

Panorama of the Old Testament

Section One: In the Beginning

1) The Bible – God’s Inerrant Word (Original Writings)

- a) 66 Unified Books, God-Authored books
 - i) 39 Old Testament Books
 - ii) 27 New Testament Books
 - iii) Inerrant – without error in their original writings
 - iv) Provides the complete revelation of God’s will for creation and the salvation of humanity
 - v) Provides divinely inspired final authority for Christians
 - (1) Deuteronomy 27:26
 - (2) 2 Kings 17:13
 - (3) Psalm 19 & 119
 - (4) Matthew 5:17,18
 - (5) John 10:35; 17:17
 - (6) Luke 24:44
 - (7) 2 Timothy 3:16
 - (8) 2 Peter 1:20,21

- b) The Old Testament provides the account of the nation of Israel leading to the coming of God’s Messiah (first a suffering Servant, then a conquering King of Kings)
 - i) Purpose: to bless all of the nations on earth through God’s blessing to Abraham (Gen, 12:1-3)
 - ii) Call: to live according to God’s holiness (Leviticus 11:44)
 - iii) Destiny: to be the people through whom the Messiah would come (Deuteronomy 18:15)
 - iv) Example: to demonstrate examples of great faith (Joseph / Daniel) and great failures of faith

- c) The New Testament reveals the mystery of the Messiah “hidden” in the Old Testament
 - i) Who He IS (Matthew 16:16)
 - ii) Why He came (John 3:16; 10:10)
 - iii) Why He had to suffer and die (Luke 24:46,47)
 - iv) What was accomplished through His death (1 Corinthians 15:50-56)
 - v) Who can receive His gift of salvation (Romans 10:9-13)
 - vi) What will happen when He returns (Matthew 25:31-46)

2) A Documentary of Contrasts

- a) Two Seeds (Gen. 3:15)
 - i) Seed of the serpent (John 8:44)
 - ii) Seed of the woman through Abraham & David (Gal. 3:16)
- b) Two Cities
 - i) Babel/Babylon (Gen. 11:1-9)
 - ii) Salem/Jerusalem (Heb. 12:22-24; Rev. 21:9-27)
- c) Two Lands
 - i) Ur of the Chaldeans (Gen. 11:31)
 - ii) Holy Land/Promised Land (Ex 3:8)
- d) Two Choices
 - i) Flesh & fear
 - ii) Spirit & faith
- e) Two Destinies
 - i) Eternal separation from God in the Lake of Fire (Gen. 2:17, Rev. 20:11-15)

- ii) Eternal life with God in His kingdom (John 3:16, 14:1-6)
- f) Two Types of Hearts
 - i) Wicked and uncircumcised heart of stone (Jer. 17:9-10, Ez. 36:26)
 - ii) Circumcised heart of flesh (Deut. 30:6, Rom. 2:29, Col. 2:11)
- g) Two Fathers
 - i) Father of Lies (John 8:44)
 - ii) The Father of Lights who is in Heaven (Jam. 1:17)
- h) Two World Views
 - i) Materialistic (Ps. 14:1, Rom. 1: 21-23)
 - ii) Theistic (Ex. 3:14, Deut. 6:4, Ps. 19, Rom. 1:19-20)
- i) Two Mountains (Gal. 4:21-27)
 - i) Mount Sinai (Law)
 - ii) Mount Zion (Grace)

3) The Organization of the Old Testament

- a) Books of the Law
 - i) Torah (Hebrew name)
 - ii) Pentateuch (Greek name)
 - iii) Books of Moses – Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
 - b) Historical narrative
 - i) Joshua – Taking possession of God’s promises (land and blessings)
 - ii) Judges and Ruth – Living (and failing) in a Theocracy
 - iii) Samuel, Kings, and Chronicles – The Kingdom Years
 - iv) Ezra, Nehemiah, and Esther – Exiled and Returning Years
 - c) Poetic
 - i) Job and Psalms – Trusting and praising God even through sufferings
 - ii) Proverbs, Ecclesiastes, and Song of Songs – Wisdom in trusting God
 - d) Prophetic
 - i) “Major” Prophets
 - (1) Isaiah (760-698 BC, Judah)
 - (2) Jeremiah & Lamentations (629-588 BC, Judah)
 - (3) Ezekiel (595-574 BC, Judah)
 - (4) Daniel (607-534 BC, Judah)
 - ii) “Minor” Prophets
 - (1) Hosea (785-725 BC, Northern Kingdom)
 - (2) Joel (835-756 BC, Judah)
 - (3) Amos (787 BC, Northern Kingdom)
 - (4) Obadiah (887 BC, Edom)
 - (5) Jonah (862 BC, Assyria)
 - (6) Micah (750-710 BC, Judah)
 - (7) Nahum (713 BC, Assyria)
 - (8) Habakkuk (626 BC, Judah)
 - (9) Zephaniah (630 BC, Judah)
 - (10) Haggai (520 BC, Judah post-exile)
 - (11) Zechariah (520-518, Judah post-exile)
 - (12) Malachi (397 BC, Judah post-exile)
- The “silent years” From Malachi to John the Baptist (400 years, but covered by Dan. 11)

4) Genesis Part One – Chapters 1-11

a) Creation – General Account “The Creation Hymn” (Chapter 1)

Bere’shiyth bara Elohiym shamayim et ehrets

- i) Day One – declared “good”
 - (1) “Heavens” & “Earth”
 - (2) Light called “Day” and God separated it from darkness called “Night”
 - (3) Evening and Morning were Day One (from less ordered to more ordered, dusk to dawn)
- ii) Day Two
 - (1) Firmament (physical expanse) to separate waters above from beneath
 - (2) Firmament called “Heaven”
 - (3) Evening and Morning were the Second Day
- iii) Day Three – declared to be good twice
 - (1) Gathering together of the waters and named Seas
 - (2) Dry Land appears and named Earth – declared good
 - (3) Grass, trees, herbs and all plant life
 - (4) To yield fruit “according to its kind”. This is critically important to our understanding of life.
 - (5) “Seed is in itself” – declared good
 - (6) Evening and Morning were the Third Day
- iv) Day Four – declared good
 - (1) Universe’s luminaries (emanating or reflecting light)
 - (2) Our Sun & Moon
 - (3) Given for man to know signs and seasons (still used today)
 - (4) Evening and Morning were the Fourth Day
- v) Day Five – declared good
 - (1) Sea creatures
 - (2) Bird of the air
 - (3) According to their kind
 - (4) God blessed the life He created (gave them reproductive, life multiplying capacities)
 - (5) God commanded them to be fruitful and multiply and fill the waters and air
 - (6) Evening and Morning were the Fifth Day
- vi) Day Six – declared good and then “very good” as Day Six concluded
 - (1) Earth creatures according to their kind – Good
 - (2) Man made in God’s image (the first and only one of all that God created to bear His image)
 - (3) Man given dominion and authority over all of creation (also first and only)
 - (4) Man commanded to be fruitful and multiply and subdue the earth
 - (5) Man and beast given every herb and fruit that yields seed (vegetarians, no blood = no death)
 - (6) God saw everything that He made; He then declared that it was very good (for our benefit)
 - (a) Fully complete, lacking nothing for all He intended
 - (b) A unified order – from chaos to perfect order
- vii) Day Seven – Blessed and Sanctified by God (2:1-3)
 - (1) God ceases from His creative work (*bara*)
 - (2) Transfer of authority over Earth from God to Man
 - (3) Sabbath Day given as a sign of God’s promise of rest for man (weekly and eternal)
 - (4) No Evening or Morning – the promised rest is eternal without beginning or end

b) Creation – A Detailed Account of Day Six (Chapter 2)

