

Old Testament Survey

Student Manual

Old Testament Survey

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Lesson 1

Why Study the Old Testament?

A. Introduction

B. Why Study the Old Testament?

1. Because it is part of the _____ that is given by inspiration of God that is profitable for doctrine, for reproof, for correction and for instruction in righteousness (II Tim. 3:14-17).
 - a. The Scripture of the Old Testament provides a _____.
 - b. The Scripture of the Old Testament leads us to _____.
 - c. The Scripture of the Old Testament _____ our steps.
 - d. The Scripture of the Old Testament equips us to fulfill our _____.
2. Because “whatever things were written before were written for our _____, that we through the patience and comfort of the Scriptures might have hope” (Rom. 15:4; I Peter 1:12-13).
 - a. The Scripture of the Old Testament was written for our learning.
 - b. The Scripture of the Old Testament was written specifically for us in the _____ not simply those who lived in Old Testament times.
 - c. The Scripture of the Old Testament was written to bring comfort to us as we walk in faith in the New Testament Age.
3. Because “all these things happened to them as examples, and they “were written for _____, on whom the ends of the ages have come” (I Cor. 10:6, 11).
 - a. The Scripture of the Old Testament gives us examples of both the _____ to bring admonition to our lives.

- b. The Scripture of the Old Testament is especially written for the _____ before the return of Christ to inspire the faith needed to fulfill the unique challenges of that era.
4. Because the whole Old Testament was _____ of the real (Heb. 10:1). It is the purpose of the shadow to point us to the real or the substance that has come to us in Christ (Col. 2:16-17; Heb. 8:5).
- a. The Scripture of the Old Testament gives us tangible or visible expressions of _____.
- b. The Scripture of the Old Testament points us to and helps us to _____ all that we have been given in Christ.

Study the following chart in relation these verses: John 3:5-6; II Corinthians 4:18; Hebrews 3:5; 8:7, 13; 9:9, 23-24; 10:9.

Old Testament or Covenant	New Testament or Covenant
Natural	Spiritual
Flesh	Spirit
Testimony	Things Spoken After
Shadow	Image
Figure	Things to Come
Made with Hands	Not Made with Hands
Patterns	Heavenly Things
Figures	True
For a Time	Eternal
Visible (Seen)	Invisible (Unseen)
Temporal	Eternal
By Sight	By Faith

- c. The Scripture of the Old Testament presents the _____ that precedes and paves the way for the _____ (I Cor. 15:44-47).
- Natural birth precedes spiritual birth (Jn. 3:5).
 - Natural Israel precedes spiritual Israel (Gal. 6:16).
 - Natural Jerusalem precedes spiritual or heavenly Jerusalem (Heb. 12:22).
 - Natural temple precedes the spiritual temple (I Pet. 2:5).
 - Natural priesthood precedes a spiritual priesthood (I Pet. 2:5).
 - Natural sacrifices precede spiritual sacrifices (Heb. 13:16).
 - Natural enemies and warfare precede spiritual enemies and warfare (Eph. 6:12).

5. Because the entire Bible, including the Old Testament is the story of _____
_____ our Redeemer (Mt. 5:17; Lk. 24:27, 44; Jn. 1:45; 5:39, 46-47; Acts 10:43; Gal. 3:24; Heb. 10:7).

“You study the Scriptures, because you think that in them you will find eternal life. And these very Scriptures speak about me!” --Good News Translation

- a. The entire Bible, both Old and New Testaments, is _____ (History).
- b. The entire Bible, both Old and New Testaments, is an unfolding of the _____.
- c. The entire Bible, both Old and New Testaments, relates the unfolding struggle between _____—the seed of the serpent and the seed of the woman (Gen. 3:15).

The Seed of the Woman	The Seed of the Serpent
Children of Light	Children of Darkness
Mystery of Godliness	Mystery of Iniquity
Spirit of Truth	Spirit of Error
Children of Promise	Children of the Flesh
Kingdom of God	Kingdom of Satan
Life	Death
Godly Seed or Line	Godly Seed or Line
Christ	Antichrist

- d. The entire Bible, both Old and New Testaments, could be labeled the _____.
6. Because the Old Testament is _____ on which the house of the New Testament is built (Heb. 3:1-6; Eph. 2:20).
- a. God has only ever had one people—His chosen ones. The saints of the New Testament are inseparably connected to the saints of the Old Testament (Heb. 11:40; Mt. 8:11).
- b. The prophets of the Old Testament and the apostles of the New Testament were all working on the same spiritual temple made of both Jew and Gentile (Eph. 2:19-22).
7. Because the first church was build upon the revealed Scriptures of the _____
_____ (Acts 6:2-7; 18:11; 28:23).

- a. The Scripture of the Old Testament is the only word that shaped the New Testament church because it was the only Bible they had.
- b. Rightly dividing the Scripture of the Old Testament was essential for the success of the Early Church (II Tim. 2:15).

Lesson 2

Introduction to the Old Testament

A. Background of the Old Testament

The term “Old Testament” is most commonly used to apply to what is known as the Hebrew Bible consisting of 39 individual books, covering the time from the creation of the world to approximately 400 years prior to the birth of Jesus Christ.

1. Authorship

While there is some debate about the authorship of some of the books, it is generally accepted that over thirty writers over a period of approximately 1200 years contributed to the content of the Old Testament as we know it today.

2. Language

Most of the Old Testament was written originally in Hebrew. A few minor portions in books like Ezra, Daniel and Jeremiah seem to have been written in Aramaic, a near language to that of Hebrew and very likely the language which Jesus spoke in the New Testament era.

The Old Testament was translated into Greek somewhere in the middle of the third century B.C. The Greek translation of the Hebrew Old Testament is known as the Septuagint (in reference to some 70 Jewish elders who worked on the translation). This version was in common use during the time of Jesus especially among the Jews of the dispersion.

3. Culture

The Old Testament comes to us out of a very different culture to that of the modern western experience and, therefore, can only be understood fully by understanding certain elements of early eastern culture. The culture of the Bible is a shepherding and agricultural culture. Most of the marriage customs of the Bible times are very different to our western understanding of things.

B. Division of the Books of the Old Testament

1. The Old Testament is categorized in the New Testament in various ways including:

- The Law and the Prophets (Mt. 7:12; 11:13; 22:40; Lk. 16:16)
- Moses and the Prophets (Lk. 16:29-31)
- The Law, the Prophets and the Psalms (Lk. 24:44).

- The more common way of looking at them for the purpose of study is to divide the books into five sections including The Pentateuch, Historical Books, Poetical Books, The Major Prophets and The Minor Prophets (See Chart on page 10).

C. Approximate Chronology of the Old Testament

The books of the Old Testament are not arranged in chronological order. They are arranged by category as listed above. When reading any of the books, especially the prophets, it is important to tie them together with the historical books of the same era. The following timeline will serve as a guide for the student of the Old Testament (See Chart on page 11).

D. Outline of History Covered in the Old Testament

Event(s)	Location	Historical Books
Creation	Garden of Eden	Genesis
Fall of Man	Garden of Eden	Genesis
Man Expelled from Garden	Mesopotamia	Genesis
Populating of the Earth	Widespread	Genesis
Flood of Noah	Worldwide	Genesis
Call of Abraham	Chaldea	Genesis
Patriarchs—Abraham, Isaac, Jacob, Twelve Sons	Mesopotamia (Nomadic)	Genesis
Joseph, Israel to Egypt	Egypt	Genesis
Israel in Bondage	Egypt	Exodus
Israel in Wilderness	Sinai Peninsula (Nomadic)	Exodus-Deuteronomy
Israel under Joshua	Canaan/Palestine	Joshua
Israel under Judges	Canaan/Palestine	Judges, Ruth
Israel United under Kings, Saul, David, Solomon	Canaan/Palestine	I & II Samuel, I Kings, I Chronicles
Israel Divided, Northern, Southern	Canaan/Palestine	I & II Kings, I & II Chronicles
Northern Kingdom Captive to Assyria (10 Tribes)	Assyria	II Kings, II Chronicles
Southern Kingdom Captive to Babylon (3 Tribes)	Babylon	II Kings, II Chronicles
Restoration of Judah to Land	Canaan/Palestine	Ezra, Nehemiah, Esther

E. Ways to Study the Old Testament

1. Chronologically

In this format of study the books of the Old Testament are arranged in chronological order and studied in regards to their historical settings and the local prophetic context.

2. Covenantally

In this format of study the Old Testament is looked at in relation to God's nine covenants with man culminating in the New Covenant laid out for us in the New Testament.

3. Messianically

In this format of study the each book of the Old Testament is seen as a unique revelation of the Messiah who was to come. Each book is highlighted with regard to how Christ is seen in that book.

F. The Relationship of the Old Testament to the New Testament

Both the Old and New Testaments are parts of one book or one divine revelation. Genesis 1-2 gives us the creation of man apart from sin, Revelation 21-22 gives us the state of things after sin and everything in between is the unfolding of God's plan of redemption for man. It has been stated this way:

The New is in the Old concealed;
The Old is in the New revealed.

The New is in the Old contained;
The Old is in the New explained.

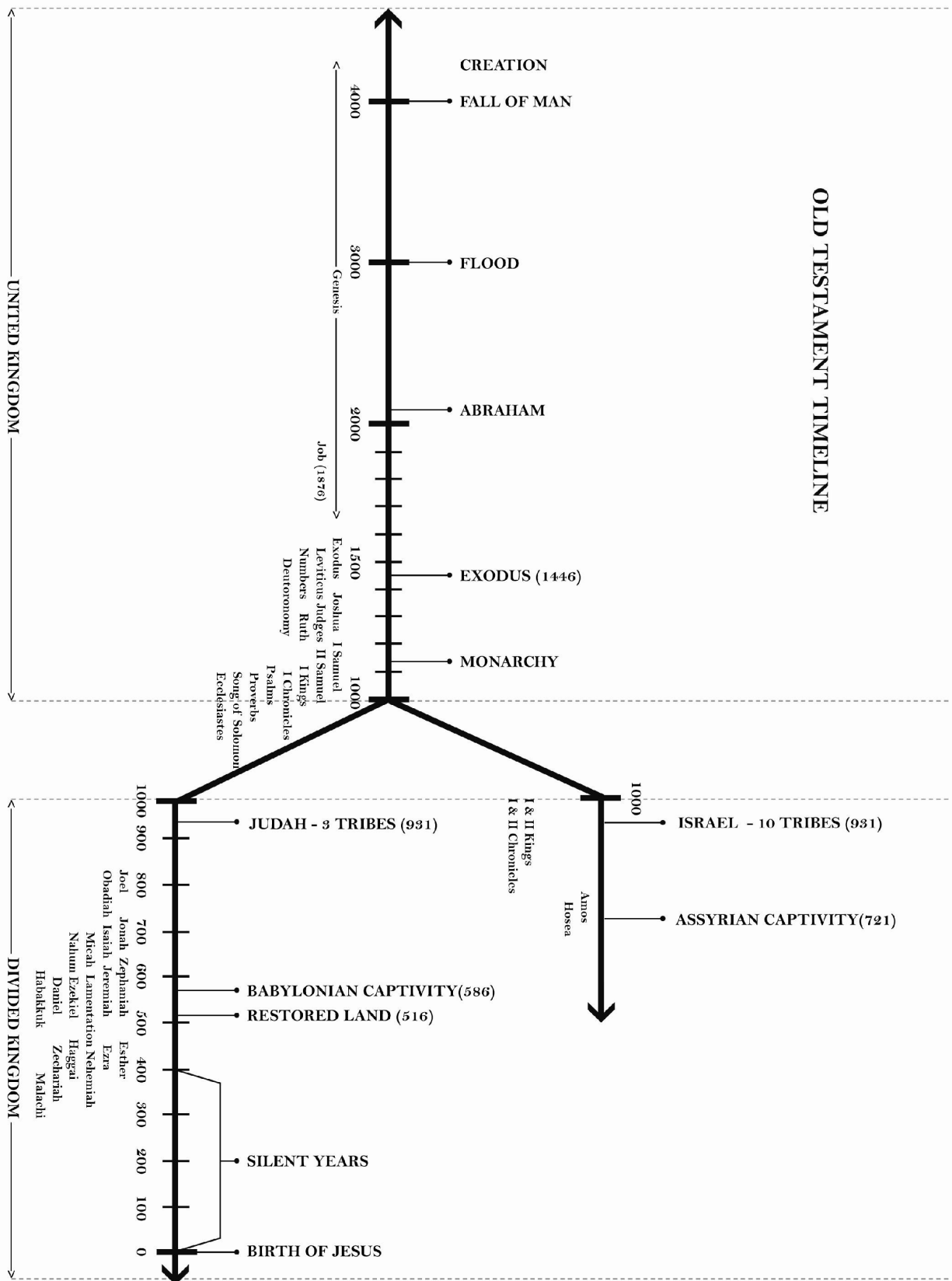
The New is in the Old enfolded;
The Old is in the New unfolded.

G. Our Approach to the Old Testament

In this course we will survey of all the Old Testament books, emphasizing their historic setting and thematic content. Each book will be highlighted for its relationship to Christ and to its special contribution to the rest of Scripture.

THE BOOKS OF THE OLD TESTAMENT

THE LAW	HISTORY 17	PENTATEUCH 5	HISTORICAL PENTATEUCH 5	Genesis Exodus Leviticus Numbers Deuteronomy
		HISTORICAL BOOKS 12	PRE-EXILE HISTORY 9	Joshua Judges Ruth I Samuel II Samuel I Kings II Kings I Chronicles II Chronicles
			POST-EXILE HISTORY 3	Ezra Nehemiah Esther
THE PSALMS	POETRY 5	POETICAL BOOKS 5	POETRY (THE HEART) 5	Job Psalms Proverbs Ecclesiastes Song of Solomon
THE PROPHETS	PROPHECY 17	MAJOR PROPHETS 5	PROPHETICAL PENTATEUCH 5	Isaiah Jeremiah Lamentations Ezekiel Daniel
		MINOR PROPHETS 12	PRE-EXILE PROPHECY 5	Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah
			POST-EXILE PROPHECY 3	Haggai Zechariah Malachi



Lesson 3-4

Genesis—The Book of Beginnings

A. What is the significance of the name “Genesis?”

1. The word “Genesis” means “_____”.
2. Genesis is the *Book of Beginnings*.
 - a. The Book of Genesis marks the beginning of the universe.
 - b. The Book of Genesis details _____ new beginnings.
 - 1) The _____ creation (Gen. 1-9) that was followed by the fall of mankind, rebellion and ultimately God’s judgment in a worldwide flood.
 - 2) The _____ with Noah and his family that was followed by the tower of Babel rebellion and ultimately God’s judgment in the confounding of languages (Gen. 10-11).
 - 3) The new beginning with _____ (Gen. 12-50) when God put His hand on a nation and set them apart as His instrument in the earth to fulfill His purposes.
 - c. Key words in the Book of Genesis include: Begat (67), Generation (21) and some form of begin or beginning (12).

3. Genesis is the _____ of the Bible.

Themes that begin in Genesis are developed in the rest of the Bible only to end up in the Book of Revelation. Note the following:

- a. The Seed of the Woman becomes Christ and His Church (Rev. 12:17).
- b. The garden or paradise of God gives way to the foursquare city of God, the New Jerusalem (Rev. 21:10-21).
- c. The creation of the first heavens and earth give way to the creation of the new heavens and earth (Rev. 21:1).
- d. The rivers in the garden become the river of life for the healing of the nations (Rev. 22:1-2).
- e. The tree of life gives way to the ultimate tree of life (Rev. 22:2, 14).
- f. The serpent introduced here is ultimately cast into the bottomless pit (Rev. 20:2-3).

B. What significant questions does the Book of Genesis answer?

The Book of Genesis answers many of the questions that have plagued philosophers throughout the ages.

1. What is the source of the universe?
2. Is there a God in heaven?
3. Where did the seven day week come from?
4. Where did men and woman come from?
5. What is the purpose of man's existence?
6. What is the origin of marriage in humans?
7. What is the difference between animals and man?
8. How did sin enter the human race?
9. What is the source of all of the various languages in the world today?
10. Is there a real devil and how does he work?
11. What is the origin of the Hebrew race?
12. How did the children of Israel get into Egypt?

C. What is a simple outline of the Book of Genesis?

1. Four _____ (Genesis 1-11)

- a. The Creation (Genesis 1-2)
- b. The Fall (Genesis 3-5)
- c. The Flood (Genesis 6-9)
- d. The Babel Crisis (Genesis 10-11)

2. Four _____ (Genesis 12-50)

- a. Abraham (Genesis 12-25)
- b. Isaac (Genesis 25-26)
- c. Jacob (Genesis 27-36)
- d. Joseph (Genesis 37-50)

D. Who wrote the Book of Genesis?

There is very little debate among conservative theologians that Moses was the author of this book. All Jewish literature attributes the writing to Moses. The New Testament and the early church fathers confirm this same conclusion (Lk. 24:44).

E. What is the date of the writing?

Most scholars would place the writing of the Book of Genesis around 1400 B.C. most likely during the wilderness wanderings when God instructed Moses to write things down in book form (Ex. 17:14; 24:4; 34:27). Moses covers at least 2400 years of human history from the sin of Adam to the death of Joseph.

F. How could Moses write this book when he was not alive at the time of the events recorded in this book?

There are two possible sources from which Moses got his understanding of the events described in the Book of Genesis.

1. From _____.
2. From _____ (Acts 7:37-38).

G. What is the key verse in the book of Genesis?

The key verse in the Book of Genesis is Genesis 3:15. Actually, this is the key verse of the entire Bible.

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

H. How do we see the struggle between the Seed of the Woman and the Seed of the Serpent in Genesis?

In the Book of Genesis, this struggle is seen in the following ways:

1. The struggle was foretold by God Himself (Gen. 3:15).
2. Satan seeks to destroy the first offspring of Eve by entering the heart of Cain who kills his brother Abel (Gen. 4).
3. Eve brings forth another son named Seth (appointed) who becomes the promise bearer (Gen. 4:25-26).
4. The line of Cain produces an anti-Christ progeny.
5. The line of Seth produces a godly line leading to Noah.
6. Satan seeks to corrupt the whole human race seen in the ungodliness of Noah’s day (Gen. 6:1-7).
7. God destroys the seed of the serpent in the flood and preserves the godly seed through Noah (Gen. 6:8-9).
8. Noah gets off of the ark with his family including three sons—Shem, Ham and Japheth (Gen. 9:18-19).
9. Ham sins against his father and becomes an instrument of Satan to perpetuate the seed of the serpent (father of anti-Christ nations), culminating in Nimrod—the father of Babylon (Gen. 10:8-10).
10. God thwarts Satan’s design by judging Nimrod’s kingdom and confounding the languages at Babel (Gen. 11:4-9).

11. The seed line of Shem continues through to Abram who God called out to be His covenant partner in the earth (Gen. 11:10-32; 12:1-3).
12. Abraham now becomes the channel through the Messiah is to come. Notice the promises to Abraham and his seed (Gen. 13:14-17; 15:5-6; 17:4-8; 22:15-18).
13. The promises given to Abraham extend to Isaac and his seed (Gen. 24:60; 26:2-4).
14. Isaac has two sons, Jacob and Esau. Esau is the firstborn and rightful heir to the promise, but because he despised his birthright the promises passed to Jacob (Gen. 25:29-34; 28:13-14).
15. From Jacob the promise of the Seed of the Woman extended to his son Judah (Gen. 49:8-10; 38:8-9).

I. What covenants with man were established by God in the Book of Genesis?

Four of the nine great covenants that God established with man were set forth in the Book of Genesis.

1. The Edenic Covenant (Gen. 1).
2. The Adamic Covenant (Gen 3).
3. The Noahic Covenant (Gen. 9).
4. The Abrahamic Covenant (Gen. 12-15).

J. How is Christ seen in the Book of Genesis?

In Genesis Christ is seen in the following:

1. The _____. When you partake of Him you will live forever (Gen. 2:9; John 6:54).
2. _____. Christ was the new Adam and the head of a new race call the New Creation in Christ Jesus (Rom. 5:14; II Cor. 5:17).
3. The _____. Christ fulfilled the prophecy of the Seed of the Woman when He was born of a virgin by the Holy Spirit (Lk. 1:35).
4. The _____ of Skin. Jesus and His shed blood became our covering so that we could stand before God clothed in His righteousness and escape judgment (Gen. 3:21; Rom. 5:12-21).
5. _____. Isaac was the only begotten son of the Old Testament who was symbolically offered up by the exalted father as a sacrifice to God and symbolically raised again to life (Heb. 11:17-19; Jn. 3:16; I Jn. 4:9).

6. The _____ in the Thicket. When the child of Abraham was slated to die, a ram (male lamb) caught in the thicket was found to take his place. When we as the children of Abraham were destined to die for our sins, the Lamb of God, crowned with thorns, stepped in to take our place (Gen. 22:13).
7. The _____. As a result of sin, a curse came on the earth (Gen. 3:14-19). Jesus became a curse for us and in effect reversed the curse (Gal. 3:13).

