

**COVER
THE
BIBLE**

Dr. Ralph W. Neighbour, Jr.

Unit Fourteen**1 SAMUEL 13-31****2 SAMUEL 1-5****with 1 CHRONICLES 1-12****OUTLINE OF 1 SAMUEL 13-31:
THE DECLINE OF SAUL and THE RISE OF DAVID**

The reign of Saul—13:1-14:52

Saul's great sin—13:1-14

Jonathan's victory—13:15 -14:15

Saul's poor judgment—14:16-52

Enmity between Saul and David—15:1-18:30

 Saul's disobedience—15:1-9

 Samuel hews Agag to pieces—15:10-35

 Samuel anoints David—16:1-23

 David kills Goliath—17:1-17:58

 Jonathan and David—18:1-19

Saul seeks to kill David by indirect means—18:20-30

David's flights and dangers—19:1-23:29

 Saul seeks to kill David directly—19:1-24

 David and Jonathan cut a covenant—20:1-23

 Saul and Jonathan divide over David—20:24-42

 David eats consecrated bread—21:1-6

 David feigns madness—21:7-15

 Saul murders priests and families—22:16-23

 David delivers Keilah—23:1-29

David's mercy to Saul and rising popularity—24:1-31:13

 Deliverance at Engedi—24:1-22

 Deliverance at Hachilah—25:1-26:25

 Suicide provoked by defeat at hands of Philistines—
 27:1-31:13



MAJOR PLACES IN ORDER

Gilgal, Gibeah, Jerusalem, Ramah, Jerusalem, Keilah, Maon, Engedi, Hakilah

MAJOR PEOPLE IN ORDER

Saul, Jonathan, Samuel, Agag, David, Goliath, Michael, Abishai

AMOUNT OF TIME COVERED

Approximately 39 years

NOTES

In the Hebrew Bible, 1 and 2 Samuel appear as one book: *Samuel*. 1 and 2 Kings appear as simply *Kings*. The four books are collectively called "*The Books of the Kingdoms*."

The theme of 1 and 2 Samuel is the establishment of the Kingdom. The theme of 1 and 2 Kings is the taking away of the Kingdom.

The Holy Spirit's purpose running through these books is not to give the history of Samuel, Saul, and David, but rather to interpret the relation of these men to the establishment of the Kingdom.

Samuel laid its foundations;

 Saul tried to establish it and failed;

 David succeeded in establishing it.

SAMUEL: GREATEST BETWEEN MOSES AND DAVID

His principles of statecraft were summed up in 1 Samuel 12:12: *"Jehovah your God was your king."* The responsibility of the human king was outlined in 1 Samuel 12:13-15:

1. You are appointed by JHWH, not the people;
2. If you serve JHWH, it will be well;
3. If not, JHWH will be against you and Israel.

Two significant phrases are then used:

"The Anointed of Jehovah"

Used to describe both Saul and David

"The Servant of Jehovah"

Never used of Saul, frequently used of David

THE ANOINTED OF JEHOVAH

The anointing with oil symbolized being "set apart" (sanctified) for the work of God. This rite was done to both political and religious leaders. It indicated:

- Divine ordination to office
- Spirit-given power for duties of the office
- Divine protection to fulfill the call to the office

The coming of the Spirit of JHWH upon the anointed one was significant:

1 Samuel 10:9-12—For Saul, it produced ecstatic emotions which caused him to prophesy;

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1 Samuel 11:6-15—It gave him the will to fight Israel's enemies.

1 Samuel 18:1; 20:12-17—For David, it went much further, leading to the love of David and Jonathan, to wise behavior under difficult circumstances, to constant seeking for the guidance of God, to respect for Saul's position, to hymn writing, to devoted planning for the temple and its service, to prophetic insight into the future of Israel.

DAVID'S ATTITUDE TOWARD SAUL

David recognized Saul as God's appointed man. JHWH alone should remove him. Anointing guaranteed God's aid, but not success. Success depended upon the choice of a man to appropriate the aid of God!

SAUL: A STUDY OF A MAN WHO WOULD NOT DEPEND ON GOD

- Poor judgment (wisdom comes from God)
- Jealousy
- Fear
- Despair
- Suicide

DAVID: A STUDY OF A MAN WITH A HEART FOR GOD

- Lust, yes...but always a heart for God
- Response to God's chastening
- Restoration

THE SERVANT OF JHWH

David became an outstanding example of a servant:

1. Jerusalem made the capital of a united Israel.
2. He put worship at the heart of the nation.
3. He headed the line ordained to rule Israel forever.
4. He established justice and righteousness in his realm.
5. He learned to bow his will to God's will in all things.
6. He laid the plans for the Temple.
7. He led in preparation of a hymnbook for Israel (the Psalms).

A STUDY OF THE SERVANT OF JEHOVAH:

(Note: the references below give you an opportunity to do some personal, independent study of this subject. Using these scriptures, trace the topic. Jot down your personal conclusions on a note sheet, and insert it in your notebook at this point if you wish.)

- Angels: Job 4:18
- Abraham: Genesis 26:24
- Isaac: Genesis 24:14
- Jacob: Exodus 32:13
- Moses: Exodus 14:31
- Joshua: Joshua 24:29
- Caleb: Numbers 14:24
- Job: Job 1:8
- Hezekiah: 2Chronicles 24:6
- Zerubbabel: Haggai 2:23
- Eliakim: Isaiah 22:20
- The Prophets: 2 Kings 9:7
- Messiah: Isaiah 49:5-7

OUTLINE OF 2 SAMUEL 1-5:

DAVID BECAME KING OF JUDAH—1:1-4:12

David made King at Hebron—1:1-2:4

Men of Jabesh-Gilead blessed for burying Saul—
2:4-2:7

Victory over northern tribes—2:8-3:5

Northern tribes turn to David—3:6-4:12

DAVID BECAME KING OF JUDAH and ISRAEL—5:1-20:26

Tribes rally to David—5:1-5

Jerusalem made capital of Israel—5:6-16

Victories over the Philistines—5:17-25

MAJOR PLACES IN ORDER

Ziklag, Hebron, Jerusalem, Philistia

MAJOR PEOPLE IN ORDER

David, Abner, Ishbosheth, Joab, Asahel, Mephibosheth,
Hiram

AMOUNT OF TIME COVERED

Approximately 8 years

NOTE

2 Samuel deals with David.
It pictures a "Theocratic Monarchy."

OUTLINE OF 1 CHRONICLES 1-12:

Genealogies—1:1-2:55

David's Genealogies—3:1-24

Judah's Genealogies—4:1-43

Reuben's Genealogies—5:1-26

Levi's Genealogies—6:1-81

Issachar's Genealogies—7:1-5

Benjamin's Sons—7:6-12

Naphtali, Manasseh, Ephraim, Asher's Genealogies—
7:13-40

Benjamin's Genealogies—8:1-40

Israel/Judah's Genealogies—9:1-44

Saul's overthrow and death—10:1-14

David's mighty men—11:1-47

The men who made David King—12:1-40

NOTES

Like 1 and 2 Kings, there is only one "Chronicles" in the Jewish Bible. They cover the period from the death of Saul to the time of the captivity of Judah and Israel. The document was probably written during the time of the captivity.

Chronicles records this history from an entirely different standpoint than Kings. The outlook is almost totally confined to Judah, the chronicler mentioning Israel only as necessary. Everything is written from the viewpoint of the Davidic line.

The story of the Chronicles centers around the Temple. The chief matter in David's reign is his desire to get it built. For Solomon, the chief matter was the building of it.

SUBTITLE 1 CHRONICLES **"THE LINE OF THE GOD-FOLLOWERS"**

The genealogies are very carefully selected. They trace the line of the "God Followers!" The opening verse mentions Seth as the only son of Adam (from him came the "God Followers!"). From Noah, we continue the direct line of this special "faith people" through his son Shem. We then go to Abraham, through Isaac, to David.

Note there are brief "side excursions" to position this line of "God Followers" in parallel to other lineages. However, none of the others are followed very far; in every case, they are mentioned to give perspective, nothing more.

...THIS BRINGS UP AN IMPORTANT POINT!

A quick look at the Kings and Chronicles materials might cause you to think they are dull and repetitious. Or, you might look at a set of genealogies and say, "Ugh! What is that good for?"

God has not breathed inspiration into any portion of His book to bore us. All of it has truth which can guide us, and further reveal the nature of God to us.

"BUT CAN I UNDERSTAND ALL OF IT?"

Yes, you can! H. A. Zimmerman is a classic example of how even an uneducated person can grow from the study of scripture. Raised on a Pennsylvania Dutch farm, he was apprenticed to a Jewish jeweler while in his teens. Early in his life, he began to read the Bible every day. At age 22, he and his bride left

the countryside and moved to Shamokin, where they opened a small jewelry store. He made a small stool which would fit under their bed and placed a Bible on it. Each morning he would awaken about 4 A.M., turn on his side and quietly turn on a light near the floor. He spent much time reading his Bible in this way.

His jewelry store prospered as he and his wife worked six days a week, 12-15 hours a day. He became known as the best "watch fixer" in the region. Beside his workbench, always spread with tiny watch parts, was *another* Bible! As he worked into the night on a broken clock, he would meditate on scripture portions. He learned how to remember the locations of passages by ingenious memory devices he created for himself.

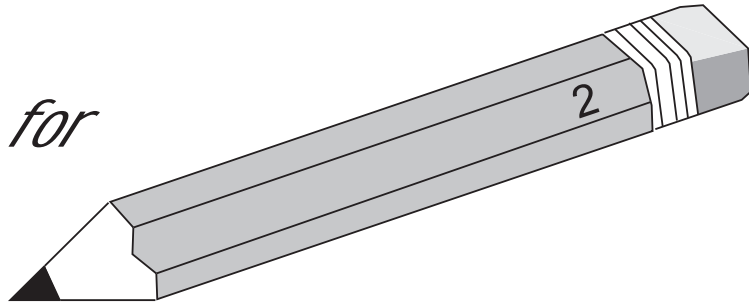
For him, the Bible was a *living* thing! This poorly educated watchman became a friend of preachers and Bible scholars, who frequented his workroom on a daily basis. Doctrinal discussions raged in the back of "Zimmie's" jewelry store as travelling evangelists and pastors met with the watchmaker.

H. A. Zimmerman was my grandfather. As a five year old boy, I learned to love scripture in his workroom. At age seven, he gave me my first Bible and began to teach me how to study it. I never had a seminary professor who knew as much about the Bible in a *practical* way as did this Godly jeweler. On Sundays, he drove to all the little "coal patches" in the countryside around Shamokin to teach the miners and their children the truths of the scriptures he had discovered.

He put all the truths he learned into his lifestyle. Literally hundreds of persons accepted Christ because of his loving, caring witness to them in his store.

***You, too, can understand your Bible.
All it takes is a love for its truths!***

*Suggestions for
marking
your Bible...*



1. Copy the outline in your Bible.
2. Write beside 2 Samuel 28:16-19 and 31:2-4:

KEY VERSES

3. Underline special passages referred to in the class discussions of Samuel, David, and Saul, etc.
4. Add any other notes from the explanations which you now wish to preserve in your Bible.

*Unit Fifteen***2 SAMUEL 6****with 1 CHRONICLES 13-16****2 SAMUEL 7 with 1 CHRONICLES 17****2 SAMUEL 8-12****with 1 CHRONICLES 18-20****2 SAMUEL 13-18****2 SAMUEL 19-24****with 1 CHRONICLES 21**

LIFE OF KING DAVID	
2 SAMUEL	1 CHRONICLES
Throne Emphasis	Temple Emphasis
No Genealogues	9 Chapters of Genealogies
Bathsheba: Key	No Mention of Bathsheba
David, A Man	David, God's Man
1-10 / 11-12 / 13-24	1-9 / 10-29

In order to help you correlate these sections of scripture, we are going to parallel portions of each book which cover the same events. As you study in this way, you will begin to see how the different emphases of the writers directed their choice of materials.

If you have *two* Bibles available, it might be helpful to open one of them to the Samuel passages and the other one to the Chronicles passages. Thus, all the materials can be quickly compared.

OUTLINE OF 2 SAMUEL 6 with 1 CHRONICLES 13-16:**2 SAMUEL 6**

David brings the ark to Zion—6:1-19
 David reproves Michael—6:20-23

1 CHRONICLES 13-16

David's desire to remove the ark—13:1-8
 Uzzah is smitten—13:9-14
 Hiram's kindness to David—14:1-2
 Children born to David in
 Jerusalem—14:3-7
 David's victories over the
 Philistines—14:8-17
 David brings the ark to Zion—15:1-29
 David's sacrifices and thanks—16:1-6
 David's Psalm of thanksgiving—16:7-36
 Levites appointed for the ark—16:37-43

OUTLINE OF 2 SAMUEL 7 with 1 CHRONICLES 17:**2 SAMUEL 7**

David plans to build a temple—7:1-3
 God's covenant with David—7:4-29

1 CHRONICLES 17

God's covenant with David—17:1-15
 David's prayer and
 thanksgiving—17:16-27

OUTLINE OF 2 SAMUEL 8-12 with 1 CHRONICLES 18-20:**2 SAMUEL 8-12**

David extends his kingdom—8:1-13
 David's officers—8:14-18
 David's kindness to Mephibosheth—
 9:1-13
 Defeat of Ammonites and Syrians—
 10:1-19
 David and Bathsheba—11:1-27
 Nathan rebukes David—12:1-12
 David's repentance and sorrow—
 12:13-25
 David captures Rabbah—12:26-31

1 CHRONICLES 18-20

David extends his kingdom—18:1-17
 David's messengers humiliated—19:1-5
 David defeats Ammon—19:6-15
 David defeats the Syrians—19:16-19
 Joab and David capture Rabbah—20:1-8

OUTLINE OF 2 SAMUEL 13-18:

Amnon's sin against Tamar—13:1-19
Absalom's revenge—13:20-33
Absalom's flight—13:34-39
Joab's scheme for Absalom's return—14:1-24
Absalom returns to David's court—14:25-33
Absalom revolts against David—15:1-12
David flees from Jerusalem—15:13-37
Ziba's deceit—16:1-4
Shimei curses David—16:5-14
Absalom enters Jerusalem—16:15-23
Absalom receives counsel—17:1-14
Hushai reports to David—17:15-22
Ahithophel commits suicide—17:23-29
Absalom and Israel defeated—18:1-8
Absalom murdered by Joab—18:9-33

OUTLINE OF 2 SAMUEL 19-24 with 1 CHRONICLES 21:**2 SAMUEL 19-24**

Joab causes the king to stop mourning—19:1-14
David returns to Jerusalem—19:15-43
Sheba revolts against David—

Sheba is slain—20:14-26
Seven sons of Saul hanged—21:1-14
Abishai rescues David from the Giant—21:15-22
David's song of deliverance—22:1-51
The last words of David:—23:1-7
David's mighty men—23:8-39
David numbers Israel and Judah—24:1-9
God punishes David—24:10-25

1 CHRONICLES 21

David numbers Israel and Judah—21:1-6
David chooses his punishment—21:7-17
David builds an altar—21:18-30
20:1-13

MAJOR PLACES IN ORDER

Jerusalem

MAJOR PEOPLE IN ORDER

David, Hiram, Mephibosheth, Bathsheba, Nathan, Joab, Amnon, Tamar, Absalom, Ziba, Shimei, Hushai, Ahithophel, Sheba, Abishai

AMOUNT OF TIME COVERED

Approximately 33 years (2 Samuel 5:5)

NOTES

2 Samuel 6:3—David did a right thing the wrong way. The ark should never have been transported with a cart. God desires us not only to have the right spirit, but to also do His will according to HIS plans, not our own.

7:10-16—Why do we see a prophecy of Christ in this passage? Compare this with Hebrews 1:5...

Nathan announces the term of an unconditional covenant with David. Therefore, this covenant must be fulfilled at some future date during the reign of Christ as King of Kings.

David's sin—read Psalm 51 for insights into him in relationship to this!

Chapter 13—David's weakness for giving in to his lust sets the scene for this sad situation! The tragedy of David's children and their problems is a reflection on him. His own weaknesses were duplicated in their characters.

STUDY: THE LAW OF DOUBLE REFERENCE

On page 25, we learned about “The Law of Recurrence.” Now we shall view another law in Bible study, called “*The Law of Double Reference*.” This is a passage that applies primarily to a person or event in the present, but used by the Holy Spirit at a later time to apply to the person of Christ or the activities of His kingdom.

The human writers probably did not have this two-fold sense in mind. Instead, the double reference was in the mind of the Holy Spirit as He dictated the passages. It is really important to understand this Law before we study the Psalms and the books of prophecy.

Example: 2 Samuel 7:11ff.

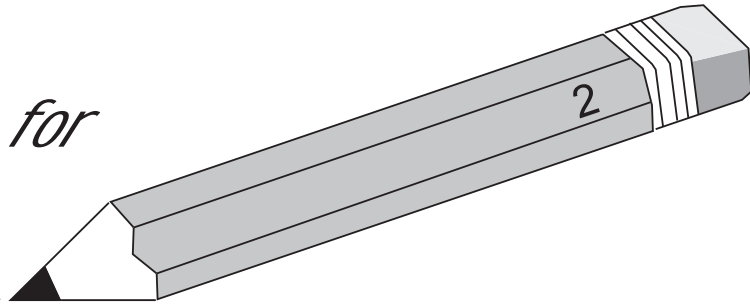
1. What new blessing is promised at the end of v. 11?
2. In v. 12, to whom did this promise apply?
3. But...note v. 13! This is speaking of CHRIST!
4. Now, look at v. 10: this speaks of a yet future event!
5. Look at v. 14: how does Hebrews 1:5 explain it does not refer to Solomon, but to Christ?

