

MICHIGAN BIBLE SCHOOL

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“OLD TESTAMENT SURVEY”

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- I. WHY STUDY THE OLD TESTAMENT?
- a. A careful study of the Old Testament will greatly increase our knowledge of God and therefore strengthen our faith.
 - b. A study of the Old Testament gives us a foundation for our understanding of the New Testament. What would we really know about these if it were not for the Old Testament?
 - i. Priests
 - ii. Temple
 - iii. Blood of bulls and goats
 - iv. Passover and Christ, our Passover (1 Cor. 5:7)
 - v. Priesthood of Aaron
 - vi. Priesthood of Melchizedek
 - vii. God's marriage plan (and a better understanding of Matt. 19:1-9)
 - viii. Feast of the unleavened bread (and its impact upon the Lord's Supper)
- II. WHAT IS THE PURPOSE OF THE OLD TESTAMENT?
- a. Rom. 15:4
 - i. The word "learning" in this verse is the Greek word that literally means "instruction". The Old Testament was given to instruct us.
 - ii. The Old Testament was written that we might have hope. We can learn how God always takes care of those who are faithful to him.
 - b. Galatians 3:24
 - i. The law was our schoolmaster. The term "schoolmaster" comes from a word that means "a boy leader". It designated the one that would come and take the children to the master. In relationship to the Old Law, the law was not what we were after, it was to lead us to some thing or someone else.
 - ii. The law was to bring us to Jesus, that we might be justified by faith.
 - c. 1 Corinthians 10:6-11
 - i. The events recorded in the Old Testament in which the children of Israel sinned were written for two purposes:
 1. That we should not lust after evil things (vs. 6)
 2. They were written for our admonition ("mild rebuke or warning") (vs. 11)
 - ii. We are not to be as they were (vss. 7-10).
 - d. Hebrews 12:1
 - i. The Old Testament gives us examples of faith which we can follow to an eternity with God (Read Heb. 11 also).
 - ii. These examples teach us to put away the things which would deter us from following God.
 - iii. These examples teach us to run with patience ("endurance") the race that is set before us.

III. THE INSPIRATION OF THE OLD TESTAMENT

- a. There have been many attacks on the inspiration of the Old Testament. Some have even tried to show that there are different authors of the various sections of the Old Testament.
- b. We know the Old Testament is inspired because of its knowledge of things “unknown” to man, and its accuracy in prophecy.
 - i. Lev. 17:11 – Life is in the blood
 - ii. Psa. 8:8 – Paths of the sea
 - iii. Isa. 20:1 – Sargon, king of Assyria (Unknown outside of the Bible until the 1800’s)
 - iv. Isa. 45:1 – Cyrus would allow God’s people to go back to the land of Palestine (This prophecy was made of Cyrus over a hundred years before Cyrus was born!)
- c. We know the Old Testament is inspired because of the testimony of both Old and New Testament people.
 - i. Matt. 22:42,43 – “...David in the spirit call him Lord ...”
 - ii. Mk. 12:36 – “...For David himself said by the Holy Ghost ...” (Lk. 20:42 tells us David’s statement is found in the Psalms)
 - iii. Lk. 1:70 – “...as he spake by the mouth of his holy prophets...”
 - iv. Acts 1:16 – “...which the Holy Ghost by the mouth of David spake...”
 - v. Acts 3:21 – “...which God hath spoken by the mouth of all his holy prophets since the world began”
 - vi. Acts 13:22 – “...to whom also he gave testimony...”
 - vii. Acts 28:25 – “...well spake the Holy Ghost by Esaias the prophet...”
 - viii. Heb. 1:1 – “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets”
 - ix. 1 Pet. 1:11 – “Searching what, or what manner of time the Spirit of Christ which was in them did signify...”
 - x. 2 Pet. 1:21 – “holy men of God spake as they were moved by the Holy Ghost”
 - xi. Ex. 33:11; Deut. 5:4; 34:10 – God spoke to Moses face to face
 - xii. Isa. 61:1,2 – “The Spirit of the Lord God is upon me...” (In Lk. 4:17-19, Jesus reads this passage in the synagogue)
 - xiii. Isa. 66:1 – “Thus saith the Lord...”

IV. THE BIBLICAL THEMES

- a. Old Testament – Christ is coming
- b. New Testament – Christ has come and will come again
- c. The Bible – The salvation of man through Jesus Christ to the glory of God

V. THE OLD TESTAMENT THEME

- a. Gen. 3:15
- b. Gen. 12:1-3 + Gal. 3:16
- c. Deut. 18:18,19 + Acts 3:22,23

- d. Isa. 7:14 + Matt. 1:22,23
- e. Psa. 118:22,23 + Matt. 21:42
- f. Lk. 4:17-21 + Isa. 42:1
- g. Isa. 53 + Acts 8:28-35
- h. Acts 13:27
- i. See list of prophecies concerning Christ at the end of this lesson

VI. THE OLD TESTAMENT STORY LINE

God created the world and brought man into this world. Man sinned and was immediately in need of a Savior. This Savior is promised in Gen. 3:15 and shown to come through the lineage of Abraham in Gen. 12:1-3. The children of Israel would be God's chosen people, and after a time in Egypt are brought out of the land and given the law at Mt Sinai (Ex. 20ff). After 40 years of wandering, the children of Israel begin the conquering of the land of Canaan. They finish part of the conquering of the land and settle down to possess the land. They go through a period of moral decline during the period of the Judges, and end up asking for a king (1 Sam. 8), and one is given to them. After Solomon's reign, the kingdom divides and Rehoboam becomes king of Judah (the Southern Kingdom), and Jereboam becomes king of Israel (the Northern Kingdom). Israel is overtaken by idolatry and is taken into Assyrian Captivity (2 Kgs. 17). Judah remains a nation alone for a little over a hundred years more, but because of its sins, is taken into Babylonian Captivity (2 Kgs. 24). After the captivity, the Israelites rebuild in the land of Canaan and prosper once more, yet they forsook God by offering impure animals as sacrifices and failing to pay their tithes (Malachi). Throughout it all, God sent forth his prophets to beg the people to come to repentance, but the people would not. As Genesis promises us a Savior, Malachi ends by prophesying the forerunner of Christ, John the baptizer (Mal. 4:5,6 + Matt. 11:14).

PROPHECIES OF CHRIST

Compiled by Charles Coats

I. HIS BIRTH AND EARLY YEARS

- a. Born of woman – Gen. 3:15; Matt. 1; Lk. 3; Gal. 4:4; Rev. 12:5
- b. Born of a virgin – Isa. 7:14; Matt. 1:23
- c. His name shall be Immanuel – Isa. 7:14; Matt. 1:23
- d. Be of the seed of Abraham – Gen. 12:3; Matt. 1:1; Gal. 3:16
- e. Be of the tribe of Judah – Gen. 49:10; Lk. 3:22,23; Heb. 7:14
- f. Be of the family line of Jesse – Isa. 11:1; Lk. 3:23,32
- g. Be of the house of David – Jer. 23:5; Lk. 3:23,31
- h. Born in Bethlehem – Mic. 5:2; Matt. 2:1
- i. Children would be killed after his birth – Jer. 31:15; Matt. 2:16-18
- j. Would be called out of Egypt – Hos. 11:1; Matt. 2:13-15

II. HIS LIFE

- a. Preceded by John – Isa. 40:3; Mal. 3:1; Matt. 3:1-3
- b. Gentiles would have hope in his name – Isa. 42; Matt. 12:15ff
- c. Would not be understood – Isa. 6:9,10; Matt. 13:10-15
- d. Would speak in parables – Psa. 78:2; Matt. 13:34,35
- e. Pharisees would not follow him – Isa. 29:13; Matt. 15:1-9; Mk. 7:6,7
- f. Would ride a donkey into Zion – Isa. 62:11; Zech. 9:9; Matt. 21:1-5
- g. Would be rejected by men, but made head of the corner – Psa. 118:22ff; Matt. 21:33-46
- h. He would be Lord – Psa. 110:1; Matt. 22:41-46
- i. His disciples would forsake him – Zech. 13:7; Matt. 26:56
- j. Rejected by his brethren – Isa. 53:3; Jn. 7:5; Jn. 1:11
- k. Would perform miracles – Isa. 35:5,6; Matt. 9:35
- l. Would be a prophet – Deut. 18:8; Jn. 7:40
- m. Would be a judge – Isa. 33:22; Jn. 5:30
- n. Would be a stone of stumbling and a rock of offence – Isa. 8:14; 28:16; Lk. 2:34; 1 Pet. 2:8; Rom. 9:33

III. HIS BETRAYAL

- a. Would be betrayed by a friend – Psa. 41:9; Matt. 26:47ff; Jn. 13:18; Jn. 17:12
- b. Would be sold for thirty pieces of silver – Zech. 11:12,13; Matt. 26:14-16

IV. HIS TRIAL

- a. Accused by false witnesses – Psa. 35:11; Matt. 26:59,60
- b. Dumb before accusers – Isa. 53:7; Matt. 27:12
- c. Scourged – Isa. 53:5; Matt. 27:26
- d. Smitten and spat upon – Isa. 50:6; Mic. 5:1; Matt. 26:67
- e. Mocked – Psa. 22:7,8; Matt. 27:31

V. HIS CRUCIFIXION

- a. Hands and feet pierced – Psa. 22:16; Lk. 23:33; Jn. 20:25
- b. Crucified with thieves – Isa. 53:12; Matt. 27:38
- c. Interceded for persecutors – Isa. 53:12; Lk. 23:34
- d. Friends stood afar off – Psa. 38:11; Lk. 23:49
- e. Garments parted and lots cast – Psa. 22:18; Jn. 19:23,24
- f. Thirsty – Psa. 69:21; Jn. 19:28
- g. Offered gall and vinegar – Psa. 59:21; Matt. 27:34
- h. His cry on the cross – Psa. 22:1; Matt. 27:46
- i. Bones not broken – Psa. 34:20; Jn. 19:33
- j. Side pierced – Zech. 12:10; Jn. 19:34
- k. Darkness over the land – Amos 8:9; Matt. 27:45
- l. Buried in rich man's tomb – Isa. 53:9; Matt. 27:57-60

VI. HIS RESURRECTION AND ASCENSION

- a. Resurrection – Psa. 16:10; matt. 28:1-7

- b. Ascension – Psa. 68:18; Acts 1:9,10

VII. MISCELLANEOUS PROPHECIES

- a. Seated at right hand of God – Psa. 110:1; Heb. 1:3
- b. He will be king – Psa. 2:6; Heb. 1:1-4
- c. Priest – Psalms 110:4; Heb. 3:1; 5:5,6

VII. DATES OF THE WRITING OF THE OLD TESTAMENT BOOKS

- a. While a particular book may cover everything from the creation of the world to events several hundreds or thousands of years later, the date of the composition of the book may prove to be very difficult.
- b. Some of the information we have comes to us from tradition. That is, scholars of antiquity give us some help, as they were much closer to these times.
- c. Many times, though, we have help from within the book as we consider the events mentioned in the book. For instance:
 - i. Proverbs mentions the “men of Hezekiah” in Proverbs 25:1. This would help us place the composition of the book around 700 B.C. during the reign of Hezekiah.
 - ii. Isaiah mentions the death of Sennacherib (Isa. 37:38). Sennacherib died around 681 B.C., which would mean that the book of Isaiah was composed at that time or shortly thereafter.
 - iii. Daniel mentions the third year of Cyrus (Dan. 10:1). Cyrus started his reign over Persia in 539 B.C. Therefore, the book could not have been composed before 536 B.C.
 - iv. Obadiah refers to the destruction of Jerusalem (vss. 11-14), which took place in 586 B.C.
 - v. Micah 1:1 – 3:12 predicts the destruction of both Samaria and Jerusalem. Samaria fell in 721 B.C. Therefore, Micah was written a little while before 721 B.C.
 - vi. The building of the temple was the purpose of Haggai’s work. The temple was completed in 516 B.C. Haggai 2:10 mentions the 2nd year of Darius, yet Ezra tells us that the temple was finished in the 6th year of Darius (Ezra 6:15). This would mean that the book was composed about 4 years before the temple was completed, or about 520 B.C.
 - vii. At the end of this lesson, the student will find a list of the books of the Old Testament with the dates of their composition to the best of our knowledge.

VIII. SECULAR HISTORY AND THE BIBLE

- a. Many times as we study the Bible, we fail to think about what was going on in the world during this time. Because of this, we do not understand the influence these events had on the people of the Bible. We have to remember that the people we read about in the Bible were as human as

you and I. They had their daily concerns, and the politics and economies of the day played a vital role in their lives.

