OLD TESTAMENT
Bible Survey (PP#1)

Introduction

Attitude toward Bible study

I. Faulty attitudes (show overhead “Bible Survey #1” (PP#2))

A. The Negative: I won’t be able to understand anything – so why try.

B. The Closed Heart: I don’t believe everything that the Bible teaches, plus, if I learn too much I will have to change my life.

C. The Lazy: If I tried I could understand more than I do, but what I read seems rather hard and somewhat dull. And I don’t need to know all that stuff anyway

II. Helpful attitudes:

A. The Positive: Through the help of the Holy Spirit, I too can understand and have insight into God’s Word, I may not understand everything....

B. The Receptive: God asks of me only an open heart and mind so He can reveal Himself to me.

C. The Expectant: I am coming to God’s Word to let it speak to me.

D. The Faithful: I cannot expect much from my Bible study unless I discipline myself to work.

What Is the Bible (BS #2): (PP#3)

I. A miracle book:


B. Its Unity: Sixty-six books, forty authors over one thousand-five hundred years. One theme: the salvation of God offered to sinful man by Jesus Christ.

C. Its Transmission: From thousands of scribal copyings into the modern era.
D. Its Survival: Both from physical and critical enemies.

II. Manual for living
Concerning:

A. Our Maker:

1. Most of the Bible was written to tell of our Creator and Savior; who He is, what kind of heart He has, what He does.

2. It is the only place that we really can learn about God.

B. Our Destiny:

1. The Bible may be likened to a map, charting a course to heaven. It shows that the way to heaven is a person, Jesus Christ.

2. It also warns of another way, a way of separating from God for rejecting His Son, Jesus. That is the road to hell.

C. Our Present Life

1. It is our instruction book on how to live in this life, with a view to the life beyond (2 Tim 3:15, 16).

2. What are some things the Bible teaches that we would otherwise not know?

III. It is Manna for Strength

A. God would not give us direction for living unless He also gave strength to follow those directions.

B. Healthy people eat because they are hungry. Hunger is a sign of health. When we neglect the Bible, it is because we are not hungry for the things of God.

C. The Bible is our spiritual food for life and growth (Job 23:12).

Miscellaneous Information:

I. The Old Testament is promise and expectation; the New Testament is fulfillment and completion.
II. The 39 books of the Old Testament were written over a period of about a thousand years (1500-400 BC) by about 25 to 30 different authors.

The total number of books in the Hebrew Old Testament is 24. Actually those 24 books are the equivalent of the English Bible’s 39, due to various combinations. For example, the Jews regard the 12 books of the Minor Prophets as one book, which they call “the Twelve.” Also Samuel, Kings and Chronicles are each one book, and Ezra is combined with Nehemiah.

By the time of Christ, the Jews had grouped the Old Testament into 3 major sections: Law, Prophets, and Writings.

Chronicles appears last in the Hebrew Bible. This is why Jesus used the expression, “From the blood of Abel to the blood of Zechariah” (Luke 11:51) to sum up all the martyrs whose blood had been shed in Old Testament times. Abel was the first and Zechariah was the last martyr appearing in this order of the Hebrew Bible.

The name Pentateuch comes from the Greek, meaning “fivelfold vessel.” The name Torah is the Hebrew word for “law.”

III. The first translation of any portion of the Old Testament was the Greek Septuagint (LXX). It was made for the benefit of Greek-speaking Jews of Alexandria, who could not read Hebrew (280 BC). Out of 37 Old Testament quotations credited to Jesus in the Gospels, 33 are from this Septuagint version.

“The Latin Vulgate” (AD 383-405), was the official Bible of Christendom on the continent for a thousand years.

IV. Viewing the Old Testament Christocentrically is not an interpretive hermeneutical option for the Christian; it is a divine imperative. On five different occasions Jesus claimed to be the theme of the entire Old Testament: Matt 5:17; Luke 24:27; Luke 24:44; John 5:39; Hebrews 10:7 (p. 45, 46).

(The above information taken from The Drama of Redemption by Graham Scroggie.)

Approaching the Bible:

I. Although the Bible is made up of sixty-six books it is only one book.

II. Charts:
A. “The Stream of the Human Race” (Jensen’s vol. 1, #1) (BS #15) (PP#4)

B. “Old Testament History” (Jensen’s vol. 1, #17) (BS #13) (PP#5)

C. “Old Testament Books” (BS #3) (PP#6)
**Genesis**

**Creation**

I. Why Study the Old Testament?

   A. In order to understand the New Testament.
   
   B. To understand the nature of God and the nature of man.
   
   C. To understand how God deals with men.

II. Overview *(BS #7) (PP#7)*

   A. Time: From beginning to about 1800 BC; Genesis written by Moses between 1440-1400 BC.

   B. Purpose of Genesis 1-12 is to furnish an account of the beginning of all things *(BS #4) (PP#8)*.
   
      1. Universe (1:1)
      
      2. Man (1:26, 27)
      
      3. Sabbath (2:2, 3)
      
      4. Marriage (2:21-24)
      
      5. Sin (3:1-7)
      
      
      7. Governments (9:6)
      
      8. Nations (10:32)
      
      9. Nation of Israel (12:1)

   C. After the creation record in the first chapter, the book largely revolves around the biographies of six men *(BS #5) (PP#9)*.
   
      1. Adam (2-5)
      
      2. Noah (6-11)
      
      3. Abraham (12-23)
      
      4. Isaac (24-27)
5. Jacob (28-36)

6. Joseph (37-50)

D. Author: Moses

E. Date of writing: Probably during the wilderness journeys (after 1445 BC).

III. Detailed look at Genesis 1-11

Genesis 1

1. The Bible makes no initial attempt to prove that there is a God. It takes this fact as self-evident.

2. Different names for God in the Old Testament (BS #6) (PP#10).
   a. LORD = Jehovah (Yahweh) = “I Am” = all sufficient
   b. Lord = Adonai = master
   c. God = Elohim = The strong one

3. Two NT names for God:
   a. Theos = God = EL
   b. Kurios = Lord=Jehovah

4. “‘Created’” means creating something totally new, unrelated to anything yet made” (Woodson) – so nothing like this physical matter had ever existed.

5. 1:11 – “The expression ‘after its kind,’ occurs ten times in Genesis 1. This recognizes the principle that, while there may be mutation within a given ‘kind’ there is no transmutation between the kinds” (Phillips).


Genesis 2
Verses 5, 6 – mist – no rain.

Verses 7-9 – creation of man detailed.

Garden of Eden (show map, map of Asia; Rev. #16) (PP#11)

Verses 16-17 – command not to eat of the tree. This command was given to Adam prior to the creation of Eve.

Verses 18-25 – creation of woman.

3:16 – “role” – she sought to control him; as a result she will be controlled.

Genesis 3
The Fall: (3:1-19) 2 Corinthians 11:13 confirms the historical fact of the Fall.

Verse 1 – Introduced doubt (“any tree” – i.e. God was being unkind to them).

Verse 3 – Notice the difference between 2:17.

Verse 4 – Satan denied the connection between sin and punishment – called God a liar.

Verse 5 – Satan appealed to man’s pride and ambition.

Verse 6 – The woman looked at the forbidden fruit. She had listened, now she looked.

Verse 6 – She took.

Verse 6 – She led her husband into sin.

Verse 6 – Eve was deceived, Adam disobeyed.

Verses 8-11 – did it make them like God? No! Sin always promises something it cannot give.

Verses 12, 13 – Notice the passing of the blame.

Verses 14-19 – sentences:

a. Upon the serpent (v. 14, 15)
b. Woman (v. 16) – “attraction” – she sought to strive apart from man to act independent, she will now seek dependency upon him.

c. Man (verses 17-19)

“The reason for the curse was stated in each case:
1) Satan beguiled the woman;
2) The woman listened to the serpent; and
3) The man listened to the woman – no one listened to God!” *(Toward An Old Testament Theology, by Walter C. Kaiser)*

**Genesis 4**
Verses 1-8 – Cain disobeyed. He worshipped God, but not in God’s way (Hebrews 11:4).

Verse 7 – Notice the internal battle with sin.

Verse 19 – First recorded case of bigamy

**Genesis 5**
Verse 3 – Children now in the image of man – with fallen nature; compare v. 1 in which Adam was made in the likeness of God.

Verses 21-24 – Enoch – raptured while everyone else died.

**Genesis 6** (1656 years between creation and the flood, if no gaps in genealogy).

Verses 1, 2 – Job 1:6 calls angels the sons of God. Possibly fallen angels actually took wives for themselves of human women (see 2 Pet 2:4 and Jude 6). The other option is that the godly line of Seth intermarried with the ungodly lines.

Verse 3 – The Lord gave man 120 years

Verse 8 – Noah found favor. “Favor is the Hebrew word for “Grace.” This is its first use in Scripture.

Verse 9 – Blameless = perfect, complete, having integrity.

**Genesis 7-8 – Flood**
Verse 11 – “Fountains of the great deep” – a mighty collection of subterranean waters, confined by creative power on the second day of creation, were unleashed. “Floodgates of the sky” – mighty reservoirs of the stored up waters above the earth.

Verse 11 – cp. Genesis 5:32 with 6:3 with 7:9-11 – Noah’s sons were not yet born when God told Noah to build an ark.

Genesis 9
Verse 2 – Terror of man will be on the animals.

Verse 3 – Man allowed to eat animals.

Verse 4 – Because even a beast’s life is a divinely created thing, the medium of life should be respected (Lev 17:11). Also the blood was sacred in sacrifice, is the heart and essence of the sacrifice and should not be employed that a man may glut his appetite.

Verses 5, 6 – Man is placed under human law in respect to murder. The justification for capital punishment is that man is made in the image of God.

Verse 13 – Rainbow as a sign of God’s promise to mankind not to destroy the earth with water again.

Verses 18-29 – Persistence of evil – These were the only eight people judged worthy to live, yet they are still sinners.

Verse 22 – “Looked” – gazed with satisfaction. He apparently thought it was funny. Then he “told” which means he “told with delight.” He made a joke about it.

Verse 25 – Canaan descendents were cursed. His descendents would inhabit Palestine and under Joshua become the slaves of Israel.

Genesis 10
Verse 8 – Nimrod means “Let us revolt.” “Mighty hunter” = “A tyrant of hunt” – i.e. a hunter of men. He lived in open rebellion against God. He was also the chief or king of those who built the Babel tower. So Nimrod’s attitude spread and somehow he thought that he could compete with God. God became their common enemy.
Genesis 11

Verses 1-9 – Babel (9:1 – they rebelled against this command)

Verses 3-4 – Two purposes: (PP#12)

a. To assure that they would have the strength that comes with unity. Since no other race of people existed apparently they wanted to resist God.

b. To make a name for themselves. They wanted to make sure that they would not be forgotten. They defied God and set out to prove their self-sufficiency. The sins of self-sufficiency and pride were predominate in their thinking. (In 9:1 they were told to fill the earth – they are rebelling against God’s direct command.)

Verse 4 – The problem – self-centeredness. Note repeated “us” and “we.”

Verses 7-9 – The very thing they had sought to avoid came suddenly upon them.

Verses 27-32 – Abraham (show ‘map of Asia’) (PP#13)

“Five times over Genesis 12:1-3 repeated the word “blessing.” Nor was it any surprise that it was a word directed to one of Shem’s descendants (cf. 9:27), Abraham... The theological factors found in each crisis which perpetrated the judgment of God were the thoughts, imaginations, and plans of an evil heart” (Gen 3:5-6; 6:5; 8:21; 9:22; 11:4) (Toward an Old Testament Theology by Kaiser, p. 83).

Genesis 12 (BS #8) (PP#14) Journey of Abraham from Ur to Haran
Verses 1-3 -- The call of Abram (PP#15)

- “A world having turned from God, He left it and chose a man, through whom He would ultimately, by Christ, reach the lost world” –Scroggie.
- Only man who was ever called “The friend of God” (2 Chron 20:7).
- Acts 7:2-4 – God called Abram out of Ur; then later out of Haren (Gen 12:1-5).
Hebrews 11:8 – Abram went out not knowing where he was going.

Journey From Haran to Egypt (BS #9) (PP#16)

Genesis 14

Verses 18-20 – Melchizedik – important because of Christ’s priesthood (Heb 5:10).

Genesis 15
Verse 1
• Did Abram fear Chedorlaomer – The Lord said: “Fear not Abram I am thy shield.”
• Abram had refused the spoils of battle. God said: “Your reward shall be very great.”

Verses 2-5 – Abram feared that all he had would be left to a foreigner, God said, “Your seed will be as numerous as the stars.”


Verse 16 – The destruction of the Amorites would be for the judgment of sin.

Verses 17-18 – This was an unconditional covenant, “When a covenant made by ritual was mutual, both parties passed between the severed pieces of that which was slain (Jere 34:18). But this covenant was unconditional and so, only ‘a flaming torch,’ emblem of the divine presence, passed between those pieces” – Scroggie.

Genesis 16
Verses 1-2 – Abram believed that God would give him a son, but it had not been explicitly revealed who would be his mother until 17:16.

Verse 10
• The Angel of the Lord
• He no longer appears after the incarnation so is probably the preincarnate Son of God.

Verse 16 – Ishmael

Genesis 17
Verse 5 – Name changed from “Abram” (exalted Father), to “Abraham” (father of a multitude).

Verse 9 – Establishment of circumcision as the sign of the Abrahamic Covenant.

Verse 15 – “Sarai” (princess) changed to “Sarah” (princess). The name change most likely simply marked the occasion.

Genesis 18
Verses 22-33
• “One thing which is prominent in this story of Abraham is the many times God tested his character.” (PP#17)
  12:1 – Test of obedience
  13:5-18 – Test of values
  14:1-24 – Test of love and loyalty
  22:1-19 – Test of dedication
  22:20-25:18 – Final years

**Power Point slides 18-22 Pictures of Beersheba**

Genesis 19 – (What a striking contrast between the depravity of Lot and the righteous life of Abraham.)
  Verses 30-38 – The Moabites and Ammonites would come from this relationship.

Genesis 21
  Verses 4, 5 – Isaac born when Abraham was 100
  Verses 9-21 – Ishmael driven away

Genesis 22
  Verses 1-19 – The sacrifices of Isaac.

Genesis 24 – Rebekah (timid quiet Isaac married bold, ambitious Rebekah)
Genesis 25
Verses 24-26 – The birth of Jacob and Esau

Verses 27-34
• Jacob buys Esau’s birthright
• (BS #8) (PP#23) – “The Journey of Abraham from Ur to Harren” and (BS #9) (PP#24) “The Journey from Harran to Egypt”
• The birthright included temporal and spiritual blessings, it carried with it a double portion of the paternal inheritance, and constituted who would control the family estate and was traditionally given to the oldest son.

Genesis 27
• “Isaac and Rebekah were well aware of the prediction (25:23), but the attitude of each of them to it was wrong. Isaac planned that Esau should have the blessing (27:1-4); and Rebekah plotted to get it for Jacob (27:6-10)” – Scroggie.
• Notice that all four of these people suffered because of this incident: Isaac was deceived, Esau robbed, Rebekah lost forever her favorite son and Jacob was exiled for twenty years.

Genesis 28
Verses 10-22 – Jacob’s ladder dream and the covenant given to Jacob (vv. 13, 14).

Genesis 29
Verses 6, 11 – Jacob meets Rachel who had beautiful eyes (v. 17), while her sister Leah had weak eyes (v. 17).

Verse 20 – Jacob served Laban for seven years for Rachel, but ends up with Leah (vv. 23-25). He serves another seven years for Rachel (v. 30).

Genesis 30 – The women and their maids start having children.

Genesis 31 – Jacob heads for Canaan.

Genesis 32
Verses 24-32 – Jacob wrestles with God.
Verse 28 – Jacob’s name changed from Jacob (supplanter) to Israel (one who wrestled with God) after he has wrestled all night with the Lord (v. 24).

Genesis 33
Verse 4 – By God’s grace Esau’s heart had changed regarding Jacob and he offers to journey with him back to Canaan (v. 12). Jacob resists (v. 14) and lied to Esau (cp. v. 14 to v. 17) and goes to Succoth but later moves to Shechem (v. 18).

Genesis 34 – Dinah raped by Shechem (v. 2) and wants to marry her (v. 4). Simeon and Levi murder the residents of the city (v. 25).

Genesis 35
Verses 1-2 – When God tells Jacob to go to Bethel, Jacob tells his household to put away their foreign gods.

Verses 17-18 – Rachel dies giving birth to Benjamin.

Verse 22 – Reuben lay with Bilhah, Rachel’s handmaid and mother of Dan and Naphtali (30:6-8).

Verses 28-29 – Isaac dies at 180.

Genesis 37
Verses 3-11 – Joseph, the favorite son, dreams that his family would bow down before him.

Verses 25-28 – The brothers sell Joseph to the Ishmaelites, who sell him to Potiphar (v. 36).

Genesis 38
Verses 1-30 – The sad story of Judah and Tamar.

Genesis 39
Verses 9-12 – Joseph refuses to sleep with Potiphar’s wife and is thrown in prison (v. 20).

Genesis 40
Verses 1-23 – Joseph interprets the dreams of two fellow prisoners.
Genesis 41
Verses 1-37 – Joseph interprets the dream of Pharaoh and is made second in command in Egypt (v. 40).

Genesis 42
Verses 1 – 46:34 – The process of bringing Jacob’s family to Egypt.

Genesis 46
Verses 27-70 – people came down with Jacob to Goshen.

Genesis 47:28 – Jacob dies at 147.

Genesis 48
Verses 17-49:27 – Jacob blesses the grandsons.

Genesis 49
Verses 8, 10 – Christ came from Judah.

Genesis 50
Verse 20 – God uses evil for good (45:5).

Verse 22 – Joseph lived 110 years.

Verse 25 – Joseph wanted to be buried outside of Egypt (Ex 13:19; Josh 24:32).

Verse 26 – Joseph buried in Egypt for now after being embalmed.
**Exodus (PP#25)**

**Introduction (BS #254) (PP#26)**

1. Theme: Redemption by blood and power
2. Author: Moses
3. Time: 1520s – 1444 (the Exodus was 1446)
4. Extent: 126 years
5. Key Verse: 20:2

Exodus 2
- Verses 1-10 – Birth of Moses (1526 B.C.).
  - Verses 11-15 – Moses tries to do things his way.

Exodus 3
- Verses 4, 11 – in 3:4 Moses says, “Here I am,” then God speaks from 3:5-10. The next thing Moses says (3:11) is “Who am I?”
- Verse 10 – God commissions Moses.
- Verse 11 – Moses refuses to go.
- Verse 12 – God gives Moses a promise.

Exodus 3, 4 – Moses made five excuses for not going and God gave him a promise for each excuse: (BS #20) (PP#27)

1. No confidence – His Presence (3:11,12)
2. No message – His Name (3:13,14)
3. No authority – His power (4:1-9)
4. No ability – Will give ability (4:10-12)
5. No desire to go – His instruction (4:13-17)

Moses’ life can be broken into 3 forty-year periods.

- The first 40 years he was a prince. During this time he saw his own importance.
• The second 40 years he was a shepherd and he began to see himself as unimportant.
• During the third 40 years he was a deliverer and a leader. He spent these 40 years finding out how important and powerful God is. *(BS #21) (PP#28)*

Of the calling between God and Pharaoh, Scroggie says, “The object of it is three-fold: To reveal the power of God over His enemies; to demonstrate that Israel belonged to God and not to Pharaoh; and to establish the faith of Israel in God (6:7). *(BS #22) (PP#29)*

Verse 3 – God comes to Moses not simply as God Almighty but as Lord.

Exodus 7
Verse 7 – Moses was 80 and Aaron 83. *(BS #23 & #24) (PP#30 & PP#31)*

Exodus 10:1; 7:14; 12:32
(10 times it says Pharaoh hardened his own heart, 10 times it says that God hardened Pharaoh’s heart – see Romans 9:17; Exodus 9:16.)

Exodus 12
Verse 12 – These judgments were on the gods.
Verses 22, 23 – Applying the blood.
Verses 35, 36 – Israel plundered Egypt (3:21-22)
Verse 37 – 600,000 Jewish men left plus a mixed multitude.
Verse 40 – Israel dwelt in Egypt 430 years.

Exodus 13
Verses 21, 22 – The pillar of cloud and fire.

Exodus 15
Verses 22-24 – Three days after the Red Sea the people are already grumbling. This is their second gripe (first = 14:11, 12): this gripe is over thirst.

Exodus 16
Verses 2, 3 – Third gripe over hunger.
Verses 4, 12, 13-19 – Manna and quails (v. 14, 15) (Psalm 78:25 calls manna the bread of angels).

Verse 35 – The people ate manna for 40 years.

Exodus 17
Verses 2, 3 – fourth gripe over thirst
Verse 6 – cp. 1 Corinthians 10:4 – Spiritually Christ was the rock.
Verses 8-13 – Israel’s first battle – against Analek.

Exodus Route (PP#32)

Exodus 19
Verses 5, 6 – A conditional covenant given to the people.
Verse 7, 8 – The people agreed to the condition and so begins the age of Law (Dispensations BS #34 (PP#33) – see note in Bible Study Methods Lesson #11).

Exodus 19 to Numbers 10:10 belongs to the year of encampment at Sinai.


Exodus 20 – The 10 commandments. (Chart #35) (PP#34)

- The first 4 commandments tell man’s duty toward God.
- The last 6 commandments tell man’s duty toward his fellow man.

Exodus 21-23 – Various ordinances and laws.

Exodus 24
Verses 9-11 – The leaders of Israel come into God’s presence.

Verse 17 – cp. Hebrews 12:29
Verse 18 – Moses on the mountain for 40 days and nights.

Exodus 25–31 – God begins to give Moses instruction concerning the construction of the Tabernacle.

Exodus 26 – Construction of the Tabernacle
Exodus 31
Verses 13-17 – “The Sabbath was a sign of the unique covenant between God and His people. To break the Sabbath was an indication of the people’s spiritual condition” – Ryrie.

Exodus 32
Verse 1 – Uncertain about Moses the people ask Aaron to make them a god.

Verses 2-4 – Aaron makes a golden calf

Verse 5 – Aaron calls this calf Jehovah (LORD).

Verses 19, 20 – The anger of Moses.

Verse 24 – Aaron’s lie concerning the golden calf.

Verses 26-29 – Moses punishes the people.

Verses 30-35 – Moses prays for the people.

Verse 32 – “book” – “A register of the physically living. To be blotted out meant to experience an untimely death. By contrast, the NT book of life (Rev 13:8) is the register of those who have eternal life” – Ryrie.

Exodus 33
Verses 2ff – At this point God says that His presence will no longer dwell in the midst of Israel or lead them on the way, rather, an angel would lead them. This sent the people into mourning (v. 4). Moses tries to persuade God to change His mind (v. 12-17). God does in verse 18, but Moses is still talking about it in 34:9.

Exodus 37
Verse 1-9 – Construction of the ark.

Exodus 39 – The priestly garments (PP#71-74)

Exodus 40
Verses 34-38 – The Glory of the Lord filled the tabernacle.
Leviticus (PP#75)

Introduction (Chart #43) (PP#76)

1. Author: Moses
2. Date: Leviticus was written during the first month after leaving Egypt, about 1439 BC.
3. Theme: A holy people worshipping a Holy God.
4. “Leviticus” means “The levitical book” (The tribe of priests was Levi.).
5. Key Command: “You shall be holy.”
7. Best biblical commentary on Leviticus is the book of Hebrews.

The Offerings (1-7) – (BS #42) (PP#77)

Here we are given the 5 major offerings required under the Mosaic Law. There were more than 5 but the others were complementary to these.

“These 5 offerings were divided into two main types, the first three were sweet savor offerings, that is they were fragrant because they set forth Christ’s willing devotedness to the divine will. The last two were sin offerings, that is they typified what Christ has done to obtain forgiveness for men” – Phillips.

A. Burnt Offerings (1:1-17) (Voluntarily devoting all their very being and possessions to God, through purifying fire – Jensen)
   ☐ The fullness of Christ’s devotion. In relation to man it signified entire self-dedication to God. Everything was burnt up.

B. Meal Offerings (2:1-16; 5:13) (Thanking God and offering their lives for His service – Jensen)
   1. The flawlessness of Christ’s devotion.
   2. It was a gift of man to God and was not a means of atonement.

C. Peace Offerings (3:1-7)
(Participating in the blessings of fellowship with God – Jensen)

1. The fruitfulness of Christ’s devotion.

2. The idea of this offering was that of communion, for the offerer and priest sat down in the presence of God and feasted upon the sacrifice together. It was a kind of “Lord’s Supper” in O. T. times.

3. The people were not to eat fat or blood (3:17).

D. Sin Offering (4:1-35)
   (Being forgiven because they were sinners.)
   1. Covering the principal of sin.
   2. Covered unintentional sins of error, weakness, and ignorance, not deliberate sin. These were sins not considered rebellious or defiant. This offering tried to show the people the seriousness of sin.

E. Trespass Guilt Offering (5:1-6:7)
   (Being forgiven for the sins they committed.)
   1. Covering the practice of sin.
   2. Always accompanied by a recompense paid both to God, who had been offended by the sin, and to the person who had been defrauded by the sin. Restitution plus 20% was to be given to the offended (5:16).
   3. It was to be made whenever a tithe or a duty had been neglected, whenever a divine command had been broken, and whenever someone had been defrauded.
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<td>Lev 5:14-6:7</td>
<td>Covering the practice of sin</td>
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</tbody>
</table>

In addition there were also:

F. Wave offering is part of the peace offering given specifically to the priests (7:28-36).

G. Ordination offering (7:37).

**Leviticus 9**

Verses 22-24 – The first sacrifice under the Law in which fire came out from before the Lord and consumed the burnt sacrifice.

**Leviticus 10**

Verses 1-3 – Sin of Nadab and Abihu—and their deaths.

Verse 11 – The priests are given the responsibility of teaching the statutes of the Lord.

**Leviticus 11:1-15:33** – These laws were to maintain ceremonial cleanliness, “They served: *(PP#78)*

1. To reflect the holiness of God.
2. To keep Israel distinct from the idolatrous practices of the nations around them

3. To help maintain physical health” – Ryrie

Some of the laws served only to symbolize purity and to set the people apart as different from those around them. Whenever they adopted the customs around them it was not long before they adopted their sins (e.g. 19:19).


Leviticus 16

Verses 8-10; 21-22 – All the sins of the people are symbolically carried away by the scapegoat on the Day of Atonement.

Verses 3, 6 – The day began with a special sacrifice for the high priest himself along with special garments and a ritualistic cleansing (v. 4). The high priest would only enter the Holy of Holies, in which was the Ark of the Covenant and the presence of God, once per year on this day. He must be prepared.

Verse 5 – He would then offer a ram for a burnt offering, but the sin offering, and the most interesting aspect of this ceremony, consisted of two male goats (vv. 5, 7).

Verse 9 – Through the process of casting lots one goat will be sacrificed on the altar as the traditional sin offering (vv. 9, 15).

Verses 10, 21-22 – The other goat would be known as the scapegoat. Aaron would lay his hands on the head of the goat and confess the sins of the people, and then the goat would be led into the wilderness and released. This would symbolize the removal of the sins of the people. Not only had the first goat died and atoned for their sins, but the second goat signifies that their sins have been removed from theirs and God’s presence. Those sins are gone and will nevermore be held against them.

Leviticus 17:11 – Life is in the blood.

Leviticus 18

Verses 3, 4 – The people’s lives were not to be shaped by the world around them but by God’s word.
Verse 5 – is cited in Romans 10:5 and Galatians 3:12 as an example of the impossible standard of the Law.

Verses 24-25 – It is for these sins that the Lord is driving the Canaanites from the land (20:22-24; see Gen 15:16).

Leviticus 19
Verse 18 – “Love your neighbor as yourself” is the verse Jesus quotes most often.

Leviticus 23
Jewish Feasts: (PP#79 & PP#80) – With all this blood and sacrifice we might get the idea that their whole lives were serious and lacking joy. But the Lord filled their calendars with seven feasts to enjoy. These would serve as Israel’s holiday seasons, but a substantial difference from today is that these holidays would be wrapped around God and His provisions for His people, while our holidays are almost purely secular. Here are the feasts:

1) Passover (23:4-5) – a one day celebration to celebrate Israel’s release from bondage in Egypt.

2) Unleavened Bread (23:6-8) – a seven day feast immediately following Passover to signify the unique relationship that Israel had with God.

3) First Fruits (23:9-14) – marked the beginning of the grain harvest. They were to offer the first fruits of the grain in anticipation and trust that the Lord would bring in the rest of the harvest. This was much like a Thanksgiving service and was on the first Sunday following Passover (v. 11).

4) Feast of Weeks, also known as Pentecost (23:15-22). It was celebrated exactly 50 days after Passover. It was a harvest festival, coming in mid-season, to thank the Lord for the harvest so far.

5) Feast of Trumpets (23:23-25). This feast took place about four months later and was marked by a special day of rest.

6) The Day of Atonement was next, nine days after the Feast of Trumpets (23:26-32). This was the only required fast in the OT in bold contrast to the atmosphere of rejoicing that attended the other feasts.
7) The Feast of Tabernacles or Booths (23:34-44). Five days after the Day of Atonement there was this joyful seven day festival (v. 40). It was at the end of the harvest and for seven days they were to live in stick huts (v. 42) to remind them of their days of wilderness wanderings (v.43).

Every male in Israel was required to attend the Passover, Pentecost and Tabernacle feasts.

Leviticus 24

Verse 2 – The lampstand was to burn continually.

Verses 3-9 – Bread for the table of showbread was to be eaten by the priest and replaced every Sabbath.

Leviticus 25

Verses 1-4 – Sabbatical year in which the land was given rest every seventh year.

Every 50 years a unique thing happened in Israel. It was called the year of Jubilee and had three features: (PP#81)

1) All Jews who were in bondage in Israel were set free (25:10).

2) There was a return of all family property that had been sold to others (25:13).

3) The land was to be given rest – no sowing or harvesting (25:11). Along with the every seven year sabbatical for the land that was required this would mean that the land would be given a two rest. And yet God promised to meet their needs if they obeyed (25:21)

While the name Jubilee comes from the word “ram” and probably indicates blowing of the ram’s horn to signify the beginning of this year, the year was really a celebration of freedom from bondage.

Verses 8, 11, 54 – What happens in the year of Jubilee? When you bought land or a Hebrew slave you were buying what they could produce – basically leasing. At the year of Jubilee the land returned to the family and the slaves were set free.
Verses 25-28 – Laws of the kinsman-redeemer. “An Israelite who was forced to sell his land could have it redeemed by a near relative, or buy it back himself, or wait until the year of Jubilee” – Ryrie.
**Numbers (PP#82)**

**Comparison of the Books of Moses**

**Introduction (BS #44) (PP#84)**

1. **Date:** It covers most of the wilderness wanderings of Israel – about 38 years, 9 months. Written or at least completed by 1401 BC.

2. **Purpose:** To record something of the 40 years wilderness wanderings of Israel also to record the census of the two generations and to link them together in history.

3. **Theme:** God’s people divinely disciplined due to disobedience.

4. **Title:** Has had various titles (e.g. Hebrew title was “In the Wilderness,” “Book of Journeyings,” “Book of Murmurings”). Septuagint translators gave it the title of “Numbers” because of the two numberings or censuses of the people recorded here. The book begins with the Exodus generation and ends with the conquest generation.

**Numbers 1**

Verse 46 – The Exodus generation numbered 603,550 men. The conquest generation 38 years later numbered 601,730 (26:51).

**Numbers 2**

Verses 1-31 – Arrangement of the tribes around the Tabernacle (PP#85)

**Numbers 3**

Verses 12, 39-45 – The Levites replace the firstborn who belonged to the Lord.

Verses 21, 27, 33 – The 3 divisions of Levites and their duties: (PP#86)

1. **Kohath:** included the priests who were from Aaron. Other Kohath Levites cared for the sacred furniture and carried them when necessary (3:31-32).


3. **Merari** were in charge of the woodwork of the Tabernacle (3:33-37).
• The Levites were to serve from age 25-50 (8:24-25), the priest from 30-50 (4:3).

Numbers 6
Verses 2-21 – Law of the Nazirite, was a vow for dedication to the Lord (v.2). The Nazirite was to:
   1) Eat nothing from the grape vine (v. 4);
   2) Not cut their hair (v. 5);
   3) Not go near a dead person (v. 6).
Nazirite vows were for a period of time (v. 13) and when the vow is fulfilled he/she (v. 2) cut his hair (v.18) and fulfills various sacrifices (vv. 14-17). See Paul’s vow in Acts 18:18; 21:23-24, 26, 27.

Verses 22-26 – Aaron’s blessing on the people.

Numbers 7
Verse 89 – Moses enters the tent of meeting and God speaks to him from above the mercy seat.

Numbers 9
Verse 5 – The first Passover kept.

Verses 15-23 – The cloud covered the Tabernacle and whenever it would move the people moved with it (cp. Ex 40:34-38; Lev 9:22-24).

Numbers 10
Verses 1-10 – The making of two silver trumpets and their use. They were to serve as a reminder that “I am the LORD your God” (v. 10).

Verses 11-36 – On the 12th day of the second month of the 2nd year the LORD leads them away from Mt. Sinai, a three day journey (v. 33).

Verses 35-36 – Moses’s words whenever the Ark led them out and when it rested.

Numbers 11
Verses 1-3 – The people complained and God’s fire consumed some outlying parts of the camp. They cried to Moses.

Verses 4-6 – The rabble had a strong craving for meat and a bad memory. They did not appreciate the manna.
Verse 10 – The discontent of the rabble spread to the multitude. “The anger of the Lord blazed hotly.”

Verses 11-15 – Moses complains that the burden is too heavy for him.

Verses 16-17, 24-25 – God puts some of His spirit on 70 other men so that they can share Moses’s burden.

Verses 18-20 – God will send meat until it is loathsome to them.

Verses 21-23 – Moses doubts God.

Verses 31-34 – The Lord sends quail but a plague with them.

Numbers 12
Verses 1-3 – Miriam & Aaron’s challenge to Moses’s leadership. Miriam was apparently the leader. Her name is first in v. 1 and she is the one punished in v. 10.

Verses 4-9 – The Lord defends Moses.

Verses 10-16 – The Lord punishes but heals Miriam.

Numbers 13
Verses 1-24 – Twelve spies sent out

Verses 26-33 – The spies conflicting reports.

Numbers 14
Verses 1-4 – The people grumble and want to choose a leader and go back to Egypt.

Verses 5-10 – Joshua and Caleb encourage the people but they chose to rebel.

Verses 10-14 – God wants to destroy them.

Verses 13-19 – Moses pleads for the people on the basis of God’s honor. Moses gets his understanding of God (v. 18) from the giving of the Law (Ex 20:5-6).
Verses 20-25 – God pardons but this generation will not enter the land. They now turn back to the wilderness (v. 25).

Verse 22 – They have grumbled at least 10 times.

Verse 37 – The 10 spies who brought the bad report die.

Verses 39-45 – The response of the people is to go anyway. They had a change of heart and enter the land without Moses, the Ark or the Lord’s presence and are defeated in battle.

Numbers 15
Verses 22, 30 – Sins of mistake and high hand (ESV), defiantly (NASB).

Verses 32-36 – A man stoned who broke the Sabbath.

Verses 37-41 – They were to put tassels on the corners of their garments, with a blue cord, as a reminder of the commandments of the Lord.

Numbers 16
Verses 1-3 – Korah and 250 leaders challenge Moses and Aaron (cp. Aaron and Miriam’s rebellion in 12:1-2).

Verses 4-7 – Moses calls for a challenge in which the Lord will reveal the ones He has chosen (cp. 12:6-9).

Verses 8-11 – Korah had been given the privilege of ministering in the Tabernacle as a Kohath Levite (v. 1), but this was not enough for him—he wanted to be a priest (v. 10) and possibly the high priest (v. 40). But in reality, because Korah was rejecting God’s plan he was rebelling against God (v. 11).

Verses 12-15 – Moses calls two other leaders, Dathan and Abiram who refuse to come, blaming Moses for bringing them out of the land of milk and honey and taking them back into the wilderness to kill them and now Moses wants to make himself king (v. 13).

Verses 19-35 – The next day the Lord appears and destroys the rebels.

Verse 25 – Dathan and Abiram are apparently major leaders.
Verse 27 – They (Dathan & Abiram) will not come to Moses but they stood at the door of their tents.

Verse 41 – But the next day the people turn on Moses again, accusing him of killing “the people of the Lord.”

Verses 45-49 – God seeks to destroy all of them but because of Moses actions kills only 14,700.

Numbers 17
Aaron’s rod blossomed as a sign of his leadership as High Priest and to stop the grumbling against Moses (v. 5, 10). The people recognized their sin and fear God (vv. 12-13).

Numbers 18
Verse 20 – Rather than land the Levites have God as their portion.

Verse 24 – The tithe belongs to the Levites.

Verse 26 – The Levites are to tithe their tithe to Aaron (v. 28).

Numbers 20
Verse 1 – Miriam dies.
Verses 2-9 – The people grumble for lack of water at Meribah.

Verse 8 – Moses was to speak to the rock, but instead he strikes it (v. 11) and takes credit for bringing water out (v. 10). God punishes Moses (v. 12).

Verses 14-21 – Edom refuses to let Israel pass through their territory. (PP#87)

Verses 22-29 – Aaron is not allowed to enter the land (v. 24), so he dies (v. 28) and his high priesthood is transferred to Eleazar.

Numbers 21
Verses 1-3 – Israel defeats Arad.

Verses 4-9 – Israel grumbles again saying the same thing they said in Exodus 16:3. The Lord sends fiery serpents to kill them. But everyone who looked upon the bronze serpent would live (vv. 8-9).
Some 700 years later King Hezekiah had to destroy the bronze serpent because the people were worshipping it (2 Kings 18:4). *(PP#88)*

Verse 16 – Song “Spring up, O Well”

Verses 21-35 – Israel defeats both Sihon and Og, Amorite kings, and lives in the land of the Amorites (v. 31). *(PP#89 – map of Israel showing both sides of river)*

Numbers 22
Verses 1-2 – Camped in the plains of Moab they encounter Balak. He calls Balaam to curse them (v. 6).

Verse 12 – God tells Balaam not to curse Israel and he obeys (v. 13).

Verses 15-21 – Balak sends again and Balaam goes by God’s permission.

Verses 22-35 – But God was angry because He went and seeks to kill him.

Verse 38 – Balaam tells Balak that he can only do what God allows him to do.

Numbers 23
Verses 4-12 – Balaam blesses Israel.

Verse 13 – Balak wants to try again.

Verses 19-24 – Balaam blessed them again and gives a great statement about God (v. 19).

Verse 27 – Balak wants to try again. Balaam sends Balak to build altars (vv. 29-30), but then heads (24:1) toward Israel.

Numbers 24
Verses 3-9 – He blesses Israel a third time—God blesses those who bless Israel and curses those who curse Israel (Genesis 12:3).

Verse 10 – Balak is angry and claims the Lord has withheld honor from Balaam (v. 11).

Verses 15-25 – Balaam prophesied that Israel will destroy Moab, Amalek and Kenite.
Numbers 25
Verses 1-5 – Israel begins to “whore” with the daughters of Moab and worship their gods. God tells Moses to hang the leaders involved in this (vv. 4-5). See 31:16 for Balaam’s part in this—24,000 would ultimately die (v. 9).

Verses 6-9 – Phinehas kills man and his Midianite whore. This man was blatantly thumbing his nose at God’s law.

Numbers 26
A new census yielded 601,730 (v. 51). All of the Exodus adults (20+) had now died except for Moses, Caleb, and Joshua (v. 64).

Numbers 27
Verses 1-11 – The daughters of Zelophehad press the issue of what to do with the inheritance if there were no sons (cp. 26:33, 36:1-12, Joshua 17:3).

Verses 12, 13 – Moses to see the Promise Land, but not to enter.
Verse 18 – Joshua to replace Moses.

Numbers 28 and 29
Prescribed offerings.

28:2, 6, 8, - Pleasing aroma (vv. 13, 24, 27; 29:2, 6, 8, 13, 36).

Numbers 30
Laws concerning vows.

Numbers 31
Verses 1-3 – The Lord executes judgment on the Midianites for their corruption of Israel (25:17).

Verse 8 – Balaam killed.

Verses 15-16 – It was Balaam’s advice that led to the Midianites corrupting Israel.

Verse 49 – No soldier died in the battle.
Numbers 32
Verse 5 – Gad, Reuben and half of Manasseh (v. 33) want their inheritance on the east side of the Jordan. Moses allowed this if they will fight on the west side (vv. 16-22).

Verse 23 – If they are being deceptive “Be sure your sin will find you out.”

Numbers 33 – show map of the wanderings of Israel (BS #45) (PP#90)
Verse 4 – God has executed judgment on the gods of Egypt.

Verses 38-39 – Aaron died 1st day of 5th month of the 40th year at 123.

Verses 52-53 – Israel’s commission to drive out the Canaanites.
Verses 55-56 – Consequences if they do not. If Israel does not completely destroy the enemy then eventually the enemy will destroy them.

Numbers 34 – Show map of Division of the Land (BS #46, Jensen #32) (PP#91)

Numbers 35
Verse 2 – Levites given cities throughout Israel.

Verse 6 – Six of these cities will be the cities of refuge, 42 more will not. So the Levites are given 48 cities (v. 7).