COMMENT ON HEBREWS 1:5...

The comment in 2 Samuel 7:14 is here explained as applying to God’s son, Jesus. Thus, these words are Messianic prophecies. Thus, while God tells David He will build him a house, He is not referring to a material building, such as David was considering, but a *kingdom*—one that would be set up by Christ, not by Solomon.

An alternate Hebrew rendering for v. 14 is: “*When iniquity is laid upon Him I will chasten Him with the rod of men.*” This refers to Christ’s substitutionary death!

*Suggestions for
marking
your Bible...*



1. Copy the outline in your Bible.
2. Write beside 2 Samuel 7:10:

**DAVIDIC COVENANT:
10-16**

3. Underline special passages referred to in the lecture.
4. Add any other notes from the explanations which you now wish to preserve in your Bible.

Unit Sixteen**1 KINGS 1-4 with 1 CHRONICLES****22-29****1 KINGS 5-8 with 2 CHRONICLES 1-7****1 KINGS 9-11 with 2 CHRONICLES 8-9****1 KINGS 12-16****with 2 CHRONICLES 10-17****OUTLINE OF 1 KINGS 1-4 with 1 CHRONICLES 22-29:****1 KINGS 1-4**

The last days of David—1:1-2:11

Abishag ministers to David—1:1-4

Adonijah usurps the throne—1:5-31

Solomon anointed king—1:32-40

Adonijah's reaction—1:41-53

David charges Solomon—2:1-9

The death of David—2:10-18

The beginning of the reign of

Solomon—2:19-4:34

He ascends the throne—2:12

He removes his enemies—2:13-3:2

He prays for wisdom—3:3-28

His staff and reign—4:1-34

1 CHRONICLES 22-29

David prepares materials

for the Temple—22:1-19

Preparations for operating

the Temple—23:1-27:34

The great convocation—28:1-8

The charge to Solomon—28:9-21

David challenges the

people—29:1-9

David prays—29:10-19

Solomon enthroned—29:20-25

The death of David—29:26-30

OUTLINE OF 1 KINGS 5-8 with 2 CHRONICLES 1-7:**1 KINGS 5-8**

Preparations for building the Temple—
5:1-18

The building of the Temple—6:1-38

The building of the Royal Palace—
7:1-12

The making of the Temple Vessels—
7:13-51

The dedication of the Temple— 8:1-66

2 CHRONICLES 1-7

Solomon's kingdom established—
1:1-2:18

The erection and dedication of
the Temple—3:1-7:22

OUTLINE OF 1 KINGS 9-11 with 2 CHRONICLES 8-9:**1 KINGS 9-11**

God's covenant with Solomon—9:1-9

Solomon's activity and fame—9:10-10:29

Solomon's fall and demise—11:1-43

2 CHRONICLES 8-9

Solomon's accomplishments—

8:1-18

The praise heaped upon Solomon—
9:1-31

OUTLINE OF 1 KINGS 12-16 with 2 CHRONICLES 10-17:**1 KINGS 12-16**

Solomon's successor—12:1-20

Rehoboam made king—12:1

Revolt of the 10 tribes—12:2-19

Jeroboam made king in Israel—12:20

The command for Peace—12:21-25

Jeroboam's reign over Israel—

12:26-14:20

Rehoboam's reign over Judah:—

14:21-31

Abijah's reign over Judah—15:1-8

Asa's reign over Judah—15:9-24

Nadab's reign over Israel—15:25-32

Baasha's reign over Israel—15:33-16:7

Elah's reign over Israel—16:8-14

Zimri's reign over Israel—16:15-20

Omri's reign over Israel—16:21-28

Ahab's accession to the throne—16:29-34

2 CHRONICLES 10-17

Apostasy of the Northern tribes—

10:1-11:23

Apostasy and repentance of

Rehoboam—12:1-16

Abijah and Asa's

reigns—13:1-16:14

Jehoshaphat succeeds Asa—17:1-5

Revival under Jehoshaphat—17:6-9

Jehoshaphat's power increased—

17:10-19

MAJOR PLACES IN ORDER

Jerusalem, Shechem

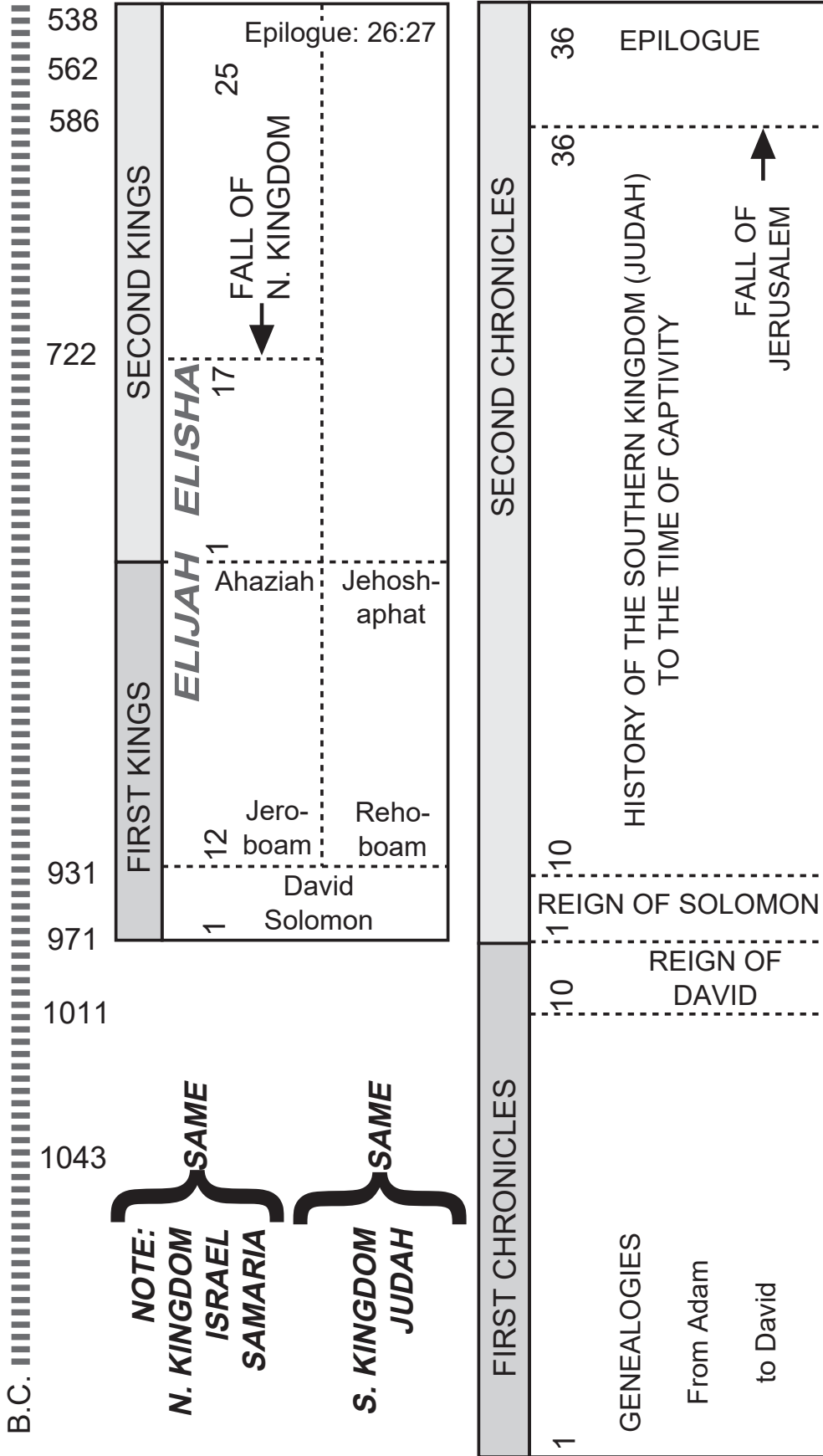
MAJOR PEOPLE IN ORDER

David, Solomon, Rehoboam, Jeroboam, Jehoshaphat

AMOUNT OF TIME COVERED

Approximately 90 years

THE RELATIONSHIP BETWEEN KINGS AND CHRONICLES

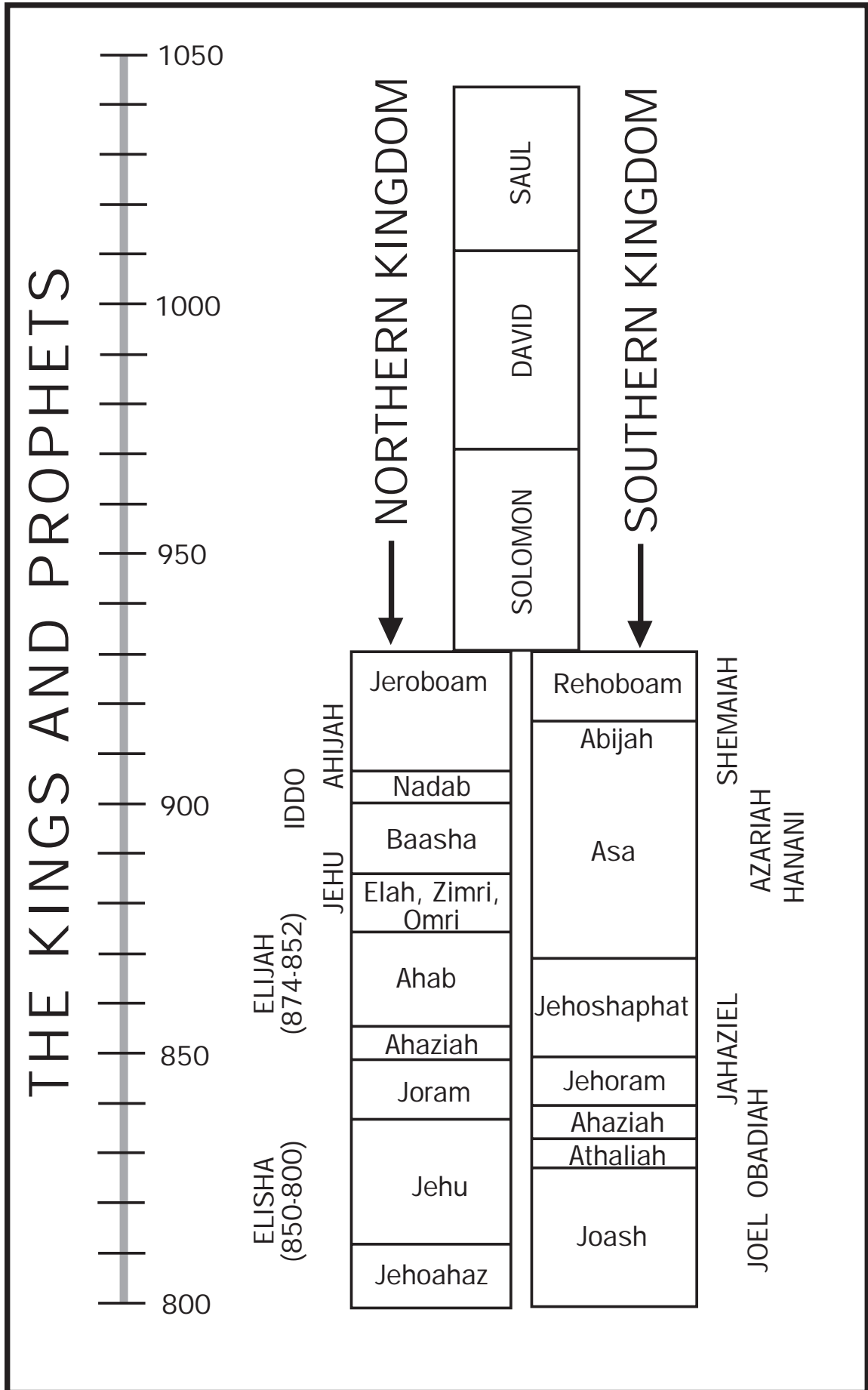


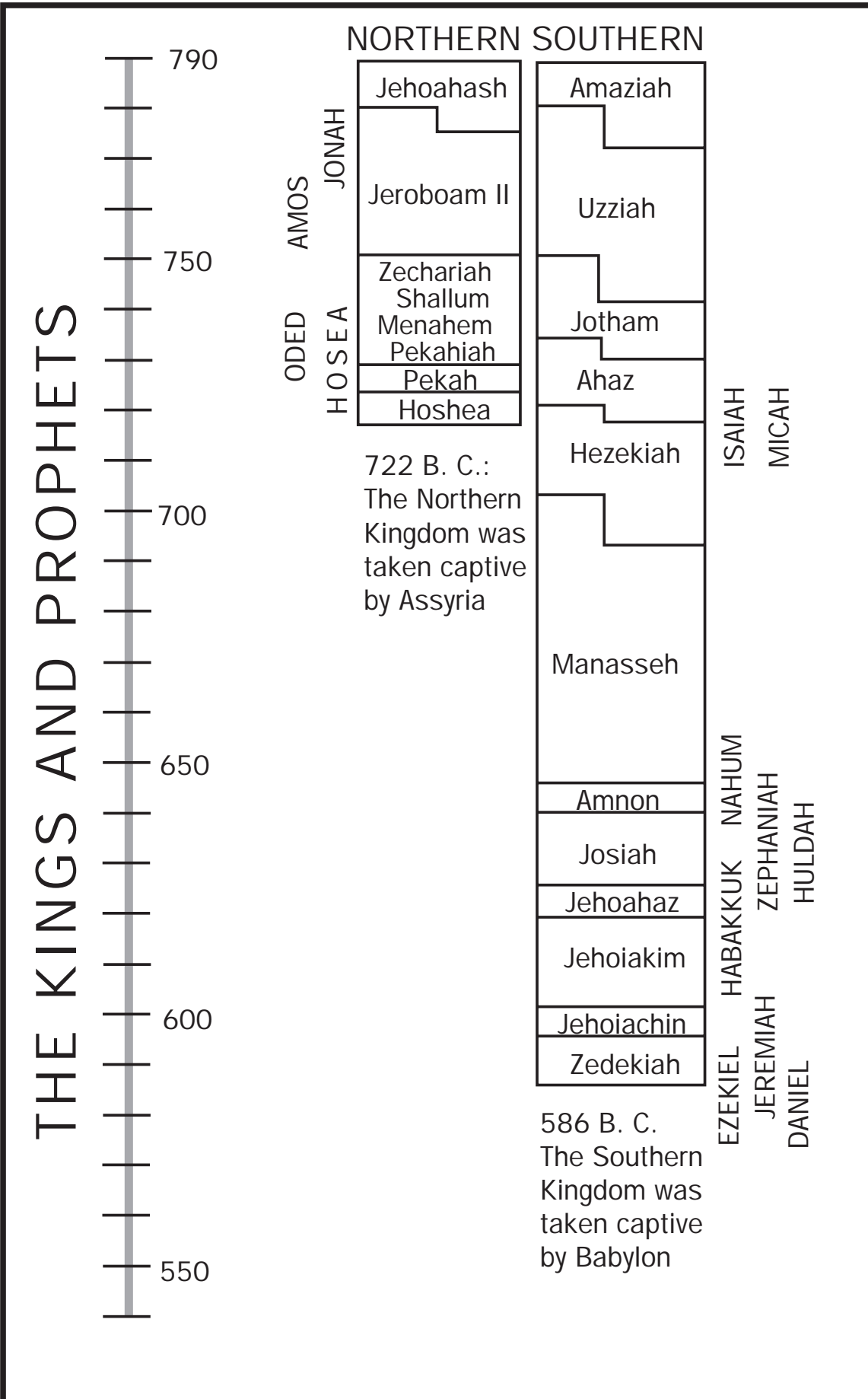
AN OVERVIEW OF 2 CHRONICLES

SOLOMON		THE KINGS OF JUDAH FOLLOWING HIM	
← Chapters 1-10 → ↑		Chapter 12	Chapter 36:17
Inauguration	Solomon's Temple	Solomon's Glory	The Exile of Judah
The Kingdom Divided: "Northern" & "Southern"		"Northern" = "Israel" "Southern" = "Judah"	Temple Destroyed 36:22: Order to rebuild it
These ten chapters focus on the construction of the Temple...		These chapters focus on the decline of the Temple under kings who are not in touch with Jehovah...	

