21
 - c. **Rachel** – Genesis 30:1
 - d. The mother of **Samson** – Judges 13
 - e. **Hannah** – 1 Samuel 1
 - f. **Elizabeth** – Luke 1
3. New Testament Connection: Luke 1:26-38
 - a. The seventh womb mentioned in Scripture belonged to **Mary**.
 - b. God performed a **physical** miracle to bring life from something dead.
 - c. In Mary, a physical miracle produced the one Person who could bring **life** in the presence of death.

B. Genesis 12:1-3 – The **Abrahamic** Covenant

1. Genesis 12:1a – God began a new **plan** and a new people group with Abram.
2. Genesis 12:1b – Abram had to **leave** the pagan influence of his country.
3. Genesis 12:1c – Abram's father worshipped the **false gods** of Ur. Joshua 24:2.

4. Genesis 12:1d – The **land** grant was the first part of God’s covenant with Abram.
 5. Genesis 12:2 – God promised a **seed**.
- C. Genesis 12:4-9 – Abram arrived in the land and built **altars** to God.
1. Genesis 12:4-5 – Abram traveled to the land of **Canaan**.
 2. Genesis 12:6 – The **oak** of Moreh was a place of idol worship.
 3. Genesis 12:7 – Abram built an **altar** in the heart of Canaan’s idolatrous worship.
 4. Genesis 12:8-9 – Abram’s method of declaring the **character** of God was altar building.
- D. Genesis 12:10-20 – **Famine** came to the land, and Abram failed to trust the Lord.
1. Genesis 12:10a – Abram faced a **test** to see if he would trust the Lord’s promise or try to solve the problem himself.
 2. Genesis 12:10b – By leaving the place of **blessing**, Abram tried to solve his problem apart from God’s plan.
 3. Genesis 12:11-13 – Abram’s fear manifested itself in his **deceptive** planning.
 4. Genesis 12:14-16 – Pharaoh took Sarai, thereby placing the promised seed in **jeopardy**.
 5. Genesis 12:17 – God intervened to **protect** His plan.
 6. Genesis 12:18 – Pharaoh’s **rebuke** of Abram included language similar to Genesis 3:13.
 7. Genesis 12:19 – Pharaoh’s words were spoken by God in Genesis 12:1 and served as a **painful** rebuke to Abram.
 8. Genesis 12:20 – Abram’s deception damaged his **witness** in Egypt, but the nation Egypt was blessed in accordance with Genesis 12:3.
- E. Genesis 13:1-18 – Abram **separated** from Lot, and God repeated the land promise.
1. Genesis 13:1-4 – Abram **returned** to the place of blessing.
 2. Genesis 13:5-7 – An abundance of possessions (blessings) caused family friction and forced the **separation**. Genesis 12:1.
 3. Genesis 13:8-9 – All the Land **belonged** to Abram by God’s promise, but he offered Lot whatever part he wanted.
 4. Genesis 13:10-11 – Lot viewed the valley from the **human** perspective.
 5. Genesis 13:12-13 – God in His **divine** viewpoint focused on Sodom’s wickedness, their sins against Him.
 6. Genesis 13:14-18 – God repeated the Land promise to Abram, linking it to **innumerable** descendants.

- F. Genesis 14:1-16 – Abram was a **blessing** in the Dead Sea War.
1. Genesis 14:1-7 – The Chedorlaomer **coalition** of nations drew up in battle array against vassal cities that refused to pay yearly tribute.
 2. Genesis 14:8-11 – The **coalition** was successful.
 3. Genesis 14:12 – Scripture recorded this war because Abram’s **nephew** was taken captive by the coalition.
 4. Genesis 14:13-15 – Abram took his own men and defeated the coalition with a brilliant divide-and-conquer **strategy**.
 5. Genesis 14:16 – Abram achieved his primary goal of **rescuing** Lot.
- G. Genesis 14:17-24 – **Melchizedek**
1. Genesis 14:17- The King of **Sodom** (Bera) traveled 50 miles to meet Abram.
 2. Genesis 14:18 – Melchizedek was a **priest-king** and served as a type of Messiah. Psalm 110:4.
 3. Genesis 14:19-20a – Melchizedek commended Abram for his actions and recognized God as the source of **victory**.
 4. Genesis 14:20b – Abram responded to Melchizedek’s grace by giving him a **tithe** or tenth of the spoils from the war. Hebrews 7:4.
 5. Genesis 14:21 – The King of Sodom **tempted** Abram to accept blessing from him, a pagan king, instead of from God.
 6. Genesis 14:22-24 – Abram’s refusal was connected to his faith in God’s **promise**.
- H. Genesis 15:1-21 – **Signing** the Abrahamic Covenant
1. Genesis 15:1 – The Word of the Lord came to Abram in a **vision**.
 2. Genesis 15:2-3 – Because he did not have a son, Abram chose **Eliezer** as his heir.
 3. Genesis 15:4-5 – God **corrected** Abram’s understanding and comforted him with a promise.
 4. Genesis 15:6 – Moses added this statement as a parenthesis in the text to remind Israel that Abraham was declared right with God by faith (**justification** also known as positional sanctification).
 5. New Testament Connection:
 - a. In Galatians 3:6, Paul used this statement to show Abraham’s **forensic**/legal justification before God.
 - b. Romans 4:1-3 emphasizes that legal justification is by **faith** alone.
 - c. James 2:23 connects the faith needed for legal justification (phase 1 salvation) to the faith needed to live the **spiritual** life (phase 2 salvation).

6. Genesis 15:7 – This historical reminder shifts the focus from the **heir** (seed) to the land promise.
7. Genesis 15:8 – Abram wanted more information about the **promise**.
8. Genesis 15:9-11 – Abram prepared for the signing of the **contract**.
9. Genesis 15:12-16 – God gave a seven-fold **prophecy**.
 - a. Genesis 15:13a – The Israelites would be **strangers** in another country (Egypt).
 - b. Genesis 15:13b – They would be **slaves** there.
 - c. Genesis 15:13c – Their oppression would last 400 years.
 - d. Genesis 15:14a – God would **judge** Egypt.
 - e. Genesis 15:14b – Israel would leave Egypt with many **possessions**.
 - f. Genesis 15:15 – Abram would not live that long but would be **buried** at a good old age.
 - g. Genesis 15:16 – Israel would return to the Land when the **iniquity** of the Amorites was full, when it reached the level demanding God’s judgment.
10. Genesis 15:17 – Only God passed through the cut pieces of meat to **sign** the contract.
11. Genesis 15:18-21 – God restated the promise with an emphasis on the **descendants**.
 - I. Genesis 16:1-16 – Abram sought a sinful solution with **Hagar**.
 1. Genesis 16:1a – **Barrenness** caused tension.
 2. Genesis 16:1b – Abram probably acquired the **Egyptian** slave girl during his rebellious trip to Egypt. (Deduction) He disobeyed God by going there.
 3. Genesis 16:2-4 – The solution to produce an heir in this manner was **legal** but contrary to God’s plan.
 4. Genesis 16:5-6 – Sarai reacted in **arrogance** by complaining about the situation and blaming Abram.
 5. Genesis 16:7-9 – God counseled Hagar through thought-provoking **questions**.
 6. Genesis 16:10-12 – The Lord assured **Hagar** of a successful pregnancy and gave a promise concerning her son.
 7. Genesis 16:13-14 – The water well served as evidence of God’s **provision** for Hagar.
 8. Genesis 16:15-16 – This summary statement emphasized God’s fulfillment of His **promise** to Hagar.

- J. Genesis 17:1-27 – God changed Abram’s name to Abraham, and **circumcision** became a sign of the covenant.
1. Genesis 17:1-2 – God commanded Abram to live a lifestyle of **obedience**.
 2. Genesis 17:3-5 – God changed Abram’s **name** to Abraham.
 3. Genesis 17:6-8 – The “I will” statements marked the promises of the **contract**.
 4. Genesis 17:9-14 – **Circumcision** became the sign of the Abrahamic covenant.
 5. Genesis 17:15-17 – God promised Abraham a **son**.
 6. Genesis 17:18-22 – God gave **promises** for both sons.
 7. Genesis 17:23-27 – Abraham’s **obedience** sprang from his faith. Romans 4:11-12.
- K. Genesis 18:1-33 – The Lord visited Abraham and promised him a son.
1. Genesis 18:1-8 – Abraham showed **hospitality** to three visitors who arrived in the heat of the day.
 2. Genesis 18:9-15 – Sarah **laughed** at the promise of a son.
 3. Genesis 18:16-22 – God told Abraham He planned to **destroy** Sodom.
 4. Genesis 18:23-33 – Abraham **interceded** on behalf of Lot by focusing on God’s just character.
- L. Genesis 19:1-38 – The **destruction** of Sodom and Gomorrah
1. Genesis 19:1-3 – **Lot** provided the angelic visitors with hospitality.
 2. Genesis 19:4-14 – The men of Sodom attacked the visitors, and Lot’s sons-in-law **ridiculed** him.
 3. Genesis 19:15-16 – Lot hesitated to **obey** the warning instructions of the angels.
 4. Genesis 19:17-20 – Lot made a **request**.
 5. Genesis 19:21-22 – The angels **granted** Lot’s request.
 6. Genesis 19:23-28 – The Lord destroyed the **cities**.
 7. Genesis 19:29 – This key verse of the narrative **explains** God’s grace toward Lot.
 8. Genesis 19:30-38 – The incest between Lot and his daughters produced two enemies of Israel, the **Moabites** and Ammonites. Deuteronomy 23:3; 1 Kings 11:33.
- M. Genesis 20:1-18 – Abraham’s failure in **Gerar**
1. Genesis 20:1-2 – Again, Abraham tried to solve the problem of Sarah’s beauty by **deception**.
 2. Genesis 20:3-8 – God intervened with **special revelation** to Abimelech through a **dream**. (In **special revelation**, God communicated in a direct, or special, way to mankind.)

3. Genesis 20:9-16 – Abimelech **rebuked** Abraham.
 4. Genesis 20:17-18 – Abraham **prayed** for Abimelech.
- N. Genesis 21:1-21 – The promised seed, **Isaac**, was born.
1. Genesis 21:1-2 – God’s **faithfulness** was clearly evident in the fulfillment of His promise of a son.
 2. Genesis 21:3-5 – Abraham obeyed God’s commands to name his son Isaac and circumcise him on the **eighth** day.
 3. Genesis 21:6-7 – Sarah responded to the birth of Isaac with a **song**.
 4. Genesis 21:8 – The **weaning party** emphasized their relief at the resolution of the barrenness problem of Genesis 11.
 5. Genesis 21:9-11 – Sarah recognized the danger posed by Ishmael, but Abraham reacted to her concern in **anger**.
 6. Genesis 21:12-14 – God checked Abraham’s anger and **instructed** him to follow Sarah’s advice.
 7. Genesis 21:15-21 – God faithfully **protected** the lives of Hagar and Ishmael.
- O. Genesis 21:22-34 – Abraham made a **covenant** with Abimelech.
1. Genesis 21:22-23 – Wanting to live in **peace**, Abimelech expressed concerns to Abraham.
 2. Genesis 21:24-27 – Abraham used the **opportunity** to witness to Abimelech about God’s grace.
 3. Genesis 21:28-30 – The **contract** protected the promised seed from attacks.
 4. Genesis 21:31-34 – The peace agreement lasted throughout Abraham’s life but was **withdrawn** in Isaac’s. Genesis 26:6-11.
- P. Genesis 22:1-19- The **offering** of Isaac as a sacrifice
1. Genesis 22:1-2 – God gave Abraham specific **commands**.
 2. Genesis 22:3-10 – In faith, Abraham **obeyed** the divine commands. Hebrews 11:17-19.
 3. Genesis 22:11-14 – Divine **intervention** saved Isaac.
 4. Genesis 22:15-19 – God **approved** of Abraham.
 5. New Testament Connection:
 - a. Hebrews 11:17-19 – Abraham **trusted** the Lord, believing that God could bring life to the dead.
 - b. **MONOGENES** is a Greek word that means the unique one, the only one of its kind.

- c. In Abraham's mind, he had **sacrificed** his MONOGENES even before it happened.
- d. Abraham passed the **test** even though he didn't make the sacrifice because he would have slain his son had God not stopped him.
- e. Abraham received credit for the **sacrifice** even though it never happened.

Q. Genesis 23:1-20 – Hope in **death**

- 1. Genesis 23:1-2 – Sarah died at the age of **127**, making Isaac 37 years old at the time.
- 2. Genesis 23:3-4 – Abraham requested a place to **bury** his wife's body.
- 3. Genesis 23:5-6 – The sons of **Heth** offered Abraham a choice of the best.
- 4. Genesis 23:7-9 – Abraham responded with great courtesy and offered to pay the full price for the **cave**.
- 5. Genesis 23:10-11 – **Ephron** attempted to take advantage of Abraham's circumstances.
- 6. Genesis 23:12-13 – Abraham demonstrated **humility** before the people in paying the full price.
- 7. Genesis 23:14-18 – The **legal** transaction was completed. Abraham possessed only this piece of property in the Land during his lifetime.
- 8. Genesis 23:19-20 – Burying Sarah in the Land was an act of **faith** that focused on the future inheritance of all the Land. Hebrews 11:9-16.

R. Genesis 24:1-67 – A **Bride** for Isaac

- 1. Genesis 24:1-9 – A father's faithful **provision**
- 2. Genesis 24:10-27 – A servant's faithful **obedience**
- 3. Genesis 24:28-60 – A bride's **trust**
- 4. Genesis 24:61-67 – A son's grateful **acceptance**

S. Genesis 25:1-11 – Abraham was **gathered to his people**, a hopeful way of describing the death of a believer.

- 1. Genesis 25:1-4 – Abraham had six sons with his wife **Keturah**.
- 2. Genesis 25:5-6 – Abraham made certain that the son of promise, Isaac, received the **inheritance**.
- 3. Genesis 25:7 – Abraham lived 100 years in the Land of Promise and saw the next two **generations**. Hebrews 11:9.
- 4. Genesis 25:8-11 – Abraham was gathered to his **people**, and his body was buried in the cave he purchased for Sarah.

Isaac – Genesis 26

- I. The life of Isaac linked Abraham and **Jacob**.
 - A. Isaac served as a **transition** figure in the book of Genesis.
 - B. The Scripture account of Isaac was **connected** to the life of his son.
 - C. However, Isaac illustrated some things about **Jesus** and served as a “type” regarding the sacrifice.
- II. Isaac served as a **comparison** to Jesus.
 - A. Genesis 17:15-16, 19 – Isaac was the promised **seed** and son, an illustration of Jesus as the Promised Seed and Son. Genesis 3:15; Isaiah 7:14.
 - B. Genesis 12:7; 21:1 – God’s promise of the son involved a long **waiting** period before fulfillment. Galatians 4:4.
 - C. Genesis 18:13-14 – The announcement of the son was accompanied by a statement of God’s **omnipotence**. Luke 1:37.
 - D. Genesis 17:19 – A divine messenger announced the son’s **name** before the birth. Matthew 1:21.
 - E. Genesis 18:12; Hebrews 11:11-12 – Isaac’s birth was a **miracle**. Luke 1:35.
- III. Interesting similarities between the sacrifice of Isaac and the sacrifice of Christ
 - A. Remember that the **historicity** (historical accuracy) of a type is important.
 - 1. For example, our belief that the Passover Lamb was a type of Christ shows that we believe the Passover event was historical; in other words, we acknowledge its historicity.
 - 2. A true Old Testament type must be **grounded** in a historical event.
 - 3. The New Testament antitype is simply an intensified **application** of the Old Testament event.
 - B. Genesis 22:2 – The **location** of the sacrifice
 - 1. Genesis 22:4 – God told Abraham the exact location of the **sacrifice**.
 - 2. Genesis 22:13 – Abraham could find the **substitute** ram only in that location.
 - 3. John 19:17 – All the sacrifices of the **Temple** and eventually the sacrifice of Christ occurred on that same mountain, Mount Moriah.
 - C. Genesis 22:5 – The **privacy** of the sacrifice
 - 1. Genesis 22:6-7 – **Abraham** and Isaac were the only two at the sacrifice.
 - 2. Matthew 27:45 – During the three hours on the cross while the Son paid the spiritual penalty for sin, **darkness** shut out everyone except God the Father.

- D. Genesis 22:9 – The **submission** of Isaac was a *type* of the submission of Christ.
 - 1. Isaiah 53:7; Matthew 26:33; John 19:9 – Scripture doesn't record Isaac saying a word of **complaint**, and Jesus made no complaint.
 - 2. Philippians 2:8 – Like the Lord, Isaac was **obedient** to the point of death.
 - 3. 1 Peter 2:23 – Isaac **trusted** his father Abraham just as Jesus trusted God the Father.
- E. Genesis 22:6a – Carrying the **wood** for the sacrifice
 - 1. Romans 5:8 – As Abraham laid the wood on Isaac, God the Father laid the sins of the **world** on His Son.
 - 2. 1 Peter 2:24 – Isaac carried the wood to the place of the sacrifice just as Christ carried the sins of the world to the place of **crucifixion**. He dropped the cross on the way but he carried our sins all the way. Isaiah 53:6; Mark 15:21; John 19:17-18.
- F. Genesis 22:13 – **Provision** of the substitute
 - 1. 2 Corinthians 5:21 – Instead of Isaac dying, the ram died, just as instead of us dying for sin, Christ **died** for sin.
 - 2. Three points about the ram:
 - a. The ram was **near** just as salvation is near for all and available at any time.
 - b. The ram was **free**; it cost Abraham nothing. Romans 3:24.
 - c. Abraham had to **accept** the ram as the substitute. John 1:12.
- G. Genesis 22:12, 16 – Abraham showed his **love** for God by offering his most precious possession.
 - 1. John 3:16 – Abraham's actions were a type of God the Father's love for the whole **world**.
 - 2. Romans 5:8 – God the Father offered His most **precious** possession.

The Failure of the Patriarchs Isaac, Jacob, and Joseph

- I. Genesis 37:1 – **Jacob** was the grandson of Abraham, to whom God made the covenant.
 - A. The Land was the place Abraham made his **home**.
 - 1. The Land represented the place of **fellowship** or communion with God.
 - 2. The Land was the place of **blessing**.
 - B. An Israelite about to go into the Land of Canaan under **Joshua** would have had questions.
 - 1. Why did the new nation God made in **Abraham** become enslaved?

2. If God promised the Land to Abraham **600** years earlier, why did it take so long to receive it?
 3. If Abraham, Isaac, and Jacob all lived in the land, why did they **leave** it?
- C. What caused the **Patriarchs** to leave the Land of Promise?
1. A hasty reading of Genesis might lead us to believe that the **famine** caused them to leave.
 2. Could God not have spared them in the land of **Canaan**?
 3. God must have had another reason for sending the nation Israel to **Egypt**.

II. **Contrast** of Abraham, Isaac, and Jacob

- A. Abraham, Isaac, and Jacob understood the Abrahamic Covenant and had a profound sense of **responsibility** concerning their relationship to it.
- B. The faith of each **generation** after Abraham grew weaker.
1. Abraham is the **exemplar** (model) of faith throughout the Bible. Hebrews 11:8-10, 17.
 2. **Isaac's** faith was strong but not as strong as his father Abraham's.
 3. **Jacob's** faith was not as strong as his father Isaac's.
 4. Jacob's sons, with the exception of **Joseph** and Benjamin, seemed unfamiliar with both YAHWEH and the Abrahamic Covenant.

III. **Altar** building in the life of Abraham, Isaac, and Jacob

- A. In the Patriarchal period, the formal **worship** of God, including the blood sacrifice, centered on the altar.
1. An altar was a raised **table** made of stone or earth.
 2. Genesis 12:7-8 – Abraham built an altar and made a **proclamation** in the name of YAHWEH.
 3. Altar building was the Patriarchs' **witnessing** tool, their missionary outreach.
- B. The altar served the **spiritual** purpose of being a witness in the land.
1. Faith in the **substitutionary** sacrifice placed on the altar was the means of salvation.
 2. The **sacrifice** was a picture of Christ's future substitutionary spiritual death on the cross.
- C. Genesis 12:1-3 – God promised to bless the surrounding **Gentile** people through Abraham, Isaac, and Jacob.
- D. In the midst of the pagan culture of **Canaan**, Abraham continued standing firm in his faith and making proclamations in the name of the Lord to those surrounding him.
1. Genesis 26:25 – Isaac followed his father's example but not with the same **zeal**.

2. Isaac understood the covenant, his role as a **representative** of God, and his responsibility to be a blessing to the pagans surrounding him.
- E. Genesis 33:20, 35:7 – **Jacob** continued building altars.
1. However, Jacob’s **witness** was not as bold.
 2. He did not make proclamations in the **name** of the Lord.
- IV. The Patriarch’s sense of **purpose**
- A. The Patriarch’s strong sense of purpose to be a witness for God gave them a sense of **unity**.
- B. Abraham, Isaac, and Jacob did not **mingle** (mix) with the pagan people of the land in which they dwelt.
1. Genesis 13:5 – They maintained a sense of **isolation** (separation) from the world even though they lived in the world.
 2. This conscious separation was evident in Abraham’s desire that Isaac not take a **wife** from among the Canaanites.
 3. Genesis 24 – Abraham sent his servant Eleazer back to **Haran** to find Isaac a wife.
 4. Genesis 27:46-28:1 – **Rebecca** did not want Jacob to take a pagan wife.
- C. Abraham’s great-grandchildren did not try to **separate** from the Canaanites.
1. They had **lost** their sense of purpose and unity and cared nothing for each other.
 2. The deterioration of the Patriarchs’ spiritual lives threatened them with **extinction**.
 3. God had to step in to **preserve** the chosen family before they destroyed themselves and the Promised Seed.
 4. For them to continue to be a blessing, God had to provide **offspring** from Abraham, Isaac, and Jacob.
- D. Abraham married **Sarah**, who was barren; however, in her old age, she bore a son, Isaac, to Abraham.
1. Isaac married Rebekah, who was also barren. Eventually, she bore twin boys, **Esau** and Jacob.
 - a. Esau cared nothing about the **birthright** or the things of God.
 - b. Jacob cared about the birthright and the things of God but practiced **deception** to get them.
 2. Jacob married **Leah** and Rachel.
 - a. Leah had four sons, **Reuben**, Simeon, Levi, and Judah.
 - b. Rachel, who was barren, gave her slave Bilhah to Jacob. Bilhah gave birth to Dan and **Naphtali**.

- c. Leah became jealous and gave her slave Zilpah to Jacob. Zilpah gave birth to **Gad** and Asher.
- d. Later, Leah had **Issachar** and Zebulun.
- e. Then, God opened the womb of Rachel, and she bore **Joseph** and Benjamin.
- 3. Joseph and Benjamin were the only sons of Jacob who had any **spiritual** sensitivity (mainly Joseph).
- E. Moses wrote this account to show God's care of Israel throughout its history.
 - 1. Egypt served as an **incubator** for the infant nation, enabling it to grow from about 70 individuals to as many as 2 or 3 million some 480 years later.
 - 2. God took the Israelites down to Egypt to **protect** them from themselves because, as a people, they had become wicked.
 - 3. God used Jacob's son Joseph to bring Israel to Egypt.
- V. Genesis 37-50 – The Life of Joseph
 - A. Genesis 37:2-11 – Joseph had two dreams that provoked his brother's **jealousy**.
 - B. Genesis 37:12-36 – Joseph's brothers **sold** him into slavery.
 - C. Genesis 38 – Judah treated **Tamar** evilly.
 - D. Genesis 39:1-23 – Joseph served in the house of **Potiphar**.
 - E. Genesis 40:1-23 – Joseph **interpreted** the dreams of Pharaoh's servants.
 - F. Genesis 41:1-37 – Joseph interpreted Pharaoh's **dreams**.
 - G. Genesis 41:38-57 – Pharaoh promoted Joseph, who set wise policy in place.
 - H. Genesis 42:1-38 – Joseph's **brothers** visited Egypt the first time.
 - I. Genesis 43:1-34 – Joseph's brothers visited Egypt the **second** time.
 - J. Genesis 44:1-34 – **Judah** took responsibility for the family.
 - K. Genesis 45:1-24 – Joseph **revealed** himself to his brothers.
 - L. Genesis 45:25-46:7 – **Jacob** moved to Egypt.
 - M. Genesis 46:8-47:31 – The Sons of **Israel** settled in Egypt.
 - N. Genesis 48:1-49:33 – Jacob **blessed** his sons.
 - 1. Genesis 49:8-9 – Jacob blessed **Judah**.
 - 2. Genesis 49:10 – God promised a **King** from the line of Judah. Genesis 17:6.
 - a. Deuteronomy 17:14-20 – The Lord always had a king in mind as part of His plan for **Israel**.
 - b. Isaiah 9:6; Micah 5:5 – **Messiah** would be the King from the line of Judah prophesied in Jacob's blessing of his son.

- O. Genesis 50:1-21 – Jacob **died** and was buried.
- P. Genesis 50:22-26 – Joseph died but was not **buried**.

The Life of Moses Beginning with Exodus

- I. Background. Exodus: The Book of Redemption.
 - A. Exodus 1:1-7 – God blessed the Israelites in **Egypt**.
 - 1. Biblical Christianity is grounded in factual **history**. God works in human events.
 - 2. The **theology** taught in Scripture is grounded in these historical events.
 - 3. The Redemption of Israel from **slavery** in Egypt may be the greatest historical event in the Old Testament.
 - B. Exodus 1:7 – While in Egypt, the sons of Israel **multiplied** from 70 persons to over 2 million.
 - 1. A nation must have people, a **constitution**, and land.
 - 2. Exodus 1:9 – **God** used the time in Egypt to provide the people.
 - 3. God provided a Constitution (the Mosaic Law) and restored them to the **Land** of promise.
 - 4. Hosea 11:1 – The miraculous preservation of the infant nation in the womb of Egypt **fulfilled** the prophecy of Genesis 15.
 - C. Exodus 1:8-22 – **Pharaoh** worked to prevent the Israelites from overpowering Egypt.
 - 1. Exodus 1:8-9 – This Pharaoh had no regard for **Joseph** or his descendants.
 - 2. Exodus 1:10 – Pharaoh worried about the **unknown** and made policy based on that worry.
 - 3. Exodus 1:11-12 – Pharaoh's idea of wisdom was to make slaves of a possible **enemy**. Genesis 15:13.
 - 4. Exodus 1:13-14 – The Pharaoh's policy was uncaring and **ruthless**.
 - 5. Exodus 1:15-22 – The **midwives** feared God more than the Pharaoh.
 - 6. New Testament Connection: Acts 4:18-20.
- II. Exodus 2-13 – **Moses** was the leader of Israel.
 - A. Exodus 2 – God brought up a **deliverer** in the Pharaoh's house.
 - 1. Exodus 2:1-3 – The faith of Moses' parents was motivated by their **love** of God. Hebrews 11:23.
 - 2. Exodus 2:4-10 – God **providentially** protected Moses.
 - 3. Exodus 2:11-14 – Moses' **recognition** of his nationality led to hasty action, the murder of an Egyptian.

4. Exodus 2:15-22 – God trained His leader in the wilderness as a **shepherd**.
 5. Exodus 2:23-25 – God **remembered** Israel and immediately acted.
- B. Exodus 3-4 – God called Moses from the **burning** bush.
 - C. Exodus 5-13 – God provided **freedom** for His people through a series of plagues.
- III. **Passover** pictured redemption.
- A. Exodus 11:1 – God announced the tenth **plague** to Moses. Exodus 4:22-23.
 - B. Exodus 11:2-3 – These verses **contrast** the thinking of the people with the thinking of Pharaoh.
 - C. Exodus 11:4-8 – The day of **grace** was over in Egypt. God promised judgment.
 - D. Exodus 11:9-10 – Pharaoh **hardened** his heart.
 - E. Exodus 12:1-2 – God established Israel’s **calendar** through a historical event.
 - F. Exodus 12:3 – The 10th of Nisan (Abib) was the day of the choosing of the **lamb**.
 - G. Exodus 12:4 – The chosen (choice) lamb had to be **sufficient** for the entire household, picturing God’s sufficient grace.
 - H. Exodus 12:5 – The chosen lamb had to have no blemish, picturing the **impeccability** (sinlessness) of Jesus Christ.
 - I. Exodus 12:6a – The **examination** time ensured that the lamb was without blemish.
 - J. Exodus 12:6b – BEN HA ARBAYIM “between the evenings” indicated that the time was between **sunset** and dark (twilight).
 - K. Exodus 12:7, 22 – The Israelites were to gather the **blood** and apply it to the door posts and top of the door with a branch of hyssop.
 - L. Exodus 12:8a – The roasting with **fire** represented judgment and kept the unity of the lamb intact.
 - M. Exodus 12:8b – Eating the lamb with unleavened bread and bitter herbs pictured a **cleansed** position and reminded them of the bitterness of slavery.
 - N. Exodus 12:9 – Boiling the lamb would have required cutting the lamb and breaking a **bone** to fit the pot.
 - O. Exodus 12:10 – Anything left over had to be burned by the morning, preserving the **unity** of the sacrifice.
 - P. Exodus 12:11 – As they ate, the **Israelites** were to be prepared to travel because the Pharaoh would let them go.
 - Q. Exodus 12:12 – God designed all the plagues to show the uselessness of the Egyptians’ **idolatry**. The plagues were a war against the gods of Egypt. Numbers 33:4.
 - R. Exodus 12:13 – The blood on the door served as a sign that God had accepted the **substitute** sacrifice.

- S. New Testament connection: John 1:29
1. God's **wrath** brought judgment over the entire land of Egypt.
 - a. Such judgment pictured God's judgment of **sin**.
 - b. Every **human** is born under God's wrath but not because the sin penalty has not been paid. On the cross, Jesus Christ paid the sin penalty for everyone.
 2. That night in Egypt, God gave detailed, precise **instructions** for avoiding His wrath.
 - a. The precise instructions pictured the complicated **redemption** of Israel from slavery. They had to obey God exactly or they died.
 - b. The details of God's gracious salvation plan were complicated and had to be obeyed exactly; however, a full understanding of the details of God's plan was not necessary to **escape** His wrath.
 - c. The everyday Israelite did not have to understand the complicated theological truths about the lamb, blood, etc. All he had to do was obey God.
 3. The overall picture was one of **substitution**. The lamb died in place of the firstborn.
 - a. The lamb provided the death that God's **justice** demanded, resulting in the redemption of Israel.
 - b. The Lamb of God, Jesus Christ, provided the death demanded by God's justice concerning sin, and the sacrifice secured **atonement** (reconciliation with God) for all men. 1 John 2:2.
 4. Those in the **houses** with lambs' blood on the doors were protected from God's wrath.
 - a. Being in the house pictured the new **position** in Christ that we have through faith in the Lamb of God, Jesus Christ.
 - b. Just as one was safe only in the Ark of Noah and only in the houses with the blood on the doors, even so one is safe from the wrath of God only in **Christ**. John 3:36; Acts 4:12.

Passover to Tabernacle

- I. Exodus 13-18 – Egypt to Sinai
 - A. Exodus 13:17-22 – Yahweh's guidance
 1. Exodus 13:17-18 – God **protected** Israel from too much opposition too soon.
 2. Exodus 13:19 – By faith (Hebrews 11:22), Moses took the **bones** of Joseph as Joseph had requested. Genesis 50:25-26.
 3. Exodus 13:20-22 – The Lord led Israel by a pillar of **fire** at night and a pillar of cloud during the day.

- B. Exodus 14:1-31 – Crossing the Red Sea on dry land was the greatest show of God’s power in the Old Testament.
1. Exodus 14:1-4 – Yahweh deliberately led them into a humanly impossible situation.
 2. Exodus 14:5-8 – After re-evaluating his decision to let Israel go, Pharaoh pursued his slaves to **recapture** them.
 3. Exodus 14:9-12 – Israel’s slave mentality filled them with **fear** because they focused on their circumstances.
 4. Exodus 14:13-14 – Moses pointed out the divine **reality**, that God would continue to fight for them.
 5. Exodus 14:15-18 – If the Israelites trusted the Lord, they had to act in **obedience** to His Word. Hebrews 11:29.
 6. Exodus 14:19-22 – The Angel of the Lord positioned Himself behind Israel while the whole nation passed through the Red Sea on **dry** ground.
 7. Exodus 14:23-31 – Yahweh, as a **warrior**, fought for the Israelites and delivered them from the Egyptians.
- C. Exodus 15:1-21 – This Song of Moses told of the **deliverance** from Egypt.
- D. Exodus 15:22-27 – The people failed the test of the **bitter** waters.
1. Exodus 15:22-23 – The lack of drinkable water was God’s test, designed to teach Israel to **trust** Him for their provisions.
 2. Exodus 15:24 – The **grumbling** of the Israelites clearly showed their failure to pass the test.
 3. Exodus 15:25a – God worked a **miracle** because of Moses’ faith in obeying His Word. Moses obeyed even though he did not understand how it could solve the problem.
 4. Exodus 15:25b-26 – The Israelites had to learn to **listen** to the voice of the Almighty Creator.
 5. Exodus 15:27 – By His **grace**, God provided water in abundance.
 6. New Testament connection:
 - a. Hebrews 12:1-3 – Maintaining a correct **focus** prevents the grumbling that comes from focusing on circumstances.
 - b. Colossians 3:1-4 – **Understanding** who we are in Christ is the first step in maintaining a correct focus.
- E. Exodus 16:1-36 – Grumbling and God’s provision of **manna**
1. Exodus 16:1-3 – After losing their focus on God, the Israelites began grumbling again, which led to an **inaccurate view** of their slavery in Egypt.
 2. Exodus 16:4-9 – Moses related God’s **instructions** to the Israelites.

3. Exodus 16:10-13 – God provided **quail** in the camp of Israel.
 4. Exodus 16:14-15a – Manna means “What is it?”
 5. Exodus 16:15b-26 – God gave **precise** rules for gathering the manna.
 6. Exodus 16:27-30 – Once again, the Israelites failed to trust the Lord as seen by their **disobedience** to His manna gathering rules.
 7. Exodus 16:31-36 – They were to keep an omer (a small measurement) of manna to serve as a testimony of God’s **faithfulness**.
- F. Exodus 17:1-7 – Another water **test**
1. Exodus 17:1-2 – The Israelites **quarreled** with Moses over not having any water.
 2. Exodus 17:3-4 – Moses took the water **problem** to the Lord.
 3. Exodus 17:5-6a – God gave Moses precise **commands** that solved the water problem.
 4. Exodus 17:6b-7 – In faith, Moses **obeyed** the Lord and pointed out the people’s lack of faith.
 5. New Testament connection: 1 Corinthians 10:3-4
 - a. Exodus 17:6 – The Israelites could not see the **Lord**, who was standing on the rock with Moses, but He was present nonetheless.
 - b. The Israelites considered the lack of water proof that God had abandoned them, yet God’s close connection to the rock showed that His **presence** definitely was with them.
- G. Exodus 17:8-16 – The **Amalekite** attack
1. Exodus 17:8 – The Amalekites became the first **nation** to attack Israel, but they would not be the last. Zechariah 12:3.
 2. Exodus 17:9-10 – **Joshua** was introduced when Moses commanded him to fight the Amalekites.
 3. Exodus 17:11-13 – God provided the **victory** over the Amalekites, giving a valuable lesson regarding Moses’ leadership.
 4. Exodus 17:14-16 – God designed the **memorial** to remind Israel of His action in history on their behalf.
- H. Exodus 18:1-27 – Jethro’s visit
1. Exodus 18:1-4 – **Jethro** brought Moses’ family.
 2. Exodus 18:5-12 – Moses and Jethro met, which led Jethro to worship God because of His obvious care for **Israel**.
 3. Exodus 18:13-27 – Jethro gave Moses good advice about **governing and leading** Israel.