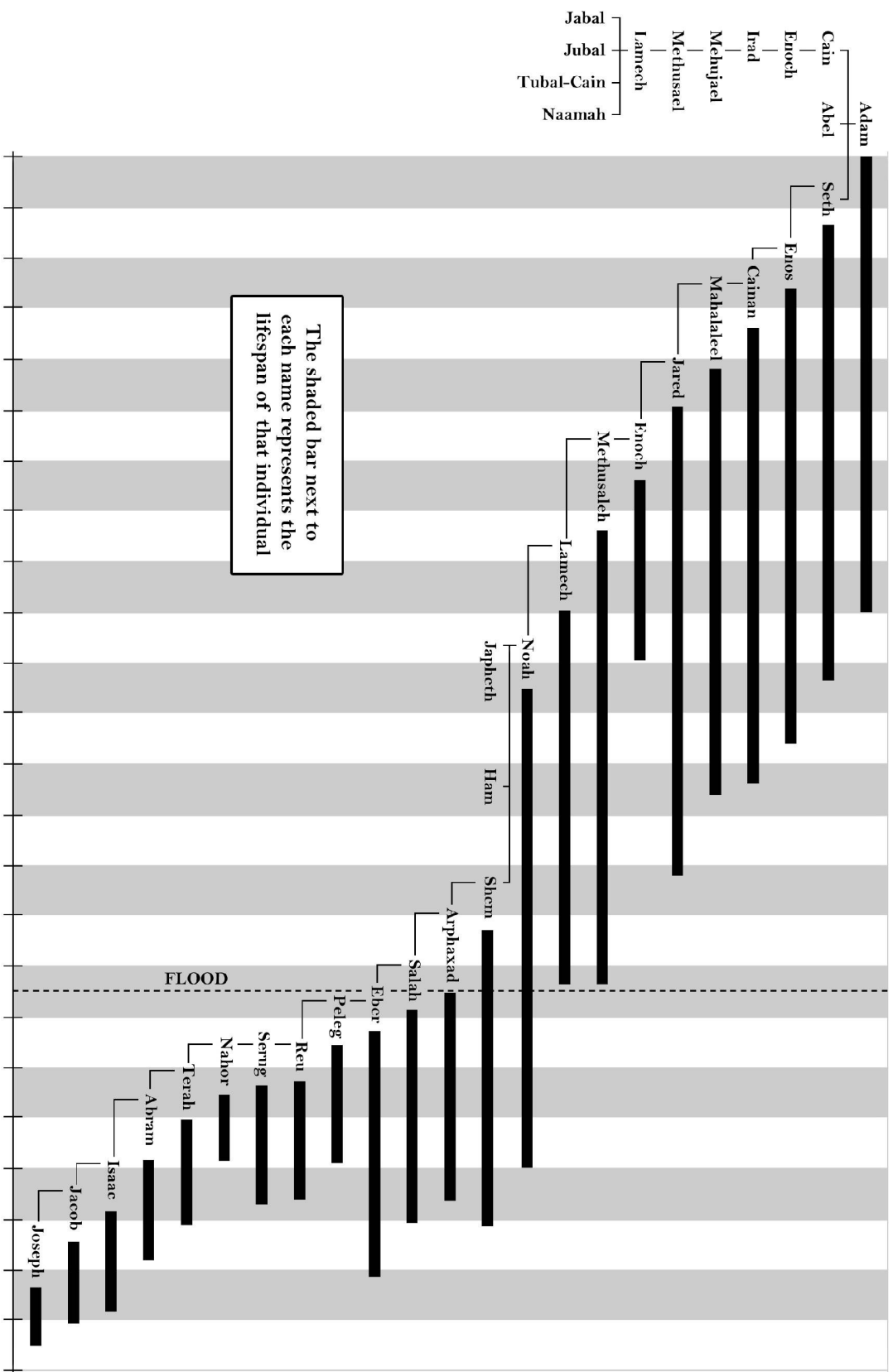
Notice the following:

The Curse	Christ's Relationship to the Curse
Ground Cursed	Christ became a curse (Gal. 3:13).
Eat in Sorrow	Christ was a man of sorrows (Is. 53:3).
Thorns & Thistles	Christ was crowned with thorns (Jn. 18:8).
Sweat	Christ sweat drops of blood (Luke 22:44).
Return to Dust	Christ brought to dust of death (Ps. 22:15).
Flaming Sword	Christ was pierced with a sword (Zech. 13:7).
Man to Die	Christ tasted death for every man (Jn. 18:14).
Cut off from Tree of Life	Christ is the tree of Life (Jn. 6:47-58; 14:6).

8. The _____ of Salvation. When man was destined for destruction, God provided a place of salvation. The only way into God's provision was through the door. Jesus is the door. When we enter in through Him we are saved from judgment.
9. Jacob's _____. Jacob's ladder formed a bridge or a point of access from heaven to earth (Gen. 28:12). Jesus is our bride and point of access to the Father (John 1:51).
10. _____. Joseph is perhaps the fullest type of Christ in the Old Testament. A complete study will find over 100 comparisons between Joseph and Christ from being the beloved son of the father (Gen. 37:3; Matt. 3:17); to his rejection by his brethren and being sold out for silver (Gen. 37:4, 27-28; John 15:24; Matt. 27:9), to his being exalted in power to become the savior of the world.

K. What does the Genesis family tree look like?

Note the following chart:



Lesson 5

The Book of Exodus—The Book of Redemption

A. What is the significance of the name “Exodus?”

1. The word “Exodus,” which comes from the name given this book in the Septuagint means _____ or “departure.”
2. The Book of Exodus, sometimes called _____, records for us the going out or the departing of the Children of Israel from Egypt under the leadership of Moses.
3. The Book of Exodus begins with the Children of Israel in _____ in Egypt (Gen. 50:26) and it concludes with the manifest _____ descending among His people at the dedication of the Tabernacle of Moses (Ex. 40:34-38; Lev. 9:23-24).

B. What key events took place in the Book of Exodus?

1. The persecution of the Children of Israel (Ex. 1)
2. The preservation and development of Moses (Ex. 2)
3. The commissioning of Moses as deliverer (Ex. 3-4)
4. God reveals Himself as the “I AM” to Moses (Ex. 3)
5. The ten plagues of judgment on the gods of Egypt (Ex. 7-12)
6. The coming out of the nation of Israel from Egyptian bondage (Ex. 12-15)
7. The giving of the Ten Commandments and the establishing of the Mosaic Covenant (Ex. 19-33)
8. The supernatural guidance of Israel in the pillar of cloud and fire (Ex. 13:21-22)
9. The building of the Tabernacle of Moses according to God’s command and pattern (Ex. 25-40)
10. The Tabernacle filled with the glory of God (Ex. 40:34-38).

C. What is a simple outline of the Book of Exodus?

1. The _____ for Redemption—The People Enslaved (Ex. 1-6)
2. The _____ of the Redeemer—The Plagues on Egypt (Ex. 7-12)
3. The _____ of Redemption—Purchased by Blood (Ex. 12-18)
4. The _____ of the Redeemed—A Covenant of Obedience with the Lord (Ex. 19-24)

5. Provision Made for Man's _____—The Tabernacle of the Meeting (Ex. 25-40)

D. Who wrote the Book of Exodus?

There is very little debate among conservative theologians that Moses was the author of this book. All Jewish literature attributes the writing to Moses. The New Testament and the early church fathers confirm this same conclusion (Lk. 24:44).

E. What is the date of the writing?

1. Unlike Genesis, the date of the writing would correspond to the material that is covered in the book. For this reason the date of the writing is usually placed sometime between _____ B.C.
2. The Book of Exodus covers a period of approximately _____ years from the going of Jacob's family to Egypt to the giving of the law on Mt. Sinai.

F. What is the key verse of the Book of Exodus?

While a number of important verses could be selected as the key verse including Exodus 3:8 or Exodus 19:5-6 (See Text), the verse we will use is Exodus 15:13 which summarizes the content of the entire book.

“You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.”

G. What are the key miracles recorded in Exodus that reveal God's commitment to the deliverance of His people?

The Book of Exodus records the following signs, wonders and miracles that demonstrate the power of the Lord being instrumental in bringing deliverance to His people.

1. The Burning Bush (Ex. 3:2)
2. The Rod into a Serpent (Ex. 4:3-5)
3. The Leprous Hand (Ex. 4:6-7)
4. The Ten Plagues (Ex. 7-12)
5. The Dividing of the Red Sea (Ex. 14)
6. The Pillar of Cloud and Fire (Ex. 14:19-20)
7. The Bitter Water Made Sweet (Ex. 15:23-25)
8. The Morning Manna (Ex. 16)
9. The Evening Quail (Ex. 16:12-13)
10. The Water from a Rock (Ex. 17:1-7)
11. The Upheld Rod of God (Ex. 17:8-13)

12. The Tables of Stone—Twice (Ex. 31:18; 32:16 and Ex. 34:1, 27-28).

13. The Manifest Glory of God (Ex. 40:34-38)

H. How do we see the struggle between the Seed of the Woman and the Seed of the Serpent in Exodus?

The Book of Exodus continues the struggle initiated in Genesis 3:15 in the following ways.

1. The Seed of the Woman enters into Egypt (Gen. 46:1-7).
2. The Seed of the Woman multiplies in Egypt (Ex. 1:7, 12, 20).
3. The Seed of the Woman is attacked by the seed of the serpent through Pharaoh (Ex. 1:22).
4. Moses is miraculously saved to be a deliverer of the God's people (Ex. 2:1-10).
5. God delivers His Seed from Egyptian bondage (Ex. 12:33-36).
6. God preserves the Seed in the wilderness with manna from heaven (Ex. 16:15; water from a rock (Ex. 17:6) and clothes that did not grow old (Neh. 9:20-21).
7. The seed of the serpent tries to use Amalek to destroy the Seed (Ex. 17:8).
8. God gives the law to His people as a hedge to preserve the Seed (Ex. 20 with Gal. 3:24).

I. How is Christ seen in the Book of Exodus?

In Exodus Christ is seen in the following ways:

1. _____. Moses is a type of Christ, our Deliverer (Heb. 3:1-6; I Cor. 10:1-3).
2. _____. Aaron is a type of Christ, our Great High Priest (Heb. 5:1-11).
3. The _____. Christ is the Lamb of God who takes away the sin of the world. When we eat of Him spiritually, we find safety, protection and deliverance from all that would seek to destroy us (I Cor. 5:7).
4. The _____. Christ is the bread of life who gives us strength for our wilderness wandering and eternal life (John 6:31-51).
5. The _____. Paul clearly tells us that the Rock that followed the children of Israel was Christ (I Cor. 10: 4). Jesus is not only the Bread of Life but He is also the Water of Life (John 4:10-14). As the Rock of our salvation He was only to be smitten once (Num. 20:7-13).

J. How does the experience of the Children of Israel parallel the experience of New Testament believers?

Paul indicates in I Corinthians 10 that what happened to Israel in the natural happens to us in the spiritual.

“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.”

NATURAL ISRAEL	SPIRITUAL ISRAEL
Under bondage to Pharaoh	Under bondage to sin/Satan
God provided a deliverer—Moses	God provided a Deliverer—Jesus
Experienced the Passover lamb	Christ becomes our Passover Lamb
Passed through the waters of separation	Passed through the waters of baptism
Baptized into the cloud	Baptized in the Holy Spirit
Old master was buried in the sea	Old man was buried in baptism
Rose from the water to new life	Rise from baptism to newness of life
God declares them His priests (Ex. 19:5-6)	God declares us His priests (I Pet. 2:9-10)

Lesson 6

Leviticus, Numbers, Deuteronomy

A. What is the significance of the names of the remaining Books of Moses?

1. Leviticus

- a. The word “Leviticus” means _____.

The Levites were a tribe of Israel who were set apart for the service of the house of God. God took this tribe to function in the stead of the firstborn sons of Israel who were to be dedicated to the Lord (Num. 3:5-13, 40-51).

- b. The Book of Leviticus describes most of the _____ for which the Priest and Levites were primarily responsible.
- c. The Levites were divided into _____ groups, named after the three sons of Levi, each having their own duties (Num. 3:17):
- The Gershonites camped immediately to the West of the Tabernacle (Num. 3:23) and were responsible for carrying the Tabernacle materials including the tent, the coverings, the curtains and such when Israel was in transit (Num. 3:25-26; 4:25-26).
 - The Kohathites camped on the South side of the Tabernacle (Num. 3:29) for responsible for the furniture in the Tabernacle including the ark, the table, the lampstand, the altars, the veil and the vessels (Num. 3:31). They were the ones who were to carry the ark on their shoulders in transit.
 - The Merarites camped on the North side of the Tabernacle (Num. 3:35) and were responsible to carry the bars, pillars, bases and accessories of the Tabernacle (Num. 3:36-37; 4:31-33).

2. Numbers

- a. The word “Numbers” means _____.
- b. The book of Numbers is very significant because the book deals with two _____ of the Children of Israel between which the generation who rejected the land died off.
- The first numbering occurred at Sinai and is associated with their coming out of Egypt (Num. 1).
 - The second numbering occurred in Moab some 40 years later as they prepare to go into the Promised Land (Num. 26).

c. The original Hebrew title for the book was _____.

3. Deuteronomy

a. The name “Deuteronomy” literally means _____.

b. It could perhaps be called the “Book of _____.”

c. It reflects the fact that each generation must be schooled in the principles of God _____.

d. It is worthy of note that Christ quoted from this book more than any other book (Deut. 6:13, 16; 8:3; 10:20).

B. What is the significant contribution of each of these books to our understanding of redemptive history?

1. Leviticus

Leviticus focuses on ceremonial laws of clean and unclean, the priesthood, the offerings and the three major feasts that God commanded of His people. All of these can only be appreciated as they are studied in relation to their prophetic significance relative to _____.

a. The Offerings (Chapters 1-7)

The five offerings all point in some way to _____ and the Eternal Sacrifice that He became for us.

- **The Burnt Offering (Chapter 1; 6:8-13)**

This was a voluntary offering in which the entire animal was burned, symbolizing Christ’s complete _____ to the will of God (Heb. 10:5-10).

- **The Grain or Meal Offering (Chapter 2; 6:14-23)**

This was a voluntary, first fruits offering of unleavened flour crushed fine and offered with frankincense symbolizing Christ’s _____ that was bruised for us and became a sweet smelling aroma before the Father (John 6:50-51).

- **The Peace Offering (Chapter 3; 7:11-21)**

This was a voluntary offering in which part of the sacrificial animal was eaten by the priest and the one who brought the sacrifice. This speaks of fellowship between _____ that has been restored through the sacrifice of Christ (Col. 1:19-22).

- **The Sin Offering (Chapter 4; 6:24-30)**

This was a compulsory offering that was to be offered for _____ that were committed inadvertently. Jesus became sin for us on the altar of the cross (John 1:29).

- **The Trespass Offering (Chapter 5; 7:1-10)**

This was a compulsory offering that was to be offered for sins of infringement on the rights of others. Restitution to the offended party was to be included as part of this offering. Christ made _____ the Father (the offended party) when we violated our covenant with God (Col. 2:13-15; Heb. 9:11-15).

b. The Priesthood (Chapters 8-10; 21:1-22:10)

This section highlights the importance of the consecration of the priests and points first of all to Christ our Great High Priest, but also to the New Testament believer who is _____ before the Lord (I Pet. 2:5).

c. The Feasts and Seasons (Chapters 11-27)

- **The Passover**

Passover is prophetic of Christ our _____ who was slain for us to deliver us from bondage (I Cor. 5:7).

- **Pentecost**

Pentecost is prophetic of the outpouring of the Holy Spirit on this day in the New Testament when the _____ of the harvest were brought in (Acts 2:1-2).

- **Tabernacles**

The Feast of Tabernacles is prophetic of events surrounding the Second Coming of Christ when the eternal purpose of God nears completion.

2. Numbers

While the book of numbers deals with a few other events such as the ordering of the camp, the celebration of the second Passover and the dedication of the Tabernacle of Moses, most of the book deals with _____ through the wilderness waiting for the first generation to die off as a result of the negative report of the ten spies (Num. 13-14).

The significant contribution of this book to our understanding of redemptive history is that in spite of man's failure, lack of faith and rebellion, God does _____ His creation. Even though the plan of God can be prolonged by man's weakness, because of God's strength, it will ultimately succeed. God will have a generation of faith that will enter into the land of promise.

Key events include:

- The rebellion of Aaron and Miriam (Num. 12,)
- The evil report of the 10 spies (Num. 13-14)
- Seven murmurings of the people (throughout book).
- Moses' smiting of the rock (Num. 20:1-13)
- The death of Aaron (Num. 20:22-29)
- The Bronze Serpent (Num. 21:4ff.)
- The Talking Donkey (Num. 22:22ff.)
- Joshua named as Moses' successor (Num. 27:12ff.)
- Guidelines for entering the land (Num. 33-35)

3. Deuteronomy

The Book of Deuteronomy chronicles the second giving of the law for the new generation of those who will go into the Promised Land.

It is a book of transition. Note the following transitions in Deuteronomy:

- Transition to a new _____
- Transition to a new _____—Joshua
- Transition to a new _____
- Transition to a new _____
- Transition to a new revelation of _____

Deuteronomy gives us the first actual references to God declaring His love to His people (Deut. 4:37; 7:8, 13; 10:15; 23:5).

C. Who wrote these three books?

While many theories are put forth regarding the origin of much of the material in these books, we choose to accept the words of Jesus in ascribing the actual writing to _____ (Lk. 24:44). The last portion of Deuteronomy covering the death of Moses was most likely written by his successor, Joshua.

D. Why did God give them all of these regulations?

1. Israel was called to be God's instrument in the earth to mediate His purposes to _____ (Ex. 19:5-6; Acts 7:38).
2. Because God's people struggled to keep the essence of the law (Deut. 10:12-22) God placed _____ around them so that they would be able to preserve the godly line unto the coming of Christ—the Seed of the Woman (Gal. 3:19).
3. God gave them external laws until the institution of the New Covenant when the law of God would be written on their hearts through the atoning work of Jesus Christ (Gal. 3:24; Heb. 8:8-12; 10:16).
4. God called Israel to be a people separated for His purposes (Note: This is the same call given to the New Testament church today).

God set them apart from the rest of the world in five main areas:

- In their geographical location
- In their worship
- In their diet
- In their dress
- In their marital laws

E. How do we see the conflict between the seed of the woman and the seed of the serpent in these books?

The books of Leviticus, Numbers and Deuteronomy cover a period of approximately 40 years. In that time period we see Satan trying to destroy the people of God from within and without. He inspired enemy kings to seek to destroy them (e.g. Sihon, Og, Balak and Balaam) and he inspired members of the Israelite community to murmur against God's declared purpose (rebellion, discontent, presumption).

Through it all God miraculously preserved His people and placed the hedge of the law around them so that they would remain unpolluted unto the coming of the Messiah.

Lesson 7

Joshua—The Book of Conquest

A. Introduction to the Historical Books

Joshua is the first book that is not part of the first five Books of Moses, sometimes referred to as the Torah or the Pentateuch. It is the first of the historical books in the Old Testament of which there are twelve. The following chart will help to visualize the relationship of the historical books to each other.

Book	Dates Covered	World Kingdom	Events Covered
Joshua	1405-1390	Canaanites	The death of Moses to the death of Joshua
Judges	1390-1045	Canaanites	The death of Joshua to the death of Samson and civil war with Benjamin
Ruth	1100-1089	Canaanites	A cameo story of Ruth who finds refuge with Boaz
I Samuel	1105-1011	Assyria	The birth of Samuel to the death of Saul
II Samuel	1011-971	Assyria	David's ascendancy to the throne to the end of David's rule.
I Kings	971-851	Assyria	The beginning of Solomon's reign to King Ahaziah's death
II Kings	853-722	Assyria	King Ahaziah to the fall of Samaria to Assyria
I Chronicles	1011-971	Babylon	The reign of David to the anointing of Solomon
II Chronicles	971-576	Babylon	Solomon's reign to the fall of Judah and Cyrus' decree to rebuild
Ezra	538-457	Medo-Persia	The first return to Jerusalem through the second return.
Nehemiah	444-425	Medo-Persia	Nehemiah commissioned to build the wall to the dedication of wall.
Esther	483-471	Medo-Persia	A cameo picture of how God saved a nation through His providence

B. What do we know about Joshua?

1. He was the son of Nun of the tribe of Ephraim (Num. 13:8).
2. His name was changed from Hosea (salvation) to Joshua (Jehovah is salvation) by Moses (Num. 13:16).

3. He was a warrior who fought on Moses' behalf against Amalek (Ex. 17:8-16).
4. He was not involved in idol worship (Ex. 32:17).
5. He was faithful to Moses and to the Lord (Ex. 33:11).
6. He was one of the twelve spies that went into the land (Num. 13:8).
7. He was a man of faith (Num. 14:6, 30, 38).
8. He was a man of the Spirit (Num. 27:18-22).
9. He was God's choice to replace Moses (Num. 34:17).
10. He was accepted as God's choice by the people (Deut. 34:9).

C. How did Joshua compare to Moses?

Note the following comparison between Moses and Joshua:

MOSES	JOSHUA
Divinely Chosen	Divinely Chosen
Led Israel out of Egypt	Led Israel into Canaan
Crossed the Red Sea	Crossed the Jordan
Led People from Bondage	Led People from Wilderness
Prophesied of Inheritance	Led them into Inheritance
Old Generation Dies	New Generation Enters
Begins the Process	Completes the Process
Gives Farewell Address in Moab (Deut. 31:30-33:29)	Gives Farewell Address in Shechem (Josh. 18:23-24:28)

D. How do the Books of the Pentateuch prepare for the Book of Joshua?

1. Genesis gives us _____ of the Land.
2. Exodus gives us _____ for the Land.
3. Leviticus gives us Laws for _____ in the Land.
4. Numbers gives us _____ Outside of the Land.
5. Deuteronomy gives us Preparation for _____ the Land.