KINGS OF JUDAH					
NAME OF KING	AGE BEGAN REIGN	YEARS OF REIGN	CHARACTER	RELATION WITH ISRAEL	SCRIPTURE REFERENCE
Rehoboam	41	17	Bad	War	1 Ki 12:1-14:31 2 Ch 10:1-12:16
Abijah	n.a.	3	Bad	War	1 Ki 15:1-8 2 Ch 13:1-22
Asa	n.a.	41	Good	War	1 Ki 15:9-24 2 Ch 14:1-16:14
Jehoshaphat	35	25	Good	Peace	1 Ki 22:41-50 2 Ch 17:1-20:37
Jehoram	32	8	Bad	Peace	2 Ki 8:16-24 2Ch 21:1-20
Ahaziah	22	1	Bad	Alliance	2 Ki 8:25f, 9:27f 2 Ch 22:1-9
Athaliah (Queen)	n.a.	6	Bad	Peace	2 Ki 8:18f, 11:1f 2 Ch 22:1-23:21
Joash	7	40	Good	Peace	2 Ki 11:1-12:21 2 Ch 22:10-24:27
Amaziah	25	29	Good	War	2 Ki 14:1-14 2 Ch 25:1-28
Uzziah	16	52	Good	Peace	2 Ki 15:1-7 2 Ch 26:1-23
Jotham	25	16	Good	War	2 Ki 15:32-38 2 Ch 27:1-9
Ahaz	20	16	Bad	War	2 Ki 16:1-20 2 Ch 28:1-27
Hezekiah	25	29	Good		2 Ki 18:1-20:21 2 Ch 29:1-32:33
Manasseh	12	55	Bad		2 Ki 21:1-18 2 Ch 33:1-20
Amnon	22	2	Bad		2 Ki 21:19-23 2 Ch 33:21-25
Josiah	8	31	Good		2 Ki 22:1-23:30 2 Ch 34:1-36:27
Jehoahaz	23	3 mo.	Bad		2 Ki 23:31-33 2 Ch 36:1-4
Jehoiakim	25	11	Bad		2 Ki 23:34-24:5 2 Ch 36:8-10
Jehoiachin	18	3 mo.	Bad		2Ki 24:6-16 2Ch 36:8-10
Zedekiah	21	11	Bad		2 Ki 24:17-25:7 2 Ch 36:11-21

KINGS OF ISRAEL					
NAME OF KING	YEARS OF REIGN	CHARACTER	DETHRONED BY . . .	RELATION WITH JUDAH	SCRIPTURE REFERENCE
Jeroboam	22	Bad		War	1 Ki 11:26-14:20 2 Ch 9:29-13:22
Nadab	2	Bad	Baasha	War	1 Ki 15:25-28
Baasha	24	Bad		War	1 Ki 15:27-16:7 2 Ch 6:1-6
Elah	2	Drunkard	Zimri	War	1 Ki 16:8-10
Zimri	7 days	Murderer	Omri	War	1 Ki 16:10-20
Omri	12	Very Bad		War	1 Ki 16:16-27
Ahab	22	Horrible		Alliance	1 Ki 16:28-27:40 2 Ch 18:1-34
Ahaziah	2	Bad		Peace	1 Ki 22:40, 51-53 2 Ki 1:1-17
Joram	12	Bad	Jehu	Alliance	2 Ki 3:1ff, 9:14ff 2 Ch 22:5-7
Jehu	28	Bad		War	2 Ki 9:1-10:36 2 Ch 22:7-12
Jehoahaz	17	Bad		Peace	2 Ki 13:1-9
Jehoash	16	Bad		War	2 Ki 13:10, 14:8ff 2 Ch 25:17-24
Jeroboam II	41	Bad		Peace	2 Ki 14:23-29
Zechariah	6 mo.	Bad	Shallum	Peace	2 Ki 15:8-12
Shallum	1 mo.	Bad	Menahem	Peace	2 Ki 15:13-15
Menahem	10	Bad		Peace	2 Ki 15:16-22
Pekahiah	2	Bad	Pekah	Peace	2 Ki 15:23-26
Pekah	20	Bad	Hoshea	War	2 Ki 15:27-31 2 Ch 28:5-8
Hosheah	9	Bad		Peace	2 Ki 17:1-41
In 722 B.C., the Northern Kingdom fell...					





HERE'S WHERE YOUR ZONDERVAN PICTORIAL BIBLE ENCYCLOPEDIA CAN BE MOST USEFUL!

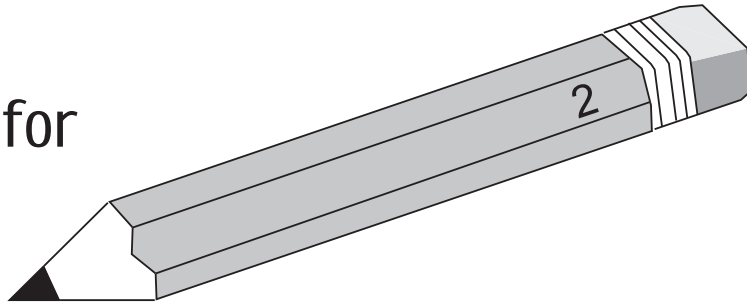
Look up the articles about "Judah" and "Israel." Browse through the various articles on these Kings. Read about the prophets. Spend a little time digesting the history of this period. Those who will spend 5 or 6 hours just absorbing the basics for this period in the history of Israel will find many lessons to be learned!

In particular, research the religions of that day. Learn more about Baal worship, with its infanticide, vile immorality, and evil practices. Recognize how shocking the conduct of the bad kings really was!

Then, marvel at the patience of God with sinning people. You will find yourself saying, "If I had been God, I would have utterly destroyed Israel!" ...But you are not God, and He is astonishingly willing to wait for rebellious men to come to Him. That's the only reason Israel was treated as kindly as it was. Being sent into captivity was the least of all the judgments God could have bestowed on them!

Occasionally, you'll hear some half-enlightened soul saying that the "God of the Old Testament" lacked love and compassion—and that in the "evolution" of the Bible, the "God of the New Testament" has significantly changed. DON'T YOU BELIEVE IT! And, to document this, spend time in understanding Israel during this period of their wicked kings.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Using the charts in this lesson, find the passages where the history of each king of Israel and Judah appears. In the margins, write two things about each king: which Kingdom they ruled, and whether their character was good or bad.

EXAMPLE:

ABIJAH=JUDAH (BAD!)

3. Underline special passages you read in your research which you want to remember.
4. Add any other notes from the explanations which you now wish to preserve in your Bible.

Unit Seventeen

1 KINGS 17-19

1 KINGS 20-22

with 2 CHRONICLES 18-20

2 KINGS 1-5

2 KINGS 6-8

with 2 CHRONICLES 21-22

OUTLINE OF 1 KINGS 17-19

Elijah predicts drought—17:1

Elijah fed by ravens—17:2-7

Elijah and widow of Zarephath—17:8-16

Elijah raises the widow's son—17:17-24

Elijah returns to Ahab—18:1-14

The contest on Mt. Carmel—18:20-40

Elijah prays for rain—18:41-46

Elijah flees from Jezebel—19:1-7

Elijah flees to Horeb—19:8-18

The call of Elisha—19:19-21

OUTLINE OF 1 KINGS 20-22 with 2 CHRONICLES 18-20

1 KINGS 20-22

Ben-Hadad besieges Samaria—
20:1-12

Ahab defeats the Syrians—20:13-30

Ahab spares the life of
Ben-Hadad—20:31-34

The prophet scolds Ahab—20:35-43

Ahab denied Naboth's vineyard—
21:1-4Jezebel plots Naboth's death—
21:5-16Elijah pronounces Ahab's doom—
21:17-26

Ahab repents—21:27-29

Ahab seduced by false prophets—
22:1-28

The Death of Ahab—22:29-40

Reign of Jehoshaphat—22:41-50

Ahaziah's reign over Israel—
22:51-53

2 CHRONICLES 18-20

Jehoshaphat's alliance with Ahab—
18:1-3

Ahab's false prophets—18:4-11

Micaiah's true prophecy—18:12-27

Defeat of Jehoshaphat and death of
Ahab—18:28-34

Jehu rebukes Jehoshaphat—19:1-3

Jehoshaphat's additional reforms—
19:4-11

Moab invades Judah—20:1-2

Jehoshaphat prays for deliverance—
20:3-12Jehaziel promises a great deliverance—
20:13-19

Invading armies die—20:20-25

Triumphant return to Jerusalem—
20:26-30Jehoshaphat reigns over Judah—
20:31-37

OUTLINE OF 2 KINGS 1-5

Ahaziah of Israel—1:1-18

Elijah translated—2:1-11

Elijah's spirit rests upon Elisha—2:12-18

Elisha heals the poisoned waters—2:19-22

The cursing of the children—2:23-25

Joram reigns over Israel—3:1-3

Elisha predicts victory over Moab—3:4-20

Moab defeated—3:21-27

The widow's oil—4:1-7

Elisha and the Shunamite woman—4:8-37

Elisha's miracles for the prophets—4:38-44

Naaman's leprosy cured—5:1-14

Elisha declines Naaman's gifts—5:15-19

The sin and punishment of Elisha's servant—5:20-27

OUTLINE OF 2 KINGS 6-8 with 2 CHRONICLES 21-22

2 KINGS 6-8

The axe head floats—6:1-7

Elisha and the Syrians—6:8-23

The siege of Samaria—6:24-29

Ben-Hadad seeks Elisha's life—
6:30-33

Elisha's prophecy—7:1-4

Flight of Syrians—7:5-15

Elisha's prophecy fulfilled—7:16-20

The Shunamite's land restored—
8:1-6

Hazael becomes King of Syria—
8:7-15

Jehoram reigns over Judah—8:16-24

Ahaziah reigns over Judah—8:25-29

2 CHRONICLES 21-22

Jehoram reigns over Judah—21:1-7

Edom, Libnah revolt—21:8-10

Elijah prophesies against Jehoram—
21:11-15

Philistines and Arabians invade Judah—
21:16-17

Jehoram's illness and death—
21:18-20

Ahaziah's wicked reign over Judah—
22:1-6

Jehu kills Ahaziah—22:7-9

Athaliah usurps the throne—22:10-12

MAJOR PLACES IN ORDER

Israel and Judah

MAJOR PEOPLE IN ORDER

Elijah, Elisha, Ahab, Jehoshaphat, Ahaziah, Jehoram

AMOUNT OF TIME COVERED

Approximately 33 years (874 to 841 B.C.)

NOTES

THE KINGS OF JUDAH

- Protected by their geographical position.
- Prosperity of country gained through control of the trade routes to Egypt and the Red Sea.
- The nation's capitol, Jerusalem, was beseiged by the Assyrians in 701 B.C., and by the Babylonians in 597 and 586 B.C.
- Finally, Nebuchadnezzar destroyed all of Jerusalem and ended the monarchy.
- All the Kings followed the line of David.

THE KINGS OF ISRAEL

- NOT protected by their geographical position.
- Forced to develop an efficient standing army and enough chariots to defend themselves against all too frequent attacks.
- Ahab of Israel provided 2,000 chariots in a battle held in 853 B. C.!
- Unstable government; army officers caused many internal revolutions.

THE LIFE AND MINISTRY OF ELIJAH

- Remember Elijah's ministry was in ISRAEL, not JUDAH! He had a difficult assignment...
- God sent him to oppose, by word and action, both Baal worship and those who engaged in it.
- See 1 Kings 17:1—Elijah tells wicked Ahab pointedly that the King does not have his allegiance: God has it!
- Note verse 2—God tells him to leave Israel! Imagine...a nation without a prophet and only a wicked king.
- Note how he is cared for by God, using ravens.
- Meanwhile, in his absence judgment becomes more intense than before...
- 17:7—Read the wonderful story of the Widow at Zarephath...
- 18:16—Read the thrilling story of Elijah on Mt. Carmel...

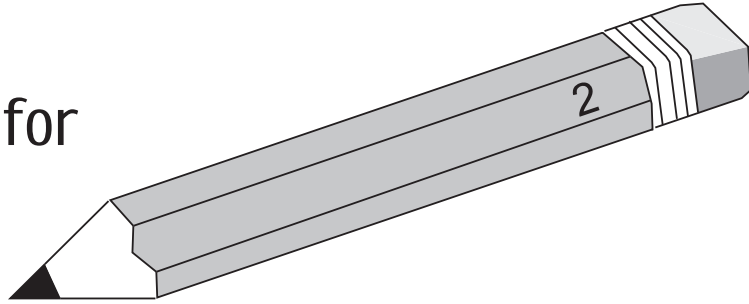
2 KINGS 2: THE TRANSFER OF THE PROPHET'S MANTLE TO ELISHA—THE CONTINUANCE OF GOD'S ACTS

(Add comments from explanation...)

THE LIFE AND MINISTRY OF ELISHA

(Add comments from explanation...)

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside 2 Kings 4:1:
GOD'S WAY OF MAKING OUR RESOURCES ENOUGH!
3. Write beside 2 Kings 4:23:
FAITH IS THE VICTORY!
4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Eighteen

2 KINGS 9-13

with 2 CHRONICLES 23-24

2 KINGS 14-17

with 2 CHRONICLES 25-28

2 KINGS 18-20

with 2 CHRONICLES 29-32

2 KINGS 21-23

with 2 CHRONICLES 33-35

2 KINGS 24-25

with 2 CHRONICLES 36

OUTLINE OF 2 KINGS 9-13 with 2 CHRONICLES 23-24

2 KINGS 9-13

Jehu anointed King over Israel—9:1-13
 Jehu kills Joram, King of
 Israel—9:14-26

Jehu kills Ahaziah,
 King of Judah—9:27-29
 Jezebel's Death—9:30-37
 Jehu destroys the House of Ahab—
 10:1-17

Jehu slays the Baal worshipers—
 10:18-31

Jehu's death—10:32-36

Athaliah kills her grand-children
 to get the throne—11:1

Joash is saved—11:2-11

Joash made king (age 7)—11:12-15

Athaliah killed—11:16-21

Jehoash reigns over Judah—12:1-21

Jehoahaz reigns over Israel—13:1-9

Jehoash reigns over Israel—13:10-13

Elisha's final prophecy
 and death—13:14-25

2 CHRONICLES 23-24

Joash becomes King over Judah—
 23:1-11

Athaliah is slain—23:12-15

Revival under Jehoiada—23:16-21

Joash reigns in Judah—24:1-3

Joash repairs the Temple— 24:4-14

Jehoiada the good priest dies—
 24:15-16

Joash turns to idolatry—24:17-22

Syrians invade and defeat Judah—
 24:23-27

OUTLINE OF 2 KINGS 14-17 with 2 CHRONICLES 25-28

2 KINGS 14-17

Amaziah reigns over Judah—14:1-22
 Jeroboam reigns over Israel—14:23-29
 Azariah reigns over Judah—15:1-7
 Zechariah reigns over Israel—15:8-12
 Shallum reigns over Israel—15:13-16
 Menahem reigns over Israel—15:17-22
 Pekahiah reigns over Israel—15:23-26
 Pekah reigns over Israel—15:27-31
 Jotham reigns over Judah—15:32-38
 Ahaz reigns over Judah—16:1-18
 Hezekiah reigns over Judah—16:19-20
 Hoshea reigns over Israel—17:1-4
 THE FALL OF SAMARIA AND THE
 CAPTIVITY OF ISRAEL—17:5-23
 Samaria repopulated—17:24-41

2 CHRONICLES 25-28

Amaziah reigns over Judah—25:1-4
 Amaziah defeats Edom—25:5-16
 War between Israel and Judah—
 25:17-28
 Uzziah succeeds Amaziah—26:1-5
 Uzziah prospers in war—26:6-15
 Uzziah usurps the priest's office;
 his punishment—26:16-23
 Jotham reigns over Judah—27:1-9
 Ahaz reigns over Judah—28:1-4
 War between Ahaz and Pekah—
 28:5-15
 Edomites and Philistines invade
 Judah—28:16-26
 Ahaz' death—28:27

OUTLINE OF 2 KINGS 18-20 with 2 CHRONICLES 29-32

2 KINGS 18-20

Hezekiah reigns over Judah—18:1-12
 Sennacherib invades Judah—18:13-37
 Sennacherib's letter to Hezekiah—
 19:8-13
 Hezekiah's prayer—19:14-19
 Isaiah's prophecy and Judah's
 deliverance—19:20-37
 Passover celebrated—30:15-27
 Hezekiah's sickness and
 recovery—20:1-11
 Hezekiah receive envoys
 from Babylon—20:12-19

2 CHRONICLES 29-32

Hezekiah reigns over Judah—29:1-2
 Hezekiah's message to
 Isaiah—19:1-7
 Revival under Hezekiah—29:3-19
 Temple worship restored—29:20-36
 Preparation for the Passover—
 30:1-14
 The idols destroyed—31:1
 Hezekiah's provision for priests
 and Levites—31:2-21
 Sennacherib invades Judah—32:1-19
 God delivers Hezekiah—32:20-23
 Hezekiah's illness and recovery—
 32:24-26
 Hezekiah receives envoys from
 Babylon—32:27-31
 Hezekiah dies—32:32-33

OUTLINE OF 2 KINGS 21-23 with 2 CHRONICLES 33-35

2 KINGS 21-23

Manasseh reigns over Judah—
21:1-18
Amon reigns over Judah—21:19-26
Josiah reigns over Judah—22:1-7
The Book of the Law found—22:8-14
Huldah's prophecy—22:15-20
Josiah's covenant—23:1-3
Josiah's reforms—23:4-20
The Passover restored—23:21-23
The Lord's anger against
Judah—23:24-27
Josiah's death—23:28-30
Jehoahaz reigns over
Judah—23:31-35
Jehoiakim reigns over Judah—
23:36-37

2 CHRONICLES 33-35

Manasseh reigns over Judah—
33:1-10
Manasseh's captivity and restoration—
33:11-20
Amon reigns over Judah—33:21-25
Josiah reigns over Judah—34:1-2
Josiah's reforms—34:3-7
Josiah repairs the Temple—34:8-13
The Book of the Law discovered—
34:14-2
Huldah's prophecy—34:22-28
Josiah's covenant—34:29-33
Josiah keeps the Passover - 35:1-19
The death of Josiah—35:20-27

OUTLINE OF 2 KINGS 24-25 with 2 CHRONICLES 36

2 KINGS 24-25

Jehoiakim ruled by
Nebuchadnezzar—24:1-7
Jehoiachin taken captive
to Babylon—24:8-17
Zedekiah reigns over Judah—
24:18-20
Jerusalem falls—25:1-7
THE FALL OF JUDAH; CAPTIVITY IN
BABYLON—25:8-21
Remnant flees to Egypt—25:22-26
Jehoiachin restored—25:27-30

2 CHRONICLES 36

The reign and dethronement of
Jehoahaz—36:1-4
Jehoiakim reigns over
Judah— 36:5-8
Jehoiachin taken captive to
Babylon—36:9-10
Zedekiah reigns over Judah—
36:11-16
THE CAPTIVITY OF JUDAH—36:17-21
Decree of Cyrus to build the Temple—
36:22-23

MAJOR PLACES IN ORDER

Israel and Judah, Assyria and Babylon

MAJOR PEOPLE IN ORDER

Kings of Israel and Judah, from Jehu and Joash to the Captivity; their captors

AMOUNT OF TIME COVERED

Approximately 303 years (841 to 538 B.C.)