- II. Exodus 20-40 – The **Law** and the Tabernacle
- A. Exodus 19:1-25 – Preparations to **hear** directly from God
1. Exodus 19:1-2 – **Historical** background
 2. Exodus 19:3-8a – Moses made his first trip up and down Mt. **Sinai**.
 - a. Exodus 19:3 – Moses had been **waiting** for this moment since Exodus 3:12.
 - b. Exodus 19:4-6a – In these verses, we find key phrases that provide the **foundation** for understanding the Old Testament.
 - c. Exodus 19:6b-8a – The people declared their desire to **obey** the Lord.
 3. Exodus 19:8b-15 – Moses made a **second** trip up and down Mt. Sinai.
 - a. Exodus 19:8b-9 – The **singular** “you” indicated that God would speak to Moses while the Israelites listened.
 - b. Exodus 19:10-15 – God’s thorough instructions clearly showed His holy character. No one can approach **holy** God in his own way.
 4. Exodus 19:16-25 – Moses made his **third** trip up and down Mt. Sinai.
 - a. Exodus 19:16 – The **visible** presence of God caused the people to tremble.
 - b. Exodus 19:17-18 – The smoke **shielded** the people from God’s full glory.
 - c. Exodus 19:19-22 – God repeated the **warning**.
 - d. Exodus 19:23-25 – Moses mentioned **Aaron** again in Exodus 24:1-4.
- B. Exodus 20:1-21 – God gave the **Decalogue** (the Ten Commandments).
1. Exodus 20:1 - God **spoke** to all Israel.
 2. Exodus 20:2 – The God of Israel gave a historical reminder of recent events to **distinguish** Himself from all so-called gods.
 - a. The theological principle stated here was that the **perfect** and **unchanging** law came from perfect and unchanging God.
 - b. **Remove** God and you remove the only absolute standard for law. Psalm 14:1; Romans 1:18-32. (This explains man’s rejection of God’s law when he exchanges worship of the Creator for worship of the creature.)
 3. Exodus 20:3 – God commanded a **singular** relationship between Himself and Israel.
 - a. Genesis 31:19 – The Israelites’ connection to **idolatry** began with Jacob’s father-in-law, who had other gods.
 - b. Exodus 32 – Israel’s time in idolatrous **Egypt** negatively impacted them to a great degree.

- c. Joshua 24:15-16 - Israel didn't reject Yahweh completely, but they added false gods to their worship (syncretism). Worshipping false gods in addition to Yahweh indicated that Israel had **forsaken** the true God.
- 4. Exodus 20:4 – God commanded that no **likeness** of things in heaven above or earth below be made for worship.
- 5. Exodus 20:5a – The **Hebrew** word for jealous is QANNA', which means that one desires a single relationship with another, like a husband and wife who are meant only for each other.
- 6. Exodus 20:5b – God warned of the certainty of **punishment** on future generations if they committed the same idolatrous sins as their ancestors.
- 7. Exodus 20:6 – God's desire is to show loving-kindness or loyal love (CHESED, in Hebrew) to those who love Him and, therefore, **obey** His commandments.
- 8. Exodus 20:7 – God commanded them to not represent His **character** in a false way.
 - a. A common pagan practice was to speak the **name** of a deity as if it had magical powers.
 - b. God's name contains His **character**. Psalm 20:1, 22:22; Proverbs 18:10; Micah 4:5; John 17:6, 26.
 - c. Jeremiah 14:14-16 – Jeremiah gave an example of misrepresenting God in **words**.
 - d. Numbers 20:8-12 – **Moses** would learn a hard lesson after he misrepresented God's character.
- 9. Exodus 20:8-11 – God commanded them to not **defile** the Sabbath.
 - a. Genesis 2:1-3 – God had already **sanctified** (set apart) the Sabbath.
 - b. Exodus 31:14; Isaiah 56:2 - Israel's responsibility was to not do anything to profane (disrespect) the **Sabbath**.
 - c. Deuteronomy 5:14-15 – They were to spend the day of rest (the Sabbath) recalling God's gracious care of them and **meditating** on His Word.
 - d. Exodus 31:12-17 - The Sabbath served as the signature or **sign** of the Mosaic Contract.
- 10. Exodus 20:12a – God's command to **honor** parents was the first command not directly related to honoring Him.
- 11. Exodus 20:12b – For the Israelites, honoring parents came with a **promise** of long life in the land of Canaan.
 - a. Deuteronomy 30:15-16 – Later, God promised long life for **obedience** to all His commands.

- b. New Testament Connection: Ephesian 6:2-3 – The fact that children are to give honor to their parents shows that **parenting** is an honorable work in God’s eyes.
12. New Testament Connection: The **Sermon** on the Mount in Matthew 5-7
- a. The Sermon on the Mount was the Lord’s **clarification** and strengthening of major aspects of the Mosaic Law. By giving proper application of the Law, Jesus cut off every escape route used by the proud legalists.
 - b. Matthew 5:20 – This verse gives the **key** to interpreting the whole Sermon on the Mount.
 - c. Matthew 5:1-20 – In the introduction, Jesus described a **righteousness** greater than the righteousness of the Pharisees.
 - d. Matthew 5:21-48 – Jesus gave six **comparisons** of the Pharisees’ teaching of the Law and His own teaching of the Law.
 - e. Matthew 6:1-7:6 – Jesus continued the sermon by publicly **rejecting** the practices of the Pharisees.
 - f. Matthew 7:7-27 – Jesus ended his sermon by giving examples of correct **obedience** to God’s Law.
13. Exodus 20:13 – The command to never **wrongly** take another’s life is two words in Hebrew that mean to never murder (*literally you will not murder*).
- a. Genesis 9:6 – The Lord gave the command to not murder after the **flood**.
 - b. New Testament Connection: Matthew 5:21-2
 - 1) Matthew 5:21 – Jesus **quoted** Exodus 20:13.
 - 2) Matthew 5:22a – The Pharisees limited murder to the physical act, but Jesus said a person with the mental attitude of **hatred** or anger is equally guilty of murder.
 - 3) Matthew 5:22b – The **hyperbole** (exaggerated speech) Jesus used here did not teach eternal punishment for hating but rather emphasized the fact that hatred is as wrong as murder.
 - 4) 1 John 3:10-15 - **Murder** includes the attitude of hatred. Both murder and hatred are equally wrong before God.
14. Exodus 20:14 – When God said adultery is wrong, He emphasized the importance of the **marriage** of one man and one woman.
- a. Leviticus 18:20; Deuteronomy 27:21 – God gave other **laws** against sexual immorality later in the Law.
 - b. Jeremiah 5:7-9; Hosea 4:11-12 – God often called Israel's **unfaithfulness** to Him adultery.
 - c. New Testament Connection: Matthew 5:27-30

- 1) Matthew 5:27 – The **Pharisees** said that adultery was committed only through the actual sexual act.
 - 2) Matthew 5:28 – Jesus said that lustful desire is as wrong as committing the sexual act because it also violates the Law’s righteous **standard**.
 - 3) Matthew 5:29-30 – The graphic language **clearly shows** the seriousness of mental and physical adultery and the need for self-control.
15. Exodus 20:15 – The prohibition against stealing emphasized **respect** for the ownership of property.
- a. Deuteronomy 5:19 – Stealing is taking something that someone else **owns**.
 - b. New Testament Connection: Matthew 5:43-44
 - 1) Matthew 5:43 – The Pharisees taught that the Jews should love those who were near and dear but hate their **enemies**.
 - 2) Matthew 5:44 – Jesus **condemned** the Pharisees for changing the law. He gave us the perfect example of loving our enemies when He died on the cross for His enemies. Luke 23:34.
16. Exodus 20:16 – When God said to not speak falsely, He meant more than not lying. He also requires **honest** justice.
- a. Proverbs 19:28 – Truthful **testimony** is necessary for just legal trials and enduring righteousness in a nation.
 - b. Leviticus 19:12 – Lying broke this commandment as did using the Lord’s name in **vain**.
17. Exodus 20:17 – Do not **desire** the another’s possessions.
- a. Psalm 19:10 –While some desires are lawful, the Law forbade **coveting**, the desire for something that belongs to someone else.
 - b. Psalm 145:19 – To trust the Lord is to patiently **wait** for Him to provide your needs and your lawful desires.
18. A proper understanding of the Law is the **key** that unlocks our understanding of God's dealings with Israel from Sinai until the time of Jesus.
- a. The proper understanding of human history from 1445 BC until 70 A.D. (the destruction of the temple) depends on understanding the **Mosaic** Contract. Zechariah prophesied the destruction of the Temple while Israel was still under the Law.
 - b. 2 Timothy 3:16-17 – God provided all Scripture for our benefit; therefore, we must use it as our **guide** in every area of life.
19. Exodus 20:18-21 – After hearing the voice of God, the people were filled with **fear**.

- a. Exodus 20:18 – This event was not a **make-believe** story but a provable historical event.
 - b. Exodus 20:19 – The people pleaded with Moses to be their **mediator** with God. Hebrews 12:19.
 - c. Exodus 20:20 – The people **misunderstood** God's intentions. Moses explained that God wanted to test them for their benefit, not destroy them.
 - d. Exodus 20:21 – When the people saw the **power** of God displayed on the mountain, they trembled greatly and stood at a distance.
- C. The New Testament and the Law
1. Matthew 5:17-18 – Christ came to **fulfill** the Law.
 2. Galatians 3:13, 25; Ephesians 2:15; Colossians 2:14 – Christ brought an **end** to the Law by fulfilling every jot and tittle (every requirement).
 3. Romans 7:12, 14; 2 Corinthians 3:7-8 – Paul's favorable **statements** about the law are often overlooked because of his unfavorable statements.
 4. Colossians 2:16-17 – The Law was prophetic because it **foreshadowed** better things.
 5. Romans 7:7 - The Law showed man's **failures** but did not provide a remedy.
 6. Galatians 3:24 – God designed the Law to **lead** man to Christ.
 7. Galatians 3:25; 1 Timothy 1:8-10 – Since God did not design the Law to bring unbelievers to the point of being right with Him (justified), neither can it be the rule of life for sanctification (**living godly lives**) after justification.
 8. 2 Corinthians 3:7-9 – The **Mosaic** Law had neither saving value nor sanctifying value.
 - a. The moral commands in the law pointed out man's sinful weaknesses but did not provide any way for him to grow in **grace**.
 - b. We grow in grace only by living in the reality of our **position** in Christ and in dependence on the Word of God and God the Holy Spirit.
 9. Romans 3:19-20 – The Law put an end to self-righteous bragging and gave an understanding of **sin**.
 10. Exodus 20:18 – **God** gave the Law to the nation Israel in a glorious manner. All Israel viewed this event from the foot of Mt. Sinai.
 11. The Mosaic Law in its entirety served as the constitution for the nation **Israel** until the Law was perfectly fulfilled in the Person and work of Jesus Christ.
- III. Exodus 20:22-26 – This short section clearly highlights the problem of idolatry and the need to **worship** God properly.
- A. Exodus 20:22 – Here again, God emphasized the historical fact that He did speak to the people.

- B. Exodus 20:23 – The repetition of the first two commandments of the Law emphasized the necessity of following the **right procedure** in worship.
 - 1. Joshua 24:24 – The Israelites knew their duties because they had seen and **heard** God’s commands.
 - 2. Deuteronomy 4:14-19 – God appeared to the Israelites in a way that made it impossible for them to create an **image** of Him. They never saw His figure.
 - C. Exodus 20:24-26 – God gave specific instructions for building the **altar**. If God had not instructed them, they would have made it in the same way as the pagans.
 - 1. Exodus 20:24a – They could make the altar of **earth** or uncut stones (not shaped by man with his tools but from God’s creation). Exodus 20:25.
 - 2. Exodus 20:24b – The altar was for **burnt** offerings and peace offerings of sheep and oxen.
 - 3. Exodus 20:26 – The priests were not to expose their **nakedness** as they went up the steps of the altar.
- IV. Exodus 21:1-23:33 – The Book of the Covenant: Laws for the nation of Israel
- A. Exodus 21:1-11 – Hebrew slave laws
 - B. Exodus 21:12-17 – Capital crimes
 - C. Exodus 21:18-27 – Assault laws
 - D. Exodus 21:28-36 – Ox and pit laws
 - E. Exodus 22:1-15 – Thievery laws
 - F. Exodus 22:16-17 – Sexual purity
 - G. Exodus 22:18-22 – Idolatry
 - H. Exodus 22:21-27 – Laws for the needy
 - I. Exodus 22:28-31 – Taking God’s name in vain
 - J. Exodus 23:1-9 – False witness and justice
 - K. Exodus 23:10-19 – Sabbath and feast laws
 - L. Exodus 23:20-33 – Epilogue (final words)
- V. Exodus 24:1-18 – **Ratification** of the Covenant
- A. Exodus 24:1-2 – Moses was the mediator. Aaron and his sons were the future **priesthood**. The elders were the ruling authorities. All were to come up on the mountain.
 - B. Exodus 24:3 – The people give a **unified** response to the Lord’s words.
 - C. Exodus 24:4a – A permanent written copy of the law was necessary to carry out **justice** and to make the covenant legal.

- D. Exodus 24:4b-7 – Five elements focused on Israel’s **new** relationship with God.
 - 1. Exodus 24:4b – The altar was the proper way to approach YAHWEH in **worship**.
 - 2. Exodus 24:4c – The twelve stone pillars represented the **tribes** of Israel, who committed themselves to obey this covenant.
 - 3. Exodus 24:5 – The sacrifices were many and required the help of **strong** young men.
 - 4. Exodus 24:6 – The **blood** sprinkled on the people set them apart for a life of obedience to God.
 - 5. Exodus 24:7 – The book of the covenant was the organized, written **standard** the Israelites committed to obey in their service to God.
- E. Exodus 24:8 – They made their commitment to obey based on the **words** spoken by God and written down by Moses.
- F. Exodus 24:9-11 – In those days, a **fellowship** meal normally accompanied the ratification of a covenant.
 - 1. Exodus 24:9-10a – Israel’s leaders saw a **theophany**, a visible manifestation of God to mankind.
 - 2. Exodus 24:10b – The leaders saw a blue tile floor and the **feet** of God above the floor. Their view of God was limited.
 - 3. Scripture records several “throne room” experiences, including Ezekiel 1:4, 22-28, and Revelation 4:1-6.
 - a. Each throne room description progressively revealed more about God and showed the throne room from different **angles**.
 - b. Since they were under the crystal floor, the Israelites saw God **enthroned** above them with only His feet visible.
 - c. Later, Ezekiel viewed God from a different angle and described more of the throne room. Again, God was on the crystal expanse but this time with the **four** living creatures below Him.
 - d. **John**’s revelation gave a full view of God on His throne.
 - 4. Exodus 24:11 - God **revealed** just enough of Himself so the Israelites would not fear uncontrollably while in His presence for the fellowship meal.
- G. Exodus 24:12-18 - God called Moses up the mountain again to receive written **tablets** of the Law He had just spoken.
- VI. Exodus 25:1-31:34 – The Tabernacle **blueprints** gave God’s precise plan.
 - A. Exodus 25:1-9 – God commanded that specific materials be used in His **dwelling**.
 - 1. Exodus 25:1 – The plans for the Tabernacle were direct **special** revelation from God.
 - 2. Exodus 25:2 – While everyone was invited to give for the tabernacle, only those with the **motivation** to glorify God should have given. 2 Corinthians 9:7.

3. Exodus 25:3-7 – These expensive building materials came from the riches they took from **Egypt**. Exodus 12:33-36.
 4. Exodus 25:8a – God the Holy Spirit devoted **fifty** chapters of the Bible to this divine dwelling place.
 5. Exodus 25:8b – The purpose of this structure was to provide a place for the **Shekinah** Glory of holy God to dwell with His people.
 6. Exodus 25:9 – Moses had to follow God’s plan exactly because the divine **design** created a shadow (an earthly copy) of the heavenly Tabernacle. Hebrews 9:11-12
- B. Exodus 25:10-22 – The Ark of the Covenant was the **centerpiece** of the Tabernacle.
1. Exodus 25:10a – **Acacia** wood is harder and heavier than oak and not easily damaged by insects, making it an excellent material for a cabinet or chest.
 2. Exodus 25:10b – With a cubit equaling **46 centimeters** (18 inches), the Ark was 1.14 meters (3’ 9”) long, 68.5 centimeters (2’ 3”) wide, and 68.5 centimeters (2’ 3”) high.
 3. Exodus 25:11-15 – This small **box** was to be overlaid with gold inside and out and fitted with a gold molding. To carry it, two poles made of the same materials were inserted in four gold rings fastened at the bottom of the box.
 4. Exodus 25:16 – The Ark served as a **container** for specific items.
 - a. Hebrews 9:4 – **Three** objects were eventually placed in the Ark.
 - b. The **manna** was a sufficient, satisfying, and sustaining food provision. Exodus 16:18, 31, 35.
 - c. Aaron’s **rod** that budded symbolized that Aaron and his descendants were God’s chosen priesthood. Numbers 16-17.
 - d. The **tablets** symbolized the moral law, which humanity is unable to obey perfectly.
 5. Exodus 25:17-21 – The **Mercy Seat**, which was the top of the chest, supported two golden Cherubim (intelligent, powerful, winged, angelic creatures often associated with God’s throne room).
 6. Exodus 25:22 – After the tabernacle was finished exactly as God instructed, Moses talked to Him in the Holy of **Holies**, the location of the Ark.
 7. The significance of the ark
 - a. The ark symbolized the **presence** of eternal God with His people.
 - b. The ark’s costly materials pictured God’s **purity**.
 - c. Interestingly, God designed the ark of His presence of two materials, one prone to decay (wood) and one with endurance (gold). Christ, who was God present among men, was both a frail human (Philippians 2:6-7; Hebrews 2:14-15, 4:15) and eternal God.

C. Exodus 25:23-30 – The Table of Showbread

1. Exodus 25:23a – Because this description came immediately after God’s announcement of meeting and speaking, the table of showbread probably referred to **fellowship**.
2. Exodus 25:23b - The table, measuring 91cm x 46cm (36” x 18”), was **smaller** than the Ark, which measured 1.14 meters x 68.5cm (45” x 27”).
3. Exodus 25:24-28 – Like the ark, the table had a gold molding and four rings for carrying it with **poles**.
4. Exodus 25:29 – The **servicing** vessels used by the priests in the worship rituals were made of pure gold.
5. Exodus 25:30 – The **unleavened** bread was kept continually before the Lord.
6. The Significance of the Table of Showbread:
 - a. Overall, it pictured continual **fellowship** with God, who had established a contract with them.
 - b. The **12** loaves connected the twelve tribes of Israel to the covenant.
 - c. The table, which held the bread, was made of two materials, wood and gold. Jesus Christ, the provider of the bread of life, had two natures, human and **divine** (theologically called the Hypostatic Union). John 6:35-58. Typologically the table, like the Ark, emphasized the combined humanity and **deity** of Jesus, and the bread pictured Him as the bread of life.

D. Exodus 25:31-40 – The golden lampstand provided **light** for the Holy Place.

1. Exodus 25:31a – The pure **gold** lampstand was the most ornate furnishing in the Tabernacle.
2. Exodus 25:32b-36 - The lampstand resembled an **olive** tree but had almond blossoms on it. Zechariah 4:2-3, 11-12.
3. Exodus 25:37-39 – The lamps, **snuffers**, and trays were made of pure gold.
4. Exodus 25:40 – Once again, God commanded Moses to copy the exact **pattern** He showed him.
5. Exodus 27:20-21 - The priests’ responsibility to care for the lamp and the people’s responsibility to provide the **oil** were constant rules for Israel to obey.
6. The Meaning of the Lampstand:
 - a. The continual burning of the lamps reflected God’s **watchful** presence over Israel.
 - b. The primary feature of the lampstand was **light**. The light shone in the darkness so the priests could see to perform their priestly duties.

- c. Typologically, the lampstand pictured Jesus, shining as the Light of the world. He brings spiritual **light** to the spiritual darkness of this world and gives light (the ability to see the truth). John 1:4-5.
- E. Exodus 26:1-30 – The walls of the Tabernacle, which were made of interlocking, wood planks, surrounded **two** rooms and had a three layer fabric roof spread tightly over the top.
 1. Exodus 26:1-6 – The inner curtains, measuring 12.8 meters (42') long and 1.8 meters (6') wide, were made of skillfully **woven** cloth in three colors.
 2. Exodus 26:7-14 – The slightly larger, **protective** curtains were made of goat hair, ram skins, and porpoise skins.
 3. Exodus 26:15-25 – The wall boards, which measured 4.6 meters (15') tall and 70cm (2'3") wide, stabilized the Tabernacle.
 4. Exodus 26:25-29 – Bars gave more support and **stability** to the framework of the building.
 5. Exodus 26:30 – God not only gave **Moses** a verbal description of the tabernacle but let him foresee its completed appearance. Hebrews 8:5.
 - F. Exodus 26:31-37 – The veil and the arrangement of the furniture
 1. Exodus 26:31-33 – The **Veil**, which was made of one piece of cloth, separated the Holy Place from the Most Holy Place.
 2. Exodus 26:34 - The **ark** was inside the Most Holy Place, a small, inner room separated from the Holy Place by the veil.
 3. Exodus 26:35 – The table of showbread was on the **north** side of the Holy Place, and the Lampstand, on the south side.
 4. Exodus 26:36 - The outside screen (or curtain door), which was the work of a skilled **weaver**, was different from the inside curtain (the veil).
 5. Exodus 26:37 - The posts for the outside screen (curtain door) were set in sockets of **bronze** while the inside curtain called the Veil was set in silver sockets.
 6. The significance of the structure of the Tabernacle
 - a. The Tabernacle was a copy of the heavenly structure seen by Moses, making it a piece of **heaven** on earth.
 - b. The Tabernacle had images of the real **cherubim** who serve as God's attendants in His throne room.
 - c. God designed the entire structure to show His absolutely **holy** character, which demands respect.
 - d. Typologically, the work of Christ removed the veil so that anyone can come into the presence of the **Father** through Him. John 14:6.

- G. Exodus 27:1-8 – The Israelites were most familiar with the **altar** of sacrifice.
1. Exodus 27:1 – The altar’s dimensions, given in cubits, formed a square box 2.3 meters (7’6”) long on each side and 1.4 meters (4’6”) tall.
 2. Exodus 27:2 – Made of bronze, it could withstand the **heat** of the fires of the sacrifices.
 3. Exodus 27:3-5 – The altar’s utensils and **grating** were also made of bronze.
 4. Exodus 27:6-8 – The altar of sacrifice had to be **portable** like the other pieces of the Tabernacle; therefore, it was hollow.
 5. The significance of the Altar of Sacrifice
 - a. Leviticus 11:44-45 – God is **holy** and those with whom God identifies Himself must be holy.
 - b. Typologically, the sacrifices on the altar foreshadowed the **Lamb** of God who would be sacrificed to take away the sins of the world. John 1:29.
- H. Exodus 27:9-19 – The courtyard fence served as another boundary, **separating** those on the outside from God’s holiness on the inside.
1. Exodus 27:9 – A fence of woven linen hangings enclosed the **outer** court.
 2. Exodus 27:10-11 – The **dimensions** of the courtyard allowed 1,045 m² (11,250 square feet) for the operation of the Tabernacle.
 3. Exodus 27:12-15 – The only **entrance** into the Tabernacle was on the eastern side, meaning those entering walked away from the east toward the west.
 4. Exodus 27:16-18 – The gate, which was 9 meters (30’) wide, was made of the same fabric as the inner curtain of the Tabernacle.
 5. Exodus 27:19 – Ropes secured by a hook on each post **stabilized** the courtyard fence.
 6. The significance of the courtyard fence
 - a. The Tabernacle structure allowed God to dwell in the midst of His people Israel without **corrupting** His holiness because a barrier separated holy God from sinful man.
 - b. Typologically, the one entrance into the Tabernacle reflected the absolute **truth** that entrance into God’s presence is gained only through Jesus Christ, the one door. John 14:6.
- I. Exodus 28:1-43 – The **priesthood** would perform the services in the Tabernacle.
1. Exodus 28:1-5 – Moses described the **clothing** for Aaron and his sons briefly here and in more detail later.
 2. Exodus 28:6-14 – The **ephod**, a type of apron worn on the priest’s chest, was made of the same material as the curtains in the Tabernacle.

3. Exodus 28:15-30 – The **breast piece** was ornamental and connected to the ephod.
 4. Exodus 28:31-35 – The **blue** robe enhanced the ephod without drawing attention from it.
 5. Exodus 28:36-38 – The unique headgear emphasized the exclusivity of the **office** of the high priest.
 6. Exodus 28:39 – The **tunic** was a shirt worn under the other clothing.
 7. Exodus 28:40-43 – The uniform of the attending priests was **simple** compared to the clothing of the High Priest.
 8. The significance of the priest's clothing
 - a. The special clothing of the priests reflected their special **service** in a special place called the Tabernacle. Psalm 132:9; Zechariah 3.
 - b. Typologically, the High Priest as a **mediator** between God and man foreshadowed the great High Priest, Jesus Christ. Hebrews 4:15-16.
- J. Exodus 29:1-46 – Aaron and his sons were **inducted** into (officially included in) the priesthood of Israel.
1. Exodus 29:1a – The responsibility of the priest was to serve Yahweh in **obedience**.
 2. Exodus 29:1b-9 – All the ceremony and details better qualified these men for God's **service**.
 3. Exodus 29:10-14 – Laying their hands on the substitute sacrifice **identified** them with it.
 4. Exodus 29:15-18 – Burning the whole animal (the burnt offering) pictured its **sufficiency** and complete satisfaction as an atoning sacrifice.
 5. Exodus 29:19-30 – The initial wave offering went to Moses as a one-time gift. Later, the wave offering went to the priest who performed the sacrifice.
 6. Exodus 29:31-34 – The ritual of eating the flesh emphasized **identification**. The person believed that the sacrifice represented him.
 7. Exodus 29:35-37 – The entire ceremony continued for one **week**.
 8. Exodus 29:38-46 – Sacrificing a one year old, male lamb in the morning and one in the evening totaled **720** lambs sacrificed each year.
 9. The significance of the ceremony
 - a. Old Testament priests had to be identified with a **blood** sacrifice to be acceptable to God.
 - b. The sacrifice of the Great Mediator Jesus Christ provided the **positional** cleansing that makes us acceptable to God. Titus 3:5-7.

- K. Exodus 30:1-10 – The altar of **incense** was connected to the priests.
1. Exodus 30:1 - The altar of incense was made in the same way as the other articles in the Tabernacle except the solid **gold** lampstand.
 2. Exodus 30:2-5 - The altar of incense was much **smaller** than the altar of sacrifice, being 91 cm (36") high and 45 cm (18") square.
 3. Exodus 30:6 - The altar was in **front** of the veil. Hebrews 9:1-5.
 4. Exodus 30:7-10 – Aaron, the High Priest, burned the incense every morning and evening when he **trimmed** the lamps.
 - a. Comparing these verses with Exodus 29:38-42 shows that the burning of incense coincided with the morning and evening **sacrifices**.
 - b. These sacrifices and the trimming and burning of incense occurred about every **12** hours.
 5. Exodus 30:34-38 – A priest ground the incense ingredients together into a **powder** and set it apart (sanctified it) unto the Lord.
 6. The significance of the altar of incense
 - a. The burning of incense illustrated **prayer**.
 - b. The continual burning of incense should remind us of the mandate to pray without **ceasing**. 1 Thessalonians 5:16.
 - c. Our great High Priest Jesus Christ prays for those who are *in Christ* through **faith** alone in Him alone. 1 John 2:1.
- L. Exodus 30:11-16 – The **census** was needed to raise money for the operation of the Tabernacle.
- M. Exodus 30:17-21 – The final piece of furniture described was the bronze **laver**.
1. Exodus 30:17 – Moses reminded the Israelites that every **detail** of the Tabernacle came from the very Word of God.
 2. Exodus 30:18 – The washings were a constant visualization of **cleansing** or purity.
 3. Exodus 30:19-21 – Failure to **approach** God in a cleansed position endangered the priest's life.
 4. The significance of the laver of cleansing: Only the cleansed **believer** can approach the throne room of God and serve Him; therefore, he must confess his sins to serve God. 1 John 1:9.
- N. Exodus 30:22-33 – The anointing oil also emphasized the importance of **purity**.
- O. Exodus 31:1-11 – Only the best materials were used in the Tabernacle, and only the best **workmanship** could fulfill God's plan.
- P. Exodus 31:12-18 – Just as the rainbow was the sign of God's covenant with Noah, so the **Sabbath** was the sign of His covenant with Israel. Exodus 35:1-3.

1. Exodus 31:12-13 - The observance of the Sabbath served as a weekly **reminder** of Israel's set-apart status (sanctification) as a nation unto God.
 2. Exodus 31:14-17 – Profaning the Sabbath with normal, daily work resulted in **death**.
 3. Exodus 31:18 – The **tablets of law** introduced here played a role in the golden calf events soon to follow.
- VII. Exodus 32-34 – The golden calf and its results
- A. Exodus 32:1-6 – Israel **rebelled** against God.
 - B. Exodus 32:7-14 – **Moses** interceded on behalf of Israel.
 - C. Exodus 32:15-29 – God punished the sin of **idolatry**.
 - D. Exodus 32:30-35 – Moses interceded again, and God **punished** again.
 - E. Exodus 33:1-11 – The tent of meeting was set up outside the **camp**.
 - F. Exodus 33:12-34:9 – Moses interceded and God responded.
 - G. Exodus 34:10-35 – Moses wrote down the **law**.
- VIII. Exodus 35-40 – Israel constructed the Tabernacle, and God dwelt among His people.

Leviticus, Numbers, and Deuteronomy

- I. Leviticus – The Book of **Holiness**
- A. The Book of Leviticus gives **detailed** instructions on correctly approaching God and walking in a right relationship with Him.
 - B. Leviticus 17:11 – The shedding of **blood** provided a foreshadowing (type) of the death necessary to remove sin.
 1. Hebrews 9:22 – Leviticus provides the **background** necessary to understand the Book of Hebrews.
 2. Hebrews 10:3 – Although important in the life of national Israel, none of the sacrifices **removed** sin.
 - C. Leviticus divides into two sections.
 1. Leviticus 1-10 – Sacrifice was the only way to **approach** God, which pictured phase one salvation, also called *first tense salvation* (faith in the Seed).
 2. Leviticus 11-27 – Separation from sin, which is necessary to **walk** with God, pictured phase two salvation, also called *second tense salvation*.
 - D. Highlights from the book of Leviticus
 1. Leviticus 1-6 – The sacrifices

- a. Leviticus 1:3-17 – The **burnt** offering was a general offering for atonement and cleansing.
 - b. Leviticus 2:1-16 – The **meal** (or grain) offering expressed thanksgiving for God’s provision.
 - c. Leviticus 3:1-17 – The **peace** offering expressed the desire for fellowship.
 - d. Leviticus 4:1-5:13 – The **sin** offering was for cleansing, especially in connection to the Tabernacle.
 - e. Leviticus 5:14-6:7 – The **trespass** (guilt) offering was accompanied by repayment of stolen goods.
2. Leviticus 10:1-3 – Nadab and Abihu offered strange **fire** before the Lord.
 3. Leviticus 13-14 – The laws on **leprosy** shed light on key New Testament passages. Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16.
 4. Leviticus 16 – The Day of Atonement was the most important holy day of the year. On that day, the nation Israel sought to **pacify God’s anger** (propitiation).
 5. Leviticus 19:18 – Love your **neighbor** as yourself. Matthew 22:39.
 6. Leviticus 26 – God gave **blessings** for obedience and cursings for disobedience.
 - a. Leviticus 26:1 – Returning to the Ten Commandments emphasized Israel’s need to walk in obedience to God in order to **enjoy** the Land of Promise.
 - b. Leviticus 26:2 – The fourth commandment emphasized the **sign** of the Mosaic Covenant (the Sabbath day) and its connection to God’s covenant name (YAHWEH).
 - c. Leviticus 26:3 – Obedience to God’s commandments would bring **blessing** in the Land.
 - d. Leviticus 26:4 – Rain prospered Israel’s agricultural economy, but God promised to withhold rain if Israel was **disobedient**.
 - e. Leviticus 26:5 – Israel’s **security** and safety did not depend on good government but on the level of their obedience to God.
 - f. Leviticus 26:6-8 – An understanding of Leviticus 26 is necessary to understand the history of Israel from the time of Joshua to **Nehemiah**.
 - 1) Judges 2:14-15 – Leviticus **26** sheds light on the Book of Judges.
 - 2) 1 Samuel 17:34-37 – A complete understanding of David’s encounter with a **lion** and bear depends on a complete understanding of Leviticus 26.
 - g. Leviticus 26:14-39 – God would **curse** Israel for disobedience.
 - 1) Deuteronomy 28:15-48 – God emphasized these cursings for disobedience by **repeating** them.

- 2) These sections explain God's dealings with the **nation** Israel even at the present time.

II. Numbers – The Book of **Wanderings**

A. The Book of Numbers can be divided into **three** main categories.

1. Numbers 1-12 – Number the people
2. Numbers 13-25 – Die in the desert
3. Numbers 26-36 – Number the people

B. Highlights in the Book of Numbers

1. Numbers 1 – Israel took its **first census** before leaving Mt. Sinai.
2. Number 2-4 – God commanded Moses and Aaron to **organize the tribes** of Israel for the march to Canaan. Levi's three sons, Gerson, Caath, and Merari, divided the transportation and care of the **Tabernacle** among the tribe of Levi.
3. Numbers 5 – God instructed Israel regarding **defilement** (leprosy).
4. Numbers 6 – God explained the **Nazarite** vow and the special **priestly blessing** that allowed Aaron and his sons to speak to the children of Israel for God.
5. Numbers 7-9 – God required specific offerings. The priests were **set apart** for service. The first **Passover** was observed and was to be repeated annually.
6. Numbers 10 – **Silver trumpets** were to be used to assemble the people.
7. Numbers 11:1-9 – Even before Israel failed to trust God about entering the land of Canaan, they had developed a **negative attitude**.
8. Numbers 11:10-30 – Moses interceded for **unbelieving** Israel, and the Lord answered by promising them meat to eat.
9. Numbers 11:31-35 – God's swift judgment condemned the **lustful desires** of the Israelites.
10. Numbers 12 – Miriam and Aaron **rebelled** against Moses.
11. Numbers 13 and 14 – Israel **failed** at Kadesh Barnea.
 - a. Numbers 13:1-3 – God commanded Moses to send a man from each tribe to **spy** out the land of Canaan.
 - b. Numbers 13:17-21 – Moses sent the men to **examine** the land.
 - c. Numbers 13:25-29, 31-33 – The **ten** man majority reported that Israel could not take the land because its cities were too well-fortified and the people were giants.
 - d. Numbers 13:30, 14:6-10 – Joshua and **Caleb** gave the two man minority report.

- 1) The two reports showed the two different **perspectives** of the spies.
 - 2) Numbers 13:27-33 – Joshua and Caleb **told the truth** while the other spies lied about the land.
 - 3) Joshua and Caleb trusted the Lord to keep His promises about securing the land for them, but the other spies remembered the difficult circumstances and **doubted** God’s Word. 2 Corinthians 5:6-8.
- e. Numbers 14:1-5 – The people believed the majority report, the lie, causing God’s **judgment** to fall on that generation.
 - f. Numbers 14:26-38 – God declared that no Israelite over the age of **20** would enter the land.
12. Numbers 16 – **Korah’s** rebellion
- a. Numbers 16:1-3 – The leaders of the rebellion included descendants of **Reuben**. Genesis 35:22.
 - b. Numbers 16:4-7 – This challenge to Moses’ authority actually challenged **God’s** authority.
 - c. Numbers 16:8-14 – The **carnal** mindset of these leaders confused their view of truth; therefore, they blamed Moses for the hardships of the journey.
 - d. Numbers 16:15-19 – **Moses** instructed the rebels.
 - e. Numbers 16:20-22 – Moses and **Aaron** interceded on behalf of the people.
 - f. Numbers 16:23-30 – Moses instructed the Israelites to physically **separate** themselves from the wicked rebels.
 - g. Numbers 16:31-35 – God gave a graphic object lesson about the divinely-given authority of Moses and **Aaron**. The earth swallowed the rebels!
 - h. Numbers 16:36-40 – The outer covering of the censers **reminded** the people of the seriousness of rebelling against God and His appointed leaders.
 - i. Numbers 16:41-43 – The Israelites showed their **stubbornness** by grumbling against the leadership again.
 - j. Numbers 16:44-50 – Moses and Aaron interceded again to stop the judgment **plague** of the Lord. 1 Corinthians 10:10.
13. Numbers 17 – Leaves and almonds miraculously sprouted on Aaron’s **rod** (tree branch) to confirm his divine appointment as **High Priest**.
14. Numbers 20:8-13 – Moses’ failure at **Meribah** prevented him from going into the Land. He took God’s name, His character, lightly.
15. Numbers 21:4-9 – The Bronze **Serpent** lifted up in the desert saved those who believed God’s Word. John 3:14-15.
16. Numbers 22-24 – King Balak hired **Balaam** to curse Israel.