(The above from *Old Testament Survey* by Conner and Malmin)

Note the previous promises of God concerning the land:

- To Abraham (Genesis 12:1-3; 15:18)

- To Isaac (Genesis 22:26)
- To Jacob (Genesis 28:32)
- To All of Israel (Exodus 23:31; Numbers 34:1-15)
- To Joshua and the New Generation (Joshua 1:4)

E. What is a simple outline of the Book of Joshua?

1. The Entrance into the Promised Land (Joshua 1-4).
2. The Preparation for Conquest of the Land (Joshua 5).
3. The Conquest of the Land (Joshua 6-13:7).
4. The Division of the Land (Joshua 13:7-22).
5. The Joshua's Farewell and Conditions for Continued Possession (Joshua 23- 24).

F. What is the main theme of the Book of Joshua?

The main theme in the Book of Joshua is _____. It presents to us the natural process of possessing God's promised inheritance. It should be noted that there is a difference between "inheritance" and "possession."

1. Inheritance is "that which is _____ to one's heirs" (Josh. 11:23). It is that over which someone has legal right.
2. Possession is "that part which is _____ or appropriated. In this case that part which was actually taken by force, if necessary, and occupied (Josh. 21:43-45).
3. God has promised us an inheritance in Christ, but we _____ that inheritance, because there a spiritual enemy who will contest it.

G. How did they position themselves for conquest in the Book of Joshua?

If the Children of Israel were to possess their inheritance three things needed to be in order.

1. They had to possess their inheritance in proper relationship _____. This involved three things:
 - Celebration of Passover (5:10-11)
 - Circumcision of the New Generation (5:1-5)
 - The Ark of the Covenant (Presence of the Lord) Leading the Way (3:11)

2. They had to possess their inheritance in proper relationship _____. They came out harnessed, by ranks of five, in battle array with everyone in their place (Ex. 13:18 with Joshua 1:14).
3. They had to possess their inheritance in proper relationship _____.
_____. God's chain of command was the same as it had been with Moses.
 - God spoke to Joshua (1:1; 5:13-15).
 - Joshua spoke to the officers of the people (1:10).
 - The officers spoke to the people (1:11).

H. What were the main events covered in the Book of Joshua?

1. God commissions Joshua and gives him orders to cross Jordan (1:1-18).
2. Joshua sends spies into Jericho who are preserved by Rahab (2:1-24).
3. Israel crosses over Jordan (3:1-17).
4. Israel sets up twelve memorial stones from the Jordan (4:1-24).
5. The second generation is circumcised (5:1-2).
6. Joshua encounters the Commander of the Lord's army (5:13-15).
7. Jericho is taken (6:1-26).
8. Achan sins and Israel fails at Ai (7:1-26).
9. Israel takes Ai and covenant is reestablished (8:1-35).
10. The land of Canaan is generally subdued (9-13:7)
11. The land is divided and allotted to the various tribes (13:8-19:51).
12. The cities of refuge and the cities of the Levites are set up (20-21).
13. Joshua gives his farewell address and reaffirms the covenant (22-24:28).
14. Joshua and Eleazar the priest die (24:29-33).

I. Were there any failures on the Book of Joshua?

The book of Joshua is a book with some high and some lows.

1. Some of the highs include:
 - a. The miraculous opening of the Jordan river (Josh. 3:1-17)
 - b. Rahab gets out of Canaan and into the godly line (Josh. 18-21; Matt. 1:5)
 - c. The miraculous collapse of the walls of Jericho (Josh. 6:1-27)

- d. God fought for Israel with hailstones from heaven (Josh. 10:11)
- e. The miraculous standing still of the sun (Josh. 10:1-15)
- f. Caleb receives his mountain and kills his giants (Josh. 14:6-15; 15:13-19)
- g. The Tabernacle was set up in Shiloh (Josh. 18:1).
- h. God fulfilled His promises to them (Josh. 21:45; 23:14).

2. Some of the lows include:

- a. Israel failed on their first attempt to take Ai because they presumed and underestimated the enemy (Josh. 7:2-5). Lesson: _____ leads to failure. _____ spells defeat.
- b. Achan disobeyed and causes the rest of Israel to suffer (Josh. 7:1, 10-12). Lesson: _____ always brings disaster.
- c. Israel only experienced _____ by leaving some strongholds in tact (Josh. 15:63; 16:10; 17:12-13; 23:9-13). Lesson: _____ victory eventually brings a snare (See also: Ex. 23:33; 34:12; Deut. 7:16).

⁹For the LORD has driven out from before you great and strong nations; but as for you, no one has been able to stand against you to this day. ¹⁰One man of you shall chase a thousand, for the LORD your God is He who fights for you, as He promised you. ¹¹Therefore take careful heed to yourselves, that you love the LORD your God. ¹²Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you, ¹³know for certain that the LORD your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the LORD your God has given you. Joshua 23:9-13

Lesson 7

Judges—The Book of Failure through Compromise

A. What is the setting for the Book of Judges?

1. The Children of Israel were now living in the Land of Promise.
2. Joshua had died; all of the elders who served with Joshua had died; and all of the generation of those who had entered Canaan had died (Judges 2:7-10).

⁷ So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel. ⁸ Now Joshua the son of Nun, the servant of the LORD, died when he was one hundred and ten years old. ⁹ And they buried him within the border of his inheritance at Timnath Heres, in the mountains of Ephraim, on the north side of Mount Gaash. ¹⁰ When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel.

Judges 2:7-10

3. The new generation must now live in the land in right relationship to the Lord. Each generation needs to have its own experience of the Lord. It is the responsibility of the previous generation to pass truth on to the next generation. We need to have the spirit of Abraham (Gen. 18:17-19).

It should be noted that the Book of Judges is not in perfect chronological order and at times can be confusing as a result. The correct order would be to start with Judges 2:6-9, back to chapter 1, then 2:10-13, then chapter 17-21, then 2:14-16:31.

B. Why is this book called the Book of Failure through Compromise?

Whereas the Book of Joshua was a book of conquest and victory, the Book of Judges is a book of incomplete obedience, compromise and repeated failures.

1. The book begins reminding us where Joshua left off giving us a record of _____ (Judges 1:19, 21, 27, 28, 29, 30, 31, 33).
2. It further reminds us that Israel made _____ with the enemy against God's clear commands (Judges 2:1-6).
3. Because they left some foreign worshippers in place, it eventually became _____ to them and they worshipped idols (Judges 2:3 with 2:11-13).
4. Because of their failure to honor God and worship Him alone, God allowed them to reap the fruit of their ways by _____ them from the enemy nations (Judges 2:14-15).

5. Israel compromised in several ways by:

- Not _____ bringing their enemies under their dominion
- Entering into _____ or leagues with the enemies (Judges 2:2)
- _____ with the alien nations (Judges 3:6)
- Worshipping the _____ of their enemies (Judges 2:13)

6. The Book of Judges closes in a state of anarchy with everyone doing what is _____ (Judges 17:6; 18:10; 21:25).

C. What is the repeated cycle in the Book of Judges?

A summary of the book is found in Judges 2:13-23. It reflects the fivefold cycle that occurred at least seven times in the 400 years of the Book of Judges.

1. Israel _____ from the Lord (Judges 2:11; 3:7; 4:1; 6:1, 7-8; 10:6-10; 13:1).
2. God allowed Israel to be judged by an enemy nation and they enter a period of _____ (Judges 2:14-15; 3:8, 12; 4:1-3; 6:1; 6:7-8; 10:6-10; 13:1).
3. Israel acknowledged their sin and _____ for deliverance (Judges 3:9, 15; 4:3; 6:6; 10:10; 13:1).
4. God raised up _____ to rescue them from the oppressing nation (Judges 3:9, 15; 4:2; 6:8).
5. Israel experienced a period of peace, prosperity and _____ (Judges 3:11, 30, 5:31; 8:28; 10:2-3; 12:7, 9, 11, 14; 15:20).

See Chart (Page 35)

D. What does this repeated cycle demonstrate?

This repeated cycle demonstrates the need for _____ among God's people if they are going to stay on course.

1. In order for a community to live together there must be _____.
2. Sheep need _____ to lead them out and in (Num. 27:17; Ezek. 34:23).

E. Are there any bright spots in the Book of Judges?

In the midst of all of Israel's trouble there are many bright spots in the Book of Judges.

1. There are some notable events.
 - a. It contains a song of victory (Judges 5:1-31).
 - b. It contains the oldest known parable in the world (Judges 9:8-15).
 - c. It contains the first record of a woman functioning as the leader of the nation (Deborah).
2. There are some notable leaders.
 - a. Othniel
 - b. Ehud
 - c. Deborah
 - d. Gideon
 - e. Jephtha
 - f. Samson

F. What was the job description of the judges?

The fact that Israel would have judges was foretold by Moses (Deut. 16:18; 25:1).

1. Their normal function was to:
 - Administrate the affairs of the nation
 - Judge in resolving disputes
 - Serve as a military leader in dealing with enemies of the nation
2. Their spiritual qualifications were to be similar to that of elders (Ex. 18:20-26).
3. Ultimately they point us to Christ who is our Savior and Deliverer and the one who leads us into victory over all of our enemies.

J U D G E S

CYCLE	ISRAEL SINS	SERVITUDE NATIONS YEARS	ISRAEL'S SUPPLICATION	A DELIVERER	YEARS OF REST
1	Inter-marrying Idolatry Judges 3:6-7	Chushanrishathaim, King of Mesopotamia 8 Years Judges 3:8	They cry unto the Lord!	OTHNIEL	40 Years
2	The Children of Israel did evil... Judges 3:12	Eglon, King of Moab Children of Ammon The Philistines 18 Years Judges 3:12-14	They cry unto the Lord!	EHUD Judges 3:15-30	80 Years
3	The Children of Israel did evil... Judges 4:1	Jabin, King of Canaan 20 Years Judges 4:2-3	They cry unto the Lord!	SHAMGAR Judges 3:31	Judges 3:30
4	The Children of Israel did evil... Judges 6:1	Midian Judges 4:2-3	They cry unto the Lord!	DEBORAH Judges 4:4 - 5:31	40 Years
5	Idolatry Judges 8:33	NO SERVITUDE Inner strife under Abimelech, a usurper 3 Years (at least) Judges 9:22	NO CRY as such	BARAK Judges 4:6 - 5:31	Judges 5:31
6	The Children of Israel did evil... Idolatry Judges 10:6	Philistines Children of Ammon 18 Years Judges 10:7	The cry unto the Lord!	GIDEON Judges 6:11 - 8:27	40 Years
7	The Children of Israel did evil... Judges 13:1	Philistines 40 Years Judges 13:1	Judges 10:10, 15 NO CRY UNTO THE LORD!	ABIMELECH Judges 9:1 - 10:1 TOLA Judges 10:1-2 JAIR Judges 10:3-5	Judges 8:28 23 Years Judges 10:2 22 Years Judges 10:3 Total: 45 Years
				JEPHTHA IBZAN ELON ABDON Judges 11:1 - 12:15 SAMSON	6 Years 7 Years 10 Years 8 Years Total: 31 Years Judges 12:7, 9, 11, 14 20 Years (at least)
				Judges 13:24 - 16:31	Judges 15:20

Lesson 9

Ruth—The Book of Grace or Redemption

A. What makes the book of Ruth unique?

1. It is one of two books in the Old Testament bearing the name of _____.
2. It is a book about how a Gentile woman of faith became part of the _____ line to Christ (Matt. 1:5).
3. It demonstrates God's _____ for those who cannot fully care for themselves—the widows, the fatherless and the strangers (Deut. 10:17-19).

B. How does the Book of Ruth fit into the historical books of the Old Testament?

1. The Book of Ruth, according to Jewish tradition, was written by _____ and occurred sometime during the period of the Judges. Most commentators put it near the middle of the period of the judges around 1150 B.C. It covers a span of approximately eleven years.
2. Many believe that it occurred during one of the times of _____ in Israel which could have accounted for the severe famine.
3. The Book of Ruth is _____, but it is more than that.
 - a. It is a story of _____. It is a story of God's love for the entire world that is also found in the hearts of His special people (Lev. 19:33-34).
 - b. It is a story of _____. It is a story of a Moabite woman who, because of her hunger for the true God and her willingness to forsake false gods found the favor of God and was grafted into the tree of faith.
 - c. It is a story of _____. In spite of adverse circumstances we have a woman who would not let go of the hope that she knew would be rewarded by a God who rewards those who diligently seek Him (Heb. 11:6).
 - d. It is a story of _____. It is the story of the kinsman redeemer (Boaz) who was willing and able to bring restoration of that which had been lost or stolen.
 - e. It is the story of _____. Boaz the kinsman redeemer represents Christ and all that He has done for us to make us His bride.

C. Who are the main players in the Book of Ruth?

1. The four men
 - a. Elimelech (God is King)
 - b. Mahlon (Sickly)
 - c. Chilion (Wasting Away)
 - d. Boaz (In Him is Strength)
2. The three women
 - a. Naomi (Pleasantness)
 - b. Orpah (Neck)
 - c. Ruth (Comeliness, Beauty)

D. What is the story of the Book of Ruth in outline form?

1. Famine in Israel and hardship in Moab (1:1-5)
2. Naomi and Ruth return to the land of promise (1:6-22)
3. Ruth meets Boaz and gleans in his field (2:1-23)
4. Ruth presents herself to Boaz, the Near Kinsman (3:1-18)
5. Boaz redeems Ruth (4:1-21)
6. Boaz and Ruth marry and have children (4:13-22)

E. What is the background concept of the kinsmen redeemer?

In the Old Testament Era, since genealogy was so critical to the possession of inheritance in the land, God gave Israel the law of the kinsman redeemer to help ensure that nothing could be lost forever without the possibility of recovery.

1. The Law of the Kinsman Redeemer

Laws regarding the kinsman redeemer involved three things:

- a. Property

In order to maintain the property inheritance, the near kinsman would be required _____ the property that had been sold due to foreclosure or poverty to keep it in the family (Lev. 25:25-34).

- b. Justice

If the relative was murdered, the near kinsman would be responsible to become the _____ and see to it that justice was served on behalf his slain relative (Num. 35:9-34).

c. Progeny

When a man died childless, the nearest male relative would be responsible to take his widow as a wife and _____ for him through the widow of the deceased (Deut. 25:5-10).

2. The Qualifications of the Kinsman Redeemer

There were several qualifications that had to apply in order for a kinsman to redeem the land and the wife.

- a. The person had to have _____ to redeem—blood related (Deut. 25:5, 7-10; Ruth 2:20).
- b. The person had to have _____ to redeem—financially capable (Ruth 2:1).
- c. The person had to have _____ to redeem—voluntary/grace (Ruth 3:11).

F. What does this book teach us about redemption in Christ?

1. Jesus became incarnate so that he could be a partaker of _____ (John 1:1; Rom. 1:3; Phil. 2:5-8; Heb. 2:14-15).
2. Jesus was able to pay the price because he was the only one _____ (I Pet. 1:18-19).
3. Jesus was _____ to redeem us from the curse of the law (Mt. 20:28; John 10:15, 18; Heb. 10:7).

G. What does this book teach us about our part in redemption?

In order to take advantage of the redemption which has been provided for us in Christ we must have similar _____ to that of Ruth.

1. She made a covenantal decision to run after the true God (Ruth 1:16-17).
 - a. This involved absolute surrender to _____.
 - b. This involved leaving _____ behind.

- c. This involved embracing _____ in relationship.
 - d. This involved adopting a totally _____.
 - e. This involved an _____ to the death.
2. She chose to glean _____ in the field of her redeemer (Ruth 2:3; 7).
3. She threw herself _____ of the kinsman redeemer and came under his wings or covering (Ruth 2:12; 3:9).

Lesson 10

I & II Samuel—The Books of the Monarchy

A. What do the books of Samuel cover?

The books of Samuel were originally _____ in the earliest Hebrew texts.

1. The books of Samuel cover the transition from the period of the _____ to the period of the _____.
2. The books of Samuel cover the life of Samuel the last of the judges and the first of the _____.
3. The books of Samuel cover the reign of the first two kings of Israel, _____.
4. The books of Samuel begin with the birth of Samuel and end with _____ of David.

B. What were the circumstances surrounding the birth of Samuel?

1. National Decline.

The nation of Israel was in one of its cycles of decline. There was a _____ in the land (I Sam. 3:1).

2. Weak Leadership.

The high priest _____ was a weak leader who had very little connection with the Spirit of God (I Sam. 1:12-14; 2:22-3:1-3; 4:18).

3. Despised Tabernacle Worship.

Because the _____ were so vile, the people of God despised the sacrifices that were prescribed by God and they no longer practiced them (I Sam. 2:12-17, 22-24).

4. Ark Lost.

Because of the _____ of Eli's sons and a disregard for the laws of God, the Ark of the Covenant fell into enemy hands for the first time in its history (I Sam. 4:1-11). The birth of _____ (inglorious) would be a sign child reminding them that "the glory has departed from Israel" (I Sam. 4:21-22).

5. God Hears.

In this situation God responds to the cry of His people and brings a miracle baby into the world by the name of Samuel (“Heard by God”).

C. What is the significance of Samuel in the overall plan of God?

1. Samuel was the last of the _____ (I Sam. 7:6, 15-17).
2. Samuel was the first of _____ of prophets (I Sam. 3:19-4:1a; Acts 3:24; 13:20).
3. Samuel is believed to have begun the _____ (I Sam. 10:5; 19:20, Compare: I Kgs. 20:35; II Kgs. 2:3ff; 4:1, 38).
4. Samuel anointed the first of _____ (I Sam. 10:1, 25; 16:13).
5. Samuel laid the foundation for the prophets’ _____ (I Sam. 13:8-15; 15:22).
6. Samuel was considered by the Jews as _____ Moses among their historical leaders (Ps. 99:6-7; Jer. 15:1). Together they are the embodiment of the Law and the Prophets.

D. Why were the books of Samuel named as such?

The books of Samuel most likely received their name for the following reasons:

1. Because Samuel serves as an important _____ in the life of the nation.
2. Because Samuel was a key figure and _____ in these books.
3. Because Samuel was the _____ in these books.
4. Because Samuel was the foundation on which _____ in the Old Testament would be built.
5. Because Samuel is believed to have written a _____ of these books (Nathan and Gad are believed to have completed the books of Samuel. See: I Sam. 10:25; I Chr. 29:29-30).

E. What are the key events covered in the books of Samuel?

The books of Samuel cover approximately _____ years from where the book of Judges left off up to deep into the reign of David.

1. I Samuel

- a. The birth of Samuel (ch. 1:1-2:11)
- b. The wickedness of Eli's son's and impending judgment (ch. 2:12-36)
- c. Samuel's childhood (ch. 3)
- d. The ark in captivity (ch. 4-5)
- e. The ark returned (ch. 6)
- f. Israel demands a king (ch. 8)
- g. Saul anointed and proclaimed as king (ch. 9-12)
- h. Saul's failure and rejection (ch. 13-15)
- i. David's first anointing (ch. 16)
- j. David slays Goliath (ch. 17)
- k. Saul persecutes David (ch. 18-24, 26-30)
- l. Samuel dies (ch. 25)
- m. Saul dies (ch. 31)

2. II Samuel

- a. The mourning of Saul (ch. 1)
- b. David's second anointing as king over Judah (ch. 2:1-7)
- c. Civil war in Israel (ch. 2:8-3:12)
- d. David's third anointing over all Israel (ch. 5:1-5)
- e. David takes Jerusalem (the City of David) and establishes the Ark (ch. 5:6-6:23)
- f. God established a covenant with David (ch. 7)
- g. David leads the nation in conquest (ch. 8-10; 12:26-31)
- h. David sins against God and experience initial judgment (ch. 11-12:23)
- i. Solomon is born (ch. 12:24-25)
- j. Strife in David's house—Amnon, Absalom (ch. 13-19:18)
- k. David has mercy on the house of Saul (ch. 19)
- l. Goliath's sons are killed by David and his men (ch. 21)
- m. David's song of praise (ch. 22)
- n. David's mighty men (ch. 23)

- o. David numbers the people and judgment (ch. 24)

F. What precipitated Israel's cry for a king?

1. The failure of _____ (I Sam. 8:1-5).
2. The rejection of _____ (I Sam. 8:7, 19-20).

Notice God's warning to Israel about what kings will _____ (I Sam. 8:9-18).

G. What was God's original intention for the governance of the children of Israel?

1. Theocracy. Theocracy literally means _____.
2. Monarchy. Monarchy literally means _____.

God wanted His people to eventually be united under the leadership of one anointed leader/king (Gen. 17:6; 35:11; Deut. 17:14).

3. Theocratic Monarchy.

God made provision for an earthly king to be set over the nation as His representative to the people. God's desire was to work together with His anointed representative thus combining the two concepts of a united kingdom under God. God would rule Israel by being in a ruling relationship with the earthly ruler of the nation.

H. What were the "laws of the kings" that were meant to insure that the monarchy was at the same time a theocracy?

Read: Deuteronomy 17:14-20

1. The kings were not to _____ (vs. 16).
2. The kings were not to _____ (vs. 17).
3. The kings were not to _____ (vs. 17).
4. The kings were to write for themselves _____ of the law (vs. 18).
5. The kings were to read out of the law of God _____ (vs. 19).

