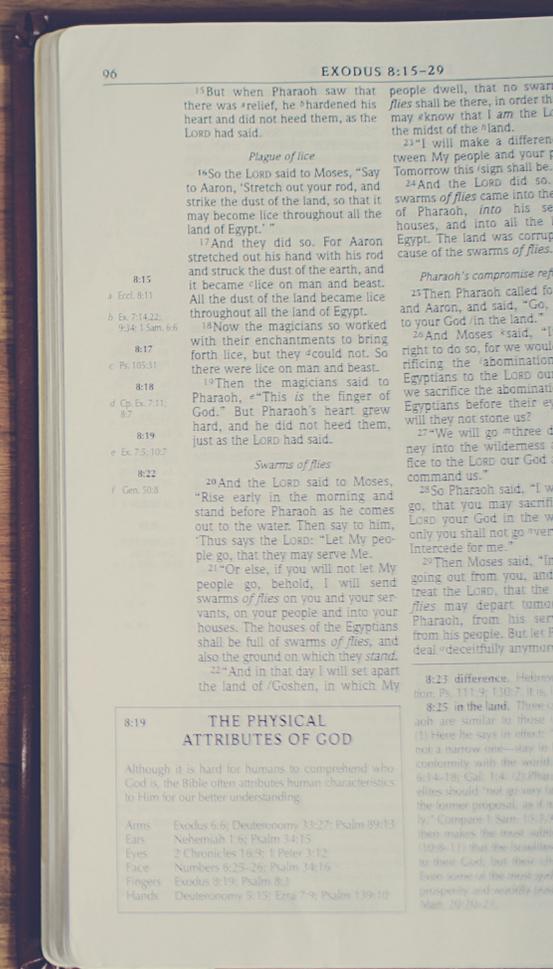


SURVEY OF THE OLD TESTAMENT



¹⁵But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said.

Plague of lice

¹⁶So the LORD said to Moses, "Say to Aaron, 'Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt!'"

¹⁷And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt.

¹⁸Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast.

¹⁹Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart grew hard, and he did not heed them, just as the LORD had said.

Swarms of flies

²⁰And the LORD said to Moses, "Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, 'Thus says the LORD: "Let My people go, that they may serve Me."

²¹"Or else, if you will not let My people go, behold, I will send swarms of flies on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground on which they stand.

²²And in that day I will set apart the land of Goshen, in which My

people dwell, that no swarms of flies shall be there, in order that you may know that I am the LORD in the midst of the land.

²³"I will make a difference between My people and your people. Tomorrow this sign shall be done.

²⁴And the LORD did so. Swarms of flies came into the houses of Pharaoh, into his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms of flies.

Pharaoh's compromise refused

²⁵Then Pharaoh called for Moses and Aaron, and said, "Go, to your God in the land."

²⁶And Moses said, "I will not do so, for we would sacrifice the abomination of the Egyptians before their eyes, and we will sacrifice the Lord our God. Will they not stone us?"

²⁷"We will go three days into the wilderness to sacrifice to the LORD our God, as you command us."

²⁸So Pharaoh said, "I will let you go, that you may sacrifice to the LORD your God in the wilderness. Only you shall not go very far. Intercede for me."

²⁹Then Moses said, "I am going out from you, and I will say to the LORD, that the flies may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh deal deceitfully as of old."

8:23 difference, Hebrew

Gen. 1:11; 2:19; 7:16; 8:11.

8:25 in the land. These words are similar to those in

1:11. Here the sign is effect-

ive, not a narrow one-day in-

terference with the world.

8:14-18; Gal. 1:8. (2) Pharaoh

should "not go very far" in

the former paragraph, as 4:4

by "Compare 2 Sam. 15:3-4

then makes the most solemn

22:26-32) that the Israelites

to "Fear God, but their life

is their own. The word "and"

expresses the connection of

prosperity and wealth (see

1:11; 2:19-21).

8:15

a Exd. 8:11

b Ex. 7:14-22;

9:34; 1 Sam. 6:6

8:17

c Ps. 105:31

8:18

d Cp. Ex. 7:11;

8:7

8:19

e Ex. 7:5; 10:7

8:22

f Gen. 50:8

8:23

g Ex. 10:1

8:25

h Ex. 10:1

8:26

i Ex. 10:1

8:27

j Ex. 10:1

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k Ex. 10:1

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l Ex. 10:1

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v Ex. 10:1

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z Ex. 10:1

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aa Ex. 10:1

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8:140

Survey of the Old Testament

Dr. Elmer Towns

This course is part of the Dr Elmer Towns Literary Trust Inc, a Trust designed to finance the development of Christian Education curriculum in order to equip believers for effective spiritual harvest. This course has been reformatted to serve the needs of the Morris Cerullo Legacy School of Ministry with permission from Dr. Elmer L Towns.

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Chapter One

Introduction to the Old Testament

A. Purpose of the Course

1. To trace the history of God's people, from the creation of mankind to the beginning of the New Testament.
 - a. Not to survey each book of the Old Testament
 - b. Not to thoroughly analyze each event in the Old Testament
 - c. Not to preach from the Old Testament
2. To place emphasis on the influential persons who have been “history makers.”
 - a. Not to preach about them or use them as a platform for sermons
 - b. Not to emphasize only the famous but those who have influenced history
 - c. Not to emphasize only godly people, but those whose negative influence affected history
 - d. This course will emphasize the “great man” approach to the interpretation of history.
3. To correlate the development of biblical history with secular history, especially where it influences the events of the Bible.
 - a. Not a parallel study of ancient history
 - b. Not a study of archaeology
4. To lay a foundation for a moral interpretation of philosophy, doctrine, ancient history, and modern history, and modern Christianity.
5. To draw principles of life from the influential persons of biblical history and attempt to functionally relate them to the lives of students.

B. How We Got the Bible

The Bible is a collection of sixty-six books that are recognized as divinely inspired by the Christian Church. They are divided into the Old Testament (39 books) and the New Testament (27 books). Collectively, these books include law, history, poetry, wisdom, prophecy, narratives, biographies, personal letters, and apocalyptic visions. They introduce us to some of the most amazing people who have ever lived: shepherds, farmers, patriarchs, kings, queens, prophets, priests, evangelists, disciples, teachers, and most of all—the most unique person who ever lived—Jesus of Nazareth.

How We Got the Old Testament

God revealed His Word to ancient Israel over a thousand-year period (circa 1400–400 B.C.), and then scribes copied the biblical scrolls and manuscripts for more than a millennium after that. The process by which the Old Testament books came to be recognized as the Word of God, and the history of how these books were preserved

and handed down through the generations enhances our confidence in the credibility of the Old Testament as inspired Scripture. (II Timothy 3:16.)

What Books Belong in the Old Testament?

The canon of Scripture refers to the list of books recognized as divinely inspired and authoritative for faith and practice. Our word “canon” is derived from the Hebrew *qaneh* and the Greek *kanon*, meaning a “reed” or a “measuring stick.” The term came to mean the standard by which a written work was measured for inclusion in a certain body of literature. The books of the Bible are not inspired because humans gave them canonical status. Rather, the books were recognized as canonical by humans because they were inspired by God.

The order and arrangement of the Hebrew canon is different from that of our English Bibles. The Hebrew canon consists of three major sections, the Law (Torah), the Prophets (Nevi'im), and the Writings (Ketuvim). Collectively, they are referred to as the Tanak (an acronym built on the first letters of these three divisions).

The Hebrew Canon			
Law	Prophets		Writings
	Former Prophets	Latter Prophets	
Genesis	Joshua	Isaiah	Psalms
Exodus	Judges	Jeremiah	Job
Leviticus	1 and II Samuel	Ezekiel	Proverbs
Numbers	1 and 2 Kings	Minor Prophets (Book of the 12)	Ruth
Deuteronomy			Song of Songs
			Ecclesiastes
			Lamentations
			Esther
			Daniel
			Ezra
			Nehemiah
			Chronicles

The Septuagint (LXX), the Greek translation of the Old Testament, first employed the fourfold division of the Old Testament into Pentateuch, Historical Books, Poetical Books, and Prophetic Books that are in the English Bible.

How Were the Old Testament Books Selected?

When Moses came down from Mount Sinai with the Commandments God gave him, the people of Israel immediately recognized their divine authority and promised to obey them as the words of the Lord. (Exodus 24:3–8) The writings of Moses were stored at the central sanctuary because of their special status as inspired Scripture. (Exodus 25:16, 21; Deuteronomy 10:1–2; 31:24–26.)

When Was the Process Completed?

Jewish tradition affirmed that prophecy ceased in Israel circa 400 BC, after the ministry of Malachi.

How Does the New Testament View the Old Testament?

Jesus and the apostles accepted the inspiration of the Old Testament Scriptures and often referred to or quoted them as authoritative. According to Jesus, the words written by the human authors of Scripture were the “commandment of God” and the “Word of God.” (Mark 7:8–13; Matthew 19:4–5.) As God’s Word, every part of the Old Testament would be accomplished and fulfilled (Matthew 5:17–18; 26:54, 56; Luke 24:27, 44; John 7:38), and nothing it predicted could be voided or annulled. (Luke 16:17; John 10:35) Jesus described the Old Testament canon as extending from Genesis to Chronicles, when speaking of the murders of Abel and the prophet Zechariah in Matthew 23:34–35 and Luke 11:49–51. (Genesis 4:8 and II Chronicles 24:20–22.)

How Reliable Are the Old Testament Documents?

1. Though the earliest parts of the Old Testament were written circa 1400 BC, the earliest existing Hebrew manuscripts for the Old Testament are the more than 200 biblical manuscripts found at Qumran among the Dead Sea Scrolls, dating from roughly 250 BC to AD 70. Prior to the discovery of the Dead Sea Scrolls in 1947, the earliest previous extant Hebrew manuscripts of the Old Testament dated 800–1000 years after the time of Christ. The earliest complete copy of the Old Testament is Codex Leningrad, dating to near AD 1000.
2. The close similarity of the Isaiah Scroll found at Qumran to later Masoretic manuscripts of Isaiah reflects how carefully the scribes copied the text.
3. The Masoretes also meticulously counted the letters, words, and verses in the text. For example, the final Masorah at the end of Deuteronomy notes that there are 400,945 letters and 97,856 words in the Torah and that the middle word in the Torah is found in Leviticus 10:16.

C. Creation: Genesis 1, 2

1. “In the beginning,” Genesis 1:1, *bereshit* = absolute start
2. “Created,” Genesis 1:1, *bara* = make out of nothing, *ex nihilo* = out of nothing (Latin)
3. “Heaven (s),” Genesis 1:1, plural
There are three heavens:
 - a. Atmosphere, Matthew 6:26
 - b. Stellar space, Genesis 15:9
 - c. The dwelling place of God, Revelation 3:12
4. “Without form and void,” Genesis 1:2, *tohu bohu* = unformed and unfilled

5. “Day,” Genesis 1:5, *Yom*, with a definite article, always means a 24-hour period of time.
6. Gap Theory.
 - a. Genesis 1:2 has a dependent clause.
 - b. The word *heyetra* (was) can be translated “became.”
 - c. The phrase *tohu bohu* was a result of the fall.
 - d. Different word for create after the fall
 - e. Man was a replacement for the failed plan with Lucifer.
7. Six literal days.
 - a. Creation was singular act.
 - b. *Yom* is a 24-hour period of time.
 - c. The picture of the Sabbath
 - d. Exodus 20:11 teaches six days
 - e. The word *hayeta* does not mean “became” but “was.”
 - f. The word *tohu bohu* are empty words, not words of judgment.
 - g. No support for pre-Adamic race
 - h. The facts support the “big bang” recent creation
8. Accommodation views.
 - a. Theistic Evolution: The earth was created by God, but the laws of evolution controlled the process.
 - b. Day–Age Theory: The earth was created in six periods of time, each long period called a day.
 - c. Revelatory Pictorial Day: It took six days to tell the story of creation over millions of years.
 - d. Progressive Creation: God created matter, but the world evolved over millions of years.

D. Creation of Angels.

1. When were angels created?
 - a. Angels created in eternity past – Job 38:4-7
 - b. On first day of creation – Genesis 1:1
 - c. After creation – ... *it was good*.
2. What is an angel?
 - a. Living being
 - b. Personality with intellect, emotion, and will
 - c. Not physical, but can manifest themselves physically
 - d. Powerful, but not omnipotent
 - e. Wise, but not omniscient
 - f. Great numbers of them, but not limitless
3. Who had names?
 - a. Lucifer – “bearer of light”
 - b. Michael – “Who is like God?”
 - c. Gabriel – “Man of God”
4. Who was the highest?
Lucifer – Ezekiel 28:12-17

- a. “Full of wisdom,” v. 12
 - b. “Perfect in beauty,” v. 12
 - c. “Covereth God,” vs. 14, 16
 - d. “Perfect in thy ways,” v. 15
 - e. “Anointed cherubs,” v. 14
5. Why did Lucifer fall?
He left his first estate, Isaiah 14:12-14
- a. Ascend into heaven – he has access into the third heaven to possess it.
 - b. Exalt his throne – throne means rule of power. Above the stars = angels.
 - c. Sit on the mount – mountain = seat of government.
 - d. Ascend above the heights – clouds = glory. This was a coup in heaven.
 - e. Be like the Most High – Lucifer wanted to be like *El Elyon*, “possessor of heaven and earth.”

E. Creation

Description of Creation:

- 1. Instantaneous.
- 2. Appearance of age.
- 3. Each “after His kind.”
- 4. Ability to reproduce “his seed.”

Realm	Ruler
1. Light	4. Sun, moon, and stars
2. Atmosphere and ocean	5. Fowl and fish
3. Dry land	6. Animals and man

Creation of man:

- 1. Adam = “earth man” or “dust” or “ruddy.” The root of “red.”
- 2. The image of God. Man was a mirror to reflect God. Man has personality or personhood, i.e., intellect, emotion, and will.
- 3. Adam, the son of God, Luke 3:38.

The Edenic Covenant – Genesis 1:28-31

- 1. Reproduce, v. 28
- 2. Subdue, v. 29
- 3. Sovereignty over animals, v. 29
- 4. Care for garden, vs. 20, 2:15
- 5. Not eat one fruit, 2:17

F. The Fall And The First Results

The Temptation – *The serpent was the shrewdest of all the wild animals the LORD God had made ...* (Genesis 3:1, NLT).

- 1. A serpent, v. 1

2. Lucifer embodies a snake.
3. The serpent had some responsibility.
4. “Subtle” arum = crafty, both internal and external.
5. The temptation
 - a. Added – “not touch,” Genesis 3:3
 - b. Altered – “lest for surely,” Genesis 3:3
 - c. Omitted – “in the day,” Genesis 3:3
6. The woman:
 - a. She was deceived – I Timothy 2:14
 - b. Adam knew what he was doing – Romans 5:12
7. The man: why did he eat?
 - a. He was afraid of losing her.
 - b. He felt sorry for her.
 - c. He wanted to be like God.
 - d. Most people do not sin alone.

Lust of the flesh	Good for food	3:6
Lust of the eyes	Pleasant to eyes	3:6
Pride of life	Desire to be wise	3:7

G. The Consequences

1. Immediate results:
 - a. Guilt – “eyes opened”
 - b. Shame – “naked”
 - c. Fear – “hid from God”
 - d. Broken.
 - e. Adam blamed wife
2. Ultimate results:
 - a. Physical death – Genesis 5:5
 - b. Expulsion from garden – Genesis 3:23
 - c. Spiritual death – Genesis 5:12
3. Physical consequence:
 - a. Pain in childbirth – Genesis 3:16
 - b. Work is difficult – Genesis 3:19
4. Earth is cursed – Genesis 3:17
5. Serpent is judge – Genesis 3:14
6. Lucifer is condemned – Genesis 3:15

H. Proto-Evangelism

The seed of the serpent – head blow (law of first reference, a prediction of the virgin birth).

I. The First Family – Genesis 4:1-26

The setting:

1. Cain “acquired” – *I have gotten a man from the LORD* (Genesis 4:1).
2. Abel, “keeper”
3. Seth, “appointed, to take place”
4. Sin is both external and internal. A person can’t understand life until they understand sin. The first person born into the world rejected God.

Why Cain’s offering was rejected:

1. Cain brought:
 - a. Vegetables, yet later they were accepted
 - b. Didn’t bring finest
 - c. Attitude – his heart was not right
 - d. Worshipped pagan deity

God usually asked a question, Genesis 3:6

1. Why are you angry?
2. Why has your attitude changed?
3. If you do right, will I not accept you?

Cain offered a second chance:

1. *Sin lieth at the door*, v. 3:7
 - a. The word for “sin” and “sin offering” are the same. An offering is at the front door.
 - b. Sin judgment is on the other side of the door of opportunity.

The first murder:

“Now Cain said to his brother . . .” but the words did not come.
Because his own works were evil ... (I John 3:12).

Cain offered a third chance:

Where is our brother?

... thy brother’s blood crieth unto me from the ground (Genesis 4:10).

The word “blood” also is translated “seeds.”

World of Cain:

1. “From Presence of the Lord” Genesis 4:16
2. “Mark” not the curse of the black race, v. 15
3. Married sister, v. 17
4. Built a city, v. 17 (imperfect tense)

The causes of the flood:

1. Pre-flood world: Line of Cain, chapter 4 – Line of Seth, chapter 5
2. Who are the “Sons of God” in Genesis 6:2?
 - a. Their sin was sexual – II Peter 2:4, Jude 6
 - b. Jewish historical inter-marriage
 - c. Sons of God were angels – Job 1:6, 2:1

- d. The flood was judgment.
3. They were the godly line of Seth.
 - a. The purpose of chapter 5.
 - b. Angels don't marry – Matthew 22:30
 - c. God has always condemned spiritual inter-marriage.