- i) Man as God’s special creation is given the spotlight in the creation account
- ii) Man formed from the dust of the ground
 - (1) Our bodies literally go from dust to dust
 - (2) 17 common elements in the earth and in man
- iii) Adam is to maintain the Garden of Eden that had been planted by God
- iv) Adam names all of the animals who appear to him as male and female

- v) No suitable helper found for Adam
- vi) God declares that it is not good for man to be alone and unique in creation
- vii) Eve is made from Adam's rib after God performs surgery on him
- viii) God institutes marriage between a man and a woman
- ix) Adam and Eve were naked and unashamed (untainted by sin)
- c) **Original Sin – Man's Fall (Chapter 3)**
 - i) Satan appears to Eve with deception
 - (1) Cast's doubt on God's word
 - (2) Mixes lies with truth
 - (3) Appeals to the lust of the eyes, lust of the flesh, and the pride of life (1 John 2:16)
 - (a) Fruit is pleasant to the eyes
 - (b) Good for food (lust of the flesh)
 - (c) You can be like God (pride)
 - ii) Adam Sins
 - (1) Adam was not deceived (1 Timothy 2:14)
 - (2) Adam's choice gives Satan control over creation
 - (3) Satan is charged with murder because of his lies (John 8:44)
 - (4) Death and sin come from Adam, not God
 - (5) All of creation has been subject to the bondage of decay (Romans 8:20,21)
 - (6) Adam and Eve institute the first false religion – try to cover over sin their own way
 - iii) God steps in to deal with the problem
 - (1) Satan Cursed
 - (2) Declares war on Satan and his seed through the Seed of the woman
 - (3) Woman not cursed, but punished
 - (a) Pain in childbearing
 - (b) She will have to be under the authority of her husband
 - (4) Man not cursed, but punished
 - (a) Ground/Earth/Creation cursed for his sake
 - (b) He will now toil and sweat just to get food all the days of his life
 - (c) His toil will produce thorns and thistles
 - (d) Death is immanent, though not immediate
 - (5) Relationship with God will now require sacrifice
 - (a) Shedding of innocent blood required because of man's sin
 - (b) God, not man, will provide the only acceptable covering for shame and nakedness
 - (c) God's perfect garden is protected from any further corruption
 - (6) Man is spared from an eternal existence in his fallen, separated state
- d) **Man's Depravity Multiplies (Chapters 4-6)**
 - i) Cain murders Able; Lamech murders a young man
 - ii) Son's of God take the daughters of man as wives
 - iii) Unnatural offspring creates a gene-pool problem
- e) **God's Judgment on Man's Depravity (Chapters 7-8)**
 - i) Flood to destroy all except Noah and his family
 - ii) Noah is perfect in his generations and declared righteous by God
 - iii) Animals sent to Noah for protection (approximately 1000 "kinds") in pairs of 2 or 7
 - iv) Everything that had the breath of life died in the flood except those with Noah
 - v) The sign of the Covenant with Noah is a rainbow
 - vi) Enmity pronounced between man and beast
- f) **Noah's sons populate the world (Chapters 9-11)**
 - i) Shem – Lineage that leads to Abram, David and Jesus
 - ii) Japheth – Prophesied to be enlarged, but to dwell under the protection of Shem
 - iii) Ham – Father of Canaan who is cursed by Noah for Ham's sin (or his own)

- (1) Nimrod is the first world dictator who sets up the tower of Babel and seeks worship
- iv) God destroys the Tower of Babel and confounds languages to divide the people by families

5) World Populations

a) Japheth

- i) Gomer
 - (1) Cimmerians
 - (2) Ashkenaz: Germans
 - (3) Armenians
 - (4) Turkey
 - (5) Turkestan
- ii) Magog (Ezekiel 38)
 - (1) Scythians
 - (2) Tobolsk (Russia)
- iii) Madai
 - (1) Medes
 - (2) Kurds
- iv) Javan:
 - (1) Greeks
 - (2) Tarshish (British Isles?)
- v) Tiras: Pelasgians of the Aegean; Etruscans of Italy

b) Ham

- i) Cush
 - (1) Nimrod (“we will rebel” – the first dictator of a world rebellion against God); Command and worship (of Nimrod) center – Babel (becomes Babylon)
 - (2) Ethiopia (much of North Africa)
 - (3) Sudan
 - (4) Arabia
- ii) Mizraim (plural)
 - (1) Egypt, Upper & Lower
 - (2) Philistines (Palestinians)
- iii) Put
 - (1) Libya?
 - (2) North Africa
- iv) Canaan (nations of Canaan)
 - (1) Sidon (Phoenicians)
 - (2) China

c) Shem

- i) Elam
 - (1) Persia
 - (2) Iran
 - (3) Assur: Arphaxad - Eber (Hebrew?)
 - (4) Lud: Aram, Syria

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Section Two: Israel's Patriarchs

1) The Father of Faith - Abraham (Abram) & Sarah (Sarai)

a) Abram Called by God (Chapter 12)

- i) "Get out" of the land (Ur of the Chaldeans) and out of his father's house
- ii) "Go" to a land that God will show him
- iii) God promised to make a great nation out of him
- iv) God Himself promised to bless those who bless Abram, and curse those who curse him
- v) God's revealed plan is that "In Abram all families of the Earth shall be blessed"
- vi) Abram was 75 when he left Haran with his nephew Lot
 - (1) Called in Ur of the Chaldeans (Acts 7:2,3)
 - (2) Moves to Haran with Terah, his father, until he dies

b) Living by the Promise of God with no Inheritance (Chapter 13, Heb. 11:8)