NOTES

The theme of this section is the rapid and fearful corruption of God's chosen people. The story alternates between Judah and Israel, and both sections of the nation sink deeper and ever deeper into sin and decay.

The story of Jehu is one of personal failure. He turned himself against Baalism, and broke it with shocking activity. Yet, while an instrument in God's hand, he was a proud spirit. In his private life he was corrupt. He is a reminder that one can be an instrument in the hand of God and yet never be in fellowship with Him.

Athaliah is the lowest of all! She murders her own grandchildren and reigns over Judah for 6 years.

Jehosheba, the daughter of Athaliah, nursed and cared for Joash for 6 years, as he was hidden away in the Temple.

Jehoiada, the high priest, arranged the death of Athaliah and the crowning of Joash.

Joash, in cowardice, buys off Hazael when invaded by giving him all the vessels and treasures of the house of God.

Note that when Jehoash visits Elisha, he addressed him with the exact words Elisha had used with Elijah at the moment he was taken up in God's chariot: "My father, my father, the chariots of Israel and the horsemen thereof!" The king realized the true strength of the nation was not in its military equipment, but in being in the will of God. Yet in this interview, we see the weakness of the king. He lacked that passion and consecration which were necessary to the full accomplishment of his purpose.

Amaziah is another picture of limits in loyalty to Jehovah!

In Israel, Jeroboam II was evil before God, a man of war. Yet, he was used to restore some of the land of Israel that had been lost. Note that Jonah, the son of Amittai, influenced this. This is the same Jonah that went to Ninevah.

Azariah in 2 Kings 15 is the same man who will be called Uzziah in the book of Isaiah. In the main, he tried to obey God, but the people continued in sin. He was smitten with leprosy.

In Israel, at the end one king succeeded another through murder. Zechariah was murdered by Shallum, who one month later, was murdered by Menahem, who reigned evilly for 10 years. During this time the Assyrians invaded the land. Menahem bought them off. He was followed by Pekahiah, his son. After 2 years, he was murdered by Pekah. He occupied the throne for 20 years, during which the Assyrians (under Tiglath-Pileser) invaded. He carried away a section of the people into captivity. Finally, Pekah was murdered by Hoshea.

In Judah, things were also decayed. Ahaz, who was challenged by Isaiah the prophet, was a depraved man. He sought help from the Assyrians, and placed his neck in their yoke. Then he set up a heathen altar in the actual courts of the Temple! Both Isaiah and Micah were delivering the word of God during this time.

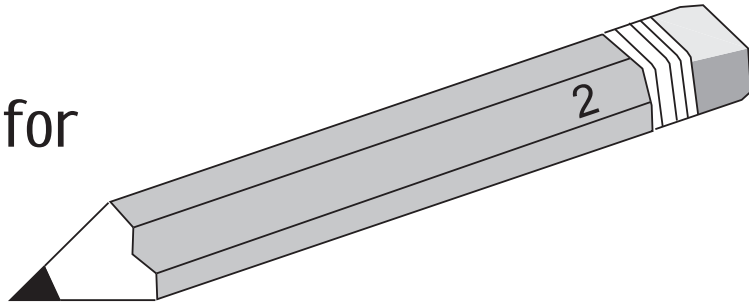
Note in 2 Kings 17:7-12 how the writer declares exactly why the people were taken away into captivity:

- Disobedience to Jehovah
- Conformity to the nations around them
- Secret practice of abominations
- Public idolatry

Where did Hezekiah get any spiritual guidance? He was the son of depraved Ahaz! The answer is in a prophet's influence. All his life he was under the influence of Isaiah. The people had made a fetish out of the serpent of brass that Moses had used in the wilderness. Hezekiah called it Nehushtan, "a piece of brass," and broke it in pieces.

It was in the sixth year of his reign in Judah that Israel was carried off into captivity. Yet, before Sennacherib, Hezekiah showed a weakness. Again, later in life, he showed his weakness during the Babylonian's visit, when he showed them all the treasures of his house. Isaiah rebuked him, saying they would eventually carry it all away.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside 2 Kings 19:31:

MENTION OF THE "REMNANT"
IMPORTANT IN PROPHECY.

3. Write beside 2 Chronicles 28:3:

THE VALLEY OF HINNOM
PLACE WHERE PARENTS OFFERED CHILDREN AS
SACRIFICES TO IDOL MOLECH. IN N.T., "GEHENNA"
(HELL) IS THE GREEK WORD FOR THIS VALLEY.

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Nineteen

EZRA—NEHEMIAH—ESTHER

OUTLINE OF EZRA

I. THE EARLY RETURN OF THE JEWISH EXILES—1:1-2:70

The royal decree of Cyrus—1:1-4

Reactions to the decree—1:5-11

The return of the first wave of exiles—2:1-70

II. THE REINSTATEMENT OF THE WORSHIP OF JEHOVAH—
3:1-6:22

Renewal of the Altar of Burnt Offerings—3:1-3

Observance of the Feast of Tabernacles—3:4-7

Rebuilding of the Temple—3:8-13

Conflict over rebuilding—4:1-5

Continued opposition—4:6-24

Haggai and Zechariah, the prophets, inspire the resuming
of rebuilding—5:1-17

Darius searches for Cyrus' Edict—6:1-12

Darius' Decree implemented—6:13-16

The Dedication of the Temple—6:17-22

III. EZRA'S LEADERSHIP AND THE RETURN OF THE EXILES
7:1-10:44

Ezra's activities under Artaxerxes—7:1-10

Artaxerxes' assignment to restore the Temple—7:11-26

The blessing of Ezra—7:27-28

Record of those returning with Ezra—8:1-14

Jewish Chiefs convened at Ahava—8:15-36

Ezra's lament over intermarriage by the exiles—9:1-4

Ezra's deep intercession—9:5-15

Ezra gives the way for reform—10:1-17

The naming of priests guilty of intermarriage—10:18-44

MAJOR PLACES IN ORDER

Persia, Jerusalem

MAJOR PEOPLE IN ORDER

Cyrus, Zerubbabel and Jeshua, Haggai and Zechariah, Darius, Ezra, Artaxerxes

AMOUNT OF TIME COVERED

Approximately 86 years (541 to 455 B.C.)

OUTLINE OF NEHEMIAH

I. THE REBUILDING OF THE WALLS OF JERUSALEM—

1:1-7:73

The arrival of Nehemiah in Jerusalem—1:1-2:20

Eliashib the High Priest as leader in the

restoration of Jerusalem's walls—3:1-6:19

The responsibility of Hanani—7:1-73

II. THE ACTIVITIES OF EZRA AND NEHEMIAH

SUMMARIZED—8:1-13:31

Renewal of the Covenant—8:1-10:39

Listing of Jerusalem dwellers—11:1-36

Identification of the Priests and Levites—12:1-26

Dedication of the Walls—12:27-43

Priests, Levites, Singers, Porters, and their method of support—12:44-47

Exclusivism: the prohibition of Ammonites and Moabites—13:1-5

The second return of Nehemiah—13:6-31

MAJOR PLACES IN ORDER

Persia, Jerusalem

MAJOR PEOPLE IN ORDER

Nehemiah, Artaxerxes, Eliashib, Hanani, Ezra

AMOUNT OF TIME COVERED

Approximately 15 years (445 to 430 B.C.)

OUTLINE OF ESTHER

I. ESTHER CHOSEN QUEEN—1:1-2:18

The feasts of King Ahasuerus (Xerxes) in Shushan -
1:1-9

Queen Vashti deposed—1:10-22

Vashti's successor sought—2:1-14

Esther becomes queen—2:15-18

II. ESTHER'S DELIVERANCE OF THE JEWS—2:19-7:10

Mordecai sits in the King's gate—2:19-20

Mordecai saves the King's life—2:21-23

Haman conspires against the Jews—3:1-15

Jews mourn; Esther hears of conspiracy—4:1-9

Esther asked by Mordecai to risk her life
for her people—4:10-17

Esther's courage; her request—5:1-14

The king's insomnia—6:1-3

Haman forced to honor Mordecai—6:4-14

Esther pleads for herself and her people—7:1-6

Haman hanged on his own gallows—7:7-10

III. THE JEW'S REVENGE UPON THEIR ENEMIES— 8:1-10:3

Haman's conspiracy defeated—8:1-14

Mordecai exalted; Jews rejoice—8:15-17

Jews destroy their enemies; they rest and are glad—
9:1-19

The Feast of Purim instituted—9:20-32

Mordecai's further advancement—10:1-3

MAJOR PLACES IN ORDER

The Persian palace of Shushan

MAJOR PEOPLE IN ORDER

Ahasuerus, Vashti, Mordecai, Esther, Haman

AMOUNT OF TIME COVERED

Approximately 1 year (485 B.C.)

NOTES

Ezra, Nehemiah and Esther conclude the historical books of the Old Testament. Both Ezra and Nehemiah tell about the events which occur in Israel at the end of the Captivity. Ezra and Nehemiah relate to events concerning JUDAH, not ISRAEL. Connect these stories, then, to 2 Chronicles 36:6: this was the first deportation of Judah (597 B.C.); the final deportation is in 36:15-21.

In 538 B.C., Cyrus permitted the Jews to return to the ruins of Jerusalem.

Ezra emphasizes the rebuilding of the Temple; Nehemiah, the rebuilding of the wall of Jerusalem. Both books contain lengthy genealogies, designed to establish the priesthood as descended from Aaron.

There is a gap of about 50 years between Ezra 6 and 7. Thus, the people who lived in the first half of the book have died by the time Ezra began his ministry in Jerusalem. Esther's story fits into this 50 year gap. Ezra was a priest; Nehemiah was not. They were contemporaries. Be sure to fit Haggai and Zechariah into this period (see Ezra 5).

MORE THAN YOU EVER WANTED TO KNOW ABOUT THE ASSYRIAN, CHALDEAN, AND BABYLON EMPIRES...

It is confusing to tie the captivities of Israel and Judah into the contemporary scene if you do not know something about the huge world powers which surrounded this little nation.

THE ASSYRIAN EMPIRE

The original center of Assyrian power began in 3000 B.C. in Asshur, located 60 miles south of Nineveh on the west bank of the Tigris River. Assyria was founded by colonists from Babylonia.

Tiglath-Pileser (1115 B.C.) made it a great nation. Assyria dominated everything in the region! It declined during the period of David and Solomon (1010-931 B.C.). Otherwise, their Jewish empire would not have been permitted.

The mighty Assyrian Empire lasted from 885-612 B.C. Its capital was Nineveh. (See the book of Nahum.)

A SUMMARY OF THE KINGS OF THAT EMPIRE:

Ashurnasirpal II (885-860). Powerful fighter; extended Assyria to the Mediterranean.

Shalmaneser III (859-824). First Assyrian king to clash with Israel. Ahab fought against him with Benhadad (853). Jehu paid tribute to him.

Shamsi-Adad V (824-815), Adadnirari III (808-783), and several weak emperors through 747, enabled Uzziah of Judah and Jeroboam II of Israel to rule without threat.

Shalmaneser IV (781-772) allowed Jeroboam III to expand the border of Israel while he concentrated on Damascus.

Asshur-Dan III (771-746) suffered a painful defeat in battle, marked by an ominous eclipse in 763 B.C.

Tiglath-Pileser III (745-727), "Pul," carried northern Israel into exile in 734 B.C.

Shalmaneser V (726-722) besieged Samaria.

Sargon II (722-705) conquered Samaria in 722.

Sennacherib (705-681) was a great conqueror, but failed to take Jerusalem.

Esarhaddon (681-668) rebuilt Babylon and conquered Egypt.

Ashurbanipal (669-626), called Asnapper (see Ezra 4:10), was the last great emperor.

The period 626-607 witnessed the disintegration and fall of this cruel empire.

THE CHALDEAN EMPIRE

OLD BABYLONIAN PERIOD (1830-1550). Babel dates from prehistoric times, but did not become the capital of a great empire until this time. Hammurabi (1728-1686) created the first dynasty of Babylon, and lifted it to the height of power. Babylon and Assyria struggled for supremacy until Assyria finally subdued them. This conflict between them lasted from 885-626.

THE CHALDEAN EMPIRE (605-539). This "Neo-Babylonian Empire" was ended when Judah was sent into captivity.

Here is a summary of the Kings of that Empire:

Nabopolassar (625-605), governor of Babylon, threw off the Assyrian yoke and destroyed Nineveh, 612 B.C. He was the father of Nebuchadnezzar II.

Nebuchadnezzar II (605-562). His first deportation of Judah (Daniel 1:2) came in 605 B.C., the second in 597, and the third in 586, when he destroyed Jerusalem. He besieged Tyre (585-573) and also invaded and desolated Moab, Ammon, Edom and Lebanon. He invaded Egypt in 572 and 568 B.C., and died in 562. He was one of the most autocratic and powerful rulers of the ancient world. His capital city of Babylon was awesome in its grandeur!

Evil-Merodach, also called Amel-Marduk or "Man of Marduk" (562-560), son of Nebuchadnezzar, was murdered by his brother-in-law Nergal-shar-usur.

Neriglissar (560-556), reigned 4 years.

His son Labashi-Marduk was murdered after reigning a few months.

Nabonidus (556-539) was one of the men who usurped the throne. He was also called "the god Nebo (Nabu)."

His oldest son was Belshazzar (meaning "Bel, protect the King!"), who was coregent with him when Babylon fell to the Persians (Daniel 5) in October, 539 B.C.

THE PERSIAN EMPIRE (539-331 B.C.)

The Persian kings were humane rulers who permitted the Jews to return and rebuild their temple and city. Persia reversed the cruel policies of Assyria and Chaldea, and repatriated the displaced peoples. Under the two century Persian regime, Judah became a tiny province in the Fifth Persian Satrapy. Its southern frontier fortress was Lachish, and it was controlled from the palace of the Persian administrator.

Here is a summary of the Kings of that Empire:

CYRUS (539-530) united Media and Persia (549), conquered Lydia (546), Babylon (539), ruled at the time by Nabonidus and crown prince Belshazzar. His decree (Ezra 1:1-4) permitted the return of the Jews to Palestine.

CAMBYSES (530-522) conquered Egypt. His death was by suicide (Ezra 4:7,11).

SMERDIS (522) was a Magian usurper who caused civil war (Ezra 4:7,11).

[NOTE: Magis were a part of the governmental system, the Megistanes, similar to our Senate. Thus, the "Magis" visited Jesus when he was a baby.]

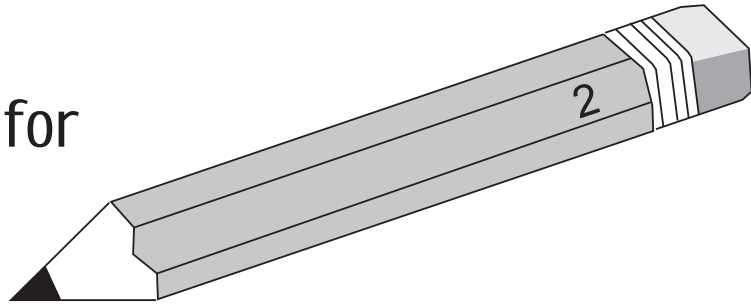
DARIUS I THE GREAT (522-486) put down the insurrection under Smerdis and saved the empire. He erected the famous Behistun Inscription on the road from Babylon to Ecbatana which furnished the key to Babylonian-Akkadian cuneiform, as the Rosetta Stone in Egypt proved to be the key to Egyptian hieroglyphics. The temple at Jerusalem was completed under his encouraging reign in 520-515 (Ezra 6:15).

XERXES I, also called AHASUERUS (486-465), was the husband of Esther. Mordecai was his Prime Minister. He warred against Greece.

ARTAXERXES I LONGIMANUS (465-424) was a friend of Jerusalem. Ezra returned in 458 B.C.; Nehemiah became Governor (Ezra 7:1, 8; Nehemiah 2:1) in April/May, 445 B.C. The famous Elephantine Papyri from the Jewish military colony, discovered at the Nile in 1903, confirm this period.

XERXES II (424), DARIUS II (423-404), ARTAXERXES II (404-358), ARSES (338-336), and DARIUS III (336-331) conclude the Kings of this Empire.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.

2. Write beside Ezra 9:3:

AN IDIOMATIC EXPRESSION OF INDIGNATION. HIS AGONY OVER THE SITUATION LED TO CONFESSION AND INTERCESSION.

3. Write beside Nehemiah 5:13:

"AMEN," "AMAN" IN HEBREW, MEANS "TO BE FIRM OR SURE." SOMETIMES TRANSLATED "VERILY" IN NEW TESTAMENT. IT SIGNIFIES THAT WHICH IS TRUTH. ITS DOUBLE USE (JOHN. 3:3) INCREASES ITS INTENSITY THAT SOMETHING IS TRUE.