The Ark – means box

300 cubits – 450 feet long

50 cubits – 75 feet wide

30 cubits – 45 feet high

Window – 6:16

Door – 6:16

3 decks – 6:17

Rooms – compartments

Gopher wood – tight grain (hard)

Kaphar – pitch “tar” – 6:14

1,400,000 cubic feet

522 box cars

125,000 sheep

J. Argument for the Universal Flood

1. Universal terms – “All” = mountains, heavens, animals
2. Mabbul mayim = “flood of waters” always used to describe Noah’s flood
3. Size of ark.
4. Nature of flood – judgment
5. Duration of flood
6. Mountains covered, *kosah* – “overwhelmed.”
7. All animals died
8. All people died
9. Nature of Noahic Covenant – never to repeat
10. The New Testament term *katakiumos* is a judgment description – Matthew 24:37-39, Luke 17:26-27

K. Canopy Theory:

1. A tropical effect before flood
2. No polar ice cap
3. Mild weather
4. Man a vegetarian
5. No racial variations
6. No language variations
7. Unified land masses
8. Subterranean seas – “Divided the waters above from the waters below”
9. Earth was watered by a mist

L. Changes after the flood.

1. Drop in life span
2. Seasonal changes – Genesis 8:22
3. Tropical areas limited
4. Dinosaurs become extinct
5. Polar ice cap
6. Storms
7. Fossils
8. Geographical land restructuring, land mass separated, ocean canyons appeared, shrinking continents

Chapter Two From Noah to Joseph Genesis 7-50

A. Noahic Covenant

1. Continuation of Edenic Covenant
 - a. Be fruitful and multiply – Genesis 9:1
 - b. Rule over animals – Genesis 9:2
2. New aspects added by God:
 - a. Eat meat, no longer a vegetarian only – 9:3
 - b. Capital punishment – 9:6
 - c. Never judge the world again by flood – 9:11, 15
 - d. Rainbow is the sign – 9:13
3. The curse of Canaan – 9:20-29
 - a. Noah, a carpenter, becomes a farmer – 9:20
 - b. Noah becomes guilty of the sin he condemned – 9:21
 - c. What was the sin?
 - (1) To observe nakedness in father.
 - (2) Homosexual (?)
 - (3) Something obscene (Shem and Japheth refused to look).
 - d. Ham saw the occurrence but Canaan was guilty.
 - e. Not the curse of the black race.
 - (1) Ham went to Africa, not Canaan.
 - (2) Canaan lived in the holy land (land of Canaan).
 - (3) The curse was carried out during Joshua's time when he destroyed/subjected them to Israel.

B. The Rise of Nations

Chapter 10	Chapter 11
Table of Nations Japheth (1-4) Ham (1-5) Shem (21-32)	Town of Babel Sovereign Judgment (1-9) Seth's Genealogy (10-32)
Origin of Nations	Dispersion of Nations

C. The Tower of Babel – Genesis 11

1. Actually *ziggurat* (pyramid) – This was the age of pyramid building.
2. A decision to build cities and not populate the earth
3. An occult calendar at top (legend) – Built in worship of heaven, not to reach into heaven.
4. Confusion of languages resulted in dissemination of people throughout the earth.
5. Where did the races originate?
 - a. Races adapted to climate.

- b. They were embryonic divisions in original creation.
- c. The original language was God's language; now all human speech is a corruption of it.

Abraham, the Father of Israel

A. Background of Civilization

1. The Bronze Age. Third dynasty of Ur. Ur-Namu was the greatest king. Sir Leonard Woolly 1922-1934, excavations. Ziggurat-stepped pyramids to the heavens (moon god). High level of civilization.
2. Egyptian history.
 - a. Upper and lower Egypt united by Menes – 3100 BC
 - b. Old Kingdom: Pyramids 2686 – 2181 BC
 - c. First intermediate period: Abraham – 2085 BC (weaker kings)
3. The Ebla Texts found in Syria in 1976 are dated to 2200 BC, the time of Abraham. Indicates the city of Sodom was a real place.

B. Abraham's Walk With God

1. Abraham identified as man of faith – Romans 4
2. Abraham a friend of God (El Kahil) – James 2:23, Isaiah 41:8, II Chronicles 20:7.
3. Abraham became a man of faith and friend of God by successfully enduring various trials – James 1:2
4. Father of three great religious movements: Christianity, Judaism, and Islam

C. Introduction to Abraham

Testing concerning initial obedience – Genesis 11:31 – 12:9:

1. Only went halfway. Haran = halfway.
2. When Abraham obeyed, God gave him the Abrahamic Covenant.
 - a. Great nation
 - b. Great name
 - c. Great blessing to him
 - d. Be a blessing to others
 - e. God will bless those who bless Abraham.
 - f. God will curse those individuals who curse Abraham.
 - g. In Abraham, all families of earth will be blessed.
3. God appears to Abraham after he obeys – 12:7
4. Two symbols of Abraham's fellowship with God:
 - a. Altar – symbolizes fellowship with God
 - b. Test – symbolizes separation from God

Tested Concerning Courage – Genesis 14:1-16:

1. The circumstance of four kings against five. The problem – Lot and others taken captive.
2. The victory was by military strategy (v. 15) and divine intervention (v. 20).
3. Abraham met two kings at the Brook Shaveh (Jerusalem):
The first king was Melchizedek, king of (Jeru) Salem.
The second was the king of Sodom (14:17-18).
4. Who was Melchizedek?
 - a. Melchizedek was Christ, (Theophany) – Hebrews 7:1-11
 - (1) Without father and mother (virgin birth) – Hebrews 7:3
 - (2) He was a priest-king that reflected Jesus Christ – Hebrews 7:2, 11
 - (3) King of righteousness (meaning of name) – Hebrews 7:2
 - (4) Received tithes – Hebrews 7:8
 - b. Melchizedek was a type of Christ (a real person).
 - (1) Melchizedek was another patriarch, like Job and Abraham.
 - (2) No record of his lineage
 - (3) His name is a dynasty title.
5. Abraham bows in humility before Melchizedek, but stands in dignity before the king of Sodom.

Tested concerning a future reward – Genesis 15:1-21:

1. Abraham wanted a substitute heir, which was a lack of faith.
2. Abraham believed the Word of God and was justified (counted righteous, not made righteous) – 15:6.
3. An unconditional covenant (covenant = to cut).

Tested concerning patience – Genesis 16:1-16:

1. Abraham again wanted a substitute heir – 16:1-2
2. The birth of a son Ishmael – 16:11
3. God appears (Theophany), ... *Thou God seest me* ... – 16:13.
4. Abraham was out of the will of God for 13 years – 16:16, 17:1.
5. The revelation of Almighty God, “El Shaddai.” The all sufficient God.
6. Abram’s name (high father) changed to Abraham (father of many nations).
7. Sarai’s name changed to Sarah (princess).
8. Isaac’s name – laughter.
9. Circumcision was the sign of the covenant.

Tested concerning intercession – Genesis 18:1-33.

1. The Lord appeared (Theophany) to tell two things:
 - a. To tell Sarah about the son.
 - b. To tell Abraham about Sodom.
2. Sarah laughed in unbelief and Abraham laughed in faith.
3. Abraham quit interceding before God quit giving.

D. Lot’s Regression

1. Lot’s lapse came when:

- a. Pitched his tent toward Sodom – Genesis 13:12
- b. Moved to Sodom – Genesis 14:12
- c. Sat in the gate (an official) – Genesis 19:1
2. Why a good man from a good family went bad:
 - a. Followed poor example.
 - b. Made wrong decisions.
 - c. Compromised his standards.
 - d. Failed his family.
3. “She became a pillar of salt” – Genesis 19:24. This is an *asyndeton*, a process described by the climax. A pile of hardened sulfur.
4. Two illegitimate sons by his daughters (Moab and Ammon). These became a nation/tribe that constantly troubled Israel.

E. The Birth of Isaac – Genesis 21

1. Abraham is 100, Sarah is 90, and Ishmael is 13
2. The miraculous birth of Isaac is a type of the virgin birth of Christ.
3. The struggle of the two heirs (Ishmael and Isaac) is a picture of the struggle between the old and new natures within a person. – Genesis 4:19-31

Tested concerning ownership of the land – Genesis 23:1-20

1. Sarah died—the only woman in the Bible where age was given. She died, but did not receive the promise of the land – Hebrews 11:13-16.
2. This is the first title deed Abraham receives for the land promised to him.

Abraham’s plans for the future – Genesis 24:1-67

1. A wife for Isaac
2. Isaac is a type of Christ:
 - a. Supernatural birth
 - b. Object of father’s love
 - c. Rich in inheritance
 - d. Gentile bride
3. Rebekah a type of the Church:
 - a. Called a servant (Holy Spirit)
 - b. Received gifts from the servant (spiritual gifts)
 - c. The decision was hers
 - d. She was a Gentile
4. The servant is a type of the Holy Spirit:
 - a. Sent by the father
 - b. Has gifts for the bride
 - c. Teaches the bride about the son – John 16:13-15
 - d. Convinces her to marry the son
5. Abraham is a type of the heavenly Father:
 - a. Rich
 - b. Has an “only begotten son”
 - c. Given all to his son

- d. Offers his son on Mount Moriah

F. Isaac to Jacob

1. Isaac: Famous for his father and children. Abraham died at 175 years of age.
2. Birth of twins.
 - a. At first, Rebekah was barren – Genesis 25:21.
 - b. She conceived in answer to prayer – Genesis 25:22.
 - c. Two children fought in her womb – Genesis 25:23, 26.
3. The elder will serve the younger – Genesis 25:23.
4. Jacob stole the birthright for a pot of red beans and lentils – Genesis 25:27-34.
5. Jacob stole the blessing – Genesis 27:1-36.

Birthright	Blessing
1. Head of family	1. Physical inheritance
2. Patriarch – pray	2. Double the money
3. Line of promise	

4. Jacob at Bethel – Genesis 28:1-22:
 - a. Ran away from home, will never see mother again
 - b. Dream – Jacob’s ladder
 - c. Promises to tithe
5. Jacob spends 20 years in Laban’s home:
 - a. Marries Leah and Rachel – Genesis 29:15-30.
 - b. Birth of eleven sons and a daughter
 - c. Jacob becomes wealthy in flocks and substance – Genesis 31:1-10.
6. Jacob returns to Promised Land – Genesis 31:11-35, 29:
 - a. Jacob runs and Laban chases him – Genesis 31:25-55.
 - b. Jacob wrestles with a man (Theophany) at night – Genesis 32:22-32.
The supplanter becomes Israel, Prince with God.
 - c. Jacob meets his brother – Genesis 33.

G. Joseph – Genesis 37

Joseph is a type of Christ:

1. No sin recorded of him
2. Rejected by his brethren
3. Sold for 20 pieces of silver
4. Began his ministry at age 30
5. Had a Gentile wife
6. Object of his father’s love
7. The rejected one rules over his brothers – John 1:11

Family problems – Genesis 37:2-11:

1. Father gave Joseph the coat of many colors (long sleeves).

2. Dream – brothers bow to him – Genesis 37:7:
Father, mother and brothers bow to him – Genesis 37:9-11.
3. Ten brothers cast Joseph into pit – Genesis 37:20-36:
 - a. Reuben did not want to kill him, but cast into a pit – verse 21
 - b. Judah said sell to Ishmaelites, verse 27
4. Sold as slave into Potiphar’s house – Genesis 39:1-23:
 - a. Potiphar = whom Ra has given responsibility
 - b. Egyptian Pharaoh – middle kingdom (1897) consolidated dynasty
 - c. Amenemhat I
 - d. Amenemhat II – Joseph arrived as slave to Potiphar.
 - e. Sesostri II – Joseph in prison/elevated to advisor
 - f. Sesostri III – Pharaoh who stored grain, threw off power of nobles
Exchanged grain for land in famine. Place of Asiatic in government.
5. Joseph elevated to grand advisor – Genesis 41:38:
“Over all the land,” verse 41.
Joseph 30 years old, verse 46.
“For seven years the Nile did not overflow . . . vegetation withered . . . crops failed . . . famine and misery devastated the land.” Inscription on wall in Egypt.
6. Joseph saves his family. Ten brothers came to buy grain, Genesis 42:3:
Joseph speaks roughly “to make them remember the pit in Dothan.”
 - a. Ye are spies – verse 9
 - b. Except the youngest brother come, you will see my face no more – verse 15
 - c. Put them in prison 3 days – verse 17
 - d. Kept Simon in prison – verse 24
7. Jacob needs more grain – Genesis 43:1-3:
 - a. Reuben is surety for Benjamin – Genesis 42:37-38
 - b. The 10 brothers are reunited with Simeon, plus Benjamin – Genesis 43:23
 - c. Joseph gives them a feast – Genesis 43:27-34
8. Joseph reveals himself:
 - a. Cup is in Benjamin’s sack.
 - b. Judah offers to go to prison for Benjamin.
 - c. Joseph sends servants out and reveals himself – Genesis 45:1-3.
 - d. Jacob believed them not until he saw the wagons – Genesis 45:26.
9. Conclusion:
 - a. Jacob dies and is embalmed
Later carried to the Promised Land – Genesis 49:29-31
 - b. Joseph dies and is in a coffin – Genesis 50:26

The Book of Job

A. Introduction

1. Poetic tragedy, but Job is earlier than Greek tragedies.
2. Who wrote Job? Moses, Elihu, Job.
3. When? Before 1400 BC.

- a. No reference to Moses or law
 - b. The earlier title “Almighty,” no emphasis on personal name Jehovah
 - c. Long life span
 - d. Family or clan government/patriarchal leadership
4. To sufferers
 5. To teach the sovereignty of God in both suffering and blessing.
 6. Theme: What is the purpose of suffering?

B. Why Suffering?

1. Author – suffering is result of evil
2. Job – suffering is a puzzle
3. Friends – suffering is punishment
4. Elihu – suffering purifies
5. God – suffering is providential

C. Lesson From Job

1. Satan can only touch you by permission from God.
2. God is greater than our problems.
3. Problems are limited by time and space, they are not eternal.
4. Our problems are small in relation to loss of family, wealth, and health.
5. Restoration:
 - a. Lord accepted Job – 42:9
 - b. Prayed for friends – 42:10
 - c. God gave him twice as much – 42:10, 12.
 - d. Was 70 years old, lived another 140 years, died at 210 years of age.

Chapter Three

The Exodus and Wilderness Wanderings

Exodus, Leviticus, Numbers, and Deuteronomy

Moses and the Exodus

A. New King (Pharaoh) in Egypt – Exodus 1:8

1. The Hyksos ruled 1720-1570 BC. These were Semites (Asian) Pharaohs – no strong leader.
2. The New Kingdom, Dynasty 18 at Thebes.
 - a. King Ahmose I, 1570-1545 B.C. No male heir.
 - b. Thutmose I, 1525-1508 B.C. Conqueror of central Africa to Tigris River. No male heir.
 - c. Thutmose II, 1508-1504 B.C. No male heir.
 - d. Hatshepsut, 1504-1483 B.C. Daughter of Pharaoh and co-regent with her half-brother.
 - e. Thutmose III, 1504-1450 B.C. Co-regent and one of the strongest rulers. Put Israel in bondage. Died in Red Sea.
 - f. Amenhotep II, 1450-1423 B.C. Not an efficient military leader. The Pharaoh of the Exodus. Great athlete, confusion.
 - g. Thutmose IV, not the oldest son of Amenhotep II, his eldest son died suddenly, plague (?).
 - h. Akhenatou and Nefertiti. She is beautiful and he is skinny with a pot belly. The heretic Pharaoh became monotheistic. Refuses the plea of Canaanites, “Habrews” (Hebrews) are over running the land.”

B. The Date of the Exodus:

1. Early date – 1445 B.C.
 - a. Tel Armarna tablets mentioned Jericho already taken.
 - b. I Kings 6:1 – Solomon built temple in fourth year reign, 966 B.C., which was 480 years after the Exodus, 1445-1446 B.C.
 - c. Judges 11:26 identifies Exodus 300 years before Jephthah, 145 B.C.
 - d. Jericho has a destruction level, approximately 1400 B.C.
 - e. Stele Merneptan, 1218 B.C. The Pharaoh after Ramses said he captured Palestine in 123 B.C. and mentions Israel in the land.
2. Late date 1280-1220 B.C.
 - a. Pharaoh Ramses II.
 - b. Children of Israel built city of Ramses – Exodus 1:11.
 - c. Galatians 3:16-17: Abraham to Moses, 420 years (Solution: this is the time between covenants, not persons).

C. Moses

1. He was in priestly (Levi) line – Exodus 2:1.

2. Adopted by Hatshepsut (?) – Exodus 2:5, 10; Hebrews 11:24.
3. Reared in palace.
4. Murdered an Egyptian – Exodus 2:11-13.
5. Spent 40 years in desert as a shepherd – Exodus 3:1.

D. The Call to Moses

1. Horeb is the range. Sinai is the peak – Exodus 3:1.
2. God sees . . . hears . . . knows – Exodus 3:7.
3. Four excuses, plus one more:
 - a. I am unfit – 3:11 – answer: I will be with you.
 - b. I am untaught – 3:13 – answer: tell them who I am.
 - c. I am unbelieving – 4:1 – answer: I will give you miracle.
 - d. I am unable (can't talk) – 4:10 – answer: I made your mouth.
 - e. I am unwilling – 4:13 – answer: God can't use a person that refuses. God was angry – 4:14.