- b. Consider the following brief overview of some world events that affected the people of the Bible.
 - i. Egypt began to be a dominant power around 3200 B.C.
 - ii. Around 2500 B.C., Egypt saw the great pyramid-building phase of its existence.
 - iii. Rameses II was the king who built great storehouses at Pitham and Rameses (Ex. 1:11). It was during his reign that God freed Israel from Egyptian bondage. Israel left Egypt around 1491 B.C. (Ex. 5-13).
 - iv. After 40 years of wandering, Israel began to conquer the land of Canaan (around 1451 B.C.). Israel went through a series of Judges after conquering the land, before finally asking for a king (See the book of Judges and 1 Sam. 1-8).
 - v. Israel's period of the United Kingdom under Saul, David, and Solomon lasted from around 1050 B.C. to 930 B.C. After Solomon's death in 930 B.C., the kingdom split forming the Northern Kingdom of Israel and Southern Kingdom of Judah.
 - vi. Egypt continued to prosper until around 1150 B.C. and then began a period of steady decline.
 - vii. Assyria became a great power around 912 B.C. and remained a tremendous influence until around 612 B.C., when it was conquered by Babylon. In 721 B.C., Assyria conquered Samaria and the Northern Kingdom of Israel (See 2 Kgs. 17).
 - viii. Nebuchadnezzar led Babylon to prominence in 612 B.C. when Babylon conquered Assyria. In 606 B.C., Babylon began its takeover of the Southern Kingdom of Judah. Babylon came again in 597 B.C., and finally in 586 B.C. At this time, Jerusalem was destroyed (2 Kgs. 24,25).
 - ix. Around 539 B.C., Cyrus the Great conquered the empire of Babylon. Three years later, in 536 B.C., Cyrus the Great allowed the Israelites to go back to Palestine (2 Chr. 36:23 & Ezra 1).
 - x. Egypt was conquered by Persia around 525 B.C. and remained in Persian rule until Alexander the Great conquered Persia in 332 B.C.
 - xi. Under Alexander the Great, the Greek Empire began to conquer the world, including the Mesopotamian Valley and Palestine.
 - xii. Alexander the Great died in 323 B.C. and his kingdom was divided among his generals. From these generals came two prominent dynasties – the Ptolemies in Egypt and the Seleucids in Palestine and the Mesopotamian Valley.
 - xiii. The Seleucids outlawed the practice of Judaism, which led to a revolt by the Maccabees. Israel gained its independence from the Seleucids by this revolt (about 145 B.C.).

- xiv. Israel remained independent until 63 B.C. when the Romans conquered Palestine.

IX. THE INFLUENCE OF CERTAIN KINGDOMS ON THE COMING OF CHRIST

- a. Babylon – Gave us a systematic law, beginning with the code of Hammurabi. A system that provided fairness to all people.
- b. Persia – Gave us a law system that could not be changed at the whim of the ruler (Compare Dan. 6:12,15).
- c. Greece – Gave us a common language. Alexander the Great not only conquered much of the world, he also spread Greek culture and language in the areas that he conquered. By the time of Christ, Greek was the most dominant language in the world from Rome to Babylon to Egypt.
- d. Rome – Gave us good roads, freedom to travel. Rome had brought this area under one government.
- e. Gal. 4:4

DATES OF THE WRITING OF THE OLD TESTAMENT BOOKS

(Best dates as derived from several sources)

<u>BOOK</u>	<u>DATE OF WRITING (B.C.)</u>
GENESIS	1500 - 1450
EXODUS	1500 - 1450
LEVITICUS	1500 - 1450
NUMBERS	1500 - 1450
DEUTERONOMY	1450
JOSHUA	1375
JUDGES	733
RUTH	1000
1 SAMUEL	1000
2 SAMUEL	1000
1 KINGS	586
2 KINGS	586
1 CHRONICLES	450
2 CHRONICLES	450
EZRA	450
NEHEMIAH	400
ESTHER	400
JOB	1500
PSALMS	1000
PROVERBS	700
ECCLESIASTES	950
SONG OF SOLOMON	950
ISAIAH	680
JEREMIAH	586
LAMENTATIONS	586
EZEKIEL	575
DANIEL	536
HOSEA	730
JOEL	800
AMOS	770
OBADIAH	580
JONAH	620
MICAH	730
NAHUM	620
HABAKKUK	600
ZEPHANIAH	620
HAGGAI	520
ZECHARIAH	520
MALACHI	400

WORLD EVENTS AND THE BIBLE

METHUSALEH BORN	3317 B.C.
GREAT PYRAMIDS	2600 – 2500 B.C.
THE FLOOD	2348 B.C.
SARGON CONQUERS SUMER	2300 B.C.
ABRAHAM	2000 B.C.
HAMMURABI (BABYLON)	1750 B.C.
EXODUS FROM EGYPT	1491 B.C.
PHONECIANS	1200 B.C.
UNITED KINGDOM OF ISRAEL	1050 – 930 B.C.
ASSYRIA	912 B.C.
ISRAEL FALLS TO ASSYRIA	721 B.C.
BABYLONIA	612 B.C.
JUDAH FALLS TO BABYLON	606 B.C.
CONFUCIUS	551 – 479 B.C.
PERSIA	539 B.C.
TEMPLE COMPLETED	516 B.C.
PLATO, ARISTOTLE, SOCRATES	469 – 377 B.C.
MALACHI	400 B.C.
GREAT WALL OF CHINA	BEGAN ABOUT 400 B.C.
ALEXANDER THE GREAT	356 – 323 B.C.
HANNIBAL	247 – 183 B.C.
CLEOPATRA	69 – 30 B.C.
ROME (AS AN EMPIRE)	27 B.C.
THE CHURCH	30 A.D.

GENEALOGIES OF GENESIS 5 AND 11

(This chart uses the genealogical tables to help us understand when each person lived and died in relation to the beginning. When Adam was created, we were at Creation or “0”.)

(Compiled by Charles Coats, 11-24-98)

<u>EVENT</u>	<u>YEARS FROM CREATION</u>
ADAM CREATED	0
SETH BORN	130
ENOSH BORN	235
KENAN BORN	325
MAHALALEL BORN	395
JARED BORN	460
ENOCH BORN	622
METHUSALEH BORN	687
LAMECH BORN	874
ADAM DIES	930
ENOCH IS TAKEN	987
SETH DIES	1042
NOAH BORN	1056
ENOSH DIES	1140
KENAN DIES	1235
MAHALALEL DIES	1290
JARED DIES	1422
SHEM BORN	1558
LAMECH DIES	1651
METHUSALEH DIES	1656 (Also the year of the Flood)
ARPACHSHAD BORN	1658
SHELAH BORN	1693
EBER BORN	1723
PELEG BORN	1757
REU BORN	1787
SERUG BORN	1819
NAHOR BORN	1849
TERAH BORN	1878
ABRAM, NAHOR, HARAN	1948
PELEG DIES	1996
NAHOR DIES	1997
NOAH DIES	2006
REU DIES	2026
SERUG DIES	2049
TERAH DIES	2083
ARPACHSHAD DIES	2096
SHELAH DIES	2136
SHEM DIES	2158
EBER DIES	2187

X. PERIODS OF BIBLE HISTORY

- a. Although this class is concerned with the Old Testament, we will work with a chart giving us all the periods of the Bible.
- b. These periods are natural breakdowns of the Biblical record. By studying these and learning these, we will have a better understanding of God's word.
- c. The following gives these periods and some of the events during that period. A chart of all the periods is found at the end of this lesson.
 - i. Antediluvian (The time before the Flood)
 1. The creation of the world and all that is in it
 2. The creation of the universe and all that is in it
 3. The first people
 4. The first sin
 5. The first murder
 6. The building of the Ark
 7. The Flood
 - ii. Postdiluvian (The time after the Flood)
 1. The rainbow
 2. The curse of Canaan
 3. The tower of Babel
 - iii. Patriarchal
 1. The promise to Abraham
 2. Lot chooses Sodom
 3. Abraham and Melchizedek
 4. Sodom and Gomorrah
 5. Isaac, Jacob, Joseph
 6. Joseph's rise to power in Egypt
 7. Jacob goes into Egypt
 8. Joseph's death
 9. The story of Job
 - iv. Egyptian Bondage
 1. Children of Israel in bondage
 2. Moses sent to free God's people
 3. The 10 plagues
 4. Israel leaves Egypt
 5. The destruction of Pharaoh's army in the Red Sea
 - v. Wilderness Wandering
 1. Water, manna, and quail provided for Israel
 2. The giving of the law at Mt. Sinai
 3. Moses and Aaron fail to honor God (Num. 20)
 4. Moses' and Aaron's death
 5. Joshua chosen as the new leader of Israel
 - vi. Conquest
 1. The Jordan River crossed
 2. The battle of Jericho
 3. The battle of Ai (Israel's first defeat in Canaan)

4. Israel possesses the land of Canaan
- vii. Judges
 1. Judges chosen to deliver Israel from their oppressors
 2. The story of Ruth
 3. Samuel
 4. Israel asks for a king
- viii. United Kingdom
 1. Saul, David, and Solomon rule over Israel
 2. The story of David and Goliath
 3. Solomon's great wisdom and wealth
 4. The temple is built
- ix. Divided Kingdom
 1. Rehoboam becomes king of Judah (Tribes of Benjamin and Judah)
 2. Jereboam becomes king of Israel (10 other tribes)
 3. Israel, the northern kingdom, is taken captive by Assyria
- x. Judah Alone
 1. Hezekiah's days are lengthened
 2. Work of Isaiah
 3. The book of the law is found during the reign of Josiah
 4. Judah, the southern kingdom, is taken captive by Babylon
- xi. Exile
 1. Judah in Babylon
 2. The work of Ezekiel, Daniel, Shadrach, Meshach, and Abednego
 3. Cyrus allows Israel to return to Canaan
- xii. Restoration
 1. Rebuilding of the city of Jerusalem
 2. Rebuilding of the temple
 3. Esther is queen of Persia
 4. The work of Ezra, Nehemiah, and Haggai
- xiii. Between the testaments
 1. We rely mostly on secular history here.
 2. The kingdoms of Persia, Greece, and Rome.
- xiv. Life of Christ
 1. Birth, life, and death of Christ
 2. Resurrection of Christ
 3. Choosing of the twelve apostles
 4. Ascension of Christ
- xv. The church
 1. Establishment of the church
 2. Spread of the church

PERIODS OF BIBLE HISTORY

PERIOD	TIME COVERED	BIBLE REFERENCES
Antediluvian	Creation to the Flood	Gen. 1-8
Postdiluvian	Flood to the call of Abraham	Gen. 8 – 11
Patriarchal	Call of Abraham to entry into Egypt	Gen. 11-46; Job
Egyptian Bondage	Entering into Egypt to crossing of Red Sea	Gen. 46 – Ex. 14
Wilderness Wandering	Crossing of Red Sea to crossing of Jordan	Ex. 15 – Josh. 3
Conquest	Crossing of Jordan to First Judge	Josh. 4 – Judg. 3
Judges	First Judge to anointing of Saul	Judg. 3 – 1 Sam. 10
United Kingdom	Reigns of Saul, David, and Solomon	1 Sam. 10 – 1 Kgs. 12; Psa. to Song of Solomon
Divided Kingdom	Division to fall of Israel	1 Kgs. 12 – 2 Kgs. 17; Isa., Hos., Joel, Amos, Jonah, Micah
Judah Alone	Fall of Israel to fall of Judah	2 Kgs. 17–2 Chr. 36; Jer–Lam.; Obad.; Nahum-Zeph.
Exile	Fall of Judah to decree of Cyrus	Ezekiel; Daniel
Post Exile/Restoration	Decree of Cyrus to End of Old Testament	Ezra, Nehemiah, Esther, Haggai, Zech., Mal.
Between the testaments	End of Old Testament to coming of Christ	
Life of Christ	Life of Christ	Matt. – Acts 1
The church	The church until the end	Acts 2 – end of time

XI. THE CHRONOLOGY OF THE OLD TESTAMENT

- a. The Old Testament order that we have in our Bibles is arranged more by Jewish tradition than anything else. The books are grouped in five sections – Law, History, Poetry, Major Prophets, and Minor Prophets.
- b. It helps in our study to put the books into their chronological order and study the book we are in at the time along with the other books that are contemporary with it.
- c. While Genesis is still the first book and Malachi is still the last, there are some books in the middle that are out of order chronologically.
- d. Please look carefully at the chart at the very end of this lesson.