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty

JOB

PSALMS 1-72

OUTLINE OF JOB: A PLAY IN SIX ACTS

PROLOGUE—1:1-2:13

Job's Piety—1:1-5

Satan's Challenge—1:6-12

Job's Afflictions—1:13-22

Satan's Pressure Increased—2:1-8

Job's Wife—2:9-10

Arrival of Friends—2:11-13

ACT 1: THE JUSTICE OF GOD—3:1-14:22

SCENE 1:

Job curses his birth—3:1-26

SCENE 2:

Eliphaz uses EXPERIENCE to judge Job—4:1- 5:27

Job's response—6:1-7:21

SCENE 3:

Bildad uses TRADITION to judge Job—8:1-22

Job: Complains about God's fairness—9:1-10:22

SCENE 4:

Zophar uses OPINION to judge Job—11:1-20

Job: Rebukes friends, pleads with God—12:1-14:22

ACT 2: THE FATE OF THE WICKED—15:1-21:34**SCENE 1:**

Eliphaz discusses fate of the wicked—15:1-35

Job: All have forsaken him!—16:1-17:16

SCENE 2:

Bildad reemphasizes fate of wicked—18:1-21

Job: Declares innocence, cries out for
vindication—19:1-29

SCENE 3:

Zophar feels insulted by Job; elaborates
on Fate of wicked—20:1-29

Job's response—Demands silence, refutes arguments
of his friends—21:1-34

ACT 3: THE SINFULNESS OF JOB—22:1-26:14**SCENE 1:**

Eliphaz accuses Job of sinning—22:1-30

Job's response—"Innocent! God is
indifferent!"—23:1-24:25

SCENE 2:

Bildad affirms God's transcendence and
man's sin—25:1-6

Job's response: Sarcasm—26:1-14

ACT 4: THE MONOLOGUES OF JOB—27:1-31:40**SCENE 1:**

Hopelessness of wicked—27:1-23

SCENE 2:

True wisdom of God—28:1-28

SCENE 3:

Job's past—29:1-25

SCENE 4:

Job's present—30:1-31

SCENE 5:

Job's claim of innocence—31:1-40

ACT 5: IN DEFENSE OF GOD—32:1-37:24**SCENE 1:**

Elihu tells Job to acknowledge God as always right—32:1-33:33

SCENE 2:

He condemns Job's attitude—34:1-37

SCENE 3:

He refutes Job's comment that being righteous is of no benefit—35:1-16

SCENE 4:

He states God is good and His greatness is seen in nature—36:1-37:24

ACT 6: JOB MEETS GOD—38:1-42:9**SCENE 1:**

God reviews His creation—38:1-40:2

Job relinquishes his challenge—40:3-5

SCENE 2:

God charges Job with self-deification; describes two of His created beings—40:6-41:34

Job cries out in humility—42:1-6

SCENE 3:

God's verdict in Job's favor; orders his friends to ask Job's forgiveness—42:7-9

EPILOGUE—42:10-17

Job prays for his friends—42:10

Job's blessings and his death—42:11-17

MAJOR PLACES IN ORDER

The Land of Uz (In all probability, located in northern Arabia, perhaps near the oasis of Medina or near Azraq in the Wadi Sirhan.)

MAJOR PEOPLE IN ORDER

God, Satan, Job, Eliphaz, Bildad, Zophar, Elihu, God, Job

DATE

Job is probably the oldest book in the Bible. It demonstrates the patriarchal pattern, and is so old it does not reflect the Commandments, thus almost guaranteeing it is older than Moses. Some even put Job at the time of Abraham.

NOTES

THE "WISDOM" LITERATURE

There are three major divisions in the Hebrew Bible: Law, Prophets, and Writings. In the English Bible, we call the "Writings" the "Books of Poetry." These five books are:

- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon

Israel's Books of Poetry all have different themes or purposes:

- JOB: "Why Do The Righteous Suffer?"
- PSALMS: The Song Book Of Israel
- PROVERBS: A Study Of Godly Values
- ECCLESIASTES: Godless Life-styles Evaluated
- SONG OF SOLOMON: Human Love As A Picture Of Divine Love.

Of these books, the Psalms are the most important of the writings.

UNDERSTANDING HEBREW POETRY

Unlike English poetry, Hebrew poetry does not rhyme the end word of each line. Instead, this form of poetry is called PARALLELISM.

Their poetry does not play with words, but with thoughts.

It is not difficult to understand this and to gain a deep appreciation for their poetry!

There are only 4 types of “rhymes” to remember:

(Underline the scriptures below as we read them)

1. SYNONYMOUS

The Second line repeats the idea of the first line:

Psalm 3:1, 24:1, 49:1, 8:4, 19:1

2. ANTITHETIC

The Second line contrasts the idea of the first line:

Psalm 1:6, 90:6, 37:9, 1:6

3. SYNTHETIC

The Second line develops the idea of the first line:

Psalm 1:1, 19:7, 55:6, 95:3

4. EMBLEMATIC

The Second line illustrates the idea of the first line:

Psalm 42:1

5. CLIMACTIC

The second line amplifies the first line:

Psalm 55:12,13

NOTES:

BACKGROUND OF JOB:

SATAN AS DESCRIBED IN JOB:

SOURCES OF RELIGIOUS AUTHORITY IN JOB:

JOB'S GO'EL: Job 19:23-27

ABOUT SUFFERING:

OUTLINE OF PSALMS 1-72 (BOOKS 1 AND 2)

BOOK 1: PSALMS 1-41

The Godly Man Vs. The Ungodly Man—1
Messiah's Kingship and Kingdom—2
Trials of the Godly—3-7
Messiah's Sovereignty—8
The Godly and The Wicked One—9-15
Prophetic Vistas of Christ—16-24
Soul Exercise of the Godly—25-39
David's Experiences Foreshadow Christ's—40-41

BOOK 2: PSALMS 42-72

Through Tribulation to Kingdom Blessing—42-49
The Righteous God and His Penitent People—50-51
Israel's Time of Trouble—52-55
Trials of the Saints Before Blessing—56-60
Through Sufferings to Kingdom Blessing—61-68
Christ Rejected and Exalted—69-72

NOTES

THE USE OF ACROSTICS

Nine of the Psalms play with the alphabet, or are acrostic. They are:

9, 10, 25, 34, 37, 111, 112, 119, 145

The classic example of this is 119. Each stanza of 8 verses begins with a successive letter of the Hebrew alphabet, and each verse in a stanza begins with the same letter.

Of course, all this is lost in the translation of the Hebrew into English. (In some English Bibles, Psalm 119 has captions showing the Hebrew alphabet used in the acrostics.)

EDITORIAL TITLES

For all but thirty-four of the Psalms, there are editorial titles introducing them. In the Hebrew text, these titles are considered the first verse of the Psalm. In your English Bible, they are usually in italics and are printed above the first verse.

These titles include:

- Technical names designating the type of Psalm
- Musical terms
- Hymn tunes to be used
- Liturgical notes
- Historical information

AUTHORSHIP OF THE PSALMS

David—approximately 92

Moses—Psalm 90

Solomon—Psalm 72, 127

Heman the Ezrahite—Psalm 88

Ethan the Ezrahite—Psalm 89

Asaph—Psalm 50 and 73-83

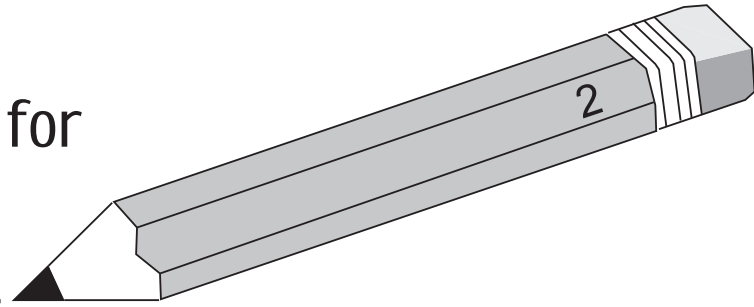
Sons of Korah—Psalms 42, 44-49, 84, 85, 87,88

The oldest Psalm is written by Moses.

The youngest Psalm is 137, written in the Sixth Century B.C.

The final compiling of the Psalms was done in the time of Ezra and Nehemiah.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Add headings to chapters in Psalms. It will help you become familiar with them! The following material can be transferred as chapter headings...

TYPES OF PSALMS

PENITENTIAL: 6,32,38,51,102,130,143

PRAISE: 113-118

IMPRECATORY (INVOKES EVIL ON ONE'S ENEMIES):

35,52,58,59,69,79,83,109,137,140

"SONGS OF ASCENT": 120-134

PROBABLY WRITTEN BY HEZEKIAH (2 KINGS 20:1-11.)

HIS SUN DIAL REVERSED 15 DEGREES TO SIGNIFY GOD'S PROMISE OF 15 ADDITIONAL YEARS OF LIFE.

IT IS BELIEVED HE WROTE THESE PSALMS IN GRATEFULNESS FOR THE EXTRA YEARS OF LIFE GOD GRANTED HIM.

MESSIANIC PSALMS: 2, 8, 16, 22-24,

40-41, 45, 68-69, 72, 89, 96,

98, 102, 110, 118, 132

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty One

PSALMS 73-150

PROVERBS

OUTLINE OF PSALMS 73-150 (BOOKS 3, 4, AND 5)

BOOK 3: PSALMS 73-89—

THE HOLINESS OF THE LORD'S SANCTUARY

Why do the wicked prosper?—73

The Sanctuary desecrated—74

God intervenes for the sanctuary—75

Divine government set up—76

The troubled saint—77

God seen in Israel's history—78

Prayer for judgment on enemies—79

Cry for restoration of Israel—80

Israel's regathering—81

Pre-Kingdom judgment—82

Israel's enemies overthrown—83

Prayer Issuing in Kingdom glory—84-89

BOOK 4: PSALMS 90-106—WILDERNESS EXPERIENCES

From sinful wandering to redemption rest—90-93

Judgment; the glories of the coming Kingdom age—

94-100

The Righteous King in humiliation and glory—101-106

BOOK 5: PSALMS 107-150—PRAISES TO GOD

Israel's deliverances and praise to God—107-108

Christ in rejection, exaltation and coming glory—109-113

Past deliverances and future praise—114-117

Messiah and Word of God exalted—118-119

The Psalms of Ascent—120-134

Restored Israel worships—135-136

The exile's experiences—137

Praise to the Lord—138

Israel's Creator-Redeemer—139

Trials and troubles of God's people—140-143

Prayer for the Lord's power—144

The Messiah's glory and His Kingdom—145

The Grand Hallelujah Finale—146-150

A WALK THROUGH THE PSALMS—NOTES

PROVERBS

BOOK 1: PROVERBS OF SOLOMON—1-9

Introduction—1:1-6

Lessons in wisdom—1:7-4:27

Discussion of folly, the prelude to sin—5-7

An ode to wisdom—8-9

BOOK 2: VARIOUS SAYINGS OF SOLOMON—10-22:16

Contrast of the wise and foolish—10-15

Moral, ethical, and spiritual lessons—16-22:16

BOOK 3: WORDS OF THE WISE—22:17-24

The first series—22:17-24:22

The second series—24:23-34

BOOK 4: PROVERBS OF SOLOMON COPIED BY HEZEKIAH'S COMMITTEE—25-29

Wise conduct—25-27

Other comments on conduct—28-29

BOOK 5: FINAL APPENDICES

The sayings of Agur—30

The sayings of Lemuel—31:1-9

The "Perfect Wife" acrostic—31:10-31

(Each verse begins with a letter of the Hebrew alphabet)

AUTHOR

1 Kings 4:32 attributes 3,000 proverbs to Solomon (there are 800 in Proverbs.) Most are his work.

DATE

About the tenth century B.C., during the lifetime of Solomon.

NOTES

You will notice “balanced antithesis” in these writings: the wise and the foolish, the good and the wicked, etc.

USING PROVERBS WITH THE FAMILY

The family holds a pivotal position in this book, just as it did in God’s covenant with Israel on Sinai.

Because of this fact, the use of the book of Proverbs in raising children is important! As you read it, notice how it deals with moral and ethical problems, the use of money, the importance of good judgment, the value of spiritual viewpoints about secular things, etc. There is literally no area of life that is not touched on in this book!

Note also the number of chapters in Proverbs...one for each day of the month. Time yourself as you read a chapter aloud...it takes just a few minutes.

Many years ago, the Chinese evangelist Leland Wang shared how he had used this book for family devotions as his children were growing up. I heard this report of his when I was a college student.

As our children came along, we began to use Proverbs as the material for our daily devotions. Using a modern paraphrase,

easy to understand, these truths were given to our three sons.

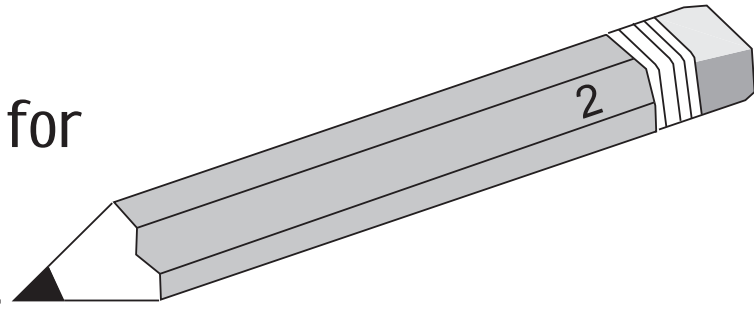
When our third son was entering his teen years, we went to Singapore as missionaries. Living outside his own culture was not an easy adjustment for him. For an entire year of our stay there, we used Proverbs every night for our family devotions. At the end of the meal, we took turns reading the chapters. On the twelfth month, I asked Randall to read all the chapters every night.

He became so well acquainted with the materials that he would make comments, with boyish humor, before reading for us—remarks such as, “Oh, boy! We’re going to get the word about prostitutes again tonight!”

Those truths have carried him through life into adulthood. Many times, in many ways, I see him living by the standards of the book of Proverbs.

If you have children (or grandchildren!), give Proverbs a chance to influence them. You will be glad you helped to saturate their values with the wisdom of Solomon!

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Proverbs 1:7:
"FEAR" IN HEBREW: "REVERENCE AND AWE"
3. Write beside Proverbs 3:5-6:
"TRUST" IN HEBREW: "CLING TO"
4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty Two
ECCLESIASTES
SONG OF SOLOMON
ISAIAH 1-44

OUTLINE OF ECCLESIASTES

FIRST SERMON: 1:2-2:26

Premise: Effort and achievement futile—1:2-3

Premise demonstrated—1:4-2:23

- By life and history—1:4-11
- By human wisdom and philosophy—1:12-18
- By pleasure and wealth—2:1-11
- By certainty of death—2:12-17
- By the inequity of work—2:18-23

Conclusion: contentment with God's providence—
2:24-26

SECOND SERMON: 3:1-5:20

Premise: Reality of life and death—3:1-22

Frustration and disappointment in life—4:1-16

Conclusion: Self-seeking life is futile—5:1-20

THIRD SERMON: 6:1-8:17

Premise: Materialism is inadequate—6:1-12

Wise counsel for living—7:1-8:11

Conclusion: God's justice—8:12-17

FOURTH SERMON: 9:1-12:8

Premise: Death certain; life uncertain—9:1-18

Premise demonstrated—10:1-20

Conclusion: each man responsible for life—11:1-12:8

(Outline, continued...)

EPILOGUE: THE THEME PRESENTED

The cycles of life—12:9-12

The duties of life—12:13-14

TITLE

Ecclesiastes is a Greek word, which means “Assembly” or “Congregation.” The Hebrew title is Koheleth, meaning “the same,” and thus translated “The Preacher”—i.e., “the one who assembles the congregation.”

AUTHOR

Solomon (See 1:1 and 12)

DATE

Tenth Century B.C.

THEME

Solomon presents man seeking the meaning of life without God. In the final chapter, Solomon gives the solution (12:1,13,14).

The theme describes the futility of a value system based upon material possessions and ambitions. It points out that to seek happiness as one’s primary goal is absurd.

OUTLINE OF SONG OF SOLOMON

- Bride muses in the Bridegroom's palace—1:1-3:5
 She muses on her first love for Solomon—1:1-17
 The Bride's musings on the blossoming romance—
 2:1-3:5
- Bride accepts the Bridegroom's invitation—3:6-5:1
 Solomon brings his Bride to Jerusalem—3:6-11
 The Bridegroom praises the Bride—4:1-15
 Anticipation of the joys of married love—4:16-5:1
- Bride dreams of separation from the Bridegroom—5:2-6:3
 The Bride's second dream—5:2-8 (cf. 3:1-4)
 In praising him to others, she claims him as her
 own—5:9-6:3
- Bride and Bridegroom express ardent love for each
 other—6:4-8:14
 He praises her loveliness—6:4-10
 Her experience in the nut orchard—6:11-13
 Mutual praise and devotion—7:1-8:14

TITLE

Taken from 1:1

AUTHOR

Solomon (see 1:1)

DATE

Tenth century B.C.

THEME

1. Literally, conjugal love
2. Allegorically, God's love for Israel
3. Allegorically, Christ's love for the Church
4. Typically, conjugal love as a type of (2) and (3). See Ephesians 5:22-33.

SETTING OF THE POEM

(From the pen of Dr. H. A. Ironside)

"King Solomon had a vineyard in the hill country of Ephraim, 50 miles N. of Jerusalem (8:11). He let it out to keepers (8:11), consisting of a mother, two sons (1:6), and two daughters: the Shulammite (6:13) and a little sister (8:8). The Shulammite was the 'Cinderella' of the family (1:5), naturally beautiful but unnoticed. Her brothers were likely half brothers (1:6). They made her work very hard tending the vineyards, so that she had little opportunity to care for her personal appearance (1:6). She pruned the vines and set traps for the little foxes (2:15). She also kept the flocks (1:8). Being out in the open so much, she had a deep tan (1:5).