E. The Problem of A Hardened Heart By God – Exodus 4:21

Cause	Effect
Pharaoh focused on issue God brought the issue	Pharaoh refused to do it. Pharaoh hardened his <u>mind</u> , but God hardened his <u>heart</u>

F. The Ten Plagues – Exodus 7-11

	Contest	Egyptian god	Object of worship
1.	Water to blood	Osiris	Worship or <u>River Nile</u>
2.	Frogs	Hekt	god of <u>fertility</u>
3.	Lice	Seb	god of cleanliness
4.	Flies	Kephera	god of cleanliness
5.	Cattle	Apis and Hater	<u>bull god</u>
6.	Boils	Typhon	god of health
7.	Hail	Shu	god who <u>controls weather</u>
8.	Locust	Serapis	god of animal life
9.	Darkness	Pa	<u>sun god</u>
10.	Death	Ptah	god of life

G. The Passover

1. Lamb must be without blemish – Exodus 12:5-6.
2. Lamb must be slain – Exodus 12:6.
3. Blood must be applied – Exodus 12:7.
4. Blood was a perfect protection – Exodus 12:7.
5. Feast typified Christ the bread of life – Matthew 26:26.

6. The feast was obligational privilege.
7. No leaven (sign of sin) Exodus 12:8 (unleavened bread was used).
8. “When I see the blood, I will pass over you – Exodus 12:13.

H. The Exodus From Egypt

1. Eat the Passover dressed for a journey – Exodus 12:11.
2. The first born of Egypt died – Exodus 12:29.
3. Pharaoh commanded them to go – Exodus 12:31.
4. The word “lent” meant gave. Israel collected their unpaid wages for years of work.
5. Did not go northward on Kings Highway toward the Promised Land, but journeyed south toward the wilderness.
6. 600,000 men in addition to families.
7. A pillar of cloud/fire between Israel and Egyptians – Exodus 13:21-22; 14:19-20.
8. The children of Israel began complaining – Exodus 14:10.
9. Strong east wind took all night – Exodus 14:21.
10. Crossed over dry land – Exodus 14:21.
11. Pharaoh drowned in sea – Exodus 14:28.

40 Years in the Wilderness

A. At Sinai

1. It took three months to reach Sinai – the place God would reveal the law to them.
 - a. The need for the law.
 - (1) Moses spent all day making decisions.
 - (2) People came to Moses to enquire of God.
 - (3) Moses makes known God’s will to people.
 - b. The wisdom of Jethro – Exodus 18:16-17
 - (1) Not good sense.
 - (2) You will wear out.
 - (3) Delegate to others.
 - (4) Train others.
 - (5) Organize the people.
2. A kingdom of priest – Exodus 19:6-7, based on God’s law.

B. The Ten Commandments – Exodus 20:1-18

These ten laws embryonically contain all the laws. They were revealed in two tables: the first had responsibility to God; the second had responsibility to one’s neighbor.

1. No gods before Me – against polytheism
2. No graven images – against idols
3. Not take God’s name in vain – against profanity
4. Keep the 7th day – against secular living
5. Honor thy father and mother – against rebellion

6. Do not murder – against disrespect of life
7. No adultery – against sexual impurity
8. Do not steal – against abusing property of others
9. Do not lie – against violating personal integrity
10. Do not covet – against materialism

C. The Tabernacle – Exodus 25:1-27: 21

This was a tent where the people worshipped God. God dwelt in the tent (25:8). It was carried by the priest and set up in the middle of the camp.

Characteristics:

1. Door symbolizes one way to God.
2. Brazen altar is the place where the blood sacrifice was made.
3. Golden laver was a giant bowl where the priest washed, symbolizing purification.
4. Golden lamp stand symbolized illumination.
5. The table of shewbread contained bread that symbolized the strength of God.
6. Altar of incense symbolized prayer.
7. Veil kept people out – no one had direct access to God until after the death of Christ.
8. Ark of the Covenant – the Presence of God.
9. Mercy seat was the lid to the ark. It was the place where God touched the earth.
10. The position of the Tabernacle was at the center of the camp, the door faced east.

The Book of Leviticus

Author: Moses

When: 1445 B.C.

To Whom: Israelites

Where: Matthew Sinai

Why: To teach godly living and worship

The three emphases of Leviticus – sacrifices, priest and feast.

1. Sacrifices – voluntary offerings – Leviticus 1-3, for offenses toward God:
 - a. Burnt offerings (for sin) total dedication
 - b. Meal (cereal) offering to show total devotion to God
 - c. Peace offering – practically burned and partially eaten by the priest and worshipper.
 - d. Compulsory offering – Leviticus 4-7, for offense to man
 - e. Sin offering, when committing legal or unintentional sin
 - f. Trespass offering, when committing volitional sin
2. Priest – Leviticus 8-10:
 - a. The three-fold anointed office – Messiah:

- (1) Water – purification
- (2) Oil – sanctification
- (3) Blood – consecration
- b. Way of sanctification – Leviticus 11-27
- 3. Feasts of Israel:
 - a. The three required feasts – Deuteronomy 16:16:
 - (1) Passover – death of Christ
 - (2) Pentecost – ascension of Christ
 - (3) Tabernacles – return of Christ
 - b. The extent of the feasts:
 - (1) Passover – for the family
 - (2) Yom Kippur – for the nation
 - c. The feast of Israel:
 - (1) April – Passover – the death of Christ, Leviticus 23:5
 - (2) April – Firstfruits – Leviticus 23:11
 - (3) June – Pentecost – Holy Spirit, 50 days after Passover – Leviticus 23:15
 - (4) September – Trumpets – rapture
 - (5) October – The Day of Atonement – National conversion
 - (6) October – Tabernacle – the kingdom, Leviticus 23:34-43

The Book of Numbers

Author: Moses

When: 1445-1405 B.C.

To Whom: Israelites

Where: In the wilderness

Why: To record the purpose and history of 40 years of wandering

Theme: Unbelief

- 1. Preparation – Numbers 1-12:
 - a. Counting (1:19) 603,550 men (1:46). There were people other than Israelites, i.e., slaves, and mixed multitude.
 - b. Cleansing – Leviticus 5-8, the law of the Nazarite (Samson and John the Baptist).
 - (1) Not to cut hair
 - (2) Not to touch unclean (dead body)
 - (3) Not to drink fruit of vine
 - c. Complaining, Israel was not ready to conquer the land – verse 13-15
 - d. Spies sent out – one spy from each tribe – Caleb from Judah and Joshua from Ephraim. Israel refused to enter the Promised Land.
 - e. The generation began dying – Numbers 16-20
 - (1) Rebellion of Korah, Dathan and Abiram – Leviticus 16
 - (2) Aaron's rod that budded – Numbers 17
 - (3) The anger of Moses at Meribah – Numbers 20
 - Rock hit once – Exodus 17 – crucifixion

- Rock spoken to – Numbers 20 – intercession
- (4) Fiery serpents – Numbers 21
- (5) Defeat of Sihon (Amorites) and Og (Basham)
- (6) Balaam – false prophecy/false doctrine

The Book of Deuteronomy

Author: Moses

When: 1405 B.C.

To Whom: A new generation

Where: In Moab before the Promised Land

Why: To reconfirm the promise with the new generation and prepare them for the land.

Theme: The second giving of the law.

1. Past history – Deuteronomy 1-11:
 - a. Review – history – Deuteronomy 1-4
 - b. Review – law – Deuteronomy 5-11.
 - The Shema – the greatest statement of Jewish belief – Deuteronomy 6:4-5 (The Great Commandment)
2. Challenge to holiness – Deuteronomy 12-27:
 - a. Ceremonial law – Deuteronomy 12-16
 - b. Civil law – Deuteronomy 17-20
 - c. Social law – Deuteronomy 21-26
 - d. Test of a prophet:
 - (1) Speaker in God's name – 18:20-22
 - (2) Predictions are accurate – 18:22, 13:5
 - (3) Makes people love God – 13:3
 - (4) Makes people keep commandments – 13:4
3. Future heritage – Deuteronomy 27-34:
 - a. Covenant ratification – Deuteronomy 27-28
 - Mount Gerizim = blessing – 28:3-14
 - Mount Ebal = curses – 27:15-26
 - b. A song of learning – Deuteronomy 32
 - c. The death of Moses – Deuteronomy 34:
 - (1) He wrote of his death by prophecy before he died.
 - (2) Joshua wrote after death.
 - (3) Burial in unmarked grave – Deuteronomy 34:6.
 - (4) Lord showed Promised Land – Deuteronomy 34:1-2
 - (5) Returned 1400 years later to the Mount of Transfiguration Matthew 17:1-8 (Moses and Elijah)

Chapter Four Joshua and Judges

Joshua The Conquests of Joshua

Author: Joshua

When: 1390 B.C. at the end of conquests

To Whom: Victorious Israel

Where: In the land

Why: The fulfillment of promises

Theme: Possessing the land

A. The people are prepared – Joshua 1

1. Transition – from Moses to Joshua
2. Commission – conquer the land
3. Promise – success
4. Joshua assumes command verse 10
5. The people make a death pack of capital punishment.

B. Spies Went to Jericho – Joshua 2

1. Not 12 but 2
2. Rahab believed in God.

C. Miraculous Crossing of Jordan – Joshua 3

1. Spring time, floods, verse 15
2. Can see from Jericho

D. Memorial Stones (12 to remember) – Joshua 4

E. Camp at Gilgal – Joshua 5

1. Circumcision – sign of the covenant – verse 5
Why – forgot or prohibited
2. Gilgal – “roll away”
3. Manna ceased – Joshua 5:12

F. Captain of the Host of the Lord Meets Joshua – Joshua 5:13-15

1. Not getting God on our side, but our getting on God’s side.
2. A savior meets the Savior.

G. Conquest of Jericho

1. Canaanite City (curse)
2. Oldest city (tradition)
3. Trade city (Oasis)
4. Destroy all (save Rahab)
5. Garstang, 1930 – He found the wall fallen and confirmed Scriptures.
Madam Kenyan, 1940 – She found more civilization below the time of Joshua.
She went to bedrock and missed destruction levels. Not 1200 B.C. as liberals claim, but city was destroyed about 1404 B.C.
6. Theories of how the walls fell:
 - a. Break step theory
 - b. Sonic destruction theory, (shout and discord from ram's horn)
 - c. Sapping theory (sentries were distracted by marching, allowing "sappers" to dig under walls)
 - d. Earthquake theory (walls constructed without straw would crack)
 - e. Supernatural power of God

H. Ai

1. One man's sin influences all.
Israel lived in a corporate covenant community. "Israel hath sinned," Joshua 7:11
2. "Give God the glory," 7:19. God is glorified in confession.
3. Death pack sealed his fate
4. Burnt Ai, verse 28
5. Hanged king, verse 29
6. Took Bethel, verse 17

I. Joshua's Altar on Mount Ebal

1. Whole stones
2. Voluntary sacrifice
3. Blessings and the curses
4. Wrote the law on stone

J. Southern and Northern Campaign – Joshua 9-12

1. Gibeon tricked Israel – Joshua 9
 - a. Joshua's prayerlessness
 - b. Gibeonites become believers and servants to Tabernacle
2. Victory at Gibeon
 - a. Canaanites are not a nation, but alliance of city-states. They attack Gibeon.
 - b. Alliance of five Canaanite kings against Gibeon – Joshua 10:5

- c. Victory has two aspects:
 - (1) Humans marched all night and surprised them.
 - (2) Divine, the miracle of the long day. The valley of Ajalon.
- d. How miracle took place:
 - (1) Orbit continued but rotation stopped
 - (2) Refracted light around the earth
 - (3) Hezekiah – sun went back
 - (4) NASA, Harold Hill, Curtis Engine, Baltimore, Maryland, computer (not so)
- 3. Northern campaign – Joshua 11-12
 - a. Jabin was throne name, verse 1:1
 - b. Confederation of northern Canaanite kings
 - c. Hazor burned (11:11); rebuilt by Solomon, and refortified by Ahab.
- 4. Summary
 - a. Defeated 31 Kings west of Jordan, 2 kings east of Jordan.
 - b. Time - 5 to 15 years, Exodus 1405 B.C., entered the land 1390 conquered land.

K. Partitioning the Land

The tribes on east side (Reuben, Gad, and 1/2 tribe of Manasseh). Land given by Moses, 14:3. The 9 ½ tribes by Lot 14:2.

L. Caleb's Conquest of Hebron – Joshua 14

- 1. 85 years old, yet still strong
- 2. Claims mountain. A picture of people who overcome obstacles to faith.

M. Tabernacle Set Up at Shiloh – Joshua 8:1, 19:51

N. Cities of Refuge – Joshua 20

- 1. Accidental death, verse 3
- 2. City obligated to take person, verse 4
- 3. Protection from blood, avenger, verse 5

O. Levitical Cities – Joshua 21

42 cities where priests were allowed to live, plus cities of refuge

P. Dispute Over the Altar – Joshua 22

- 1. The 2 ½ tribes returned to land on the east.
Joshua commanded them, 22:5:
To do

To love
To keep
To serve

2. Built great altar at Jordan on way home
3. Phinehas, the high priest, a hot head, wanted to go to war with them. (verses 12-13). Altar only memorial, not a place of sacrifice

Q. Farewell and Death of Joshua – Joshua 23-24

1. Joshua old, called for leadership – Joshua 23:1-2
2. His message - remember divine victory.
3. His warnings:
 - a. Keep law
 - b. No other gods (the fertility gods of the Canaanites were a constant stumbling block to Israel)
 - c. No intermarriage
4. Final challenge:
 - a. ... *fear the Lord* ... (Joshua 24:14).
 - b. ... *choose you this day whom you will serve* ... (Joshua 24:15).
 - c. ... *but as for me and my house, we will serve the LORD* (Joshua 22:15).
5. Conclusion:
 - a. People obey – 24:25
 - b. Joshua wrote book – 24:26
 - c. Stone as witness – 24:27
 - d. Died, 110 years old – 24:29
 - e. Buried bones of Joseph in Shechem – 24:32

Judges

Author: Samuel

When: 1050 B.C.

To Whom: Israelites

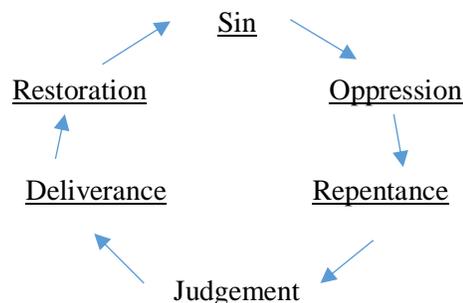
Where: In the land

Why: Warnings against compromise

Title: *Liber Judicum* (Latin)

Sho Phetim (Hebrew)

Composition: Originally one book that included Ruth, to show “light” at the darkest hour.



