



**SERVANT
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INTERNATIONAL

OLD TESTAMENT SURVEY

Old Testament Survey is a course designed to help the student understand the story of the Bible from the beginning of Creation until the close of the Old Testament narrative. This course will assure that the student has a biblical foundation out of which he will interpret all Scripture and history.

TABLE OF CONTENTS

INTRODUCTION	4	THE PROPHETS	33
PRIMITIVE HISTORY	6	THE MONARCHY	
CREATION AND FALL		THE DIVIDED KINGDOM	36
PRIMITIVE HISTORY	11	ISRAEL AND JUDAH (I Y II KINGS)	
CAIN & ABEL, THE FLOOD AND THE TOWER OF BABEL		THE PROPHETS	40
PATRIARCHAL HISTORY	14	THE PROPHECIES (ISAIAH - THE TWELVE)	
ABRAHAM		THE WRITINGS	44
PATRIARCHAL HISTORY	16	THE NARRATIVES (DANIEL-II CHRONICLES)	
ISAAC, JACOB AND JOSEPH		THE WRITINGS	47
THE PENTATEUCHAL HISTORY	20	LITERATURE	
MOSES (EXODUS/LEVITICUS)		THE WRITINGS	52
THE PENTATEUCHAL HISTORY	25	WISDOM LITERATURE	
MOSES (NUMBERS / DEUTERONOMY)		SUMMARY	55
THE PROPHETS	29		
NARRATIVES			



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COURSE: OLD TESTAMENT SURVEY

Description:

Old Testament Survey is a course designed to help the student understand the story of the Bible from the beginning of Creation until the close of the Old Testament narrative. This course will assure that the student has a biblical foundation out of which he will interpret all Scripture and history.

Objectives: Upon completion of this course, the student should be able to...

- Articulate the literary structure of the Old Testament, knowing which books of the Old Testament belong to the Law, the Prophets, and the Writings.
- Explain and defend the purpose of Primitive History (Genesis 1-11), Patriarchal History (Genesis 12-50) and Pentateuchial History (Exodus - Deuteronomy).
- Describe mankind's fall from grace and the effects of sin.
- Show full understanding of the narrative flow of History from Adam to the Captivities of both Israel and Judah.
- Show how the sacrificial systems of the Old Testament point to Christ.
- Show how the Adamic, Abrahamic, Mosaic, and Davidic Covenants are all to be fulfilled in Christ, as well as the Messianic prophecies.

Learning Inputs:

1. Attendance of course lectures
2. Completion of assigned reading

Outcome Activities:

1. Complete Homework Assignments
2. Complete Final Project



INTRODUCTION

Old Testament Summary:

LAW	PROPHETS	WRITINGS
Primitive History Genesis 1-11	Narratives Joshua Judges I, II Samuel I, II Kings	Literature Ruth Esther Job Psalms Proverbs Ecclesiastes Song of Solomon Lamentations
Patriarchal History Genesis 12-50	Prophecies Isaiah Jeremiah Ezekiel The Twelve	Narratives Daniel Ezra Nehemiah I, II Chronicles
Pentateuchal History Exodus Leviticus Numbers Deuteronomy		

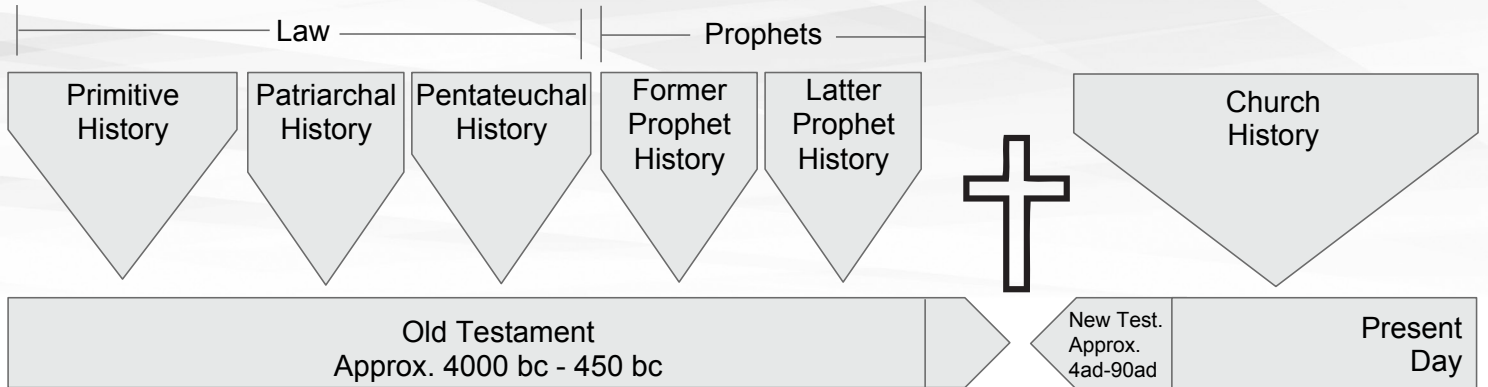
Observations:

Every major section of Scripture contains a narrative. That is because all throughout the Old and New Testaments, God is developing a story that helps the reader understand and see His mission, which is the redemption of a lost people. This great story unfolds with many small stories to help readers see the sovereignty of God to protect and develop his perfect plan for all mankind. As such, the three main sections of the OT all contain narratives (historical accounts) as well as content by which the section has been named. So The Law has both narratives and laws, The Prophets has both narratives and prophecies, and The Writings has both narratives and literature.



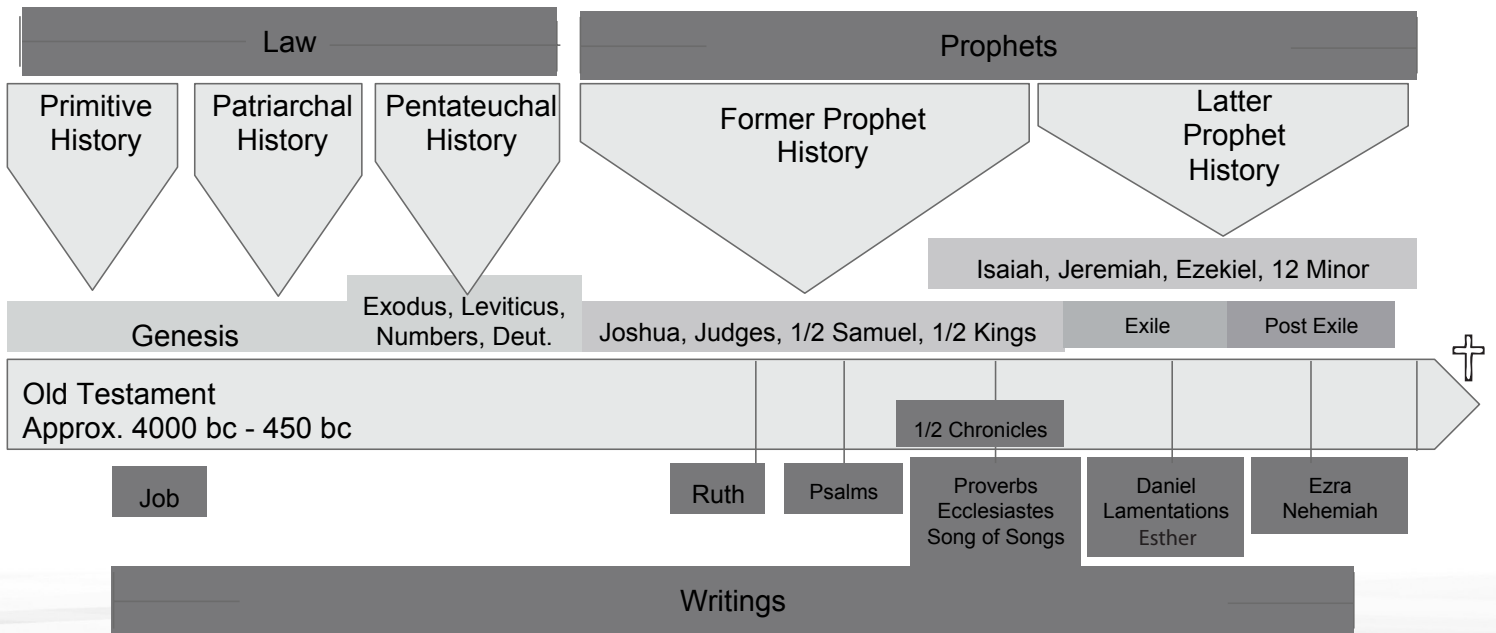
Old Testament Survey

Timeline of History



Old Testament Survey

Books in History



PRIMITIVE HISTORY

CREATION AND FALL (GENESIS 1-11)

Introduction:

1. Genesis 1-11 (more than 2,500 years)
2. Adam to ABRAHAM.
3. The Purpose: DEFINE and EXPOSE the human sin nature.

I. In The Beginning, God (Genesis 1:1-2:7)

A. What does this tell us about God?

1. God is ETERNAL - "In the beginning..."
2. God is CREATOR - of everything.
3. God is GOOD - Everything He created is good.
4. God is ORDERLY - He created everything in order.
5. God is PERSONAL - He speaks. He created people so he can have fellowship with them.
6. God is POWERFUL - He created only by divine mandate. "Heaven and earth" is the Hebrew way of describing everything.
7. God is PURPOSEFUL - He blessed and ordered. He had a purpose for his creatures and for man.
8. God is GENEROUS - He gave all things richly to enjoy. The Bible never seek proof of the existence of God. It is always assumed.

B. Can we find an indication of the Trinity here?

1. God is ELOHIM in v. 1. - (Plural in Hebrew)
2. "Let us..." - Divine deliberation is suggested.
3. If God is both eternal and personal in character, there needs to be a number of people in the God-head so that they could relate to and be satisfied with each other.