- i) Journeyed to Canaan – Builds and altar to God between Bethel and Ai
- ii) God promised this specific land (as far as Abram could see) to his descendants
- iii) Left the land of the promise due to famine (Abram went off course)
- iv) Sought safety, peace and comfort in Egypt; lied to Pharaoh about Sarai to secure "peace"
- v) Driven out of Egypt after God sent a plague on behalf of Sarai (course correction)
- vi) Abram lived in the blessing of God and was very rich in:
 - (1) Livestock
 - (2) Silver
 - (3) Gold
 - (4) Servants
- vii) Abram returned to Canaan, separates from Lot (Isaac is the heir, not Lot)
- viii) God again promised the land of Canaan to Abram's descendants forever
- ix) Abram built another altar to the Lord in Hebron by the Terebinth trees of Mamre

c) Abram and Melchizedek met after Lot's Rescue (Chapter 14)

- i) Melchizedek: King of Salem and the priest of God Most High
 - (1) He is the King of Peace and the King of Righteousness
 - (2) He has a unique Priesthood that preceded Aaron (Hebrews 7:1-10)
 - (a) He symbolically has no beginning (no recorded genealogy)
 - (b) He also symbolically has no ending (no recorded death)
 - (c) Using intentional symbolism, he was made as a foreshadow or type of the Son of God
 - (d) He is presented as being greater than Abram, Isaac, Jacob, and Aaron (typology)
 - (e) Jesus Christ is the ultimate fulfillment of the Melchizedekian priesthood
 - (3) He serves Abram bread and wine (fellowship offering / communion)

d) Abrahamic Covenant (Chapter 15)

- i) God promised to be Abram's shield and his exceedingly great reward
- ii) Abram's descendants from his own body would be as numerous as the stars of heaven
- iii) Abram believed God and his faith was counted to him as if he were righteousness (Rom. 4)
- iv) Abram is put into a deep sleep and God confirmed His covenant with him
 - (1) Unconditional – required no action from Abram or his descendants (only a willingness to be under it). Abram was asleep and could offer no consent or participation.
 - (2) Abram's descendants would spend 400 years as servants in a land of Egypt and suffer affliction and hard bondage
 - (3) God would deliver them from bondage at the end of the 400 years and they would come out with great possessions as a nation

- (4) In four generations the land of Canaan would be inherited by Abram's descendants, and God would judge the Canaanites for their wickedness by the descendants of Abram.

e) **Between the Covenant and the Promise**

- i) Ishmael born of Hagar, Sarai's maidservant (Abram is 86 years old)
- ii) The true son is promised
- iii) God renamed Abram to Abraham (99-years-old)– adds the breath of the Spirit of God
- iv) God renamed Sarai to Sarah (90-years-old)– add the breath of the Spirit of God
- v) God instituted the sign of the covenant as circumcision
 - (1) Removal of man's sinful flesh to have relationship with God (heart is God's real target)
 - (2) All males in Abram's house were to be circumcised, not just his descendants
 - (3) Circumcised on the eighth day
 - (a) Eight is a number symbolizing new beginnings
 - (b) The best day medically for pain tolerance and healing of the body
 - (4) Refusal of circumcision is a refusal of God's covenant with Abraham (hardened heart)
 - (5) Abraham obeys God and performs the circumcision on his whole household
- vi) The Lord (Jesus) and two angels appear to Abraham at the terebinth trees at Mamre
 - (1) Abraham institutes the "Fellowship Offering" of three measures of meal and wine
 - (a) Abraham washed their feet
 - (b) Abraham served three measures of meal and a good, tender calf
 - (c) He served the meal with butter and milk (so not kosher!)
 - (2) The Lord then promised that Sarah will have a son (she laughs and then names her son Laughter or Isaac).
 - (3) The Lord reveals his plan to judge Sodom and Gomorrah for their wickedness
 - (4) Abraham negotiated with the Lord, hoping to win the release of Lot (50 to 5)
 - (5) Lot and his daughters were rescued, but Lot's wife is turned to a pillar of salt
 - (6) Sodom and Gomorrah were destroyed by fire and brimstone from heaven (preview of ET)

2) Isaac - The Son of the Promise

- a) Isaac born of Sarah
- b) Hagar and Ishmael were driven away from Abraham, Sarah and Isaac
- c) Abraham offered Isaac as a sacrifice in obedience to God on Mt. Moriah (same location as Jesus was offered about 2,000 years later).
- d) God provided Himself a substitute ram for the offering instead of Isaac, but Abraham believed that God would raise his son from the dead after he was offered (He did, 2,000 years later)
- e) Abraham purchases a plot of land in Hebron to bury Sarah in (20 miles south of Jerusalem)
- f) Rebekah is taken as a bride for Isaac (Isaac is 40-years-old)
 - i) Isaac, the only beloved son, is offered by his father
 - ii) God made a substitution for the sacrifice instead of Abraham's beloved son
 - iii) Isaac is not recorded as coming down the mountain with Abraham (he did, but left out)
 - iv) Abraham then made arrangements to take a bride for his son
 - v) Abraham sent his chief servant to take a bride for his son
 - vi) Isaac then returns to the narrative when the servant joins him to his bride
- g) Twins born of Isaac and Rebekah who would become two nations (fighting in the womb)
 - i) Esau – firstborn, Isaac's favorite son
 - (1) Skillful hunter and outdoorsman
 - (2) Hairy from birth – Esau means hairy
 - (3) Sells his birthright to Jacob for a bowl of stew, given additional name of Edom (Red)
 - (4) Grieves his parents and marries two Hittite (Canaanite) women
 - (5) Married and intermixes with the daughters of Ishmael
 - (6) The descendants of Esau and Ishmael are Israel's mortal enemies to this day

- ii) Jacob was the son who received the blessing and was Rebekah's favorite son
- h) The Lord confirms the blessing and covenant upon Isaac and his descendants
- i) Isaac digs wells and builds an altar to the Lord in the land of Canaan
- j) Isaac lied about Rebekah and told Abimelech that she was his wife (like father, like son)