A CHRONOLOGICAL LOOK AT THE OLD TESTAMENT

GENESIS	JOB -----		1
EXODUS			C H R O N O L O G I C A L S
LEVITICUS			
NUMBERS			
DEUTERONOMY			
JOSHUA			
JUDGES	RUTH		
1 SAMUEL	-----		
2 SAMUEL	-----		
	PSALMS PROVERBS ECCLESIASTES SONG OF SOLOMON -----		
1 KINGS 1 –11	-----		
1 KINGS 12 – 22			C H R O N O L O G I C A L S
2 KINGS 1-17	JOEL, JONAH, NAHUM ISAIAH, HOSEA, AMOS, MICAH		
2 KINGS 18-25	JEREMIAH, LAMENTATIONS, OBADIAH HABAKKUK, ZEPHANIAH		
EZEKIEL			
DANIEL	-----		
EZRA	HAGGAI, ZECHARIAH		
ESTHER			
NEHEMIAH	MALACHI		

XII. GENESIS

- a. The book of Genesis is the book of beginnings. This book was written by Moses and gives us information from the beginning of the universe to the death of Joseph, a period of approximately 2500 years.
- b. Some of the “beginnings” in Genesis.
 - i. The beginning of the universe – chapter 1
 - ii. The first people – chapters 1 and 2
 - iii. The beginning of marriage – 2:21-24
 - iv. The first sin – chapter 3
 - v. The first Messianic promise – 3:15
 - vi. The first children – chapter 4
 - vii. The first murder – chapter 4
 - viii. The first person with two wives – 4:19
 - ix. The first tent dwellers and cattlemen – 4:20
 - x. The beginning of musical instruments – 4:21
 - xi. The beginning of brass and iron work – 4:22
 - xii. The first destruction of mankind – chapters 6-9
 - xiii. The beginning of nations – chapter 10
 - xiv. The beginning of multiple languages – chapter 11
 - xv. The first promise of a great nation through whom the Messiah would come – chapter 12
- c. Some notable people in Genesis
 - i. Adam and Eve, the first people
 - ii. Cain and Abel, the first children – chapter 4
 - iii. Seth, the third child of Adam and Eve, through whom the seed line of Christ will come – 4:25
 - iv. Enoch, the one who walked with God – 5:24
 - v. Methuselah, the oldest human – 5:27
 - vi. Noah – chapters 6-9
 - vii. Abraham, Isaac, Jacob, Joseph
- d. Some events of Genesis
 - i. The creation – chapters 1,2
 - ii. The Flood – chapters 6-9
 - iii. The tower of Babel – 11:1-9
 - iv. The call of Abraham – 12:1-3
 - v. Abraham and Melchizedek – 14:18ff
 - vi. Destruction of Sodom and Gomorrah – chapter 19
 - vii. Birth of Isaac – 21:1-8
 - viii. Abraham offers Isaac – chapter 22
 - ix. Jacob receives the blessing of Isaac – chapter 27
 - x. Joseph sold into slavery – chapter 37
 - xi. Joseph advances in Egypt – chapter 39
 - xii. Jacob moves to Egypt – chapters 46,47
 - xiii. Joseph dies – chapter 50

XIII. EXODUS

- a. The book of Exodus gives us the story of the children of Israel leaving Egypt to the building of the tabernacle at Mt. Sinai.
- b. Some notable people in Exodus
 - i. Moses, the leader of God's people
 - ii. Aaron, the first High Priest
 - iii. Miriam, Moses and Aaron's sister
 - iv. Joshua, Moses' aide and the next leader of Israel
- c. Some events of Exodus
 - i. Israel placed in bondage in Egypt – chapter 1
 - ii. Moses raised by Pharaoh's daughter and his fleeing of Egypt – chapter 2
 - iii. The burning bush – chapter 3
 - iv. Moses and Aaron before Pharaoh – chapter 5
 - v. The Ten Plagues – chapter 7 – 11
 - 1. Water to blood – 7:20
 - 2. Frogs – 8:6
 - 3. Lice – 8:17
 - 4. Flies – 8:24
 - 5. Murrain of cattle – 9:3
 - 6. Boils – 9:9
 - 7. Thunder, hail, and fire – 9:23
 - 8. Locusts – 10:4
 - 9. Darkness over the land – 10:21
 - 10. Death of the firstborn – 11:4
 - vi. The institution of the Passover – chapter 12
 - vii. The crossing of the Red Sea – chapter 14
 - viii. Manna provided for Israel – chapter 16
 - ix. The commandments of God given at Mt. Sinai – chapters 20ff
 - x. The beginning of the priesthood – chapter 29
 - xi. The golden calf at Sinai – chapter 32
 - xii. The tabernacle completed – 39:32

XIV. LEVITICUS

- a. The events of the book of Leviticus all take place while Israel is encamped at Mt. Sinai. The book gets its name from the tribe of Levi. Levi was the priestly tribe and the book gives us much information concerning the worship of Israel and the priesthood.
- b. The sacrifices
 - i. Burnt offering – chapter 1
 - ii. Meat (meal) offering – chapter 2
 - iii. Peace offering – chapter 3
 - iv. Sin offerings – chapter 4
 - 1. For priests – vs. 3ff
 - 2. For the whole congregation – vs. 13ff
 - 3. For rulers – vs. 22ff

- 4. For common people – vs. 27ff
- v. Trespass offerings – chapter 5
- vi. For sins done on purpose – chapter 6
- c. Aaron and his sons appointed as priests – chapter 8
- d. Death of Nadab and Abihu – chapter 10
- e. Clean and unclean meats – chapter 11
- f. Pentecost instituted – 23:15ff
- g. The Sabbatical Year and the Year of Jubilee – chapter 25

XV. NUMBERS

- a. The book of Numbers gets its name from the numbering of the fighting men of Israel and the Levites. The book starts out at Mt. Sinai and follows the children of Israel as they leave Sinai and encamp on the eastern side of the Jordan near Jericho. This book covers about 38 years of the wilderness wanderings.
- b. Some events of the book of Numbers
 - i. The first numbering of the fighting men (603,550) – chapter 1
 - ii. The numbering of the Levites – chapter 3
 - iii. The service of the Levites with the tabernacle – chapter 4
 - iv. The Nazarite vow – chapter 6
 - v. Israel complains about the manna and asks for meat – chapter 11
 - vi. Miriam and Aaron challenge Moses' right to lead – chapter 12
 - vii. The Twelve Spies – chapters 13,14
 - viii. Rebellion of Korah, Dathan, and Abiram – chapter 16
 - ix. Aaron shown to be God's choice for High Priest – chapter 17
 - x. Moses and Aaron rebel against God at the rock of Meribah – chapter 20
 - xi. The fiery serpents – chapter 21
 - xii. Balaam – chapters 22 – 24
 - xiii. Israel sins with the Moabite women – chapter 25
 - xiv. The second numbering of Israel (601,730) – chapter 26
 - xv. Reuben, Gad, and Manasseh take the eastern side of the Jordan for their land – chapter 32
 - xvi. The promise of cities for the Levites and the cities of refuge – chapter 35

XVI. DEUTERONOMY

- a. The word Deuteronomy means “second law” and is used to refer to this book because Moses repeats the law to Israel. The book takes place on the eastern side of the Jordan before Israel gets ready to cross the Jordan and begin conquering Canaan.
- b. Some of the teachings of the book
 - i. It is wrong to show respect of persons – 1:17
 - ii. Israel lacked nothing during the wanderings – 2:7; 8:4; 29:9
 - iii. Hearken unto the statutes and judgments of God – 4:1; 8:1
 - iv. Israel was not chosen because it was the greatest of nations – 7:7

- v. Teach your children the ways of the Lord – 11:18,19
- vi. The promise of the Messiah – 18:18,19
- vii. Israel is to destroy the nations in Canaan – 20:17,18
- viii. Women are to be distinct from men and vice versa – 22:5
- ix. If you make a promise to God, keep it – 23:21
- x. The father does not bear the iniquity of the son, nor the son of the father – 24:16
- c. Moses dies in Mt. Nebo – chapter 34
- d. Joshua is the new leader of Israel – chapter 34

XVII. JOB

- a. The book of Job gives us some of the events in the life of Job, particularly when hard times come upon Job. Throughout it all, Job maintains his trust in God and is rewarded for his faithfulness. Job's example has shown us what it means to persevere (Jas. 5:11). Two of Job's statements help us to understand how we must operate when hard times come our way (Job 1:20-22; 2:10).
- b. Some events in the book of Job
 - i. Job's wealth and Job's care for his family – chapter 1
 - ii. Satan attacks Job, the first time – chapter 1
 - iii. Satan attacks Job, the second time – chapter 2
 - iv. Job's friends accuse Job – chapters 4 – 31
 - v. Elihu's reply to the men, including Job – chapters 32-37
 - vi. God's reply – chapters 38 – 41
 - vii. Job submits to God – 42:1-6
 - viii. Job rewarded – chapter 42

XVIII. JOSHUA

- a. The book of Joshua gives us the story of Joshua as he leads the people into Canaan and ends with the death of Joshua.
- b. In this book, the people conquer the land, settle into the land, and we learn of the possessions of the Levites. The Levites did not get a land possession as the other tribes did, but did get 48 cities with their suburbs.
- c. Some events of Joshua
 - i. Joshua charged by God to lead the people – chapter 1
 - ii. The spies sent into Jericho – chapter 2
 - iii. The crossing of the Jordan – chapters 3 & 4
 - iv. Jericho conquered – chapter 6
 - v. The two battles for Ai
 - 1. They lost the first battle because of Achan's sin – chapter 7
 - 2. They win the second battle because of their obedience to God – chapter 8
 - vi. The improper league with Gibeon – chapters 9 & 10
 - vii. The sun stands still – 10:8-14
 - viii. The division of the land on the western side of the Jordan – chapters 14 – 19

- ix. The cities of refuge – chapter 20
 - 1. Kedesh in Galilee in mount Naphtali
 - 2. Shechem in mount Ephraim
 - 3. Kirjatharba (Hebron) in the mountain of Judah
 - 4. Bezer in Reuben (Eastern side of the Jordan)
 - 5. Ramoth in Gad (Eastern side of the Jordan)
 - 6. Golan in Manasseh (Eastern side of the Jordan)
- x. The cities of the Levites – chapter 21
- xi. Joshua’s farewell address – chapters 23 & 24
- d. Verses of note in the book of Joshua
 - i. 1:7 – The charge to obey God and they would prosper in the land.
 - ii. 8:35 – Everyone needs to hear the word of God.
 - iii. 9:14 – We will fail when we do not ask “counsel at the mouth of the Lord”.
 - iv. 24:15 – We must choose to serve God.

XIX. JUDGES

- a. The period of the Judges of Israel represents one of the lowest points in the morality of Israel. Israel was “guided” by their own moral code (17:6; 21:25). The story of the Levite’s concubine starting in chapter 19 shows how wicked Israel had become.
- b. It should be noted that a judge at this time was not like a judge in our times. The purpose of these judges was to deliver the people from the oppressing nation.
- c. The book of Judges runs in cycles (2:15-19)
 - i. Israel would sin.
 - ii. God would punish them by sending in an oppressing nation.
 - iii. Israel would repent.
 - iv. God would send a judge to deliver them.
 - v. While the judge was alive, Israel would do well.
 - vi. When the judge died, Israel would go back into sin, and the cycle would start all over again.
- d. The Judges
 - i. Othniel – 3:9
 - ii. Ehud – 3:15
 - iii. Shamgar – 3:31
 - iv. Deborah – 4:4
 - v. Gideon – 6:13
 - vi. Tola – 10:1
 - vii. Jair – 10:3
 - viii. Jephthah – 11:1
 - ix. Ibzan – 12:7
 - x. Elon – 12:11
 - xi. Abdon – 12:13
 - xii. Samson – 13:24

- e. Some events of the book of Judges
 - i. Israel failed to drive out all the inhabitants of the land and God told them these people would be “as thorns in your sides” – 2:2.
 - ii. A generation arose that knew not God – 2:10.
 - iii. Ehud, the left-handed judge, defeats Eglon, king of Moab – chapter 3.
 - iv. Gideon defeats the Midianites with only 300 men – chapters 6 – 8.
 - v. Jephthah defeats the Ammonites – chapter 11.
 - vi. Samson dies destroying the temple of the Philistines – chapter 16.
 - vii. Micah hires his own priest – chapter 17.
 - viii. Dan conquers Laish in northern Israel – chapter 18.
 - ix. The Levites concubine – chapter 19.

<u>JUDGE</u>	<u>THE JUDGES OF ISRAEL</u> <u>OPPRESSING NATION(S)</u>	<u>YEARS AS JUDGE</u>
OTHNIEL	MESOPOTAMIA	40
EHUD	MOAB	80
SHAMGAR	PHILISTIA	(UNKNOWN)
DEBORAH	CANAAN	40
GIDEON	MIDIAN	40
TOLA	(UNKNOWN)	23
JAIR	(UNKNOWN)	22
JEPHTHAH	PHILISTIA/AMMON	6
IBZAN	(UNKNOWN)	7
ELON	(UNKNOWN)	10
ABDON	(UNKNOWN)	8
SAMSON	PHILISTIA	20

XX. RUTH

- a. The book of Ruth takes place during the days of the Judges (1:1). The purpose of this book is to give us a link in the lineage of Jesus Christ.
- b. Major characters in the book
 - i. Naomi – An Israelite woman who had lived in Moab with her husband until his death.
 - ii. Ruth – Naomi’s daughter-in-law, who returns from Moab with Naomi. Ruth’s husband had also died in Moab.
 - iii. Boaz – A near kinsman of Naomi and Ruth. He will marry Ruth.
- c. Some events of the book of Ruth
 - i. Naomi’s husband and sons die in Moab – chapter 1.
 - ii. Naomi returns to Israel and Ruth comes with her – chapter 1.
 - iii. Boaz falls in love with Ruth – chapters 2 & 3.
 - iv. Boaz redeems the inheritance so he can marry Ruth – chapter 4.
 - v. The link in the genealogy of Christ – 4:18 – 22
 - 1. Pharez → Hezron → Ram → Amminadab → Nahshon → Salmon → Boaz → Obed → Jesse → David.