17. Numbers 25 – Israel committed idolatry with **Moabites** from the city of Peor, and the godly zeal of **Phinehas**, the grandson of Aaron, saved Israel.
18. Numbers 26-30 – The **new generation** of Israelites began final preparations to enter the land of Canaan and took a second census.
19. Numbers 31 – Israel **defeated** the Midianites, who had previously corrupted them.
20. Numbers 32 – God permitted the tribes of Reuben and Gad to settle **east** of the Jordan.
21. Numbers 33 – Moses reviewed the **long journey** from Egypt to the land of Canaan.
22. Numbers 34 – Moses commanded the tribes to **divide** the land by portions.
23. Numbers 35-36 – Moses assigned the **Levite** and **refuge** cities and clearly defined women's inheritance rights.

III. Deuteronomy – The book of **review**

- A. The main purpose of Deuteronomy was to **remind** Israel of their special relationship with God and the right way to walk in service to Him.
 1. Moses' final discourse prepared Israel for victory under **Joshua**.
 2. Moses gave three sermons in Deuteronomy.
 - a. Deuteronomy 1:1-4:43 – Moses gave a **historical** overview of God's grace dealings with Israel.
 - b. Deuteronomy 4:44-26:19 – Moses gave a detailed **message** of God's expectations for Israel.
 - c. Deuteronomy 27:1-34:12 – Moses gave insights on Israel's obedience or disobedience to God's **promises**.
- B. Deuteronomy 20:17-18 - Israel's foreign policy for the **conquest**
 1. Genesis 15:16 – The **iniquity** of the Canaanites was now complete, and they were ready for God's judgment.
 2. Leviticus 18:24-28 – Israel had to use God's way to overcome the **idolatry** that defiled the Promised Land.
 3. Deuteronomy 20:10-11 – Israel should offer **peace** first.
 4. Deuteronomy 20:12-14 – If the Canaanites would not accept peace, Israel must kill every man and use the **spoils** to help its own economy.
 5. Deuteronomy 12:31; 20:18 – Only total destruction could stop the sin of idolatry from **ensnaring** the Israelites.

Joshua, Judges, and Ruth

- I. Joshua – The book of **conquest**
 - A. Joshua 1:1 – Joshua, the first historical book, links the **Pentateuch** with the rest of Israel’s history.
 - B. The division of the Book of Joshua
 1. Joshua 1:1 – 13:7 – **Conquest** of Canaan
 2. Joshua 13:8 – 24:33 – **Settlement** in Canaan
 - C. Joshua 1:8 - The Book of Joshua teaches that **victory** and blessing come through obedience to God.
 - D. Joshua 2 – The **spies** went into to the land and brought back a report.
 1. Joshua 2:1a – In contrast to **Numbers** 13, the Israelites did not grumble, complain, or doubt that God would allow them to conquer the Land.
 2. Joshua 2:1b-8 – God the Holy Spirit emphasized Rahab’s **actions**.
 3. Joshua 2:9-13 – Rahab’s **words** showed her faith in God.
 4. Joshua 2:14-21 – The spies **promised** Rahab deliverance.
 - a. New Testament Connection: Matthew 1:5
 - b. The number of **gentile** women in the genealogy of Jesus is a wonderful example of God’s grace.
 5. Joshua 2:22-24 – The **confidence** of the spies showed their spiritual maturity in comparison to the fearful spies of the previous generation. Numbers 13.
 - E. Joshua 3-5 – The Israelites crossed the **Jordan** into the land of Canaan.
 1. Joshua 3:1-4 – The people kept their **focus** on the Lord as represented by the Ark that they carefully followed. Hebrews 12:1-3.
 2. Joshua 3:5-6 – Joshua gave orders to the Levites because of his new position as **leader** of the people.
 3. Joshua 3:7-8 – God promised Joshua that upcoming events would **verify** his divinely-given authority to the Israelites.
 4. Joshua 3:9-17 – God’s supernatural **intervention** on Israel’s behalf allowed them to cross the Jordan at flood stage.
 5. Joshua 4:1-7 – The **memorial** stones would teach future generations about God’s mighty actions for Israel.
 6. Joshua 4:8-14 – The events surrounding the crossing of the Jordan showed Israel’s **respect** for Joshua’s leadership.

7. Joshua 4:15-24 – God designed His actions to **teach** Israel to respect Him.
 8. Joshua 5:1 – The pagan **nations** knew that God fought for Israel.
 9. Joshua 5:2-8 – The circumcision of every Jewish male reminded them of the **Abrahamic** Covenant that God had made with their forefathers.
 10. Joshua 5:9-12 – The observance of Passover was also part of the covenant **renewal** for Israel.
 11. Joshua 5:13-15 – Joshua saw a **theophany**, emphasizing that the Lord was Israel's true Leader.
- F. Joshua 6:1-12:24 – Joshua used an effective **divide** and conquer strategy to systematically conquer the land.
1. Joshua 6:1-27 – No one could doubt that God won the battle of **Jericho**.
 2. Joshua 7:1-26 – The **sin** of one man can affect an entire nation.
 3. Joshua 8:1-35 – Israel conquered **Ai**. The blessing and cursing portions of the Law were read aloud.
 4. Joshua 9:1-27 – Failure to **consult** the Lord for guidance created problems.
 5. Joshua 10:1-43 – Israel conquered the **southern** portion of the land.
 6. Joshua 11:1-12:24 – Israel conquered the **northern** portion of the land.
- G. Joshua 13:1-24:37 - Joshua divided the land among the **12** tribes of Israel.
- H. New Testament Connection
1. Hebrews 4:1-10 – The Promised Land was not Heaven but a place of **rest**; therefore, it typified phase two salvation.
 2. Crossing the Jordan into the Promised Land typified phase one salvation and our **position** in Christ through faith alone in Christ alone. Romans 6:4-7.
 3. Although the believer is **justified** (phase one salvation), he must conquer enemy outposts in his soul just as Israel had to overcome enemies after entering the Land (phase **two** salvation).
 4. Just as Israel had to depend on God while at the same time devising a military plan of action, so the believer in Christ must walk in dependence on God while at the same time practically applying the **wisdom** of God's Word to his thoughts and decisions.
 5. After Joshua's death, the Israelites failed to destroy all their enemies, typifying the failure of most believers to appropriate God's provisions in order to remove all unbiblical **thinking** from their souls.

II. Judges – The Book of **Failure**

- A. The book of Judges recorded Israel's **failure** to completely destroy God's enemies in their land.
1. Judges 2:11-17 – After Joshua's death, the tribes of Israel failed to finish the job of removing all idolatrous nations from the land, resulting in Israel's lapse into **idolatry** and a repeated cycle of sin, slavery, repentance, deliverance, and rest.
 2. The book of Judges **divides** into three sections.
 - a. Judges 1:1-3:6 – An **overview** of the time of the Judges
 - b. Judges 3:7-16:31 – A description of each Judge of **Israel**
 - c. Judges 17:1-21:25 – An overview of some **events** in the period of the Judges
 3. Three major **compromises** (areas of disobedience)
 - a. Judges 1:1-2:5 – Failure to rid the land of all **Canaanites**
 - b. Judges 2:6-3:4 – Failure to turn away from the **worship** of idols
 - c. Judges 3:5-6 – Failure to **separate** from the Canaanite people
- B. Judges provides a great example of how to recognize the **structure** of a book through a careful reading of it.
1. Judges 1:1-2:10 – A **historical** summary described the basic problems in Israel immediately after Joshua's death.
 - a. Judges 1:6 – The **partial** obedience of the Israelites produced actions not blessed by the Lord. Deuteronomy 20:13, 17-18.
 - b. Judges 1:19 – Their partial obedience resulted in partial **victory**. Exodus 23:20-33; Deuteronomy 20:1.
 - c. Judges 1:24-25 – Partial obedience led to **disobedience**. Deuteronomy 7:1-11
 - d. Judges 1:21 28, 30, 31, 32 – Disobedience kept Israel from driving the **enemy** from the land.
 - e. Judges 1:33 – Partial obedience moved from compromise with the enemy to cooperation with the enemy and finally to **co-existence** with the enemy.
 - f. Judges 2:1-5 – The Lord **rebuked** Israel for disobedience.
 - g. Judges 2:6-10 – Israel's **downfall** began shortly after Joshua's death.
 2. Judges 2:11-3:6 – This section summarized the **cycle** of events during the time of the Judges.
 - a. Judges 2:11 – The key **phrase** throughout the book of Judges is *the sons of Israel did evil in the sight of the Lord*.
 - b. Judges 2:12-13 – Israel's evil was **forsaking** the Lord and serving idols.
 - c. Judges 2:14 – Israel's idolatry **angered** the Lord.

- d. Judges 2:15 – The Lord allowed an enemy to **oppress** them until they cried out to Him.
 - e. Judges 2:16 – Then, the Lord raised up a **deliverer** to fight for Israel and bring them rest.
 - f. Judges 2:17 – Israel would not learn and once again would turn from the Lord, **restarting** the cycle.
 - g. Judges 2:18-20a – Their cycle of rebellion went from deliverance to disobedience to **discipline**.
 - h. Judges 2:20b-23 – God tested the Israelites by not driving all idolaters from the land.
 - i. Judges 3:1-4 – God used several nations to **test** Israel during the time of the Judges.
 - j. Judges 3:5-6 – Israel failed to **separate** from the Canaanites in the land, leading to worship of their false gods.
3. Key phrases **divide** the rest of the Book of Judges.
- a. Judges 3:7, 12; 4:1; 6:1; 10:6; 13:1 – *The sons of Israel did what was **evil** in the sight of the Lord.*
 - 1) This phrase indicated a **change** in cycles.
 - 2) When the use of this phrase ended, a new **section** began.
 - b. Judges 17:6; 18:1; 19:1; 21:25 – *In those days, there was no **king** in Israel.*
 - 1) This phrase indicated that the events of Judges took place before the **monarchy** (the time of the kings) and that Israel had rejected God as their King.
 - 2) Judges 17: 6; 21:25 – Two times, this phrase was accompanied by the ominous words, *Everyone did what was **right** in his own eyes.*
- C. Judges 3:8-11 – The first and best Judge, **Othniel**, defeated the king of Mesopotamia in battle, leading to forty years of rest.
- D. Judges 3:12-30 – **Ehud** delivered Israel from Moab by slaying King Eglon and defeating 10,000 Moabites in battle.
- E. Judges 3:31 – **Shamgar** delivered Israel by slaying six hundred Philistines with an ox goad.
- F. Judges 4:1-5:31 – Deborah and **Barak** delivered Israel by defeating Sisera.
- G. Judges 6 provides an example of letting the text form the **sermonic** (teaching) outline.
- 1. Judges 6:1-6 – The **fourth** cycle again included sin, slavery, crying out to the Lord, deliverance, and rest.

- a. Judges 6:1-5 – **Oppression** under the Midianites was worse than former oppressions.
 - b. Judges 6:6 – Midianite oppression brought severe **deprivation**, bringing the sons of Israel *very low* (greatly discouraging them).
2. Judges 6:7-10 – In a break in the pattern, God sent Israel a **prophet** before He called a deliverer.
 - a. Judges 6:7-8 – For the first time, God sent a prophet to Israel before calling someone to **deliver** the people from oppression.
 - b. Judges 6:9 – The prophet gave the Israelites a **historical** reminder before giving them God’s message.
 - c. Judges 6:10 – Israel was oppressed because of their **disobedience** to God’s Word.
3. Judges 6:11-16 – God **called** Gideon.
 - a. Judges 6:11 – Gideon’s fear and **discouragement** mirrored that of most in Israel.
 - b. Judges 6:12 – The Lord viewed Gideon according to his character in the future when he finally chose to **depend** on Him.
 - c. Judges 6:13 – Gideon expressed his **fear** in four statements.
 - 1) *If the LORD is with us* – He doubted God’s **presence**.
 - 2) *Why then has all this happened to us?* – He did not understand God’s **purpose**.
 - 3) *Where are all His miracles which our fathers told us about?* – He did not think God’s **power** was relevant in his time.
 - 4) *Now the LORD has abandoned us.* – He doubted God’s **personal** involvement with Israel.
 - d. Judges 6:14 – God’s answer encompassed His power (**strength**) and personal involvement (*Have I not sent you?*).
 - e. Judges 6:15 – Gideon offered **excuses** to justify not obeying God.
 - f. Judges 6:16 – God answered with a **promise** of His continued presence (*I will be with you*) and Gideon’s future importance (*you shall defeat Midian*).
4. Judges 6:17-24 – God **confirmed** His promise.
 - a. Judges 6:17-18a – Gideon asked for a **sign** to verify that the Person speaking to him was God.
 - b. Judges 6:18b – The Lord promised to **remain** until Gideon returned.
 - c. Judges 6:19 – In a time of food deprivation, Gideon prepared abundant food to offer as a **sacrifice** to God.

- d. Judges 6:20 – God instructed Gideon. His obedience was an act of **worship**.
 - e. Judges 6:21 – The Lord’s **miracle** demonstrated His personal involvement in Gideon’s life.
 - f. Judges 6:22-23 – Gideon was afraid so the Lord calmed His fears with **encouraging** words.
 - g. Judges 6:24 – Gideon built an **altar** that still existed at the time of the writing of the Book of Judges, making this a historically verifiable account.
5. Judges 6:25-32 – God commanded Gideon to deal with Israel’s principal problem, **idolatry**.
- a. Judges 6:25-26 – First, God commanded Gideon to **remove** all signs of idolatry from his father’s house.
 - b. Judges 6:27 – Gideon **obeyed** God but waited until night.
 - c. Judges 6:28-29 – Gideon’s destruction of the idols upset the **men** of the city.
 - d. Judges 6:30 – The men of the city demanded Gideon’s **death**.
 - e. Judges 6:31-32 – **Joash** had the correct perspective on the events.
6. Judges 6:33-35 – The Midianites organized to **attack** Israel again.
- a. Judges 6:33 – The Midianites joined with the **Amalekites** to cross over and raid Israel.
 - b. Judges 6:34-35 – The Spirit of God (God the Holy Spirit) empowered Gideon, who sent **messengers** throughout the land to organize against the enemy.
7. Judges 6:36-40 – Gideon attempted to **avoid** his responsibility as a judge.
- a. Judges 6:36-37 – Gideon **knew** God’s will but did not want to obey.
 - b. Judges 6:38 – Because God’s **plan** needed to go forward, God dealt with Gideon on Gideon’s level, agreeing to give him a sign.
 - c. Judges 6:39 – Gideon changed the conditions of the **sign**.
 - d. Judges 6:40 – Again, God treated Gideon with **grace**.
- H. Judges 7-8– Gideon defeated the **Midianites** with God’s divine intervention.
- I. Judges 9 – **Abimelech** tried to become leader and was punished for his treachery.
- J. Judges 10-12 – **Jephthah** defeated the Ammonites but made a foolish vow to God that resulted in the sacrifice of his daughter.
- K. Judges 13-16 – **Samson** delivered Israel through his vengeful actions.
- L. Judges 17-21 – Israel continually strayed from God and His **commandments**.
- M. Conclusion.

1. Judges clearly **contrasted** Israel's idolatry and resultant immorality with Yahweh's covenant faithfulness and resultant grace deliverance of Israel.
 2. Judges ends with Israel under **Philistine** oppression.
 3. Judges 21:25 – This concluding statement **prepared** the reader for the events in the early chapters of 1 Samuel.
- III. The Book of Ruth – The book of **beauty**
- A. Ruth 1:1a – The events in Ruth probably occurred in a thirty year period during the time of the **Judges**.
 - B. The book divides itself according to the chapter divisions in modern Bibles.
 1. Ruth 1 – Naomi had a **bitter** life.
 2. Ruth 2 – Naomi had a **blessed** daughter-in-law.
 3. Ruth 3 – Naomi had a **kinsmen**-redeemer.
 4. Ruth 4 – Naomi had a **grandson**, the grandfather of King David.
 - C. The importance of the Book of Ruth
 1. The Book of Ruth is a refreshing account of the **remnant** that remained faithful to God and His Law during the apostasy and anarchy of the Judges.
 2. Ruth showed that **gentiles** (non-Jews) have always been eligible for salvation.
 3. The book introduced the kinsmen-redeemer, a type of **Christ**.
 - a. The kinsman-redeemer had to be **related** by blood to those he redeemed. Christ is both true humanity and complete deity in one Person forever. 1 Timothy 2:5.
 - b. The kinsman-redeemer had to be able to pay the price of **redemption**. Impeccable Christ was qualified to go to the cross as our Substitute for our sins. Matthew 27:4, 24; John 1:29; Hebrews 7:26.
 - c. The kinsman-redeemer had to be **willing** to redeem. Christ chose to pay the penalty of sin in His body on the cross. Philippians 2:8; 1 John 2:2.
 - d. The kinsman-redeemer had to be **free** himself. Christ was free from sin because He was born with no sin nature and never committed one act of personal sin. Hebrews 4:15.

Samuel and Psalms (King David)

- I. 1 Samuel – The Book of **Transition**
 - A. The Book of Samuel transitioned from the time of the Judges to the time of the **monarchy** (kings). 1100 BC – 1011 BC

1. The four key people in 1 Samuel are Samuel, **Eli**, Saul, and David.
 - a. Samuel was the last judge and the first **prophet**.
 - 1) **Writing** prophets wrote the Old Testament books.
 - 2) **Oral** prophets did not write Old Testament books. e.g. Nathan, Ahijah, Elijah, Elisha
 - b. **Eli** was the last Levite priest through whom God provided direct *special revelation*. Samuel served as priest but was from the tribe of Ephraim.
 - c. Saul was Israel's first **king** but lost the kingdom through disobedience.
 - d. David, the second king of Israel, was declared a man after God's own **heart**.
 2. 1 Samuel recorded four key events.
 - a. 1 Samuel 4 – The Philistines defeated Saul in the battle of **Aphek** and took the Ark of the Covenant.
 - b. 1 Samuel 8 – Israel requested a **king** like the pagan nations.
 - c. 1 Samuel 15 – Because Saul failed to completely obey Him, God tore the **kingdom** from him.
 - d. 1 Samuel 17 – David's defeat of **Goliath** verified that he was God's anointed king.
- B. 1 Samuel 1-3 – The birth and early life of Samuel
1. 1 Samuel 1:1-3 – Although Elkanah faithfully worshipped at **Shiloh**, his polygamy (two wives) set a rebellious tone indicative of the time of the Judges.
 2. 1 Samuel 1:4-8 – God emphasized the problems of **polygamy** to reinforce the wisdom of His plan for one man and one woman in marriage.
 3. 1 Samuel 1:9-11 – Hannah **prayed** for a son and promised him for service to God.
 4. 1 Samuel 1:12-18 – The High Priest Eli misunderstood Hannah's actions but **blessed** her after her explanation.
 5. 1 Samuel 1:19-28 – Hannah kept her **vow** to the Lord by giving Samuel to service in the Tabernacle.
 6. 1 Samuel 2:1-11 – Hannah's song was a prayer of **praise** based on her knowledge of God's character.
 7. 1 Samuel 2:12-26. – Samuel's faithful service differed from that of Eli's wicked sons, **Hophni** and Phinehas.
 8. 1 Samuel 2:27-36 – Because Eli was **unfaithful**, God declared judgment on him.
 9. 1 Samuel 3:1-10 – Samuel received an **unexpected** message from God and responded with humility.

10. 1 Samuel 3:11-14 – God announced the impending destruction of Eli’s family because of Eli’s **iniquity**.
 11. 1 Samuel 3:15-21 – Samuel sadly told Eli God’s message of **judgment**.
- C. 1 Samuel 4-7 – The battle of Aphek and the loss and return of the Ark
1. 1 Samuel 4:1-2 – The **Philistines**, the dominate power at that time, battled Israel, killing 4,000 Israelite men.
 2. 1 Samuel 4:3 – The people asked the **correct** question but did not answer it correctly.
 3. 1 Samuel 4:4-5 – The Israelites treated the **Ark** of God as a good luck charm just as the pagans in the land treated their idols.
 4. 1 Samuel 4:6-9 – The Philistines remembered God’s past displays of power better than did Israel; therefore, the Philistines were **fearful**.
 5. 1 Samuel 4:10-13 – The Battle of Aphek was a huge **defeat** for Israel.
 6. 1 Samuel 4:14-18 – Eli received the message of judgment in three parts.
 - a. The Philistines had utterly defeated **Israel**.
 - b. His **sons** were dead, putting the succession of the priesthood in jeopardy.
 - c. The Philistines had the **Ark**.
 7. 1 Samuel 4:19-22 – The birth of **Ichabod** brought hope to the nation because the priesthood was preserved.
 8. 1 Samuel 5:1-7 – The Ark of God was with the Philistines.
 - a. 1 Samuel 5:1 – After their victory over Israel, the Philistines took the Ark of God, which represented His **presence**, to Ashdod.
 - b. 1 Samuel 5:2 – To symbolize their conquest of Israel, the Philistines placed the Ark in the **temple** of their false god Dagon.
 - c. 1 Samuel 5:3 – In a display of His infinite humor, during the night, God placed the **false** god Dagon face down, bowing to the Ark.
 - d. 1 Samuel 5:4 – The **presence** of Creator/God shattered the false god.
 - e. 1 Samuel 5:5 – The event **devastated** the Philistines.
 - f. 1 Samuel 5:6-7 – God used a physical ailment to convince the Philistines that their victory over **Israel** did not come from their false god.
 9. 1 Samuel 5:8-12 – The Philistines passed the Ark from one city to the next with the same ailment ravaging each city.
 10. 1 Samuel 6:1-9 – The Philistines sought the advice of their priests who instructed them to send the Ark back to **Israel**.

11. 1 Samuel 6:10-14 – The Philistines sent the Ark back into Israel, and the people who received it **worshipped** the Lord.
 12. 1 Samuel 6:15-20– The Lord disciplined those Israelites who **irreverently** gazed into the Ark.
 13. 1 Samuel 6:21-7:2 – The Ark remained in Kiriath-Jearim for **twenty** years.
 14. 1 Samuel 7:3-4 – Samuel gave a sermon, and Israel responded.
 - a. 1 Samuel 7:3 – Samuel used four key verbs to present the solution to Israel’s problems: return, **remove**, direct, and serve.
 - b. 1 Samuel 7:4 – The sons of Israel removed their idols and sought to **serve** God alone.
 15. 1 Samuel 7:5-6 – Samuel led Israel in **revival** as they gathered at Mizpah.
 16. 1 Samuel 7:7-11 – God gave Israel **victory** over the Philistines.
 - a. 1 Samuel 7:7 – The Philistines misinterpreted the **reason** for Israel’s gathering at Mizpah.
 - b. 1 Samuel 7:8 – The sons of Israel recognized that victory came from the **Lord**.
 - c. 1 Samuel 7:9-10a – Samuel followed the correct procedure of offering a **sacrifice** to God before Israel went into battle.
 - d. 1 Samuel 7:10b-11 – God **confused** the Philistines with thunder, resulting in Israel’s routing the enemy.
 17. 1 Samuel 7:12-17 – While Samuel judged Israel, the land was at **peace**.
- D. 1 Samuel 8-10 – God gave Israel a **king** after their own heart.
1. 1 Samuel 8:1-3 – Samuel’s sons did not follow their father’s **faithfulness** to God.
 2. 1 Samuel 8:4-6 – The sons of Israel asked for a king in order to be like other **nations**.
 - a. 1 Samuel 8:4-5a – The Israelites used the problem of Samuel’s **sons** to request a king.
 - b. 1 Samuel 8:5b – No other nation had God **thunder** to give them victory, but they wanted to be like other nations. 1 Samuel 8:20.
 - c. 1 Samuel 8:6 – Samuel was upset because their request for a king demonstrated their rejection of God as their **ruler**.
 3. 1 Samuel 8:7-9 – **God** told Samuel to listen to the Israelites.
 - a. 1 Samuel 8:7 – God had always planned to give Israel a **king**. Genesis 49:10; Deuteronomy 17:14-20.
 - b. 1 Samuel 8:8-9 – God instructed Samuel to **warn** Israel of the evil a king would do.

4. 1 Samuel 8:10-18 – Samuel **instructed** the people on the problems they would have with a king.
5. 1 Samuel 8:19-22 – God planned to grant their **request** for a king even though they asked with wrong motives.
6. 1 Samuel 9:1-10:10 – Samuel introduced **Saul** as the first king of Israel.
 - a. 1 Samuel 9:1-2 – Saul, a tall and probably “good looking” man, was from the tribe of **Benjamin**.
 - b. 1 Samuel 9:3-20 – **Samuel** first found Saul performing the ordinary act of looking for his father’s property.
 - c. 1 Samuel 9:21-27 – Saul displayed **humility** by noting he was from the smallest of the tribes.
 - d. 1 Samuel 10:1-10 – Samuel **anointed** Saul king and explained the events that would verify God’s choice of him.
7. 1 Samuel 10:17-27 – Samuel introduced Saul as king of Israel.
- E. 1 Samuel 11-12 – God gave Saul **military** victory. Samuel reminded the people of the importance of serving God alone.
 1. 1 Samuel 11:1-11 – Saul stood firm against the **Ammonites** and defeated them with the Spirit of the Lord (God the Holy Spirit) upon him.
 2. 1 Samuel 11:12-13 – Saul dealt **wisely** with those who did not support him.
 3. 1 Samuel 11:14-15 – At **Gilgal**, Saul was installed as King of Israel.
 4. 1 Samuel 12:1-25 – Samuel addressed Israel, admonishing them to **obey** and serve only the Lord.
- F. 1 Samuel 13-15 – Saul’s lifestyle of **disobedience** and failure
 1. 1 Samuel 13:1-4 – Saul selected 3,000 soldiers to fight the Philistines. His son **Jonathan** led 1,000 of them.
 2. 1 Samuel 13:5 – The **Philistines** mobilized their troops to fight Israel.
 3. 1 Samuel 13:6-8 – Saul waited for **Samuel** at Gilgal.
 - a. 1 Samuel 13:6 – The Israelites’ **fear** of the Philistines clearly showed their failure to trust the Lord.
 - b. 1 Samuel 13:7 – Saul **waited** at Gilgal in obedience to Samuel’s orders. 1 Samuel 10:8.
 - c. 1 Samuel 13:8 – The people began to **leave** Saul.
 4. 1 Samuel 13:9 – Saul was unwilling to wait the full seven days and over-confidently offered the **sacrifice** that he was not authorized to offer.
 5. 1 Samuel 13:10-12 – When Samuel arrived at Gilgal, he **confronted** Saul.

- a. 1 Samuel 13:10 – Offering the sacrifice was right, but Saul did it the wrong way, thereby showing a level of unbelief and **disobedience** to God.
 - b. 1 Samuel 13:11 – Saul offered three **excuses** for his actions: the people were leaving, Samuel was late, and the Philistines were coming.
 - c. 1 Samuel 13:12 – Saul rationalized his disobedience and **justified** his actions in his own mind.
6. 1 Samuel 13:13-14 – Samuel rebuked Saul for being **foolish** and informed him that his kingdom would not endure forever; it would be given to David (a man after God’s own heart).
 7. 1 Samuel 13:15-23 – The lack of **swords, spears**, and men placed Israel at a grave disadvantage.
 8. 1 Samuel 14:1-10 – Jonathan met the Israelites’ fear of the Philistines with **faith** and marched into their camp with courage.
 9. 1 Samuel 14:11-16 – Jonathan and his armor bearer killed twenty Philistines, and God frightened the enemy with an **earthquake**, causing them to retreat.
 10. 1 Samuel 14:17-23 – Because of the victory provided by **God**, the Israelite deserters returned to the army and pursued the enemy.
 11. 1 Samuel 14:24-26 – Saul’s **arrogance** surfaced again with his foolish command that deprived his soldiers of much-needed food.
 12. 1 Samuel 14:27-30 – **Jonathan** recognized the need for nourishment during and after a battle.
 13. 1 Samuel 14:31-32 – Saul’s foolish command starved the soldiers into **violating** one of God’s commands. Deuteronomy 12:16, 23.
 14. 1 Samuel 14:33-34 – Saul attempted to solve the **problem** he had created by his foolish command.
 15. 1 Samuel 14:35-37 – Saul built an **altar** and sought the Lord’s guidance regarding going into battle against the Philistines.
 16. 1 Samuel 14:38-42 – Saul was determined to discover the sinner and cast **lots**, which indicated his son Jonathan’s guilt.
 17. 1 Samuel 14:43-45 – The people knew **Jonathan** was not guilty of any sin and requested that he be allowed to live.
 18. 1 Samuel 14:46-52 – God granted **military** victory in spite of Saul’s personal decline.
 19. 1 Samuel 15:1-2 – Israel battled the **Amalekites** because of their past attacks on Israel. Exodus 17:8-16; Deuteronomy 25:17-19.
 20. 1 Samuel 15:3-4 – **God** commanded Israel to completely destroy the Amalekites.

21. 1 Samuel 15:5-6 – Because the Kenites were descendants of **Moses'** father-in-law, Israel warned them to leave the Amalekites.
 22. 1 Samuel 15:7-9 – Saul disobeyed God's command to utterly destroy everything, instead allowing King **Agag** and the best of the animals to live.
 23. 1 Samuel 15:10-12 – Samuel was hurt by the news of Saul's **disobedience** and went to give him God's message.
 24. 1 Samuel 15:13 – Saul operated in **self-deception** as evidenced by his claim to have obeyed the Lord.
 25. 1 Samuel 15:14 – Samuel's reply to Saul was full of **sarcasm**.
 26. 1 Samuel 15:15 – Saul attempted to cover up his disobedience by placing the **blame** elsewhere. Genesis 3:12.
 27. 1 Samuel 15:16-19 – Samuel did not accept Saul's justifications for his **disobedience**.
 28. 1 Samuel 15:20-21 – Saul still tried to **justify** his actions and blame others.
 29. 1 Samuel 15:22-23 – Samuel did not reject the idea of sacrifice. Saul's error was in offering the sacrifice in **disobedience**.
 30. 1 Samuel 15:24-25 – **Saul** admitted sin but placed the blame on the people, not on himself.
 31. 1 Samuel 15:26-29 – Samuel used the tearing of his robe as a teaching tool to illustrate God's removal of the **kingdom** from Saul.
 32. 1 Samuel 15:30-35 – **Samuel** returned with Saul to carry out God's command but then left Saul and grieved over his disobedience.
- G. 1 Samuel 16-17 – Samuel anointed **David** king. God verified David's appointment through his defeat of Goliath.
1. 1 Samuel 16:1-5 – God instructed Samuel to anoint a son of **Jesse** as king of Israel.
 2. 1 Samuel 16:6-10 – God taught Samuel the danger of evaluating anyone by his outward **appearance**.
 3. 1 Samuel 16:11-13 – Samuel anointed David king and then travelled to **Ramah**.
 4. 1 Samuel 16:14-23 – Only David's **music** could bring Saul relief.
 5. 1 Samuel 17:1-3 – The battle lines were drawn between Israel and the **Philistines**.
 6. 1 Samuel 17:4-7 – **Goliath**, the champion of the Philistines, was of extraordinary size and strength.
 7. 1 Samuel 17:8-11 – Goliath's words **defied** the God of Israel, but the Israelites were afraid to fight him.
 8. 1 Samuel 17:12-16 – When his older brothers left to fight the Philistines, David remained at home tending his father's **sheep**.

9. 1 Samuel 17:17-19 – Jesse commanded David to take **food** to his brothers and their commander and to learn news of the battle.
 10. 1 Samuel 17:20-24 – David obeyed his father and arrived at camp in time to hear Goliath **taunt** the army of Israel.
 11. 1 Samuel 17:25-26a – David learned the **reward** for killing Goliath and asked a question to make sure he understood.
 12. 1 Samuel 17:26b-27 – David based his confident evaluation of the crisis on God’s **contract** with Israel.
 13. 1 Samuel 17:28-30 – **Eliab** assumed the worst about David. David basically ignored his false accusation.
 14. 1 Samuel 17:31-37 – David spoke courageously before Saul and used the Lord’s faithfulness as the basis for his **confidence**.
 15. 1 Samuel 17:38-39 – Saul offered David his own **armor**, but David recognized the foolishness of trying to fight with unfamiliar weapons.
 16. 1 Samuel 17:40 – David prepared for **battle** by arming himself with the simple weapon he was comfortable using.
 17. 1 Samuel 17:41-44 – Goliath taunted David and made their confrontation a **theological** issue by cursing David using his gods.
 18. 1 Samuel 17:45-47 – David based his response, which was an expression of his **faith**, on his accurate understanding of God’s promises to Israel.
 19. 1 Samuel 17:48-51 – The Holy Spirit inspired few **details** of the battle.
 20. 1 Samuel 17:52-54 – The Philistines were **beaten**. Israel chased the fleeing army.
 21. 1 Samuel 17:55-58 – Saul wanted to know more of David’s **background** since he had just routed Israel’s enemy.
- H. 1 Samuel 18-31 – Saul and David engaged in a long **conflict**.
1. 1 Samuel 18 – **Jonathan** and David enjoyed a special friendship, but Saul’s jealousy worsened to the point that he wanted to kill David.
 2. 1 Samuel 19-20 – Saul continued trying to **kill** David, but Jonathan’s loyalty to David saved him from Saul’s wrath.
 3. 1 Samuel 21 – **Doeg**, a servant of King Saul, saw David at the Tabernacle. David fled to Gath where he deceived Achish, an enemy king, with pretended insanity.
 4. 1 Samuel 22 – David escaped to the cave of **Adullam**. Saul executed murderous hatred on the priesthood.
 5. 1 Samuel 23 – David sought the Lord for **guidance**. He met with Jonathan for the last time. God used a Philistine attack to save David from Saul.

6. 1 Samuel 24 – David refused to take **Saul**'s life.
 - a. 1 Samuel 24:1 – David moved to the mountainous area of **Engedi** west of the Dead Sea.
 - b. 1 Samuel 24:2 – **Saul** chose 3,000 soldiers to find David.
 - c. 1 Samuel 24:3-7 – Instead of killing Saul while he was relieving himself in a cave, David cut off a piece of his **robe**.
 - d. 1 Samuel 24:8-15 – David called after Saul to let him know he had spared his **life**.
 - e. 1 Samuel 24:16-21 – Saul admitted that David was a better man than he and asked David to preserve his **descendants**.
 - f. 1 Samuel 24:22 – David acted **wisely** by promising to remember Saul's descendants.
 7. 1 Samuel 25 – **Abigail** protected David from a wrong decision.
 8. 1 Samuel 26 – David spared Saul's life again and chided **Abner** for his negligence at guard duty.
 9. 1 Samuel 27 – David **retreated** into the land of the Philistines and stayed for sixteen months.
 10. 1 Samuel 28 – Saul commanded the witch of **Endor** to bring up Samuel so he could ask him advice.
 11. 1 Samuel 29 – The Philistines prepared for battle against Israel. They sent David back to **Ziklag**.
 12. 1 Samuel 30 – The **Amalekites** burned the city and took prisoners, but David recovered the people and property.
 13. 1 Samuel 31 – On Mount **Gilboa**, the Philistines killed Saul and three of his sons, including Jonathan.
- I. **Contrasts** between Saul and David
1. What was **wrong** with Saul?
 - a. Saul was totally **self**-absorbed and unconcerned about the things of God.
 - b. Saul was **indifferent** toward God. Where was the Ark?
 - c. Saul **disobeyed** God. 1 Samuel 15.
 2. What was **right** with David?
 - a. David chose to be God's faithful **servant**.