II. The Creation Account (Genesis 1:1-2:7)

A. In the beginning, creation was without FORM and EMPTY. (1:2)



Without Form		Empty	
Day 1	Light	Day 4	<i>Filled</i> the heavens with light
Day 2	The Skies and The Seas	Day 5	<i>Filled</i> the skies and seas with living beings
Day 3	The Land	Day 6	<i>Filled</i> the land with living beings
Day 7	God Rested (Sabbath)		

How was the world that God created in the beginning with respect to world we now live in?

The word "good" is repeated constantly. There is an absence of sickness, sin, death, and disorder. Man is in perfect harmony with God, his environment, his partner and Himself. This creates real problems for those who believe in theistic evolution. Genesis 1 shows that death did not exist before sin entered into creation. The world today is very different. It is under the curse of God and there is no hope of it being removed until God brings the new heaven and new earth into existence (Revelation 21:4).

III. The Origin of Man

A. The Order

God created man first...before the woman, which is later used by the Apostle Paul to argue that women should not have doctrinal authority over men in the church (1 Timothy 2:11-14).

B. The Creation

Man was created by God. He is the result of a special act of creation, not a result of an evolutionary process.

C. Man's Essence

At creation, Man has both a physical component (BODY) made of dust, and he also has a spiritual component (SOUL) created by the breath of God.

The physical and spiritual components of his being are different but exist in harmony. A human being has both body and soul.



D. His Sexuality and Marriage

24 Therefore a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. Genesis 2:24

God created mankind in two distinct, but complementary genders. Marriage is a divine creation that unites the two in a holy union; it is not a human invention (2:18-23). This model for marriage was reaffirmed by Christ in Matthew 19:5 and by the Apostle Paul in Ephesians 5:31 as well as in multiple other passages throughout the Bible.

Key Concepts:

1. Abandonment - "...a man shall leave his father and mother..."

Married people should still honor their parents (Exodus 20:12), but marriage establishes a new relationship that becomes the primary responsibility of a man and a woman.

2. Join - "...and be joined to his wife..."

The word "join" it has the sense of a permanent union. It is a deep commitment.

3. One Flesh - "...and the two shall become one flesh."

This speaks of the union of two parts which make a complete set. It also connotes the sexual union between one man and one woman. This has clear implications against homosexuality (cf. 1:27).

IV. The Great Commission for All Men

The 4 Mandates of the Great Commission in the Old Testament are...

1. Be FRUITFUL - Command of PRODUCTION: to be productive.
2. MULTIPLY - Command of PROCREATION: to have children.
3. FILL The Earth - Command of POPULATION: to spread out.
4. DOMINATE - Command of PROTECTION: to take care of the earth and animals.



4 Stories	Connected to the 4 Mandates
Adam and Eve (Genesis 3)	Sin is defined. Man did not dominate over the animals. Instead, he allowed the serpent to dominate him.
Cain and Abel (Genesis 4)	Instead of multiplying, Cain killed a third of the human race in an instant.
Noah and the Flood (Genesis 6-8)	Man was not fruitful in producing anything good. In fact, evil was very great in the land.
The Tower of Babel (Genesis 11)	Man did not fill the earth. Instead, they gathered together in order not be dispersed as God had commanded.

*Remember, the purpose of Primitive History (Genesis 1-11) is to define and expose the human sin nature. God gave four commands, and mankind failed on every account. Now let's look at these stories more closely.

V. The Sin of Adam and Eve (Genesis 1:31, 2:15-16, 3:4-5, Isaiah 14:12-15)

A. The Fall of an Angel

It is important at this point to understand how the rebellion of the most powerful angel of God affected Adam and Eve, our representatives. God revealed to His prophets Ezekiel and Isaiah how his fall occurred.

Read Ezekiel 28 and Isaiah 14 for more information.

B. The Fall of Man and Its Effects

1. Physical Death

God told Adam that if he were to eat the forbidden fruit, he would die (Genesis 2:17). When he and Eve took of the fruit, God condemned mankind to return to dust (Genesis 3:19b). Mankind was cursed to die because of sin. See also Romans 5:12.

2. Cursed Ground / Painful Labor

God cursed the ground because of Adam's sin (Genesis 3:17-19). The ground is not as fruitful as it was prior to sin and now bears thorns and thistles, making man's job on earth much more difficult. Eve's task became more difficult as well, because she would now have to suffer great pain in childbearing.



3. Knowledge of Evil

Prior to the Fall, everything mankind knew was "good." After the Fall, mankind had knowledge of evil as implied by the name of the tree, which is why Adam and Eve hid themselves from God and covered their nakedness (Genesis 3:7).

4. Separation from God

The experiential knowledge of evil separates us from God. Without atonement, mankind is destined for punishment as implied by God's just character.

5. Sin Nature

Sin is deceptive and keeps mankind from the truth (Romans 1:18-21). Our sinful desires, then, keep us from understanding the glory of God (Romans 1:21-23). Following sinful desires leads to perversions of all kinds (Romans 1:24-32). It is in man's nature to be sinful and selfish.

C. The Adamic Covenant

God promised to Adam and Eve that a solution to their sin would be realized. A descendant would come and defeat the Serpent and sin once and for all (Genesis 3:15-19).



PRIMITIVE HISTORY

CAIN & ABEL, THE FLOOD AND THE TOWER OF BABEL

Introduction:

The purpose of Primitive History (Genesis 1-11) is to define and expose the human sin nature. Through the Adam and Eve narrative, we see how sin is defined, and mankind did not dominate the earth or its animals. But this was only one of God's four mandates for mankind. In this section, we will look at the other three. See chart below.

4 Stories	The 4 Mandates
Adam and Eve	Command of Protection: to dominate
Cain and Abel	Command of Procreation: to multiply
Noah and the Flood	Command of Production: to be fruitful
The Tower of Babel	Command of Population: to fill the earth

I. Cain and Abel (Genesis 4-5)

A. The Sin

God was pleased with Abel's offering, but not with Cain's. Instead of seeking to make an offering that was acceptable to God, Cain killed Abel, and thus killed a third of the human race in an instant. This is the exact opposite of multiplying!

B. God's Protection

God continued to populate the earth through the line of Seth. Seth is the first of many great men to come from his line; men like Noah.

II. The Flood (Genesis 6-8)

From Adam to the Flood 1,656 years have passed, according to the genealogies. We have seen how mankind has failed the Command of Protection through the Adam and Eve narrative. We have also seen how mankind has failed the Command of Procreation through the Cain and Abel narrative. Now we will see how mankind has failed the Command of PRODUCTION in the Flood narrative.



A. The Sin

The human race grew in number and grew in his disobedience to the creator. God's judgment falls upon the earth like a great flood. (6:5)

B. God's Provision

Noah, a descendant of Seth, is found to be righteous and is given the task of saving the human race by building an ark for himself and his family.

Question: Did God "repent" for creating mankind?

When Moses says that God repented for having made man (Genesis 6:6-7), he was not saying that God believed He had made a mistake or that He had not foreseen what would happen. The emphasis of this passage was on the pain that God experienced when His people sinned. It grieved Him at his heart (6:6). It is similar to saying that we feel sorry for a person's misfortune, without intending that we were responsible for it. God did not want to destroy or discard His plan. He protected humanity via the ark and continued with the plan He announced in Eden.

C. The Noahic Covenant (Genesis 9:8-17)

God promised to never again send a worldwide flood to destroy the earth as an act of His divine judgment for sin.

III. The Tower of Babel (ch. 11)

We have seen how mankind failed the Command of Protection through the Adam and Eve narrative. We saw how he failed the Command of Procreation through the Cain and Abel narrative. Then we saw how mankind failed the Command of Production in the Flood narrative. In this final narrative of Primitive History, we will see how mankind failed the command of POPULATION in the Tower of Babel narrative.

A. The Sin

God commanded mankind "to fill" the earth. Instead, mankind decided to do the exact opposite. It is important to note that that the word translated as "scattered" in Genesis 11:4 (See below.) is the same Hebrew word translated as "fill" in the command to fill the earth. God commanded them to scatter; they refused.

4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." Genesis 11:4

B. God's Provision

God confused their languages, effectually forcing mankind into compliance with His command.



Old Testament Survey

Primitive History

Key Individuals	Major Events	Key Scriptures	Revealed about God	Revealed about Man	Revealed about Christ	Covenants
God	Creation	Genesis 1-2	Creator	Created	Creator Genesis 1:27 Colossians 1:16-17	Adamic (Conditional)
Adam	Fall	Genesis 3	Holy	Rebelled by not Dominating	Destined to crush Satan	Adamic (unconditional)
Cain	Murder	Genesis 4	Just	Rebelled by not multiplying	Sacrifice	
Noah	Flood	Genesis 6-9	Righteous	Rebelled by not being fruitful	The Door	Noahic (unconditional)
Mankind	Tower of Babel	Genesis 11	Powerful	Rebelled by not filling	Uniter	



PATRIARCHAL HISTORY

ABRAHAM

Introduction:

1. Genesis 12-50 / The rest of the book of Genesis (4 Generations)
2. From ABRAHAM to MOSES
3. The Purpose:

To define the Covenant with Abraham and explain the fulfillment of the promise of Descendants.

I. The 3 Promises of the Abrahamic Covenant Genesis 12:1-3

1. DESCENDANTS
2. BLESSING
3. LAND

This promise becomes the literary outline for the rest of the Pentateuch. Genesis will focus on the issue of Descendants. Exodus and Leviticus will focus on the issue of Blessing. Numbers and Deuteronomy will focus on the issue of Land.

Descendants	Blessings	Land
Genesis	Exodus / Leviticus	Number / Dueteronomy

II. The 4 Generations Of The Patriarchs

1. ABRAHAM
2. ISAAC
3. JACOB
4. JOSEPH



III. Abraham: The First Patriarch

A. Introduction

1. The Tension of the Abrahamic Narrative

God kept promising Abraham descendants, but he was not physically capable of having children because of his age, and because his wife was barren.

2. The Key to Fulfillment of the Promise

The Key Word(s) of the Abrahamic Narrative: FAITH or BELIEVE.

When Abraham tried to fulfill the promise in his own power, he failed. Only when he put his faith in God did God miraculously fulfill His promise.