Verses 9-15 – Cities of refuge for those who unintentionally kill some one. (PP#92)

Verses 9-34 – Laws concerning murder, accidental death and the cities of refuge.
Verse 11 – The manslayer may flee to the cities for safety as he waits trial.

Verse 19 – Outside the cities the avenger of blood can take his life.

Verse 24 – The manslayer will be put on trial. If innocent he must return to the city until the High Priest dies (vv. 25, 28) when he can return home.
Numbers 36

Verse 6 – Marriage of women who owned property must be within the tribe so that the inheritance of the Land will not be transferred (verse 8) (27:1-11).
Deuteronomy (PP#93)

Introduction (Chart #58) (PP#94)

1. Author: Moses
2. Recipients: Israel, that is, the new generation that was to enter the Promised Land.
3. Date: Covers approximately 2 months. It also contains a review of the entire wanderings. Written about 1400 BC.
4. Purpose of the book: Moses the great leader is about to die. The old generation has passed on now (2:14-16) except Caleb and Joshua. So Moses instructs the people and urges them to be faithful to their covenant with Jehovah. He also seeks to prepare them for their entrance, conquest and possession of Canaan.
5. Theme: Deuteronomy means second (deuter) Law (nomos). However it is not a second law but rather a repetition and explanation of the Law previously given at Mt. Sinai. This was the book that Josiah would later find in the temple.
7. Sixty-nine times Israel is told that they would one day possess and inherit the land.

FIVE SPEECHES (PP#95)
1. A review of where they had been (1:5-4:43).
5. Moses’s final words (31-33).

Deuteronomy 1

Verse 2 – It had taken the Jews 40 years to make an eleven-day journey because of sin. Many are doing the same thing spiritually.

Verse 3 – It is the 40th year and they are back to Kadesh. Moses now is going to explain the Law (v. 5) and rehash the events of 38 years before. 38 wasted years (see 2:14).
Verses 19-21 – 38 years earlier they came to Kadish-barnea ready to invade. Verse 40 God tells them to turn to the wilderness.

Verse 21 – “Do not fear or be dismayed.” (v. 29), 3:22

Verses 30-31 – The Lord will fight for them. Their problem in the past was they did not believe the Lord (3:22).

Deuteronomy 2
Verses 4-5 – God will not give Esau’s land to the Jews.

Verse 9 – God will not give them Moab either or Ammon (vv. 19, 37).

Verse 25 – This day God would put fear into the hearts of the nation concerning Israel.

Verses 30-35 – They defeat Sihon, as the Lord hardened his spirit/heart and took the land.

Deuteronomy 3
Verses 1-6 – Defeat of Og.

Verse 8 – Both Og and Sihon are Amorite kings. Their lands were given to Reuben and Gad and Manasseh (v. 12). (PP#96)

Verses 23-29 – Moses is not allowed to enter the land but to see it.

Deuteronomy 4
Verses 1-2 – Israel was not to subtract or add to the commandments of God.

Verse 9 – They need to be diligent so that they do not forget the Lord’s way. They are to make these things known to the next generations.

Verse 15 – They saw no form of God therefore they are not to create forms of God. God is a jealous God (v. 24).

Verses 26-29 – If they disobey God will scatter them, but when they seek for Him they will find Him (Jere 29:13).

Verse 32-34 – Nothing like what God has done for Israel has ever been done before.
Verses 34b-35 – All of this was done to show that the Lord is God and there is none beside Him (v. 39).

Deuteronomy 5
Verses 7-21 – Review of the Ten Commandments.
Verses 22-32 – Review of the time of the giving of the Ten Commandments.

Deuteronomy 6
Verses 4-9 – cp. 4:9; 11:18-20 – The importance of training their children in the ways of the Lord.

Verse 12 – They must take care not to forget the Lord (8:11).

Deuteronomy 7
Verses 1-2 – They are to completely destroy the seven nations.
Verse 6 – God has chosen them to be His people (v. 9).
Verse 22 – God will clear the nations little by little.

Deuteronomy 8
Verse 2 – The trials the people have gone through for 40 years were tests to reveal their hearts.

Verses 11-20 – The danger of pride causing them to forget God (esp. vv. 17-18).

Deuteronomy 9
Verse 1 – They were to cross the Jordan that day.
Verse 4 – It was not because of their righteousness, but because of the wickedness of the nations that the Lord was driving them out.
Verse 7 – From day one they have been a rebellious people (v. 24).
Verse 25 – Moses prayed for 40 days and nights because of Israel’s sin (Ex 32:32).
Deuteronomy 10
   Verses 12-13 – What the Lord required of His people.

Deuteronomy 11
   Verse 12 – God cares for the land.

   Verses 18-20 – See 6:4-9

   Verses 21-25 – They will be prolonged in the land if they obey.

   Verses 26-32 – God sets before them a blessing and a curse.

Deuteronomy 12
   Verse 8 – cp. Judges 21:25

Deuteronomy 13
   Verses 1-5 – A false prophet who gives a correct prophecy is only a test of their loyalty (v. 3) and is to be put to death (v. 5) (see 18:20-22). The two tests of a prophet were accuracy and correct theology.

   Verses 6-10 – Kill any who attempt to draw them away from God—even their closest loved ones.

   Verses 12-18 – Do the same with any city that turns to other gods.

Deuteronomy 14
   Verses 3-21 – Leviticus 11

   Verses 22-29 – Tithes are to be eaten by the people—every third year they are given to the Levites to eat. Cp. freewill offering (16:17).

Deuteronomy 15
   Verses 1-11 – Lending is allowable but every Sabbath year all loans are suspended temporarily among the Jews. Loans are still in force with foreigners (v. 3). In the NASB the words “every” and “of debts” are in italics meaning they are not in the original Hebrew. This leads to the problem of what is the actual instruction—were they to release people from permanent debt or suspend the debt on the seventh year? This issue seems to be that on the seventh or Sabbatical year, the ground was given a rest and there would be no harvest and very limited means to repay any debt during that year for the poor. So apparently what this passage means is that no debt repayment would be required during the
Sabbatical year by the poor Jews. The debt was still to be repaid, but not during the Sabbatical year. Permanent forgiveness of debt did not happen until the Year of Jubilee. There will never cease to be poor people in the land (v. 11). Leviticus 25:37—no interest is charged and he is released at Jubilee.

Verses 12-18 – Jewish slaves are freed every 7th year unless they choose to be a life time slave (vv. 16-17). Leviticus 25:39-40 – He is to be treated as a hired hand not a slave and released at Jubilee.

Deuteronomy 16 – Chart concerning Feasts. (Chart #59) (PP#97) The major feasts:

1. Passover (16:1-8)
2. Weeks (16:9-12)

Verse 17 – Freewill offerings as cp. to tithing (14:22-29).

Deuteronomy 17
Verse 6 – Capital punishment must be on basis of 2 or more witnesses. This is true of other crimes as well (19:15).


1. God must choose (v. 15)
2. Must be a Jew (v. 15)
3. Must not accumulate horses (v. 16)
4. Must not take the people back to Egypt (v. 16)
5. Must not accumulate wives (v. 17)
6. Must not accumulate excessive wealth (v. 17)
7. Will make a copy of Deuteronomy (v. 18)
8. Will read it all the days of his life (v. 19), see Proverbs 28:16.

Verses 16, 17 – Notice that Soloman broke both of these commands and in turn it pulled Him from the Lord (1 Kings 10:26-29; 11:3, 4).

Deuteronomy 18
Verses 9-14 – Prohibition of involvement with fortune tellers of magic.
Verses 15-19 – The Lord will raise up a prophet like Moses. See Acts 3:22-26; 7:37; cp. John 1:21, 25, 45. Apparently this is a reference to Jesus.

Verses 20-22 – A prophesy that does not come true is not from the Lord and the prophet is to die. Cp. 13:1-5.

Deuteronomy 20
Verse 4 – The Lord’s will for them.

Verses 10-15 – They are to offer peace to the cities that are far away, but to the nations within the land they are to be destroyed (vv. 16-18).

Deuteronomy 21
Verses 18-21 – A rebellious son is to be stoned.

Deuteronomy 22
Verse 5 – They were not to wear the clothing of the other sex.

Verse 8 – Houses must have parapets.

Verse 10 – Ox and donkeys are not to plow together (see 2 Cor 6:14-16).

Verse 11 – Wool and Linen are not to be mixed.

Verse 22 – Both caught in adultery are to die (cp. John 8:4-5). Compare Leviticus 20:18 on prohibition for homosexual behavior. Old Testament cultural commands cannot always be directly applied to the church.

Deuteronomy 23
Verse 3 – Ammonites and Moabites are not to enter the assembly to the 10th generation. But Edomites and Egyptians can enter in the 3rd generation (v. 8).


Deuteronomy 24
Verses 1-4 – Laws on divorce.

Verse 5 – A newly married man is free from war and public duty for one year.
Verses 19-22 – Some grain will be left in the fields for the traveler and poor.

Deuteronomy 25
Verse 3 – Forty stripes are the limit in punishment.

Verse 4 – An ox is not to be muzzled when threshing grain (see 1 Cor 9:9 and 1 Tim 5:18).

Verses 5-10 Levirate marriage

Verses 17-19 The Jews were to destroy Amalek—see 1 Samuel 15

Deuteronomy 26
Verse 12 – The tithe during the third year is for the Levite, the sojourner and the poor, so that they may eat.

Verse 16 – Israel is to obey with all its heart and soul, for they are a treasured possession to the Lord (v. 18).

Deuteronomy 27
Verses 2-3 – When they cross the Jordan they are to write the Ten Commandments on plastered stones on Mt. Ebal. Cp. Joshua 8:30-32.

Verses 11-26 – Half the tribes were to stand on Mt. Ebal and respond to Levites pronouncing the curses for disobedience (Josh 8:33-35). Mt. Ebal is near Shechem.

Deuteronomy 28
Verses 1-14 – The other tribes were to do the same blessings for obedience on Mt. Gerizim.

Verses 16-68 – A review of all the curses for disobedience.

• vv. 47-48 – Because they did not serve the Lord with joy and gladness of heart they will serve their enemies.

• v. 49 – A nation whose language they do not understand will come upon them (1 Cor 14:21).
• v. 67 – In the morning you shall say, “If only it were evening!” and at evening you will say “only if it were morning.”

Chapters 29 and 30 Renewal of the Covenant with this new generation.

Deuteronomy 29
Verse 4 – The Lord had not given them hearts to receive His word.
Verse 5 – During their 40 years wandering their clothes have not worn out.
Verse 6 – They have not eaten bread or drank wine.

Verses 7-8 – It was the land of Bashan or the Amorites (31:4) that was given to the 2 ½ tribes.

Verse 18 – Allow no one of bitter spirit to take them in the wrong direction.

Verse 29 – The secret things belong to God, but we are to obey the revealed things.

“The object of the book was to impress upon them the one lesson: obey.”
- Jensen

Deuteronomy 30
Verses 2-3 – When they stray and return to the Lord He will bless them.

Verse 11 – God’s commandment is not too hard for them. It is in their mouth and heart (v. 14). Cp 1 John 5:3.

Verse 15 – The Lord has set before them life and good, death and evil.

Verses 19b-20 – Therefore choose life—for He is your life and length of days.

Deuteronomy 31
Verse 1 – Moses is 120 and now turns over the leadership to Joshua (vv. 14-23).

Verse 4 – See 29:7-8; Genesis 15:16; Leviticus 18:24; Deuteronomy 7:1 – The Amorites were one of the seven nations they were to destroy.
Verses 6, 8 – Be strong and courageous (vv. 7, 23) (Josh 1:6). He will never leave or forsake them (Josh 1:5; Heb 13:5) See 31:17.

Verse 9 – Moses wrote this law and commanded the priests to read it every seventh year at the Feast of Booths (vv. 10-11).

Verses 16-18 – The people will whore after foreign gods and forsake the Lord, and He will forsake them (v. 21).

Verse 26 – They were to put this book of the law beside the Ark of the Covenant as a witness.

Deuteronomy 32
Verses 1-43 – the second song of Moses. In Exodus 15 his first song was of joy as he rehearsed the greatness of God in his deliverance at the Red Sea. Now 40 years later this is a song praising the faithfulness of God but also the failure of the people.

Verses 46-47 – They are to take heart in Moses’s words for they are their very life.

Verses 48-52 – Moses is allowed to see but not enter the land of Canaan (34:1-4).

Deuteronomy 33
Verses 1-29 Moses blesses Israel tribe by tribe (cp. Gen 49).

Verse 27 – Psalms 90-91 are expansions of this verse.

Deuteronomy 34
Verses 5-7 – Moses dies and God buries him (cp. Jude 9).

Verse 10 – There has not risen a prophet like Moses whom the Lord knew face to face and who did the signs and wonders he did.

**Special Note on the Feasts** (Chart #59) (PP#97)

**I. The Jewish Sacred Year**

**Month** | **Special Days**
---|---
Nisan (April) | 14 – Passover
 | 15 – Unleavened Bread
II. Feasts (Religious services accompanied by demonstrations of joy and gladness, also called Holy Convocations – Leviticus 23)

1. Passover – to celebrate the deliverance of Israel from Egypt. Was also a feast at the close of the Passover week.

2. Unleavened Bread – was a feast connected with the Passover and came the day following.

3. Pentecost (or Feast of Weeks) – Pentecost means 50 and comes from the fact that there are 50 days between Passover and this feast. It marked the anniversary of the giving of the Law on Mt. Sinai. It also marked the completion of the wheat harvest.

4. Trumpets (or New Moon) – this Feast corresponds to our New Year’s Day, and on it, from morning to evening, horns and trumpets were blown.
5. Day of Atonement – its purpose was to bring the collective sin of the whole year to remembrance, so that it might be dealt with and atoned for. On this day the High Priest made confession of all the sins of the community and entered on their behalf into the Most Holy Place with the blood of reconciliation. *(BS #36) (PP#98)*

6. Tabernacles (Booths or Ingathering) – It marked the completion of the harvest and historically commemorated the wandering in the wilderness. During this festival people lived in booths and tents in Jerusalem to remind themselves of how their forefathers wandered in the wilderness and lived in booths.

Besides the above feasts, which were all pre-exilic and instituted by Jehovah, the Jews after the captivity added two others, the Feast of Lights and the Feast of Purim.

7. The Feast of Lights – was instituted by Judas Maccabeus in 164 BC when the Temple that had been defiled by Antiochus Epiphanes, was cleansed and rededicated to the service of Jehovah.

8. Feast of Purim – was said to have been instituted by Mordecai to commemorate the failure of Haman’s plot against the Jews.

A comparison of the books of Moses. *(BS #240) (PP#99)*
**Begins part 2 of OT power point**

**Joshua (PP#1)**

Introduction (BS #60): (PP#2)

1. **Authorship:** Uncertain – traditionally thought among the Jews to be Joshua himself.

2. **Date:** About 30 years are covered by this book; from the death of Moses (around 1400) to the death of Joshua. Date of writing completed about the time of Joshua’s death, 1370 BC.

3. **Purpose of the Book:** To show how God’s promises were fulfilled in the giving of the Promised Land to Israel (23:14), and also to show how Israel failed to fully possess the land (18:3).

4. **Theme:** The conquest and division of the land of Canaan (11:23; 21:43).

5. “Three attributes of God especially prominent in the book are His holiness, faithfulness, and saving grace.” – Jensen (PP#3)

**MAP OF THE PROMISED LAND (PP#4)**

**Joshua 1**

Verse 5 – “I will not leave you or forsake you” (Deut 31:6; Heb 13:5).


Verse 8 – Joshua was to meditate on the book of the Law day and night and obey it for then he would be successful.

Verses 16-17 – The people promised to obey Joshua as they had Moses.

**Joshua 2**

Verse 1 – Two spies sent into the land and go to Rahab’s house. She hides them on the roof.

Verse 11 – Rahab recognizes that the Lord is God.

Verse 15 – Rahab let them down from the window. They promise to spare her and her family if they stay in her house at the time of the invasion and if she ties the rope (scarlet cord) in her window.
Joshua 3
Verses 1-17 – Israel crosses the Jordan. (PP#5) They follow the Levites carrying the ark (v. 3); the Jordan parts (v. 13) and they walk over on dry land (v. 17).

Joshua 4
Verse 3 – They took 12 stones from the Jordan and placed them at the place they camped as a memorial of what God did here (vv. 6-7). They are later moved to Gilgal (v. 20). This was that people might know and fear God (v. 24).

Verse 9 – They also set up 12 stones in the Jordan where the priests had been standing.

Verse 14 – Joshua is exalted in the eyes of the people as Moses had been (3:7).

Joshua 5
Verse 5 – Those born in the wilderness had not been circumcised and so that generation is circumcised just prior to their first battle.

Verses 10-12 – They kept the Passover and began eating of the produce of the land and the manna ceased (Ex 16:4, 13-15).

Verses 13-15 – Joshua’s encounter with the commander of the Lord’s army.

Joshua 6
Verses 1-24 – The destruction of Jericho.

Verse 26 – Joshua places a curse on any who would rebuild Jericho (see 1 Kings 16:34).

Joshua 7
Verse 1 – Achan kept some items from Jericho.

Verses 2-5 – Israel defeated by Ai.

Verse 11 – The defeat was due to Israel’s sin.

Verses 19-21 – What Achan had taken.
Verses 22-26 – Achan and his family are stoned to death.

Joshua 8
Verse 1 – Compare 1:9; 10:25

Verses 1-29 – The destruction of Ai.


Verses 33-35 – Deuteronomy 27:12. In obedience to the Lord’s commands the people pronounced the blessing and curses and then Joshua read the entire book of Deuteronomy or possibly Deuteronomy 27-28.

Joshua 9
Verse 3 – Gibeon’s deception. Gibeon is a short distance south of Ai. Israel had traveled about 20 miles north to Mt. Ebal. While there Gibeon devised this plot. They come to Israel at Gilgal about a mile straight north of Jericho. Israel did not ask the Lord’s counsel (v. 14). They became servants of the Jews (vv. 21, 27).

(Chart #61) (PP#5 & 6)

Joshua 10
Verses 1-5 – The kings of the Amorites decide to attack Gibeon for their actions. They call on Israel for help (v. 6) and Israel rescues them (vv. 7-15), but the Lord rained hailstones on them (v. 11) and caused the sun to stand still (vv. 12-14) for a day.

Verses 16-27 – Joshua executes the five kings.

Verses 29-43 – Israel conquered all the southern portion of Cannan.

Joshua 11
Verses 1-5 – The northern kingdoms unite against Israel. Israel defeats and destroys all of them (v. 8).

Verses 10-23 – Israel conquers many of the northern kingdoms.

Verse 20 – The Lord hardens the hearts of the kingdoms in order to destroy them.
Verse 23 – Israel took the whole land and the land had rest from war.

Joshua 12 – A listing of nations defeated on both sides of the river.

Joshua 13

(Chart #46) (PP#7)
As Joshua became old there was still much land to conquer (vv. 1-2), but God promised to drive these peoples out (v. 6). Joshua was now to allot the land to the people from vv. 8-32. The boundaries on east side of the Jordan were appointed.

Verse 13 – The first mention that the Jews did not drive out all the people (15:63; 16:10; 17:12-13; Jud 1:19-36; 2:1-3, 21-23).

Verse 14 – God was the Levite’s inheritance (v. 33; 4:4).

Verse 22 – Balaam’s death (Num 31:8).

Joshua 14 – Caleb’s inheritance.
Verse 7 – Caleb was 40 when he spied out the land, he is 85 now (v. 10). Moses had promised him certain lands when he returned from the trip (v.9) and he wants that land now (v. 12). Joshua gives it to him (vv. 13-14).

Joshua 15
Verse 1 – The allotment for Judah.

Verses 13-19 – completes Caleb’s story (see Judges 3:9-11).

Verse 63 – Failure to drive out the Jebusites (13:13; see 2 Sam 5:6 when David takes Jerusalem from the Jebusites).

Joshua 16
The allotment to Ephraim.
Verse 10 – Did not drive out the Canaanites.

Joshua 17 Manasseh

Verses 12, 13 – They did not drive out the Canaanites.
Joshua 18
Verse 1 – The tabernacle set up at Shiloh.

Verses 1-3 – The remaining tribes which had not yet received their allotment had become complacent.

Verses 11 thru 19:48 – Allotment for the other seven tribes.

Joshua 19
Verses 1, 9 – Simeon’s allotment was in the midst of Judah’s in the deep south.

Verses 47-48 – Why Dan has two different territories.

Verses 49-50 – Joshua given an inheritance in Ephraim.

Joshua 20
Setting up the cities of refuge (See Num 35). These cities belong to the Levites along with 42 more (Num 35:6).

Joshua 21
Specific allotment of cities the Levites.

Verses 13-19 – Thirteen cities given to the sons of Aaron.

Verses 43-45 – The people possessed all the land and the Lord gave them victory and rest just as He had promised.

Joshua 22
Verses 1-9 – Joshua sends the 2 ½ tribes home with his blessing and encouragement to obey God’s commandments.

Verses 10-12 – The eastern tribes build an altar on the east side of the river and the western tribes prepare for war (22:13-20).

Verse 17 – The sin of Peor was still with them (Num 25:1-9).

Verses 21-29 – The eastern tribes declare that the altar was not built for sacrifice but as a witness to the western tribes that they too worship Jehovah (vv. 24-27, 29). They called the altar “Witness” (v. 34).
Joshua 23
Verses 1-16 – Joshua’s final charge to the leaders.

Verses 1, 3, 10, 14 – The Lord has fought for them and kept His word.

Verses 6-8 – They are to be strong and obey the Lord clinging to Him (v. 11). *(Chart #62): (PP#8)*
- Keep God’s commandments
- Drive out the remaining nations – they are not to associate with them
- To cling to the Lord

Verses 12-13 – If they turn back from the Lord and turn to the nations, the nations will become a snare to them and will be their destruction (vv. 15-16).

Joshua 24
Verses 1-28 – Joshua’s final charge to the nation.

Verse 2 – Abraham was an idol worshipper.

Verses 2-13 – A message from the Lord rehearsing all His blessings for them.


Verses 14, 23 – Compare 22:17 – They apparently still harbor some false gods.

Verses 16-25 – The people promise to serve God.

Verses 24-28 – Israel makes a covenant with God and a large stone is the witness (cp 4:3-7, 20-24).

Verse 29 – Joshua died at age 110.

Verse 31 – Israel serves the Lord all the days of Joshua and the elders who outlive Joshua (Jud 2:6-7).

Verse 32 – Joseph buried at Shecham (Gen 50:25; Ex 13:19).
“It is to be noted that all the enemies were not routed immediately; some cities within the boundaries were not taken until the days of David and Solomon. This piecemeal conquest can be attributed partly to the failure of the Israelites to fully obey God’s condition [but also note Exodus 23:29, 30]” – Jensen.


**Judges (PP#9)**

**Introduction (Chart #66) (PP#10)**

1. **Author:** Uncertain. Possibly Samuel

2. **Recipients:** Not specifically stated

3. **Date:** Time covered – about 330 yrs. from the death of Joshua to the death of Samson (1380 BC – 1050 BC)

4. **Purpose:**
   a. To continue the history of Israel
   b. To provide a terrible demonstration of the moral depravity of man by showing what happens when “every man does that which is right in his own eyes” (17:6; 21:25).

5. “Judges” means “leaders” (NIV)

**Judges 1**

Verses 11-15 – Caleb marries his daughter to Othniel, his nephew, for capturing a city (See Josh 15:13-19).

Verse 19 – Judah drove out all the inhabitants except those in the valley (1:21, 27-36; 2:3, 21-23; Josh 15:63; 16:10; 17:12-13). (**PP#11**)

Verse 21 – The Benjaminites did not drive out the Jebusites (See 1:8; Josh 15:63).

Verses 22-26 – Ephraim drives out the inhabitants. But verse 29, they did not drive out the Canaanites.

Verse 27 – Manasses did not drive out the inhabitants.

Verses 29-36 – None of the tribes drove the inhabitants out completely. Because of this the Lord says He will not drive out the inhabitants (2:2-3, 21).

**Judges 2**

Verse 10 – After Joshua’s generation, there arose another generation that did not know the Lord (cp. 2:7-8).
Verses 11-23 – In the book of Judges we constantly find Israel going through the following cycle: Sin, judgment, repentance, restoration, sin. **Chart #67 (PP#12)**

Verse 16 – The Lord raised up Judges to save Israel.

**Judges 3**
Verse 3 – The Lord tested the people by leaving some of the inhabitants. Israel failed the test (vv. 6-7) and the Lord punished them (v. 8).

Verse 5 – Of the seven nations the Lord sent Israel to judge six still exist. Only the Girgashites have apparently been eliminated (Deut 7:11).

Verse 9 – Othniel the first Judge; Caleb’s brother **B.S. #243 (PP#13)**
Verse 15 – Ehud the second Judge – a left handed man killed the king of Moab (vv. 20-22).

Verse 31 – Shamgar the third judge (cp. 5:6).

**Judges 4**
Verse 4 – Deborah the fourth Judge.
Verse 8 – Barak refuses to go to battle unless Deborah goes with him.
Verse 21 – Jael drives a nail into Sisera’s head (see 5:24-31).

**Judges 5**
The song of Deborah and Barak after their victory.

**Judges 6**
Gideon the fifth judge.

Verses 13-16 – Gideon is commissioned to rescue Israel.

Verses 25-27 – Gideon tears down the altar of Baal.

Verse 32 – Gideon now called Jerubbaal, which means “let Baal fight.”

Verses 36-40 – Gideon’s fleece, which is a challenge to Baal as the god of rain and dew.
Judges 7
Verses 1-8 – The Lord reduces Gideon’s army from 30,000 to 300.

Verses 19-25 – Gideon defeats Midian.

Judges 8
Verses 1-3 – Ephraim complains because they were not called to the battle (cp. 12:1-7).

Verses 4-9 – Gideon refused help by Succoth and Penuel. He punishes them in verses 13-17.

Verses 22-23 – Israel asks Gideon to rule over them but Gideon says the Lord will rule.

Verse 27 – Gideon takes gold from the spoils of the battle and makes an ephod that ultimately is worshipped by the people. (PP#14 Ephod)

Verse 33 – As soon as Gideon dies, the people turn from God.

Judges 9
Verses 5-6 – Abimelech, Gideon’s son by a concubine (8:31) kills sixty-nine of Gideon’s sons (only Jotham escaped) and is made king over Israel for 3 years (vv. 22-23). He ultimately destroyed Shechem (vv. 30-49) and is killed when a woman threw a millstone on his head (v. 53).

Judges 10
Verse 1 – Tola the sixth judge for 23 years.

Verse 3 – Jair the seventh judge for 22 years.

Verses 6-7 – Israel again sinned and the Lord brought them into bondage to the Philistines and Ammonites for 18 years (v. 8).

Judges 11
Verse 1 – Jephthah the eighth judge delivers Israel for six years (12:6).

Verses 12-28 – The Ammonites want land Israel conquered from other countries on the east side of Jordan.

Verses 29-40 – Jephthah’s tragic vow which resulted in the death of his daughter.
Judges 12
Verses 1-7 – Ephraim complains because Jephthah did not include them in the battle (cp. 8:1-3). Jephthah defeats them in battle.

Verses 5-6 – Forty thousand die because they could not pronounce Shibboleth.

Verse 9 – Ibzan the ninth judge for seven years.

Verse 11 – Elon the tenth judge for 10 years.

Verse 13 – Abdon the 11th judge for eight years.

Judges 13
Verses 2-5, 9-20 – The Angel of the Lord appears to Manoah and his wife announcing the birth of Samson and calling for him to be a Nazirite from birth.

Verse 3 – The angel of the Lord is the pre-incarnate Son.

Verse 24 – Samson born. He will be the 12th judge.

Judges 14
Verse 3 – Samson wanted to marry a Philistine woman because she looked good to him.

Verse 6 – Samson kills a lion, his first recorded supernatural act.

Verse 9 – Samson takes honey out of the lion.

Verse 14 – Samson’s riddle given to the men of Timnah.

Verse 18 – Samson’s fiancé betrays him and tells the riddle to the men.

Verse 19 – Through the Lord’s power Samson kills 30 Philistines.

Verse 20 – Samson’s wife given to his friend.

Judges 15
Verses 4, 5 – Samson captures 300 fox and uses them to set the Philistine’s fields on fire.
Verse 6 – Samson’s wife and family burned to death (cp. 14:15).

Verses 14-16 – Samson kills 1,000 men with the jawbone of a donkey.

Verses 18-20 – God humbles Samson.

Judges 16
Verse 3 – Samson takes the city gates of Gaza with him.

Verses 4-22 – The story of Delilah.

Verse 20 – Samson did not realize that his strength had departed.

Verses 28-30 – Samson destroys more in his death than in his life.

Judges 17
Verse 5 – Micah makes household gods.

Verse 6 – Every man did what was right in his own eyes.

Verses 10-13 – Micah has a Levite become his household priest.

Verse 13 – Micah now believes the Lord will bless him.

Judges 18
Verses 11-20 – Raiders from Dan take Micah’s gods and priest.

Verses 27-29 – The Danites conquer Laish and claim its territory. So Dan now has two locations for their people.

**PP#15** – Map of Territory – Dan to the North

Verses 30-31 – The Danites set up Micah’s gods for themselves.

Judges 19
The abuse of the Levites concubine.

Verses 22-25 – Compare Sodom in Genesis 19:4-9. The Jews had become as wicked as Sodom.

Verse 29 – The concubine cut into 12 pieces and sent throughout Israel
Judges 20
Verse 13 – Israel asks Benjamin to hand over the murderers of the concubine but Benjamin refuses.

Verses 19, 21, 23, 28 – So Israel goes to battle against Benjamin.

Verse 35 – Israel all but destroys Benjamin.

Judges 21
In order to keep the tribe of Benjamin from being wiped out, wives are found for the Benjaminites.

Verse 12 – Israel destroys everyone in Jabesh-gilead but 400 virgins who are given to the Benjaminites as wives.

Verses 21-23 – Then they kidnap 200 more women at Shiloh.

Verse 25 – The key to this book: “Everyone did what was right in his own eyes” (17:6; cp Deut 12:8).

(Chart #68) (PP#16) – The Judges of Israel
**Ruth (PP#17)**

**Introduction (BS #100a) (PP#18 & 19)**

1. **Authorship:** Uncertain, possibly Samuel.

2. **Recipients:** Not specifically stated.

3. **Date:** Covers about 10 years of time. Not known just when it occurred, other than “when the Judges ruled” (1:1). The genealogy at the end suggests it was written after the time of David. Since Ruth is David’s great-grandmother the events must have taken place during the last 100 years of the Judges.

4. **Purpose of Book:**
   
a. To show God had not forsaken mankind even though they were very wicked.

b. To give insight into the brighter side of life during the period of the Judges. It relieves the picture of the preceding book, which might lead us to think all was black and all had deserted God.

c. It was evidently also written to show something of the family of David, especially to show how Ruth, a woman of Moab, became his great-grandmother. It is one of two books in the Bible named after a woman, the only Old Testament book named after a Gentile.

5. **Theme:** The story of Ruth, a woman of Moab, who chooses to serve the God of Israel, and is richly blessed by Him.

6. **Key words:** “Kinsman” (13 times) – “Redeem” (PP#20)
   
   Boaz was the kinsman-redeemer for Ruth but Obed was for Naomi (4:14-15).

**Ruth 1 (PP#21)**

Verses 2-15 – Naomi and her family were out of God’s will:

- They went to and remained in Moab (1:2).
- The sons married Moabite women (1:4).
- All the men died (1:5) – Jewish writers from the early times have contended that the early deaths of Naomi’s sons were divine judgments because of their unlawful relationships.
- Naomi tries to send the daughters-in-law back to their gods (1:15).
Verse 13 – Naomi believed that the hand of the Lord was against her (vv. 20-21).

Verse 15 – But Orpah returns to her people and her gods.

Verse 16 – Ruth says, “Where you go, I will go, and where you lodge, I will lodge, your people shall be my people, and your God, my God.”

Verse 20 – Naomi, which means pleasant, no longer wants to be called Naomi, but Mara, which means bitter. At this point Naomi has become bitter at God and life.

Ruth 2
Verse 2 – See Leviticus 19:9, 10 – The Israelites left a little grain in their fields for poor people. But the poor had to go pick the grain; it was not given as a handout.

Verse 4 – Boaz, and his workers’ greeting demonstrates a relationship with the Lord.

Verses 8-9 – Boaz protects and provides for Ruth because of her care for Naomi (v. 11) and because she is trusting the Lord (v. 12). Boaz even goes beyond the requirements of the Law and allows Ruth to be treated as a servant with rights at the table (v. 14) and freedom to glean along with the field hands (vv. 15-16).

Verse 20 – Naomi informs Ruth that Boaz is a close relative, even one of the redeemers (“GOEL”).

Ruth 3
Verses 6-9 – It was the woman’s responsibility to initiate the seeking of this marriage (Deut 25:5, 7-10)

Verses 6-13 – Ruth asks Boaz to redeem her. “In Old Testament Israel, a person, or an estate, sold into bondage could be redeemed by another if that person were a near kinsman, able, willing, and free from bondage himself. Boaz did this for Ruth and her estate. So in the New Testament we see Christ, our great Kinsman-Redeemer, fulfilling all these requirements, redeeming those who are sold under the bondage of sin” (Luck, *The Bible, Book by Book*).
Ruth 4

Verse 1 – The “gate” was: [PP#22]
- A place of meeting with friends.
- A place where courts were held and disputes settled, so therefore became a synonym for power or authority.
- Often used as a market place (see Manners and Customs of the Bible, #15, 199; 339).

Verses 2-8 – Boaz redeems Ruth. The custom of exchanging a sandal probably stemmed from a perversion of Deuteronomy 25:9.

Verses 13, 17 – Obed, born to Ruth and Boaz would be the grandfather of David (See Matt 1:5-6), and the redeemer of Naomi (vv. 14-15).

Verse 22 – Obed the grandfather of David.
**1 Samuel (PP#23)**

**Introduction (BS #101) (PP#24)**

1. **Author:** Unknown, although Samuel may have written portions.

2. **Recipients:** Not specifically stated.

3. **Date:** Coverage of book from birth of Samuel to death of Saul. This must have been at least 110 years.

4. **Purpose:** To continue the history of Israel after the period of the Judges, and especially to show the origin of the Kingdom. Israel’s monarchy is established about 1050 B.C.

*(BS #245) (PP#25)* **1 and 2 Samuel Timeline**

**1 Samuel 1**

Verse 9 – Eli was now the high priest and Judge (4:18). Seemingly a godly man yet one who did not control his sons (2:12-17, 22-26).

Verses 22, 28 – Samuel dedicated to the Lord. Samuel was last of the Judges, first of the prophets. Considered second only to Moses as a great leader by the Jews.

**1 Samuel 2**

In contrast to Eli’s son Samuel ministered before the Lord (v. 18) and grew in the presence of the Lord (vv. 21, 26).

Verses 1-10 – Hannah’s song is the fourth in Scripture.

Verses 27-36 – Eli is informed by a man of God that because he honored his sons before the Lord (v. 29, cp 3:13) and at least indirectly participated in their sins, that the Lord would cut off he and family from the priesthood (vv. 31, 35-36), and his sons would die on the same day (v. 34).

**1 Samuel 3**

Verses 1-14 – The Lord speaks to Samuel

Verses 19-20 – As Samuel grew he was established as a prophet and “none of his words fell to the ground.”
1 Samuel 4
Verses 1-11 – This begins the reversal of the conquest of Joshua. In Joshua Israel conquered Canaan land but did not drive out all the nations completely. For 300 years in the Judges they battled those remaining peoples, sometimes victorious, other times they were put into bondage. But now Israel is so thoroughly defeated that for the first time the Tabernacle is destroyed and the ark captured. Yet, the leaders can’t understand why the Lord has allowed them to be defeated (v. 3). They place their hope for victory in bringing the ark to the battlefield (v. 3). Nevertheless they are defeated (v. 10), Hophni and Phinehas are killed and the ark captured (v.11).

Verse 18 – Upon hearing the news, Eli who is now 98, falls breaking his neck and dies (v. 18). He had judged Israel for 40 years.

Verse 21 – Phinehas’s wife bares a child whom she named Ichabod (the glory has departed) in recognition that the ark has been captured.

1 Samuel 5
Verse 3 – Dagon, the Philistine’s idol falls down before the Ark.

Verses 6-12 – God physically afflicts the Philistine people because they have the ark in their possession.

1 Samuel 6
Verses 1-8 – The Philistines return the ark after seven months.

Verse 19 – Some of the Jews look into the ark and the Lord killed them

1 Samuel 7
Verses 1-2 – The Ark housed at Abinadad’s home for 20 years.

Verses 3-4 – Samuel challenges the people to return to the Lord with all their hearts and put away their foreign gods, which they do.

Verse 6 – Samuel judges the people and is thus the last judge. He had a circuit he traveled (vv. 15-16), although he makes his sons judges (8:1-2).

Verse 12 – Ebenezer meaning “the stone of help,” or “hitherto hath the Lord helped us” in commemoration of victory over the Philistines.

1 Samuel 8
Verse 3 – Samuel’s sons did not walk in his ways.

Verses 5-7 – The people reject the kingship of God. They wanted to have a king like all the other nations (cp. vv. 19, 20). God has set them apart to be different, but they wanted to be like everyone else. To want a king was not out of God’s will since He had made provisions for one in Deuteronomy 17:14-20. But these Jews were rejecting God’s kingship and wanted to be like other nations.

Verses 10-22 – Samuel warns the people of what life would be like under a king, but they insist on having a king.

1 Samuel 9
God sent Saul to Samuel.

Verse 2 – Outwardly Saul was an impressive man, handsome and tall.

1 Samuel 10
Verse 1 – Saul is anointed king over Israel. Saul started well but ended poorly. (BS #246). (PP#26)

Verses 6-10 – The Spirit of the Lord rushed upon Saul, changing his heart, making him into another man, and causing him to prophesy.

Verses 17-27 – The public commission of Saul as king.
• It was because of a clear rejection of God (v. 19; cp. 12:12, 17-19).
• Saul was a reluctant king – hiding himself among the baggage (v. 22).
• When the people saw him they shouted “Long live the king!” (v. 24).
• Yet his reception was mixed—even God’s appointment did not please some (vv. 26-27).

1 Samuel 11
Verses 1-11 – Saul’s first military action was to defeat the Ammonites who were attacking a Jewish city. The people made him king after than (v. 15).

1 Samuel 12
Verses 1-25 – Samuel makes his farewell speech to Israel and they confirm his integrity (vv. 1-5).

Verses 14-16 – Much as Joshua had done in his farewell address (Josh 24 14-15) Samuel gave the people a choice between serving and obeying God and the King or going into sin.
1 Samuel 13
Verse 1 – Saul was 30 when he began to reign and reigned 40 years, although this may not be correct because the numbers are missing in the original Hebrew.

Verses 9-14 – Saul sacrifices burnt offerings instead of waiting for Samuel because of fear of the Philistines, so God will take the Kingdom away from Saul.

Verse 22 – As Israel goes to battle against the Philistines they are hopelessly out numbered and out armed.

1 Samuel 14
Verses 11-15 – Jonathan kills a number of Philistines and causes a panic and they turned on one another (v. 20), and the Lord rescued Israel (v. 23). (PP#27 - Other actions of Jonathan).

Verse 24 – Saul places a curse on any who ate until evening and he was avenged, Jonathan, unaware of this curse, eats some honey (v. 27) and disagrees with his father’s charge (vv. 29-30).

Verses 42-45 – When it was determined that Jonathan was guilty of breaking Saul’s charge, Saul sought to kill him but the people rescued him.

Verses 47-48 – Saul brings great victories against Israel’s enemies.

1 Samuel 15
Verses 2-3 – The Amaleks were defeated by Israel in Exodus 17:8-16. They are now commanded to destroy them completely. But Saul did not kill their king nor take the best of their goods (v. 9), to sacrifice to the Lord (v. 15).

Verses 13-23 – Saul’s half-way obedience is similar to what he did in 13:8-14 when he did not wait for Samuel but made sacrifices and then claims he forced himself (v. 12) to do it for the good of the nation. As a result the Lord declared that his kingdom would not last (vv. 13-14). Here he does not fully obey but claims he has (vv. 13-20) makes excuses when caught (v. 14), and blamed his sin on the people (vv. 15-21), claiming all of this was for God. Therefore, not only will his kingdom not last but Saul has been rejected as king now (v. 23).
Verses 22-23 – The Lord is more concerned with obedience than with sacrifices.

Verse 24 – Samuel admits his sin, but loses the kingdom (vv. 34-35).

1 Samuel 16
Verse 1 – Samuel is sent to anoint a new king and told to not look at the outward appearance for “man looks on the outward appearance, but the Lord looks on the heart” (v. 7).

Verse 13 – The Spirit comes and stays on David.

Verse 14 – The Spirit of the Lord departs from Saul and an evil spirit from the Lord tormented him.

Verses 18-23 – David become Saul’s musician and armor-bearer.

1 Samuel 17
Verses 4, 8-10 – Goliath challenges and defies Israel, but all were afraid of him (v. 11).

Verse 26 – David could not understand why the armies of the Living God would be afraid of Goliath.

Verses 28-29 – Eliab, David’s oldest brother, mocks him.

Verses 45 – David challenges Goliath in the name of the Lord of Hosts.