Apart from Josiah, there was perhaps no king that followed these God-given guidelines (See: II Kings 22-23, esp. 23:25).

I. How did the first two kings of Israel measure up as kings?

1. Saul

Saul's Start	Saul's Finish
Humble (I Sam. 9:21)	Full of Pride (I Sam. 18:8)
Good Looking (I Sam. 9:1-3)	Rash Decisions (I Sam. 14:24ff.)
Strong in Natural (I Sam. 9:1-3)	Full of Rebellion (I Sam. 20:31)
Spirit Energized (I Sam. 11:6)	Evil Spirit Energized (I Sam. 16:14)
Strong Leadership (I Sam. 11:7)	Consults a Witch (I Sam. 28:3ff.)
Brave in Battle (I Sam. 13:1-3)	Commits Suicide (I Sam. 31:3)

Saul's tragic end is summarized in the following epitaph from I Chronicles 10:13-14.

2. David

David was a man after God's heart (I Sam. 13:14; Acts 13:22, 36). David was a man after God's heart, not because he _____, but because when he did sin or fall short, he was humble before the Lord and _____ when confronted with his sin.

J. What are some key lessons from the books of Samuel?

1. Obedience and dedication will bring God's _____ (Samuel).
2. Disobedience brings _____ of authority and anointing (Saul).
3. Man looks on the _____ appearance, but God looks on the _____ (I Sam. 9:1-3 with 16:7).
4. Sin can be forgiven by God but _____ or fruit of sin can remain forever (David).
5. When you make mistakes as a leader, the people you serve will also _____ the consequences (II Sam. 24:10-17).

Lesson 11-12

I & II Kings, I&II Chronicles

The Books of Glory to Captivity

A. What are some of the background details in relation to each of these books?

It is important to note that in the original texts, both Kings was one book and Chronicles was one book. Perhaps the best way to see the background of these books is to use the following chart:

	KINGS	CHRONICLES
Authorship	Most likely Jeremiah	Most likely Ezra
Date of Writing	Around 560 B.C. After the captivity (586 B.C.) but before the return.	Approximately 450-425 B.C.
Years Covered	Approximately 420 Years	Approximately 440 years
Events Spanned	From the death of David through the captivities of both Israel and Judah.	From the death of Saul to the decree of Cyrus to rebuild Jerusalem.
Distinctive Features	The glory of Solomon The division of the kingdom The corrupt kings of Israel Ministry of Elijah and Elisha The captivity of Israel The good and bad in Judah The captivity of Judah	The reign of David The Tabernacle of David The reign of Solomon The Temple The division of the kingdom The kings of Judah both back-slidings and revivals
Contrasts	Focus on political history, wars, wickedness of kings, prophetic judgments, a record of both houses.	Focus on priestly functions, temple, continuity of Davidic line (note genealogies), a record of Judah (mostly).

B. Why do we refer to the books of Kings and Chronicles as the Books of Glory to Captivity?

1. When taken as a whole, the books begin with the kingdom is at a _____ point.
 - a. David is king of Israel.
 - He extended the borders of the kingdom farther than ever (I Chr. 14:17; II Chr. 9:26).

- He rooted out many of the long standing enemies, including the Jebusites (I Chr. 11:4-9).
- He established Jerusalem as the center of national life.
- He restored the Ark of the Covenant to a place of honor in Zion (I Chr. 15:28).
- He set up the Tabernacle of David (I Chr. 15:1; 16:1).
- He established a new order of worship that focused on spiritual sacrifices as reflected in the Psalms (I Chr. 16:37; 25:1-8).
- He was given the Davidic Covenant from the Lord (I Chr. 17).
- He received from God the plans for the temple (I Chr. 28:19).
- He raised the finances so that the temple could be built (I Chr. 29:1-9).
- He passed the torch on to his son, Solomon (I Chr. 28-29).

b. Solomon followed David.

- He began his rule by asking for wisdom (I Kgs. 3; II Chr. 1).
- He built the temple that became a showcase to the world (I Kgs. 5-6; I Kgs. 10:1-13; II Chr. 2-3; 9:1-12).
- He was a source of God's wisdom to the world (I Kgs. 3:28; 4:29-34; II Chr. 9:22-23).
- He dedicated the temple as a testimony to the name of the Lord (I Kgs. 8:22-66; II Chr. 6-7).
- He ruled over a kingdom of peace and prosperity second to none (I Kgs 4:20-25).

2. When the books end, both houses of Israel are _____.

- The 10 tribes of Israel are in captivity to _____ only to be eventually dispersed among the nations, never to return again.
- The tribes of Judah are in captivity to _____ where they will remain captive as a nation for about 70 years.

C. What happened in the life of David and Solomon that precipitated the weakening of the glory of the kingdom?

1. David had his failures.

- a. David took _____, Bathsheba (II Sam. 11).
- b. David _____ Uriah (II Sam. 11).
- c. David _____ the people (I Chr. 21).

2. Solomon had his failures.

- a. Solomon violated _____.
 - He multiplied _____ (I Kgs. 10:14-25).
 - He multiplied _____ (I Kgs. 4:26; 10:26-29).
 - He multiplied _____ (I Kgs. 11:1-8).
- b. Solomon turned his heart toward _____ (I Kgs. 11:6-11).
- c. Solomon did not follow _____ of David his father (I Chr. 28:9-10).
- d. Solomon failed in _____ (his strength) and ended his life in folly.

Solomon's best days are represented for us in _____.
His worst days are represented in the Book of _____.

3. God indicated that because Solomon did not follow the ways of the Lord after his death the kingdom would _____ (I Kgs. 11:11-13, 34-36).

¹¹Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant. ¹²Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. ¹³However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of my servant David, and for the sake of Jerusalem which I have chosen.

I Kings 11:11-13

D. What actually caused the kingdom to be divided?

1. The _____ Cause.

The root cause was the _____ of Solomon and his backsliding away from the Lord.

2. The _____ Cause.

- a. Jereboam, the servant of Solomon, took the opportunity after the death of Solomon to _____ against Rehoboam contesting his leadership (I Kgs. 11:26-12:5).
- b. Rehoboam, Solomon's son, provided the catalyst for the division by not heeding the _____ and listening to the poor advice of his peers to increase taxation and rule with a rod of iron (I Kgs. 12:6-24).

From this point on, Israel (Northern Kingdom) and Judah (Southern Kingdom) begin their separate histories.

E. Who are the two measuring rods for all future kings of Israel and Judah?

The two measuring rods or standard men by which all future kings would be judged are _____ and _____, the servant of Solomon.

1. David represents _____ or those kings that sought after the Lord. These kings did what was right in the sight of the Lord (II Kgs. 12:2). The key phrase associated with these kings is "did what was right in the eyes of the Lord as did his father David."

Note the following: I Kings 15:11; II Kgs. 14:3; 18:3; 22:2, Etc.

2. Jereboam represents _____ or those kings that did not seek the Lord. The key phrase associated with these kings is "did evil in the sight of the Lord and walked in the way of Jereboam, and in his sin by which he made Israel to sin." Virtually all of the kings of Israel did evil in the sight of the Lord (See chart below).

Note the following: I Kings 15:34; 16:2, 19, 26, 31; 22:52; II Kings 10:29, 31; 13:2, 6, 11; 14:24; 15:18, 24, 28.

F. What were the common characteristics of the good and bad kings?

The good kings and the bad kings had certain common traits that seem to be repeated over and over again.

1. Amon is a model of the bad kings (II Kgs. 21:19-22). Common characteristics include: murder, violence, idolatry, covetousness, pride, presumption, disregard for the word of the Lord, and evil alliances.

2. Hezekiah is a model of the good kings (II Kgs. 18:1-10). Common characteristics include: Seeking the Lord, purging idolatry, return to the word of the Lord, trusting God in battle, return of just judgment to the people.

Notice the qualities of Hezekiah:

- He trusted and claved to the Lord.
- He kept the commandments of the Lord.
- He was an intercessor.
- He made the people diligent.
- He sought the Lord with his whole heart.
- He removed the high places and pagan images.
- He threw off the yoke of the enemy.
- He listened to the prophets that were sent to him.
- He restored the house of the Lord.

G. What is the order of kings for the house of Israel and the house of Judah?

ISRAEL, The Northern Kingdom (10 Tribes)			
KING	REFERENCES	REIGN	COMMENTS
Jereboam	I Kgs 11-13; II Chr 11	22 Years	Evil, Set up golden calves with priesthood
Nadab	I Kgs 14-15	2 Years	Evil, Killed Jereboam's family, Assassinated
Baasha	I Kgs 15-16	4 Years	Did Evil
Elah	I Kgs 16	2 Years	Evil, , Assassinated
Zimri	I Kgs 16	7 Days	Evil, Killed Elah, & Baasha's family, suicide
Omri	I Kgs 15-16	12 Years	Did Evil, Set up Samaria
Ahab	I Kgs 16-22	22 Years	Did Evil, married Jezebel, worshipped Baal
Ahaziah	I Kgs 22; II Kgs 1	2 Years	Did Evil, Son of Ahab
Joram	II Kgs 1,3,8	12 Years	Did Evil, Assassinated by Jehu
Jehu	II Kgs 9-10	28 Years	Did Evil, Destroyed some idols
Jehoahaz	II Kgs 13	17 Years	Did Evil
Joash	II Kgs 13-14	16 Years	Did Evil
Jereboam II	II Kgs 13-14	41 Years	Did Evil, Very powerful
Zechariah	II Kgs 15	6 Months	Did Evil, Assassinated by Shallum
Shallum	II Kgs 15	1 Month	Did Evil, Assassinated by Menahem
Menahem	II Kgs 15	10 Years	Did Evil, Gave tribute to Assyria
Pekahiah	II Kgs 15	3 Years	Did Evil, Assassinated
Pekah	II Kgs 15	20 Years	Did Evil, Assassinated, First captives taken
Hoshea	II Kgs 15-17	9 Years	Did Evil, A vassal under Assyrian tribute
ASSYRIAN EXILE (722 B.C.)			

JUDAH, The Southern Kingdom (2 Tribes)			
Rehoboam	I Kgs 11-14; II Chr 9-12	17 Years	Responsible for divide, Started good ended bad
Abijah	I Kgs 15; II Chr 13	3 Years	Wicked but at times called on the Lord.
Asa	I Kgs 15; II Chr 14	41 Years	Led revival, destroyed idols, built altars
Jehoshaphat	I Kgs 15, 22; II Chr 17-21	25 Years	Destroyed idols, established education
Jehoram	I Kgs 22; II Kgs 8 II Chr. 21	8 Years	Wicked, married Ahab's daughter, killed sibs
Ahaziah	II Kgs 8-9; II Chr 22	1 Year	Did Evil, followed bad advice of mother
Athaliah	II Kgs 11; II Chr 22	6 Years	Mother of Ahaziah, Killed grandchildren, evil
Joash	II Kgs 11-12; II Chr 23-24	40 Years	Spared from death, led revival, godly king
Amaziah	II Kgs 14; II Chr 25	29 Years	Mostly good, did not purge all idolatry
Uzziah	II Kgs 14-15; II Chr 26	52 Years	Good, powerful reign, sin of presumption
Jotham	II Kgs 15; II Chr 27	16 Years	Mostly good, did not purge all idolatry
Ahaz	II Kgs 16; II Chr 28	16 Years	Evil, Sacrificed sons to Baal, Shut temple
Hezekiah	II Kgs 18-20; II Chr 29-32	29 Years	Led revival of worship, dedicated to the Lord
Manasseh	II Kgs 21; II Chr 33	52 Years	Rebuilt all pagan altars, repented in the end
Amon	II Kgs 21; II Chr 33	2 Years	Did evil, assassinated by his own servants
Josiah	II Kgs 22-23; II Chr 34-35	31 Years	Greatest and most loved king, led revival
Jehoahaz	II Kgs 23; II Chr 36	3 Months	Jailed and taken to Egypt where he died
Jehoiakim	II Kgs 23-24; II Chr 36	11 Years	Burned manuscripts, an Egyptian puppet
Jehoiakin	II Kgs 24; II Chr 36	3 Months	Beginning of Babylonian exile
Zedekiah	II Kgs 24; II Chr 36	11 Years	Saw temple burned and city destroyed, died in captivity
BABYLONIAN EXILE (586 B.C.)			

H. What were some of the high points during the period of the kings?

Unfortunately one has to look beneath the surface to see some of the high points during these years.

1. The _____
 - a. The ministry of the prophets was the _____ in the Old Testament.
 - b. The ministry of the prophets was to serve as _____ to the nation and especially to the kings (See Chart, page 49).
 - c. There were prophets _____.
 - Obadiah – Ministered under Jehoram of Judah

- Joel – Ministered under Joash of Judah
- Jonah – Ministered under Jereboam II of Israel
- Amos – Ministered under Jereboam II of Israel
- Hosea – Ministered under the last seven kings of Israel
- Micah – Ministered under Jothan, Ahaz and Hezekiah of Judah
- Isaiah – Ministered under Uzziah, Jotham, Ahaz, Hezekiah and Manasseh of Judah
- Nahum – Ministered under Manasseh of Judah
- Zephaniah – Ministered under Josiah of Judah
- Jeremiah – Ministered under the last five kings of Judah
- Habakkuk – Ministered under the last five kings of Judah

d. There were _____ prophets as well.

- Ahijah – Ministered under Jereboam I of Israel
- Elijah – Ministered under Ahab of Israel
- Micaiah – Ministered under Ahab of Israel and Jehoshaphat of Judah
- Jehu – Ministered under Jehoshaphat of Judah
- Elisha – Ministered under Joram, Jehu, Jehoahaz and Jehoash of Israel

2. The _____ of Judah

There were several good kings of Judah who led the nation in revival at key points in their history.

- a. Asa (I Kgs. 15; II Chr. 14)
- b. Jehoshaphat (I Kgs. 15, 22; II Chr. 17-21)
- c. Joash (II Kgs. 11-12; II Chr. 23-24)
- d. Uzziah (II Kgs. 14-15; II Chr. 26)
- e. Hezekiah (II Kgs. 18-20; II Chr. 29-32)
- f. Josiah (II Kgs. 22-23; II Chr. 34-35)

Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him. II Kings 23:25

I. What are the key lessons that we can learn from these books (Rom. 15:4; I Cor. 10:11)?

Four Key Lessons from Kings and Chronicles

- A. When we are _____ we will flourish, when we depart from the Lord and do not maintain His standards we will _____.
- B. Every generation is responsible to pass on _____ to their sons and daughters.
- C. When all seems lost, God has a way of bringing forth _____.
 - 1. Note that the Davidic line was _____ eliminated, but God preserved an heir (II Kgs. 11:1-3).
 - 2. Note that the book of the law was _____ lost, but God allowed a copy to be found (II Kgs. 22:8-20).
- D. When we seek the Lord, He will be found of us and He will lead us _____ (II Chr. 7:14; 11:16; 14:4, 7; 15:2, 4, 12-15; 17:4-5; 19:3; 20:3-4; 26:5; 30:18-19; 31:20-21; 34:3), when we do not, we will fail (II Chr. 12:14; 16:12).

*Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecholiah of Jerusalem. ⁴And he did what was right in the sight of the LORD, according to all that his father Amaziah had done. ⁵He sought God in the days of Zechariah, who had understanding in the visions of God; and **as long as he sought the LORD, God made him prosper.** II Chronicles 26:2-5*

UNITED KINGDOM OF ISRAEL				
PROPHETS	KING	BC	KINGS AND PROPHETS OF THE UNITED KINGDOM PERIOD AND THE DEVIDED KINGDOM PERIOD	
Samuel	Saul	1095		
		1085		
		1075		
Nathan - Gad	David	1065		
		1055		
		1045		
		1035		
		1025		
Ahijah - Iddo	Solomon	1015		
JUDAH DIVIDED KINGDOM ISRAEL				
PROPHETS	KING		KING	PROPHETS
		985		
Shemaiah	Rehoboam	975	Jeroboam I	Ahijah
	Abijah	965		
Azariah - Hanani	Asa	955	Nadab	
		945	Baasha	Jehu
		935		
		925	Elah	
Jahaziel	Jehoshaphat	915	Zimri (7 days)	
		905	Omri	Elijah - Micaiah
		895	Ahab	
	Jahoram	885	Ahaziah	Elijah
	Ahaziah	875	Joram	Elijah - Elisha
	Athaliah	865	Jehu	Elisha - Obadiah*
	Joash	855		
		845	Jehoahaz	Elisha
	Amaziah	835		
		825	Joash	Elisha - Joel*
		815	Jeroboam II	Zechariah*
Isaiah*	Uzziah	805		Hosea* - Amos* - Jonah*
		795		
		785	Zechariah (6 mos)	
Isaiah* - Micah*	Jotham	775	Shallum (1 mon)	
		765	Menahem	
		755	Pekahiah	
		745	Peka	
Isaiah* - Micah* - Obed	Ahaz	735	Hoshea	
Isaiah* - Micah* - Nahum*	Hezekiah	725		
		715	ASSYRIAN EXILE	
		705	721 BC	
Isaiah*	Manasseh	695		
		685		
		675		
		665		
		655		
		645		
Jeremiah* - Habakkuk*	Amon	635		
Zephaniah*	Josiah	625		
		615		
	Jehoahaz (3 mos)	605		
	Jehoikim	605		
Jeremiah*	Jehoikin (3 mos)	595		
Jeremiah*	Zedekiah	585		
Jeremiah*		585		
BABYLONIAN EXILE				
588 BC				

NOTE: The dates given are approximate and often differ in the calculations of different chronologists. An effort has been made to accomodate my own findings with those of others as generally as possible. The dates of the beginning of the reigns of Saul, David and Solomon, the deviding kingdom, and the Babylonian Exile correspond with those of the chronologist Ussher. The prophets with the asterisks are those who wrote their prophecies which are included in Scripture.

Lesson 13-14

Ezra, Nehemiah, Esther

Books of Restoration and Providence

I. What are some comparisons and distinctions between these books?

Ezra, Nehemiah and Esther are the last of the historical books contained in the Old Testament. The remaining books are the poetic and the prophetic books.

Ezra and Nehemiah deal with the remnant of Judah that returned to Jerusalem and Judea, while Esther has to do with those who stayed in the land of their captivity. The three prophets that are seen in connection with these books are Haggai, Zechariah and Malachi.

	Ezra	Nehemiah	Esther
Author	Ezra	Nehemiah	Unsure, possibly Mordecai
Date Written	Between 450-400 B.C.	Between 440-400 B.C.	Between 450-420 B.C.
Years Covered	80 Years	16 Years	10 Years
Events Spanned	From the decree of Cyrus to rebuild to shortly after Ezra's arrival to Jerusalem.	From about 12 years after the close of the book of Ezra to 16 years later.	From the third to the twelfth year of the reign of Ahasuerus, Between chapter 6-7 of Ezra.
Distinctive Features	The captivity is over, Cyrus has decreed return, the first group of 50,000 return under Zerubbabel, the beginning of temple restoration, Ezra brings a second group of 2000 63 years later.	Nehemiah receives a commission to return to rebuild the city walls, the walls and gates are restored, the people are registered the law affirmed, the walls dedicated and the people restored.	Persian Queen Vashti is deposed, Esther becomes queen, Haman is exposed, Mordecai is honored, the Jews are avenged, and the feast of Purim is instituted.
Contrasts	Presents restoration from an ecclesiastical viewpoint (temple, altar, feasts, and priesthood)	Presents restoration from a civil or political view-point (city, walls, law, people)	Presents God's providential care of his people who did not return to Judea

II. What was the occasion of the return of the remnant to Jerusalem?

- A. God had foretold of the return of the Jews in advance by the mouth of the prophets (Ezra 1:1).

1. Isaiah 44:28; 45:1-4
 2. Jeremiah 25:11-12
 3. Jeremiah 29:10-11
 4. Daniel 5:17-30
- B. Cyrus, the king of Persia decreed their return as the prophets had indicated (Ezra 1:1-4).

III. What was Ezra's place in history in the hearts and minds of the people of Israel?

- A. Ezra was a _____ who was considered one of the four greatest leaders in the history of the nation.
1. Abraham was seen as the _____.
 2. Moses was the seen as the _____.
 3. David was the great and _____.
 4. Ezra was a _____ of the nation.
- B. Ezra was accredited with some very important accomplishments besides those mentioned in the Book of Ezra. Ezra has been credited with—
1. Starting the _____.
 2. _____ the Old Testament.
- Extra biblical literature (II Esdras 14) credits Ezra with having rewritten and published the twenty four books of the Hebrew canon which had been burned during the captivity. As a result of this process he is believed to have solidified the canon of the Old Testament.
3. Translating the Hebrew Old Testament into _____.

4. _____ of the Old Testament including Chronicles and Ezra (Compare II Chronicles 36:22-23 and Ezra 1:1-3). In addition, some have credited him with the writing of Psalm 119. As such he was called the skilled scribe (Ezra 7:6, 10).

IV. What is the basic outline of the Book of Ezra?

The Book of Ezra is divided into two main sections depicting two groups of people returning to the land.

