

Old Testament Survey

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Chapter 1

Introduction to the Tanakh / Old Testament

1.1 First Things

Before we begin look up and read **II Chronicles 34:14-33**, and **2 Peter 1:20-21**. On your own later, I encourage you to read the following verses:

1. Deuteronomy 4:1-11
2. Deuteronomy 6:4-9
3. Psalm 19
4. Psalm 119
5. Isaiah 40:1-11
6. 2 Timothy 2:14-3:17
7. Hebrews 4:11-13

I will set out my basic assumptions.

First, Scripture is the final authority in this and all matters, not creeds, catechisms, confessions, or traditions. Scripture should be read in context, and according to the literary style God chose to us. Scripture interprets Scripture! The goal is to hear what God wants you to know. The historic and geographic situation, language constructs are important aids in understanding. Well established, directly relevant facts (archaeology of the event/city, establish rules of how the universe works, etc.) can also be useful if properly understood and applied (shouldn't change basic reading). Basically, read in exegetically in context.

Second, the Bible is not to be used to proof-text¹, rather whole passages must be read and the Scrip-

¹Some may misunderstand what I mean here. I mean that

tures are to be allowed to say whatever God wills not what we want. Basically, don't read eisegetically.

Third, distinguish primary from secondary issues. Primary issues are essential to be a believer (God, salvation, etc.), secondary issues are for the well being of believers and the church in general (e.g. deeper understanding and growth issues, mode of baptism). Secondary, while important, are not issues to divide over². There are also unimportant and speculative issues, which are sometimes fun to think of (who was the writer of Hebrews) or just out there (angels on the head of a pin stuff), but really never should be an issue in church. Basically, don't major on the minors.

1.2 Organization

1.2.1 Protestant

Law/Pentateuch -

1. Genesis,
2. Exodus,
3. Leviticus,
4. Numbers,
5. Deuteronomy

we are not to have a theory and seek to prove it by quoting a verse apart from its context.

²Some seem to think this means we need not discuss it, or seek God's will in it. I heartily disagree, secondary does not mean unimportant, just not essential.

History -

6. Joshua,
7. Judges,
8. Ruth,
9. 1 Samuel,
10. 2 Samuel,
11. 1 Kings,
12. 2 Kings,
13. 1 Chronicles,
14. 2 Chronicles,
15. Ezra,
16. Nehemiah,
17. Esther

Poetry -

18. Job,
19. Psalms,
20. Proverbs,
21. Ecclesiastes,
22. Song of Solomon

Prophecy - broken into Major and Minor
Major -

23. Isaiah,
24. Jeremiah,
25. Lamentations,
26. Ezekiel,
27. Daniel

Minor -

28. Hosea,
29. Joel,
30. Amos,
31. Obadiah,
32. Jonah,
33. Micah,
34. Nahum,
35. Habakkuk,
36. Zephaniah,
37. Haggai,
38. Zechariah,
39. Malachi

1.2.2 Jewish**Torah (law, teaching, instruction)-**

1. Genesis,
2. Exodus,
3. Leviticus,
4. Numbers,
5. Deuteronomy

Nevi'im (prophets) - Broken into the former and later prophets

Former-

6. Joshua,
7. Judges,
8. Samuel,
9. Kings

Later -

10. Isaiah,
11. Jeremiah,
12. Ezekiel,
13. The Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)

Kethuvim (writings) - broken into Poetical books, Megilloth (5 rolls), Historical

Poetical -

14. Psalms,
15. Proverbs,
16. Job

Five Rolls -

17. Song of Songs,
18. Ruth,
19. Lamentations,
20. Ecclesiastes,
21. Esther

The five rolls were integral to the three feasts and two historic events of Israel. At the major feasts one of the rolls was read:

Month	Feast	Book
First	Passover	Song of Songs
Third	Weeks	Ruth
Fifth	Temple Destruction	Lamentations
Seventh	Tabernacles	Ecclesiastes
Twelfth	Purim	Esther

Historical -

- 22. Daniel,
- 23. Ezra-Nehemiah,
- 24. Chronicles

Consider Luke 11 where after chastising the Pharisees the Lord turns to the Lawyers (teachers of the Law) and issues a stinging rebuke about how they are like their forefathers who killed the prophets. In it Jesus says:

Luke 11:49-51

49 Therefore also the Wisdom of God said,
 I will send them prophets and apostles,
 some of whom they will kill and persecute,
 50 so that the blood of all the prophets,
 shed from the foundation of the world,
 may be charged against this generation, 51
 from the blood of Abel to the blood of
 Zechariah, who perished between the altar
 and the sanctuary. Yes, I tell you, it will
 be required of this generation.