Verses 48-51 – David kills Goliath and the Philistine flee. Israel then routs the Philistines (v. 52).

1 Samuel 18
Verse 1 – Jonathan and David become friends.

Verse 5 – David succeeds in all Saul sends him to do so that he becomes commander of the men of war.

Verses 6-9 – Saul’s attitude toward David changed when the women sang “Saul has struck down his thousands, and David his ten thousands.” Saul sought to kill David twice (vv. 10-11; 19:10; 20:33).
Verses 12-16 – Saul was afraid of David because the Lord was with David but had departed from Saul. But the people loved David.

Verses 20-21 – Saul gives David his daughter, Michal to be a snare to him. The dowry would be 100 foreskins from the Philistines (v. 25).

Verse 29 – Saul was David’s enemy continually.

1 Samuel 19
Contains a number of plots by Saul in attempts to kill David.

1. Personally with a spear. Jonathan had convinced his father to not harm David (vv. 1-7), but after David shines once again in battle an evil spirit from the Lord causes Saul to once again try to spear David (see 18:11) (vv. 8-10).
2. Messengers go to David’s house to capture him but through Michal’s help he escapes (vv. 11-18).
3. Saul seeks to track David down as he stays with Samuel but God ruins his plans by giving his servants and Saul a spirit of prophesy (vv. 18-24).

1 Samuel 20
Verses 1-42 – This is the story of Jonathan exposing Saul’s desire to kill David so David could flee. Saul’s motivation for his desire to kill David was that his kingdom would not be established through Jonathan if David would continue to live (v. 31).

Verse 33 – So angry is Saul that he attempts to kill Jonathan as well.

1 Samuel 21
Verses 1-6 – This is the first recorded incident of David’s deceit as he lies to Ahimelech about why he was there. It will cost Ahimelech and the other priests their lives (22:18-19).

Apparently the ark which for twenty years was at Kiriath-jearim (7:2) is now at Nob for the Tabernacle seems to be.

Verse 10 – David flees to Gath and pretends to be insane (v. 13). This is David’s second act of deception (see 21:2).
1 Samuel 22
Verses 1-2 – David gathers an army of 400 misfits. David then flees to Moab and sought protection for his parents before returning to Judah (vv. 3-4).

Verses 20-23 – Ahimelech’s son Abiathar escapes death and flees to David.

1 Samuel 23
Chronicles the attempt by Saul to kill David and God’s protection of David.

Verse 3 – David had the opportunity to kill Saul in a cave but chose to merely cut off a piece of his robe (v. 4), yet even this act bothered David’s conscience (v. 5). As a result Saul repents and goes home (cp. 26:21ff).

Verse 9 – Messages from the Lord came through the ephod or through the priest as he wore the ephod.

Verse 14 – Saul seeks to kill David, even though he knows it is the Lord’s will for David to be king. Contrast David seeking God (Psalm 63).

1 Samuel 25
Verse 1 – Samuel dies.

Verses 8-9 – When Nabal refused to provide food for David and his men, David determines to take revenge (v. 13) even though later he admitted that this was wrong (v. 39). Abigail, Nabal’s wife, provides food for David’s men (v. 18), circumventing David’s actions which resulted in Nabal’s death (v. 37) which is attributed to the Lord (v. 38). David subsequently marries Abigail and now has three wives (vv. 42-44).

1 Samuel 26 – *(BS #124) (PP#28)*
Verses 1-20 – David is given another golden opportunity to kill Saul (v. 8) but David refuses to raise his hand against the Lord’s anointed (vv. 9, 11) but he takes Saul’s spear and water jar (v. 12) then confronts Saul from afar (vv. 13-20).

Verse 21 – For the third time Saul repents of his sin of attempting to kill David (see 15:24; 24:16).
1 Samuel 27
Verse 2 – David flees to Achish, one of the kings of the Philistines and stays with him one year and four months (v. 7). During that time David raided and destroyed villages of the nations Israel was to have destroyed (v. 8) but he lied about his actions to Achish (vv. 10-11) and Achish trusted him (v. 12).

1 Samuel 28
Verses 1-2 – David’s deception ultimately puts him in a difficult position as the Philistines go to war against Israel and Achish wants David to join them—which he agrees to do.

Verse 6 – Saul seeks help from the Lord but because the Lord would not answer him he turns to a medium (v. 7) who brings up Samuel (v. 12). Samuel informs Saul that God had turned from him (vv. 17-18) and on the next day he and his sons will be with him (v. 19).

1 Samuel 29
Verse 1 – The Philistine commanders refused to have David go into battle with them (vv. 3-4) even though David had completely fooled Achish (cp. vv. 6, 9 with 27:10-12).

1 Samuel 30
Verses 1-2 – While David and his men were away the Amalekites raided Ziklag, their city, and took the women and children and children. Four hundred of David’s men pursued them (v. 10) and defeats them (v. 17). The spoil was evenly divided between David’s 600 men, including 200 who stayed behind by the baggage (v. 24).

1 Samuel 31
Verses 1-2 – The Philistine defeats Israel and kill Saul’s sons, including Jonathan. Saul, already wounded (v. 3), kills himself (v. 5). Later the Philistines cut off Saul’s head and fasten his body (and that of his sons v. 12) to the city wall (vv. 9-10). Valiant Jews came by night and took the bodies away (vv. 12-13).
2 Samuel (PP#29)

Introduction (BS #121) (PP#30)

1. Author: Unknown but same as 1 Samuel, since the two books are one in the Hebrew Bible.

2. Recipients: Not specifically stated.

3. Date: Covers almost all of the reign of David, that is 40 years (I Kings 2:11). This would be about 1,000 – 960 BC.

4. Purpose: To carry on the history of Israel from the death of Saul to the reign of Solomon, and to give a picture of the firm establishment of the monarchy during the period of Israel’s greatest power and glory.

5. Theme: The history of Israel during the reign of David.

2 Samuel 1

Verses 2-10 – cp. 1 Samuel 31:3-4 concerning Saul’s death. David had the Amalekite who killed Saul executed.

Verse 26 – The love of Jonathan for David surpassed that of the love of women.

2 Samuel 2

Verse 4 – David anointed King over Judah.

Verse 8 – Abner makes Ish-bosheth king over the rest of Israel and he reigned for 2 years (v. 10). David reigns over Judah for 7½ years.

Verse 17 – David’s army defeats Israel in battle.

Verse 23 – Abner kills Asahel.

2 Samuel 3

Verse 1 – A long war between David and the house of Saul.

Verses 2-4 – The birth of David’s first six sons, each from a different wife. David now has seven wives (including Michal). Later he added more wives and concubines (5:13; 15:16).
Verse 7 – Ish-bosheth offends Abner who then determines to make David king (v.9). In the process Joab and Abishai kill Abner (vv. 27, 30).

Verse 36 – Everything David did pleased the people.

2 Samuel 4
Verse 4 – Jonathan’s crippled son, Mephibosheth is introduced (see 9:1-13; 16:3-4; 19:24-30).

Verses 5-6 – Ish-bosheth is assassinated. David executes his murderers (v. 12).

2 Samuel 5
Verses 1-4 – At age 37, David became King over all Israel. He had reigned over Judah for 7 1/2 years and would reign over all of Israel for another 33 years (v. 5).

Verses 6-7 – David takes Jerusalem away from the Jebusites and made Zion the city of David.

Verse 10 – David becomes greater and greater for the Lord is with him yet David violates God’s command and multiplies wives (v. 13). See 1 Samuel 25:43-44, 2 Samuel 3:2-5.

2 Samuel 6
David wants to bring the Ark from the house of Abinadab to Jerusalem.

Verse 3 – The Ark was to be carried by the sons of Korath, not by cart or vehicle (Num 4:5-6, 15).

Verses 6, 7 – Uzzah touches the Ark and dies (see 1 Chron. 15:13).

Verses 12, 13 – This time David obeys God and brings the ark to Jerusalem.

Verse 16 – Michael sees David dancing before the Lord and she despised him. She later confronts David (vv. 20-22) with the consequences that she bore no children (v. 23).

2 Samuel 7
Verses 2, 5-17 – David desires to build God a house, but God says, “No.”
Verses 13-16 – David’s kingdom will endure forever. 7 times this is promised (verses 13, 16, 24, 25, 26, 29). This is known as the Davidic Covenant.

2 Samuel 8
David defeats Israel’s enemies:

Verse 1 – Philistines

Verse 2 – Moab – who became David’s servants.

Verses 3-6 – Zobah
  o But David kept enough horses for 100 chariots (v.4).
  o He also carried home shields of gold (v. 7).
  o He dedicated the acquired silver and gold to the Lord (vv. 10-12).

Verse 12 – Other nations he subdivided.

Verses 13-14 – Edom becomes David’s servant.

Verse 15 – David administers justice and equity to all his people.

2 Samuel 9 – David restores the house of Saul to Mephibosheth (see 4:4).

2 Samuel 10 – Israel defeats the Ammonites and Syrians.

2 Samuel 11
Verse 1 – Israel defeats the Ammonites.

Verse 2 – David sees Bathsheba bathing.

Verses 4, 5 – David commits adultery with Bathsheba and she becomes pregnant.

Verses 6-13 – David’s attempted cover up fails for Uriah refuses to go to Bathsheba.

Verse 11 – Uriah refuses to go to Bathsheba.

Verses 15-17 – David has Uriah killed.

Verse 27 – David marries Bathsheba but God was displeased with David.
2 Samuel 12
Verses 1-4 – Nathan’s proverb.

Verses 6, 7 – David says the man must repay four-fold. Nathan says, “You are the man.”

Verses 9, 10, 13 – Three times Nathan informs David that he has despised or scorned the Lord.

Verses 13, 14 – David confesses his sin, but because this act gives the Lord’s enemies an opportunity to blaspheme, David’s child will die.

Verses 20-23 – David is sensible concerning death (his child dies).

Verse 24 – Later, Bathsheba gives birth to Solomon, also named Jedidiah, meaning “beloved of the Lord” (v. 25).

(BS #125) (PP#31) – The Consequences of David’s sin.

Verse 31 – The Ammonites become servants of Israel.

2 Samuel 13
Verses 1-29 – The tragedy of the rape of Tamar and murder of Amnon is clearly a fulfillment of God’s promised judgment on David for his sin with Bathsheba (12:11).

Verse 21 – David is angry but does nothing to Amnon for violating his sister.

Verses 28, 29 – Absalom kills Amnon, then flees (v. 34) and stays in exile for three years (v. 38).

2 Samuel 14
Verses 24, 28 – David brings Absalom home but refuses to see him for 2 years. Altogether there were seven years between the rape of Tamar and a qusai—reconciliation between Absalom and David (cp. 13:23, 38; 14:28).

Verse 33 – David kisses Absalom, as a sign of forgiveness and reconciliation.
2 Samuel 15
Verse 6 – Absalom stole away the hearts of the men of Israel.

Verse 12 – Absalom rebels.

Verses 13, 14 – David flees.

Verses 24-37 – David leaves behind friends who would aid his causes, Zadok and Abiathar, the priests (v. 29) and Hushai, his counselor (vv. 32-37).

2 Samuel 16
Verses 1-4 – Ziba’s, Mephibosheth’s servant claims his master has betrayed David.

Verses 5-13 – Shimei, a member of Saul’s family, curses David and David lets him live.

Verses 20-23 – Ahithophel counsels Absalom to take David’s concubines as a sign he is now in control.

2 Samuel 17
Verses 1-3 – Ahithophel gives counsel to Absalom about how to catch and kill David but Hushai offers contrary counsel (vv. 7-13) which Absalom accepted (v. 14). Ahithophel returns home and hanged himself, perhaps recognizing the inevitable victory of David as a result (v. 23).

2 Samuel 18
Verse 5 – David did not want Absalom killed.

Verse 7 – David’s forces win the battle.

Verse 9 – Absalom gets his head caught in an oak.

Verse 14 – Joab kills Absalom.

Verse 33 – The tragedy of Absalom was the consequence of David’s sin with Bathsheba (12:11-12). Sin may be forgiven, but one still reaps its inevitable consequences.

David mourns for Absalom.
2 Samuel 19

Verses 1-8 – Joab had to correct David’s grief for Absalom because it was having a negative affect on the army.

Verses 13-15 – As Israel brings David back as king David promises Amasa That he would be his general replacing Joab.

Verses 18-23 – Shimei asks forgiveness.

Verses 24-30 – Mephibosheth claims Ziba has slandered him. David, apparently unable to decide who is telling the truth, divides Mephibosheth’s estate between the two of them. (See 16:3-4).

Verse 40 – Only Judah and half of Israel have brought David back. This sets up conflict between Judah and Israel with Israel apparently thinking that Judah was attempting to steal David away from them.

2 Samuel 20

Verses 1 – 22 – This conflict leads to the rebellion of Sheba, which was put down with Israel, following the wisdom on one woman, killed him (v. 22).

Verse 3 – David shuts up the 10 concubines that Absalom violated (15:16; 16:21).

Verse 4 – Amasa is now David’s general but Joab murders him (vv. 9-10).

2 Samuel 21-24 – “is a nonchronological appendix to the book and records many events that occurred earlier in David’s reign” – Ryrie.

2 Samuel 21

Verse 1 – Israel was suffering a three year famine due to Saul’s attempt to annihilate the Gibeonites with whom Joshua had given peace (Josh 9:3-17).

Verse 6 – The Gibeonites ask to hang seven sons of Saul as atonement for what Saul did to them and David complies, although he spared Mephibosheth (v. 7).

2 Samuel 22

This chapter is almost identical to Psalm 18.
2 Samuel 23
Verse 1 – As David’s last words are about to be recorded he is described as a man who was:
1. Raised on high
2. Anointed of God
3. The sweet psalmist of Israel

Verses 2-7 – David’s final recorded message:
1. The Spirit of the Lord speaks by him (v. 2).
2. God has informed him that when one rules justly God pours out His blessing (vv. 3-4).
3. God has made an everlasting covenant with him (v. 5).
4. But worthless men will be destroyed (vv. 6-7).

Verses 8-17 – The names and exploits of the three mighty men of David.

Verses 18-37 – The names and exploits of the thirty mighty men of David including Abishai (v. 18), Benaiah (v. 20), Asahel (v. 24) (see 2:18-23) and Uriah (v. 39).

2 Samuel 24
Verse 1 – David decides to count the available warriors, over the protest of Joab (v. 3). The total was 800,000 from Israel and 500,000 from Judah, for a total of 1,300,000 (v. 9). This compares to 601,730 just prior to the invasion of Canaan (Num 26:51).

Exodus 30:12 commands that when the people are numbered that a ransom will be paid for each life that no plague come among them. David did not do this until 24:24-25 at which point the plaque was lifted. Also 1 Chronicles 21:1 states that it was Satan who incited David to number Israel. This was apparently similar to Satan given permission in the book of Job to do harm to Job. And 1 Chronicles 27:23-24 says that Joab did not complete the censes due to the plaque.

Verse 10 – Afterward David’s conscience bothered him and he recognized his sin.

Verses 11-16 – The Lord sends the prophet Gad to give David three punishment options. David does not choose but throws himself on the mercy of the Lord. So the Lord sends pestilence on Israel and 70,000 people died.
Verse 17 – David asks the Lord to direct his punishment toward him not the people.

Verses 18-25 – David buys a threshing floor and built an altar and sacrificed to the Lord burnt and peace offerings.
1 Kings (PP#32)

Introduction (BS #138): (PP#33)

1. Author: Unknown. Tradition (Talmud) says Jeremiah.

2. Recipients: Not specifically stated.

3. Date: Covers a period of about 126 years – from the death of David to the death of Jehoshaphat (about 960-834 BC). Most likely written during the time of the exiles. First and Second Kings was originally one book in the Hebrew, cover a span of 400 years from the accession of Solomon to the exile, approximately 400 years.

4. Purpose: To trace the history of Israel from the period of its greatest prosperity to its decline and fall, from the death of David to the Babylonian captivity.

5. Theme: Solomon’s glorious reign, the dividing of the kingdom after his death, and the history of the divided kingdom throughout the reigns of Ahab in the Northern and Jehoshaphat in the Southern Kingdom.

“The story of 1 and 2 Kings is basically one of failure: a nation passes ‘from affluence and influence to poverty and paralysis’” – G.C. Morgan.

1 Kings 1 (BS #247) (PP#34)

Verse 1 – David was about 70. Because he could not get warm a young woman was found to lie with him (vv. 2-4).

Verses 5, 6 – Adonijah said that as the oldest living son of David, he would make himself King. David had never disciplined Adonijah (cp. Prov 13:24). Joab and Abiathar back Adonijah (v. 7).

Verse 39 – Solomon made King, but he spares Adonijah (v. 53).

1 Kings 2

Verses 1-9 – David’s final words:
   1. He challenges Solomon in words similar to Joshua 1:8-9 (v. 3)
   2. He tells Solomon to execute Joab (vv. 5-6) and Shimei (vv. 8-9).
      Joab is killed in verse 34 and Shimei in verse 46.

Verses 10-11 – David died. He had reigned over Israel 40 years.
Verses 13-17 – Adonijah attempts a coup by marrying Abishag, but Solomon saw through this plot and executes Adonijah (v. 25).

1 Kings 3
Verse 1 – Solomon forms a marriage alliance with Egypt.

Verse 3 – Solomon loved the Lord.

Verse 5 – God appears to Solomon in a dream and tells Solomon to ask what he wishes.

Verses 9-14 – Solomon asks for wisdom.

Verses 12-13 – Not only did God give Solomon wisdom, He gave him riches and honor also.

Verses 16-28 – An example of Solomon’s wisdom: 2 harlots and the fight over who the baby belonged to.

1 Kings 4
Verses 20-21 – Israel was happy and prosperous.

Verse 32 – Solomon wrote 3000 proverbs and 1005 songs.

1 Kings 5
Verses 13-16 – Solomon drafted forced labor out of Israel.

1 Kings 6
Verse 1 – 480 years after the Exodus, during the fourth year of Solomon’s reign (the date is 967 BC) Solomon begins to build God’s house. 
(\textbf{BS \#37}). \textbf{(PP\#35)} Tabernacle

Solomon’s’ Temple (\textbf{PP\#36})

Verses 11-13 – God appears to Solomon and promises to keep the Davidic Covenant if he will obey (see 9:1-9).

Verse 14 – This Temple was destroyed by the Babylonians in 586 BC.

Verse 38 – It took 7 years to build the Temple (see 7:1).
1 Kings 7
Verse 1 – Solomon spent 13 years building his own house, and he had many other houses built (vv. 2-12).

Verses 13-51 – A description of the temple’s interior and furnishings built by Hiram. All the furniture of the temple was replaced except for the ark and possibly the altar of sacrifice and some other holy utensils (cp. 8:4) (vv. 48-50).

1 Kings 8
Verses 1-9 – Solomon transfers the holy vessels in the tent David had constructed in Zion to the new temple. Only the Ten Commandments were in the ark at this time (v. 9; cp. Heb 9:4).

Verses 10, 11 – The Lord’s presence in the form of a cloud filled the Temple.

Verses 23-53 – Solomon’s prayer of dedication for the temple. He prays often of the inevitable need for God to forgive the people (vv. 30, 34, 36, 39, 50).

Verse 27 – The universe cannot contain God, so Solomon was under no delusion that the temple could.

Verse 39 – Only God knows the heart of men (See 1 Sam 16:7 and 1 Cor 4:4-5).

Verses 56-57 – These are virtual repeats found in Joshua 21:45; 1:5.

Verses 65-66 – The dedication feast lasted 14 days and when the people went home they did so with joy and gladness of heart for the goodness the Lord had shown.

1 Kings 9
Verses 1-9 – The Lord’s second appearance to Solomon to reiterate the Davidic Covenant (See 2 Sam 7:9-16).

Verses 20-22 – The remains of the Canaanite nation become slaves but Solomon does not make slaves of the Jews.
1 Kings 10

Verses 1-13 – The Queen of Sheba traveled 1200 miles on camel back to visit Solomon.

Verses 14-29 – Solomon’s great wealth is catalogued, but this is in direct contradiction to God’s instructions concerning Israel’s kings (Deut 17:14-16).

Verse 24 – The whole world wanted to be in Solomon’s presence because of this wisdom that God put in his heart.

1 Kings 11

Verse 1 – For all of Solomon’s wisdom, he still disobeyed God. By marrying foreign women his heart was eventually turned from God (vv. 3-4). Solomon would even go so far as to worship the foreign gods (vv. 7-8).

Verses 9-13 – The Lord was angry at Solomon and promised to eventually take the kingdom from his sons, except for one tribe (12:21 – indicates that Benjamin joined with Judah).

Verses 29-31 – God to give Jeroboam 10 tribes of Israel and promised to give him a dynasty if he would follow the Lord (v. 38). When Solomon found out about this Jeroboam flees to Egypt until after Solomon’s death (v. 40).

Verses 42-43 – Solomon reigned 40 years; when he died his son Rehoboam became king.

1 Kings 12

Verses 6-15 – Rehoboam decides to increase the people’s burden.

Verses 16-24 – The kingdom divided (BS #46). (PP#37)

Verse 20 – Jeroboam is made king over Israel.

Verses 26-28 – Jeroboam makes 2 golden calves for Israel to worship so that they would not go to Jerusalem to worship. He also made temples on high places (v. 31), and appointed priests who were not Levites (v. 31) and established a feast to compete with the Feast of Booths which was in the seventh month (Lev 23:34).
Kings of Northern Kingdom & Southern Kingdom (PP#38 & 39)

1 Kings 13
Verses 1-2 – The Lord sends a prophet to predict the destruction of Jeroboam’s altar during the reign of Josiah (2 Kings 23:15-17).

Verses 11-32 – The prophet was not to eat bread or drink water in Israel, but to return home (v. 9). But an old prophet (v. 11) convinced him that an angel had told him to bring the prophet to his home to dine (vv. 18-19). As a result the Lord sends a lion to kill him (v. 24) after which the old prophet buries him (v. 30). A monument is later erected for the first prophet (2 Kings 23:17-18).

Verses 33-34 – Yet Jeroboam did not turn from his sin, which eventually destroys Israel.

1 Kings 14
Verses 1-17 – Because of the sin of Jeroboam Ahijah the prophet predicts his child will die (v. 12) and his household completely destroyed (v. 10).

Verses 19-20 – Jeroboam dies after a 22 year reign and his son Nadab became king.

Verse 21 – Rehoboam reigned 17 years in Jerusalem. During his reign Israel did what was evil (v. 22) including building high places and Asherim (v. 23) and following the abominations of the pagan nations around them (v. 24).

Verses 25-28 – Egypt invades Judah and takes away the treasures of the temple and the king’s house.

Verse 30 – There was constant war between Rehoboam and Jeroboam. David and Jeroboam would become the standard by which all Kings would be measured.

1 Kings 15
Verses 1-4 – Abijam replaces Rehoboam reigning for three years. He follows in his father’s footsteps spiritually, but because of David the Lord establishes his kingdom.

Verse 9 – Asa replaces Abijam and reigns for 41 years (seems to be Abijam’s brother (cp. v. 2 with v. 10). Asa does what is right before God
He removed idols, prostitutes and even his mother who worshipped Maacah (vv. 12-13) but he did not remove the high places (v. 14).

Verse 16 – There was war between Asa and Baasha of Israel.

Verse 25 – Meanwhile in the north Hadab has replaced Jeroboam and reigned over Israel for two years. He did evil, following the sins of his father (v. 26).

Verses 27-29 – Baasha of Issachar kills Nadab and then kills all of Jeroboam’s family in fulfillment of prophecy (14:10-16). He would reign for 24 years (v. 33).

1 Kings 16
Verse 2 – The way of Jeroboam was worshipping the two golden calves at Bethel and Dan (12:29, 30).

Verse 8 – Elah replaces Baasha and reigns for two years. Zimri assassinates him and reigned in his place (v. 10) subsequently destroying the house of Baasha (v. 12) but Zimri reigned only 7 days before Omri forced his suicide and replace him as king (vv. 15-18).

Verse 21 – However, Israel was divided with half the people following Tibni and and half Omri, but Omri prevailed (v. 22) and reigned for 12 years (v. 23).

Verse 24 – Omri founds the city of Samaria but is more evil than the kings who went before him (v. 25).

Verse 29 – Ahab replaces Omri reigning 22 years and was even more evil than his father (v. 30), for he married a Sidonian princess (Jezebel) and worshipped Baal (v. 31), and made an Asherah (v. 33). This is the first mention of a Jewish king worshipping the Baals, although Rehoboam and Judah worshipped the Asherim earlier (14:23).


1 Kings 17
Verse 1 – Elijah tells Ahab that there will be no rain until he says so.
Verses 2-9 – Notice the cycle in Elijah’s life (BS #139): (PP#40)

- Command (2, 3)
- Promise (4)
- Response (5)
- Blessing (6)
- Test (7)
- Reaction (8)

Verses 13-18 – Notice this same cycle in the widow’s life.

Verses 19-24 – Elijah brings the widow’s boy back to life. This is the first restoration of life found in the Scriptures (see 2 Kings 4:32-35; Matt 9:24-25; Mark 5:37-40; John 11:4-11; Luke 8:51-56; Acts 9:40-41; Acts 20:10-11). (PP#41)

1 Kings 18
Verse 1 – After 3 ½ years (see James 5:17), God tells Elijah that He will send rain.

Verses 3-4 – Obadiah had hidden 100 prophets from Ahab.

Verses 17-19 – Ahab encounters Elijah; both accuse the other of troubling Israel.

Verse 21 – Elijah’s great challenge to the prophets of Baal and the people of Israel.

Verses 23-40 – The contest between Baal’s prophets and Elijah.

Verse 39 – The people say, “The Lord, He is God!”

Verse 40 – Elijah slaughters the prophets of Baal.

Verse 45 – Rain comes in answer to Elijah’s prayer, then Elijah runs ahead of Ahab to Jezreel, even though Ahab was riding in his chariot (vv. 44, 46).

1 Kings 19
Verses 2, 3 – Jezebel warns Elijah so he flees for his life.

Verses 4-8 – Elijah is depressed but God sent an angel to minister to him physically.
Verses 9-18 – God speaks to Elisha in a low whisper and commissions him to anoint two kings and Elisha, who will replace him.

Verses 19-21 – The calling of Elisha.

1 Kings 20
Verses 1-21 – Ben-hadad, king of Syria, threatens Israel, but God delivered them so that they would know that he is the Lord (v. 13).

Verses 26-30 – In the spring the Syrian’s attack again, but the Lord gives Israel victory for the same reason (v. 28).

Verses 30-43 – Ahab allows Ben-hadad to go home, but this displeases God who promises that he will exchange Ahab’s life for Ben-hadad’s.

1 Kings 21
Verses 1-3 – Naboth refuses to sell his vineyard to Ahab, which causes Ahab to be depressed (v. 4).

Verses 7-16 – Jezebel arranges for Naboth’s death (v. 14) and Ahab stole his vineyard (vv. 15-16).

Verses 17-24 – God sends Elijah to condemn Ahab’s action and to pronounce a curse on Ahab (vv. 19, 21-22) and Jezebel (v. 23).

Verses 25-26 – No king had ever been as evil as Ahab, but he humbled himself before God (v. 27) and God delayed His judgment (v. 29).

(BS #140) (PP#42) – “Character of the Kings of Judah” (see Scroggie, Vol. 1, p. 287).

1 Kings 22
Verses 1-4 – Jehoshaphat, king of Judah, agrees to join Israel in battle against Syria.

Verse 5 – But first Jehoshaphat wants a word from the Lord. The false prophets promised victory (v. 12) but Micaiah, a true prophet of the Lord (v. 8), prophesies defeat (v. 17), and is thrown into prison for his efforts (vv. 26-27).

Verses 34-35 – Ahab is killed in battle.
Verses 41-42 – Jehoshaphat began to reign in Jerusalem during Ahab’s fourth year and reigned for 25 years, doing right before the Lord (v. 43), yet the high places were not removed (v. 43).

Verse 51 – Ahaziah, the son of Ahab replaced him and reigned for two years doing evil (v. 52).
**2 Kings (PP#50)**

**Introduction (BS #142): (PP#51)**

1. **Author:** Unknown, however, it is ascribed by tradition (Talmud) to Jeremiah.

2. **Recipients:** Not specifically stated.

3. **Date:** Covers a period of about 270 years (855-5865 BC), from the reign of Ahaziah of Israel (Ahab’s son) to the Babylonian captivity. II Kings 25:27 takes us about 26 years beyond the captivity.

4. **Purpose:** Same as 1 Kings since they were originally one book.

5. **Theme:** The history of the divided kingdom forms the death of Ahab and Jehoshaphat to the final captivity.

6. **Point of interest:** During this period, Amos and Hosea prophesied in Israel, and Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah in Judah.

**2 Kings 1**

Verses 2-4 – When King Ahaziah becomes ill he inquires of Baal-zebub, but God sends Elijah to inform him that he will die because he sought Baal and not God (v. 16).

Verses 9-15 – Ahaziah sends for Elijah but Elijah destroys 100 men before coming to Ahaziah (BS #12). (Jensens #16). (PP#52)

**2 Kings 2**

Verse 9 – Elisha asks for a double portion of Elijah’s spirit.

Verse 11 – Elijah taken to heaven.

Verse 13 – The spirit of Elijah is immediately evident on Elisha:

- He parts the Jordan River (v. 14, cp. v. 8).
- He cures bad water (vv. 19-22).
- He curses blasphemous boys (vv. 23-24) who wanted him to follow Elijah’s example and leave.
2 Kings 3
Verses 1-3 – Ahaziah’s brother, Jehoram, replaces him as king. He follows in the sins of Jeroboam but does go as far as Ahab.

Verses 7-9 – Israel, Judah and Edom battle against Moab. Elisha prophesies victory (vv. 16-19) and Moab is defeated (v. 24).

2 Kings 4
Verses 1-7 – Elisha’s miracle of oil for a widow.

Verse 10 – A wealthy woman built a room for Elisha, who rewarded her by giving her a son (v. 17) who later died (v. 20) and was brought from the dead by Elisha (vv. 33-35).

Verses 34-35 – Elisha raises the Lady’s son from the dead (see 8:1-6) (BS #154) (PP#53)

Verses 40-41 – Elisha “cures” the stew.

Verses 42-44 – Elisha multiplies food.

2 Kings 5
Verse 1 – Naaman, the leper, was the commander of the Syrian army. When his Jewish servant girl claimed that a prophet (Elisha) could cure him (v. 3) Naaman went to Israel (v. 5) and after washing seven times in the Jordan River as Elisha told him to (vv. 10, 14) he was cured (v. 14).

Verse 15 – Naaman now recognizes that only the Lord is God and promises to only worship the Lord from now on (v. 17), but due to his position he will have to seem to worship Rimmon and he seeks pardon for this (v. 18), and receives it (v. 19).

Verses 20-27 – Gehazi secretly receives a gift from Naaman and is cursed with Naaman’s leprosy.

2 Kings 6
Verse 6 – Elisha causes iron to float.

Verses 7-10 – Elisha warns Israel of Syria’s battle strategies and the king of Syria sends to capture Elisha (v. 14). But the angels surround and protect him (v. 17), and Elisha strikes the Syrian army with blindness (v. 18) and leads them to the king of Israel (vv. 20-21). Because of Elisha’s
command the Syrians are allowed to go home (v. 22) but Syria stops their raids against Israel (v. 23).

Verse 24 – However, later Syria invaded Israel with the result of great famine leading to even eating children (vv. 25, 29). The king blames Elisha (v. 31) and sends messengers to kill him (v. 32).

2 Kings 7
Verse 1 – Elisha prophesies that by the next day food will be abundant. This came about because the Lord caused the Syrians to flee (vv. 5-7). See verse 16.

Verse 2 – The captain of Israel’s army doubted Elisha and Elisha prophesied that he would not participate in the abundance (vv. 17-20).

2 Kings 8
Verse 10 – Elisha prophesied that Ben-hadad, king of Syria would die and Hazael would replace him and do great harm to Israel (vv. 12-13). Hazael murders Ben-hadad (v. 15).

Verse 16 – Joram replaces Jehoshaphat and does evil for he marries Ahab’s daughter Athaliah (v. 26).

Verse 25 – Ahaziah replaces Joram and does evil (v. 27). His mother is Athaliah (v. 26).

2 Kings 9
Verses 6-7, 13 – Jehu anointed king over Israel and commissioned to destroy Ahab’s house.

Verse 24 – Jehu kills Joram, King of Israel and throws him in Naboth’s plot as prophesied (vv. 25-26) (1 Kings 2:23).

Verse 27 – Jehu kills Ahaziah, king of Judah.

Verses 32-37 – Jehu kills Jezebel, the dogs eat her (See 1 Kings 21:23; 2 Kings 9:10)

2 Kings 10
Verse 7 – Ahab’s 70 sons killed in fulfillment of Elijah’s prophecy (1 Kings 19:17). Jehu ultimately killed all those connected to Ahab’s dynasty (v. 17).

Verses 18-28 – By trickery, Jehu destroys Baal worship in Israel.

Verses 29-31 – Although Jehu had been obedient to God in eradicating Ahab’s house and Baal worship; he did not follow the Lord with all his heart but continued in Jeroboam’s sin of worshipping the golden calves.

Verses 32-33 – The 2½ tribes east of the Jordan are defeated by Hazael of Syria (see 8:7). The reversal of the Canaanite conquest has now begun (see 13:3; 15:37).

2 Kings 11
Verses 1-3 – Athaliah, the wife of Jehoram reigns over Judah for 6 years. She kills all of her husband’s offspring except Joash who was hidden from her.

Verse 12 – Joash made king, when Jehoiada the priest brings him out of hiding.

Verse 16 – Athaliah put to death.

Verses 17-18 – The people make a covenant with the Lord and tore down the house of Baal.

Verse 21 – Joash (Jehoash) was 7 years old when he became king, and so was a one year old baby when he was hidden from Athaliah (v. 2).

2 Kings 12
Verses 1-3 – Joash reigned in Jerusalem 40 years doing right except the high places were not removed.

Verses 4-15 – The temple is repaired through the voluntary giving of the people.

Verses 17-18 – Joash pays Hazael of Syria to not attack him.

Verse 20 – Joash is assassinated by his servants.
2 Kings 13
Verse 3 – Because of Israel’s continual sin God begins to defeat them through Syria (see 10:32). But the Lord gave them temporary relief when King Jehoahaz called on Him (vv. 4-5).

Verse 14 – Elisha prophecies qualified victory for Israel over Syria (vv. 17-19).

Verses 20-21 – After Elisha’s death he is buried and a dead man thrown into his grave is revived.

2 Kings 14
Verses 3-4 – Amaziah of Judah does what is right but retained the high places.

Verses 11-14 – Israel defeats Judah and pillages Jerusalem.

Verses 23-24 – Jeroboam II of Israel continued in the sins of Jeroboam I.

Verses 25-27 – The Lord again gives Israel temporary victory through the prophecy of Jonah.

2 Kings 15
Verses 1-2 – Azariah (also called Uzziah) replaces Amaziah as king in Judah reigning 52 years and doing what was right except he did not remove the high places (vv. 3-4). Because of his pride the Lord gave him leprosy (2 Chron 27:16-21) and his son Jotham co-ruled with him (v. 5).

Verse 8 – Zechariah replaced Jeroboam II in Israel and was murdered six months later by Shallum (v. 10). He was the last of Jehu’s descendants to rule as God had promised (v. 12).

Verses 13-14 – Shallum was murdered by Menahem one month later. Menahem reigned for 10 years (v. 17). Menahem paid Assyria not to invade Israel (vv. 19-20).

Verse 23 – Pekahiah replaced his father as king over Israel and reigned for two years. He was murdered by the captain of the army, Pekah (v. 25) who reigned for 20 years (v. 27). It was during Pekah’s reign that Assyria began to conquer Israel and take them into exile (v. 29).

Verse 30 – Hoshea killed Pekah and reigned nine years (17:1).
Verse 32 – Meanwhile Jotham, the son of Uzziah, began to reign in Judah, reigning for 16 years following in the footsteps of his father (vv. 34-35). Therefore God began to send Syria and Israel against Judah (v. 37; see 10:32).

2 Kings 16
Verse 1 – Ahaz replaces his father Jotham and reigned 16 years (v. 2). But he followed the sins of Israel, even sacrificing his sons (v. 3).

Verses 5-9 – Ahaz signs a treaty with Assyria. He replaced the altar with a duplicate of one he had seen in Damascus (vv. 10-18).

2 Kings 17 – The fall of Israel *(BS #155) (PP#54)*
Verse 6 – Assyria takes Israel into captivity in the year 722 BC

Verses 7-18 – Why the Lord allowed Israel to be captured—because they had sinned against the Lord.

Verse 15 – Israel became like the gods they worshipped (see Jere 2:5; Hos 9:10; Psalms 115:8, 135:18).

Verse 24 – The beginning of the Samaritans (see Ryrie’s note) (see Deut 28:36, 49, 67)

Verses 33, 34 – They served their gods and feared the Lord (v. 41).

2 Kings 18 *(BS #148) (PP#55)*
Verse 1 – Hezekiah becomes King of Judah and reigns for 25 years.

Verses 3-7 – Hezekiah trusted the Lord more than any other king in all the history of Judah. He destroyed the bronze serpent Moses had made because the people worshipped it (v. 4, cp. Num 21:8, 9).

Verse 10 – Israel was taken into exile in the 6th year of Hezekiah’s reign.

Verse 13 – In the 14th year of Hezekiah’s reign Assyria invaded Judah. Hezekiah pays Sennacherib, king of Assyria, a huge bribe to leave (vv. 14-15) but after receiving the bribe attacks anyway (v. 17). Judah is taunted to surrender (v. 19) by Rabshakeh claiming Hezekiah was deceiving the people (vv. 29-30), and that the Lord was unable to deliver them (vv. 32-33; 19:10-13).
2 Kings 19  **(BS #149) (PP#56)**

Verse 1 – Hezekiah’s response was to turn to the Lord.

Verse 2 – Hezekiah sends for Isaiah the prophet.

Verses 6-7 – Isaiah promises deliverance from Assyria.

Verses 14-19 – Hezekiah prays that the Lord will save Judah that all the earth might know that He alone is God, for Assyria was mocking God (vv. 4, 16, 23).

Verse 25 – Isaiah declares to Sennacherib that he long ago decreed his military conquests, but because of his pride the Lord will not allow him to conquer Jerusalem (vv. 28, 34; see 24:3).

Verse 35 – That night the angel of the Lord killed 185,000 Assyrians and later Sennacherib was assassinated (v. 37).

2 Kings 20

Verse 1 – Hezekiah is told by Isaiah that he will die, but Hezekiah prays for healing (v. 3) and God gives him 15 more years (vv. 5-6).

Verses 8-11 – Hezekiah is given a sign of his healing—the shadow on the steps went back 10 steps.

Verses 12-13 – Hezekiah shows his wealth to envoys from Babylon, but God was not pleased (vv. 16-19).

2 Kings 21

Verses 1, 2 – “Though he had the advantage of a godly father. . . Manasseh was Judah’s worst and longest reigning king” – Ryrie.

Verses 3-9 – He not only rebuilt the high places, he practiced every kind of idolatry, even offering his sons, and led Israel to sin worse than the original Canaanites.

Verse 16 – According to tradition, Manasseh killed Isaiah.

Verse 19 – Amon replaced Manasseh as king, reigning two years before he was assassinated (v. 23). He followed in his father’s evil footsteps (v. 22).
2 Kings 22
Verses 1, 2 – Josiah at age 8 becomes King in Judah. He does what is right (see 1 Kings 13:2).

Verses 3-7 – Josiah repairs the temple.

Verse 8 – The Book of the Law was found in the house of the Lord. This was most likely the book of Deuteronomy.

Verses 11-13 – When Deuteronomy was read to Josiah he immediately knew that Judah was in trouble because they had not kept the Law. (compare Josiah’s reaction with that of Jehoiakim in Jeremiah 36:23).

Verse 19, 20 – Because of Josiah’s humbleness, the Lord would not punish the people as long as he was alive.

2 Kings 23
Verses 1-3 – Josiah reads the Law to the people then renews the covenant with the Lord.

Verses 4-20 – Josiah destroys all the idols and anything related to them.

Verses 15-17 – The destruction of the altar at Bethel was in fulfillment of a prophesy made in 1 Kings 13:2. The prophet mentioned in verses 17-18 is a reference to the prophet in 1 Kings 13:29-30.

Verses 21-23 – Josiah reinstitutes the Passover which had not been kept in such a way since the day of the judges, possibly up to 1000 years.

Verse 25 – There was no king who turned to the Lord with all his heart like Josiah.

Verse 29 – Pharaoh kills Josiah.

Verses 31, 32 – Jehoahaz replaces Josiah, but turns away from God. Pharaoh takes him into bondage (v. 33).

Verses 34-37 – Jehoiakin, another son of Josiah, replaces Jehoahaz. He also does evil. Pharaoh takes him to Egypt. Babylon subdues Egypt at this time (v. 7).
2 Kings 24 (BS #151) (PP#57)
Verse 1 – Nebuchadnessar. It was probably during this time that Daniel was taken to Babylon (see v. 14).

Verses 7-9 – Jehoiachim, son of Jehoiakim, become king and does evil. He is later taken to Babylon (v. 15).

Verses 10-17 – Nebuchadnezzar attacks Jerusalem and takes most of the people into exile.

Verses 17-19 – Zedekiah, the last king, also did evil. He too was a son of Josiah.