- A. The first return under Zerubabel (the great grandson of Jeconiah, See: I Chronicles 3:17-19) and the restoration of the temple (Ezra 1-6). This return involved about 50,000 people (Ezra 2:64-65).
 1. The decree of Cyrus (1:1-4)
 2. The departure under Zerubabel (1:5-11)
 3. The registration of the remnant (2:3-65)
 4. The sacred vessels returned (1:6-11; 2:68-70)
 5. The rebuilding and the resistance (ch. 3-6)
 6. The dedication of the temple (6:13-18)
- B. The second return under Ezra and the restoration of worship (Ezra 7-10). This return occurred about 80 years later and involved at least 2000 (Ezra 8:1-20).
 1. The decree of Artaxerxes (7:1, 11-26)
 2. The leadership of Ezra (7:1-10)
 3. The registration of the remnant (8:1-20)
 4. The sacred vessel and gifts (7:15-22; 8:24-35)
 5. The journey to Jerusalem (8:31)
 6. The intercessory ministry of Ezra (9:1-15)
 7. The people rededicated and separated to the Lord (10:1-44)
- C. The book of Ezra closes with the temple rebuilt (such as it was), and a revival of worship, but the walls of the city are still broken down.

V. What is the background to the Book of Nehemiah?

- A. The remnant is in the land, the temple has been rebuilt and the worship restored but the walls of the city are broken down and all of the gates to the city are in a state of total destruction. This leaves the city and the people very vulnerable to enemies.

- B. A Jewish man in captivity Nehemiah, the cupbearer (food tester) for the king of Persia, becomes aware of the condition of the city and grieves over it.
- C. The king of Persia sees the sorrow of Nehemiah and after inquiring about it releases him to lead the people of God in the rebuilding of the walls and gates of Jerusalem.

VI. What are the events covered in the Book of Nehemiah?

The book of Nehemiah can be divided into two primary sections.

- A. The building of the wall and gates of the city (ch. 1-6).
 - 1. Nehemiah's distress and intercession (1:1-11)
 - 2. Nehemiah's expedition to Jerusalem (2:1-16)
 - 3. Nehemiah's exhortation to the people (2:17-20)
 - 4. The rebuilding started (3:1-32)
 - 5. The rebuilding opposed (4:1-6:14)
 - 6. The rebuilding completed (6:15-19)
- B. The re-instructing of the people (ch. 7-13).
 - 1. The re-registration of the remnant (7:4-73).
 - 2. The re-reading of the law (8:1-18)
 - 3. The re-consecration of the people (ch. 9-10)
 - 4. The re-population of the city (ch. 11)
 - 5. The re-dedication of the walls (ch. 12)
 - 6. The reforms of Nehemiah (ch. 13)

VII. What makes Nehemiah an important figure for us?

Nehemiah is a wonderful study in principles of godly leadership.

- A. Nehemiah was a _____ (1:4-11; 2:4; 4:4-5; 4:9; 5:19; 6:9; 13:14, 22,29, 31).
- B. Nehemiah was a _____.
- C. Nehemiah was a success _____ he was called to rebuild (2:6).

- D. Nehemiah was _____ and to encourage others to work along side of him (2:18; 4:6).
- E. Nehemiah was willing to press through _____ from within and from without (ch. 4-6).
- F. Nehemiah understood that the key to success was _____ of the people (4:15-23).
- G. Nehemiah gave God _____ for the work accomplished (6:16).

VIII. How is the providence of God seen in the Book of Esther?

Even though the name of God is not mentioned in the Book of Esther, this book is all about the providence of God and His watchful eye over His people.

God's providence is seen in the following ways:

- A. God places key people in key places at _____ for the sake of His purpose (Mordecai, Esther).
- B. God arranges _____ for His purposes.
- C. God _____ His people from annihilation.
- D. God _____ the evil plans of those who set themselves against Him.

IX. What lessons are to be learned from each of these books?

- A. The nations are as a _____ to God who turns the hearts of kings to do His bidding (Cyrus, Darius, Artaxerxes, Etc.).
- B. Preparation _____ to the doors of opportunity is absolutely critical (Ezra 7:10).
- C. God places people in _____ to accomplish His will (Nehemiah, Esther, Joseph, Daniel).
- D. In spite of Satan's entire attempt to slow and even stop the progress of God's plan, God _____ for every attack.
- E. When God's people have _____, they can accomplish a great deal (Neh. 4:6).

- F. The wicked plans of those who would seek to thwart God's purposes will backfire on them and they will be destroyed by _____.
- G. When we fail to do our part, the _____ will reap from our mistakes.
- H. _____ goes before a fall.
- I. Fulfilling the destiny that God has for His people will involve a certain amount of _____ and may mean being willing to lose your life for the sake of the call.

Lesson 15-16

The Wisdom Literature

Job, Psalms, Proverbs, Song of Solomon, Ecclesiastes

I. Why are these books referred to as Wisdom Literature?

The title of “Wisdom Literature” has been applied to these five books of the Old Testament. Sometimes they are referred to as “poetry”. These books contain _____ that can be appropriated by anyone with a heart to grow in wisdom and stature and favor with God and man (Luke 2:52).

II. What background information pertains to these books?

BOOK	AUTHOR(S)	DATE WRITTEN	TITLE(S)
Job	Job (Moses or Elihu*)	ca. 2000-1800 B.C. ?	The Book of Blessing through Suffering The Book of Blessing through Faith
Psalms	David, Asaph, Sons of Korah	From Moses to Ezra, ca. 1500-450 B.C.	The Book of Prayer and Praise The Book of Worship
Proverbs	Solomon, Agur (30), Lemuel (31)	From Solomon to Hezekiah, 970-700 B.C.	The Book of Wisdom The Book of Instruction
Ecclesiastes	Solomon	Solomon’s late years ca. 930 B.C.	The Book of Vanity The Book of Human Wisdom
Song of Solomon	Solomon	Solomon’s early years ca. 970 B.C.	The Book of Love The Book of Christ and the Church

* Many believe that Moses wrote the introduction and the conclusion to the Book of Job with Job writing the rest of the story.

III. How does each of these books provide wisdom for us?

- A. The Book of Job demonstrates for us the fact of _____ and how we can practically live a life of faith in the midst of it.
- B. Although all of the Psalms are not specifically considered “Wisdom Literature” (the exceptions being Psalm 1, 4, 10, 14, 18, 19, 37, 49, 73, 90 and 112), the Book of Psalms encourages us that as we live a life that is pleasing to the Lord and put Him first in all things, God will _____ and He will _____ us in the end.
- C. The Book of Proverbs provides us with a collection of wise sayings and observations that undoubtedly sprang from God’s perfect wisdom upon Solomon in his early years

as king. These proverbs provide _____ in all areas of life.

- D. The Book of Ecclesiastes demonstrates how futile life can become when God's wisdom is rejected. It demonstrates _____ between God's wisdom (wisdom from above) and man's or earthly wisdom (Jam. 2:13-18).
- E. Although the Song of Solomon is quite descriptive of the natural love relationship between a man and his beloved, it is a source of wisdom for married couples to keep their love relationship alive. But more than that, as a parable of Christ's relationship _____ . It is a book of wisdom giving us keys to keeping our relationship to God alive and vibrant.

IV. How do we know that Job most likely lived in the patriarchal period and is perhaps the oldest book in the Bible?

- A. Job seems to be pre-Mosaic law since no references are made to _____.
- B. Job seems to have an unusually keen knowledge of _____ and stars.
- C. Job had an unusually long life of _____ (Job 42:16).
- D. Job's role as _____ for his family was characteristic of the patriarchal period (Job 1:5).
- E. The fact that Job's wealth was measured in _____ would fit well in the patriarchal period of history (Job. 1:3).

V. Why do we call the book of Job "Blessing through Faith" rather than "Blessing through Suffering"?

Even though Job is often cited for his example suffering, the Bible focuses on the perseverance of Job through his suffering (Jam. 5:11). It is Job's response to that suffering that make's him an example of faith. Every child of God will experience trials and tribulations, but it is the faith and patience that we maintain in the process of suffering that will produce the character of Christ in us (Jam. 1:3-4; Heb. 6:12). Perhaps another title would be the "Book of _____."

VI. What kind of a man was Job?

What does the Bible say about Job (Job 1:1-5; Ezek. 14:14, 20)?

- A. Job was _____ or complete in his personal character.
- B. Job was a man of _____.
- C. Job was a man who _____.
- D. Job was a man who _____.
- E. Job was a _____ in his home.

VII. What do we understand about God from the Book of Job?

What do we understand about God (Job 1:6-12)?

- A. God wants us to _____.
- B. God works for _____ (Rom. 8:28).
- C. God desires progressively _____ for our lives (John 15:2).
- D. God desires to enter into _____ relationship with His children.
- E. God has every circumstance _____.

VIII. What do we learn about Satan from the Book of Job?

- A. Satan is a _____ and finite being.
- B. Satan will be used by God as an instrument to help _____.
- C. Satan believes that he can _____ God's purposes.
- D. Satan is _____.

IX. What happened to Job that challenged his faith?

He faced _____ (Job 1:13-19; 2:7-8).

Job was a righteous man, the greatest man on the face of the earth and prosperous in every way. Now this man faces calamity and absolute ruin. What about the promises of

God? This was not fair because there was _____ for this (Job 2:3 with Pro. 26:2).

X. What input did Job get him during his trials?

A. Job's wife told him to "_____ and die" (Job 2:9).

B. Job's friends missed the whole thing and comforted him with faithless words.

1. They accused him of having _____ in his life.
2. They told him that God never judges someone unless they _____.
3. They reminded him, "When did the _____ ever go through what you are going through?"
4. They said that his wickedness must _____ and his iniquities infinite.

C. Job's mind told him:

1. You are _____.
2. You will never amount to _____ again.
3. There is _____ for you.
4. _____, Lord? The wicked seem to get away with so much.

Job wanted to reason with God as to why he _____ what he was going through (Job 23:4).

XI. What was Job's response of faith?

Note Job's expressions of faith.

A. Job 1:20-22

²⁰Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. ²¹And he said: "Naked I came from my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away; blessed be the name of the LORD." ²²In all this Job did not sin nor charge God with wrong.

B. Job 2:9-10

⁹Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!" ¹⁰But he said to her, "You speak as one of the foolish women speaks. Shall we

indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lips.

C. Job 13:15

Though He slay me, yet will I trust Him.

D. Job 19:25-27

For I know that my Redeemer lives, and He shall stand at last on the earth;²⁶ and after my skin is destroyed, this I know, that in my flesh I shall see God,²⁷ Whom I shall see for myself, and my eyes shall behold, and not another.

E. Job 27:2-6

“As God lives, who has taken away my justice, and the Almighty, who has made my soul bitter,³ as long as my breath is in me, and the breath of God in my nostrils,⁴ my lips will not speak wickedness, nor my tongue utter deceit.⁵ Far be it from me that I should say you are right; till I die I will not put away my integrity from me.⁶ My righteousness I hold fast, and will not let it go; my heart shall not reproach me as long as I live.

Job had to believe that even though he didn't understand all that was happening to him, He had a confidence that God was allowing it for his good—to put strength in him (Job 23:6, KJV) and to bring forth gold out of his life (Job 23:10). He believed that as long as he was doing everything right, God would have to take full responsibility for what was taking place. Job believed that God knows what He is doing.

XII. What did God reveal to Job?

- A. God revealed that his friends were counseling him without _____.
- B. God revealed something about Himself—His great power and _____.

XIII. What was the end result of the trial of Job's faith?

- A. Job had a _____ relationship to God (Job 42:5).
- B. Job had greater _____ with God (Job 42:10).
- C. Job experienced _____ and great blessing (Job 42:12).

Note Job's life before the test and after the test:

Before the Test	S	After the Test
Age 70	U	Age 140
7 Sons	F	7 Additional Sons
3 Daughters	F	3 Additional Daughters
7,000 Sheep	E	14,000 Sheep
3,000 Camels	R	6,000 Camels
500 Yoke of Oxen	I	1000 Yoke of Oxen
500 Donkeys	N	1000 Donkeys
Blessed	G	Doubly Blessed

XIV. What does the Book of Job teach us about suffering?

Job gives a balanced picture of suffering.

A. There are many _____ of suffering.

1. All trouble, pressure and affliction is from the _____.
2. All trouble, pressure and affliction can be dispelled if we have enough _____ (See: II Timothy 3:12; Acts 14:22; I Thessalonians 3:3).

B. There are more biblical concepts about suffering taught in the Book of Job.

1. There is a suffering in the world that is not the _____ of the sufferer or the sufferer's parents.
2. The sufferings that you go through will not always be _____ by you or anyone else around you.
3. The sufferings that God sends are to lead to _____ and development (Rom. 8:28).
4. The sufferings that God sends are to prepare you to be more useful vessels through which He can channel more and _____.

XV. What are some unique features of the Book of Psalms or Songs?

A. The book of Psalms is perhaps the most read and utilized book in the Bible.

1. Psalms were utilized in the New Testament Church.

- a. For worship in gatherings (I Cor. 14:26).
- b. For personal worship and praise (Jam. 5:13).
- c. For teaching, admonition and instruction (Col. 3:16).
- d. For singing and making melody (Eph. 5:19).

2. Psalms are utilized by most contemporary believers.

- a. For personal devotional meditation.
- b. For encouragement through trials.
- c. For quoting in conjunction with special events.

B. The Book of Psalms is a collection of many authors.

1. David wrote at least 73 psalms possibly 75 (See Acts 4:25 and Hebrews 4:7 regarding Psalm 2 and 95 respectively).
2. Asaph, a priest and the chief musician in the Tabernacle of David, wrote 12 psalms—Psalm 50 and 73-83.
3. Korah, a singer in the Tabernacle of David, and his guild of singers (sons) wrote 12 psalms—Psalm 42-49, 84, 85, 87 (See: I Chronicles 6:37).
4. Moses wrote one psalm—Psalm 90.
5. Solomon wrote two psalms—Psalm 72 and 127.
6. Heman, the Ezrahite and worship leader in the Tabernacle of David, wrote one psalm—Psalm 88 (See: I Chronicles 6:33; 25:5).
7. Ethan, the Ezrahite, wrote one psalm—Psalm 89 (I Chronicles 6:44; 15:19).
8. In addition there are 48 anonymous psalms.

According to the Septuagint some of these 48 were written by the following:

- Isaiah – 3
- Jeremiah – 2
- Haggai and Zechariah – 3
- Ezra is also believed to have composed some of them.

C. The Book of Psalms is divided into five books.

The Psalms are arranged into five books corresponding in some measure to the five books of Moses.

The Psalms are sometimes called the Poetical Pentateuch. Each section ends with a doxology or benediction and either “Amen” or “Hallelujah” (Psalm 41:13; 72:19-20; 89:52; 106:48; 150:1-6).

1. Book One—Psalm 1-41

This is the Genesis section that focuses on creation and man. Man is seen in his blessed condition, in his fall and in his recovery.

2. Book Two—Psalm 42-72

This is the Exodus section that focuses on deliverance and redemption. It focuses on the nation of Israel.

3. Book Three—Psalm 73-89

This is the Leviticus section that focuses on holiness and the sanctuary. Leviticus focused on the holiness of God as seen in the sanctuary and tabernacle worship.

4. Book Four—Psalm 90-106

This is the Numbers section that focuses on the faithfulness of God in relation to the earth and the nations of the earth.

5. Book Five—Psalm 107-150

This is the Deuteronomy section that focuses on the Word of God and worship.

D. The Book of Psalms is a collection of many different types of Psalms.

1. _____ Psalms—These Psalms speak directly regarding the coming Messiah and include such Psalms as 2, 8, 16, 22-24, 31, 40, 41, 45, 46, 68, 69, 72, 89, 102, 110 and 118.
2. _____ Psalms—These Psalms focus on confession and repentance especially in the life of David and include such Psalms as 6, 32 and 51.
3. _____ Psalms—These Psalms focus on God’s involvement in the history of His people. They are reminders of God’s faithfulness and include such Psalms as 78, 105 and 106.

4. _____ Psalms—These Psalms each begin and end with “Hallelujah” or “Praise the Lord” and include such Psalms as 106, 111-113, 135, and 146-150.
5. _____ or Cursory Psalms—These Psalms focus on the invoking of a curse on the enemies of God and His people and include such Psalms as 35, 58, 59, 69, 83, 109, 137 and 140.
6. _____ or Acrostic Psalms—These Psalms are written in the form of an acrostic in the Hebrew language where the first letter of each word is one of the 22 letters of the Hebrew alphabet in order. These include such Psalms as 9, 10, 25, 34, 37, 111, 112, 119, and 145.
7. _____ Psalms—These Psalms focus on the instruction of God’s people on various themes and include such Psalms as 1, 5, 7, 15, 17, 50, 73, 94 and 101.
8. _____ or Praise Psalms—While many of the Psalms are filled with praise and thanksgiving to God these Psalms are particularly strong in this area and include such Psalms as 16, 18, 19, 29, 30, 32-34, 36, 40, 41, 66, 103-106, 116, 117, 124, 129 and 136-139.

E. The Book of Psalms tells the story of Christ in prophetic form.

While there are over 100 messianic prophecies in the Book of Psalm, the following will serve as typical examples.

1. The Messiah will be the Son of God (Ps. 2:7; Heb. 1:5-6).
2. His close friend will betray Him (Ps. 41:9; Luke 22:48).
3. He will be accused by false witnesses (Ps. 35:11; Mark 14:57).
4. He will be crucified (Ps. 22:1-21; Matt. 26-27).
5. He will be mocked by His enemies (Ps. 22:7-8; Luke 23:35).
6. He will thirst on the cross (Ps. 22:15; John 19:28).
7. He will be offered vinegar and gall on the cross (Ps. 69:21; Matt. 27:48).
8. They will throw dice for His clothing (Ps. 22:18; Matt. 27:35).
9. He will be forsaken by God (Ps. 22:1; Matt. 27:46).
10. He will pray for His enemies (Ps. 109:4; Luke 23:34).
11. His bones will not be broken (Ps. 34:20; John 19:36-37).
12. He will rise from the dead (Ps. 16:8-10; Luke 24:5-7).
13. He will ascend into heaven (Ps. 68:18; Acts 1:9-11).
14. His betrayer will be replaced (Ps. 109:8; Acts 1:20).

F. The Psalms encourage us to make our own psalms or songs to the Lord (Ps. 95:2; 98:5; 105:2).

Sing to Him, sing psalms to Him; talk of all His wondrous works! Psalm 105:2

XVI. What is the most significant contribution of the rest of the wisdom literature?

A. Proverbs—The Book of Practical Wisdom and Instruction

The Book of Proverbs is a collection of moral and spiritual maxims gathered from human experiences by a wise mind, inspired by the Holy Spirit. Solomon was the principle author and this book only contains a portion of the 3000 proverbs that he is said to have written (I Kgs. 4:32). In addition to the ones he wrote, he is said to have collected and classified many others (Eccl. 12:9)

1. The purpose of Proverbs is outlined in the first chapter (Pro. 1:1-7).

These are the proverbs of Solomon, David's son, king of Israel. ²The purpose of these proverbs is to teach people wisdom and discipline, and to help them understand wise sayings. ³Through these proverbs, people will receive instruction in discipline, good conduct, and doing what is right, just, and fair. ⁴These proverbs will make the simpleminded clever. They will give knowledge and purpose to young people. ⁵Let those who are wise listen to these proverbs and become even wiser. And let those who understand receive guidance ⁶by exploring the depth of meaning in these proverbs, parables, wise sayings, and riddles.

- a. To give people understanding concerning God's higher wisdom.
 - b. To teach people wisdom and instruction.
 - c. To receive instruction of wisdom, justice, judgment and equity.
 - d. To help the simpleminded become cleaver.
 - e. To give to the young knowledge and discretion beyond their years.
 - f. To assist the wise to become wiser still.
 - g. To give guidance to all who are willing to study them in depth.
2. This book is comprised of proverbs and maxims.
 - a. A proverb is a statement which contains _____
_____ expressed in a way as to gain attention and to stay in the memory.
 - b. A maxim is a saying or parable that is a statement of _____.
 - c. The Hebrew word literally means "a rule." Proverbs are rules from heaven for real living on earth.
 2. These proverbs and wise sayings concern themselves with three fundamental issues.

- a. Knowledge. Knowledge has to do with the possession of _____.
 - b. Understanding. Understanding has to do with the proper _____ of the facts.
 - c. Wisdom. Wisdom has to do with the proper _____ of the facts to a particular situation.
3. These proverbs cover a wide assortment of issues. Some of the principle topics covered are:
 - Prosperity/Success
 - Work Ethics
 - Friendship
 - Parenting
 - Finances
 - Justice
 - Pride/Humility
 - Diligence/Sloth
 - Leadership
 - Wise/Foolish
 - Honesty/Dishonesty
4. The key theme in the Book of Proverbs is the _____.
 - a. Key References to the Fear of the Lord

• Proverbs 1:7	• Proverbs 14:26-27
• Proverbs 1:29	• Proverbs 15:16
• Proverbs 2:5	• Proverbs 15:33
• Proverbs 3:7	• Proverbs 16:6
• Proverbs 8:13	• Proverbs 19:23
• Proverbs 9:10	• Proverbs 22:4
• Proverbs 10:27	• Proverbs 23:17
 - b. The Fear of the Lord Defined

The fear of the Lord is the affectionate reverence by which the child of God submits himself humbly and carefully to the heavenly Father's will. The wrath of God is so bitter that the child of God's only dread is that of offending his Father; and the love of God is so sweet that his only desire is to please his Father.
5. These proverbs are made up of three principle types.