"One day a handsome stranger came to the vineyard. It was Solomon disguised. He showed an interest in her, and she became embarrassed concerning her personal appearance (1:6). She took him for a shepherd and asked about his flocks (1:7). He answered evasively (1:8), but also spoke loving words to her (1:8-10), and promised rich gifts for the future (1:11). He won her heart and left with the promise that some day he would return.

"She dreamed of him at night and sometimes thought he was near (3:1). Finally, he did return in all his kingly splendor to make her his bride (3:6-7).

(continued on next page)

(Continued from preceding page)

“This prefigures Christ, who came first as Shepherd and won His Bride. Later He will return as King, and then will be consummated the marriage of the Lamb.”

OUTLINE OF ISAIAH 1-44

The Setting: 1:1-31

Judah’s sinful condition—1:1-9

God’s judgment on Judah—1:10-31

Isaiah’s Early Messages: 2:1-6:13

Christ’s Kingdom announced—2:1-5:30

Isaiah’s call—6:1-13

Isaiah’s Messianic Messages: 7:1-12:6

The sign of Emmanuel—7:1-25

Deliverance foreshadowed—8:1-9:7

Samaria will be invaded; Northern Kingdom will collapse—9:8-10:34

The Throne of David restored in the Rule of the Messiah—11:1-12:6

The Oracles of Divine Judgment Against The Enemies of Israel: 13:1-23:18

Fall of Babylon—13:1-14:27

Fall of Philistia—14:28-32

Fall of Moab—15:1-16:14

Fall of Damascus and Samaria—17:1-14

Fall and Conversion of Ethiopia—18:1-7

Afflictions of Egypt—19:1-20:6

Defeat of Babylon—21:1-10

Defeat of Edom—21:11-12

Destruction of Dedan and Kedar—21:13-17

Fall of Jerusalem predicted—22:1-25

Fall and Enslavement of Tyre—23:1-18

(Continued on next page)

(Continued from preceding page)

Messages on the Consummation of the Age: 24:1-27:13

The universal judgment—24:1-23

A song of praise for Jehovah—25:1-12

A hymn of thanksgiving—26:1-21

Punishment of oppressors; preservation of Israel—
27:1-13

Messages of Woe upon Israel: 28:1-35:10

On Ephraim's drunks and Israel's scoffers—28:1-29

On the hypocrites—29:1-24

On the Egyptian alliance—30:1-31:9

The final deliverance of Israel—32:1-33:24

On the complete destruction of Israel's enemies—
34:1-17

The glory of the redeemed of God—35:1-10

A Historical Interlude Concerning Hezekiah: 36:1-39:8

The deliverance of Judah—36:1-37:38

The healing of Hezekiah—38:1-39:8

Messages of Comfort: 40:1-66:24

Comfort through trust in the Lord—40:1-11

The Lord's majesty—40:12-31

Israel's final restoration—41:1-20

No hope apart from the Lord—41:21-29

The Lord's Servant—42:1-16

Israel's suffering: result of sin—42:17-25

The Lord the only Redeemer—43:1-28

God's redemption; idols are folly—44:1-28

AUTHOR:

Isaiah—ONE Isaiah!!!

THEME:

Salvation by faith (7:9, 28:16, 30:15)

God's holiness and holy living (6:1-8, 37:23)

Man's sins an offense (1:2-4, 29:13-17)

The certainty of judgment (chs. 1-35)

The assurance of redemption to a remnant
(1:9, 19; 10:19-22; 46:3-4; 65:8-10)

DATE:

740 to 681 B.C.

NOTES:

MESSIANIC PREDICTIONS:

His incarnation—7:14, 9:6

His youth—7:15, 11:1, 53:2

His mild manner—42:2

His obedience—50:5

His message—61:1-2

His miracles—35:5-6

His sufferings—50:6

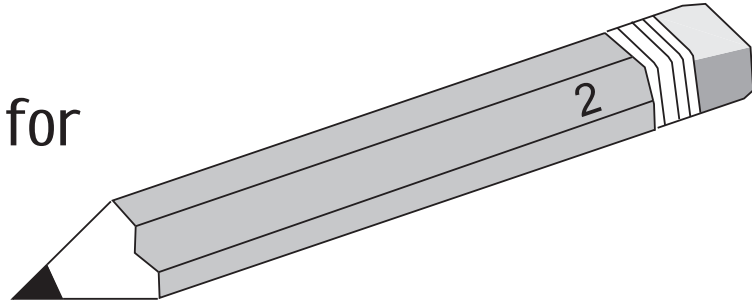
His rejections—53:1-3

His shame—53:4-6

His vicarious death—53:10

His ascension—52:13

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Ecclesiastes 12:3-8:
"ALLEGORICAL DESCRIPTION OF A VERY OLD PERSON"
3. Write beside Isaiah 7:14:
"VIRGIN BIRTH PREDICTED 742 YEARS IN ADVANCE!"
4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty Three
ISAIAH 45-66
JEREMIAH
OUTLINE OF ISAIAH 45-66

Messages of Comfort: 40:1-66:24
(Continued from last unit...)

A charge to Cyrus, not yet born—45:1-7
The Lord the Creator—45:8-13
An everlasting salvation for Israel—45:14-25
God's power vs. that of idols—46:1-13
Judgment on Babylon—47:1-15
Israel's unfaithfulness rebuked—48:1-22

Final deliverance through the Prince of Peace: 49:1-53:12
The Restorer of Israel—49:1-26
The Lord of Israel—50:1-11
The Judge of Israel—51:1-52:12
The Suffering Servant of Israel—52:13-53:12

Final promises to Israel from the God of Peace:
54:1-57:21
The blessings for Israel and the Church—54:1-17
God's grace toward repentant sinners—55:1-13
Gentiles included in Israel's blessing—56:1-8
Israel's corrupt leaders condemned—56:9-57:21

Final details of the Program of Peace: 58:1-66:24
True and false worship compared—58:1-14
Israel's confession and God's deliverance—59:1-21
The prosperity and peace of the redeemed—
60:1-63:6
Prayer; plea for revival to come—63:7-64:12
God's answer of mercy and deliverance—65:1-66:24

NOTES

ISAIAH 44:28

150 years before his birth, Isaiah spoke to Cyrus, a future king! Thus, his visions of future events included more than the birth and death of Christ. His leaps of prophetic vision carry him through time in an amazing manner. Critics find this irrational, and insist this passage must postdate the event. In doing so, they simply reveal their unbelief and cynicism against God's revelation.

ISAIAH 52:13-15

Note the "sandwiching" of the horror between reassurances that this suffering one WILL be victorious! These verses are the Prologue to the powerful chapter depicting our Lord's crucifixion.

ISAIAH 60ff.

It is important to note that these chapters are addressed to ISRAEL, not to the CHURCH! This misinterpretation results from the teaching that Israel has forfeited her election, and the church has replaced her in God's covenant relationships. (See 66:22)

ISAIAH 61:1-3

This is Isaiah's "Job Description" for the ministry of our Lord. He Himself read this passage aloud in Luke 4, remarking in v. 21: "This day is this scripture fulfilled in your ears." Now that WE have become "The body of Christ," He continues to do this work through us—whenever and wherever we become the authentic church.

ISAIAH 63:7

"Lovingkindness"—our old friend chesed!

ISAIAH 64:1-8

This deeply moving passage became the wail of the people of Wales, quoted with tears and prayer. It triggered the mighty Welsh Revival (about 1900 A.D.). Thousands of people were swept into the Kingdom of God at that time. One pastor from England embarked from the boat in Wales, walked up to a policeman and asked: "Can you tell me where I can find the revival?" The officer, choking with emotion, tapped his chest and said, "Sir, it is in here!"

OUTLINE OF JEREMIAH

Introduction—1:1-19

Prophetic Proclamation—2:1-33:26

Divine judgment pronounced—2:1-29:32

Prophecies about the coming captivity—2:1-20:18

Messages illustrating the captivity—21:1-23:40

Signs of the severity of the captivity—24:1-29:32

The extension of Divine Favor—30:1-33:26

Promised return of Israel and Judah—30:1-24

The New Covenant—31:1-40

Illustration of faith triumphant—32:1-44

Promised Branch of Righteousness—33:1-26

The Historical Realization—34:1-39:18

Zedekiah's revelation of the coming captivity—34:1-7

Liberty for Hebrew slaves—34:8-22

The lesson of the Recabites—35:1-19

Jeremiah's scroll—36:1-32

Jeremiah's Final Appeal—37:1-39:18

Concerning the Babylonian invasion—37:1-21

Concerning Zedekiah—38:1-28

Concerning the fall of Jerusalem—39:1-18

Messages Of The Prophet—40:1-51:64
 Messages of hope—40:1-44:30
 Message of promise—45:1-5
 Messages of judgment—46:1-51:64
 To Egypt—46:1-28
 To Philistia—47:1-7
 To Moab—48:1-47
 To Ammon—49:1-6
 To Edom—49:7-22
 To Damascus—49:23-27
 To Kedar and Hazor—49:28-33
 To Elam—49:34-39
 To Babylon—50:1-51:64

Epilogue—52:1-34

AUTHOR

Jeremiah of Anathoth, a suburban city located 3 miles northeast of Jerusalem.

THEME

The judgment of God on Israel for constant rebellion. The coming captivity is predicted by a prophet who weeps as he strives to turn the people back to God.

DATE

Seventh century B.C. (See 2 Kings 21-25)

ABOUT THE BOOK OF JEREMIAH

Jeremiah lived during the reigns of 7 Kings of Judah:

Manasseh—686-642 B.C.

Amon—642-640 B.C.

Josiah—640-609 B.C.

Jehoahaz—609 B.C.

Jehoiakim—609-597 B.C.

Jehoiachin—597 B.C.

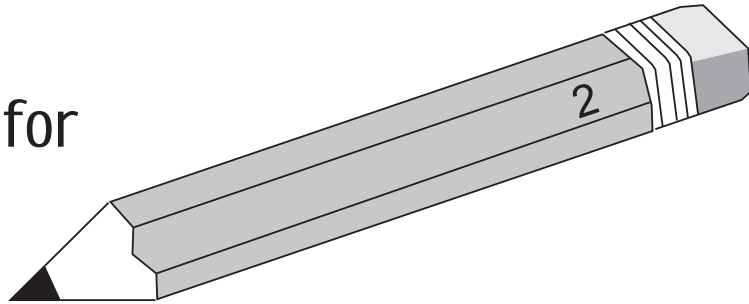
Zedekiah—597-586 B.C.

It was under Jehoiakim in 605 B.C. that Jehovah told Jeremiah to write the prophecies of this book (36:1-2). So inflammatory were the writings that the king burned the scroll. Jeremiah reproduced its contents again! The final compilation of the book was made subsequent to the fall of Jerusalem and the death of the prophet.

The chronology of the book is confusing to the ordered mind of the Westerner. It is helpful to remember that Jeremiah is described as "The Weeping Prophet." Those who live in deep emotional sorrow are more regulated by their sobs than their minds. Jeremiah is as a man who looks this way and that, seeing with the visions of a prophet, and randomly recording what he sees and feels.

For your use, Jeremiah is a powerful book to use when reflecting on the meaning of true reform. You will find scores of passages which will tear at your heart and cause you to underline truths.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Isaiah 43:25:
EXCLUDES HUMAN MERIT!
3. Write beside Jeremiah 31:31-34:
PROMISE OF A NEW COVENANT: SEE HEB. 8:8-12
4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty Four
LAMENTATIONS
EZEKIEL
DANIEL
HOSEA

OUTLINE OF LAMENTATIONS

THE FAITHFUL GOD AND THE FALLEN CITY: 1:1-22

The Suffering of Jerusalem—1:1-11

A Cry for Sympathetic Understanding—1:12-22

THE SOVEREIGN GOD AND HIS SUFFERING PEOPLE:

2:1-22

The Mystery of Suffering—2:1-10

God's Purpose and Power—2:11-17

God's Judgment and Mercy—2:18-22

THE COMFORTING GOD AND HIS AFFLICTED PEOPLE:

3:1-66

A Personal Participation in Affliction—3:1-21

A Corporate Anticipation of Hope—3:22-39

A Corporate Admission of Guilt—3:40-54

A Prayerful Affirmation of Assurance—3:55-66

THE COMPASSIONATE GOD AND HIS CORRUPTED PEOPLE:

4:1-22

A Description Of The Corruption—4:1-10

The Judgment Of God Upon Them: Scattered Among
The Nations—4:11-20

Judgment Pronounced On Edom—4:21-22

THE ETERNAL GOD AND HIS PRAYING PEOPLE: 5:1-22

An Occasion for Prayer—5:1-15

A Prayer of Confession—5:16-18

A Prayer of Confidence—5:19

A Prayer of Inquiry—5:20

A Prayer of Petition—5:21-22

AUTHOR

Jeremiah

THEME

An acrostic poem, built on the letters of the Hebrew alphabet. Each chapter has 22 verses except Chapter 3, which has $3 \times 22 = 66$.

DATE

Sixth Century B.C.

NOTES

Shows the sorrows which flooded Jerusalem when its destruction took place. Jeremiah affirms the rightness of the judgment. Chapter 3 is a beautiful promise, filled with a message of hope and deliverance.

Lamentations is read annually in Israel to remind the Jewish people of their deepest hour of grief, caused by their sin and guilt. It also reminds them of the future deliverance God has promised!

Saddest of all, it is the heart cry of a Godly man who was caught in the general judgment of a sinning nation. If it had not been for the "remnant" within Israel who had not bowed to worship Baal, this event would have happened years earlier. When it did happen, it swept the devout, along with the wicked, into captivity. Is this not always the result of sin? In a home with a rebellious family member, does not all the family suffer as a result? Consider Germany under Hitler: Godly people also suffered in the terrible judgment he brought down upon his nation. Remember that this is one of the reasons why Godly people suffer.

INTRODUCTION TO PROPHETIC SCRIPTURES

We have already learned that prophets appeared in Israel after the time of the Judges, as the Kings began to reign over the nation. Disobedient political leaders often found these men of God to be thorns beside their thrones!

But, for 200 years, these prophets were not writers of their prophecies. During that period, none of them made any mention of the Messiah or His Kingdom. Why?

The depraved conditions in Judah and Israel caused them to have no interest—none—in spiritual truths. Therefore, the prophets of that time did not speak of future spiritual blessings.

It's a terrible thing to live in a culture like that. In our world today, such cultures also exist. In the midst of them, the word of the Lord is hated. These are called "the resistant peoples" by church growth scholars. On the other hand, there are cultures where people have a thirst for God, and where the power of God is mighty. An example of such a nation in our generation is Korea.

Then, God began to cause his prophets in both Israel and Judah to write! This began about the eighth or ninth century B.C. It's important for you to understand the way they wrote. Their words were ominous!

They told of a withdrawal of Jehovah's presence, the ending of prophetic messages from Him, and a long delay in the establishing of the Messianic kingdom. (See Amos 8:11-12 and Lamentations 2:9.) Even more significant, they began to write words for future generations.

In stairsteps, Israel and Judah would deteriorate and go into captivity. Remember that Israel fell to the Assyrians in 722 B.C., never to return to their land again in any national capacity. One hundred and forty years later, Judah was carried away into Babylon.

Seventy years later, Judah would see a remnant return to the land, but not to establish the nation of Israel. With the exception of one very brief time in the Interbiblical Period, Israel as a nation would not be established again until the "end times." We have seen that happen in our own generation! For this reason alone, we may be sure we are living in an age very close to the time when Christ will return to establish the Messianic reign.

THE PROPHET'S TWO-FOLD MISSION

The prophet's writings sometimes spoke about activities in the present which also applied to events in the distant future. Their messages revolved around three points:

1. God's blessings to his covenant people if they would be faithful to Him.
2. Coming judgment for unfaithfulness.
3. His promise of grace to them when they would repent.

Each prophet will speak in a slightly different way, the result of his own context, but all will refer to:

1. A day of judgment is coming.
2. It will bring true repentance to God's chosen race.
3. This repentance will prepare the way for the coming of the Messianic kingdom.
4. While these judgments chiefly affect Israel, they will also involve all the Gentile nations of the whole earth.

5. The tribes of Israel will be regathered.
6. A remnant, purified by discipline, will form the nucleus of the reconstituted Israel, among whom Jehovah will again dwell with spiritual and temporal blessings.
7. This reconstituted Israel will be the beginning of the Messianic Kingdom, which will extend over the whole earth and encompass all nations and tribes.

IS THE PRESENT NATION OF ISRAEL THIS "RECONSTITUTED ISRAEL?"

Absolutely not! The present nation has no sensitivity to its relationship to Jehovah, although within it are strongly committed religious sects who preserve the traditions of Judaism. The prophets of the Old Testament see a remnant within Israel who will follow the Messiah—Jesus Christ—and be totally under His Lordship.

Therefore, what we are viewing today is a political Israel, not the spiritual Israel which is prophesied. Today's scene is only the preparation for that which is to come!

WHY DID JEWISH PROPHETS ADDRESS THE GENTILES?

As we enter the study of the Prophets, we will see some of them "do a 360 degree rotation" as they send their cries of "woe, woe" into the nations surrounding Israel. As the hands of a clock move across the dial, they will face each compass point, look at the wickedness in Gentile nations, and speak God's word of judgment upon them.