2 Kings 25 (BS #150) (PP#58)
Verses 1-12 – The final fall of Jerusalem. Zedekiah was captured, his sons killed and blinded (vv. 6-7). The Temple and all the great houses in Jerusalem are destroyed (v. 9), and the walls broken down (v. 10). Only the poorest were left behind (v. 12).

Verse 22 – Gedaliah was appointed governor over those who remained in Judah. He is murdered by Ishmael (v. 25) and most of the people fled to Egypt (v. 26). Jeremiah would be with this group.

Verses 27-30 – Jehoiachin is released from prison and given special privileges by the king of Babylon.
Information found in 1 & 2 Kings will not be covered in the overview of 1 & 2 Chronicles.

1 Chronicles (PP#59)

Introduction (BS #160) (PP#60)

1. Author: Ezra (probably)

2. Recipients: Not specifically stated, but the returning exiles would be the original intended audience.

3. Date: The events described in the book cover a period of about 40 years, from the death of Saul to the beginning of Solomon’s reign. This would be about 1000-960 BC. The date of writing was probably 450 BC approximately the same as that of the book of Ezra.

4. Purpose: 1 and 2 Chronicles were originally one book and so begins with the death of Saul and goes through the Babylonian captivity. The purpose is to give a history of the house of David (deals mostly with the southern kingdom of Judah) during the monarchy, also of the Temple and priesthood under that dynasty.

5. Theme: The reign of David and his Temple arrangements.

6. Background:

   • First and Second Chronicles are perhaps the most ignored books in the entire Bible. Since they cover the same basic material as 2 Samuel and the Kings, they have been largely dismissed throughout history as all but unnecessary. But they have a vital role to play in the life of Israel and in Scripture.

   • The two books of Chronicles were originally written as one by an anonymous author. Known as “The Book of The Events of the Days” in early rabbinic tradition, the translators of the Septuagint divided it in two and, assuming it was a supplement to the earlier history of the Samuels and Kings, gave it a misleading title, “The Things Omitted.” The title “1—2 Chronicles” comes from Jerome, translator of the Latin Vulgate in the 4th century.

   • Comparisons between Chronicles and Samuel—Kings frequently fails to recognize the very difference contexts of the two works. Samuel—
Kings sought to answer the pressing questions of exiles that had experienced the fall of Jerusalem to Nebuchadnezzar. Chronicles, however, addresses the postexilic community that, following the Persian defeat of the Babylonians under Cyrus in 539 BC, had returned from Babylon to live under Persian rule and worship in the rebuilt Jerusalem temple.

• Instead of asking, “Why did this happen to us?” they sought their relationship with the past: “Who are we?” “Are we still the people of God?” and “What do God’s promises to David and Solomon mean for us today?” Chronicles addresses these questions by retelling the story of Israel and inviting the people to see themselves as living in the situation of either “exile” or “restoration.” (*Theological Interpretation of the Old Testament* by Kevin J. Vanhoozer, pp. 124-126).

• First Chronicles covers roughly the same territory as 2 Samuel, while 2 Chronicles covers the same time period as 1 and 2 Kings. The biggest difference is that 2 Chronicles does not include the account of the northern kingdom. It focuses entirely on Judah. The Chronicles were written for the exiles returning to Judah. These returning exiles would need to link with their past in order to guide them as they returned to the land.

• Therefore the Chronicles do not provide a comprehensive history of Israel. Rather, the chosen material is more selective, aiming to guide them in resettling the land and rebuilding the temple, to encourage them with God’s faithfulness to His promises to Abraham and Jacob and David, and to remind them that God’s blessing requires obedience to His ways (*The Message of the Old Testament* by Mark Dever, p. 342).

Comparison of Kings and Chronicles *(BS #248) (PP#61)*

• The first nine chapters are comprised of genealogies which provide us with easy access to the personalities that play a major role in the life of the human race through the lifeline of Abraham.

• Much of this material overlaps with information previously given, however valuable data is added along the way. For example 6:31 informs us that David began including music as part of Jewish worship. Chapters 15:16-28 and 16:4-7 will further flesh this out. 5:25; 9:1 and
10:13 says that Israel, Judah and Saul respectively suffered their fates because they broke faith with God.

1 Chronicles 11
Verses 1-3 – The account of David becoming king of all Israel. The book skips over the 7½ year war between Israel and Judah described in 2 Samuel 2-5.

Verse 6 – Informs us that Joab, Abshai (v. 20) and Asahel (v. 26) were sons of David’s sister Zeruiah. In 2:16 Amasa, who commanded the army under Absalom’s revolt (2 Sam 17:25) was David’s cousin by his sister Abigail. Absalom’s rebellion not only divided the nation, it also divided David’s family.

1 Chronicles 12
Verse 32 – The men of Issachar understood the times.

Verses 19-40 – During the divided kingdom period, in which David was officially king over only Judah, men from various tribes were constantly defecting to David for the purpose of making him king (v. 38).

1 Chronicles 15
Verses 1-15 – This account of bringing the ark to Jerusalem clearly shows that the Lord was angry because the priests did not carry the ark as commanded in Numbers 4:5-16 (especially vv. 2, 13).

Verses 16-28 – David sets up a ministry of music as part of Israel’s worship. This would be a ministry of the Levites (v. 16). Key original leaders were Heman and Aspah (vv. 17, 19). The occasion for this was the bringing of the ark to Jerusalem (v. 25). See also 16:37-42; 23:5; 25:1-8.

Verse 29 – But Michal, seeing David’s enthusiasm despises David in her heart.

1 Chronicles 16
Verses 8-36 – David’s song of dedication. Verses 8-22 are found in Psalm 105:1-15; verses 23-33 are found in Psalm 96:1-13; verses 35-36 can be found in Psalm 106:47-48. The wording is not identical in the Psalms but quite similar. This song is not found in the 2 Samuel account (see 2 Sam 6:1-14).
1 Chronicles 17

1 Chronicles 20
Verses 1-3 – Following the typical positive theme of the Chronicles concerning the Kings of Judah, this account completely skips over David’s sin with Bathsheba.

1 Chronicles 21
Verse 1 – In 2 Samuel 24:1 it speaks of the Lord inciting David to number the people. Here it says that Satan does. Apparently Satan is God’s instrument in this situation. God was greatly displeased about this action (v. 7) and struck Israel with a pestilence killing 70,000 men (v. 14).

1 Chronicles 22
Verse 13 – David charges Solomon to be strong and courageous just as the Lord had charged Joshua (Joshua 1:6).

1 Chronicles 23
Verse 5 – 4,000 Levites were appointed as musicians for worship.

Verses 26-32 – The Levites’ job description is changed. Since they no longer needed to carry the Tabernacle and its furnishings they now assisted the priests in the service of the house of the Lord.

1 Chronicles 25
Verses 1-8 – Three priests and their families were specifically set apart for ministry in music: Asaph, Heman and Jeduthun.

1 Chronicles 28
Verses 9-10 – This portion of David’s final charge to Solomon is not recorded in 1 Kings. Solomon is admonished to: (PP#62)

1. Serve God with a whole heart.
2. Serve God with a willing mind.
3. Seek God.
4. Understand his calling.

Verses 20-21 – David also repeats the commandment often given to Israel “to be strong and courageous...Do not be afraid and do no be dismayed...He will not leave you or forsake you...” (see Deut 31:6 and Joshua 1:5-7 and 1 Chron 22:13).
1 Chronicles 29

Verses 1-22 – is an account of the great offering taken by David for the building of the temple. This account is not found in 1 Kings. It can be broken into 4 sections: (PP#63)

1. The reason for the offering (vv. 1-5).
2. The abundance and joy of the offering (vv. 6-9).
3. David’s prayer for the offering (vv. 10-19).
4. Sacrifices given to the Lord (vv. 20-22)
2 Chronicles (PP#64)

Introduction (BS #162) (PP#65)

1. Author: Probably Ezra

2. Recipients: Returning exiles

3. Date: The events described in the book cover a period of approximately 424 years, from the beginning of Solomon’s reign to the decree of Cyrus for the rebuilding of Jerusalem (960-536 BC). The time of writing was around 450 BC.

4. Purpose: The history of Judah from King Solomon to Zedekiah. Does not deal with the history of Israel.

This is the last book in the Hebrew Bible.

2 Chronicles 1
Verse 1 – As Solomon begins his reign the original tabernacle is in Gibeon (1:3) but the ark was in a tent in Jerusalem (1:4). The bronze altar was with the tabernacle (1:5). It was at Gibeon that sacrifices were made (1:6) and where God met Solomon (1:7).

Verses 14-17 – The first acts recorded concerning Solomon, after God gave him great wisdom, were to defy God’s requirements for kings in Deuteronomy 17:14-17.

2 Chronicles 3
Verse 1 – The Temple is built on Mount Moriah. This was one of two peaks in the stronghold of Zion taken from the Jebusites by David (2 Sam 5:6-9). It was also where the plague was stopped and David built an altar (2 Sam 24:18-25).

2 Chronicles 5
Verses 4, 5 – When the Temple was finished they put the ark in it, as well as the old tabernacle and all its furnishings, which had been at Gibeon (1:3).

Verse 9 – The poles were left in the ark as commanded in Exodus 25:14-16. The poles were so long that the ends could be seen in the holy place. The only thing in the ark at this time was the two tablets containing the 10 commandments.
Verses 12-13 – Following placing all these item in the temple and the sacrifices (v. 6), the Levitical singers and musicians led the people in musical worship (see 20:21).

Verses 13b-14 – At this point the glory of the Lord filled the house so that the priest could not stand to minister. This is the same thing that happened at the dedication of the tabernacle in Exodus 40:34-35. See also Leviticus 9:22-24; Numbers 9:15-23 and 2 Chronicles 7:1-2.

2 Chronicles 7
Verses 12-14 – In response to Solomon’s great prayer of dedication of the temple, in which he repeatedly asked the Lord to forgive Israel when it sinned, God appears a second time to Solomon. He promises to answer Solomon’s prayer and give forgiveness when the people humble themselves, pray, seek God and repent. On the other hand, if they continue in their sins the Lord will judge them (vv. 21-22).

2 Chronicles 8
This is the story of Solomon’s accomplishments, including his building projects. The only black mark recorded here is his marriage to Pharaoh’s daughter (v. 11).

2 Chronicles 9
Verses 13-31 – Without any negative commentary Solomon’s greatness is outlined. It is summarized in vv. 22-23. His kingdom extended further than any king of Israel’s ever has (v. 26).

Map of Solomon’s Kingdom (PP#66)

2 Chronicles 11
Verses 13-17 – After the division of the kingdom priests and Levites from all over Israel left their homes and migrated to Judah because Jeroboam had replaced them with his own priests. These were dedicated to the Lord and led Judah in the way of the Lord for three years (see 13:9).

Verse 21 – Rehoboam had 18 wives and 60 concubines and fathered 88 children.

2 Chronicles 12
Verse 1 – Once Rehoboam’s kingdom was established (after 3 years) he, and all Israel abandoned the Law of the Lord. As a result the Lord sent
Egypt to invade them (vv. 2-10). This caused Rehoboam to humble himself and, therefore, the Lord’s wrath was turned away (v. 12). Nevertheless, overall Rehoboam did evil for most of his 17 year reign (vv. 13-14).

2 Chronicles 13
Verse 1 – Abijah and Judah defeat Jeroboam and Israel because they relied on the Lord (vv. 15-18). This happened even though Abijah was an evil king according to 1 Kings 15:1-3.

2 Chronicles 15
Verse 9 – People from parts of Israel defected to Judah under Asa’s reign because he and Judah walked with the Lord.

Verse 17 – Asa was true to the Lord until the 36th year of his reign. But for the last five he compromised, became angry with the Lord and did not seek Him (16:1-2, 7-12).

2 Chronicles 16
Verse 9 – The Lord sees all things and strengthens the blameless.

2 Chronicles 17

2 Chronicles 18
Verse 1 – However Jehoshaphat made a marriage alliance with Ahab which led him to join forces with Ahab against Ramoth-Gilead (v. 28). However, this compromise displeased the Lord (19:1-3). Still Jehoshaphat did not learn from the Lord’s rebuke and later joined forces with Ahaziah and suffered the consequences (20:35-37).

2 Chronicles 20
Verses 31-33 – Even after all the efforts that Jehoshaphat made to bring the people back to God, including setting a godly example; still the people did not set their hearts upon God (see 19:4-11 for Jehoshaphat’s reforms).

2 Chronicles 21
Verse 4 – Jehoram replaced Jehoshaphat and immediately killed all his brothers. He walked in the ways of Ahab for he had married Ahab’s daughter (v. 6) (Ahaziah 22:2). We can’t help but think of his father’s marriage alliance with the house of Ahab (18:1).
Verses 12-15 – Elijah sent Jehoram a letter warning him of God’s judgments because of his sin. The prophecy came true (v. 18) and no one regretted his death (v. 20).

2 Chronicles 22
Verses 9-12 – At the death of Ahaziah Athaliah killed all the royal family and reigned over Judah for 6 years. One son, Joash, however escaped (vv. 11-12).

2 Chronicles 24
Verses 17-27 – Joash’s tragic departures from the Lord are not recorded in 2 Kings. After the death of the high priest Jehoiada, the man who raised him, Joash turned from the Lord and turned to idols (v. 18), refusing to listen to the prophet God sent to call him back (v. 19) even killing Zechariah Jehoiada’s son (v. 21).

2 Chronicles 25
Verses 5-16 contain two important stories not found in 2 Kings. The first deals with Amaziah’s compromise by hiring Israelite solders to fight against Seir (vv. 5-13) following God’s rebuke Amaziah obeyed the Lord and sent these soldiers home (v. 10), but suffered the wrath of the soldiers (v. 13). The second story is the tale of Amaziah’s adopting the gods of Seir bringing the Lord’s wrath on him (vv. 14-16).

2 Chronicles 26
Verses 1-5 – Just as his father had done Uzziah sought the Lord early in his reign. But when he became strong he grew proud (vv. 15-16) and defied the Lord (vv. 16b-19). Therefore the Lord gave him leprosy (vv. 19-21).

2 Chronicles 28
Verses 1-4 – Ahaz is the first king of Judah of whom it was said burned his son as an offering. Manasseh would later do the same (33:6). As a result the Lord brought destruction on Ahaz (v. 5ff). Ahaz’s reaction was to turn even further from the Lord and worship the gods of Damascus (vv. 22-23), which not only ruined him but all Israel (v. 23b).

2 Chronicles 29
Verses 1-2 – This section adds much detail to the 2 Kings 18:1-3 account concerning Hezekiah’s first actions as king. In the first month of his reign (v. 3) he orders the cleansing of the neglected temple. Later that year he
restores worship in the Temple (vv. 20ff). The first service was a great celebration that included much music and singing (vv. 25-30; cp. 1 Chron 15:16ff). All of this came about because God had prepared the hearts of the people (vv. 31, 36).

2 Chronicles 30
Verses 1-27 – Contains the story of Hezekiah restoring the feasts to Israel. This story also is not found in 2 Kings. The first feast to be restored was the Passover, which had not been kept as frequently as prescribed (v. 5). All of Israel was invited to this Passover (they would not be exiled until six years later – see 2 Kings 18:1 and 17:6) but Israel mocked them (v. 10), although a few came (vv. 11, 18). Judah, however, whole-heartedly kept the feast (v. 12).

The Feast of Unleavened Bread was also kept (v. 13) which came just after the Passover (Lev 23:4-6). The people so rejoiced in the Lord that they decided to extend the feast another seven days (v. 23). All of this was done with great joy and gladness (vv. 23, 26) and God heard their prayers (v. 27).

2 Chronicles 31
Verse 1 – This great celebration and dedication was followed by action that reflected true repentance: the idols and high places were destroyed not only in Judah and Benjamin, but also in Ephraim and Manasseh. Their giving to the Lord was generous (vv. 2-10), the priesthood returned to what they were supposed to do (vv. 11-19) and Hezekiah remained faithful (vv. 20-21).

2 Chronicles 32
Verse 1 – Then the Lord sent a test in the form of Assyria. Hezekiah makes appropriate preparation (vv. 2-6), then calls on the people to be strong and courageous for God was with them (vv. 7-8). The leaders of Assyria mocked the Jews and their faith in God (vv. 9-19) but Hezekiah and Isaiah cried out to the Lord (v. 20) who delivered them (v. 21).

Verses 24-26 – Later, when Hezekiah became sick, the Lord healed him but this caused Hezekiah to become proud. Happily he later humbled himself.

2 Chronicles 33
Verses 1-9 – Sadly Manasseh, Hezekiah’s son, returned to all the sinful ways of the past—and worse, even burning his sons as an offering (v. 6;
see 28:31). When the Lord punished Manasseh for his sin he humbled himself and came to know that the Lord was God (vv. 10-13). His repentance was genuine for it was followed with action (vv. 14-20).

2 Chronicles 34
Verses 1-3 – Josiah became king at age 8—started to seek the Lord at age 16, began his reforms at age 20 and began to repair the temple at age 26 (v. 8). He is killed in battle at age 39 (34:1, 35:24). It was during this time that the book of the Law was found in the Temple (v. 14) which led to Josiah tearing his clothes (v. 19) because he realized the Lord’s judgment was coming because of Israel’s sin. But because of Josiah’s actions this judgment would not be until after Josiah’s death (v. 28).

Verses 29-33 – Josiah’s response was to have the Law read before all the people and makes a covenant to obey God’s Word. All the remainder of his reign the people followed the Lord. However, as the book of Jeremiah shows, this was largely an outward, superficial allegiance.

2 Chronicles 36
Verses 15-16 – After Josiah’s death (35:24), the people turned away from the Lord. The Lord in turn sends messengers to call them back to Himself because He had compassion on the people. But they mocked the messengers and despised God’s words until the wrath of the Lord rose against them and “there was no remedy” (cp. 2 Kings 17:7-18).

Verses 20-21 – Judah is taken into captivity for 70 years for they had neglected 70 sabbatical years in which they were to let the land rest.

The three stages of Judah’s captivity. (BS #161) (PP#67)

Verses 22-23 – At the end of 70 years God stirred Cyrus to allow the exiles to go home. The story is found in the next three historical books.
Ezra (PP#68)
Introduction BS#168 (PP#69)

1. Author: Ezra, who was a priest and a scribe.

2. Recipients: Not stated

3. Date: Covers a period of about 80 years (536-456 BC) from the decree of Cyrus (1:1) to a time shortly after Ezra’s arrival at Jerusalem (7:1; 8:31; 10:17). It was written at the close of these events.

4. Purpose: To give a picture of the re-establishment of the Jews in their land, after the Babylonian captivity. Note two distinct returns recorded in this book: The first, under Zerubbabel and Jeshua (chapters 1-6), then 78 years later, the second, under Ezra (chapters 7-10).

5. Theme: The restoration of Jerusalem and Judah after the Babylonian captivity.


In the Hebrew canon, Ezra and Nehemiah were considered as one historical book, and were not divided until the fourth century A.D.

Ezra 1

Verses 1-3 – Persia had conquered Babylon. Cyrus, the King of Persia now releases the Jews in Babylon to return to Jerusalem and rebuild the Temple. While Cyrus thought he was acting independently it was the Lord who stirred him to action (see Jere 25:12-13; 29:10; Isa 44:28; Dan 9:2; 2 Chron 36:21).

Verse 5 – Notice that the 42,360 Jews who returned were all of the tribe of Judah and Benjamin plus some Levites (see 2:64). There were up to 12 million Jews who did not go back to the land. Those who returned did so because the Lord stirred their hearts.

Ezra 2

Verse 2 – Zerubbabel was the leader of these returning Jews, and Jeshua was the High Priest.
Verses 41; 3:10-11 – Music continued to play an important role in Jewish worship (1 Chron 15:16).

Verse 63 – A reference to the Urim and Thummim (see Exodus 28:30).

**URIM AND THUMMIM** (ū’rîm and thûm’ îm, Heb. hâ’ûrîm wehatûmmîm, lights and perfections), objects not specifically described, perhaps stones, placed in the breastplate of the high priest which he wore when he went into the presence of the Lord and by which he ascertained the will of God in any important matter affecting the nation (Exodus 28:30; Lev 8:8). It is uncertain what they were or what they looked like, or how they were used. One theory is that they were used as the lot and cast like dice, the manner of their fall somehow revealing the Lord’s will (1 Sam 10:19-22; 14:37-42). Another theory is that they served as a symbol of the high priest’s authority to seek counsel of Jehovah, God’s will being revealed to him through inner illumination.

They are first mentioned in Scripture with no explanations (Exodus 28:30) making certain that Israel was already familiar with them. They seemed to form a necessary part of the equipment of the high priest, for they were passed on from Aaron to Eleazar (Num 20:28). The last reference to them in the Scripture is in Nehemiah 7:65 (Zondervan Pictorial Bible Dictionary, p. 878).

Ezra 3

Verse 11 – Those praising God cried, “For He is good, for His steadfast love endures forever toward Israel” as was done in 1 Chronicles 16:34 when David brought the ark to Jerusalem.

Verses 12, 13 – While some were rejoicing, others were crying as the foundation of the Temple was laid. Haggai 2:3 tells us that the old people cried because the new Temple could not compare with Solomon’s Temple.
Ezra 4
Verses 17-24 – The king stops the rebuilding in Jerusalem due to false accusations by the Samaritans (4:7-24). It was not resumed until the second year of the reign of Darius (Neh 2) – about 15 years later.

Ezra 5
Verses 1, 2 – Through the ministries of Haggai and Zechariah, Zerubbabel began to rebuild the Temple again.

Ezra 6
Verses 1-12 – Darius issues a decree to continue the work on the Temple.

Verse 14 – A great verse describing the sovereignty of God working through people.

The story of Esther fits chronologically between chapters 6 and 7 of Ezra.

Ezra 7
Verse 1 – These events take place 58 years after the events of chapter 6. (Ryrie). This is the second return of Jews to Jerusalem. The leader this time was Ezra. The account of Esther takes place during this 58 year period.

Verse 6 – The hand of God was on Ezra (7:9, 28; 8:18, 22, 31).

Verse 10 – Ezra had set his heart to study and practice and teach the Law of the Lord.

Ezra 8
Verses 21-23 – After making great claims for the protective power of Jehovah, Ezra was ashamed to ask for a military escort to Jerusalem so he calls for a time of prayer to ask for the Lord’s protection. God answers this prayer (v. 31).

Ezra 9
Verses 1-4 – Many of the Jews, leaders included, had married unbelieving Gentiles. This caused Ezra to be appalled.

Verses 5-15 – Ezra confesses the sins of the people in prayer.
Ezra 10

Verses 1-8 – The people are broken before the Lord and decide to put away their foreign wives and children.

Verses 9-17 – Ezra assembles all the people and calls for reform. All but a handful agreed (v. 15).

Verse 44 – For the moment, the nation was purified, though the sin returned 12 yrs. later (Neh 10:30) and again 30 yrs. later (Neh 13:23).

Dateline of returning exiles (PP #70)

538  Cyrus decree
535  Foundation of Temple laid
520  Haggai’s sermons    Darius I
519-515  Temple finished    Darius I
486-465  Ahazuerus (Xerxes)
464-423  Artaxerxes I
457  Ezra returns    Artaxerxes I
445  Nehemiah    Artaxerxes I
**Nehemiah** *(PP#71)*

Introduction

1. Author: Nehemiah. We first see Nehemiah as the cupbearer of King Artaxerxes. He is later appointed governor of Judah, which position he held for about 12 years. *(PP#72)*

2. Recipients: Not specifically stated.

3. Date: The book covers about 24 years. This would be approximately 445/444-432 and then 420 BC. Nehemiah was originally a continuation of the book of Ezra. There is a 12 year gap between Ezra and Nehemiah. This is followed by a 12 year history of life under Nehemiah then a 12 year gap in which he is gone, followed by his return.

4. Purpose of book: The book begins about 12 years after the close of Ezra (Ezra 7:8; Neh 2:1). A great revival had taken place at the time, but now we find the people in a very depressed condition again. Almost 100 years have now elapsed since the first return under Zerubbabel. The Temple has been completed, but the people are persecuted by their adversaries and unable to rebuild the walls of the city (Neh 1:3). Ezra is still present as a priest and teacher, but now Nehemiah comes as governor with official instructions to rebuild the city (2:5). The first step is to rebuild the walls. This book tells how, under Nehemiah, the walls are rebuilt and the people spiritually revived. *(PP#73)*

5. Theme: Rebuilding the walls of Jerusalem, and the spiritual lives of the Jews.

6. Outline: The book has three chronological sections: *(PP#74)*
   
   a) The coming of Nehemiah-rebuilding broken walls (1-7).
   b) The revival under Nehemiah and Ezra (8-12).
   c) The return of Nehemiah—starting over (13).

Map of Persian Empire *(PP#75)*

Modern Map of area *(PP#76)*

Nehemiah 1

Verses 2-3 – After 100 years the walls of Jerusalem are still broken down.
Verses 4-11 – Nehemiah prays that the king will reverse the decision he had made as recorded in Ezra 4:21.

Verse 11 – Nehemiah was the king’s cupbearer.

Nehemiah 2

(\textbf{BS \#170} (\textbf{PP\#77}) Attempts to defeat Nehemiah

- Mocked and accused of rebellion (2:19)
- Mocked (4:1-3)
- Rumor of attack (4:7-23)
- Internal problems (5:6-13)
- Conspiracy (6:1-4)
- Slander (6:5-9)
- False prophecy (6:10-14)

Verse 8 – King Artaxerxes (Xerxes) grants Nehemiah’s request to return to Jerusalem and rebuild its walls because the good hand of God was upon him (see Ezra 7:28; Neh 2:18).

Verse 10 – Nehemiah’s enemies, Sanballat and Tobiah, are introduced at this point. They will oppose Nehemiah’s mission throughout the story.

Verse 17 – After inspecting the project (2:11-16) Nehemiah calls on the leaders to join him in rebuilding the walls. Their first attack comes in the form of mockery (v. 19). The second is in the form of anger and mockery (4:1-5). The third was a plot against them (4:7-8); the fourth in the form of discouragement (4:10-12); the fifth was a plot (6:1-3); the sixth was a lie (6:6-9); the seventh a false prophecy (6:10-14); the eighth was compromise (6:17-19).

Nehemiah 3 – The rebuilding of the walls is immediately begun. The only negative mentioned is that some nobles would not stoop to do the work (3:5).

Nehemiah 4

Verses 1-3 – As the project neared half completion (v. 6) the opposition intensified. Nehemiah takes a two-pronged approach—he trusts God, calling on Him for help and protection (vv. 4-5, 9, 14, 20); and they made preparation to fight (vv. 9, 13-14, 16-23).

Verses 16-17 – It became necessary for half of the people to work while half stood guard; even the workers held a weapon while they worked.
Nehemiah 5

Verses 1-5 – Some wealthy Jews were taking advantage of their oppressed brethren during the time of a famine. Nehemiah is angered at this and springs into action convincing the wealthy to return all they had taken from the poor (vv. 6-13).

Verses 6, 10 – Charging interest on poor Jews was forbidden in the Law (Exodus 22:25-27), so this was a direct violation of God’s commands.

Verses 14-19 – By contrast Nehemiah not only generously gave to the people, he did not even take the allotted food allowance given to the governor.

Nehemiah 6

Verses 1-3 When Sanballat and Tobiah try to have a conference with Nehemiah, he refuses to stop the work to meet with them.

Verse 15 – It took only 52 days to complete the wall, and it showed the people in the region that God was in the work (v. 16).

Nehemiah 7


Verse 73b – A major turn is made in the book of Nehemiah at 7:73b. The shift is from the physical and material building to building for spiritual security.

Nehemiah 8

Verse 1 – Ezra had come in 458 B.C.; this event takes place about 444 some 14 years later.

Verses 1-8 – Ezra reads the Law (most likely Deuteronomy) to the people. Others helped the people understand what was being read (vv. 7-8).

Verse 9 – The people become convicted of sin and weep, but Nehemiah and Ezra told them not to mourn for the day was holy to the Lord and the joy of the Lord was their strength (v. 10).
Verses 13-18 – In application to the reading of the Law the people made booths and lived in them during the Feast of Tabernacles. They had not done so since the days of Joshua (v. 17).

Nehemiah 9
Verses 1-5 – On the 24th day of the same month the people fasted and held an assembly in which they read the Law for a quarter of the day and confessed their sins and worshipped for a quarter of the day.

Verses 6-38 – At that time the leaders offer this prayer of confession, dedication and thanksgiving for the Lord’s faithfulness despite Israel’s many sins.

Verses 38–10:39 – The people write a covenant, sealed with the leaders’ names, including Nehemiah’s, promising faithfulness to the Law of God.

Nehemiah 11
Verses 1-2 – While the leaders of the people lived in Jerusalem most of the people live in other towns. Lots are cast to bring one out of ten to live in Jerusalem.

Nehemiah 12
Verses 8, 24, 27-28, 31, 36, 38, 43, 45-37 – Music played an important role in the days of Zerubbabel and Nehemiah.

Nehemiah 13 – (BS #177) (PP#78) (PP#79 & 80)
Verses 1-3 – Israel obeys the Law in excluding foreigners from Israel.

Verse 4 – Nehemiah returns to Persia for 12 years and then is again appointed governor in 420 BC (Cyril Barber, Nehemiah).

Verses 4-6 – While Nehemiah was gone, Tobiah, an Ammonite, was given a large room in the court of the Temple. Malachi’s ministry took place during this time.

Verses 7-9 – Nehemiah, upon returning, throws Tobiah out of this room.

Verse 10 – Nehemiah also discovered that the Levites had not been receiving their tithes while he was gone.

Verses 11-13 – Nehemiah develops a plan to straighten out this problem.
Verses 15-18 – Some Jews were preparing and transporting wares on the Sabbath and Phoenician traders were actually selling on the Sabbath (this is a violation of the covenant made in 10:31).

Verses 19-21 – Nehemiah refuses to allow the people to break this covenant.


Verse 25 – Because of this, Nehemiah cursed, struck, pulled hair and made the offenders swear by God not to do this again. (see Ezra 9:13).

Verse 26 – No matter how great we are, if we play with sin it will cause us to fall. The example given is Solomon (1 Kings 11:1-3).

Verse 28 – Nehemiah even kicks out one of the priests for marrying Sanballat’s daughter.

What a difference one person can make.
**Esther (PP#81)**

**Introduction (BS #175) (PP# 82 & 83)**

1. **Author:** Uncertain, but possibly Mordecai (9:20).
2. **Recipients:** The Jews in the various parts of the Persian Empire (9:20).
3. **Date:** Events described in the book begin with the third year (1:3) of the reign of Ahasuerus (Xerxes) and close with the twelfth (3:7). This was approximately 483-474 BC. Esther became queen in 479 BC. The story fits between Ezra 6:22 and 7:1 after Israel had settled into Jerusalem under Zerubbabel and before Ezra came.
4. **Purpose:** To show God’s providential care for His people even in their dispersion. It also documents the origins of the Jewish observance of Purim which was initiated to remember God’s gracious deliverance of the Jews during this time.
5. **Theme:** The providential deliverance of the Jews from destruction through the agency of Esther and Mordecai.
6. **Key Word:** “Jews” – the term “Jew” is derived from the word Judah. Since most of the returning exiles were of the tribe of Judah, the title Jew was applied to them, and extended in later years to all Hebrew people.

   **Note:** The name of God is not used even once in Esther but His hand is as clearly seen in this book as in any other in the entire Bible.

   There are only two books in the Bible with the names of women as titles: Ruth was a Gentile woman who married a Jew. Esther was a Jewish woman who married a Gentile. Both books describe events out of the mainstream of the Jewish storyline.

**Esther 1**

   **Verse 1** – King Ahasuerus of Persia, also known as Xerxes, threw a 180 day feast for all of the officials and important people of Persia (vv. 3-4) followed by a seven day feast for the people (v. 5). His key wife, Queen Vashti threw one for the women of the palace at the same time.

   **Verses 10-12** – Queen Vashti refused to obey the King when he wanted her to show off her beauty to the officials. This so enraged the king that he sought counsel as to what to do (vv. 13-15).
Verses 16-19 – The wise men, thinking that Vashti’s actions could cause national and domestic problems thought it best to remove Vashti as Queen.

Verses 22-23 – The king sent out a letter saying that every man was to be master of his own household.

Esther 2
Verses 1-4 – A national beauty contest was formed to find a replacement for Vashti.

Verses 5, 7 – Esther, a beautiful Jewish young lady, was being raised by her cousin, Mordecai, because her parents had died.

Verses 8-10 – Esther was taken into the king’s harem as part of the contest, but Mordecai instructed her not to reveal that she was a Jew.

Verses 12-14 – After twelve months of beautification preparation, each woman in the harem spent a night with the king.

Verses 16-17 – Esther becomes Queen four years after Ahazuerus’s divorce from Vashti.

Verses 21-23 – Mordecai reveals a plot to kill the King thus saving his life.

Esther 3
Verses 1-3 – Haman is promoted to second in command and all the king’s servants were to bow and pay homage to him but Mordecai refused to bow before Haman. Mordecai apparently saw this as some form of worship.

Verses 5, 6 – This enraged Haman who then decided to kill all the Jews.

Verses 7-15 – The king allows Haman to order the execution of Jews all on one day. Pur (or lots) was cast and a date set a year later for the destruction of the Jews (v. 7).

Esther 4
Verse 8 – Mordecai attempts to get Esther to speak to the king on behalf of the Jews.

Verse 11 – But for Esther to approach the king without being summoned could mean death, therefore she resisted.
Verse 14 – Mordecai was convinced that God would somehow save the Jewish nation, whether through Esther or otherwise. Mordecai does not mention God but obviously believes in God’s providence and promises.

Verse 16 – Esther’s reply is that she will go to the king and, “If I perish, I perish.”

Esther 5
Verses 1-8 – Esther approaches the king, inviting him and Haman to a feast. When they attend she requests they come to another feast on the following day (v. 8).

Verses 9-13 – Haman is a proud and arrogant man, extremely pleased with himself. But the fact that Mordecai would not pay him homage (v. 9) robbed him of all his happiness (v. 13). His wife suggests that he have Mordecai hanged, to which Haman agreed (v. 14).

Esther 6
Verses 1-3 – That night the king, unable to sleep, had his servants read the book of memorable deeds. The account of Mordecai revealing the plot against the king was read and it was discovered that nothing had been done to honor Mordecai.

Verses 4-11 – Haman had just came to the court to request Mordecai’s death so the king asked him what should be done for one he wished to honor. Thinking the king was referencing him (v. 6) he gave him advice. The king takes it and has Haman publically honor his enemy Mordecai.

Verses 12-13 – This humiliates Haman and begins to make him realize the he will not prevail over Mordecai and the Jews. A far stronger force is at work than Haman had realized.

Esther 7
Verses 1-4 – The king and Haman go to Esther’s second banquet where Esther asks the king not to destroy her people. She then reveals that it is Haman who has plotted to destroy the Jews (vv. 5-6).

Verses 7-8 – Haman was pleading for his life before Esther and the king assumed that he was assaulting her and thus ordered Haman’s execution.

Verses 9, 10 – Haman is hanged on his own gallows.
Esther 8
Verse 8 – A decree from a king could not be revoked under Persian law, but a counter-decree could be issued. Ahsuerus gives Esther and Mordecai permission to write such a decree.

Verse 11 – The counter decree written by Mordecai gave the Jews the right to defend themselves and to plunder the spoil of any who would attack them.

Verse 17 – The Jews rejoiced over Mordecai’s decree and many Gentiles either became Jewish proselytes, or pretended to be Jews, for fear of the Jews.

Esther 9
Verses 1-16 – When the day set for the destruction of the Jews by Haman arrives (v. 1), the Jews, instead of being destroyed, killed 75,000 (v. 16) of those who hated them. This included the sons of Haman (v. 10). But they did not take any plunder (vv. 10, 15, 16).

Verses 19, 25, 26 – The Jews established the Feast of Purim to celebrate their victory. The feast’s name is based on Haman casting lots (or pur) to determine when he would annihilate the Jewish race (3:7, 10:23).

Esther 10
Verse 3 – Mordecai was promoted to second in rank under King Ahaseurus.
This begins Part 3 of Powerpoint Job (PP#1)

Introduction (BS #176) (PP#2)

1. Author: Uncertain but possibly Job.
2. Recipients: Not specifically stated.
3. Date: Probably about the time of Abraham or a little earlier.
4. Purpose: To deal with the problem of the suffering of the righteous.
5. Themes: Why do the righteous suffer?
   The sovereignty of God.

Job 1

Verses 1-3 – Job was the greatest man in the east.

Verse 5 – Job functioned as priest for his family.

Verse 6 – Satan can approach God. It would appear that Satan, other demonic creatures, as well as angels, are called the “sons of God” in the sense that He is their Creator/Father (2:1).

Verse 7 – Satan can roam the earth—he has free access to it (1 Pet 5:8).

Verse 8 – It is the Lord who challenges Satan to consider Job.

Verse 9 – Satan gives these reasons for Job living for God. Satan could not believe that a person would live for God without some selfish reason:
   □ Because God had given Job great possessions (1:10).
   □ Because God had given Job good health (2:5).

Verses 12-19 – Satan takes away Job’s possessions and children.

Verses 20-22 – Job’s reaction to this is to worship God.

How “Job” handles the subject “the problem of pain” (BS #250): (PP#3)

1) The Problem – Why do the righteous often suffer, and the wicked often prosper?
2) The wrong answer of Job’s three friends – suffering is God’s judgment for sin.

3) The enlightened answer of Elihu – suffering is God’s way to teach discipline, and refine.

4) God’s perfect answer – suffering is a test of trusting God for who He is, not for what He does.

Job 2
Verses 1-6 – Satan still does not believe that Job is really a righteous man. He believes that if God removed Job’s health he would curse the Lord. God allows Satan to afflict Job physically but not take his life.

Verses 7, 8 – Job receives boils or sores (ESV).

Verse 9 – Job’s wife blames Job’s problems on God’s unfairness and calls for him to curse God and die.

Verse 10 – Job calls her view foolish. God has the sovereign right to bring both good and disaster in our lives.

Verse 13 – Job’s friends sat with him for 7 days and nights without saying a word.

Job 3
Verse 1 – Job finally curses the day he was born, wishing he had died at birth (vv. 11-13) and wondering why the Lord gives life to the miserable who actually long for death (vv. 20-22).

Job 4-5
• With this section, in which Job’s friends often give advice that is wrong, the issue of how these responses are to be understood is raised. If Scripture is God’s Word then how can anything in it be in error? To answer this question we have to distinguish between inspiration and revelation. Inspiration, especially of narrative passages and words spoken by men or demons, guarantees the accuracy of what was said, but not the truthfulness of the statement. Inspiration, for example, verifies that Satan said to Eve, “You surely will not die!” (Gen 3:4), but his words were a lie. Revelation, on the other hand, is God’s revealing His truth through His chosen spokesman (2 Peter 1:20-21). The words recorded in this book by Job and his friends are accurately recorded, the truthfulness of their statement must be discerned by comparing what they had to say
with God’s response (Job 38-41), and the rest of Scripture. For example, Eliphaz’s words in 5:13a are recorded in 1 Corinthians 3:19, and so faithfully reveal God’s truth. The same is true of 5:17 which is recorded in Hebrews 12:5. But God is not pleased with much of what the friends say (42:7-9).

• Eliphaz is the first friend to respond to Job. His argument is that people suffer because of their wickedness. Job therefore is paying for his sins (4:7-8). Eliphaz’s source of knowledge, he claims, is a mystical experience in which a spirit spoke to him (4:12-17).

Job 5

Verse 7 – None of this should surprise Job for man is born to trouble. If Eliphaz was going through Job’s suffering he would seek God (4:8).

Verse 17 – Job should not despise God’s discipline. This verse is quoted in Hebrews 12:5.

Verse 27 – Eliphaz is convinced that his advice is true for he has researched it.

Job 6:1 - 7:21

Job’s reply to Eliphaz is that he wishes God would finish the job and take his life (6:8-9), that Eliphaz has offered no evidence that he has sinned in such a way as to deserve this kind of punishment (6:24, 30), and he cannot understand why God does not leave him alone (7:16-21).

Job 8

Verses 1-22 – Bildad answers Job by informing him that God is giving Job what he deserves (8:6-20). He received this insight from the traditions of the fathers (8:8-10).

Job 9

Verses 1-35 – Job’s reply to Bildad that if a man must be right before God in order to be spared, how can that take place (9:2) as it is Job’s desire for a conference with God that he might lay out his case (9:3, 19-21, 32-35; 13:3, 15, 18; 23:3-5; 31:35; 40:1-5). In the meanwhile Job feels justified in complaining (Job 10).

Job 10

Verses 1-32 – Job now turns his complaint to God directly.
Job 11
Verses 1-20 – Zophar is next to confront Job. His view is that while Job claims to be clean before the Lord (v. 4) the Lord is actually giving Job less than what he deserves (v. 6). If Job puts his iniquity away God will relieve him of his misery (vv. 14-15).

Job 12:1 - 14:22
Job replies to Zophar. He sees his friends as laughing at him and holding him in contempt (12:4-5). Job believes his counselors are not telling him anything new (12:7-9; 13:1-2), and that God is in control of all things (12:10). Nevertheless Job desires to argue his case before God (13:3, 18, 19; see 16:21), even as he continues to hope in Him (13:15). He only asks that God not abandon or terrify him (13:20-21), but it is God who destroys the hope of man (14:19).