2. Boaz would be the great-grandfather of David. This link in the genealogy of Christ is found again in Matthew 1.

XXI. I SAMUEL

- a. This book gives us the history of Israel from the birth of Samuel to the death of Saul, the first king of Israel. In 1 Samuel, we find Israel asking for a king and Saul's failure to reign as God would have him to do.
- b. David will be chosen by God in this book to be the next king of Israel. David will be praised by the people and thus incites the jealousy of Saul. A good portion of this book shows us David fleeing from Saul, and yet, when David could have killed Saul, he would not since Saul was God's anointed.
- c. Some events of 1 Samuel.
 - i. The birth of Samuel – chapter 1
 - ii. Samuel is trained by Eli – chapters 2 & 3
 - iii. The ark of the covenant captured – chapters 4 & 5
 - iv. The ark of the covenant returned to Israel – chapters 6 & 7
 - v. Israel asks for a king – chapter 8
 1. Reasons Israel wanted a king
 - a. Samuel was old – vs. 5
 - b. Samuel's sons were wicked – vs. 5
 - c. Israel wanted to be like the other nations – vs. 5
 2. What God said would happen when they had a king
 - a. Your sons will go into the service of the king, in his personal service and his military – vss. 11,12
 - b. Your daughters will go into the service of the king – cooks, etc. – vs. 13
 - c. He will take your fields, vineyards, etc. – vs. 14
 - d. He will take a 1/10 of your seed, vineyards, and sheep – vss. 15,17
 - e. He will take your menservants, maidservants, your goodliest young men, and your donkeys into his service – vs. 16
- d. Saul anointed king of Israel – chapters 9 & 10
- e. Saul offers a sacrifice and loses his right to be king – chapter 13
- f. Saul fails to utterly destroy the Amalekites and loses his right to be king – chapter 15
- g. David anointed to be the next king of Israel – chapter 16
- h. David kills Goliath – chapter 17
- i. Saul seeks to kill David – chapters 18 – 27
- j. Samuel dies – chapter 25
- k. Saul goes to the witch at En-dor to talk to Samuel – chapter 28
- l. Saul dies – chapter 31

XXII. 2 SAMUEL

- a. This book gives us the story of David becoming king of Israel and takes us to near the end of David's life. David's reign was good for Israel, but it was secured with much turmoil.
- b. Some events of 2 Samuel
 - i. David learns of Saul's death – chapter 1
 - ii. David anointed king of Judah – chapter 2
 - iii. David anointed king of all Israel – chapter 5
 - iv. Uzzah killed for touching the ark of the covenant – chapter 6
 - v. David and Bathsheba – chapters 11 & 12
 - vi. Solomon born – chapter 12
 - vii. Absalom rebels against his father David – chapters 15 – 18
 - viii. David numbers Israel and is punished by God – chapter 24

XXIII. 1 KINGS

- a. The book of 1 Kings takes us from the death of David to the reign of Solomon to the division of the kingdom. Israel will now be divided into two nations – Israel to the north and Judah to the south.
- b. Judah will number only two tribes (Judah and Benjamin) after the division. While Israel will fall into the hands of the Assyrians, Judah will remain free for a little over a hundred years more.
- c. After the division, the kings of the northern kingdom of Israel will all be wicked. The kings of the southern kingdom of Judah will be a mixture of good and evil. It will be these wicked kings that will cause Judah to fall.
- d. Some events of 1 Kings
 - i. Solomon chosen to be the next king of Israel – chapter 1
 - ii. David dies – chapter 2
 - iii. Solomon's request for wisdom – chapter 3
 - iv. Solomon reigns over all the land promised by God to Israel – 4:21; cf. Ex. 23:31
 - v. Solomon builds the temple – chapters 6 – 8
 - vi. The visit of the Queen of Sheba – chapter 10
 - vii. Solomon's wives turn his heart away from God – chapter 11
 - viii. Jeroboam chosen to be the first king of the northern kingdom of Israel – chapter 11
 - ix. Solomon dies – chapter 11
 - x. Rehoboam becomes the fourth king of Israel – chapter 12
 - xi. The kingdom splits – chapter 12
 1. Rehoboam – first king of Judah
 2. Jeroboam – first king of Israel
 - xii. The prophet at Bethel – chapter 13
 - xiii. The contest between Elijah and the prophets of Baal – chapters 18 & 19
 - xiv. Jezebel has Naboth killed so Ahab can have his vineyard – chapter 21

- xv. Micaiah stands against Ahab when all others refused to do so – chapter 22

XXIV. 2 KINGS

- a. 2 Kings is a continuation of the first book. It is believed that originally these two books were one long scroll and were broken down into two books later.
- b. The book of 2 Kings gives us more information about the divided kingdom, and shows us both the fall of Israel (chapter 15) and the fall of Judah (chapter 24).
- c. Some events of 2 Kings
 - i. Elisha succeeds Elijah – chapter 2
 - ii. Naaman, captain of the host of the king of Syria, healed of his leprosy – chapter 5
 - iii. Hezekiah's life extended – chapter 20
 - iv. Manasseh's terrible reign – chapter 21. It is because of Manasseh's influence that Judah will go into captivity – Jer. 15:4.
 - v. Josiah works to restore true worship in Judah – chapters 22 & 23

XXV. 1 CHRONICLES

- a. This book gives us a second look at the first two thirds of the united kingdom. The book takes us to the death of David.
- b. The first 9 chapters give us a great genealogical record of Israel.
- c. What little the book says of Saul's reign is basically found in chapter 10. The primary message of the book is the reign of David.
- d. David is forbidden to build the temple (chapter 17) because he was a man of war and of blood (chapter 28:3).
- e. The book of 1 Chronicles also gives us a good deal of information concerning David preparing everything for the temple to be built and the service therein.

XXVI. 2 CHRONICLES

- a. From Solomon's reign to the reign of Cyrus, king of Persia is what we have in 2 Chronicles. It is important to remember that Cyrus was the prophesied king who would free Israel (Isaiah 44:28-45:1).
- b. 2 Chronicles gives us much detail concerning the building of the temple.
- c. We also learn a lot about Solomon's wealth in this book (see chapters 8ff).
- d. More information on the kingdom of Judah from the division to its fall is contained in this book.
- e. Although Judah was wicked and was punished by God, God still remembered his promise to Abraham, and Judah will be restored to the land by the hand of Cyrus, king of Persia.

XXVII. SOME MEMORY TOOLS

- a. 1 Samuel – The reign of Saul
- b. 2 Samuel – The reign of David

- c. 1 Kings – The reign of Solomon; the division of the kingdom
- d. 2 Kings – The divided kingdom

THE KINGS OF JUDAH

Rehoboam	17 years	1 Kings 12:1-14:31
Abijam	3 years	1 Kings 15:1-8
Asa	41 years	1 Kings 15:9-24
Jehoshaphat	25 years	1 Kings 22:41-50
Joram	8 years	1 Kings 22:50 – 2 Kings 8:24
Ahaziah	1 year	2 Kings 8:24-11:12
Jehoash	40 years	2 Kings 11:12-12:21
Amaziah	29 years	2 Kings 14:1-20
Azariah	52 years	2 Kings 15:1-7
Jotham	16 years	2 Kings 15:32-38
Ahaz	16 years	2 Kings 16:1-20
Hezekiah	29 years	2 Kings 18:1-20:21
Manasseh	55 years	2 Kings 21:1-18
Amon	2 years	2 Kings 21:19-26
Josiah	31 years	2 Kings 22:1-23:30
Jehoahaz	3 months	2 Kings 23:31-34
Jehoiakim	11 years	2 Kings 23:35-24:6
Jehoiachin	3 months	2 Kings 24:7-16
Zedekiah	11 years	2 Kings 24:17-25:7

THE KINGS OF ISRAEL

Jereboam	22 years	1 Kings 12:25-14:20
Nadab	2 years	1 Kings 15:25-32
Baasha	24 years	1 Kings 15:33-16:7
Elah	2 years	1 Kings 16:8-14
Zimri	7 days	1 Kings 16:15-22
Omri	12 years	1 Kings 16:23-28
Ahab	22 years	1 Kings 16:29-22:40
Ahaziah	2 years	1 Kings 22:51-2 Kings 1:18
Jehoram	12 years	2 Kings 3:1-9:29
Jehu	28 years	2 Kings 9:30-10:36
Jehoahaz	17 years	2 Kings 13:1-9
Jehoash	16 years	2 Kings 13:10-13
Jeroboam II	41 years	2 Kings 14:21-29
Zachariah	6 months	2 Kings 15:8-12
Shallum	1 month	2 Kings 15:13-16
Menahem	10 years	2 Kings 15:17-22
Pekahiah	2 years	2 Kings 15:23-26
Pekah	20 years	2 Kings 15:27-31
Hoshea	9 years	2 Kings 17:1,2

XXVIII. PSALMS

- a. The Psalms are a collection of the songs of Israel. Most of the Psalms were written around 1000 B.C. as evidenced by the titles given before the songs. Psalms is the longest book in the Bible with 150 chapters or songs. Psalms also contains both the longest (Psalms 119) and the shortest (Psalms 117) chapters in the Bible.
- b. Although there has been some discussion concerning the titles affixed to the Psalms, these titles do give us some insight to the authors of the songs. According to these titles, we have the following:
 - i. David composed 73.
 - ii. Asaph composed 12.
 - iii. The sons of Korah composed 11.
 - iv. Solomon composed 2.
 - v. Moses (Psalm 90) and Ethan (Psalm 89) each composed one.
 - vi. Fifty of the Psalms have no author attributed to them.
- c. The most famous Psalm of all is Psalm 23, the Shepherd Psalm. The Psalm that teaches us the attitude of repentance is Psalm 51. Psalm 119 gives us more information on the word of God than any other. And, the 139th Psalm teaches us that God knows all. The Psalms are great teaching tools about the majesty and glory of God and the blessings that come from obedience to God.
- d. Some selected teachings from the Psalms.
 - i. Ps. 1:2 – Our delight should be in the law of the Lord, and we should meditate on it night and day.
 - ii. Ps. 8:8 – A reference to the paths of the sea. Now known as the currents of the oceans, such as the Gulf Stream.
 - iii. Ps. 9:15 – The wicked fall by their own deeds.
 - iv. Ps. 11:4 – God is the great Judge.
 - v. Ps. 14:1; 53:1 – One is a fool who says there is no God.
 - vi. Ps. 18:1,2; 91:1,2 – In God we trust.
 - vii. Ps. 18:6; 34:15 – God hears the prayers of the righteous.
 - viii. Ps. 19:1 – The creation of God testifies that there is a God.
 - ix. Ps. 23 – We have a shepherd watching over us.
 - x. Ps. 26:1 – If we trust in God, we will not backslide.
 - xi. Ps. 32:5 – Confession of sins brings forgiveness.
 - xii. Ps. 33:6 – God said, and it was.
 - xiii. Ps. 37:23-25 – God takes care of those who serve him.
 - xiv. Ps. 66:18 – Sin can cause our prayers not to be heard by God.
 - xv. Ps. 84:10 – To serve God is the greatest of all.
 - xvi. Ps. 97:10 – If we love God, we will hate evil.
 - xvii. Ps. 100:5 – God is good.
 - xviii. Ps. 103:8 – God is merciful and slow to anger, but he will not keep his anger forever.
 - xix. Ps. 111:9 – Holy and reverend is God's name.
 - xx. Ps. 111:10 – The fear of the Lord is the beginning of wisdom.
 - xxi. Ps. 119:160 – God's word is true and endures forever.

- xxii. Ps. 119:172 – All God’s commandments are righteousness.
- xxiii. Ps. 127:1 – If God is not involved in the work, we labor in vain.
- xxiv. Ps. 127:3 – Children are a blessing from the Lord.
- xxv. Ps. 133:1 – Unity is to be desired.
- xxvi. Ps. 139:14 – We are fearfully and wonderfully made.
- xxvii. Ps. 145:17 – All that God does is righteous and holy.

XXIX. PROVERBS

- a. The word “proverb” comes from a root word that means “representative, to be like”. We normally define a proverb as a short, pithy statement. The word “pithy” means “pointedly meaningful”. The Proverbs are short statements with powerful messages. For the most part, a proverb is contained in its entirety in one or two verses.
- b. Most of the Proverbs were written by Solomon. Chapters 1 – 29 are Solomon’s (chapters 25-29 were compiled by the men of Hezekiah). Chapter 30 was written by Agur, and Chapter 31 was written by King Lemuel. The fact that Hezekiah’s men were involved in compiling these proverbs helps us to understand that the book could not have been put together in its present form before 700 B.C.
- c. Proverbs 1:8; 2:1; 3:1; 4:1; 5:1; 6:1 and 7:1 seem to indicate that at least a good portion of the Proverbs were written to instruct one or more of Solomon’s children.
- d. As with the Psalms, there are many valuable lessons in the Proverbs. Here are some selected lessons.
 - i. Prov. 1:7 – The fear of the Lord is the beginning of knowledge.
 - ii. Prov. 3:13,14 – Wisdom and understanding are better than silver and gold.
 - iii. Prov. 4:15 – What our attitude should be toward sin—avoid it, pass not by it, turn from it, and pass away.
 - iv. Prov. 6:16-19 – Seven things which are an abomination to God.
 - v. Prov. 8:13 – The fear of the Lord is to hate evil. God hates pride, arrogance, the evil way, and the froward mouth.
 - vi. Prov. 13:20 – Evil companionship corrupts good morals.
 - vii. Prov. 13:24; 22:15; 23:13,14 – Those who love their children will discipline their children.
 - viii. Prov. 14:12 – When man directs himself, the end is the ways of death.
 - ix. Prov. 15:1 – A soft answer turns away wrath.
 - x. Prov. 16:2 – It is God that we must please.
 - xi. Prov. 16:18 – Pride will lead to destruction.
 - xii. Prov. 20:1; 23:19-35 – Alcoholic beverages will cause us to be fools.
 - xiii. Prov. 20:7,11; 22:6; 23:24; 29:15,17 – The importance of godly parents in the rearing of children.
 - xiv. Prov. 26:10 – God is the creator of all things.