3. Contribution to the Theme of the Bible

God will always fulfill what He has promised. We simply have to trust in Him instead of taking matters into our own hands, like Abraham did when he tried to have a child through Hagar instead of his wife, Sarah. Likewise, our salvation is a gift from God, only received by faith. We cannot earn it or deserve it.

B. Two Sons and a Miracle (Genesis 16-21)

Abraham's Failure	Abraham's Success
Hagar - SLAVE	Sarah - WIFE
ISHMAEL	ISAAC
His lineage received a blessing of God.	His lineage received the blessing of God.
He became father of 12 Princes.	He became father of 12 Tribes
ARAB NATIONS	GOD'S COVENANT PEOPLE

C. The Last Test of Faith (Genesis 22:1-18)

Questions

1. What did God ask of Abraham?
2. Why was Abraham willing to do this?



PATRIARCHAL HISTORY

ISAAC, JACOB AND JOSEPH

Introduction:

Continuing in the Patriarchal History narrative, we will consequently encounter issues regarding the promise of DESCENDANTS.

I. Isaac: The Second Patriarch, the Son of Promise

Parallel Events

ABRAHAM	ISAAC
A Time of Famine	A Time of Famine
Abraham went down to Egypt. He left the promised land without consulting God.	God commanded Isaac not to go down to Egypt.
Abraham lied and said that Sarah was his sister.	Isaac lied and said Rebekah was his sister.
Abraham was sent off for his deception.	Isaac was sent off for his deception.
Abraham had conflict with Lot.	Isaac had conflict with Abimelech.
Abraham built an altar to God.	Isaac built an altar to God.



II. Jacob: The Third Patriarch (Genesis 25-32)

A. The Tension

Jacob was a deceitful man, but God had promised that He would fulfill His promise through Jacob's line instead of Esau's. Jacob deceitfully attained the birthright and blessing from Esau. Also, Jacob's wife Rachel was barren, just as was Abraham's wife, Sarah, and Isaac's wife, Rebekah.

Jacob's deception did not hinder God's promise, but the family tension made life more difficult for him.

B. The Turning Point: Jacob Wrestles with God - Genesis 32:24-29

God changes Jacob's name to Israel. His children would become the heads of the 12 Tribes of Israel in the future.

C. Parallel Events Between the Lives of Isaac & Jacob

ISAAC	JACOB
Abraham told Isaac not marry one of the daughters of the Canaanites.	Isaac told Jacob not to marry one of the daughters of the Canaanites.
Abraham sent a servant to find a wife for Isaac.	Jacob went alone.
He found Rebekah at a well.	He found Rachel at a well.
Rebekah gave water to his camels.	Rachel gave water to his sheep.
Rebekah was barren.	Rachel was barren.

D. Jacob's Sons In Order

Leah	Rachel	Bilhah (Rachel)	Zilpah (Leah)
1. Reuben	11. Joseph	5. Dan	7. Gad
2. Simeon	12. Benjamin	6. Naphtali	8. Asher
3. Levi			
4. Judah			
9. Issachar			
10. Zebulun			
10b. Dina			

III. Joseph: (Genesis 47-49)

A. Beloved Son, Hated Son

Jacob loved Joseph more than all his children because he was born in his old age (Genesis 37:3). Jacob made his other sons jealous by making Joseph a special beautiful coat as a gift. Enraged by jealousy, they sold Joseph as a slave and told Jacob he had been killed by a wild animal. This began a series of tragic events (from a human perspective) that God used to accomplish His sovereign plan. (See chart.)



B. Human Tragedies; Divine Opportunities

In the end, God used Joseph to save the known world from famine, especially the promised line by which He would someday fulfill the Adamic, Noahic, and Abrahamic covenants.

Catastrophic Events	Human Purpose	Divine Purpose
(1) The brothers sold Joseph into slavery and he was taken to Egypt.	1) They wanted rid themselves of a brother whom they considered a parasite.	(1) God put Joseph in Egypt, in Potiphar’s house. Result: Success
2) Joseph was falsely accused by Potiphar’s wife.	2) She wanted to punish him for not agreeing to have sex. Potiphar wanted to hide the problem.	2) God put Joseph in the prison where he met the cup bearer and the baker. Result: Success
(3) The cup bearer forgot about Joseph.	(2) He wanted to take advantage of Joseph’s ability to interpret dreams in order to know his future.	2) God ensured that the Pharaoh found out that Joseph could interpret dreams at the right time.

19 But Joseph said to them, "Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. Genesis 50:19-20



Biblical
Reference:
Genesis 12-50

Old Testament Survey

Patriarchal History

Historical Dates:
≈ 2166 bc - 1634 bc

Key Individuals	Major Event	Key Scriptures	Revealed about God	Revealed about Man	Revealed about Christ	Covenants
Abraham	Birth of a nation	Genesis 12:1-9 Genesis 15	Sovereign	Tension w/ trusting God' Promises	Offspring of Abraham	Abrahamic (unconditional)
Isaac	Sacrifice & Choosing Wife	Genesis	Provider	Tension with trusting God's Provision		
Jacob	Self Preservation	Genesis 25:19-23, 32:22-32	Covenant Keeper	Tension with trusting self over God	Line of Judah	
Joseph	Waiting	Genesis 37:1-11 50:15-26	Providential	Tension with trusting God's timing	Full of mercy of grace	



THE PENTATEUCHAL HISTORY

MOSES (EXODUS/LEVITICUS)

Introduction:

CONSIDER: Between the end of Genesis and the beginning of Exodus two things have happened ... The family has become a nation - the people of Israel (Exodus 1:6-7). There are 600,000 men (Exodus 12:37), meaning that perhaps there are at least two million Israelites in total. The nation has come under severe persecution of the Egyptians. Pharaoh did not remember Joseph and felt threatened by the Israelites who had grown from seventy (Exodus 1:5) to become a nation who might be a danger to Egypt (1:8-10). About 100 years had passed since the days of Joseph to the time the new king of Egypt did not know "remember" Joseph. (Exodus 1:1-9)

Exodus ends the issue of DESCENDANTS, and begins the issue of BLESSING. (See below.)

Descendants	Blessings	Land
Genesis	Exodus / Leviticus	Numbers / Dueteronomy

6 Now Joseph and all his brothers and all that generation died, 7 but the Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them.
Exodus 1:6-7

I. Slavery and Hope

God had predicted that there would be a conflict between the seed of the serpent and the seed of the woman (Gen. 3:15). We see this in action in Exodus 1. There was oppression and SLAVERY (1:11-14). Pharaoh had MURDERED all the infant males (1:15-22). However, both attempts to stop God's plan of multiplying His descendants failed (1:6-7, 12, 17).

II. God's Provision

God, in His sovereignty chose to raise up a deliverer. Ironically, the same Pharaoh that killed the infant males by throwing them into the Nile River would raise this deliverer who was rescued from that river! His name was MOSES, which means, "brought up out of the water."



A. God calls Moses (Ex. 3-4)

Moses Has Doubts	The LORD Has Answers
Who am I?	...I will be with you...
When people ask me what your name is... What do I tell them?	I am who I am
They will not believe me.	They will believe in my miracles.
I am slow of speech and slow of tongue.	Who gave you your mouth?
I beg you to send someone else.	I will send Aaron with you.

B. The Plagues: God shows that the gods of Egypt are false.

5 Afterward Moses and Aaron went in and told Pharaoh, "Thus says the Lord God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'" 2 And Pharaoh said, "Who is the Lord, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go."

Exodus 5:1-2

It is important to remember here that the battle was not between Moses and Pharaoh, but rather between the true and living God and the gods of Egypt. In Exodus 12:12, God says "I will...execute judgments against all the gods of Egypt, for I am the LORD!"

Each of the 10 Plagues then, was designed to show God's superiority over each of the great Egyptian gods! (See chart below.)

#	Plague	Egyptian God
1	Nile turned to blood	Hapi - God of the Nile
2	Frogs	Heget - Frog Goddess
3	Gnats	Thot - Lord of Magic
4	Flies	Ptah - Creator
5	Livestock	Ni Hator & Apis - Cow & Bull gods
6	Boils	Isis - Goddess of Beauty
7	Hail	Reshpu - God of Weather
8	Locusts	Min - God of Harvest
9	Darkness	Ra - Sun God
10	Death of Firstborn, including Pharaoh's	Pharaoh - The Incarnate God

Question: Who hardened Pharaoh's heart?

1. First 5: PHARAOH (Exodus 7:22, 8:15, 8:19, 8:31 and 9: 7)
2. The last 5: GOD (Exodus 9:12, 9: 34-35, 10:20, 10:27 and 11:10)

Point: Pharaoh would have let God's people go, but not out of concession to God. He simply was sick of plagues. God however, wasn't done answering Pharaoh's question, so He hardened Pharaoh's heart to give Himself the opportunity to display His superiority for all time! (See Exodus 10:1-2)



III. The First Passover (Exodus 12:1-13:16)

A. The Event

To be exempted from the last plague, the Israelites were required to take the blood of a spotless lamb on the door frames of their home. The Angel of the LORD passed over those homes, sparing their firstborns.

B. Contribution to the Theme of the Bible

God desires to have a relationship with mankind, but our sinfulness always gets in the way. The penalty for sin is death. However, God is willing to let the blood of a spotless lamb take our place, as a SUBSTITUTIONARY atonement for our sins.

This is clear foreshadowing of CHRIST, who would be the lamb who takes away the sins of the world.

29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" John 1:29

1 Peter 1:18-21 tells us that we are redeemed by the blood of Christ, a perfect lamb and free of imperfections. The word "redeem" means to deliver or to rescue us from the penalty of sin.

IV. The Exodus (Exodus 12-18)

A. The Event

God miraculously delivered His people from the hand of Pharaoh by opening up the waters of the Red Sea, so they could cross on dry land. God then swallowed up the Egyptian armies who attempted to follow them.

During the next three months, they make the trip to Mount Sinai. The story of this pilgrimage is a reminder that we are pilgrims through a similar "wasteland."