A. The Cycle Theme in Judges

1. *Righteousness exhalteth a nation: but sin is a reproach to any people* (Proverbs 14:34).
2. Each judge follows a cycle
3. The cause of deterioration:
 - a. Religious compromise
 - b. Moral corruption
 - c. Civil catastrophe
4. Six cycles in the book of Judges:
 - a. Othniel vs. Cushan (Syrians)
 - b. Ehud vs. Eglon (Moabites)
 - c. Deborah & Barak vs. Jabin and Sisera (Canaanites)
 - d. Gideon vs. Midianites
 - e. Jephthan vs. Ammonites
 - f. Samson vs. Philistines

B. The Theme of Imperfections

1. God uses the judges, even though there is an obvious weakness with them.
2. *For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty* (I Corinthians 1:26-27).
3. Weakness of the judges:
 - a. Othniel – Nepotism
 - b. Ehud – left handed
 - c. Deborah/Barak – cowardly woman
 - d. Gideon – least in social standing
 - e. Jephthah – son of harlot
 - f. Samson – adulterer

C. Cycle One: Othniel vs. Cushan – Judges 3:5-11

1. Problem:
 - a. Idolatry – 2:11 Baalim (im=plural)
 - b. Intermarriage, 3:6
 - c. Incomplete obedience
 - (1) The angel of the Lord came to Gilgal, no response – Judges 2:1-4
2. They conquered and partitioned the land but did not possess it, 1:28-35
Oppressor: **Cushan rish athiam**, (3:21) means “**double crosser**”
From Mesopotamia = Syria
Eight years, 3:8
3. Judge: Othniel, Caleb’s nephew and son-in-law, Judges 1:13, 3:9, 15:17
4. Rest: 40 year

D. Cycle Two: Ehud vs. Eglon – Judges 3:12-31

1. Problem: Evil, 3:12
2. Oppressor: Eglon of Moab, also Ammon, and Amalek. Took Jericho, “city of palm trees,” eighteen years, Judges 3:14
3. Judge: Ehud – left handed. He was from the tribe of Benjamin. He was sent by Israel to pay taxes (official) to Eglon. Official reception in summer palace.
Two-edged dagger – 18 inches long
Victory –cut off the retreat of Moabites, 3:38
4. Rest: 80 years

E. Shamgar: A Judge Not in the Cycle, Judges 3:31

1. Not called a judge
2. No cycle
3. He is footnote to describe the time
4. Ox goad – a long sharp stick
5. Philistines usually disarmed
6. Killed 600, probably over many years

F. Cycle three: Deborah and Barak vs. Jabin and Sisera

1. Problem: Evil, no male leadership, lethargy
2. Oppressor: Jabin, the Canaanite (throne name) and his general, Sisera. Iron chariots (iron fittings) thirty years, “Lord sold them,” 4:2
3. Judge:
 - a. Deborah, the prophetess, wife or office, 4:4
 - b. Barak, he was a coward, “go with me,” 4:8
4. Battle:
 - a. Valley of Jezreel, Matthew Tabor, river Kishon “flash flood”; chariots bogged down in mud, 5:21
 - b. Prophecy, a woman deliverer, 4:9
 - c. 10,000 in battle, Sisera escapes, 4:15
 - d. Heber the Kenite, Jael his wife, 4: 17-21
 - e. Victory song, Chapter 5
 - (1) Early Hebrew poetry
 - (2) Emphasis on salvation and righteous acts of God, 5:11
 - (3) Imprecatory: A prayer that called for the judgment of God on enemies
 - (4) Reveals God had not cut off his people.
 - f. Rest: 40 years

G. Cycle Four: Gideon vs. Midianites

1. Israel did evil, Judges 6:1; they had idols, Judges 6:25-34
2. Oppressor: Midianites (Ishmaelites, from Ishmael, Genesis 37:25-28) were raiders from the desert who swept through the country during harvest. Seven years, 6:1
3. Judge:

- a. Gideon was the least in his father's house, 6:13
- b. He was indecisive and fearful – “If” (6:13, 17), and “but” (6:13).
- c. Fearful people are filled with doubt:
 - (1) Cut down father's grove 6:24-28
 - (2) Wavered on sign from God 6:37-40
 - (3) Given sign of “tappers” 7:4-7
 - (4) Given confirmation by “dream” in Midian 7:13-14
- d. Instructions for victory 7:16:
 - (1) Trumpet, pitchers, and lamps – “one per 1000.”
 - (2) Divided into three groups
 - (3) Create confusion
 - (4) Joined by tribes of Naphtali, Asher, Manasseh, and Ephraim

H. Cycle Five: Jephthah vs. Ammonites

- 1. Problem:
 - a. Invasion by Ammon, (11:4) northern part of east bank
 - b. A boundary dispute that is 300 years old (theological and historical), (11:13-15)
- 1. Oppressor: Ammonites (today Jordan), (11:19-28)
- 2. Judge:
 - a. Jephthah the son of a harlot (11:2)
 - b. Jephthah driven away (11:2), gathered men
 - c. Asked to deliver (11:6)
- 4. Victory:
 - a. Spirit of God came on Jephthah (11:29)
 - b. Jephthah's vow (11:30-31, 34-40) :
 - (1) Sacrificed (killed) daughter (11:30-31)
 - (2) Dedicated as virgin to serve God
 - c. Explanation of Jephthah's actions; not killed but separated:
 - (1) Whatsoever, not whosoever, (11:31)
 - (2) “And-Or” (11:31)
 - (3) Human sacrifice outlawed by God
 - (4) Human sacrifice practiced by Ammon
 - (5) Doesn't say he put her to death
 - (6) Doesn't say she asked, “Don't kill me.”
 - (7) She does not run away during two months
 - (8) She was dedicated to tabernacle service, not to marry
 - (9) “Bewail and mount” because she was an only child.
No seed, but death of line.
 - (10) Irrevocable verbal promise
 - (11) “Lament” (verse 40) means to celebrate
 - (12) Jephthah was spirit filled (verse 29) when made promise (verse 30)

I. Cycle Six: Samson vs. Philistines

1. Problem:
 - a. Philistine invasion/1200 B.C., Greeks
 - b. Tribe of Dan driven into the southern hills (encampment of Dan not tribe), (Judges 13:25).
2. Oppression: 40 years
3. Rest: 20 years (?) (15:20)
4. Judge: Samson, the name implies, “sunny ”
 - a. Nazarite vow:
 - (1) Separated
 - (2) Service
 - b. The requirement of the vow (13:4-5):
 - (1) Not to eat or touch unclean (dead)
 - (2) Not to drink wine
 - (3) Not to cut hair (7 sections of braid)
5. Three-fold outline of Samson:
 - a. Woman of Timnah (14:1-15)
 - b. Harlot of Gaza (16:1-3)
 - c. Delilah of Sorek (16:4-31)
6. A woman of Timnah (14:1-15):
 - a. Unsaved Philistine
 - b. Parents objected
 - c. Lion in vineyard (14:5) breaks first part of Nazarite vow
 - d. Unclean carcass of lion
 - e. Feast (14:10), “drinking feast” breaks second part of Nazarite vow
 - f. Riddle: Enter = Lion, sweetness = money
 - g. 7-day wedding ceremony. Bride nagging/they threaten
 - h. Ashkelon/30 men
 - i. “Friend of bride” best man (14:20)
 - j. Destruction of Timnah (15:3-5) – Grain, vineyards, olive orchards

J. Samson’s Violation of Vow

1. Touched dead lion (14:9)
2. Drinking feast (14:10)
3. Hair cut (16:19)

K. Harlot at Gaza (Judges 16:1-3)

1. Ambush
2. Gate, post, iron bar
3. Hebron, 38 miles away

L. Delilah of Sorek (Judges 16:4-31)

1. Five lords/pentapolis

2. Five cities
3. Dead lovers game:
 - a. Bind bow strings (16:7)
 - b. New rope (camel hair) (16:11)
 - c. Weave hair (verse 13) 7 locks
 - d. Cut my hair
 - “Lying in wait.”
 - “Told her all his heart,” (verse 17)
 - “Come up this once,” (verse 18)
 - “Wist not” did not know (verse 20) – breaks third part of Nazarite vow

M. Disaster

1. Blinded
2. Prison at Gaza
3. Grinding Dagon’s grain. “Grain God”/job of woman.
Hair grew/strength not in hair, but in vow/prayer, verse 28
Pillars: Greek style
Last great judge dies
Samson saved (Hebrews 11:32)

Ruth – A Love Story

Who: Samuel

When: 1020 B.C.

To Whom: Israel

Why: To show a ray of hope in days of judges.

Purpose:

1. To tie the line of Messiah through judges
2. To teach doctrine of redemption
3. To be a type of Christ, the Redeemer, who gets a Gentile bride.

A. Introduction of Ruth

1. Kinsman Redeemer (*Goel*)
 - a. Free – born (not a slave)
 - b. Related to person (relative)
 - c. Able to pay
 - d. Willing to pay (Leviticus 25:25-30, 47-55)
2. Levite– Marriage
Widowed wife marries husband’s next eldest single relative (brother)
 - a. Raises family in honor/memory
 - b. Widow cared for by husband’s family

B. Characters of Ruth

1. Elimelech – father, “My God is King”

2. Naomi – mother, “pleasant”
3. Mahlon – son marries Ruth, “sick”
4. Chilion – son marries Orpah, “pining”
5. Ruth – Moab woman
6. Boaz – rich Israelite land owner

C. Development of Story

1. Chapter one:
 - a. Move on desperation
 - b. A decision to return (Orpah leaves and Ruth cleaves)
2. Chapter two:
 - a. Ruth works in fields and reveals character
 - b. Boaz provides
3. Chapter three:
 - a. Naomi plans for redemption
 - b. Ruth proposes
4. Chapter four:
 - a. Boaz settles legal problem
 - b. Ten generations, a Moabite can enter sanctuary – Deuteronomy 23:2
 - c. Obed is grandfather of David, (4:18-22)
5. Five controversial women (Matthew 1:1-17):
 - Tamar – child by Judah
 - Rahab – harlot
 - Ruth – Moabitess
 - Bathsheba – adultery with David
 - Mary – virgin birth

Chapter Five Saul and David

Introduction of Samuel

A. The End of Judges

1. Each judge gets weaker and oppressors get stronger
2. Each of the 12 tribes operated separately
3. The only center of authority was Shiloh – the Tabernacle
4. Eli, the high priest was weak
 - a. Could not hold his family together
 - (1) They stole sacrifices
 - (2) Immorality
 - (3) Unsaved (I Samuel 2:12) “sons of Belial”
 - b. Eli could not recognize a godly woman praying
 - c. Out of touch:
 - (1) Always seated or asleep
 - (2) Blind
 - (3) Fat (undisciplined)
 - (4) Old (but not wise)

I Samuel

Author: Unknown prophet (some think Elijah)

When: After death of David, 971 B.C.

To Whom: To 12 tribes under one government.

Why: To vindicate David’s reign

Outline:

1. Judgeship of Samuel, Chapter 1-7
2. Kingship of Saul, Chapter 8-15
3. Kingship of David, Chapter 16-31

A. Kings of United Israel

Saul - 1043-1011 B.C. (People’s choice)

David - 1011-971 B.C. (God’s choice)

Solomon - 971-931 B.C.

B. The Birth of Samuel – I Samuel 1:1-2; 11

1. Hannah comes to ask for a son from God:
Tabernacle – the theology of God’s place – Deuteronomy 12
 - a. God’s Presence – Deuteronomy 12:5, 11

- b. God's symbol (sacrifice) – Deuteronomy 12:11
- c. God's servant – Deuteronomy 12:12
- 2. Eli, the judge-priest:
 - a. Thought Hannah was drunk (character defect)
 - b. Samuel, “asked of God”
 - c. Weaned, age three

C. Samuel's Childhood Call by God – I Samuel 3:1-21

- 1. The Word of God was precious, “scarce,” (verse 1)
- 2. Samuel was a prophet (3:20), priest (7:17), and judge (7:15).
- 3. Threefold work of prophet (seer) 9:9:
 - a. For teller – speaker for God
 - b. Forth teller – speaker against sin and righteousness
 - c. Fore teller – predicts the future

D. The Loss of the Ark

- 1. Philistines invade after death of Samson
- 2. Ark taken into battle as “good luck” charm (I Samuel 4:4)
 - a. Wrong place, out of tabernacle.
 - b. Not faith in God but faith in things
- 3. Israel lost, 30,000 killed, (verse 10)
- 4. Hophni and Phineas killed
- 5. Ark captured by Philistines

E. Eli's Tragic End - Why He Was Judged?

- 1. Ignored the sins of his children – (I Samuel 2:27-36)
- 2. Did not remove sons from priesthood
- 3. Fatalistic, (I Samuel 3:18), “Gave up to problems”

F. Philistines Did Not Have a Victory – I Samuel 5-7

- 1. Ark taken to Ashdod, Gath, and Ekron
- 2. Judgment on heathen god Dagon and Emerods (Hemorrhoids).
Some think this was a form of Bubonic Plague.

G. Ark Returned

- 1. Cows hitched to wagon
(Tied their calves to see if they would go against their will).
- 2. Ark remained in Kirjath-Jearim, 20 years
- 3. Samuel's call to revival, (7:2-17):
 - a. Samuel preached repentance
 - b. Philistines defeated, (verse 14)

4. Tabernacle not mentioned again until David:
 - a. Destroyed when ark taken
 - b. Not rebuilt until David's time
 - c. Hidden until David's time
 - d. Operated in Samuel's time, but not mentioned

H. People Demand a King – I Samuel 8

1. No tabernacle – central place of worship
2. No capital city
3. Needed leadership in battle (like Judges)
4. Needed symbol of authority
5. Desire to be like other nations

I. Saul Chosen King – I Samuel 9

1. Wrong tribe (Benjamin)
2. Chosen by outward standards (tall and handsome)
3. Weak character (vain and not decisive)
4. People insist (8:19), God warns (8:11)

J. The King Was One of the Threefold Anointed Offices

1. Prophet, priest, and king
2. Anointed into the office (9:16, 10:1)
3. Predictive of Jesus Christ, the word Messiah (Old Testament) and Christ (New Testament) means "Anointed One."

Saul: First King of Israel

A. The New King

1. "Is Saul among the prophets?" A proverb or national joke
2. Rejected God, (10:19). God's permissive will, not God's perfect will.
3. False humility, hiding among the "stuff" (10:22)
4. Victory over Jabesh-Gilead, Ammon (Chapter 11)
5. One year later, self-willed Saul enters the priesthood (Chapter 13). Samuel is seven days late. "Thou hast done foolishly" (13:13).
6. Ten years later, Saul's incomplete obedience (Chapter 15):
 - a. Commanded and destroyed Amalek (15:3)
 - b. Spared Agag, (15:9).
Heathen practice to parade captive king and take spoils
7. God rejects (15:35, 16:1)

God never changed His mind. When men change, then God must relate to them differently according to His nature.

B. Saul's Excuses

1. Professes innocence (15:13)
2. Blames people (15:15)
3. Tells a half truth, "Rest we have utterly destroyed" (15:15)
4. Rationalization (15:20)
5. False repentance (15:25)
6. Feared people (15:24)
7. Finally "plays tough" by grabbing Samuel's clothing (symbol of office) – "Rent the kingdom" (15:27-28)

C. Was Saul Lost? (YES)

1. Proverb – he was a national joke
2. Hated David (God's man)
3. Tried to kill David and Jonathan
4. Fits of anger and depression
5. Killed priest at Nob
6. Consulted with witch, "Enemy of God"
7. Never repented at end
8. He had the opportunity but lost it

D. Was Saul Saved? (YES)

1. Had the "spirit of God" (10:6)
2. Prophesied
3. Chosen by God
4. He was humble
5. Wanted to sacrifice to God
6. God gave him victory
7. Repented
8. Worshiped God
9. The Lord would have established His kingdom (13:13)

David

Saul – 1043-1011 B.C.

David – 1011-971 B.C.

Solomon – 971-931 B.C.

A. David Anointed King – I Samuel 16

1. Not official until Saul's death.

- 2 Samuel (prophet, priest, judge) officially passes the kingdom to David (age 16), secretly at Bethlehem.
3. Anointed with oil (Holy Spirit).

B. David and Goliath

1. Goliath was 9'3" tall. He was clumsy, had tunnel vision, and weighed 400 to 500 pounds.
2. Battle by championship, from Philistine Greek heritage. (Morning and evening for 40 days).
3. David was leader as youth. "Is there not a cause." David's confidence put his critics to silence.
4. The Battle is the Lord's (verse 47). Ran toward Goliath.
5. Cut off his head and "showed off" to Jerusalem (verse 54) and to Saul (verse 57).

C. Friendship with Jonathan – I Samuel 18

... Jonathan stripped himself of the robe that was upon him, and gave it to David ... (18:4).

D. David's Exaltation and Saul's Anger

1. ... *Saul hath slain his thousands, and David his ten thousands* (18:7).
2. Saul threw his spear at David, (18:11). (Note the spear of Saul)
3. Insane jealousy destroyed Saul. He could not deal with a national crisis because he was chasing David.

E. David the Fugitive

1. The priest at Nob fed David shewbread. Saul killed 70 priests (21:1).
2. David fled to Achish, King of Gath (21:10). David pretends to be mad to escape.
3. David hides in a cave at En-Gedi, a beautiful fresh water spring (24:1). David cuts off Saul's skirt (24:4).
4. David spares Saul's life at night (26:9-11). He takes Saul's spear (26:11), the symbol of Saul's "macho" image.

F. Saul and Witch of Endor – I Samuel 28:7-25

1. Samuel had told Saul, *For rebellion is as the sin of witchcraft ...* (I Samuel 15:23).
2. Witch intended to deceive Saul. She screamed when Samuel appeared (28:12)
3. Message to Saul.
 - a. "The Lord is departed from you" (28:16).
 - b. "The Lord is your enemy" (20:16).
 - c. "The Lord hath rent the kingdom out of thine hand" (28:17).

- d. “Given it to David” (28:17)
 - e. You and your sons will die tomorrow (28:19). “With me,” does not mean Saul was saved, but that he would come to the grave.
4. If any conviction on Saul that would lead to repentance, the witch broke it with food (28:24).

G. The Reign of David

Anointed at age 16
 Defeated Goliath at age 17
 King of Judah at age 30
 King of all Israel at age 37
 Ruled 40 years (10 times longer than a US President)
 Died at age 70

H. Ark brought to Jerusalem II Samuel 6:1-23

- 1. Commanded to be carried by priest
- 2. Uzzah killed (failed project) (6:6-7)
- 3. Tabernacle pitched in Jerusalem

I. The Davidic Covenant

- 1. David wants to build a house for God, but God builds David’s “house” (II Samuel 7:1-17)
 - a. House – posterity
 - b. Throne – authority
 - c. Kingdom – sphere of rule
 - d. Perpetuity – forever.
- 2. God had lived in a tent (II Samuel 2:2-7). Solomon will build a house.

J. David’s Great Sin – II Samuel 11:1-12, 23

- 1. Ammon’s king died; David sent ambassadors to express sorrow. They were embarrassed/shaved half their beards.
- 2. David fought city Rabbah (Amman, Jordan)
- 3. David and Bathsheba
- 4. Uriah the Hittite
 - a. Slept at door of palace
 - b. Drunk
 - c. Sent with murder message
- 5. Bathsheba became David’s wife
- 6. The prophet’s message, Nathan told of poor man’s sheep. Four-fold (12:10)
 - a. The sword never departs
 - b. Evil from within
 - c. Wives taken
 - d. Enemies blaspheme you

7. Four-fold payment
 - a. Baby died
 - b. Rape of daughter Tamar
 - c. Murder of Ammon
 - d. Death of Absalom
8. Results.
 - a. *I shall go to him, but he shall not return to me* (II Samuel 12:23).
 - b. Another son born to David and Bathsheba (12:24)
 - c. The Lord put away David's sin (12:13).