- a. _____. The key word in these proverbs is “but” (See: Proverbs 10:3; 14:11, 18). The second statement contrasts directly with the first statement.

The house of the wicked will be overthrown, but the tent of the upright will flourish. Proverbs 14:11

- b. _____. The key word in these proverbs is “and” (See: Proverbs 14:10, 17; 17:6). The second statement completes the first statement.

Children’s children are the crown of old men, and the glory of children is their father. Proverbs 17:6

- c. _____. The key word in these proverbs is “as...so” “better...than” or “like” (See: Proverbs 15:16-17; 25:25). The second statement demonstrates similarities with the first statement.

As cold water to a weary soul, so is good news from a far country.
Proverbs 25:25

B. Ecclesiastes—The Book of Vanity and Human Wisdom

This book has, therefore, been called the Book of Human Wisdom. It describes life on earth from a very human point of view; such life is vanity (“Vanity of vanities” occurs 34 times).

- a. The theme of this book answers the question, “Is life _____?”
- b. The purpose of the book is to demonstrate the _____ of living a life of mere human enjoyment; the fulfilled life is one which gives God His proper place.
- c. The Book of Ecclesiastes refers to eight “vanities.”
 - a. Human wisdom and knowledge (1:17)
 - b. Human labor and works (1:14)
 - c. Human pleasure bought by wealth (2:4-11; 5:10; 6:1-2)
 - d. Human enjoyment that comes from work well-done (2:17-19)
 - e. Human rivalry in work (4:4)
 - f. Human fame or popularity (4:13-16)
 - g. Large family and long life (6:3-6)

- h. Human frivolity (7:6). It only camouflages the inevitable sad end.
- d. The Book of Ecclesiastes can be summarized as follows:

The king found that great wisdom, as good as it is, could not bring true happiness (1:12-18), nor could the pleasure of the wealth (2:4-11; 5:8-6:12), nor enjoyment that comes from work well done (2:17-3:13), nor human rivalry (4:4), nor popularity which is fleeting (4:13-16), nor a large family, nor long life (6:1-6).

The king was further frustrated as he recognized that wickedness and oppression were prevalent on the earth (3:16-4:6), that there seemed to be no advantage in being righteousness (7:13-21), that life is full of uncertainties about which nothing absolute can be known and even death is a puzzle (8:1-9:18).

Finally, recognizing the futility of life apart from God, the king comes down to the grand conclusion: Reverence God, keep His precepts and live in the light of eternity (12:9-14), because only God can satisfy.

C. Song of Solomon—The Book of Love

Solomon is said to have composed 1005 songs (I Kgs. 4:32). If he is indeed the author, these songs would be a part of that body of work.

1. The Purpose of the Book

The purpose is to express the ideal love relationship in two arenas:

- a. The greatest human love relationship provided by God is a man for a woman inside of the pursuit and context of marriage.
- b. The greatest divine or spiritual love relationship is that expressed by Christ for His bride—the Church.

2. The Methods of Interpretation

There are several ways to look at the Song of Solomon.

a. Literal or Historical Interpretation

This interpretation says that this song is simply a description of marital love which celebrates the marriage of Solomon to a young Shulamite woman. It has no meaning beyond that.

b. Symbolic, Spiritual or Devotional Interpretation

This interpretation says that this song has nothing to do with a literal woman with whom Solomon had a relationship, the story is strictly symbolic of a spiritual relationship that we have with the lover of our soul.

c. Typical Interpretation

This interpretation recognizes a literal, historical setting relating a real relationship of Solomon to the Shulamite woman, but it is also presented to us as a type of the love that Christ has for His bride—the Church (See: Ephesians 5:21-33).

3. The Analysis of the Book

While it is difficult to analyze this book, the following will give some idea of its contents:

- a. The lovers sing of their mutual affection (1:1-2:7).
- b. The Shulamite speaks of her lover and recounts her first dream of him (2:8-3:5).
- c. As the drama heightens, Shelomah (most likely Solomon) comes in all his glory from Jerusalem to take his bride back to the palace and once more praises her beauty (3:6-5:1).
- d. Next the bride has a dream of being separated from her bridegroom which only heightens her realization of her love for him (5:2-6:3).
- e. The book closes with the bride and bridegroom expressing their ardent love for each other (6:4-8:14).

4. Sexual Relationship in Song of Solomon

Song of Solomon give use four characteristics about sexuality as it was established by God.

- a. It is _____.

When God created Adam and Eve, He created them as sexual beings. He saw all that He created as good.

- b. It is to be _____.

The Song of Solomon emphasizes, “I am my beloved’s and he is mine” (6:3). In the marriage relationship the man belongs to the woman and the woman to the man (I Cor. 7:3-5).

- c. It is meant to be _____.

God created the human body in such a way as to enjoy this part of the marriage relationship. The sexual relationship is not just for procreation (Heb. 13:4).

- d. It was intended to be _____.

Just as Adam and Eve prior to sin were fully exposed to each other and were not ashamed, in a godly relationship the sexual aspect of the relationship is not something about which to be ashamed. It is sin that has perverted what God intended to be pure.

Lesson 17
Introduction to the Prophets
Isaiah—The Book of Salvation

I. Why is it so important to study the prophets?

- A. The Old Testament prophets were God's vehicle through which _____ to His people (Heb. 1:1-2a; II Kgs. 17:13).
- B. The Old Testament prophets prophesied concerning _____.
_____.
1. Jesus declared that the entire Old Testament was about _____ (Luke 24:25-27, 44-49; Matt. 5:17-18).
 2. The Early Church recognized that the main message of the prophets was _____ (Acts 7:51-53).
 3. Paul was aware of the fact that the prophets spoke of _____ and the Church (Rom. 1:1-3; Rom. 16:25-27).
- C. The New Testament writers made extensive use of the Old Testament prophets.

II. What are some of the names and titles of prophets in the Old Testament?

There are various names ascribed to the prophets in the Old Testament. The various names often signify something about _____ in which they ministered or _____ their revelation.

- A. Man of God (I Sam. 9:6; I Kgs. 12:22; 13:1; II Kgs. 5:8). This title emphasized the separation of these individuals unto God and their _____ lifestyles.
- B. Seers (I Sam. 9:9; II Sam. 24:11; II Kgs. 17:13; I Chr. 26:28; 29:29; II Chr. 16:7, 10; 33:18; Is. 29:10; 30:10; Amos 7:12). This title indicates that these individuals _____ into the ways of God, had _____ into the workings of God and had _____ in regard to the plan of God.
- C. Messengers of the Lord (II Chr. 36:15-16; Is. 42:19; Mal. 3:1). This title highlights the fact that these individuals were _____ and official _____ of God entrusted with a message from God to be delivered to His people.

D. Servants (II Kgs. 9:7; 17:13, 23; 21:10; Ezra 9:11; Jer. 7:25; 25:4; 29:29; 44:4; Ezek. 38:17; Dan. 9:6, 10). This title reflects the nature of all of God's ministers who are _____ to the Lord and _____ to the people of God.

E. Prophets (Ex. 4:15-16; 7:1-2; Jer. 15:19; II Pet. 1:21). The prophet was to be a _____ for the Lord. God would give His word to them and they would speak it to the people.

III. What is the background and development of the ministry of the prophet in the Old Testament?

A. The concept of the prophetic ministry has _____ in the patriarchs.

1. In early times a spirit of prophecy came upon godly men such as _____ (Jude 14-15; Gen. 9:25-27).
2. _____ was the first man in the Old Testament to be called a prophet (Gen. 20:7; Ps. 105:9-15). He functioned as a prophet when he interceded for sinners.
3. _____ were also used by God relative to prophecy (Gen. 27, 48-49; Heb. 11:20-21).
4. _____ was also anointed to prophesy in relation to his sons (Gen. 50:24; Heb. 11:22).

B. The prophetic office finds its foundation in two main figures in the Old Testament—_____.

1. Moses _____ for this ministry in the Old Testament.
 - a. He provided the _____ for this ministry (Deut. 13:1-5; 18:19-22).
 - b. He provided a mature _____ of the prophetic ministry (Num. 12:6; Deut. 18:15-18; 34:10-12).
2. Samuel _____ this ministry to a place of prominence in Israel.
 - a. He functioned on a _____ of prophetic ministry (I Sam. 3:19-21).
 - b. He became the first of a _____ of prophets (Acts 3:24; 13:20). This order continued until John the Baptist (Matt. 11:13).

- c. He established _____ of the prophets where the prophetic gifts would be cultivated and developed (I Sam. 10:5, 10; 19:20).
- d. He laid the foundation for the prophet's ministry _____ and governmental leaders (I Sam. 10:1; 16:13).
- C. The prophetic office remained strong through Malachi. Even though their words were often disregarded, they served as _____ to the nation.
- D. The period of the Old Testament ends with no strong prophetic voice and what is referred to as the 400 "silent years."

IV. What are the differences in expression of the various prophets in the Old Testament?

A. Prophets of _____

These prophets operated primarily in realms of guidance, word of wisdom, word of knowledge, miracles and declaring God's word and His will to His people. These were people who were in close relationship to God and were, as a result, consulted in areas of guidance and direction.

B. Prophets of _____

Some of the prophets in the Old Testament could be classified as prophets of vision. Ezekiel, Daniel and Zechariah are the main examples of this type. These prophets are characterized as those who "saw" the Word of the Lord.

C. Prophets of _____

A few prophets were prophetic in an unusual way. The lives of these prophets became a testimony and the principle message that they carried. Jonah's principle prophecy was his three days and three nights' experience in the belly of the whale (Matt. 12:39-41; 16:4; Luke 11:29-32). Although Hosea would also fall into other categories because of his prophetic words, he also lived a life of prophetic actions that were to speak to the nation (Hosea 1).

D. Prophets of _____

The prophets of Scripture are the ones with which we are the most familiar because of their writings that have come down to us. These prophets did no miracles; they simply spoke the Word of the Lord. These prophets include two categories, the Major Prophets and the Minor Prophets.

1. The Major Prophets

The Major Prophets include Isaiah, Jeremiah, Ezekiel and Daniel.

2. The Minor Prophets

The Minor Prophets include all of the rest of the prophetic books from Hosea to Malachi.

V. What do we know about Isaiah?

A. Isaiah is sometimes called the “_____” or “the statesman prophet.”

B. Isaiah was of _____. His father was Amoz the younger son of Joash (Is. 1:1; II Kgs. 19:12) the cousin of King Uzziah.

C. Isaiah ministered to the _____ Kingdom.

D. Isaiah’s entire family was used of God in the realm of the _____.

1. His wife was a prophetess (Is. 8:3).

2. His children had prophetic names (Is. 7:3; 8:3-4, 18).

a. Shear-Jashub or “the remnant shall return”

b. Mahere-Shalal-Hash-Baz or “speeding to the spoil he hastens to the prey.”

E. He is believed to have been killed by _____. Tradition says that Manasseh put him in a hollow log and sawed him in half. Some people believe that the reference in the Book of Hebrews may be referring to Isaiah (Heb. 11:37).

VI. Under which kings did Isaiah minister?

Isaiah was a contemporary of Hosea (Hos. 1:1) and Micah (Mic. 1:1) and ministered during the reign of five kings for about sixty years.

A. Uzziah (chapters 1-5)

B. Jotham (chapter 6)

C. Ahaz (chapters 7-14)

D. Hezekiah (chapters 15-66)

E. Manasseh

VII. How would you outline the prophecies of Isaiah?

The book divides itself into two main divisions:

A. The Assyrian Period—The Book of Judgment, Chapters 1-39

1. Judgments (ch. 1-12) followed by a songs (12:2, 4-6).
2. Burdens (ch. 13-27) followed by a song (27:2-5).
3. Woes (ch. 28-35) followed by songs (35:2, 6, 10).
4. Historical Section (ch. 36-39) with a song (38:20). This section includes the Assyrian invasion and Hezekiah's healing.

B. The Babylonian Period—The Book of Comfort, Chapters 40-66

1. Comfort to the exiles in the promise of restoration (ch. 40-48).
2. Comfort to the exiles in the promises of Messiah (ch. 49-57).
3. Comfort in prophecy of future glory (ch. 58-66).

VIII. Why is Isaiah sometimes referred to as the Fifth Gospel?

A. The key word in the book of Isaiah is “_____.” Note the following:

- Wells of Salvation (12:3)
- Joy of Salvation (25:9)
- Walls and Bulwarks of Salvation (26:1)
- Everlasting Salvation (45:17)
- Day of Salvation (49:8)
- Proclamation of Salvation (52:7)
- Spread of Salvation (52:10)
- Arm of Salvation (59:16)
- Helmet of Salvation (59:17)
- Garments of Salvation (61:10)
- Lamp of Salvation (62:1)

B. Isaiah's name means “Jehovah saves” or “Jehovah is helper.”

C. It contains at least eleven songs of _____.

D. Isaiah tells the _____ of Christ in prophecy. The following represent only a few of the Messianic prophecies of Isaiah:

1. Christ to be born of a virgin (Is. 7:14; Luke 1:26-31).
2. Christ to be heir to David's throne (Is. 9:7; Luke 1:32-33).
3. Christ to minister in Galilee (Is. 9:1-2; Matt. 4:13-16).
4. Christ to be widely rejected (Is. 53:1, 3; John 12:37-38).
5. Christ to minister in the power of the Spirit (Is. 61:1-2; Luke 4:18-19; Acts 10:38).
6. Christ to make atonement for us (Is. 53:5; I Pet. 1:2).
7. Christ to be spat on and struck (Is. 50:6; Matt. 26:67).
8. Christ to be disfigured by suffering (Is. 52:14; 53:2; Mark 15:15-19).
9. Christ to die with transgressors (Is. 53:12; Mark 15:27-28; Luke 22:37).
10. Christ to be buried in a rich man's tomb (Is. 53:9; Matt. 27:57-60).

IX. Are there any other unique features in relation to the Book of Isaiah?

Isaiah is sometimes called "the little _____" for the following reasons:

- A. There are 66 chapters in Isaiah and 66 books in the Bible.
- B. Chapters 1-39 deal with the law and judgment and correspond to the 39 books of the Old Testament.
- C. Chapters 40-66 deal with Messianic prophecies and the coming age of grace corresponding to the 27 books of the New Testament.
- D. The New Testament section begins with "the voice of one crying in the wilderness" or the ministry of John the Baptist (Is. 40:3).
- E. The last chapter in the book ends with the new heavens and the new earth and the worm that does not die (Is. 66:22-24).

Lesson 18

Jeremiah and Lamentations

I. What was the world situation in which Jeremiah lived?

Jeremiah's world was one of turmoil. He ministered about 70 years after Isaiah in a time when the Assyrians were losing their grip on world domination and while the Egyptians and the Babylonians were grasping for power.

Judah was in the path of Babylon's goal for conquest. At the same time Judah was deteriorating economically, politically and spiritually. Jeremiah saw the danger and warned the people of God to return to the Lord and find safety under the wings of the Almighty. His call was one of repentance and turning back to the Lord.

Jeremiah ministered under the last five kings of Judah which were the darkest times for the nation (See II Kings 22-25). The temple had been desecrated by Manasseh, the priests were corrupt and most of the prophets were prophesying lies (Jer. 5:31). Unfortunately his message was generally disregarded. As a result Jeremiah witnessed the overthrow of Judah and the initial stages of the Babylonian captivity of Judah.

II. What do we know about Jeremiah?

- A. Like John the Baptist, Jeremiah was the son of _____ (Hilkiah) and as such was to be a priest himself (Jer. 1:1).
- B. Jeremiah was _____ by nature (Jer. 1:8).
- C. Jeremiah was _____ (17-21 years old) when God called him to be a prophet (Jer. 1:7-10).
- D. Jeremiah was not allowed by God to _____ so that he could be living testimony to Judah of impending disaster (Jer. 16:2-4).
- E. Jeremiah was an _____ prophet because of his call to repentance and was mocked, threatened, cursed, starved, plotted against, beaten and even imprisoned (Jer. 11:18-23; 12:6; 18:18; 26:1-15; 32:1-3; 38:6-13, 28).

Jeremiah only had one friend that stuck with him through thick and thin—Baruch, his personal secretary (Jer. 36:4-8).
- F. Jeremiah was contemporary with Zephaniah, Habakkuk, Daniel and Ezekiel.
- G. Jeremiah had a _____ commission (Jer. 1:5, 10, See also: Jer. 18:7-9; 24:6-7; 32:42; 33:7; 42:10).

1. Phase One

- To root out
- To pull down
- To destroy
- To throw down

2. Phase Two

- To build
- To plant

H. Jeremiah's ministry had _____ in his 50 year ministry.

1. He warned the people of God when Assyria and Egypt threatened.
2. He proclaimed God's impending judgment when Judah was threatened and besieged by Babylon.
3. He further ministered in Jerusalem and Egypt after Judah's downfall.

I. Jeremiah lived through the Babylonian invasion but was later taken to Egypt where he is believed to have died or been killed (Jer. 43:1-7).

III. Why is Jeremiah known as the "weeping prophet?"

Jeremiah is known as "the weeping prophet" or "the prophet of the _____." He is given this title because of some of the following reasons:

- A. He was grieved over the _____ and their refusal to repent.
- B. He was grieved because he saw the _____ of the beautiful city of Jerusalem.
- C. He was grieved because he knew that God's people, His instrument in the earth, His special treasure would be going into _____.
- D. He was grieved because he knew the answer to their need, but they would not _____.
- E. He was grieved as he carried _____ reflected in the Book of Grieving or Mourning—Lamentations.

IV. What was the heart of Jeremiah's message?

- A. Jeremiah's main message was one of calling the nation to _____.
- B. When they would not respond his message changed to that of the impending _____ of God.
- C. In the midst of it all he offered promises of _____ upon obedience (Jer. 3:14-17; 12:15-17; 23:3-8).

V. What unique features are characteristic of the Book of Lamentations.

- A. The two most common titles of this book in the Hebrew tell it all.
 - 1. Ekhhah, which is the opening words of chapter 1, 2 and 4 and is properly translated "Ah, how" or "Alas."
 - 2. Qinoth, which is translated "lamentations" or "elegies" and refers to the funeral dirge format in which it is written.
- B. The book consists of _____ of lament reflected in the five chapters of the book.

1. Poem One

This poem focuses on the desolation of the city of Jerusalem. The city itself is personified and is crying out declaring her woe, professing her repentance, acknowledging her guilt and praying for vindication.

2. Poem Two

This poem acknowledges that God and His judgment is the real source of the desolation not the Babylonians and, therefore, the only remedy is to turn back to God.

3. Poem Three

In this poem Jeremiah identifies with the judged people and cries out to God in repentance and submission to God (No attitude of "I told you so" here). He recalls the Lord's faithfulness in the past and pleads for judgment on the enemies of God's people.

4. Poem Four

This poem goes into detail regarding the horrors of the siege and the actual fall of the city of Jerusalem. It is graphic and thoroughly disgusting.

5. Poem Five

This poem is a prayer of intercession and a cry for mercy on behalf of the faithful remnant of God's people (Compare: Ps.79:5-8; 80:1-7).

C. The book focuses on the lamentation of the prophet concerning four things:

- The _____ of Judah
- The _____ of Solomon
- The _____ of Jerusalem
- The _____ of Palestine

D. The book was written to the Babylonian exiles (Lam. 5:19-22).

E. The heart of the book holds forth the mercy of the Lord (Lam. 3:22-26).

*Through the LORD's mercies we are not consumed, because His compassions fail not.
²³ They are new every morning; great is Your faithfulness. ²⁴ "The LORD is my
portion," says my soul, "Therefore I hope in Him!" ²⁵ The LORD is good to those who
wait for Him, to the soul who seeks Him. ²⁶ It is good that one should hope and wait
quietly for the salvation of the LORD.*

Lesson 19

Ezekiel—The Book of Visions

I. What was the historical setting of the Book of Ezekiel?

- A. The house of Israel (the Northern Kingdom) had been taken into Assyrian captivity about _____ before Ezekiel prophesied.
- B. The house of Judah was now in the process of being taken captive by Babylon. This process took several years. It began under some of the last kings of Judah who were under a _____ to Babylon.
- C. Nebuchadnezzar, the king of Babylon, took about _____ captives from the House of Judah in his second invasion of Judah about 597 B.C.
- D. The captives that he took were primarily of _____ and from the _____ of people and included a man by the name of Ezekiel.
- E. Ezekiel went into captivity under the reign of and at the same time as the king Jehoiachin (Ezek. 1:1-3; II Kgs. 24:11-16; II Chr. 36:5-6).

II. What do we know about Ezekiel the man?

- A. Ezekiel was the son of _____ by the name of Buzi.
- B. His name means “God Will Strengthen” or “_____” (Ezekiel 3:8-9).
- C. He was born under the reign of Josiah and was raised in Jerusalem and was _____ years old when he was taken into captivity.
- D. At age 30, he was called by God through _____ to be His prophet (Ezek. 1:1-3:11).
- E. While in Babylon he live in the city of Tel-Abib and was given a fair measure of freedom, living in his _____ (Ezek. 3:24; 8:1).
- F. His wife died the day the siege of Jerusalem began and was for _____ that Jerusalem would not survive the siege (Ezek. 24:15-18).
- G. He functioned in the prophetic office for at least _____ from the time of his captivity.
- H. It is not certain how or when Ezekiel died.

III. What was the nature of God's call in the life of Ezekiel?

The call of Ezekiel was different to that of Isaiah and Jeremiah.

