

Synopsis of the Old Testament

GENESIS:

PRIMEVAL HISTORY OF MANKIND (1-11:9)

"In the beginning God created the heaven and the earth.

And the earth was without form, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." (1:1-5).

Then God made the firmament and the waters, and two great lights, one for the day and the other for the night. "He made the stars also." He created "great whales, and every living creature that moveth." "God created man in his own image, in the image of God created he him; male and female created he them" (1:27). "And God saw every thing that he had made, and, behold, it was very good" (1:31).

Adam and Eve.

Adam, the first man, and Eve, the first woman, were commanded by God not to eat the fruit of one tree in the garden where He had placed them. But, tempted by the serpent, Eve ate and then gave the fruit to Adam. This episode was the "fall of man." God drove Adam and Eve out of the garden to labor and die on earth and said that man would now know good and evil. (Chapter 3)

Cain, Abel, and Seth.

Cain and Abel were born, sons of Adam and Eve. Cain became jealous of Abel and slew him. He then lied to God and said he did not know where Abel was ("Am I my brother's keeper?"). God banished Cain "to be a fugitive and a vagabond." A third son, Seth, and other sons and daughters, were born to Adam and Eve. (Chapters 4 & 5)

Noah.

The descendants of Adam through Seth are listed, down to Noah. (Chapter 5) In Noah's time the wickedness of man provoked God's wrath and he sent a flood to earth. But Noah "found grace in the eyes of the Lord," who told him to build an ark and enter it with his family and representatives of every living creature. For 150 days the flood raged and the earth was disturbed so that only Noah and those with him in the ark remained alive to repopulate the earth. (Chapters 6-8)

The Tower of Babel.

After the Flood "the whole earth was of one language." But when men erected a tall tower "to reach unto heaven," God confounded their language and scattered them abroad; therefore the tower was given the name "Babel" (meaning "confusion") (11:1-19).

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ACCOUNTS OF THE PATRIARCHS (11:28-50:26).

These accounts begin with Abraham and end with Joseph.

Abraham. (11:26-25:10).

God called Abraham, commanding him to go to the land of Canaan. God promised that out of his issue He would make "a great nation." Abraham obeyed and in Canaan erected altars to God. But later, to escape "a famine in the land," Abraham went to Egypt, where he prospered. On his return he dwelt in Hebron, again building an altar "unto the Lord." Through many trials the faith and character of Abraham were tested. God rained brimstone and fire upon the wicked people of the two cities, Sodom and Gomorrah. Only Abraham's nephew Lot and Lot's two daughters were spared because Abraham interceded with God for them. Afterward "God remembered Abraham," who became the father of "a multitude of nations." Sarah bore Abraham a son "in his old age," and they named him Isaac. To prove his faith, God asked Abraham to offer his son Isaac as a sacrifice, but an angel of the Lord stayed his hand.

As he approached the end of his 175 years, Abraham sent a servant to find a wife for Isaac. In this way Rebekah became Isaac's wife. She comforted Isaac, who lived sad and lonely after his mother Sarah died. Abraham himself had taken another wife, Keturah, who bore him six more sons. Nevertheless, Abraham gave all his possessions to Isaac. Then Abraham "died in good old age, an old man, and full of years; and he was gathered to his people" (25:8).

Isaac (25:11-26:35).

Isaac was the only son of Abraham and Sarah, and he was the one through whom the promise (covenant) of God to Abraham was maintained. In the Biblical story, the events associated with Isaac show competition with neighboring tribes for good pasture lands.

Jacob (Chapters 27-36).

Isaac's family life was marred by acute dissension between his twin sons Esau and Jacob. Beginning with Chapter 27, Jacob becomes the main Biblical figure. His life was one of mighty cross currents. Taking advantage first of Esau's hunger and then of his absence, he acquired the birthright and blessing that rightfully belonged to the elder brother but had been promised to him at birth. Then he left his home to serve his uncle Laban in Haran. En route he had a vision of a ladder on which angels were ascending and descending, and of God appearing at the top to renew the covenant made with Abraham.

Jacob married his cousin Rachel, for whom he served fourteen years with his uncle Laban, having been tricked by Laban into first marrying her elder sister Leah. Rachel was barren for a long period while Jacob had children by Leah and by Rachel's and Leah's maids. But God remembered Rachel, and she bore Jacob a son, Joseph. She died giving birth to Jacob's last son, Benjamin. Jacob's sons were the fathers of the twelve tribes of Israel.

The conflict between Jacob and Esau went on for a long time, but eventually the brothers met and were reconciled. Before his meeting with Esau, Jacob wrestled all night with the angel of the LORD, who changed his name to Israel, meaning "prince with God." Later he built an altar unto God near the city of Shalem.

Joseph (Chapters 37-50).

Jacob's son, Joseph becomes the main character from Chapters 37 to 50. His elder brothers, resentful because Jacob "loved Joseph more than all his children," cast him into a pit. Judah kept them from murdering him, and he was sold to traveling merchants, who took him to Egypt and sold him into slavery. There he was pleasing to his master, Potiphar, until Potiphar's wife accused him falsely of trying to seduce her. In prison as a result of this charge, Joseph became trusted and renowned as an interpreter of dreams. He interpreted Pharaoh's strange dream to mean that seven years of plenty would be followed by seven years of famine and advised careful storage of food to assure sustenance when the famine came. This plan was carried out and when the seven years of famine arrived, Joseph's brothers were among many people who came to Egypt to buy food. Joseph generously forgave them and sent for his father, Israel (Jacob). Israel lived the rest of his life on land that had been given Israel by Pharaoh in the part of Egypt named Goshen. When he felt that he was soon to die, Israel (Jacob) asked to have his body buried in the land of his people, the burial cave of Abraham and Isaac, and this request was carried out by Joseph. Joseph himself dwelt long in Egypt, but before his death he told his people that God would surely lead them back to the land of Abraham, Isaac, and Jacob.

EXODUS:

OPPRESSION AND DELIVERANCE (CHAPTERS 1-18).

"Now there arose up a new king over Egypt, which knew not Joseph" (1:8). The children of Israel had multiplied, and this new Pharaoh feared their strength and numbers. He set taskmasters over them, and "made their lives bitter with hard bondage." This bondage lasted for a period of 400 years.

Moses' Call (Chapters 2-4).

The king of Egypt ordered Israel's infant sons killed. One Hebrew mother, however, saved her son by hiding him in the reeds. He was found by Pharaoh's daughter, who adopted him and named him Moses. Despite his upbringing in the Egyptian court, Moses was loyal to God's people, and he was forced to flee to Midian because he had killed an Egyptian whom he saw beating a Hebrew. While he was tending the flock of his father-in-law, (he had married the daughter of a Midianite priest), God appeared to him in a burning bush and the Lord spoke to him from the bush, saying that he had come to deliver the people of Israel and would send Moses and his brother, Aaron, to Pharaoh to be a spokesman for them.

Escape From Egypt (Chapters 5-14).

God sent ten plagues on Egypt to soften Pharaoh's heart, and finally (after the last plague killed all the first-born of the Egyptians) the Hebrews were allowed to leave, although Pharaoh later reversed his decision and pursued them. When they came to the Red Sea, "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" so that those fleeing could cross (14:21). But when Pharaoh's chariots in pursuit tried to cross the Red Sea, the waters returned "and the Lord overthrew the Egyptians in the midst of the sea (14:27)." "And the people feared the Lord, and believed the Lord, and his servant Moses" (14:31).

The Wilderness (Chapters 14-18).

The way to Sinai was marked by continual complaints and accusations against God and Moses, as the people yearned for the lush comforts of Egypt. But God sent manna from heaven for food, turned the bitter water sweet, at Marah. He gave the Hebrews victory in their battle with the people of Amalek, who occupied the desert

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The Wilderness (cont.)
region south of Canaan.

ORGANIZATION, LAW-GIVING, AND THE TABERNACLE (CHAPTERS 19-40).

The Israelites came in their journey to the desert near the Mount of Sinai. From the mountain God spoke to Moses, saying that if the people would obey his voice and keep his covenant they would become "an holy nation." Then God called Moses to the top of Mount Sinai, where he gave him the Ten Commandments and the Book of the Covenant.

The Ten Commandments (Chapter 20:1-17).

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the sabbath day, to keep it holy.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet . . . anything that is thy neighbour's.

The Decalogue ("ten words"), the Ten Commandments, are also given again later in Deuteronomy (5:6-21).

Specific Covenant Laws (Chapters 21-23).

This is a series of detailed and specific laws concerning murder, theft, damages, trespass, borrowing, fornication, witchcraft, bestiality, idolatry, treatment of strangers, servants, and widows, usury, slander, agriculture (land to lie fallow the seventh year), and observance of the Sabbath.

The Tabernacle at Sinai (Chapters 24-40).

Moses told the people of the laws, and they promised to obey them. God called him up to the mountain again and gave him directions for the construction of the Tabernacle and the Ark, and also tables of stone on which the Commandments were written. However, when he returned with the tables he discovered that in his absence the people had resumed the practice of idolatry and were worshipping a golden calf. So he broke the tables and God ordered three thousand of the idolaters slain. But then he prayed to God to forgive them.

Again Moses was called to the mountain top, where God renewed the covenant and replaced the tables. The Tabernacle was then built and the Ark placed inside it. Aaron, brother of Moses, and his sons were consecrated to be priests. And "the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (40:38).

LEVITICUS:

LAWS RELATING TO SACRIFICE IN GENERAL (Chapters 1-7).

These are briefly summarized near the end of this section: "This is the law of burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai" (7:37-38).

CONSECRATION OF THE PRIESTHOOD (CHAPTERS 8-10).

"The Lord spake unto Moses," telling him to consecrate Aaron and his sons to the priesthood. When Moses and Aaron came before the people to bless them, "the glory of the Lord appeared unto all the people." Two of the sons of Aaron, Nadab and Abihu, "offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (10:1,2). The remaining sons of Aaron, Eleazar and Ithamar, carried on as faithful priests.

LAWS CONCERNING CLEAN AND UNCLEAN BEASTS, PERSONAL CLEANLINESS, AND THE DAY OF ATONEMENT (CHAPTERS 11-16).

Here are listed the animals whose flesh may not be eaten, laws for the purification of women after childbirth, and hygienic regulations. There was also established a "day of atonement": "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your country, or a stranger that sojourneth among you: For on that day shall the priests make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (16:29-30).

MISCELLANEOUS LAWS FOR ISRAEL (CHAPTERS 17-27).

There include the Holiness Code (Chapters 17-26) and laws in a supplementary chapter (27) on vows and tithes. It gives regulations for personal conduct, as well as for national religious observances. Laws with respect to marriage, chastity, respect for parents, and justice to neighbors are stated. The seventh day is established as a "sabbath of rest." The Passover, commemorating the escape from Egypt, is set on the "fourteenth day of the first month at even. . . And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread" (23:5,6). Other annual holidays are set, including a harvest festival, or formal thanksgiving, for the crops (Chapter 23). Every seventh year is declared a sabbath of rest for the land, when the fields should lie fallow, and every fiftieth year is to be a year of jubilee celebrated by the freeing of slaves, the return of alienated lands, and the cessation of sowing and reaping (25:1-17). Rules are laid down for humane treatment of the poor and of servants (25:35-55). A tithe is established--one tenth of the produce of the land, flocks, and herds "shall be holy unto the Lord" (27:30-33).

NUMBERS:

A CENSUS, MARRIAGE LAWS, THE CONSECRATION OF NAZARITES AND LEVITES (CHAPTERS 1:1-10:10).

The Lord spoke to Moses in the wilderness of Sinai, saying: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names..." (1:2). In the first month of the second year following the Exodus, Moses and Aaron assembled all the people, and they were numbered by the names of the tribes. The total number of males over twenty was found to be 603,550. (The Levites were exempted from this count but were appointed separately as persons destined for Tabernacle service.) Other ordinances included laws relating to marital purity, special instructions for the observance of the Passover, and the provision for the consecration of Nazarites (who set themselves apart for a period of dedication to the Lord).

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A CENSUS, MARRIAGE LAWS, THE CONSECRATION OF NAZARITES AND LEVITES (CONT.)

A formula for blessing the people was given by God to Moses and Aaron:

"The Lord bless thee, and keep thee:
The Lord make his face shine upon thee, and be gracious
unto thee:
The Lord lift up his countenance upon thee, and give thee
peace."
(6:24-26)

THE JOURNEY FROM SINAI TO MOAB (10:11-19:22).

Events in this period of thirty-eight years included many vicissitudes and the promulgation of numerous laws. As the people neared Canaan, the Lord spoke to Moses, commanding him to send out men to "search the land" which God had promised to the children of Israel. The people murmured on hearing the scouts' reports of the strong forces within Canaan. Some wished to return to Egypt, and Moses was called upon to quell several rebellions. After calm had restored, the Lord spoke to Aaron, telling him the duties of priests and other Levites.

EVENTS OF THE FIRST TEN MONTHS OF THE FORTIETH YEAR (CHAPTERS 20-24).

The Hebrews moved to the steppes of Moab, east of the river Jordan. Aaron died on Mount Hor, and his son Eleazar succeeded him as high priest. The rulers of the tribe of Edom would not permit the travelers to pass through their territory, and the Moabites, too, were afraid because the newcomers were so numerous. The King of Moab attempted to bribe Balaam to curse the Hebrews, but Balaam instead was led by several miracles (including a rebuke from his ass) to bless them. Balaam then foretold the happiness of the people of Israel: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" (24:5).

EVENTS OF THE LAST TWO MONTHS OF THE FORTIETH YEAR (CHAPTERS 25-36).

The men of Israel, now camped near Moab, began to join in the Moabite worship involving prostitutes, and God sent a plague to punish them. After the plague another census was taken, and 601, 730 males twenty years old and upward were reported. Moses was allowed by God to see the promised land of Canaan but told that he would die without entering it because he struck the stone twice. Joshua was chosen as his successor.

A war of extermination against the tribe of Midian was reported to have been successful, but the destruction was apparently not complete because the Midianites later invaded Israel (Judges 6-8). Moses allotted land east of the Jordan to Reuben, Gad, and Manasseh on condition that they aid in conquering land west of the river for the other tribes. The borders of Canaan, as they existed when the Israelites appear to have taken possession of the land, were defined, and tribal leaders were appointed to assist Joshua.

DEUTERONOMY:

A RESUME OF EVENTS IN THE WILDERNESS (CHAPTERS 1-4).

Moses reviewed the forty years of wandering, recalling God's promise to the people of Israel that he would give them the land of Canaan; noting God's anger because of their incredulity and disobedience; and exhorting them to obedience.

THE DECALOGUE AND OTHER LAWS (CHAPTERS 5-26).

Moses recalled the covenant of God at Horeb (Mount Sinai) and the Ten Commandments (compare this version with that found in Exodus 20).

"Thou shalt have none other gods before me.
 Thou shalt not make thee any graven image.
 Thou shalt not take the name of the Lord thy God in vain.
 Keep the sabbath day to sanctify it.
 Honour thy father and thy mother.
 Thou shalt not kill.
 Neither shalt thou commit adultery.
 Neither shalt thou steal.
 Neither shalt thou bear false witness against thy neighbour.
 Neither shalt thou desire thy neighbour's wife . . . or any thing
 that is thy neighbour's. (5:7-21, in abbreviated form.)

Moses counseled the people to hear God and keep his commandments. He warned them to destroy everything connected with idolatry and to kill anyone who enticed them to worship of other gods. He gave numerous laws covering diet, religious observances, treatment of the poor and of servants, judicial procedures, relations with other peoples, marital rights, and other matters of daily life and conduct. Some of these laws show highly developed ethical standards. Every seventh year the creditor was to release the poor debtor. The gleanings of the field were to be left for the stranger, the fatherless, and the widow. Oppression of servants was forbidden (the Hebrews were reminded that they themselves had once been servants in the land of Egypt). Whipping of criminals was restricted to forty stripes, and offenders were to be punished only for their own wrongdoing, not for that of their relatives.

The people were told that God would send another prophet to succeed Moses and were instructed on how to distinguish false prophets from true ones (18:15-22).

WRITTEN LAW (CHAPTERS 27-28).

Moses commanded that the law be written and preserved upon stones and that a stone altar be built for sacrifices to God. He promised that obedience to God would be followed by blessings.

MOSES' FAREWELL ADDRESS AND HIS CHARGE TO JOSHUA (29:1-31:13).

Moses repeated his exhortation to obedience. He presented the people to the Lord, saying that God would not spare the wicked but that he would be merciful to the penitent. The commandment of God was not in heaven or beyond the sea, he went on, but was in their own hearts, telling them: "I have set before you life and death, blessing and cursing: therefore choose life . . ." (30:11-20).

The people, Moses concluded, should love the Lord their God, obey His voice, and cleave unto Him, "for he is thy life, and the length of thy days" that thou mayest dwell in the land which the Lord swore unto thy fathers . . ." (30:20).

"Be strong and of a good courage," Moses said to his successor, Joshua, "for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it" (31:7). He commanded the priests to teach the law--to read it in public every seven years so that all the people would learn and obey it (31:10-13).

MOSES' LAST DAYS AND DEATH (31:14-34:12).

God told Moses that he must soon die, instructed him to present himself with Joshua in the Tabernacle, and there gave him the words of a last song: "I will publish the name of the Lord: ascribe ye greatness unto our God. He

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MOSES' LAST DAYS AND DEATH (CONT.)

is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is he" (32:3-4). After this song and a final blessing to Israel, Moses was sent by God up to Mount Nebo, where he might see the promised land of Canaan before his death. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" (34:5). And Joshua, a man "full of the spirit of wisdom," succeeded him.

JOSHUA:

CONQUEST OF CANAAN (CHAPTERS 1-12).

After the death of Moses, God spoke to Joshua, saying, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee . . . unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them" (1:5,6).

Joshua informed the people of the impending struggle and sent out spies, who brought back favorable reports. Then Joshua moved his forces to the Jordan River and passed over with all the people, as the priests carrying the Ark of the Covenant "stood firm on dry ground in the midst of Jordan" (3:9-17).

Other miracles followed. The walls of the besieged city of Jericho fell flat at the sound of trumpets blown by the priests and the people's shouts, and the Israelites "utterly destroyed all that was in the city . . ." (6:1-21). In order to facilitate one of Joshua's victories, it is recorded, the sun and moon stood still at the word of Joshua to the Lord "until the people had avenged themselves upon their enemies" (10:12-13).

At first God allowed the city of Ai to withstand the Hebrews successfully because of Achan's sin in appropriating for himself some of the spoils of Jericho. But after the Hebrews had killed Achan and his family, they took the city by ambush. The King of Ai and many other kings were captured; territory was conquered both east and west of the Jordan. "So Joshua took the whole land, according to all that the Lord said unto Moses . . ." (11:23).

DIVISION OF THE LAND (CHAPTERS 13-22).

The tribes were assigned new lands by lot (except for those tribes previously allocated territory by Moses- see last paragraph of the Numbers outline, page 6). There was some dissatisfaction and contention, but in the end a settlement pleasing to all was made by Joshua's deputies. Certain cities were designated cities of refuge where "the slayer that killeth any person unawares and unwittingly" might escape the vengeance of the dead man's relatives.

JOSHUA'S LAST SPEECH AND HIS DEATH (CHAPTERS 23-24).

After a long interval of peace, Joshua called the people and said, "I am old and stricken in age . . . ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is He that hath fought for you" (23:2,3). He cited the benefits of obedience to God, the perils of disobedience, and God's promises. He renewed the covenant between God and the people. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old" (24:29).

JUDGES:

INTRODUCTION (1:1-2:5)

This part includes a summary of the conquest of various parts of Canaan. It was evidently put in to form a transition between the book of Joshua and subsequent events.

THE MAIN NARRATIVE (2:6-16:31)

This part relates history from the death of Joshua to that of Samson. The opening sentences are a repetition from Joshua 24:28-31. The author then continues with a statement on the spiritual significance of the events described. After the death of Joshua the Israelites "forsook the Lord, God of their fathers...and followed other gods, of the gods of the people that were round about them... And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers." (2:12,14)

Many tribes were left to "prove" Israel, among them the Philistines and the Moabites. "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them" (2:16). The accounts of these leaders are arranged in a somewhat unsystematic fashion, which does not clearly indicate whether some of the judges ruled consecutively or contemporaneously.

Othniel (3:7-11)

Othniel, the first of the judges, delivered his people from a king of Mesopotamia, "And the land had rest forty years."

Ehud (3:12-30)

The people "did evil again in the sight of the Lord" and had to serve the King of Moab eighteen years. Then Ehud, delivering a message from God, assassinated the tyrant, afterward leading the Israelites to victory in battle against the Moabites.

Deborah (4-5)

Deborah, a prophetess and judge, directed and inspired the campaign led by Barak against the forces of Sisera, a Canaanite general. Deborah and Barak's song of thanksgiving of their victory is among the most beautiful examples of Hebrew poetry: "The kings came and fought... they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away...O my soul, thou hast trodden down strength" (5:19-21).

Gideon (6-8)

Gideon, the son of a farmer, is portrayed as a man of valor, military skill, and faith in God. As a result of his great victories over the Midianites, he was offered a crown by the people of central Israel, the first evidence of a trend toward monarchy. Gideon declined the offer, but he probably lived a life equivalent to that of a king. He maintained a large establishment, including a harem and many children.

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Abimelech (Chapter 9)

Abimelech, a son of Gideon, killed all but one of his half-brothers, and attempted to start a monarchy in Israel after being made "king" by the Shechemites. But after a reign of three years, his subjects revolted, as his wise half-brother Jotham had predicted, and he was killed while besieging the city of Thebez.

Tola (10:1-2)

Tola of Issachar became a judge after Abimelech's death. Of his career as a judge little is said.

Jair (10:3-5)

Jair was the judge who arose after Tola. He "had thirty sons that rode on thirty ass colts, and they had thirty cities . . . in the land of Gilead."

Jephthah (10:6-12:7)

Jephthah judged Israel six years during which he subdued the Ammonites and vowed an ill-considered vow concerning his only daughter.

Ibzan (12:8-10)

Ibzan was Israel's deliverer for seven years after Jephthah. He had thirty sons and thirty daughters.

Elon (12:11-12)

Elon succeeded Ibzan and judged Israel for ten years.

Abdon (12:13-15)

Abdon had "forty sons and thirty nephews, that rode on threescore and ten ass colts. . . ." He judged for eight years.

Samson (Chapters 13-16)

In his youth Samson married a Philistine woman, quarreled with her tribe because of his marriage, and killed a thousand of his enemies with the jawbone of an ass. After this feat he judged Israel for twenty years.

Then he was enticed by another Philistine woman, Delilah, who weakened him by having his hair cut while he slept (as a Nazarite he was under a vow to remain unshaven). He was then captured, blinded, and imprisoned by the Philistines. But in prison his hair began to grow again; and when the Philistines brought him to the temple of their god to make sport of him, he prayed God to renew his strength so that he might be avenged. Then, grasping the pillars of the temple, he "bowed himself with all his might," and the temple fell, killing Samson together with his enemies. "So the dead which he slew at his death were more than they which he slew in his life" (16:30).

Appendixes (Chapters 17-21)

These chapters tell, first, of the conquest of the city of Laish by the Hebrew tribe of Danites, who renamed the City Dan and set up in it a graven image made by the Ephraimite Micah; and, second, of the shameful abuse of a Levite's concubine by

Appendixes (continued)

Benjamites of Gibeah, her resulting death, and the subsequent war of vengeance by the rest of Israel that nearly resulted in the extermination of the tribe of Benjamin. The book concludes: "In those days there was no king in Israel: every man did that which was right in his own eyes" (21:25), this sentence being the key verse to the book of Judges.

RUTH:

The book may be divided into three portions beginning with the sojourn in Moab and ending with Ruth's marriage to Boaz and the listing of their descendants down to David.

SOJOURN IN MOAB (1:1-5)

During the days of the judges' rule, Elimelech and Naomi, with their two sons, went to Moab to escape a famine in their native Bethlehem. The sons, Mahlon and Chilion, married women of Moab, Orpah, and Ruth respectively. All of the men died.

RUTH'S CHOICE (1:6-22)

Naomi, hearing that there was again bread in her native land, decided to return to Bethlehem, and her two daughters-in-law wished to go with her. Naomi told them to go back to their own families. Orpah agreed, but Ruth said to Naomi: "Intreat me not to leave thee, or to return from following after thee. . .thy people shall be my people, and thy God my God" (1:16).

RUTH'S MARRIAGE TO BOAZ (Chapters 2-4)

In Bethlehem Ruth gleaned in the fields of Boaz, a kinsman of Elimelech "a mighty man of wealth," and found favor in his eyes. Recognizing her kinship and its customary rights, Boaz protected her by marriage, and from this union King David was descended.

I SAMUEL:

THE LIFE AND WORK OF SAMUEL (Chapters 1-12)

Judge, prophet, and priest.

Samuel's Childhood and Call.

Samuel, the child of Elkanah and Hannah, was presented to the Lord by his mother, who, during a long barren period, had prayed for a son. Upon the birth of Samuel, Hannah sang a song of thanksgiving (2:1-10) comparable to Mary's Magnificat in Luke 1:46-53. She left the baby at the temple of Shiloh to be raised by the priest Eli. Afterward she "made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice" (2:19).

Eli had wicked sons who "knew not the Lord." "A man of God" pronounced judgment on them to Eli. Then God called young Samuel, who had grown "in favour both with the Lord, and also with men," and revealed to him the forthcoming end of Eli's house. The boy told Eli, who said, "It is the Lord: let him do what seemeth him good." "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." (Chapters 2-3.)

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Samuel's Succession as Judge.

The Philistines defeated Israel in battle and captured the Ark of the Covenant. Eli's two sons, Hophni and Phinehas, were slain. When Eli heard the bad news he fell backward, broke his neck, and died, after having been a judge and priest for forty years. Following many vicissitudes, the Ark was returned to Israel and placed in Kirjath-jearim. (4:1-7:2.)

Samuel called on the people to "put away the strange gods. . .and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." Then, under Samuel's leadership, the Philistines were defeated in battle. "And Samuel judged Israel all the days of his life." (Chapter 7.)

Samuel's Anointing of Saul.

In his old age Samuel made his sons judges, but they "turned aside after lucre, and took bribes, and perverted judgment." Consequently, all the elders of Israel came to Samuel asking for "a king to judge us like all the nations." Samuel, after praying to God, warned them that a king would have great power over them and would rule arbitrarily. But the people "refused to obey the voice of Samuel" and said that they would have a king. (Chapter 8.)

Saul, "a choice young man, and a goodly," seeking his father's lost asses, heard of Samuel's reputation as a seer and came to ask his guidance. God had meanwhile revealed to Samuel that the man who came should be anointed king. When Saul arrived, Samuel honored him at a feast, told him that he was to be king, and anointed him with oil. (9:1-10:8.)

However, upon leaving Samuel, Saul's heart was changed by God. He began to prophesy, but he did not announce his selection as king. Then Samuel called the people together at Mizpeh to choose a king by lot. Saul was chosen again, but "when they sought him, he could not be found." God disclosed his hiding place, and they led him forth and publicly proclaimed him king. (10:9-27.)

After Saul had won a great victory over the Ammonites, the kingdom was renewed in a ceremony at Gilgal. (Chapter 11.)

Samuel's Farewell.

Samuel delivered a farewell address, defending his integrity, calling upon the people to obey God, and rebuking them for their ingratitude. As a sign that they had been wrong to demand a king, he called on the Lord to send thunder and rain that day, which was harvest time, and the Lord did so. Then Samuel comforted the people by telling of God's mercy. (Chapter 12.)

THE REIGN OF SAUL

Saul's reign lasted twenty years, during which the monarchy was consolidated, battles were fought with the Philistines and other tribes, and the tormented King's own tragedy was enacted.

Introduction of David.