K. The Greatness of David

1. Conquered most enemies
2. Added godliness to Israel's law
3. Untied and strengthened the kingdom
4. Established Jerusalem as capital
5. Prepared for temple
6. A type of Jesus Christ
7. The Davidic covenant is the basis for theocratic kingdom:
 - a. A house (family)
 - b. A throne (authority)
 - c. A kingdom (sphere of rule)
 - d. Perpetuity (forever)

Chapter Six Solomon and the Poetic Books

A. The Poetry Books

Job	Purpose of suffering
Psalms	<u>Communion</u> with God
Proverbs	<u>Wisdom</u> of the Lord
Ecclesiastes	Purpose in life
Song of Solomon	Union and communion with God

The Poetry Books (continued)

1. Highest literary expression
2. Depth of feelings of the heart
3. Not English rhyme and rhythm

B. Types of Poetry

1. Synonymous parallels. *His delight is in the law of the LORD, and in that law doth he meditate day and night* (Psalm 1:2).
2. Antithetic parallels. *He that walketh with wise men shall be wise, but a companion of fools shall be destroyed* (Proverbs 13:20).
3. Synthetic parallels. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful* (Psalm 1:1).
4. Exemplar. *Keep thy heart with all diligence, for out of it are the issues of life* (Proverbs 4:23).

C. Poetry Read Publicly in Worship (Megilloth)

1. Passover – the Song of Solomon
2. Pentecost – Ruth
3. Feast of Ab-Lamentation (destruction of Temple)
4. Feast of Tabernacles – Ecclesiastes
5. Purim – Esther

D. Psalms

Title: Hebrew: *Tehillim* (Praise)

Greek: Psalter (accompanied by stringed instrument).

Author: Several (David, Moses, Solomon, Asaph, Sons of Korah, Ethan)

1-72 mostly David

73-89 various authors

90-150 mostly anonymous

Titles: From the Masoretics, 1000 A.D.

When: 1400 B.C. Moses (Psalm 90) to the Exile 450 B.C. (over 1000 years).

To Whom: Israel-Universal

6. Outline:

Genesis 1-41, Psalms of man and creation

Exodus 42-72, Psalms of Israel's redemption

Leviticus 73-89, Psalms of Temple worship

Numbers 90-106, Psalms of earthly journey

Deuteronomy 107-150, Psalms of praise

7. Musical terms;

a. Chief musician (choir leader) 50 times

b. Sons of Korah (authors and performers) 10 times

c. Jeduthan (guild of musicians) 3 times

d. Neginoth (with stringed instruments) 7 times

e. *Selah* (lift up and be silent) 71 times. Means "stop singing and think about the message."

E. The Greatness of Solomon

1. Born of Bathsheba and David = forgiveness and restoration

2. Kingdom:

a. Peace

b. Wisdom

c. Riches

d. Built up

e. Alliances

3. Adonijah declared himself king (older brother)

a. Solomon executed his brother Adonijah for rebellion (2:25)

b. Put Abiathar out of the priesthood (2:27)

c. Joab, David's chief captain killed (2:28)

d. Shimei, (2:8-9), ordered to live in Jerusalem when he left, was executed.

4. Kingdom ordered by Solomon (2:46)

How To Take Over Another's Office/Position

- Seek his blessing/relationships (2:1-9)
- Use symbols of his office (1:33)
- Get someone else to promote you (1:22)
- Official reception (1:39)
- Judge contenders by their merit (1:52)
- Get challenge/visual/objectives (1:47)
- If threatened – FIRE (2:22-23)

5. In dream, God offered him anything. Choice – wisdom (3:9)

6. Two prostitutes had sons; one died. Both claimed living son. Cut in half; wisdom in decision (3:28)
7. New organization (4:20-32):
 - a. Peace/security (4:21)
 - b. Individual rights (4:20)
 - c. Established Solomon's reputation (4:30)
 - d. Free time to write (4:32)
8. Dedication of temple/worship:
 - a. Conscription of laborers
 - b. Stones cut away from temple site, 7 years to build
 - c. Spectacular dedication
 - d. Thousands of musicians
 - e. Sacrifices un-numbered
 - f. Shekinah glory came
9. Key to revival. *If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land* (II Chronicles 7:14, NKJV).

People must:

- a. Be humble
- b. Pray
- c. Seek
- d. Repent

God's will:

- a. Hear
- b. Forgive
- c. Heal land

10. The wealth of Solomon:
 - a. From his organization and administration
 - b. Stables, storehouses, forts, towers, fenced cities
 - c. Solomon gave king of Tyre 20 cities, got 3.5 billion in gold
 - d. Queen of Sheba, 10:6-7
11. Weakness of Solomon:
 - a. People fall at strength/not weakness
 - b. 300 wives/1000 concubines
 - c. Foreign wives brought in foreign gods
12. Adversary – Jeroboam, cabinet member – escaped to Egypt
13. Writings of Solomon (three wisdom books):
 - I Kings 4:32 (3000 proverbs, 1005 songs).
 - Song of Solomon
 - Proverbs
 - Ecclesiastes

F. Song Of Solomon – Wrote At Age 20

1. Title: Hebrew *Shir Hash-Shiam* “Song of Songs” i.e., the best song of all the Old Testament Holy of Holies.
2. Authorship: Solomon, *circa* 971 B.C. in his youth.
To whom: young people
Message: Advice about love
3. Key verse (warning). *I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please (2:7).*
Translate: “Stir not, nor awaken your sexual love till it is proper.”
4. Various interpretations:
 - a. Allegorical: God’s love for Israel and Christ’s love for the Church
 - b. Dramatic: drama with morale
 - c. Anthology: collection of love songs to be sung at wedding feast
 - d. One girl/boy: (1) Begins when Solomon, as one of many sons of David, kept sheep. (2) Vineyard girl forced by family to work in vineyard. (3) She falls in love with young Solomon who promises to return for her. (4) He dreams about her in the absence. (5) Solomon returns as King to take her as the bride/queen. (6) Her family praises her for her beauty and virtues.
5. Progression of love:
 - a. I have him. *My beloved is mine, and I am his. He feeds his flock among the lilies (2:16, NKJV).*
 - b. He has me. *I am my beloved’s, and my beloved is mine. He feeds his flock among the lilies (6:3, NKJV).*
 - c. We belong to each other. *I am my beloved’s and his desire is towards me (7:10, NKJV).*
6. Problems:
 - a. Sexual explicit language (mental pictures and bodily functions)
 - b. Jesus never quoted it
 - c. Early Church rarely quoted it
 - d. Foreign words (Phoenician words)
 - e. Late spellings
7. Characters:
 - a. Groom – Solomon
 - b. Bride – young Shulamite – Gentile
 - c. Daughters of the bride – friends and observers
 - d. Watchman – the keepers of the city she sees in dream
 - e. Mother – Bathsheba

G. Proverbs – Wrote At Age 30

1. Authorship
 - a. Solomon – the title, *The proverbs of Solomon, the son of David, king of Israel (1:1)*. Solomon wrote 3000 proverbs (I Kings 4:32).
 - b. Agur (30:1) and King Lemuel (31:1)
2. The thesis of Proverbs. There is no history/no law/no theory and no covenant. It is a book that emphasizes:
 - a. Practical application of the law

- b. Lessons learned from life
 - c. Principles to guide everyday life
 - d. Reverence for God, respect for parents, and regard for the law
3. Definition of a proverb. A proverb is a summary statement of great universal truth in simple thought.
- a. “An apple a day keeps the doctor away.”
 - b. “A penny saved is a penny earned.”
 - c. *Like cold water to a weary soul, so is good news from a distant land* (Proverbs 25:25, NIV).

H. Wrote Ecclesiastes At Age 40

1. Author: Solomon, as old man. *The preacher ...* (1:1) who is the son of David and king in Jerusalem. The preacher (Koheleth) is the “assembler of people.”
2. Purpose: Song of Solomon is a book for lovers
3. Ecclesiastes is a book for thinkers, while Proverbs is a book for doers
Ecclesiastes is negative, while Proverbs is positive
4. The nature of the book is:
 - a. Pessimistic
 - b. Fatalistic
 - c. Materialistic
5. Approach:
 - a. Honest inquiry?
 - b. Philosophic? What is the meaning of life?”
6. Problems:
 - a. Pessimistic – “Vanity of vanity, all is vanity, under the sun.”
 - b. Universalism – speak of Elohim (God) and not Jehovah (Lord).
 - c. No reference to law
 - d. Existentialism – experience is meaningful and experience explains life.
 - e. Academic freedom – the reader is free to look for answer (Proverbs has the answer), promotes empirical investigation.
7. View of God and man:
 - a. Views God as the Creator, sovereign, source of wisdom, and the Eternal One.
 - b. Views man as trapped and searching, industrious.
8. Conclusion:
 - a. Negative – Life without God is vanity and search for meaning is endless.
 - b. Positive – Fear God and keep His commandments.

Chapter Seven

The Division of the Kingdom

Overview of the Divided Kingdom

A. Northern Kings (Israel)

1. Jeroboam split the kingdom
2. Omri established the kingdom
3. Ahab and Jezebel, most evil until their time
4. Jehu killed his opposition and reformed, but not revival
5. Hoshea, the last king taken in chains to Assyria.
6. Review:
 - a. No stability
 - b. No temple Jerusalem
 - c. No Messianic line
 - d. Idol worship

B. Assyrian Captivity – 722 B.C.

1. Tigalath – Pileser III – 745-726 B.C.
2. Shalmaneser V – 726-722 B.C. invades north
3. Sargon II – 722-705 B.C. captures north
4. Conquest by Assyria
 - a. Samaria falls – 722 B.C.
 - b. Siege of Jerusalem – 701 B.C. Hezekiah – “bird in cage”
 - c. Fall of Nineveh (capital of Assyria) 612 B.C.

C. Southern Kings (Judah)

1. Rehoboam, legitimate heir but wicked
2. Asa, revival king who caused nation to prosper
3. Jehosaphat, a good king with bad alliances
4. Athaliah, daughter of Jezebel
5. Uzziah, a good king with a long reign; died of leprosy.
6. Hezekiah, revival king
7. Manasseh, the longest reign. An evil king
8. Josiah, revival king

D. Fall of Jerusalem – South, 605, 597, 586, B.C.

1. Glory departed/Ezekiel witness:
Ezekiel 9:3 – threshold
Ezekiel 10:4 – over house (temple)
Ezekiel 10:18 – over cherubim

Ezekiel 11:23 – over Mount of Olives

2. Wall breached July 18, 586 B.C.
3. Jerusalem destroyed August 15, 18 B.C.
4. Daniel is taken to Babylon (counselor), 605 B.C.
5. Ezekiel is taken captive to the border between Assyria and Babylon, 597 B.C.
6. Jeremiah taken to Egypt after 586 B.C.
7. The destruction of Jerusalem was the end of the theocratic kingdom/sacrificial system/national independence.

E. Why? Reasons for Babylon Captivity

1. Zedekiah refused the Word of God.
2. People and priest scoffed at prophets.
3. Sabbatical year neglected (II Chronicles 36:21)
4. Open idolatry

F. Babylonian Kings

1. Nabopolassar, 626-605 B.C. captured Assyria
2. Nebuchadnezzar, conquered Jerusalem, elevated Daniel, believed in Jehovah
 - a. 605 B.C. – Captured Jerusalem, took money and best young men
 - b. 597 B.C. – Took others?
 - c. 586 B.C. – Destroyed Jerusalem
3. Belshazzar, 556-539 B.C. – Co-regent with Nabonidus
4. Babylon fell 539 B.C. – Euphrates River diverted

G. Rise of Persia

1. Cyrus the Great, 559-530 B.C. – Married Media queen; nation became Media
Persia, sent Babylonian captives home. Called a deliverer. Acknowledged God
of Jews and god (s) of other nations.
2. Darius I, 521-486 B.C. – Ezra and Zerubbabel rebuilt the Temple.
3. Xerxes, 486-465 B.C. – (Ahasuerus married Esther).
4. Artaxerxes, 465-423 B.C. – (Nehemiah built walls, 445 B.C.).

H. Return to the Promised Land

1. Decree of Cyrus four years after Babylon fell
2. Zerubbabel builder of second temple
3. Haggi and Zechariah urged to complete the Temple
4. Dedicated March 12, 515 B.C. Animal sacrifices restored. Levitical priesthood re-established
5. Decree of Artaxerxes Nehemiah sent in 445 B.C. to re-establish walls and city
6. Ezra, chief priest, 458-438 B.C.

I. Israel After Restoration

1. New Temple
2. Book of Law, (Torah) operative in life. The Canon is completed.
3. Synagogue, a new place of teaching. Too far to travel to Jerusalem (civic center).
4. High Priest had new power, not since Aaron (no king, no leader).
5. Rise of Orthodox Judaism, no idolatry. The lineage of the king not cut off, but not on throne.

J. The Division of the Kingdom and the Wandering Kings

1. Jeroboam, 931-910 B.C.
 - a. Administrator under Solomon
 - b. Ahijah the prophet told him, "You will divide the kingdom." Took robe and divided into 12 pieces.
 - c. The city of Shechem supported him for king.
2. Rehoboam, 931-913 B.C. (17 years)
 - a. Jeroboam was a spokesman for 10 northern tribes to "reduce taxes" and "cut government."
 - b. Older counselors told Rehoboam, "Be a servant" to your people (I Kings 12:7). Younger counselors told Rehoboam "increase truces."
 - c. Adoron, an officer of Rehoboam, was stoned and killed. Rehoboam fled home and raised an army.
 - d. God sent a prophet Shemaiah to tell Rehoboam not to fight.
 - e. Jeroboam offered the throne of the ten northern tribes.
 - (1) Not in line of Judah
 - (2) No blessing of God
 - (3) No capital city
 - (4) No temple
3. The apostasy of Jeroboam
 - a. The problem:
 - (1) People worshipped in Jerusalem.
 - (2) People paid tithes to Jerusalem.
 - (3) People traveled to Jerusalem 3 times a year.
 - (4) Jeroboam could not raise taxes.
 - b. Jeroboam's solution:
 - (1) Create two golden calves.
 - (2) Create a new national feast day.
 - (3) Recruit priest for his new religion.
 - (4) Offered sacrifices at Bethel.
4. Results:
 - a. Northern believers went south (drain of finances).
 - b. Godly priest went south (leadership).
 - c. Line of Rehoboam cut off.

5. Apostasy and revival in the south (I Kings 14:21-31).
 - a. Rehoboam's apostasy
 - (1) He had 18 wives and 60 concubines.
 - (2) Introduced pagan worship.
 - (3) The Egyptian army (Pharaoh Shishak) plundered Jerusalem, took golden shields of Solomon.
 - b. Good King Asa, 911-870 B.C. (41 years)
 - (1) A godly king. Revival under Asa. Removed evil in the land (I Kings 15:9-15).
 - (2) Asa was a builder,
 - (3) Defeated Baasha, King of Israel (I Kings 15:16-22).
6. The evil kings of the north.
 - a. Introduction:
 - (1) Kings not in line, Genesis 49:10
 - (2) Kings not anointed
 - (3) Priest not Levitical
 - (4) Jerusalem not place of sacrifice
 - (5) Few prophets
 - b. Nadab, the son of Jeroboam, 910-909 B.C.
 - (1) Assassinated by Baasha
 - (2) Line stops with Nadab
 - c. Baasha 909-886 B.C. – Fought King Asa of Judah.
 - d. Elah, 886-885 B.C.
 - (1) Son of Baasha
 - (2) Assassinated Zimri when drunk
 - e. Tibni, 885-880 B.C.
 - (1) Not clear title, reigned with Omri
 - (2) Died in civil war with Omri
 - f. Omri, 885-874 B.C. (made the Northern Kingdom strong and great)
 - (1) United the Northern Kingdom.
 - (2) Transferred capital city to Samaria.
 - (3) Made peace with Judah.
 - (4) Listed on Moabite stone.
 - (5) Alliance with Phoenicians.
 - g. Ahab, 874-853 B.C.
 - (1) Followed Baal (I Kings 16:28-33).
 - (2) Influenced by wife Jezebel.
 - (3) Made an alliance with King Jehoshaphat of Judah.
 - (4) Confronted by Elijah.

Chapter Eight

The Prophets: Elijah, Elisha, and Isaiah

I. Introduction to the Office of the Prophets

A. Description of the Prophets/Prophecy

1. Last section of Old Testament
2. Prophecy throughout Old Testament
3. Three-fold, meaning of prophecy
Forth-tell, to give God's message (exhortation)
For-tell, in place of God (pronounce)
Fore-tell, future (predict)
4. Most of the prophet's content is preaching, not prediction of the future.
5. Words to describe the prophet:
Roeh, "seer" 12 times, (I Samuel 9:9), "saw vision."
Nabhi, "announcer" one who heard God, "thus saith God."

B. Method of Prophecy

1. Courageous – "Thou are the man."
2. Confrontational – "Thus said the Lord."
3. Corrective, "Turn O Israel."
4. Conditional, "If thou wilt . . . God will."
5. Charismatic, "The Spirit of the Lord came upon me."

C. Marks of A True Prophet

1. There were false prophets/who?
2. Deuteronomy 18:15-18, 20-22; 13:1-4
 - a. Harmony with law (18:20; 13:4)
 - b. Miracle to authenticate (13:1)
 - c. 100 percent fulfillment (18:21-22; 13:2)
 - d. Motivate to love (13:3)
 - e. Spiritual discernment

D. Type of Message

1. Visual/object lesson. Ezekiel and Jeremiah.
2. Verbal/sermons/write.

E. How God Communicated and Led His People

The Problem – Most of the People Could Not Read or Write.