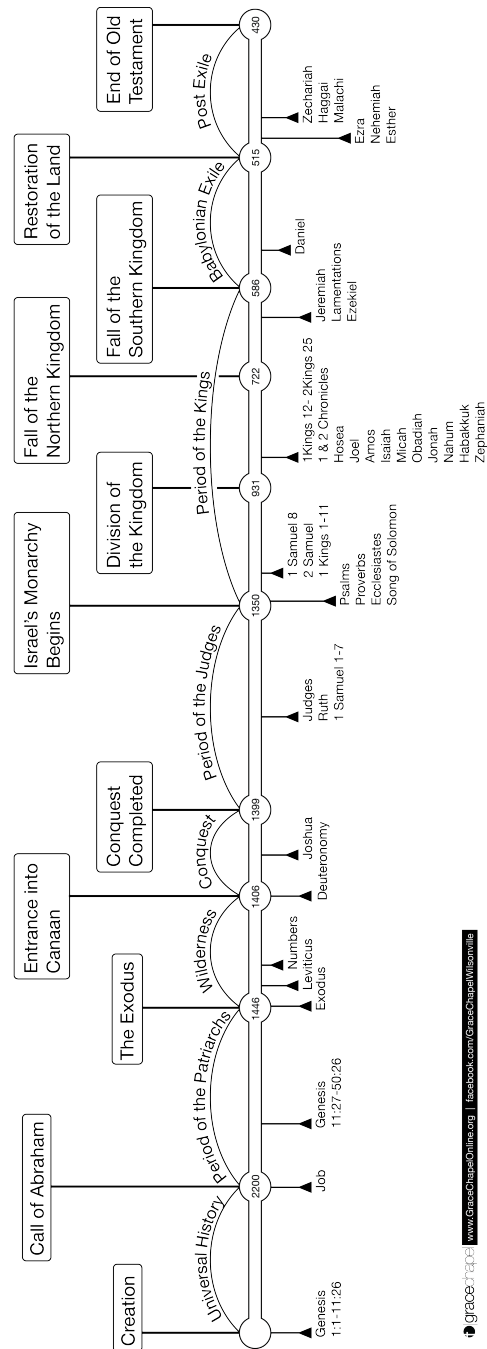
Read Genesis 4:8-10 and II Chronicles 24:20-22. Note where Genesis and Chronicles lies in the Hebrew Bible. Jesus thus was implicitly showing the use of that ordering. I am not saying this is the one that should be used in our Bibles, rather I am suggesting it is a good one to use to survey and study.

1.3 Themes

Themes are the central ideas that come up over and over. Themes form a context we need to also keep in mind when reading. Here is a starter list.

1. God is above and before all
2. Dust to Glory
3. Tree of Life
4. Sacrifice, Covering
5. Covenant, Marriage
6. Messiah/Anointed (prophet, priest, king)
7. Seed of the woman, Branch
8. Kinsman Redeemer
9. Bread and wine

1.4 Timeline



1.5 Geography

12_Tribes_of_Israel_Map.svg.



<https://commons.wikimedia.org/wiki/File:>

Part I
Torah - Law

Chapter 2

Genesis

V.	Progenitor
2:4	These are the <i>generations</i> of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens.
5:1	This is the book of the <i>generations</i> of Adam. When God created man, he made him in the likeness of God.
6:9	These are the <i>generations</i> of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.
10:1	These are the <i>generations</i> of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.
11:10a	These are the <i>generations</i> of Shem.
11:27a	Now these are the <i>generations</i> of Terah.
25:12	These are the <i>generations</i> of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.
25:19	These are the <i>generations</i> of Isaac, Abraham's son: Abraham fathered Isaac,
36:1	These are the <i>generations</i> of Esau (that is, Edom).
36:9	These are the <i>generations</i> of Esau the father of the Edomites in the hill country of Seir.
37:2a	These are the <i>generations</i> of Jacob.