There was further war with the Philistines, during which Saul disobeyed God by offering a sacrifice himself instead of waiting for Samuel to do it. In the same war Samuel called on Saul to exterminate Amalek; again Saul disobeyed. As a result Samuel saw no more of Saul, and "the Lord repented that he had made Saul king over Israel." (Chapter 13-15.)

Introduction of David (continued)

Samuel was then sent by God to Bethlehem, where he anointed a ruddy shepherd boy named David, the youngest son of Jesse and great-grandson of Ruth and Boaz, as future king of Israel. Saul, though unaware that his successor had been chosen, was troubled by an evil spirit. David, whose talent as a musician had become known at the court, was sent for to comfort the King by playing his harp. Saul became fond of the boy and made him his armor-bearer. (Chapter 16.)

Another account tells how Goliath, a giant Philistine, challenged the Hebrews to pick someone to meet him in single combat. David, who had been sent by his father to take food to his brothers in Saul's army, begged the King to let him accept the challenge. He put five smooth stones into a shepherd's bag, and, armed with his sling, he slew Goliath. The Philistines fled, and Saul rewarded the boy by taking him into his court. The friendship of David and Jonathan, a son of Saul, became one of the most moving stories in all Hebrew literature. (17:1-18:4.)

Conflict Between David and Saul.

David advanced to a high position in the court and the army. Saul, becoming jealous because of David's military victories and popularity ("Saul hath slain his thousands, and David his ten thousands"), sought to kill him but failed. (Later Saul also sought unsuccessfully to kill Jonathan because he continued his friendship with David.) Aided by Saul's daughter Michal, whom he had just married, David escaped and went into exile. (Chapter 18-20.)

He became the leader of a band that, despite the constant necessity to dodge the King's forces, engaged in separate warfare with the Philistines and won victories. Twice David had the opportunity to kill Saul but spared him. The second time Saul confessed that he had sinned and asked David to return to him, but David apparently did not trust him. (Chapters 21-16.)

Then for a time David lived in the territory of the Philistines and joined their army. Before a decisive battle between the Hebrews and the Philistines, Saul consulted the witch of Endor. The witch raised up Samuel, who had meanwhile died; and Samuel foretold that God would give the kingdom to David. Saul, who had not eaten all day, fainted and was restored with food. (Chapters 27-28.)

The Philistines, distrusting David's loyalty, sent him away before the battle, fought at Gilboa. There the Philistines were victorious, Saul's three sons were killed, and Saul committed suicide by falling on his sword. (Chapters 29-31.)

II SAMUEL:

ATTAINMENT OF THE MONARCHY (Chapters 1-10).

When David received the news of the deaths of Saul and Jonathan, he lamented: "The beauty of Israel is slain upon the high places: how are the mighty fallen!" (Chapter 1.)

Then David was directed by God to go to Hebron, where he was made King of Judah. But Abner, one of Saul's captains, appointed a surviving son of Saul named Ish-bosheth king over certain other tribes, and he was called King of Israel. Then came war between the "house of Saul and the house of David," ending with the assassination of Ish-bosheth and David's anointing as king over Israel. The beginning of David's reign was marked by victories over the Philistines and the bringing of the Ark to Jerusalem, which became his capital. David performed other brave deeds, and the prophet Nathan foretold the permanence of his house. (Chapter 2-10.)

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David and Bath-sheba. (Chapter 11-12)

David then fell into sin, committing adultery with Bathsheba, the wife of Uriah the Hittite who served in Israel's army. He was enticed seeing her bathing from his rooftop and lay with her and she conceived. When he learned that Bath-sheba was to have his child, David ordered Uriah sent to "the forefront of the hottest battle." The order was carried out, and Uriah was killed. (Chapter 11.)

God then sent the prophet Nathan to tell David the story of a rich man with many flocks and herds and a poor man with "one little ewe lamb, which he had bought and nourished up." Having a dinner guest, the rich man instead of taking one of his own flock, killed the poor man's lamb for meat. David was very angry at this reported injustice and said that the offender deserved to die. Nathan's reply was crushing: "Thou art the man." As punishment for their sin the baby son born to David and Bath-sheba died, causing the King great grief. But soon another son, Solomon, was born to them. (Chapter 12)

David and Absalom. (Chapters 13-19)

Absalom, David's unruly and treacherous son, was another cause of much anguish to the King. He led a conspiracy and rebellion against David, forcing him to flee from Jerusalem. After long conflict and much intrigue, Absalom was slain by one of David's commanders, Joab, despite the King's order to "Deal gently for my sake with the young man, even with Absalom." When the King received the news he mourned, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (18:33). The people, who had been rejoicing over the military victory, turned to mourning when they heard how the King grieved for his foolish son.

LATER EVENTS IN DAVID'S REIGN. (Chapters 20-24)

David surrounded himself with a number of strong officers, who aided him in keeping order and in dealing with further rebellion, although they sometimes fought among themselves. For example, the rebellion of Sheba was suppressed by Joab after Joab had killed Amasa, whom David had appointed to replace him as commander. (Chapter 20.)

Other chapters tell of a famine that was ended by the hanging of seven of Saul's sons (Chapter 21); a song of thanksgiving by David upon being delivered from his enemies (Chapter 22), which appears in another version as Psalm 18; a list of David's mighty men (Chapter 23); the taking of a census, which angered God so that he offered David his choice of three punishments, and the King's choice of pestilence, as the least of the evils (when David confessed his sin, interceded for the people, and built an altar, the plague was ended) (Chapter 24).

I KINGS:

I Kings, the eleventh book of the Bible and one of the historical group, tells of the death of King David (see I and II Samuel above); the reign of Solomon; the division of the kingdom after Solomon's death; and part of the history of the separate kingdoms of Israel and Judah.

I Kings is divided into two parts: the first covering the period from the death of David through the reign of Solomon and the division of the kingdom after Solomon's death (about 971 to 931 B.C.); and the second giving parallel accounts of the two kingdoms, Israel and Judah.

THE SUCCESSION AND REIGN OF SOLOMON. (Chapters 1-11)

Solomon's reign lasted for about forty years, and was outwardly one of peace and prosperity, although Solomon was involved in sin which weakened his empire.

David's Death.

When David was "stricken in years," Adonijah, the King's eldest surviving son, "exalted himself, saying, I will be king." Nathan, the prophet, hearing of the plan, asked Bath-sheba to intercede with the King on behalf of her son Solomon, who was supported by a powerful faction. Bath-sheba claimed that David had previously promised to make Solomon his successor, and the King agreed that Solomon should rule at once. Accordingly Zadok, the priest,* anointed him about 962 B.C. After final instructions to Solomon to "keep the charge of the Lord thy God. . . David slept with his fathers, and was buried in the city of David." (1:1-2:10.)

Consolidation of the New Regime.

Adonijah, who had been pardoned by Solomon, made a request for Abishag, David's most beautiful concubine. Since the harem of a king descended to his successor, Solomon considered the request treasonable and had Adonijah slain. Abiathar,* the priest who had supported Adonijah's claim to the throne, was deposed; and two other adherents of Adonijah--Joab and Shimei--were killed, the latter for disobeying an order confining him to Jerusalem. (2:11-46.)

Solomon's Power and Wisdom.

Solomon made an alliance with Egypt and married Pharaoh's daughter. One night the Lord appeared to him in a dream, saying: "Ask what I shall give thee." Solomon requested "an understanding heart to judge thy people, that I may discern between good and bad," and the gift was granted. God also told Solomon that he would give him what he had not asked--riches, honor, and long days. The King appointed princes and officers, and he extended his dominion over a large area until "Judah and Israel were many, as the sand which is by the sea in multitude, eating, and drinking, and making merry." (Chapters 3-4.)

Building of the Temple.

The order went out from Solomon to build the Temple that God had promised. It was a long building constructed out of cedars from Lebanon with walls of stone, flooring of fir or cypress, and doors of olive wood, and it was richly decorated with brass and gold. The people were joyful when the Temple was dedicated in an impressive ceremony with a solemn prayer and blessing by the King. Solomon carried out other extensive building projects, and he made regular sacrifices to God. (Chapters 5-9.)

The Queen of Sheba's Visit.

The Queen of Sheba (probably an Arabian), arrived in Jerusalem from her country in the southeast on a visit to see with her own eyes whether the reports concerning Solomon were true. After viewing the King's riches and having a long conversation with him, she told him: "Thy wisdom and prosperity exceedeth the fame which I heard." The two monarchs then exchanged elaborate gifts. (Chapter 10.)

* Zadok and Abiathar were apparently joint high priests.

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Conditions at Solomon's Death.

Despite his wisdom, "King Solomon loved many strange (foreign) women, together with the daughter of Pharaoh. . ."; and his numerous wives and concubines led him toward idolatry. Because of this the Lord was angry and stirred up adversaries to Solomon. Among them was Jeroboam, one of Solomon's chief civil servants. Jeroboam escaped Solomon's attempt to kill him for his attempted rebellion and fled to Egypt. Dissension continued until the death of Solomon. "And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." (Chapter 11.)

Division of the Kingdom.

Rehoboam rejected wise old men's counsel and consulted instead with the young counsellors, who advised him to increase the already heavy burden of taxation. The ten northern tribes thereupon revolted and chose as their king Jeroboam, who had returned from Egypt upon learning of Solomon's death. The two southern tribes, Benjamin and Judah, remained loyal to the House of David and formed the kingdom of Judah, including Jerusalem and other large cities, and, of course, the temple.

PARALLEL ACCOUNT OF ISRAEL AND JUDAH. (Chapters 12-22)

The kings whose reigns are described in I Kings, with approximate dates are:

<u>JUDAH, SOUTH</u>		<u>ISRAEL, NORTH</u>	
<u>Year</u>	<u>King</u>	<u>Year</u>	<u>King</u>
931-913	Rehoboam	931-910	Jeroboam I
913-911	Abijam	910-909	Nadab
911-890	Asa	909-886	Baasha
873-848	Jehosaphat	886	Elah
853-841	Jehoram	886	Zimri
		885-874	Omri
		874-853	Ahab
		853-852	Ahaziah
		852-841	Joram

The parallel narrative is continued in II Kings.

Ahab. (16:29-22:40)

Ahab, who ruled from 874 to 853 B.C., was Israel's most wicked king in this period. He made an alliance with Phoenicia, and he sought to co-operate with the King of Judah in an attempt to heal the schism between the two nations. For a time it seemed that this attempt would succeed. Although it did not, Israel and Judah formed close bonds. The contemporary Southern ruler, Jehosaphat also adopted a friendly policy and aided Israel in the disastrous battle against Syria in which Ahab was killed.

Elijah. (Chapters 17-19, 21:17-29)

Interwoven with these events is the story of Elijah, undoubtedly the mightiest prophet of the Northern Kingdom.

Elijah appeared before Ahab to denounce the Baal-worship introduced by Ahab's notorious foreign wife Jezebel. He predicted drought, which came. For the further

instruction of Ahab he brought about a contest between the Lord and Baal, to determine who was God. This ended with Elijah's own sacrifice being consumed by fire from God while that of the Baalites remained untouched. Elijah ordered the false prophets slain. Then a great rain came, ending the drought. (Chapters 17-18.)

In exile because of Jezebel's wrath at the slaying of her prophets, Elijah, utterly discouraged, prayed to die. But an angel brought him food and drink, and God told him to go up on a mountain. "And, behold. . . a great and strong wind rent the mountains. . . but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." God told Elijah to anoint Hazael king of Syria, Jehu king of Israel, and Elisha as prophet to succeed himself. (Chapter 19.)

Another story tells how Ahab coveted the vineyard of Naboth, who refused to sell it to him. Jezebel then falsely accused Naboth of blasphemy and had him killed, so that her husband could take the property. Elijah appeared before Ahab again and predicted that because of his wickedness his House would be completely destroyed. (21:17-29.)

The story of Elisha, appointed to succeed Elijah, is reported in II Kings.

II KINGS:

II Kings, the twelfth book of the Bible and one of the historical group, continues the narrative begun in I Kings of the separate kingdoms of Israel and Judah. It gives brief accounts of the problems and achievements of many monarchs from about 841 to 562 B.C.

The two parts of II Kings are: a continuation of the parallel accounts of the kingdoms of Judah and Israel until the destruction of the kingdom of Israel; and the subsequent history of the kingdom of Judah to the fall of Jerusalem and the Babylonian captivity.

PARALLEL ACCOUNTS OF ISRAEL AND JUDAH.

The kings during this period whose reigns are described in II Kings, with approximate dates are:

<u>JUDAH, SOUTH</u>		<u>ISRAEL, NORTH</u>	
<u>Year</u>	<u>Ruler</u>	<u>Year</u>	<u>Ruler</u>
841	Ahaziah	841-814	Jehu
841	Athaliah	814-798	Jehoahaz
835-796	Jehoash (Joash)	798-782	Jehoash
796-697	Amaziah	793-753	Jereboam II
790-739	Uzziah (Azariah)	753-752	Zechariah
750-731	Jotham	752	Shallum
735-715	Ahaz	752-732	Pekah
715-686	Hezekiah	752-742	Menahem
		742-740	Pekahiah
		732-722	Hoshea

THE END OF THE NORTHERN KINGDOM.

Beginning with Menahem, the kings of Israel came under the domination of Assyria. In about 722 B.C. the Assyrians captured Samaria, the capital of the N. tribes, and

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The End of the Northern Kingdom (continued)

deported many Israelites to parts of their empire. Those who remained in Palestine were formed into a province of Assyria and intermixed with other peoples imported by the Assyrians.

The Reign of Hezekiah in Judah.

In the Southern Kingdom only Hezekiah, who ruled from about 715 to 686 B.C., is given nearly full approval for his administration in the light of God's teaching. Hezekiah began his reign by cleansing idolatry from the land. He made Jerusalem the national center of worship, abolishing local altars which had been used for idolatry (18:1-6). He was interested in education, as indicated by a note in Proverbs stating that portions of that work were transcribed by "men of Hezekiah king of Judah" (25:1). He was responsive to the message of the prophet Isaiah (38:10-20), a song of thanksgiving for his recovery from a critical illness.

Hezekiah also proved himself to be, on the whole, an able civil and military administrator. He fortified Jerusalem elaborately and constructed a water system for that city. He carried on a campaign against the Philistines, driving them back to the Gaza strip in the southwestern section of Palestine. However, he encountered great difficulties in dealing with the rulers of Babylon and Assyria. His lavish entertainment of, and foolish display of his treasures to, the King of Babylon drew a rebuke from God through the prophet Isaiah, who predicted the Babylonian captivity (20:12-19).

At another time Hezekiah was forced to pay tribute to Assyria (18:13-16). But then a military campaign led by Sennacherib, king of Assyria, against Judah failed when "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." Upon returning to Nineveh, Sennacherib was assassinated by his own sons, and the threat to Judah was temporarily ended. Hezekiah lived out his reign without further molestation from foreign powers. (18:17-19:37.)

Elisha.

The outstanding figure in the Northern Kingdom during this period was the prophet Elisha. Elijah had been instructed by God to anoint Elisha as his successor. Elisha prayed that a double portion of Elijah's spirit might be upon him, and in token of the granting of this prayer, Elijah's mantle fell upon him after Elijah himself had been carried into heaven by a whirlwind. With this mantle Elisha smote the waters of the Jordan River so that they divided, proving to the people that he was indeed Elijah's successor. God used Elisha also to perform other miracles, such as purifying a spring by casting salt into it, making ditches fill up with water to supply the armies allied against Moab, restoring a dead child to life, and curing the leprosy of a Syrian captain who had heard of him from his wife's little Hebrew maid. In addition to these healing miracles, children who mocked the prophet were eaten by bears when he cursed them. (Chapters 2-5.)

Elisha was sent to anoint Jehu, who ruled Israel from about 841 to 814 B.C., after killing his predecessor Joram and Jezebel, who was then queen mother, thus fulfilling Elijah's prophecy. (Chapter 9.)

The last miracle associated with Elisha took place after his death, when a dead man was restored to life by touching the prophet's bones (13:20-21).

THE END OF THE SOUTHERN KINGDOM. (Chapters 21-25)

The conclusion of II Kings covers the period from the end of Hezekiah's reign to the fall of Judah and the Hebrew exile to Babylon. This is compact history; at times only a few verses sum up momentous events. The rulers described during the period, with approximate dates of accession, are:

<u>KINGDOM OF JUDAH</u>	
<u>Year</u>	<u>Ruler</u>
695-642	Manasseh
642-640	Amon
640-609	Josiah
609	Jehoahaz
609-597	Jehoiakim
597	Jehoiachin
597-586	Zedekiah

Josiah.

The good reign of Josiah occurred in this period, beginning about 640 B.C. Like Hezekiah before him, Josiah destroyed idolatry and achieved centralization of worship at Jerusalem. In the course of repairing the Temple, a copy of the law was found. Josiah, dismayed at being reminded how the people had disobeyed God's commandments, called them together, had the entire book read to them, and "made a covenant before the Lord, to walk after the Lord, and . . . to perform the words of this covenant that were written in this book. And all the people stood to the covenant." Josiah's reform was brought to an end when he was killed in a battle with Egypt. (22:1-23:30.)

Conquest of Judah by Babylon. (23:31-25:30)

Josiah's son Jehoahaz was imprisoned by the Egyptian Pharaoh, who placed on the throne another son of Josiah, Jehoiakim. Jehoiakim fell under the dominance of Babylon as a result of that power's victory over Egypt. During the reign of his son Jehoiachin, Nebuchadnezzar, king of Babylon, captured Jerusalem and took the King, together with many of his people, into Babylon as prisoners. Jehoiachin's uncle, Zedekiah, was then enthroned by Babylon. In about 586 B.C. as a consequence of Zedekiah's attempted revolt, he, too, was deposed; Jerusalem was destroyed; and a second deportation to Babylon was carried out. A Hebrew governor, Gedaliah, was appointed over the people that remained in Palestine. But he was killed in a revolt led by Ishmael, a member of the royal family, and the remnant of the people fled to Egypt in terror. Some years later, in about 562 B.C., Jehoiachin was released from prison by the new Babylonian king and given an allowance for the rest of his life.

I CHRONICLES:

I and II Chronicles, the thirteenth and fourteenth books of the Bible, recapitulate previous books; but they concentrate on events in the Southern Kingdom, developments related to Temple worship, and genealogies. In general they give spiritual insight, whereas Kings gives the historical detail.

I Chronicles is usually divided into two sections: genealogies from Adam to King David and the period of King David.

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GENEALOGIES. (Chapters 1-9)

These trace the ancestry of the tribes and name their allotted dwelling places. Chapter 6 gives in 81 verses the descendants of Levi through Aaron, emphasizing their religious consecration.

PERIOD OF KING DAVID. (Chapter 11-29)

These chapters, especially 22-26, stress the importance of the Temple and worship therein. They tell how David made preparations for the building, saying that it "must be exceeding magnificent, of fame and of glory throughout all countries" (22:5). David, himself forbidden by God to build the Temple because of many acts of war, gave detailed instructions for it to his young son Solomon. (The name Solomon means "man of peace.")

After planning the organization of Temple worship, David assembled all the leaders of his country and told them that Solomon was God's choice to succeed him. He exhorted them: "Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever" (28:8). To Solomon he said that the Lord had chosen him to build the sanctuary and added: "Be strong and do it" (28:10).

He also charged Solomon: "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (28:9). David then said a prayer, thanking God for his many gifts and asking that Solomon might keep God's commandments and build the Temple. "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king" (29:20).

II CHRONICLES:

II Chronicles is arranged in two parts: the reign of King Solomon and the subsequent history of the Southern Kingdom until the Babylonian captivity.

THE REIGN OF KING SOLOMON. (Chapters 1-9)

In these chapters the Temple is the center of interest. Solomon asked God for wisdom and knowledge and God granted these gifts, adding riches and honor (1:7-12). Solomon then assembled material for building the Temple. He "began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father. . . ." (3:1). The holy house contained many decorations and treasures, most important of which was the Ark symbolizing the covenant between God and the people, which was carried to the Temple by a solemn procession. Solomon then prayed, consecrating the Temple and asking God to hear the people and forgive their sins when they repented. He concluded:

Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant. (6:41-42.)

THE HISTORY OF THE KINGDOM OF JUDAH. (Chapters 10-36)

This narrative duplicates much of II Kings but virtually ignores the history of the Northern Kingdom except for its relations with Judah. (The last two verses of Chapter 36 belong logically to the book of Ezra.)

The account begins with the story of how Solomon's son Rehoboam, upon succeeding to the monarchy, refused the wise old men's counsel and thus brought about the revolt of the ten northern tribes. Rehoboam's grandson Asa destroyed idolatry and strengthened the kingdom of Judah. Asa's son Jehosaphat reigned well, sending out many Levites to teach the law and seeking reconciliation with the Northern Kingdom. On the other hand, the reign of Jehosaphat's son Jehoram was noted for its wickedness, as was that of Jehoram's son Ahaziah.

Joash was the only one of Ahaziah's children saved from a massacre carried out by the queen mother, Athaliah, who seized the throne upon her son's death. After six years of Athaliah's rule, another revolt, led by the priest Jehoiada, killed Athaliah and placed Joash on the throne. Under the influence of Jehoiada, Joash ruled well for a while, but after the priest's death, he fell into idolatry.

The next good reign was that of Hezekiah, in the following century. Hezekiah restored religion and cleansed the house of God. With Hezekiah's wicked son Manasseh, the power of Babylon began to be felt, and Manasseh himself was taken to Babylon, as a captive. However, Manasseh later repented and was then restored to his kingdom. (This story is not mentioned in II Kings.)

Manasseh's grandson Josiah gave Judah another good reign, destroying idolatry, repairing the Temple, and renewing the covenant between God and people.

As related in II Kings, Josiah's son Jehoahaz was deposed by the Egyptian Pharaoh, who made his brother (Jehoiakim) king. In turn Jehoiakim was carried into exile by Nebuchadnezzar, king of Babylon, and his son (Jehoiachin) succeeded him. He too was taken prisoner by Nebuchadnezzar, who made his uncle (Zedekiah) king. Zedekiah refused to listen to the prophet Jeremiah and was evil in other ways, as were his people. After a reign of eleven years, Zedekiah attempted to revolt against Babylon, but to punish him and the people for their transgressions God allowed Nebuchadnezzar to destroy Jerusalem and carry its inhabitants into captivity.

EZRA:

Ezra, the fifteenth book of the Bible, is a historical narrative closely linked with Nehemiah and with I and II Chronicles.

The book falls into three parts: the return of Zerubbabel and his co-workers and the start on rebuilding the Temple; the completion of the Temple; and the return of Ezra and his reforms.

THE RETURN OF ZERUBBABEL AND HIS WORK ON THE TEMPLE, c. 538-536 B.C. (Chapters 1-4)

In the first year after his capture of Babylon, Cyrus, king of Persia, permitted the return of the exiled Jews to Jerusalem. Cyrus also brought out treasures that Nebuchadnezzar had taken as booty and gave them to "Sheshbazzar, the prince of Judah" (Zerubbabel) to carry back to Jerusalem.

Zerubbabel, prince of Judah and leader of the exiled Jews, is mentioned in Chapter 2 as head of a large group that returned to Palestine. In the book of

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The Return of Zerubabel and his Work on the Temple. (Continued)

Zechariah he is credited with being the rebuilder of the city. Ezra (Chapter 3) tells how he and other leaders of the group set up an altar and laid the foundation for the new Temple. However, the reconstruction was hindered by "adversaries" (Samaritans living in territory formerly occupied by Israel), and, after some controversy, Artaxerxes, then king of Persia, ordered the work stopped.

THE COMPLETION OF THE TEMPLE. (Chapter 5-6)

But Zerubbabel and Jeshua (a priest) "rose up" and resumed work on the Temple during the reign of Darius of Persia. Darius, hearing of their activity, discovered the old decree of Cyrus authorizing the rebuilding and thereupon issued a decree of his own that the work was not to be hindered.

RETURN OF EZRA AND HIS REFORMS. (Chapters 7-10)

Ezra, "a ready scribe in the law of Moses, which the Lord God of Israel had given," was authorized by Artaxerxes to return to Jerusalem, with any Jews who wished to accompany him, and there to teach and enforce that Law. Those who accompanied Ezra are listed in Chapter 8. Before departing he proclaimed a fast "that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance" (8:21). Upon arriving in Jerusalem, Ezra was dismayed to learn that some of the Jews had been intermarrying with neighboring peoples. He mourned and prayed to God for guidance. Finally, as a result of his exhortation, all the "strange wives" were divorced. (The names of those who had taken foreign wives are listed in Chapter 10.)

NEHEMIAH:

Nehemiah, the sixteenth book in the Bible, continues the history recorded in I and II Chronicles and in Ezra. Nehemiah, the political leader for whom the book is named, shares with Ezra, the priest, the credit for the reconstruction of Jerusalem and the revival of Judaism after the Babylonian exile.

When in exile, Nehemiah became a cupbearer of Artaxerxes, king of Persia, who, understanding his sorrow for the needs of his people, entrusted him with the office of governor. He is renowned for his achievement of building the walls of Jerusalem and for his reforms to establish strict observance of the Mosaic law and the sanctity of Temple worship. Like Ezra, he opposed intermarriage of the Jews with other peoples.

The book is arranged in three sections (the first and third being rendered in the first person) covering the following topics: the building and dedication of the wall; Ezra's reading of the law to the people and a list of leaders who signed a new covenant; and redistribution of the population and various reforms of Nehemiah.

BUILDING AND DEDICATION OF THE WALL OF JERUSALEM. (Chapters 1-7)

Nehemiah, in exile, was informed that the people in Jerusalem were afflicted and that the wall of the city was broken down. He wept and prayed to God for help. Later, when he brought a cup of wine to Artaxerxes, the King asked him why he was so sad. Nehemiah replied that it was because of the condition of his people in Judah. The King then gave him permission to go to aid in rebuilding Jerusalem.

Building and Dedication. (Continued)

When he arrived in Jerusalem he found skeptics. Sanballat the Horonite and others laughed in scorn when he mentioned building the wall. The work was begun, however, after Nehemiah said: "The God of heaven, he will prosper us; therefore we his servants will arise and build. . ." (2:19,20).

Sanballat and his colleagues continued to scoff and threatened Nehemiah and his workers. But Nehemiah continued the task, praying to God and at the same time setting guards. Though "the people had a mind to work" (4:6), some of them were oppressed by their debts and complained to Nehemiah, who persuaded the creditors to restore their property. In spite of subsequent intrigue and treachery the wall was finished.

EZRA'S READING OF THE LAW. (Chapter 8-10)

These chapters tell how the people gathered daily to hear Ezra read the law. "Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (8:4,8). After hearing the law, "the children of Israel were assembled with fasting, and with sackclothes, and earth upon them"; and they "separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers" (9:1,2). Then the Levites said:

Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. (9:5,6.)

After further confessing God's manifest goodness and their own wickedness, the people made a covenant, which a number of the leaders signed, promising to observe the law and not to let their children intermarry with foreigners.

POPULATION DISTRIBUTION AND NEHEMIAH'S REFORMS. (Chapters 11-13)

It was decided that the rulers and every tenth man chosen by lot would dwell in Jerusalem, the rest in other cities (Chapter 11). The priests who came with Zerubbabel and their succession are listed in Chapter 12.

Chapter 13 lists various reforms of Nehemiah. These were apparently carried out during Nehemiah's second leave of absence to attend to the affairs of Jerusalem (13:6). The people of Israel were separated from "the mixed multitude." The officers of the Temple were commanded to reform. "Why is the house of God forsaken?" Nehemiah asked. Soon all the people were bringing their tithes into the treasuries; and Nehemiah "made treasurers over the treasuries," including a priest, a scribe, and a Levite. Seeing that people were "treading wine presses. . .and bringing in sheaves, and lading asses," as well as buying and selling food, on the Sabbath, he commanded them to cleanse themselves and "to sanctify the sabbath day." Again he inveighed against mixed marriages, reminding the people that such alliances had caused even Solomon to sin.