1. Hear actual voice of God

2. Internal leading, urge
3. Urim and Thummim (Exodus 28:30), or cast lots
4. Prophets spoken or decided (Judges 4:4-5)
5. Sing Psalm
6. Repeat Proverbs
7. Teaching priest, (Jehoshaphat re-established, revival)
8. Symbols of Tabernacle
9. Sacrifices
10. Megilloth (read at feast)
11. Feast days, i.e., Passover, Pentecost, and Tabernacles
12. Symbolic events, miracles

II. Elijah

A. Introduction to Elijah: Ministry to Israel

1. Ahab is King in the north. “More evil” (I Kings 16:30)
2. Queen Jezebel stirred her husband Ahab to evil.
3. Elijah the Tishbite, from town of “stranger.”
4. Elijah, “with a nature like ours” (James 5:17).
5. The Word of the Lord came to him.
6. Secret – prayer.
7. Rough outdoors/confrontational
8. Non-writing prophet (sermon not recorded)
9. 7 miracles – The message was the messenger.

B. Prediction

1. No rain for 3 years (I Kings 17:1), 3 ½ years, (James 5:17).
2. Word of the Lord came to Him (I Kings 17:2).
3. Brook Cherith – ravens fed, brook dried up.

C. Zarephath

1. Coast of Phoenicia
2. Unlikely circumstance, widow, famine, a barrel of meal and cruse of oil.
3. Son died, mother blamed Elijah.
4. Elijah raises him to life.

D. Elijah Confronts Ahab (I Kings 18:1-17)

1. Go to Ahab and tell him it will rain.
2. “Art thou he that troubleth Israel?”
3. Mount Carmel – 15 miles long on top; 450 prophets of Baal were there.
4. “The God that answers by fire” (verse 22)
5. Baal was the sun god and fertility god.

6. Unsaved priests pray from morning until 4 pm, Elijah mocked.
7. Twelve stone to repair altar. (Four barrels of water three times).
8. "Lord God of Abraham, Isaac, and Israel."
9. Ask for vindication so unsaved would know God.
10. God answered by fire.
11. Then Elijah prayed on face for God to send rain. Told servant go look seven times.
12. Ahab rode in chariot. But Elijah out ran the horses.

E. Elijah Discouraged

1. Jezebel sent message she would kill Elijah.
2. Elijah went 40 days to Horeb (Sinai).
3. God answers with wind, earthquake, fire, and the still small voice.
4. How to break discouragement:
 - a. Physical food.
 - b. Go back to place of spiritual commitment.
 - c. Listen to the Word of God.
 - d. Go to work/anoint.
 - e. Establish positive habits/not break negative habits.
5. Elijah was instructed:
 - a. Anoint Hazael, king of Syria.
 - b. Anoint Jehu, king of (north) Israel.
 - c. Anoint Elisha, prophet in your place (10 years training).

F. Ahab and Naboth's Vineyard (I Kings 21:1)

1. Naboth owned vineyard next to palace.
2. Could not sell (landmark).
3. Queen Jezebel hired false witnesses.
4. Property went to king at Naboth's death.
5. Elijah met Ahab in the vineyard with this prediction: "Dogs will lick your blood where they licked Naboth's blood," "God will cut off your line," and "Dog's will eat Jezebel."

G. Death of Ahab

1. Ahab, King of Israel, and Jehoshaphat, King of Judah, went to battle with Syria over Gilead.
2. Ahab disguised, Jehoshaphat was tall, so enemy saw him and chased him as he ran away.
3. *A certain man drew a bow at a venture ...* (I Kings 22:34). Ahab died in Samaria. When they washed his chariot, the dogs licked up his blood, just as Elijah predicted.

H. Translation of Elijah

1. Elijah and others knew what would happen (II Kings 2:1).
2. At Gilgal, Elisha said, "I will not leave you."
3. Elijah took mantle (sign of office) and struck Jordan River and it parted.
4. Elisha asked a "double portion" (verse 9).
 - a. Character – meek.
 - b. Birthright and blessing (Genesis 27:36). Line and money.
 - c. Twice the power, he did 14 miracles.
5. "If you see me when I am taken."
6. Chariot of fire and horsemen of fire parted them (went in whirlwind).
7. He came back at Mount of Transfiguration.
8. Comes back at Tribulation, two witnesses killed, "It is appointed ... once to die."

III. Elisha

A. Elisha And Elijah Are More Different Than Similar.

Elijah	Elisha
Wilderness	<u>Palace</u>
No home	Peace of home
<u>Alone (hid) 3 ½ years</u>	<u>Followers</u>
<u>Solitude</u>	Fellowship
Denunciation	Teaching
Rebuker of kings	Friend of kings
<u>Went to people</u>	<u>People came to him</u>
Exclusiveness	Friends
Fierce	Gentle
<u>Cared for self</u>	Cared for others
Extraordinary death (?)	Ordinary death

B. Elijah 7 Miracles, Elisha 14 Miracles (II Kings)

1. Jordan divided (2:14).
2. Waters healed in Jericho (2:21).
3. Bears from woods kill rebellious teens (2:23).
4. Oil for widow (4:1-6).
5. Gift of son to barren parents (4:16).
6. Rose from dead (4:35).
7. Heal of pottage (4:41).
8. Feed miraculously (4:42-44).
9. Naaman healed (5:10).
10. Gehazi smitten (5:27).
11. Iron swims (6:6).
12. Sight to see angels (6:17).
13. Blindness to Syrians (6:1 8).

14. One raised after Elisha's death (13:21).
- C. During Elisha's ministry, the godly King Jehoshaphat died. His ungodly son, Jehoram, and next son lost land, possession, etc. (Not in Matthew's genealogy).
 - D. Northern Kingdom gets stronger.
 - E. Syria plans invasion. God informs Elisha. He warns the king.
 - F. Naaman, a Syrian military officer comes to Elisha for healing.
 - G. King of Syria tried to capture Elisha (II Kings 6:14). Open eyes of servant.
 - H. Blind Syrians marched into Samaria.
 - I. Four lepers at the gate of Samaria. Syrians flee. Elisha predicted (II Kings 6:24).
 - J. Elisha sent a prophet-in-training to anoint Jehu king of Israel.
 - K. King Jehu is strong, murders many, chariot driver.
 - L. Drove to palace, twice messengers tried to intercept him. Jehu shot Joram with an arrow. King Ahaziah of the south escaped to Megiddo but was killed there. Jehu tracked down and murdered 42 nephews of King Ahaziah of the south.
 - M. Jehu came to city gate. Jezebel greeted from window. Three eunuchs threw her down. The dogs ate her flesh as Elijah had prophesied.
 - N. Ahab had 70 sons over 70 cities. The elders beheaded and sent heads to Jehu.
 - O. Jehu purged idol worship, but did not lead nation to God. "A bad man following good principles."
 - P. Athaliah, evil queen in godly south. All sons in line killed but one. The baby Joash hid in the temple by Jehoiada, the high priest. At age 7, Joash's coronation (II Kings 11:14).
 - Q. The south prospered under King Joash with Jehoiada's guidance.
 1. Covenant with northern Israel – peace
 2. Destroyed idols
 3. Temple worship restored

R. Joash turned against God after Jehoiada died. The priest's son, Zechariah, rebuked kings. He was stoned by people under the king's direction.

S. Syria attacked Judah, Joash was wounded in battle, killed at home as revenge for stoning Zechariah (II Chronicles 24:23).

IV. Isaiah

Introduction to Isaiah

1. Isaiah is c.
2. Called the prince of prophets.
3. Isaiah demonstrates that the spiritual can influence the political.
4. Isaiah is the chief of writing prophets.
5. Isaiah is the prophet of personal redemption while other prophets have messages of national repentance, national judgment, of themes related to current events.

A. Authorship

Who: Isaiah, "Yeshu Yahu," the Lord is salvation.
When: Born during reign of Uzziah. His ministry covers the time of Uzziah, Jotham, Ahaz, and Hezekiah.
Wrote: About 680 B.C.
To Whom: Judah (Southern Kingdom)
Where: Jerusalem
Why: Last major warning to Southern Kingdom before the rise of Babylon

B. Critical View: The Liberal Believes Isaiah Was Written By Multiple Authors

Thesis: There are different styles and different themes that were produced by different authors.

1. Chapter 1-39, Judean Isaiah. Chapter 40-66, Deutero-Isaiah wrote in Babylon captivity.
2. This is the same style of argument of the JEPD hypothesis.
3. Some hold to Trito-Isaiah authorship.
4. Others hold to a multiple-Isaiah's authorship.
5. Holloday believes 12 Isaiahs wrote the book.

Arguments for Unity in Isaiah

1. Stylistic differences are due to content, not different authors.
2. The title of God is the key to its unity. The title "Holy one of Israel" occurs 12 times in chapters 1-39, and 14 times in chapters 40-66.

3. New Testament quoted both halves of Isaiah: Matthew 3:3, Luke 3:4, John 12:38-41, Acts 8:28-34, Romans 10:16, 20.
4. Jesus quoted both halves of the book and ascribed both to Isaiah.
5. The types of vegetation and geography mentioned in part two is Palestinian not Babylonian.
6. There is no break in the Dead Sea Scroll between chapters 39 and 40. The division occurs in the middle of a line. There is no paragraph break.
7. The burden of proof is on the critics because Isaiah claims to have written both sides.

Call of Isaiah - Background 1:1

C. Uzziah, II Chronicles 26:1-23

1. Uzziah was a good king who went bad in his old age.
2. Sought the Lord, II Chronicles 26:5.
3. He rebuilt forts and the wall of Jerusalem. He built farms and wells.
4. Uzziah has 2,600 military leaders (26:12), 307,500 in army (26:13).
5. When he was strong, he was lifted up with pride.
 - a. Went into temple and into the priest's office.
 - b. Azariah and 24 priests tried to stop him.
 - c. Uzziah was mad (26:19).
 - d. He was immediately judged with leprosy (26:20).
6. His son, Jotham, was good son, a godly king, but not a revival king.
7. His grandson, Ahaz, was the worst king in Judah. Ahaz was nine years old when his grandpa sinned. This was not a positive, but a negative influence.

D. God's Call To Isaiah - Isaiah 6:1-13

1. Confrontation and call, (6:1-4). Uzziah was a godly king who died in judgment. Seraphim = burning (plural). Holy, Holy, Holy = implied trinity.
2. Confession (6:5). "Woe is me," message of prophetic judgment.
3. Consecration (6:6-7). Altar = place of sacrifice.
4. Call from God, (6:8). "Us" implies trinity.
5. Commission, (6:9-13). God told Isaiah he would fail and Judah would go into captivity.

E. Historic Interlude – Isaiah 36:39

1. Chapter 36 – Sennacherib's invasion. Ruled Assyria 705-681 B.C. Captured 46 cities and demanded the surrender of Jerusalem. The Chronicle of Sennacherib. "I shut up Hezekiah like a caged bird within his royal capital." Sennacherib fled Judah upon report of a pending invasion of Thirhakah, Ethiopian ruler of Egypt's 25th dynasty.

2. Chapter 37 – Sennacherib’s message to Isaiah. The angel of the Lord (a Christophany) judged Assyria and 185,000 died. Northern Israel already in captivity (722 B.C.) to Assyria.
3. Chapter 38 – Hezekiah’s sickness.
 - a. Chapter 38 and 39 is deliberately out of chronological order to introduce the theme of “Babylon,” The focus of the second half of Isaiah.
 - b. Hezekiah was sick. He prayed for healing and was given 15 additional years. Why?
 - To deliver Israel from Assyria.
 - To have a male heir.
 - c. “The shadow of decree” (38:8), steps of sundial, reversed 10 degrees. What happened?
 - a. Reverse spin on axis.
 - b. Stop spin.
 - c. Another way.
4. Chapter 39 – Hezekiah’s sin
 - a. King of Babylon (the Usurper), sent a letter to win Hezekiah’s friendship (sick or get-well card).
 - b. Hezekiah showed his treasure house to foreign ambassadors (39:2).
 - c. Isaiah’s message to Hezekiah, “All will be carried to Babylon” (39:6-7).

F. Prophecies of Christ in Isaiah

1. Virgin birth. *Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel* (Isaiah 7:14).
 - a. Messianic prediction.
 - b. Dual-fulfillment. Sign-oath, “Miracle.” Almah. “Young virgin of marriageable age.” Septuagint (LXX) and Matthew 1:23 use PARTHENOS – always translated “virgin.”
2. Child-ruler, mighty God. *For unto us a child is born, unto us a son is given: and the government will be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace* (Isaiah 9:6).

Chapter Nine Minor Prophets

I. Introduction

A. The prophets – Minor prophets were raised up of God in times of:

1. Declension
2. Apostasy. They were revivalists and patriots speaking on behalf of God to the heart and conscience of the nation, calling individuals and the nation back to God.

B. Their emphasis

1. They spoke to local and immediate circumstances.
2. They have the covenant people of Israel in focus:
 - a. Their sin
 - b. Their failure
 - c. Coming judgment
 - d. The nation's glorious future
3. The Gentiles are mentioned as:
 - a. The tools of chastisement against Israel
 - b. Opponents of the covenant people
 - c. Their future judgment
 - d. Illustrations of God's developing plan with world empires
4. Predictive prophecy has a two-fold perspective:
 - a. To the immediate future, dealing with Israel
 - b. To the long-range future, dealing with the re-establishment of the nation Israel and its exhalation
5. Predictive prophecy relates to a promised redeemer.
 - a. A suffering Savior
 - b. A coming triumphant Savior

II. Chronological Order of the Prophets

Pre-Exile

- A. To Nineveh (Assyria)-Jonah, 784-770 B.C.
- B. To Israel (Northern Ten Tribes) Amos, 765-755 B.C., Hosea, 755-720 B.C.
- C. To Judah (Southern Two Tribes) Obadiah, 840-830 B.C., Joel, 825-812 B.C. Isaiah*, 760-698 B.C., Micah, 735-687 B.C., Nahum, 650-620 B.C., Habakkuk, 630-610 B.C., Zephaniah, 635-625 B.C., Jeremiah*, 629-588 B.C.

During Exile

- Ezekiel*, 595-574 B.C., Daniel*, 607-534 B.C.

Post Exile (See separate chapters)
Haggai, 520 B.C.
Zechariah, 520-518 B.C.
Malachi, 435-430 B.C.

*MAJOR PROPHETS (see separate chapters)

III. Jonah

Who: Jonah “dove”
When: 784-770 B.C.
To Whom: Israel and Assyria
Where: Northern Kingdom and Nineveh
Why: God will stop His hand of judgment if you repent (universal offer of salvation).

1. Assyria (Nineveh) was no threat to Israel when Jonah went to preach there.
2. Why Nineveh? To preserve Assyria from the judgment of God so she could be the instrument of judgment to the Northern Kingdom.
3. Two problems:
 - a. Jonah refused because Assyria was a cruel and wicked people.
 - b. Jonah is a bigoted prophet with an angry spirit.
4. Outline of the book of Jonah:
Chapter 1-2 The call and disobedience of Jonah
Chapter 3 The repeat call and obedience of Jonah
5. The Sovereignty of God
1:4 God sent a wind
1:17 God prepares a fish
2:10 God speaks to a fish
4:6 God prepares a bush
4:8 God prepares a hot wind
“God is preparing a messenger, not the message.”
6. Forty days – 40 is the number of judgment.
7. The credibility of Jonah is often doubted. “What you think of Jonah is what you think of Christ,” Jesus vouched for Jonah, Matthew 12:39-41.
8. Did Jonah die in the belly of the fish?
No:
 - a. Not necessary to the story
 - b. No resurrection in Old TestamentYes:
 - a. Jonah is the type of Christ – died and raised
 - b. “Out of belly of Sheol cried” (2:2)
 - c. “Brought my life up from the pit” (2:8)
9. Why did Nineveh repent? The man, Jonah, was a sign. Jesus is greater than Jonah.
10. Symbolize the Old Testament evangelism of Gentiles.

IV. Amos

Who: Amos, a herdsman from Tekoa (not the son of a prophet, 7:14)
When: 765-755 B.C.
To Whom: Israel in the north
Where: Bethel, the worship center of apostate Israel
Why: To warn of judgment using the picture of the coming Christ.

Outline:

1. Judgment on nations surrounding Israel 1:1-2:3.
 - a. Historical setting, during King Uzziah, (Judah) and King Jeroboam (Israel), verse 1.
 - b. List of nations: Syria (Damascus), verse 3; Philistia (Gaza), verse 6; Tyre, verse 9; Edom, verse 11; Ammon, verse 13; and Moab 2:1.
2. Judgment of God's people 2:4-9:15.
 - a. The problem: sin therefore judgment
 - b. The warning: "Prepare to meet thy God" (4:12)
 - c. The promise: "Seek me and ye shall live" (5:4)

V. Hosea

Who: Hosea, name means "salvation"
When: 755-720 B.C.
To Whom: Israel (Northern Kingdom) contemporary to Micah in south
Where: Northern kingdom
Why: To demonstrate that Israel is apostate and sinful, but still loved by God (undying love).