- b. David's confidence in God resulted in **courage** toward man.
- c. David's faith came from his understanding of special revelation, specifically the **Abrahamic** Covenant.
- d. David's focus on God's **character** kept him obedient and enabled him to see life correctly from God's perspective.

II. 2 Samuel – The book of **David's reign**

A. Introduction

- 1. The division of the book
 - a. Chapters 1-4 – David's rule over **Judah**
 - b. Chapters 5-24 – David's rule over all **Israel**
- 2. Key people in the book
 - a. **David**, the king
 - b. **Nathan**, the prophet
 - c. **Joab**, the captain of the guard
 - d. **Absalom**, the son who rebelled against David

B. 2 Samuel 1 – David learned of Saul's **death**.

C. 2 Samuel 2-5 – David **secured** the throne and captured Jerusalem.

D. 2 Samuel 6 – David moved the Ark of God to **Jerusalem**, demonstrating his concern for God's name (His character).

E. 2 Samuel 7 – The **Davidic** Covenant

- 1. The Davidic Covenant was a **contract** made by God with David to establish the eternal Davidic Dynasty, ensuring that someone from David's family will rule forever. 2 Samuel 7:11-17; 1 Chronicles 17:10-15.
- 2. The Davidic Covenant was an expansion of the **seed** paragraph (promise) of the Abrahamic Covenant. Genesis 12:1-3.
- 3. The provisions of the Davidic Covenant
 - a. 2 Samuel 7:11, 16; 1 Chronicles 17:10 – God promised an eternal **house** for David. The word *house* refers to a dynasty, a family line of kings.
 - b. 2 Samuel 7:12 – A son of David (**Solomon**) would sit on the throne after David.
 - 1) 1 Kings 1 shows God working behind the scenes through **Bathsheba** and Nathan to secure the throne for Solomon.
 - 2) The fulfillment of this **near** prophecy in their day proves God will fulfill the far prophecy someday in the future.

- 3) Also, Solomon literally sat on the literal **throne** of his father David. Since God fulfilled the near prophecy literally, He will also literally fulfill the far prophecy.
 - c. 2 Samuel 7:13 – Solomon would be the one to build God’s **temple**.
 - d. 2 Samuel 7:13, 16 – God established David and Solomon’s throne **forever**.
 - 1) God did not establish Solomon himself forever but the throne he occupied.
 - 2) God cut off Solomon from the **Messianic** line. Jeremiah 22:30, 36:30.
 - e. 2 Samuel 7:14-15 – God would **discipline** Solomon for disobedience, but His loving-kindness would continue.
 - f. 1 Chronicles 17:11 – Messiah would come from David’s **seed**.
 - g. 1 Chronicles 17:12-14 – Messiah’s throne, house, and **kingdom** will be established forever.
 4. The rule of the Davidic throne was tied to Israel being in the Promised Land and **obeying** the Lord. Psalm 132:11-12.
 - a. 1 Kings 2:1-4 – David spoke to **Solomon** for the last time.
 - b. 2 Chronicles 7:17-22 – **God** appeared to Solomon at night.
 5. God’s **unconditional** promises about the house, throne, and kingdom were based on the Abrahamic Covenant. Genesis 12:1-3.
 - a. Genesis 17:6 – God promised that kings and nations would come from **Abraham**. The Davidic Covenant focused on God’s chosen Nation and chosen King.
 - b. No amount of **disobedience** from Abraham’s or David’s descendants can change the contract. 2 Samuel 23:1-5; 2 Kings 8:19; 2 Chronicles 21:7.
 6. Psalm 89:20-37 confirmed God’s **promises**.
 - a. vs. 19 – God chose **David**.
 - b. vs. 20 – **Servant** and anointed
 - c. vs. 24 – The strong one from his loins would be **exalted**. Philippians 2:9-12.
 - d. vs. 27 – **Firstborn**
 - e. vs. 29 – **Eternal**
 7. The sun and moon are **witnesses** to the promise. Jeremiah 33:20-21, 31:35-37.
- F. New Testament Connection: The Lord Jesus Christ is the Greater Son of David.
1. Both Matthew and **Luke** identified Jesus as the son of David.

- a. Matthew 1:1-17 – Matthew focused on Jesus as the **King**, providing his lineage from Abraham.
- b. Luke 3:23-31 – Luke focused on Jesus as the perfect **Man**, providing His lineage from Adam.
- c. The two lines are **identical** from Abraham to David but then split into two different sons of David.
2. Matthew 1:11 – Matthew continued the line through **Solomon**, leading to the legal father of Jesus, Joseph.
3. Luke 3:31 – Luke continued through **Nathan**, leading to Mary, the biological mother of Jesus’ humanity.
4. The virgin birth not only prevented the Messiah from being born with a sin nature but also avoided the **Coniah** curse of Solomon’s line. Jeremiah 22:30, 36:30.
5. Verification: Jesus is the Son of David.
 - a. Luke 1:30-33 – Gabriel’s announcement verified that Mary’s Son would **fulfill** the Davidic Covenant.
 - b. Matthew 9:27 – **Blind** men knew that Jesus was the Son of David.
 - c. Romans 1:1-4 – **Paul** emphasized that Jesus, the promised Son of David, fulfilled the promises of the Davidic Covenant.
 - d. Revelation 3:7 – The **key** passed to David. Isaiah 22:22 – The key (the emblem of authority over David’s house) was passed from Shebna to Eliakim.
 - e. Revelation 22:16 – The **root** and offspring of David
 - 1) The root, Jesus Christ, existed before David, emphasizing His **eternality**.
 - 2) The **offspring**, Jesus Christ, was born a descendant of David, fulfilling the promise of an eternal king in David’s line.
6. The **precise** nature of the prophecy guarantees that
 - a. Israel will be **preserved**. Israel must have a national existence; Jews must live in the land as a nation.
 - 1) Messiah’s **reign** on David’s throne is a major piece of the puzzle for Israel’s final restoration.
 - 2) In no way is **Christ** fulfilling the reign of David at the present time. Psalm 110:1.
 - b. David’s Son will **return** to earth to rule on David’s throne. Luke 1:32.
 - c. The Kingdom established at the return of Christ will be **eternal**.

- 1) Christ's return to establish His reign will bring in the **Millennial** Kingdom. Revelation 19-20.
 - 2) Christ will rule from **Jerusalem**. Jeremiah 3:17; Zechariah 14:16.
 - 3) Christ's rule will extend over **Israel**. Ezekiel 37:21-28.
 - 4) Christ's rule will extend beyond Israel to all the **nations** of the earth. Psalm 2:8; 72:8; Isaiah 49:6; Zechariah 9:10.
- G. 2 Samuel 8 – David was **victorious** over the tribes; and, with the assurance that God was with him, he reinforced the borders.
- H. 2 Samuel 9 – David showed kindness to **Mephibosheth**, the son of Jonathan.
- I. 2 Samuel 10- David's men defeated the Ammonite and Syrian **coalition**, but David remained at home.
- J. 2 Samuel 11-12 – David committed **adultery** and murder but repented when confronted by the prophet Nathan.
- K. 2 Samuel 13 – David began to reap the consequences of his **sinful** acts. Galatians 6:7-8.
- L. 2 Samuel 14-17 – David's son **Absalom** led a rebellion against his father, forcing David to flee Jerusalem.
1. 2 Samuel 14:1-21- Joab sent a **woman** to tell a story to convince David to allow Absalom back.
 2. 2 Samuel 14:28-33 – After two years, David allowed Absalom into his **presence**.
 3. 2 Samuel 15:1-6 – Absalom's exalted opinion of himself led him to **promote himself** before the people and undermine his father's **authority**.
 4. 2 Samuel 15:7-12 – Absalom began putting his **conspiracy** into action.
 5. 2 Samuel 15:13-37 – Absalom forced David **to flee** Jerusalem.
 6. 2 Samuel 16:1-14 – David was **deceived and mocked** as he fled Absalom.
 7. 2 Samuel 16:15-23 – Absalom continued following **Ahithophel's** advice.
 8. 2 Samuel 17:1-14 – Strangely, Absalom now **ignored** Ahithophel's advice.
 9. 2 Samuel 17:15-29 – David and Absalom prepared for **battle**.
- M. 2 Samuel 18-19 – Absalom died, and David returned to **Jerusalem**.
1. 2 Samuel 18:1-8 – The battle began. David requested **mercy** for Absalom.
 2. 2 Samuel 18:9-18 – Absalom met his doom at the hands of **Joab**.
 3. 2 Samuel 18:19-32 – David received the news of his son's death and **grieved heavily**.
 4. 2 Samuel 19 – Joab rebuked David, who returned to Jerusalem and **pardoned** his enemies.

- N. 2 Samuel 20-21 – David continued to **reap** the bad consequences of his sin as well as Saul’s sins.
- O. 2 Samuel 22-23 – David praised the Lord through **songs** (psalms).
- P. 2 Samuel 24 – David brought judgment on Israel by foolishly taking a **census** to assess his military strength.

III. Psalms – The book of **praise**

A. Basic information on the Psalms

- 1. The Psalms contain information on various topics, including worship, **prophecy**, war, laments, and praise.
- 2. I Chronicles 16:4 – Psalms, the Old Testament **hymn book**, was primarily written by David, who authored at least 73 Psalms.
- 3. The Psalms were arranged in **5** volumes.
 - a. Book 1 – Psalms 1-41
 - b. Book 2 – Psalms 42-72
 - c. Book 3 – Psalms 73-89
 - d. Book 4 – Psalms 90-106
 - e. Book 5 – Psalms 107-150
- 4. The Psalms logically present the **attributes** of God and the correct application of His Word.

B. Hebrew Poetry

- 1. Hebrew poetry is based on
 - a. **Rhythm**, which is difficult to know without a grasp of Hebrew accents
 - b. **Parallelism**
 - c. Figures of **speech**
- 2. The Hebrew of the Old Testament used several types of parallelism.
 - a. **Synonymous** parallelism – The first line states a point, and the second line repeats it, using alternative words. The second line supports the thought of the first line, using similar words or concepts. Job 38:7; Psalm 2:4, 3:1, 25:4; Proverbs 11:7, 12:28.
 - b. **Synthetic** parallelism – The first line states a point that is expanded in the second line. The second line adds to or completes the idea of the first line. Psalm 1:1-2, 23:1, 5; Proverbs 4:23.

- c. **Climatic** parallelism – The second line repeats the first line but with a different ending. Psalm 29:1.
 - d. **Emblematic** parallelism – The first line makes a statement, and the second line paints a word picture or develops a point. The first line uses a figure of speech to illuminate the main point conveyed by the second line. Psalm 42:1; Proverbs 11:22, 25:25.
 - e. **Antithetical** parallelism – The first line is the opposite of the second line. The thought in the first line contrasts with the thought in the second line. Psalm 1:6, 18:27; Proverbs 10:1.
- C. Psalm 1 – The two ways that a person can **live**
1. Psalm 1:1 - The **blessed** man. *Happy is the man...*
 - a. In Hebrew, *blessed* is the word 'ASHRE, which means how happy and connotes a heightened state of happiness and **joy**. Deuteronomy 33:29; 1 Kings 10:8; Isaiah 56:2.
 - b. This **happiness** (the joy of the Lord) comes to the man who does not have an evil walk and worldview and does not accept evil advice.
 - 1) In this verse, the three parallel units become more **intense** in turn.
 - 2) The **progression** goes from involuntary evil influence on your life to careless acceptance of evil.
 - c. In Hebrew, HALAK *to walk* is preceded by the word LO *not*. To walk relates to the daily choices that produce a **lifestyle**.
 - 1) The blessed (happy) man *walks not in the counsel* ('ETSAH - advice, plan, counsel) *of the wicked* (RASHA' - **wicked**, unrighteous).
 - 2) **Counsel** refers to the principles that motivate actions. Obviously, the blessed man avoids worldly thinking. Colossians 2:8.
 - 3) The blessed man chooses to walk by the whole counsel of God rather than the **worldview** of his culture. Romans 12:2.
 - 4) Staying away from wicked **advice**, the counsel of this world, makes biblical happiness possible.
 - d. We are not *to stand* ('AMAD - to take your stand) *in the way* (DEREK - **way**, path, road) *of the sinner* (CHATTA' - wicked person.)
 - 1) **Standing** stresses the results of accepting a wicked worldview.
 - 2) *In the way* points to the habitual lifestyle or **pattern** of the wicked.
 - e. We are not to *sit* (YASHAV meaning to sit, dwell, live, stay) *in the seat of mockers* (LITS in the Hebrew—a Qal participle, meaning mockers, scorners, those whose **words** show no respect).

- 1) **Sitting** emphasizes being comfortable with the world. Contrast this lifestyle with Colossians 3:16.
 - 2) **Scoffers** is a participle of routine action that pictures someone who habitually puts down the things of God.
- f. Illustration: **Lot** exemplifies a man who became comfortable with the world. Genesis 13:10, 11, 12-13; 19:1.
2. Psalm 1:2 - Delightful **meditation**
- a. Verse two begins with KI 'IM in Hebrew, which means **indeed** and is a grammar marker that either emphasizes or strengthens a statement or marks a contrasting statement. When used to contrast, it means **rather** and indicates that an alternative is available.
 - 1) This strong **contrast** was used because of the strong negative word (LO) in verse one.
 - 2) The emphasis given by this word is further amplified by its **order** in the Hebrew sentence and the lack of a finite verb. This verse literally reads *but rather, in the Law of the Lord is his delight*.
 - 3) Therefore, we conclude that God's emphasis is on His **Word**.
 - b. The word *delight*, CHEPHETS, means to desire, to delight, to take pleasure or enjoyment in something and connotes **joy**.
 - 1) The word **delight** came from the Arabic language and meant to be mindful or attentive to but changed to mean to keep or protect.
 - 2) When something delights us, we are **preoccupied** with it. We refer to this preoccupation with God's Word as Truth Orientation.
 - 3) In this verse, the object of delight is the Law of the Lord, His **teaching**.
 - c. *Law* is the Torah, which God designed to teach the rules, **regulations**, and principles that should govern the nation Israel.
 - 1) Israel was to base its worldview on the authoritative principles for living life given in the **Torah**. Psalm 19:7-9; Proverbs 3:13-15.
 - 2) Although the Law applied specifically to the nation Israel, we can make **secondary** applications for the Church Age.
 - 3) Instead of retaining a worldly mindset, the blessed man delights in the **biblical** worldview.
 - d. The word **meditate** (HAGAH) is in the Hebrew qal imperfect tense, indicating habitual action. We are to habitually give serious thought and consideration to God's Word.
 - 1) In Isaiah 31:4 and 38:4, meditation implies **muttering** in a low tone. In Joshua 1:8, it suggests poring over information.

- 2) Meditation involves **thinking** about (pondering) the meaning of Scripture and its applications to life.
 - 3) The blessed man takes such joy from God's Word that he **focuses** his thinking on it at all times.
- e. The phrase *day and night* is an **idiom** for doing something all the time as a habit. 2 Corinthians 4:16-18.
 - f. Summary of Psalm 1:2: God's **provisions** are greater than the world's evil forces mentioned in verse one.
 - g. Application: The blessed man rejects the **world's** offerings, instead satisfying his needs from God's Word.

D. Psalm 1:3 – The tree metaphor

1. *He shall be...* refers to the man who meditates on God's Word **day** and night.
2. *Like* is a preposition or marker of **comparison**.
3. How is the blessed man like a tree?
 - a. *Planted* (SHATAL) is a qal passive participle, meaning to be **planted**.
 - b. *Yields* (NATAN) is a qal imperfect verb meaning to **produce** fruit. The tree planted by streams of water produces fruit. 1 Thessalonians 2:13.
 - c. *Prosper* (TSALACH) is a hiphil imperfect verb, meaning to make a **success**, to accomplish what is intended.
4. The tree pictures **stability** and production.
 - a. What makes a tree stable and productive? Its **roots**.
 - b. The blessed man has strong roots watered by God's **infallible** Word.
 - c. Just as a tree depends on a steady supply of water to its roots, so also the blessed man depends on a steady, **abundant** supply of God's Word. Matthew 4:4.
 - d. Furthermore, the stable tree is marked by its **ability** to remain strong during the storms of life. Jeremiah 17:5-8.
5. Trees need time to develop **strength**, stability, and fruit production. The believer also needs time for the spiritual growth that produces spiritual strength, stability, and the fruit of the Spirit.
 - a. **Spiritual** strength and stability come from a growing and well-maintained spiritual life.

- b. The **production** of the fruit of the Spirit may be immediate, but the process of spiritual maturation takes a lifetime. Galatians 5:22-23; Colossians 1:28; Hebrews 5:14.
- c. *Does not wither* refers to a healthy spiritual life that does not depend on the world's **provisions**.
- d. Application: Delight in God's Word + Meditation on God's Word = **Maturation and Production**. (v. 2-3)

E. Psalm 1:4 - The chaff metaphor

- 1. *are not so: So* (KEN) is an **adverb** of quality that makes a forceful, emphatic contrast.
 - a. The way of the wicked is nothing like the way of the **righteous**.
 - b. Sadly, **believers** can be like the wicked. 1 Corinthians 3:3.
 - c. Although they remain saved, believers who live like the wicked face serious **consequences** for their disobedient choices.
- 2. **Wicked** (RASHA') is Hebrew for wicked or unrighteous. Verses 1, 4-6.
 - a. This key word is contrasted to the **blessed**. Isaiah 57:20-21.
 - b. **Chaff** (MOTS) refers to the non-fruit part of a kernel of grain.
 - c. A life lived apart from God is as **worthless** as chaff.
 - 1) Such a life has no **stability**. Jeremiah 17:6.
 - 2) Such a life has no **value** (useless).
 - 3) Such a life has no **strength**.
 - d. The wicked person
 - 1) The wicked person does not have God's **viewpoint**.
 - 2) The wicked person **trusts** in himself rather than in the Lord.
 - 3) The wicked person is **unstable**. James 1:7-8.
 - e. Application: Regardless of a person's worldly success, if he does not live in fellowship with the **Creator**, his life is worthless.

F. Psalm 1:5 – The Judgment for the Wicked

- 1. **Stand** (QUM) means being able to endure.
 - a. The wicked will not be able to endure the **judgment**.
 - b. For Israel, judgment involved **removal** from the land. Numbers 16:24, 33.
 - c. Sin and **ceremonial** uncleanness required a sacrifice.

2. Jesus Christ will judge the wicked unbeliever at the Great **White** Throne judgment. Revelation 20.
 - a. God judges the wicked believer in this life through daily **discipline**. Hebrews 11:6-11.
 - b. However, the **wicked** unbeliever faces judgment in eternity. Revelation 20:11-15.

- G. Psalm 1:6 - The Lord knows the way of the righteous.
 1. *Knows* (YADA) is a qal participle.
 - a. To know implies watching over or **protecting**.
 - b. God watches over the path, the **daily life**, of the righteous.
 2. However, the way of the wicked will be **destroyed** ('AVAD, a qal imperfect verb).
 - a. This verse contrasts the **destinies** of the wicked and the righteous.
 - b. The wicked live primarily for the present while the righteous live for **eternity**.
 3. Application: What makes living the **eternal** life different? God's Word makes the difference. Psalm 19:7-11.
 - a. The Church needs the **Bible**; therefore, every pastor should teach the Bible. 1 Timothy 4:13; 2 Timothy 4:2-3.
 - b. When the **Church** as a whole turns from God's way, the Church looks and lives like the wicked world.

- H. Biblical Thoughts from Psalm 1
 1. Wrong thinking produces wrong actions and hinders our **fellowship** with God because we seek fellowship with the world. James 4:4.
 - a. To not walk in the counsel of the wicked, we must **reject** the world's counsel. Each of us must continue changing our worldview to God's.
 - b. We must make decisions based on God's Word, not on the self-centered **philosophy** of the world.
 - c. **Thinking** like the world produces actions like the world, which explains why most churches resemble social clubs.
 2. Meditating on God's Word is **training** with the Sword of the Spirit. Ephesians 6:17.
 - a. The Christian soldier must know God's Word to defend against Satan's attacks.
 - b. The Lord Jesus used the Sword of the Spirit skillfully because He had acquired great **knowledge** of God's Word. Matthew 4:1-11.
 - c. The able Christian soldier keeps himself fit through **constant** meditation on God's Word.

3. Wicked people live **independently** of God and are motivated by worldly desires based on their Human Viewpoint. Ephesians 4:14, 17-19.
4. Spiritual strength, stability, and **success** are directly connected to consistent mediation on the Word of God.
5. Biblical happiness comes from a close **walk** with the infinite Creator.
6. Biblical prosperity comes from God's work in the life of the believer who makes the renewing of his mind by God's Word the **priority** of his life. Psalm 37:3-5; Proverbs 3:5-6.
7. The spiritually **maturing** believer knows that God's Word provides a completely different view of life than the view embraced by the world. Colossians 3:1-4; Titus 2:13.

IV. Psalm 95 – A call to proper **worship**

- A. Psalm 95 is one of several Psalms known as **Royal** or Enthronement Psalms.
 1. The Israelites **sung** these psalms as they went to the Temple for worship.
 2. This psalm contains excellent **poetry** that teaches the reverent attitude we should have toward Creator/God.
- B. Psalm 95:1a – An **imperative** command says to come and sing joyfully to the Lord.
- C. Psalm 95:1b – The exhortation to rejoice is repeated **four** times in verses 1 and 2.
- D. Psalm 95:1c - We sing with joy to the Lord because He is our **strength** and deliverer. He is the source of our salvation.
- E. Psalm 95:2a – Here, **thanksgiving** is expressed with a song of praise. Ephesians 5:18-19; Colossians 3:15-16.
- F. Psalm 95:2b - The worship commanded in this context is **congregational** worship. Note that it says *let us*. Hebrews 10:25.
- G. Psalm 95:3a – The psalm begins by giving the **truth** on which biblical worship must be based.
- H. Psalm 95:3b - The Kingship of God emphasizes His **authority** over the creation.
- I. Psalm 95:4a - As Creator, God is **greater** than everything He created.
- J. Psalm 95:4b - God is the **owner** of all creation. He made everything in the way that can best draw us to Him. Acts 17:22-31.
- K. Psalm 95:5 – For this reason, all men should **praise** God, but they do not! Romans 1:18-21.
- L. Psalm 95:6a – The bowing down position recognizes our proper place as creatures under our **Maker** ('ASAH in Hebrew).

- M. Psalm 95:6b – The theme of praise in the first section now shifts to a theme of **humility**.
- N. Psalm 95:7a – God **cares** for Israel as a shepherd cares for his sheep. 1 Peter 5:7.
- O. Psalm 95:7b – *Today if you would hear His voice*. The warning section begins with this phrase, which changes the **mood** of the psalm.
1. Application: Biblical worship demands that we **listen** to God's voice, meaning we obey His Words.
 2. Biblical worship is impossible apart from listening to the voice of God; therefore, **knowledge** of God's Word is essential to worship.
 3. Praise and humility are absent in **worship** when learning God's Word is absent.
 4. Failure to heed the voice of God starts the **hardening** process warned about in the next section.
- P. Psalm 95:8a – The **speaker** is now God.
- Q. Psalm 95:8b – God reminded Israel of **historical** events in the life of the nation.
1. Exodus 17:1-7 – The **bitter** waters of Marah
 2. Numbers 20:1-13 – Israel's bitter **grumbling** at Meribah
- R. Psalm 95:9a – God led the Israelites into **adversity** to train them, but they interpreted the events as divine indifference. James 1:2-4.
- S. Psalm 95:9b - The problems at Marah and **Meribah** revealed the hardness of the Israelites' hearts. Deuteronomy 8:2.
- T. Psalm 95:10a - God was disgusted with their **rebellion** and failure to set the correct priority. Numbers 11:4-6.
- U. Psalm 95:10b - They were **foolish**, but are we any smarter? We find many ways to set our minds on earthly things instead of on the things above. Colossians 3:2.
- V. Psalm 95:11 - Entering God's **rest** is not a justification (or positional sanctification) issue but an experiential growth issue (practical or daily sanctification), having to do with faith-based or faith-inspired obedience. Hebrews 4:3, 12:25-29.
- W. Biblical Thoughts from Psalm 95
1. God is the only **worthy** object of worship. A faulty view of creation undermines the authority of Scripture and destroys our worship.
 2. Biblical worship must be built on truth and **humility**.
 3. Biblical worship demands that we **trust** our Shepherd and obediently follow Him.
 4. Failure in worship starts the **process** of hardening the believer's heart. Stephen showed that faulty worship caused Israel's disobedience. Acts 7:38-39, 42-43.
 5. Without spiritual **growth** and maturity, we cannot enter God's rest in this life. Hebrews 4:1-11.

- V. Psalm 136 – Praise for God’s **works** and character
- A. Israel sung this hymn, known as the *Great Hallel*, at **Passover** each year.
1. The Psalm starts by praising God for **creation** and moves through the history of Israel from the exodus from Egypt to the conquest of the Promised Land to the current generation.
 2. The hymn is **antiphonal**, meaning one group sung the first line and a second group sung back the second line.
 3. The repetition of the phrase persistently reminds us of God’s loyal love and eternal **faithfulness**.
- B. Psalm 136:1 – The command to give praise is given **three** times in the first three verses, setting the tone for the entire psalm.
- C. Psalm 136:2 – The Psalmist did not imply that other gods exist but rather that **nothing** should detract praise from the Creator.
- D. Psalm 136:3 – The **refrain** *His lovingkindness is everlasting* at the end of each statement is meant to focus our attention on two attributes of God.
- E. Psalm 136:4-9 - This section focuses on the almighty power of Creator-God, which is connected to His **love** and eternity.
- F. Psalm 136:10-25 – The Psalmist recounted the historical acts of God on behalf of **Israel** to demonstrate His loving care for them.
- G. Psalm 136:26 – The only proper **response** to such care is thanksgiving to the *God of Heaven*, a reference to verses 1-3, again emphasizing God as the Creator.
1. This title is **unique**, used only this one time in the Book of Psalms.
 2. This title connects to God’s absolute **authority** as Creator of the universe.
 3. **Abraham** used this title in his dealings with his servant. Genesis 24:3, 7.
- H. Biblical Thoughts from Psalm 136
1. Understanding the **love** and eternity of God is part of understanding the character of the only One worthy of worship.
 2. Proper **motivation** to serve the Creator is connected to understanding His unique character.
 3. Recognizing the eternity of the Creator puts us in our place as finite, mortal creatures. Our responsibility is to serve in humble **obedience** and love.
 - a. 2 Timothy 3:16-17 says that the Word of God **equips** us for service.
 - b. Ephesians 4:11-13 says that the **church** is God’s place to equip believers for His service through the study of His Word.
 4. Understanding God's character prevents **proud** self-focus as we remember our creature position before our Creator.

5. To be stable and strong in our thinking, we must understand the **character** of God. Isaiah 26:3-4; John 14:27.

Kings, Chronicles, and Prophets

- II. An overview of the united and divided kingdoms of Israel
 - A. The united kingdom of Israel lasted for **120** years (1051 BC – 931 BC).
 1. During the united kingdom, three kings ruled for **forty** years each.
 - a. **Saul** ruled from 1051 to 1011 BC
 - b. **David** ruled from 1011 to 971 BC
 - c. **Solomon** ruled from 971 to 931 BC
 - B. Having a human king **changed** Israel.
 1. Their leader was **visible**. During the time of the Judges, God was supposed to be their King. They never knew whom He would raise up to be the next judge.
 2. With the centralization of power in one man, this visible leader could **tax** the people, have an army, and force his will on everyone.
 - C. Two historical **trends** were evident during the Kingdom Period.
 1. When Israel obeyed God, their nation prospered, and **gentile** nations lost power.
 2. When Israel **disobeyed** God, the nation suffered discipline, and gentile nations grew in power.
 - D. The **six** historical books that cover the Kingdom period are 1 Samuel through 2 Chronicles.
 1. 1 Samuel covers about 94 years and deals with the **transition** of leadership.
 - a. **Eli**, the priest, transitioned leadership to Samuel, the first prophet.
 - b. Samuel, the prophet, transitioned leadership to **Saul**, the first king.
 - c. Saul transitioned leadership to **David**, the greatest king of Israel.
 2. 2 Samuel covers the **forty** year reign of King David.
 3. 1 Kings covers 130 years, including the **division** of the Kingdom.
 - a. The first 11 chapters cover the forty year reign of King **Solomon**.
 - b. Chapters 12-22 cover the first 90 years of the **divided** kingdom. The northern kingdom was called Israel; the southern kingdom, Judah.
 4. 2 Kings covers 286 years after the fall of Israel and the **captivity** of Judah.
 - a. The first 17 chapters cover the 131 years before **Assyria** conquered Israel (the Northern Kingdom) and took them into captivity in 722-721 BC.

- b. Chapters 18-25 cover the last 155 years of **Judah** (the Southern Kingdom) until 586 BC when Babylon took them captive.
 - 5. 1 Chronicles **overlaps** the second half of 1 Samuel and all of 2 Samuel.
 - a. The first nine chapters give the **genealogy** of David and Israel.
 - b. Chapter 10 reviews the death of **Saul** to introduce David's reign.
 - c. Chapters 11-29 review the **reign** of David.
 - 6. 2 Chronicles overlaps the events of 1 and 2 **Kings**.
 - a. The first nine chapters cover the forty year reign of King Solomon.
 - b. Chapters 10-36 cover the 393 years of the **Southern** Kingdom of Judah.
- E. A brief history of the divided kingdom
 - 1. The United Kingdom of Israel reached its **highpoint** under the reign of Solomon.
 - a. Solomon's **zeal** for God diminished in his later years as his many pagan wives turned him from worshiping Yahweh exclusively.
 - b. After Solomon's death, his son **Rehoboam** foolishly chose to levy more severe taxes on the already highly taxed people.
 - c. Rehoboam's cruel taxes prompted **Jeroboam** to lead a revolt, thereby dividing the kingdom.
 - 2. After the division, continual **enmity** and strife existed between the Northern Kingdom of Israel and the Southern Kingdom of Judah.
 - a. The Northern Kingdom had 19 kings from several different **dynasties**. Every king was evil.
 - b. The Southern Kingdom of Judah had 19 kings, all from the Davidic dynasty. **Seven** of these kings did what was right before God.
 - c. The Book of Kings showed that the spiritual condition of a nation determines its **political** and economic conditions.
 - 3. The Book of Chronicles gave the divine **view** of Israel's history.
 - a. The books of Samuel and Kings gave the **political** history of Israel. Chronicles gave the spiritual history of the Davidic dynasty of Judah.
 - b. Chronicles emphasized the role of the **Law**, the priesthood, and the temple.
 - c. Chronicles, written after the **captivity**, had a more positive view of Israel's history and omitted David's sins of adultery and murder and Absalom's rebellion against his father David.
 - d. Chronicles focused on the kings who did what was **right** in the Lord's eyes.
 - e. Since its author focused on the **Davidic rulers**, Chronicles mentioned **Israel** only as it related to Judah.

- f. Chronicles was written from a **priest's** viewpoint; and Kings, from a prophet's viewpoint.
- g. Judah's disobedience to the Law caused her **disaster**.

III. 1 Kings 1-11 – The Reign of Solomon

- A. 1 Kings is the book of **disruption** (trouble).
 - 1. Disruption describes the **division** of the Kingdom after Solomon's death.
 - 2. Solomon's idolatrous **syncretism** (mixing true with false worship) caused the division that disrupted Israel's worship of Yahweh.
- B. 1 Kings 1:1-2:11 – Securing the kingdom for **Solomon** and David's final words
 - 1. 1 Kings 1:1-4 – David's **health** failed so that he could not maintain his body heat.
 - 2. 1 Kings 1:5-9 – **Adonijah**, who was accustomed to having his way, attempted to take David's throne by convincing Joab and Abiathar to join his side.
 - 3. 1 Kings 1:11-31 – The prophet **Nathan** appealed to Bathsheba to appeal to David to order Solomon's anointing as Israel's King.
 - 4. 1 Kings 1:41-53 – Adonijah's followers left him after Solomon's coronation. Adonijah pleaded for mercy at the **altar**.
 - 5. 1 Kings 2:1-9 – David challenged Solomon to live obediently before the Lord and gave him **administrative** advice.
 - 6. 1 Kings 2:10-11 – After forty years as king, David passed the rulership to Solomon and **died**.
- C. 1 Kings 2:12-46 – Solomon followed David's advice.
 - 1. 1 Kings 2:13-25 – Adonijah made a fatal **mistake** in asking for Abishag as his wife.
 - 2. 1 Kings 2:26-46 – Solomon **executed** the men as his father David had advised.
- D. 1 Kings 3 – The **Wisdom** of Solomon
 - 1. 1 Kings 3:1-2 – The author set an **ominous** tone to prepare the reader for the idolatry later in Solomon's life.
 - 2. 1 Kings 3:3-5 – Solomon had a close **walk** with the Lord, who spoke to him in a dream.
 - a. Interestingly, God is not mentioned in the first two chapters of Kings.
 - b. In those chapters, God worked behind the **scenes** to bring Solomon to power.
 - c. In that process, God worked through the **legal** structure He had given to Israel.
 - 3. 1 Kings 3:6-9 – In **humility**, Solomon asked for the ability to discern between good and evil so he could rule Israel for God's glory.

4. 1 Kings 3:10-14 – Solomon’s request pleased the Lord, who granted him *a wise and discerning heart*. *Wise* is CHAKAM in Hebrew and means a capacity for understanding and **discernment**.
 - a. Solomon's visitation from God was **private** but real.
 - b. God never did anything in private that He did not **validate** in public.
 - c. The next two events publicly validated Solomon’s **wisdom**.
 5. 1 Kings 3:16-28 – The **baby** dilemma showed Solomon’s wisdom.
 6. 1 Kings 4:1-28 – Solomon organized the **empire** wisely into an effective government.
 7. 1 Kings 4:29-34 – Solomon was a man of many **talents**.
 - a. 1 Kings 4:32 – Solomon wrote most of the **proverbs** in the Book of Proverbs.
 - b. Solomon wrote Proverbs, a book of **wisdom**, to his son.
 - c. Proverbs contains capsules of **truth** that often compare wisdom to foolishness. Proverbs 15:1-2.
- E. 1 Kings 5-9 – Solomon built the **Temple** of God.
- F. 1 Kings 10 – The Queen of **Sheba** visited Solomon to verify his reputation for wisdom.
- G. 1 Kings 11 – The **united** kingdom of Israel ended.
1. 1 Kings 11:1-8 – Solomon’s **foreign** wives caused him to stumble into idolatry as he built altars for their false gods.
 2. 1 Kings 11:9-13 – Solomon’s disobedience brought **judgment** on him, his family, and the nation Israel.
 3. 1 Kings 11:14-28 – God raised three adversaries to trouble Solomon: Hadad, Rezon, and **Jeroboam**.
 4. 1 Kings 11:29-40 – **Ahijah** prophesied of the coming division of the kingdom.
 5. 1 Kings 11:41-43 – The fantastic life of Solomon ended in **death**.
- IV. 1 Kings 12-16 – The early days of the **divided** kingdom (Israel and Judah)
- A. 1 Kings 12:1-15; 2 Chronicles 10:1-15 – In pride, Rehoboam increased the **tax** load of the people.
1. 1 Kings 12:1-3 – When Rehoboam was crowned king, **Jeroboam** returned from Egypt to support the people in ending the harsh taxes.
 2. 1 Kings 12:4 – Jerobam led the **dissatisfied citizens** who wanted fair taxes.