Job 15
Verses 1-35 – Eliphaz answers Job claiming that his own words reveal his ignorance (vv. 6, 9) and self-righteousness (v. 14). After all everyone knows that it is the wicked who suffer on this earth (vv. 17-20).

Job 16:1 - 17:16
Job accuses his friends of being miserable conformers (16:2). The truth, as Job sees it, is that God has made him His target (16:12). He longs to argue his case before God (16:21). Job is a broken man (17:1), with no hope (17:11-16).

Job 18
Verses 1-21 – Bildad is claiming that Job has fallen into God’s trap because he does not know God (vv. 8-10, 21).

Job 19
Verses 1-29 – Job has despaired of all hope in this life (vv. 10-21), but he believes his redeemer lives who will one day rescue him (vv. 23-27).

Job 20
Verses 1-29 – Zophar borrows Eliphaz’s mystical approach (v. 3, cp. 4:12-17), as well as Bildah’s reliance on tradition (v. 4, cp. 8:8-10). From these sources he has learned that the happiness of the wicked is short-lived (v. 5).
Job 21
Verses 1-34 – Job claims his observation of the life of the wicked is just the opposite—they tend to prosper (vv. 7-13) even as they defy God (vv. 14-16).

Job 22
Verses 1-30 – Eliphaz tells Job that he is a wicked man and suffers as a result (vv. 4-5). He then catalogs what he believes are Job’s sins (vv. 6-11). If Job would but agree with God and return to Him he would be restored (vv. 21-30).

Job 23:1 - 24:25
Job still desires an audience with God to argue his case before Him (23:1-7; 13:3; 16:21). Job is confident that he will be proven innocent (23:10), but he is terrified with the thought of entering God’s presence (23:15-16). Job’s observation is that God allows the wicked to prosper (24:12, 22). He challenges his friends to prove him wrong (24:25).

Job 25
Verses 1-6 – Bildad answers that it is impossible for any man to be right before God (v. 4).

Job 26
Verses 1-14 – Job accurses his friends of being no help to him (vv. 1-4). But he recognizes that God is too magnificent to be understood by men (vv. 5ff).

Job 27
Verses 1-6 – Job maintains his integrity and purity.

Verses 13-23 – Job seems to reverse course and admits that the prosperity of the wicked is fleeting and ultimately God will judge them.

Job 28
Verses 1-11 – Man has been able to accomplish amazing things but he neither can find wisdom nor comprehend its worth (vv. 11-12). Only God understands it (v. 23). It is “the fear of the Lord that is wisdom and to turn from evil is understanding.”

Job 29
Verses 1-25 – Job longs for his past days of prosperity.
Job 30
Verses 1-31 – Job laments that he is being laughed at and mocked by men far inferior to himself (see vv. 1, 9). It is God who has brought him so low (vv. 19-23).

Job 31
Verses 1-40 – This chapter wraps around verse 6 in which Job calls for his life to be weighed on a scale so that his goodness will be revealed. He asks for God to answer him (v. 35) in light of his integrity and good deeds. This is the end of Job’s words to his friends (v. 40b).

Job 32:1 - 37:4
A fourth friend, Elihu, previously unmentioned, now speaks up. He does so now because the other friends have ceased speaking (32:1a), because he was angry at Job for his self-righteousness (32:1b-2), because the three friends offered no solutions (32:3), and because he respected the others because they were older (32:4-7).

Elihu challenges Job’s belief that he is pure and God is guilty of inflicting unjust suffering on him (33:9-12). What right does Job have to condemn the ways of God (34:17, 37) Job is wrong to claim that there is no profit in delighting and living for God (34:9; 35:2). The heart of Elihu’s speech is that God is great (36:2-5; 37:22-23) and Job is wrong to question any of the ways of God (36:14; 37:24).

Job 38 and 39
God speaks and confronts Job with the mysteries of the universe to make him aware of his ignorance and thus of his inability to be a competent judge of the works of God.

Job 38:1 - 40:2
God begins his first speech to Job which continues to 40:2. Here God challenges Job’s knowledge (38:2-3) and ability (38:31-35).

Job 40
Verses 2-5 – Job has been desiring a debate with God to vindicate himself. Now that he has the opportunity he recognizes that he has overstepped his bounds. He will now cease to challenge God, instead he will remain quiet.
Job 40:6 - 41:34
But God is not finished yet and launches into His second speech. In particular God draws Job’s attention to two of his most spectacular creations that demonstrate His power. Behemoth, a giant creature which apparently lives around water (40:15-24) and Leviathan, a creature of immense power (41:1-34) which has characteristics of a dragon (vv. 18-21).

Job 42
Verses 1-6 – “Job repents of his pride and rebellion. . . If we know God, we do not need to know why He allows us to experience what we do” – Ryrie.

Verses 7-9 – Job replies to the Lord: (PP#4)
1. He knows that God is all-powerful and sovereign (v.2).
2. He agrees with God that he has spoken without knowledge and thus negated wise counsel (v. 3; cp. 38:2).
3. He is now ready to receive God’s counsel for he now has a better understanding of who God is (vv. 4-5).
4. Therefore he despises himself and repents (v. 6).

Verses 10-16 – When Job prayed for his friends the Lord restored twice his former fortune. He would live another 140 years dying “full of days.”
**Psalms** (Greek transliteration of “stringed instrument”) *(PP#5)*

**Introduction** *(BS #171) (PP#6)*

1. Author: 100 of the 150 Psalms have the author’s name inscribed.
   
   a. David – 73
   b. Asaph – 12 (Ps. 50, 73-83); however there are two Asaphs: a contemporary with David who wrote Psalms 50, 73, 75-78, 80-82 and a post-exilic Asaph who wrote Psalms 74, 79 and 83.
   c. Sons of Korah – 10
   d. Solomon – 2 (Ps. 72, 127)
   e. Heman – 1 (Ps. 88)
   f. Ethan – 1 (Ps. 89)
   g. Moses – 1 (Ps. 90)

2. Recipients: *(PP#7)*
   
   a. The Lord
   b. The righteous
   c. Israel
   d. All mankind in general

3. Date: From the time of Moses (1440 BC) to the Babylonian captivity (580 BC) *(PP#7)*

4. Purpose: *(BS #171b) (PP#8)*
   
   a. To show experiences of everyday life.
   b. To show the experiences of the wicked.
   c. How to worship.
   d. Prophecy.
   e. Teach us how to pray.
   f. Teach us how to sing.
   g. Prophecies concerning Christ -- “Messianic Psalms.”

5. Theme: The believer communing with his God through prayer and praise *(PP#9)*

6. Name: *(PP#10)* When the individual lyrics of David and the other authors were brought together as one anthology, possibly as early as 500 B.C., the Hebrew title given to the anthology was *Tehillim*, meaning “praise songs.”
The Greek Septuagint translators gave the title *Psalmoi*, meaning “songs to the accompaniment of a stringed instrument,” and this was the Greek title used in the days of Jesus (read Acts 1:20). Thus, our English title *Psalms* is really an ancient title, even in pronunciation. The term *Psalter*, by which this book is sometimes called, is derived almost letter for letter from the Greek word for “stringed instrument” (*Jensen’s OT Survey*, p. 273)

7. Outline *(BS #172) (PP#11, 12)*

Each book ends with a doxology of praise.


b. Book 2 (42-72) – General subject: the sufferings of the godly and their deliverance.

c. Book 3 (73-89) – Emphasizing God’s dealings with Israel from the beginning of the nation to the final blessing.

d. Book 4 (90-106) – The sufferings and afflictions of God’s people to end with the Lord’s reign.

e. Book 5 (107-150) – These emphasize the Word of God. The Messiah is pictured both in sufferings and glorious return.

8. Types: Psalms are often classified as two major types. These types can be somewhat subjective, especially in light of the fact that some psalms employ more than one type. For example, a psalm of praise may also include a Messianic section (e.g. Psalm 24:1-2, 7-8).

When classified more specifically as to subject matter and attitude of writing, many types emerge. These are the major types: (*Jensen’s OT Survey*, pp. 275-276). *(PP#13-19)*

1. *Didactic* (e.g., Psalms 1, 5, 7, 15, 17, 50, 73, 94, 101.) Such psalms might be called psalms of formal instruction.

2. *History* (e.g., Psalms 78, 105, 106, 136). These psalms are almost wholly composed of references to historical events of the nation of Israel. A summary of the highlights of practically all of Israel’s history is given in the historical psalms. References to historical events appear frequently throughout the book of Psalms.
3. **Hallelujah** (e.g., Psalms 111-13, 115-17, 135, 146-50). The theme of praise in these psalms is obvious.

4. **Penitential** (e.g., Psalms 6, 32, 38, 51, 102, 130, 143). Confession of sin occupies the greater part of each of these; Psalm 51 is the classic example of this type of psalm.

5. **Supplication** (e.g., Psalm 86). The psalmist cries to God in his own need, or he intercedes for another's need.

6. **Thanksgiving** (e.g., Psalms 16, 18). The note of praise and thanksgiving pervades the whole book of Psalms, but some individual psalms are particularly thanksgiving psalms.

7. **Messianic** (e.g., Psalms 2, 20-24, 41, 68, 110, 118). There is a strong prophetic character of the Psalms. Many of the hymns prophesy the suffering and sorrows of God's people, Israel, and their coming deliverance, restoration, and blessing in a future glorious kingdom. But, most of all, they prophesy of Christ in His two advents: His first advent in humiliation, and His second advent in glory. Such psalms are called Messianic psalms. Some of the Old Testament’s most detailed prophecies of Christ are found here. They are about His person (God and man); His character (righteous and holy); His work (death and resurrection); and His offices (priest, judge, and king).

8. **Nature** (e.g., Psalms 8, 19, 29, 33, 65, 104). God’s handiwork is an inspiring subject for any poetical writing.

9. **Pilgrim** (e.g., Psalms 120-34). This group of psalms, each bearing the title “Songs of Degrees,” was probably a hymnbook used by the Jews on their pilgrimage up to the Temple on the occasions of the national feasts.

10. **Imprecatory** (e.g., Psalms 35, 52, 58, 59, 69, 83, 109, 137, 139, 140). The imprecatory (cursing) passages of these psalms are generally looked upon with a great deal of perplexity. Many cannot understand how such utterances could be acceptable to God. The problem is answered when one recognizes the age and the setting of their writing. Gleason L. Archer writes:

    It is important to realize that prior to the first advent of Christ, the only tangible way in which the truth of the Scripture could be demonstrated to human observers was by the pragmatic test of disaster befalling those who were in error and deliverance being granted to those who held to the truth. As long as the wicked continued to triumph, their prosperity seemed to refute the holiness and sovereignty of the God of Israel. A Hebrew believer in the Old Testament age could only chafe in deep affliction of
Identifying himself completely with God’s cause, he could only regard God’s enemies as his own, and implore God to uphold His own honor and justify His own righteousness by inflicting a crushing destruction upon those who either in theory or in practice denied His sovereignty and His law (Gleason L Archer, *A Survey of Old Testament Introduction*, p. 437).

The imprecatory psalms request God to destroy the wicked. These psalms are often either ignored by, or perplexing to Christians because they seem to conflict with the teachings of other Scriptures that we are to love our enemies, do good to them and bless them. What message do they give?

1. They communicate the pervasiveness of opposition to God and His will as well as the hurtful consequences of injustice and unrighteousness.

2. They voice God’s objection to injustice and unrighteousness.

3. Therefore they are prayers for the justice, righteousness and the peace of God. They reflect God’s ultimate judgment upon the wicked.

Psalm 1 *(BS #178) (PP#20)*

Advantages of the righteous:
Introduction -- (verse 1, 2) Description of a righteous man:
1. He prospers (verse 3)
2. Stability (verses 4, 5)
3. The Lord knows his way (Verse 6)

Verse 1 – “How blessed” means “Oh, how very happy,” in the sense of prosperous in the eyes of the Lord. (i.e. looked upon with favor) There are 3 things here that the godly will not do.

Verse 2 – The secret of a life that is acceptable to God is delight, meditation, and continuance in the Law of the Lord.
Psalm 14
Verse 1 – “The fool (one who is morally perverse, not mentally deficient) is described as to his belief (“no God”) and behavior (“no good”). His is a practical rather than a theoretical atheism” – Ryrie.

“What men are is reflected in what they do.”

This Psalm is almost identical with Psalm 53.

Psalm 18 – This Psalm is also recorded in 2 Samuel 22. David calls God seven things (BS #173) (PP#21)
- His strength
- His rock
- His fortress
- His deliverer
- His shield
- His horn
- His high tower

Psalm 19 (BS #179) God speaks through His works and by His Word. (PP#22)
Verse 7-14 – (BS #174) God’s Word described (PP#23)

<table>
<thead>
<tr>
<th>DESCRIPTION</th>
<th>RESULT</th>
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</thead>
<tbody>
<tr>
<td>1. Perfect</td>
<td>Restores the soul</td>
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<tr>
<td>2. Sure</td>
<td>Makes the simple wise</td>
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<tr>
<td>3. Right</td>
<td>Rejoicing the heart</td>
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<td>4. Pure</td>
<td>Enlightening the eyes</td>
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<tr>
<td>5. Clean</td>
<td>Enduring forever</td>
</tr>
<tr>
<td>6. True</td>
<td>Desirable</td>
</tr>
<tr>
<td>7. Righteous</td>
<td>Sweet</td>
</tr>
</tbody>
</table>

Psalm 32
The weight of sin (BS #180): (PP#24)
- The blessedness of forgiven sin (1, 2)
- The effect of sin (3, 4)
- Results of confessed sin (5-7)
- The counsel of the Lord (8-11)

Psalm 37
Prosperity comes only in the Lord (BS #181): (PP#25)
- Trust in the Lord (1-6)
- Wait for the Lord (7-11)
- The schemes of the wicked will backfire (12-15)
- The security of the righteous (16-40)

Psalm 42 **(BS #182) (PP#26)**  
A thirst for God:  
- Longing for the Lord (1-4)  
- Despair because of trials (5-8)  
- Despair because of the lack of God’s presence (9-11) – does not end on a happy note.

Psalm 46 Refuge in God **(BS#183) (PP#27)**

Psalm 51  
True repentance involves **(BS #185a & 185b): (PP#28 & 29)**  
- Confession of sin (1-6)  
- A plea for a changed life (7-12)  
- True godly sacrifice (13-19)

Psalm 77  
Solutions to depression **(BS #192): (PP#30)**  
- Depression (1-6)  
- Doubts (7-10)  
- Remembrance (11-20)

The Psalmist’s depression is caused by doubts. The solution to his doubts comes as he meditates on God’s past dealings which have always been faithful.

Psalm 119 – The Word of God  
Terms used for the Word of God **(BS #198): (PP#31)**  
- Law (instruction or revelation)  
- Testimonies (or precepts)  
- Ways  
- Precepts (or order)  
- Statutes (or decrees)  
- Commandments  
- Judgments (or ordinances)  
- Word  
- Path  
- Word (meaning promise)
Ordinances (rules—ESV)

Every verse except verses 90, 121, 122, 132 mentions at least one of these terms. Deity is mentioned in every verse of this Psalm. The Psalmist refers to himself 325 times.

Verse 9 – The only way a young man can keep his way pure is by following the Word.

Verse 11 – When the Word is treasured in the heart, we will not sin against God.

Verse 104 – When we understand the Word we will hate the false ways.

Verse 105 – The Word can guide our lives.

Verses 169-176 – The affects of the Word (BS #199): (PP#32)

The word affects:
- The mind (169)
- The mouth (171, 172)
- The will (173)
- The emotions (174)
- The conscience (176)

Psalm 120 – 134

These 15 Psalms are called songs of ascents. Ryrie says they formed a hymn book used by pilgrims going up to Jerusalem for the annual feasts of Passover, Pentecost, and Tabernacles.

Psalm 120
Life among the enemy
- Deliverance from a lying tongue (1-4)
- Life in hostile surroundings (5-7)

Psalm 121
The protector
- The Lord our helper (1-4)
- The Lord our keeper (5-8)
Verse 1 – In the mountains, Israel would often commit idolatry. Also, bands of thieves often hid in the mountains and were thus a real danger to travelers.

Verse 3 – The Lord does not slumber.

Psalm 122
- The journey to Jerusalem (1, 2)
- Praise for Jerusalem (3-5)
- Prayer for Jerusalem (6-9)

This was probably not written by David for there was no temple in David’s time.

Psalm 123
- Dependence on God
  - The need for dependence (1, 2)
  - The prayer for graciousness (3, 4)

Psalm 124
- Rescued
  - Rescued by the Lord (1-5)
  - The Lord blessed (6-8)

Psalm 125
- Security
  - The Lord brings security (1-3)
  - The insecurity of the wicked (4-5)

Psalm 126
- Restoration
  - Rejoicing over restoration (1-3)
  - Confidence in the restoration of others (5-6)

Verse 5, 6 – “The efforts of the exiles to re-establish the nation amid difficulties will someday come to fruition like a harvest, a principle applicable to Christian work as well.”

Psalm 127
- The home
  - Depend on the Lord (1, 2)
  - The gift of children (3-5)
Psalm 128
Those who fear the Lord
- Will find domestic blessing (1-4)
- Will find social blessing (5-6)

Psalm 129
Harassment
- Israel’s harassment – the Lord’s deliverance (1-4)
- Fate of Israel’s enemies (5-8)

Psalm 130
Results of forgiveness
- The Lord’s forgiveness (1-4)
- Longing for the Lord (5-8)

Verse 4 – The outcome of forgiveness is fear (reverence) cf. 1 Peter 2:9, 17 (Ryrie).

Psalm 131
Trust
- Childlike trust (1-2)
- The need for Israel to trust (3)

Psalm 132
A prayer and a promise.
- A prayer of the people (1-10)
- A promise of the Lord (11-18)

Psalm 133
Unity
- How good and pleasant unity is (1)
- The goodness of unity described

Psalm 134
Blessings
- Bless the Lord (1-2)
- Bless us (3)

Psalm 135
The Lord praised
- Because He chose Israel (1-4)
Because He is omnipotent (5-7)
Because He conquers the nations (8-14)
Because He is greater than idols (15-18)
Because He dwells in Jerusalem (19-21)

Psalm 136
His lovingkindness is everlasting
- Thanksgiving for creation (1-9)
- Thanksgiving for establishing Israel as a nation (10-22)
- Thanksgiving for His watchcare (23-26)

Psalm 137
Sorrow in captivity
- Singing is impossible (1-6)
- A cry for revenge (7-9)

Psalm 138
God praised
- God praised for answering prayer (1-3)
- God is praised because He is great (4-6)
- God is praised because of His protection (7-8)

Psalm 139
Attributes of God
- Omniscience (1-6)
- Omnipresence (7-12)
- Creation of man (13-18)
- Holiness (19-24)

Verse 1 – God completely knows us.

Verse 7 – We cannot flee from God.

Verse 23, 24 – A prayer for God to search our lives and lead us in the everlasting way.

Psalm 140
Need for deliverance
- The enemy (1-5)
- The Lord (6-8)
- The retribution (9-13)
Psalm 141
Requests of God
- To answer prayer (1-2)
- For godly separation (3-4)
- To accept godly reproof (5-7)
- For deliverance (8-10)

Psalm 142
A prayer of despair
- The cry (1-2)
- The enemy (3-4)
- The hope (5-7)

Psalm 143
Help
- A prayer for help (1-4)
- The Lord’s past answers (5-6)
- A prayer for help (7-12)

Psalm 144
The Lord always answers
- Past blessings (1-4)
- Present needs (5-11)
- Future prosperity (12-15)

Psalm 145
God
- The greatness of God (1-6)
- The goodness of God (7-10)
- The glory of God (11-13)
- The grace of God (14-21)

Psalm 146
Praise
- Praise the Lord for he can be trusted (1-5)
- Praise the Lord for His works (6-10)

Psalm 147
The Lord praised
- The Lord praised for building up Jerusalem (1-3)
- The Lord praised for creation (4-5)
- The Lord praised for justice (6)
- The Lord praised for His provision (7-11)
- The Lord praised for His grace to Israel (12-20)

Psalm 148
- All creation – praise the Lord
  - Praise from heaven (1-6)
  - Praise from earth (7-14)

Psalm 149
- Song of praise
  - Praise the Lord who brings salvation (1-4)
  - Praise the Lord who brings judgment (5-9)

Psalm 150
- Praise Him
  - Reasons for praise (1-2)
  - Means of praise (3-6)
PSALMS

1. The advantages of the righteous.

2. Man’s attempt to be free from God (God’s power).

3. God’s protection.

4. The Lord can be trusted.

5. The enemy (God’s protection; description of our enemies).

6. A prayer of the depressed.

7. God’s judgment is righteous.


10. Why do the wicked prosper?
    Impatience with God.
    Attitudes of the wicked,

11. Take refuge in the Lord.

12. Your tongue will tell.
    Your tongue shows your life.

13. The prayer of the forgotten.

14. The fool.
    No man seeks for God.

15. The godly man.

16. God is my Lord.
    Sweet fellowship and His people.
    Results of putting God first.

17. Confidence in God’s protection.
18. The road to usefulness.

19. The word of God.

20. A blessing on those who trust the Lord.

21. The blessings and protection of the King.

22. No need to feel forsaken.

23. The good shepherd.

24. Praise for the Lord’s greatness.

25. Depression that comes from sin.

   Pride before the fall.

27. Trust in the goodness of the Lord.
   Because of the Lord, we can overcome despair.
   Meditation (the beauty of).
   Obedience


29. The majesty of the Lord.

30. Thanksgiving for answered prayer.
   v. 5 – trials, comfort in

31. The loving-kindness of the Lord during times of trouble.

32. The weight of sin (B.S. #180), (PP#24)
   Forgiveness of sin
   The affect of sin in a life

33. Praise to the Lord.

34. The fear of the Lord and its results.
35. A prayer for revenge.

36. Wicked men contrasted with a loving God.
   Attributes of God
   Praise to God

37. Prosperity comes only in the Lord *(B.S. #181) (PP#25)*
   Trust and rest in the Lord.
   Security of the righteous.
   Don’t envy the wicked.

38. Results of sin

39. The power of sin.
   Trying to turn over a new leaf.

40. The Lord will sustain those who wait on Him.

41. The Lord will bring victory over enemies. *(B.S. #182) (PP#26)*

42. A thirst for God
   Despair
   Lack of God’s presence.

43. Deliverance found in God’s light.

44. Rejected of God.

45. Celebrating the King’s marriage.

46. Refuge in God *(B.S. #183) (PP#27)*
   Let God be God.

47. Praises to God our King

48. Where God is
   Praise
   Results of God’s presence.

49. The folly of trusting in riches.
50. God is judge of all.

51. True repentance.

52. There is no reason to boast in evil.

53. The fool.

54. A prayer of deliverance.

55. Oppressed by a friend.

56. Help in time of need.
   Trust when times are rough

57. Faith in the midst of trials.

58. A prayer for the punishment of the wicked.

59. God will bring the victory.

60. The cost of disobedience.

61. Confidence in God’s protection.


63. The satisfied soul.
   How to be satisfied.

64. The downfall of the wicked.

65. How great thou art.

66. Praise to a worthy God.

67. Make God known.

68. The God who brings the victory.

69. Times of trouble.
70. The seekers.

71. Trust

72. A prayer for a King.

73. The prosperity of the wicked.

74. The rejected.

75. Judgment of sin.

76. God delivers.

77. Solution to depression. (B. S. #192) (PP#30)

78. History of Israel.

79. Hope in despair.

80. Revival.

81. What might have been.

82. The judge.

83. The enemy.

84. The dwelling places of God.

85. Past, present, future.

86. David’s Prayer.

87. Zion.

88. Despair.

89. A protest.

90. The greatness of God.
91. Security.

92. Thanks.

93. The Lord is in control.

94. A call for judgment.

95. The Lord is worthy.

96. A call to praise.

97. Jehovah the King.

98. Causes for rejoicing.

99. The Lord reigns.

100. Thanksgiving.

101. Integrity.

102. Distress.

103. Bless the Lord.

104. The greatness of God in nature.

105. The greatness of God in history.

106. God’s judgment on Israel.

107. The Lord delivers.

108. Why we can pray.


110. The King and the Priest.

111. The works of God.
112. The blessings of the righteous.

113. Praise the Lord.

114. Reasons for praise.

115. The true God.

116. I love the Lord.

117. Praise: A call and a cause.

118. Victory.

119. The word of God. (B.S. #198) (PP#31)

120 – 134 Songs of Ascents

120. Life among the enemy.

121. The protector.

122.

123. Dependence on God.

124. Rescued.

125. Security.

126. Restoration.

127. The home.

128. Those who fear the Lord.

129. Harassment.

130. Results of forgiveness.

131. Trust.
132. A prayer and a promise.
133. Unity.
134. Blessings.
135. The Lord praised.
136. His lovingkindness is everlasting.
137. Sorrow in captivity.
138. God praised.
139. Attributes of God.
140. Need for deliverance.
141. Requests of God.
142. A prayer of despair.
143. Help.
144. The Lord always answers.
145. God.
146. Praise.
147. The Lord praised.
148. All creation – praise the Lord.
149. Song of praise.
150. Praise Him.

"In the O.T. there are 6 different Hebrew words setting for the various aspects of wisdom, as discernment, knowledge, meditation, prudence, etc. Wisdom among the Hebrews differs from wisdom among other oriental peoples in that it rested firmly on the conviction of a personal and Holy God. It assumes that the
universe is regulated by reason and law. It is practical and not speculative as it was with the Greeks” –Wilbur Smith as quoted by Jensen.

Possible stages of Solomon’s 3 books:

- **Song of Solomon** – written when He was young and in love.
- **Proverbs** – written during middle age, when his intellectual powers were at their peak.
- **Ecclesiastes** – written in old age, when he was disappointed and disillusioned with the carnality of much of his life.
Proverbs (PP#33)

Introduction (BS #204) (PP#34)

1. Author: Most of the book is written by Solomon. The most notable exceptions are chapter 30 written by King Agur and chapter 31 written by King Lemuel.
2. Recipients: The writer’s son (1:8; 2:1), presumably Rehoboam.
3. Date: Most of the Proverbs were written by Solomon around 950 BC, but the collection was not completed until the time of Hezekiah around 725 BC.
4. Purpose: To apply divine wisdom to the various aspects of daily life (1:1-5).
5. Theme: Wisdom for living.
6. Title: The Hebrew term for “proverb” means a comparison, and it came to be used for any sage or moralistic pronouncement.

Along with Job, Psalms, Ecclesiastes, and Song of Solomon, it is considered as “wisdom literature” (BS #251), (PP#35)

Topics in Proverbs (BS #259): (PP#36 & 37)

1. Adulteress
2. Anger
3. Correcting (instructing) others
4. Compromise
5. Discipline from the Lord and from parents
6. Drinking
7. Evil company
8. Fools
9. Friends
10. Fear
11. Fear of the Lord
12. Fools
13. Giving (money)
14. Heart
15. Correcting (advising)
16. Discipline
17. Gossip
18. God
19. Guidance
20. Laziness
21. Justice
22. Jesting
23. Knowledge
24. Love
25. Married Life
26. Men (righteous)
27. Men (wicked)
28. The mouth
29. Obedience to parents
30. Peace
31. Pride & humility
32. Relationships
33. Riches (money)
34. Satisfaction
35. Stealing
36. Temptation
37. Testing
38. Trust
39. Vows

40. Wisdom (the wise)

41. Worship

Proverbs 1

Verse 7 – “Fear of the Lord” = a “reverence for God expressed in submission to His will” –Ryrie. This verse sets the pace for the entire book. (Prov #1) (PP#38)

Verses 1-19 – “The way of sinners is attractive but it leads to destruction.” –Ryrie (Prov #2) (PP#39)

Verses 8-19 – Solomon specifically addresses this portion of Proverbs (at least chapters 1-9) to his son (1:8,10,19; 2:1; 3:1,21; 4:1,10,20; 6:1,3,20; 7:1,24; 8:32; 10:1,15; 23:19,26; 24:13,21; 27:11; 31:2). The only son of Solomon recorded in Scripture is Rehoboam (1 Kings 11:43).


Proverbs 2

Verse 4 – If we will truly seek for wisdom, we will find it.

Verses 9-22 – Four results of wisdom (BS #205): (PP#41)

- We will discern righteousness & justice (vv. 9-11)
- We will be delivered from evil (vv. 12-15)
- We will be delivered from adultery (vv. 16-19)
- We will walk in the good way (vv. 20-22)

Proverbs 3

Verses 5-7 – This passage is among the best known and most loved in Proverbs. It also expresses well the central theme of the book—that only the wisdom and knowledge which come from the Lord is trustworthy to guide us in life.

Verses 11-12 – This passage on the Lord disciplining those He loves is quoted in Hebrews 12:5 (see Job 5:17).

Proverbs 5
Verses 3-23 – This is the first of several warnings of the lure and dangers of sexual sin (6:24-25; 7:5-27).

Proverbs 6
Verses 6-11 – The virtues of diligence and hard work are common in Proverbs.

Verses 16-19 – This is the first list given containing the sins that the Lord hates: (PP#43)

1. Pride
2. Lying
3. Murder
4. A wicked heart
5. Evilness
6. False witness
7. Sowing discord

Proverbs 10
Verse 1 – With this verse begins the second half of the book of Proverbs. The first nine chapters are thematic, developing themes such as wisdom, the dangers of immorality and following the instruction of wise parents. The second half, 10:1-22:16 is composed of random proverbs of Solomon.

Chapters 10:1 – 22:16 – “These proverbs are general principles and guidelines which may have exceptions. Any exception is not a problem of inerrancy, but a matter of the nature of proverbs. They are true as general rules” –Ryrie. (PP#44)

Proverbs 11
Verse 22 – A beautiful woman who has no discretion is compared to a gold ring in a swine’s snout.

Proverbs 13
Verse 15 – The way of the treacherous is their ruin. A probable reading is “rugged,” or “is an enduring rut.”

Proverbs 14 (PP#45)
Verse 12 – Although a way may seem right to a man, it may end in death (see 12:15; 16:25; 21:2).
Proverbs 18
Verse 17 – It is wise to hear both sides of the story before making a judgment (cp. v. 13).

Proverbs 22
Verse 6 – Train up a child... (see 22:15; 23:13).

Verse 24 – Do not associate with a hot-tempered man.

Proverbs 23
Verses 29-35 – The dangers of alcohol.

Proverbs 25
Verse 1 – Some 200 years later the men of Hezekiah’s reign gathered and copied a number of Solomon’s proverbs. They are apparently recorded from 25:2-29:27.

Verses 11-12 – Might well describe the purpose and value of the book of Proverbs.

Verses 21-23 – Quoted in Romans 12:20.

Proverbs 26
Verses 4-5 – An example of looking at an issue from two different perspectives.

Proverbs 27
Verse 17 – Iron sharpens iron.

Proverbs 30
Attributed to Agur, son of Jakeh. We know nothing more about him.

Proverbs 31 (PP#46)
Chapter 31 is attributed to King Lemuel. We know nothing more about him except that his mother taught him this oracle.

Verses 10-31 – The excellent wife

Verse 30 – The greatest possible characteristic for a woman is that she fears the Lord.
APPLICATION: One of the most helpful ways to benefit from Proverbs is to index the proverbs according to categories. *(PP#47-51)*

KEYWORD: ANGER

Proverbs 14:17 – Anger leads to foolish actions (cf. 14:29). The quick-tempered person acts foolishly and loses people’s respect.

Proverbs 14:29 – Results from lack of patience and understanding.

Proverbs 15:1 – A harsh word stirs up anger.

Proverbs 15:18 – Anger stirs up dissension “hot-tempered—strong word meaning “heat, rage.”

Proverbs 16:32 – Patience is preferable to physical power (patience = longsuffering or slow to anger). This person has his emotions under control.

Proverbs 19:11 – Discretion makes a man slow to anger. It is glorious to overlook an insult.

Proverbs 19:19 – The hot-tempered person will be constantly in trouble.

Proverbs 20:22 – Rather than take our own revenge we should wait on the Lord. The Lord here is our deliverer rather than avenger.

Proverbs 22:24, 25 – Avoid associating with a hot-tempered man because his influence could prove fatal.

Proverbs 27:4 – Jealousy is more unbearable than anger.

Proverbs 29:11 – The wise man holds back anger, but the fool is the slave of impulse and is at the mercy of every moment when he chances to feel irritation.

Proverbs 29:22 – The angry man causes himself and others to sin.

I. Causes of anger *(PP#52)*

14:29 – Lack of patience and understanding
29:11 – Being a fool
15:1 – A harsh word
22:24, 25 – Learning the ways of the angry

II. Behavior of the angry (PP#53)

14:17, 29 – Foolishness
19:19 – Lack of self-control
25:23 – Angry looks
27:4 – Jealousy
29:22 – Sin

III. Results of anger (PP#54)

14:17 – Hatred of others
15:18 – Causes dissension (29:22)
19:19 – Constant trouble
29:22 – Causes himself and others to sin (30:33)

IV. Remedies (PP#55)

14:29 – Patience (15:18)
15:1 – A gentle answer
16:32 – Self-control (29:11)
19:11 – Wisdom; overlooking insults (humble)
20:22 – Waiting on the Lord instead of taking revenge

James 1:19, 20
**Ecclesiastes (PP#56)**

**Introduction (BS #206) (PP#57)**

1. **Author:** Solomon is traditionally recognized as the author; although his name is not specifically mentioned, he calls himself “The Preacher” 6 times (1:1).

2. **Recipients:** Not specifically stated. “Young man” (11:9) and “my son” (12:12).

3. **Date:** About 935 BC. Probably written in Solomon’s old age.

4. **Title:** Means “preacher”

5. **Purpose:** To show that life is meaningless apart from God. But that life is a gift from God and is meant to be enjoyed when lived from a godly perspective.

6. **Theme:** The emptiness of life, apart from God.

7. **Interpretation:** Until the Reformation Ecclesiastes was usually interpreted allegorically. For example, eating and drinking referred to the Torah or the Eucharist.

**These words are repeated throughout: (PP#58)**

- “Vanity” – 39 times
- “Under the sun” – 29 times
- “God” – 40 times
- “Wisdom” – 45 times
- “Striving after wind” – 9 times

The phrase “under the sun” refers to the earthbound, temporal outlook and experience of the natural man and this is vanity, or futility.

**The 10 Vanities (BS #252): (PP#59)**

- Human wisdom – 2:15-16
- Human labor – 2:19-21
- Human purpose – 2:26
- Human rivalry 4:4
- Human avarice 4:8
- Human fame 4:16
- Human satisfaction – 5:10
- Human coveting – 6:9
Human fun – 7:4
Human awards – 8:10,14

At the Feast of Tabernacles, the most joyous feast of the year, the Jews read Ecclesiastes.

Ecclesiastes 1
Verse 2 – Vanity here means empty or meaningless. Solomon felt that the strivings of men are like chasing the wind (1:14, 17).

Verses 4-11 – Solomon observes the cycles of life and finds that nothing really changes (vv. 4-7). This causes weariness and dissatisfaction (v. 8), and a realization that there really is nothing new under the sun (vv. 9-11).

Verses 12-15 – As Solomon made every effort to apply his great wisdom to understanding life under the sun; he determined that is an unhappy and empty business that the Lord has given mankind. Solomon decided that the more he understood the sadder he became (vv. 16-18).

Verses 12-2:9 – Solomon tried various things to find satisfaction but all failed.

(BS #207 – “Futility”): (PP#60)
1. Human wisdom (1:12-18)
2. Pleasure (2:1-3)
3. Achievements (2:4-6)
4. Possessions (2:7-8a)
5. Sex (2:8b)
6. Fame (2:9)

Ecclesiastes 2
Verses 10-11 – At the end of all these experiments Solomon decided that all his efforts accomplished nothing.

Verses 12-16 – Solomon determined that living wisely was superior to living foolishly (vv. 12-14a) yet the same destiny awaits both the wise man and the fool.

Verses 17-23 – The conclusion Solomon drew was that he hated life, especially in light of the fact that eventually he will leave all that he has amassed and accomplished to others who may not be so wise (vv. 18-23). This drove him to despair (v. 20).
Verses 24-26 – “Solomon’s solution to the paradoxes of life, set forth 6 times (3:12-13; 3:22; 5:18-19; 8:15; 9:7-9), is to enjoy to the fullest the life that God has given, recognizing it as His gift. God has not revealed the solution to all of life’s inconsistencies, but has given man a life to enjoy while living in obedience to Him” –Ryrie. (PP#61)

Solomon also draws a distinction between the life of the one who pleases God and the sinner (v. 26).

Ecclesiastes 3
Verses 1-8 – In this life under the sun this is an appropriate time for everything, and conversely, an inappropriate time for those same actions.

Verses 9-15 – Solomon contemplates the value of work and toil. He concludes that everything has its moment of beauty (v. 11a) and yet God has built into the heart of man the knowledge that there is something more, greater and eternal than what we experience on earth (v. 11b), and there are limits to what we can know and discover about these things (v. 11c). In the meanwhile it is the gift of God to enjoy life, to do good and to take pleasure in our toil (vv. 12-13). Overall God has a sovereign plan (vv. 14-15).

Verses 16-22 – Under the sun Solomon observes much in life that is unjust (vv. 16-17). He concludes that God is testing man (v. 18) for they cannot understand their fate and resemble beasts in their death (vv. 18b-21). Therefore man is to rejoice in his work and leave his destiny to God (v. 22).

Ecclesiastes 4-5 – As Solomon looks at life, he decides that it is all empty and a waste of time. He looks at the following areas (BS #208): (PP#62).

- Life in general (4:1-3) – Those never born have advantage over the living who have witnessed the evils of life.
- Work (4:4-12) – Much toil is the result of envy (v. 4) and mindless activity (vv. 4:7-8) and thus man needs companionship.
- Political success (4:13-16) – is fleeting at best.
- Insincere religion (5:1-7)
- Wealth (5:8-17) – Those who are in love with wealth will never be satisfied with wealth no matter how much they obtain.
Ecclesiastes 5  (PP#63)
Verses 18-20 – Solomon does not despise wealth as such, but God offers superior alternatives.

1. Satisfaction with the simple things of life such as good food and drink and enjoyable labor (v. 18).
2. The power to enjoy our possessions (v. 19a).
3. The acceptance of one’s lot in life, rejoicing in one’s toil—enjoyment of what one does (v. 19b).
4. Occupation with joy of one’s life (v. 20).

Ecclesiastes 6
The emptiness of riches.

Verses 1-12 – Such a life as described in 5:18-20 is not possible unless God grants it. It is possible for a man to have been given by God great wealth and honor but not the ability to enjoy these things (vv. 1-2). Satisfaction in even the normal things of life is God’s gift and is not obtained through human effort or wisdom (vv. 7-8). No one can know the future (vv. 10-12), so it is better to enjoy what we have in the present (v. 9).

Ecclesiastes 7
Verses 1-14 – Solomon offers a string of unrelated proverbs ending with the truth that God has made both the day of prosperity and the day of adversity. As a result man can never be sure of the future.

Verses 21, 22 – We should not take to heart the negative things people say about us, for we know how many negative things we have said about others.

Verses 23-29 – Everywhere Solomon searches he comes up with only bits and pieces of truth, and many things remain a mystery. One thing he has found for sure is that “God made man upright, but they have sought out many schemes” (v. 29).

Ecclesiastes 8
Verse 11 – Delay in execution of justice encourages evil.

Verses 14-17 – Life is not fair as good people often suffer what the wicked deserve and vice versa (v. 14), so rather than trying to figure out the mysteries of life (vv. 16-17) man should enjoy the gifts that are his while he has them (v. 15).
Ecclesiastes 9

Verses 1-9 – Solomon continues the same theme. Life from man’s vantage point under the sun is often mysterious (vv. 1-6). Rather than being weighed down by these perplexities man should enjoy the life of simple pleasures that are his (vv. 7-9).

Verses 11-18 – Success in life often is more of a matter of chance than skill (v. 11), and the success that does come is often unnoticed by others (vv. 13-15). Still to live wisely is superior to foolishness (vv. 16-18).

Ecclesiastes 10

This chapter is composed of a number of Proverbs. Some like verses 8 and 9 seem to go together. Solomon condemns laziness in verse 18 then seems to contradict himself in verse 19. But verse 19 gives an explanation for why some people are slothful—they spend their lives looking for a good time and falsely believe that every problem in life is solved through money.

Ecclesiastes 11

This chapter is devoted to wise living in the face of uncertainty. Instead of being paralyzed by what might happen (vv. 3-4) we should diversify our efforts for we cannot know in the present what might be successful (vv. 1-2). Instead of trying to unravel the mysteries of life (v. 5) we should diligently go about our business (v. 6). The young person should rejoice in the life God has given him (vv. 7-8a, 9a) but he should know that many dark days lie ahead (v. 8b) and God will hold him to account for his actions (v. 9b), and why should he cause himself unnecessary pain (v. 10).

Ecclesiastes 12

Verse 1 – “Solomon exhorts young men to remember God in their youth, before old age and poor health overtake them and life’s pleasures vanish” –Ryrie.

Verses 2-8 – is a description of old age.

Verse 11 – May be the key to the book. Wise words should push us to right actions (goads), while the words of truth given by one Shepherd should give us a foundation for living (nails)...We should beware of going beyond these to the writings and words of men (v. 12).