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ESTHER:

Esther, the 17th book of the Bible and last in order of the historical works is named for its principal character, a Jewish woman who became the queen of Xerxes, king of Persia, and whose name was thereupon changed from the Hebrew 'Hadassah' to the Persian 'Esther'.

The sequence of the story is as follows:

Ahasuerus (the Hebrew form of Xerxes), king of Persia, was holding a feast in Susa, the site of one of his palaces. On the seventh day of the celebration the King sent for Vashti, the Queen, to appear "to shew the people and the princes her beauty." But the Queen refused to come. The King was "very wroth, and his anger burned in him." He consulted his wise men, who advised that Vashti "come no more before king Ahasuerus." (Chapter 1.)

Several years later Ahasuerus decided to seek another queen. A Jew named Mordecai (a descendant of the Babylonian exiles) brought to the King his young kinswoman named "Haddasah, that is, Esther." The King loved her above all others brought to him. (He did not know that she was a Jewess, for Mordecai had advised her to conceal her identity.) He "set the royal crown upon her head, and made her queen instead of Vashti." Shortly afterward, Mordecai learned of a plot to kill the King and told Esther, who informed Ahasuerus, and the would-be murderers were hanged. (Chapter 2.)

Now enters Haman, who became the King's favorite. Mordecai, a faithful Jew, would not bow down to Haman, as court protocol required. Then Haman urged Ahasuerus to destroy all the Jews on the grounds that they had strange laws of their own and would not obey the King's laws. The King agreed, and the order went out. Mordecai informed Esther, beseeching her to intercede and warning her of the consequences if she did not. Esther agreed to go to the King. (Chapters 3-4.)

The King listened to Esther's plea at a banquet, to which she had invited him and Haman. Understanding why Haman had plotted against the Jews and remembering how Mordecai had saved his life, Ahasuerus then ordered Haman hanged on the gallows that Haman had prepared for Mordecai. (Chapters 5-7.)

Now Mordecai received honors. However, the King could not revoke his previous decree against the Jews. (The "laws of the Persians and the Medes" were proverbially unalterable. Dan. 6:8) Instead he permitted the Jews not only to defend themselves but also to take vengeance upon those who came to destroy them. Accordingly, "the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them" (9:5). To celebrate this victory a time was set for "feasting and joy" and "of sending portions one to another, and gifts to the poor." This was called Purim. The last chapter tells how Mordecai attained wealth and honor and in his high position sought the welfare and peace of his people.

JOB:

Job, the eighteenth book of the Bible, is the first of five poetical books. Its central theme is an ancient problem: Why does a righteous man have to suffer.

Job was not an Israelite but a resident of the land of Uz, which may have been in the northeast of Palestine. That there was a person named Job is noted in Ezekial 14:14 where he is mentioned with Daniel and Noah and in James 5:11. He was evidently a man of means and of the deepest piety. He lived in the early period of the patriarchs.

JOB (Continued)

The meaning of the book has been the subject of vigorous debate, for it plumbs the depths of human experience. It was widely thought and preached among the ancient Hebrews that suffering and outrageous fortune were the punishment for sinful living. But experience showed that righteous persons were at times forced to undergo unspeakable trials, while those openly wicked often seemed to go free and even to flourish.

There are five divisions to the book: (1) a prologue in prose; (2) a discussion in poetry between Job and his friends; (3) the speeches of Elihu, in poetry; (4) God's reply to Job, in poetry; and (5) an epilogue in prose.

PROLOGUE (Chapters 1-2)

This tells of the great piety and prosperity of Job. "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil . . . His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and very great household; so that this man was the greatest of all men of the east" (1:1,3).

There came a day when Satan said to God: "Doth Job fear God for nought? Hast thou not made an hedge about him. . . ? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand." (1:9-12.) Then occurred a series of misfortunes: Job's oxen were stolen, his sheep and servants were destroyed by lightning; his camels were taken by Chaldeans; his house was blown down and his children killed in a hurricane. But Job, in the midst of his mourning, fell down and worshipped God, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (1:21.)

Satan again obtained God's permission to tempt Job, on the condition only that he spare his life. So Satan "smote Job with sore boils from the sole of his foot unto his crown . . . and he sat down among the ashes." Job's wife asked him, "Dost thou still retain thine integrity? curse God, and die." But Job reproved her, saying that she spoke as a foolish woman. "What? shall we receive good at the hand of God, and shall we not receive evil?" Three of Job's friends, Eliphaz, Bildad, and Zophar, hearing of his condition, came "to mourn with him and to comfort him." They wept to see him and in their grief sat with him for seven days and nights without speaking.

DISCUSSION BETWEEN JOB AND HIS FRIENDS. (Chapters 3-31)

After this interval Job spoke in eloquent language, cursing the day of his birth. "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. . . Lo, let that night be solitary, let no joyful voice come therein." (3:3-4,7.)

This speech of Job's gave his three friends opportunity to say to him, in the language of traditional religion, that his affliction must be the result of previous sin. In turn Eliphaz, Bildad, and Zophar spoke, and Job replied to each (Chapters 4-14; 15-21; 22-31).

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JOB (Continued)

In these addresses, the friends pressed their points of view upon Job with increasing intensity, urging him to submit himself to the justice of God. Job replied with depth of conviction, reiterating his righteousness in the face of their arguments: "Till I die I will not remove mine integrity from me" (27:5).

When especially hard-pressed, Job acknowledged God's omnipotence and wisdom but questioned his justice. "He destroyeth the perfect and the wicked. If the scourge slay suddenly, he will laugh at the trial of the innocent" (9:22-23). An oft-quoted statement is 13:15, which the King James Version translates: "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him." Another famous verse, 19:25, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," has been interpreted as a prophecy of the coming of Christ. Job finally turned from answering his friends' insinuations to a direct challenge to God: "My desire is, that the Almighty would answer me... I would declare unto him the number of my steps; as a prince would I go near unto him" (31:35, 37).

THE SPEECHES OF ELIHU. (Chapters 32-37)

Elihu was a young observer who had heard the discussion between Job and his friends, and who intervened at its conclusion to assert his own opinion. After apologizing for presuming to dispute with the older men, Elihu criticized the positions both of Job and of his three friends. He contended that God sent affliction to prove or to purge the sufferer, and he urged Job to cease his rebellion because "God is great, and we know him not" (36:26). Job made no reply.

GOD'S ANSWER. (38:1-42:6)

At last God spoke to Job out of a whirlwind, in response not to his question but to his plea for a meeting between them. He made no reference to Job's specific case, nor did he give an explanation for misfortune. He did not say that Job was guilty of hidden sin or crime. He did ask Job, "Who am I?" and "What art thou?" In a series of portrayals from the world of nature, God's glory and magnificence passed before Job. God thus resolved the great dilemmas of the book by changing the attitude of Job's heart from bitterness to wonder and awe.

This word from God was sufficient for Job. He confessed humbly: "I know that thou canst do every thing, and that no thought can be withholden from thee. . . . I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (42:2,5-6.)

EPILOGUE. (42:7-17)

God spoke to Eliphaz: "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." "Also the Lord gave Job twice as much as he had before. . . . So the Lord blessed the latter end of Job more than his beginning. . . . After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days."

PSALMS:

Psalms, the nineteenth book of the Bible, is the second of the poetical books. It has been called a treasury of prayer, praise, and adoration and a Bible in miniature. It is a compilation of 150 poems (psalms, from the Greek "psallein," to play upon a stringed instrument). Psalms have been used as hymns by Jews since several centuries B.C. and in portions of Christendom since early centuries A.D.

Psalms (Continued)

The text of the Jewish Bible mentions the following persons as authors. Moses, 1; Solomon, 2; Asaph, 12; Heman, 1; Ethan, 1; the sons of Korah, 10; David, 73. Jesus affirmed the inspiration of the Psalms, saying, "David saith by the Holy Ghost," etc. Mt. 22:42-44; Mk. 12:36; Lk. 20:42; and appealed to it as Scripture. Lk. 24:27,44,45.

When the book of Psalms is used for public worship it is called a Psalter. Certain psalms are also frequently used in private worship--for example, 6, 23, 32, 38, 51, 102, 130, 143. Several psalms are found in other books of the Bible, such as, for example, 1 Samuel 2:1-10; Isaiah 38:12-20; and Habakkuk 3.

The themes of the 150 psalms vary widely. There are prayers; praises; lamentations; reflections on God's providence, his moral government of the world, and the wonders of his creation; expressions of joy, faith, and resignation; renditions of personal circumstances; national, historical, and royal poems; teachings of religion and morality. The religious emphases of the psalms are generally similar to those of the prophetic books. They give modern readers a vivid awareness of the spiritual life of the devout among the ancient Hebrews.

The book of Psalms may be considered in five sections, each of which concludes with a short doxology: Psalms 1-41, Psalms 42-72; Psalms 73-89; Psalms 90-106; and Psalms 107-150.

PSALMS 1-41.

Of this first group only 1, 2, 10, and 33 are without titles. The remaining thirty-seven are ascribed to David. The first psalm begins:

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.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season... (1:1-3.)

Psalm 6 opens as follows:

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.

Possibly no psalm has been more widely read and quoted than the 23rd:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

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Psalms 1-41. (Continued)

A portion of the 24th reads:

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. (24:1-4.)

PSALMS 42-72.

Of these psalms only four (43, 66, 67, and 71) are not ascribed. Eighteen (51-65 and 68-70) are ascribed to David; seven (42 and 44-49) to the sons of Korah; one (50) to Asaph; and one (72) to Solomon.

Psalm 42 is an ardent prayer.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God? (42:1-2.)

Confession is emphasized in Psalm 51 by David after Nathan exposed his sin with Bathsheba and subsequent murder of Uriah:

Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. . . .

Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow. (51:1-4, 7.)

The living Word is expressed in Psalm 62:

Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved. (62:1-2.)

PSALMS 73-89.

Of these, eleven (73-83) are ascribed to Asaph; three (84-85 and 87) to the sons of Korah; one (86) to David; one (88) to both the sons of Korah and to Heman; and one (89) to Ethan.

Portions of Psalm 84 are used in public worship:

How lovely is thy dwelling place, O Lord of hosts!

My soul longs, yea, faints for the courts of the Lord;

My heart and flesh sing for joy to the living God. . . .

Blessed are those who dwell in thy house, ever singing thy praise!

(RSV 84:1,2,4.)

PSALMS 90-106.

Of these, one (90) is ascribed to Moses; two (101 and 103) to David; all others are anonymous.

An exhortation to praise is found in Psalm 100, often used at thanksgiving services:

Make a joyful noise unto the Lord, all ye lands.
 Serve the Lord with gladness: come before his presence with singing.
 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name.
 For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. (100:1-5.)

PSALMS 107-150.

Of these, fifteen (108-110, 122, 124, 131, 133, and 138-145) are ascribed to David; one (127) is ascribed to Solomon; the remainder are unascribed. Psalms 120-134 are called "songs of degrees" or "songs of ascents," supposedly because they were sung by those going up to Jerusalem on pilgrimages. In this section are a number of widely quoted psalms.

In Psalm 107, verse 15 reads: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Another psalm often used is 121, which in the Scottish metrical version of the psalms reads:

I to the hills will lift mine eyes,
 From whence doth come mine aid.
 My safety cometh from the Lord,
 Who heaven and earth hath made.
 Thy foot he'll not let slide, nor will
 He slumber that thee keeps.
 Behold, he that keeps Israel,
 He slumbers not, nor sleeps. (121:1-4.)

The last psalm, 150, is rendered thus in the same version:

Praise ye the Lord. God's praise within
 His sanctuary raise;
 And to him in the firmament
 Of his power give ye praise. (150:1.)

There has been much discussion about the meaning of the word "Selah," which occurs some seventy times in the book of Psalms. Speculations range from the conclusion that it was simply a call for pause; that it marked a division; or that it was a signal for a fresh outburst of vigor in singing.

PROVERBS:

Proverbs, the twentieth book of the Bible, is the third of the poetical group. It is a collection of maxims, or wise sayings, written, in the main, by Solomon, and is, as all of the Bible books, inspired of God.

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PROVERBS: (Continued)

The book is arranged in seven sections: 1) an introduction; (2) "the proverbs of Solomon"; (3) an anthology of short selections; (4) a second collection of "the proverbs of Solomon" (5) "the words of Agur"; (6) "the words of King Lemuel" and (7) a discourse on the good wife.

INTRODUCTION WITH SAYINGS ON THE EXCELLENCE OF WISDOM. (Chapter 1-9)

The opening verses (1:1-6) give the objectives of the book, among them being "to know wisdom and instruction; to perceive the words of understanding." The first proverb is: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

A notable reading personifying wisdom is:

Wisdom crieth without; she uttereth her voice in the streets:
She crieth in the chief place of concourse, in the opening of the gates: in the city she uttereth her words, saying,
How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?
Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. . .
...whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil. (1:20-23, 33.)

Another well-known verse reads:

Wisdom is the principal thing; therefore get wisdom: and will all thy getting get understanding. (4:7.)

Wisdom in its ideal aspects is treated in Chapter 8, which includes the following passage:

I was set up from everlasting, from the beginning, or ever the earth was.
When there were no depths, I was brought forth; when there were no fountains abounding with water.
Before the mountains were settled, before the hills was I brought forth. . .
Then I was by him, as one brough up with him: and I was daily his delight, rejoicing always before him. . .
Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
For whoso findeth me findeth life, and shall obtain favor of the Lord.
(8:23-24, 30, 34-35.)

THE PROVERBS OF SOLOMON. (10:1-22:16)

Here are what have been called "sundry observation of virtues, and their contrary vices," covering the field of practical morality. For example:

Wise men lay up knowledge: but the mouth of the foolish is near destruction. (10:14.)
He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him. (14:2.)
He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. (14:31.)
Righteousness exalteth a nation: but sin is a reproach to any people. (14:34.)

SHORT SELECTIONS (22:17-24:34)

These have the same emphasis as the preceding writings but are not in the same form.

Here occurs a well-known passage describing a drunkard:

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. (23:29-30.)

On the rewards of wisdom:

A wise man is strong; yea, a man of knowledge increaseth strength. (24:5.)

On love of fellow man:

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. (24:17.)

ANOTHER COLLECTION OF "THE PROVERBS OF SOLOMON." (Chapters 25-29)

These are of the same general nature as those in the second section. They are said in the text to have been copied by "the men of Hezekiah, king of Judah." A famous example:

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. (25:21-22.)

"THE WORDS OF AGUR" (Chapter 30)

This is a brief collection of sayings. It comprises a confession of ignorance before God, followed by various instructions. Selections follow:

Every word of God is pure: he is a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar. (30:5-6.)

Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. (30:8-9.)

"THE WORDS OF KING LEMUEL" (31:1-9)

Lemuel is not identified in the text. This brief portion is a lesson in chastity and temperance.

It is not for kings. . .to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any afflicted. (31:4-5.)

A DISCOURSE IN PRAISE OF THE GOOD WIFE. (31:10-31)

This poem is an acrostic in Hebrew, and is typological of the Bride of Christ.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

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A Discourse in Praise of the Good Wife. (Continued)

She will do him good and not evil all the days of her life. . .
 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . .
 She openeth her mouth with wisdom; and in her tongue is the law of kindness. (31:10-12, 20, 26.)

ECCLESIASTES:

Ecclesiastes, the twenty-first book of the Bible, is grouped with the poetic works. It considers life with deep skepticism and pessimism but closes with an exhortation to remember the Creator and keep his commandments. The title means preacher or orator (Hebrew, "Kohleleth"; Greek, "Ekklesiastēs"), but the tone of discussion is more frequently that of a critical philosopher.

The book is unique both in style and in organization. As a consideration of the vanity of purely human wishes, it has been called the greatest collection of pessimism in literature. Its inclusion in the Bible is due to the fact that it was written by Solomon as testimony of his backsliding and later repentance.*

Illustrating the varied emphasis in the book are these declarations on wisdom. In 1:13 it is said: "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of men to be exercised therewith." A different accent is found in 2:13: "I saw that wisdom excelleth folly, as far as the light excelleth darkness."

All things here below are vain, says the Preacher. Then follows a consideration on human life which is plainly pessimistic. But mingled with this view is one that the things of life are from God, and therefore man should live Godward. In 3:14 this is put:

I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear him.

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (1:2). This conclusion is illustrated in all kinds of human activity--pleasure-seeking, building, planting, gathering possessions and wealth. (Chapters 1-2.)

"To everything there is a season, and a time to every purpose under the heaven." (3:1-15.)

The fate of man is like that of the beasts of the fields ("All go unto one place; all are of the dust, and all turn to dust again"). Hence man can only enjoy the present. (3:16-22.)

The wickedness of oppression with no relief, the evils of isolation, the vanity of political life--are all depicted in Chapter 4.

Some vexations of present life may be avoided with prudence and care. Riches bring much trouble but are blessings when God gives opportunity to enjoy them. (Chapter 5.)

However, God often denies opportunity to enjoy wealth, and no matter how man toils he cannot attain his objective because he cannot "contend with him that is mightier than he." (Chapter 6.)

*All Israel and Christians today accept it as the inspired Word of God.

Man may alleviate his distress by avoiding frivolity and by becoming prudent and resigned. He should not brood but seek wisdom, which is his best guide. One of the greatest trials in life is an evil woman "whose heart is snares and nets, and her hands as bands." (Chapter 7.)

Care in all matters affecting the king and those in authority is recommended. Nevertheless, the memory of the righteous and wise is often short-lived, while the wicked are honored. Man's efforts to grasp God's purposes are fruitless; all life is subject to time and chance; death quickly comes. Therefore, man must extract what pleasure he can from the life that he has. There follows a collection of proverbs on wisdom and the results of folly. (Chapters 8-10.)

The rewards of charity or benevolence are stressed. "Cast thy bread upon the waters: for thou shalt find it after many days." Rejoice in youth; walk in the ways of your heart; but remember that "for all these things God will bring thee into judgment." (Chapter 11.)

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (12:13) In keeping this, all of the previous vanity is nullified, and the true purpose of life is expressed.

THE SONG OF SOLOMON:

The Song of Solomon, also known as the Song of Songs, is the twenty-second book of the Bible and one of the poetical works. It is a poem of love, containing lyrics of varied lengths.

This has been called by the unsaved the most obscure book in the Bible. It has also been designated as secular rather than religious! It is an allegory of the love between Christ and His Church. Pure and faithful love between one man and one woman is of all things human most like the relationship between a loving God and man.

The virgin Abishag the Shulamite was given to David prior to his death, but there was no union at that time. Following David's death, Solomon married her after he ascended to Israel's throne. Their love poem is a type of Christ and the church.

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1. THE BEGINNING. 1:1-2:3
 1. The creation of the universe. 1:1,2.
 2. The six days work. 1:3-31.
 3. The institution of the sabbath. 2:1-3
2. THE OFFSPRING OF THE HEAVENS AND THE EARTH. 2:4-4:26.
 1. The paradisaical state of man. 2:4-25.
 2. The history of the fall. 3:1-24.
 3. The story of Cain and Abel. 4:1-15.
 4. The development of the race. 4:16-26.
3. THE OFFSPRING OF ADAM. 5:1-6:8.
 1. The first genealogical table. 5:1-32.
 2. The degeneracy of the antediluvians. 6:1-8.
4. THE OFFSPRING OF NOAH. 6:9-9:29.
 1. The building of the ark. 6:9-22.
 2. The narrative of the Flood. 7:1-8:14.
 3. The Noachic covenant. 8:15-9:17.
 4. The destinies of Noah's sons. 9:18-29.
5. THE OFFSPRING OF THE SONS OF NOAH. 10:1-11:9.
 1. The ethnological register. 10:-32.
 2. The confusion of tongues at Babel. 11:1-9.
6. THE OFFSPRING OF SHEM. 11:10-26.
7. THE OFFSPRING OF TERAH. 11:27-25:11.
 1. The migration of the Terachites. 11:27-32.
 2. The history of Abraham, the son of Terah. 12:1-25:11.
 - (1) Abram is called, 12:1-3.
 - (2) Enters Canaan, 12:4-9.
 - (3) Descends to Egypt, 12:10-20.
 - (4) Returns to Canaan, 13:1-4.
 - (5) Separates from Lot, 13:5-18.
 - (6) Pursues the kings, 14:1-16.
 - (7) Meets with Melchisedeck, 14:17-24.
 - (8) Is justified, 15:1-6, and taken into covenant with God 15:7-21.
 - (9) Marries Hagar, 16:1-16.
 - (10) Receives the sign of circumcision, 17:1-27.
 - (11) Is visited by Jehovah at Mamre, 18:1-8, and obtains the promise of Isaac, 18:9-15.
 - (12) Intercedes for Sodom, 18:16-33, which is soon thereafter destroyed, 19:1-38.
 - (13) Sojourns in Gerar, 20:1-18.
 - (14) Rejoices in Isaac's birth, 21:1-8.
 - (15) Casts out Ishmael, 21:9-21.
 - (16) Covenants with Abimelech at Beersheba, 21:22-34.
 - (17) Offers up Isaac on Moriah, 22:1-24.
 - (18) Is bereaved of Sarah, whom he buries in Machpelah, 23:1-20.
 - (19) Commissions Eliezer to find a bride for Isaac, 24:1-67.
 - (20) Enters into a second marriage with Keturah, 25:1-6.
 - (21) And ultimately dies, 25:7-11.

8. THE OFFSPRING OF ISHMAEL. 25:12-18.
9. THE OFFSPRING OF ISAAC. 25:19-35:29.
1. The birth and early history of Isaac's sons. 25:19-34.
 2. The subsequent career of Isaac. 26:1-35.
 3. The blessing of Jacob by Isaac. 27:1-46.
 4. The fortunes of Isaac's heir. 28:1-35:26.
 - (1) Jacob departs to Padan aram, 28:1-35:26.
 - (2) Sees God at Bethel, 28:10-22.
 - (3) Arrives at Haran, 29:1-14.
 - (4) Marries Leah and Rachel, 29:15-35.
 - (5) Serves with Laban, 30:1-43.
 - (6) Flees from Laban, 31:1-55.
 - (7) Is met by angels at Mahanaim, 32:1-12.
 - (8) Sends a message to Esau, 32:13-23.
 - (9) Wrestles with an angel, 32:24-32.
 - (10) Is reconciled to Esau, 33:1-20.
 - (11) Hears of his daughter's defilement, 34:1-31.
 - (12) Revisits Bethel, 35:1-15.
 - (13) Is bereaved of Rachel, 35:16-20.
 - (14) Returns to Isaac at Mamre, 35:27.
 5. The death of Isaac. 35:27-29.
10. THE OFFSPRING OF ESAU. 36:1-37:1.
11. THE OFFSPRING OF JACOB. 37:2-50:26.
1. The wickedness of Jacob's sons. 37:2-38:30.
 - (1) Joseph hated by his brethren. 37:2-36.
 - (2) The sins of Judah and Onan. 38:1-30.
 2. The fortunes of Joseph in Egypt. 39:1-41:57.
 - (1) His imprisonment by Potiphar. 39:1-23.
 - (2) His advancement by Pharaoh. 40:1-41:57.
 3. The famine in the land of Canaan. 42:1-45:28.
 - (1) The descent of Jacob's sons to Egypt without Benjamin. 42:1-38.
 - (2) The second journey to Egypt with Benjamin. 43:1-34.
 - (3) The stratagem of Joseph to detain Benjamin. 44:1-34.
 - (4) Joseph's discovery of himself to his brethren, and invitation of his father to visit Egypt. 45:1-28.
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 - (1) The departure from Beersheba. 46:1-27.
 - (2) The arrival at Goshen. 46:28-34.
 - (3) The presentation to Pharaoh. 47:1-10.
 5. The settlement of Jacob and his family in Egypt. 47:11-26.
 6. The last days of Jacob in Egypt. 47:27-49:32.
 - (1) The charge given to Joseph. 47:27-31.
 - (2) The blessing of Joseph's sons. 48:1-22.
 - (3) The last prophetic utterance. 49:1-28.
 - (4) The charge concerning his burial. 49:29-32.
 7. The death of Jacob in Egypt. 49:33-50:14.
 - (1) The mourning for Jacob. 50:1-7.
 - (2) The funeral of Jacob. 50:7-14.
 8. The last of Jacob's sons. 50:15-26.
 - (1) The fear of Joseph's brethren. 50:15-21.
 - (2) The death of Joseph. 50:22-26.

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 - (20) Enters into a second marriage with Keturah, 25:1-6.
 - (21) And ultimately dies, 25:7-11.

EXODUS OUTLINE

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 - (3) Boards and bars, 26:15-30.
 - (4) Veil, 26:31-35.
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 - (7) Court fence, 27:9-19.
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 3. Moses judges Israel. 32:15-29
 4. Moses interceeds for Israel. 32:30-33:23
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 - (2) Covers, 36:19.
 - (3) Boards and Bars, 36:20-34
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 - (5) Door, 36:37-38.
 - (6) Ark, 37:1-5.
 - (7) Mercy Seat, 37:6-9.
 - (8) Table of Shewbread, 37:10-16.
 - (9) Candlestick, 37:17-24.
 - (10) Altar of Incense, 37:25-28.
 - (11) Anointing Oil and Incense, 37:29.
 - (12) Altar of Burnt Offering, 38:1-7.
 - (13) Brazen Laver, 38:8.
 - (14) Court Fence, 38:9-20.
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 - (2) Ritual of meat offering. 6:14-23.
 - (3) Ritual of sin offering. 6:24-30.
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 - (2) Uncleanness from childbirth. 12:1-8.
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 - (6) Concerning lost property; no masquerading as opposite sex; no mingling of seeds or of diverse animals. 22:1-12.
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I AND II KINGS

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 3. Asa. 14:1-16:14
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 5. Jehoram and Ahaziah. 21:1-22:9
 6. Joash. 22:10-24:27
 7. Amaziah. 25:1-26:2
 8. Uzziah. 26:3-23
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 15. Downfall and restoration. 36:1-23

EZRA, NEHEMIAH, ESTHER

EZRA OUTLINE:

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|---|--|
| <p>I. Return under Zerubbabel (ch. 1-6)</p> <p>The decree of Cyrus (1:1-4)</p> <p>The leader, Zerubbabel (1:8; 2:2)</p> <p>Names & number of remnant (2:3-65)</p> <p style="padding-left: 40px;">Approximately 50,000</p> <p>Sacred vessels and gifts (1:6-11; 2:68-70)</p> <p>The coming to Jerusalem (3:1)
Temple begun (3:8-13)</p> <p>Prophet ministry: Haggai & Zechariah (5:1-6:14)</p> <p>Main outcome -- Temple rebuilt (6:15-22)</p> | <p>II. Return under Ezra (ch. 7-10)</p> <p>The decree of Artaxerxes (7:1; 7:11-26)</p> <p>The leader, Ezra the scribe (7:1-10)</p> <p>Names & number of the company (7:1-20)</p> <p style="padding-left: 40px;">About 2000 males</p> <p>Sacred vessels & gifts (7:15-22; 8:24-35)</p> <p>The coming to Jerusalem (8:32)</p> <p>Intercessory ministry of Ezra (9:1-15)</p> <p>Main outcome -- people re-separated (10:1-44)</p> |
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NEHEMIAH OUTLINE:

- I. The reconstructing of the wall (1-6)
- A. Nehemiah's intercession (1:1-11)
 - B. Nehemiah's expedition (2:1-16)
 - C. Nehemiah's exhortation (2:17-20)
 - D. The rebuilding attempted (3:1-32)
 - E. The rebuilding obstructed (4-6:14)
 - F. The rebuilding completed (6:15-19)
- II. The reinstructing of the people (7-13)
- A. Re-registration of the remnant (7)
 - B. Re-inculcation of the law (8)
 - C. Re-consecration of the people (9-10)
 - D. Re-population of the city (11)
 - E. Re-dedication of the walls (12)
 - F. Re-extirpation of abuses (13)

ESTHER OUTLINE:

- I. Grave danger to the Jews (chapters 1-4)
- A. Queen Vashti deposed (ch.1)
 - B. Esther becomes queen (ch. 2:1-20)
 - C. Ahasuerus plotted against (ch. 2:21-23)
 - D. Haman plots massacre (ch. 3)
 - E. Mordecai pleads help (ch. 4)
- II. Great deliverance of the Jews
- A. Esther seeks aid (5:1-8)
 - B. Haman designs against Mordecai (5:9-14)
 - C. Mordecai is honored (ch. 6)
 - D. Haman is executed (ch. 7)
 - E. The Jews are avenged (ch. 8)
 - F. The Feast of Purim is instituted (ch. 9)
 - G. Mordecai is made premier (ch. 10)

OUTLINE OF JOB, PROVERBS, AND ECCLESIASTES

JOB OUTLINE

1. PROLOGUE: JOB'S TEST. 1:1-2:13
2. FALSE COMFORT BY THE THREE FRIENDS. 3:1-31:40
 1. First cycle of speeches, 3:1-14:22
 - A. Job's lament. 3:1-26
 - B. Eliphaz' reply. 4:1-5:27; and Job's rejoinder. 6:1-7:21.
 - C. Bildad's reply. 8:1-22; and Job's rejoinder. 9:1-10:22.
 - D. Zophar's reply. 11:1-20; and Job's rejoinder. 12:1-14:22.
 2. Second cycle of speeches. 15:1-21:34
 - A. Eliphaz' reply. 15:1-35; and Job's rejoinder. 16:1-17:16.
 - B. Bildad's reply. 18:1-21; and Job's rejoinder. 19:1-29.
 - C. Zophar's reply. 20:1-29; and Job's rejoinder. 21:1-34.
 3. Third cycle of speeches. 22:1-31:40
 - A. Eliphaz' reply. 22:1-30; and Job's rejoinder. 23:1-24:25.
 - B. Bildad's reply. 25:1-6; and Job's rejoinder. 26:1-31:40.
3. THE SPEECHES OF ELIHU. 32:1-37:24
 1. First speech: God's instruction to man through affliction. 32:1-33:33.
 2. Second speech: God's justice and prudence vindicated. 34:1-37.
 3. Third speech: the advantages of piety. 35:1-16.
 4. Fourth speech: God's greatness and Job's ignorance. 36:1-37:24.
4. GOD'S SPEECHES. 38:1-42:6
 1. First speech: God's omnipotence proclaimed in creation; Job's confession. 38:1-40:5.
 2. Second speech: God's power and man's frailty; Job's humility. 40:6-42:6.
5. EPILOGUE: GOD'S REBUKE OF THE THREE COMFORTERS; JOB'S RESTORATION. 42:7-17

PROVERBS OUTLINE

1. TITLE AND PURPOSE. 1:1-6
The object of this book is to be practical, bearing upon moral edification (vv. 3-5) and intellectual truth (v.6).
2. FIFTEEN LESSONS ON WISDOM. 1:7-9:18
A book of admonition for youth. The prevailing form is the extended māshāl song.