3) Jacob (Israel) – The Scheming Father of a Nation Chosen by God

- a) Deceived his father to inherit the blessing instead of Esau (coached by Rebekah)
- b) Jacob's own sons would later deceive him concerning his favorite son using a special garment
- c) Fled from his family in fear of Esau's anger and went to Haran
- d) The Lord appeared to Jacob on the way and confirms the promise and covenant with Jacob
- e) Jacob set up a stone and poured oil on it and calls it the House of God (Bethel)
- f) Served Laban (Rebekah's brother) for a wife
 - i) Served him faithfully for seven years for Rachel, but Laban gave him Leah instead
 - ii) Served him for another seven years for Rachel
 - iii) Jacob, Leah, Bilhah, Zilpah, and Rachel gave birth to 12 sons of Jacob (tribes of Israel)
 - (1) Reuben – Leah
 - (2) Simeon – Leah
 - (3) Levi – Leah
 - (4) Judah – Leah
 - (5) Dan – Bilhah, Rachel's maidservant
 - (6) Naphtali – Bilhah, Rachel's maidservant
 - (7) Gad – Zilpah, Leah's maidservant
 - (8) Asher – Zilpah, Leah's maidservant
 - (9) Issachar – Leah
 - (10) Zebulun – Leah
 - (11) Joseph
 - (a) Manasseh
 - (b) Ephraim
 - (12) Benjamin
 - iv) God's blessing of Jacob's work is undeniable, but was envied by Laban's sons
 - v) Jacob fled from Laban back to his homeland and met his brother Esau
 - vi) Jacob wrestles with a "Man" all night long
 - (1) The Man did not prevail over Jacob
 - (2) Jacob wanted a blessing before the Man departed
 - (3) The Man touched Jacob's hip and dislocated it so that he forever walked with a limp
 - (4) The Man renamed Jacob to Israel
 - (a) Jacob – heal-catcher, supplanter (replacing roots by treachery)
 - (b) Israel – Prince with God
 - vii) Esau appeared to forgive his brother, but Jacob deceives Esau and turns to go to Shechem
 - (1) Jacob purchased a plot of land
 - (2) There he built an altar and called it El Elohe Israel – God, the God of Israel
 - viii) Judah had wicked sons and failed to provide a son for his widowed daughter-in-law (the events recorded here play out to God's conclusion in Ruth 4)

4) The Life of Joseph

- a) Loved by his fathers and given a coat of many colors
- b) Dreamed (by vision of God) of greatness and being exalted above his family
- c) Sold by his brothers at 17-years of age to Ishmaelites and taken to Egypt to be a slave
 - i) Dropped into a pit with no water (for three days? See Gen. 42:17)
 - ii) Jacob, the deceiver, is deceived by his sons by the blood of a ram and Joseph's garment.
- d) He prospered as a slave but was thrown into prison, having been falsely accused
- e) Prospered as a prisoner, but forgotten and abandoned

- f) At 30-years of age, he was called to interpret a troubling dream of Pharaoh – God gave him the interpretation of Pharaoh’s dream:
 - i) Predicted seven years of abundance
 - ii) Predicted seven years of famine to follow the seven years of abundance
 - iii) Recommended a 20% tax of the produce to be stored by Pharaoh
- g) Pharaoh appointed him second in the kingdom with complete authority
- h) Pharaoh commanded that everyone in Egypt shall bow in the presence of Joseph
- i) The famine forced Jacob to send his sons – all but Benjamin – to Egypt for food
- j) Joseph planned to have his family come to him before he reveals himself as Joseph their brother
- k) 70 members of Jacob’s family move to the land of Goshen in Egypt under the provisions of Joseph
- l) Jacob adopted Joseph’s two sons as his own
- m) Jacob blessed and prophesied over his 12 sons who will become the Nation of Israel
- n) Joseph gave instruction concerning his bones which are to be buried in Canaan

5) Israel Speaks Prophetically Over His Sons on His Deathbed

- a) Reuben, the firstborn
 - i) Forfeited his rights as “firstborn” after sleeping with his father’s concubine
 - ii) Unstable/unreliable as water
 - iii) Reuben shall not excel or prosper (very little attention given to this tribe after the Exodus)
- b) Simeon and Levi
 - i) Both forfeited their inheritance rights because of their evil actions at Shechem
 - ii) Both to be divided and scattered in Israel (Levi was the priestly tribe with no inheritance)
- c) Judah received the authority of the firstborn, but not the double portion of blessing
 - i) His hand shall be on the neck of his enemies
 - ii) All Israel shall bow down to Judah
 - iii) Described as a lion’s whelp and a lion lying down
 - iv) The scepter (of authority) shall not depart from Judah until Shiloh comes
 - v) To Him shall be the obedience of the people (royal authority)
 - vi) He washed His garments in wine (blood, Jesus will fulfill this in the end times)
 - vii) His eyes are darker than wine and His teeth are whiter than milk
- d) Zebulun
- e) Issachar
- f) Dan shall judge his people as one of the tribes of Israel
 - i) Dan shall be a serpent and a viper on the path that bites at the horse’s heels so that the rider falls backwards
 - ii) Dan will proclaim to have waited for the salvation of the Lord, but is really a portal for idolatry in the land
- g) Gad
- h) Asher
- i) Naphtali
- j) Joseph is a fruitful bough by a well – the double portion lost by Reuben is bestowed upon him
 - i) Manasseh - adopted by Jacob
 - ii) Ephraim - adopted by Jacob, later becomes the dominant tribe of the northern kingdom
- k) Benjamin

The Book of Genesis ends with the death of Joseph and his instructions to carry his bones back to the land of his fathers when the Egyptian servitude is complete.

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Section Three: Birth of Israel

1) The Exodus (Exodus 1-15)

a) Chronology

- i) Genesis ends with Joseph's death, followed by the children of Israel transitioning into slaves
- ii) God is silent during this time, but not inactive (Exodus 1:8-14)
 - (1) New king or pharaoh orders destruction of newborn male Hebrews
 - (2) Moses ("Drawn Out") is saved at birth and comes to be treated as royalty in Egypt (first 40 years)
 - (a) Placed in an ark of bulrushes and set adrift on the River Nile
 - (b) Plucked out of the river by the daughter of Pharaoh
 - (c) Nursed by his own mother
 - (d) Raised up as a prince in Egypt and trained in all the Egyptian wisdom (Acts 7:22)
 - (e) He was mighty in words and in deeds (Acts 7:22)
 - (3) At 40-years old, Moses learns that he is called to deliver his people from their bondage, but he first attempts to do so in his own strength and fails
 - (i) He refused to be called a prince in Egypt (Heb. 11:24-27)
 - (ii) Killed an Egyptian taskmaster who was abusing a Hebrew (Ex. 2:11)
 - (iii) The children of Israel reject Moses' deliverance
 - (iv) In fear, Moses flees to the wilderness of Midian
 1. Spends his second 40 years as a shepherd in Midian
 2. Marries Zipporah, one of Jethro's seven daughters
 3. Had two sons: Gershom ("stranger there") and Eliezer ("God is my help")
- (b) When Moses was 80-years-old, he was busy tending his father-in-law's sheep at Horeb, the Mountain of God
 - (i) The Angel of the Lord appeared to him from a burning bush that is not consumed
 - (ii) Moses turned to see this awesome sight
 - (iii) The Angel of the Lord called Moses by name
 - (iv) Moses was told not to draw near, but then commanded to take off his shoes for this place is holy ground
 - (v) The Angel of the Lord promised to be the Deliverer working through Moses
 - (vi) Moses protests in fear – he tried this once already in his own strength
 - (vii) As a sign of the Lord's presence, the Angel tells Moses that he will soon serve Him again on this very mountain with the whole congregation of Israel
 - (viii) Declares himself to be: I AM THAT I AM ("I exist because I exist")
 1. YHWH (Yahweh) (Hebrew covenant *name* of God)
 2. Jehovah (Latin transliteration but with the wrong vowels)