B. Faith Lessons

1. The Crossing of the Red Sea - God provided an escape.
 - a. They came out with many possessions, as the Lord had said.
 - b. The entire Egyptian army was destroyed in the Red Sea.
 - c. The presence of God was very obvious. (Exodus 13:21) - A column of cloud by day a pillar of fire by night.
2. Bread of Heaven and Water from the Rock - God provided the support.
 - a. The Israelites murmured. (Exodus 16:2-3 and 17:3)
 - b. Although they murmured, God provided food and water.
3. The Defeat of Amelec - God provided the victory in battle. (Exodus 17:8-15)
 - a. Israel prevailed when Moses raised his hand toward God. (17:11)
 - b. He predicted that God would use Joshua to erase the memory of AMELEC from under heaven. (17:14)



V. The Mosaic Covenant (Exodus 19-20)

As a blessing, God gave His people the 10 Commandments. If the Israelites kept His commandments, God would bless them with productive harvests, protection from enemies, fruitful childbearing, a thriving economy, etc.

The 10 Commandments: 1. You shall have no other gods before me. 2. You shall not make for yourself a carved image 3. You shall not take the name of the Lord your God in vain. 4. Remember the Sabbath day, to keep it holy. 5. Honor your father and your mother. 6. You shall not murder. 7. You shall not commit adultery. 8. You shall not steal. 9. You shall not bear false witness against your neighbor. 10. You shall not covet.

Just as obedience would lead to blessings, disobedience would lead to curses. They would have famine, pestilences, diseases, enemy attacks would be successful and so on.

We see this concept (that obedience brings blessings and disobedience brings curses) played out throughout the rest of the history of Israel. Ultimately, the Israelites were taken captive in two stages: (a) The Assyrian Captivity, and (b) The Babylonian Captivity. We are still awaiting to see God's blessings on Israel when they repent and turn back to God.

VII. Israel's Failure (Exodus 32)

A. The Great Sin: The Golden Calf

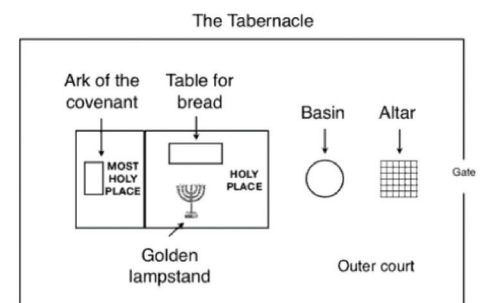
Even after everything God had done to prove Himself to the Israelites (the plagues, the Crossing of the Red Sea, provision of food and water, guidance by the pillar of fire and column of smoke), when Moses was receiving the 10 commandments on the mountain, the people had fashioned an idol in the form of a golden calf and worshipped it. They were breaking all of the first three commandments simultaneously!

B. God's Answer: The Tabernacle

God gave Israel a process for their sins to be forgiven (Leviticus 1:1-9). He drew a diagram, so-to-speak, of the process of redemption. He did so in the form of a TABERNACLE, or tent. (See below. Process goes from right to left.)

Every year on the Day of Atonement, the high priest had to perform elaborate rituals to atone for the sins of the people (Leviticus 16).

1. Two goats were to be put before the LORD. vs. 6-10
2. Atonement Goat: vs. 15-18 To purify the Tabernacle.
3. Scape Goat: vs. 20-22 Took their sins



C. The process from sin to forgiveness (Relate to Tabernacle)

Step 1: We need a substitute sacrifice.

Step 2: We need to be cleansed.

Step 3: As priests, we enter the holy place and we can pray directly to God.

Step 4: We need a high priest to cross the curtain of Separation.

Step 5: Using the High Priest, we have direct access to the presence of God.

Step 6: We relate to the three persons of the Trinity.

This is the same process we find in the New Testament. In fact, The author of Hebrews tells us that the Tabernacle was a mere shadow of the true Tabernacle.

11 But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. Hebrews 9:11-12



THE PENTATEUCHAL HISTORY

MOSES (NUMBERS / DEUTERONOMY)

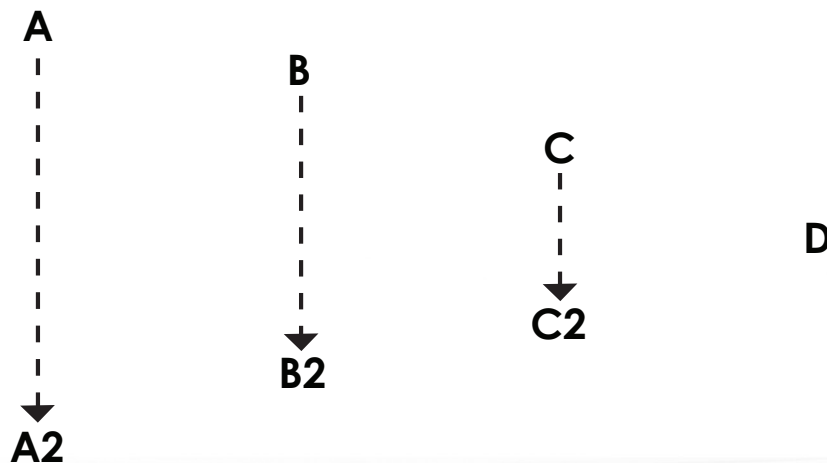
Introduction:

The Pentateuch is outlined by God's promise to Abraham. The three components of the Abrahamic Covenant were (a) Descendants, (b) Blessing, and (c) Land. Genesis focuses on the issue of descendants. (See chart below.) Exodus is primarily the narrative of BLESSING. Leviticus is also focused on the issue of blessing, but primarily consists of scriptures of instruction. So the purpose of Leviticus is to give the instructions necessary for maintaining the relationship of blessing between God and man. The book of Numbers returns to a narrative genre, but the new issue at hand is God's promise of LAND.

Descendants	Blessings	Land
Genesis	Exodus / Leviticus	Numbers / Dueteronomy

I. Numbers

To understand the book of Numbers, in its context, one must see the grander literary scheme in which this book finds itself. It is the central part of a larger chiasmic structure. A chiasm is a literary structure that makes a parallel connection between the first and last sections of the structure, between the second and second to last sections, third and third to last sections, and so on. It's name comes from the Greek letter "Chi" which looks much like the letter "X" in English. (See example below.)



Numbers is the central part of a larger chiastic narrative. See diagram below:

PROMISE of Land Given (Abrahamic Covenant - Genesis 12)

Demonstration of POWER (Plagues - Exodus 1-11)

CROSSING Borders (Red Sea - Exodus 12-15)

SPY ACCOUNT (No Faith - Numbers 13-14)

WANDERING in the Desert (Rest of Numbers)

SPY ACCOUNT (With Faith - Joshua 1-2)

CROSSING Borders (Jordan River - Joshua 3-4)

Demonstration of POWER (Jericho - Joshua 6)

PROMISE of Land Fulfilled (The Conquest of the Promised Land - Joshua 7-12)

A. Lack of Faith in the Book of Numbers

The LORD led the Israelites out of Egypt and through the desert to the promised land. All they had to do was trust in God and He would stay with them and take them to the Promised Land. However, 10 out of 12 spies did not believe Him, and the people chose fear over faith. God disallowed an entire generation from entering the Promised Land (Numbers 13-14). God remained with them in the desert, but He waited until every adult from that generation had died in the desert... with two exceptions.

B. The Exceptions

Caleb and Joshua were the only spies that gave a positive report (Numbers 13:30). God promised that these two spies would enter the land (Numbers 14:29-33.)

C. The Purpose of the Two Censuses

To prove that God kept His promise to Caleb and Joshua, the book of Numbers contains two censuses. The first census was taken before the spy account, listing all adults alive at the time. The second census was taken right before they entered the land. There are only two names that overlap between the two censuses: Caleb and Joshua! God supernaturally sustained them so that they did not age for approximately 40 years!

D. Narrative Themes in the book of Numbers

Complaining and disbelief are a constant plague on the Israelite people in the book of Numbers. Here are some examples:

1. Korah's Rebellion (Numbers 16-17)
2. Complaining about Lack of Water (20)
3. Fiery Serpents (21)
4. Balak and Balaam (22-24)
5. Israel's Harlotry in Moab (25)



We also see God's faithfulness to His promises. He rooted out the rebellions, He provided water from a rock, He gave them the Bronze Serpent, which would heal them from their bites, and He even gave them victory over their enemies!

E. Contribution to the Theme of the Bible

Numbers teaches us a lot about the gospel. We see the sinfulness of man contrasted with the faithfulness of God. We also see, in its seed form, the concept of justification by faith (See chapter 21 and John 3:14-17.)

II. Deuteronomy - The Second Law

Numbers and Deuteronomy focus on God's promise of LAND. While Numbers is primarily narrative with small portions of instruction, Deuteronomy is primarily instruction with small portions of narrative. The name, Deuteronomy, literally means, "Second Law." The First Law was at Mt. Sinai and was focused on instructions for maintaining a relationship of blessing with God. Deuteronomy, then, is focused more on instruction for maintaining God's promise for Land.

A. The Structure of Deuteronomy

CHAPTERS 1-3: A LOOK BACK (LESSONS LEARNED)

CHAPTERS 4-11: BLESSINGS AND CURSES

CHAPTERS 12-25: THE EXPLANATION OF THE COVENANT

CHAPTERS 26-30: BLESSINGS AND CURSES

CHAPTERS 31-34: A LOOK AHEAD (LESSONS FOR THE FUTURE)

B. The Theme of Deuteronomy

The theme of Deuteronomy is simple: OBEDIENCE brings blessings, and disobedience brings CURSES. God lays out the law in ten commandments, and explains them in full detail in chapters 12-25. Obedience to these laws would bring blessings on the Israelites in their land, and disobedience would lead to curses in the land. We see this theme played out positively and negatively in the books of Joshua and Judges.