Verses 13, 14 – Solomon’s conclusion is to fear and obey God, this being the summation of the duty of man.
Song of Solomon (PP#64)

Introduction (BS #209) (PP#65 & 66)

1. Author: Solomon

2. Title: Usually called Song of Solomon (1:1) or Song of Songs (v. 1). Also known as Canticles which means a “series of songs.”

3. Recipients: Not specifically stated. It was a tradition among the ancient Israelites not to allow young men to read a book until age 30.

4. Date: About 970 BC. Evidently in Solomon’s early years as king.

5. Purpose: To honor marriage and wedded love.

6. Theme: The tender love of the bridegroom and bride.

7. Note: There is only one reference to God in this book (8:6), and that could be translated “a vehement flame” instead of “flame of the Lord.”

Schools of Interpretation (PP#67)

A. Allegorical – Purely figurative or symbolic. The wisdom literature books of Job, Proverbs, Ecclesiastes and Song of Solomon were interpreted symbolically throughout most of church history until the Reformation. The Reformers however continued to interpret the Song allegorically. It was not until the 19th century that a literal meaning was seriously considered by scholars.

Examples of allegorical twists given to portions of the song include: the Shulammite’s two breasts representing the Old Testament and New Testament and the myrrh that lodges between them is Jesus Christ, who spanned the two Testaments.

Historically, the Jews view the Song as a picture of God’s (Solomon) love and care for Israel (the Shulammite). The church has often interpreted the Song as a picture of God’s (Solomon) love and care for the church (the Shulammite). Fully one-third of Charles Spurgeon’s famous devotional, Morning and Evening, draws its daily thoughts from an allegorical understanding of the Song.
B. Literal – A human love story, of literary merit, with no typical or figurative meaning. Since the mid-19th century a more literal approach has been common, with at least three possibilities:

1. Love story between Solomon and the Shulammite.
2. Love triangle. The Shulammite is in Solomon’s harem but she is in love with a shepherd boy back home.
3. Anthological – collection of love poems with no particular story in mind.

Those who see this as a literal love story of Solomon and the Shulammite, see the storyline as something like the following:

**Song of Solomon 1**

**Verses 5-6** – The Shulammite’s (6:13 probably derived from the place called Shunem located a short distance north of Jezreel near the plain of Megiddo) stepbrothers made her caretaker of the vineyard, with the result that she could not care for her personal appearance as well as other girls could. Instead she was sunburned.

**Verses 2-17** – The romance is progressing:
- King Solomon had a vineyard in the hill country of Ephraim, about 50 miles north of Jerusalem (8:11).
- He let it out to keepers (8:11). The father of the family was apparently dead; there was a mother and two sons (1:6), also two daughters, the Shulammite (6:13) and a little sister (8:8).
- The Shulammite was the Cinderella of the family (1:5) naturally beautiful but unnoticed. Possibly her brothers were half-brothers (1:6). They made her work very hard (1:6). They denied her many privileges and made her keep the vineyards (1:6). She had no opportunity to care for her personal appearance (1:6). She pruned the vines (2:15) and set traps for the little foxes (2:15). She also kept the flocks (1:8). Being out in the open so much, she became very sunburned (1:5). One day a tall handsome stranger came to the vineyard. It was Solomon disguised. He showed an interest in her, and she became embarrassed concerning her personal appearance (1:6). She takes him for a shepherd and asks about his flocks (1:7). He answers evasively (1:8), but also speaks loving words to her (1:8, 9, 10) and promises rich gifts for the future (1:11). He wins her heart and leaves with the promise that some day he will return. She dreams of him at night and sometimes thinks he is near (3:1). Finally he does return in his entire kingly splendor to make her his bride (3:6-7).
Verses 12-17 – This is the first of numerous descriptions of admiration between the two lovers (2:2-3, 10, 13-14; 4:1-7; 5:10-16; 6:4-7, 10; 7:1-7)

Song of Solomon 2
Verse 1 – Some of the pictures in the Song that have been given allegorical meanings: (PP#68)

1. Rose of Sharon – a picture of Christ (2:1).
2. Lily of the valley – a picture of Christ (2:1).
3. “His banner over me is love” – Christ’s love and protection of either the church or the individual Christian (2:4).

Verse 7 – This is the first of three times in which the “daughters of Jerusalem” are commanded not to “stir up or awaken love until it pleases” (3:5; 8:4). This is an apparent reference to the idea that there is a proper time to show romantic love and a time to control those feelings and actions.

Song of Solomon 5
Verses 2-8 – This scene, sometime after the wedding night, shows the bride refusing to let her husband in, regretting it, finding that he had left, and then searching for him. The king had left myrrh on the door as a reminder that he had been there. The watchmen then mistook her for a criminal.

Song of Solomon 6
Verse 8 – Solomon had 60 other wives and 80 concubines.

Song of Solomon 7
This is the section describing most strongly the physical attraction and desire that the lovers have for each other.

Song of Solomon 8
Verse 6 – This is the only direct reference to God in the book. (In the King James Version there is no such reference. Instead at 8:6 the Hebrew word Yah is translated “vehement.”)
PART 4 POWERPOINT (#1)
Isaiah (PP#2)

Introduction (BS #186) (PP#3-5)

1. Author: Isaiah. He is referred to about 13 times in 2 Kings 19, 20. It is thought that he ministered for a long time, possibly 60 years. Tradition tells us that he was martyred by being sawed in two (Heb 11:37). He was greatly responsible for the reforms of Hezekiah. Also see “Recipients” below.

2. Recipients: Judah and Jerusalem (1:1; 2:1; 3:1 etc.). Chapters 1-39 seem to address a different audience (Judah prior to the exile) than chapters 40-66 (Judah in exile in Babylon anticipating an imminent return to Zion); have a different theological emphases with the first section focusing on the judgment of God and the second on His sovereignty; and the second section has a more flowing and poetic style. This has led some liberal higher critics to believe that there are at least two authors of Isaiah.

3. Date: Isaiah ministered from 758-698 BC. Jeroboam II had been reigning in Israel for 15 years when Isaiah began his ministry. Assyria was beginning to be a great force about the time Isaiah began his ministry.

4. Purpose of the book: Isaiah appeals to the people to turn back to God or be driven from the land (1:19, 20; 6:9-12). But even though the Jews are dispersed, yet the nation has a glorious future ahead, a future wrapped up in their coming Messiah. Israel is a mess as Isaiah prophecies. In their rebellion (1:2-4) and sin (59:7-8) they:
   - turned to other kings (31:1)
   - turned to other gods (2:6, 8; 27:9)
   - turned to spiritists (8:19)
   - turned to themselves (22:8-11)

5. Theme: The justice and grace of God. This is considered the most important of the Major Prophets.

6. Note: Isaiah is the prophetic book most quoted in the New Testament. One hundred and ninety four passages contain allusion to verses from 54 of Isaiah’s 66 chapters. Isaiah has influenced the New Testament more than any other Old Testament book. Isaiah 40:3 and 56:7 are each quoted three
times and all or portions of 6:9-10 are quoted five times. Quotes in the New Testament identify four main categories:

- Messianic prophecies
- Eschatological (salvation history and the last things)
- The Christian life or to teach doctrine
- Parallels between events or Israel's conduct in the OT and in the NT (Theological Interpretation of the Old Testament, p. 205).

7. Key phrase: “The Holy One of Israel” (28x).

8. Contemporaries: Jonah, Amos and Hosea all prophesied at the same time in north and Micah in the south.

9. Outline: Isaiah has three main parts:

   Chapters 1-35 – Prophetic: condemnation
   Chapters 36-39 – Historical: Hezekiah
   Chapters 40-66 – Prophetic: Consolation

Isaiah 1
Verse 1 – Isaiah prophesied during the reign of four kings from Judah. Uzziah and Jotham were good kings, Ahaz was evil and Hezekiah was excellent.

Verses 2-5 – Even under the reign of godly kings most of the people turned against the Lord.


Verses 10-15 – The Lord was sick of religious ceremonies done with sinful hearts.

Verses 16-17 – The social sins of the people reveal their heart’s condition (1:23; 2:15; 5:8-30).

Verses 16-18 – The Lord’s desire for His people is that they turn from their sins and obey Him. Note that this is in the context of God’s people living for Him not unsaved people getting saved.
Isaiah 2
Verses 2-4 – This is the first of many descriptions of the Kingdom Age found in Isaiah (4:2-6; 11:1-16; 25:1; 26:4; 33:17-24; 35:1-10).

Isaiah 4 (BS #187) (PP#6)
Four prophetic points:
1. Prophet’s own time
2. Captivity and restoration
3. Christ
4. Millennium – New heavens and new earth

Verse 1 – A description of the cleansing of Israel (during the Tribulation), followed by the Kingdom Age (4:2-6).

Isaiah 5
Verses 8-25 – Six Woes on Israel (BS #188): (PP#7)
(Social Sins that revealed their spiritual sins)
1. Land grabbers (verses 8-10).
2. Drunkards (verses 11-17).
3. Deceivers (verses 18, 19).
4. Perverters of moral distinctions (verse 20).
5. Conceited (verse 21).

Isaiah 6
When Isaiah came into the presence of the Lord, he saw three things that changed his life (BS #189): (PP#8)

2. Himself (6:5-7).
3. The need (6:8).

To the extent we grasp these 3 things God will really use us for His work.

Verses 8-13 – Isaiah’s specific mission is unexpected. He is to preach so that the people who have already rejected God will grow even more callous against God. Isaiah is to preach until God brings judgment on the people (vv. 11-13).

Isaiah 7
Verse 14 – The Lord promises to deliver Judah from Syria during the reign of Ahaz (a wicked king). He gives Ahaz a sign showing that He will keep
His word. That sign would be that a virgin would bear a son who will be named Immanuel. Before the boy is very old the kings opposing Judah will be dead (v. 16). This verse is used in the New Testament as a prophecy of Jesus’ birth (Matt 1:23).

Isaiah 8  
Verse 3 – Isaiah was married and his wife was called “the prophetess.” He had two sons (7:3; 8:3).

Verses 19-20 – The people were turning to the mediums who “chirp and mutter” their prophecies. Isaiah calls for them to inquire of God through the teachings and testimonies (see 9:16; 30:8-18).

Isaiah 9  

Verses 6-7 – This is one of the most powerful prophecies of Christ coming to reign on David’s throne. Both His first and second coming are referenced.

Verse 17 – God does not have compassion on the destitute who are godless, although He condemns the godless because they take advantage of the needy (10:2).

Isaiah 11  
Verse 1 – This is the first of several times in which Jesus is referred to as a branch. The description that follows is of Christ’s reign during the Kingdom Age. Some descriptions: (PP#9-10)

1. The Spirit of the Lord will be on Him (v. 2).
2. He will judge impartially and righteously (vv. 3-4a).
3. He will destroy the wicked (vv. 4b-5).
4. The curse on creation will diminish (vv. 6-9a).
5. The earth will be full of the knowledge of God (v. 9b).
6. The nations will turn to Christ (v. 10).
7. Israel will return to the Lord (vv. 11-13).
8. Israel will conquer and subdue their enemies (vv. 14-16).

Isaiah 13  
A prophecy concerning the utter and complete destruction of Babylon. The Lord will then restore Israel and return them to their land (14:1-2).
Throughout this section of Isaiah (10-28) the Lord prophesies coming judgments on the nations (compare these judgments with those pronounced in Jeremiah 46-51 and Ezekiel 25-32): \textbf{(PP\#11 & 12)}

- Assyria (10:5-19; 14:24-27)
- Philistia (14:28-32)
- Moab (15:1-16:14)
- Damascus (17:1-14) The capitol of Aram
- Cush (18:1-7)
- Egypt (19:1-15) (Yet God will one day bring Egypt to Himself (19:16-25)
- Dumah (21:11-12)
- Arabia (21:13-17)
- Judah (22:1-25; 28:14-22)
- Tyre and Sidon (23:1-18)
- The whole earth (24:1-23)
- Israel (28:1-13)

\textbf{MAP (PP\#13)}

Isaiah 14

Verses 12-21 – Some believe, but we cannot be certain, that this passage describes Satan, his pride and his destruction (Ezek 28:11-19).

Verses 13-14 – Notice the five “I will’s” that are an evidence of Satan’s sin of pride.

Isaiah 20

This is the first of Isaiah’s personal object lessons: Walking naked and barefoot for three years—Assyria captures Egyptians and Cushites (20:1-6).

Isaiah 26

Verse 3 – This verse, while applicable to all ages, is in the context of the Kingdom Age.

Isaiah 28

Verses 10, 13 – Because of Israel’s spiritual condition they are only able to learn God’s truth through the simplest of means.
Verse 11 – One of the signs of judgment on the Jews would be dwelling among a people who speak languages they do not understand. This verse is quoted in 1 Corinthians 14:21. See similar statements in Psalm 114:1 and Deuteronomy 28:49.

Verse 16 – See 8:14-15. This verse is cited in 1 Peter 2:6.

Isaiah 30
Verses 8-18 – cp. 8:19-20; 9:16 – The people have so rejected God that they command their prophets to speak falsehood (vv. 10-11), and turn to Egypt for rescue (vv. 15-16) yet the Lord longs to show mercy (v. 18), which will lead them back to Himself (vv. 19-22).

Isaiah 36-39
These chapters are the only narrative section in Isaiah. It recounts the story of King Hezekiah and is very similar to the account in 2 Kings 18:1-20:20

Isaiah 40-66
1. Addresses a different audience: the exiles in Babylon anticipating an imminent return to Zion.
2. Different theology emphasis and focus: the sovereignty of God vs. God’s judgment and the coming age of Christ.
3. More flowing and poetic (style).

Some higher critics see different authors, but inspiration would reject this idea:

<table>
<thead>
<tr>
<th>Pre-exilic</th>
<th>Exilic</th>
<th>Post-exilic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-39</td>
<td>40-55</td>
<td>56-66</td>
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</table>

1st Isaiah 2nd Isaiah 3rd Isaiah

Isaiah 40
Verse 1 – “Here begins the great second section (chapters 40-66) of the book. In contrast to the dark judgment of the preceding chapters, it shines with the light of the promises of restoration to the land (40-48), of the coming of Messiah (49-57), and of the millennial blessings for Israel (58-66). Though the people had not yet gone into exile, Isaiah saw beyond that terrible time to future blessings” – Ryrie.

Verse 31 – The Lord will give strength to those who wait on Him.
Isaiah 41
Verses 21-29 – As the Lord challenges the idols that Israel often worshipped He does so on the basis of omniscience. If the idols were truly deities let them foretell the future that we might be impressed (41:23). They could not do so, but the Lord could, demonstrating the fact that He is truly God (42:8-9; 44:7-8; 28; 48:3-5).

Isaiah 42
Verse 8 – The Lord will not share His glory with others.

Isaiah 43
Verses 1-7 – Despite Israel’s rebelliousness the Lord still loves her and will restore her in time.

Isaiah 44
Verse 6 – A distinction between the Lord (King) and the Lord of Hosts (Redeemer). The Lord claims to be the “First and the Last,” a claim that Jesus makes in Revelation 1:8 and 22:13 (See Isaiah 48:12).

Verses 12-20 – This is one of the best descriptions in Scripture of the absurdity of idolatry. The real problem is spiritual blindness (vv. 18-19) and a deluded heart (v. 20) (see 2 Tim 2:25-26).


Isaiah 45
Verses 5 – Five times in chapter 45 the Lord makes the claim that there is no other God besides Himself (vv. 6, 18, 21, 22) (see also 46:9; 44:8).

Isaiah 46
Verse 1 – Beasts bear the gods of the nations; God, on the other hand, bears Israel.

Isaiah 48
Verses 9-11 – The Lord has restrained His anger purely because of His name’s sake. His “glory He will not give to another” (v. 11).

Verse 16 – An Old Testament reference to the Trinity.

Verse 22 – There is no peace for the wicked (see 57:21), but peace is found through the sacrifice of Christ (53:5).
Isaiah 49-57
The coming spiritual deliverance through God’s servant is announced.

Isaiah 52:13-53:3-12
The suffering and triumphant servant (BS #190): (PP#14)

2. The person of the Servant (53:1-3).
3. The passion of the Servant (53:4-6).
4. The passivity of the Servant (53:7-9).
5. The portion of the Servant (53:10-12).
–Ryrie

Isaiah 55
Verses 1, 2 – Eternal life cannot be bought, only received as a gift. But God promises to satisfy the spiritual thirst of any whom will come to Him. It makes no sense that people continue to try and satisfy their spiritual needs with things that can never satisfy.

Verse 6 – This is one of several verses in Scripture that warn of a time when we have so despised the Lord that there will come a time when He will not be found (57:13).

Verses 8-9 – God’s thoughts and ways are not our thoughts and ways.

Verse 11 – God’s word will accomplish His purpose.

Isaiah 56
Verse 8 – When God gathers the Jews He will gather others as well—presumably among the Gentiles.

Isaiah 57
Verse 10 – Although their sin wearied them they continually found new strength to continue in their sinful ways.

Verse 16 – The Lord’s anger will not last forever, for eventually He will rescue His people.

Isaiah 58
Verses 1-14 – The hypocrisy of the Jews had so grown that they thought they could perform religious rituals, while they did harm to the poor and
needy, and still have the favor of the Lord. God rejected this behavior and calls for holy lives that matched their supposed devotion to the rituals.

Isaiah 59
Verses 1-2 – The people’s troubles did not result from the inability of the Lord but from their iniquities that has brought separation between God and them.

Isaiah 61
Verses 1-3 – “The ministry of Messiah at His first coming is described in verses 1, 2a and His Second Coming in verses 2b-3. In claiming to be Messiah, Jesus Christ read in the synagogue only that which applied to His ministry during His first coming (Luke 4:18-19).” –Ryrie

(ESV #187) (PP#15)

Isaiah 62
Verse 4 – “Beulah” means “My Delight Is in Her” and speaks of the Land of Israel during the Kingdom.

Isaiah 64
Verse 6 – Because Israel had rejected its God they have become unclean and all their righteous deeds (religious rituals) are like a polluted garment.

Isaiah 65
Verses 1-2 – Because of Israel’s rebellion the Lord will turn to the Gentiles. Verse 2 is cited in Romans 10:20-21. Yet the Lord will not totally cast Israel out; He will keep a remnant and ultimately restore His people who follow Him (vv. 8-12).

Verses 17-25 – Characteristics of the Kingdom (BS #191): (PP#16)

1. Joy (v. 18)
2. Longevity (v. 20)
3. Peace and Security (vv. 21-23)
4. Peace in nature (v. 25)

Isaiah 66
Verse 2 – The one who finds the Lord’s favor is the one who is humble and trembles at the Lord’s word.

Jeremiah (PP#19)

Introduction (BS #193) (PP#20)

1. Author: Jeremiah the prophet. He was very unpopular with the people because of his prophecies. He is often called the “weeping prophet” (see 9:1).

2. Recipients: Mainly Judah and Jerusalem.

3. Date of Writing: Possibly 626-560 BC. From the reign of Josiah through the reign of Zedekiah and then for as long as 26 years in Egypt.

4. Purpose: To warn the nation of Judah of coming destruction, and to call the people to turn back to the Lord (1:10).

5. Theme: The sinfulness of Judah brings about the Babylonian captivity.


“Jeremiah was the prophet of the ‘Word of the Lord.’ He used ‘thus says the Lord’ or similar phrases 157 times out of 349 such phrases used in the Old Testament” –Kaiser.

Jeremiah 1

Verse 5 – God’s description of Jeremiah (BS #194): (PP#21)

1) God had planned Jeremiah’s ministry.
2) God had set Jeremiah apart before he was born.
3) God had appointed Jeremiah as a prophet.

Verse 6 – Jeremiah’s response to this:

1) I do not know how to speak.
2) I am but a youth.

Verses 7-10 – God equips Jeremiah for his task. He will have a dual ministry: to break down and to build up (v. 10).

Verses 18-19 – God will give Jeremiah the strength he needs to withstand the opposition (15:19-20).
Jeremiah 2
Verse 13 – The great sin of Judah: They have forsaken the Lord, the fountain of living waters, and replaced Him with self-made broken cisterns.

Jeremiah 3
Verses 16-18 – Jeremiah often describes the Kingdom Age. The Ark of the Covenant will no longer play a central (or any) role in the worship of Israel, for the Lord Himself will be present (23:3-8, 21-32; 30:1-24; 31:1-24, 26-40; 32:36-44; 33:6-18).

Jeremiah 4
Verses 1, 2 – “Apparently Josiah’s reforms (3:6, 10) had only superficial effects on many.” – Ryrie

Verses 19-21 – Jeremiah’s reaction to coming judgment (8:8-9; 15:15-21).

Jeremiah 5
Verses 30, 31 – The false prophecies that led the people astray (6:10-13). They should have sought the ancient paths (6:16-17; 8:11-12; 14:13-16, 18; 23:1-2, 9-40; 27:9-10, 16; 24:8-9; 50:6; Lam 2:14).

1) The prophets prophesy falsely.
2) The priests rule on their own authority.
3) The people love it.

Jeremiah 6
Verse 25 – “Terror on every side.” (See 20:3).

Jeremiah 8 and 9
Verses 8:18-9:6 – Jeremiah’s great grief for his people.

Verse 9:24 – If we are to boast in anything it should be in the Lord (10:19-25).

Jeremiah 10

Jeremiah 11
Verse 14 – The Lord tells Jeremiah not to pray for Judah for He will not rescue them (14:11).
Jeremiah 12
Verses 1-4 – Jeremiah wants to discuss with God the age-old question: why do the wicked prosper?

Verses 5-6 – God’s reply: If footmen tire you out, how will you compete with horses? God really does not answer the question; He simply warns of greater trials to come.

Jeremiah 13
Verses 1-11 – Jeremiah’s first object lesson: The waistband that is ruined. This symbolizes how God will destroy the pride of one who is close to Him – Israel. (BS #195) (PP#22)

- Ruined waistband—Israel’s pride destroyed.
- Potter’s house—God can make useful.
- Earthenware jar—Too late for Judah.
- Figs—Restoration and rejection of Jews.
- Bonds and Yokes—Babylon would rule the nations.
- Large stones—Nebuchadnezzar would rule Egypt.
- Scroll thrown into river—Babylon would sink and never rise again.

Jeremiah 15
Verse 1 – Even if Moses and Samuel asked God would not turn toward Judah. Moses plea for Israel (Exodus 32:11-14), as did Samuel (1 Sam 12:23). In both cases God delivered Israel, but He would not deliver this generation.

Jeremiah 16
Verse 2 – Because of the trouble ahead God forbids Jeremiah from marrying and having children.

Jeremiah 17
Verses 5-8 – Psalm 1

Verses 9-10 – The heart is deceitful and sick and cannot be understood, except by God.

Jeremiah 18
Verses 1-11 – Using the potter’s house as an object lesson God promises that He can yet make the house of Israel into a useful vessel if they will yield to His will. But Israel is unwilling to follow the Lord (v. 12).
Jeremiah 20
Verse 2 – Jeremiah is beaten and put into stocks for prophesying.

Verse 3 – The Lord renames Pashhur the priest “Terror On Every side” and pronounces judgment on him (v. 6). Afterward Jeremiah is apparently nicknamed “Terror On Every side” (v. 10) (see 6:25; 46:5; 49:29).

Verses 7-9 – Jeremiah decides not to speak for the Lord any longer. But then the word of the Lord burns within him – he could not hold it in.

Verses 13-18 – Jeremiah seems to be on an emotional rollercoaster. In verse 13 he sings praises to the Lord, and in verses 14-18 he curses the day of his birth. That is very similar to Job’s prayer in Job 3:2-19; 10:18-19.

Verse 18 – Rather than heed Jeremiah’s prophecies the people reject his words and turn on him.

Jeremiah 21
Verses 1-2 – Wicked King Zedekiah sends his priest Pashhur (see 20:2-6) to ask Jeremiah to prophesy good things from the Lord, Jeremiah instead prophesies destruction (vv. 3-10).

Verses 8-9 – This is the prophesy which gets Jeremiah in major trouble, as he calls for the people to surrender to the Chaldeans.

Jeremiah 23
Verses 5-8 – Prophecy concerning the branch who will rule over Israel.

Jeremiah 25
Verse 3 – Jeremiah had been prophesying to Judah for 23 years by this point.

Verses 11, 12 – Jeremiah prophesies that Judah would be in captivity 70 years after which God will punish Babylon.

Jeremiah 26
Verses 8-24 – Because of what Jeremiah prophesied the priests, prophets and people sought to kill him. This brought division among the people and Jeremiah’s life was spared (v. 24).
Jeremiah 28
Verses 1-17 – Hananiah prophecies falsely that Judah will return home within two years. Jeremiah prophecies that Hananiah will die within the year and he does (v. 17).

Jeremiah 29
Verses 1-23 – Jeremiah sends a letter to the exiles telling them to live in Babylon and seek the good of the city in which they live (v.7). The Lord will bring them back to the land after 70 years in exile (v. 10), and when they truly seek Him they will find Him (vv. 13-14).

Verse 11 – This verse is often taken out of context to promise that good things will always happen to God’s people. But at that very moment and for 70 more years they were exiles. In verses 16-19 God promises judgment on many of His people because of their disobedience (compare 39:16; 44:27; Lam 3:38).

Verse 13 – When we search for the Lord with all our hearts, we will find Him.

Jeremiah 30
Verses 1-24 – A description of end times including the tribulation (vv. 5-7); the Lord’s return to sit on David’s throne (v. 9), and the Kingdom blessings (vv. 10-24).

Jeremiah 31
Verses 31-34 – The New Covenant (cp. Heb 8:8-13; 33:36-44).
(POWER POINT #23-26)

Verses 35-27 – God’s promise to restore Israel is as sure as the order of the universe (see 33:19-26).

Jeremiah 32
Verses 1-5 – Jeremiah is under arrest for prophesying that Babylon will capture Jerusalem.

Verses 6-15 – Jeremiah is commanded to purchase a field, even though the people are going into exile, because the Lord will eventually bring them home.
Verses 16-44 – Jeremiah questions what God is asking him to do (vv. 16-25); God answers him by pointing to His power (v. 27) and promising the New Covenant (vv. 36-44).

Jeremiah 33
Verses 14-18 – The Lord will raise up a righteous branch and David will never lack a man to set on Israel’s throne.

Jeremiah 35
Verses 1-19 – The clan of the Rechabites are used to illustrate that people can be faithful to their covenants. Jonadab commanded his family never to drink wine and to live as nomads (vv. 6-8) and to that day they obeyed him (vv. 8, 18). Why could not Israel obey God in the same way?

Jeremiah 36
Verse 2 – At the command of the Lord Jeremiah dictates his prophecies against Israel and Judah, to Baruch (v. 4). He has Baruch read the scroll in the temple (v. 10), at which time temple officials take the scroll and have it read to King Jehoiakim (v. 21), who burns it in a fire pot (v. 23) and attempts to seize Jeremiah and Baruch (v. 26), but the Lord hides them (v. 26). The Lord has Jeremiah and Baruch rewrite the scroll (v. 28) and add a prophecy of judgment on Jehoiakim (vv. 29-31).

Jeremiah 37
Verses 13-15 – Jeremiah is accused of treason and imprisoned. Later the officials seek to kill him because of his prophecies (38:4) and cast him into an empty cistern (38:6). He would have died but an Ethiopian by the name of Eded-Melech rescued him (38:7-13).

Jeremiah 38
Verses 17-18 – Jeremiah tells Zedekiah that if he surrenders to the Chaldeans his life and Jerusalem will be spared.

Jeremiah 39 and 40
But Zedekiah does not listen to him (39:1-2, 8). Both Jeremiah and Ebed-Melech were spared (39:14, 18; 40:3-4).

Verses 39:14; 40:5-7 – Gedaliah was made governor over those who remained in the land, who were the poorest among the people (40:7).
Jeremiah 41-44
Verse 2 – Ishmael kills Gedaliah. Ishmael flees and Johanan becomes the leader of the remnant in the land (v. 11). The remnants ask the Lord through Jeremiah what they should do, promising to obey (42:2; 5-6). The Lord instructs them to remain in the land (42:10) and warns them not to flee to Egypt (42:13-22). But the people accused Jeremiah of lying to them (43:2) and went to Egypt anyway—taking Jeremiah with them (43:6-7). God promises to punish them for this (44:13-14).

Jeremiah 43
Verses 9-10 – The object lesson of the large stones. God would set Nebuchadnezzar’s throne over these large stones.

“The Word should have made Judah blush, but she turned it into a salve to superficially heal the hurt of that people” –Kaiser.

Jeremiah 44
Verses 16-18 – The people believe they were better off when they worshipped the false gods, so they will continue to do so. Jeremiah corrects their false understanding (vv. 23, 28).

Jeremiah 45
Verses 4-5 – Baruch is spared.

Jeremiah 46-52 (PP#27)
Jeremiah finishes his recorded prophecies with pronouncements of judgments on the nations: (Compare Isaiah 10-28 and Ezekiel 25-32)

1) Egypt (46)
2) Philistia (47)
3) Moab (48)
4) Moab (49:1-22)
5) Damascus (49:23-27)
6) Kedar and Hazor (49:28-33)
7) Elam (49:34-39)
8) Babylon (50-51)

Jeremiah 51
Verse 18 – Idols are a work of delusion.
Jeremiah 52

Verses 1-29 - The fall and destruction of Judah and Jerusalem; the temple destroyed (v. 13), leaving behind only some of the poorest people (v. 16), taking into exile 4,600 more Jews than apparently had been taken earlier (v. 30).

Verses 31-34 – Later King Jehoiachin was released from prison and given special privileges for the rest of his life.
Lamentations (PP#28)

“Jeremiah prophesies and anticipates the fall of Jerusalem in 586 BC, Lamentations looks back at the holocaust in utter distress” – Jensen.

Lamentations is publicly read on the 9th day of Ab, the anniversary of the destruction of Jerusalem in AD 70.

Introduction (BS # 196) (PP#29)

1. Author: Probably Jeremiah.

2. Recipients: Judah and Jerusalem, Edom, all who observe the destruction of Jerusalem. The Lord is often appealed to but He never responds; His voice is not heard.

3. Date: About 586 BC, or shortly thereafter.

4. Purpose: To express the sorrow in the heart of the prophet over the destruction of Jerusalem – destruction brought about because of the sin and rebellion of God’s people.

5. Theme: A lament over the desolation of Jerusalem.

6. Title: Lamentations means “to cry aloud.”

Outline (BS #197): (PP#30)

I. The affliction and miseries of Jerusalem (chapter 1).

II. The destruction of Zion – a judgment from the Lord (chapter 2).

III. The suffering of the prophet and the greatness of God (chapter 3).

IV. The present desolation contrasted with the past splendor (chapter 4).

V. An appeal to God for mercy (chapter 5).

The first 4 chapters are acrostics: The first letter of each stanza is a sequential letter of the Hebrew alphabet...The final chapter does not have an alphabetic acrostic but echoes the acrostic form with twenty-two lines paralleling the
twenty-two letters in the Hebrew alphabet (*Theological Interpretation of the Old Testament*). Each of chapters 1-2, 4-5 have 22 verses while chapter 3 has 66 verses.

**Lamentations 1**

The prophet expresses his great sorrow over the destruction of Judah and Jerusalem. Jerusalem is now desolate of people (v. 1) for the Lord has brought destruction due to their transgressions (v. 5). The people look back at days of prosperity (v. 7), but all of that is gone now (vv. 7b-9). The prophet’s sorrow is unlike any others (v. 12). He calls for God to look upon his distress (v. 20) and asks God to deal with his enemies (v. 22).

**Lamentations 2**

It is the Lord who has destroyed Jerusalem as He carried out His purpose and kept His word to curse the people if they rebelled against Him (v. 17). The first part of this chapter is filled with descriptions of the Lord’s anger toward His people (see vv. 1-9). The second half describes the consequences for the people: sorrow (vv. 9-10), lack of necessities (vv. 11-12), deceptive prophets (v. 14), mockery by their enemy (vv. 15-17), utter destruction (vv. 20-22), and the silence of the Lord (vv. 18-19).

**Lamentations 3**

Jeremiah personalized the judgment in Israel in verses 1-18. God has bent His bow and set him as a target for His arrow (v. 12), and the prophet has no hope by verse 18. A turning point comes in verse 19 when he asks the Lord to remember his afflictions. In verse 21 hope begins to rise up again when the prophet considers the true nature of God: *(PP#31 & 32)*

1) His lovingkindness never ceases (vv. 22a, 32).
2) His mercies never come to an end (v. 22b).
3) His mercies are new every morning (v. 23a).
4) His faithfulness is great (v. 23b).
5) The Lord is his portion (v. 24a).
6) The Lord is good to those who seek and wait on Him (vv. 25-26).
7) The Lord will not cast off forever (v. 31).
8) The Lord does not willingly afflict men or treat them unjustly (vv. 33-36).
9) The Lord is sovereign (vv. 37-38).

In application Jeremiah says: *(PP#33)*

1) They have no right to complain (vv. 39, 42-47).
2) They should test their ways and repent (v. 40).
3) They should praise God (v. 41).
4) They should grieve over the punishment that has come (vv. 48-51).

Beginning with v. 52 and continuing to the end of the chapter (v. 66), the prophet turns back to himself. He now sees his affliction as coming from the hands of man (vv. 52-54), and he calls upon God for help (vv. 55-56). In response the Lord told him not to fear (v. 57), took up His cause (v. 58), repaid the Jews by giving them dull hearts (vv. 64-65a), and brought destruction (vv. 65b-66).

Lamentations 4
Describes the horrors the suffering people of Judah endured (see v. 6) because of their sin (v. 13). The chapter ends with a warning to Edom that a similar fate awaits them (vv. 21-22).

Lamentations 5
Continues to describe Judah’s suffering with the added plea that the Lord will remember them in their disgrace (v. 1). The prophet wonders if the Lord has forgotten them (v. 20) and calls on Him to restore them (v. 21), unless He has utterly rejected them in His anger (v. 22).

(PP#34)
Jeremiah:  Prophet mainly to the Jews in Jerusalem, before the city fell.

Daniel:  Prophet mainly to the court of King Nebuchadnezzar, in Babylonia.

Ezekiel:  Prophet mainly to the exiled in Babylon, before and after the fall of Jerusalem. Ezekiel was the prophet of the captivity.
**Ezekiel (PP#35)**

**Introduction (BS #200) (PP#36)**

A. **Author:** Ezekiel (“God will strengthen”). He ministered in Babylon, where he had been carried as a captive, probably along with Jehoaichin around 598 BC. This was about 8 years after Daniel had been taken to Babylon, and 12 years before Jerusalem was finally destroyed. He seemed to have been 25 years old when carried to Babylon, and to have received his call at 30 years of age. Like Jeremiah, Ezekiel was a priest whom God called to be a prophet (1:3).

B. **Recipients:** Mainly the children of Judah who were in Babylonian exile (see 1:1, 2 and 29:17)

C. **Date of writing:** Ezekiel prophesied for at least 22 years (593 – 571 BC). Jeremiah prophesied from 626 – 560 BC. 33 years prior, 22 years during, 11 years after. He is at Tel-abib, by the banks of the Chebar canal (3:15) about 200 miles north of Babylon. While he prophesied there Jeremiah was doing the same in Judah and Daniel in Babylon.

D. **Purpose:** To prophesy concerning the immediate fall and the future restoration of Israel.

E. **Theme:** The captivity of Judah and their glorious restoration.

F. **Key Word:** “Son of man” – 91 times. Later, Christ calls Himself the Son of Man 79 times.

G. **Key Phrase:** “They shall know that I am the Lord” or its equivalent – about 70 times.

Ezekiel was Jeremiah’s younger contemporary and had been deported with King Jehoiachin in 597 BC, about a decade prior to Jerusalem’s fall to Babylon” – Kaiser. Daniel and his three friends were deported to Babylon around 606/605 BC.

**PP#37 – Wheel**

Ezekiel 1

Verses 4-14 – The vision of the four living creatures.
Verses 15-21 – Vision of the wheels—“Represent the majestic and awesome glory of God” –Alexander.

Verses 26-28 – In addition to the four living creatures there is a vision of God, at which Ezekiel fell on his face (v. 28b). He then hears a voice (2:1).

Ezekiel 2
Verse 1 – The first of 91 times Ezekiel is called “Son of man” or “Son of Adam” the Spirit enters him, taking him from a prostrate position to his feet (v. 2). Then the Lord commissions him to go to a rebellious people, Israel (vv. 3, 5, 6, 7, 8; see also 3:7, 26, 27, 12:1-3). They may respond to Ezekiel’s words, or they may not (vv. 5a, 7). They will at least know a prophet has been among them (v. 5). Ezekiel is then given a scroll to eat (vv. 8-10), probably representing the prophecies he was to give. Compare Ezekiel’s commission with that of Isaiah’s (Isa 6:8-10), and Jeremiah’s (Jere 1:5-19). The people in Isaiah’s day will become hardened to God (Isa 6:9-10) and Jeremiah is to warn and pronounce judgment on a people already hardened (Jere 1:10-16); the result of Ezekiel’s prophecies are not pronounced (2:5, 7) until 3:7 where Ezekiel is told they will not listen. Both Ezekiel and Jeremiah are told not to be afraid (Jere 1:8, 17; (Ezek 2:6-7).

Ezekiel 3 (BS #201a & 201b) (PP#38 & 39)
Object lessons in Ezekiel:

- **Eating a scroll** (3:1-3)—sweetness of yielding to God’s will.
- **The besieged brick** (4:1-3)—Jerusalem will be besieged.
- **Lying on his side** (4:4-8)—the years of Israel’s and Judah’s captivity.
- **Bread and water** (4:9-17)—famine during the siege.
- **Shaved head** (5:1-12)—destruction of the Jews.
- **Baggage** (12:1-6)—Judah to go into exile.
- **Anxious eating** (12:17-20)—Judah will go into captivity.
- **Wild vine** (15:1-8)—Judah is useless.
- **Boiling pot** (24:1-14)—the destruction of Jerusalem.
- **Ezekiel’s wife’s death** (24:15-24)—silent mourning for Jerusalem—coming
- **Valley of dry bones** (37:1-14)—revival of Israel
- **Joining of 2 sticks** (37:15-28)—reuniting of Judah & Israel.

Verses 16-21 – Ezekiel is warned to fulfill his commission or suffer the consequences.
Verses 26-27 – Ezekiel will be mute except as the Lord gives him prophecies.

Ezekiel 6
Verses 7, 20, 14; cp. 7:3, 27 – The judgment against Judah is coming so that they “will know that I am the Lord.”

Ezekiel 7
Verses 19-20 – Gold and silver was Judah’s stumbling block. They used it to make idols.

Verse 26 – The people seek a vision from the Lord while the revealed instruction from the Lord perishes.

Ezekiel 8 and 9
Ezekiel 8 describes the corrupt worship going on in Jerusalem; Ezekiel 9 tells what God is going to do about it.

Ezekiel 8
Verses 1-2 – Ezekiel is sitting in his house with the elders of Judah when he had a vision of a man-like being who takes him by the hair of his head to Jerusalem (v. 3) where he sees four abominations: (PP#40)

1. In the inner court sat an “image of jealousy” (vv. 3b-6).
2. He goes through a hole in the wall in the inner court to discover idolatrous engraving on the wall (vv. 7-10), and 70 elders of Judah worshiping these engravings (vv. 11-13). They believe the Lord does not see what they are doing for he has forsaken the land (v. 13).
3. At the north gate he sees women weeping for Tammuz (vv. 14-15).
4. At the entrance to the temple he finds men worshipping the sun (v. 16).

Verses 17-18 – The whole land is full of idolatries, there the Lord is ready to act in wrath.

Ezekiel 9
Verses 1-2 – The Lord now sends for six executioners along with a man clothed in linen with a writing case. These seven stood beside the bronze altar. Just prior to this the glory of the Lord had gone up from the cherub (on top of the ark) and now was at the threshold of the house (v. 3).
God next tells the man in linen to pass through Jerusalem and put a mark on the foreheads of those who grieve over her abominations that were described in chapter eight; these were to be spared (vv. 4, 5a). The rest were to be killed beginning with the spiritual leadership (vv. 5-7). Ezekiel pleads for mercy on the people (v. 8), but the Lord basically says that the time for mercy is over; now is the time for justice (vv. 9-10). The man in linen confirms that he has fulfilled the Lord’s commands (v. 11).

Ezekiel 10
Verses 1-28 – In Ezekiel’s vision he sees once again the cherubim from 1:4-28. Here the man in linen takes burning coals from the altar and scatters them over the city (v. 2). Later the cherubim take the fire and put it in the man’s hand, who took it and left (v. 7). The glory of the Lord left the threshold of the temple and stood above the cherubim who then moved to the entrance of the east gate of the house of the Lord. The glory of the Lord now has moved from the ark to the threshold (10:4, 18) to the east gate of the temple (v. 19).

Ezekiel 11
Verses 1-3 – The Spirit now takes Ezekiel to the east gate of the temple, where the glory of the Lord was (10:19). There he sees the same 25 men from 8:16 who were worshipping the sun. The Lord describes these men as princes of the people who devise iniquity and give wicked counsel (v. 2). Ezekiel is told to prophecy against them (v. 3).

Verses 16-20 – Even in the midst of judgment the Lord promises future restoration (see 36:24-32).

Verses 22-24 – The glory of the Lord along with the cherubim now moves from Jerusalem and stands over the mountain east of the city.