b) The Deliverance by God's Hand – He Bore Them on Eagles Wings

- i) Moses and Aaron met with all the people of Israel and shows them signs that God will deliver them
- ii) The ten plagues against Egypt and its false gods (Aaron's rod and the magician's rods)
 - (1) Waters turned to blood – copied by Egyptian magicians
 - (2) Frogs – copied by Egyptian magicians
 - (3) Lice – magicians tried to copy the lice but were unable to do so
 - (4) Flies – did not affect the children of Israel in the land Goshen
 - (5) Pestilence on the livestock – did not affect the livestock in Goshen
 - (6) Boils on the Egyptians (perhaps not on the children of Israel)

- (7) Hail on livestock in the fields – Egyptian livestock spared if their keepers feared God – no hail in Goshen
- (8) Locusts covered the whole earth and consumed all vegetation
- (9) Darkness that could be felt over the whole land of Egypt for three days, but the children of Israel all had light in their dwelling places
- (10) Death of the firstborn – all who kept the Lord's Passover were spared
 - (a) The Passover is an explicit model of the ministry of Jesus Christ, the Lamb of God
 - (b) The children of Israel are to keep the Passover throughout their generations
- iii) Pharaoh's army pursued the children of Israel, driving them into the wilderness
 - (1) God defended His people at the Red Sea
 - (2) God parted the Red Sea
 - (a) The entire nation of Israel crossed on dry land while the waters stood up in a heap
 - (b) Pharaoh's army, chariots and horses are drowned in the Sea

2) Life in the Wilderness (Moses' last 40 years)

- a) God provided for His people in preparation for the promised land
 - i) Bread from Heaven (manna or whatsit?)
 - ii) Water from the rock
 - iii) Quail for meat
 - iv) Shoes and clothing did not wear out for 40 years
 - v) Riches and spoils taken from the Egyptians
- b) At Mount Sinai – The Giving of the Law (Israel's National Identity)
 - i) God spoke directly with His children with thundering and earthquakes
 - (1) Great fear falls on all the people
 - (2) They begged Moses to never again let God speak directly to them again
 - (3) God and all present agreed that Moses was to be the intercessor between man and God
 - ii) All agreed to honor and obey all that God commanded them in this conditional covenant
 - iii) God gave the 10 Commandments, written on two tablets of stone but written with the finger of God
 - (1) Moses then broke the first set before the sinful and idolatrous people (golden calf)
 - (2) Moses was instructed to make new tablets to replace the ones he broke
 - iv) Moses twice spent 40 days on Mount Sinai without food and water (testing period)
 - v) The Law was given
 - (1) Moral – timeless human morality
 - (2) Civil – how Israel is to be governed as a nation
 - (3) Ceremonial – outward procedures of their covenant relationship
 - (4) Confirmed by the sprinkling of blood
 - (5) 613 laws of each type were spread throughout the Torah (Law)
 - vi) The glory of the Lord passes before Moses resulting in his own face shining afterward
 - vii) Blessings are promised for obedience (Exodus 23:20-31; Leviticus 26)
 - (1) Fruitful land
 - (2) Open wombs without miscarriage; sickness taken away
 - (3) Enemies will flee – The Angel of the Lord will fight the battles
 - viii) Punishment is decreed for disobedience (Leviticus 26)
 - (1) Terror
 - (2) Wasting disease
 - (3) Seed sown in vain
 - (4) God will set His face against them so that their enemies defeat them
 - (5) Plagues according to their sins
 - (6) Wild beasts will rob them of their children and livestock
 - (7) God will bring a sword against them

- (8) They shall be forced to eat the flesh of their sons and daughters to survive
- (9) God will scatter them among the nations
- (10) They will shake at the rattling of a leaf even when no one pursues

3) Murmurings and Wanderings (Numbers)

a) The First Generation

- i) Complaints, Murmurings and Disobedience
 - (1) Complain in fear of the pursuing Egyptians
 - (2) Complain because of thirst
 - (3) Complain because of hunger
 - (a) Dislike of the bread from heaven
 - (b) Desire meat and the abundance of Egypt
 - (4) Complain about the leadership of Moses and Aaron
 - (5) Rebellion against Moses and God
 - (6) Refusal to enter the Land of the Promise
 - (a) 10 Spies give a bad report
 - (b) Caleb and Joshua give a good report
 - (c) God rejects the entire generation – all who are above 20-years will die

b) The Second Generation

- i) Exempted from God's punishment on rebellion
- ii) Wandered with their parents for the 40 years in the wilderness of Sinai
- iii) Receive Moses' instructions prior to entering the Promised Land (Deuteronomy)

4) The Tabernacle of Meeting

a) A Demonstration of the Holiness of God

b) A System of restoring the broken relationship between man and God

c) A Model of the ministry of Jesus Christ (Heb. 8-10)

- i) His sacrifice
- ii) The required shedding of innocent blood
- iii) The cost or penalty of sin is death
- iv) The substitutionary death
- v) Jesus Christ is the Way, the Truth, and the Life
- vi) Jesus Christ is the Light of the World
- vii) Jesus Christ is the Bread of Life
- viii) Petitioning the Father in prayer through the authority of the name of Jesus Christ
- ix) The wall (veil) of separation between man and God to be torn down by Christ
- x) The ministry duties of the High Priest

Panorama of the Old Testament

Section Four: Israel's History

1) Conquest and Division of the Land

a) Conquests and Setbacks

i) Wilderness conquests under Moses

- (1) Defeat of the Amalekites (Exodus 17; Descendants of Esau)
- (2) Canaanites at Hormah (Numbers 21)
- (3) Amorites at Jahaz (Numbers 21)
- (4) Og king of Bashan at Edrei (Numbers 21)
- (5) Midianites (Numbers 31)

ii) Joshua's Leadership (Joshua – "Yahweh Saves")