- xv. Prov. 30:5,6 – Those who add to (change) God’s word will be shown to be liars.
- xvi. Prov. 31:10-31 – The virtuous woman

XXX. ECCLESIASTES

- a. The words of Solomon, king of Israel (1:1). This book is Solomon’s look back at his life and the sorrow he has that he wasted it. The sad part of Solomon’s life is that his wives turned his heart away from God (1 Kings 11:4).
- b. The book of Ecclesiastes finds Solomon telling us that he had everything money could buy (2:10), yet the end result of all of this was emptiness (2:11). Solomon understood that happiness was not found in material possessions, but in service to God (12:13).
- c. Solomon realized that death would come to all men and that no one would take any of their worldly possessions with them (2:16-19). He therefore encourages us to remember God in the days of our youth so we will not waste our lives (12:1ff).
- d. This book concerns some of the most powerful words ever spoken by Solomon as we hear from one who has been there, had it all, and realized what a fool he had been.
- e. Some lessons from Ecclesiastes:
 - i. Ecc. 1:4—We are merely sojourners on the Earth.
 - ii. Ecc. 1:9,10 – There is nothing new under the Sun. While technology may change, man has not. Sin is still sin; righteousness is still righteousness.
 - iii. Ecc. 2:11 – Happiness is not found in possessions.
 - iv. Ecc. 2:16 – Death is no respecter of persons.
 - v. Ecc. 3:14 – Nothing will change the will of God.
 - vi. Ecc. 5:2 – Humble yourself under God. You are on Earth; He is in Heaven.
 - vii. Ecc. 7:29 – Man was made upright; man falls because of his own “inventions”.
 - viii. Ecc. 8:12,13 – It will be well for the faithful; it will not be well for the wicked.
 - ix. Ecc. 9:10 – Give your best.
 - x. Ecc. 11:10 – Put away evil from your hearts in your youth.
 - xi. Ecc. 12:1 – Remember God in your youth.
 - xii. Ecc. 12:7 – When the body dies, the Spirit of man will return to God.
 - xiii. Ecc. 12:12 – There will always be many books written to “instruct us”, but studying these will only be weariness.
 - xiv. Ecc. 12:13 – Fear God and keep his commandments.
 - xv. Ecc. 12:14 – Every thing, even those known only to us, will be brought into Judgment.

XXXI. SONG OF SOLOMON

- a. As chapter 1, verse 1 indicates, this book was written by Solomon. It is a love story concerning Solomon and a woman who will become his wife. The book takes us from their desire for one another, their continuing love for one another, their marriage, and their relationship as a married couple.
- b. The book consists entirely of speeches that express the deep love one has for the other. It is a book that shows us the great love that should be present in any marriage. The Bible has always taught us that what God has joined together, let not man put asunder (Gen. 2:24; Matt. 19:6). Marriage is honorable and faithfulness to one another is enjoined (Heb. 13:4).
- c. Since love is the greatest of all (1 Cor. 13:13), the book can be understood as also showing us the great love God has for his people. This love was expressed to us in the death of God's son on the cross that we might have the opportunity to go to Heaven (Rom. 5:7,8; Jn. 3:16). It is the case that greater love hath no man than to lay down his life for his friends (Jn. 15:13).
- d. 1 Jn. 4:8 teaches us that God is love, and 1 Jn. 4:19 shows us that we love because he first loved us. Our love for God is also shown in our love of our fellow man (1 Jn. 4:20,21). Our love for God is truly expressed when we keep his commandments (1 Jn. 5:3; Jn. 14:15).

XXXII. ISAIAH

- a. Isaiah 1:1 gives us the time of Isaiah's work – during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The book was penned somewhere around 680 B.C.
- b. Isaiah was a prophet to the southern kingdom of Judah. His words were a call to the people to come back to God. Almost immediately, Isaiah brings the plea of God to his people – *“Come now, and let us reason together ...”* (Isa. 1:18).
- c. Isaiah is the prophet who speaks to Hezekiah and announces the additional 15 years of life to be provided for Hezekiah (2 Kgs. 19).
- d. Isaiah has been referred to as the Messianic Prophet, because of his references to the coming Messiah (Isa. 7:14; Isa. 53, for example).
- e. The condition of the people during the days of Isaiah is such that they desire prophets who will not teach them the right things, but will teach them the smooth things, that will prophesy deceit (Isa. 30:10).
- f. The majesty of God and the folly of idolatry are key points of this book. That God is supreme is stated in this way – *“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else”* (Isa. 45:22).
- g. Isaiah foretells the Babylonian captivity (Isa. 39); the fall of Babylon (Isa. 43:14-17; Isa. 47); and, the return of the people from captivity (Isa. 48:20-22) at the hands of Cyrus, king of Persia (Isa. 44:28; 45:1).
- h. Besides the coming of the Messiah, Isaiah also prophesies of the coming of the church into which all nations will come (Isa. 2:1ff).

- i. Some selected teachings in Isaiah.
 - i. The need to go for God – Isa. 6:8
 - ii. The virgin birth of Christ prophesied – Isa. 7:14
 - iii. The wicked will not speak God’s word – Isa. 8:20
 - iv. God keeps his promises. His word is true – Isa. 14:24
 - v. We cannot hide from God – Isa. 29:15
 - vi. God’s word abides forever – Isa. 40:8
 - vii. The majesty of God, the great Creator – Isa. 40:22,28; 42:5; 45:12,18
 - viii. The foolishness of idolatry – Isa. 44:9-17; 46:6-8
 - ix. We will not back down if God is the one in whom we trust – Isa. 50:7
 - x. God will reject the Jews and call his servants by another name – Isa. 65:11-16 + Acts 13:46 + Acts 11:26

XXXIII. JEREMIAH

- a. Jeremiah’s work was done during the reigns of Josiah (from the 13th year of his reign), Jehoiakim, and Zedekiah (unto the end of the 11th year of his reign). Jeremiah prophesies until Jerusalem was conquered (around 586 B.C.).
- b. Since the Babylonian captivity started in 606 B.C., Jeremiah prophesied into the 20th year of captivity. Jeremiah’s work was to teach Judah so they could repent and avoid captivity. If they refused to repent, they would be taken captive (Jer. 27,28).
- c. Jeremiah also prophesied that after 70 years the children of Israel would be freed from their captivity (Jer. 29:10).
- d. Even though Judah is faced with captivity, they do not repent. They do, however, turn against Jeremiah (Jer. 37,38).
- e. Jeremiah is known as the weeping prophet because of Jer. 9:1 and the Lamentations.
- f. Some selected teachings from Jeremiah.
 - i. There is life in the womb – Jer. 1:5
 - ii. A recipe for failure – Jer. 2:8
 - iii. You will reap what you sow – Jer. 2:19
 - iv. As unnatural as it is, people will forget God – Jer. 2:32
 - v. Salvation is in God – Jer. 3:23
 - vi. One can become so hardened by sin that they will not repent – Jer. 5:3
 - vii. Even the people of God can love false prophets and refuse to walk in the old paths – Jer. 5:31; 6:16
 - viii. Obedience brings blessings – Jer. 7:23
 - ix. The foolishness of idolatry – Jer. 10:3-5
 - x. Our God is a living God, the true God – Jer. 10:10
 - xi. It is not in man to direct his own steps – Jer. 10:23
 - xii. One’s influence can live on for many generations and cause others to sin – Jer. 15:4

- xiii. God knows – Jer. 16:17; 23:24
- xiv. One who follows God cannot do anything but teach his word – Jer. 20:9
- xv. God said go; he went – Jer. 26:8-13
- xvi. A prophecy of the church and a new law – Jer. 31:31-34 (2 Cor. 3:3; 6:16; Heb. 8:10; Rev. 21:3)
- xvii. God, the Great Judge – Jer. 32:18,19
- xviii. You can burn it, but you cannot destroy God’s law – Jer. 36

XXXIV. LAMENTATIONS

- a. This book was written to express Jeremiah’s great sorrow over the destruction of Jerusalem in 586 B.C.
- b. Jeremiah recognizes that this fall is a just punishment brought upon Judah because of its sin.
- c. Jeremiah also helps us to understand the folly of looking for help in the world and not in God. He describes Judah as “...*we have watched for a nation that could not save us*” (Lam. 4:17).
- d. The terrible nature of the captivity is described in Lam. 5. This was indeed a terrible time for Judah, and Jeremiah pleads with God to remember them and turn again unto them (Lam. 5:20,21).
- e. Two great lessons from Lamentations.
 - i. We have no one to blame but ourselves when God chastens us. God is righteous. Do not blame God for our failures. (Lam. 1:18).
 - ii. We must be patient and wait for the salvation of the Lord (Lam. 3:26).

XXXV. EZEKIEL

- a. Chapter 1:1 gives us the time of the writing of the book of Ezekiel. It is here that we find mention of the 30th year of captivity, about 575 B.C.
- b. The book of Ezekiel begins in the period when Judah’s captivity has begun but is not fully come. It is a book that starts while Judah is alone and takes us past the fall of Jerusalem.
- c. From chapter 1:2, we see that Ezekiel is in Babylon in the fifth year of Jehoiachin’s reign, about 597 B.C. Thus, Ezekiel worked among God’s people for about 22 years.
- d. Ezekiel tells us that he is by the river Chebar as he writes this book. The Chebar was an irrigation canal located north of Babylon, which connected the Tigris and the Euphrates.
- e. The book of Ezekiel has three basic messages:
 - i. Denunciation of Israel – chapters 1 – 24
 - ii. Denunciation of other nations around Israel – chapters 25 – 32
 - iii. Restoration of Israel – chapters 33 – 48
- f. Little is known of Ezekiel. We do know that he was a priest (1:3) and that he was married (In 24:18, we read of his wife’s death.).
- g. Ezekiel was called by God to take this message to Israel. He was appointed a watchman whose duty it was to warn the people of the coming

- danger (3:17ff). The wrath of God upon Israel is so certain that God will not change his mind (24:14).
- h. Because of their sin against God's people, several nations have their fall predicted in this book – Ammon, Moab, Seir, Edom, and Philistia (chapter 25); Tyre and Sidon (chapters 26 – 28); Egypt (chapters 29 – 32).
 - i. Some selected lessons from Ezekiel.
 - i. We are responsible for the souls of men if we fail to warn (Eze. 3:17ff)
 - ii. Why nations fall (Eze. 5:6)
 - iii. We must never forget that God is supreme (Eze. 6:14)
 - iv. God will punish the wicked (Eze. 7:8; 9:10; 11:21)
 - v. God knows (Eze. 8:12; 9:9)
 - vi. A prophecy of the church (Eze. 11:14-20; cf. Heb. 8:10)
 - vii. We do not inherit sin from our parents (Eze. 18:20)
 - viii. The righteous can turn away from God and will be lost (Eze. 18:26)
 - ix. The wicked can turn back to God and be saved (Eze. 18:26; 33:15)
 - x. The Old Law, including the Sabbaths, was given to Israel only (Eze. 20:12)
 - xi. God wants all to be saved (Eze. 33:11)
 - xii. A true prophet is one whose prophecies come true (Eze. 33:33)
 - xiii. We are to keep the ordinances of God (Eze. 43:11)

XXXVI. DANIEL

- a. This book is the book of the Exile taking us from the taking of Judah by Nebuchadnezzar in 606 B.C. to the 3rd year of Cyrus, when Israel would be allowed to go back to Palestine.
- b. Daniel gives us the story of Daniel's rise to power in Babylon and later keeping that position in Persia. It also provides us with a look at four great kingdoms (Babylon, Persia, Greece, and Rome) and the coming of the kingdom of God, the church (Dan. 2).
- c. Besides Daniel, three other Hebrews are mentioned in this book – Shadrach, Meshach, and Abednego (Dan. 1:7; chapter 3).
- d. Daniel prophesies the fall of Babylon (Dan. 2 & 5). Daniel 9 gives us a period of 70 "weeks" (viewed as 7 years per one "week" or a period of 490 years). This time frame will take us from the decree to rebuild the temple to the coming of the Messiah.
- e. The faith of Daniel, Shadrach, Meshach, and Abednego is a tremendous lesson of this book. Faced with extreme adversity and what would normally be certain death, these men remained faithful to God and never once wavered.
- f. The chapters in the book of Daniel are not in chronological order. To the best of my ability, chronologically they would be as follows:
 - i. Dan. 1 – 4: During the time of Nebuchadnezzar
 - ii. Dan. 7: During the 1st year of Belshazzar
 - iii. Dan. 8: During the 3rd year of Belshazzar