Ezekiel 12
Verses 1-2 – This picture of Judah’s spiritual blindness and deafness is similar to what the Lord told Isaiah in Isaiah 6:9-10. Here the spiritual condition is attributed to their rebelliousness.

Ezekiel 13
Verses 1-23 – This chapter is devoted to identifying and condemning the false prophets who, much like in Jeremiah (Jere 6:14), promise peace when there is no peace (vv. 10, 16).
Ezekiel 14
Verses 1-11 – Some of the elders come to Ezekiel to consult with the Lord. These men apparently do not worship idols outwardly but have them in their hearts (v. 3). The Lord refuses to answer these men at all as they harbor their idols (v. 4). They must first repent and turn from their idols (v. 6). For those who refuse to repent and yet want a word from the Lord (v. 7) the Lord will be against such a one and will instead send to him a deceitful prophet so that the prophet and the inquirer will be punished by deceitfulness (vv. 9-10). Cp. 20:1-32.

Verses 14, 16, 20 – Even if Noah, Daniel and Job were alive at the time of the coming judgment, they would only be able to deliver themselves, not the people, by their righteousness.

Ezekiel 16
Contains in parabolic form, the entire story of Israel from her birth, her covenant with God, her failure and God’s judgment, and God’s New Covenant with them.

Ezekiel 18
Verses 1-4 – The Jews apparently were blaming their problems on the past generations. They may have based this view on a misunderstanding of Exodus 20:5. God informs them they are suffering because of their own sins. Each person is responsible for his own sins (vv. 19-20).

Verses 23, 32 – God takes no pleasure in the death of the wicked (see 33:11).

Verses 25-29 – The people were accusing God of being unjust. The Lord shows that He is just and calls for repentance and renewal (vv. 30-32).

Ezekiel 20
Verses 1-2 – This is a very similar scene to 14:1-2 where the Lord said He would not be inquired of by men with idols in their hearts (14:3). This time the Lord again refused to answer the elders (v. 3). The history of Israel has been one of rebellion and idolatry (vv. 4-29), and the people in Ezekiel’s day have followed suit (vv. 30-31), therefore the Lord will not be inquired of by them (v. 31b) but instead He will judge them (vv. 33-38).

Ezekiel 22
Verse 30 – In the midst of Israel’s sins God sought a man to stand in the breach but could find none.
Ezekiel 24
Verses 15-24 – The death of Ezekiel’s wife shows that Jerusalem will soon be taken from the people and that they will silently mourn over their loss (BS #201a & 201b). (PP# 41 & 42). Object Lessons in Ezekiel:

• *Eating a scroll* (3:1-3)—sweetness of yielding to God’s will.
• *The besieged brick* (4:1-3)—Jerusalem will be besieged.
• *Lying on his side* (4:4-8)—the years of Israel’s and Judah’s captivity.
• *Bread and water* (4:9-17)—famine during the siege.
• *Shaved head* (5:1-12)—destruction of the Jews.
• *Baggage* (12:1-6)—Judah to go into exile.
• *Anxious eating* (12:17-20)—Judah will go into captivity.
• *Wild vine* (15:1-8)—Judah is useless.
• *Boiling pot* (24:1-14)—the destruction of Jerusalem.
• *Ezekiel’s wife’s death* (24:15-24)—silent mourning for Jerusalem—coming
  • *Valley of dry bones* (37:1-14)—revival of Israel
  • *Joining of 2 sticks* (37:15-28)—reuniting of Judah & Israel.

Verse 27 – On the day that all this devastation comes on Judah the Lord will allow Ezekiel to speak again. Apparently he has been mute except for times he was prophesying.

Ezekiel 25:1 through 32:21
Much as Isaiah did in Isaiah 10-24 and Jeremiah 46-52 Ezekiel prophesies judgment against the Gentile nations: (PP#43)

1. Ammon (25:1-7)
2. Moab and Seir (25:8-11)
3. Edom (25:12-14)
4. Philistia (25:15-17)
5. Tyre (26:1-28:19)
7. Egypt (29:1-32:21)

Ezekiel 26
Verses 1-14 – This prophecy concerning Tyre was fulfilled in stages and completed during the time of Alexander the Great.
Ezekiel 28

Verses 11-15 – Many believe, although we cannot be dogmatic, that this is a description of the king of Tyre is given. Some believe this is a description of Satan because of the language used. (BS #202): (PP#44)

1. He was perfect (verse 12).
2. He was in Eden (verse 13).
3. He was the anointed cherub (verse 14).
4. He was blameless (verse 15).

However it is difficult to be dogmatic about this being a description of the devil because of language being used and the lack of collaborating evidence in other Scriptures. Some, therefore, interpret this section as a description of the literal king of Tyre at this point in history, since that seems to be the context. The two biggest obstacles to this view are that this individual was in Eden and is called a cherub. But Eden can be used metaphorically in 31:9. Also the word God could refer to god and be a reverence to the king being in the garden of one of the mythological gods. As to being a cherub, no other place in Scripture describes Satan as a cherub. This could be a reference to the king’s role as guarding the worship of his god. If this is describing a human king then this would mean that the king of Tyre was a good king until pride brought him down. Further this king is said to be consumed, ceasing to be forever (v. 18) in front of others so that all people would be terrified (see Expositor’s Bible Commentary Vol. 6, pp. 882-884 for this view). Others, such as Feinberg believe that while Ezekiel has in mind an earthly king “he clearly discerned behind him the motivating force and personality who was impelling him in his opposition to God. In short, he saw the work and activity of Satan, whom the king of Tyre was emulating in many ways.” In other words, the king was being compared to Satan who stood behind him. Feinberg sees vv. 12-17 describing Satan and vv. 18-19 transferring to the king of Tyre (The Prophecy of Ezekiel, by Charles Feinberg, pp. 160-162).

Yet this description includes the utter destruction of the king of Tyre which sounds like a man.

Verses 25-26 – In the midst of all these pronouncements of judgment is a reminder that Israel will be regathered and restored. Then they shall know that the Lord is their God.
Ezekiel 33
Verse 21 – In the twelfth year of their exile Jerusalem fell. This took place in 586 BC so Ezekiel is speaking of the second wave of exile around 588/587 BC when he was taken.

Verse 22 – At this time the Lord allowed Ezekiel to speak as He had promised (24:25-27).

Verses 30-33 – The people will come to Ezekiel for a word from the Lord, but they will not heed that word. Still they will ultimately know that a prophet has been among them.

Ezekiel 34
Verses 1-6 – The shepherds of Israel have failed the sheep (see vv. 3b-4), because they have been concerned for themselves (v. 2). Therefore the Lord was against the shepherds (v. 10), and will rescue the sheep from their hands (v. 10) and will personally shepherd the sheep (v. 15).

Verses 20-31 – At this time His servant David will be shepherd over them (v. 23). God will also make them a covenant of peace (v. 25) and give them “showers of blessing” (v. 26). This is a description of the Kingdom Age.

Ezekiel 36
Verses 22-37 – For the sake of His holy name (vv. 22-23), which Israel had defiled among the nations, the Lord will bring them back to their land (v. 24). When this happens the Lord will: (PP#45)

1. Cleanse them of their sins (v. 25)
2. Give them a new heart (v. 26)
3. Put His Spirit within them (v. 27a)
4. Cause them to live in obedience (v. 27b)
5. They will dwell in the Promised Land (v. 28a)
6. They will be God’s people (v. 28b)
7. They will have abundant harvests (vv. 29-30)
8. They will repent of their sins (v. 31)
9. Israel will be rebuilt (vv. 33-37).

Ezekiel 37
Verses 1-14 – Ezekiel is given the vision of the valley of dry bones (vv. 1-9). The vision is interpreted as the restoration of Israel (vv. 11-14).
Verses 15-28 – *(PP #46)* When the Lord restores the nation He will reunite Israel and Judah (vv. 17-19, 22), one King David will rule over them (vv. 22, 24), the Lord will be their God (v. 23), the Lord will make an everlasting covenant of peace with them (v. 26), God’s sanctuary will be in their midst forevermore (v. 26), and the nations will know that God is the Lord.


Ezekiel 38, 39
The battle of Gog and Magog *(BS #203); Jensens #15).* *(PP#47)*

This end time prophecy is directed toward Gog and Magog, nations far north (38:15) of Israel (38:1-2). In the latter years they will invade Israel after the people were gathered from the nations (38:19-20), the sword (v. 21), rain and hailstones, fire and sulfur (38:22). In this way the Lord will make Himself known to the nations (38:23). In addition the Lord will strike Magog with fire (39:6), and not allow His holy name to be profaned anymore (39:7). Israel will burn Gog’s weapons for seven years (39:9), as well as bury the dead for seven months (39:12). The nations will see the Lord is their God from that day forward (39:22). The Lord will restore the fortunes of Israel (39:25) and pour out His Spirit on the house of Israel (39:29).

Ezekiel 40
Verses 1-2 – In 572, 14 years after the destruction of Jerusalem, God, in a vision brings Ezekiel to the land of Israel. There he is given a vision of the new temple (40:3-42:20).

Ezekiel 43
Verses 1-9 – In Ezekiel’s vision the glory of the Lord is returning to the temple to dwell there permanently (vv. 7, 9), and His glory will no longer be defiled (vv. 7-9). See 44:4 as well as 9:3; 10:4, 18-19; 11:22-23.

Ezekiel 44
Verses 1-3 – The eastern gate of the temple will remain shut because the Lord has entered by that gate (43:4). But see 46:1-2.

Verse 4 – The glory of the Lord filled the temple (43:1-4).

Verse 11 thru 46:24 – The Levitical priesthood will be reinstituted and sacrifices resumed.
Ezekiel 46
Verses 1-2 – the east gate of the temple, which is shut in 44:1-3 is opened for the prince of the sabbath.

Ezekiel 47:13 through 48:29
The land is divided among the 13 tribes of Israel. Gentiles who live among the Jews will be allotted land within the tribe they live (47:22-23).

Ezekiel 48
Verse 35 – The name of Jerusalem at the time will be changed to “The Lord is there.”
Daniel (PP#48)

Introduction (BS #210) (PP#49)

A. Author: Daniel (God is my judge). He lived during the reigns of Nebuchadnezzar, Belshazzar, Darius and Cyrus (approximately 618-534 BC). Daniel was among the first of the Jewish captives carried to Babylon.

B. Recipients: Not specifically stated. Daniel 2:4 – 7:28 is written in Aramaic (the language used by the Babylonians at this time, so was evidently intended to be read by them as well as by the Jews). The rest is in Hebrew, being intended especially for the consolation of Israel.

C. Date: Events recorded in the book cover a period of about 72 years. From the 3rd year of King Jehoiakim (1:1, 2), to 3rd year of Cyrus (10:1), 606-534 BC.

D. Purpose: In Daniel, we have the revelation of the power and wisdom of the Lord God in the government of the world to the end of the days.

Daniel 1

Verses 1-7 – The Babylonians began conquering Judah during the reign of Jehoiakim after Judah’s fall. Nebuchadnezzar took many of the people into exile in three waves. The first, around 605 BC took some of the royal family, the nobility and the best and brightest to Babylon (vv. 3-4). Among that group was Daniel and His three friends who were to be trained and educated in the language and literature of the Chaldeans for three years (v. 5).

Verses 8-16 – Daniel resolved not to be defiled by the king’s prescribed diet (v. 5) and requested to be given vegetables (see v. 16). The chief eunuch agreed to try this plan for Daniel and his three friends (v. 11) for ten days and discovered them to be healthier and of better appearance than all the other youths (v. 15), so vegetables became their diet (v. 16).

Verses 17-21 – Three years later when the young men reported to the king, these four were outstanding in wisdom and understanding. They even far surpassed his Chaldean advisors (v. 20). Daniel stands out even among the four for his ability to understand visions and dreams (v. 17), something that will be illustrated in the next chapter. Also, Daniel would live to the first year of Cyrus (v. 21).
Daniel 2
Verse 1a – The book of Daniel is not always chronological. It would appear that the story goes back in time to the second year of Nebuchadnezzar’s reign.

Verses 1b-16 – Nebuchadnezzar has a troubling dream and calls his wise men to give him an interpretation. But he was apparently suspicious of their abilities. Knowing that they could make up an interpretation he demands that they also tell him the dream. When they could not he determined to execute them. Daniel, who was apparently a “junior wise man” steps up to say he could meet the king’s request (v. 16).

Verses 17-19 – Daniel does not immediately appear before the king but goes to his three friends and request that they pray for mercy. Apparently that night the Lord revealed the interpretation to Daniel in a vision.

Verses 20-30 – Daniel first turns to the Lord in thanksgiving (vv. 20-23); then to Arioch (v. 24), and then to the king (25-30). Rather than taking the credit, however, Daniel gives all the glory to God (vv. 28-30).

Verses 31-35 – Daniel, as required begins by telling Nebuchadnezzar what his dream was—that of a great image with four distinct parts. (PP#50)

Verses 36-45 – Daniel now provides the interpretation: (PP#51)
1. Nebuchadnezzar is the head of gold, but this is a position that has been divinely bestowed on him (vv. 36-38).
2. Three kingdoms will follow Babylon’s (vv. 39-43).
3. A final, eternal kingdom will destroy all the rest and be established forever (vv. 44-45).

(PP#52)
(PP#53)
Verses 46-49 – Nebuchadnezzar’s response is virtually to worship Daniel (v. 46), acknowledge God (v. 47), and, make him chief prefect (v. 48). At Daniel’s request his three friends were given high positions as well (v. 49)

Daniel 3
Verses 1-30 – When Nebuchadnezzar sets up a golden image to worship he drew a line in the sand that forced the Jews in the province of Babylon to make a choice. Shadrach, Meshach and Abed-nego took that challenge and refused to worship the image (vv. 12, 17-18). The king did not believe that any god was able to deliver them out of his hands (v. 15),
but the three friends disagreed, believing that the Lord was able (v. 17). But even if He chooses not to rescue them, they would not worship the image (v. 18). When they survived the fiery furnace the king blessed their God (v. 28) and recognized His superiority (v. 29).

Daniel 4
Verses 1-3 – Nebuchadnezzar sends a message to all the peoples of the earth detailing the greatness of God and His kingdom, as revealed to Him. This is a common theme in Daniel (2:44; 4:34-36; 6:26-27; 7:14, 27).

Verses 4-18 – The king then tells of a dream that had deeply disturbed him. Once again his wise men could not interpret the dream (v. 7) and so he calls in Daniel, who he is confident could interpret the dream as he had done before (vv. 8-9, 18).

Verses 19-27 – Daniel interprets the dream as God humbling Nebuchadnezzar until he recognizes that it is God who rules the kingdom of men (v. 26).

Verses 28-33 – Nebuchadnezzar did not take to heart Daniel’s interpretation, but continued to glory in himself (vv. 28-30). As a result the Lord humbles him (v. 33).

Verses 34-37 – In time Nebuchadnezzar’s mind was restored and he exalted God, recognizing His sovereign dominion.

In the first four chapters King Nebuchadnezzar has played a major role. God repeatedly shows the king His greatness and superiority over everything in the king’s life: **(PP#54 & 55)**

<table>
<thead>
<tr>
<th>The Lord’s provision</th>
<th>Daniel and his friends’ obedience leading to their superiority over the other’s.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omniscience</td>
<td>Daniel alone as a worshipper of the true God could interpret the king’s dreams (2:1-45; 4:1-27).</td>
</tr>
<tr>
<td>Protection</td>
<td>The Lord could deliver even from a fiery furnace (3:8-29).</td>
</tr>
<tr>
<td>Sovereignty</td>
<td>The Lord alone is sovereign (4:34-37).</td>
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</tbody>
</table>
Daniel 5
Verses 1-12 – For the third time in the book the wise men are called to interpret a mysterious event, and failing Daniel is summoned. This time Belshazzar is king and Daniel appears to have lost his place of prominence.

Verses 13-23 – Daniel informs the king that due to his pride and blasphemy the Lord will humble him as he had his father Nebuchadnezzar.

Verses 24-30 – The interpretation of the hand writing on the wall was that God was bringing to an end Belshazzar’s kingdom. That night he was killed and Darius the Mede received the kingdom.

Daniel 6
Verses 1-5 – Darius sets up his kingdom making Daniel one of three commissioners. Because of jealousy the other rulers sought for grounds to uproot Daniel but could find none.

Verses 6-24 – When Darius was convinced to publish a decree that none should petition a god or man for 30 days, except Darius. Daniel continued his normal prayer causing him to be cast into the lion’s den. When God rescued him, his accusers were then thrown to the lions and perished.

Verses 25-29 – These events caused Darius to recognize the dominion of the living God. This recognition is the central theme of this book (see 2:44; 4:3; 4:34, 35; 6:26, 27; 7:14, 27).

Daniel 7
Verses 1-8 – Backing up to the first year of Belshazzar’s reign, Daniel had a dream about four beasts: a lion with eagle wings, a bear, a leopard, and a beast with 10 horns.

Verses 9-14 – Daniel is now given visions of God (v. 9) and the Son of Man (v. 13), showing that the future is not only in God’s hands but that an everlasting kingdom will be ultimately established not by man but by God.

Verses 15-28 – The interpretation is given Daniel. The beasts are kings representing kingdoms. The little horn will establish a kingdom on earth unlike any before it, for he will conquer and control the whole earth. This
one will speak against the “Most High” and persecute His followers (v. 25). But the “Most High” will destroy him and give to His people an everlasting kingdom (v. 27; cp. v. 14).

Daniel 8
Verses 1-14 – Two years after the first vision Daniel has another. This was of a ram with two horns and a male goat who destroys the ram.

Verses 15-27 – The interpretation of the vision is that it is for the end time. The ram was representative of the Media/Persia Empire, while the goat was Greece and the great horn its first king. When the first king is broken four will arise in his place, but not with his power. At the latter end of their kingdom another king will arise who will have great power and even rise up against the prince of princes but he too will be broken.

Daniel 9
Verses 1-2 – As Daniel read Jeremiah 25:12 he realizes that Israel’s exile was to last only 70 years.

Verse 3 – Daniel’s response was to turn to the Lord in prayer, first in confession (vv. 4-15) (vv. 5, 8, 11, 15, 16); followed by petition to deliver Israel because of the sake of His name (vv. 16-19). God’s answer comes from the angel Gabriel (vv. 20-23). The message Gabriel brings concerns a vision of 70 weeks (vv. 24-27).

Daniel 10
Verses 1-4 – Several years later, toward the end of Daniel’s life, a final vision of the end times comes to him. This vision will take up the rest of the book. Chapter ten is merely the prelude, yet it contains some very interesting details and information.

Verses 5-7 – Some form of angelic being brings this vision to Daniel. This being was magnificent in appearance.

• His body was like beryl (see Ezek 1:16; 10:9).
• His face had the appearance of lightning (Ezek 1:14).
• His eyes were like flaming torches (see Rev 1:14).
• His legs like burnished bronze (see Rev 1:15).
• His word like the sound of a multitude (see Rev 1:15).

Verses 8-14 – Daniel had been fasting and praying three weeks (v. 2) but the answer to his prayer was delayed due to some sort of angelic conflict
between this being and the “Prince of Persia (v. 13). Michael came to this angel’s aid and he was enabled to finally come to Daniel (vv. 13-14).

Verses 12-13 – “Daniel’s prayer was heard on the first day of the three-week period, but the answer was delayed because of angelic warfare” – Ryrie. (Gary, do you want this left in?)

Verses 15-19 – On three occasions during this angelic vision Daniel’s strength fails him. The first time he falls asleep and he is awakened and strengthened (vv. 9-10). The second time he is unable to speak and his mouth is opened (vv. 15-16). The last time he is in pain and has no strength and he is given strength and courage (vv. 16b-19).

Verses 20-21 – This angel will deliver his message to Daniel then return to fight the Prince of Persia and apparently the Prince of Greece, with only Michael to aid him.

Daniel 11
Verses 1-45 – Chapter eleven maps out the major empire related events from Daniel’s time through the reign of the Antichrist. That the Antichrist is in view toward the end of the prophecy is verified by a description of his self-exaltation (vv. 36-37) which is virtually identical to 2 Thessalonians 2:4 which describes the Antichrist who was yet to come when Paul wrote those words.

Daniel 12
Verses 1-13 – It is at this time that Michael, who is here called the Great Prince in charge of Israel, will arise. Apparently Michael’s coming will correspond to the end of the tribulation when Israel is delivered and there will be a resurrection of many people (vv. 1-2). It would seem that there is more to this prophecy that Daniel is not free to disclose (v. 4). Verses 5-13 deals with the timing of these things. Daniel is told only that from the time the burnt offerings cease to the abomination of desolation there will be 1290 days. Those who arrive at 1335 days will be blessed.

THE MINOR PROPHETS (PP#45)
The Minor Prophets are minor only in the sense that they were shorter.

The Hebrew Bible regards these writings as one book, and calls them simply “the twelve.”
Hosea was the only writing prophet of Israel to Israel.

3 of the Minor Prophets ministered to the Northern Kingdom of Israel. They were in chronological order: Jonah, Amos, Hosea.

**MINOR PROPHETS (Chronological Order):**

<table>
<thead>
<tr>
<th>Prophet</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Obadiah</td>
<td>845</td>
</tr>
<tr>
<td>Joel</td>
<td>835-825</td>
</tr>
<tr>
<td>Jonah</td>
<td>784-772</td>
</tr>
<tr>
<td>Amos</td>
<td>780-740</td>
</tr>
<tr>
<td>Hosea</td>
<td>750-722</td>
</tr>
<tr>
<td>Micah</td>
<td>749-697</td>
</tr>
<tr>
<td>Nahum</td>
<td>650-620</td>
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<tr>
<td>Habakkuk</td>
<td>600</td>
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<tr>
<td>Zephaniah</td>
<td>630</td>
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<tr>
<td>Haggai</td>
<td>520</td>
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<tr>
<td>Zechariah</td>
<td>520-518</td>
</tr>
<tr>
<td>Malachi</td>
<td>436-416</td>
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</tbody>
</table>

**Prophets to Israel**

Hosea
Prophets to Judah
Joel
Habakkuk
Zephaniah

Prophets to both
Amos
Micah

Prophets to the Gentiles
Obadiah – Edom
Jonah – Nineveh
Nahum – Assyria

Prophets after the exile
Haggai
Zechariah
Malachi
Part 5 of Power Point #1
Hosea (PP#2)

Introduction (BS #211) (PP#3)

A. Author: Hosea (name means salvation). Joshua & Jesus are derived from the same Hebrew root.

B. Recipients: Primarily to Israel, sometimes called Ephraim (the principle tribe in Israel at the time). Israel had enjoyed a golden age of prosperity which led to moral/spiritual decay and they forsook God, turning to idols.

C. Date: During the reign of Jeroboam II between 785-725 BC. He wrote before the Assyrian captivity of the Northern Kingdom. Hosea was the last to prophecy before the Northern Kingdom fell to Assyria in 722/1 BC. His contemporaries were Amos in the North and Isaiah and Micah in the South. The contrast between Hosea and Amos is that Amos preaches on God’s justice and righteousness, while Hosea majored on God’s mercy and compassion.

D. Purpose: To show the unfaithfulness, punishment and restoration of Israel, and to demonstrate the depth of God’s love. As physical adultery shatters a marriage relationship, so Israel’s spiritual adultery will shatter their relationship with God.

E. Theme: The faithfulness of God’s love.

Hosea 1

Verse 2 – It is uncertain whether Hosea married a harlot or if Gomer became one after the marriage, although the best reading of the text is that she was a harlot before he married her. “In either case, the marriage was providentially ordained in order to illustrate vividly the infidelity of the people of Israel” – Ryrie.

Verses 4-11 – Hosea’s children:

1) Jezreel – “God sows.” It was at Jezreel that Ahab and Jezebel murdered Naboth and ultimately paid the price (1 Kings 21:1-16).
2) Lo-ruhamah – “unpitied” or “no mercy”
3) Lo-ammi – “not my people”

Verses 10, 11 – While God has temporarily rejected His people, someday they will be restored and will be called the “children of the living god.”
Hosea 2
Here Gomer’s adultery is used as an illustration of Israel’s unfaithfulness.

Verse 1 – While God has just called Israel Lo-ammi (not my people) and Lo-ruhamah (no mercy), He now has Hosea confirm that in fact they are His people and have received mercy.

Verses 1, 2 – While God is treating Israel presently as those who no longer are His people and without mercy, ultimately He sees Israel as Jezreel—one whom God has sown or planted. The Lord speaks to Jezreel to plead with his mother Israel to put away her spiritual whoredom.

Verses 3-7 – If Israel will not listen, the Lord will send pain on her to force her back to Him.

Verse 8 – Israel did not know that it was the Lord who had given all the prosperity that they were now using to worship Baal (v. 5).

Verses 9-23 – Because Israel has used God’s gifts in idolatry the Lord will do two things:
1. He will bring devastation on the nation (vv. 9-13).
2. He will open a door of hope (vv. 14-23). At that point the Lord will again be called the husband of Israel (vv. 16, 19-20). And at that time the Lord will have mercy on “No Mercy” and “Not My People” will be His people, and the people will proclaim that the Lord is their God (v. 23). The Lord will treat them once again as Jezeel (v. 22).

Hosea 3
Hosea redeems Gomer as God will redeem Israel in the future.

Hosea 4
Verses 1-2 – Israel’s sin is described both negatively and positively: negatively, there is no faithfulness, no lovingkindness and no knowledge of God in the land. Positively, the people have embraced open sin.

Verses 6-14b – The Lord returns to the theme of lack of knowledge (see vv. 1, 6, 11, 12, 14), and says that His people are destroyed because they lack knowledge. They lack knowledge because they have rejected it and as a result the Lord will reject the priesthood from being His priest. A priest represents the people before God. That role, previously given is being revoked.
Verse 15 – The Lord warns Judah not to follow in Israel’s footsteps. He tells them not to go to Beth-aven. This is a play on words. Bethel means “the house of God,” and Beth-aven means “the house of wickedness.”

Hosea 5
Verse 4 – At this point Israel will not return to the Lord because “the spirit of whoredom is within them, and they know not the Lord” (see vv. 5-6, 15).

Hosea 6
Verse 1 – The Lord disciplines us in order to heal us.

Verses 4, 6 – The Lord desires lovingkindness and knowledge of Himself rather than superficial sacrifices and rituals.

Hosea 6, 7, 10, 13 – 10 pictures of Israel that shows their lack of commitment

(\textbf{BS \#212): (PP\#4)}
1) 6:4-6 – morning dew – not lasting (13:3)
2) 7:4 – a fire not stirred
   - So that it burns hot for a time but cooks off.
   - Or the evil passions are so hot they consume their ruler (vv. 5-7).
3) 7:8 – a cake not turned – polluted
4) 7:9 – grey hairs – not strong
5) 7:11 – silly dove – not serious
6) 7:16 – deceitful bow – not dependable
7) 10:1 – a luxuriant vine – misused their gift of prosperity.
8) 10:11 – like a heifer—rebellious
9) 13:3 – chaff—useless
10) 13:3 – smoke—vanishes away

Hosea 8
Verse 7 – Israel has sown the wind and will reap the whirlwind.

Verses 9-14 – Israel and Judah have forgotten their maker (v. 14) and turned to other lovers (v. 9) and their own resources (v. 14).

Hosea 9
Verse 10 – You become like what you love.
Hosea 10
Verses 1-2 – The more blessed Israel was the more they worshipped false things, but ultimately the Lord will destroy their false objects of worship. Eventually, even the calf at Bethel (Beth-aven) will be carried away (v. 6).

Verse 9 – This is a second reference to the day of Gibeah (9:9), a reference to one of the darkest events in Israel’s history (Judges 19:20-30), in which a Levite’s concubine was raped and murdered leading to civil war and the near destruction of the tribe of Benjamin. The indication is that Israel is as corrupt now as they were then.

Verses 12-13 – The Lord has called them to sow righteousness and reap lovingkindness, but they have sown iniquity and reaped injustice.

Hosea 11
Verses 1-4, 8 – This passage shows the love of God for Israel as that of the love of a father for the son that he has raised. Yet despite all the kindness this heavenly father bestowed on them (vv. 1, 3-4), they chose to rebel (v. 2).

Verses 5-7 – Because of their continual rebellion the Lord will send Assyria against them.

Verse 8 – Still, God’s compassion burns for His son. He cannot give up on them. His heart recoils thinking of it. He therefore will not make them like Admah and Zeboiim, two cities destroyed with Sodom and Gomorrah (Deut 29:23). Therefore, because of His great love for His son the Lord will eventually bring them home (vv. 9-12).

Hosea 12
Verse 5 – The Lord (Jehovah) is God’s memorial (literal) name.

Verse 8 – Ephraim has become proud because of her wealth, and self-righteous.

Verses 9-14 – As a result they have ignored God’s message sent to them from the beginning through the prophets.

Hosea 13
Verse 3 – Three metaphors are used to describe Israel’s unfaithfulness:
   1) The morning mist/dew (see 6:4)—not lasting.
   2) Chaff—useless
   3) Smoke—vanishes away
Verse 6 – Compare 12:8 – Their affluence led them to trust in themselves and forget their God.

Verse 14 – Quoted in 1 Corinthians 15:55, but used positively by Paul to describe the lack of fear in death for a Christian.

Hosea 14
Verses 1-9 – This final chapter is a call for Israel to return to the Lord (v. 1), and He will heal their apostasy (v. 4). If they are wise they will understand these things and follow the Lord (v. 9), the source of their fruit (v. 8b).

Verses 5-7 – Blessings that will be Israel’s if they turn back to Him are given in a series of metaphors: (PP#5)
1) They will blossom like the lily.
2) They will take root like a tree.
3) Their shoots will spread out.
4) Their beauty will be like the olive.
5) Their fragrance will be like Lebanon.
6) They will dwell beneath the Lord’s shadow.
7) They will flourish like grain.
8) They shall blossom like the vine.
9) Their fame will be like the wine of Lebanon.

MINOR PROPHETS (PP#6, 7, 8, 9)
• Hosea, Joel, Amos, Micah, Jonah – 8th century BC before Israel fell in 722 BC.
• Nahum, Habakkuk, Zephaniah – 7th century contemporary with Jeremiah, before Jerusalem fell.
• Obadiah – 6th century, shortly after fall of Jerusalem 586 BC.
• Haggai, Zechariah, Malachi – 5th century after Israel’s return from exile.
Joel (PP#10)

Introduction (BS #213) (PP#11)

A. Author: Joel – name means Jehovah is God.

B. Recipients: All the inhabitants of the land of Judah.

C. Date: Uncertain but probably written sometime around 838-756 BC.

D. Purpose: God was bringing judgment on the people in order to bring them back to Himself.

E. Theme: The day of the Lord. This begins with the tribulation, includes the return of Christ and extends through His millennial reign.

Joel 1

Verse 4 – Joel speaks of a devastating locust invasion that has left the people with virtually nothing.

Verses 5-6 – The locust invasion foreshadows the coming of a nation against Judah that will bring about equal damage.

Verses 5, 8, 11, 13, 14 – In response the people should awaken (v. 5), lament (v. 8), be ashamed (v. 11a), wail (v. 11b), put on sackcloth and lament (v. 13), and consecrate a fast (v. 14).

Verse 15 – Joel terms this destruction “the day of the Lord” which is near, and is coming from the Almighty Himself.

Verse 19 – Joel calls on God in the midst of the destruction.

Joel 2

Verses 1-11 – A description of the invading army is given once again and this time is called “the day of the Lord” and it is near (cp. 1:15).

1. A great and powerful people (v. 2).
2. They devour everything before them (v. 3).
3. Their invasion is swift and relentless (vv. 4-10).
4. The Lord leads the army (v. 11).

Verses 12-17 – All of this may be averted if the people will but repent.
Verses 18-27 – Looking to the future the Lord promises restoration, both physically (vv. 18-26), and spiritually (v. 27). The people will never again be put to shame. This will take place in the kingdom age.

Verses 28-32 – Following this restoration will be the pouring out of the Spirit on the people so that:
1. People will prophecy and see visions (vv. 28-29).
2. Great changes will take place in the creation (vv. 30-31).
3. All who call on the Lord will be saved (v. 32).

These verses are quoted in Acts 2:17-21.

Joel 3
Verses 1-2 – The previous events will take place before the day of the Lord comes (2:31). The day of the Lord will be the time when the Lord enters into judgment against the nations which have harmed Israel. That judgment will take place in the valley of Jehoshaphat (vv. 2, 12).

Verse 13 – The description of the judgment is the same as when the Lord returns in Revelation 14:15-20.

Verse 14 – The judgment is called the valley of decision, not because people will make decisions there but because the Lord will judge them there.

Verse 16 – is very similar to Amos 1:2.

Verse 17 – All of this will take place so that the Jews will know that the Lord is their God. From that point on Jerusalem will never again be defiled.

Verses 18-21 – The blessings enjoyed by Israel during the kingdom are described.

Verse 18 – is very similar to Amos 9:13.
**Amos (PP#12)**

**Introduction** (BS #214) (PP#13)

A. **Author:** Amos (means burden, bearer), who was a sheepherder until called by the Lord to prophesy.

B. **Recipients:** Israel, who was politically and economically at a zenith of power, under Jeroboam II. The people had grown proud and independent.

C. **Date:** during the reign of Uzziah in Judah and Jeroboam II in Israel, between 810 and 785 BC. Amos was thus a contemporary with Hosea (Israel), and probably with Joel (Judah) and Jonah (Nineveh).

D. **Purpose:** To pronounce the inevitable judgment of God on sin.

Amos 1:1-2:3

Amos begins his book with pronouncements of judgment against the Gentile nations. (PP#14)
- Damascus (1:3-6)
- Gaza (Philista) (1:6-8)
- Tyre (1:9-10)
- Edom (1:11-12)
- Ammon (1:13-15)
- Moab (2:1-3)

Amos 2

Verses 4-16 – Amos now turns to pronouncing judgments against the Jews:
- Judah (2:4-5) because they rejected the law of the Lord.
- Israel (2:6-16) because of their sinful treatment of others and (2:6-8), and their rejection of God’s word through the prophets (2:12).

Amos 3

Verses 1-3 – Even though Israel has been the only people of God that he has known, they cannot work together because they are not in agreement.

Verses 6-7 – The Lord is in sovereign control yet reveals what He does through His prophets.
Amos 4
Verses 1-3 – The wealthy women of Israel are exposed for their hypocrisy.

Verses 6, 8, 9, 10, 11 – No matter what judgment the Lord brought against Israel they did not return to Him.

Verse 12 – Therefore they need to prepare to meet your God.

Amos 5
Verses 1-17 – The people were facing punishment for their sins unless they seek the Lord (vv. 4, 6, 14). This command to seek the Lord is the only appeal in the book.

Verse 10 – Four times Amos mentions hating something: some hated those who spoke truth (5:10); but they were to hate evil (5:15); the Lord hates hypocrisy (5:21) and pride (6:8).

Verses 18-24 – Yet Israel’s hypocrisy was so deep that they had even convinced themselves that they were right before God and thus they longed for the day of the Lord (v. 18). The Lord pronounced a woe upon them for this and then exposed their worship services for what they really were (5:21-23). Instead they should be living in righteousness and justice (5:24).


Amos 6
Verse 1 – Amos now turns his attention toward Judah as well as Israel and pronounces a woe on those who were at ease—i.e. those who feel secure and satisfied with their spiritual condition and do not grieve over spiritual ruin (v. 6).

Amos 7
Verses 1-9 – God shows Amos coming judgments of locusts and fire, but Amos asks Him to relent and He does. Then the Lord shows Amos a plumb line demonstrating how out of line Israel was with God’s will. As a result the Lord will send a sword against them.

Verses 10-17 – Amaziah, the priest of Bethel, tries to intimidate Amos into leaving Israel. Amos tells Amaziah that he is no prophet, but a herdsman and farmer (v. 14), who has been sent by God to prophesy to Israel (v.
15). As for Amaziah, his wife will become a prostitute; his children will be killed; the land will be divided; he will die in exile and Israel will go into exile (v. 17).

Amos 8
Verses 1-2 – The Lord is bringing judgment on Israel because of their sins (v. 4) and hypocrisy (vv. 5-6).

Verses 11-12 – One of the judgments on Israel will be famine for the words of the Lord.

Amos 9
Verses 1-10 – The Lord will bring judgment on Israel but He will not completely destroy them (v. 8). Cp. Zephaniah 3:8-9.

Verse 10 – Only the saints will enter the Kingdom (cp. Matt 24:40, 43-51; all of Matt 25, esp. vv. 30, 41, 46).


Verses 11-15 – Yet in time the Lord will restore Israel and they will be in the land forever (see Ezek 37:25-28, Isa 2:2-5).

**PP#15, 16, 17** - Old Testament of Kingdom Age
**PP#18-25** – A Dispensational Understanding of the Kingdom
Obadiah (PP#26)

Introduction (BS #215) (PP#27)

“Obadiah wrote this shortest book of the Old Testament probably soon after 586 BC when the armies of Babylon destroyed Jerusalem [although some believe it was at an earlier date, possibly 845 BC]. During this conquest, the people of Edom helped capture fleeing Israelites and turn them over to the Babylonians. They even took up residence in some Judean villages. This angered the Lord, for the Edomites, as descendants of Esau, were related to the Israelites (Gen 25:21-26, 30) and therefore should have helped them. Obadiah prophesied that Edom would be repaid for mistreating God’s people. Within a hundred years, Edom was in ruins. Obadiah also asserted that God is sovereign over the nations and that the house of Jacob would be restored because of God’s covenant love for His people” (Introduction to Obadiah in the ESV).

A. Author: The prophet Obadiah. About a dozen different men of this name are mentioned in the Old Testament; but apparently Obadiah 1:1 is the only reference to this particular prophet.

B. Recipients: Edom, a nation located south of the Dead Sea and descended from Esau.

C. Date: Either around 586 BC at the fall of Jerusalem, or possibly around 845 BC during the reign of Jehroam when the Philistines and the Arabs invaded Judah with great destruction (2 Chronicles 21:16ff).

D. Purpose: To warn Edom of judgment soon to come upon them because of their pride and malicious treatment of Judah.

(VS #33) (PP#28)

Verses 1-4 – Edom’s pride deceived them into thinking that they could not be conquered by Babylon (v. 3), but God assures them that they will be brought down (vv. 2b, 4).

Verses 1-9 – are found in Jeremiah 49:7-22.

PP#29 Map of Edom
PP#30, 31 Modern Day Middle East
PP#32, 33 Pictures of land of Edom
PP#34, 35 Petra
Verses 5-9 – Edom’s undoing will apparently involve deceitfulness and treachery by those claiming to be its friends (v. 7). As a result Edom will be utterly destroyed (vv. 8-9). In verse 6 Edom is called Esau because the nation is descended from Esau and thus a “cousin” to Israel.

Verses 10-14 – Their great sin, for which God will judge them is violence done against Jacob (Judah) during the Babylonian siege.

Verses 15-18 – Obadiah speaks of a day of the Lord in which judgment and destruction will come on all nations (Cp. Matt 25:31-46). But the house of Jacob will survive (vv. 17-18a).

Verses 19-21 – Restoration of Judah is promised. They will eventually possess the lands of the Gentile nations around them.
**Jonah (PP#36)**

**Introduction (BS #216) (PP#37)**

Jonah like all the prophetic books is really a message about God and His dealings with people. But unlike the other prophetic books, Jonah focuses on the prophet himself. The only prophecy that Jonah gives is to the Ninevites, and that was in 40 days Nineveh would be overthrown (3:4). Much of the character of God is demonstrated in the book, but nothing directly taught about Him. Nevertheless, the storyline is not about Nineveh or the great fish or the prophet, but about God.


B. Recipients: Not stated but describes Jonah’s ministry to Nineveh, the capitol of Assyria.

C. Date: About 760 BC.

D. Purpose:
   1) To show God’s love for the Gentiles as well as for Israel.
   2) To show the compassion of God.
   3) To show God’s method of dealing with His own disobedient servant.

Elisha was Jonah’s predecessor and Jonah may have been his disciple. Amos and Hosea were Jonah’s successors.

Israel fell to Assyria only about 40 years after the close of Jonah’s ministry.

**Jonah 1**

Verses 1-2 – Jonah is sent to Nineveh, the capitol city of Assyria during the reign of Jeroboam II (793-753 BC). The Assyrians were becoming the dominate power of the region and were known for their cruelty. They had their sights on Israel by this time and would eventually conquer the nation in 721 BC. For these reasons Jonah apparently despised Assyria and would have no interest in God showing mercy to the nation.

Verse 3 – So we are not surprised to find Jonah disobeying the Lord’s command. For some reason, probably due to the prevalent worldview at the time that gods were seen as territorial by pagans, Jonah sought to flee from the presence of the Lord (mentioned four times: 1:3a, 3b, 10; 2:4) While Jonah was errant in his theology he was consistent in his
disobedience. He realized that if he was going to rebel against the Lord life could not continue as usual. He could not live in God’s presence, and in His favor, and be defiant. He must try to flee. Show map (BS #218) (PP#38) of Jonah’s travels.

Verse 4 – Within the story God will command many things and each obey perfectly. The first of these is a great wind. Others are: the lot (possibly) (1:7); the fish to swallow him (1:17), the fish to deposit him on dry land (2:10), a plant to shade him (4:6), a worm to kill the plant (4:7), and a scorching wind to make him miserable (4:8).

Verses 5-8 – The sailors make every effort to save the ship and ultimately discover that their problem lies with Jonah.