- (1) Crossing the Jordan
- (2) Circumcision of all the males
- (3) Jericho's defeat & Rahab's role in Israel's history
- (4) Defeat at Ai because of Achan's idols
- (5) Ai defeated
- (6) Deceived by the Gibeonites
- (7) Amorites defeated
- (8) Hazorites, Canaanites, Hittites, Perizzites, and Jebusites defeated
- (9) Anakim defeated

b) Dividing the Land

i) Tribes East of the Jordan

- (1) Ruben
- (2) Gad
- (3) Manasseh (1/2 East of Jordan)
- (4) Levi (cities only)

ii) Tribes West of the Jordan

- (1) Judah
- (2) Ephraim
- (3) Manasseh (1/2 West)
- (4) Benjamin
- (5) Simeon (given inheritance within Judah's land)
- (6) Zebulun
- (7) Issachar
- (8) Asher
- (9) Naphtali
- (10) Dan
- (11) Levi (cities only)

2) Successes and Failures of Israel Under Judges

a) Israel's Conquest Incomplete

- i) Retreat in the south
- ii) Retreat in the north
- iii) The Angel of the Lord expresses His displeasure with Israel's disobedience (Judges 2:1-4)

b) Israel's Judges

- i) Israel serves Cushan-Rishathaim for 8 Years
- ii) Othniel used to deliver Israel and 40 years of peace follows
- iii) Israel serves Moab for 18 years

- iv) Ehud used to deliver Israel and 80 years of peace follows
- v) Shamgar delivers Israel from Philistines
- vi) Israel serves Canaan for 20 years
- vii) Deborah and Barak used to deliver Israel and 40 years of peace follow
- viii) Israel serves Midian for 7 years
- ix) Gideon used to deliver Israel and 40 years of peace follow
- x) Abimelech “My Father is King” conspires to be the king of Israel for 3 years
- xi) Tola serves as Israel’s judge for 23 years
- xii) Jair serves as Israel’s judge for 22 years
- xiii) Israel serves Ammon and Philistia for 18 years
- xiv) Jephthah used to deliver Israel and serves 6 years
- xv) Ibzan, Elon, and Abdon serve as Israel’s judges for a total of 25 years of peace
- xvi) Israel serves Philistia for 40 years
- xvii) Samson used to deliver Israel

c) “Everyone did what was right in his own eyes”

3) Establishing a Kingdom and the Royal Line

a) High Priest Leadership

- i) Eli
- ii) Samuel

b) God Gives Israel a King in Response to the People’s Demands

- i) Saul selected and anointed as King of Israel (1050-1010 B.C.)
- ii) Chosen because of his outward appearance
- iii) From the Tribe of Benjamin, not Judah
- iv) Saul had minor victories, but major failures
- v) God rejected Saul as king, but did not remove him
- vi) David anointed by Samuel as the next king
- vii) David defeated Goliath, Philistines
- viii) Saul gave David his daughter Michal as a wife
- ix) Saul persecuted David and gave orders for him to be killed
- x) Jonathan, Saul’s son, loyalties were with David not his own father the king
- xi) David flees from Saul’s attempts to kill him for seven years
- xii) Saul and his sons died in battle – Saul commits suicide

c) King David (1003-970 B.C.)

- i) Ruled in Hebron over Judah for seven years
- ii) Ruled over all of Israel for 33 years
- iii) Chosen because he had a heart after God’s own heart
- iv) Selected Jerusalem (formally Salem) as his capitol city – “The City of David”
- v) Has the Ark of the Covenant and the Tabernacle of Meeting moved to Jerusalem
- vi) Built a strong administration and a powerful army, considered Israel’s greatest king
- vii) David achieved many victories for Israel over its enemies
- viii) God established a royal covenant with David and his descendants forever (Jesus is the ultimate fulfilment of the covenant)
- ix) God refused to allow David to build the Temple because of his bloodshed. However, Solomon was permitted to carry out his father’s plan to build the temple for God
- x) David committed adultery and ordered the murder of Uriah (Bathsheba’s husband)
- xi) Fled from his own kingdom because he refused to deal with his son Absalom’s treason
- xii) David returned to power after Absalom was defeated (David was not consenting the battle)
- xiii) Solomon was chosen to rule in his place as promised to Bathsheba, despite a second attempt at treason by another son of David, Adonijah

d) King Solomon (970-930 B.C.)

- i) Put to death those who tried to commit treason against his ascension to the throne
- ii) Requested and received wisdom from God (called the wisest man who ever lived)
- iii) Solomon's prosperity and authority remain without equal (power, wealth, peace, wives)
- iv) Building projects lasted 20 years
- v) Completed and dedicated the Temple of God after seven years of construction
 - (1) The new temple was 90' x 30' x 45'
 - (2) Storage chambers alone were 3 stories high
 - (3) 21 tons of gold used in the Holy of Holies (\$1.2 billion at today's rates)
 - (4) Sea of Bronze set on 12 oxen held about 11,500 gallons of water
 - (5) 22,000 bulls offered
 - (6) 120,000 sheep offered
- vi) Solomon's annual income
 - (1) 49,950 lbs of gold (799,200oz * 1,732.30 = \$1.3B) per year (\$55 billion lifetime)
 - (2) Every three years merchant ships brought gold, silver, ivory, apes, and monkeys
 - (3) Each man of the earth brought Solomon silver, gold, garments, armor, spices, horses and mules at a set rate each year.
- vii) Built a great ivory throne covered in pure gold
- viii) Silver was counted to be worthless in Israel
- ix) He built a fleet of ships
- x) Had 1,400 chariots and 12,000 horsemen
- xi) Imported chariots and horses from Egypt and Keveh and sold them throughout the world
- xii) Solomon's heart turned from the Lord
- xiii) Solomon had 700 wives and 300 concubines
- xiv) God promised to divide the kingdom after Solomon, and He did
- xv) Solomon reigned for 40 years as king

4) Divided Kingdom (Kings and Chronicles)

a) Israel – Northern Kingdom (10 Tribes?)

- i) 20 Kings – 19 evil, 1 marginal
- ii) Carried away captive to Assyria in 722 B.C.
- iii) Became intermixed with the Assyrians; known in Christ's time as Samaritans
- iv) Faithful remnant had previously fled to Judah

b) Judah – Southern Kingdom

- i) 20 Kings – 5 did what was right in the eyes of the Lord, 15 did evil
- ii) Fell to Babylon - 1st siege of Nebuchadnezzar in 605 B.C.
- iii) Babylon set Jehoikim as a vassal king in Judah
- iv) Daniel and others carried away captive – begins the Servitude of the Nation (70 years)
- v) 2nd siege of Nebuchadnezzar in 598
- vi) Babylon set up Zedekiah as a vassal king in Judah
- vii) 3rd siege of Nebuchadnezzar in 586 B.C. – begins the desolations of Jerusalem (70 years)
- viii) 539 B.C. Babylon under Belshazzar falls to the Medes and Persians lead by Cyrus II
- ix) 538 B.C. First return of Jews to Jerusalem

c) 1 & 2 Kings

- i) Accurate, unbiased accounts of the kingdom years for Northern and Southern Kingdoms
- ii) Presented from a civil and political viewpoint
- iii) Documents the failures of God's people and the resulting problems they had as a result

d) 1 & 2 Chronicles

- i) Idealistic account of Judah's history (House of Israel mostly out of scope)
- ii) Presents life in this time from a spiritual and moral viewpoint