- iv. Dan. 5: During the last year of Belshazzar
- v. Dan. 6, 9, 11: During the 1st year of Darius (Darius was appointed king by Cyrus)
- vi. Dan. 10: During the 3rd year of Cyrus
- vii. Dan. 12: The last of the book as Daniel is told to seal the book (12:4)
- g. Some selected lessons from Daniel.
 - i. From beginning to end, this book shows us how we must remain faithful to God regardless of what might happen to us (Read especially chapters 3 and 6).
 - ii. The church would come during the days of the Roman Empire (chapter 2).
 - iii. What our response should be when faced with trials and tribulations (Dan. 3:16,17)
 - iv. God rules in the kingdoms of men (Dan. 4:17,25)
 - v. Do not take that which is sacred and use it for worldly purposes (Dan. 5:1-4)
 - vi. God is in control (Dan. 5:18-21)
 - vii. Do what God expects even when you know the world wants to condemn you (Dan. 6:10)
 - viii. The wise shall understand (Dan. 12:10)

XXXVII. EZRA

- a. The work of Ezra, the priest and scribe of God, is found both in the book that bears his name and in the book of Nehemiah.
- b. The book of Ezra is divided into two parts.
 - i. In chapters 1 – 6, we have the work of Zerubbabel, who brought the first of the Israelites back to Canaan after the decree of Cyrus. Zerubbabel's work was to rebuild the temple. With the teaching of Haggai and Zechariah (Ezra 6:14), the work of the temple was completed in 516 B.C.
 - ii. In chapters 7 – 10, we have the work of Ezra. Ezra was the second to bring a group of Jews back to Canaan after the Exile. However, Ezra's return is almost 80 years after the return of Zerubbabel. Ezra's primary work was to teach the people the law of God and to reform the false practices and worship of Israel.
- c. When Zerubbabel brings the first group of people back to Canaan, they set up the Altar of Burnt Offering (Ezra 3). They also lay the foundation of the temple. After the foundation is laid, the people of the land begin to hinder the work on the temple. The people of the land were able to delay the work from the days of Cyrus, king of Persia, to the days of Darius, king of Persia. This delay lasted approximately 16 years. Once the work on the temple began again, the people of the land started their objections one more time. This time, Darius found the record of Cyrus' decree and ordered the people of the land to not only not interfere with the work on

the temple, but to give Israel what they needed to complete the work and to use in worshipping God in the temple (Ezra 6).

- d. With the work of Ezra, much reform was accomplished in Israel. While they had not returned to idolatry, they had mixed with the pagans around them and had married wives of the people of the land (“strange wives”). Ezra (Ezra 10) and later, Nehemiah (Neh. 13), brought the people to the understanding that they must not fellowship the people of the land, and they must put away their strange wives.
- e. Some selected lessons from Ezra.
 - i. The one great lesson in the first six chapters of this book is to never allow the world to stop us from doing the work of God.
 - ii. We should prepare our hearts to SEEK the law of the Lord, and to DO it, and to TEACH it – Ezra 7:10
 - iii. We should tremble at the commandments of God – Ezra 10:3
 - iv. We must obey the will of God regardless of the “personal sacrifices” we must make – Ezra 10, especially verse 44

XXXVIII. NEHEMIAH

- a. Nehemiah is the cupbearer to King Artaxerxes in Persia (Neh. 2:1). This was the first Artaxerxes, known as Artaxerxes Longimanus. This king ruled from 465 – 423 B.C.
- b. Nehemiah 1:1 and 2:1 show us that Nehemiah first heard of the terrible condition of Jerusalem in the 20th year of Artaxerxes. Thus, Nehemiah’s work began in 445 B.C.
- c. Nehemiah’s work was to rebuild the walls of Jerusalem. As with the work on the temple in Zerubbabel’s day, opposition arose from the people of the land. It became necessary that Nehemiah arm those who worked on the walls, so that they had a weapon in one hand and a tool in the other (Neh. 4:16,17).
- d. Among the reforms brought about by Nehemiah were the stopping of Jews charging interest to other Jews (Neh. 5), and the cleansing of the people of the world from the people of God (Neh. 13).
- e. Some selected lessons from Nehemiah.
 - i. God answers prayer in his time frame, not ours. Nehemiah prayed in the month Chisleu (9th month), and received his answer in the month Nisan (1st month) – Neh. 1:1; 2:1
 - ii. Much can be done when the people have a mind to work – Neh. 4:6
 - iii. Never leave the work of God for the foolishness of the world – Neh. 6:3
 - iv. We need to desire to hear the word of God – Neh. 8
 - v. We should remember the lessons of the past – Neh. 13:26

XXXIX. ESTHER

- a. The book of Esther gives us a unique look into the court of the Persian king. Ahasuerus (Esther 1:2) is equated with Xerxes I, who ruled from 485 – 465 B.C.
- b. There are four main characters in this book.
 - i. Esther – The Hebrew maiden who became queen of Persia
 - ii. Mordecai – Esther’s cousin
 - iii. Haman – The Persian who was over all the princes of Persia and who hated Mordecai, specifically, and the Jews, generally.
 - iv. Ahasuerus – King of Persia. Husband to Esther.
- c. The book of Esther begins by giving us the story of how Vashti, then queen of Persia, was banished for refusing to appear before her husband. A search is made for a new queen and Esther is chosen. Mordecai, a good Jew, refuses to bow down to Haman, and thus brings the wrath of Haman upon himself and the children of Israel. Haman gets a decree to have all the Jews killed upon the 13th day of the twelfth month (Esther 3:13).
- d. Esther is called upon by Mordecai to intervene for the children of Israel. Esther does so, and reveals Haman’s plot to the king. The king has Haman hung upon his own gallows, and Mordecai is placed in command of the princes. While the decree instituted by Haman could not be changed, a new decree went forth that would allow the Jews to defend themselves. Thus, the Jews were spared. The celebration in honor of this event is the Jewish feast of Purim (cf. Esther 9:10).
- e. Some selected lessons from Esther.
 - i. The overall lesson of the book is that God takes care of his people. The key verse of the book is Esther 4:14.
 - ii. We must remain faithful to God regardless of the consequences – Consider Mordecai in Esther 3:2.
 - iii. Those who do evil will pay for their evil deeds – Esther 5 and 7. Haman thought to hang Mordecai, yet Haman was hanged on his own gallows.

THE LEADERS OF THE RETURN FROM EXILE

ZERUBBABEL (536 B.C. – 516 B.C.)

- Led first Israelites back to Canaan (Ezra 2)
- Set up Altar of Burnt Offerings (Ezra 3)
- Laid foundation of the temple (Ezra 3:9-10)
- Started to build the temple again (Ezra 5)
- Finished temple (Ezra 6:15)

EZRA (457 B.C. – 431 B.C.)

- Priest of God. Scribe of the law of God (Ezra 7:11)
- Reforms marriages between Israelites and strange wives (Ezra 10)
- Read the law to the people (Neh. 8)

NEHEMIAH (445 B.C. – 423 B.C.)

- Returned to build the walls of Jerusalem (Neh. 2ff)
- Rebukes Jews who charge interest on their loans to fellow Jews (Neh. 5; cf. Ex. 22:25)
- Walls are finished in 52 days (Neh. 6:15)
- Governor of Canaan (Neh. 8:9)
- Removed mixed multitudes from among Israel (Neh. 13)
- Reforms marriages between Israelites and strange wives (Neh. 13)

THE JEWISH SACRED CALENDAR

1

Nisan
(March/April)

2

Iyyar
(April/May)

3

Sivan
(May/June)

4

Tammuz
(June/July)

5

Ab
(July/August)

6

Elul
(August/September)

7

Tishri
(September/October)

8

Heshvan
(October/November)

9

Kislev (Chisleu)
(Nov/Dec.)

10

Tebeth
(December/January)

11

Shebat
(January/February)

12

Adar
(February/March)

RULERS OF PERSIA
(As they relate to the Bible)

CYRUS, THE GREAT

Ruled 550 – 529 B.C.

Conquered Babylon (539 B.C.)

Was prophesied to free God's people (Isa. 44:28–45:4)

Freed Israel (2 Chr. 36:22,23; Ezra 1–4)

Daniel served into the third year of Cyrus (Dan. 10:1)

Darius, the Mede, also ruled over a part of the kingdom at this time (Dan. 5:31; 6:1; 9:1; 11:1)

CAMBYSES

Ruled 529 – 522 B.C.

Ahasuerus of Ezra 4:6

ARTAXERXES

Ruled 522 B.C.

A usurper called Smerdis

Stopped the building of the temple (Ezra 4:7ff)

DARIUS I

Ruled 522 – 486 B.C.

Ordered the work on the temple to continue (Ezra 5,6)

XERXES I

Ruled 486 – 465 B.C.

Ahasuerus of the book of Esther

Vashti, the Queen, was banished in his third year (Esther 1:3)

Esther becomes Queen in his seventh year (Esther 2:16)

ARTAXERXES I

Ruled 465 – 424 B.C.

Ezra returns to Jerusalem (Ezra 7)

Nehemiah returns in Artaxerxes' 20th year (Neh. 1:1; 2:1)

Nehemiah was governor at least until the 32nd year of Artaxerxes (Neh. 5:14)

BABYLONIAN RULERS

NEBUCHADNEZZAR

Ruled 612 – 562 B.C.

Conquered Assyria in 612 B.C.

Took Judah into captivity in 606 B.C.

Daniel 1 – 4 take place during Nebuchadnezzar's reign

EVIL – MERODACH

Ruled 561 – 560 B.C.

NERIGLISSAR

Ruled 559 – 555 B.C.

LABASHI – MARDUK

Ruled 555 B.C.

NABONIDUS

Ruled 555 – 539 B.C.

BELSHAZZAR

Ruled 539 B.C.

Son of Nabonidus

Ruled in his father's place when his father was on extended absences from Babylon

Saw the handwriting on the wall (Dan. 5)

Last king of Babylon

XL. HOSEA

- a. Hosea's message came during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah in Judah, and during the reign of Jereboam II in Israel. The time frame is approximately 746 – 700 B.C.
- b. The book primarily addresses the northern kingdom of Israel (consider 5:1 & 7:1). While Israel's destruction is the chief concern of the book, Judah is also warned (consider 4:15-19 & 6:11).
- c. The message of Hosea is simple:
 - i. *"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up"* (Hosea 6:1). That is, return to the Lord and he will bless you.
 - ii. *"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the land ..."* (Hosea 4:1)
 - iii. *"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early"* (Hosea 5:15)
 - iv. *"Therefore turn thou to God: keep mercy and judgment, and wait on thy God continually"* (Hosea 12:6)
- d. Although the prophets worked hard to teach Israel, Israel will be lost. Hosea helps us to understand why. Please consider the following attitudes of Israel that led to their destruction:
 - i. *"As they were increased, so they sinned against me ..."* (Hosea 4:7)
 - ii. *"And there shall be, like people, like priest ..."* (Hosea 4:9)
 - iii. *"...because he willingly walked after the commandment"* (Hosea 5:11). An apparent reference back to the original Jeroboam's commandment to worship using the golden calves (cf. 1 Kings 12:28).
 - iv. *"And they consider not in their hearts that I remember all their wickedness ..."* (Hosea 7:2)
 - v. *"...though I have redeemed them, yet they have spoken lies against me"* (Hosea 7:13)
 - vi. *"I have written to him the great things of my law, but they were counted as a strange thing"* (Hosea 8:12)
 - vii. *"...and their abominations were according as they loved"* (Hosea 9:10)
 - viii. *"And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him"* (Hosea 11:7)
- e. While God reminds Israel that if they sow to righteousness they will reap mercy (Hosea 10:12), Israel chose rather to sow to the wind, and therefore reaped the whirlwind (Hosea 8:7).
- f. The overall problem with Israel at this time was a willful ignorance of God's word (Hosea 4:6), which prompted God to say that he desired the knowledge of God more than their burnt offerings (Hosea 6:7).

- g. Hosea 13:1 gives us a clear understanding of why nations rise and fall: *“When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died”*.
- h. The book of Hosea references two future events in the first chapter.
 - i. The destruction of Israel and the saving of Judah during the same time frame (Hosea 1:4-9; cf. 2 Kings 17-19)
 - ii. The coming of the church (Hosea 1:10,11; cf. Rom. 9:25,26)
- i. The book ends with a final exhortation: *“Who is wise and he shall understand these things? ...”* (Hosea 14:9).

XLII. JOEL

- a. Joel is the prophet of the day of Pentecost in Acts 2. Joel 2:28-32 is quoted by Peter in Acts 2 to explain what is happening on the day when the church is established.
- b. Because of the many references to Judah, Zion, and Jerusalem, the primary audience of Joel is the southern kingdom of Judah. The time of the writing corresponds to a great locust invasion (Joel 1:4). The destruction caused by these locusts will be used as an analogy of God’s judgment upon a wicked nation.
- c. The message of God was so important that Joel commands the people *“Tell ye your children of it, and let your children tell their children, and their children another generation”* (Joel 1:3).
- d. Joel’s message is unrelenting. He assures them that God will punish them, and exhorts them to repent. He urges them to fast and cry unto the Lord (Joel 1:14).
- e. Judah has expressed some outward sorrow, but has failed to express genuine sorrow from the heart (Joel 2:13). They have failed to realize *“...the day of the Lord is great and very terrible and who can abide it?”* (Joel 2:11).
- f. There is a great promise of blessing and peace if the people will return to God (Joel 2:17ff).
- g. Joel also promises a great judgment upon all nations. A judgment they need to fear because of their wickedness (Joel 3:13).
- h. The book ends with a look at the coming of the church in which all will be cleansed (Joel 3:18-21).