3. 1 Kings 12:5-11 – In pride, Rehoboam rejected the **wise** advice of his older advisers and listened to his arrogant peers.
 4. 1 Kings 12:12-15 – Rehoboam’s proud response led to the division of Israel, **fulfilling** prophecy.
- B. 1 Kings 12:16-24 – Rehoboam reacted to the revolt led by Jeroboam, prompting God to send Special Revelation (a prophecy) through **Shemaiah**.
1. 1 Kings 12:16-20 – Jeroboam became king of the Northern Kingdom of Israel, which included every tribe except **Judah, Benjamin**, and some Levites.
 2. 1 Kings 12:21-23 – God sent Shemaiah to stop **Rehoboam** from fighting the Northern Kingdom.
 3. 1 Kings 12:24 – God **told** Rehoboam to not start a civil war because the division of the kingdom was according to His plan.
- C. 1 Kings 12:25-33 – To keep his kingdom **unified**, Jeroboam wrongly established a system of idolatry.
1. 1 Kings 12:25-26 – God approved the political separation of the Northern Kingdom from Judah, but He did not want a **theological** separation.
 2. 1 Kings 12:27 – Jeroboam worried that if his people continued traveling to the southern capital of Jerusalem to worship God in the Temple, they would not remain politically **loyal** to him.
 3. 1 Kings 12:28-29 – Jeroboam established **golden calf idols** and re-wrote history, saying that these false gods had delivered Israel from Egypt. Exodus 32.
 4. 1 Kings 12:30- The **sin** of idolatry plagued the Northern Kingdom for its entire existence.
 5. 1 Kings 12:31-32- Jeroboam established a new **priesthood** and feast system as part of the idol worship.
 6. 1 Kings 12:33 – Jeroboam commenced the idolatry with sacrifices on the altar at **Bethel**.
- D. 1 Kings 13:1-14:20 – Jeroboam’s reign as king of Israel
- E. 1 Kings 15:8-11 – King Asa was a **good** king, who followed the standard set by **David**.
- F. 1 Kings 15:12-14 – Although King Asa was good in many ways, he did not destroy the **high places** of idol worship.
- G. 2 Chronicles 14-16 – These chapters detail Asa’s reign.
1. 2 Chronicles 14:1-8 – King Asa removed false worship **altars** and shrines and protected Israel from enemy **attacks**.
 2. 2 Chronicles 14:9-15 – King Asa relied on the Lord, and the Lord gave Judah victory over **Ethiopia**.

3. 2 Chronicles 15:1-7 – The prophet Azariah **warned** King Asa to not turn from God and exhorted him to **be strong** in the Lord.
 4. 2 Chronicles 15:8-19 – King Asa made reforms that brought peace and prosperity, but let the **high places** of idolatry remain in the land
 5. 2 Chronicles 16:1-6 – Instead of **relying** on the Lord, King Asa made a treaty with Aram.
 6. 2 Chronicles 16:7-9 – The prophet Hanani rebuked Asa for his **foolish failure** to rely on the Lord.
 7. 2 Chronicles 16:10-14 – King Asa reacted badly to the prophet’s rebuke. His life ended in spiritual **failure**.
- V. 1 Kings 16:23-22:40 – The reign of the evil king Ahab
- A. 1 Kings 16:23-34 – The record of Ahab’s ascent to the throne
1. 1 Kings 16:24 – **Omri**, a famous general and effective politician, ruled Israel (the Northern Kingdom) from 884 to 874 BC.
 2. 1 Kings 16:24 - Omri and his descendants, the 4th **dynasty** or family to rule Israel, brought a level of stability to the Northern Kingdom.
 3. 1 Kings 16:25 – The divine commentary on Omri focused on his **wickedness**.
 4. 1 Kings 16:26 – Omri took the idolatry started by King Jeroboam to a new level of evil. His son **Ahab** was even more wicked.
 5. 1 Kings 16:27 – Omri impacted the Northern Kingdom in two major ways.
 - a. 2 Kings 17:5 – He built the new capital at **Samaria**, a defensible city that the Assyrian army was unable to capture for three years.
 - b. 1 Kings 16:31 – Omri entered into a political alliance with the **Phoenicians** and sealed the deal by marrying his son Ahab to a Sidonian princess named Jezebel, an exceedingly wicked woman in God’s eyes.
 6. 1 Kings 16:28 – Samaria was a major commercial center because of its location on the **caravan** trade route.
 7. 1 Kings 16:29 – Ahab ruled the Northern Kingdom of **Israel** from 874 to 852 BC.
 8. 1 Kings 16:30 – With the influence of his wife **Jezebel**, Ahab took idolatry to its highest level in the Northern Kingdom of Israel.
 9. 1 Kings 16:31a – Ahab had a careless attitude about **sin** and God that reflected the national attitude of Israel.
 10. 1 Kings 16:31b – Jezebel ranks high among the most **evil** women to ever live. (Cf. 2 Kings 9:33-37)
 - a. Revelation 2:20 – **Compromising** the truth is playing into the *deep things of Satan*.
 - b. Jezebel worshiped **Baal**, the supreme god among the false gods of Phoenicia.

11. 1 Kings 16:32 - As the **storm**-god, Baal was believed to have power over wind, rain, and clouds.
 12. 1 Kings 16:33 - Jezebel brought 450 priests with her to live in Israel and supported them with government **money**.
 13. 1 Kings 16:34 – **Hiel** exemplified the people’s disrespect for God during the greatest period of idolatry in the Northern Kingdom.
 - a. Joshua 6:26-27 – God declared a judgment on anyone who rebuilt the city of **Jericho**.
 - b. Like Ahab, the leader of the Nation, Hiel, a contract developer, **disregarded** God’s Word and willingly sinned. God judged him through the deaths of two sons.
- B. 1 Kings 17:1 – Enter Elijah
1. *Now* – Elijah suddenly appeared on the stage of history with no **ancestry** given.
 2. *Elijah* – His name means *My God is **Yahweh***.
 3. Normally, the Bible introduces a **prophet** with the phrase *the word of the Lord came to him*, but this phrase was not used until after Elijah announced the judgment.
 4. Elijah used the common Old Testament phrase *as the Lord lives* to establish the **challenge** between Yahweh and Baal.
 5. *Before Whom I stand* – Elijah could make this statement because of his proper standing before God.
 - a. The role of the Old Testament prophet was to represent God in announcing violations of His **law**.
 - b. The prophet announced the legal case against Israel by citing violations of the **Mosaic** Contract.
 - c. The prophet pointed out Israel’s disobedience and announced judgment based on the absolute **standard** of God’s Word.
 - d. Elijah announced the violation in the challenge: *You have forsaken the living God for a **dead idol***.
 6. The judgment was no **rain**.
 - a. Elijah challenged the false **religious** system, answering the question *Who really controls the dew and the rain?* Baal or God?
 - b. In calling for judgment for violations of the Mosaic Contract, Elijah showed God’s **righteous** character. Leviticus 26:18-20; Deuteronomy 11:16-17.
 - c. Elijah held firmly to the Word of God and **prayed** according to it. James 5:17.
- C. 1 Kings 17:2-7 – God **trained** Elijah to trust Him for all his needs.

1. 1 Kings 17:2 – The **word** of the Lord came to him saying... indicates that God gave Elijah precise instructions. Psalm 33:4, 119:89, 105, 160.
 2. 1 Kings 17:3-4 – The Lord gave Elijah three commands and two **promises** connected to those commands.
 3. 1 Kings 17:5 – God told Elijah where to stay and what would happen. Elijah **obeyed** God exactly. Matthew 16:33; Proverbs 3:5-6.
 4. 1 Kings 17:6 – God used the raven, an **unclean** bird, to provide food for Elijah.
 5. 1 Kings 17:7 – Elijah stayed at the brook **Cherith**, which flowed into the Jordan River. Day after day, he watched the water level get lower and lower.
- D. 1 Kings 17:8-16 – Again, God **trained** Elijah to trust His provision.
1. 1 Kings 17:8 – Just as the brook dried up, the **Word of the Lord** came to Elijah again.
 2. 1 Kings 17:9a – Zarephath, the home country of Jezebel, was in **enemy** territory.
 3. 1 Kings 17:9b – God’s provision for His prophet Elijah also helped a poor **gentile widow**.
 4. 1 Kings 17:10-11a – Elijah **obeyed**, going immediately to the place God provided.
 5. 1 Kings 17:11b – With confidence in **God’s promise**, Elijah asked a poor woman for bread and water in the middle of a drought.
 6. 1 Kings 17:12 – God had prepared the widow so that she recognized Elijah and **his God**.
 7. 1 Kings 17:13 – Elijah asked for her last morsel of food, clearly demonstrating his **trust** in God’s promise to provide for him.
 8. 1 Kings 17:14a – Elijah based his promise to the widow on the **power** of God.
 9. 1 Kings 17:14b – Elijah based his statement of faith on deep confidence in God’s **Word**.
 - a. The drought across the land was God’s **punishment** for Israel’s disobedience. Deuteronomy 28:23.
 - b. God’s challenge to the religion of Baal was to demonstrate that He is the only **living** God.
 - c. God promised Elijah that a widow in Zarephath would **provide** for him.
 - d. Elijah encountered a widow with just enough flour and oil for one more meal—and she showed a level of respect for **Yahweh**.
 - e. Baal was the god of flour and oil, but he couldn’t produce the **rain** to grow the wheat and olives necessary to make the flour and oil.
 - f. Yahweh as **Creator** could make flour and oil without rain.

- g. Conclusion: Yahweh as Creator challenged the Satanic **religious system** of Baal, the so-called “god of fertility.” He commanded a widow to provide for Elijah. This widow with little flour and oil seemed to want to help. Elijah knew that if she really were the widow God had prepared, she would obey him, and God would provide the flour and oil for them to survive.
10. 1 Kings 17:15-16 – The widow was obedient, and the Lord was **faithful**.
- E. 1 Kings 17:17-24 – God continued preparing Elijah for the showdown at Mt. Carmel.
1. 1 Kings 17:17 – The death of the widow’s son provided an opportunity for both Elijah and the widow to trust **God’s power**.
 2. 1 Kings 17:18 – The widow reacted to the circumstances and accused **Elijah**.
 3. 1 Kings 17:19 – **Elijah** responded with patience and humility. Philippians 2:3-4; James 1:19-20.
 4. 1 Kings 17:20-21 – Elijah went to the Lord and humbly asked Him to **restore life** to the boy.
 5. 1 Kings 17:22-23a – God **answered** Elijah’s prayer and brought the boy to life.
 6. 1 Kings 17:23b – *See, your son is alive!* – See, Yahweh is the one and only **true** God!
 7. 1 Kings 17:24 – God revealed His power to show the widow that He, **not Baal**, is Creator/God.
- F. 1 Kings 18:1-19 – Elijah’s confrontation with Ahab
1. 1 Kings 18:1a – *Now it happened* identified these events as under God’s **control**.
 2. 1 Kings 18:1b – Again, God gave Elijah specific commands, but this time He ordered Elijah to **show** himself to his enemy, King Ahab.
 3. 1 Kings 18:2a – Elijah obeyed God even though it placed him in grave **danger**.
 4. 1 Kings 18:2b – The **economy** of the Northern Kingdom of Israel was terrible.
 - a. Question: Were the economic problems because of a meteorological, political, social, or spiritual problem?
 - b. All problems in human history are connected to a **spiritual** problem.
 5. 1 Kings 18:3 – This Obadiah, who was not the author of the book of Obadiah, held a **high position** in Ahab’s political administration.
 6. 1 Kings 18:4 – Obadiah’s respect for God was not obvious, but he did **hide** some of the Lord’s men from Ahab's persecution.
 - a. Obadiah did not follow the law concerning **idolatry**. Leviticus 19:4; Deuteronomy 32:26.
 - b. 1 Kings 16:26 – Because Ahab was an idolater, Obadiah, who spent much time with him, made idolatrous **compromises**.

- c. 2 Corinthians 6:14-7:1 – Paul taught the Corinthians about the dangers of compromise. They must not **mix** the Lord with idols.
- 7. 1 Kings 18:6 – Ahab was more concerned about his **livestock** than his people.
- 8. 1 Kings 18:7 – Obadiah recognized Elijah, but his words betrayed his **anxiety** at being with him.
- 9. 1 Kings 18:8 – Elijah commanded Obadiah to go and tell **Ahab** about him.
- 10. 1 Kings 18:9 – Obadiah revealed his **fear**, the result of his continual compromise.
- 11. 1 Kings 18:10-12 – Obadiah’s fear produced **instability**. His method of making decisions showed his failure to trust the Lord.
- 12. 1 Kings 18:13 – Obadiah attempted to prove his devotion to Yahweh by **hiding** one hundred prophets.
- 13. 1 Kings 18:14-15 – Obadiah seems to have **taken care** of himself first and then trusted and served the Lord when convenient.
- 14. Contrasting Elijah and Obadiah
 - a. The objects of their obedience: Elijah obeyed God. Obadiah obeyed **Ahab**.
 - b. The timing of their obedience to God: Elijah obeyed immediately without excuses. Obadiah was **hesitant** to obey and gave excuses.
 - c. Their **confidence**: Elijah’s confidence was in Yahweh. Obadiah’s was in himself.
 - d. **Compromise**: Elijah did not compromise. Obadiah did.
 - e. **Reputation**: Elijah left his in God’s hands. Obadiah depended on himself.
 - f. **Courage**: Elijah stood firm in danger. Obadiah cowered in fear.
 - g. Results: Elijah was a major player in **God’s plan**. Obadiah was not involved.
 - h. What made the difference? Elijah’s concern for God’s character was greater than his concern for self or others. Obadiah’s concern for his **comfort** and security was greater than his concern for God and others.
- G. 1 Kings 18:16-19 – Elijah confronted King Ahab.
- H. 1 Kings 18:20-25 – Elijah prepared for his Mt. Carmel confrontation of the 450 **false** prophets of Baal.
 - 1. 1 Kings 18:20 – Believing his god would **win**, Ahab gladly attended this confrontation between God and Baal.
 - 2. 1 Kings 18:21a – Elijah challenged the people to stop living as if **both** faith systems were true. Either God was the true God or Baal was, but not both.
 - 3. 1 Kings 18:21b – Elijah demanded the same response the Scriptures demand: a **decision** about God. Matthew 6:24, 12:30.

4. 1 Kings 18:21c – The crowd’s **silence** proved their unwillingness to stand firm for Yahweh. Their fear of government persecution was greater than their love of God.
5. 1 Kings 18:22 – Elijah made a statement he thought was true but which the Lord later **corrected**. 1 Kings 19:18.
6. 1 Kings 18:23a - Elijah gave the **rules** for the contest.
7. 1 Kings 18:23b – The Baal prophets had to accept the challenge because they said that **fire** was Baal’s instrument since he was lord of the sun and his prophets were set apart by passing through fire.
8. 1 Kings 18:23c – Elijah mentioned fire four times in his explanation of the rules. From the Bible we know this about fire:
 - a. Fire was a symbol of God’s **presence**. Exodus 3:2, 13:21-22.
 - b. Fire was a sign of God’s **acceptance** of the sacrifice. Leviticus 9.
 - c. Fire was a means of **purification**. Numbers 31:21-23.
 - d. Fire symbolizes **judgment**. Isaiah 26:11; Hebrews 10:27; Revelation 20:14-15.
 - e. Fire will **test** the value of our spiritual lives. 1 Corinthians 3:11-15.
9. 1 Kings 18:24 - God’s answer with fire would clearly show He is the **living** God who **judges** those in rebellion against Him.
 - a. God’s answer by fire would prove that Elijah was God’s **minister** doing God’s will.
 - b. Furthermore, it would prove that God totally rejects all competing **truth** systems and that acceptance of the living God comes only through the proper sacrifice, a foreshadowing of the sacrifice of the Lamb of God, the Lord Jesus Christ. John 1:29.
10. 1 Kings 18:25 – Elijah made it easy for the Baal prophets to succeed but protected against their deception by not letting them put **fire** under the sacrifice.
- I. 1 Kings 18:26-40 – The showdown at Mt. Carmel
 1. 1 Kings 18:26 – The religious ritual of Baal worship is an example of man trying to **come to God** in his own way.
 2. 1 Kings 18:27 – Elijah mocked the false prophets about the **failure** of their fire god to provide fire.
 3. 1 Kings 18:28-29 – The Baal prophets behaved more desperately as their **failure** became increasingly obvious.
 4. 1 Kings 18:30-35 – Elijah prepared for God’s answer by making fire on his altar humanly **impossible**.
 5. 1 Kings 18:36-37 – Elijah simply offered a **prayer** based on Creator/God’s contract with Israel.

6. 1 Kings 18:38 – Immediately and dramatically, the Lord **answered** Elijah’s prayer.
 7. 1 Kings 18:39 – Recognizing that Yahweh is the only God, the Israelites responded with **worship**.
 8. 1 Kings 18:40 – Elijah performed **Mosaic justice** (according to God’s commands in the Mosaic Law) by killing the 450 prophets of Baal. Deuteronomy 13:1-5.
- J. 1 Kings 18:41-46 – The effective prayer of Elijah
1. 1 Kings 18:41-42a – Ahab showed his **self-centeredness** by celebrating the end of the drought without trying to understand the divine reasons it came and ended.
 2. 1 Kings 18:42b – Elijah’s prayer is an example of the **effective** prayer of James 5:18.
 3. 1 Kings 18:43-45 – Elijah showed his faith and confidence in God by his **endurance** in prayer and his message to King Ahab.
 4. 1 Kings 18:46 – Elijah excitedly expected a **revival** in the Land.
- K. 1 Kings 19:1-8 – Israel did not undergo revival.
1. 1 Kings 19:1 – Ahab relayed the day’s events to Jezebel.
 2. 1 Kings 19:2 – Enraged, Jezebel sent a **threatening** message to Elijah.
 3. 1 Kings 19:3-4a – Elijah panicked at the threat and **ran away**.
 4. 1 Kings 19:4b – With his expectations of revival not met, Elijah became depressed and begged the Lord to **take** his life.
 5. 1 Kings 19:5-8 – God miraculously restored Elijah’s strength for the journey to Mt. **Horeb**.
- L. 1 Kings 19:9-18 – Elijah encountered God’s presence at Mt. Horeb.
1. 1 Kings 19:9 – God dealt with Elijah by asking him questions, the biblical method of helping people through their anger and **depression**.
 - a. God questioned **Cain** about his anger and fallen countenance. Genesis 4:6-7.
 - b. God designed His questions to provoke **thought**. Jonah 4:4, 9.
 - c. God's Word clearly shows our wrong thinking and helps us examine every situation from God’s **point of view**. Hebrews 4:12; 2 Timothy 3:16-17.
 2. 1 Kings 19:10 – Elijah’s self-focused words revealed his **hopelessness**.
 3. 1 Kings 19:11-13a – God revealed Himself to Elijah so His prophet would **reconsider** his attitude about his situation.
 4. 1 Kings 19:13b – The Lord **repeated** the question.
 5. 1 Kings 19:14 – Elijah’s response to God’s question did not **change**, showing that he had chosen to not allow God’s very presence to alter his thinking.

6. 1 Kings 19:15-18 – God gave Elijah his final **tasks** as prophet and corrected his misconception about the number of people still worshipping Him.
 7. 1 Kings 19:19-21 – God called **Elisha** through the ministry of Elijah.
- M. 1 Kings 20 – The wars of King Ahab
1. 1 Kings 20:1-4 – Ahab’s submissive answer to the King of Syria showed his **weakness**. Aram was their term for Syria.
 2. 1 Kings 20:4-7 – Ben-hadad sensed Ahab's weakness and **demanded** more tribute.
 3. 1 Kings 20:8 – Ahab’s **subjects** had more courage than their king.
 4. 1 Kings 20:9-10– Using **weak** language, Ahab refused to comply with Ben-hadad’s demands, angering him.
 5. 1 Kings 20:11-12 – Ahab’s more **noble** reply made the drunken Ben-hadad senselessly attack the city.
 6. 1 Kings 20:13-16 – Because the **divine time** to humiliate the King of Syria had come, the Lord assured Ahab of victory over him.
 7. 1 Kings 20:17-21 – God graciously provided Ahab with victory to further prove that He is the unchanging (**immutable**) Creator of all things.
 8. 1 Kings 20:22-25 – God **warned** Ahab about Syria’s future activities.
 9. 1 Kings 20:26-28 – Aphek was about six miles east of the **Sea of Galilee** on the road between Israel and Damascus.
 10. 1 Kings 20:29-30a – With God’s help, Israel’s army killed 100,000 soldiers in one day and sent the remainder of Ben-hadad’s army fleeing to Aphek where a **wall** fell on the rest of the soldiers.
 11. 1 Kings 20:30b – For the third time in a short period of time, God gave undeniable evidence of His preeminence as the **only** God.
 12. 1 Kings 20:31-34 – Ahab continued blatantly **ignoring** God’s commands, even signing a contract with Ben-hadad, Israel’s defeated enemy!
 13. 1 Kings 20:35-43 – Through a prophet, God told Ahab that because he freed King **Ben-hadad**, he would lose his kingdom.
- N. 1 Kings 21 – Ahab and Naboth’s **vineyard**
1. 1 Kings 21:1-4 – Ahab **pouted** because Naboth refused to sell him his vineyard.
 2. 1 Kings 21:5-16 – To obtain the vineyard for Ahab, Queen Jezebel had Naboth **murdered**.
 3. 1 Kings 21:17-19a – Ahab had coveted, permitted a lie, endorsed murder, and stolen another man’s **vineyard**.
 4. 1 Kings 21:19b – Therefore, Elijah announced God’s **judgment** on Ahab.

5. 1 Kings 21:20-26 – God’s evaluation of Ahab and Jezebel was that they were **evil**.
6. 1 Kings 21:27-29 – Amazingly, Ahab **humbled** himself; therefore, God postponed the destruction of his family until after his death.
7. New Testament Application:
 - a. Ahab married an **unbeliever**. 2 Corinthians 6:14-16.
 - b. Ahab became **friends** with those who hated the Lord, those of the world. 1 Corinthians 5:11; James 4:4.
 - c. Ahab did not **resist** evil and, thus, was taken captive by it. 2 Corinthians 10:5; Colossians 2:8.
 - d. Ahab was greedy and **coveted** another’s property. Colossians 3:5.
- O. 1 Kings 22 – Ahab’s final military campaign and death
 1. 1 Kings 22:1-6 – Ahab asked **Jehoshaphat**, king of Judah, to assist him in recapturing Ramoth-gilead.
 2. 1 Kings 22:7-12 – Jehoshaphat wanted to hear from a **true** prophet of the Lord because he did not want to fight Syria.
 3. 1 Kings 22:13-18 – The prophet Micaiah would not be persuaded by the **majority** report. He stood firm against popular opinion.
 4. 1 Kings 22:19-28 – The **angelic** council held in Heaven shows the spiritual reality behind every physical event in human history.
 5. 1 Kings 22:29-37 – An **arrow** shot at random killed King Ahab in battle. He was buried in Samaria.
 6. 1 Kings 22:41-50 – King Jehoshaphat of Judah was a good king, yet sadly he made a treaty with Ahab, the **evil** king of Israel.
 7. 2 Chronicles 17-20 – These chapters add details about **Jehoshaphat’s** reign.
 - a. 2 Chronicles 17:3-6 – The Lord blessed Jehoshaphat’s reign because he followed **King David’s** example.
 - b. 2 Chronicles 17:7-19 – Jehoshaphat established **“Bible” teaching teams** throughout Judah, which brought a time of peace and prosperity.
 - c. 2 Chronicles 18:1 – Jehoshaphat foolishly made an **alliance** with King Ahab of Israel.
 - d. 2 Chronicles 18:2-34 recounts the events of 1 Kings 22. Note verse 31, which clearly shows Jehoshaphat’s **reliance** on the Lord.
 - e. 2 Chronicles 19:1-4 – The prophet Jehu rebuked King Jehoshaphat, but unlike Asa his father, Jehoshaphat responded with **humility** and proper action.
 - f. 2 Chronicles 19:5-11 – Jehoshaphat responded to Jehu’s rebuke by instituting more **spiritual reforms**.

- g. 2 Chronicles 20:1-4 – A three nation coalition threatened Judah so they sought help from the **Lord**.
 - h. 2 Chronicles 20:5-13 – Jehoshaphat prayed a remarkable **prayer**.
 - i. 2 Chronicles 20:14-25 – God promised victory, which He gave by **confusing** the enemy.
 - j. 2 Chronicles 20:26-34 – Jehoshaphat returned to Jerusalem in triumph, but sadly he allowed the **high places** of false worship to remain in Judah.
 - k. 2 Chronicles 20:35-37 – Jehoshaphat made an alliance with Ahaziah, the king of Israel. God was **displeased**.
- VI. The divided kingdom and prophets who spoke before Israel's **destruction**
- A. 1 Kings 22:40, 49, 51-53; 2 Kings 1 – The reign of **Ahaziah** (853-853 BC)
 - 1. 1 Kings 22:51-53 – Ahaziah followed his parents' **wicked** ways. Proverbs 10:27.
 - 2. 2 Kings 1:1 – During Ahaziah's reign, **Moab** rebelled against Israel.
 - 3. 2 Kings 1:2 – Ahaziah clearly revealed the extent of his idolatry when he sent messengers to seek assistance from the **Philistine** god Baal-zebub.
 - 4. 2 Kings 1:3-4 – God commanded Elijah to meet the messengers and send Ahaziah a message of **doom**.
 - 5. 2 Kings 1:5-6 – The messengers related the **prophet's** message to the king.
 - 6. 2 Kings 1:7-8 – From their description, Ahaziah knew the prophet was Elijah.
 - 7. 2 Kings 1:9-12 – On two occasions, God verified Elijah as His man by sending **fire** from Heaven.
 - 8. 2 Kings 1:13-14 – The third captain recognized God's **power** through Elijah and begged that his life be spared.
 - 9. 2 Kings 1:15-16 – Elijah told the king that he would not **get well** because his idolatry disrespected the Lord.
 - 10. 2 Kings 1:17-18 – King Ahaziah **died** according to the word of the Lord, and his brother Jehoram ruled Israel in his place.
 - B. 2 Kings 2:1-18 - Elijah was taken to Heaven in a whirlwind behind a chariot of **fire**, and Elisha's ministry began.
 - C. 2 Kings 2:19-25 – Elisha's ministry was verified by two actions.
 - 1. 2 Kings 2:19-22 – God **purified** the waters of Jericho for Elisha.
 - 2. 2 Kings 2:23-25 – At Elisha's command, **bears** mauled mocking teenagers.
 - D. 2 Kings 3-7 – Elisha's miracles
 - 1. 2 Kings 3:1-27 – The water provision

- a. 2 Kings 3:1-3 – Jehoram was not as evil as his parents but still **did evil** in the sight of the Lord.
 - b. 2 Kings 3:4-9a – During Jehoram’s rule, **Moab** rebelled so Israel, Judah, and Edom came together to bring Moab under control.
 - c. 2 Kings 3:9b-12 – The army was out of water, and Jehoram **blamed** the Lord. Jehoshaphat asked that a prophet of the Lord be consulted.
 - d. 2 Kings 3:13-19 – Elisha told King Jehoram that if King Jehoshaphat were not there, he would not help him. The Lord answered Elisha and gave **water**.
 - e. 2 Kings 3:20-25 – God granted the three kingdoms (Israel, Judah, and Edom) **victory** over the Moabites.
 - f. 2 Kings 3:26-27 – In desperation, the king of Moab **sacrificed** his oldest son to a false god, but Moab was defeated.
2. 2 Kings 4:1-7 – The miracle of oil
 - a. 2 Kings 4:1 – A widow of a son of the prophets was in need. Her two young sons were about to be taken into slavery to **pay** her debt.
 - b. 2 Kings 4:2 – Elisha asked her what she had of value. All she had was a jar of **oil**.
 - c. 2 Kings 4:3-4 – Elisha told the woman to gather as many **jars** as possible.
 - d. 2 Kings 4:5-6 – The oil flowed as long as she had an **empty** vessel to fill.
 - e. 2 Kings 4:7 – Elisha instructed her to **sell** the oil and pay her debt.
 3. 2 Kings 4:8-37 – The work of God in the life of the Shunammite **woman**
 - a. 2 Kings 4:8-10 – The woman constructed a **special room** for Elisha to live in during his visits.
 - b. 2 Kings 4:11-16 – In gratitude for her kindness, Elisha promised her a **son**.
 - c. 2 Kings 4:17-20 – The woman conceived and gave birth to a son just as the Lord had promised through Elisha, but the boy **died** at a young age.
 - d. 2 Kings 4:21-28 – The Shunammite woman sought Elisha to **restore** the life of her son.
 - e. 2 Kings 4:29-37 – God restored the life of the boy through Elisha’s **intercession**.
 4. 2 Kings 4:38-44 – Elisha purified the **poisoned** stew.
 - a. 2 Kings 4:38a – The famine was **punishment** on the nation Israel for disobeying God’s commands. Leviticus 26:1-4, 14; 1 Kings 8:35.
 - b. 2 Kings 4:38b – The sons of the prophets were **training** to be servants of the Lord.
 - c. 2 Kings 4:38c – During the famine, Elisha commanded a servant to put a pot on the fire in preparation for cooking a stew for the men.

- d. 2 Kings 4:39 – The details provoke interesting thoughts to ponder.
 - 1) The gourds appeared **pleasant**, not threatening. Error is often packaged attractively. 2 Corinthians 11:13-15.
 - 2) The **wild** gourds were readily available. When good teaching dries up, deception and false teaching are rampant.
 - 3) The poisonous food was added to the **good** food. Mixing the truth with the lie always distorts the truth into a dangerous system of thinking.
 - 4) The gourd was chosen and added in **ignorance**: *they did not know*. Often false teaching gains credibility from those without solid biblical training and understanding. Hebrews 5:14.
- e. 2 Kings 4:40a – Upon tasting the stew in the pot, they recognized the danger.
 - 1) The first step in correcting error is **recognizing** it. Discernment is needed.
 - 2) A well-developed spiritual appetite comes from **regularly** eating the Word of God.
- f. 2 Kings 4:40b – Recognition of the danger resulted in **exposing** the problem.
- g. 2 Kings 4:41 – They solved the problem through **specific** instructions promptly obeyed.
- h. Application Thoughts:
 - 1) A well-balanced diet of God’s Word enables us to **detect** false doctrine. Matthew 4:4; 1 Peter 2:1-3.
 - 2) Failure to practice **discernment** brings spiritual harm to our souls. Hebrews 5:12-14.
 - 3) Once we identify and expose the error, we must be **willing** to obey the biblical instructions that remedy it. 2 Peter 3:17-18.
- 5. 2 Kings 4:42-44 – The miraculous provision of **bread**
- 6. 2 Kings 5:1-27 – The cleansing of Naaman, the **leper**
 - a. 2 Kings 5:1 – Naaman had great human ability and wealth, but none of it could **cure** his problem of leprosy.
 - b. 2 Kings 5:2-4 – God providentially had the **right person** in the right place.
 - c. 2 Kings 5:5-7 – Naaman asked permission to see **Elisha** in Israel.
 - d. 2 Kings 5:8 – Elisha expressed **concern** for the situation.
 - e. 2 Kings 5:9-10 – Elisha sent a message telling Naaman to **wash** seven times. Leviticus 14:7-9, 16, 27.
 - f. 2 Kings 5:11-14 – Naaman reacted in arrogance but responded in humility after his servants calmed him.

- g. 2 Kings 5:15-19 – Naaman attempted to **reward** Elisha, but Elisha refused because taking payment would distort grace.
 - h. 2 Kings 5:20-23 – Gehazi's **greed** prompted him to devise a plan to get some of the reward.
 - i. 2 Kings 5:24-27 – Gehazi attempted to **deceive** Elisha and received Naaman's leprosy in judgment.
7. 2 Kings 6:1-7 – The miracle of the floating **axe** head
- a. 2 Kings 6:1 – The **sons** of the prophets sought Elisha's advice regarding a house building project.
 - b. 2 Kings 6:2 – The men were willing to give their **time** and **effort** to meet the need.
 - c. 2 Kings 6:3-4 – They wanted **Elisha** with them.
 - d. 2 Kings 6:5 – The man's cry revealed his character by showing his concern for borrowed **property**.
 - e. 2 Kings 6:6 – God worked a **miracle** through Elisha to float the axe head.
 - f. 2 Kings 6:7 – Although the axe head floated, the man **had to** take it out of the water himself.
 - g. Application Thought: God is interested in the **everyday** problems of your life. Philippians 4:6.
8. 2 Kings 6:8-23 – The **Arameans** tried to capture Elisha.
- a. 2 Kings 6:8-14 – The King of Aram sends horses and chariots to **capture** Elisha.
 - b. 2 Kings 6:15-20 – God gave Elisha's servant a glimpse of the **angelic** army.
 - c. 2 Kings 6:21-23 – An act of **kindness** resulted in the Arameans not coming into Israel any more.
9. 2 Kings 6:24-7:20 – The **famine** in Samaria
- a. 2 Kings 6:24-29 – Ben-hadad lay siege to Samaria (Israel) and was so successful that the Samaritans practiced **cannibalism** to survive.
 - b. 2 Kings 6:30-33 – King Joram blamed Elisha for the tragedy and sought to **kill** him.
 - c. 2 Kings 7:1-2 – Elisha responded by promising God would provide **food** the next day. Joram's officer mocked him.
 - d. 2 Kings 7:3-11 – Lepers trying to surrender to the Syrians found their camp **empty** and their food supplies left behind.
 - e. 2 Kings 7:12-14 – King Joram verified the lepers' **message**.

- f. 2 Kings 7:15-20 – The word of the Lord through Elisha came true, and the officer who mocked God's Word was trampled to **death** by the crowd.
- E. The historical background of the Book of Obadiah, who prophesied during the reign of **Jehoram** of Judah (853-841 BC)
1. 2 Kings 8:1-6 – Elisha's prediction of **famine** and provision for the Shunammite woman
 2. 2 Kings 8:7-15 – Elisha **wept** over the evil Hazael would commit.
 - a. 2 Kings 8:7-8 – Ben-hadad became **ill** and sent his administrator Hazael to inquire of Elisha about the illness.
 - b. 2 Kings 8:9-10 – Elisha informed Hazael that king Ben-hadad would **not die** from the illness.
 - c. 2 Kings 8:11-12 – Elisha **wept** over Hazael's future evil toward the sons of Israel.
 - d. 2 Kings 8:13 – Hazael was surprised and perplexed by Elisha's weeping, prompting Elisha to tell him that the Lord had shown him that he would be the next **king**.
 - e. 2 Kings 8:14 – Hazael returned with Elisha's message that the king would **recover**.
 - f. 2 Kings 8:15 – Hazael **smothered** Ben-hadad and became the next king of Syria.
 3. 2 Kings 8:16-23; 2 Chronicles 21 – The reign of **Jehoram** in Judah (853-841 BC)
 - a. 1 Kings 22:42; 2 Kings 1:17 – Jehoram's father Jehoshaphat ruled Judah for **25** years.
 - 1) 1 Kings 22:42a – Jehoshaphat, Jehoram's father, was considered a **good** king.
 - 2) 1 Kings 22:43b-44 – Jehoshaphat's syncretism tainted his testimony, prompting his son Jehoram to **reject** the Lord.
 - b. 2 Chronicles 21:1-6 – Of the seven sons of Jehoshaphat, Jehoram was the oldest. His father married him to the daughter of evil Ahab and Jezebel, **Athaliah** in order to form a political alliance with the Northern Kingdom.
 - c. 2 Kings 8:18-22a – **God's** commentary on Jehoram's reign in Judah
 - 1) 2 Kings 8:18 – **Sin**: He walked in the evil ways of the kings of Israel.
 - 2) 2 Kings 8:19 – Because of the Davidic Covenant, God was **faithful** to Judah even when they acted wickedly.
 - 3) 2 Kings 8:20-22a – Jehoram could not keep Edom under his **control**. He tried to stop them from gaining their freedom but failed.