Verse 9 – When cornered Jonah confesses who he is and that he fears Jehovah, the Creator of all things. This, along with the fact that Jonah was trying to flee Jehovah, strikes fear in the sailors (v. 10).

Verses 11-13 – Even with this knowledge, they ignore the counsel of Jonah to throw him overboard and make every attempt to row to shore.

Verses 14-16 – Giving up the sailors cry out to the Lord, asking Him not to punish them for what they are about to do which is to hurl Jonah into the sea. Upon doing so the sea immediately calms down (v. 15) and the men fear God, offer Him sacrifices, and make vows of some sort (v. 16).

Jonah 2

Verses 1-6 – From the belly of the fish Jonah calls out to the Lord. He now has, in a sense, achieved what he set out to do—get away from God (2:4a, cp. 1:3). But as so often happens, when we get what we think we want, Jonah realized that he wanted something entirely different. In fact he longed to look upon God in His holy temple, the place of His manifest presence (2:4b).

Verses 7-9 – As hope for life waned and as Jonah came to his senses (cp. 2 Tim 2:24-25), he remembered the Lord and prayed. His prayer was not to vain idols but to the living, loving, merciful God who could rescue him. He makes promises to sacrifice to the Lord and vows to keep this promise, for salvation belongs to the Lord. In this context the salvation to which Jonah refers could be either physical or spiritual or both.
Verse 10 – Upon Jonah’s repentance the Lord makes the fish vomit him up on dry land.

Jonah 3
Verses 1-2 – The second commission the Lord gives Jonah is almost identical to the first one (1:2). Jonah had wasted much time and endured much hardship because of his rebellion against the Lord. Now, essentially, he is back at the beginning. This time he obeys (v. 3a).

Verses 3b-4 – Jonah’s message was judgment coming from God upon Nineveh in 40 days. He does not call for repentance nor does he offer any hope.

Verse 5 – But the Ninevites believe God and give demonstration of sorrow and repentance.

Verses 6-9 – When the word of Jonah’s prophecy reaches the king he too believes and gives evidence of sorrow and repentance (v. 6). Furthermore the king called for the whole city to fast, be clothed in sackcloth, call out to God, and turn from their evil ways (vv. 7-8). The hope is that God would turn from His anger and not destroy the city (v. 9).

Verse 10 – This hope is realized for when God saw their repentance and sincerity He relented of the disaster that He had promised. It should be noted that there is no evidence that the people of Nineveh actually turned to the Lord, worshipped Him or discarded their other gods. What they did do was recognize and turn from their evil ways. There is evidence here that the Ninevites knew that their lifestyles and actions were morally wrong. To appease an angry God who hated their actions they “turned over a new leaf.”

Jonah 4
Verses 1-3 – Jonah is angry at Nineveh’s repentance, and by implication angry at God for His graciousness, mercy, patience, love and willingness to relent. Jonah is so miserable that he no longer wants to live and asks God to take his life.

Verse 4 – The Lord’s response was a simple question—“Do you do well to be angry?”
Verse 5 – Jonah is apparently unsure of what God will actually do with Nineveh so he sets up a booth for shelter east of the city to wait and see. Presumably, he would wait for 40 days and see if the Lord fulfilled His original prophesy.

Verses 6-11 – The final act of this drama finds God taking Jonah through various experiences to get his attention and teach him something of mercy. The Lord first caused (appointed) a plant to grow providing Jonah shelter, for which the prophet was exceedingly glad (v. 6). Then the Lord appointed a worm to kill the plant followed by a scorching east wind and hot sun that caused Jonah to despair of life (vv. 7-8). The Lord revisits Jonah at that moment to inquire whether he has done well to be angry at the death of the plant—Jonah thinks he has (v. 9). Using this as an object lesson the Lord points to Nineveh. If Jonah is justified in having pity for a plant is not God justified in having pity for a great number of people (vv. 10-11)? Jonah’s response is not recorded and we are left to wonder what happens next. (BS #217). (PP#39)
Micah (PP#40)

Introduction (BS #219) (PP#41)

A. Author: The prophet Micah, who was contemporary with Hosea in Israel and Isaiah in Jerusalem. He prophesied during the reigns of Jotham, Ahaz and Hezekiah. He preached primarily to Judah, but also to Israel.

B. Recipients: Israel and Judah.

C. Date: Between 749-697 BC.

D. Purpose: To show the sins of the Israelites, the judgment inevitably coming because of these sins, and the eventual restoration that would finally come.

Micah 1
Verse 1 – Micah prophesied to Judah at the same time as Isaiah. He witnessed the fall of Israel.

Verses 2-16 – Like the other writing prophets Micah bounces back and forth between pronouncements of judgment and calls to repent, to visions of hope. He begins with inevitable judgment coming upon Israel (see v. 9) and uses that judgment to call for Judah to repent.

Micah 2
Verses 1-13 – As is common throughout the prophetic books the people seem unaware of the greatness of their sin (vv. 8-9). Therefore they reject Micah’s message (v. 6) and seek out lying and windy preachers to tell them what they want to hear (v. 11). Yet hope is promised in the future (vv. 12-13).

Micah 3
Verses 1-14 – Micah condemns the rulers who love evil and mistreat the people. In their time of great need the Lord will not answer them (v. 4, cp. Isa 55:6).

Verses 5-8 – Next Micah turns on the prophets who lead the people astray (v. 5). These men are prophets for hire (vv. 5b, 11b). The Lord will remove any vision from these men and will bring them to disgrace (vv. 6-7). By contrast Micah is filled with the Spirit and prophesies with justice and power concerning the sins of the people (v. 8).
Verses 9-12 – The prophet now turns back to the rulers who not only lead unjustly and sinfully (vv. 9-10) and are taking bribes (v. 11a), but who declare that the Lord is with them and no disaster will overtake them (v. 11b, cp. 2:6). Verse 12 is quoted in Jeremiah 26:18 which was written over 100 years later.

Micah 4

Verses 1-8 – Micah switches from doom to joy as he prophecies the future in the kingdom age. He draws out a number of features of that are: (PP#42)

- Jerusalem will become the center of the earth (v. 1).
- Nations will gather there to be taught the ways of the Lord (v. 2).
- War will cease and peace will be universal (vv. 3-4, cp. Isa 2:4).
- The Lord will gather the outcasts and make them into a strong nation (vv. 6-8).
- The Lord will reign over them (v. 7b).

Verses 9-13 – But for the immediate future God has other plans: They will go into captivity in Babylon (vv. 9-10a), but the Lord will rescue them from exile (vv. 10b-11). The world does not know or understand God’s plan for Israel’s glorious future and for their coming rescue and power (vv. 12-13).

Micah 5

Verses 1-2 – For the immediate future Israel will be under the control of others (v. 1), but in Bethlehem one will come who will be the ruler of Israel (v. 2). This one is unique in that His origin is from ancient days. The text does not say specifically that this One will be born in Bethlehem, but both Matthew 2:6 and John 7:42 confirm that this verse speaks of Jesus and we know from the gospel narratives that He was born in Bethlehem.

Verses 3-5a – But this prophecy deals with the distant future. In the meanwhile this ruler will allow Israel to be under the control of other nations (v. 3). But the day will come when He will stand and shepherd His flock and they will dwell secure, for He will be great and their peace (vv. 4-5a).

Verses 5b-6 – Under His rule will be other men who will lead the people to victory over Israel’s enemy.
Verses 7-15 – The Lord promises to save a remnant of Jacob (vv. 7-9), root out sin (vv. 10-14) and destroy all who will not obey (v. 15).

Micah 6
Verses 1-5 – The Lord places an indictment before His people (vv. 1-2). The people are unhappy with the Lord and weary of Him (v. 3), yet the Lord has been ever gracious and kind to them throughout their history in order that they might know His saving acts (vv. 3-5).

Verses 6-8 – Micah answers the Lord in the manner in which Israel should. The Lord will not be pleased with empty sacrifices (vv. 6-7a), nor with efforts for self-righteousness (v. 7b). Rather the Lord requires justice, a love for kindness and humility before Him (v. 8).

Verses 9-12 – But the Jews are not willing to respond to God as Micah has (v. 9). Instead they are wicked (v. 10), deceitful (v. 11), violent (v. 12a), and liars (v. 12b).

Verses 13-15 – Therefore the Lord is going to make them desolate because of their sins. Specifically they will:

- Be hungry (v. 14a)
- Deprived of their savings (v. 14b)
- Have their necessities taken away (v. 15).

Verse 16 – All of this will come about because they have followed in the sins of Omri and Ahab. Omri followed in the sins of Jeroboam, which was the worship of the two calves, and even took this sin to a new level (1 Kings 16:25-26). Ahab, not content to follow in his father’s sin, added the worship of Baal and Asherah (1 Kings 16:24-33).

Micah 7
Verses 1-4a – Micah pronounces woe on himself (v. 1) because he is drained by the sin of the people (vv. 2-4a).

Verses 4b-6 – Judah will soon reap what they have sowed, and no one will be able to trust anyone, including their own family.

Verses 7-10 – As for Micah, his trust is not in people, but in the Lord who will hear him (v. 7), raise him up (v. 8a), will be his light (v. 8b), plead his cause (v. 9a), and will vindicate him (vv. 9b-10). (PP#43)
Verses 11-17 – A new day for Israel is now promised. In that day they will: (PP#44)

- Build walls (v. 11a)
- Extend their boundary (v. 11b)
- Have the nations come before them (vv. 12-13)
- Be shepherd in the land of their inheritance (vv. 14-15)
- Will see the nations turn to the Lord and fear Israel (vv. 16-17).

Verses 18-20 – Micah closes his book with a prayer of praise and astonishment over the greatness of God who: (PP#45)

- Pardons sins (v. 18a)
- Does not stay angry forever (v. 18b)
- Delights in lovingkindness (v. 18c)
- Will again have compassion on Israel (v. 19a)
- Do away completely with all their sins (v. 19b; cp Psalm 103:12)
- Will keep His promises to Israel in faithfulness and lovingkindness (v. 20).
**Nahum (PP#46)**

**Introduction (BS #220) (PP#47)**

A. Author: Nahum (this is the only mention of him in Scripture) – short for Nehemiah.

B. Recipients: Nineveh, the capitol city of Assyria.

C. Date: Between 663-612 BC. About 100 years after the revival under Jonah. Nineveh was destroyed in 612 BC.

D. Purpose: To announce judgment on Nineveh and show a reason for it.

   A century earlier Jonah had preached with great success in Nineveh, the capitol city of Assyria. Now Nahum preached to the same city (650 BC) with no sign of repentance. A few years later Assyria would fall to the Babylonians (612 BC).

Nahum 1

Verse 1 – Nahum makes it immediately clear that his oracle is directed at Nineveh, but he then launches into a description of God.

Verses 2-10 – As Nahum describes God he bounces back and forth between the wrath of God and the goodness of God: (PP#48)

   • The Lord is jealous and avenging (v. 2).
   • The Lord is slow to anger and great in power (v. 3a).
   • The Lord will never clear the guilty. He will ultimately avenge sin (vv. 3b-5)
   • No one can stand before His wrath (v. 6).
   • The Lord is good and a refuge to those who know Him (v. 7).
   • The Lord will destroy those who oppose Him (vv. 8-10).

Verses 11-14 – The Lord’s anger against sin and sinners now gets specific. The leader of the Assyrian Empire has plotted against the Lord (v. 11). Therefore the nation will be cut down and pass away (vv. 12-14).

Verse 15 – The good news of Assyria’s fall will be spread upon the mountains the message to Judah is to not compromise or give in to Assyria for soon Assyria will be cut off. See Isaiah 52:7 and Romans 10:15 for similar verses.
Nahum 2
Verses 1-13 – Chapter two is devoted to the destruction of Nineveh and the Assyrian Empire. The primary reason for this coming judgment is the devastation they have bought on Israel (v. 2). The invasion of Nineveh is described in great detail (vv. 3-9). The result is depicted as nothing short of desolation and ruin (vv. 10-12). All of this comes about not because they lack a capable army, but because the Lord of hosts (or armies) is against them (v. 13; cf. 3:5).

Nahum 3
Verses 1-19 – The devastation coming to Nineveh is now described in gory detail: (PP#49)

- Because of their evil (vv. 1, 4) they will be overrun by superior forces (vv. 2-3).
- But their destruction ultimately comes from the hand of God since He is against them (vv. 5-7).
- Thinking they have the means to escape, God informs them that no escape is possible (vv. 8-13).
- No matter what efforts they make to protect themselves they will inevitably fall and be scattered (vv. 14-17).
- Assyria’s situation is hopeless and those who hear the news will rejoice because of all their evil (vv. 18-19).
Habakkuk (PP#50)

Introduction (BS #221) (PP#51)
A. Author: The prophet Habakkuk. Nothing is known of him or his life.
B. Recipients: Not stated but probably Judah.
C. Date: Written between the reign of Josiah and the time of the final overthrow of Jerusalem, Possibly during the reign of Jehoiakim (610-599 BC). Contemporary of Jeremiah.
D. Purpose: To defend God’s goodness and power in view of the existence of evil.
E. Theme: “The just shall live by faith.”

The first two chapters take the form of a dialogue between God and the prophet Habakkuk.

Habakkuk 1
Verses 2-4 – Habakkuk complains to God about: (PP#52)
1. Lack of action (v. 2). Why is the Lord waiting so long to act in the face of injustice?
2. Having to personally face iniquity and its consequences (v. 3).
3. Injustice (v. 4).

Show (BS #222). (PP#53)
Verses 5-11 – God answers Habakkuk. He is even now at work preparing the Babylonians to punish Judah for these very sins.
Verses 12-17 – Habakkuk is not pleased with the Lord’s response and voices his complaint. He questions as to why a Holy God (v. 12) would use a people more wicked than Judah to reprove them (v. 13). His description of Babylon is indeed loathsome (vv. 14-17). Habakkuk has twice accused God of being idle (vv. 3, 13).

Habakkuk 2
Verse 1 – Having said his piece the prophet decides to station himself in such a way as to wait for God’s answer to come.

Verses 2-4 – The Lord answers Habakkuk by revealing that He has a sovereign plan and that the prophet must trust Him to do that which is
right (v. 4). To place ones faith in the Lord is a sign of righteousness (v. 4b), to resist is arrogance (v. 4a).

Verses 5-20 – The arrogant man, driven by wine and greed is a description of the Babylonians (v. 5). The Lord will pronounce judgment on them (v. 6a). He does so in a series of woes: *(PP#54)*

- For plundering the nations (vv. 6b-8).
- For getting gain through evil to provide false security (vv. 9-11).
- For building cities through the murder of people (vv. 12-14).
- For drunkenness and lewdness (vv. 15-17).
- For idolatry (vv. 18-20).

Those who have: *(PP#55)*

- Plundered others will be plundered (vv. 7-8a).
- Received evil gain will forfeit their lives (vv. 10-11).
- Built cities through murder will find that their efforts were in vain (vv. 13-14).
- Live for drunkenness and lewdness will be shamed (v. 16) and be violently overwhelmed (v. 17).
- Worshiped idols will forfeit the true God (v. 20).

There are several outstanding verses in chapter two:

Verse 1 – Habakkuk, having said all that he needs to say to God sits back and waits for God to answer. This implies both faith and patience.

Verse 4b – This is the key verse of the book, and becomes the theme verse for three New Testament epistles where it is quoted in Romans 1:17; Galatians 3:11 and Hebrews 10:38.

- Faith will produce faithfulness. These verses are so important that three New Testament books are based upon them. *(PP#56)*
  - In Romans—the emphasis is on the “RIGHTEOUS” (1:17).
  - In Galatians—the emphasis is on “SHALL LIVE” (3:11).
  - In Hebrews—the emphasis is on “BY FAITH” (10:38).

Verse 14 – Shows that ultimately the earth will be filled with the knowledge of the glory of the Lord.

Verse 20 – Is a powerful reminder of the sovereignty of God. The only appropriate response to this truth, in light of our complaining, as Habakkuk is doing, is silence. This implies patience and trust as we await
the working of God. This verse leads directly to Habakkuk’s prayer in response as found in chapter three.

Habakkuk 3
Verses 1-16 – The prophet now understands that the Lord, who has infinite power, will eventually bring wrath and judgment upon the Babylonians for the harm they will inflict on Judah. Habakkuk understands and accepts this, but as he quietly waits he struggles with his emotions over the destruction that will soon fall on Judah (v. 16).

Verse 5 – God commands all the forces of nature and uses them to demonstrate His mighty power.

Verse 6 – Habakkuk’s prayer continues with a picture of the triumphant God overthrowing His enemies.

• The word “surveyed” could mean “shaking.” He saw the Lord shaking this earth.

• This is known as a theophany. A theophany describes an appearance of God in great power and glory. It usually is drawn from the most awesome elements in the natural world, used freely and poetically in an effort to represent the emotional effect of experiencing the immediate presence of God Himself.

• Some other theophanies in Scripture include the giving of the Ten Commandments (Exodus 19); Psalms 18, 68, 77.

Verse 8 – Interrupts the theophany for the prophet to questions the Lord concerning the purpose of His coming. The answer is hinted at in the last line, “chariots of salvation,” but made clear in v. 13—salvation of His people.

Verse 11 – Even the sun and moon stood still as in awe before the Lord’s power.

Verse 12 – The prophet moves from a description of the natural world to that of the inhabitants of the world. God’s power will bring down the ungodly nations.

Verse 13 – The purpose of the theophany is to provide assurance that God would crush the wicked and deliver His people.
• Note that the description of God is being compared to other glorious things. God is so great that He can’t be described, He can only be compared. Even here we only get a glimpse of His power; His true power is still hidden from us (v. 4).

(PP#57)
Verses 17-19 – Yet Habakkuk’s response is classic. He envisions the worst case scenario, the utter destruction of his world (v. 17), yet even in the midst of this devastation he will rejoice in the Lord, the God of his salvation (v. 18). The strength to do this rests totally in the Lord’s power (v. 19a), who will give him the ability to use even these terrible events to not only endure but to tread on higher ground (v. 19b) (cp. Psalm 46:1-3).
Zephaniah (PP#58)

Introduction (BS #223) (PP#59)

A. Author: The prophet Zephaniah, who was the great-great grandson of Hezekiah (1:1).

B. Recipients: Judah and Jerusalem.

C. Date: The book was probably written around 630-625 BC before the great reformation which was completed in the 18th year of Josiah’s reign (2 Chronicles 34:80); that is about 621 BC.

D. Purpose: To warn Judah of the coming judgment and to comfort the faithful remnant.

E. Theme: The Day of the Lord as prefigured by the Babylonian invasion.

“At age 20, Josiah began a six year program of national reform (2 Chronicles 34:3), which was completed in 621 BC. (34:8). The sins which Zephaniah condemns in his book were sins over which Josiah lamented” —Jensen.

Chapter 1

Verses 1:1 thru 3:8, 11 – Most of this book describes the utter destruction the Lord is going to bring on the earth, and its people due to sin and rebellion (1:6). This time of judgment is repeatedly called the day of the Lord (1:7, 8, 9, 10, 14-16; 2:2; 3:8, 11). Specifically coming judgments included (1:2-18):

- All life being swept away (1:2-3).
- Cutting off of Judah (1:4-6).
- Punishment on the leaders (1:8).
- Punishment on the violent (1:9).
- Punishment on the merchants (1:10-11).
- Punishment on those who doubt the Lord’s involvement (1:12-13).
- Punishment on fortified cities (1:16).
- Punishment on earth’s inhabitants (1:17-18).

Chapter 2

Verses 1-3 – Zephaniah calls for the people to turn from their sins and seek the Lord while there is still time. He does not promise that the Lord will turn from His anger but He might (v. 3b) (verse 3 cp. Amos 5:4, 6).

Verses 4-15 – Zephaniah now turns his attention toward the Gentile nations:
• Philistines (vv. 4-7)
• Moab and Ammon (vv. 8-11)
• Ethiopia (v. 12)
• Assyria (vv. 13-15). The Ninevehites, in their arrogance, thought they were untouchable (v. 15).

Chapter 3
Verses 1-5 – Turning to Judah and Jerusalem the prophet accuses the Jews of:
• Rebellion (v. 1)
• Refusal to be corrected (v. 2a)
• Not trusting or drawing near to the Lord (v. 2b)
• Having corrupt civil leadership (v. 3)
• Having corrupt religions leadership (v. 4)
• Rejecting the way of the Lord (v. 5)

Verses 6-7 – Even though the Lord has defeated their enemies, still the Jews refuse correction.

Verse 8 – Therefore, all the earth will be consumed.

Verses 9-20 – As is the case in most of the prophetic books, Zephaniah now turns from the gloom of coming judgment to the glory of the future kingdom. He offers the following details of the Kingdom Age.
• All peoples will be given one pure language to serve the Lord (v. 9). This is a reversal of Babel (Gen 11:7-9).
• The Lord’s worshippers will be regathered (v. 10).
• The arrogant people will be removed and the humbled left behind (vv. 11-12).
• Those left behind will live godly lives (v. 13).
• The Lord has taken away their judgments and will be in their midst so they should rejoice (vv. 14-18).
• The Lord will deal with all their oppressors (v. 19a).
• The Lord will gather the outcasts and change their shame into praise and renown and restore their fortunes (vv. 19b-20).

A handful of passages standout in Zephaniah:

1:7 – As the Day of the Lord approaches the people are told to be silent before the Lord. This implies patience, trust and awe. This command is reminiscent of Habakkuk 2:20 where the earth is told to be silent before the Lord because He is in His holy temple. Also Psalm 46:10 reads, “Be still, and know that I am
God.” This is immediately followed by the declaration that the Lord will be exalted among the nations and throughout the earth. As the Jews approached the Red Sea in Exodus and were petrified of the approaching Egyptian army, Moses says to them, “Fear not...the Lord will fight for you, and you have only to be silent (Ex 14:13-14). Each of these commands for silence have in common the need to trust and comprehend (witness) the greatness of God while they remained silent.

2:11 – The display of the power of God is partially for the purpose of exposing the impotence of the false gods of the people. This is similar to Isaiah 41:21-24; 44:6-20; 45:5-23; 46:1-2, 5-9; 48:3-6.

3:5 – In contrast to the leaders of Judah the Lord is righteous and just and faithful. This is not unlike Lamentations 3:22-23.
Haggai (PP#60)

Haggai, Zechariah, and Malachi were the last writing prophets to minister to Israel in O. T. times. They are called post-exilic prophets because they served after the Jews had returned to Canaan from exile in Babylon.

“The historical books which have the same setting as the post-exilic prophets are Ezra, Nehemiah, and Esther” –Jensen.

Haggai was one of the few prophets who had the pleasure of seeing the fruits of his message ripen before his very eyes.

Introduction (BS #224) (PP#61)

A. Author: Haggai. According to Jewish tradition, Haggai was a Levite, who returned with Zerubbabel to Jerusalem.

B. Recipients: All the returned exiles but especially Zerubbabel to Jerusalem.

C. Date: The book covers a period of a little less than four months during the second year of Darius’ reign: 520 BC. Haggai was contemporary with Zechariah.

D. Purpose: To encourage the people to rebuild the Temple.

E. Theme: If you want to be restored to a blessed relationship with the Lord, put first things first in your life.

( BS #225) (PP#62)

Chapter 1

Verse 1 – Some 20 years after Judah returned to the land they had still not rebuilt the temple. God sent two prophets to call the people to repentance and encourage them to complete the task. The first is Haggai who receives four messages from the Lord over a three month period.

Verses 2-4 – The Jews were saying that the time was not right to rebuild the temple, but the Lord exposes their hypocrisy by pointing to how they have taken plenty of time to build their own luxury houses.

Verse 5 – Haggai tells them to consider, or look carefully into, what they are doing. This is the first of five times they are told to “consider” (1:7; 2:15, 18).
Verses 6-11 – Because they have been lax in this manner the Lord has brought lack into their own lives.

Verses 7-8 – The remedy would be to consider their ways and build the temple.

Verses 12-15 – The leadership of the people, along with the people themselves, obeyed the message, for they feared the Lord (v. 12). God’s response was that He would be with them (v. 13). The Lord then stirred up the spirit of both leaders and people (v. 14) and they began work on the temple 24 days after Haggai began to prophesy.

Chapter 2

Verses 1-2 – Almost two months after Haggai’s first prophecy, and a few days shy of a month after work on the temple had begun, Haggai gives his second prophesy.

Verse 3 – Haggai appears to be interacting with the older Jews who were disappointed in the insignificance of the new temple in contrast with Solomon’s (See Ezra 3:12).

Verses 4-9 – The content of this prophecy is as follows: (PP#63)

- Be strong and complete the work (v. 4a).
- The Lord is with them as promised in His covenant with them so they have no need to fear (vv. 4b-5).
- The Lord will yet bring the world’s treasures into this house (vv. 6-7a).
- The Lord will fill the temple with glory, so that it will outshine the glory of the first temple (vv. 7b-9a).
- The Lord will give peace (v. 9b).

Verses 10-19 – Two months later Haggai receives his third prophesy. This one has to do with purity. It was because of their lack of obedience that the Lord has inflicted them with hardships. But now that they were obeying Him, He will bless them (v. 19b).

Verses 20-23 – A final prophesy is given later the same day. The Lord is about to overthrow the “thrones of kingdoms.” When He does He will make Zerubbabel like a signet ring one with authority. This is an apparent reference to Christ (see Matthew 1:12, 13).
Zechariah (PP#64)

Introduction (BS #226) (PP#65)

A. Author: Zechariah means “the Lord remembers.” He was the grandson of Iddo which distinguishes him from about 30 other Zechariah’s in the Old Testament.

B. Recipients: All the people who had returned from captivity.

C. Date: From the second to the fourth year of King Darius: 520-518 BC. 2 months after the Lord spoke through Haggai (Haggai 1:1). This is the same Darius spoken of in Daniel 6.

D. Purpose: Like that of Haggai, to spur the people on to complete the unfinished temple. “Zechariah’s message seems to be more in the nature of encouragement, and Haggai of rebuke. Haggai’s chief task was to arouse the people to the necessity of the outward task of rebuilding the temple; whereas Zechariah goes beyond this to seek to bring about a spiritual change in the people” – Luck.

E. Theme: The two advents of the Messiah, Israel’s Great Deliverer.

The visions of Zechariah (1:7-6:15) – (BS #227). (PP#66 & 67)

Revelations concerning the King – (BS #228). (PP#68)

There are more prophecies of Christ in Zechariah than in any other prophetic book except Isaiah – (BS #253). (PP#69)

Chapter 1

Verse 1 – Zechariah begins to prophecy during the eighth month of the second year of Darius. This overlapped with Haggai whose second prophecy was in the seventh month, and his third during the ninth (Hag 2:1, 10).

Verses 2-6 – Zachariah depicts God as the “Lord of Hosts” or (“Lord of Armies”) (see 1:12, 14, 17) five times in this opening section. The title is used over 80 times in the three post-exilic Minor Prophets. The “Lord of Hosts” had called their fathers to repentance (v. 3), but the people had refused and suffered the consequences (vv. 4-6a). Apparently the present generation decided to repent (v. 6b).
Verses 7-17 – Three months later Zechariah is given the first of many visions to report to Israel. This one was of a man riding a red horse along with other horses and apparently their riders (v. 8). These patrol the earth, and the man on the red horse is the Angel of the Lord (vv. 10-11). A conversation takes place between the angel and the Lord (vv. 12-13) to the effect that the Lord is angry at the nations who have taken advantage of Israel (vv. 14-15), and therefore He will have mercy on Israel and His house will be built (v. 16), and Israel will prosper (v. 17).

Verses 18-21 – Zechariah’s second vision is that of four horns representing the nations who had scattered Judah. Four craftsmen are coming who will cast down the four horns.

Chapter 2
Verses 1-13 – The third vision has to do with the future of Jerusalem and begins with a man measuring Jerusalem. The message is that the day will come in which Jerusalem is so prosperous that it will literally bust out its walls and the Lord will serve as its protection as a wall of fire (vv. 4-5). The Jews dwelling outside of Judah—the vast majority, are now encouraged to return home (v. 6), because the Lord is about to inflict the nations that have plundered them (vv. 8-9), for Israel is the apple of His eye (v. 8). In addition the Lord will dwell in their midst (vv. 10-12), and many nations will come to the Lord (v. 11). All of this should lead to silent awe before the Lord (v. 13, cp. Hab 2:20).

Chapter 3
Verses 1-10 – The fourth vision is the best known and deals with the high priest Joshua. He stands before the Lord as if in a court of law with Satan at his right hand accusing him (v. 1). The Lord, however, rebukes Satan (v. 2) and removes Joshua’s filthy garments, symbolizing his iniquity (and no doubt that of Israel’s), and gives him clean clothing (vv. 3-5). The Angel of the Lord then assures Joshua that if he walks in His ways that he will rule in His house (vv. 6-7). But someone greater is coming—the Branch (v. 8) (see 6:12), who will remove the iniquity of this land in a single day (v. 9). This is a reference to Christ’s coming (14:1-21, esp. v. 14).

Chapter 4
Verses 1-14 – The fifth vision is that of a golden lampstand. The lampstand has an olive tree on its right and left (v. 3), which are explained as the Spirit of God empowering Zerubbabel for the task before
him (vv. 6-7) of completing the temple (v. 9). At that time those who grieved over the comparative smallness of the second temple will now rejoice (v. 10a). The seven eyes, first mentioned in 3:9, are identified as the eyes of the Lord which sees all things on earth (v. 10b). The olive trees are identified as the two anointed ones who stand by the Lord (vv. 11-14). It is through them that the Spirit’s power is channeled to Zerubbabel (vv. 3-4).

Chapter 5
Verses 1-4 – The sixth vision is of a flying scroll. It appears to contain the words that would be the standard by which the people are judged.

Verses 5-11 – The seventh vision is of a woman in a basket representing wickedness. The basket is carried away by two flying women to the land of Shinar where a house would be built for it (vv. 9-11). Shinar (Gen 10:10; 11:2ff) was located in Babylon. Someday God will concentrate all the wickedness of Israel in Babylon and destroy it.

Chapter 6
Verses 1-8 – The eighth vision given to Zechariah is that of four chariots sent forth to patrol the earth.

Verses 9-15 – Looking to the future when the Branch will come to build a temple in which He will sit on His throne (v. 12). Apparently all these visions and prophecies were given on the 24th day of the 11th month (v. 7).

Chapter 7
7:1 and 8:1 both begin with “the word of the Lord came.” Chapter 7 tells why the Jews have been sent into exile. Chapter 8 describes what God will do for His people because of His grace.

Verse 1 – The Lord originally spoke to Zechariah in the 8th month of the second year of Darius’s reign (1:1). The eight visions were given on the 24th day of the 11th month (1:7). Now God’s Word comes to him again on the 4th day of the 9th month of the 4th year of Darius’s reign (7:1), almost two years later. The temple was about half done by now.

Verses 2-13 – The people have sent a message about keeping certain rituals (vv. 2-3). The Lord does not answer directly, but questions their sincerity in the past (vv. 4-7). Like their fathers they seemed to be drifting from a true walk with God into ritualism (vv. 8-12a). The result in
the past was that the Lord was angry with them and refused to listen to them when they called out in their time of need (vv. 12b-14) (Isa 55:6).

Chapter 8
Verses 1-23 – But the present is a time of blessing for the Lord will return to Jerusalem (v. 3) and bring prosperity both physically (vv. 4-7), and spiritually (v. 8). The Lord then encourages the people to finish the temple (v. 9), reminding them of their lack when they refused (v. 10, cp. Hag 1:6; 2:15-19). But now the Lord will provide all they needs (vv. 11-15). Their response should be to continue the work, fear not and live righteously (vv. 13-17). Concerning their question about fasting (7:3), the Lord says He will turn their fasts into feasts of joy and gladness (vv. 18-19), therefore they are to love truth and peace (v. 19b). In addition the Lord will bless the Gentiles as they too seek the Lord (vv. 20-23).

Chapter 9
The last six chapters are divided into two oracles; both begin with the promise of judgment of Israel’s enemies: (1) chapters 9-11 ends with rejection of Christ; (2) chapters 12-14 ends with victory of Christ.

Verses 1-17 – With the beginning of this “burden” the focus shifts to the future, in particular the coming of their King. Chapter nine portrays the two distinct comings of the King—the first in humility as One bringing salvation (v. 9), and the second as a warrior defeating Israel’s enemies (vv. 1-8, 10-16), and ushering in peace and abundance (vv. 10, 17).

Chapter 10
Verses 1-12 – At the present time Israel wanders like sheep due to deceitful leaders (v. 2), whom the Lord will punish (v. 3). In His time the Lord will regather the scattered sheep (vv. 9-10) who will then walk in His name (v. 12).

Chapter 11
Verse 4 – Zechariah is called to shepherd a flock doomed to slaughter. He takes two staffs, naming one Favor and the other Union (v. 7) and destroyed the shepherds over them (v. 8a). However the people detested him (v. 8b) so he determines not to be their shepherd (v. 9). He breaks the staff of Favor, annulling the covenant that he made with them (vv. 10-11). He then asks the people to pay him his wage, what He was worth to them, and they give him 30 pieces of silver which the Lord says to throw into the potter’s house (which he does) (vv. 12-13). He then broke the Union staff, annulling the brotherhood between Judah and
Israel (v. 14). He is then instructed to take up the equipment of a foolish and destructive shepherd for the Lord will raise up such a shepherd over Israel (vv. 15-17).

Chapter 12
Verses 1-9 – The Lord has a burden to share concerning Israel. The Lord is further identified as the one who created the heavens and earth and formed the spirit of man within him. The One who can do this obviously can accomplish what He purposes (v. 1). The burden is that in the future all nations will come against Judah and Jerusalem (vv. 2, 3, 9). But at that time the Lord will protect the Jews (vv. 3-9).

Verses 10-14 – It is at this point that the Jews will be stirred by the grace of God to recognize their Messiah, the one they had previously pierced (v. 10). This verse is cited in John 19:37 (see also Matt 24:30; Rev 1:7). It is not until this moment that the nation of Israel will mourn over their Messiah, which is an indication of their repentance. This will be a time not only of weeping and repentance, but solitude as well (vv. 11-14). Each must mourn alone.

Chapter 13
Verse 1 – All of the events are taking place “in that day”—a phrase repeated 16 times throughout chapters 12-14 (12:3, 4, 6, 8, 9, 11; 13:1, 2, 4, 8, 9, 13, 20, 21; 14:4, 6). On that day a fountain of spiritual cleansing will be opened for the Jews in Jerusalem.

Verses 2-6 – The result will be that idols, false prophets and the spirit of uncleanness will be removed (v. 2).

Verses 7-9 – Yet great persecution follows so that 2/3 of the Jews will perish. The remnant will be refined so that they will call upon the Lord and He will answer them saying that they are His people. The people will respond, “The Lord is my God” (cp. 8:8).

Chapter 14
Verses 1-21 – Describes the unique day (v. 7) of the coming of the Lord. The following descriptions are outstanding: (PP#70-72)

- The day begins with Jerusalem falling to their enemies and half the city going into exile (vv. 1-2).
- The Lord then battles the invaders (v. 3).
- As He returns He will stand on the Mount of Olives and it will split in two (v. 4).
• The Jews will flee (v. 5a).
• The Lord returns with His holy ones (v. 5b).
• This will be unlike any other day (vv. 6-7).
• Living waters will flow from Jerusalem (v. 8).
• The Lord will be King over all the earth (v. 9).
• The topography of the land will change (v. 10).
• Jerusalem will dwell in security (v. 11).
• The opposing armies will be destroyed (vv. 12-15).
• All survivors will worship the Lord and keep the Feast of Booths (v. 16).
• Any who do not keep the feast will not receive rain (vv. 17-19).
• Life will now be holy to the Lord (vv. 20-21).
**Malachi (PP#73)**

**Introduction (BS #229) (PP#74)**

A. Author: Malachi. Nothing else is known about him except he was a contemporary of Nehemiah.

B. Recipients: The people of Israel who have returned to the land after the captivity.

C. Date: Between 450-400 BC. Probably wrote the book when Nehemiah visited Babylon in 433 BC.

D. Purpose: Although the people were mechanically observing the law, they were spiritually in a backslidden condition. Malachi rebukes them and calls them to repentance.

E. Special Note: Malachi uses a question-and-answer method. There are 23 questions in this book, 7 of which are used by the people to defend themselves. 47 of 55 verses are spoken by the Lord to Israel. “You say” is found 8 times.

The sins of the people (2:10-3:15). The sins of the people are described by what they lost (BS #230): (PP#75)

1) Lost their separation (2:11): married Gentiles.

2) Lost their homes (2:13-16) through divorce.

3) Lost their understanding of God (2:17). Saying God favors the evildoer; or if God exists, he should have acted by now (3:1-6 – God will judge in His own time).

4) Lost their sensitivity to God’s spirit (3:7). They did not know how to return to God.

5) Lost the blessing of giving (3:8-12).

6) Lost the joy of service (3:13-15).

**Malachi 1**

Verse 1 – Oracle is a word (sometimes translated “burden,” e.g. Zech 9:1; 12:1).
Verses 2-5 – The Lord declares His love for Israel, which they question and ask for proof. The evidence the Lord gives is of the treatment of them in contrast to Esau and Edom.

Verses 6-14 – Here the Lord accuses Israel of despising His name (v. 6) instead of magnifying it (v. 11); profaning His name (v. 12) instead of fearing it (v. 14). They do this by bringing inferior offerings (vv. 7-9, 13-14) and treating the sacrifices with contempt (v. 13).

- The Lord claims they have despised (v. 6), polluted (v. 7) and profaned Him (v. 12) in the manner in which they worship Him.

- The Lord is jealous concerning His name, which is mentioned directly six times in this section (v. 6 twice, v. 11 three times, v. 14 and alluded to in verse 12).

- Because of all this the Lord finds no pleasure in them.

Malachi 2
Verses 1-9 – Malachi now turns His attention to the priests who have not honored the Lord’s name (v. 1), but instead have broken the Lord’s covenant with Levi (vv. 4-6). The primary concern is that the priests are not giving instruction (mentioned in vv. 6, 7, 8, 9) leading to peace and righteousness and turning the people from iniquity (v. 6). As a result the Lord will curse them (vv. 2-3).

Verses 10-16 – The people are now indicted for profaning the covenant with the fathers (v. 10) and the Lord’s sanctuary (v. 11). Because they have divorced their wives (vv. 14-16) and married foreign women (v. 11b). it is God’s desire that they remain faithful to their wives (v. 14) and have godly offspring (v. 15).

Verse 17 – The people have wearied the Lord with their words. In 1:13 they claim that the worship of the Lord wearies them; now the Lord turns the tables. The apparent problem is that they do not recognize that God is just and therefore they are living as if God delights in evil.

Malachi 3
Verse 1 – In reply to the Jews’ question of “Where is the God of justice?” (2:17) the Lord states that He will come suddenly to His temple preceded by a messenger who will prepare the way before Him.
Verses 2-4 – But when the Lord comes who will be able to endure, for He comes to refine and purify, and He will begin with the Levites so that their offerings would be pleasing to the Lord.

Verse 5 – The Lord’s coming will also be a time of judgment on those who have rejected His ways and lived in sin.

Verses 6-7a – It is only because the Lord does not change, and therefore does not go back on His word, that the people are not consumed for their disobedience.

Verses 7b-12 – But if they will return to the Lord He will return to them (1:7b; cp. James 4:8). The Jews seem to be taken completely off guard and want to know what they needed to do to return (v. 8). It appears they want an example of how they have strayed, so God gives them one: they have robbed Him (v. 8a). The Jews claim they do not know what God is talking about (v. 8b), so the Lord points out they have not been bringing all the tithes to Him (vv. 8c-9). The Lord then challenges to them to live obediently in this area and see if He will not pour out a blessing upon them (vv. 10-12).

Verses 13-15 – The Lord also accuses the people of speaking hard words against Him. They challenge God’s accusation (v. 13) and so once again the Lord provides them with specific examples: they are claiming that “it is vain to serve God” (v. 14). By that they mean that there is no profit in obedience or in humble living, for it seemed to them that it was the arrogant and evildoers who are blessed and escape God’s retribution (vv. 14-15).

Verses 16-17 – But not all the people believe like this. There was a godly remnant who feared Him (v. 16a). These will be the Lord’s treasured possession and He will spare them.

Verses 18-4:3 – At that time it will become clear who the righteous and wicked are (3:18). Specifically, evildoers will be destroyed but those who fear the Lord will be healed, given joy and be victorious (4:1-3).

Malachi 4

Verses 4-6 – Until that day they needed to live in obedience (v. 4), with truth of the great and awesome day of the Lord before their eyes (v. 5). They will know when that day is at hand because Elijah will precede that
day and the hearts of the people will change so that the Lord will not strike their land as He is striking the wicked (v. 6).

The prophet places words in the mouths of the Israelites throughout the book. God then interacts with these words which express the true thoughts of the people: *(PP#76 & 77)*

- “How have You loved us” (1:2)?
- “How have we despised Your name” (1:6)?
- “How have we defiled You” (1:7)?
- “The table of the Lord is defiled” (1:12).
- “What weariness this is” (1:13).
- “Why does He not” (2:14)?
- “How have we wearied Him” (2:17a)?
- “Where is the God of justice” (2:17b)?
- “How shall we return” (3:7)?
- “How have we robbed You” (3:8)?
- “How have we spoken against You” (3:8)?
- “It is vain to serve God” (3:14).