1. Hosea writes in an abrupt style, using figures and metaphors. He pictures Israel as an adulterous wife who is rejected, but later is cleansed and restored. His distinctive message is summed up by the distinctive words, *Lo-Ammi* meaning, "not my people," and *Ammi* meaning, "my people."
2. The dishonored wife – 1:1-3:5
Hosea commanded to take a wife of whoredom (1:3)
Hosea's family: Wife – Gomer, daughter – *Lo-Muhamah*, "no mercy," Son – *Lo-Ammi* "not my people."
3. Key promise: *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days.* (Hosea 3:4-5)

VI. Obadiah

Who: Obadiah, prophet to Judah

When: 840-830 B.C.
To Whom: Judah during reign of Athaliah (?) early view, or during reign of Jehoram when captives were carried away (v. 11-14).
Why: To warn Edom and support Judah.

1. The doom of Edom, because they took advantage of Judah – 1:1-16
2. The ultimate deliverance of Judah –1:17-21.
Introduction of phrase “the day of the Lord” (verse 15).

VII. Joel

Who: Joel, a contemporary of Elisha (school of prophets).
When: 825-812 B.C.
To Whom: To Judah the southern nation.
Why: Uses illustration of locust invasion to warn of coming future judgment

1. Message to present conditions (insect invasion) 1:1-2:27
2. Message of future blessing 2:28-32 (double fulfillment)
3. Message of restoration 3:1-21

VIII. Micah

Who: Micah, a contemporary of Isaiah
When: 735-687 B.C.
To Whom: Judah primarily but also includes Israel
When: To tell of coming judgment and restoration blessing

1. Message against sins of Israel and Judah, Chapter 1-2
2. Message of the future kingdom, Chapter 4
3. Message of the place where the coming Savior will be born, Chapter 5. *But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth to be ruler in Israel; whose goings forth have been from of old, from everlasting* (Micah 5:2).
4. Final plea for people to return to Jehovah, Chapter 6-7.

IX. Nahum

Who: Nahum
When: 650-620 B.C.
To Whom: Judah
Why: To explain God’s judgment on Nineveh, Assyria

1. Nahum preaches concerning Nineveh approximately 100 years after Jonah visits the city and brought revival.
2. Nineveh, an incredibly cruel people.

3. Promise, *The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him* (Nahum 1:7).

X. Habakkuk

Who: Habakkuk, a southern priest and prophet.
When: 630-610 B.C. after Josiah's revival is over, before Nebuchadnezzar's invasion, 605 B.C.
To Whom: Judah
Why: Sure coming of divine judgments and future restoration.

1. Setting: The revival of Josiah (622-609 B.C.) was outward and superficial. Hope for the continuation of Judah as an established nation is fading. Nineveh falls, 612 B.C. Babylon is growing as a world power.
2. His message:
 - a. There will be judgment in your day.
 - b. Babylon is not yet great.
 - c. Babylon is coming.
3. The concern of Habakkuk: "Lord why don't you judge sin?" God's answer, "I'm going to send Babylon to be judged." Habakkuk's questions, "Lord you are holy, how can you use Babylon?" Babylon will be judged.

XI. Zephaniah

Who: Zephaniah, the great-great grandson of Hezekiah (a royal prophet and relative of King Josiah)
When: 635-625 B.C.
To Whom: Judah
Where: Jerusalem
Why: To tell of the coming "Day of the Lord." Yet in judgment, God will protect His people.

1. Zephaniah was a contemporary of Jeremiah and ministered during the "superficial" revival of Josiah (more outward than inward). He spoke to the inward moral state that would make impending judgment inevitable.
2. Outline:
 - a. The wrath of God in the whole world, and specifically on Judah (1:1-6).
 - b. The day of the Lord (1:7-2:4)
 - c. Wrath on the Gentiles (2:4-3:7).
 - d. God's deliverance of the remnant (3:8-20)
3. Theme for Josiah's revival: *Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger* (Zephaniah 2:3).

Chapter Ten

Jeremiah and Ezekiel

I. The Book of Jeremiah

Who:	Jeremiah, <u>quoted</u> by Daniel and Ezra
When:	During last four kings of Judah, 626-586 B.C.
To Whom:	Southern Kingdom and the remnant of Egypt
Why:	Final warning of coming captivity by Babylon

A. Historical Background

1. Hezekiah: A revival king – II Chronicles 29:1-32: 32
2. Manasseh: An evil king – II Chronicles 32:32-33: 20
3. Amon: An evil king – II Chronicles 33:21-25
4. Josiah, 640-608 B.C.: A good (revival) king – II Chronicles 34:1-36: 27
Early reforms
 - a. Repaired the Temple
 - b. Book of Deuteronomy discovered and read
 - c. Passover kept
 - d. Revival under Josiah ends with his death in battle against Pharaoh Necho – II Chronicles 35:20-27.
5. Jeremiah called in 13th year of Josiah (1:2). His father was Hilkiah, the priest of revival.
6. Jehoahaz, 608 B.C. reigned 3 months, an evil king – II Chronicles 36:1-3
He was Necho's vassal taken to Egypt. Nineveh falls to Babylon in 607 B.C.
7. Jehoiakim, 608-697 B.C. an evil king – II Chronicles 36:4-8
Chapters in Jeremiah that relate to him: 13-20, 25-26, and 35-36. Vassal to Necho, but Nebuchadnezzar defeated Necho at Battle of Carchemish in 605 B.C. Then Nebuchadnezzar took first the captives to Babylon (Daniel).
Jehoiakim branded Jeremiah a traitor. Jeremiah predicted 70 years captivity, but the Jewish people believed Jerusalem was invincible.
8. Jehoiachin, 597 B.C. (3-month reign) – II Chronicles 36:9-10.
9. Zedekiah, an evil king, 597-586 B.C. – II Chronicles 36: 11-21. Chapters in Jeremiah that relate to him: 21-24, 27-34, 37-39. Zedekiah consulted privately with Jeremiah, but threw him into a slime pit.
10. Jerusalem destroyed, 586 B.C. Walls destroyed, temple destroyed. Book of Lamentations was an eye-witness lament over destruction siege of Jerusalem that lasted 1 ½ years.
11. Nebuchadnezzar told his army to release Jeremiah because of his prophecies. The Jewish remnant forced Jeremiah to Egypt. At Tahapanes, Jews built "a" temple that included animal sacrifices.

B. Jeremiah's Message

1. Repent of sin. The rejection of Jeremiah's message led to judgment. "I divorced Israel and I will divorce you."
2. Submit to Babylon
3. Remain in land

C. Jeremiah's Key Prophecies

1. 70 year captivity: *And this whole land shall be a desolation ... and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations (Jeremiah 25:11-12).*
2. Coming Righteous Branch: *Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth (Jeremiah 23:5).*
3. New Covenant: *Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more (Jeremiah 31:31-34).*

D. The Authenticity of the Book of Jeremiah

1. The Lachish letters written on ostraca (broken pottery) 588-586 B.C. reflects events and culture of Jeremiah.
2. Jesus quoted Jeremiah and treated him as author
3. Other New Testament writers quote Jeremiah

E. The Prophets Call Jeremiah a Priest and Prophet

Then the word of the LORD came to me, saying: "Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations." Then said I: "Ah, Lord GOD! Behold, I cannot speak, for I am a youth." But the LORD said to me: "Do not say, 'I am a youth,' For you shall go to all to whom I send you, And whatever I command you, you shall speak. Do not be afraid of their faces, for I am with you to deliver you," says the LORD. Then the LORD put forth His hand and touched my mouth, and the LORD said to me:

“Behold, I have put My words in your mouth. See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant.” (Jeremiah 1:4-10, NKJV).

Jeremiah’s Call (1:4-10) Incapable	Isaiah’s Call (6:1-14) Unworthy
<u>Encourage</u>	<u>Break</u>
<u>Slowly</u>	<u>Suddenly</u>
<u>Success</u>	<u>Failure</u>
<u>Fill</u> tongue from mother’s womb	<u>Cleanse</u> tongue from king’s court

What is a call?

1. Burden - message Jeremiah 1:1; Malachi 1:1
2. Desire - Jeremiah 20:9
3. Fruit - John 15:16

II. The Book of Ezekiel

Who: Ezekiel, a prophet and priest
 When: 593-573 B.C.
 To Whom: Jewish exiles in Babylon.
 Where: Scattered in captivity
 Why: To explain why God allowed destruction of temple and city. To explain why they are in captivity.

A. Introduction to Ezekiel

1. Ezekiel was taken captive to Babylon in 597 B.C. with Jehoiakim. Jeremiah was in Jerusalem when he left. Daniel had been in Babylon for 10 years when Ezekiel arrived in Babylon.
2. The Book of Ezekiel is autobiographical. He refers to himself as “Son of Man” 79 times. This title is a “representative man.” Jesus used this title for Himself to identify with humanity.

B. Key Issues in Ezekiel

1. The emphasis on the Shekinah glory, a “revelation of God’s glory,” which is God’s Presence among His people.
 - a. Departure of God’s glory (symbolic place of God’s Presence) (Ezekiel 9-11)
 - (1) Ark of the Covenant
 - (2) Between the cherubim
 - (3) The Holy of Holies
 - (4) Solomon’s temple
 - b. Reasons for departure:

- (1) Image of jealousy (Babylonian god) (8:5)
- (2) Idols on temple walls (Canaanite god) (8:10)
- (3) Women weeping for Tammuz (Assyrian god) (8:14)
- (4) 25 men worshipping the sun (Egyptian god)
- (5) Ichabod – “glory departs” (8:16)
- c. Departure – gradual/reluctant.
 - (1) Above the cherubim (9:3)
 - (2) Over threshold of Holy of Holies (10:4)
 - (3) High over cherubim (10:18)
 - (4) Over Mount of Olives (11:23)
- d. God’s glory left and never returned.
The six temples:
 - (1) Solomon
 - (2) Zerubbabel (Ezra’s)
 - (3) Herod
 - (4) Tribulation
 - (5) Millennial
 - (6) Eternal
- e. Israel’s future:
 - (1) Temple, Chapter 40-48
 - (2) Return to land, Chapter 37
 - (3) Millennial kingdom, Chapter 36

C. Preparation for God’s Glory, 25-32

- 1. Prediction concerning Tyre and Sidon, (25-28).
A place to spread nets (26:4)
Nebuchadnezzar destroyed (26:7)
Alexander took island (26:14)
- 2. Egypt (29-32). Conquered by Babylon, Persia, Greece, and Rome.

D. Restoration (33:39)

- 1. Land regained, Chapter 37. The Valley of Dry Bones
 - a. Nation – “Whole house”
 - b. Dry bones – Israel without spiritual life and scattered among the nations
 - c. Prophecy – preached the Word of God
 - d. Bones came together – the physical re-gathering of Israel into the land
 - e. Land – Israel’s “Promised Land”
 - f. David – Jesus Christ, son of David, David in resurrection.
 - g. Breathe – *rauch* spirit – spiritual life. “All Israel shall be saved” (Romans 11:26).
 - h. My tabernacle (37:27) – Millennial Temple

Solomon’s Temple	Captivity 70 years	Times of the Gentiles	7 years Tribulation	1000 years kingdom Jewish salvation
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E. Return of God's Glory, 40-48

1. Purpose of temple
 - a. Demonstrate God's holiness
 - b. Provide dwelling place for divine glory
 - c. To perpetuate memorial sacrifice
 - d. Center of divine government
 - e. Provide water for healing land (Ezekiel 47:1-12)
2. Purpose of sacrifices
 - a. No relationship to forgiveness
 - b. Memorial in character

Chapter Eleven Daniel and Esther

I. Introduction

- Daniel was carried into captivity at age 15 to Babylon 605 B.C.
- Daniel is the last of the Major Prophets in influence and sequence.
- The life of Daniel parallels to Joseph:
 1. No recorded sin
 2. Ministered in Gentile nation
 3. Influenced political leaders
 4. Was faithful to moral purity
 5. Arose from obscurity to national recognition

II. The Book of Daniel

Who: Daniel: A prophet and Hebrew captive
When: 605 – 535 B.C.
To Whom: Captive of Israel and Gentile world powers
Where: In Babylon.
Why: To encourage exiles and to witness to Gentiles

A. Critical view

1. The book of Daniel is only literary fiction.
2. The book was written by an unknown author.
3. The book was written in the first century A.D.
4. The book is placed by Jews with Jewish writings, not prophets.
5. The book was written in both Aramaic and Hebrew.

B. Arguments Against Critical View

1. The Aramaic language is classical or earlier, which supports the conservative views.
2. The Dead Sea Scrolls include Daniel.
3. Jesus recognized Daniel as both a prophet and author.
4. There is early Jewish acceptance, i.e., Baruch, Josephus, LXX, Ezekiel

C. Historical setting

1. Nebuchadnezzar invaded Judah in August, 605 B.C. Daniel was taken captive and the temple was pillaged. Nebuchadnezzar again invaded Jerusalem in 597 B.C., taking captives and spoils. Finally, Nebuchadnezzar destroyed Jerusalem in 586 B.C.

2. Babylon was the greatest city in the ancient near East. It was surrounded by 12 miles of double walls, 35 feet high, 25 feet thick, with 360 battle towers. Babylon had a ziggurat 288 feet high with a gold statue of Marduk (50,000 pounds). The hanging gardens were listed in the Seven Wonders of the World. Babylon was built with beautiful blue glazed brick, giving a glowing effect.

D. Languages

1. Hebrew language, 1:1; 2:4 and 8:1; 12:13
2. Aramaic language, 2:5 to 7:28.
(This is trade language, not Akkadian).

E. Historical Section, Chapters 1-6

Chapter One: Faithfulness to the Lord:

1. Daniel means, “God is my judge.” His name changed to Belteshazzar – “Bel is my protector.”
2. Hananiah means, “Mercy of Lord.” Changed to Shadrach, “Mercy of Mukluk.”
3. Mishael means, “Servant of Yahweh.” Changed to Meshach
4. Azariah means, “Whom Jehovah helps” Changed to Abednego

Three-Year Training Course of Studies

1. Astronomy
2. Mathematics
3. Akkadian
4. Metrology
5. Astrology
6. Architecture

Why Daniel Would Not Eat the King’s Delicacies

1. Wine: intoxicating
2. Meat: unclean (scavenger).
3. Offered to idols. “Daniel purposed in his heart” (verse 8)

Chapter Two: The Vision of Nebuchadnezzar and its Interpretation

1. Nebuchadnezzar’s dream, an image (2:31-35)
2. Nebuchadnezzar’s wrath (2:13)
3. The interpretation given to Daniel (2:19-28). The dream involved the “latter days” (verse 28)
4. Daniel and his three friends were promoted (2:46-49)

1. Daniel predicted coming world powers that influenced Israel and Promised Land.
2. Why did Daniel not mention Chinese, Aztecs, etc.? Because the key to world history is God's program with the Jews – Jewish history.

B. Chapter Two: Nebuchadnezzar's Dream Image

1. The prophecies in Chapter 2 and 7 are parallel.
2. It began with a night vision (verse 19).
3. Nebuchadnezzar insisted his wise men tell both the dream and the interpretation (verse 9).
4. The dream involved, "latter days" (verse 28) that should "come to pass" (verse 29).

Head Gold (verse 32)
 Arms Silver (verse 32)
 Belly Brass (verse 32)
 Legs Iron (verse 33)

Toes Iron & Clay (verse 33)
 Stone
 Break Feet
 Become kingdom of Christ

5. Observations:
 - a. Metals – decrease in value
 - b. Metals – increase in strength
 - c. Image is top heavy and unstable
 - d. Positive: nations are good
6. Interpretation of the dream:
 - a. Head – Babylon, verse 38
 - b. Arms – Medo-Persia, verse 39
 - c. Belly – Greece, verse 39
 - d. Legs – Rome, verse 40
 - e. Toes – Iron and clay – revived Rome, verses 41-43
 - (1) Last kingdom of Antichrist
 - (2) 10 nations in Mediterranean region
 - (a) Actual nations of Europe
 - (b) Transplanted Europeans
 - (c) Symbolic people
 - f. Stone – Kingdom of Christ, verses 44-45

C. Chapter Seven: Nations are Wild Beasts

1. The date, 553 B.C., the first year of Belshazzar's reign.
2. Daniel's dream (night vision), verse 2
3. The sea is symbol of Gentiles, verse 3
4. Another little horn, verse 8
5. Ancient of days, verse 9
6. Son of Man, verse 13, Christ

7. Beast, verse 11, Anti-Christ.

Four Wild Beasts	
1. Lion = <u>Babylon</u> /royalty, greatest, Nebuchadnezzar	
2. Bear = 2 sides greater/3 ribs/ <u>Media-Persia</u>	
3. Leopard = 4 heads/ <u>Greece</u>	
Antigonus – Syria	
Ptolemy – Egypt	
Lysimachus – Greece	
Cassandra – Macedonia	
4. Dreadful = <u>Rome</u>	
a. 10 horns = 10 kings (7:24)	
b. Another horn = antichrist	
c. Speak = blasphemy (verse 25)	
d. Saints = Jews (verse 25)	
Time, times and half = 3 ½ years of the <u>coming tribulation</u>	

8. Historic Daniel is looking to return to Jerusalem and the reestablishment of the kingdom. He is told it will happen after 4 world kingdoms (the last kingdom is divided into ten sections).