- F. The Book of Obadiah: The book of Edom's **judgment**
1. Obadiah, the **shortest** book in the Old Testament, is not **quoted** in the New Testament.
 2. Obadiah 1a – Nothing about the author is given except his **name**, which means servant or worshipper of Yahweh.
 3. Obadiah 1b – The date of the book, around 845-840 BC, means Obadiah lived in the days of **Elisha**.
 4. Obadiah 2-4 – God would destroy proud **Edom**.
 5. Obadiah 5-9 – God **promised** complete destruction of Edom.
 - a. Obadiah 6 – The Edomites were descendants of **Esau**.
 - b. The Edomites manifested their **hatred** of Israel continually during Old Testament times. Numbers 20:14-21.
 - c. Edom became **powerful** and built seemingly impregnable cities. Genesis 36; Exodus 15:15; Numbers 20:14.
 6. Obadiah 10-14 – God **judged** Edom because of their evil treatment of Israel.
 7. Obadiah 15-21 – Obadiah foretold the **day of the Lord**.
 8. The structure of the Book of **Obadiah**
 - a. Obadiah 1-9 – The coming **destruction** of Edom
 - 1) Obadiah 1-4 – The **downfall** of Sela, the capital city of Edom
 - 2) Obadiah 5-9 – The **poetic** prophecy of the plundered and devastated city
 - b. :10-14 – Edom's **hatred** of Israel
 - c. :15-21 – The coming day of the Lord
 - 1) :15-16 – The **judgment** that could come at any time
 - 2) :17-20 – The future **deliverance** of Israel
 - 3) :21 – The coming **Messianic** Kingdom
 9. The major theme of the book is that nations **reap** what they **sow** in regards to Israel.
 - a. The Book of Obadiah provides a classic example of God's judgment on those who practice **anti-Semitism** (hatred of Israel).
 - b. The third provision of the Abrahamic Covenant is the basis for punishment to all who **attack** God's chosen people. *"I will curse those who curse you."*

- c. God controls history, and eventually, in *the day of the Lord*, He in His justice will make things **right**. Obadiah 15-21.
 - d. God's faithfulness to **literally** fulfill His promises is a principal rule of correct biblical interpretation.
 - e. Israel has a **special place** in God's program, and anyone treating Israel lightly faces dire consequences.
 - f. God judges the nations of the world based on their **attitude** toward His chosen people.
10. New Testament Connection: In Obadiah, Christ is seen as
- a. The **Judge** of the nations. Obadiah 15-16.
 - b. The **Savior** of Israel. Obadiah 17-20.
 - c. The **Possessor** of the Kingdom. Obadiah 21 <> Revelation 19.
- G. The historical background of the Book of **Joel**
1. 2 Kings 9:1-10 – **Jehu** was anointed king of Israel.
 - a. 2 Kings 9:1-3 – Elisha commissioned a young prophet to anoint Jehu with oil as the new **king** of Israel.
 - b. 2 Kings 9:4-6 – The young prophet **obeyed** his orders.
 - c. 2 Kings 9:7-10 – God **chose** Jehu to end the Omri dynasty.
 2. 2 Kings 9:11-10:17 – Jehu carried out his work of **destruction**.
 - a. 2 Kings 9:11-26 – Jehu killed King Joram, who was in Jezreel recovering from battle wounds, and buried him in Naboth's field as a reminder of God's judgment on Ahab's **murder** of Naboth.
 - b. 2 Kings 9:27-32 – Ahaziah, the king of Judah, was visiting Joram and was captured and killed since he was a **grandson** of Ahab through Athaliah.
 - c. 2 Kings 9:33-37 – Jezebel welcomed Jehu and attempted to win him over but was thrown from the window and trampled by Jehu's horses. **Dogs** ate her flesh, fulfilling Elijah's prophecy (1 Kings 21:23).
 - d. 2 Kings 10:1-11 – In Samaria, Ahab's **seventy** sons were executed, leaving no descendants alive in the Northern Kingdom.
 - e. 2 Kings 10:12-17 – Ahaziah's forty-two relatives were put to death along with the rest of Ahab's descendants except **Jehonadab**.
 3. 2 Kings 10:18-28 – Jehu destroyed the organized Baal worship by killing the priests and destroying the **idols** and buildings.
 4. 2 Kings 10:29-36 – Jehu's **careless** walk regarding God's law

- a. 2 Kings 10:29 – Although Jehu destroyed Baal worship, he did not **remove** the apostasy established by Jeroboam.
 - b. 2 Kings 10:30 – God **commended** Jehu’s obedience in destroying Ahab’s descendants and promised him rulers on the throne of Israel.
 - c. 2 Kings 10:31-33 – Jehu’s royal line was cut short because of his **carelessness** toward God’s Word. The Lord allowed Hazael, King of Syria, to invade Israel.
 - d. 2 Kings 10:34-36 – After a **twenty-eight** year reign, Jehu died and was succeeded by his son Jehoahaz.
5. 2 Kings 11 – The reign of terror under Athaliah (2 Chronicles 22:10-23:15)
- a. 2 Kings 11:1 – Athaliah, the evil daughter of Ahab and Jezebel, attempted to wipe out the **Davidic** line in a satanic attack on the promised Seed of Messiah.
 - b. 2 Kings 11:2-3 – God’s countermove to Satan’s attack was to have a priest’s wife hide baby Joash in the Temple.
 - c. 2 Kings 11:4-12 – The priest Jehoida had the military take an oath to **protect** young Joash, which they did willingly.
 - d. 2 Kings 11:13-14 – Athaliah heard the celebration of Joash’s anointing as **king** of Judah and lashed out at losing her authority.
 - e. 2 Kings 11:15-20 – The Israelites rejoiced at the death of that *wicked woman* Athaliah.
6. 2 Kings 12 – The reign of King Joash
- a. 2 Kings 12:1-3 – Joash was a rare king, doing what was **right** in the eyes of God, but he, too, failed to remove the high places of worship.
 - b. 2 Kings 12:4-16 – Joash oversaw the money given to repair the **Temple**.
 - c. 2 Chronicles 24:15-19 – After the death of the priest Jehoiada, Joash listened to his new, evil administrators and led the nation back to **idolatry**.
 - d. 2 Chronicles 24:20-22 – The hardness of Joash’s heart led him to **murder** Jehoidah’s son Zechariah, who had rebuked him for his tolerance of idolatry.
 - e. 2 Kings 12:17; 2 Chronicles 24:23-24 – God judged Joash by allowing the king of Syria, Hazael, to **invade** and plunder Judah.
 - f. 2 Kings 12:18 – Joash **appeased** Hazael by giving him Temple treasures.
 - g. 2 Kings 12:19-21; 2 Chronicles 24:25 – As Joash lay dying, his own servants **assassinated** him.
- H. The Book of **Joel** – The book of judgment on Judah
- 1. Joel prophesied to the Southern Kingdom of Judah around 835 BC during the reign of Joash.
 - 2. Joel’s message emphasized the **Day** of the Lord.

- a. Joel used a recent **locust** plague to show the devastation of the coming Day of Judgment, called the Day of the Lord.
 - b. Joel 2:1-11 – The Day of the Lord will bring divine justice on **Israel**.
 - c. Joel 3:1-17 – The Day of the Lord will also bring divine justice on **gentile** nations.
3. Joel 2:12-17 – Joel warned the people of Judah to prompt them to **return** to the Lord.
 4. Joel 3:2, 12 – Jesus Christ is the **Judge** of the Nations.
- I. The Day of the Lord
1. The Day of the Lord is a **key** biblical phrase, marking the next destination of human history.
 - a. Without a correct understanding of this key phrase, we cannot properly understand God’s **future** plan.
 - b. The Day of the Lord is a major eschatological (the study of final events) theme in both Testaments that **ties** the two Testaments together.
 - 1) Joel 3:9-16 – The Day of the Lord includes a coming **wrath** or judgment aspect. Zechariah 14:1-7.
 - 2) Joel 3:17-21 – The Day of the Lord also includes a coming **blessing** aspect. Zechariah 14:8-9, 16.
 2. The Day of the Lord is not a **24 hour** day but a period of time that includes all end-time events from the Tribulation to the new heavens and new earth.
 - a. For us, a day begins at sunrise and ends at sunset, but the **Jewish** day began at sunset one day and extended to sunset the next day.
 - b. Using the Jewish understanding of a day, the *Day of the Lord* will begin with darkness, symbolizing the Tribulation **judgment**, and will end in darkness with the Great White Throne judgment.
 - 1) Between the judgments is the **Sonrise** (Christ’s return) of the Second Advent.
 - 2) The **1000 year** Kingdom will begin with the sunrise of Christ’s return and end with the setting sun of the Great White Throne judgment when God will judge all unbelievers who have ever lived.
 - 3) After the final sunset, the **new day** of the new heavens and new earth (eternity) will begin. 2 Peter 3:10-13.
 3. Seven characteristics of the Day of the Lord
 - a. God will destroy the **nations** because they violated His perfect, righteous standard. Isaiah 13:6, 9, 13; Ezekiel 30:3; Joel 1:15-20; Zephaniah 1:18, 2:2.

- b. Because the light bearers will cease functioning properly, **darkness** will characterize this time. Isaiah 13:10; Joel 2:10; Amos 5:18-20; Zephaniah 1:14-15.
- c. The day is **near**. Joel 2:1.
- d. The day will be like **no other** day. Joel 2:2.
- e. The day will bring great **mourning** and anguish. Amos 5:16-17; Zephaniah 1:10-11.
- f. God designed the day to **punish** wickedness and arrogance (Isaiah 13:11; Ezekiel 30:6; Zephaniah 1:8) and to show man that He is God (Ezekiel 30:8).

J. The historical background of the books of **Jonah** and **Amos**

- 1. 2 Kings 14:23-27 – The reign of Jeroboam II in Israel (782-753 BC)
 - a. 2 Kings 14:25 - Jeroboam II was the most **powerful** king of the Northern Kingdom of Israel.
 - b. 2 Kings 14:28 – Jeroboam II **expanded** Israel’s borders while Assyria was in a temporary decline.
- 2. 2 Kings 14:21-22, 15:1-7; 2 Chronicles 26 – King **Uzziah** ruled the Southern Kingdom of Judah.
 - a. 2 Chronicles 26:1-15 – Uzziah **repaired** the walls of Jerusalem, reorganized the army, and defeated Judah’s enemies.
 - b. 2 Chronicles 26:16-23 – Uzziah’s arrogance was his undoing as God struck him with **leprosy** when he attempted to perform a priestly ceremony.
- 3. 2 Kings 14:24 – The nation Israel did well economically and politically under the rule of Jeroboam II but was spiritually **bankrupt**.
 - a. The prosperity God gave the Northern Kingdom was **grace** before judgment.
 - b. During this same period, the prophet Jonah delivered God’s message to **Nineveh**, which God spared and used later to bring judgment on Israel.

K. The Book of Jonah – The book of **hardheadedness**

- 1. Jonah hated the Assyrians, who were Israel’s **enemy**.
 - a. Jonah 3:4 – Preaching a message of repentance to the Assyrians would help Israel’s **enemy**.
 - b. Jonah 4:1 – Jonah’s patriotism blinded him to God’s **concern** for all Gentiles.
- 2. Interesting characteristics of Jonah
 - a. The Book of Jonah is the only book that places more emphasis on the **messenger** than the message.

- b. Jonah was one of the few prophets to have a **successful** ministry—and he wanted to die because of its success! Jonah 4:3.
 - c. Jonah was the only prophet sent directly to the Gentiles and the only prophet who wanted to **hide** the message.
 - 3. New Testament connection: Matthew 12:40-41
 - a. Christ referred to two events in Jonah that **modern** theologians reject.
 - 1) God kept Jonah alive in the **belly** of the fish.
 - 2) Jonah’s **message** brought the residents of Nineveh to repentance.
 - b. If the account of Jonah in the fish’s belly is fiction, so is the Lord’s burial and resurrection since He **compared** the two.
 - c. If the Ninevites never changed their minds about God, then Christ **lied**.
 - d. Application Thought: If you reject the **historical truth** of the events in the book of Jonah, you also reject the veracity of Jesus Christ, who presented them as fact.
- L. The Book of Amos – The book of Israel’s **judgment**
 - 1. Amos wrote this book during the reign of Jeroboam II, a time of **economic** and political strength in the Northern Kingdom. Amos 1:1b.
 - a. During this time, Assyria, Babylonia, Syria, and Egypt were relatively **weak**.
 - b. The people of Israel assumed those countries would never be **threats**.
 - c. Because of Israel’s land expansion and the surrounding nations’ decline, Israel controlled the **trade routes**.
 - d. Wealth began to accumulate rapidly, resulting in an emerging upper class that abused the **poor** legally and economically.
 - e. Israel was spiritually unable to appreciate their blessings and, therefore, lived lives of indulgence, moral corruption, and rampant **idolatry**.
 - 2. The name Amos means burden bearer. His burden was delivering God’s message of **judgment** to rebellious Israel.
 - a. Amos 1:1a - God called Amos, a native of the Southern Kingdom of Judah, to **preach** against Israel, the Northern Kingdom, during a time of great national prosperity.
 - b. Amos’ occupations of shepherd and tree farmer took him to the trade markets of the Northern Kingdom, where he witnessed the idolatry, corruption, and **immorality**.
 - 3. An outline of Amos
 - a. Amos 1-2 – Eight **oracles** (or prophecies) against the surrounding nations, Judah, and Israel

- b. Amos 3-6 – Three **sermons** to the people of Israel about their sins
 - c. Amos 7-9:10 – Five **visions** from the Lord that taught that they deserved their judgment
 - d. Amos 9:11-15 – God’s promise of **restoration**
4. The message of Amos
- a. Amos 2:6-8; 3:1-2 - The people repeatedly **broke** every aspect of their covenant relationship with God, thereby asking for His judgment.
 - b. Amos 7:11 – Amos predicted Israel’s 722 BC **captivity** by Assyria.
 - c. Amos 3:14; 5:21-25 – Israel eagerly worshipped idols during festivals while giving **lip service** to God at the same time.
 - d. Amos 7:14 – Being a prophet was a money-making profession because the people paid a prophet to tell them what they wanted to hear; therefore, Amos **denied** any connection with the prophets.
 - e. Amos 7:10 – Amos’ stand for the truth prompted Amaziah to declare him a **threat** to national security. In reality, Amos was a threat to Amaziah.
5. Amos 5 is a key chapter because God called His people to repent or face **judgment**.

M. The book of Hosea – The book of **loyal** love

1. Hosea and Amos prophesied during the same time period. Hosea’s **forty** year ministry began during the reign of Jeroboam II and included Assyria’s conquest of the Northern Kingdom.
2. Hosea 1:2-3 – God told Hosea to marry a **harlot** named Gomer.
 - a. Hosea drew analogies between his own life and **unfaithful** Israel.
 - b. Gomer represented Israel as a **nation**.
 - c. Gomer participated in the wild **sex** parties of Baal and Ashtaroth worship.
 - d. Hosea continued to **love** Gomer despite her unfaithfulness.
 - e. Hosea’s loyal love for unfaithful Gomer **mirrored** God’s loyal love for unfaithful Israel.
3. The two basic sections of Hosea
 - a. Hosea 1-3 – The faithless **wife** and the faithful husband
 - b. Hosea 4-14 – The faithless **nation** and the faithful God
4. Problems in Israel
 - a. Hosea 4:6 – The people of Israel were **ignorant** of God’s Word.
 - b. Hosea 5:5 – The people of Israel were **arrogant**.
 - c. Hosea 7:8-11 – They sought easy human **solutions** to their needs.

- d. Hosea 13:2 – They had given themselves to **idolatry**.
- e. Hosea 8:7 – They had sown to the wind and would **reap** a whirlwind of judgment.

N. The Fall of the Northern Kingdom

- 1. 2 Kings 17:1-3 – Tiglath-Pileser III of Assyria brought Damascus and half of Israel under his **control** and put a puppet leader named Hoshea in charge.
- 2. 2 Kings 17:4-5 – After Assyria changed kings, Israel refused to pay **tribute**.
- 3. 2 Kings 17:6 – The new king, Sargon II (722-705), captured Samaria and the ten northern tribes of Israel and **exported** many Jews beyond the Euphrates River.

VII. The Southern Kingdom of Judah and its prophets before 586 BC

A. The historical background of the books of Isaiah and Micah

- 1. 2 Kings 16:7-9 – Assyria was a **major** power during the time of Isaiah.
- 2. 2 Kings 18:4 – Hezekiah **destroyed** the idols that had become objects of worship.
- 3. 2 Chronicles 29:3-30:12 – Hezekiah accomplished much good.
 - a. He **opened** the temple doors closed by his father Ahaz. 2 Chronicles 29:3.
 - b. He commissioned the priests and Levites to **cleanse** the temple. 2 Chronicles 29:4-19.
 - c. He had the **correct** sacrifices offered. 2 Chronicles 29:20-36.
 - d. He planned a special Passover that had to be **delayed** a month because so few priests were qualified ceremonially. 2 Chronicles 30:1-4.
 - e. He invited people from every **tribe**, including those in the North who had lost their king and capital city a few years earlier. 2 Chronicles 30:5-12.
- 4. 2 Kings 18:7 – Hezekiah refused to continue giving **tribute** to the Assyrians.
- 5. 2 Kings 18:13-16 – Hezekiah was **afraid**.
 - a. 2 Kings 18:13 - Hezekiah was **terrified** of a war with the Assyrian army.
 - b. 2 Kings 18:14 – Hezekiah did not **trust** Yahweh and so requested peace terms with Assyria.
 - c. 2 Kings 18:15-16 – To pay the tribute, Hezekiah emptied the **Temple** and palace treasuries and even stripped gold from the Temple's doors and pillars.
- 6. 2 Kings 18:17-37 – King Sennacherib's first threat
- 7. 2 Kings 19:1-7 – Hezekiah's first prayer
- 8. 2 Kings 19:8-13 – King Sennacherib's second threat
- 9. 2 Kings 19:14-19 – Hezekiah's second prayer: He placed Sennacherib's threat before the **Lord**.

- a. 2 Kings 19:15 – Hezekiah understood the Creator/creature distinction. He remembered that God is our **Creator**, and we are His creation.
 - b. 2 Kings 19:16 – Hezekiah told God, “Sennacherib has defied **You**.”
 - c. 2 Kings 19:17-18 – Hezekiah mentioned the **uselessness** of idolatry.
 - d. 2 Kings 19:19 – The **glory** of God was Hezekiah’s motivation.
10. 2 Kings 19:20-34 – God **answered** Hezekiah’s prayer.
- a. 2 Kings 19:21-28 – Sennacherib was an **instrument** in the hands of Creator God, who controls history.
 - b. 2 Kings 19:29-31 – The **remnant** of Israel will return to prosper again.
 - c. 2 Kings 19:32-34 – the Assyrians would not **touch** Jerusalem.
 - d. Point to ponder: Sennacherib made a terrible **mistake** in thinking that Jerusalem was just another city with just another king.
 - 1) Jerusalem was protected by the **King of Kings**, and Sennacherib was a mere pawn in His hand. 2 Kings 19:25.
 - 2) Isaiah prophesied the **doom** of the Assyrian army in attacking Jerusalem. Isaiah 10:5-19.
11. 2 Kings 19:35-36 – The angel of the Lord fought for Israel, and the Assyrian army **lost** 185,000 men in one night. 2 Chronicles 32:21.
12. 2 Kings 19:7; Isaiah 37:38 – Sennacherib’s **sons** killed him.
- B. The Book of Isaiah – The book of God’s **servant**
- 1. Isaiah’s name means Yahweh is **salvation**. His ministry lasted forty years.
 - 2. The Book of Isaiah divides naturally into two sections.
 - a. Isaiah 1-39 – The **judgment** of God
 - b. Isaiah 40-66 – The **salvation** of God
- C. Isaiah 7:1-17 – The Messiah would be born of a **virgin**.
- 1. Isaiah 7-12 form a single unit often called the Book of **Immanuel**.
 - a. The name Immanuel appears **three** times in the text. Isaiah 7:14, 8:8, 10.
 - b. A child’s name reflects the **thinking** of his parents.
 - c. God named the promised child Immanuel to indicate the very nature of the child, *God **with** us*. This child would be God living among men.
 - 2. Isaiah 7:1-2 – A threat against the House of David
 - a. The Assyrian Empire, a rising power, **threatened** many smaller kingdoms.

- b. Among those threatened were Syria (Aram), the Northern Kingdom of Israel, and the Southern Kingdom of Judah.
 - c. The kings of Israel and Syria joined forces but still did not have enough **military** force to withstand the Assyrian war machine.
 - d. They invite Judah to join them, but King Ahaz of Judah **refused**.
 - e. Israel and Syria (Aram) plotted to dethrone Ahaz, **destroy** the house of David, and enthrone a new dynasty that would join them against the Assyrians. If they had succeeded in destroying David's family line, the Messiah could not have come into the world.
3. Isaiah 7:3-9 – The message to Ahaz
- a. Ahaz, an **idolater**, was afraid of the attack.
 - b. God told Isaiah to meet Ahaz, who was inspecting **water** supplies in preparation for a long battle against Jerusalem.
 - c. God told Isaiah to take his **son** with him. His son's name was Shear-Jashub, meaning *a remnant will return*.
 - d. Isaiah warned King Ahaz of the **plot** and told him not to be afraid.
4. Isaiah 7:10-11 – God offered a sign to Ahaz as proof of His prophecy.
- a. Ahaz, the idolater, did not **trust** God. He had greater faith in the Assyrian Empire than in the God of Israel.
 - b. Ahaz could request any miracle to **clearly** show that this promise was from the Lord.
5. Isaiah 7:12 – Ahaz rejected God's offer of a sign.
- a. Suddenly, Ahaz became a **fake** religious person. Even in his idolatry, he still knew the one **true** God.
 - b. He did not want to ask for a sign because he knew God would do it. Then, he would be forced to abandon his **Human Viewpoint** solution (man's solution to a problem). He liked his solution, an alliance with Assyria.
6. Isaiah 7:13-14 – The sign of the House of David
- a. Isaiah 7:13 – Isaiah prophesied to the entire **house** of David.
 - b. *Behold* is used with a present participle, indicating a future event, the Messiah's **birth** and miraculous conception.
 - c. The text specifically says *the virgin*, and the only possible reference is to God's promise in Genesis 3:15.
 - d. Normally, the Bible describes people as from the seed of a man; however, the Messiah would be from the seed of the **woman**.
7. Isaiah 7:15-17 – The sign to Ahaz

- a. Before Isaiah's son was old enough to make moral distinctions between right and wrong, the kings of Israel and Syria would be **long gone**.
 - b. **Three** years later, God had fulfilled this sign.
8. Isaiah 7:1-17 – Isaiah gave two signs.
- a. :13-14 – First sign – The house of **David** could not be destroyed until the birth of a virgin-born son.
 - b. :15-16 – Second sign – The attack on Ahaz by Syria and Israel would not **succeed**.

D. The Book of Micah – The book of Judah's **judgment**

1. Micah, whose name means *who is like Yahweh*, lived at the same time as **Isaiah**.
2. Micah 1:6 – Micah dealt primarily with **Judah** but addressed the Northern Kingdom and predicted the fall of Samaria.
3. His message, along with Isaiah's, sparked a spiritual **awakening** in the Southern Kingdom during the reign of Hezekiah.
4. Micah and Isaiah
 - a. Isaiah was a **scholar** in the royal court; Micah was a good ole **country** boy.
 - b. Isaiah was a voice to kings; Micah, to the **common** people.
 - c. Isaiah addressed political problems; Micah, religious and **social** evils.
 - d. Micah's book could be called the **condensed** (abridged) edition of Isaiah's.
5. Micah 6:8 – Micah gave God's expectations for His **covenant** people.
6. Micah 5:2 – Micah added to the understanding of Messiah's birth by giving the **location**.
 - a. The One to be born in **Bethlehem** would *go forth for Me*.
 - b. The human origin of Messiah would be Bethlehem, but His divine existence is from **all eternity**.
 - c. What is true of God the Father is also true of the **One** born in Bethlehem. Psalm 90:2.
 - d. Messiah would be human, born at a specific point in human history (the space-time continuum) and yet would have existed since eternity past; therefore, we know that He is **God**.
 - e. New Testament Connection: Matthew 2:1-12

E. Book of Nahum – The book of Nineveh's **doom**

1. 2 Kings 20:21 – During Nahum’s time, King **Hezekiah** died, and his son Manasseh (686-642 BC) ruled on the throne.
2. 2 Kings 21:9 – Manasseh was an **evil** king and purposely copied the wickedness of the Canaanites.
 - a. 2 Kings 21:16 – Manasseh **murdered** many of the righteous remnant. Since so few righteous remained in Israel, God had no reason to not send judgment on Judah.
 - b. Among the *innocent blood* spilled on the streets of Jerusalem may have been that of the prophet **Isaiah**. Hebrews 11:37.
 - c. Even worse, most of the people tolerated the extreme **idolatry** of Manasseh, which resulted in the doom of Jerusalem and the Temple. Jeremiah 7:16.
3. 2 Chronicles 33:10-13 – Manasseh repented, and God restored him to the throne.
 - a. Ashurbanipal pronounced Manasseh **guilty** and, as a war trophy, had him dragged across the desert in chains with a hook through his nose.
 - b. Manasseh returned to God, and God’s **grace** allowed him to return to Jerusalem as king.
4. 2 Chronicles 33:14-16 – Although he made **changes**, he could not turn back the evil he had begun.
 - a. 2 Chronicles 33:17 – The people still **rebelled** against God.
 - b. 2 Chronicles 33:21-25 – Amon became king and cancelled all the good reforms of his father Manasseh. He was soon **murdered**.
5. During this time, the prophet Nahum, whose name means *comfort*, prophesied about Nineveh’s **destruction**.
6. Nahum 3:8-10 – Nahum wrote his book after 663 BC, the year the city of Thebes, Egypt, fell to the Assyrians. He used that historical event to prophesy the coming **fall** of Nineveh.
 - a. Nineveh was the Assyrian **capital**, located on the banks of the Tigris River.
 - b. The city, which had walls **100 feet high** strengthened by 1200 towers another 100 feet high and was wide enough for 3 chariots to ride side by side, enclosed about 7,700,000 m² (1800 acres) of land.
 - c. The city could maintain its own food supply, allowing it to withstand a **20 year** attack.
 - d. Nothing seemed more **unlikely** than Nahum’s prophecy of Nineveh’s doom. Nahum 1:8.
7. Nahum 2:6 – **Flood** waters destroyed part of the wall.
 - a. A Medes and Babylonian partnership completely **destroyed** Nineveh.

- b. Not until 1842 was the site of Nineveh discovered. Nineveh depicts the disaster that befalls nations that practice **anti-Semitism** (oppression of Jews). Genesis 12:2-3.

F. The historical background for Zephaniah, Habakkuk, and Jeremiah

1. 2 Kings 22:1-23:30 – Josiah, a **righteous** king, brought good changes to the Southern Kingdom of Judah.
2. 2 Chronicles 34:3-7 – At the age of 20, he began **cleansing** the land of every instrument of idolatry.
 - a. Jeremiah 25:3 – A year later, the prophet **Jeremiah** began his ministry.
 - b. 2 Chronicles 34:8-9 – At the age of 26, Josiah began repairing the **Temple**.
 - c. 2 Kings 22:8 – In the process of cleansing the Temple, priests discovered a copy of the **Torah** (Genesis – Deuteronomy).
3. During the reign of Josiah, **Babylon** began to rise in power.
 - a. The Neo-Babylonian Empire became more powerful than the Assyrian Empire had been. Babylon began to **dominate** the Middle East.
 - b. Nabopolassar became king of Babylon and, through several well planned **victories**, pushed the Assyrians into the north.
 - c. In 612 BC, the Babylonians combined with the Medes and Scythians to **destroy** Nineveh, the Assyrian capital.
 - d. The Assyrians retreated **north** to Haran, but the awesome power of the united Babylonian army drove them away.
4. Suddenly, Egypt, a longtime **enemy** of Assyria, came to her aid against Babylon.
 - a. The decimated Assyrian army together with **support** from Neco, the king of Egypt, decided to fight the Babylonian army based at Haran.
 - b. They hoped to push the Babylonians out of the **western** Euphrates area.
5. 2 Kings 23:29 – The death of King Josiah
 - a. Josiah seemed to understand the goal of the military campaign and sought to **stop it**.
 - b. Judah had gained independence from Assyria during Josiah's reign and had become an **ally** of the Babylonians.
 - c. 2 Chronicles 35:21 – Josiah knew that Neco, the king of Egypt, was not coming to **hurt** or attack Judah at that time.
6. After the battle of Carchemish, which was won by the Babylonians, Neco appointed a vassal king over Judah, making Judah a vassal state of Egypt.

- a. After a reign of three months, King Jehoahaz of Judah was taken to Egypt and **died**. 2 Kings 23:34.
 - b. Neco placed Jehoiakim, a king he could **control**, on the throne.
 - c. Jeremiah 26:1-6 – Because of Judah’s disobedience to God, Jeremiah began preaching her **destruction**.
7. Recap:
- a. Josiah became king of Judah in 640 BC.
 - b. Josiah began **removing** idolatry from Judah in 628 BC.
 - c. Jeremiah began his ministry in 627 BC.
 - d. **Zephaniah** ministered sometime between 630 and 625 BC.
- G. The Book of Zephaniah – The book of God’s judgment
- 1. Zephaniah, whose name means *Yahweh hides*, was a great-great grandson of Hezekiah and, thus, a member of the **royal** family.
 - 2. The preaching of Jeremiah, who lived at the same time as Zephaniah, pounded hard at the nation’s **conscience**.
 - 3. The Book of Zephaniah has two major sections.
 - a. Zephaniah 1:3-8 – Coming **judgment** in the Day of the Lord
 - b. Zephaniah 3:9-20 – Coming **salvation** in the Day of the Lord
 - 4. Zephaniah 2:1-3 – Zephaniah warned Judah to **turn back** to God and told of the coming wrath of God.
 - 5. Zephaniah 1:7a - Zephaniah summarized his message in this verse. ***Be silent before the Lord GOD for the day of the LORD is near...***
- H. The Book of Habakkuk – The book of **faith** perspective
- 1. The Book of Habakkuk is unique in that the **prophet** communicated with God about happenings in his day.
 - 2. A brief outline of the book
 - a. Habakkuk 1:2 – Habakkuk had a **problem** with the evil around him.
 - b. Habakkuk 1:2-4 – Habakkuk’s first set of questions related to how long God would wait to respond to the **injustices**. Psalm 13:1-2.
 - c. Habakkuk 1:5-11 – God’s answer involved raising up the Chaldeans to discipline **Judah**.
 - d. Habakkuk 1:12-2:1 – Habakkuk’s second set of questions related to how righteous God could use the **evil** Chaldeans to discipline not-as-evil Judah.

- e. Habakkuk 2:2-20 – God answered with the **promise** of judgment on the Chaldeans for their destruction of Judah.
 - f. Habakkuk 3:1-19 – Habakkuk offered God a psalm of **praise** in adoration of Him as the Creator.
3. New Testament Connection:
- a. Habakkuk 2:4b was quoted in **three** New Testament passages.
 - b. Hebrews 10:38 – The one who is righteous by **faith** is capable of living the spiritual life.
 - 1) We must remember the context of Habakkuk 2:4. The corrupt soul of the arrogant was strongly contrasted to the **humility** of the righteous one.
 - 2) Humility is necessary to live the life that **glorifies** God, the enduring life.
 - 3) Habakkuk needed encouragement to **endure** the violence and corruption in his culture. The Hebrews also faced many difficulties from their culture. Endurance through God’s power is the emphasis.
 - 4) The man who is righteous by faith alone in Christ alone must also live by faith throughout his life, not to be saved or remain saved but to **glorify** God.
 - c. Romans 1:17 – Paul had no reason to use the verse any differently than in Hebrews.
 - 1) Romans 1:16 – Paul explained that the **gospel** is based on faith *from first to last*.
 - 2) It was appropriate for Paul to quote a passage that referred to continued **endurance** in faith.
 - 3) *Faith to faith* is faith for salvation on to faith for the **spiritual** life.
 - 4) In other words, a person is forensically (legally) justified by **faith** unto eternal life, and he **lives** the resulting spiritual life by **faith** as well.
 - 5) The believer is justified and positionally sanctified by faith alone in Christ alone and **experientially** sanctified by faith alone in God's Word alone.
 - 6) Those whom God declared righteous based on faith shall **live**. They have the ability to be experientially sanctified (to live daily in holiness) and, thereby, live out eternal life in a real way.
 - d. Galatians 3:11 – Paul used Habakkuk 2:4 to support his claim that no one is justified by **keeping** the Law.
 - 1) The one who is justified by faith has the ability to live the life provided **in Christ**.
 - 2) Some in Galatia tried to live the spiritual life through obeying the Law but found it **impossible**.

- I. The historical background for Jeremiah, Lamentations, Ezekiel, and Daniel
 1. In 605 BC, Nabopolassar, king of Babylon, put his armies under the control of his **son** Nebuchadnezzar and sent him westward to fight against Egypt and the remains of Assyria.
 - a. The armies once again met at Carchemish, but this time, Nebuchadnezzar **destroyed** the Egyptian army.
 - b. Now Babylon (the Neo-Babylonian Empire) was the controlling **super-power** over the Middle East.
 - c. 2 Kings 24:1a – King Jehoiakim switched **loyalty** from Egypt to the new super-power Babylon.
 2. Normally, Nebuchadnezzar removed a king and placed a new king of his choosing on the throne, but he didn't here. Why?
 - a. Nebuchadnezzar received word that his father Nabopolassar had **died** on August 15, 605 BC.
 - b. Nebuchadnezzar returned to Babylon quickly to **secure** the throne by preventing anyone from taking it in his absence.
 - c. These events show God's **control** of history.
 3. Nebuchadnezzar thought he could control Jehoiakim by taking royal hostages back to Babylon with him.
 - a. **Daniel** and his friends were deported to Babylon at this time. Daniel 1:3-4.
 - b. Not only did he take royal hostages, but he also took the **temple treasures**. Daniel 1:1-2.
 - c. Historically, Judah had allied herself with Babylon so Nebuchadnezzar saw no reason to **doubt** the loyalty of Jehoiakim.
 4. 2 Kings 24:1b – Jehoiakim changed his allegiance again.
 - a. In 601 BC, Nebuchadnezzar suffered a **defeat** against the Egyptians.
 - b. Jehoiakim must have decided the balance of power was shifting back to **Egypt**.
 5. 2 Kings 24:2 – Although Nebuchadnezzar was in Babylon, he sent armies to launch initial strikes against Judah.
 - a. Jeremiah 22:18-19 – Jehoiakim was **killed** in early December, 598 BC.
 - b. Jeremiah 36:30 – Jeremiah gave this prophecy in anticipation of the **curse** that would fall on Jehoiakim's son Jehoiachin.
 6. 2 Kings 24:8-16 – Jehoiachin
 - a. 2 Chronicles 36:9 – Jehoiachin ruled for three **months** and ten days.