- iii) Written as an encouragement for the Jews returning from Babylonian captivity
- iv) Highlights the best kings of Judah and their successes
- v) Additional focus is given to the glorious Temple (compared with Kings)

5) The Returning Remnant

- a) First returning remnant
 - i) 538 B.C. with Zerubbabel
 - ii) Focus is on rebuilding the Temple
 - iii) Events of Esther occur during the period between 1st and 2nd returns of the Jews
- b) Second returning remnant (458 B.C.)
 - i) Decree of Artaxerxes Longimanus (Ezra 7:1-28, Dan. 9:25 prophetic trigger)
 - ii) Ezra leads remnant in
 - iii) Focus is on returning the Jews to spiritual and moral living
- c) Nehemiah's Return to Jerusalem (444 B.C.)
 - i) Sent by command of the king
 - ii) Focus is on rebuilding the walls of Jerusalem
 - iii) The people are registered
 - iv) Revival begins
 - v) Jerusalem begins to be repopulated within the security of the walls

Panorama of the Old Testament

Section Five: Poetry

1) Trusting & Praising God – Even During Times of Anguish and Misery

a) Job

i) Background

- (1) Events occur in the Patriarchal Period (~2000 B.C.)
- (2) Considered the oldest book in Scripture (Genesis written by Moses ~ 1400 BC)
- (3) First mention of Satan since the serpent in the Garden of Eden (chronologically)
- (4) Who is Job?
 - (a) God Himself declares Job to be blameless, upright (not sinless or perfect)
 - (b) He lived in fear of God and shunned evil
 - (c) Wealthier than all those who dwelt in the “east”

ii) Themes

- (1) Man’s has an imperfect and limited knowledge of God and theology
 - (a) Job (God might have made a mistake, Job just needs to have an audience with Him)
 - (b) Job’s wife (God is an evil doer, she is bitter over all she has lost)
 - (c) Eliphaz (retribution theology – Good people always receive good, bad always bad)
 - (d) Bildad (retribution theology – Job is a wicked and delusional hypocrite)
 - (e) Zophar (retribution theology – Most blunt of Job’s friends about his wickedness)
 - (f) Elihu (God is gracious, God is just, and God is great. No one has yet acknowledged that among Job and his friends)
 - (g) Satan (not a man, but still theologically flawed)
- (2) God is perfect in wisdom, in power and in His sovereignty
- (3) Satan has no rule or authority except that which God gives him for His greater purpose
- (4) God is to be praised and thanked regardless of man’s circumstances or ignorance of how God is working out His glorious purposes

iii) Job’s bad day number one (1:6-12)

- (1) Satan’s reply to God about Job is that he is only faithful and praising of God because of his prosperity and his family
- (2) God permits Satan to have authority over all Job has, but not his health
- (3) Satan goes to work on Job to force him to stop trusting God
 - (a) 500 oxen and 500 donkeys stolen away by Sabeans and all but one of his servants were killed
 - (b) 7000 sheep and all but one servant shepherd were killed by fire from heaven
 - (c) 3000 camels stolen by Chaldeans and all but one of his camel servants were killed
 - (d) A great wind knocks down Job’s house and kills his seven sons and three daughters
- (4) Job responds in faith and in fear of God (1:20-22)

iv) Job’s bad day number two: “skin for skin” (2:1-13)

- (1) God permits Satan to afflict job’s health, but not to take his life
- (2) Job received painful boils, used a potsherd for topical relief
- (3) Job’s wife instructs him to “curse God and die”
- (4) Job’s reply is that if we are willing to receive good from God, then we should be willing to accept adversity as well (but is patience wears thin by the end of the narrative)

v) Job’s “friends” come to bring counsel and comfort

- (1) Attempt to give Job a reason for his suffering – coincidence is not an option
- (2) “Why do the righteous suffer?”
- (3) Eliphaz counsels that suffering is the outcome and punishment of sin.

- (a) Every effect has a precedent cause and in this case, sin is the cause
- (4) Bildad suggests that God is just and judges sin, claims Job to be a hypocrite.
 - (a) Suffering is judgment from God
 - (b) Sin is to be judged
- (5) Zophar suggests that Job should try to remember which one of God's laws he broke, claims Job to be wicked.
 - (a) God is upset with Job because His law has been broken
 - (b) Denying lawbreaking will not relieve Job's suffering
- (6) Elihu
 - (a) Possibly the judge or intercessor, the final human speaker on Job's situation
 - (b) Possibly the younger "friend" who was not permitted to speak until the elders have finished their counsel and judgment
 - (c) Claims that Job is not righteous – he should obey God and cry out for help
- vi) God takes action to correct the plethora of faulty doctrines (Chapters 38-41)
 - (1) He offered no explanation of the cause and effect relationship of suffering
 - (2) Gave Job a 70-question quiz on the roles and functions of the Almighty
 - (3) Declared and demonstrated His perfection, power, wisdom and sovereignty
 - (4) God did not answer those who questioned His motives and authority
- vii) Job responded to God in repentance (Chapter 42)
 - (1) Not for breaking some law in sin, but for questioning God's righteousness
 - (2) Job's conclusion is that he abhorred himself after seeing the glory of God
 - (3) Job was accepted by God and prayed for his humiliated friends (Elihu excluded)
 - (4) God blessed Job with a long life and many possessions
- viii) Insights from Job
 - (1) Satan is accountable to God, he requires divine permission to act
 - (2) God knows everything – the mind of man as well as the mind of Satan
 - (3) Satan is entirely malevolent; he uses his God-given power and authority to do evil
 - (4) Satan is not omnipotent, omniscient, or omnipresent (god alone holds these attributes)
 - (5) 15 modern-day scientific insights are revealed, all without error or contradiction
- b) Psalms: Israel's Hymnal – Theology through Poetry
 - i) Overview
 - (1) 150 psalms
 - (2) A collection of Hebrew songs, prayers, and poetry
 - (3) Organized into five books each concluding with a call to praise God
 - (a) Book 1: Psalms 1-41
 - (b) Book 2: Psalms 42-72
 - (c) Book 3: Psalms 73-89
 - (d) Book 4: Psalms 90-106
 - (e) Book 5: Psalms 107-150
 - (4) Generally believed to have been used in temple worship services
 - (5) Purpose of organizational structure is not clear
 - (6) David, the sons of Korah, and Asaph are the primary contributors
 - (7) Psalms is quoted in the New Testament more than any other OT book
 - (8) "Selah" is an unknown Hebrew word
 - (a) Pause?
 - (b) "Think about that!"?
 - (c) Musical interlude?
 - ii) Psalm types
 - (1) Royal – God is King and Savior (2, 18, 20, 21, ...110, 132, 144)
 - (2) Zionist – The City of God is the place of worship and deliverance (9, 14, 48, 87, 102...)