Old Testament Survey

Biblical
Reference:
Exodus, Leviticus,
Numbers, Deuteronomy

Pentateuchal History

Historical Dates:
≈ 1634 bc - 1234 bc

Key Individuals	Major Events	Key Scriptures	Revealed about God	Revealed about Man	Revealed about Christ	Covenants
Moses & Pharaoh	Exodus	Exodus 1-18	Blessing of salvation	Oppressed without God	Better Passover Lamb	
Moses & Israel	Giving of the Law	Exodus 20 Leviticus	Blessing with His presence	Need for Holiness (sacrifice)	Better Priest & Sacrifice	Mosaic
12 Spies	Discontentment & Unbelief	Numbers	Blessing with discipline & preservation	Choose fear over faith	Better Way (Raised Up)	
Moses & Joshua	Entering the land	Deuteronomy	Blessing with Land	Need reminded of God's Word	Better Prophet	



THE PROPHETS

NARRATIVES

Introduction:

Joshua and Judges begin a new section of the Old Testament: The Prophets. They are in the Narrative subsection of The Prophets. See Diagram below.

LAW	PROPHETS	WRITINGS
Primitive History Genesis 1-11	Narratives Joshua Judges I, II Samuel I, II Kings	Literature Ruth Esther Job Psalms Proverbs Ecclesiastes Song of Solomon Lamentations
Patriarchal History Genesis 12-50	Prophecies Isaiah Jeremiah Ezekiel The Twelve	Narratives Daniel Ezra Nehemiah I, II Chronicles
Pentateuchal History Exodus Leviticus Numbers Deuteronomy		

Joshua and Judges are built upon the premise of Deuteronomy: That obedience brings blessings, and disobedience brings curses.

JOSHUA	JUDGES
Obedience brings blessing	Disobedience brings curses



I. Joshua: Obedience brings Blessing

A. Joshua's Place in the Old Testament

It is important to note where Joshua fits in the literary structure of the Old Testament. In Joshua, we find the fulfillment of much of the Abrahamic Covenant. See diagram below.

Promise of Land (Abrahamic Covenant - Genesis 12)

Demonstration of Power (Plagues - Exodus 1-11)

Crossing Borders (Red Sea - Exodus 12-15)

Spy Account (No Faith - Numbers 13-14)

Wandering in the Desert (Rest of Numbers)

Spy Account (WITH Faith - Joshua 1-2)

Crossing Borders (Jordan River - Joshua 3-4)

Demonstration of Power (Jericho - Joshua 6)

Promise of Land (The CONQUEST of the Promised Land - Joshua 7-12)

B. The Structure of Joshua

1. The CONQUEST of the Land (Joshua 1-12)

2. The DIVISION of the Land (Joshua 13-24)

C. Themes in the Book of Joshua

In Joshua, we see the SUPERNATURAL power of God revealed. The only requirement for the Israelites was FAITH.

II. Judges: Disobedience brings Curses

A. Judges' place in the Old Testament

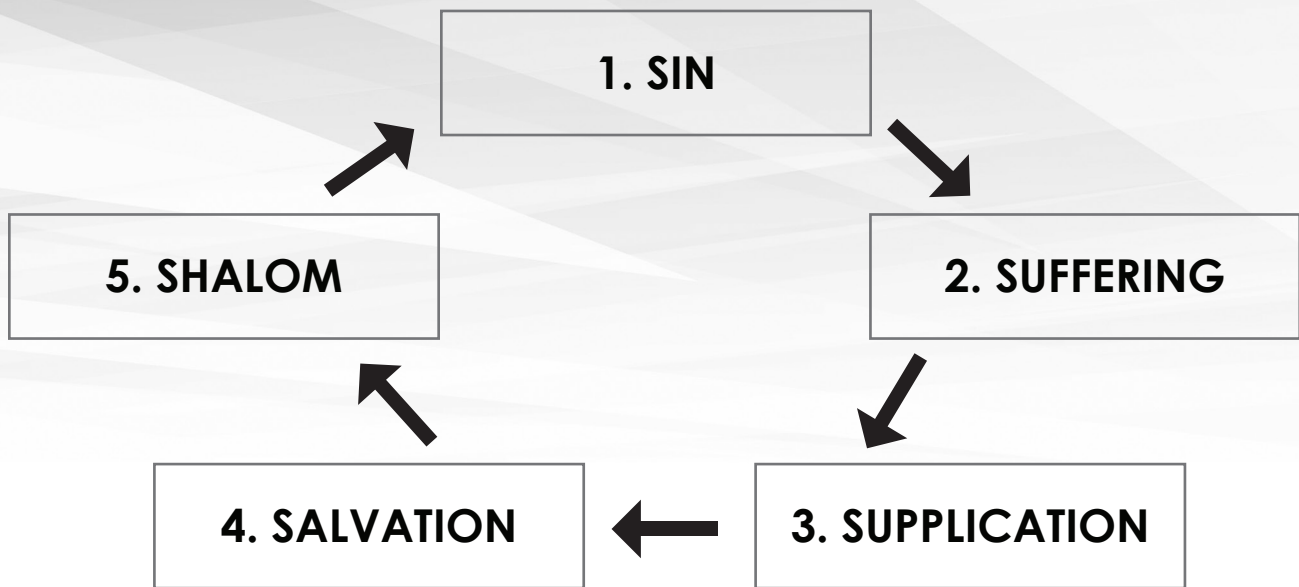
Joshua and Judges are built upon the premise of Deuteronomy: That obedience brings blessings, and disobedience brings curses. Judges focuses on the second half of that precept.

JOSHUA	JUDGES
Obedience brings blessing	Disobedience brings curses



B. The Cycle of Sin

For more than 300 years a cycle of sin and deliverance dominated Israel. (See Judges 2:16-19.)



1. Sin:

Israel would turn away from the one true God and worship others.

2. Suffering:

God would allow enemies to defeat and sometimes even ENSLAVE the Israelites.

3. Supplication:

The Israelites would cry out to God in REPENTANCE.

4. Salvation

God would raise up deliverers, called JUDGES, to rescue His people and punish Israel's enemies, in keeping with the Abrahamic Covenant (Genesis 12:1-3).

5. Shalom

Once God provided salvation, Israel would experience a period of Shalom - the Hebrew word for PEACE and prosperity. During this time, the people would forget the LORD and fall back into SIN.



C. A Survey of the Judges

- Othniel (Judges 3:7–11)
- Ehud (Judges 3:12–30)
- Shamgar (Judges 3:31)
- Deborah and Barak (Judges 4–5)
- Gideon (Judges 6–10)
- Tola (Judges 10:1–2)
- Jair (Judges 10:3–5)
- Jephthah (Judges 10:6–12:7)
- Izban (Judges 12:8–10)
- Elon (Judges 12:11–12)
- Abdon (Judges 12:13–15)
- Samson (Judges 13–16)

D. Common Themes of the Book of Judges:

1. Lack of LEADERSHIP - "Israel had no king."
2. SUBJECTIVE Morality - "Every man did what what was right in his own eyes."



THE PROPHETS

THE MONARCHY

Introduction:

The book of Judges repeats multiple times that “Israel had no king” and that “every man did what was right in his own eyes.” In I Samuel, we find the Israelites wanting a king, so as to avoid the negative consequences of their subjective morality. What they failed to see was that they already had a standard of morality in the Law! God could have been their king. Instead, the Israelites wanted a king “like the surrounding nations.”

I. Israel wanted an Earthly King (1 Samuel 1-8)

A. Three different types of government:

1. THEOCRACY = God governs as the exclusive King.
2. MONARCHY = A human king rules as the exclusive king
3. THEOCRATIC MONARCHY = God governs through a human king.

B. The Rationale:

They had a theocracy. God gave them the Law and He enforced it. The Israelites failed miserably to obey the Law. The surrounding nations had monarchies. They desired what the other nations had.

C. The Result:

Israel asked for a king and God warned them of the high cost of a human government. The people insisted, so God gave them a king. The 12 tribes formed one single kingdom, ruled by three kings in succession for approximately 120 years.

II. Saul - Head and Shoulders Above the Rest

From a human perspective, Saul, the first king, was the perfect candidate for the role of king. He was, however, a disaster (1 Samuel 9-12). Saul, like the people in the book of Judges, failed to keep the Law and God promised to take away his kingship and give it to someone after His own heart.

III. David - A Man After God's Own Heart

A. The Selection

David, unlike Saul, was not the best choice as king from a human perspective. Even his own father could not see David's kingly potential! However, we read the following:

7 But the Lord said to Samuel, "Do not look at his appearance or at his physical stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart." 1 Samuel 16:7



B. The Contrast with Saul

The narratives of Saul and David are purposely compared and contrasted in Scripture. Note the similarities and differences.

Saul	David
Anointing: Based upon his appearance.	Anointing: Based upon his heart
Confirmation of his kingdom: Saul conquered Jabez	Confirmation of his kingdom: David conquered Goliath
Sins of Saul: (1) He offered the sacrifice - the duty of the priests - to go to war. (2) He made a frivolous vow (superficial). He was willing to kill Jonathan to compete it. (3) He refused to annihilate the Amalekites. He replied with excuses!	Sins of David: (1) He remained in Jerusalem when he should go to war. (2) He broke a vow and committed adultery. (3) He murdered Uriah. He responded with repentance!
Concern: His actual appearance. (the appearance of a king)	No Concern: David danced without his kingly clothing.
Saul was jealous of David.	David always respected Saul's authority.
Saul persecuted and tried to kill David although he was an ally.	David respected Saul's life even though he was an enemy.
Saul oppressed the Gibeonites.	David rescued the Gibeonites.
Saul did not write any Psalms.	David wrote many Psalms.
Saul lost his kingdom	David received the promise of an eternal kingdom

C. The Davidic Covenant

God made a covenant with David (2 Samuel 7). It was an extension of His covenant with Abraham.