1. 1:7-19	6. 3:27-35	11. 6:12-1
2. 1:20-33	7. 4:1-5:6	12. 6:20-35
3. 2:1-22	8. 5:7-23	13. 7:1-27
4. 3:1-18	9. 6:1-5	14. 8:1-36
5. 3:19-26	10. 6:6-11	15. 9:1-18

 Not all these songs possess internal coherence, yet they somehow compose an internal unity, with a well-arranged multiformity.
3. ADDITIONAL PROVERBS OF SOLOMON. 10:1-22:16
A series of approximately 375 short maxims. They are not grouped according to a comprehensive plan, except for certain sections which contain a series linked

PROVERBS OUTLINE (Cont.)

together by common characteristics. All these m^ushālīm are distichs predominantly antithetic in nature, although there are some synonymous parallelisms as well (cf. 11:7, 25, 30; 12:14, 28; 14:19). There are quite a few which are synthetic or integral especially those with the min or comparison (e.g., 12:9; 15:16,17; 16:8,19; 17:10, etc.) or with the phrase 'ap kiy, "much more" (11:31; 15:11; 17:7; 19:7, etc.)

4. THE SAYINGS OF THE WISE, FIRST SERIES, 22:17-24:22

This section includes all types of māshāl: distichs (22:18; 23:9; 24:7,8,9, 10), tetrastichs (22:22ff., 24ff., 26ff., 23:10ff., 23:15,17; 24:1ff., 3ff., etc.), pentastichs (23:4ff., 24:13ff.), and hexastichs (23:1-3,12-14,19-21,26-28; 24:11ff.)

The "wise men" perhaps refer to those mentioned in I Kings 4:31.

5. THE SAYINGS OF THE WISE, SECOND SERIES, 24:23-34

This section contains one hexastich (24:23b-25), one distich (24:26), a tristich (24:7), a tetrastich (24:28ff.), a māshāl ode (24:30-34) on the sluggard.

6. PROVERBS OF SOLOMON, RECORDED BY THE COMMITTEE OF HEZEKIAH, 25:1-29:27

This section is not arranged according to any observable plan, yet it contains some series of related proverbs (e.g., 26:1-12,13-16,20-22). In chapters 25-27 the prevailing type of parallelism is not the antithetic, but rather the parabolic (the "as...so" type, such as 26:1) and the emblematic (where the "as...so" particles are omitted; cf. 25:4ff.). Antithetic parallelisms are more frequent in chapters 28 and 29; yet there are also a good many of the comparative and figurative type. It is noteworthy that several proverbs or portions of proverbs are repeated from section 3. Some are perfectly identical (25:24=21:9; 26:22=18:8; 27:12=22:3; etc.), while others are identical in meaning although with slightly changed phraseology (26:13=22:13; 26:15=19:24; 28:6=19:1, etc.).

7. THE SAYINGS OF AGUR BEN JAKEH, 30:1-33

This chapter has an unusual number of the middah type (middah means "measure" or "allotted number") such as verses 15-17: "There are three things that are never satisfied, yea, four things say not, It is enough, etc.").

8. THE SAYINGS OF LEMUEL, 31:1-9

A warning to rulers against the use of liquor, and an exhortation to integrity in judgment.

9. THE PERFECT WIFE, 31:10-31

The standards of virtue and accomplishment by which a godly wife may evaluate her life.

ECCLESIASTES OUTLINE

1. FIRST DISCOURSE: THE VANITY OF HUMAN WISDOM, 1:1-2:26

1. The basic theme: vanity of all merely human effort and experience, 1:1-3
2. Demonstration of the theme, 1:4-2:26

- A. The meaningless cycle of human life and history. 1:4-11.
 - B. The ultimate uselessness of human wisdom and philosophy. 1:12-18.
 - C. The emptiness of the enjoyments of pleasure and wealth. 2:1-11.
 - D. The ultimate death even of the wise. 2:12-17.
 - E. Futility of leaving fruits of hard work to undeserving heirs. 2:18-23.
 - F. The necessity of contentment with God's providences. 2:24-26.
2. SECOND DISCOURSE: COMING TO TERMS WITH THE LAWS WHICH GOVERN LIFE. 3:1-5:20
- 1. The prudent attitude in view of the facts of life and death. 3:1-22.
 - A. A proper time must be recognized for each activity and experience. 3:1-9.
 - B. God is the only Guarantor of abiding values. 3:10-15.
 - C. God will punish the unrighteous, visiting death upon all. 3:16-18.
 - D. Man must share physical death with animals. 3:19-20.
 - E. Unsure of the life beyond, man must make the best of this present life. 3:21-22.
 - 2. The disappointments of earthly life. 4:1-16.
 - A. Cruelty and misery make life a dubious blessing. 4:1-3.
 - B. Disadvantages are given of success, of laziness, of insatiable covetousness. 4:4-8.
 - C. Life's trials are better faced by partners than alone. 4:9-12.
 - D. Political success is unstable. 4:13-16.
 - 3. Futility of the self-seeking life. 5:1-20.
 - A. Presenting to God false sacrifices, vain words, unkept promises is folly. 5:1-7.
 - B. Retribution overtakes oppressors and disappointment the covetous. 5:8-17.
 - C. Thankful enjoyment of God's gifts brings contentment. 5:18-20.
3. THIRD DISCOURSE: NO SATISFACTION IN EARTHLY GOODS AND TREASURES. 6:1-8:17
- 1. The inadequacy of attainments esteemed by the world. 6:1-12.
 - A. Neither wealth nor large family can bring final satisfaction. 6:1-6.
 - B. Neither the wise nor the foolish attain satisfaction of soul. 6:7-9.
 - C. Apart from God man cannot discern the real reason for life. 6:10-12.
 - 2. Counsels of prudence in this sin-corrupted world. 7:1-29.
 - A. True values are best gauged from perspective of sorrow and death. 7:1-4.
 - B. Cheap gaiety, dishonest gain, and shortness of temper are but pitfalls. 7:5-9.
 - C. Wisdom is a greater asset than wealth in coping with life. 7:10-12.
 - D. God is the author of both good fortune and ill. 7:13,14.
 - E. Both self-righteousness and immorality lead to disaster. 7:15-18.
 - F. Wisdom has surpassing power, but sin is universal. 7:19-20.
 - G. Be heedless of base malice toward yourself. 7:21-22.
 - H. Man's quest for wisdom cannot attain profound spiritual truth. 7:23-25.
 - I. A wicked woman is the worst of evils. 7:26.
 - J. But all men have fallen from original goodness. 7:27-29.
 - 3. Coming to terms with an imperfect world. 8:1-17.
 - A. The wise man reverences the authority of the government. 8:1-5.
 - B. Divine law operates in our life despite woes and wrongs and inevitable death. 8:6-9.
 - C. Though esteemed and unpunished, the wicked will finally be judged by God. 8:10-13.
 - D. Injustices in this life encourage a shallow hedonism. 8:14-15.
 - E. But God's ways are inscrutable to human wisdom. 8:16-17.

4. FOURTH DISCOURSE: GOD TO DEAL WITH THE INJUSTICES OF THIS LIFE, 9:1-12:8
 1. Death inevitable to all; make the best use of this life. 9:1-18.
 - A. Death inevitable to both good and evil; moral insanity grips them all. 9:1-3.
 - B. Moral choice and the knowledge of this life are cut off at death. 9:4-6.
 - C. Let the godly use to the full life's opportunities and blessings. 9:7-10.
 - D. Even to the worthy success is uncertain and life-span unpredictable. 9:11-12.
 - E. Wisdom, though unappreciated, succeeds better than force. 9:13-18.
 2. The uncertainties of life and the baneful effects of folly. 10:1-20.
 - A. Even a little folly can ruin a man's life; be prudent before princes. 10:1-4.
 - B. Life provides reversals in fortune and strokes of retribution. 10:5-11.
 - C. A fool is marked by his empty talk and misdirected effort. 10:12-15.
 - D. The welfare of nations and men depends on accepting responsibility. 10:16-19.
 - E. Contempt of authority brings sure retribution. 10:20.
 3. How best to invest a life. 11:1-12:8.
 - A. Kindness returns with blessing to the benefactor. 11:1-2.
 - B. Man's wisdom cannot change or fathom God's laws of nature. 11:3-5.
 - C. The wisest course is life-long diligence and cheerful industry. 11:6-8.
 - D. A youth misspent in pleasure brings retribution. 11:9-10.
 - E. Start living for God while young, before afflictions and senility come upon you. 12:1-8.
5. CONCLUSION: LIFE IN THE LIGHT OF ETERNITY. 12:9-14
 1. Solomon's purpose was to teach his people wisely about life. 12:9-10.
 2. These trenchant admonitions are of more practical value than all literature. 12:11-12.
 3. Put God's will first, for His judgment is final. 12:13-14.

OUTLINES OF PROPHETIC BOOKS FROM
THE ASSYRIAN PERIOD (ABOUT 850-650 B.C.)

1. PROPHECIES TO ISRAEL: HOSEA AND AMOS
2. PROPHECIES TO JUDAH: JOEL, ISAIAH, AND MICAH
3. PROPHECIES TO NINEVAH: JONAH, NAHUM
4. PROPHECY TO EDOM: OBADIAH

CHRONOLOGICAL ORDER OF OUTLINES
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1. Obadiah
2. Joel
3. Jonah
4. Amos
5. Hosea
6. Isaiah
7. Micah
8. Nahum

OUTLINE OF OBADIAH

1. THE DESTRUCTION OF EDOM PREDICTED. Verses 1-9.
 1. The nations called to destroy Edom. 1-2.
 2. The inevitable destruction of entrenched evil. 3-4.
 3. Edom's treasures to be taken away. 5-6.
 4. Edom's destruction to result from the treachery of her allies. 7.
 5. Edom's wise and mighty men to be slaughtered. 8-9.
2. THE CAUSES FOR EDOM'S DESTRUCTION. Verses 10-14.
 1. Violence done to Jacob. 10.
 2. Indifference to Jacob's trouble. 11.
 3. Rejoicing over Judah's diaster. 12.
 4. Pillaging the spoils from Jerusalem. 13.
 5. Selling Judah's fugitives into slavery. 14.
 6. Pride and sinful self-security. (3-4).
3. THE DAY OF THE LORD: JUDGMENT AND RESTORATION. Verses 15-21.
 1. Judgment upon all nations in the Day of the Lord. 15-16.
 2. Jacob to be restored and the kingdom established. 17-21.

OUTLINE OF JOEL

1. A CALL TO REPENTANCE. 1:1-2:32.
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OUTLINES OF PROPHETIC BOOKS FROM THE BABYLONIAN PERIOD
(About 650-540 B.C.)

- A. Prophecies to Judah: Zephaniah, Jeremiah, and Habakkuk.
- B. Prophecies to Babylon and Judah: Daniel and Ezekiel.

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- 2) Jeremiah (and Lamentations)
- 3) Habakkuk
- 4) Daniel
- 5) Ezekiel

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 - B. Denunciation of the false prophets. 13:1-23.
 - C. Denunciation of the elders for idolatry. 14:1-23.
 - D. Allegories, proverbs and parables depicting Israel's condition and fate. 15:1-24:27.
 - (1) Allegory of the worthless vine. 15:1-8.
 - (2) Allegory of the foundling child. 16:1-43.
 - (3) Allegory of the three sisters. 16:44-63.
 - (4) Allegory of the two eagles. 17:1-21.
 - (5) Parable of the cedar. 17:22-24.
 - (6) Proverb of the sour grapes. 18:1-32.
 - (7) Allegory of the lioness. 19:1-19.
 - (8) Parable of the vine. 19:10-14.
 - (9) Past, present and future of Israel rehearsed before the elders by Ezekiel. 20:1-44.
 - (10) Parable of the devouring fire and the song of the sword. 20:45-21:32.
 - (11) Parable of the dross in the furnace. 22:1-31.
 - (12) Allegory of the two sisters. 23:1-49.
 - (13) Allegory of the boiling caldron. 24:1-14.
 - (14) Sign of silence at the death of the prophet's wife. 24:15-27.
- 2. PROPHECIES AGAINST THE FOREIGN NATIONS. 25-32
 - 1. Against Ammon. 25:1-7
 - 2. Against Moab. 8-11
 - 3. Against Edom. 12-14
 - 4. Against Philistia. 15-17
 - 5. Against Tyre. 26:1-28:19
 - A. Destruction of Tyre Predicted. 26:1-21
 - B. Allegory of the Merchant Ship. 27:1-36
 - C. Prophecy Against the King of Tyre. 28:1-19

OUTLINE OF EZEKIEL (continued)

6. Against Sidon. 20-26
7. Against Egypt. 29:1-32:32
 - A. Allegory of the slain river monster. 29:1-16
 - B. Prophecy of the conquest and plunder of Egypt by Nebuchadnezzar. 17-21
 - C. Prophecy of Egypt's destruction by Nebuchadnezzar. 30:1-19
 - D. Prophecy of the completion of Egypt's subjection already partially fulfilled. 20-26
 - E. Allegory of the cedar of Lebanon. 31:1-18
 - F. Allegory of the slain sea monster. 32:1-16
 - G. Prophecy of Egypt's descent into Sheol. 17-32
3. PROPHECIES OF ISRAEL'S FUTURE RESTORATION. 33-48
 1. Prophecies concerning events preceding the millennium. 33-39
 - A. Introduction: parable of the watchman. 33:1-33
 - B. Prophecies of the Restoration of Israel and the destruction of her enemies. 34:1-39:29
 - (1) Prophecy of the destruction of the false shepherds and the reign of the true Shepherd: Allegory of the shepherds and the sheep. 34:1-31
 - (2) Prophecy of the restoration of the people of Israel. 35:1-36:38
 - (3) Prophecy of the restoration of the people of Israel: Allegory of the valley of dry bones and sign of the two sticks. 37:1-28
 - (4) Prophecy of the destruction of Israel's enemies, Gog and his allies. 38:1-39:29
 2. Prophecies concerning the reestablishment of the temple, reorganization of worship and redistribution of the millennium. 40-48
 - A. Prophecy concerning the reestablishment of the temple. 40:1-43:27
 - B. Prophecy concerning the reorganization of worship. 44:1-46:24
 - C. Prophecy concerning the redistribution of the land. 47:1-48:35

OUTLINES OF PROPHECIES FROM PERSIAN PERIOD
(About 540-425 B.C.)

Prophecies to Judah: Haggai, Zechariah, Malachi

CHRONOLOGICAL ORDER:

- 1) Haggai
- 2) Zechariah
- 3) Malachi

OUTLINE OF HAGGAI

1. THE FIRST MESSAGE: EXHORTATION TO REBUILD THE TEMPLE. 1
1. The people rebuked for their indifference. 1:1-4.
2. God's chastisement. 1:5-6.
3. Exhortation to resume building the temple. 1:7-11.
4. The result of the prophet's appeal. 1:12-15.
2. THE SECOND MESSAGE: THE GLORY OF THE FUTURE TEMPLE. 2:1-9
1. Encouragement to the builders in view of the comparative poverty of the present temple. 2:1-5.
2. The glory of the Messianic temple. 2:6-9.
3. THE THIRD MESSAGE: OBEDIENCE BRINGS BLESSING. 2:10-19.
1. The infectious nature of sin. 2:10-13.
2. The insufficiency of limited obedience. 2:14.
3. Disobedience- the basis of chastisement. 2:15-17.
4. Obedience- the basis of blessing. 2:18-19.
4. THE FOURTH MESSAGE: PROPHECY OF THE RESTORATION OF THE DAVIDIC KINGDOM AND THE OVERTHROW OF THE KINGDOMS OF THE WORLD. 2:20-23.
1. Prediction of the overthrow of the Gentile kingdoms. 2:20 -22.
2. Prediction of the restoration of the throne of David. 2:23.

OUTLINE OF ZECHARIAH

1. INTRODUCTION: A CALL TO REPENTANCE. 1:1-6.
2. VISIONS OF THE FUTURE DELIVERANCE OF ISRAEL, FALL OF THE KINGDOMS OF THE WORLD, AND ESTABLISHMENT OF THE KINGDOM OF GOD. 1:7-6:15.
1. First vision: The angel of Yahweh and the horsemen. 1:7-17.
2. Second vision: The four horns and four craftsmen. 1:18-21.
3. Third vision: The man with the measuring line. 2:1-13.
4. Fourth vision: The trial and acquittal of Joshua, the High Priest. 3:1-10.
5. Fifth vision: The golden lampstand and the two olive trees. 4:1-14.
6. Sixth vision: The flying roll. 5:1-4.
7. Seventh vision: The woman in the ephah. 5:5-11.
8. Eighth vision: The four chariots. 6:1-8.

OUTLINE OF ZECHARIAH (continued)

9. Climax of the visions: The crowning of Joshua. 6:9-15.
3. THE PROBLEM OF CEREMONIAL FASTING. 7-8
1. The negative reply. 7:1-14.
 - A. The inquiry from Bethel. 7:1-3.
 - B. The rebuke: Uselessness of insincere fasting. 7:4-7.
 - C. Warning from the past: Requirement of moral and spiritual obedience. 7:8-14.
 2. The positive reply. 8:1-23.
 - A. The future restoration and blessing of Zion. 8:1-17.
 - (1) The restoration of Jerusalem, the people and the land. 8:1-13.
 - (2) The condition for blessing: Obedience. 8:14-17.
 - B. The nature of the future worship. 8:18-23.
 - (1) The fasts will become feasts. 8:18-19.
 - (2) The nations will seek the Lord to entreat His favor. 8:20-23.
4. PROPHECIES OF THE FUTURE DELIVERANCE OF ISRAEL, FALL OF THE KINGDOMS OF THE WORLD, AND ESTABLISHMENT OF THE KINGDOM OF GOD. 9-14
1. The first prophecy. 9:1-11:17.
 - A. The future overthrow of the world kingdoms and Israel's deliverance and blessing. 9:1-10:12.
 - (1) Judgment upon the surrounding nations and Israel's deliverance. 9:1-8.
 - (2) The coming of the King: a parenthetical prophecy of the first advent. 9:9.
 - (3) Israel's future victory over her enemies. 9:10-17.
 - (4) Condition for obtaining the blessings. 10:1-2.
 - (5) The blessings promised: removal of the wicked shepherds; triumph of united Judah and Israel over their enemies; restoration of the exiles. 10:3-12.
 - B. Israel's rejection of the true shepherd and the rule of the false shepherd as judgment. 11:1-17.
 - (1) A prelude to judgment. 11:1-3.
 - (2) Israel, although wasted by her present shepherds, is thankless toward the true Shepherd. 11:4-14.
 - (3) Israel in retribution is given into the hand of the false shepherd who shall afflict them. 11:15-17.
 2. The second prophecy. 12:1-14:21.
 - A. Israel's future conflict with the world kingdoms; her victory, conversion, and purification. 12:1-13:6.
 - (1) Jerusalem beseiged by the nations and delivered. 12:1-9.
 - (2) Second advent and the repentance of Israel and her conversion and purification. 12:10-13:6.
 - B. Israel's smiting of the true shepherd; purification through judgment; her deliverance and the establishment of the Messianic kingdom. 13:7-14:21.
 - (1) Israel's punishment for smiting the Shepherd. 13:7-9.
 - (2) Jerusalem beseiged and delivered by the overthrow of Gentile world power, and the establishment of the millennial kingdom. 14:1-21.

OUTLINE OF MALACHI

1. GOD'S LOVE FOR ISRAEL AND HER UNFAITHFUL RESPONSE. 1-2; 3:7-15.
 1. God's sovereign love for Israel. 1:1-5.
 - A. God's love declared. 1:1-2.
 - B. God's love demonstrated. 1:3-5.
 2. Israel's unfaithfulness to God. 1:6-2:17; 3:7-15.
 - A. Condemnation of the unfaithfulness of the priests. 1:6-2:9.
 - (1) Condemnation of their sins of offering unworthy sacrifices upon God's altar and showing contempt for the temple service. 1:6-10.
 - (2) Contrast between Israel's profane worship and the future reverence of the Gentile nations. 1:11-14.
 - (3) Curse pronounced upon the faithless priests. 2:1-4.
 - (4) Character of the faithful priests. 2:5-7.
 - (5) Condemnation of their sins of leading the people astray and perverting justice. 2:8-9.
 - B. Condemnation of the unfaithfulness of the people. 2:10-17; 3:7-15.
 - (1) Sin of alien marriage. 2:10-12.
 - (2) Sin of divorce. 2:13-16.
 - (3) Sin of skepticism. 2:13-16.
 - (4) Sin of neglect in tithes and offerings. 3:7-12.
 - (5) Sin of complaint against God. 3:13-15.
2. THE DAY OF THE LORD AND THE PURGING OF ISRAEL. 3:1-6,16-18; 4:1-6.
 1. The coming of the Lord in judgment, preceded by His messenger. 3:1-6.
 - A. His messenger to prepare His way. 3:1a.
 - B. The sudden appearance of the Lord. 3:1b.
 - C. The purging of His people. 3:2-4.
 - D. The judgment of the people. 3:5-6.
 2. The separation of the righteous and the wicked. 3:16-4:3.
 - A. The righteous to be remembered and spared. 3:16-18.
 - B. The wicked to be utterly destroyed. 4:1.
 - C. The exaltation of the righteous. 4:2-3.
 3. The concluding admonition of the Old Testament revelation. 4:4-6.
 - A. Exhortation to faithfulness. 4:4.
 - B. Elijah's mission before the Day of the Lord. 4:5-6.