A. His call included five elements.

1. _____ (Ezek. 1:1, See also: Matt. 3:16; John 1:51; Acts 7:56; Rev. 4:1; 19:11).
2. _____ of God (Ezek. 1:1, See also: Num. 12:6-8; Is. 1:1; 6:1-2).
3. The _____ of the Lord (Ezek. 1:3, See also: Jer. 4:4-10).
4. The _____ of the Lord (Ezek. 1:3; 3:14, 22; 8:1; 33:22; 37:1; 40:1).
5. The _____ of the Lord (Ezek. 2:1-2; 3:12, 14, 24; 11:1; 36:25-29; 37:1).

B. His call included a rather lengthy and mysterious vision (Ezek. 1:1-3:11). His vision involved two parts.

1. The first part of vision involved understanding _____ of God through mysterious imagery (Ezek. 1:4-28). This vision begins with descriptions of God that focus on God's omnipotence, omniscience and omnipresence.
2. The second part he receives his actual commissioning. In his commission, God made it clear that—
 - He was being sent to _____ and stubborn people (2:3-4).
 - He will most likely _____ by them (2:5).
 - He would need to _____ and not look at their faces or listen to their words (2:6-8).
 - He would need to _____ so that he could speak God's word (2:9-3:6).
 - The people will not listen to him because they do not _____ (3:7).

IV. What was the general outline of the Book of Ezekiel?

The Book of Ezekiel can be divided into four main sections.

- A. The call and commissioning of Ezekiel (Chapters 1-3).
- B. Prophecies concerning Jerusalem its impending destruction (Chapters 4-24).
- C. Prophecies concerning judgment on the surrounding nations (Chapters 25-32).
- D. Prophecies of comfort concerning future restoration and return (Chapters 33-43).

V. What are some of the unique features of the Book of Ezekiel?

- A. The focus on the “_____.”

Ezekiel describes four steps in the journey of the “glory of the Lord” departing the old temple due to their idolatry and false worship (Ezek. 8).

- 1. Step One (Ezek. 9:3) – From the Ark to the Threshold
- 2. Step Two (Ezek. 10:1-4, 18-19) – From the Threshold to the Cherubim
- 3. Step Three (Ezek. 11:22-23) – From the Cherubim to the Mountain
- 4. Step Four (Ezek. 43:1-5) – From the Mountain to the New Temple

- B. The many _____ of Ezekiel.

Ezekiel was instructed by the Lord to do many prophetic acts that were to speak certain things to the people of God.

- 1. He shut himself inside his house (3:24-27) to demonstrate the lack of ability to freely _____ in captivity.
- 2. He drew a model of the city on a clay tablet (4:1ff.) to demonstrate the _____ of Jerusalem.
- 3. He laid on his left side for 390 days and on his right side for 40 days (4:4-6) to demonstrate the _____ that they would have in captivity.
- 4. He made and ate defiled bread to be eaten by him (4:9-17) to demonstrate the _____ that they would experience in captivity.
- 5. He shaved his head and beard (5:1-4) to demonstrate their _____ to another land.

- C. The emphasis on the work of the Holy Spirit.

Sometimes Ezekiel is referred to as the prophet of the _____. There are at about 25 references to the Holy Spirit in Ezekiel. There is an emphasis

on the prophet's personal relationship to the Spirit of God, but perhaps the most memorable passage is Ezekiel 37 and the vision of the valley of dry bones. This passage speaks of a restoration that will come following the judgment of God.

- D. The revelation of Ezekiel's _____ (Ezekiel 40).

Because of the unrealistic dimensions of this temple it is most likely symbolic in nature and references the coming of the church age when the glory of the Lord would return to the people of God in His spiritual temple (Eph. 2:20-22).

- E. The judgment on bad _____ (Ezekiel 34).

Ezekiel condemned the unfaithful priest and leaders who had served only themselves and led the people of God astray. Yet he prophesied of a whole new order of leaders who would arise and truly shepherd the people of God with a right spirit.

- F. The key phrase, "And they will know that I am the Lord."

This phrase occurs about 70 times in the Book of Ezekiel. God wants them to know that in all of the judgment that they will be experiencing it is with a certain purpose. They will come away with a new found appreciation for the fact that God is high above us, that He is God, that He will not be mocked and that He rules in the affairs of men (Ezek. 6:7, 10).

Lesson 20

Daniel—The Book of the Kingdoms

I. What was the historical setting for the Book of Daniel?

- A. Daniel was most likely born under kingship of Josiah and witnessed in the closing years of the House of Judah prior to its captivity to Babylon.
- B. Daniel was one of the _____ taken to Babylon about 606 A.D. (Dan. 1:1-6). This had been remarkably prophesied by Isaiah many years earlier (Is. 39:7; II Kgs. 20:18).
- C. Daniel would live in Babylon the rest of his life and see _____ vie for world dominance.
 - 1. The Babylonians
 - 2. The Egyptians
 - 3. The Medes
 - 4. The Persians
- D. Daniel would witness the _____ to the Medo-Persia in 539 B.C.
- E. Daniel would even live to see some of the first Jewish exiles _____ to begin construction on the temple in Jerusalem after the edict of Cyrus.

II. What do we know about Daniel the man?

- A. Daniel was born of _____ possibly around the later years of Josiah's kingship. As such he was a contemporary with _____. He is actually referred to by Ezekiel (Ezek. 14:14, 20; 28:3).
- B. Daniel's name means "God is my Judge or _____."
- C. Daniel was taken into captivity when he was about _____ years old approximately eight years before Ezekiel was taken in the third year of Jehoiakim.
- D. Daniel was a handsome and well-educated man who _____ among the captives along with three other young men, Shadrach, Meshach and Abed-Nego.
- E. Through his wisdom and prophetic gifts Daniel gained favor with the governmental leaders in Babylon.

F. Daniel became a _____ to Nebuchadnezzar the king of Babylon for most of his career (See: Ezekiel 28:3).

1. Daniel served under Nebuchadnezzar (ch. 1-4).

2. Daniel served under Belshazzar (ch. 5, 7-8).

3. Daniel served under Darius (ch. 6, 9).

4. Daniel served under Cyrus (ch. 10-12).

G. Daniel is one of the few people in the Bible about whom nothing _____ is written.

H. Daniel lived to be around _____ old.

III. What makes Daniel such a unique man among the prophets?

A. Daniel was a ranking official in a _____ nation.

B. He did not specifically receive the call of _____ as did so many of the others.

C. Most of his prophetic function had to do with _____ or kingdoms.

D. Much of his book was written in the _____ language (ch. 1-7).

E. Most of his prophetic literature is _____ in nature.

F. His book is a key to help unlock the Book of _____ and the end time events.

IV. How is the Book of Daniel divided?

The Book of Daniel can be divided into three principle sections:

A. Daniel's _____ history (1:1-21).

In this section we learn of Daniel's captivity, his great moral decision not to defile himself and the favor and respect that they gained in the process.

B. Prophetic revelations regarding _____ of the gentile world (2:1-7:28).

In this section Daniel begins his ministry of dream interpretation. He interprets several dreams that all have to do with the history of nations.

- C. Prophetic revelations regarding the future history of _____ (8:1-12:13).

In this section Daniel addresses those things that would be of particular interest to the exiles in captivity. He deals with Israel's future and the coming of the Messiah. In this section, an angel from the Lord interprets Daniel's dreams.

V. What makes the Book of Daniel such an important book?

- A. The Book of Daniel contains three of the most _____ in the Bible.

1. The story of the three men in the fiery furnace (3:8-25).
2. The story of Belshazzar and the handwriting on the wall (5:24-29).
3. The story of Daniel in the lion's den (6:10-23).

- B. The Book of Daniel contains important prophecies about _____ in the dream of the image of the man (Daniel 2), the great tree (Daniel 4) and the four beasts (Daniel 7). The dream that Daniel interpreted in chapter 2 is a remarkable summarization of the future kingdoms of this world.

1. The world kingdoms are represented in an image of a deified man.
2. The image is made up of a composite of gradually deteriorating substances (deteriorating in value and weight).
 - a. The Gold Head = Babylon (606-539 B.C.)
 - b. The Silver Breast = Medo-Persia (539-331 B.C.)
 - c. The Brass Belly and Thighs = Greece (331-146 B.C.)
 - d. The Iron Legs = Rome (146-476 B.C.)
 - e. The Iron and Clay Toes = United Anti-Christal Kingdom
 - f. The Stone = The Kingdom of Messiah

3. The image is destroyed by the stone of the kingdom of God .

- C. The Book of Daniel affirms that fact that God _____ the nations and that they are but a drop in the bucket to Him (Is. 40:15).

1. The key verse is found in Daniel 2:20-23.
2. The key phrase is found in Daniel 4:17, 25, 32.

“...till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.”

VI. What is the significance of Daniel’s seventy weeks prophecy?

Daniel’s seventy weeks’ prophecy is one of the most amazing prophecies in the Bible. It is found in Daniel 9:24-27.

- A. This prophecy deals with the coming of _____ and includes three sections.
- B. Seven weeks of weeks or 49 years. These 49 years would include the period from Ezra to Malachi, from the command of Cyrus to rebuild to the completion of the temple and the walls. The temple took 46 years to build and the walls another three, totaling 49 years.
- C. Sixty two weeks of weeks or 434 years. These 434 years would include the period from Malachi, through the 400 silent years of Jewish history, to Jesus in the Jordan River at His inauguration as Messiah, the Anointed One (Luke 3:21, 23).
- D. One week of weeks or seven years. In these seven years Messiah will confirm the covenant, but he will be cut off (crucified in the midst of the week [See Is. 53:8]).
- E. This prophecy is what the faithful used to understand God’s timetable for the coming of Christ (Luke 2:25-38).

Lesson 21-22

The Minor Prophets

Hosea-Micah

In order to cover the twelve Minor Prophets in the time allotted we will look at each book in the five following ways:

- The Title of the Book
- The Occasion of the Book
- The Author of the Book
- The Main Message of the Book
- The Unique Features of the Book

I. Hosea

A. The Title of the Book—The Book of _____

This book demonstrates the _____ of God for His covenant people. Even though He will be forced to judge them because their backsliding and the demands of the Law, His love will continue to pursue them until they return.

B. The Occasion of the Book

Hosea is the last prophet to Israel or the Northern Kingdom before the Assyrian Captivity. Some of his contemporaries include Jonah, Amos, Micah and Isaiah.

This prophecy was given during _____ of Israel's history which is described in II Kings 14:21-18:1. Hosea began his ministry under Jereboam II and ministered under an additional six kings of Israel:

- Zechariah (6 months)
- Shallum (1 month)
- Menahem (10 years)
- Pekakiah (2 years)
- Pekah (20 years)
- Hoshea (9 years)

Even though through most of this time Israel was materially _____ as a nation, all of these kings were wicked and walked in the sins of their father Jereboam. They were characterized by idolatry, murder, heavy taxation, oppression of the poor and corruption.

C. The Author of the Book

The author of the book is Hosea, a prophet to the Northern Kingdom of Israel sometimes call “the prophet of the broken heart.” Little is actually known of him apart from what is written in the book itself. We do know that:

- He was a citizen of Israel.
- He was the son of Beerī (1:1.)
- He married a woman named _____ (1:3).
- He had three sign children, two boys and a girl (1:4, 6, 9).
- He had a personal heart of love and compassion to see his people return to the Lord.
- He lived to see Samaria destroyed by the Assyrians.

D. The Main Message of the Book

In spite of all of the wickedness of the leaders and the people of Israel, Hosea is a prophecy of God’s _____ for Israel.

We can see four main thrusts in Hosea’s prophecy:

1. God rebukes Israel for their _____ (Hos. 4:16; 11:7; 14:4).
2. God continually calls them _____ (Hos. 3:1; 5:15; 6:1; 7:10; 8:13; 14:1, 7).
3. God desires to have them respond so He can _____ on them (Hos. 1:6-7; 2:23; 14:3-4).
4. However, God cannot have mercy at the expense of _____ (Hos. 2:4; 4:1).

The main message of the book is that God loves and longs to restore and heal the backslider, and through the chastisement and punishment of the law, He causes them to return to Him (Old Testament Survey, Conner and Malmin).

E. The Unique Features of the Book

1. Hosea’s symbolic _____
 - a. Hosea was instructed by God to marry an _____ woman (actually a harlot) named Gomer (1:2).

This marriage was played out as follows:

- Hosea knowingly marries a harlot (1:2).

- He has children by her (1:3-9).
- She leaves him and her children and plays the harlot again (ch. 2).
- She ends up on the slave block (3:2).
- Hosea goes after her and expresses his covenant love to her (3:1).
- Hosea buys her back with silver (3:2).

This marriage was meant to be symbolic of what God had done in relation to Israel.

b. Hosea's children were named _____ and were living testaments to the message Hosea preached.

- Jezreel = God will _____ (referring to the nation of Israel in judgment).
- Lo-Ruhamah = Not _____ (referring to the fact that their cup of iniquity is full and will experience judgment).
- Lo-Ammi = Not _____ (referring to the fact that God has disowned them because of their refusal to return).

2. Hosea's promises of _____ fulfilled in the New Covenant (Hos. 6:1-3, Compare Hos. 2:23 and I Pet. 2:9-10).
3. God's call to _____ rather than sacrifices (Hos. 6:6, See also: I Sam. 15:22-23; Ps. 51:16-19; Jer. 7:21-23; Amos 5:21-24; Mic. 6:6-8; Matt. 9:13).

II. Joel

A. The Title of the Book—The Book of the _____

This book is called the Book of the Day of the Lord because this term occurs in the short Book of Joel _____ (Joel 1:15; 2:1, 11, 31; 3:14).

This expression is applied prophetically in three ways in the Book of Joel.

1. _____. The people of Judah were going to experience a natural visitation of judgment for their sins (Joel 1:15; 2:1, 11).
2. _____. There would be a season of outpouring and visitation upon all flesh in conjunction with the coming of Messiah (Joel 2:31).
3. _____. There would be a season of visitation at the ultimate Day of the Lord and the Second Coming of Christ (Joel 3:14).

B. The Occasion of the Book

Joel is one of the first _____ prophets. He most likely lived in Judah under the kingship of Joash. Joash was the boy who came to the throne and did not have the capability of reigning. He was under the tutelage of Jehoiada the priest who helped him make right decisions. When Jehoiada died, Joash immediately turned toward idolatry and led the nation away from God. As a result God sent prophets to turn him back. One such prophet was Zechariah, Jehoiada's son who Joash killed. Joel was another.

C. The Author of the Book

While there are about twelve Joel's mentioned in the Bible, we perhaps know the least about the Joel who wrote the book that bears his name. While we know that he was a prophet sent to Judah, the Southern Kingdom, little else is known for certain.

- He was the son of Pethuel (1:1).
- His name means, "Yahweh is God."
- He most likely lived near Jerusalem.
- He seems to have a close _____ connection (1:13-14; 2:17).

D. The Main Message of the Book

The book of Joel is divided into three sections.

1. _____ (Joel 1:1-2:11)

Judah is living in the land of promise that was to be a land of fruitfulness. God had promised that the land would prosper as long as they were _____ to the word of the Lord (Deut. 28:1-6, 11, 15-21, 38-46). But because the people were disobedient, the land was experiencing the judgments of God (Joel 1:4, 8-12).

God had just visited Judah with a plague of locust, comprised of four successive stages of the insect that stripped the land of all vegetation. God used this plague to demonstrate the coming judgment on the land unless Judah repented.

2. _____ (Joel 2:12-17)

This section is the prophet's call to repentance. Joel knows that if God's people will humble themselves, pray, seek God's face and turn from their wicked ways, God will heal and restore their land (See: II Chronicles 6:24-31; 7:14). Notice Joel's call to repentance (Joel 1:5, 8, 11, 13-14; 2:12-17).

3. _____ (Joel 2:18-3:21)

In this section we have the promise of deliverance, visitation and restoration upon a repentant people. God's restoration would include:

- The corn, the wine and the oil (2:19).
- Victory over enemies (2:20)
- Fruitfulness (2:21-22)
- Former rain and latter rain (2:23)
- Restoration of all the lost years (2:24-27)
- An outpouring of the Spirit (2:28)
- A great harvest (3:13-14)

The main message of the book is one of _____. When God's people respond with repentance, God is eager to respond with restoration, healing and an outpouring of His Spirit.

E. The Unique Features of the Book

1. Joel's Pentecost prophecy—_____ (Joel 2:28-29, Compare Acts 2:17-21).

This prophecy was applied by the apostles to the outpouring of the Holy Spirit on the day of Pentecost.

2. Joel's end-time prophecy—_____ (Joel 2:28-32).

This prophecy applies more specifically to the events surrounding the Second Coming of Christ. It indicates that the restored church can expect a great outpouring before the great harvest at the end of the age.

3. The cycle of loss and _____ as seen in the four stages of the insect (Compare Joel 1:4 with 2:25-27).

This can be seen as a prophetic type of what God wants to do to restore that which has been lost to the church.

III. Amos

A. The Title of the Book—The Book of _____

Amos is a prophet who was called to announce the judgments of God not merely in relation to Israel, but also to the _____. He actually pronounces God's judgments to eight different nations.

B. The Occasion of the Book

Amos was living in Judah under the reign of Uzziah, but was sent to Israel under the reign of Jereboam II. Jereboam's was a reign that was characterized by material prosperity but spiritual _____. The nation was characterized by the excessive pursuit of luxury, self-indulgence and oppression of the poor.

C. The Author of the Book

Amos was not a priest, a prince, of royal seed or of high education. In this case God called a very common man to bear his message.

- Amos was a citizen of Tekoa and lived in the wilderness of Negev.
- His name means "bearing a load."
- He was a sheep herder who had a sideline of cultivating sycamore fruit (1:1; 7:14).
- He was not a professional prophet and was most likely quite poor.
- He was a contemporary with Isaiah and Hosea.

D. The Main Message of the Book

The main message to Israel is that God's patience and mercy _____. The key phrase "for three transgressions...and for four" is an idiomatic expression for the fact that you have crossed over the line of God's grace (1:3, 6, 9, 11, 13; 2:1, 4, 6).

Each nation that is addressed is characterized by a specific sin. These sins are like sign posts that you are reaching God's limit of tolerance.

1. Damascus, Cruelty
2. Gaza, Slave Trade
3. Tyre, Breaking Brotherly Covenants
4. Edom, Revenge and Unforgiveness
5. Ammon, Greed
6. Moab, Violent Hatred
7. Judah, Despising the Word of the Lord, Disobedience
8. Israel, Corruption and Oppression of the Poor

Amos delivers the eight _____ from the Lord (chapters 1-2), followed by five _____ which focus on the condition of the heart that brought about their sin (chapters 3-6) and ends up with five _____ that deal with the judgments that result for the sins committed (chapters 7-9).

E. The Unique Features of the Book

One of the unique features of Amos is his five visions that all told of Israel's relationship to the Lord and impending judgment.

1. A Swarm of _____ (7:1-3)

This vision signified that judgment was on the way but only restrained because of Amos' ministry of intercession on their behalf.

2. _____ (7:4-6)

This vision signified that God was preparing to judge the land, but again Amos intervened through intercession.

3. The _____ (7:7-9)

This vision signified that when God's people were measured against God's standard, they were not straight but crooked.

4. The Basket of _____ (ch. 8)

This vision signified that Israel as a nation was like a basket of overripe fruit that once was beautiful but are now rotten and can not be eaten.

5. The Lord _____ by the Altar (9:1-10)

This vision signified that the judgment of God has been executed. They will be punished for their sins.

IV. Obadiah

A. The Title of the Book—The Book of _____

The title fits the book because this book will emphasize the fact that _____ we shall also reap. Even though God's judgment may tarry, a nation will eventually pay the penalty for what they have done.

The key verse highlights the theme of retribution, "*As you have done, it shall be done to you; your reprisal shall return upon your own head*" (vs. 15).

B. The Occasion of the Book

The book of Obadiah is the shortest book in the Old Testament and deals with God's judgments in regard to one nation—Edom. Edom was descendent from _____ and was known throughout the history of God's people as an antagonistic people. The rivalry went way back to Jacob and Esau over the issue of the blessing and the _____.

Now Edom has assisted the enemies of Judah in the conquest and looting of Jerusalem. This book is a denouncement of Edom for their complicity in the capture and destruction of Jerusalem.

C. The Author of the Book

While there are _____ people by the name of Obadiah referred to in the Bible, very little is known of the Obadiah who authored this book. There are a few things that can be assumed.

- He was an inhabitant of Judah, the Southern Kingdom.
- He most likely did not come from a kingly or priestly line because no mention is made of his parentage.

D. The Main Message of the Book

The main message of the book is that God will judge Edom for their history of antagonism toward God's people. The main lesson is that you cannot despise God's people forever without incurring His wrath and _____.

The message reminds us of the long standing tension between the heirs of Jacob and Esau.

1. It started out with Jacob and Esau in _____. The struggle began in the womb (Gen. 25:22), continued over the birthright (Gen. 25:29-34) and blessing (Gen. 25:34-36) and developed into a hatred (Gen. 27:41).
2. It continued when Edom refused to let Israel pass through their land in route to the _____ (Num. 20:14-22; 21:4; Judg. 11:17-18).
3. It was further aggravated when Doeg, and Edomite, slew _____ of the Lord (I Sam. 21:17-19).
4. It intensified as Edom continually sided with _____ of Israel (I Kgs. 11:14-17; II Chr. 20:1-2).