Since many of these nations no longer exist, why did the Holy Spirit cause these words to be recorded for us to read? One quick answer would be to say that their predictions about these nations were accurately fulfilled, thus confirming our faith in the inspiration of the Bible.

There is a more important reason. God will “sprinkle” the Jew among the Gentile nations. While names may change (example: “Moab” is now “Jordan”), others will continue: Syria and Egypt, for example. Wherever Jews are found, whatever nation they are within, they continue to have a sacred character! In their day of their restoration and the judgment of the nations, one question God will always ask will be, “How did this Gentile nation regard my chosen people? How did they treat them?”

Yes, there will be a day of reckoning for Nazi Germany and their ovens, for Russian persecution today of the Jew, and for me and for you if we hate the Jew who lives beside us!

HOW OUR HEARTS SHOULD BLEED IN LOVE FOR THE PRECIOUS JEWISH COMMUNITY TODAY!

Have you had much dialogue with Jews who live near you? Blindness to God’s Messiah continues among most of them. “Having ears to hear, they will not hear.”

Further, the Jew today is often not a religious person. Only a small percentage of them actually practice one of the three forms of current Judaism (Reformed, Conservative, Orthodox). Some forms of Judaism actually reject the existence of a personal God, and are totally humanistic.

Yet, the “remnant of faith” in our generation grows among them! More and more are receiving Jesus as their Messiah, rejoicing in their spiritual heritage. They are often heavily persecuted by fellow Jews whose loyalty is only to their cultural heritage.

Remember that there is a blessing promised to those who love and respect God’s chosen people, and a judgment upon those who do not. A father may discipline his own disobedient child—but he will not tolerate others who hate that disobedient child. Israel is a child still loved!



HOW MANY MILES DO THESE MOUNTAIN RANGES EXTEND IN THIS PICTURE?

They seemingly extend for miles...perhaps a hundred or more! In reality, the entire mountain range extends no more than the thickness of the ink on this sheet of paper.

Note that we can't see what might be on the backside of each mountain range. It is hidden from view. In one of the valleys there might be a lovely lake, or a city teeming with people.

THIS IS THE WAY THE PROPHETS VIEWED THE MESSAGES GIVEN THEM BY THE HOLY SPIRIT!

They wrote for their own day, for the future, and for both Jews and Gentiles. Some of what they wrote was understood by them, but a great deal of it was not! When the vision and inspiration of the Holy Spirit came upon them, they often saw, in one glance, events "close," events "later on," and events "far off." It was all in "one picture," and impossible for them to interpret chronologically. Peter tells us that this mystified them! In fact, after they had written prophecy, they tried to understand it:

(continued on next page)

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you, by the Holy Spirit sent from heaven. Even angels long to look into these things.

—1 PETER 1:10-12

THE SIGNIFICANT RANGES IN THEIR VISIONS...

1. The things which would take place within the coming century or so.
2. Details about the coming Messiah's birth, life, and death—to occur centuries later.
3. Details about the coming Messianic Age, when the Kingdom Reign would occur.

In the valley between (2) and (3) above, the time of the Church Age was unseen, hidden from view!

There is no vision given to the Old Testament prophets about that period in history when the Church would exist. This period, in which we now live, was not a part of what God showed these men. The reason is important: they saw only that which related to Israel, not to the gentiles.

They wrote without awareness of the time frames mingling within their prophecies.

In some instances, they would see a vision of that which was impending, jump to the far-off Messianic age, and perhaps then jump to the time of the Messiah's coming! This mixture of time frames is called the "scissors effect" in prophecy, and we will study several examples of it.

OUTLINE OF EZEKIEL

THE PROPHETIC CALL OF EZEKIEL—1:1-3:27

THE PROPHETIC MESSAGES CONCERNING JUDAH AND JERUSALEM—4:1-24:27

The Destruction of Judah and Jerusalem—4:1-7:27

The Pollution of the Temple—8:1-11:25

Judgments on Jerusalem—12:1-19:14

Judgments on Judah—20:1-24:27

THE PROPHETIC MESSAGES CONCERNING FOREIGN NATIONS—25:1-32:32

THE PROPHETIC MESSAGE CONCERNING THE RESTORED ISRAEL—33:1-39:29

THE PROPHETIC VISIONS OF THE RESTORED COMMUNITY—40:1-48:35

The New Temple—40:1-43:27

The New Priesthood—44:1-46:24

The New Boundaries—47:1-48:35

AUTHOR

EZEKIEL (“God Strengthens”)

THEME

JUDGMENT

DATE

591-586 B.C.

NOTES

A COMPARISON OF THREE PROPHETS...

Jeremiah: "The Prophet of the Father"

Isaiah: "The Prophet of the Son"

Ezekiel: "The Prophet of the Spirit"

The responsibility of each individual before God is stressed by Ezekiel.

NOTE 2:3-5: What a solemn assignment!

NOTE 8:1-4: Ezekiel is sitting in his house in Tel Abib when he is taken to Jerusalem in a vision, then returned to his house. He makes prophecies about the final fate of King Zedekiah, 5 years in advance.

NOTE CHAPTER 20: Study the passages where God explains, "I acted for the sake of my name..." (v. 9, 14, 22, 44). In this chapter, God rehearses His dealings with Israel. Read also 36:21-27—powerful!

NOTE 22:30-31: Without an intercessor, the judgment had to come!

NOTE 33:30-33: There's no business like "show" business—no business at all!

NOTE 34:4ff.: What an accusation against those who are called to shepherd the sheep...and what an awesome thing it is to be a shepherd of God's people in any age...

NOTE 37:24-28: The renewal of the covenant by God and Israel, restated. It has never been cancelled!

EZEKIEL 38—AN AMAZING PROPHECY, SPEAKING OF EVENTS TAKING PLACE IN OUR OWN GENERATION...

Write the following explanations in your Bible:

VERSE 1:

- Gog: "A powerful ruler"
- Land of Magog: The land of the Scythians, north of the Caucasian mountains—Russia!
- Rosh: Ancient term for Russia
- Meshech: Ancient name for the city of Moscow
- Tubal: Ancient name for modern Tobolsk

VERSE 5:

- Persia: Modern Iran
- Cush: Modern Iraq
- Put: Modern Central Europe

VERSE 6:

- Gomer: Modern Germany, the Crimea, and Turkey
- Beth-Togarmah: Armenia and Afghanistan
- "From the far North:" Russia

VERSE 8:

This speaks directly of Israel's restoration to the land, accomplished in 1948 for the very first time in history!

VERSE 10:

The scheming by nations that is going on now...control the oil, and you will control the world! We now see the unfolding: Russia will move through Afghanistan, gathering forces from other nations, continuing through Iran and Iraq, and entering Israel with her armies. Read verses 11 and 12 to get the details...

VERSE 13:

- Sheba and Dedan: The ancient great trade centers in Arabia—where there now is OIL!
- Tarshish: Arabia. (Are the “merchants” members of OPEC?)

THE STORY UNFOLDS FURTHER:

BEGIN READING IN V. 14...

God says Russia will come into Israel “in the last days.” Note that the “great earthquake” is the activity of God acting against Russia.

Does verse 20 describe a massive atomic blast? (We can only wonder...)

War of immense proportions is described in these closing verses. We have seen Israel enter the land, and we have seen Russia enter Afghanistan. We may be very near to the time when this begins to unfold!

THE OIL IN ISRAEL WILL GIVE A REASON FOR ALL THIS TO TAKE PLACE!

A Houstonian named Andrew C. Sorrelle, Jr., found oil exactly where the Bible said it would be (see Deut. 33:24), where Asher would dip (bathe) his foot in oil. He drilled in this spot for no other reason than his belief that the Bible told the truth.

Sorrelle found, at 24,000 feet, a vast bed of oil...in all likelihood, the same oil bed that is being drilled at 5,000 feet in Saudi Arabia and elsewhere in the Arab world. This recent find, which may just be the largest oil field in the world, gives good reason for the events of these verses. Stay tuned to your newscasts for more about Ezekiel 38...

CHAPTER 40:

The Temple envisioned by Ezekiel is shown on page 1284 of the NIV Study Bible. It does not match the temples built by Solomon, Zerubbabel, or Herod. It has not yet been constructed in the history of the world. But it will be...in the Kingdom age!

CHAPTER 43:

The glory of God returns to the Temple. The altar is reconsecrated, and sacrifices are reconstituted.

ABOUT BLOOD SACRIFICES IN THE FUTURE TEMPLE...

Those who reject the clear teaching in the scripture about the thousand year reign of Christ usually ask, "Do you really believe that in the future Temple there will be the bloody sacrifices reinstated? That's absurd! Did not Christ's sacrifice of Himself remove the need for animal sacrifices?"

Throughout the Old Testament, the use of animal sacrifices was only symbolical of THE LAMB OF GOD THAT WOULD REMOVE THE SINS OF THE WORLD. Even as the observance of the Lord's Supper in this church age commemorates Jesus' death, in the Millennial Age, the age of Ezekiel's Temple, there will be similar commemorative ceremonies looking back to the past.. Read Revelation 5:11-14: thanksgiving for the atonement will remain throughout eternity. Thus, the commemorative act of the sacrifices are also appropriate.

CHAPTERS 47-48:

A new Holy Land is also described. Note the boundaries of it. It extends through a great deal of territory now in the hands of the Arabs, including Syria!

OUTLINE OF DANIEL

GOD'S PROVIDENCE DURING THE EXILE—1:1-6:28

The historical setting—1:1-7

The purity of Daniel and his friends—1:8-21

The dream of Nebuchadnezzar—2:1-49

The image of gold and the furnace of fire—3:1-30

Nebuchadnezzar's insanity—4:1-37

Belshazzar and the Fall of Babylon—5:1-31

Darius the Mede and the den of lions—6:1-28

GOD'S PURPOSE IN HISTORY—7:1-12:13

Daniel's vision of 4 World Empires—7:1-28

The rise and fall of Alexander the Great and Antiochus
Epiphanes—8:1-27

Daniel's understanding of Jeremiah—9:1-19

The 70 Weeks of God's purpose for Israel—9:20-27

A Theophany—10:1-21

Prophecy of the conflicts of the Ptolemies and
Seleucids—11:1-35

The activity of the Antichrist—11:36-45

A chronology of the Seventieth Week—12:1-13

AUTHOR

DANIEL (A contemporary of Jeremiah and Ezekiel)

THEME

- A. The providence of God among His people, even in exile.
- B. Visions of future events.

DATE

535 B.C.

APOCALYPTIC LITERATURE

The word apocalypse means “unveiling.” Daniel is the only Old Testament book which is classified as “apocalyptic.” Revelation is the only New Testament book written in this form.

An apocalyptic book is an unveiling of secret purposes of God, truths not otherwise known. The way these events are revealed is primarily by visions filled with images and symbols. In Daniel, the terms “vision” and “visions” appear a total of 32 times. This style of literature is written as prose, but it is packed with images and symbols. As a result, it may look like poetry.

The significance of Daniel is that it gives detailed information about Gentile nations. So accurate were his predictions about the emerging of kingdoms following his own day that skeptical Bible scholars 75 years ago insisted that Daniel was probably written after the time of Christ, and forged to look like it was written in 530 B.C. Their cynicism was shattered with the discovery of the Dead Sea Scrolls, which included an early copy of Daniel.

When Alexander the Great conquered the area occupied by Israel, the prediction of his own life and reign were read to him from Daniel. So impressed was he that he gave many special privileges to the Jews!

The diagrams on the following pages, adapted from those created by the gifted Irving L. Jensen, will help you understand the meaning of the dreams and visions in this book.

THE PROPHECIES OF DANIEL			
NATION and DATE	CHAPTER TWO	CHAPTER SEVEN	CHAPTER EIGHT
BABYLON 606-539 B. C.	HEAD Gold	LION Nebuchad- nezzar	
MEDES and PERSIANS 539-331 B.C.	CHEST AND ARMS Silver	BEAR Persia Cyrus	TWO HORNED RAM Darius II
GREECE 331-323 B. C.	STOMACH AND THIGHS Brass	LEOPARD Alexander the Great	ONE HORNED GOAT Alexander
ROME 322 B.C. to 476 A.D.	LEGS AND FEET Iron and Clay	MONSTER Historical: Caesars; Prophetical: Antichrist	TWO LITTLE HORNED KINGS Antiochus Epiphanes
YET FUTURE ERA	GREAT STONE Jesus Christ	EVERLASTING KINGDOM Jesus Christ	REVIVED ROMAN EMPIRE Antichrist
<p>CHAPTER 11—KINGS</p> <p>Verses 1-20: Alexander and his predecessors</p> <p>Verses 21-15: Antiochus Epiphanes (Syrian) 175-164 B. C.</p> <p>Verses 36-45: Antichrist</p>			

CHAPTER NINE THE SEVENTY SEVENS

THE SEVEN WEEKS

49 Years (7 times 7)

445-396 B.C.

The walls of Jerusalem to be rebuilt in troubled times

THE SIXTY-TWO WEEKS

434 Years (62 times 7)

396 B.C.—32 A.D.

THE ONE WEEK

Seven Years (7 times 1)

From the Rapture (taking away of the church)
to the Battle of Armageddon

The activity of the Antichrist

The return of the Lord Jesus Christ

There is a gap between the sixty-ninth and seventieth weeks. During that time the period we are now living in is taking place. It is the "Church Age," and will come to an end when the church is taken away.

No one knows for sure when the action will start, but at some point God will start the clock running again.

That clock stopped at Calvary and starts with the Rapture of the church. Events of our own day give us every reason to believe we are on the verge of the end of this period.

(See 1 Thessalonians 4:13-18)

OUTLINE OF HOSEA

INTRODUCTION: 1:1

UNFAITHFULNESS, REJECTION, AND
RESTORATION OF ISRAEL...

...ILLUSTRATED BY HOSEA'S MARRIAGE: 1:2-3:5

Symbolized by Gomer's 3 children—1:2-9

Promised restoration—1:10-2:1

Condemnation of Israel's unfaithfulness—2:2-7

Announcement of Israel's punishment—2:8-13

Promise of God's restoration of Israel—2:14-23

Symbolized by Hosea's restoration of Gomer—3:1-5

UNFAITHFULNESS, REJECTION, AND
RESTORATION OF ISRAEL...

...ILLUSTRATED BY HOSEA'S MESSAGES: 4:1-14:9

God's controversy with Israel—4:1-19

Warning to priests, the people, and the king—5:1-7

Announcement of Israel's judgment—5:8-15

Call to repentance—6:1-3

Gods' concern for inner love, not rituals—6:4-11

Israel's inner iniquity and outer rebellion—7:1-16

Announcement of Israel's Judgment—8:1-14

Rejection and exile—9:1-17

Israel's idolatry and wickedness—10:1-15

God's sorrow like that of a father for a child—11:1-11

Wicked Israel contrasted with Jacob—11:12-12:14

Certainty of Israel's destruction—13:1-16

Israel's restoration dependent upon repentance—
14:1-9

AUTHOR

Hosea's ministry overlapped that of Isaiah and Micah in Judah, and Amos in Israel. The period of his prophetic activity is dated according to the reigns of these kings in Judah:

- Uzziah
- Jotham
- Ahaz
- Hezekiah

In Israel, the kings were:

- Jeroboam II
- Zachariah
- Shallum
- Menahem
- Pekahiah
- Pekah
- Hoshea

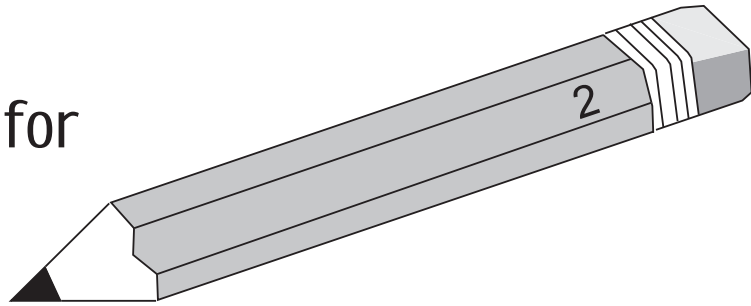
THEME

God's redeeming love for Israel is depicted through the way Hosea treats his wife, a common whore and bearer of illegitimate children.

DATE

755-725 B. C.

Suggestions for marking your Bible...



1. Copy the outline into your Bible.

2. Write beside Ezekiel 36:26-27:

CLEAREST STATEMENT OF N.T. CONVERSION
FOUND IN O.T.

3. Write beside Hosea 11:8-9:

THE GOD OF MERCY DOES EXIST IN
THE OLD TESTAMENT!

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty Five

JOEL

AMOS

OBADIAH

JONAH

OUTLINE OF JOEL

The locust plague in Judah—1:1-12

Joel's warning and intercession—1:13-20

Call to repentance and fasting—2:1-17

God's response and promise—2:18-27

The outpouring of God's spirit—2:28-32

Judgment on the nations—3:1-21

AUTHOR

JOEL

THEME

Repentance

DATE

About 835 B.C.

NOTES

Israel has not yet been taken into captivity when Joel writes. A locust plague has covered the land (ch. 1). Joel says it is because of Israel's sin (v.5). He calls for a season of repentance and prayer.

PROPHECIES OF THE FUTURE: CHAPTERS 2-3

Joel gives us a picture of the coming invasion of Israel, probably in two phases:

The Russian invasion (Ezekiel 38-39)

The final invasion at the end of the Tribulation, led by the Antichrist (Revelation 16:13-16; 19:11-21)

This is to take place in the Valley of Jehoshaphat (3:2, 9-14). The results will be the salvation of Israel (3:15-21). It is then that God's Spirit will be poured out upon all flesh—see 2:28-32. All needs will be provided for, and nature will be transformed. Christ Himself is seen as reigning in Zion (3:21).