A COMPARATIVE CHART OF THE NAMES OF
THE OLD TESTAMENT BOOKS

ENGLISH	LATIN	GREEK	HEBREW (WITH TRANSLATION)
Genesis	Genesis	Genesis	B'r'eshith (In [the] beginning)
Exodus	Exodus	Exodos	Sh'môth (Names)
Leviticus	Leviticus	Leuitikos	Wayyigrâ (And he called)
Numbers	Numeri	Arithmoi	B'midbar (In the wilderness)
Deuteronomy	Deuteronomium	Deuteronomion	D'varim (Words); 'Elleh ha-Dëbârim (These are the words)
Joshua	Iosua	Iesous Neue	Y'hôshua' (Joshua)
Judges	Iudicum	Kritai	Shôphêtim (Judges)
Ruth	Ruth	Routh	Rût (Ruth)
I Samuel	Regum I	Basileion A	Sh'mû-'el A (Asked [heard] of God)
II Samuel	Regum II	Basileion B	Sh'mû-'el B (Asked [heard] of God)
I Kings	Regum III	Basileion Γ	M'lichim A (Kings; kingdoms)
II Kings	Regum IV	Basileion Δ	M'lichim B (Kings; kingdoms)
I Chronicles	Paralipomenom I	Paraleipomenon A	Dibrë hayyâmim A (The affairs [words] of the days)
II Chronicles	Paralipomenom II	Paraleipomenon B	Dibrë hayyâmim B (The affairs [words] of the days)
Ezra	Esdras I	Esdras	Edsra (Ezra)
Nehemiah	Esdras II	Neemias	Nêh'miah (Nehemiah)
Esther	Esther	Esther	Hadassah (Myrtle)
Job	Iob	Iob	Tyyôb (Job)
Psalms	Psalmi	Psalterion	T'hillim (Praises)
Proverbs	Proverbia	Paroimia	Mish'lê (Proverbs; parables)
Ecclesiastes	Ecclesiastes	Ekklesiastes	Qôhelet (One who assembles)
Song of Solomon	Canticum Cantico- rum	Asma	Shir hash-shirim (Song of songs)
Isaiah	Iësaïas	Esaias	Y'sha'-yâhû (Jehovah is salvation)
Jeremiah	Ieremias	Ieremias	Yirm'yâhû (Jehovah will raise or lift up)
Lamentations	Threnorum	Threnoi	'akâ (Ah, how! Alas!)
Ezekiel	Ezechiel	Iesekiel	Y'hezqêl (God strengthens)
Daniel	Daniel	Daniel	Daniel (God is my judge)
Hosea	'Osec	'Osec	Hosh'a (Salvation)
Joel	Ioel	Ioel	Yô'el (Jehovah is God)
Amos	Amos	Amos	Amos (Burden)
Obadiah	Abdias	Obdiou	'ôbedyâ (Servant [worshiper] of Jehovah)
Jonah	Ionas	Ionas	Yônah (Dove)
Micah	Michaeas	Michaias	Mikayâhû (Who is like Jehovah?)
Nahum	Nahum	Naoum	Nâhûm (Consolation; consoler)
Habakkuk	Habacuc	Ambakoum	H'bâkûk (Embrace; embracer)
Zephaniah	Sophonias	Sophonias	S'panyâ (Jehovah hides; Jehovah has hidden)
Haggai	Aggeus	Aggaios	Hâggai (Festive; festal)
Zachariah	Zacharias	Zecharias	Z'châriah (God remembers)
Malachi	Malachias	Malachias	Malachiah (The messenger of Jehovah)

SURVEY OF OLD TESTAMENT HISTORY - File #4 (BC)
HARMONY OF KINGS OF JUDAH AND ISRAEL

Also,

KINGDOM OF JUDAH:

KINGDOM OF ISRAEL:

INTRODUCTION: REHOBOAM and the Revolt of Ten Northern Tribes (=ISRAEL)
I Kings 12:1-29; II Chr. 10:1-19

REIGN OF REHOBOAM

REIGN OF JEROBOAM

- (1) REHOBOAM's Plans against ISRAEL frustrated by Shemaiah the Prophet.
I Kings 12:21-24; II Chr. 11:1-4
- (2) Levites join REHOBOAM from all ISRAEL.
II Chr. 11:13-14
- (3) Pious ISRAELites migrate into JUDAH from out of Ten Northern Tribes.
II Chr. 11:16-17
- (4) REHOBOAM's fortifications of JUDAH.
II Chr. 11:5-12
- (5) REHOBOAM sends his family throughout the land to establish his power.
II Chr. 11:18-23
- (6) REHOBOAM forsook Law and did evil, set not heart to seek the Lord. Nation built high places, images, and groves and allowed Sodomites to remain in the land.
I Kings 14:22-24; II Chr. 12:1-14
- (7) JUDAH invaded by King Shishak of Egypt. REHOBOAM 'robbed' God's House to pay the tribute of Egypt.
I Kings 14:25-28; II Chr. 12:2-12
- (8) REHOBOAM wars with ISRAEL
I Kings 14:30; I Kings 15:6; II Chr. 12:15b
- (9) REHOBOAM's death.
I Kings 14:21,29,31a; II Chr. 12:13,15a,16a

- (1) JEROBOAM made king over ISRAEL.
I Kings 12:20
- (2) JEROBOAM establishes kingdom by golden-calf worship.
I Kings 12:25-33; II Chr. 11:15
- (3) Episode of the 'Man of God out of JUDAH'.
I Kings 13:1-32
- (4) JEROBOAM made common people priests of the high places, leading ISRAEL into deeper sin.
I Kings 13:33-34
- (5) Ahijah's prophecy against JEROBOAM.
I Kings 14:1-18

KINGDOM OF JUDAH:

KINGDOM OF ISRAEL:

REIGN OF ABIJAH (ABIJAM)

- (1) ABIJAH becomes king of JUDAH.
I Kings 14:31b; 15:1-2; II Chr. 12:16b;
13:1-2a.
- (2) ABIJAH wars with JEROBOAM (ISRAEL). (7) JEROBOAM wars with ABIJAH (JUDAH)
I Kings 15:7b; II Chr. 13:2b-20a
- (3) Family of ABIJAH (ABIJAM).
II Chr. 13:21
- (4) Character of ABIJAH (ABIJAM).
He walked in all the sins of his
father and his heart was not per-
fect with the Lord.
I Kings 15:3-5
- (5) Death of ABIJAH (ABIJAM).
I Kings 15:7a,8a; II Chr. 13:22; 14:1a

REIGN OF ASA

- (1) ASA becomes king of JUDAH.
I Kings 15:8b-10; II Chr. 14:1b
- (2) Ten years of peace.
II Chr. 14:1c
- (3) ASA's good character and reforms: he
took away the strange gods and high
places and images and cut down the
groves. The kingdom was quiet.
I Kings 15:11; II Chr. 14:2-5
- (4) ASA's defense policy.
II Chr. 14:6-8
- (5) ASA's victory over Zerah the Ethio-
pian.
II Chr. 14:9-15
- (6) Azariah the Prophet's warning.
II Chr. 15:1-7
- (7) ASA's second reform: covenant made.
I Kings 15:12-15; II Chr. 15:8-19
- (8) ASA makes war with ISRAEL.
I Kings 15:16-32;
- (9) Hanani the Prophet's warning.
II Chr. 16:7-9
- (10) ASA's transgression: imprisons Hanani.
II Chr. 16:10

- (8) JEROBOAM's death.
I Kings 14:19,20a; II Chr. 13:20b

REIGN OF NADAB

- (1) NADAB becomes king of ISRAEL.
I Kings 14:20b; 15:25
- (2) NADAB's evil character.
I Kings 15:26
- (3) NADAB's death.
I Kings 15:27,31

REIGN OF BAASHA

- (1) BAASHA becomes king of Israel.
I Kings 15:28-30,33,34
- (2) BAASHA makes war with JUDAH.
II Chr. 16:1-6

(3) Prophecy of Jehu, son of Hanani
against BAASHA.
I Kings 16:1-4,7

(4) BAASHA's death.
I Kings 16:5-6a

REIGN OF ELAH
I Kings 16:6-14

REIGN OF ZIMRI
I Kings 16:11-20

REIGNS OF TIBNI AND OMRI

(1) Civil War.
I Kings 16:21

(2) OMRI marries his son AHAB to Jezebel
of Zidon.
I Kings 16:31a

(3) OMRI becomes sole king.
I Kings 16:22

REIGN OF OMRI

(1) First six years in Tirzah
I Kings 16:23

(2) OMRI makes Samaria his capital.
I Kings 16:24

(3) OMRI did more wickedly than any be-
fore him.
I Kings 16:25-26

(4) Death of OMRI.
I Kings 16:27-28a

(11) ASA's illness.
I Kings 15:23b; II Chr.16:12

(10) ASA's death.
I Kings 15:23-24; II Chr.16:11-14

REIGN OF JEHOSEPHAT

(1) JEHOSEPHAT becomes king of JUDAH.
I Kings 15:24b;22:41-42;II Chr.17:1a,
20:31

(2) Character of JEHOSEPHAT
He walked in the way of his father,
doing right in the eyes of the Lord,
but did not tear the high places
down. He put the rest of the Sodom-
ites out of the land, but the people
did not turn unto the God of their
fathers.
I Kings 22:43-46 II Chron 20:32-33

(3) JEHOSEPHAT strenghtens kingdom
II Chr 17:1-6

(4) JEHOSEPHAT'S increasing power
II Chr 17:10-18

REIGN OF AHAB

(1) AHAB becomes king of ISRAEL.
I Kings 16:28-29

(2) Character of AHAB
AHAB did evil in the sight of the
Lord above all that went before
him, very abominably following
after all that the Amorites did,
serving Baal and Asherah. AHAB
did more to provoke the LORD to
anger than all the kings of ISRAEL
before him.
I Kings 16:30-33;21:25-26

(3) The rebuilding of Jericho
I Kings 16:34

KINGDOM OF JUDAH

- (5) JEHOSEPHAT marries his son JEHOSEPHAT
to Athaliah, daughter of AHAH
I Kings 22:44 II Chr 18:1

- (6) JEHOSEPHAT joins AHAH to war with
Syria in 3rd campaign
I Kings 22:2-40 II Chr 18:2-34

- (7) Prophet Jeho promises judgement for
JEHOSEPHAT
II Chr 19:1-3

- (8) JEHOSEPHAT'S reforms, setting judges
in the land to judge for the LORD, and
made Amariah chief priest, and the
Levites shall be officers before you.
II Chr 19:4-11

- (9) Deliverance from Moab, Ammon, and
Mount Seir
II Chr 20:1-30

- (10) JEHOSEPHAT'S alliance with AHAZIAH
I Kings 22:48-49 II Chr 20:35-37

KINGDOM OF ISRAEL

- (4) AHAH'S daughter Athaliah marries
JEHOSEPHAT, JEHOSEPHAT'S son
I Kings 22:44 II Chr 18:1

 - (5) Persecution of the prophets by
Jezebel and AHAH
I Kings 18:3-4

 - (6) Elijah and AHAH
I Kings 17:1-19:21

 - (7) AHAH'S first Syrian Campaign,
second campaign with Syria, and
3 years of peace
I Kings 20:1-22:1

 - (8) AHAH'S doom prophesied by Elijah
I Kings 21:17-24

 - (9) AHAH repents
I Kings 21:27-29

 - (10) AHAZIAH becomes co-regent with AHAH
I Kings 22:51

 - (11) AHAH and JEHOSEPHAT wage war
against Syria
I Kings 22:2-40 II Chr 18:2-34
- REIGN OF AHAZIAH
- (1) AHAZIAH becomes King
I Kings 22:40

 - (2) Character of AHAZIAH
He walked in evil like his father,
AHAH, for his mother was his counselor
to do wickedly to his destruction.
I Kings 22:52-53

 - (2) Revolt of Moab
II Kings 1:1:3:4-5

 - (3) AHAZIAH'S alliance with JEHOSEPHAT
I Kings 22:48-49 II Chr 20:35-37

 - (4) AHAZIAH'S illness
II Kings 1:2

 - (5) Jehovah's message by Elijah
II Kings 1:3-16

 - (6) Death of AHAZIAH
II Kings 1:17-18

KINGDOM OF JUDAH

KINGDOM OF ISRAEL

REIGN OF JEHOAM

- (11) JEHOASHAPHAT and JEHOAM
II Kings 8:16-17 II Chr 21:5-20
- (12) JEHOAM'S sixfold fratricide
II Chr 21:2-4
- (13) JEHOASHAPHAT joins JEHOAM of ISRAEL
II Kings 3:6-27
- (14) Death of JEHOASHAPHAT
I Kings 22:45-50 II Chr 20:34;21:1

- (1) JEHOAM becomes King
II Kings 1:17-3:1
- (2) Character of JEHOAM
He did evil in the sight of the LORD;
but he put the pillar of Baal away,
and still clung to the sins of
JEHOAM and caused ISRAEL to sin
II Kings 3:2-3
- (3) Elisha and the translation of Elijah
II Kings 2:1-6:7

- (4) JEHOAM and JEHOASHAPHAT against Moab
II Kings 3:6-27

REIGN OF JEHOAM

- (1) JEHOAM becomes King
I Kings 22:50 II Chr 21:1
- (2) Character of JEHOAM
He walked in the ways of the kings
before him, doing evil in the sight
of the LORD. The LORD would not
destroy JUDAH, the house of David,
because of the covenant, even though
all Judah went astray.
II Kings 8:18-19 II Chr 21:6-11
- (3) Revolt of Edom
II Kings 8:20-22 II Chr 21:8-10
- (4) Revolt of Libnah
II Kings 8:22 II Chr 21:10
- (5) Elijah's message and JEHOAM'S illness
II Chr 21:12-18
- (6) Invasion of the Philistines and Arabs
II Chr 21:16-17

- (5) Elisha and the Syrians
II Kings 6:8-23
- (6) JEHOAM restores the Shunamites's
land because of Elisha's miracles
II Kings 8:3-6

KINGDOM OF JUDAH

- (7) Death of JEHORAM
II Kings 8:23-24 II Chr 21:19-20

REIGN OF AHAZIAH

- (1) AHAZIAH becomes King
II Kings 8:24-26;9:29 II Chr 22:1-2
- (2) Character of AHAZIAH
He did that which was evil in the sight
of the LORD, counselled by his mother
and his father's counsellors to his
destruction.
II Kings 8:27 II Chr 22:3-5
- (3) AHAZIAH aids JEHORAM in defending
Ramoth-gilead
II Kings 8:28 II Chr 22:5
- (4) Jehu's successful conspiracy
II Kings 8:29-9:28 II Chr 22:6-9

REIGN OF ATHALIAH

- (1) ATHALIAH usurps the throne,
having slain all the royal
heirs, except JOASH
II Kings 11:1-3 II Chr 22:9-12
- (2) JOASH rescued
II Kings 11:2,3 II Chr 22:11,12
- (3) Jehoiada elevates JOASH to the throne
II Kings 11:4-12 II Chr 23:1-11
- (4) ATHALIAH slain
II Kings 11:13-20 II Chr 23:12-21

KINGDOM OF ISRAEL

- (7) Siege of Samaria
II Kings 6:24-7:2
- (10) JEHORAM and AHAZIAH defend
Ramoth-gilead
II Kings 8:28 II Chr 22:5
- (11) JEHORAM goes to Jezreel for healing
II Kings 8:29-9:15 II Chr 22:6
- (12) Jehu's successful conspiracy
II Kings 8:29-9:28 II Chr 22:6-9
- (13) Fate of Jezebel
II Kings 9:30-37
- (14) Judgement on the house of AHAB
II Kings 10:1-11
- (15) Jehu, Jehonadab, and complete success
of the usurper
II Kings 10:15-17

REIGN OF JEHU

- (1) JEHU'S destruction of Baal
II Kings 10:18-28
- (2) Jehovah's promise to JEHU
II Kings 10:30
- (3) JEHU walks in the sins of JEROBOAM
II Kings 10:29-31

KINGDOM OF JUDAH

KINGDOM OF ISRAEL

REIGN OF JOASH

- (1) JOASH becomes King
II Kings 11:21-12:2 II Chr 24:1
- (2) Covenant made by Jehoiada
II Kings 11:17-20 II Chr 23:16-21
- (3) Character of JOASH
He did right in the eyes of the LORD
all his days, instructed by the priest
Jehoiada.
II Kings 12:2 - II Chr 24:2
- (4) Spiritual condition of the kingdom
II Kings 12:3
- (5) JOASH'S marriage
II Chr 24:3
- (6) JOASH repairs temple
II Kings 12:4-16 II Chr 24:4-14
- (7) Temple worship
II Chr 24:14
- (8) Death of Jehoiada and sins of JOASH
II Chr 24:15-19

- (4) Cutting short of Israel
II Kings 10:32-33
- (5) Death of JEHU
II Kings 10:34-36

REIGN OF JEHOAHAZ

- (9) Stoning of Zechariah
II Chr 24:20-22
- (10) Hazael's operations in Judah
II Kings 12:17-18 II Chr 24:23-24
- (11) Death of JOASH
II Kings 12:19-20 II Chr 24:25-27

- (1) JEHOAHAZ becomes King
II Kings 10:35-13:11
- (2) Character of JEHOAHAZ
He did that which was evil in the
sight of the LORD, following the
sins of JEROBOAM, causing all Israel
to depart from the LORD.
II Kings 13:2
- (3) Oppression of the Syrians
II Kings 13:3-22
- (4) JEHOAHAZ'S repentance
II Kings 13:4
- (5) JEHOASH becomes co-regent with
JEHOAHAZ
II Kings 13:10
- (6) Hazael reduces Israel low
II Kings 13:7
- (7) Death of JEHOAHAZ
II Kings 13:8-9

KINGDOM OF JUDAH

REIGN OF AMAZIAH

- (1) AMAZIAH becomes King
II Kings 12:21;14:1-2 II Chr24:25-27
- (2) Character of AMAZIAH
He did right in the eyes of the LORD but not with a perfect heart. Nor did he have the high places taken down, but when he had the murderers of his father slain, he fulfilled the law of Moses.
II Kings 14:3-6 II Chr 25:24
- (3) AMAZIAH plans war against Edom
II Chr 25:5
- (4) AMAZIAH hires 1000 Israelite mercenaries, but soon fires them.
II Chr 25:6-10
- (5) AMAZIAH'S success in Edom
II Kings 14:7 II Chr 25:11-12
- (6) JUDAH pillaged by dismissed mercenaries
II Chr 25:13
- (7) AMAZIAH'S wickedness
II Chr 25:14-16
- (8) AMAZIAH and JEHOASH at war
II Kings 14:8-14 II Chr 25:17-24
- (9) AMAZIAH'S last 15 yrs and death
II Kings 14:17-20 II Chr 25:25-28

INTERREGNUM of 11 years

REIGN OF UZZIAH

- (1) UZZIAH becomes King.
II Kings 14:21;15:1-2 II Chr 26:1-3
- (2) Character of UZZIAH
He did right in the eyes of the LORD and set himself to seek God, and as long as he sought the LORD, he prospered.
II Kings 15:3 II Chr 26:4-5
- (3) Spiritual condition of the kingdom
II Kings 15:4

KINGDOM OF ISRAEL

REIGN OF JEHOASH

- (1) JEHOASH becomes King
II Kings 13:9
- (2) Character of JEHOASH
He did that which was evil in the sight of the LORD, and led Israel into sin.
II Kings 13:11
- (3) Prophecy of Elisha on deathbed
II Kings 13:14-19
- (4) Death of Elisha
II Kings 13:20
- (5) Miracle in Elisha's tomb
II Kings 13:20-21
- (6) Success of JEHOASH over Benhadad
II Kings 13:23-25
- (7) Dismissed Israelite mercenaries pillage the cities of JUDAH
II Chr 25:13
- (8) JEHOASH and AMAZIAH war
II Kings 14:8-14 II Chr 25:17-24
- (9) Death of JEHOASH
II Kings 13:12-13;14:15-16

REIGN OF JEROBOAM II

- (1) JEROBOAM II becomes King
II Kings 13:13;14:16-23
- (2) Character of JEROBOAM II
He did evil in the sight of the LORD, and he made ISRAEL to sin.
II Kings 14:24
- (3) JEHOVAH saves ISRAEL by the hand of JEROBOAM II
II Kings 13:5;14:25-27

KINGDOM OF JUDAH

- '4) UZZIAH'S prosperous years
II Kings 14:22 II Chr 26:2-15
- (5) UZZIAH'S sin and punishment
II Kings 15:5 II Chr 26:16-21
- (6) Regency of JOTHAM
II Kings 15:5 II Chr 26:21

KINGDOM OF ISRAEL

- (4) Continued apostasy of ISRAEL
II Kings 13:6
- (5) Death of JEROBOAM II
II Kings 14:28-29

INTERREGNUM of 22 years

REIGN OF ZECHARIAH

- (1) ZECHARIAH becomes King
II Kings 14:29:15:8
- (2) Character of ZECHARIAH
He did evil in the sight of the LORD
just like the kings before him ,leading
ISRAEL into more sins.
II Kings 15:9
- (3) Death of ZECHARIAH
II Kings 15:10-11
- (4) Fulfillment of promise to JEHU
II Kings 15:12

REIGN OF SHALLUM II Kings 15:13-15

REIGN OF MENAHEM

- (1) MENAHEM becomes King
II Kings 15:16-17
- (2) Character of MENAHEM
He did evil in the sight of the LORD
and made ISRAEL to sin.
II Kings 15:18
- (3) Invasion of Pul, King of Assyria
II Kings 15:19-20 I Chr 5:26
- (4) Death of MENAHEM
II Kings 15:21-22

REIGN OF PEKAHIAH

- (1) PEKAHIAH becomes King
II Kings 15:22-23
- (2) Character of PEKAHIAH
He did evil in the sight of the LORD,
made ISRAEL to sin thereby.
II Kings 15:24

KINGDOM OF JUDAH

KINGDOM OF ISRAEL

- (3) Death of Pekahiah
II Kings 15:25-26

REIGN OF PEKAH

- (1) PEKAH becomes King
II Kings 15:27
- (2) Character of PEKAH
He did evil in the sight of the LORD and departed not from the sins of JEROBOAM, and led ISRAEL into more sin.
II Kings 15:28

- (7) Death of UZZIAH
II Kings 15:6-7 II Chr 26:22-23

REIGN OF JOTHAM

- (1) JOTHAM becomes King
II Kings 15:7-33 II Chr 26:23-27:8
- (2) Character of JOTHAM
He did that which was right in the eyes of the LORD
II Kings 15:34 II Chr 27:2
- (3) Spiritual condition of the people
II Kings 15:35 II Chr 27:2
- (4) JOTHAM'S building
II Kings 15:35 II Chr 27:3-4
- (5) Conquest of the Ammonites
II Chr 27:5-6

- (3) Beginning of the Captivity
II Chr 5:6-25

- (6) War between JOTHAM, Rezin, and PEKAH
II Kings 15:37

- (4) War between PEKAH, Rezin, and JOTHAM
II Kings 15:37

- (7) Death of JOTHAM
II Kings 15:36-38 II Chr 27:7-9

REIGN OF AHAZ

- (1) AHAZ becomes King
II Kings 15:38;16:1-2 II Chr 27:9;28:1

KINGDOM OF JUDAH

- (2) The character of AHAZ.
II Kings 16:2-4 II Chr 28:1-4
- (3) The war between AHAZ, Rezin, and Pekah
A. Ahaz is defeated by the allied Kings.
II Kings 16:5-6 II Chr 28:5-8
B. Oded the prophet procures the release
of the Jewish captives.
II Chr 28:9-15
- (4) The Edomite and Philistine Invasions
II Chr 28:17-19
- (5) AHAZ seeks help from Tiglath-pileser
II Kings 16:7-8 II Chr 28:16,21
- (6) Tiglath-pileser captures Damascus
II Kings 16:9
- (7) AHAZ becomes tributary to Tiglath-pileser
II Kings 16:10 II Chr 28:20
- (8) AHAZ continues in his wicked ways
II Kings 16:10-18 II Chr 28:22-25
- (9) The death of AHAZ
II Kings 16:19,20 II Chr 28:26,27

REIGN OF HEZEKIAH (first 6 years)

- (1) Hezekiah's accession to the throne
II Kings 16:20b; 18:1,2 II Chr. 28:27b;
29:1

KINGDOM OF ISRAEL

- (5) The war between Ahaz and Rezin and PEKAH
A. Ahaz is defeated by the allied
Kings.
II Kings 16:5-6 II Chr 28:5-8
B. Oded the prophet procures the
release of the Jewish captives.
II Chr 28:9-15
- (6) Tiglath-pileser captures many cities
in northern Israel, and deports
many captives.
II Kings 15:29
- (7) The death of PEKAH.
II Kings 15:30,31

(INTERREGNUM OF NINE YEARS)

REIGN OF HOSHEA

- (1) HOSHEA'S accession to the throne
II Kings 17:1
- (2) The character of HOSHEA.
II Kings 17:2

KINGDOM OF JUDAH

KINGDOM OF ISRAEL

- (2) The character of HEZEKIAH
II Kings 18:3-7 II Chr. 29:2
- (3) The cleansing of the Temple.
II Chr. 29:3-19
- (4) The reconstruction of the Temple.
II Chr. 29:20-36
- (5) Many of the subjects of HOSHEA unite with the people of Judah in keeping the Passover.
 - A. Preparations for the Passover.
II Chr. 30:1-12
 - B. The keeping of the Passover.
II Chr. 30:13-32
 - C. The keeping of the "other seven days"
II Chr. 30:23-27
- (6) HEZEKIAH'S further religious reforms.
II Chr. 31:2-21

- (4) HOSHEA becomes tributary to SHALMANESER.
II Kings 17:3
- (5) The secret alliance with Egypt.
II Kings 17:4a
- (6) SHALMANESER besieges Samaria.
II Kings 17:5 II Kings 18:9
- (7) The fall of Samaria.
II Kings 17:6 II Kings 18:10,11
- (8) The imprisonment of HOSHEA.
II Kings 17:4b

(APPENDIX TO THE HISTORY OF THE KINGDOM OF ISRAEL)

- (1) The sins for which Israel was carried into captivity.
II Kings 17:7-23 II Kings 18:12
- (2) The peoples that were brought to inhabit Samaria.
II Kings 17:24
- (3) The plague of the lions.
II Kings 17:25,26

KINGDOM OF JUDAH

KINGDOM OF ISRAEL

- (4) The mixed character of the Samaritan's religion.

II Kings 17:27-41

THE KINGDOM OF JUDAH AFTER THE FALL OF THE KINGDOM OF ISRAEL.

REIGN OF HEZEKIAH (Last 23 years)

- (1) HEZEKIAH throws off the Assyrian yoke.
II Kings 18:7
- (2) HEZEKIAH'S successful Philistine campaign.
II Kings 18:8
- (3) Sennacherib's first invasion of Judah.
II Kings 18:13-16
- (4) HEZEKIAH'S illness and recovery.
II Kings 20:1-11 II Chr. 32:24
- (5) HEZEKIAH'S reception of the Babylonian embassy.
II Kings 20:12-19 II Chr. 32:31,25,26
- (6) HEZEKIAH'S wealth and building.
II Chr. 32:27-30
- (7) Sennacherib's second invasion of Judah.
A. Sennacherib enters Judah.
II Chr. 32:1
B. HEZEKIAH'S precautions.
II Chr. 32:2-8
C. The advance against Jerusalem: Rabshakeh's message.
II Kings 18:17-25 II Chr. 32:9-15
D. The reply of HEZEKIAH'S ministers.
II Kings 18:26
E. The further insolence of Rabshakeh.
II Kings 18:27-35 II Chr. 32:16,18,19
F. The despair of HEZEKIAH'S ministers.
II Kings 18:36,37
G. HEZEKIAH'S message to Isaiah.
II Kings 19:1-5
H. Isaiah's answer.
II Kings 19:6,7

- I. Rabshakeh's departure.
II Kings 19:8
- J. Sennacherib's letter to HEZEKIAH.
II Kings 19:9-13 II Chr. 32:17
- K. HEZEKIAH'S prayer.
II Kings 19:14-19 II Chr. 32:20
- L. Jehovah's answer through Isaiah.
II Kings 19:20-34
- M. The overthrow of the Assyrians.
II Kings 19:35,36 II Chr. 32:21a,22
- (8) HEZEKIAH once more prosperous.
II Chr. 32:23
- (9) The death of HEZEKIAH.
II Kings 20:20,21a II Chr. 32:32,33a
- REIGN OF MANASSEH
- (1) MANASSEH'S accession to the throne.
II Kings 20:21b; 21:1 II Chr. 32:33b; 33:1
- (2) MANASSEH'S excessive idolatries.
II Kings 21:2-9 II Chr. 33:2-9
- (3) The death of Sennacherib.
II Kings 19:37a II Chr. 32:21b
- (4) Accession of Esar-haddon as King of Assyria.
II Kings 19:37b
- (5) Jehovah's message "by his servants the prophets"
II Kings 21:10-15 II Chr. 33:10
- (6) MANASSEH'S further crimes.
II Kings 21:16
- (7) MANASSEH'S captivity.
II Chr. 33:11
- (8) MANASSEH'S repentance and restoration.
II Chr. 33:12,13
- (9) The acts of MANASSEH after his restoration.
II Chr. 33:14-16
- (10) Spiritual condition of the people.
II Chr. 33:17
- (11) The death of MANASSEH.
II Kings 21:17,18a II Chr. 33:18-20a

REIGN OF AMON

- (1) AMON'S accession to the throne.
II Kings 21:18b,19 II Chr. 33:20b,21
- (2) The character of AMON.
II Kings 21:20-22 II Chr. 33:22,23
- (3) The death of AMON.
II Kings 21:25,23,26a II Chr. 33:24

REIGN OF JOSIAH

- (1) JOSIAH'S accession to the throne.
II Kings 21:24 II Kings 21:26b; 22:1 II Chr. 33:25; 34:1
- (2) JOSIAH'S godly character.
II Kings 22:2;23:25 II Chr. 34:2
- (3) JOSIAH'S life and character not sufficient to atone for Judah's sins.
II Kings 23:26,27
- (4) JOSIAH'S early reformations.
II Chr. 34:3-7
- (5) The repairing of the temple.
II Kings 22:3-7 II Chr. 34:8-13
- (6) The book of the law.
 - A. The finding of the book of the law.
II Kings 22:8 II Chr. 34:14,15
 - B. The effect of the discovery on JOSIAH.
II Kings 22:9-13 II Chr. 34:16-21
 - C. The words of Huldah the prophetess.
II Kings 22:14-20 II Chr. 34:22-28
 - D. The reading of the book of the law.
II Kings 23:1,2 II Chr. 34:29,30
- (7) The making of the covenant.
II Kings 23:3 II Chr. 34:31,32
- (8) JOSIAH'S further reformations.
II Kings 23:4-14,24 II Chr. 34:33
- (9) The fulfillment of the prophecy of the "Man of God out of Judah"
II Kings 23:15-20
- (10) The keeping of the Passover.
II Kings 23:21,23 II Chr. 25:1-19
- (11) The death of JOSIAH.
II Kings 23:28-30a II Chr. 35:26,27,20-25

REIGN OF JEHOAHAZ

- (1) The accession of JEHOAHAZ.
II Kings 23:30b,31 II Chr. 36:1,2
- (2) The character of JEHOAHAZ.
II Kings 23:32
- (3) JEHOAHAZ is deposed by Pharoah-necoh.
II Kings 23:33 II Chr. 36:3

REIGN OF JEHOIAKIM

- (1) JEHOIAKIM is made king by Pharoah-necoh.
II Kings 23:34a,36 II Chr. 36:4,5
- (2) The captivity of JEHOAHAZ.
II Kings 23:34b II Chr. 36:4b
- (3) The character of JEHOIAKIM.
II Kings 23:37 II Chr. 36:5b
- (4) JEHOIAKIM tributary to Pharoah-necoh.
II Kings 23:35
- (5) JEHOIAKIM tributary to Nebuchadnezzar.
II Kings 24:1a,7 II Chr. 36:6,7
- (6) JEHOIAKIM'S rebellion.
II Kings 24:1b
- (7) JEHOIAKIM'S many adversaries.
II Kings 24:2-4
- (8) The death of JEHOIAKIM.
II Kings 24:5,6a II Chr. 36:8a

REIGN OF JEHOIACHIN

- (1) JEHOIACHIN'S accession to the throne.
II Kings 24:6b,8 II Chr. 36:8b,9a
- (2) The character of JEHOIACHIN.
II Kings 24:9 II Chr. 36:9b
- (3) JEHOIACHIN is taken captive by Nebuchadnezzar.
II Kings 24:10-12

REIGN OF ZEDEKIAH

- (1) ZEDEKIAH is made king by Nebuchadnezzar.
II Kings 24:17,18 II Chr. 36:10b,11
- (2) The great deportation to Babylon.
II Kings 24:13-16 II Chr. 36:10a

- (3) The character of ZEDEKIAH.
II Kings 24:19 II Chr. 36:12
- (4) ZEDEKIAH'S rebellion.
II Kings 24:20b II Chr. 36:13a
- (5) The wickedness of the people the cause of their ruin.
II Kings 24:20a II Chr. 36:13b-16
- (6) The siege of Jerusalem.
II Kings 25:1,2
- (7) ZEDEKIAH is taken captive by Nebuchadnezzar.
II Kings 25:3-7

APPENDIX TO THE HISTORY OF THE KINGDOM OF JUDAH

- (1) The overthrow of Jerusalem.
II Kings 25:8-10 II Chr. 36:17,19
- (2) The remaining Nobles slain.
II Kings 25:18-21a
- (3) The treasure taken by the Chaldeans.
II Kings 25:13-17 II Chr. 36:18
- (4) The last deportation to Babylon.
II Kings 25:11 II Chr. 36:20a
II Kings 25:21b II Chr. 9:1b
- (5) The length of captivity.
II Chr. 36:20b,21
- (6) Gedaliah is made governor of Judah.
II Kings 25:12,22
- (7) The murder of Gedaliah and flight of the people.
II Kings 25:23-26
- (8) JEHOIACHIN is set at liberty.
II Kings 25:27-30
- (9) The proclamation of Cyrus permitting the return from the captivity.
II Chr. 36:22,23

MID-SEMESTER TEST

Name _____

I. Multiple Choice

1. God's Plan for the Ages
(4 pts)

- was to bring Heaven on earth.
- will be accomplished.
- included man to live with God forever.
- cannot be fulfilled, since Adam (mankind) still sins.