XLIII. AMOS

- a. Amos prophesied during the reigns of Uzziah in Judah and Jereboam II in Israel. The time is given as *“two years before the earthquake”* (Amos 1:1). While we do not have any information on this earthquake, it was certainly something these people would remember.
- b. Amos was from Tekoa (Amos 1:1) and was a herdsman and a gatherer of sycamore fruit (Amos 7:14). He also wants the people to know that he was not a prophet or the son of a prophet. He only came to preach the word of God (Amos 7:14-16).

- c. Amos' message is primarily to Israel. However, Amos also promises God's judgment upon Damascus (Syria) (Amos 1:1-5); against Gaza (Philistines) (Amos 1:6-9); against Tyre (Phoenicia) (Amos 1:9,10); against Edom (Amos 1:11,12); and against Ammon (Amos 1:13-15).
- d. Amos continues to show God's judgment against Moab (Amos 2:1-3); Judah (Amos 1:4,5); and finally, against Israel (Amos 1:6ff). God's call to Israel? "...*prepare to meet thy God, O Israel*" (Amos 4:12).
- e. Amos did his work so well that Israel decided "*the land is not able to bear his words*" (Amos 7:10). Amaziah, the priest at Bethel, requests that Amos leave Israel and go find support in Judah. Amos helps Amaziah understand that Amos is not going to be swayed from his task by the threat of a loss of income or food.
- f. Three times, God calls to Israel to seek him so they will live (Amos 5:4,6,14) yet Israel refuses to do so.
- g. The result of Israel's wickedness would be a famine in the land, not a famine with a shortage of food, but a famine where the word of God is missing (Amos 8:11).
- h. Some selected lessons from Amos
 - i. We must be in agreement with God to walk with God (Amos 3:3).
 - ii. We must speak that which God hath spoken (Amos 3:8).
 - iii. Being comfortable in wickedness is condemned by God (Amos 6:1-7).
 - iv. Preach the word regardless of the obstacles (Amos 7:10-16).
 - v. The worst famine of all – a famine of the word of God (Amos 8:11).
 - vi. God knows (Amos 9:8).
 - vii. Do not be fooled by sin (Amos 9:10).

XLIII. OBADIAH

- a. Obadiah is one of the five one-chapter books in the Bible. The other four are Philemon, 2 John, 3 John, and Jude.
- b. Obadiah 1:1 gives us the writer of the book, Obadiah, and the audience of the message, Edom. There is no way to know of certainty who this Obadiah is. According to *Zondervan's Pictorial Bible Dictionary*, there are at least 12 Obadiahs mentioned in the Bible. Three, and possibly four, of these would be contemporary with the writing of the book.
- c. About Edom, we have a great amount of information both in the Bible and in secular history. The book of Obadiah is a condemnation of Edom for not helping Israel when Israel was in trouble, especially around the time of the Babylonian invasion (read Obadiah 11 –14). Edom not only did not help Israel, but helped defeat and spoil Judah.
- d. Please note the following brief history of Edom.
 - i. The nation of Edom came from the descendents of Esau. Esau is called Edom (Gen. 32:3; 36:1,8), which means "red", a reference to the red pottage given him by Jacob (Gen. 25:30).

- ii. Gen. 36:16ff lists the Dukes and Kings in Edom. Edom had kings long before Israel did (Gen. 36:31).
- iii. When traveling through the wilderness, Israel asked for passage through the land of Edom, but the king of Edom refused passage. In fact, Edom came out against Israel with the sword. (Num. 20:14-21).
- iv. Judah's southern border connected to Edom (Josh. 15:1). Edom's empire generally lay between the Dead Sea and the Gulf of Aqaba.
- v. Saul, the first king of Israel, fought against Edom (1 Sam. 14:47), but it was David who conquered Edom and placed garrisons in Edom (2 Sam. 8:14).
- vi. 2 Kgs. 3:9 shows Judah, Israel, and Edom in an alliance.
- vii. In 2 Kgs. 8:20, Edom revolted against Jehoram, king of Judah, and made itself a king.
- viii. Ahaziah defeated Edom in 2 Kgs. 14:7.
- ix. Jer. 49:7; Eze. 25:12-14; Joel 3:19; Amos 1:11; 2:1; 9:12 all prophesy the downfall of Edom.
- x. Edom came under the control of both Babylon and Persia. The Persians renamed the area Idumea (the Greek form of Edom).
- xi. In the 100's B.C., John Hyrcanus defeated the Edomites and made them convert to Judaism.
- xii. When the Romans conquered Palestine, they also gained control of Edom/Idumea. From Idumea came Antipater, the father of Herod the Great.
- xiii. After the destruction of Jerusalem in 70 a.d., Idumea disappears from history.
- e. Israel is descended from Jacob, and Edom is descended from Esau, Jacob's twin brother. Therefore, they are referred to as brothers in Obadiah (vss. 10,12). It is because of this relationship that Edom should have helped Israel and not have become as one of Israel's enemies (read Obadiah 11).
- f. Edom took great pride in its power. This pride would lead to its destruction (Obadiah 3). A study of the history of Edom will show that, except for the time of its very beginning, Edom never really enjoyed a time of peace and freedom.
- g. Even though Edom thought itself to be invincible, God promised Edom that he would bring them down (Obadiah 4).
- h. Edom is a prime example of reaping what you sow (Obadiah 15).

XLIV. JONAH

- a. Jonah is one of the prophets sent directly to the Gentiles. Specifically, Jonah's destination is Nineveh, the capital city of Assyria.
- b. It is obvious as we open the book of Jonah that Jonah does not want to go to Nineveh and preach the word of God to them. Instead, Jonah decides to take a boat to Tarshish (Jonah 1:3), a city believed to be located on the coast of Spain.

- c. God is not happy with Jonah's defiance and sends a great storm on the sea. The sailors are terrified and eventually throw Jonah overboard and the storm is stilled. Jonah is swallowed by a great fish prepared for this purpose (Jonah 1:17).
- d. In the belly of the fish, Jonah repents and the fish spews Jonah up on dry land. Jonah goes to Nineveh and preaches God's word to the city.
- e. Nineveh repents and Jonah goes outside the city and pouts. He has to be taught by God that he should be concerned about the salvation of the souls of the people of the city. According to Jonah 4:11, there were more than 120,000 people in the city of Nineveh at this time.
- f. The book of Jonah teaches us several lessons.
 - i. You cannot flee from God – Jonah 1.
 - ii. Repentance will bring blessings from God – Jonah 2.
 - iii. The preaching of God's word will work – Jonah 3.
 - iv. We should be concerned about the souls of all people – Jonah 4.
- g. The book of Jonah can be outlined in a couple of ways.
 - i. One outline of Jonah
 - 1. Jonah runs from God – Jonah 1.
 - 2. Jonah runs to God – Jonah 2.
 - 3. Jonah runs with God – Jonah 3.
 - 4. Jonah runs ahead of God – Jonah 4.
 - ii. Another outline of Jonah
 - 1. Runs – Jonah 1.
 - 2. Repents – Jonah 2.
 - 3. Preaches – Jonah 3.
 - 4. Pouts – Jonah 4.
- h. Jonah prophesied during the time of Jereboam II, king of Israel (2 Kgs. 14:25). In just a little over 10 years after Jereboam's death, Assyria would begin to come against the northern kingdom of Israel.

XLV. MICAH

- a. Micah is identified as the writer of this book and is said to be from Moresheth ("the Morasthite"), a city about 20 miles southwest of Jerusalem near Philistia.
- b. The book is addressed to both Samaria (Israel) and Jerusalem (Judah). In the first part of the book, it is a book of condemnation. This condemnation comes because of the wickedness of the priests, princes, and prophets (Micah 2).
- c. The book also gives us the prophecy of the coming of the Messiah (Micah 5:2) and the establishment of the church (Micah 4:1-3).
- d. God has a controversy with the people because they walk in idolatry (Micah 6:16).
- e. While captivity is promised, the hope of restoration is given at the end of the book (Micah 7).

- f. While Israel and Judah were not doing that which was well-pleasing to God, God gave them the solution to their problems. What did God require of them? (Micah 6:8)
 - i. To do justly
 - ii. To love mercy
 - iii. To walk humbly with thy God
- g. Micah reminds the people that their downfall was coming about because a liar would be the man they would want as their prophet (Micah 2:11).
- h. Micah also prophesies of the birth of Jesus Christ in Bethlehem (Micah 5:2 + Matt. 2:5,6).

XLVI. NAHUM

- a. The date of the book of Nahum would fall between 661 B.C. and 612 B.C. It is believed that the book was written not long before the fall of Nineveh. Thus, the date has been placed around 620 B.C.
- b. The book, like Jonah, is addressed to Nineveh. Unlike Jonah, though, Nahum prophesies the destruction of Nineveh. Jonah was sent to give them the opportunity to repent; Nahum tells them that they will fall because of their sins.
- c. Nineveh is reminded of the insecurity of being powerful when God talks to them of the city of No (Nahum 3:8).
 - i. Its full name was No-Amon. The word “No” indicates the best of cities. “Amon” is from the Egyptian god, Amun-Re. This city was later known as Thebes.
 - ii. No was located about 400 miles south of Cairo and would be close to Ethiopia. The Nile River ran through it.
 - iii. From 1550 – 1070 B.C., No was the worship and cultural center of Egypt.
 - iv. No was conquered by Assyria in 661 B.C.
- d. This book gives us a good description of the majesty, power, and justice of God. Please note the following from Nahum 1:2-7.
 - i. “God is jealous” (vs. 2)
 - ii. “The Lord revengeth” (vs. 2)
 - iii. “The Lord revengeth and is furious” (vs. 2)
 - iv. “The Lord will take vengeance on his adversaries” (vs. 2)
 - v. “He reserveth his wrath for his enemies” (vs. 2)
 - vi. “The Lord is slow to anger” (vs. 3)
 - vii. “Great in power” (vs. 3)
 - viii. “Will not at all acquit the wicked” (vs. 3)
 - ix. “The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet” (vs. 3)
 - x. “He rebuketh the sea and maketh it dry, and drieth up all the rivers” (vs. 4)
 - xi. “The mountains quake at him, and the hills melt” (vs. 5)
 - xii. “The earth is burned at his presence” (vs. 5)
 - xiii. “Who can stand before his indignation?” (vs. 6)

- xiv. “Who can abide in the fierceness of his anger?” (vs. 6)
- xv. “The Lord is good” (vs. 7)
- xvi. “He knoweth them that trust in him” (vs. 7)
- e. Nahum reminds Judah that God will punish his enemies (Nahum 1:8-15).
- f. Chapters 2 and 3 of this book prophesy the destruction of Nineveh. An event that will come about because Nineveh lived by the sword and will die by the sword (Nahum 3:19).
- g. That Nineveh was going to lose and there was no hope is expressed by God in this way: “*Behold, I am against thee, saith the Lord of hosts ...*” (Nahum 3:5).

XLVII. HABAKKUK

- a. Habakkuk helps us to understand that God will punish the wicked, even his own people. Habakkuk laments that God is allowing evil to go unchecked and wonders when God will punish Judah for her sins (Habakkuk 1:1-4).
- b. God tells Habakkuk that he will use the Babylonians (“Chaldeans”) to punish Judah (Habakkuk 1:5-11).
- c. This causes Habakkuk to lament that God will allow a wicked nation to consume one more righteous than he (Habakkuk 1:12-17, esp. 13). Habakkuk goes from wishing for Judah’s punishment to pleading for Judah not to be punished by a wicked nation.
- d. In answer to Habakkuk’s concern, God shows Habakkuk that Babylon will be destroyed (Habakkuk 2).
- e. God lets Habakkuk know that the words God is speaking will come to pass during the lifetime of Habakkuk (Habakkuk 1:5; 2:3).
- f. The folly of idolatry is again seen in Habakkuk 2:18,19. Jeremiah (Jeremiah 10) and Isaiah (Isaiah 44) also spoke of the foolishness of idolatry. Men would turn to their idols as though these idols had any power at all. God shows them that there is no breath in these idols, that is, they are useless to you (Habakkuk 2:19).
- g. Rather than trusting in idolatry, they should be trusting in, fearing, and reverencing God – “*But the Lord is in his holy temple: let all the earth keep silence before him*” (Habakkuk 2:20).
- h. The message was a terrible message that people needed to hear and heed. God wanted Habakkuk to write the vision and make it plain so “*that he may run that readeth it*” (Habakkuk 2:2).
- i. The book concludes with Habakkuk’s prayer praising the greatness of God, and Habakkuk’s lasting devotion to God and confidence in the judgment of God.

XLVIII. ZEPHANIAH

- a. This book was written during the reign of Josiah and depicts a very wicked Judah against which God’s judgment is coming.
- b. Josiah was one of the good kings of Judah. He was preceded as king by Manasseh and Amon, two of the most wicked kings in Judah (2 Kings 21).