Covenant with Abraham	Covenant with David
Genesis 12,15, 17	II Samuel 7
1. DESCENDENTS	1. DESCENDENTS
2. BLESSING	2. BLESSING
3. LAND	3. LAND

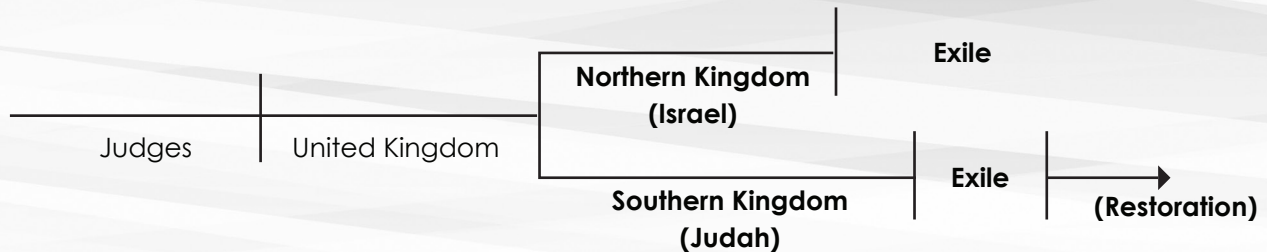
IV. Solomon - The Wisest Fool

Solomon has been described as the wisest fool that ever lived. Solomon asked God for wisdom (1 Kings 3:7-9) and God answered! Solomon demonstrated this wisdom by his ability to make wise decisions (1 Kings 4:16-28) and through the quality of his proverbs (1 Kings 4: 29-34).



THE DIVIDED KINGDOM

ISRAEL AND JUDAH (I & II KINGS)



I. The Two Kingdoms

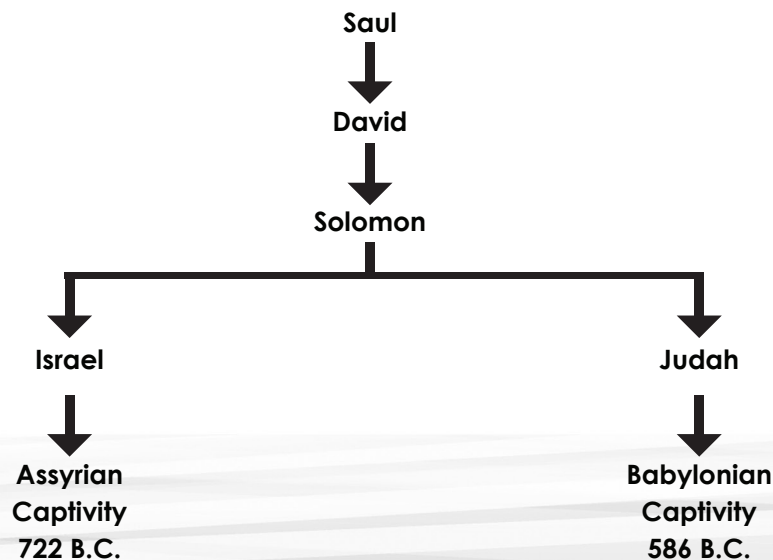
Because of King Solomon's unfaithfulness to God, worshiping false gods, he divided the nation into two kingdoms.

The 10 northern tribes declared independence and formed the nation of Israel, while the other 2 tribes formed Judah. These two sister nations existed together for 200 years, until the nation of Israel was conquered by Assyria and ceased to exist as a nation in 722 B.C.

The kingdom of Judah was ruled by a descendant of David from Jerusalem. There were 19 kings and one queen. 5 were good, 3 had a mix of good and bad, and 12 were evil.

The kingdom of Israel was ruled by 19 kings of 9 different dynasties. The capital was the city of Samaria and each was evil.

II. Two Captivities



III. Four Types of Kings

	+ Actions	- Actions
+ Influence	Did what was right Influenced others to do right Example: David	Did what was evil Permitted others to do right Example: Joram
- Influence	Did what was right Permitted others to do evil Example: Azariah	Did what was evil Influenced others to do evil Example: Jereboam

Kings of Israel

Kings of Israel	Years of Reign	Character	Relations with Judah	Bible Record
Jeroboam	22	Bad	War	1 Kings 11:26-14:20 2 Chronicles 9:29-13:22
Nadab	2	Bad	War	1 Kings 15:25-28
Baasha	24	Bad	War	1 Kings 15:27-16:7 2 Chronicles 6:1-6
Elah	2	Drunkard	War	1 Kings 16:8-10
Zimri	7 days	Murderer	War	1 Kings 16:10-20
Omri	12	Very Bad	War	1 Kings 16:16-27
Ahab	22	Wicked	Alliance	1 Kings 16:28-22:40 2 Chronicles 18:1-34
Ahaziah	2	Bad	Peace	1 Kings 22:40; 51-53 2 Kings 1:1-17 2 Chronicles 20:35-37
Joram	12	Bad	Alliance	2 Kings 3:1-3; 9:14-25 2 Chronicles 22:5-7
Jehu	28	Bad	War	2 Kings 9:1-10:36 2 Chronicles 22:7-12
Jehoahaz	17	Bad	Peace	2 Kings 13:1-9
Jehoash	16	Bad	War	2 Kings 13:10-25; 16:8-16 2 Chronicles 25:17-24
Jeroboam II	41	Bad	Peace	2 Kings 14:23-29
Zechariah	6 months	Bad	Peace	2 Kings 15:8-12
Shallum	1 month	Bad	Peace	2 Kings 15:13-15
Menahem	10	Bad	Peace	2 Kings 15:16-22
Pekahiah	2	Bad	Peace	2 Kings 15:23-26
Pekah	20	Bad	War	2 Kings 15:27-31 2 Chronicles 28:5-8
Hoshea	9	Bad	Peace	2 Kings 17:1-41



Kings of Judah

Kings of Judah	Years of Reign	Character	Relations with Judah	Bible Record
Rehoboam	17	Bad	War	1 Kings 12:1-14:31 2 Chronicles 10:1-12:16
Abijam	3	Bad	War	1 Kings 15:1-8 2 Chronicles 13:1-22
Asa	41	Good	War	1 Kings 15:9-24 2 Chronicles 14:1-16:14
Jehoshaphat	25	Good	Peace	1 Kings 22:41-50 2 Chronicles 17:1-20:37
Jehoram	8	Bad	Peace	2 Kings 8:16-24 2 Chronicles 21:1-20
Ahaziah	1	Bad	Alliance	2 Kings 8:25-29; 9:27-29 2 Chronicles 22:1-9
Athaliah (queen)	6	Bad	Peace	2 Kings 8:18, 25-28; 11:1-20 2 Chronicles 22:1-23:21; 24:7
Joash	40	Good	Peace	2 Kings 11:1-12:21 2 Chronicles 22:10-24:27
Amaziah	29	Good	War	2 Kings 14:1-14 2 Chronicles 25:1-28
Uzziah (Azariah)	52	Good	Peace	2 Kings 15:1-7 2 Chronicles 26:1-23
Jotham	16	Good	War	2 Kings 15:32-38 2 Chronicles 27:1-9
Ahaz	16	Bad	War	2 Kings 16:1-20 2 Chronicles 28:1-27
Hezekiah	29	Good	-	2 Kings 18:1-20:21 2 Chronicles 29:1-32:33
Manasseh	55	Bad	-	2 Kings 1-18 2 Chronicles 33:1-20
Amom	2	Bad	-	2 Kings 21:19-23 2 Chronicles 33:21-25
Josiah	31	Good	-	2 Kings 22:1-23:30 2 Chronicles 34:1-35:27
Jehoahaz	3 months	Bad	-	2 Kings 23:31-33 2 Chronicles 36:1-4
Jehoiakim	11	Bad	-	2 Kings 23:34-24:5 2 Chronicles 36:5-7
Jehoiachin	3 months	Bad	-	2 Kings 24:6-16 2 Chronicles 26:8-10
Zedekiah	11	Bad	-	2 Kings 24:17-25:7 2 Chronicles 36:11-21



Biblical
Reference:
Joshua, Judges,
1/2 Samuel, 1/2 Kings,
& 1/2 Chronicles

Old Testament Survey

Former Prophets History

Historical Dates:
≈ 1634 bc - 586 bc

Key Individuals	Major Events	Key Scriptures	Revealed about God	Revealed about Man	Revealed about Christ	Covenants
Joshua	Conquer the land	Joshua	God conquers	Life when following	Better Conqueror	
Judges (Ruth)	Israel had no king	Judges 2:10-19 21:25	God disciplines	Subjective Morality	Better Deliverer	
Saul & David	Establishment of the kingdom	1 Samuel 9:2 16:7	God looks at the heart	Looks at the outward	Better King	Davidic
Solomon & The Kings	Divided Kingdom	2 Kings, 2 Chronicles Isaiah, Hosea, Amos, Micah, Zephaniah,	God warns His People	Life in conflict	Messiah	



THE PROPHETS

THE PROPHECIES (ISAIAH - THE TWELVE)

The second subsection of the Prophets is called, "The Prophecies."

LAW	PROPHETS	WRITINGS
Primitive History Genesis 1-11	Narratives Joshua Judges I, II Samuel I, II Kings	Literature Ruth Esther Job Psalms Proverbs Ecclesiastes Song of Solomon Lamentations
Patriarchal History Genesis 12-50	Prophecies Isaiah Jeremiah Ezekiel The Twelve	Narratives Daniel Ezra Nehemiah I, II Chronicles
Pentateuchal History Exodus Leviticus Numbers Deuteronomy		



I. Isaiah

Introduction:

The pre-exilic prophet Isaiah, whose name means "Salvation of Jehovah" or "Yah saves." prophesied of judgment and hope. He talks of judgment in the first 39 chapters and of hope in the last 26. He was known as the "Messianic prophet".

A. Condemnation, Repentance & Restoration (ch's 1-12)
(Theme: God will use judgment to restore His people.)

B. Oracles to the Nations (ch's 13-27)
(Theme: The Humiliation of the Proud)

C. The Weakness of the Nations (ch's 28-35)
(Theme: Don't trust the nations.)

D. The Problem: Story of Hezekiah (ch's 36-39)
(Theme: The difficulty of trusting in God / Ease of trusting in man)

E. The Strength & Supremacy of God (ch's 40-48)
(Theme: Don't trust in idols.)

F. Messages of the Humble Servant (ch's 49-54)
(Theme: The Exaltation of the Humble)

G. Condemnation, Repentance & Restoration (ch's 1-12)
(Theme: God will use judgment to restore His people.)

II. Jeremiah

Jeremiah was a prophets of the Exile to the kingdom of Judah.