2. Man had a perfect love relationship with God
(3 pts)

- that was ordained before the fall.
- in which God supplied all his needs.
- provided for man to decide to love God of his own will.

3. Man had
(3 pts)

- perfect harmony with nature.
- perfect harmony with his wife.
- perfect harmony with God.

4. Man and God separated
(3 pts)

- when a Cherubim forced Adam & Eve to leave Eden (Gen 3:24).
- when God put clothes of skins on man & his wife.
- when man tried to become like God.

5. Why was Adam ashamed?
(6 pts)

- He had just eaten an apple.
- He knew God would curse them.
- Adam was ashamed of his wife.
- He knew he had done what God told him not to do.
- He felt undressed.
- He lost the righteousness state in which God created him.

6. Why was Eden a place of death after man sinned?
(4 pts)

- The Serpent still had power to kill and to destroy.
- God told man that he would die if he ate of the tree.
- The Cherubim came.
- If man ate of the tree of life he would be eternally dead.

7. In Christ, man is
(5 pts)

- a new creature.
- made nigh by the blood.
- made alive.
- legally righteous.
- perfected without works.

Semester Final Examination

Corrector _____

Score: _____

1. What does the sun symbolize in the spiritual typology of the days of creation?

2. God showed Adam and Eve the principle of substitution for sin by clothing them with _____.
3. Who did Cain murder out of jealousy? _____
4. What was the name of Adam and Eve's third son? _____
5. Before what great event was the art of smelting brass and iron developed?

6. What did the descendants of Noah erect on the plain of Shinar at Babel?

7. What land in the area of the fertile crescent did Abraham inherit? _____
8. Who was the mother of Abraham's first son, born of the fleshly motive? _____
9. What was the name of Abraham's second son, born out of the promise of God?

10. Born as twin brother to Esau, this man had his name changed. Who is he?

11. Who was the mother of the twins born to Isaac, the son of Sarah? _____
12. What river did Eliezar and Jacob cross in looking for wives? _____
13. Name the father of Jacob's wives. _____
14. Rachel's own sons were Joseph and _____.
15. Rachel's sister's name was _____.
16. Who was Rachel's sister's husband? _____.
17. Which of the twelve sons of Israel did the brothers sell into slavery?

18. How long were Abraham's descendents in bondage in the land of Egypt? _____
19. Name the man that God raised up to develop the covenant and deliver the nation from Egyptian bondage. _____
20. How many plagues were poured out on Egypt before the children of Israel left?

21. At Mt. Sinai, what holy place of worship was erected by Levi's house?

22. Name the third book of the Pentateuch. _____
23. The children of Israel were sentenced to wandering in the _____.
24. Balak, the King of Moab, called on a prophet to curse Israel. Who did he call on? _____
25. What is the name of the book that is the second statement of the law?

26. Who was appointed to be Moses' successor upon Moses' death?

(over)

27. In what book do the names Othniel, Ehud, Deborah, and Gideon appear?

28. What city was the ancestral home of the husband of Ruth the Moabitess?

29. What was the supernatural food that Israel ate before entering Canaan?

30. Who was Hannah's son, dedicated to serve the Lord from birth? _____
31. What priest raised Hannah's son and trained him for his ministry? _____
32. Name the first king of all Israel, appointed by the man of God mentioned in Question 30? _____
33. Who was the father of the second king over all Israel? _____
34. Which member of the armies of the Philistines was slain in man-to-man combat by this second king? _____
35. With which enemy nation did this new king seek protection before he was crowned?

36. What woman did Saul consult with at Endor before his last day and tragic death?

37. Who was the captain of the host of David's mighty man? _____
38. In which chapter of II Samuel do we find David's covenant? _____
39. With whose wife did David commit adultery? _____
40. Who was the man who rebelled and tried to take the throne from his father David?

41. Who is the third king over all Israel? _____
42. Who was the mother of the third king over all Israel? _____
43. What book is the testimony of this king's backsliding and repentance?

44. What sin did the third king commit that cost his son the unity of the kingdom?

45. Who received the rulership of the ten tribes when the kingdom divided?

46. What was the sin of the king of the ten tribes from the outset of his reign?

47. What thing of Egyptian origin did this king set up in Dan and Bethel?

48. Which king was the son of the third king over all Israel? _____
49. What northern king did the prophet Elijah prophesy against? _____
50. Who was the wife of Ahab, king of Israel? _____
51. What man forced the the murder of Jezebel? _____
52. What king of Judah agreed to join his son in marriage to Athaliah? _____
53. What king defeated the Moabites, Ammonites, and Mt. Seir by singing and praising?

54. What prophet miraculously blinded the Syrian army and led them to the king at Samaria? _____

55. Who was the grandson of Athaliah? He was spared and reigned over Judah.

56. Which king of Judah died the same year that Isaiah saw the Lord in visions?

57. Who was the king of Israel at the time when Ahaz was over Judah and Rezin was king at Damascus? _____
58. Who was the king of Assyria at the time of the above kings? He captured many cities in northern Israel. _____
59. What is the name of the last king of the northern tribes? _____
60. What is the name of the Assyrian king who conquered them? _____
61. Which king of Judah was miraculously saved from invasion by Sennacherib?

62. Which prophet was instrumental in Judah's deliverance from the Assyrians?

63. Who was the king of Judah when the book of the law was discovered?

64. Name the last king of Judah, the successor of Jehoahaz, Jehoiakim, and Jehoiachin. _____
65. How many years was Judah in captivity before returning to Palestine?

66. What nation took Judah captive from 606-586 B.C.? _____
67. What nation released Judah from captivity between 536 and 539 B.C.? _____
68. What king conquered the nation that had kept Judah captive? _____
69. What was the name of the first man in charge of a returning expedition?

70. What was the name of the scribe that taught the returned captives how they should walk with God? _____
71. Who commanded the expedition which took place during the reign of Artaxerxes?

72. Who was the king of Persia when Vashti was deposed? _____
73. What was the Persian name of the woman who replaced Vashti? _____
74. What Jewish festival celebration originated at the time of the events mentioned in questions 73 and 74? _____
75. What is the last book in the Old Testament? _____

(over)

MATCHING:

1. Prophet of Judah in Babylon
2. Persian king who knew Nehemiah
3. The son of Solomon, next king
4. The captain of Saul's host
5. Ruth's husband
6. The cupbearer of Artaxerxes
7. General with Deborah

- _____ Artaxerxes
- _____ Abner
- _____ Nehemiah
- _____ Boaz
- _____ Samson
- _____ Ezekiel
- _____ Barak
- _____ Jeroboam
- _____ Rehoboam

1. General defeated by Deborah
2. Man who built Babel, other city-states
3. Son of Ham cursed by Noah
4. Nephew of Abraham who lived in Sodom
5. Man who was deceived by Delilah
6. Man who rebelled against Aaron and Moses
7. Brother of Solomon who sought throne
8. Main author of Psalms

- _____ Nimrod
- _____ Lot
- _____ Eliezar
- _____ Adonijah
- _____ Korah
- _____ Aaron
- _____ David
- _____ Samson
- _____ Sisera
- _____ Canaan

1. Author of Proverbs
2. Man who hated Esther's uncle
3. Esther's uncle
4. Governor of Canaan under Babylon
5. David's closest friend in Saul's court
6. King of Moab who hired Balaam
7. King of Bashan conquered by Moses
8. King of Moab killed by Ehud
9. Foremost king of Babylon

- _____ Nebuchadnezzar
- _____ Balak
- _____ Eglon
- _____ Ezra
- _____ Jonathan
- _____ Og
- _____ Gedaliah
- _____ Haman
- _____ Mordecai
- _____ Solomon

THE NATIONS: Descendants of Noah

The unity of the human race is clearly taught in the Bible. All nations are descended from the sons of Noah, and can trace their origin to Adam.

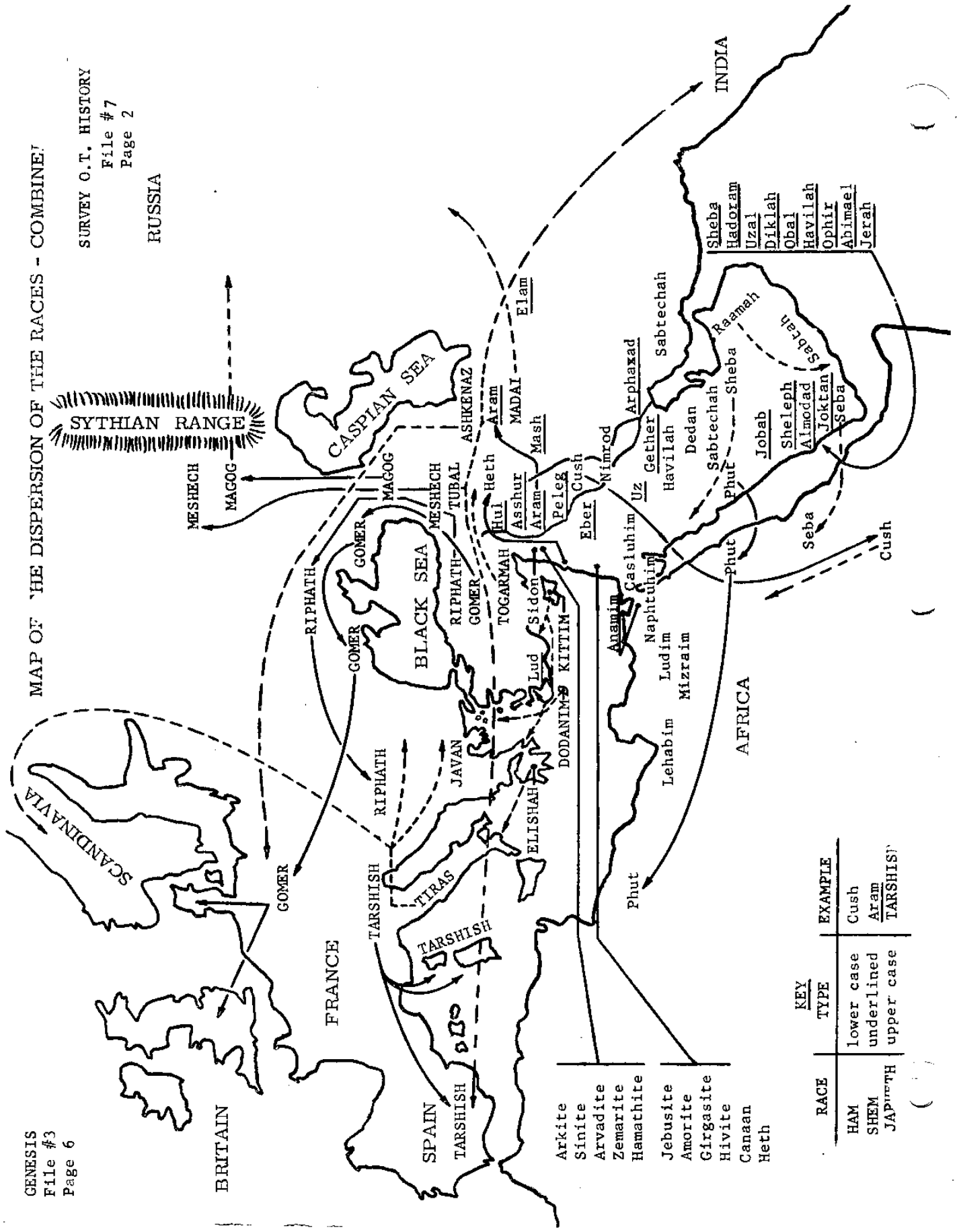
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|---------------------------|---|---------------------------------------|
| I. SHEM (10:21-31) | II. HAM (10:6-20) | III. JAPHETH (10:2-5) |
| ELAM (Iran) | CUSH (Ethiopians) | GOMER (Germany) |
| ASSHUR (Assyrians) | Seba (N.E. Africa,
S.W. Arabia) | Ashkenas (Armenia,
Germany) |
| ARPHAXAD (Chaldeans) | Havilah (E. Arabia) | Riphath (Russia,
Hungry) |
| Salah (No. Mesopotamia) | Sabtah (S. Arabia) | Togarmah (Turkey,
Armenia) |
| Eber (Mesopotamia) | Raamah (S. Arabia) | |
| Peleg (Mesopotamia) | Sheba (Arabia,
Persia) | JAVAN (Greece) |
| Joktan (Arabia) | Dedan (Arabia) | Elishah (Greece) |
| Almodad (Arabia) | Nimrod (Babylon) | Tarshish (Spain) |
| Sheleph (Arabia) | MIZRAIM (Egypt) | Kittim (Turkey,
Cyprus,
Greece) |
| Hazarmaveth (Arabia) | Ludim (Egypt) | Dodanim (Turkey) |
| Jerah (Arabia) | Anamim (Egypt) | |
| Hadoram (Arabia) | Lehabim (Egypt, Libya) | MAGOG (Russia) |
| Uzal (Arabia) | Naphtuhim (Egypt) | MADAI (Medes) |
| Diklah (Arabia) | Pathrusim (Egypt) | |
| Obal (Arabia) | Cashluhim (Egypt) | TUBAL (Russia,
Spain) |
| Abimael (Arabia) | Philistim (Philistia) | |
| Sheba (Arabia) | Caphtorim (Crete) | MESHECH (Russia,
Moscow) |
| Ophir (Arabia) | PHUT (No. Africa) | |
| Havilah (Arabia) | CANAAN (Palestine) | TIRAS (Italy,
Scandinavia) |
| Jobab (Arabia) | Sidon (Syria) | |
| LUD (Lydians) | Heth (Hittites) | |
| ARAM (Syrians) | Jebusite (So Palestine) | |
| Uz (Avabia) | Amorite (Palestine,
No. Mesopotamia) | |
| Hul (Syria) | Girgasite (Palestine) | |
| Gether (Arabia) | Hivite (Palestine) | |
| Mash (Syria, Mesopotamia) | Arkite (Syria) | |
| | Sinite (Syria) | |
| | Arvadite (Syria) | |
| | Zemarite (Syria) | |
| | Hamathite (Syria) | |

MAP OF THE DISPERSION OF THE RACES - COMBINE!

GENESIS
File #3
Page 6

SURVEY O.T. HISTORY
File #7
Page 2

RUSSIA



FLESH VERSUS SPIRIT IN OLD TESTAMENT LIVES

- I. Cain - Abel
- II. Sarah - Hagar
- III. Ishmael - Isaac
- IV. Jacob - Esau
- V. Saul - David

With parallels to the Christian life.

<u>I. Cain and Abel</u>	<u>Flesh Man</u>	<u>Spirit Man</u>
1. Cain was born before Abel.	With us, flesh man comes first.	With us, spirit man follows flesh man.
2. Cain was a tiller, Abel was a shepherd.	Carnal man is tied down to this earth.	Spirit man is a pilgrim, walks in this earth, but not tied down to it.
3. Abel offered lambs by faith.		The spirit man trusts in the sacrifice of the Lamb.
4. Cain's offering was rejected, he is angry.	Carnal man seeks justification by works, blames God when rejected.	Spirit man knows he is unworthy, trusts in a substitute; glorifies God when accepted.
5. Cain's countenance fell.	When a Christian looks to self, takes eyes off Jesus and soon the glory is gone.	
6. Cain thought Abel also righteous by works, could see no reason for the difference.	Flesh man must justify self, can't comprehend righteousness by faith.	Spirit man <u>knows</u> only true righteousness is by faith.
7. Cain was mad at God.	"The carnal mind is enmity against God."	
8. "If thou doest well, shalt thou not be accepted?"	Lord encourages carnal Christian to put away sin, trust Him.	If works are based on <u>faith</u> , we'll be accepted in the Beloved.
9. Cain rejected God's pleading.	Flesh man too proud to yield to God.	Spirit man longs for God, easily entreated to yield.
10. Sin: His desire for you; you must master him.	Sin wants all, works through flesh to bring forth death. As Christians we have two laws warring in our members. Spirit must master flesh through Christ (Ro. 7:22-25).	Spirit man puts to death body of sin through Christ.
11. Cain slew Abel.	Flesh man tries to down spirit man.	

(see other side)

<u>Cain and Abel</u>	<u>Flesh Man</u>	<u>Spirit Man</u>
12. "I know not: am I my brother's keeper?"	Flesh man will lie for self-preservation.	
13. Blood cried to God from the ground.	Sin found out: no work hid from God.	But our sins are covered.
14. Cain made a wanderer in the earth.	Carnal man never at peace, no rest in God.	"To be spiritually minded is life and peace."
15. "My punishment is greater than I can bear."	Carnal man self-righteous to the end, won't repent.	God dwells with man of contrite heart.
16. "Cain knew his wife and she conceived" a sinful race. Abel is in heaven.	Carnal nature brings forth fruit unto death.	Spiritual nature brings forth fruit unto eternal life.

<u>II. Sarah and Hagar</u>	<u>Flesh Man</u>	<u>Spirit Man</u>
1. Sarah was barren, gave Hagar to Abraham.	When spirit life doesn't seem to bring forth fruit, Christians may get impatient and turn to flesh works. Flesh doesn't want to be led by faith.	
2. After she conceived, Hagar despised Sarah.	Flesh man despises submitted life of faith and obedience.	
3. Hagar bore first, then Sarah.	Christian walk may show more flesh at first.	Spirit life more manifest as Christian matures.
4. God changed Sarai to Sarah, "mother of nations," long before Isaac born.		Spiritually, God sees us in Christ, as we will be.
5. Hagar and son cast out, Isaac the heir.	Works of flesh abortive, man's program doesn't work God's will.	God will work by Spirit as we trust, even if we doubted at times.
6. Hagar would have tried to make Ishmael heir, Sarah asked to cast her out.	Flesh tries to exalt self through the law.	Spirit life will grow and cast out flesh in us!
8. Hagar and son dwelt in wilderness; Sarah and son in promised land.	Law leaves us in wilderness because of sin.	Only by Spirit as we trust in Jesus can we occupy God's promises.

<u>III. Ishmael and Isaac</u>	<u>Flesh Man</u>	<u>Spirit Man</u>
1. Isaac born after Ishmael.	Flesh man born first.	Spirit man born after flesh man.
2. Isaac was supernaturally born.		We'll come to a perfect man by God's work, manchild born supernaturally.
3. Ishmael not through Sarah.	God doesn't want righteousness by works (Hagar).	God wants righteousness by faith (Sarah).

III. Ishmael and Isaac

Flesh Man

Spirit Man

- | | | |
|---|---|---|
| <p>4. When Isaac born, Sarah laughs. Isaac = "he laughs."</p> <p>5. Ishmael mocked Isaac.</p> <p>6. "Oh that Ishmael might live before thee!"</p> <p>7. "But my covenant will I establish with Isaac!"</p> <p>8. Isaac born, as God had promised.</p> <p>9. "Cast out this bond-woman and her son." He shall not be heir with Isaac. (Hagar would usurp position and try to make Ishmael the heir.)</p> <p>10. Abraham obeyed God and did so.</p> <p>11. Isaac later went willingly to be sacrificed.</p> | <p>Those who trust in own righteousness deride righteousness by faith.</p> <p>Flesh impatient for God's promises, wants to try through works.</p> <p>God won't bring promises by flesh works.</p> <p>After our spirit man is born at salvation, flesh man will still contest his position, needs to be cast out of our lives, reckoned as dead.</p> | <p>When God completes His work in us, we'll rejoice.</p> <p>God's covenant is spiritual, faith in Christ alone.</p> <p>Victory will come through Spirit, as God promises.</p> <p>When we obey God, put out flesh man, plan comes forth according to promise. Flesh man will no longer hinder.</p> <p>Spirit man seeks death to self for unbroken fellowship with God.</p> |
|---|---|---|

IV. Jacob and Esau

Flesh Man

Spirit Man

- | | | |
|--|--|---|
| <p>1. The children struggled in Rebekah.</p> <p>2. Esau came out first, but Jacob grabbed heel.</p> <p>3. Jacob was an "upright man."</p> <p>4. Isaac loved Esau.</p> <p>5. When hungry, Esau forgot his birthright.</p> <p>6. Jacob said, "sell me thy birthright."</p> | <p>Flesh and spirit struggle in each of us.</p> <p>When flesh man shows forth, spirit man contests it.</p> <p>Flesh man outwardly more glamorous than spirit man submitted to God. (Hunting more exciting than farming.)</p> <p>Flesh man, crying out for satisfaction, has no concern for spiritual things.</p> | <p>Spirit man lives for God.</p> <p>Spirit man will get promises of God by any means.</p> |
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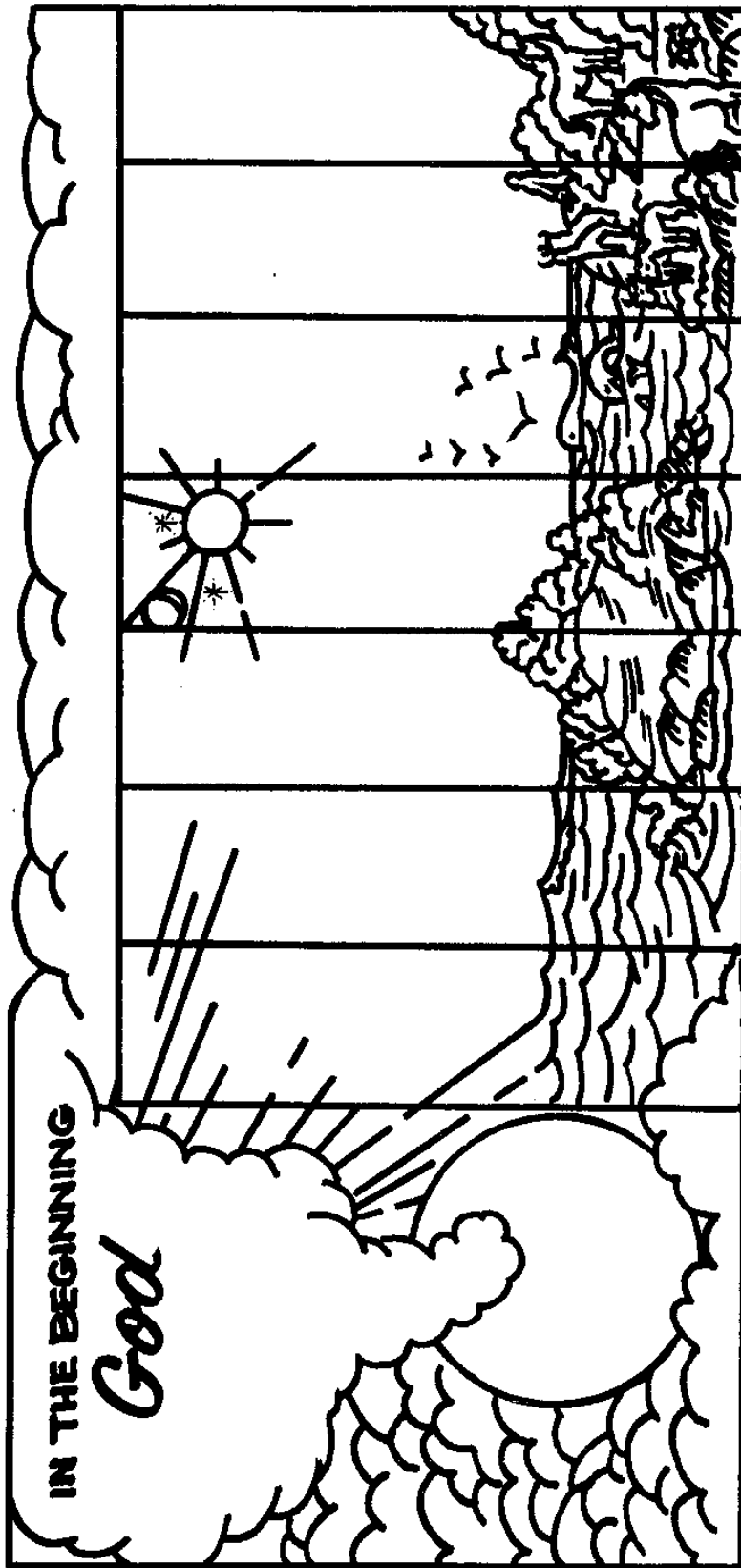
<u>IV. Jacob and Esau</u>	<u>Flesh Man</u>	<u>Spirit Man</u>
7. "What profit shall this birthright do to me?"	Flesh man has no vision for worth of spiritual things.	
8. Esau indifferent, Jacob concerned.	Flesh man self-righteous, indifferent. Feels he's earned blessing in himself.	Spirit man knows he doesn't have birthright in himself, struggles to attain it. Takes kingdom by force.
9. Esau "ate and drank, rose up, went his way."	Flesh man will give up position as God's son for present situation.	
10. Esau a "profane person" (Heb. 12:16.)	Flesh man is worldly, common, no vision.	Spirit man lives for heavenly things.
11. Jacob obtained blessing, though imperfect.		Spirit man likewise, though we walked imperfectly.
12. Esau cried bitterly. "Bless me, even me also."	Flesh doesn't repent toward God. Only cries because of pain his deeds cause him.	
13. Esau "sought repentance carefully with tears."	Flesh doesn't care if at fault, only wants out of the fix.	
14. Esau shifted blame to Jacob. "He hath supplanted me."	Flesh will not see he is the cause of own sorrows.	
15. "Behold, I have made him thy lord...and what shall I do now to thee, my son?"	Flesh has no place in God's plan.	His whole blessing is on spirit man.
16. Esau to serve his brother, later to break his yoke.	Flesh rebels against spiritual things.	Spirit man has rightful dominion over flesh.
17. Esau hated Jacob.	Flesh hates spirit and its blessings.	
18. Later Esau pursued Jacob.	Flesh still contests even after spirit has the victory.	
19. Jacob finally the heir.		Spirit man will inherit God's promises.
20. Esau ruled by circumstances, Jacob by desire for birthright.	Flesh man always ruled by feelings.	Spirit man ruled by longing for God and the promises of God.
<u>V. Saul and David</u>	<u>Flesh Man</u>	<u>Spirit Man</u>
1. Saul was king before David.	Flesh rules us before the spirit.	
2. Saul man's choice by appearance. David God's choice, after the heart.	Flesh-works done man's way. God rejects them.	Spirit-works done from love of God. Accepted by God.