- (3) Penitential – Confession, repentance, and requests for forgiveness (6, 31, 37, 50, 51...143)
- (4) Wisdom – All wisdom in life comes from God and His word (1, 37, 49, 73, 112, 127, 133)
 - (a) Good versus evil
 - (b) Righteousness versus wickedness
 - (c) Blessings and curses
 - (d) Torah psalms – the beauty and perfection of God’s Law
 - (e) Historical psalms – God’s deliverance and provision for Israel
- (5) Hallel psalms – Praise God! (113-118, 136)
- iii) Purpose of Psalms
 - (1) Singing and worship
 - (2) Musical, but not rhythmic
 - (3) Often emotional, figurative and highly expressive of the deepest part of the soul
 - (4) Some are private dialogs between man and God
 - (5) Others were written for corporate praise, worship and teachings
 - (6) Some require a joyous congregational response or affirmation of God’s truth (136)
- iv) Composition
 - (1) Written in Hebrew – English leaves reader without a clear sense of the poetry and meter
 - (2) Styles
 - (a) Matching thoughts (1)
 - (b) Contrasting, antithetic thoughts (5,
 - (c) Alphabetical patterns (119)
 - (d) Set to known musical tunes or songs
 - (e) Two-line parallels (2:1)
 - (f) Three-line parallels (1:1; 3:1)
 - (g) Escalating parallels – completive, synthetic (29:1-2a)
 - (3) Content
 - (a) Trusting God
 - (b) Creation and the works of God
 - (c) Adoration
 - (d) Protection and comfort
 - (e) Eternal Redemption
 - (f) The Messiah
 - (g) Lamentation
 - (h) Perfection of God’s word
 - (i) The Lord is the Shepherd of His people
 - (j) Prophecy
 - (k) The Exodus, Passover and Israel’s unfaithfulness
 - (l) Judgment on the Wicked
 - (m) Requesting forgiveness
 - (n) Religious and moral instruction
 - (o) Praise the Lord! “Hallelujah!” / ”Praise Yahweh” (Psalms 146-150)

2) Wisdom Literature

- a) Proverbs (God’s wisdom in poetry)
 - i) Written by Solomon – he granted excellence of wisdom by God
 - (1) Solomon wrote 3000 proverbs (1 Kings 4:32)
 - (2) Probably arranged for corporate instruction under king Hezekiah
 - ii) Focus is on the prudence of following wisdom’s path (and avoiding the path of fools)
 - iii) Proverbs assumes truths to be accepted rather than making arguments for it
 - iv) Style and Construction
 - (1) Sonnets – purposeful style in poetical lines

- (2) Monologues – wisdom herself speaks as a direct source of truth
 - (3) Maxims – divinely inspired principles, not unavoidable or inviolable truths
 - (4) Contrastive – one idea is compared to another (10:1-3)
 - (5) Completive – six, then seven (6:16-19)
 - (6) Colorful imagery (26:1-3)
 - (7) Analogies (26:17-20)
 - v) Wisdom is the way for the wise, not a formula or guarantee of success (22:6)
- b) Ecclesiastes
- i) Written by Solomon “the Preacher”
 - ii) It contains wisdom, optimism and hope, not despair or cynicism (as some characterize it)
 - iii) An honest outlook from the experience of being totally given over to narcissism
 - (1) Solomon had personally experimented with every form of fleshly pleasure
 - (2) As king and judge, Solomon had a unique vantage point in seeing man’s worthless desires
 - (3) Solomon concluded that the soul cannot be satisfied by a materialistic lifestyle
 - (4) If followed to its full, materialism and worldly pursuits will lead to unshakable despair
 - iv) Explores man’s quest for satisfaction in life, without God and with God
 - v) Concludes that ungodly pursuits result in worthless vanity (grasping at the wind)
 - vi) Offers the reader a chance for divine deliverance from the despair of vanity
 - vii) Worldly vanities
 - (1) Wisdom – being smarter than others
 - (2) Laboring to produce wealth for wealth’s sake – can’t take it with you beyond this life
 - (3) Setting one’s own life purposes – God knows what is best for us and desires to give it to us
 - (4) All forms of rivalry and competition – lonely at the top, the leader is an easy target
 - (5) Lust – unquenchable, more is never enough to satisfy our fleshly desires
 - (6) Fame and recognition – shallow and quickly forgotten
 - (7) Wealth – leaves the soul empty and unsatisfied (see earlier notes on Solomon’s wealth)
 - (8) Coveting – cannot produce happiness or satisfaction for the desire will never be satisfied
 - (9) Frivolity – even having a goal of just seeking to enjoy life is ultimately unsatisfying
 - viii) Solomon’s conclusion – “all is vanity” if it does not lead us to God (12:13,14)
- c) Song of Songs (Solomon)
- i) Most misunderstood book in the Old Testament
 - ii) Names
 - (1) Song
 - (2) Songs
 - (3) Song of Songs
 - (4) Song of Solomon
 - (5) Best Song
 - iii) Reflections on the satisfying relationship
 - (1) Wedding day
 - (2) Courtship days
 - (3) Adjustment to marriage
 - (4) A vacation in the country
 - iv) Theme: The ultimate love marital love (literal or allegorical?)
 - v) If made into a movie it would be “R” or “X” rated
 - vi) Jewish love song unlike any other
 - vii) Jewish tradition says that men were not allowed to read “Songs” until age 30, and presumably women were never permitted to read it because of its graphic content (chapter 4)
 - viii) Describes the experience of a passionate, God-approved marriage of sexual love and desires
 - (1) Delicate
 - (2) Passionate

- (3) Longings
 - (4) Satisfying imagery
 - (5) Poetical details of human sexuality and the physical body
 - (6) Marriage alone gives peace and purity to the love relationship
 - (7) Mutual commitment, dedication, and loyalty in the marriage union
- ix) Theological purpose
- (1) Love and sex in marriage are wholesome and to be desired
 - (2) God blesses and honors the marriage relationship
 - (3) Chastity before marriage is not just a noble ideal; rather it edifies marriage and the love relationship with an intensely satisfying and rewarding bonding between the couple.
 - (4) God has the same passionate and pursuing love for us, though certainly nonsexual, and He desires for us to be more fully satisfied in His love for us than the lovers in the story were for one other