E. The Unique Features of the Book

Obadiah predicted that the Edomites would be “_____,” and that they would “be as though they had _____” (10, 16, 18). He also

prophesied that a remnant of Judah would be saved and that the Kingdom of Judah would prevail (17, 19, 21).

Within four years after Jerusalem was burned, Edom was raided and desolated by the same Babylonians that they had aided against Jerusalem. The Babylonians took over Edom. The few Edomites that were left were confined to a region in South Judea, where for four centuries they continued to exist as active enemies of the Jew. In 126 B.C. they were subdued by the Maccabeans and were absorbed into the Jewish state.

When Palestine was conquered by the Romans in 63 B.C. the Herods, an Edomite family were placed in control of Judah. With the destruction of Jerusalem in A.D. 70 the Edomites _____ as a people from history.

V. Jonah

A. The Title of the Book—The Book of _____ on the Gentiles

This book describes one of the clearest and most beautiful pictures of undeserved mercy. God would take one of _____ of all the nations on the face of the earth, send them a preacher, and, when they repented, forgive them.

This book again reminds us that God's eyes have never been just on the nation of Israel, but that His love has always been for _____.

B. The Occasion of the Book

Jonah ministered during the reign of Jereboam II of Israel. He is sandwiched between the ministry of Elisha and the later ministry of Amos and Hosea. Israel, though totally backslidden, was materially prosperous at this time.

Assyria was a world power known for their _____ to any nation that they had dominated. They were certainly _____ by any Israelite and would eventually take the nation of Israel into captivity.

Unfortunately the nationalistic pride of the people of God kept them from having a genuine burden for the _____ of the world. God's heart is completely different (John 3:16).

C. The Author of the Book

Jonah, the man in the story, is most often considered the author of this book. Some of the things that we know about Jonah is that:

- He was the son of Ammittai (truth-telling)
- He was given the name Jonah which means "dove."

- He was from Gath Hepher in Galilee a few miles from Nazareth (II Kgs. 14:25) which put him in the territory of Zebulun.
- He was a man of the word.
- He was a _____ being sent by God to a Gentile nation.

D. The Main Message of the Book

The main message of the book is capsulated in Acts 10:34-35.

“In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him.

E. The Unique Features of the Book

There are several unique features of the book including:

1. Jonah’s unusual _____

The book of Jonah indicates that God Himself prepared this fish (1:17). The meaning of the word “prepared” here, however, is “appointed.”

2. God’s special _____ for Jonah

- God prepared a fish (1:17).
- God prepared a plant (4:6).
- God prepared a worm (4:7)
- God prepared a vehement east wind (4:8).

3. Jonah’s “three days and three nights” _____ (Matt. 12:39-40).

4. Nineveh’s model of _____

Notice the various elements of their repentance which can serve as a sign of a true awakening.

- They believe God (3:5).
- They proclaimed a fast (3:5).
- They grieved for their sin in sackcloth (3:5).
- They cried out to the Lord for mercy (3:8).
- They turned from their evil ways (3:8)
- They hoped that their repentance would avert judgment (3:9).
- They actually changed their lifestyle (3:10).

VI. Micah

A. The Title of the Book—The Book of _____

The Book of Micah is a book of conviction because Micah's chief ministry as a prophet of the Lord seems to have been to bring a _____ of sin to both the House of Israel and the House of Judah. He declares this purpose in chapter 3 verse 8.

But truly I am full of power by the Spirit of the LORD, and of justice and might, to declare to Jacob his transgression and to Israel his sin.

B. The Occasion of the Book

Micah served under the kings of Judah including Jotham, Ahaz and Hezekiah. He most likely witnessed Ahaz set up pagan idols in the temple and eventually actually nail the doors of the temple shut. In addition, he was grieved by some of the national sins that he saw and addressed them in the name of the Lord. Because of his focus on such things as idolatry and immorality, it is likely that he did most of his work before the sweeping reforms brought in by the revival under Hezekiah. Hezekiah may have _____ to Micah as he led the nation into reform.

Micah also addressed issues in the Northern Kingdom and predicted their fall to Assyria. He also predicted the captivity of Judah to Babylon which during his time was a long way off (4:10).

C. The Author of the Book

Micah the prophet is one of _____ Micah's in the Bible.

- He was named Micah meaning "Who is like the Lord?"
- He lived in Morasheph Gath (1:14).
- He was most likely a man of the country much like Amos.
- His contemporaries were Hosea and Isaiah.

D. The Main Message of the Book

Micah has a _____ message which is reflected in the three sections of the book.

1. God _____. In this section Micah denounces the sins of the people and warns of impending judgment (chapters 1-3).

2. God is has a plan to deal with sin———. In this section he gives several Messianic prophecies meant to offer hope (chapters 4-5).
3. God is anxious _____ repentant sinners. In this section Micah details some of God's promises of restoration (chapters 6-7).

E. The Unique Features of the Book

There are several unique features of this book including:

1. A rather complete list of denounced sins. As a prophet whose task is to bring conviction of sin, Micah leaves little out of his list.
 - Idolatry (1:7; 5:13; 6:16)
 - Covetousness (2:2)
 - Violence and oppression (3:10; 6:12; 7:2)
 - Dishonesty (6:10-12)
 - Bribery (3:9, 11; 7:3)
 - Treachery and betrayal (7:5-6)
 - Witchcraft (2:6, 11; 3:5-7; 5:12)
 - Corruption of princes, priest and prophets (3:1-3, 5-7, 11)
2. Some rather spectacular prophecies of Christ and the Church.

“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.” Micah 5:2

Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and peoples shall flow to it. Many nations shall come and say, “Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.” For out of Zion the law shall go forth, and the word of the LORD from Jerusalem. Micah 4:1-2

Lesson 23-24

The Minor Prophets

Nahum-Malachi

VII. Nahum

A. The Title of the Book—The Book of _____

Nahum is called the book of vengeance because God aims His judgment at _____ for their oppression of God's people. God sent two prophets to the nation of Assyria, Jonah and Nahum. They are separated by some 150 years.

In Jonah's case God sent a _____ to a nation that responded to God in repentance. In this case Nineveh learned that God is _____.

In Nahum's case it was a _____ to a nation that did not continue in repentance but returned to their ungodly ways. In this case Nineveh learned that God is great in power and will not _____.

B. The Occasion of the Book

Assyria had severely oppressed Israel and Judah for nearly two centuries. Their kings were crueler and the Assyrians were more feared than any other nation in all of history. Even though they had a genuine revival under the ministry of Jonah, now four generations later they have returned to their old ways with greater intensity than before.

In a sense, it could be said that Nineveh had presumed upon the goodness of God and did not maintain a spirit of humility before the Lord. As a result, they have forced the hand of God and they will find the judgment that has been reserved for them (Na. 1:2, See Romans 11:22).

Nahum was a contemporary of Zephaniah and most likely prophesied during the reign of Manasseh of Judah. Manasseh was one of the worst kings of Judah. Under his reign Assyria had put Judah to tribute and Judah became a vassal state. This message of Assyria's impending doom would be a great comfort to Judah.

C. The Author of the Book

Nothing is known of Nahum except what is given to us in the book that bears his name.

- Nahum's name means "_____ " or "consolation."
- He was called the "Elkoshite."

D. The Main Message of the Book

The main message can be seen in the chapter divisions of the book.

1. Nineveh's Doom _____ (chapter 1).
2. Nineveh's Doom _____ (chapter 2).
3. Nineveh's Doom _____ (chapter 3).

E. The Unique Features of the Book

1. The _____ of the prophecy.

Many nations, including Babylonians, Scythians and Medes, came against Assyria under the leadership of Nabopolassar (king of Babylon) to besiege the city of Nineveh. The siege lasted for over 2 years with not much success. Nineveh was a heavily fortified city with extensive walls.

Then because of an unusually _____ of the Tigris River a portion of the wall was destroyed. The besiegers entered through the destroyed city wall and completely leveled the city. The city was so thoroughly destroyed that in the 2nd Century A.D. Lucian wrote, "Nineveh is so completely destroyed that it is no longer possible to say where it stood. Not a single trace of it remains."

2. The lack of mention of _____ as a nation.

VIII. Habakkuk

A. The Title of the Book—The Book of _____

Habakkuk is called a book of faith because the most famous verse on faith that is quoted in the New Testament is "The just shall live _____" (Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38).

B. The Occasion of the Book

Habakkuk prophesied in the last years of the nation of Judah prior to their captivity to Babylon. Judah had continually rejected the message of the prophets and persisted in

their idolatry. God was left with no choice but to chasten His people and He lets it be known through Habakkuk that the Babylonians will be the _____ in His hands.

To the prophet this did not make sense. Why would God use an ungodly nation to judge His people?

C. The Author of the Book

Very little is known of the man Habakkuk.

1. His name means “_____” or “embracer.” This word implies that something is held by force.
2. He may have been _____ associated with the temple choir and musicians because of his reference in the last chapter (Hab. 3:1, 17-19). The structure of the book itself models the Psalms and may have been sung.
3. He is called a prophet which may suggest that he was of an _____ of prophets (1:1; 3:1).
4. He was a contemporary of Nahum, Zephaniah and Jeremiah.

D. The Main Message of the Book

Habakkuk prophesied the coming judgments that would come to Judah. In the same breath he prophesied the downfall of Babylon, the nation that God would use to judge Judah.

This can be seen from the following outline:

1. The _____ (ch. 1)

The prophet has two burdens. First of all, how can God let His people continue to sin and _____ without judging the sin? His second burden is how can God use a _____ to judge His people?

2. The _____ (ch. 2)

God’s answer is not _____ unless you have a spiritual heart of faith that trusts in Him.

3. The _____ (ch. 3)

The prophets appeals to God to grant a gracious _____ in the midst of the years before His ultimate purpose for history is worked out.

E. The Unique Features of the Book

1. Habakkuk's revelation of _____.

Faith is not a central theme of the Old Testament. For Habakkuk, the only way that you can _____ is to have a strong confidence in Who God is and in his nature and character. As we rely on Him and put our trust and confidence in Him by faith, we will be able to walk in certainty.

2. Habakkuk's _____ to the Lord.

About two-thirds of the book is conversation between the prophet and the Lord as the prophet seeks to understand what is happening. In some regards it could be compared to Job. Both Job and Habakkuk were troubled with the _____ questions.

3. The book begins with a _____ or lament and ends with a _____.

IX. Zephaniah

A. The Title of the Book—The Book of the _____

The term "Day of the Lord" occurs _____ in this short book. Zephaniah's message revolves around the familiar theme of many of the later prophets of Judah referring to the day when God will judge His people (See also: Amos 5:18; Joel 1:15; 2:1; Obadiah 15). A _____ is coming for Judah.

B. The Occasion of the Book

Zephaniah comes on the scene under some of the wicked kings of Judah including Manasseh and Amon. Zephaniah warns that a day of wrath is coming. It will be a day of trouble, distress, desolation, darkness and gloominess (1:14-18).

He most likely prophesied on into the subsequent reign of the good king Josiah and his prophecies may have had something to do with Josiah's _____.

C. The Author of the Book

We know very little about Zephaniah. Some things that we do know include the following:

- Zephaniah's name means " _____ " or "God will hide."
- Zephaniah was of _____ being the great, great grandson of Hezekiah (1:1).
- Zephaniah was most likely quite _____ when God called him.
- Zephaniah most likely lived in Jerusalem because of the way he makes reference to the city as " _____ " (1:4).

D. The Main Message of the Book

There are three main components to Zephaniah's message.

1. There is a day of wrath coming for Judah and for the surrounding nations (Philistia, Moab, Ammon, Ethiopia and Assyria). Man can only continue in his rebellion against God for so long. God is going _____ the wicked (Zeph. 1:12)

Men will seek to hide their sin but God is going to turn _____ on the whole thing and expose their heart.
 - a. _____ makes no difference in the day of wrath (Zeph. 3:3-4; Ps. 110:5-7).
 - b. _____ make no difference in the day of wrath (Zeph. 1:18; Pro. 11:4).
2. There is a _____ for the faithful remnant in the day of God's wrath (II Pet. 2:9).
 - a. _____ and his family were spared in the day of God's wrath (Gen. 6-9).
 - b. _____ was spared in the day of wrath when all of Egypt was judged (Ex. 12).
 - c. God provided a secret place for _____ to hide from Saul (Ps. 17:8-9; 27:5; 32:7; 119:114; 143:9).
 - d. God calls the faithful servants of the Lord His " _____ " or "sheltered ones" (Ps. 83:3; 91:1-16; Is. 26:20-21).

- e. God promises that the faithful will be _____ in the day of His wrath (Zeph. 2:3).
- 3. God will bring a _____ and restoration to His people (3:8-20).
 - a. He will deal with their enemies (3:15).
 - b. He will restore the captives (3:20).

E. The Unique Features of the Book

One of the unique features that is highlighted by Zephaniah is God's _____ for His people (1:18; 3:8).

The jealousy of God is a _____ jealousy for His people. His love is so great for His people that He cannot tolerate seeing them with other lovers (See: II Corinthians 11:2-3).

X. Haggai

The Book of Haggai introduces us to the three _____ prophets that include Haggai, Zechariah and Malachi.

A. The Title of the Book—The Book of the _____

Haggai is called the Book of the Rebuilding of the Temple because Haggai prophesied as the work of rebuilding was taking place. It was through the work of Haggai and Zechariah that the laborers were encouraged in the work of restoration that they did.

B. The Occasion of the Book

King Cyrus had given permission for the Jewish people to go back to Palestine for the primary purpose of rebuilding the temple of God. Haggai evidently returned from Babylon with Zerubbabel and began his prophetic ministry several years after the initial rebuilding of the temple began. In fact, the remnant that had returned had faced some opposition in the building project and after finishing the foundation had turned aside from the task at hand (Ezra 3:12; 5:16). They had made a good start at the restoration of the temple, but they left off building and focused instead on their own _____.

God used Haggai and the younger prophet Zechariah to stir up the people and encourage them to put God's house _____, resume building and shake

off the effects of opposition. Ezra describes the ministry that Haggai and Zechariah had in relation to the project (Ezra 5:1-2; 6:14).

C. The Author of the Book

Again, not much is known about the author other than what is contained in the book itself.

- Haggai's name means "_____ " or "festive."
- Haggai was most likely born in _____.
- Haggai's ministry as recorded in the Book of Haggai only covered a period of _____ four days.
- He was likely fairly _____ when he prophesied.
- Haggai was a man of conviction who had the luxury that many other prophets did not have in that people actually _____.

D. The Main Message of the Book

The main message of the book has to do with _____. Unless we put God in His rightful place we will not prosper or receive the blessing of God in our own personal world (Hag. 1:7-11).

There are three principle parts to this message:

1. When we do not put God first, all other aspects of our life_____.
2. Our success as the people of God is linked to our _____ from the world and unto God.
3. Our _____ is found in Christ and His Kingdom.

E. The Unique Features of the Book

One of the unique features of the book is Haggai's prophecy about the "glory of the _____ house" (2:9).

This prophecy can only be understood in relation to _____

1. Because the rebuilt temple was never as _____ as the temple of Solomon (Ezra 3:12-13).
2. Because Christ's physical body was a more _____ temple (Matt. 12:6; John 2:19-21; Luke 11:31; Matt. 12:16; 16:18).
3. Because Christ's spiritual body the Church is a more _____ temple than the temple of Solomon (Eph. 2:19-22).

XI. Zechariah

A. The Title of the Book—The Book of Messianic _____

There is no doubt that Zechariah is a prophet of _____. In this book he had eight visions. All of these visions are filled with symbolism and speak of the coming Messiah.

B. The Occasion of the Book

The background of this book is exactly the same as the background for the book of Haggai. The project of rebuilding the temple in Jerusalem had been _____ for over 15 years. Haggai and Zechariah were both sent by God to stir up the people and encourage them in the work of the Lord.

C. The Author of the Book

Zechariah was a very popular name in biblical times. There are _____ individuals with this name in the Bible. We know very little about this Zechariah.

- Zechariah means "God _____."
- He was the son of Berechiah and the grandson of Iddo (1:1; Neh. 12:4).
- His father may have died early on and he was raised by his _____ (Neh. 12:16).
- He was born in captivity in Babylon.
- He returned to Palestine with his grandfather under the leadership of Zerubbabel.
- He functioned in _____ with Haggai.
- He ministered for about _____ to the restored house of Judah.

D. The Main Message of the Book

The main message of the book is similar to that of Haggai encouraging the people to build. However, Zechariah puts a much stronger emphasis on the coming _____ as being the ultimate hope for the people of God.

Some strong Messianic prophecies are found in the book of Zechariah.

1. Jesus, the Branch (3:8; 6:12)
2. Jesus' Triumphal Entry (9:9)
3. Jesus' Betrayal for Silver (11:12-13)
4. Jesus' Crucifixion (12:10)
5. Jesus, the Smitten Shepherd (13:7; Mark 14:27)
6. Jesus, the Fountain of Cleansing (13:1)

E. The Unique Features of the Book

One of the most outstanding features of the book is that of Zechariah's eight visions. The following is a summary of his visions (from *Tyndale's Handbook of Bible Charts and Maps*, Neil Wilson).

1. Zechariah sees messengers reporting to God that the surrounding nations that have oppressed Judah are living in careless and sinful ease (1:7-17).
2. Zechariah sees four horns, representing four world powers that oppressed and scattered the people of Judah and Israel. Then he sees four blacksmiths who will throw down the horns (1:18-21).
3. Zechariah sees a man measuring the city of Jerusalem. The city will one day be full of people, and God Himself will be a wall of fire around the city (2:1-13).
4. Zechariah sees Jeshua the high priest standing before God. Jeshua's filthy clothes are exchanged for fine new clothes; Satan's accusations against him are rejected by God (3:1-10).
5. Zechariah sees a lampstand that is continually kept burning by an unlimited reservoir of oil. This picture reminds the people that it is only through God's Spirit that they will succeed, not by their own might and resources (4:1-14).
6. Zechariah sees a flying scroll, which represents God's curse. God's curse is a symbol of destruction; all sin will be judged and removed (5:1-4).

7. Zechariah sees a vision of a woman in a basket. She represents the wickedness of the nations. The angel packed the woman back in the basket and sent her back to Babylon (5:5-11).
8. Zechariah sees a vision of four horses and chariots. The horses represent God's judgment on the world—one is sent north; the direction from which most of Judah's enemies came. The other horses are patrolling the world, ready to execute judgment at God's command (6:1-8).

XII. Malachi

A. The Title of the Book—The Book of the _____

Malachi is _____ of the writing prophets leading into about 400 silent years. The silence will be broken by the Lord's messenger John the Baptist, the voice of one crying in the wilderness.

B. The Occasion of the Book

Malachi ministered about 70 years after Haggai and Zechariah during the governorship of Nehemiah over the restored House of Judah. The city and the temple have been rebuilt for some time and now the people have become _____ in their worship of God and adherence to His moral standards.

C. The Author of the Book

Nothing is known of Malachi apart from what is given to us in this book.

Malachi means "_____."

There are four different messengers referred to in the Book of Malachi.

1. The _____ of the Lord (2:7). The priests were to be the messengers of the Lord, but they had become corrupt.
2. _____ (3:1; Matt. 3:3; Mark 1:2). John the Baptist would come as the messenger to prepare the way for the Lord—the Messiah.
3. The _____ (3:1). The Messiah and the messenger of the covenant would suddenly come to the temple bearing God's message.
4. The _____ of the Lord (3:16). Those who fear the Lord are to bear witness of Him and speak of Him and for Him.

D. The Main Message of the Book

Malachi's message was aimed at a people who had neglected the temple and priests who were filled with corrupt and wicked practices. The people were being lulled into a false sense of security and even though the captivity was part of fairly recent history they were already slipping back into hypocrisy, mixed marriages, adultery, divorce, neglecting the tithe and other sinful behavior. In addition their worship was _____ and without heart.

The priests had a _____ about the worship of God and adherence to the standards of the word of God. They knew what God's word required and yet they offered God other than their very best (Mal. 1:7-8).

Malachi's message is a call for the _____ to return to the right ways of God, for the _____ to cease from profaning their office and for the _____ to remain true as they are encouraged by the promises of the coming Messiah.

E. The Unique Features of the Book

1. Malachi's question and answer method.

As you read through the Book of Malachi God responds to many of their questions with questions of His own. The questions that God responds to are poor responses from the people concerning His accusations that reflect the nature of their sins. God charged the people with _____ and their reply is both critical and arrogant— "In what way?"

- a. In what way have You loved us (1:2)? Sin: _____
- b. In what way have we despised Your name (1:6)? Sin: _____
- c. In what way have we defiled You (1:7)? Sin: _____
- d. In what way have we wearied You (2:17)? Sin: _____
- e. In what way shall we return (3:7)? Sin: _____
- f. In what way have we robbed You (3:8)? Sin: _____
- g. In what way have we spoken against You (3:13)? Sin: _____

2. Malachi's revelation on the _____ (Mal. 3:8-12). He was made to understand that when you do not tithe and honor God with your offerings

- You are actually _____ God.

- You are _____ with a curse.
- You experienced _____ heavens.
- You experience the full effect of the _____.

3. Malachi's revelation of the restoration of the _____ (Mal. 4:5-6).

Malachi saw Elijah returning to turn the hearts of the children to their fathers and the hearts of the fathers to their children before the return of the Lord. The restoration of the church and the restoration of the family will go hand in hand.