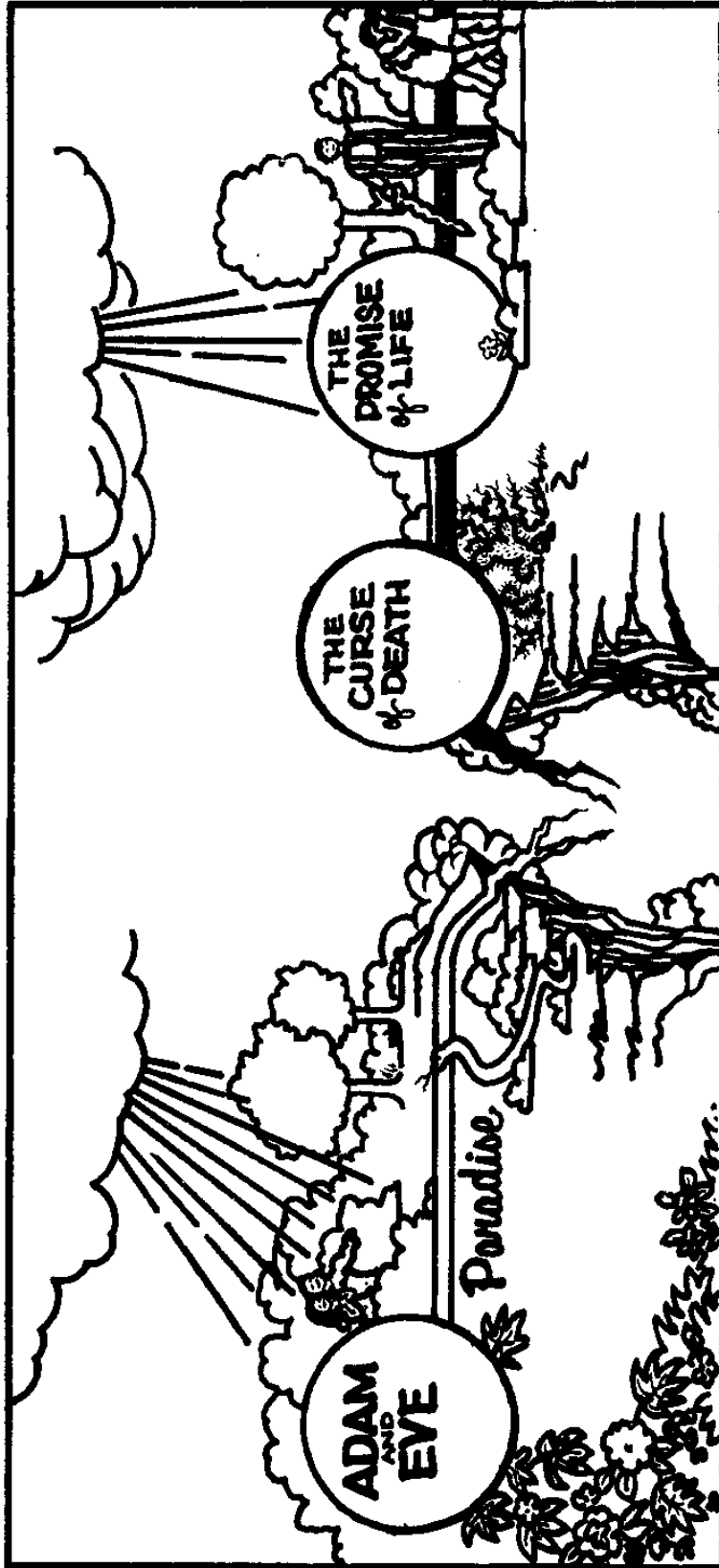
V. Saul and David

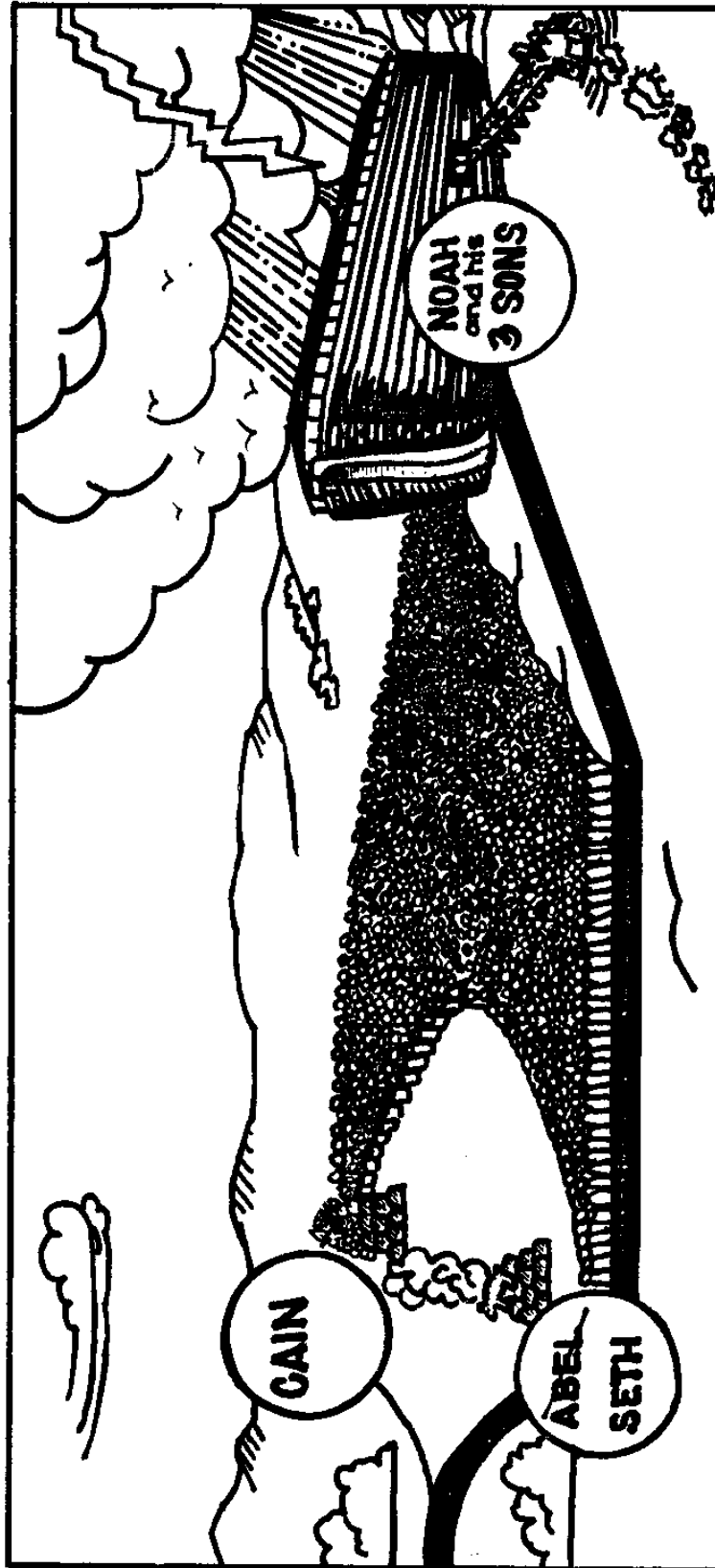
Flesh Man

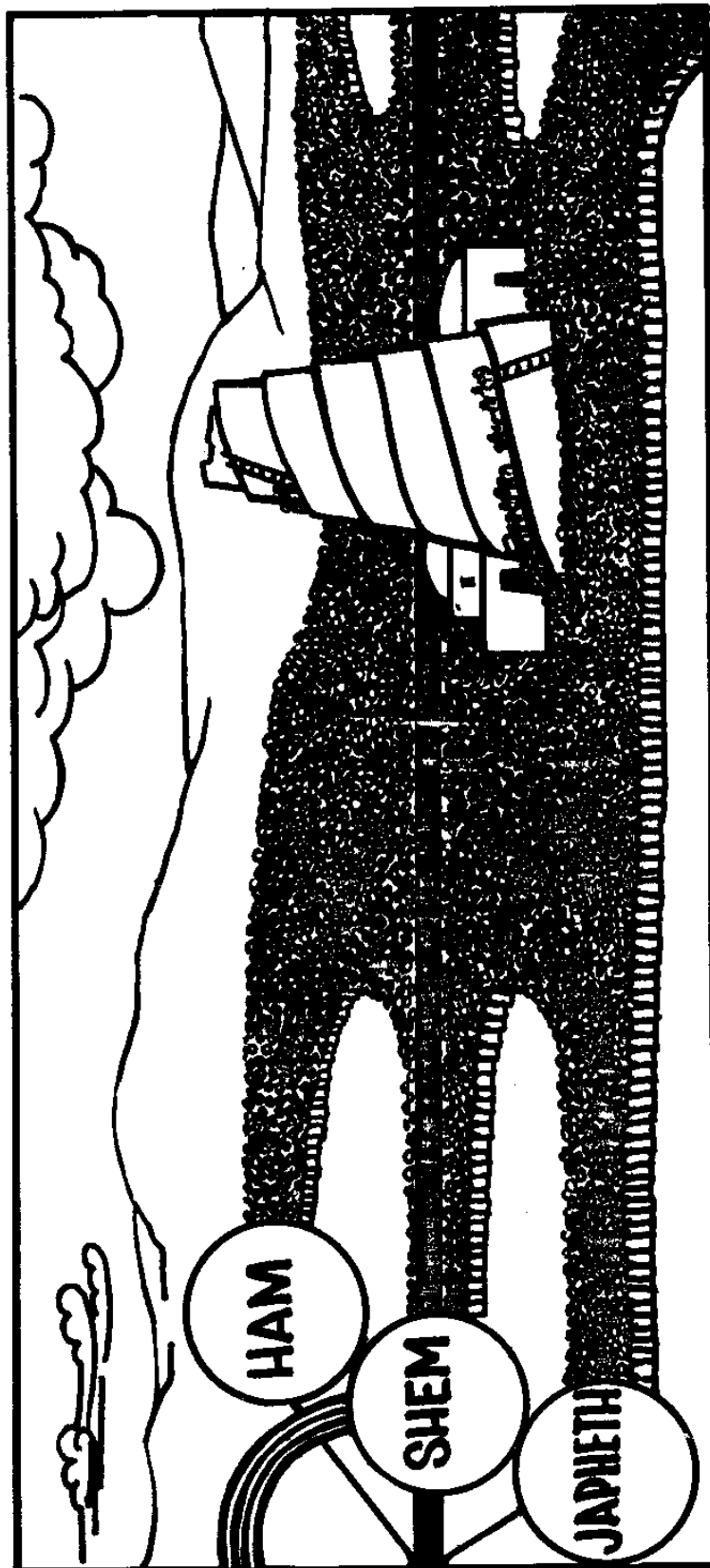
Spirit Man

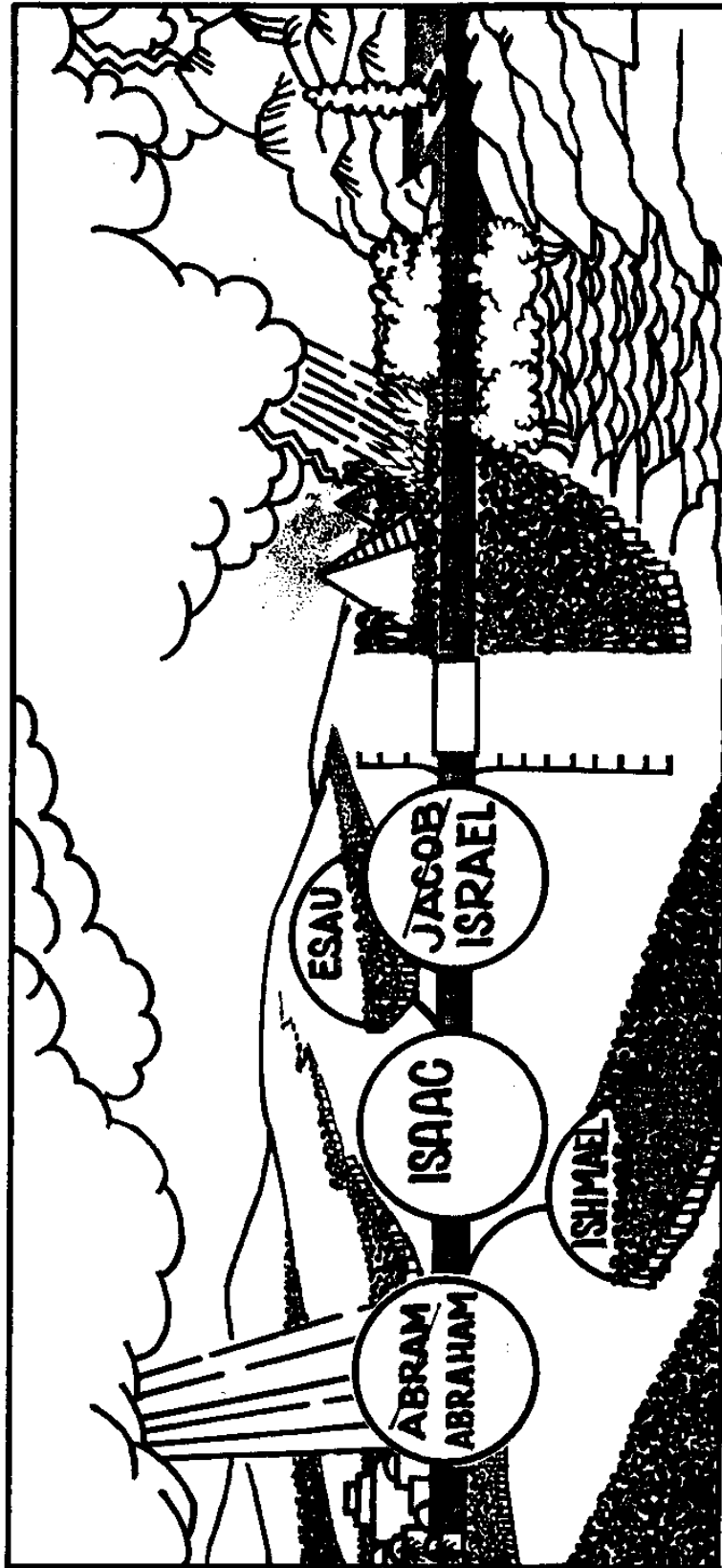
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| 3. Saul offered sacrifices out of fear, his kingdom cut off. | Flesh man does good works for selfish reasons, no respect for God's way, will be cut off. | |
| 4. He made a rash vow to impress people: nobody to eat, even his son, on pain of death. Made show of it. | Flesh would impress others with zeal, righteousness. | |
| 5. Saul indifferent about Lord's commands (about Amalek). David <u>utterly</u> destroyed enemies. | Flesh man indifferent to sin in his life. | Spirit man puts it out. Result: Solomon's (heavenly kingdom). |
| 6. David sent to relieve oppression with music. | When were oppressed, in the flesh, God's Spirit refreshes us as our spirit prays. | |
| 7. David had zeal for fighting God's enemies, trusted Lord for victory (e.g. Goliath). | | Spirit man goes out trusting in God's strength. |
| 8. Saul slays 1000's, David 10,000's. | Flesh wants to glory in self, but always falls short. | Spirit man glories in Lord, does exploits. |
| 9. Saul yielded to flesh continually: envy, bitterness. David, though persecuted, resisted bitterness through Spirit. | Flesh would build up self, hates those in better position. | Spirit man won't yield to fleshly motives, trusts God to keep heart pure. |
| 10. Saul NEVER repented of sins (e.g. Amalek, sacrifice, persecuting David, seeking a witch). David ALWAYS did (e.g. Uriah, Bathsheba, numbering the people). | Flesh man loves self more than God. Will make excuses rather than humble self. | Spirit man humble, contrite. Loves God rather than self. Willing to be abased. |
| 11. Saul sought favor of men and lost kingdom. David sought to serve God. | Flesh always works for self: will fail. | Spirit only wants to serve God. |

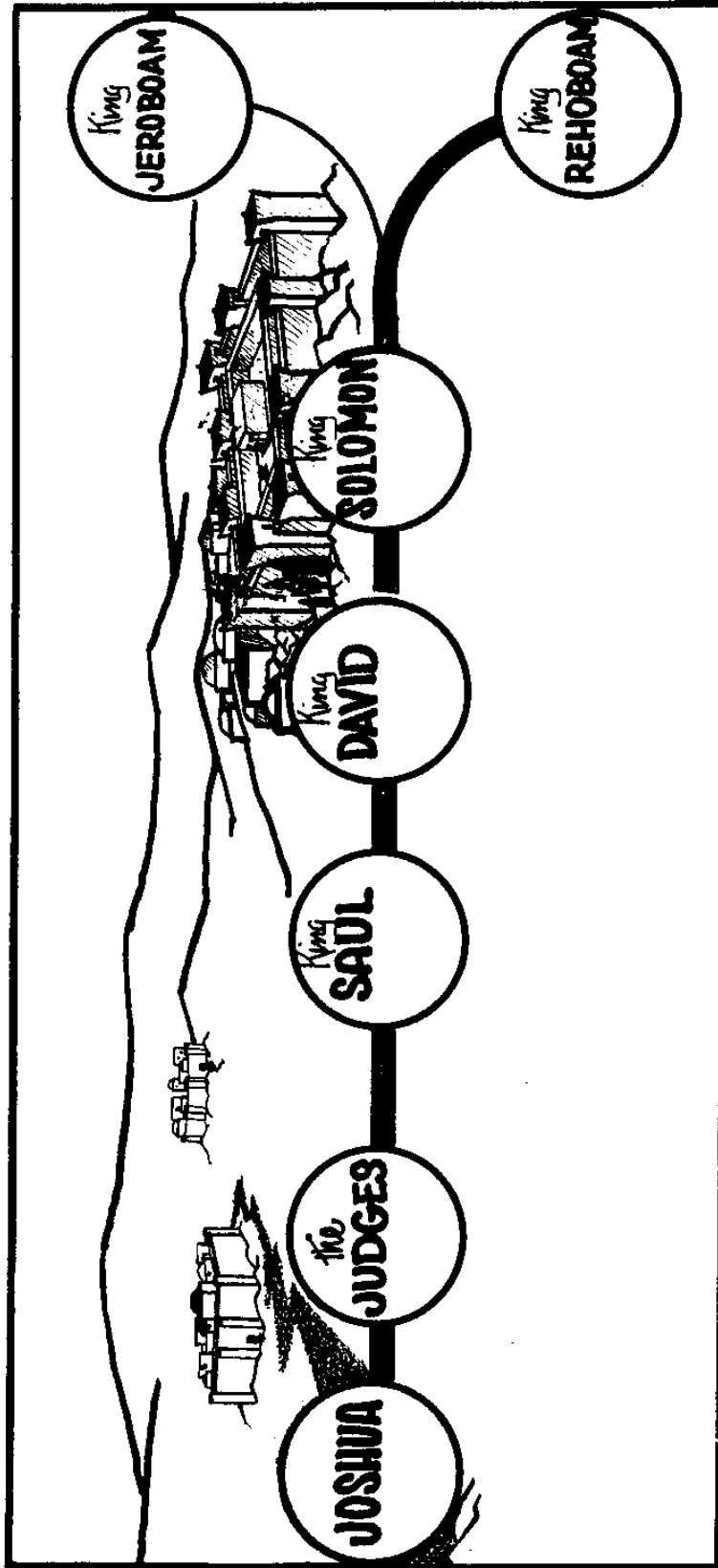


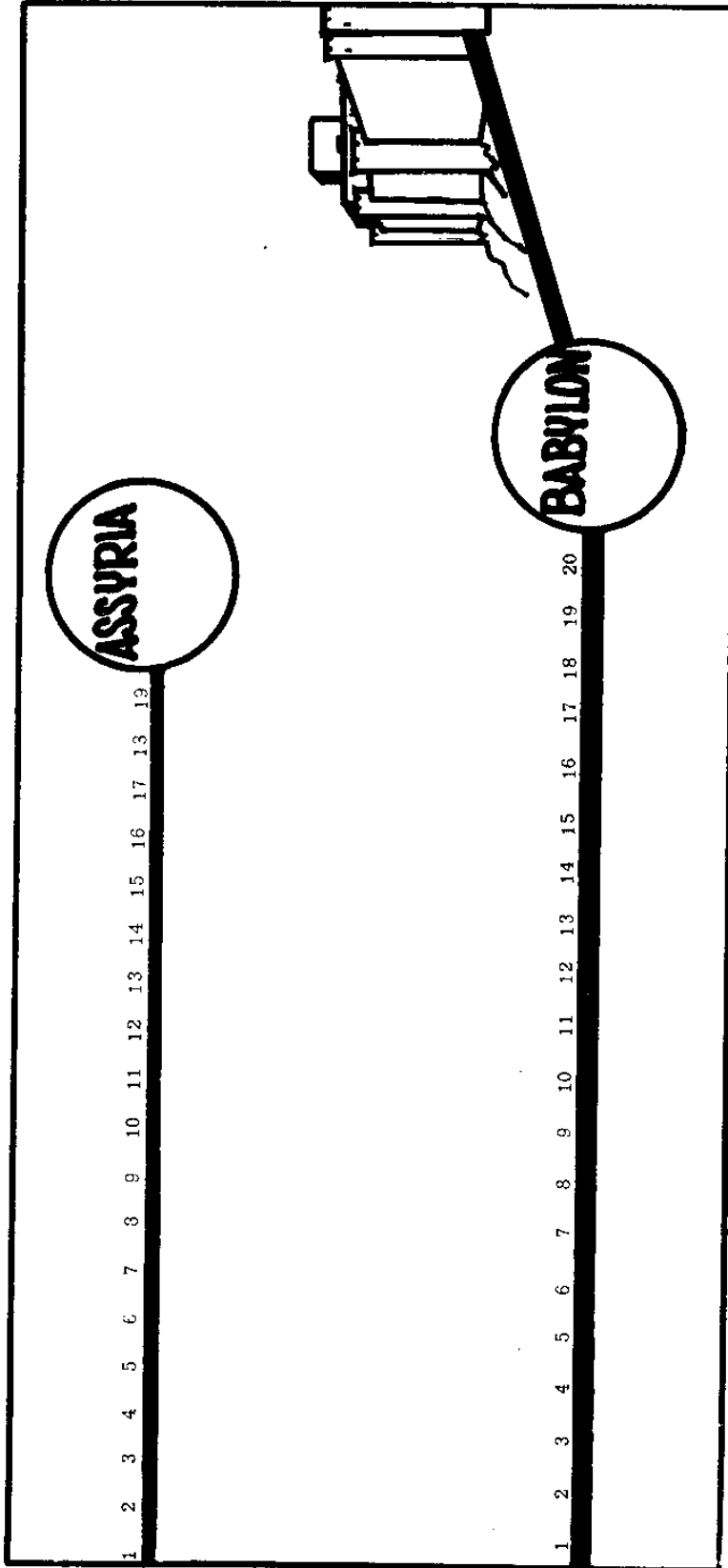












BOOKS OF THE OLD TESTAMENT IN CHRONOLOGICAL ORDER

<u>Book</u>	<u>Approximate Date B.C.</u>
Genesis	4175-1825
Job	2100-1900 (?)
Exodus	1875-1445
Leviticus	1444
Numbers	1444-1405
Deuteronomy	1405
Joshua	1405-1380
Judges	1380-1030
Ruth	1120 (?)
I Chronicles	1011-971
I Samuel	1105-1010
II Samuel	1010-970
Psalms	1011-500
II Chronicles	971-536
I Kings	970-850
Proverbs	971-931
Ecclesiastes	971-931
Song of Solomon	971-931
II Kings	850-560
Obadiah	840-830
Joel	830-820
Jonah	785-775
Amos	765-755
Hosea	755-715
Isaiah	739-690
Micah	735-700
Nahum	650-620 (?)
Zephaniah	650-620
Jeremiah	627-575
Lamentations	586
Habbakuk	620-610
Daniel	605-536
Ezekiel	593-560
Ezra	536-457
Haggai	520-505
Zechariah	520-490
Esther	480-468
Nehemiah	445-415
Malachi	435-415

SURVEY OF OLD TESTAMENT HISTORY

File #11 (BC)

R7611

Mid-Semester Test

Name _____

Grade _____

50 points total. (One point each.)

PART I: Give short answer response.

1. What one person do Old Testament lives most often symbolize? _____
2. What was "slain from the foundation of the world"? _____
3. What did Adam and his wife lose access to? _____
4. Who was Abel's brother, that murdered him? _____
5. What was covered by Abel's sacrifice that was not covered by his brother's sacrifice? _____
6. What man replaced Abel in the line of righteous sons of God? _____
7. What disaster was brought on by compromise between the sons of God and the sons of men? _____
8. How many people were in the ark? _____
9. Who did Noah curse? _____
10. Which of Noah's sons was blessed over and above the others? _____
11. What was the physical sign God gave Noah after the flood? _____
12. What one man was the founder of the city of Babel? _____
13. How many languages were spoken at Babel before God separated the nations? _____
14. What city-state was Abraham called out of originally? _____
15. What nation did Abraham first flee to during the famine in Canaan? _____
16. Who was the King of Salem that Abraham paid tithes to? _____
17. Who was the mother of Abraham's son Ishamel? _____
18. Who, born of Sarah, was the promised heir of Abraham? _____
19. What was Esau's brother's name? _____
20. What price did Esau sell his birthright for? _____
21. How many sons did Jacob have? _____
22. In what nation was Joseph humbled and then exalted? _____
23. What was sprinkled over the doorposts on the first Passover? _____

(over)

PART I: Give short answer response (continued).

24. What structure did Moses erect by divine revelation received on Mt. Sinai?

25. Which tribe stood with Moses and slew the rebellious ones who worshipped the golden calf? _____
26. What was Moses' brother's name? _____
27. The first generation crossed the Red Sea, but the second generation crossed what river, sea, or lake? _____
28. Who led Israel after Moses died? _____
29. Which judge was left-handed? _____
30. What was Ruth's mother-in-law's name? _____

PART II: Matching.