Chapter 2	Chapter 7	Chapter 8	World Empire
Gold Babylon	Winged lion		Babylon
Silver Medo-Persia	Bear	Ram 2 horns	Medo-Persia
Brass Greece	Leopard	He goat	Greece
Iron Rome	Dreadful		Rome
Revived Rome Iron & clay	Little horn	Little horn v. 8	Revived Rome
Stone is Jesus	Ancient of Days, v. 22 Kingdom, v. 27		God's kingdom 1000 years The Millennium

D. Chapter Nine: Daniel's 70 weeks

1. Daniel realizes the return is near (Jeremiah 29:8-11). Taken captive 606 B.C. Punishment – 70 years, 536 B. C. - End is near
2. People not ready to return
 - a. They have settled down in beautiful Babylon.
 - b. The Jews need revival before returning home.
3. Daniel makes a collective confession. “We have sinned” (verse 5)
 - a. Daniel prays and fasts (verse 3)
 - b. “The curse” (verse 11) is reference to Deuteronomy 27

4. The national sin is confessed and he makes intercession for revival (9:1-19).
5. God's answer is God's preview.
6. Understanding, Daniel will know and write the prophecy but not participate.
7. The Hebrew word for weeks, *Shaveh* = seven.
 - a. Not weeks of days, but weeks of years.
 - b. 70 periods of time or units of time – a week is 7 years.
8. “Finish the transgression” (verse 24) is national chastisement.
9. 70 weeks = 490 years of Jewish history on the prophetic calendar before the coming of God's kingdom.
 - a. Not a historical or chronological calendar.
 - b. There will be a gap between the 69th and 70th week.
10. The 69 weeks unto, “Messiah cut off,” is 483 years.
11. The prophetic calendar begins in 454 B.C. It begins with the “decree” (commandment) to rebuild Jerusalem, (verse 25).
 - a. 539 B.C. – Cyrus decrees to rebuild temple.
 - b. 519 B.C. – Darius I reconfirms decrees of Cyrus.
 - c. 457 B.C. – Artaxerxes allowed Ezra to rebuild temple.
 - d. 454 B.C. – Decree to Nehemiah to rebuild city of Jerusalem (walls).
12. 7 weeks = 49 years (verse 25)
 62 weeks = 434 years
 69 years = 483 years (weeks)
454 years (Artaxerxes 12th year, Nehemiah) – 483 years
 A.D. 29 – Messiah cut-off/crucifixion
13. A gap starts with the death of Christ. This is an un-dated gap. It is a time of unknown length. (Intercalation).
14. The 70th week (verse 27) is 7 years of tribulation. This is not a missing week, but a future week.
15. Daniel knows what is said, writes it down, but does not understand.
16. Three views of the Kingdom of God (Millennial):
 - a. Pre-millennial – Christ returns before the kingdom.
 - b. Post-millennial – Christ returns after the kingdom.
 - c. Amillennial – no millennium kingdom.
 (1) Kingdom promises fulfilled in heaven.
17. Kingdom promises fulfilled in Church
18. Three views on the rapture.
 - a. Pre-tribulation – Christ comes before the tribulation.
 - b. Post-tribulation – Christ comes after the tribulation.
 - c. Mid-tribulation – Christ comes during the tribulation.

The Book of Esther

Who: Esther, unknown Persian Jew - Mordecai, not Ezra
 When: 450 B.C.
 To Whom: Post-exile Jews – those that did not return
 Where: In dispersion, *diaspora*

Why: To teach the providence of God over the Jewish people outside the Promised Land and the basis for feast of Purim.

I. Problem:

A. Ezra and Nehemiah cleanse the land of mixed marriages, yet God leads Esther to marry a Gentile. “God sets standard, yet deals with people where they are.” Prescriptive and descriptive.

B. Name of God Does Not Appear in Esther

1. “Even when you don’t hear His Name, His Presence is with you.”
2. “The Name of God appears in rebus or acrostics.” When the people of God live in a foreign land, God was there for His children to see, but not His enemies. These are in the Hebrew text, 1:20, 5:4, 5:13, 7:5, and 7:7. For complete references, see E.W. Bullinger, *The Companion Bible*, Zondervan Publishing Company, Grand Rapids, Michigan, 1974, Appendix 60, p. 85.
3. Why rebus or acrostics? God has said He would hide His face from them if they forsake Him.

C. Historical Setting in Persia

1. Cyrus the Great decreed for the Jews to return to the land, 536 B.C.
2. Darius I decreed for the temple to be rebuilt.
3. Xerxes (Ahasuerus) 486-464 B.C., married Esther and Vashti (Amestris) Deposed, 483 B.C. Esther becomes queen, 478 B.C.
Why five years (Esther 2:1)? “After these things,” Xerxes took her to Greece, killed his mistress. Then divorced his wife Vashti and married Esther.
4. Artaxerxes I (Arta means “Son of”) could be son of Esther who sends Nehemiah to rebuild walls – 445 B.C.

D. Main characters

1. Ahasuerus, (Xerxes) king of Persia
2. Esther, Jewish queen
3. Vashti, deposed throne queen
4. Haman, the Agagite, descendent of Amalekites, I Samuel 1:5
Jews suffered because of Saul’s incomplete obedience.
5. Mordecai, cousin of Esther

E. The Setting

1. Feast 180 days. Third year (1:3), 483 B.C. – Vashti refuses:
 - a. Nude
 - b. Royal robe
 - c. Women’s feast

2. “Law of Medes and Persians.” Irrevocable, no trust between two nations. In Babylon, Nebuchadnezzar was law.
3. Beauty contest – hid real name:
 - a. Hadassah = Myrtle
 - b. Esther = Start to hide. Her nationality (2:10).
4. She compromised (2:14). No alternative, God uses people where He finds them.
5. Plot by Bigthan and Teresh (2:21).
6. Mordecai sat in gate (2:21) not as beggar, but as an official in the government.
7. The name “Jew” becomes common (2:5), Mordecai a Benjamite, “son of Saul,” eliminates Haman, son of Agag.”

F. The Problem

1. Mordecai refuses to bow (3:2)
2. Haman’s hatred of Jews (3:5-6)
3. Decree from king (3:8-15)

G. Deliverance

1. Appeal to Esther (4:1)
2. Esther said no! (4:10 -11)
3. “For such a time as this” (4:14)
4. “If I perish, I perish.”
5. “Fast and pray three days.” Vashti won’t go. Esther will go.
6. Esther seeks royal appointment, but there was a divine appointment (royal robes).
7. Wisdom: banquet, invited Haman.

H. Vengeance

1. Gallows prepared (5:9-14)
2. King’s restlessness (6: 1-4)
3. The result, honor to Mordecai
4. Mordecai wouldn’t bow to Haman (his ego), yet all kingdom bowed to Mordecai

I. The Message of Esther

Even when you live out of Promised Land and can’t speak His name, the hand of God will be with you.

1. Esther’s banquet
2. King Xerxes went out mad (7:7)
3. Haman falls on Esther’s bed and is misunderstood
4. Hanged on his own gallows

5. Can't reverse law, but could make a higher law to allow Jews to protect themselves.
6. Many "saved," (8:17). "Became Jews."
7. Mordecai became Prime Minister (Chapter 10). This is not unusual; Jews have risen to top of leadership of many countries of the world. (Civilized western world)
8. Feast of Purim (December 14-15)

Chapter Twelve

Ezra, Haggai, Zechariah, Nehemiah, and Malachi

A. Ezra

Who: Ezra
When: Post exile 438-433 B.C.
To Whom: Those that came out of exile (50,000 with Zerubbabel, 1,500 to 2,000 (?) with Ezra).
Why: To encourage those who returned to be faithful to the Lord. To record the restoration of temple worship. To record the preservation of the line of Messiah.
Where: They return to Jerusalem and Southern Kingdom (Judah)

1. Restoration of Temple (Ezra 1-6):
 - a. Return from Babylon (Ezra 1, 2)
 - (1) Cyrus signs decree (1:1-4). *Thus says the LORD to His anointed, to Cyrus, whose right hand I have held—To subdue nations before him and loose the armor of kings, to open before him the double doors, so that the gates will not be shut* (Isaiah 45:1).
 - (2) A minority (spiritual) responds and returns (1:5-11). “A remnant.”
 - (3) People reclaim their genealogy (2:1-57). Sheshbazzar, governor of Judah, Zerubbabel new governor (1:8), Joshua, high priest.
 - b. Reoccupation of Jerusalem (3, 4)
 - (1) Reclaim their theology (3:1-13), life of faith.
 - (a) Altar was built and the sacrificial system reinstated (3:1-3)
 - (b) Observed feast of tabernacles (3:4)
 - (c) Work began on temple (3:10)
 - (d) Ceremony held when foundation was laid (3:10-13)
 - (2) Hindrances to temple being built (4:1-23)
 - (a) Compromise (4:1-23)
 - (b) Slander (4:4-5)
 - (c) Work ordered stop (4:18-23)
 - c. Reconstruction, (Chapters 5, 6).
 - (1) Haggai and Zechariah begin their ministry, (5:1-2), 16 years later. Their challenge, to rebuild temple.
 - (2) New Persian king, Darius the Great. Takes interest in work. Orders work to be done and paid by his officials (6:1-12).
 - (3) Temple completed – 516 B.C. (6:15).
 - (4) Passover was celebrated in Jerusalem – first time in 70 years (6:19).
2. Ezra: Reformation of the nation (7-10)
 - a. People went to temple, but not in fellowship with God.
 - b. Royal decree and official letter:
 - (1) All Jews encouraged to leave. Those not leaving to give offering, Ezra collected (7:11).
 - (2) Persian officials went to Euphrates to furnish Ezra with what he needed.

- (3) Ezra instructed to select his own officials (7:25-26).
- c. Return of Ezra, (8-9), 458 B.C.
 - (1) Approximately 1,500
 - (2) Ezra has roll call and no Levites are present (8:15)
 - (3) Ezra sends delegation to persuade Levites to come; 300 attend (8:16-20).
 - (4) Fast for safety as they travel (8:22)
- d. Zerubbabel builds the temple
- e. Ezra builds people
- f. Nehemiah builds walls

B. Haggai

Who: Haggai, contemporary of Zechariah (Ezra 6:14)
 When: 520 B.C. (second year of Darius I)
 To Whom: Returned exiles
 Where: Jerusalem
 Why: Motivated to work on unfinished temple

1. Haggai – 16 years after return to land and built altar
 - a. Built suitable housing (1:4)
 - b. Prosperous
2. Great preaching gets results
 - a. Aware Darius would support Jewish temple
 - b. Urged completion of temple
 - c. Within three weeks, they were rebuilding.
3. Post exile name for God/Jehovah Sabbath, means the “Lord of Hosts.” A reference to heavenly host – warfare or service (God of angels). This name never occurs in Pentateuch, rarely in the Psalms.
 Haggai = 14 times
 Zechariah = 50 times
 Malachi = 25 times
 Application: After the nation was defeated, God had angels fight for Him. The nation no longer can defend God’s honor.
4. Theme “Unfinished Temple”
 - “Bring wood” (1:8)
 - “Mine house is waste” (1:9)
 - “I will fill this house with glory” (2:7)
 - “The glory of this latter house shall be greater than the former” (2:9)
5. Temple inferior in costliness and splendor.
6. Temple inferior in spirituality – no cloud of Jehovah.
7. Temple finished in 4 years, 515 B.C., 6th year of Darius.
8. Predicted: *For thus saith the LORD of hosts ... I will shake the heavens, and the earth ... and the desire of all nations shall come: and I will fill this house with glory ...* (Haggai 2:6-7)

C. Zechariah

Who: Zechariah, a Levite (prophet and priest)
 When: 520-500 B.C.
 To Whom: Returned exiles
 Where: Jerusalem
 Why: Prepare for the coming Messiah. Messiah rejected, Chapter 9
 Messiah reigning, Chapter 12-14

1. Ministered with Haggai, Zerubbabel, and Joshua the priest
2. Two-fold theme:
 - a. Good message for the Gentile world –Powers that surround the restored remnant.
 - b. The two advents of Messiah.
3. Two advents of Messiah

(9:9) ... *thy king cometh ... just, and having salvation: lowly, and riding upon an ass ...*

(11:12) ... *So they weighed for my price thirty pieces of silver.*

(12:10) ... *and they shall look upon me whom they have pierced ...*

(13:6) ... *What are these wounds in thine hands? ... Those with which I was wounded in the house of my friends.*

(14:2) ... *I will gather all nations against Jerusalem ...*

(14:4) ... *his feet shall stand in that day upon the mount of Olives, which is before Jerusalem ... and the mount of Olives shall cleave in the midst thereof ... and there shall be a very great valley ...*

(14:8) ... *living waters shall go out from Jerusalem; half of them toward the former sea, and the other half of them toward the hinder sea ...*

(14:16) ... *that every one ... shall even go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of tabernacles.*

D. The Book of Nehemiah

Who: Ezra the scribe-priest
 When: Post-exile, 438-433 B.C.
 To Whom: Returned exiles in the land
 Why: To give details of the re-establishment of the city of Jerusalem and the nation of Israel. To establish the date of the decree to rebuild the walls (A.D.) which fixed the beginning of the 70 weeks. (Daniel 9:25)

Setting:

1. Jews have been back in Jerusalem for 90 years.
2. Nehemiah in high position in Shushan Palace.
3. Last historical book of Old Testament (Ezra older). Ezra and Nehemiah, one scroll.
4. ... *I was in Shushan, the palace* (1:1). Excavations in 1909 by M. DeMorgan found three cities, and four black stone pillars with code of Hammurabi.

5. The phrase “the Jews” mentioned eleven times, 1:2; 2:16; 4:1-2, 12; 5:1, 8, 17; 6:6; 18:23-24.
6. Rebuilding the city of Jerusalem – Nehemiah 1-7
 - a. Opportunity to rebuild (1-3). Artaxerxes may be the son of Esther, who would have been taught by Mordecai. Nehemiah (a Jew), his cupbearer (1:11).
 - b. News of broken walls (1:1-5)
 - (1) Never finished after return
 - (2) They were repaired but neglected
 - (3) Nehemiah surprised
 - c. Nehemiah prays – two key phrases (1:6-11)
 - (1) “Good hand of God upon me” (2:8)
 - (2) “Remember me” (2:1-8)
7. Necessity for wall (2:9-20) – Why were the walls of Jerusalem so important?
 - a. Protection
 - b. Separation from Gentiles
 - c. Rallying point to re-gather remnant
 - d. Establishment of city represented the re-establishment of the nation.
8. Opposition to rebuilding (4-5)

Sanballat = Samaria
Tobiah = Ammon
Gresham = Kedar or Arabia
9. Tactics:
 - a. Ridicule (2:19)
 - b. Mock (4:1)
 - c. Conspire (4:8)
 - d. Compromise (4:20)
10. Problems Nehemiah found
 - a. Discouragement, “Much rubbish” (4:10)
 - b. Fear (4:11)
 - c. Internal strife (5:1-5)
 - d. Enemy wants dialogue (6:1-8)
 - e. Lying prophet (6:10), (hired)
11. Final stages (Chapter 6-7)
 - a. Finish in 52 days (6:15)
 - b. “Perceived it was work of God” (6:16)
 - c. Principles:
 - (1) When you start a job, finish it
 - (2) Leadership begins with a vision or dreams
 - (3) To buy into your dream, buy into your leadership
 - (4) Every man worked where he found himself
 - (5) Bloom in life where you are planted.
12. Revival of citizens, Ezra’s key – reading of God’s Word (8:1-8; 9:3)
 - a. Open book and read it (8:5).
 - b. People stood – reverence (8:5).
 - c. People said “amen” (so be it) (8:6).
 - d. People bowed head to worship. The response to God and His Word (8:6).

- e. Caused people to understand (8:7).
- f. “Read the law of God distinctly and gave the sense” (8:8).
- g. People wept, an emotional response (8:9).

E. Book of Malachi

Who: Malachi means messenger. Some believe this was not a name, but the title of an unknown messenger.

When: 435-430 B.C.

To Whom: Jews

Where: Judah

Why: To warn backsliders of their neglect

1. So little is known about him. Name means messenger . Nom De Plume (?)
2. Ministry coincided – Nehemiah 433 B.C. to 425 B.C. (Nehemiah in Susa)
3. Deterioration of state and worship
4. “Covenant violation” his burden.
 - a. The dishonor and disrespect of God’s people (1:6).
 - b. Offering maimed and diseased (1:13).
 - c. Disregarded marriage vows (2:11-16).
 - d. Not paying their tithes (3:7-11).
5. Result – The Lord sent His messenger
 - a. Purge evil (3:1-6).
 - b. Purify His people (4:1-6).
 - c. It was Elijah – John the Baptist (3:1; 4:5). Law of double fulfillment.
6. ... *the Sun of righteousness arise with healing in his wings* ... (Malachi 4:2).
7. Last word of the Old Testament, “curse.”

ABOUT MORRIS CERULLO



Dr. Morris Cerullo is a man with a heart that beats for reaching and winning souls. More than seven decades in the ministry have been spent in worldwide evangelism, going to the nations, preaching and teaching a powerful, uncompromising message of salvation, healing, and deliverance.

God has used Dr. Cerullo to pioneer overseas ministries and to open many countries that have been considered closed to the gospel. His ministry is accompanied by a manifestation of God's miracle-working power.

Few ministers have had such an impact on the destiny of the nations of the world. Morris Cerullo's life has been sacrificially dedicated to training and equipping pastors, lay people, and evangelists to reach their nations for Christ with a supernatural endowment of God's power.

Many honors have been bestowed on Morris Cerullo, including honorary doctorates of divinity and humanities by academic leaders, spiritual leaders, and presidents of nations in recognition of his achievements and contributions to global evangelization.

God has anointed Dr. Cerullo with a unique ability to communicate to others the power and anointing that God has given to him. He proclaims an uncompromising message from the Word of God as it pertains to salvation, healing, the Baptism of the Holy Spirit, and Christ's Second Coming.

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