A. He was the last prophet to the southern kingdom before it fell to Babylon.

B. God sent Jeremiah to Judah to give the last warning before He sent them into captivity in the kingdom of Babylon.

C. He is known as "the weeping prophet" because he wept tears of sadness, not just because he knew what would happen, but because no matter how much he tried, the people would not listen.

D. God gave him the task to deliver an unpopular message to Israel.

Woe is me, my mother, that you bore me, a man of strife and contention to the whole land! I have not lent, nor have I borrowed, yet all of them curse me. Jeremiah 15:10



III. Ezekiel

Ezekiel was a priest and prophet of the exile. He was taken to Babylon as a captive during the Babylonian Captivity. Most of his ministry was directed to the exiles.

Ezekiel remained silent since his first vision until the fall of Jerusalem, except when he prophesied. He informed them that there was no hope of immediate restoration. God wanted to utilize His punishment in order to bring his people to repentance.

And he said to me, "Son of man, stand on your feet, and I will speak with you." 2 And as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. 3 And he said to me, "Son of man, I send you to the people of Israel, to nations of rebels, who have rebelled against me. They and their fathers have transgressed against me to this very day. 4 The descendants also are impudent and stubborn: I send you to them, and you shall say to them, 'Thus says the Lord God.' 5 And whether they hear or refuse to hear (for they are a rebellious house) they will know that a prophet has been among them.
Ezekiel 2:1-5

IV. The Twelve: The Minor Prophets

The minor prophets served not only in the realms of north and south, but also take their messages to the Assyrians and the Edomites. In total, three prophets - Hosea, Amos, and Micah - preached to the northern kingdom. Jonah, Obadiah, Nahum and were sent to speak to the Gentiles. The other six minor prophets preached to the southern kingdom - or exiles who returned from the southern kingdom.



Old Testament Survey

Later Prophets History

Biblical
Reference:

Historical Dates:
≈ 586 bc - 450bc

Key Individuals	Major Events	Key Scriptures	Revealed about God	Revealed about Man	Revealed about Christ	Covenants
Nebuchadnezzar Jeremiah	Exile of Israel	Zechariah Jeremiah	Disciplines His People	Hope in punishment	Blood of the new covenant	New Covenant
Daniel, Esther	Preservation of Israel	Daniel, Esther	Preserves His people	Hope in persecution	Son of Man	
Ezra Nehemiah	Return of Israel	Habakkuk, Haggai, Ezra, Nehemiah	Restores His People	Hope in oppression		
Malachi	Apathy of Israel	Malachi	Corrects His People	Hope in repentance	Is Coming	



THE WRITINGS

THE NARRATIVES (DANIEL-II CHRONICLES)

LAW	PROPHETS	WRITINGS
Primitive History Genesis 1-11	Narratives Joshua Judges I, II Samuel I, II Kings	Literature Ruth Esther Job Psalms Proverbs Ecclesiastes Song of Solomon Lamentations
Patriarchal History Genesis 12-50	Prophecies Isaiah Jeremiah Ezekiel The Twelve	Narratives Daniel Ezra Nehemiah I, II Chronicles
Pentateuchal History Exodus Leviticus Numbers Deuteronomy		

I. Daniel

Introduction

The book of Daniel tells of a young Jewish boy who was among the captives taken to Babylon after Nebuchadnezzar had conquered Jerusalem. Though he started out as a slave, he worked his way up to becoming one of three administrators or provincial governors of the Babylonian kingdom (6:1).

Daniel had several visions that would predict the rising and falling of empires over the next several hundred years. The inerrant accuracy of his predictions have caused many skeptics to doubt the possibility that these predictions could have been made so long before the events actually occurred. The problem with this thinking is that Daniel's writings were well known and dispersed. The only logical conclusion is that Daniel's visions were indeed sourced in the Sovereign LORD!



A. The Structure of Daniel

1. Part I - The Narrative

- a. Education of Daniel & Friends (ch. 1)
- b. Nebuchadnezzar's First Dream (ch. 2)
- c. Fiery Furnace (ch. 3)
- d. Nebuchadnezzar's Second Dream (ch. 4)
- e. Belshazzar's Banquet / Fall of Babylon (ch. 5)
- f. Lion's Den (ch. 6)

2. Part II - The Visions

- a. 4 Mythical Beasts and Little Horn (ch. 7)
- b. Ram, Goat, and 2,300 Days (ch. 8)
- c. 70 Weeks (ch. 9)
- d. Prophecy of the Warring Kings of the North and South (ch. 10-12)

B. The 70 Weeks (ch. 9)

Because of Israel's disobedience, they were to be punished by Babylonian Captivity for 70 years. Daniel calculated that time and was hoping for restoration. However, in Leviticus 26:14-18 (See below), we read that God would multiply the punishment by seven times if the people were still unrepentant. Israel was not repentant, so the 70 years became 70 weeks (Literally, "70 sevens") of years. That's 490 years! Daniel predicted that after 7 weeks (49 years), the walls of Jerusalem would be restored, and they were! He predicted that 62 weeks (434 years) later, the Messiah would come, and He did! Then Daniel predicted an unmeasured amount of time that would be marked by destruction. Lastly, he predicted a final week (7 years) of judgment which we call the "Tribulation", which is yet to occur.

14 'But if you do not obey Me, and do not observe all these commandments, 15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant, 16 I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it. 17 I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. 18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins. Leviticus 26:14-18

II. Ezra and Nehemiah

Introduction:

Ezra and Nehemiah both focus on the restoration of God's people upon their return from exile. It is quite possible that they were originally put together as one work.



A. Ezra

Ezra focuses on the rebuilding of the TEMPLE.

Chapters 1-6 deal with PHYSICAL walls of the temple.

Chapters 7-10 deal with the SPIRITUAL preparations.

B. Nehemiah

Nehemiah focuses on the rebuilding of the WALLS of Jerusalem

Chapters 1-6 deal with PHYSICAL walls of the city.

Chapters 7-13 deal with the SPIRITUAL preparations.

III. I & II Chronicles

Introduction

There is a lot of overlap between the books of Chronicles and the books of Samuel and Kings. In the English Bible, which attempts to be roughly chronological, the books of Chronicles immediately follow the books of Samuel and Kings. In the Hebrew Bible, however, they are the last books of the Old Testament. They are intended to be a summary of the entire story, from Adam to the Fall of Jerusalem. It focuses on the Messianic bloodline of the Messiah.

A. Structure of I & II Chronicles

1. From Adam through Saul (I Chronicles 1-9)
2. David (I Chronicles 10-29)
3. Solomon (II Chronicles 1-9)
4. Divided Kingdom (II Chronicles 10-36)



THE WRITINGS

LITERATURE

Introduction

The Writings is broken up into two parts: The Megilloth and Wisdom Literature.

The Megilloth, or "The 5 Scrolls" contains Ecclesiastes, Esther, Lamentations, Ruth, and Song of Solomon. They were traditionally read according to the Jewish Holiday cycle.

LAW	PROPHETS	WRITINGS
Primitive History Genesis 1-11	Narratives Joshua Judges I, II Samuel I, II Kings	Literature Ruth Esther Job Psalms Proverbs Ecclesiastes Song of Solomon Lamentations
Patriarchal History Genesis 12-50	Prophecies Isaiah Jeremiah Ezekiel The Twelve	Narratives Daniel Ezra Nehemiah I, II Chronicles
Pentateuchal History Exodus Leviticus Numbers Deuteronomy		

I. The Holiday Cycle

- A. Ecclesiastes was read during the Feast of Tabernacles.
- B. Esther was read during Purim.
- C. Lamentations was read during the commemoration of the destruction of the Temple.
- D. Ruth was read at the Festival of Weeks.
- E. Song of Solomon was read during Passover.



II. Ecclesiastes

A. Background Information

King Solomon, David's son, is believed to be the author of Ecclesiastes. He is called "The Teacher" or Qohelet.

B. Theme

The over-riding theme of the book is the MEANING of life. Ecclesiastes was written to show the emptiness and FUTILITY of life "under the sun."

Solomon writes "under the sun" multiple times throughout the book. What he means is, "Life under the assumption that there is no god." In other words, if you take God out of the equation, life would be meaningless.

Solomon systematically evaluates everything that traditionally is considered to bring meaning into life, and he shows that they are all meaningless.

His conclusion at the end of the book: All meaning comes from one's relationship to God.

13 Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all. 14 For God will bring every work into judgment, including every secret thing, whether good or evil. Ecclesiastes 12:13-14

C. Structure of Ecclesiastes

1. Vanity Poem (1:1-11)
2. Wisdom is Meaningless (1:12-18)
3. Pleasures are Meaningless (2:1-16)
4. Labor/Toil is Meaningless (2:17-4:16)
5. Wealth is Meaningless (5:8-7:14)
6. Justice is Meaningless (7:15-8:17)



7. Conclusion: (9:1-12:14)

- a. Common Destiny: Death (9:1-12)
- b. Real Wisdom goes Unrecognized (9:13-10:20)
- c. Do right anyway. (11:1-6)
- d. Remember your Creator (11:7-12:8)
- e. Final Conclusion: Fear the LORD and keep His commands. (12:9-14)

III. Esther

The Book of Esther shows the triumph of God's SOVEREIGNTY. The providence of God to fulfill His plan with His people is evident in this story through the multiple cases of sovereign irony.

A. Example of Irony

1. Queen Vashti was EXILED for not entering the king's presence when requested by the king. Esther saved the JEWS by entering the king's presence when NOT requested.
2. The Persian King had no idea he had married a JEWESS.
3. Xerxes reads about Mordecai's exposing of a plot to kill the king, just before he was supposed to be hung on Haman's gallows.
4. Haman thinks the celebration was for him, when it was actually for Mordecai, his mortal ENEMY.
5. Haman hangs on the very GALLOWS he built to hang Mordecai.