Of Manasseh, it is said that he built altars for false gods and offered one of his sons as a human sacrifice (2 Kings 21:5,6). The Bible tells us that Amon, Manasseh's son, "...walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: And he forsook the Lord God of his fathers, and walked not in the way of the Lord" (2 Kings 21:21,22). This was the Judah that Josiah inherited.

- c. During the reign of Josiah, the book of the law was found and Josiah instituted reform in the worship of Judah that brought them back to worshipping God correctly (2 Kings 22).
- d. Zephaniah's prophecy seems to come before the reforms put in place by Josiah.
- e. Two passages highlight the problems in Judah at this time. These help us understand why Judah would be punished.
 - i. Zephaniah 1:12
 1. The people had rested in their wickedness. They were "at ease in Zion".
 2. They had decided that God would not do good or evil. Therefore, they only needed to trust in themselves.
 - ii. Zephaniah 3:2
 1. "She obeyed not the voice"
 2. "She received not correction"
 3. "She trusted not in the Lord"
 4. "She drew not near to her God"
- f. While Judah would be punished for its wickedness, there would come a restoration of the people. This will come in the day when they "*are ashamed for all thy doings*" (Zephaniah 3:11).

XLIX. HAGGAI

- a. Haggai and Zechariah are contemporaries with Zerubbabel (Ezra 2-6). Their purpose was to encourage the people to complete the building of the temple.
- b. When Zerubbabel first came back in 536 B.C., the foundation of the temple was laid (Ezra 3:9,10), but for some reason the work did not progress beyond that.
- c. Haggai notes that the people had said the time had not come for the temple to be finished (Haggai 1:2), and then shames the people for living in their fine houses while the house of God lies in waste (Haggai 1:4).
- d. The people were obviously concerned because of economic problems they were facing (Haggai 1:6; 2:16). They did not realize that this was God's punishment upon them because they had not finished the temple (Haggai 1:9; 2:17).
- e. With the work of Haggai and Zechariah, the temple is finally finished in 516 B.C.

- f. The temples of Israel
 - i. Solomon's temple
 1. This temple was completed in Solomon's 11th year, around 950 B.C (1 Kings 6:38).
 2. It was dedicated by Solomon himself (1 Kings 8).
 3. Solomon's temple was destroyed by the Babylonians around 587 B.C. and its vessels taken to Babylon (2 Kings 25).
 - ii. Zerubbabel's temple
 1. The foundation of this temple was laid about 536 B.C. (Ezra 3:9,10).
 2. The temple was completed about 516 B.C. (Ezra 6:15).
 3. In 168 B.C., the king of Syria robbed the temple of its furniture and forced the High Priest to sacrifice a swine on the altar. This led to the Maccabean revolt.
 4. In 165 B.C., the Maccabees recaptured the temple and rededicated it. This rededication is now celebrated in the Jewish feast of Hanukkah.
 5. In 63 B.C., Roman general Pompey captured the temple but did not harm it.
 6. Nine years after Pompey conquered the temple, the Roman consul Crassus plundered the temple of all its gold.
 - iii. Herod's temple
 1. Herod the Great began restoring and rebuilding Zerubbabel's temple around 20 B.C.. According to John 2:20, this temple was 46 years in building.
 2. Herod rebuilt the old structure and added much to the temple area itself. His complex covered about 26 acres.
 3. Herod's temple was the temple in use during the days of Jesus.
 4. This temple was destroyed when the Romans conquered Jerusalem in 70 A.D. The only part of this complex that still stands is a portion of the western retaining wall that stood some distance from the temple itself. This portion of the retaining wall is known as the Wailing Wall today.

L. ZECHARIAH

- a. Zechariah, as noted above, was a contemporary with Haggai and Zerubbabel. His mission was to help encourage the Israelites to finish the building of the temple (Zechariah 4:9).
- b. Zechariah, through a series of visions, sees the restoration of Jerusalem (Zechariah 2), the destruction of Jerusalem's enemies (Zechariah 5), the coming salvation of all mankind (Zechariah 2:11), and the coming Messiah (Zechariah 3:8; 6:12ff).
- c. The book of Zechariah also gives us some Messianic prophecies.

- i. He would be a priest upon his throne (Zechariah 6:13 + Hebrews 4:14,15).
- ii. He would ride a donkey into Jerusalem (Zechariah 9:9 + Matthew 21:4,5).
- iii. He would be sold for 30 pieces of silver (Zechariah 11:12 + Matthew 26:15).
- iv. These 30 pieces of silver would be used to purchase a potter's field (Zechariah 11:13 + Matthew 27:10).
- v. He would be pierced (Zechariah 12:10 + John 19:34).
- d. The book of Zechariah ends with the promise that all nations would worship the King (the Messiah). This would be fulfilled in the church.

LI. MALACHI

- a. The last book of the Old Testament record was written around 432 B.C. and depicts for us how Israel had corrupted her worship of God.
- b. While idolatry is not the problem, their failure to obey God's instructions is the problem. It is also evident that they had "justified" themselves in their own minds.
- c. Malachi uses a series of questions and answers to get his message across. Malachi asks the question and supplies the answer.
- d. The priests were corrupted in their worship and so were the people.
- e. Malachi ends with the promise of the forerunner of Christ, John the baptizer (Malachi 4:5,6 + Matthew 11:14).
- f. Malachi's message begins by reminding Israel that God had exalted Israel above Edom (Malachi 1:1-5), and then asks why God is not honored when even a son on earth honors his father on earth (Malachi 1:6).
- g. Israel was offering inferior animals for sacrifices but saw nothing wrong with it. Malachi tells them they had polluted the table of God and that their governor would not accept such offerings (Malachi 1:7-14).
- h. Both the priests and the people are chastised in Malachi 2. The priests, who should be seeking and teaching God's word (Malachi 2:7) were not. The people had not kept their marriage vows as they ought and had sought strange women (Malachi 2:11-16).
- i. One of the telling passages as to the wickedness of the people is found in their statement "*Every one that doeth evil is good in the sight of the Lord*" (Malachi 2:17).
- j. Malachi gives us the promise of the Messiah (Malachi 3:1-3).
- k. Malachi pleads for Israel to return to God, yet the people refuse to do so (Malachi 3:7).
- l. While the people were corrupt (Malachi 3:13-15), there is the promise of blessing for those who would be faithful to God (Malachi 3:16 – 4:4).

LII. HOW THE OLD TESTAMENT HELPS US TO UNDERSTAND THE NEW TESTAMENT

- a. The Old Testament has been neglected in the study of many Christians. To some, this study is not needed because we are no longer under the Old Law.
- b. To others, the Old Testament makes for good stories, but we do not need to spend much time in it since we live by the New Testament.
- c. Most, I believe, do not recognize the value of the Old Testament simply because they have not studied it.
- d. Hopefully, as we have gone through this survey, we have seen the great value of the Old Testament to us.
 - i. We viewed the promise of the Messiah.
 - ii. We noted the great examples of faith.
 - iii. We saw the examples of disobedience.
 - iv. We learned that when God gives a law, he expects to be obeyed.
 - v. We saw the goodness and the severity of God.
 - vi. We gained a better knowledge of the preservation of Israel to bring about the coming of Jesus Christ.
- e. What value is the Old Testament to us when we study the New Testament? The remainder of this lesson will be used to show several things from the New Testament that cannot be understood without the Old Testament. What we have to remember is that we do not have inspired men standing next to us and teaching us God's word. These individuals have long since passed away from the Earth. However, this is not to say that we do not have the ability to know God's word. Rather, it is to point out that we have the inspired written message of God that gives us all we need to go to Heaven.
- f. By a proper study of the Old Testament, our understanding of the will of God in the New Testament will be clearer and firmer within our hearts. We will be able to fully understand God's will for mankind.

LIII. EXAMPLES OF HOW THE OLD TESTAMENT MAKES THE NEW TESTAMENT CLEARER

- a. Matthew 1 and Luke 3 record the genealogies of Christ. These genealogies do not contain New Testament people. All of those listed until we get to Mary and Joseph are from the Old Testament. Without an understanding of the Old Testament, these lists would be somewhat meaningless to us.
- b. Matthew 22:37-40 talk about the greatest commandment and the second that is like unto it. Verse 40 says that on these two hang the law and the prophets. Because of our understanding of the Old Testament, we now understand the significance of the command to love God supremely and to love our neighbor as ourselves. We also understand how the whole law revolves around these two commandments.
- c. Matthew 19:1-6 talks to us about marriage. It references what God has joined together and looks back to when God made them male and female. The information in Matthew 19:1-6 comes from Genesis 2. We cannot

- fully explain this passage in Matthew without understanding the Old Testament reference.
- d. God is the God of Abraham, Isaac, and Jacob (Mark 12:26). Who were these people? Without the Old Testament, we would not know who they were or their importance.
 - e. In Luke 2:21-24, Jesus is circumcised on the 8th day and is taken to the temple to be presented to the Lord. Joseph and Mary also will offer a sacrifice at this time. Why the 8th day? Why present him to the Lord? Why a sacrifice of two turtledoves or two young pigeons?
 - i. The 8th day was the day that God had said for all male children of Israel to be circumcised (Leviticus 12:3).
 - ii. The firstborn were to be sanctified for God (Exodus 13:2).
 - iii. The sacrifice found in Luke 2 was part of the commandment for purification (Leviticus 12).
 - f. Stephen's sermon in Acts 7 is meaningless to us if we do not have an understanding of the Old Testament. Stephen will begin with Abraham and bring the lesson up to his day. Stephen's defense is designed to help them see the folly of rejecting God's will, so they will not reject Jesus Christ.
 - g. 1 Timothy 2:9-15, among other things, teaches us about the subjection of woman to man. This subjection is based on two facts: 1) Adam was formed first; 2) Eve sinned first. These concepts cannot be clearly understood unless one understands the message found in Genesis 2 & 3.
 - h. Consider the men and women of faith found in Hebrews 11. How are we going to teach about these if we do not understand the Old Testament?
 - i. Romans 4 and Galatians 3 instruct us on the faith of Abraham. Without a study of the life of Abraham (an Old Testament concept), these passages would not be as clear to us as they ought.
 - j. Sin entered into the world by Adam, and salvation is offered to the world by Jesus. So says Romans 5:12ff. Who was Adam? Read Genesis 1-3.
 - k. On the mountain of transfiguration, Jesus is seen with Elijah and Moses. The significance of this event is lost on us if we do not know who Elijah and Moses were. However, we cannot know who they were without a study of the Old Testament.
 - l. The superiority of Christ's sacrifice to the Old Testament sacrifices is seen in Hebrews 10. Yet, one will have to study Leviticus 1-6 to see what was entailed in these sacrifices. And, we would have to study more deeply than just these chapters to understand the significance of and timing of these sacrifices.
 - m. The events of Hebrews 9:19-21 are related to us in Exodus 24:1-8. We could not even explain the Hebrews passage without citing Exodus.
 - n. Both Peter and Jude refer to Old Testament people and events to help us to understand that God will punish false teachers (2 Peter 2; Jude).
 - o. The books of Romans, Galatians, and Hebrews show contrasts between the old law and the new law. We do not find the old law in the New

- Testament, but in the Old Testament. To fully give this contrast, we need a good understanding of the Old Testament.
- p. We would fail to draw the necessary lessons found in Hebrews 3 and 1 Corinthians 10 if we did not understand Israel's journeys in the wilderness.
 - q. What is the significance of Jesus as our Passover (1 Corinthians 5:7)?
 - i. The Passover feast was connected to the feast of unleavened bread (Exodus 13).
 - ii. During this feast, no leavening agent was to be found within the house (Exodus 13:7).
 - iii. Christ, therefore, is unleavened, pure. We must be likewise.
 - iv. It is important to understand that Jesus used unleavened bread and fruit of the vine to represent his body and blood in our observance of the Lord's Supper (1 Corinthians 11:20ff).
 - 1. When Jesus instituted the Lord's Supper, it was during the feast of the unleavened bread (Matthew 26:17).
 - 2. During this time, because no leavening agent was allowed within the house, then not only would the bread be unleavened, but so would the fruit of the vine.
 - 3. Therefore, alcoholic wine cannot be used in observing the Lord's Supper. Alcoholic wine is that which has leavening agents in it and is not acceptable in representing the pure, unadulterated sacrifice of Jesus Christ.
 - r. Jesus is our High Priest (Hebrews 4:12). He is contrasted in the book of Hebrews to the earthly high priests of Judaism. How do we understand this contrast without a study of the Old Testament?
 - s. The superiority of Christ's priesthood is also found in Hebrews 7. None of which could be really understood without a knowledge of the Old Testament.
 - i. Christ is a priest after the order of Melchizedek (Hebrews 6:20).
 - ii. Abraham paid tithes to Melchizedek (Hebrews 7:4).
 - iii. Melchizedek blessed Abraham (Hebrews 7:6).
 - iv. The less is blessed of the greater (Hebrews 7:7).
 - v. Levi, being yet in the loins of Abraham, paid tithes to Melchizedek (Hebrews 7:9,10).
 - vi. Therefore, since Levi through Abraham paid tithes to Melchizedek, Melchizedek's priesthood is superior to Levi's.
 - vii. Jesus, therefore, is superior to Levi and the priesthood of Aaron.
 - t. More examples could be cited, but these should suffice to show us that we need to study the Old Testament to clearly understand the New Testament.