ABOUT MOUNT ZION...

Surrounding Jerusalem are "mounts," or heights. The one at the southwest corner of the ancient city is called "Mount Zion." It was once within the walls of Jerusalem. It is there David was buried, and it is to this place our Lord will come to reign.

PETER'S USE OF JOEL IN HIS SERMON

In Acts 2:16-21, Peter quoted from this passage in his sermon delivered on the day of Pentecost. He did not indicate that Pentecost was the fulfillment of Joel's prophecy, but rather an example of it. He said, "This is like that which was spoken of by the prophet Joel..." Be careful to make a note of that distinction in the margin of your Bible.

OUTLINE OF AMOS

Judgments on Israel's neighbors—1:1-2

Damascus—1:3-5

Gaza—1:6-8

Tyrus—1:9-10

Edom—1:11-12

Ammon—1:13-15

Moab—2:1-3

Judah—2:4-5

Judgment on Israel—2:6-16

The lion roars—3:1-8

The condemnation of Samaria—3:9-15

The depravity of Israel—4:1-3

God's punishments have not reformed Israel—4:4-13

A call to repentance—5:1-27

The judgment on Israel—6:1-14

The grasshoppers—7:1-3

The fire—7:4-6

The plumb line—7:7-9

Amos and Amaziah—7:10-17

The basket of summer fruit—8:1-3

The imminent judgment—8:4-14

The Lord's judgments inescapable—9:1-10

The future restoration of Israel—9:11-15

AUTHOR

AMOS ("The Lord Upholds")

THEME

Certainty of judgment on Israel

DATE

760 B.C.

NOTES

Amos is a rugged, blunt prophet. He is a “pincher of sycamore fruit,” a task requiring the bruising of the fruit on the trees to make it ripen, and a herdsman. His name means “burden.”

Get the picture: at the annual gathering of Israel for a “religious” festival (really not religious at all!), Amos strides into the carnival-like atmosphere. He is wearing skins, and his eyes are flashing with indignation. He strides to a high promontory which overlooks the priests fawning over the rich families, the fine foods, and the public officials. He releases his words with power and without fear.

He tells the priests they are panderers. He calls the wives of the rich “fat cows of Bashan,” the fattest cows of all, and warns the rich they will pay for their greed. He rips apart the hypocritical priests, and does not spare the king or the other government officials.

He begins with Syria, and pronounces judgment upon all the territories surrounding Israel, includes Judah, and then touches on his own nation. He says God has tried everything to bring them to repentance, and now will judge them severely.

He presents five visions: The Locust Plague, The Great Fire, The Plumb Line, The Basket of Summer Fruit, and The Lord at the Altar. In 9:11-15, he sees the restoration of David’s Tabernacle during the glorious millennium. James quotes from Amos at the Jerusalem Council (Acts 15:14-17), refusing to vote to circumcise saved Gentiles.

OUTLINE OF OBADIAH

Natural security for Edom—1:1-9

Judah's misfortunes—1:10-14

Edom's fate—1:15-16

Israel's ultimate triumph—1:17-21

AUTHOR

OBADIAH ("Servant of the Lord")

THEME

The judgment of Edom for its treatment of Jerusalem.

DATE

586-539 B.C.

NOTES

Obadiah is the shortest and smallest Old Testament book. All we know of the author is the meaning of his name: "The servant of the Lord."

The single theme of this book is the destruction of Edom for its treachery toward Judah. There are four instances when Edom helped plunder Jerusalem and Judah:

1. During Joram's reign: 2 Chronicles 21:8, 16, 17 with Amos 1:6.
2. During Amaziah's reign: 2 Chronicles 25:11, 12, 23, 24.
3. During Ahaz' reign: 2 Chronicles 28:16-21.
4. During Zedekiah's reign: 2 Chronicles 36:11-21 with Psalm 137:7.

PETRA was found in 1812. It has never been built upon since the time of its destruction, as Obadiah predicted!

OUTLINE OF JONAH

Jonah commissioned—1:1-2

Jonah flees—1:3

The storm at sea—1:4-17

Jonah's prayer and God's answer—2:1-10

Jonah's second commission—3:1-4

Nineveh repents—3:5-10

Jonah's displeasure—4:1-3

God's lesson to Jonah—4:4-11

AUTHOR

JONAH

THEME

God's mercy to Gentile nations through the preaching of repentance.

DATE

About 745 B.C.

NOTES

The significance of this book is related to its use in Matthew 12:38-41, where it is specifically stated that Jonah's entombment in the belly of the great fish was a prediction of the death and resurrection of Christ.

In 2:1-8, it is obvious that Jonah actually died. See v. 2, 6, and 7. In doing so, he validated the actual death of Jesus. While some suggest he was simply at the point of death, there is no reason to so interpret these verses except for a skepticism of God's power.

MORE ABOUT JONAH...

To get this book into perspective, recognize that Nineveh was, in Jonah's day, the center of world power. It was the capital of Assyria at its height. It fell in 612 B. C. The ruins of Nineveh are surrounded by a rectangle of walls nearly eight miles in circumference.

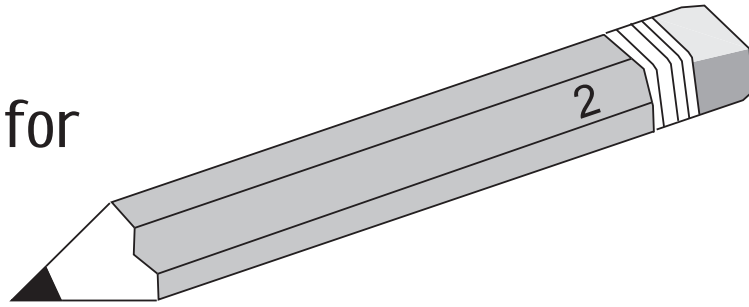
The Assyrians were vicious and heartless invaders of territories. Jonah had no reason to appreciate God's compassion for this city. Destroyed, Jonah's generation would have been freed from the hostile activities of its powerful rulers. Jonah wanted Nineveh destroyed!

Once again, we are impacted by the compassion of God in the Old Testament setting. For the sake of the innocents who lived there, God was willing to withhold his judgment if repentance could be created. He Himself initiated the call to repentance by sending Jonah to them.

God has never been willing that men should perish. Regardless of the viciousness and wickedness of their hearts, He does not easily give up on people. The end of Nineveh is prophesied by Zephaniah and Nahum.

Interesting comparisons exist between Jonah as a type of Jesus. Both were dead for three days and nights. But there is another comparison: the coming of Jonah to call Nineveh to repentance, and the coming of Jesus to call the Jews to repentance. The people of Nineveh, according to Jesus, will rise up at the last day to condemn the generation of Jesus, who rejected His call to repentance (Matthew 12:41, Luke 11:30, 32).

Suggestions for marking your Bible...



1. Copy the outlines into your Bible.

2. Write beside Joel 2:13-14:

ONE OF MOST POWERFUL EXPRESSIONS
OF REPENTANCE IN THE BIBLE.

3. Write beside Amos 9:11-15:

THE HOPE HERE REFERS
TO THE MILLENNIUM.

4. Add any other notes from the explanations which you wish to preserve in your Bible.

Unit Twenty Six

MICAH

NAHUM

HABAKKUK

ZEPHANIAH

HAGGAI

ZECHARIAH

MALACHI

THE WRITING PROPHETS
IN THE PERIOD OF KINGDOM CHAOS

AUTHOR	YEARS SERVED	DATES	DESTINATION
OBADIAH	10	850-840	EDOM
JONAH	35	785-750	NINEVEH
NAMUM	30	650-620	NINEVEH
AMOS	7	760-753	ISRAEL
HOSEA	60	760-700	ISRAEL
JOEL	7	841-834	JUDAH
ISAIAH	58	739-681	JUDAH
MICAH	35	735-700	JUDAH
ZEPHANIAH	20	640-620	JUDAH
HABAKKUK	3	609-606	JUDAH
JEREMIAH	32	627-575	JUDAH
LAMENTATIONS	---	586	JUDAH

OUTLINE OF MICAH

Judgment on Samaria and Jerusalem—1:1-16

Woe to the oppressor of the poor—2:1-11

Promise to the remnant—2:12-13

Judgment on Israel's leaders—3:1-4

Judgment on the prophets—3:5-12

Swords into plowshares—4:1-13

The Deliverer, Who will come from Bethlehem—5:1-15

The Lord's contention with Israel—6:1-5

The requirements of the Lord—6:6-16

The moral sins of Israel—7:1-7

God's concern for His people—7:8-20

AUTHOR

Micah is a prophet of the Southern Kingdom, Judah. He was a contemporary of Amos, Hosea, Isaiah, and Jonah. He lived about 20 miles southwest of Jerusalem.

THEME

See 6:8: God expects His people "to do justly, and love mercy." Micah sees beyond current events to the incarnation of Christ and the blessings of the millennial Kingdom.

DATE

740-686 B.C.

OUTLINE OF NAHUM

God's wrath concerning Nineveh—1:1-15

The siege and destruction of Nineveh—2:1-13

The overthrow of Nineveh—3:1-19

AUTHOR

NAHUM

THEME

Nineveh's doom. The Assyrian capitol will be destroyed because of the inhumanities of their army (2:12) and the vice in the city (3:4). 1:2-10 speaks generally of God's wrath.

DATE

About 663 B.C. (Nineveh fell in 612.)

NOTES

Excavations of Nineveh began in 1845 and corroborate the predictions of Nahum.

1:9—Literally fulfilled. Since 612 B.C., Nineveh has never been rebuilt.

1:12—The Assyrian slogan (see King James Version) "Quiet And Likewise Many" is referred to here. It meant they were so united they made the sound of only one voice when they spoke!

2:6—Nineveh fell because the flooding rivers eroded the defenses of the city.

WORTH MEMORIZING: 1:7

OUTLINE OF HABAKKUK

Why does God permit injustice?—1:1-4

God uses the Chaldeans to punish Judah—1:5-11

Why does God use the wicked for His judgment?—1:12-17

The just live by faith—2:1-4

The unrighteous are judged—2:5-20

The prayer of Habakkuk—3:1-19

AUTHOR

HABAKKUK

THEME

How can a holy God use the wicked Chaldeans (Babylonians) to chastise His children? God responds by saying His way is always best; Habakkuk must be concerned instead about his own righteousness and live by faith (2:4).

DATE

609-605 B.C.

NOTES

Chapter 3 is unrivalled in literature!

OUTLINE OF ZEPHANIAH

The day of the Lord's wrath—1:1-18

The scope of divine judgment—2:1-15

Jerusalem's sin and redemption—3:1-8

Ultimate supremacy of Israel—3:9-20

AUTHOR

1:1 traces Zephaniah's lineage back four generations to King Hezekiah. Zephaniah was a prophet of Judah, the Southern Kingdom. He was a contemporary of Jeremiah.

THEME

The coming of the Day of the Lord

DATE

626-625 B.C.

NOTES

Zephaniah was the great-great-grandson of King Hezekiah and, therefore, of royal blood. He was also kin to Josiah, under whose godly reign he prophesied.

Zephaniah was used of God to prepare for the great revival of 621 B.C. It was at that time the law of Moses was rediscovered during the repair of the temple. The record of this event is found in 2 Chronicles 34-35.

OUTLINE OF HAGGAI

First Message: Rebuke—1:1-15

Second Message: Encouragement—2:1-9

Third Message: Promise—2:10-19

Fourth Message: Prophecy—2:20-23

AUTHOR

Haggai (cf. Ezra 5:1, 6:14)

THEME

Despite all the odds against them, God will guarantee the peace and prosperity of Jerusalem if the people will be faithful to Him.

DATE

520 B.C.

NOTES

Haggai is a "Post-Exile Prophet." Judah has returned to Jerusalem. The walls and houses are rubble. The Temple is rubbish and ashes. There is drought in the land. In 536 B.C. the Temple foundations are laid.

Judah's enemies politically succeed in stopping the work for 16 years. The people become lethargic, worshipping in the unfinished Temple structure. Haggai's four messages are intended to inspire them and to resume the construction.

OUTLINE OF ZECHARIAH

Three Messages To Those Rebuilding the Temple:

FIRST MESSAGE: Call for National Repentance: 1:1-6

SECOND MESSAGE: 8 Visions Concerning Israel's
Comfort: 1:7-6:15

1. The Angel of JHWH and the horsemen: 1:7-17
 2. The 4 Horns and 4 Craftsmen: 1:18-21
 3. The Man with the Measuring Line: 2:1-13
 4. Vision of Joshua the High Priest: 3:1-10
 5. The Golden Lampstand and 2 Olive Trees: 4:1-14
 6. Vision of Flying Scroll: 5:1-4
 7. The woman in the Ephah: 5:5-11
 8. Vision of 4 Chariots: 6:1-8
- Climax of visions: Joshua is crowned: 6:9-15

THIRD MESSAGE: Fasts Will Become Feasts: 7:1-8:23

Two Messages Concerning the Messiah:

Initial rejection of Messiah: 9:1-11:17
Triumphant arrival of Messiah: 9:1-9
Announcement of Messiah's Kingdom: 9:10-10:12
Israel's rejection of the Good Shepherd: 11:1-4
Israel's acceptance of the worthless shepherd:
11:5-17

Final establishment of Messiah's Kingdom: 12:1-14:21
The triumph and conversion of Israel: 12:1-13:6
The enthronement of Israel's rejected King:
13:7-14:21

AUTHOR

Zechariah

THEME

The rebuilding of the Temple is bound up with God's purpose to establish the Messianic Kingdom. Eight visions are given, each speaking directly to the contemporary situation but also pointing toward the ultimate fulfillment of prophecy related to the coming of the Messiah.

DATE

520-519 and 480 B.C.

NOTES

Zechariah means "Jehovah Remembers." He was of priestly descent. Josephus (a historian following Jesus' generation) tells us he was killed in the Temple, a martyr for his faith in God.

He was born in Babylon, but wrote in Israel. His writings resemble those of Daniel, and remind us of Revelation. His book contains more Messianic passages than any other Minor Prophet: see 3:8, 13:7, 9:9, 11:12-13, 12:10, and 14:3-8.

His visions apparently were all received during the same night. The close connection between his prophecies and those of Revelation make this book, along with Daniel, a very special book for those interested in prophecy.

This significant prophecy sees many details related to both the first coming and the second coming of Christ. From the betrayal of Jesus, to the settling of Israel in the land, the visions this man saw could not have occurred apart from the divine inspiration of God's Spirit.

OUTLINE OF MALACHI

Six Messages of the Prophet

Introduction—1:1

The Six Messages:

1. God's love for Israel reaffirmed—1:2-5
2. Priestly corruptions denounced—1:6-2:9
3. Proliferation of divorce and mixed marriages denounced—2:10-16
4. Announcement of a coming day of judgment—2:17-3:5
5. Rebuke for the neglect of tithes and offerings—3:6-12
6. Vindication of the Godly remnant—3:13-4:3

Concluding Exhortations—4:4-6

AUTHOR

Malachi

THEME

Only a century after the judgment of God fell upon Israel, they have once again forgotten their walk before Him. Their moral degeneracy causes Malachi to indict and warn them of the consequences.

DATE

433-430 B.C.

MALACHI'S FINAL WORDS...

The last of the prophets, Malachi is a miniature of the entire Old Testament. Among his great themes is this summary:

1. ISRAEL SELECTED BY GOD: 1:2; 2:4-6, 10
2. ISRAEL TRANSGRESSED AGAINST GOD:
1:6; 2:11, 17
3. THE MESSIAH IS MANIFESTED: 3:1, 4:2
4. THE TRIBULATION UPON THE NATIONS: 4:1
5. THE FINAL PURIFICATION OF ISRAEL: 3:2-4 and 12;
3:16-18; 4:2-6

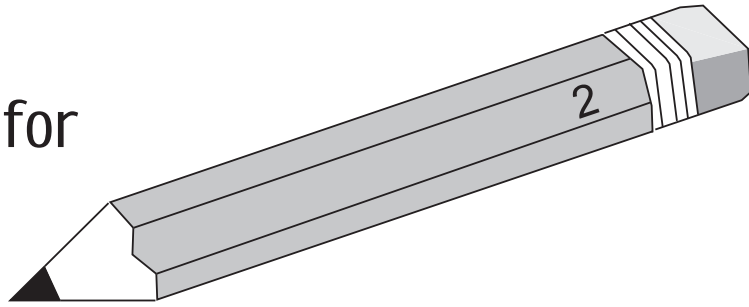
The prophecies of Daniel's 70 weeks conclude in 396 B.C., the date of Malachi's ministry.

Malachi answers the "Seven Stupid Questions" the Israelites address to God:

1. In what way have You loved us?—1:2
2. In what way have we despised Your name?—1:6
3. In what way have we polluted You?—1:7
4. In what way have we wearied You?—2:17
5. In what way shall we return?—3:7
6. How have we robbed You?—3:8
7. What have we spoken so much against You?—3:13

Using these questions as a basis for your study, underline the answers God gives through His prophet. You will learn much about the ways of God by doing so!

Suggestions for marking your Bible...



1. Copy the outline into your Bible.
2. Write beside Zechariah 9:9-10:

ONE OF THE CLEAREST
MESSIANIC PROPHECIES
IN O.T.

3. Write beside Malachi 3:8-10:

THIS EXHORTATION SPEAKS
TO THE CHURCH, TOO!

4. Add any other notes from the explanations which you wish to preserve in your Bible.