B. Structure of Esther - (Esther is a chiasm.)

1. Introduction: Esther Becomes Queen (1-2) - Vashti is replaced by Esther, a Jew.
2. The King's First Decree (3) - Haman plots to kill the Jews, and the king allows it by decree.
3. Clash between Haman & Mordecai (4-5) - Mordecai persuades Esther to approach the king.
4. Turning Point (6) - The king reads of Mordecai, and decides to honor him.
- 3'. Mordecai triumphs over Haman (7) - The king favors Esther and Haman is hung on the gallows he made for Mordecai.
- 2'. The King's Second Decree (8-9) - The King grants the Jews the right to defend themselves.
- 1'. Conclusion: Mordecai becomes 2nd in Command (10)



IV. Lamentations

The Book of Lamentations is an account of how God allowed the Babylonians to loot, burn and destroy the city of Jerusalem. Solomon's Temple, which had remained for about 400 years, was burned to the ground. Jeremiah, a witness of the facts, wrote the Book of Lamentations as a lament for what happened to Judah and Jerusalem. It is the ultimate culmination of the second principle of Deuteronomy: Disobedience brings CURSES.

V. Ruth

A. The Context

Ruth is placed immediately after the book of JUDGES in the English Bible because it took place during the time of the judges. This helps the reader understand its HISTORICAL context. In the Hebrew Bible, Ruth is among the Writings to help the reader understand its LITERARY context.

B. Structure of Ruth

1. Introduction: Devastation of Naomi's Family (1:1-5)
2. 2 Relatives Deliberate as to Ruth's Future (1:6-19a)
3. Return to Bethlehem in Hopelessness (1:19b-22)
4. Turning Point: Ruth & Boaz (2:1-23)
- 3'. Return to Bethlehem in Hope (3:1-18)
- 2'. 2 Relatives Deliberate as to Ruth's Future (4:1-12)
- 1'. Conclusion: RESTORATION of Naomi's Family (4:13-21)

C. Theme: God is with his FAITHFUL people, even during times of national punishment for sin. Also, God is preserving the Messiah's bloodline through a Moabitess, implying that God is more concerned with belief than bloodline.

VI. Song of Solomon

A. Theme

The Book of the Song of Solomon is a poem that clearly teaches marriage as God's design. A man and a woman should enjoy sexual intimacy together within the context of marriage, loving each other spiritually, emotionally and physically.



B. Methods of Interpretation

The Song of Solomon talks openly about sexual intimacy. For many years, some Jewish traditions, and later the Catholic Church conveyed the message that pleasure was evil and pain was good, so topics of sexual pleasure were not open for public discussion. As such, they, and many other Christians who had adopted the hushed policies of sexual discussions, had to find new ways to interpret the Song of Solomon. Here are some of the erroneous ways to interpret this book.

1. Jewish Allegory:

The Song of Solomon is an expression of the relationship between God and ISRAEL.

2. Christian Allegory:

The Song of Solomon is an expression of the relationship between CHRIST and His CHURCH.

The preferred interpretation is the obvious one. It is an expression of intimacy in all of its wonderful forms.

C. The Structure of the Song of Solomon

1. Anticipation (1:1-2:7)

2. Presence vs. Absence (2:8-3:5)

3. Wedding Day (3:6-5:1)

2'. Presence vs. Absence (5:2-8:4)

1'. Affirmation (8:5-14)

* It is important to note the chiasmic structure of this book. If one reads it as simply chronological, he could conclude that sexual intimacy took place prior to the wedding day. That is clearly not the case in the literary structure of the book.



THE WRITINGS

WISDOM LITERATURE

Introduction

Once again, the Writings is broken up into two parts: The Megilloth or “The 5 Scrolls” and Wisdom Literature. The Megilloth, or “The 5 Scrolls” contains Ecclesiastes, Esther, Lamentations, Ruth, and Song of Solomon. The Wisdom Literature Books are Psalms, Proverbs, and Job.

LAW	PROPHETS	WRITINGS
Primitive History Genesis 1-11	Narratives Joshua Judges I, II Samuel I, II Kings	Literature Ruth Esther Job Psalms Proverbs Ecclesiastes Song of Solomon Lamentations
Patriarchal History Genesis 12-50	Prophecies Isaiah Jeremiah Ezekiel The Twelve	Narratives Daniel Ezra Nehemiah I, II Chronicles
Pentateuchal History Exodus Leviticus Numbers Deuteronomy		

I. Psalms

A. Context

The word psalm literally means “song put to STRINGED music.” The book of Psalms is a collection of songs that describe the intimate relationship between God and His people. Though David wrote many of them, there are several authors including Asaph, Sons of Korah, Solomon, Moses, Heman, Ethan and other anonymous authors.



B. Structure of Psalms

The psalms are numbered from 1 to 150. They are comprised of 5 smaller collections of psalms. See below.

Collection	Psalms #'s	Content
1	1-41	Primarily Davidic Collections
2	42-72	
3	73-89	Primarily Asaph
4	90-106	Mostly Anonymous
5	107-150	Mostly Post-Exilic

II. Proverbs

A. The Context

The Book of Proverbs is where the wisdom of God is revealed. The word literally means "propositional truth placed into simple words which contain a principle of wisdom." One gets this wisdom by following the steps in Proverbs 1:1-7.

Proverbs consistently compares the wise with the fool. The beginning of turning away from foolishness and toward wisdom to FEAR the LORD. (See Proverbs 1:29, 8:13, 9:10, 10:27, 15:33, 14:2, 14:27, and 16:6.)

Though Solomon wrote many of the proverbs, there are multiple other authors, many of whom are left anonymous.

B. The Structure of Proverbs

The structure of the Proverbs is not as important as the structure of most books, being that it is a collection of wise sayings.

1. Proverbs 1-9 is a collection of "My Son" speeches, where wisdom is passed down from one generation to the next
2. Proverbs 10:1-22:16 is a collection of the Proverbs of Solomon
3. Proverbs 22:17-24:24 is a collection of the "Sayings of the Wise."
4. Proverbs 25-29 is Hezekiah's collection of Solomon's proverbs.
5. Proverbs 30 is a collection of "The Sayings of Agur" though it is unclear if the second half of the chapter was written by Agur or collected by him.
6. Proverbs 31:1-9 is a collection of "The Sayings of Lemuel."
7. Proverbs 31:10-31 is called, "The Wife of Noble Character."



III. Job

A. Context

The Book of Job tells the story of a real man (James 5:11) who lived in the land of Uz (1:1). He was a wealthy man with a large family (vv. 2-3). He was also a man who was deeply spiritual, upright and feared God. Job suffered many problems and God's administration of JUSTICE is called into question.

B. The Structure of Job

Job was a righteous man, yet he was suffering in his own personal holocaust. The characters of the story (Job, Satan, Job's friends, and God) each have their own take on how this affects the understanding of God's administration of justice. The story is laid out in a chiasm. (See below.)

1. Job's Suffering (1-2)

2. Job's Lament: He wished his birth had never occurred. (3)

3. Cycle of Speeches by 3 Older Friends (4-26)

4. Wisdom Poem (27-31)

3'. Cycle of Speeches by 1 Younger Friend (32-37)

2'. God's Speech: Birth and All Life is under God's Control (38-42:6)

1'. Job's Suffering Reversed (42:7-17)

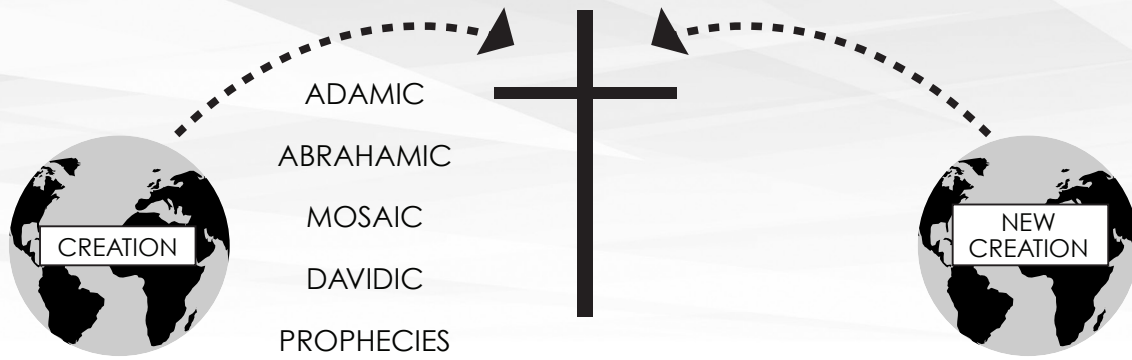
C. Implications of God's Justice

Satan the Accuser	Job's Friends	Job
God's Administration of Justice is...	God's Administration of Justice is...	God's Administration of Justice is...
INHERENTLY FLAWED	MECHANICALLY APPLIED	NOT WORKING???
Idea: Job worships God only because he has been materially blessed by God.	Idea: Job is cursed; therefore, he must have disobeyed. He is lying about his sin.	Idea: I am cursed, but I do not understand why!
However...	However...	However...
Satan is proved wrong. Job worships regardless.	Job's friends are proved wrong. God Himself supports Job's claim of innocence.	Job did not need to know. God NEVER reveals to him what happened behind the scenes.



SUMMARY

COVENANTS & PROPHECIES



I. Adamic Covenant

This is where we find the promise of a Savior in its seed form. The woman's seed would crush the serpent's head, while only bruising his heel. This is a reference to what Christ would do via the Cross.

II. Abrahamic Covenant

Here, we find the concepts of land, descendants, and blessing.

III. Mosaic Covenant

Obedience brings blessing; disobedience brings curses.

IV. Davidic Covenant

God would set up an eternal kingdom with the Messiah/Christ as the eternal king. This king would come in the line of David.

V. Prophecies

Old Testament prophets foretold of a Messiah that would come and take away the sins of the world.

Compare where the Old Testament leaves the reader with the opening line of the New Testament in Matthew 1:1:

"The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:"