- b. 2 Kings 24:10-11 - The Babylonian army surrounded and attacked **Jerusalem** and captured it on March 15, 597 BC.
 - c. 2 Kings 24:12-15 - Jehoiachin surrendered to the Babylonians, and he, along with his mother, wives, and ten thousand leading citizens were **deported** to Babylon.
 - d. 2 Kings 24:16 - Ezekiel, a young **priest**, was one of the captives this time.
 - e. Jeremiah 22:28-30 - God declared that the line of **Coniah** would never reign on the throne again.
 - 1) Jehoiachin was also called Jeconiah of which Coniah was an abbreviation.
 - 2) Though the legal right to the throne passed to Christ through Joseph, the actual physical lineage could not come through Joseph because of the Coniah **curse**. Jesus was not from the blood line of Johoiachin.
7. 2 Kings 24:17-20 – King Zedekiah
- a. Jeremiah 38:5 – Zedekiah was a **weak** leader.
 - b. Several events caused Zedekiah to **rebel** against Nebuchadnezzar.
 - 1) Revolts in Babylon itself sparked **prophecies** that Babylon would soon be destroyed.
 - 2) Pharaoh Neco II lost his courage after the final defeat at Carchemish, but the new **pharaoh** seemed strong enough to take on Nebuchadnezzar.
 - 3) Edom, Moab, Ammon, Tyre, and Judah formed an **alliance**. Jeremiah 27:1-15.
 - 4) Eventually, Judah stopped paying **tribute** to Babylon. Nebuchadnezzar ruthlessly put down their rebellion.
8. The final demise of Judah
- a. 2 Kings 25:1 – On January 15, 588 BC, the armies of Babylon reached the **walls** of Jerusalem. The ensuing siege marked the beginning of the end for Judah.
 - b. Babylon ended the siege when word came that Egypt was coming to **rescue** Judah.
 - c. Jeremiah 37:7-8 – Jeremiah’s prophecy was soon fulfilled. On July 18, 586 BC, Babylon broke through the walls of Jerusalem and **slaughtered** a third of the people.
 - d. 2 Kings 25:4-5 – King Zedekiah could not **escape**.
 - e. 2 Kings 25:6-7 – The fate of Zedekiah was terrible. The **last** thing he saw was the slaughter of his sons. Then, he was blinded.
 - f. The Babylonians slaughtered many Judeans, deported many more, destroyed the **Temple**, and burned the city.

- J. The Book of Jeremiah – The book of final warning
1. Jeremiah 1:1 – Jeremiah, which means *Yahweh sends*, was the son of a priest and was alive at the time of Zephaniah, Habakkuk, Daniel, and Ezekiel.
 2. For forty years, Jeremiah delivered his unpopular message of **doom** to the Southern Kingdom.
 - a. Jeremiah 7:23-26 – The Babylonian captivity was inevitable because Judah **defied** God’s Word and refused to repent.
 - b. Jeremiah 25:11 - The land of Israel would receive the missed Sabbath **rests** while Judah was in captivity.
 3. The Book of Lamentations – The book of **mourning**
 - a. Jeremiah wrote Lamentations **after** the destruction of Jerusalem in 586 BC.
 - b. The book served as a funeral dirge or lament poem.
 - 1) Lamentations 1 – A song of Jerusalem’s **devastation**
 - 2) Lamentations 2 – A song of Jerusalem’s **destruction**
 - 3) Lamentations 3 –Jeremiah’s **lament**
 - 4) Lamentations 4 – A song of Judah’s **loss**
 - 5) Lamentations 5 – Judah’s **prayer**
 - c. Lamentations 3:22-23 – This verse was the key to **hope** during Israel’s captivity. The Lord is good and faithful.

Proverbs, Ecclesiastes, and Song of Solomon (King Solomon)

VIII. The writings of Solomon

A. Proverbs – The book of **wisdom**

1. King Solomon wrote most of Proverbs to teach wisdom and **moral** judgment. Proverbs 1:2-6.
2. Solomon’s writings have three primary types of **proverbs**.
 - a. The **contrastive** proverb presented a truth by way of contrast. Proverbs 14:30.
 - b. The **completive** proverb introduced a thought in the first line and finished it in the second. Proverbs 16:3.
 - c. The **comparative** proverb compared something in the first line with something in the second. Proverbs 15:16.

3. An outline of Proverbs
 - a. Proverbs 1:1-7 – **Purpose** of Proverbs
 - b. Proverbs 1:8-9:18 – **Parental** appeal
 - c. Proverbs 10-29 – **Pithy** sayings of Solomon
 - d. Proverbs 30-31 – **Prudent** words of Agur and Lemuel
 4. Biblical thoughts from Proverbs
 - a. Proverbs is a **practical guidebook** for understanding life from the **Divine Viewpoint**.
 - b. Proverbs approaches life from the perspective that God has **all the answers**.
 - c. God provides wisdom for all of **life's circumstances**.
- B. Ecclesiastes – The book of **vanity**
1. Solomon wrote Ecclesiastes to instruct his **son** on the necessity of living life focused on God and the eternal.
 2. Ecclesiastes is the only book in the Bible that reflects a **human** rather than divine viewpoint.
 3. Thus, the book is full of erroneous thinking that demonstrates that life apart from God is **futile**, worthless.
 4. Highlights from Ecclesiastes
 - a. Ecclesiastes 1:2 – The author stated his conclusion, then sought to provide evidence through a **series of arguments**.
 - b. Ecclesiastes 1:6-7 – The universe is mere monotonous **repetition**.
 - c. Ecclesiastes 2:1 – The “just do it!” philosophy is **meaningless**.
 - d. Ecclesiastes 2:12-14 – Wisdom is better than foolishness, but even the wise man **dies**.
 - e. Ecclesiastes 2:17 – The pursuit of pleasure, people, possessions, and wisdom is all **meaningless**.
 - f. Ecclesiastes **12** shows a shift in Solomon's viewpoint.
 5. Biblical thoughts from Ecclesiastes
 - a. Apart from God, everything is **meaningless**. Ecclesiastes 12:13-14.
 - b. If God does not exist, nothing **matters**; if God does exist, nothing else **matters**.
- C. Song of Solomon – The book of **marital love**
1. Solomon wrote this book, which elevates the **beauty** of the marriage relationship.

2. The book easily divides into two sections.
 - a. Song of Solomon 1:1-5:1 – The **beginning** of love
 - b. Song of Solomon 5:2-8:14 – The **development** of oneness
3. Though written by Solomon around 965 BC, the perspective is primarily that of the **Shulamite woman**.
 - a. The book emphasizes the **commitment** of a husband and wife in marriage.
 - b. The book teaches that God intends a husband and his wife to enjoy **romantic love**.

IX. The **Exilic** Prophets: Ezekiel and Daniel

A. Book of Ezekiel – The book of **visions**

1. Ezekiel 1:2-3 – Ezekiel, whose name means *God strengthens*, was priest and prophet during a **dark** period of Israel's history.
2. Ezekiel 1:1 – Ezekiel was taken captive in the **second** deportation in 597 BC.
3. Ezekiel 11:17 - When Jerusalem fell, Ezekiel confronted the Jews, assuring them of God's covenant **promise** of future blessing and complete restoration.
 - a. He emphasized that the **purpose** of God's judgment and blessing was to bring them to the knowledge that He is the Lord.
 - b. He emphasized the authoritative **control** of God and His faithfulness.
4. A brief outline of Ezekiel
 - a. Ezekiel 1-24 – God's judgment on the **Jews**
 - b. Ezekiel 25-32 – God's judgment on the **Gentiles**
 - c. Ezekiel 33 – Ezekiel's appointment as a **watchman**
 - d. Ezekiel 34 – The coming **Shepherd**
 - e. Ezekiel 35-37 – The **rebirth** of the nation
 - f. Ezekiel 38-39 – The **victory** of the nation over invaders
 - g. Chapters 40-48 – The future **Temple**
5. Ezekiel often prophesied that God will again gather Israel into the **Land** of Promise.
 - a. Ezekiel 36:24-28 – The regathering will first be physical (:24 to the Land) and then **spiritual** (:25-28 to the LORD).
 - b. The initial return to the Land must necessarily be in a state of unbelief since Israel will change from unbelief to **belief** while in the Land.
 - c. Ezekiel 20:33-38 – The prophetic timeline of these events

- d. Ezekiel 22:17-22 – Israel will regather in the city of Jerusalem in unbelief for **judgment**.
- e. Ezekiel 37:1-14 – The dry bones pictured Israel **scattered** throughout all the nations.
 - 1) Ezekiel 37:7 – The bones had no life but were **gathered** together like skeletons.
 - 2) Ezekiel 37:8 The next stage of the gathering put **skin** on the breath-less body.
 - 3) Ezekiel 37:11 All Israel was gathered but still without **real** life.
 - 4) Ezekiel 37:14 This verse contains New Covenant terminology (words) and speaks of Israel coming to life spiritually. Before repentance can come, Israel must physically **return** to the Land.
- 6. Ezekiel 38 and 39 – Gog and Magog was another major prophecy in the book.
 - a. Ezekiel 36-37 – The regathering of Israel
 - b. Ezekiel 38-39 – **After** the regathering
 - c. Ezekiel 38:1-2 - **Gog** refers to the slavic people. Genesis 10.
 - d. Ezekiel 38:3-4 – *Hooks into your jaws* seems to indicate that Gog (possibly Russia) will not **want** to attack but will because of alliances or other pressures.
 - e. Ezekiel 38:5 - Libya, Iran, and the Sudan, **allies** of Russia, will join in the invasion.
 - f. Ezekiel 38:6 - Gomer refers to modern **eastern** European countries.
 - g. Ezekiel 38:7-8 – The term *latter years* refers to some point before the **coming** of Messiah to rule in the Millennium.
 - h. Ezekiel 38:9-10 – The day of **decision** will begin the advance toward Israel.
 - i. Ezekiel 38:11-12 – The phrase *live securely* means Israel will have some level of **security** in the Land at the time of the invasion.
 - j. Ezekiel 38:13 - Groups in the Arab Peninsula and Western Europe will **criticize** the attack.
 - k. Ezekiel 38:14-16 - *That they may know Me* indicates initial success by Russia and God's purpose for the invasion.
 - l. Ezekiel 38:17-23 - God will move in **anger** toward those who dare to attack Israel, and everyone will recognize the supernatural aspect of the judgment. God will win the battle for Israel.
 - m. Ezekiel 39:1-6 – God will destroy the invading **army** in Israel.
 - n. Ezekiel 39:7-8 – God’s purpose is repeated.

- o. Ezekiel 39:9-10 - **Seven years** will be needed to dismantle and burn (as fuel) all the military equipment left behind.
 - p. Ezekiel 39:11-16 – Seven months will be needed to find and **bury** the dead.
 - q. Ezekiel 39:17-20 - **Birds** of prey will eat the unburied dead.
 - r. Ezekiel 39:21-22 – Another aspect of God’s purpose
 - s. Ezekiel 39:23-24 - New covenant terminology indicates the coming of the Kingdom, which will begin some time **after** the battle of Gog and Magog.
- B. The Book of Daniel – The book of prophecy
1. Daniel 1:6 – Daniel, which means *God is my Judge*, was taken to Babylon in the first Babylonian captivity.
 - a. Daniel 1:3-4, 6; 2:49; 10:1 – Daniel, a member of Judah’s **royal** family, was intelligent, handsome, a capable administrator, a great leader, and humble.
 - b. Scripture never says anything **negative** about Daniel.
 2. The **structure** of Daniel’s book is key to understanding its theme and purpose.
 - a. The Book of Daniel contains **accurate** past history and accurate prophetic messages about future history.
 - 1) However, Daniel didn’t structure the book around these historical events and prophecies.
 - 2) The prophecies are **not** in chronological order.
 - b. The key to interpreting the book and understanding its structure is the two languages used: Hebrew and **Aramaic**.
 - c. Daniel wrote Daniel 1-2:3, where a natural break occurs, and Daniel 8-12 in Hebrew.
 - 1) Hebrew was the language of Daniel's people, **Israel**.
 - 2) In Hebrew, God revealed to Israel, His covenant nation, the prophecies about its **future**.
 - 3) Daniel wrote these sections in Hebrew to **encourage** the nation Israel with a message of hope and deliverance.
 - d. Daniel wrote Daniel 2-7 in **Aramaic**.
 - 1) Aramaic was the lingua franca (**common language**) of the ancient world at the time of Daniel.
 - 2) The sections in Aramaic gave Gentile nations a message of complete **judgment**.
 3. Based on the two languages, the book easily divides into three sections.
 - a. Section One – Daniel 1-2:3 introduced the book and provided

- 1) The historical **setting** (Babylon)
 - 2) The **identity** of the human author (Daniel)
 - 3) The events that **placed** the author in his current circumstances
 - 4) The events in Section One had no bearing on the future of the Gentiles; thus, Daniel wrote in **Hebrew**.
- b. Section Two – Daniel 2-7 was mainly about **Gentile** nations; therefore, Daniel wrote in Aramaic.
 - c. Section Three – Daniel 8-12 mainly presented the **future** of Israel, which is connected to the destruction of the Gentile nations; thus, Daniel wrote in Hebrew.
4. Daniel 1 – Daniel resolved to not **defile** himself.
 5. Daniel 2 – Daniel **interpreted** Nebuchadnezzar’s dream.
 - a. Daniel 2:1-3 – King Nebuchadnezzar had a **dream** that kept him awake.
 - b. Daniel 2:4-7 – The king challenged the Chaldean wise men to provide both the dream and its **interpretation**.
 - c. Daniel 2:8-13 – In anger, King Nebuchadnezzar demanded **death** for Babylon’s wise men, including Daniel.
 - d. Daniel 2:14-16 – Daniel calmly **requested** more time.
 - e. Daniel 2:17-23 – Daniel and his friends took their problem to the Lord, who answered with the dream and its interpretation, prompting a prayer of **thanksgiving** from Daniel.
 - f. Daniel 2:24-28 – Daniel told the King that God was the **source** of his understanding of the dream.
 - g. Daniel 2:29-35 – Daniel gave King Nebuchadnezzar the **details** of his dream.
 - h. Daniel 2:36-45 – Daniel’s interpretation of the dream outlined the time period known as *the **times** of the Gentiles*. Luke 21:24.
 - i. Daniel 2:46-49 – Daniel and his friends received **leadership** positions in the Babylonian Empire.
 6. Daniel 3 – Daniel’s friends **stood firm** in the face of death.
 7. Daniel 4 – Daniel **interpreted** another dream for Nebuchadnezzar.
 8. Daniel 5 – Daniel explained the **handwriting** on the wall.
 9. Daniel 6 – Daniel stood firm in the face of **death**.
 10. Daniel 7-12 – God gave Daniel his prophetic understanding.
 - a. Daniel 7 – Daniel’s vision of the four beasts corresponded with the **metals** in the statue of Nebuchadnezzar’s dream in Daniel 2.

- b. Daniel 9:24-27 gives the timetable of the **Tribulation**.
 - 1) The Seventieth Seven, a unit of seven years, is the **final** week of Daniel.
 - 2) Daniel 9:27 – A contract (peace treaty) will be made for seven years but **broken** after three and a half years.
 - 3) Revelation 11:3 – Three and a half years has 1260 days based on a thirty day **lunar** calendar.
 - 4) Revelation 11:2; 13:5 – Three and a half years has **42 months**.
 - 5) The Tribulation will begin with the signing of a peace treaty between the **Antichrist** and the nation Israel.
 - c. Daniel 9:27, 11:40-41 – The Antichrist will break his covenant with Israel and **invade** their land.
 - d. Daniel 11:42-43 – The Antichrist will strengthen his empire by **plundering** Egypt, Sudan, and Libya, whose armies God destroyed.
 - e. Daniel 11:44 – While in North Africa, the Antichrist will hear of a **rebellion** in Israel and return to destroy many Jews.
 - f. Daniel 9:27 – The Antichrist will set up the abomination of desolation in the **rebuilt** temple in Jerusalem. Matthew 24:15; 2 Thessalonians 2:4; Revelation 13:5, 15-18.
 - g. Daniel 11:45 – At some point during these events, the Antichrist will be violently **killed** in a war or assassinated. Astonishingly, he will recover and become even more evil. Revelation 13:3, 12, 14: 17:8.
- X. The return from exile: The time of Haggai, Zechariah, Ezra, Esther, Nehemiah, and Malachi, the **post-exilic** prophets and writers
- A. Prophets prophesied the **return** to the Land numerous times.
 - 1. The return to Jerusalem and the Land would not have **surprised** those Israelites who understood Old Testament prophecies. Leviticus 26:34-39, 43; Deuteronomy 28:64-68.
 - a. Isaiah wrote about the **return** to the Land and the importance of the captivity for Israel. Isaiah 43:14-17.
 - b. The writer of the Chronicles described the captivity and return to the Land as **fulfillment** of prophecy. 2 Chronicles 36:20-21.
 - 2. For 70 years, idolatry and the pagan life of the **cultural capital** of the world, Babylon, surrounded the Judean captives.
 - a. After the captivity, those Jews who did not return to Israel made the **synagogue** the place for study and worship.

- b. This important development impacted the life of Jesus Christ and the ministry of Paul. Mark 1:21; Luke 4:15; Acts 13:5, 14.
 - 1) As Jews emigrated all over the world, they built synagogues, Old Testament places for **study**.
 - 2) Synagogues were not **substitutes** for the Temple because sacrifices were never offered in them.
 - 3) In the synagogues, **scribes**, who became prominent during the captivity, made manual copies of the Old Testament Scriptures.
 - 4) After Pentecost, the first Christian **converts** emerged from these centers.
 - 3. Many Judeans prospered during the captivity, including Daniel and his friends.
 - a. Many Judeans wrongly decided to stay in Babylon and not return to Judea because they refused to leave their comfortable surroundings and were willing to **compromise** with the world's evil religious systems.
 - b. God used the Israelites who did not return to the Land to spread a biblical worldview built from the Hebrew Scriptures. Their dispersion helped **spread** the Gospel during the first century A.D.
- B. Ezra 1-6 – The first return
- 1. The Assyrians, who had taken the Jews from the Land, **scattered** them across the empire to sever every tie to their land and religion. They mixed ethnic groups to create chaos in order to establish order and discourage rebellion.
 - 2. The Babylonians on the other hand used their captives as slaves. God **judged** them for their bad treatment of the Judeans. Isaiah 13; Jeremiah 25:12; Habakkuk 1.
 - 3. The Persians attempted to engender **gratitude**, not hatred, in their captives.
 - a. They sent captives back to their **homeland** with the right to re-establish their preferred system of worship.
 - b. Yahweh used this unique policy to fulfill the **promise** He had made almost 200 years before. Isaiah 44:26-45:1.
 - c. Helpful insights come from comparing Ezra 1:1 with Jeremiah 25:12, 29:10-14, and 27:21-22.
 - 4. Few Judeans chose to **return** to the Land compared to the number living in the Empire.
 - a. Ezra 2:64-65 – Ezra gave the number of returnees, the ones whose spirit **God stirred** with a desire to return to the land. Ezra 1:5.
 - b. Ezra 3:1-7 – When the people arrived, they assembled in Jerusalem and promptly constructed an **altar** for sacrifices.

- c. When the Babylonians defeated Judah and sacked Jerusalem, they left the land to the **poor**, who were not at all pleased about the returned remnant.
 - 5. Ezra 3:8-13 – The second year, 536 BC, they began rebuilding the **Temple**.
 - a. The Jews **refused** to allow the pagan Samaritans to help with the Temple rebuilding so they actively opposed it.
 - b. Thus began a Satanic attempt to **prevent** the rebuilding of the Temple.
 - 6. Ezra 4:1-5:24 – The Temple rebuilding ceased for at least **sixteen** years.
 - a. Ezra 5:1-2 – God responded by raising up Haggai and Zechariah to **exhort** the people to continue the rebuilding.
 - b. In 520 BC, the second year of King Darius’ rule, after sixteen years of no building, the work on the Temple **resumed**. Haggai 1:1.
- C. The Book of Haggai – The book of procrastination
- 1. Haggai 1:1 – During the first return, Haggai, whose name means festive or festival, prophesied in order to motivate the people to **finish** the Temple.
 - 2. Haggai 1:2 – The Lord rebuked the people for their **lazy** attitude toward rebuilding the Temple.
 - 3. Haggai 1:3-15 – The first message
 - a. Haggai 1:3-6 – The first message **rebuked** the remnant for placing their own interests ahead of God’s.
 - b. Haggai 1:7-11 – Haggai **commanded** them to rebuild the Temple and called for them to *consider your ways*.
 - c. Haggai 1:12-15 – The people responded by **resuming** work on the Temple.
 - 4. Haggai 2:1-9 – The second message
 - a. Haggai 2:1-3 – The historical setting was the **feast** of Tabernacles.
 - b. Haggai 2:4-5 – The command to take **courage** and the promise of the Lord’s presence showed them that God’s Word brings encouragement.
 - c. Haggai 2:6-9 – Haggai gave further encouragement about the future of the **Temple**.
 - 5. Haggai 2:10-19 – The third message
 - a. Haggai 2:10 – On December 18, 520 BC, **Zechariah** began his ministry. Zechariah 1:1.
 - b. Haggai 2:11-13 – God designed these questions to make the people think about their **motivations**.
 - c. Haggai 2:14 – The Lord expressed **displeasure** with the people’s work and offerings.

- d. Haggai 2:15-17 – God explained that He **disciplined** them to bring them back to Him.
 - e. Haggai 2:18-19 – God promised them blessing in the future for obedience but punishment in the **present** for disobedience.
6. Haggai 2:20-23 – The fourth message
- a. Haggai 2:20 – This message came on the same day as the **third** message.
 - b. Haggai 2:21a – The purpose of this message was to encourage **Zerubbabel**.
 - c. Haggai 2:21b-22 – God promised violent disruptions to **judge** the various governments and people groups and usher in the Messianic Kingdom.
 - d. Haggai 2:23a – *On that day* refers to the day Messiah will **return** to establish His earthly Kingdom.
 - e. Haggai 2:23b – God designed the entire message to **encourage** Zerubbabel to keep leading the returned remnant of Israel.
7. New Testament Connection: 1 Corinthians 3:16; 6:19-20.
- a. Church Age believers are the Temple of God and should live lives of **service** set apart unto Him.
 - b. Every aspect of the Temple was **set apart** unto God – the lampstand, altar, ark, etc.
 - c. God wants us, by faith, to present the members of our bodies as instruments of righteousness unto Him since we are dead to sin and alive to God in Christ Jesus our Lord. Matthew 23:37; Romans 6:10-14.
 - d. Our motivations, method of thinking, history, economics, politics, *everything* must be considered in light of God's Word: a Bible first epistemology. 2 Corinthians 10:3-6.
 - e. We must constantly use God's Word to examine our **way of life** so that we live in conformity to God's will. Romans 6:20-23; 2 Corinthians 2:17, 4:2.
 - f. Our **thinking** leads to actions; our actions develop habits; our habits shape our lifestyle; and our lifestyle determines our future rewards or lack thereof. Galatians 6:6-10; 2 Timothy 2:11-13.
 - g. Everything in life depends on whether we have our minds set on God, which leads to life and **peace**, or on the flesh, which leads to corruption. Romans 8:5-8.
 - h. We are all the products of our **thinking!** Romans 8:12-13.

D. The Book of Zechariah – The book of Messiah

1. Zechariah 1:1 – Zechariah, which means *Yahweh remembers*, prophesied at the same time as Haggai to encourage **Israel** to finish rebuilding the Temple.
2. The structure of the book can be remembered by the formula 8-4-2.
 - a. Zechariah 1-6 – Eight **Visions**
 - b. Zechariah 7-8 – Four **Messages**
 - c. Zechariah 9-14 – Two **Burdens**
3. Application Thought: A believer must understand the message in the Book of Zechariah to understand God’s **prophetic** program.
 - a. Many prophecy misunderstandings come from **ignoring** this important minor prophet.
 - b. The New Testament quotes or alludes to Zechariah at least **40** times.
 - c. Messianic prophecy dominates the book of Zechariah.
 - 1) All other Minor Prophets combined do not give the amount of information about the **Messiah** found in Zechariah.
 - 2) Zechariah not only dealt with the first advent of Messiah but also the **second advent**.
 - d. The principle that God controls history is illustrated throughout the Book of Zechariah.
 - 1) That understanding both **comforts** and encourages.
 - 2) In Zechariah’s time, the people of Israel were uncertain about their future and unsure about the **value** of their efforts.
 - e. Our eternal future is **secure**, and our efforts to serve the Lord in time have great value. 2 Corinthians 4:16-18.
4. The first vision: The report that the gentile nations were **at ease** while Israel was in distress prompted the wrath of God to come against the nations.
5. The second vision: From Zechariah’s position in history, **Persian craftsmen** had already disciplined the horn of Babylon.
6. The third vision: After God judges the nations, He will restore Jerusalem and dwell in **Zion**.
7. The fourth vision: God encouraged the high priest Joshua and looked forward to the time when the **Branch** will come and cleanse the Land of all iniquity.
8. The fifth vision: God encouraged Zerubbabel in rebuilding the Temple and emphasized a future time when the offices of **priest and king** will be united.
9. The sixth vision: A severe and complete judgment will occur quickly in the Land, making the glorious existence of **Israel** possible.
10. The seventh vision: Idolatry will be removed from the land of Israel and taken to the place of its origination to be finally and completely **judged**.

11. The eighth vision: God's wrath will be carried out on the nations of the earth with the Branch uniting the priesthood and kingship offices to rule Israel in perfect **peace**.
 12. God commanded Israel to evaluate their **motives**, challenged them to walk in obedience, and encouraged them with a promise of restoration and the resultant joy of God's zeal for Zion.
- E. The Book of Esther – The book of providence
1. The Book of Esther, which fits time wise **between** chapters 6 and 7 of Ezra, provides the only Scriptural information about those Judeans who voluntarily remained in Persia.
 2. Esther 1:1-3 – In 483 BC, Ahasuerus (Xerxes) was in the third year of his reign and had not yet fought the battle of Salamis.
 - a. He was preparing for his invasion of **Greece** and held a banquet for the subordinates of his Empire.
 - b. Perhaps he wanted to **impress** these nobles to gain their help in the invasion.
 3. Esther 1:10-11 - With everyone drunk, the king wanted to display Queen Vashti's beauty, but she refused to obey him.
 - a. Esther 1:12 – Queen Vashti's refusal established a **national crisis** for King Ahasuerus (Xerxes).
 - b. Her refusal **threatened** his honor and the social supremacy of the men of Persia.
 - c. Esther 1:19 – Queen Vashti was no longer allowed **access** to the king.
 4. Esther 2:1-4 – The nation was searched for a new queen.
 - a. Maidens were brought from all parts of the empire. One was **Esther**.
 - b. Esther 2:9 – Esther immediately found **favor** in the eyes of the keeper of the women, who gave her the best accommodations in the house.
 - c. Esther 2:16-17 – Esther became **queen** in the seventh year, 479 BC.
 5. Esther 2:21-22 - Mordecai had official duties at the king's gate, and one day overheard a **plot** to assassinate the king.
 - a. Mordecai quickly reported the plot, and the conspirators were **hung**.
 - b. Esther 2:23 - Mordecai's faithfulness was recorded in the Persian chronicles.
 6. Esther 3:1 – A short time later, the king named Haman prime minister.
 - a. Esther 3:2a – As prime minister, Haman had **authority** over everyone except the King. Daniel may have held this position years before.
 - b. Esther 3:2b - Everyone had to **bow** in his presence, but Mordecai refused. When questioned, he explained he was an Israelite.

- c. Esther 3:5-6 – Haman’s hatred was so great that he not only wanted Mordecai dead but also **all Israelites** in Persia.
 - d. This **satanic** plan attempted to prevent the coming of Messiah by destroying all descendants of Abraham, Isaac and Jacob.
7. Esther 3:8-9 - Haman petitioned the King to enact a law to **kill** the Judeans on a certain day because they were troublesome people whose laws caused them to rebel against the laws of the king.
- a. Esther 3:10 – Haman persuaded the king to sign the law by giving 10,000 talents of silver to the royal treasury (ten million ounces of silver).
 - b. Esther 3:13 – Xerxes gave Haman full royal **authority** to murder the Jews.
8. Esther 4:1-3 – Mordecai mourned because of the edict.
- a. Esther 4:4-8 – Mordecai insisted that Esther **intercede** with the king on behalf of her people.
 - b. Esther 4:9-11 - Persian law stated that anyone coming uninvited to the king’s inner court would be **killed** unless the king put forth his golden scepter.
 - c. Esther 4: 14 – God acted providentially behind the scenes.
9. Esther 4:15-17 – Esther bravely chose to go before the king.
- a. Esther 5:1-3 – When Esther entered the court, the King **put forth** his scepter and, noticing her distress, promised her anything within his power.
 - b. Esther 5:4-5 – Esther requested that he and Haman come to a **banquet** in their honor.
10. Esther 5:6 – Esther **postponed** making her request until they came to another banquet the following night.
11. Esther 5:9-12 – Haman was **thrilled** to get this attention from the royal court.
12. Esther 5:13-14 – He still **hated** Mordecai and planned to **hang** him the morning after the second banquet.
13. Esther 6:1 – That night, the king suffered from God-induced **sleeplessness**.
- a. Esther 6:2 – Xerxes read the record of Mordecai’s **faithfulness** in stopping the assassination attempt.
 - b. Esther 6:3 – The king wanted to **honor** Mordecai and sent for Haman, who was waiting to ask permission to hang Mordecai on the new gallows.
 - c. Esther 6:6 – Haman’s proud heart made him think the King wanted to honor **him**.

- d. Esther 6:7-9 – Haman declared the honors he thought would be given to him, but instead **Mordecai** received them.
- e. Esther 6:10-11 – Haman was forced to **honor** the man he hated.
- 14. Esther 7:1-4 - At the banquet that night, Esther made her petition, pleading for Xerxes to save her people.
 - a. Esther 7:5 - Xerxes was surprised to learn that Esther was **Judean**.
 - b. Esther 7:6 - Xerxes demanded the name of her **enemy**.
 - c. Esther 7:7-10 – Haman **hung** on the very gallows he prepared for Mordecai.
- 15. Esther 8:1-2 – Xerxes gave Mordecai Haman’s **position** and royal authority.
 - a. Esther 8:3-7 – Esther requested **protection** for Israel.
 - b. Esther 8:8-17– The King had Mordecai draft a decree giving Israel the right of **self-defense** against all attacks.
 - c. Esther 9:16 – The king allowed them to use force against anyone who practiced **anti-Semitism**.
 - d. Esther 9:17-32 – The feast of **Purim** memorialized this time of deliverance.

F. Ezra 7-9 – The second return

- 1. The Jews in the Land were in danger of falling into **apostasy** as had previous generations.
 - a. Many centuries earlier, the Jews had **married** pagan women and adopted their idols; Satan tried this method again.
 - b. In clear **violation** of the Law, many Jewish men, including priests and political leaders, married pagan women.
 - c. Ezra 7 – In 458 BC, God responded by sending **Ezra** with a decree from Artaxerxes I to establish a centralized government in Jerusalem to teach God’s law to the Jews and to punish those who did not obey.
 - d. Ezra’s obedience to the Word of God **stopped** the spread of apostasy.
- 2. Ezra 7:6 – Ezra was skilled in God's Word and wrote
 - a. To encourage the remnant in **true** Temple worship.
 - b. To remind them to **fulfill** their covenant responsibilities in light of God’s mercy to them. Ezra 10:3-4.

G. The Book of Nehemiah – The book of rebuilding

- 1. Nehemiah 1:1 – Fourteen years after Ezra’s return to Jerusalem, Nehemiah, whose name means *comfort of Yahweh*, went to Jerusalem to rebuild the **walls**.
 - a. Nehemiah 1:11b – Nehemiah served as the **cupbearer** of Persian King Artaxerxes I.

- b. The position of cupbearer was one of trust and authority, but Nehemiah was **willing** to leave that power to undertake rebuilding Jerusalem's wall.
2. Nehemiah 1:2-11 – **Bad** news came from Jerusalem, and Nehemiah began intercessory prayer.
3. Nehemiah 2:1-8 – Nehemiah asked the king for permission to **rebuild** the wall around Jerusalem.
4. Nehemiah 2:9-20 – Nehemiah carefully inspected the ruins and formulated a **plan** that excited the people to do the work.
5. Nehemiah 3 – Nehemiah **organized** the work of rebuilding the walls.
6. Nehemiah 4-6 – Through various attacks, the rebuilding continued.
 - a. Nehemiah 4:1-6 – **Enemies** ridiculed the work, but Nehemiah encouraged the builders.
 - b. Nehemiah 4:7-9 – Enemies threatened the workers, but Nehemiah responded with prayer and preparation for **attack**.
 - c. Nehemiah 4:10-12 – The builders became **discouraged**.
 - d. Nehemiah 4:13-23 – Nehemiah dealt with the discouragement by challenging the people to better organize themselves and replace fear with **faith**.
 - e. Nehemiah 5 – Money became a problem because **greedy** Jews were collecting high interest on money they loaned to fellow Jews.
 - f. Nehemiah 6:1-14 – The enemy tried to stop the work with dirty **tricks** and false accusations against Nehemiah.
 - g. Nehemiah 6:15-16 – After only **52 days**, the wall was rebuilt!
7. Nehemiah 7-13 – Building the Temple of Jerusalem proved more difficult than rebuilding the wall.
 - a. Nehemiah 7:1-6 – Nehemiah took security measures to **defend** the city.
 - b. Nehemiah 7:7-67 and 12:1-26 provide the **historical** record of the returning Jews.
 - c. Nehemiah 8:1-13 – With the wall rebuilt, it was time to **listen** to God's Word.
 - d. Nehemiah 8:14-18 – Celebration of the Feast of Tabernacles helped **focus** the remnant on the correct priority, God's Word.
 - e. Nehemiah 9:1-38 – Dressed in sackcloth for mourning, the remnant offered the longest recorded **prayer** in the Bible.
 - f. Nehemiah 10:1-39 – They promised to pattern their lives according to the **Word** of the Lord.
 - g. Nehemiah 11:1-36 – This chapter continued the thought in 7:1-6 of **securing** the city.

- h. Nehemiah 12:27-43 – The dedication of the wall witnessed to the world that **God** had done the work.
 - i. Nehemiah 13:1-31 – The people **quickly** forgot Yahweh’s mercy to them and their promise to Him.
 - j. The Book of Nehemiah ended on a **negative** note, indicating the need for the ministry of Malachi.
- H. The Book of Malachi – The book of backsliding
1. Malachi 1:1 – 100 years after Cyrus’ decree, Malachi, whose name means *my messenger*, brought a **complaint** against the nation Israel.
 2. Malachi challenged the nation about the sloppiness of their **service** to God and their shallowness.
 - a. Malachi 1:6-11 - They had become **religious**.
 - b. Malachi 2:1-9 – Because the priests were not **teaching** the Law, God would discipline them.
 - c. Malachi 2:10-3:17 – Their distorted understanding of God had **produced** disobedience and materialism.
 - d. Malachi 4:1-6 – The **final** words from the Lord to Israel for 400 years
 3. Malachi 3:1 – The messenger of the king
 - a. The Old Testament predicted but never named the **forerunner** of Messiah’s First Advent.
 - b. The New Testament revealed him to be **John the Baptizer**. Matthew 11:7a, 10, 11.
 - c. The next prophetic voice heard in Israel 400 years later was the voice of God’s next “Malachi” (My messenger), John the Baptizer.

APPENDIX

The Old Testament Chronologically

Chronology from Creation until Israel entered the Land

1. **GENESIS** (Covering the time from Creation to roughly 1800 BC¹)
 - a. General Information
 - 1) Author: Moses
 - 2) Audience: Sons of Israel
 - 3) Purpose: To explain Israel's history with God
 - b. Key Term: **Beginnings**
 - c. Easy division of the book
 - 1) Genesis 1-11 – Four main events
 - 2) Genesis 12-50 – Four main people
 - d. Key observations
 - 1) God created man for the purpose of serving Him. *Genesis 2:15*.
 - 2) Man chose to serve himself rather than His Creator. *Genesis 3:6; Romans 1:18-25*.
 - 3) God's grace provided a way to come back to Him, faith alone in the Substitute alone.
 - e. Passages that you should know
 - 1) Genesis 3:15 – The promise of a Savior
 - 2) Genesis 9:1-17 – Noahic Covenant
 - 3) Genesis 12:1-3 – Abrahamic Covenant
 - f. Key observations
 - 1) Genesis is the foundational book that unlocks Scripture.
 - 2) God designed barrenness in Scripture to show a theological position.
 - 3) Through the uniquely born One, God brings life where death exists. *John 3:16; Romans 5:8*.

¹ At the beginning of each book, you will note an approximate time period that the book covers, which is not necessarily the date the book was written. For example, Genesis covers the era from Creation to Joseph in Egypt, but Moses wrote it many years later.