- | | |
|--|--------------|
| 1. _____ Ishmael's mother. | A. Bilhah. |
| 2. _____ Isaac's mother. | B. Hagar. |
| 3. _____ Jacob's mother. | C. Leah. |
| 4. _____ Laban's oldest daughter. | D. Rachel. |
| 5. _____ Joseph's mother. | E. Rebekah. |
| | F. Sarah. |
| | G. Zilpah. |
| | |
| 6. _____ His name changed to Israel. | A. Aaron. |
| 7. _____ Favorite son of Jacob. | B. Benjamin. |
| 8. _____ Tribe of priests. | C. Boaz. |
| 9. _____ Favorite brother of Joseph. | D. Ehud. |
| 10. _____ Raised in Egyptian court. | E. Gideon. |
| 11. _____ High-priest of Israel. | F. Jacob. |
| 12. _____ Conquered Canaan. | G. Joseph. |
| 13. _____ Conquered Midian with 300 men. | H. Joshua. |
| 14. _____ Blinded by Philistines. | I. Judah. |
| 15. _____ Husband of Ruth. | J. Levi. |
| | K. Moses. |
| | L. Samson. |

SURVEY OF OLD TESTAMENT HISTORY

File #12 (BC)

(Covers Intro. and creation through Abraham)

R782

Name _____

Date _____

Corrector _____

60 points possible.

MULTIPLE CHOICE. Circle the letter of the correct (or the best) answer. Each question has only one correct answer, unless the instructions state otherwise.

- 3 pts. 1. Identify the true nature of Old Testament history.
- A history of the world.
 - A history of redemption.
 - A history of Israel.
 - A history of the race of Shem.
 - A history of the Holy Spirit.
- 2 pts. 2. Where do we establish our doctrine?
- The Pentateuch.
 - Old Testament typology.
 - The history of Israel.
 - The teachings of the New Testament.
 - Church creeds.
- 3 pts. 3. Which theme ties all of the history of the Old Testament together?
- The close relationships seen in the twelve tribes of Israel.
 - God is one.
 - Man, when given sufficient rope, will "hang himself."
 - Man is being brought back into the image and likeness of God.
 - The rain falls on the just and the unjust.
- 1 pt. 4. The Old Testament history contains a pattern of repeated conflicts, which serve as types. Which one of the following is not one of those conflicts?
- Satan versus God.
 - Ishmael versus Isaac.
 - Abel versus Seth.
 - Esau versus Jacob.
 - Gentiles (nations) versus Israel.
- 2 pts. 5. Approximately how long was it from creation to Christ?
- 1,500 years.
 - 2,500 years.
 - 3,000 years.
 - 4,000 years.
 - 5,000 years.
- 2 pts. 6. From a governmental standpoint, how do we identify the period of Israel's history from approximately 1000 B.C. to 600 B.C.?
- Kings.
 - Patriarchs.
 - Judges.
 - Priests.
 - Pharisees.

(over)

- 1 pt. 7. Which of the following events is not found in Genesis 1-3?
- The temptation of Adam and Eve.
 - The tower of Babel.
 - The creation of the universe.
 - The fall of man in Eden.
 - The covering of Adam and Even with clothes of animal skins.
- 2 pts. 8. Who is the "woman's seed" of Genesis 3:15?
- Cain.
 - Christ.
 - Abel.
 - David.
 - Seth.
- 2 pts. 9. What does the sun represent in the typology of the days of creation?
- The giving of the Law at Sinai.
 - The fall of Lucifer (the day star) from heaven.
 - Enoch.
 - Solomon's temple, displaying God's glory.
 - Christ.
- 3 pts. 10. What is meant by the term "progressive revelation"?
- All of mankind have some of the revelation (light, understanding) of God; but there is progressively more light in Israel than in the heathen nations.
 - The liberals, modernists, higher critics, and skeptics have denied in the name of "progress" that the Bible is the revelation of God.
 - As time progressed, God revealed more about His plan and promises; this progression is seen in the Bible.
 - God revealed more of His nature to those who were willing than He revealed to those who were unwilling.
 - The revelation of God progressed from one group of people or family to another, by word of mouth.
- 2 pts. 11. What was the motive for the world's first murder?
- Lust.
 - Money.
 - Jealousy.
 - Power.
 - Prestige.
- 2 pts. 12. When did man begin "to call upon the name of the LORD"?
- When Adam and Even were driven from Eden.
 - As soon as Adam was created.
 - During Enoch's lifetime.
 - When Enos, son of Seth, was born.
 - When Abel brought his offering to the Lord.

- 3 pts. 13. Genesis 5:1 refers to "the book of the generations of Adam." In Matthew 1:1 we see the only other "book of generations" in Scripture. Which words best describe the contrast between these two "books"?
- Hate verses love.
 - Death verses life.
 - Small versus large.
 - Old versus new.
 - Written versus oral.
- 2 pts. 14. Where did Cain get his wife?
- God created her.
 - She was his sister.
 - She came from an earlier race of man.
 - He married his mother, Eve.
 - We do not know.
- 2 pts. 15. To which event does Methuselah's name refer?
- Destruction of Sodom.
 - Creation.
 - Tower of Babel.
 - Birth of Abraham.
 - The Flood.
- 2 pts. 16. What was the extent of the Flood?
- It flooded the area of Mesopotamia.
 - It covered the entire earth.
 - It inundated the vicinity of Mt. Ararat only.
 - It deluged the whole northern hemisphere.
 - It was restricted to the land of Canaan.
- 1 pt. 17. Give the approximate time Noah was in the ark.
- 40 days.
 - 90 days.
 - 6 months.
 - 1 year.
 - 3½ years.
- 2 pts. 18. Who does Nimrod typify?
- Christ.
 - The anti-Christ.
 - The manchild.
 - John the Baptist.
 - Solomon.
- 2 pts. 19. Approximately how much time is covered in Genesis 1-11?
- 300 years.
 - 500 years.
 - 1,000 years.
 - 2,000 years.
 - 3,000 years.

(over)

- 2 pts. 20. Where did Abraham come from?
- Egypt.
 - Ur.
 - Beersheba.
 - Nineveh.
 - Persepolis.
- 2 pts. 21. Which one of the following is not one of the promises made to Abraham by God?
- The Lord would give him a land.
 - The Lord would make of him a great nation.
 - Abraham's name would be made great by the Lord.
 - The Lord would cause all of his descendants to reign as kings.
 - The Lord would bless those that bless him and curse those that curse him.
- 1 pt. 22. What monuments did Abraham leave behind, which serve as a silent witness to his lifestyle and character?
- Altars.
 - Roads.
 - Houses.
 - Statues.
 - Temples.
- 2 pts. 23. What does Abraham's move from Canaan (because of famine) to Egypt typify?
- Those who hunger and thirst for righteousness shall be filled.
 - God left heaven (Canaan) and came to this world (Egypt) to bring salvation.
 - Jesus returned from the Mount of Transfiguration (Canaan) to Jerusalem (Egypt) because of the needs of His people.
 - Through lack of faith, many Christians leave the faith (Canaan) and return to the world (Egypt).
 - Some of the angels left their first estate, heaven (Canaan), and have come to the earth (Egypt).
- 2 pts. 24. To whom did Abraham pay tithes?
- Abimelech.
 - Melchizedek.
 - Shem.
 - Levi.
 - King of Sodom.
- 2 pts. 25. Who was the firstborn son of Abraham?
- Isaac.
 - Midian.
 - Ishmael.
 - Jacob.
 - Zimran.

- 2 pts. 26. At age 99 Abraham was circumcised. What was the purpose of this circumcision?
- As a sign of the covenant.
 - For health reasons.
 - It was prophetic of Isaac's birth.
 - It served as a type of the severing of the wicked from the righteous.
 - His salvation was based upon it.
- 2 pts. 27. Which two nations sprung from the incest of Lot and his two daughters?
no partial credit (Circle two letters.)
- Edom.
 - Moab.
 - Ammon.
 - Syria.
 - Hitties.
- 2 pts. 28. To which two men did Abraham lie, telling them that Sarah was only his sister? (Circle two letters.)
no partial credit
- Abimelech, King of Gerar.
 - Melchizedek, King of Salem.
 - Chedorlaomer, King of Elam.
 - Pharaoh, King of Egypt.
 - Bera, King of Sodom.
- 1 pt. 29. What blessing did God promise Ishmael?
- He would be given the land of Egypt.
 - God would make His covenant with him.
 - He would be made fruitful and a great nation.
 - His seed would eventually overcome Isaac's seed.
 - He would abide in Abraham's household perpetually.
- 1 pt. 30. Where did Abraham go to offer Isaac?
- The vale of Siddin.
 - The wilderness of Shur.
 - The hill of Bethel.
 - The land of Moriah.
 - The city of Hebron.
- 1 pt. 31. Who did Abraham send to find a wife for Isaac?
- Eliezer.
 - Abimelech.
 - Lot.
 - Phichol.
 - Hagar.
- 1 pt. 32. Who did Abraham marry after the death of Sarah?
- Rebekah.
 - Keturah.
 - Rachel.
 - Hagar.
 - Milcah.

8. When will all things be completely submitted to man again?
(3 pts)
- when the Anti-Christ takes control.
 - as soon as man gets right with God.
 - the last enemy to be destroyed is death; and then in the new heaven and earth, man will have dominion in Christ.
9. Cain was not pleasing to God.
(3 pts)
- because he trusted his own works.
 - but he thought he was righteous at first.
 - because he did not come to God by the blood of the Lamb.
10. What parallel is there between society before the flood and our present age?
(4 pts)
- There was a compromise between good and evil, and so now.
 - There was unbelief, so now.
 - There was a "few" righteous that were saved in ark, so now in Christ.
 - Only those righteous by faith went in the ark, so now in Christ.

II. True-False

1. Cain was Adam's first son.
2. Abel was a type of Christ.
3. Eve thought Cain was the Messiah.
4. Before the flood, no angels mated with women.
5. Fig leaves stand for man's religion.
6. Abel is like the publican, he admitted his need for salvation.
7. Noah obeyed God, and so became an heir of God's righteousness which is by works of righteousness.
8. The government after the flood was not what God had planned on.
9. Abraham was spiritual father of all the faithful.
10. The nation of Israel began with Jacob.

III. Fill-In

1. The son of Adam who was Abraham's forefather _____.
2. The name of Nimrod's city in Genesis 11. _____.
3. We are legally righteous in Christ, but we must walk in the Spirit to attain _____ righteousness in Christ.
4. Adam and Eve lost righteousness, but God supplied righteousness _____.
5. Cain and Abel may both have been quite moral, but only Abel _____.
6. Nimrod's Babel is a symbol of _____.
7. Enoch was righteous enough to be out-translated because he _____.
8. Noah found _____ in the eyes of the Lord.
9. Unbelievers today are like unbelievers in the time of _____.
10. Lot looked with _____ eyes but Abraham looked with _____ eyes.

IV. Matching by Association

- | | | |
|-------|---------------------------|------------------------|
| _____ | 1. Perfect | A. delivered Israel |
| _____ | 2. Aaron | B. 1st Adam |
| _____ | 3. Abraham | C. "Lo! a ram" |
| _____ | 4. Joseph | D. worked for Potiphar |
| _____ | 5. Nimrod | E. corrupt, carnal |
| _____ | 6. Lamb of God | F. Amalek |
| _____ | 7. Moses | G. slain in holy place |
| _____ | 8. Noah | H. Abraham's wife |
| _____ | 9. Isaac | I. 2nd Adam |
| _____ | 10. Ham | J. raptured |
| _____ | 11. Korah | K. anti-christ |
| _____ | 12. innocent, not perfect | L. high priest |
| _____ | 13. Sarah | M. chosen priesthood |
| _____ | 14. Enoch | N. place of worship |
| _____ | 15. Almonds | O. loved Rachel |
| _____ | 16. Abel | P. 8th |
| _____ | 17. Eve | Q. Father of Israel |
| _____ | 18. Mt. Sinai | R. miracle |
| _____ | 19. Levites | S. murdered |
| _____ | 20. Red Sea | T. rebelled |
| _____ | 21. Jacob | U. yielded to sin |
| _____ | 22. Tabernacle | V. freshly slain |
| _____ | 23. Lamech | W. self-righteous |
| _____ | 24. Rephidim | X. law |
| _____ | 25. Nadab and Abihu | Y. Aaron's rod |

V. Essay

- (2 pts) 1. Is the reason Cain's "countenance fell" any thing like why a born-again Christians countenance falls at times?
- (5 pts) 2. Discuss the parallels (similarities) between Babel (after the flood) and the anti-christ system, when God allows them to "believe a lie" because they "received not the love of the truth."
- (3 pts) 3. Explain the difference between legal righteousness, experiential righteousness, and innocence.

SURVEY OF OLD TESTAMENT HISTORY
Mid-Semester Test

File #14
Page 4

(Space for essay questions - continued)

VI. Define (7 pts)

1. out-resurrection
2. grace
3. Deuteronomy
4. Propitiation
5. manchild
6. millenium
7. condemnation

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SURVEY OF OLD TESTAMENT HISTORY

File #13 (BC)

R784

Test: Jacob through end of the O.T.

Name _____

Date _____

130 points total

Corrector _____

MULTIPLE CHOICE: Circle the letter of the correct answer.
Each question has only one correct answer.

- 2 pts. 1. Which of the following men has relatively little said about his life in the Bible?
- a. Abraham.
 - b. Isaac.
 - c. Jacob.
 - d. Joseph.
 - e. Moses.
- 2 pts. 2. Who was the mother of Esau and Jacob?
- a. Sarah.
 - b. Hagar.
 - c. Rebekah.
 - d. Rachel.
 - e. Leah.
- 2 pts. 3. What does "Esau" mean?
- a. Hairy; rough.
 - b. Strong; powerful.
 - c. Pleasure.
 - d. Man of the field.
 - e. Short.
- 2 pts. 4. What does "Jacob" mean?
- a. Fruitful.
 - b. Help.
 - c. Righteous.
 - d. Prevailed with God.
 - e. Supplanter.
- 2 pts. 5. What mistake did Isaac make that was also made by Abraham?
- a. He stayed in Haran instead of coming directly into Canaan's land.
 - b. He grew impatient with the promise of a son and tried to fulfill it in his own strength.
 - c. He went down into Egypt because of a famine in Canaan.
 - d. He allowed his nephew to have his pick of the land in Canaan.
 - e. He told people that his wife was only his sister.
- 2 pts. 6. Why did the marriage of Esau to two Hittite women grieve the hearts of Isaac and his wife?
- a. They had a wife already picked out for him from a godly family.
 - b. It was clear that he married only for money and power.
 - c. Hittites were heathen under the curse of Canaan.
 - d. Jacob had been planning to marry one of them, but Esau married her (and her sister) just to spite him.
 - e. Polygamy was against the law and contrary to custom.

(over)

- 2 pts. 7. How did Jacob obtain the blessing from Isaac?
- a. Deception.
 - b. Supplication.
 - c. Negotiation.
 - d. Compensation.
 - e. Litigation.
- 2 pts. 8. As Jacob is on his way from Canaan to Mesopotamia, God re-affirms the Abrahamic covenant with him. What were the circumstances of this occasion?
- a. Jacob has just made a covenant with Abimelech.
 - b. Jacob dreamed and God showed him a staircase.
 - c. Jacob was attacked by nomadic tribes so he sought God for deliverance.
 - d. Jacob did not know whether he or Esau was the promised son; therefore, God confirmed that it was Jacob by offering the covenant.
 - e. Jacob asked God for a sign, and God gave him the covenant promise in a vision.
- 2 pts. 9. What is the total time Jacob served Laban in exchange for his two daughters?
- a. 5 years.
 - b. 7 years.
 - c. 14 years.
 - d. 25 years.
 - e. 40 years.
- 2 pts. 10. What was stolen by one of Jacob's wives as she fled from Laban?
- a. A tent.
 - b. Idols.
 - c. Gold.
 - d. Flocks.
 - e. A signet ring.
- 2 pts. 11. What is another name for Esau and his descendants?
- a. Elim.
 - b. Edom.
 - c. Elam.
 - d. Eber.
 - e. Ehud.
- 2 pts. 12. Who is in the spotlight of Bible history from Genesis 37 to 50?
- a. Isaac.
 - b. Judah.
 - c. Joseph.
 - d. Jacob.
 - e. Abraham.

- 2 pts. 13. What aspect of Joseph's future life was revealed by the two dreams which he received as a child?
- His persecution.
 - His exaltation.
 - His diligence.
 - His love.
 - His death.
- 2 pts. 14. Who persuaded the brethren to cast Joseph into a pit instead of murdering him?
- Reuben.
 - Judah.
 - Dan.
 - Simeon.
 - Levi.
- 2 pts. 15. On what charge was Joseph thrown into the prison in Egypt?
- Murder.
 - Theft.
 - Rape.
 - Spying.
 - Fraud.
- 2 pts. 16. How many sons did Joseph have?
- One.
 - Two.
 - Three.
 - Seven.
 - Twelve.
- 2 pts. 17. Why did Jacob send his sons into Egypt?
- To buy land.
 - To look for Joseph.
 - To buy food.
 - To find wives.
 - To make a treaty.
- 2 pts. 18. Who was Joseph's only full-brother?
- Levi.
 - Judah.
 - Asher.
 - Benjamin.
 - Reuben.
- 2 pts. 19. What was Joseph's last request?
- That he be given a glimpse of Goshen.
 - That he be taken immediately to Canaan.
 - That his brethren take over his office.
 - That Israel carry his body out of Egypt when they leave.
 - That vengeance be wrought on his enemies.

(over)

- 2 pts. 20. What does "Exodus" mean?
- a. Salvation.
 - b. The way out.
 - c. Second book.
 - d. New life.
 - e. The great river.
- 2 pts. 21. What initially caused the oppression of Israelites in Egypt?
- a. Israel's discontent at living in Egypt.
 - b. There began to be conflicts between Egyptian and Israelite workers.
 - c. Israel demanded liberty, and Egypt refused to grant it.
 - d. Famine destroyed Goshen's crops, reducing Israel to servitude.
 - e. A new Pharaoh came to the throne who did not know Joseph.
- 2 pts. 22. Which tribe did Moses come from?
- a. Levi.
 - b. Issachar.
 - c. Naphtali.
 - d. Gad.
 - e. Judah.
- 2 pts. 23. Why did Moses leave Egypt?
- a. The pressure of being known as the son of Pharaoh's daughter became too great.
 - b. He felt that to find God he required solitude in the desert.
 - c. Pharaoh sought to slay him for killing an Egyptian.
 - d. He was ostracized from Pharaoh's court for refusing to worship the Pharaoh.
 - e. He was afraid he would backslide if he remained there any longer.
- 2 pts. 24. What did Moses and Aaron tell Pharaoh during their first talk with him?
- a. God wanted Israel to leave Egypt and move to Canaan.
 - b. God wanted Israel to go three days' journey into the wilderness to offer sacrifice.
 - c. God wanted Israel to receive His covenant and law.
 - d. God had commanded Israel to smite Egypt with plagues.
 - e. God wanted Israel to sojourn in the wilderness to rest from their rigorous labor.
- 2 pts. 25. To whom or what were the ten plagues specifically aimed?
- a. Pharaoh.
 - b. All heathen nations.
 - c. Egypt's gods.
 - d. The priests of Egypt.
 - e. The golden calf.
- 2 pts. 26. What was the tenth plague?
- a. Darkness.
 - b. Locusts.
 - c. Disease on cattle.
 - d. Death of firstborn.
 - e. Boils on man and beast.

- 2 pts. 27. Why was Israel afraid at the Red Sea?
- a. Pharaoh was pursuing.
 - b. There was a great storm.
 - c. Darkness covered the land.
 - d. They were lost.
 - e. They were out of food and water.
- 2 pts. 28. What did Israel find at Marah?
- a. Hostile tribes.
 - b. Serpents.
 - c. Bitter waters.
 - d. Manna.
 - e. Quail.
- 2 pts. 29. Who assisted Aaron in holding up Moses' hands at Rephidim so that Israel could defeat Amalek?
- a. Joshua.
 - b. Onan.
 - c. Hur.
 - d. Jethro.
 - e. Miriam.
- 2 pts. 30. Where did Israel worship the golden calf?
- a. Elim.
 - b. Rameses.
 - c. Red Sea.
 - d. Sinai.
 - e. Rephidim.
- 2 pts. 31. How many times is Israel numbered in the book of Numbers?
- a. 1.
 - b. 2.
 - c. 3.
 - d. 7.
 - e. 10.
- 2 pts. 32. Which description fits the book of Numbers?
- a. The giving of the Law.
 - b. Wandering in the wilderness.
 - c. Revelation of the Tabernacle.
 - d. Fellowship through sanctification.
 - e. Deliverance from sin.
- 2 pts. 33. Which Israelites were counted when Israel was numbered?
- a. Men only.
 - b. Women only.
 - c. Men and women.
 - d. Men, women, and children.
 - e. Men and children.

(over)

- 2 pts. 34. How many tribes settled east of the Jordan River?
- a. 1.
 - b. $2\frac{1}{2}$.
 - c. $3\frac{1}{2}$.
 - d. 6.
 - e. 7.
- 2 pts. 35. What does the word "Deuteronomy" reveal about the content of the book?
- a. The book gives new laws from God.
 - b. The book is the second time the law was given, this time to the new generation.
 - c. The book is a clarification of the two greatest commandments.
 - d. The book was definitely written by Moses.
 - e. The book tells Israel's history in the wilderness.
- 2 pts. 36. What is the main subject of the book of Joshua?
- a. Law.
 - b. Journeying.
 - c. Conquest.
 - d. Ruling.
 - e. Waiting.
- 2 pts. 37. What city did Israel occupy first after crossing over Jordan?
- a. Jerusalem.
 - b. Gilgal.
 - c. Jericho.
 - d. Bethel.
 - e. Hebron.
- 2 pts. 38. Why did Israel fail in their first attempt to take Ai?
- a. Lack of faith.
 - b. Too weak.
 - c. Unorganized.
 - d. Joshua was not leading them.
 - e. Sin in Israel.
- 2 pts. 39. Who tricked Israel into making a covenant?
- a. Hittites.
 - b. Philistines.
 - c. Amorites.
 - d. Gibeonites.
 - e. Moabites.
- 2 pts. 40. What is the approximate period of time covered in the book of Joshua?
- a. 5 years.
 - b. 25 years.
 - c. 50 years.
 - d. 100 years.
 - e. 130 years.

- 2 pts. 41. How did Shamgar, one of the judges, slay 600 Philistines?
- a. With a small band of men.
 - b. With a host of angels who smote them with blindness.
 - c. With an ox goad.
 - d. With a sword fastened hard on his hand.
 - e. With the jawbone of an ass.
- 2 pts. 42. From whom did Gideon deliver Israel?
- a. Egyptians.
 - b. Midianites.
 - c. Edomites.
 - d. Syrians.
 - e. Phoenicians.
- 2 pts. 43. Who did Ruth marry?
- a. Elimelech.
 - b. Jesse.
 - c. Obed.
 - d. Boaz.
 - e. Shelemiah.
- 2 pts. 44. Where was the tabernacle and the ark of the covenant during Samuel's time?
- a. Shiloh.
 - b. Bethel.
 - c. Jerusalem.
 - d. Shechem.
 - e. Beersheba.
- 2 pts. 45. Why did God allow Israel to have a king?
- a. Their government needed a strong centralizing force to reform it.
 - b. He wanted them to be governed like other nations.
 - c. They demanded a king.
 - d. The system of judges was inadequate.
 - e. It would give Him greater control over the people of Israel.
- 2 pts. 46. Who anointed Saul as Israel's first king?
- a. David.
 - b. Joshua.
 - c. Samuel.
 - d. Elijah.
 - e. Ahikam.
- 2 pts. 47. What does II Samuel contain?
- a. Period of judges.
 - b. Life of Samuel.
 - c. Reign of Saul.
 - d. Reign of David.
 - e. Reign of Solomon.

(over)

SURVEY OF OLD TESTAMENT HISTORY

File #13 (BC)
Page 8

- 2 pts. 48. Who was Absalom?
- a. Brother of Saul.
 - b. Son of David.
 - c. Father of Samuel.
 - d. Son of Eli the High Priest.
 - e. Brother of Samson.
- 2 pts. 49. What book does I Chronicles parallel?
- a. Judges.
 - b. I Samuel.
 - c. II Samuel.
 - d. I Kings.
 - e. II Kings.
- 2 pts. 50. According to God's prophecy, who had to die before the division of the kingdom?
- a. Saul.
 - b. Solomon.
 - c. Samuel.
 - d. Rehoboam.
 - e. David.
- 2 pts. 51. Who conspired to become king after David's death, but failed?
- a. Abishag.
 - b. Adonijah.
 - c. Joab.
 - d. Abner.
 - e. Shimei.
- 2 pts. 52. What did young king Solomon request from God?
- a. Prestige.
 - b. Holiness.
 - c. Love.
 - d. Wealth.
 - e. Wisdom.
- 2 pts. 53. How long did Solomon reign?
- a. 10 years.
 - b. 20 years.
 - c. 25 years.
 - d. 40 years.
 - e. 52 years.
- 2 pts. 54. What act of Solomon's son, Rehoboam, was the cause of the division of the kingdom?
- a. Increased the taxes.
 - b. Went to war.
 - c. Married many women.
 - d. Fell into idolatry.
 - e. Made a covenant with God.

- 2 pts. 55. Who was the first king of the ten-tribed northern kingdom of Israel?
- a. Jehoash.
 - b. Omri.
 - c. Jeroboam.
 - d. Baasha.
 - e. Ahaziah.
- 2 pts. 56. Which king of Judah "robbed" the temple treasury to pay tribute to Shishak, king of Egypt?
- a. Rehoboam.
 - b. Hezekiah.
 - c. Asa.
 - d. Uzziah.
 - e. Ahaz.
- 2 pts. 57. Which king of Judah died according to a prophecy of Elijah?
- a. Abijam.
 - b. Athaliah.
 - c. Jehoram.
 - d. Manasseh.
 - e. Jotham.
- 2 pts. 58. Which king was allied with Jehoshaphat by the marriage of his daughter to Jehoshaphat's son?
- a. Jehu.
 - b. Ahab.
 - c. Hoshea.
 - d. Pekah.
 - e. Elah.
- 2 pts. 59. Which king was smitten with leprosy for burning incense in the temple?
- a. Menahem.
 - b. Joash.
 - c. Asa.
 - d. Josiah.
 - e. Uzziah.
- 2 pts. 60. Which king put an end to the house of Omri and Ahab?
- a. Tibni.
 - b. Shallum.
 - c. Jeroboam.
 - d. Jehu.
 - e. Amon.
- 2 pts. 61. Who was king of Israel when Assyria carried them away?
- a. Jehoahaz.
 - b. Hoshea.
 - c. Jehoash.
 - d. Menahem.
 - e. Jehoiakim.

(over)

- 2 pts. 62. Which king was wicked but repented after being taken to Babylon?
- a. Josiah.
 - b. Manasseh.
 - c. Zedekiah.
 - d. Amon.
 - e. Ahaz.
- 2 pts. 63. Which king decreed that Judah could return from captivity?
- a. Belshazzar.
 - b. Darius.
 - c. Cyrus.
 - d. Nebuchadnezzar.
 - e. Artaxerxes.
- 2 pts. 64. Who was governor of post-exile Judah when the rebuilding of the temple was completed?
- a. Ezra.
 - b. Zerubbabel.
 - c. Nehemiah.
 - d. Zedekiah.
 - e. Gedaliah.
- 2 pts. 65. What was Nehemiah's occupation prior to coming to Jerusalem?
- a. Lawyer.
 - b. Scribe.
 - c. Cupbearer.
 - d. Soldier.
 - e. Merchant.