2. **JOB** (anytime between 2100-1900 BC)
 - a. General Information
 - 1) Author: Unknown
 - 2) Audience: No specific audience identified
 - 3) Purpose: To answer the question of why the righteous suffer
 - b. Key Term: **Undeserved Suffering**
 - c. Easy Division of the Book
 - 1) Job 1-2 – God and Satan talk
 - 2) Job 3-37 – Job and his friends talk
 - 3) Job 38-42 – God and Job talk
 - d. New Testament Link
 - 1) Job 1 <> 1 Peter 5:8 – Satan’s objective
 - 2) Job 1-2 <> James 1:2-4 – The believer’s attitude toward God
 - 3) Job 1:21-22; 37:5; 42:3. – The believer’s attitude toward adversity
 - e. Key Observations
 - 1) Though adversity and suffering assail us, we should not think that God has abandoned us or that He does not care. Job 1:8; 1 Peter 5:6-7.
 - 2) God allows testing for our benefit. Job 2:3; James 1:2-3, 12.
 - 3) We do not have to know the why if we know the Who.
3. **EXODUS** (1600-1445 BC)
 - a. General Information
 - 1) Author: Moses
 - 2) Audience: Sons of Israel
 - 3) Purpose: To provide the history of God’s redemption of Israel
 - b. Key Term: **Redemption**
 - c. Easy Division of the Book
 - 1) Exodus 1-18 – To Sinai
 - 2) Exodus 19-40 – At Sinai
 - d. Passages that you should know
 - 1) Exodus 3 – The Burning Bush

- 2) Exodus 12 <> 1 Corinthians 5:7 – Passover
 - 3) Exodus 20 – Ten Commandments
 - e. Key observations: Chapters 1-18
 - 1) Passover clarified the concept of substitution established in Genesis. 1 Corinthians 5:7
 - 2) Maintaining the correct focus prevents the grumbling that comes from focusing on our circumstances. Hebrews 12:1-3.
 - 3) Understanding who we are in Christ is the first step in maintaining the correct focus.
 - f. Key observations: Chapters 19-40
 - 1) Perfect, unchanging law finds its source in perfect, unchanging God. Remove God and you remove the only standard for Law.
 - 2) The Tabernacle showed God’s desire to dwell with His image-bearers.
 - 3) An image-bearer can approach God only in His prescribed way. John 14:6.
4. **LEVITICUS** (one month in 1444 BC)
- a. General Information
 - 1) Author: Moses
 - 2) Audience: Sons of Israel
 - 3) Purpose: To teach Israel correct worship of Creator/God and correct conduct as a holy nation
 - b. Key Term: **Holiness**
 - c. Easy division of the book
 - 1) Chapters 1-17 – Holy Worship
 - 2) Chapters 18-27 – Holy Living
 - d. Passages that you should know
 - 1) Leviticus 17:11 <> Hebrews 9:22 – Forgiveness
 - 2) Leviticus 19:18 <> James 2:8 – The Royal Law
 - 3) Leviticus 26 – Levels of National Discipline
 - e. Key observations
 - 1) Leviticus gave the priestly nation correct protocol for fulfilling God’s purpose in redeeming them. Exodus 19:6.
 - 2) Every blood offering emphasized the need for a substitute. Leviticus 1:4.

5. **NUMBERS** (1444-1405 BC)

- a. General Information
 - 1) Author: Moses
 - 2) Audience: Sons of Israel
 - 3) Purpose: To provide a historical record of Israel's movement from Sinai to the plains of Moab with an emphasis on the importance of obedience
- b. Key Term: **Wanderings**
- c. Easy division of the book
 - 1) Chapters 1-10 – Number the People
 - 2) Chapters 11-25 – Die in the Desert
 - 3) Chapters 26-36 – Number the People
- d. Passages that you should know
 - 1) Numbers 13-14 – The Bad Report
 - 2) Numbers 20:8-13 – Moses' Fatal Flaw
 - 3) Numbers 24:17 – The Star of Jacob
- e. Key observations
 - 1) God's character and Word must be respected. Numbers 14; 20:8-13.
 - 2) God provides salvation for anyone willing to trust in the Person and work of His Son, Jesus Christ. Numbers 21:4-9 <> John 3:14-15.

6. **DEUTERONOMY** (1405 BC)

- a. General Information
 - 1) Author: Moses
 - 2) Audience: Sons of Israel
 - 3) Purpose: To remind Israel of its unique relationship with Creator/God
- b. Key Term: **Repetition**
- c. Easy division of the book
 - 1) Deuteronomy 1:1-4:43 – Moses' final historical message
 - 2) Deuteronomy 4:44-26:19 – Moses' final legal message
 - 3) Deuteronomy 27-30 – Moses' final prophetic message
 - 4) Deuteronomy 31-34 – Moses' final message

- d. Passages that you should know
 - 1) Deuteronomy 13 – False Prophets
 - 2) Deuteronomy 28 – Discipline for Rebellion
 - 3) Deuteronomy 29-30 – Land Covenant
- e. Key observation: Obedience is a response based on proper understanding of God. Deuteronomy 6:4-5.

Chronology from Israel's conquest of the Land through the time of the Judges

1. **Joshua** (1405-1395 BC)
 - a. General Information
 - 1) Author: Joshua
 - 2) Audience: Sons of Israel
 - 3) Purpose: To demonstrate God's faithfulness through the conquest of the Land
 - b. Key Term: **Conquest**
 - c. Easy division of the book
 - 1) Chapters 1-12 – Canaanites Defeated
 - 2) Chapters 13-24 – Canaan Distributed
 - d. Passages that you should know
 - 1) Joshua 1:1-9 – God's charge to Joshua
 - 2) Joshua 2-7 – The events before and after Jericho
 - 3) Joshua 24:15 – Joshua's charge to Israel
 - e. Key observations
 - 1) The conquest provided a typological picture of the believer's spiritual struggle.
 - 2) Just as Israel could not be victorious over the Canaanites with sin in the camp, so also the individual believer cannot be victorious over the flesh with unconfessed sin in his life.
 - 3) Crossing the Jordan into the Promised Land typified phase one salvation.
 - 4) The Promised Land is not Heaven but the place of rest and typifies phase two salvation. Hebrews 4:1-10.
 - 5) Although positionally sanctified, the believer has outposts of enemies to conquer.
 - 6) Apart from the cross, we cannot have any phase of salvation.

2. **Judges** (1395-1080 BC)
 - a. General Information
 - 1) Author: Samuel
 - 2) Audience: Sons of Israel
 - 3) Purpose: To provide a historical account of Israel's failure from Joshua until the establishment of the monarchy
 - b. Key Term: **Failure**
 - c. Easy division of the book
 - 1) Judges 1:1-3:6 – Overview of the time
 - 2) Judges 3:7-16:31- Individual Judges of Israel
 - 3) Judges 17:1-21:25 – Select events within the time
 - d. Passages that you should know
 - 1) Judges 2:11-15 – Evil in the sight of the Lord
 - 2) Judges 6-8 – Gideon
 - 3) Judges 17:6, 21:25 – Every man did whatever he wanted.
 - e. Key observations
 - 1) Judges contrasted Israel's idolatry and resultant immorality with God's covenant faithfulness and resultant grace deliverance.
 - 2) The time of the Judges ended with Israel under the oppression of the Philistines.
 - 3) Judges 21:25 prepares the reader for the events of the early chapters in Samuel.
3. **Ruth** (Sometime during the time of the Judges)
 - a. General Information
 - 1) Author: Unknown, possibly Samuel
 - 2) Audience: The Sons of Israel
 - 3) Purpose: To provide a historical record of faithful people during the time of Judges
 - b. Key Term: **Beauty**
 - c. Easy division of the book
 - 1) Chapter 1 – Naomi's bitterness
 - 2) Chapter 2 – Naomi's blessing
 - 3) Chapter 3 – Naomi's Boaz
 - 4) Chapter 4 – Naomi's boy

- d. Passages that you should know
 - 1) Ruth 1:16-17 – Ruth’s words to Naomi
 - 2) Ruth 3:10-12 – Boaz’s words to Ruth
 - 3) Ruth 4:14-15 – The women’s words to Naomi
- e. Key observations
 - 1) The Book of Ruth shows that gentiles were/are eligible for salvation.
 - 2) Ruth is another gentile woman in the genealogy of the Messiah. Matthew 1.
 - 3) The book introduced the kinsmen-redeemer, foreshadowing the Person and work of Jesus Christ.

Chronology from the Judges through King David

- 1. **1 Samuel (1080-1011 BC)**
 - a. General Information
 - 1) Author: Samuel, Nathan, and Gad
 - 2) Audience: Sons of Israel
 - 3) Purpose: To provide a historical account of Israel’s transition from Judges to the monarchy
 - b. Key Term: **Transition**
 - c. Easy division of the book
 - 1) Chapters 1-15 – Samuel and Saul
 - 2) Chapters 17-31 – Saul and David
 - d. Passages that you should know
 - 1) 1 Samuel 2:1-10 – Hannah’s song
 - 2) 1 Samuel 15 – Saul’s disobedience and Samuel’s rebuke
 - 3) 1 Samuel 17 – David and Goliath
 - e. Key observations
 - 1) God had always planned to provide a king for Israel. Genesis 49:10; Deuteronomy 17:14-20.
 - 2) Obedience is better than sacrifice. Hosea 6:6.
 - 3) David anointed as king but not ruling his kingdom typifies Messiah as King awaiting His Kingdom. Psalm 110.

- f. Important Contrasts: The Book of Samuel is a study of contrasts.
- 1) Hannah versus Eli
 - a) Hannah, a barren woman, was held in disdain whereas Eli held a position of prominence as the High Priest.
 - b) Hannah was obedient to her oath whereas Eli was disobedient to his.
 - c) Hannah had a divine perspective whereas Eli had a human perspective.
 - 2) Samuel versus Eli's sons
 - a) Samuel was obedient, but Eli's sons were disobedient.
 - b) Samuel was sensitive to the things of God, but Eli's sons were hardened to them.
 - c) Samuel stood against idolatry, but Eli's sons promoted idolatry.
 - 3) Samuel versus Saul
 - a) Samuel was obedient to God's commands whereas Saul disobeyed them.
 - b) Samuel wanted the best for Israel, but Saul wanted the best for himself.
 - c) Samuel operated in humble service to God, and Saul operated in arrogant self-service.
 - 4) Saul versus David
 - a) Saul feared Goliath, but David faced him with courage.
 - b) Saul's perspective was warped by circumstances yet David's perspective was clear.
 - c) Saul trusted in himself and the world's methods, but David trusted in the Lord and His Word.

2. 2 Samuel (1011-971 BC)

- a. General Information
 - 1) Author: Nathan and Gad
 - 2) Audience: Sons of Israel
 - 3) Purpose: To provide a historical account of King David's reign
- b. Key Term: **David's Reign**
- c. Easy division of the book
 - 1) Chapters 1-10 – David's Success
 - 2) Chapters 11-24 – David's Sins and their Consequences

- d. Passages that you should know
 - 1) 2 Samuel 7:8-16 – The Davidic Covenant
 - 2) 2 Samuel 12:7-15 – Nathan’s confrontation of David about his sin
 - 3) 2 Samuel 24 – David’s census
- e. Key observations
 - 1) God gave David a near prophecy of his son sitting on the throne after him that, once fulfilled, verified the far prophecy related to his eternal *house*.
 - 2) David’s greater Son is the Lord Jesus Christ. Matthew 1:1-17; Luke 3:23-31.
 - 3) Sins are not committed in isolation.
 - 4) David illustrated the principle that we reap what we sow. Galatians 6:7-8.
 - 5) Continual pursuit of God’s agenda suppresses arrogant disregard for God’s commands. 1 Timothy 6:11; 2 Timothy 2:22.
 - 6) We need to live our lives focused on our dependence on God’s mercy. Psalm 41.

3. **Psalms** (Various times)

- a. General Information
 - 1) Author: David and others
 - 2) Audience: The Sons of Israel
 - 3) Purpose: To provide written songs of praise for Israel to use in worshipping God
- b. Key Term: **Praise**
- c. Easy division of the book
 - 1) Chapters 1 to 41 – Book 1
 - 2) Chapters 42 to 72 – Book 2
 - 3) Chapters 73 to 89 – Book 3
 - 4) Chapters 90 to 106 – Book 4
 - 5) Chapters 107 to 150 – Book 5
- d. Passages that you should know
 - 1) Psalm 2 – A Messianic Psalm
 - 2) Psalm 110 – Promise of the Messianic Priest-King
 - 3) Psalm 119 – The importance of God's Word

Chronology from King Solomon and the divided Kingdom until the exiles of Israel (722 BC) and Judah (586 BC)

1. **1 Chronicles** (1043-971 BC)
 - a. General Information
 - 1) Author: Ezra
 - 2) Audience: The Returned Remnant
 - 3) Purpose: To encourage the returned remnant
 - b. Key Term: **Judah**
 - c. Easy division of the book
 - 1) Chapters 1-9 – The Genealogies
 - 2) Chapter 10 – King Saul’s Reign
 - 3) Chapters 11-29 – King David’s Reign
 - d. Passages that you should know
 - 1) 1 Chronicles 12 – David was made King of Israel.
 - 2) 1 Chronicles 13 and 15 – David moved the Ark.
 - 3) 1 Chronicles 17 – The Davidic Covenant

2. **1 Kings** (971-853 BC)
 - a. General Information
 - 1) Author: Unknown but tradition credits Jeremiah
 - 2) Audience: Sons of Israel
 - 3) Purpose: To continue the historical account of the Davidic monarchy
 - b. Key Term: **Disruption**
 - c. Easy division of the book
 - 1) Chapters 1-11 – The Reign of Solomon
 - 2) Chapters 12-22 – The Early Period of the Divided Kingdom
 - d. Passages that you should know
 - 1) 1 Kings 8:22-61 – The dedication of the Temple
 - 2) 1 Kings 11:1-8 – Solomon’s foreign wives and his idolatry
 - 3) 1 Kings 12 – The split of the kingdom
 - 4) 1 Kings 17-18 – Elijah’s stand against evil

e. Key observations

- 1) Saul's reign brought judgment on himself, David's sin brought judgment on himself and family, but Solomon's sin brought judgment on the nation for generations.
- 2) Wisdom and wealth are only worthwhile when used in submission to God's Word.
- 3) God is not a symbol to be used by human rulers to increase their power or to manipulate others.
- 4) God's plan cannot be frustrated by human stratagems, nor can He be bought with cakes and honey.
- 5) God's plan for blessing calls for complete obedience from His servants.
- 6) Although human solutions may work, they are birthed in arrogant opposition to God.
- 7) Victory comes from completely trusting the Lord, and compromise to gain victory brings God's judgment.
- 8) God's prophetic Word is always literally fulfilled.
- 9) Elijah was a man with a nature like ours who stood for the Truth in the midst of a hostile culture.
- 10) Elijah reminds us to always be on guard against our worst enemy – ourselves.
- 11) Do not elevate your personal desires above the revealed will of God.

3. **Proverbs** (971-931 BC)

a. General Information

- 1) Author: Solomon and unknown authors
- 2) Audience: Rehoboam and Israel
- 3) Purpose: To teach wisdom and moral judgment – Proverbs 1:2-6

b. Key Term: **Wisdom**

c. Easy division of the book

- 1) Proverbs 1:1-7 – The purpose of Proverbs
- 2) Proverbs 1:8-9:18 – Parental Appeal
- 3) Proverbs 10-29 – Solomon's Pithy Sayings
- 4) Proverbs 30-31 – The words of Agur and Lemuel

- d. Passages that you should know
 - 1) Proverbs 6:16-19 – God’s top seven sin list
 - 2) Proverbs 8 – The greatness of wisdom
 - 3) Proverbs 31 – Praise for the virtuous woman
- e. Key Observations
 - 1) Proverbs is a practical guidebook for understanding life from Divine Viewpoint reality.
 - 2) Proverbs approaches life from the perspective that God has all the answers.
 - 3) God provides the wisdom to face and conquer all of life’s circumstances.

4. **Ecclesiastes** (933 BC?)

- a. General Information
 - 1) Author: Solomon
 - 2) Audience: Probably Rehoboam
 - 3) Purpose: To demonstrate the necessity of living life focused on God and the eternal
- b. Key Term: **Vanity**
- c. Easy division of the book
 - 1) 1:1-11 – Various vanities
 - 2) 1:12-6:9 – Verification that all is vanity
 - 3) 6:10-12:14 – Advice for living in a vain world
- d. Passages that you should know
 - 1) Ecclesiastes 3:1-8 – Timing is everything.
 - 2) Ecclesiastes 3:11 – A sense of eternity resides in the heart.
 - 3) Ecclesiastes 12:1-4 – Take note of your Creator.
- e. Key Observations
 - 1) Apart from God, everything is meaningless. Ecclesiastes 12:13-14.
 - 2) If God does not exist, nothing matters; if God does exist, nothing else matters.

5. **Song of Solomon** (960 BC?)

- a. General Information
 - 1) Author: Solomon
 - 2) Audience: Sons of Israel
 - 3) Purpose: To elevate the beauty of the marriage relationship
- b. Key Term: **Marital Love**
- c. Easy division of the book
 - 1) Song of Solomon 1:1-5:1 – The Beginning of Love
 - 2) Song of Solomon 5:2-8:14 – The Development of Oneness
- d. Passages that you should know
 - 1) Song of Solomon 6:3 – I am my beloved's.
 - 2) Song of Solomon 4 – Solomon had a unique woman.
- e. Key Observation: God intended husbands and wives to experience romantic love.

6. **2 Kings** (853-586 BC)

- a. General Information
 - 1) Author: Unknown (various times)
 - 2) Audience: Sons of Israel
 - 3) Purpose: To provide the divine analysis of Israel's and Judah's captivities
- b. Key Term: **Captivity**
 - 1) Easy division of the book
 - a) Chapters 1-17 – Decline and fall of Israel
 - b) Chapters 18-25 – Decline and fall of Judah
- c. Passages that you should know
 - 1) 2 Kings 2 – Elijah taken up in a whirlwind
 - 2) 2 Kings 9-10 – Jehu's zeal
 - 3) 2 Kings 18-20 – Hezekiah's reign
- d. Key observations
 - 1) Compromise with sin and evil always brings unforeseen consequences.
 - 2) Human history is a physical reflection of an unseen spiritual reality.
 - 3) None of us are irreplaceable in the plan of God.

- 4) A balanced diet of the Word of God provides discernment when we choose to obey it. Hebrews 5:12-14; 1 Peter 2:1-3.
- 5) Our God has a personal interest in our everyday problems. Philippians 4:6.
- 6) God is faithful to keep His Word. John 3:36.
- 7) The measure of a nation's blessings is not its material prosperity but the content of the souls of its people.
- 8) Lack of contentment serves as a breeding ground for arrogant disobedience.
- 9) There is a way that seems right to man, but its end is death. Proverbs 14:12.

7. **2 Chronicles** (971-586 BC)

- a. General Information
 - 1) Author: Ezra
 - 2) Audience: Returned Remnant
 - 3) Purpose: To encourage the returned remnant
- b. Key Term: **Judah**
- c. Easy division of the book
 - 1) Chapters 1-9 – The Reign of Solomon
 - 2) Chapters 10-36 – The Succeeding Kings of Judah
- d. Passages that you should know
 - 1) 2 Chronicles 6-9 – The construction of the Temple
 - 2) 2 Chronicles 26 – King Uzziah
 - 3) 2 Chronicles 36:22-23 – Cyrus' decree
- e. Key Observations
 - 1) God is faithful to keep His promises.
 - 2) God controls history, and no nation rebelling against Him escapes judgment.
 - 3) God is patient. 2 Peter 3:9.

Chronology of the Pre-exilic or Pre-Captivity Prophetic Writings

1. **Obadiah** (Foreign Nation Prophet – Edom 840 BC)
 - a. General Information
 - 1) Author: Obadiah
 - 2) Audience: Sons of Israel
 - 3) Purpose: To show that God judges those who harm Israel
 - b. Key Term: **Edom's Doom**
 - c. Easy division of the book
 - 1) Obadiah 1-9 – Edom's Coming Destruction
 - 2) Obadiah 10-14 – Edom's Hatred toward Israel
 - 3) Obadiah 15-21 – The Coming Day of the Lord
 - d. Passages that you should know
 - 1) Obadiah 3 – Self-deceptive arrogance
 - 2) Obadiah 8-9 – Military preparedness and human wisdom are not the solution.
 - 3) Obadiah 15-21 – The Day of the Lord
 - e. Key Observations
 - 1) Nations will reap what they sow in regards to Israel.
 - 2) God controls history, and, in time, the day of the Lord will set things right.
 - 3) Jesus Christ is the Judge of the nations, the Savior of Israel, and the Possessor of the Kingdom. Obadiah 15-16, 17-20, 21.

2. **Joel** (Prophet to the Northern Kingdom 830 BC)
 - a. General Information
 - 1) Author: Joel
 - 2) Audience: Sons of Israel
 - 3) Purpose: To exhort Judah to stop worshipping idols and return to the Lord
 - b. Key Term: **Judah's Judgment**
 - c. Easy division of the book
 - 1) Joel 1:1-2:27 – Devastation and Deliverance
 - 2) Joel 2:28-3:21 – The Messianic Kingdom

- d. Passages that you should know
 - 1) Joel 2:12-14 – Return to the Lord
 - 2) Joel 3:12 – The Valley of Jehoshaphat (Armageddon)
 - 3) Joel 3:18-21 – The Blessing of Judah
- e. Key Observations
 - 1) God blessed Israel because of one man’s obedience in destroying idolatry.
 - 2) One man was able to influence an entire nation for God.
 - 3) We need to pray that our leaders will be influenced by men who seek the Lord.
1 Timothy 2:1-3.

3. **Jonah** (Foreign Nation Prophet – Nineveh 780 BC)

- a. General Information
 - 1) Author: Jonah
 - 2) Audience: Sons of Israel
 - 3) Purpose: To show that God’s grace extends to all people groups
- b. Key Term: **Hardheadedness**
- c. Easy division of the book
 - 1) Jonah 1 – Jonah, the Disobedient Prophet
 - 2) Jonah 2 – Jonah, the Praying Prophet
 - 3) Jonah 3 – Jonah, the Reluctant Prophet
 - 4) Jonah 4 – Jonah, the Disappointing Prophet
- d. Passages that you should know
 - 1) Jonah 1:12 – Disobedience to God breeds insanity.
 - 2) Jonah 2 – Jonah’s confession prayer
 - 3) Jonah 4:2-4 – Is God’s grace a reason for anger?
- e. Key Observations
 - 1) Jesus Christ referenced two key events that modern theologians reject.
Matthew 12:40-41.
 - 2) If the book of Jonah is fictional, then so are the death, burial, and resurrection of Jesus.
 - 3) To reject the book of Jonah as historically true is to reject the authority of Christ.

4. **Amos** (Prophet to the Northern Kingdom 760 BC)
 - a. General Information
 - 1) Author: Amos
 - 2) Audience: Northern Kingdom
 - 3) Purpose: To show the necessity of God's judgment on Israel from the perspective of divine justice
 - b. Key Term: **Israel's Judgment**
 - c. Easy division of the book
 - 1) Amos 1-2 – Eight Oracles
 - 2) Amos 3-6 – Three Sermons
 - 3) Amos 7:1-9:10 – Five Visions
 - 4) Amos 9:11-15 – Five Promises
 - d. Passages that you should know
 - 1) Amos 5:4 – Seek God and live.
 - 2) Amos 5:23 – Your songs are noises to My ears.
 - 3) Amos 7:14 – I am a fig farmer.

5. **Hosea** (Prophet to the Northern Kingdom 750-715 BC)
 - a. General Information
 - 1) Author: Hosea
 - 2) Audience: Northern Kingdom
 - 3) Purpose: To give a final plea for individual Jews to repent and avoid the coming judgment
 - b. Key Term: **Loyal Love**
 - c. Easy division of the book
 - 1) Chapters 1-3 – The Unfaithful Bride of Hosea
 - 2) Chapters 4-14 – The Unfaithful Bride of Yahweh
 - d. Passages that you should know
 - 1) Hosea 6:6 – Loyalty is greater than sacrifice.
 - 2) Hosea 8:7 – Reap the whirlwind.
 - 3) Hosea 10:13 – The wrong way

6. **Micah** (Prophet to the Southern Kingdom 735-700 BC)
 - a. General Information
 - 1) Author: Micah
 - 2) Audience: Judah
 - 3) Purpose: To warn Judah of God's just judgment because of their unfaithfulness to Him
 - b. Key Term: **Divine Justice**
 - c. Easy division of the book
 - 1) Chapters 1-3 – Faithful Judgment
 - 2) Chapters 4-5 – Faithful Blessing
 - 3) Chapters 6-7 – Faithful Forgiveness
 - d. Passages that you should know
 - 1) Micah 5:2 <> Matthew 2:1-12 – Messiah would be born in Bethlehem.
 - 2) Micah 6:8 – God expects humility.
 - 3) Micah 7:16-17 – God will judge the Nations.
 - e. Key Observations
 - 1) God expects obedience.
 - 2) Syncretism compromises God's Word, prompting man to operate exclusively on impulsive desires. 2 Peter 2:12-16.
 - 3) Regardless of the situation, the solution involves walking humbly before Creator/God.

7. **Isaiah** (Prophet to the Southern Kingdom 739-690 BC?)
 - a. General Information
 - 1) Author: Isaiah
 - 2) Audience: Judah
 - 3) Purpose: To warn Judah of coming judgment because of its idolatry
 - b. Key Term: **God's Servant**
 - c. Easy division of the book
 - 1) Chapters 1-39 – The Judgment of God
 - 2) Chapters 40-66 – The Salvation of God

- d. Passages that you should know
 - 1) Isaiah 9:6-7 <> Luke 1:32 – The Son is eternal.
 - 2) Isaiah 40 – Wait on the Lord.
 - 3) Isaiah 64:6 – Our righteousness is useless.
- e. Key Observations
 - 1) Prayer requests should be made in light of God’s glory.
 - 2) Arrogance is the first step toward doing stupid things.
 - 3) Properly understanding God’s character helps us correctly understand ourselves.

8. **Nahum** (Foreign Nation Prophet – Nineveh 645 BC)

- a. General Information
 - 1) Author: Nahum
 - 2) Audience: Judah during Manasseh’s reign
 - 3) Purpose: To comfort Israel by telling them that God’s just judgment on the Assyrians would come
- b. Key Term: **Nineveh’s Doom**
- c. Easy division of the book
 - 1) Chapter 1 – Nineveh’s Fall
 - 2) Chapter 2 – Nineveh’s Destruction
 - 3) Chapter 3 – Nineveh’s Helplessness
- d. Passages that you should know
 - 1) God is patient. Nahum 1:3
 - 2) Nineveh is a memorial to nations practicing anti-Semitism. Nahum 3:18 <> Genesis 12:3
- e. Key Observations
 - 1) The day of grace does end.
 - 2) God is always in the business of judging nations that reject Him and mistreat the Sons of Israel.
 - 3) The flipside of God’s love is His just anger. *Nahum 1:2-7.*

9. **Zephaniah (Prophet to the Southern Kingdom) (630 BC)**

- a. General Information
 - 1) Author: Zephaniah
 - 2) Audience: Judah
 - 3) Purpose: To warn Judah of the Day of the Lord
- b. Key Term: **God's Judgment**
- c. Easy division of the book
 - 1) Zephaniah 1:1-3:8 – Judgment in the Day of the Lord
 - 2) Zephaniah 3:9-20 – Salvation in the Day of the Lord
- d. Passages that you should know
 - 1) Zephaniah 2:3 – Seek the Lord.
 - 2) Zephaniah 3 – The distinct parts of the Day of the Lord
 - 3) Zephaniah 3:12 – A faithful remnant

10. **Habakkuk (Prophet to the Southern Kingdom 606 BC)**

- a. General Information
 - 1) Author: Habakkuk
 - 2) Audience: Judah
 - 3) Purpose: To demonstrate God's absolute righteousness even in using very evil Babylon to judge evil Judah
- b. Key Term: **Faith Perspective**
- c. Easy division of the book:
 - 1) Habakkuk 1:1-11 – First question and answer
 - 2) Habakkuk 1:12-2:20 – Second question and answer
 - 3) Habakkuk 3:1-19 – Praise Psalm
- d. Passages that you should know:
 - 1) Habakkuk 2:1 – Be ready to be rebuked by God.
 - 2) Habakkuk 2:4 – Live by faith.
 - 3) Habakkuk 3:19 – The Lord is my strength.

11. **Jeremiah** (Prophet to the Southern Kingdom 627-584 BC)

- a. General Information:
 - 1) Author: Jeremiah
 - 2) Audience: Judah
 - 3) Purpose: To warn of impending judgment and give hope for the future
- b. Key Term: **Final Warning**
- c. Easy division of the book
 - 1) Chapters 1-45 – Prophecies concerning Judah
 - 2) Chapters 46-52 – Prophecies concerning the Nations.
- d. Passages that you should know
 - 1) Jeremiah 31:31-34 – The New Covenant
 - 2) Jeremiah 32:17 – Nothing is too difficult for the Lord.
 - 3) Jeremiah 50-51 – Babylon, you are going down!
- e. Key Observations
 - 1) Failure to listen to God’s warnings brings God’s judgment.
 - 2) The faithful action of a few believers obeying God can have a profound impact.
 - 3) The God Who judges is the same God Who saves. John 3:36.

12. **Lamentations** (Prophet to the Southern Kingdom 586 BC)

- a. General Information
 - 1) Author: Jeremiah
 - 2) Audience: Judah
 - 3) Purpose: To express grief over the destruction of Jerusalem
- b. Key Term: **Mourning**
- c. Easy division of the book
 - 1) Chapters 1-2 – Jerusalem’s devastation and destruction
 - 2) Chapter 3 – Jeremiah’s lament
 - 3) Chapters 4-5 – Judah’s loss and prayer
- d. Passages that you should know
 - 1) Lamentations 2:5 – God’s judgment

- 2) Lamentations 3:22-23 – A ray of hope
- 3) Lamentations 5:19 – God remains unchanged.

Chronology of the Exilic or Captivity Prophetic Writings

1. **Daniel** (605-536 BC)
 - a. General Information
 - 1) Author: Daniel
 - 2) Audience: Judah
 - 3) Purpose: To provide a panoramic view of God's plan for Israel during the Times of the Gentiles
 - b. Key Term: **Prophecy**
 - c. Easy division of the book
 - 1) Chapters 1-6 – Historical Events
 - 2) Chapters 7-12 – Prophetic Events
 - d. Passages that you should know
 - 1) Daniel 2 – The times of the Gentiles
 - 2) Daniel 9:24-27 – Daniel's 70th week
 - 3) Daniel 10-12 – Detailed prophecy
2. **Ezekiel** (593-560 BC)
 - a. General Information
 - 1) Author: Ezekiel
 - 2) Audience: Judah
 - 3) Purpose: To prepare the captives from Judah for a long exile and give hope for the future kingdom
 - b. Key Term: **Visions**
 - c. Easy division of the book
 - 1) Chapters 1-32 – Prophecies of Judgment
 - 2) Chapters 33-48 – Promises of Restoration
 - d. Passages that you should know
 - 1) Ezekiel 8 – Sun worship
 - 2) Ezekiel 37 – Them bones
 - 3) Ezekiel 38-39 – Gog and Magog

Chronology of the Post-Exilic or Post-Captivity Historic and Prophetic Writings

1. Ezra (538-440 BC)

- a. General Information
 - 1) Author: Ezra
 - 2) Audience: Returned Remnant
 - 3) Purpose: To encourage Israel that God's plan for them would continue even without a king on the throne
- b. Key Term: **Return**
- c. Easy division of the book
 - 1) Chapters 1-6 – Return and Rebuild
 - 2) Chapters 7-10 – Return and Revive
- d. Passages that you should know
 - 1) Ezra 1:1-4 – Cyrus' decree
 - 2) Ezra 6:13-18 – The Temple completed
 - 3) Ezra 8:23 – God listens to prayer.

2. Haggai (520 BC)

- a. General Information
 - 1) Author: Haggai
 - 2) Audience: Returned Remnant
 - 3) Purpose: To motivate the returned remnant to finish building the Temple
- b. Key Term: **Procrastination**
- c. Easy division of the book
 - 1) Haggai 1 – Rebuild the Temple
 - 2) Haggai 2:1-9 – Take courage
 - 3) Haggai 2:10-19 – Evaluate the motivations
 - 4) Haggai 2:20-23 – Take courage
- d. Passages that you should know
 - 1) Haggai 1:5, 7 – Consider your ways.
 - 2) Haggai 2:13-14 – Holiness is not transferable.
 - 3) Haggai 2:21 – A whole lot of shaking is going on!

- e. Key Observations
 - 1) To live the spiritual life to glorify God, we must constantly evaluate our actions and motivations.
 - 2) God uses people from all walks of life to move His plan forward.
 - 3) God designed His prophetic Word to encourage and not discourage.

3. **Zechariah** (520-490 BC)

- a. General Information
 - 1) Author: Zechariah
 - 2) Audience: Returned Remnant
 - 3) Purpose: To encourage the returned remnant to rebuild the temple by focusing on the future hope of Messiah
- b. Key Term: **Messiah**
- c. Easy division of the book
 - 1) Chapters 1-6 – Eight visions
 - 2) Chapters 7-8 – Four Messages
 - 3) Chapters 9-14 – Two Burdens
- d. Passages that you should know
 - 1) Zechariah 1:3 – Return to the Lord!
 - 2) Zechariah 1:8-14; 6:1-8 – Angelic patrols
 - 3) Zechariah 14:9 – The Lord will be king over all the earth.
- e. Key Observations
 - 1) Remember the structure of the book by the formula 8-4-2.
 - 2) To have a correct understanding of God's prophetic program, we must understand the message of the Book of Zechariah.

4. **Esther** (483-472 BC)

- a. General Information
 - 1) Author: Unknown
 - 2) Audience: Returned Remnant
 - 3) Purpose: To demonstrate God's providential actions to protect His chosen people

- b. Key Term: **Providence**
- c. Easy division of the book
 - 1) Chapters 1-2 – Esther becomes queen.
 - 2) Chapter 3 – Haman’s plot
 - 3) Chapters 4-8 – The plot frustrated
 - 4) Chapters 9-10 – Purim celebrated
- d. Passages that you should know
 - 1) Esther 3:6 – Anti-Semitism’s policy
 - 2) Esther 4:13-14 – Do or die
 - 3) Esther 9:20-32 – Feast of Purim
- e. Key Observations
 - 1) Hatred is fueled by arrogance and moved by callous calculations.
 - 2) God controls history usually through ordinary means.
 - 3) A worshipful attitude and grateful heart should be our response to God’s actions.

5. **Nehemiah** (445-420 BC)

- a. General Information
 - 1) Author: Nehemiah
 - 2) Audience: Returned Remnant
 - 3) Purpose: To record the restoration of Israel’s spiritual and political unity
- b. Key Term: **Rebuilding**
- c. Easy division of the book
 - 1) Nehemiah 1:1-2:11 – Nehemiah Returns
 - 2) Nehemiah 2:12-7:4 – Nehemiah Rebuilds
 - 3) Nehemiah 7:5 -13:31 – Nehemiah Reforms
- d. Passages that you should know
 - 1) Nehemiah 4:9 – Prayer and action
 - 2) Nehemiah 8:8 – Study and understand God’s Word
 - 3) Nehemiah 13:8-9 – Nehemiah’s zeal for the Lord

6. **Malachi** (420 BC)

a. General Information

- 1) Author: Malachi
- 2) Audience: Returned Remnant
- 3) Purpose: To rebuke the remnant for returning to half-hearted obedience

b. Key Term: **Backsliding**

c. Easy division of the book

- 1) Malachi 1:1-5 – The love of God
- 2) Malachi 1:6-2:9 – The sins of the priests
- 3) Malachi 2:10-3:17 – The sins of the people
- 4) Malachi 4:1-6 – The Day of the Lord

d. Passages that you should know

- 1) Malachi 3:1 – My messenger
- 2) Malachi 3:6 – God's immutability
- 3) Malachi 4:1-6 – God's final words for 400 years