Ch.	Progenator
1	Creation
2-4	Creation/Fall, Cain & Abel
5	Godly line of Seth
6-9	Flood
10-11	Noah to Abraham
12-24	Abraham's life
25-35	Isaac
36	Esau/Edom
37-50	Jacob and sons

“These are the generations of” are the underlying structure of the book of Genesis. Notice how often it appears and how it starts the key sections. In the Hebrew mind, and in many nomadic people today, the way you tell a historical tale, is the main character has a genealogy. Who are they? You can tell by where they came from. What shows a story is genuine and ties it to the real world is not dates and places, but the family you come from: genealogy. This is very different from us, but the Bible is not a North American book, though it has been hugely influential on our history. Two things stand out to me. I will take them in reverse order.

1. In chapter 36 the generations of Esau is mentioned twice. It mentions it in Caanan and then when he moves to Seir. The Bible doesn't waste words, the move was important. When Esau first married, he chose badly (Gen 26:34-5), he was angry (Gen 27:41), and then marries again for questionable reasons (Gen 28:6-9). After Jacobs long absence, Esau mellows and becomes kind to Jacob (Gen 33:4), though he never finds

a place for repentance. Esau uses Edom when he goes to Seir. Similarly, his wives also go by new names, and one of his father in laws (Beriah/Anah, Beriah means spring/fountain/well).

2. In chapter 2, there is no person, whose generations are told, but the heavens and the earth; the creation. Think of the end of chapter 1, where is Adam from? Chapter 2 picks up from this image and tells the story of Adam's creation and thus all humanity. This also show chapter 1 as connected (man is from the creation) and also unique. Why? The actor in Genesis 1 is God, who has no beginning or end. Note also that God is not explained, He just is (unlike say Greek gods). This shines a light on the uniqueness and glory of God. There is only one God!

Theories of creation:

Young Earth Earth was created a few thousand years ago, even though Earth seems old.

1. Flood caused appearance of age.
2. God created with appearance of age.
3. Appearance of age is necessary for Earth to run.

Non-time The Bible is not trying to teach about the age of the earth. Day 1 & 4 both deal with light (creation of light then the things of light), Day 2 & 5 deal with the air and seas then the creatures that live there. Day 3 & 6 deal with the land and those that dwell on it. Not sequential thus time doesn't matter. (Framework Hypothesis)

Old Earth Earth is billions of years old, even though natural reading of Genesis 1 indicates a short period.

1. Genesis 1:1-2 is initial creation (billions of years ago), rest is recent. (Gap theory)
2. Each day is an action of God throughout history with gaps between them. (Progressive Creation)
3. God guided evolution, the account is a story/myth to help ancient people relate to God who started it all. (Theistic Evolution)

Major Theological Events:

1. Creation - God, sovereignty, image bearers, marriage, week, God's goodness
2. Fall - importance of exact wording, doubting God, two trees, original sin, shame, dealing gently, protoevangel, sacrifice
3. First murder (jealousy, best to God, brother's keeper, blood crying out)
4. Growing evil
5. Flood (God's punishment)
6. Noahic Covenant
7. Abraham Covenant (and seed)
8. Melchizedek - no genealogy
9. Sunset promise
10. Trying to do God's will our way
11. Circumcision
12. Importance of names, new name
13. Sodom, God's judgment
14. God's love to sinful people
15. Child of promise, barrenness
16. Sacrifice of Isaac
17. Angel of Lord
18. Marry carefully
19. God choosing between brothers
20. birthright, blessing
21. Jacob's ladder
22. Leah and Rachel
23. Sun, moon, stars connected to Israel
24. God's blessing in suffering
25. God's protection
26. Wrestling with God
27. Levirate marriage and line of Messiah
28. Suffering for doing right
29. God tells future, interprets dreams
30. God prepares us through suffering
31. Providence and miracles
32. Importance of blessing others, even those who hurt
33. Testing character - self sacrifice
34. 12 tribes, elevation of Ephraim and Manasseh
35. Lion of Judah, ruler
36. Confluence

Chapter 3

Exodus, Leviticus, Numbers, & Deuteronomy

3.1 Overview

The Torah establishes the story of God, the peoples He chooses (Adam and Eve, Seth's line, Noah, Shem, Terah, Abraham, Isaac, Jacob, 12 tribes), and the covenants He establishes with them (Noahic, Abrahamic, Mosaic/Old). It uses the stories of their lives to illustrate and teach what it means to follow God, and introduces the major themes of the rest of the Bible.

3.1.1 Exodus

Exodus tells the story of Moses's life, which breaks neatly into three periods of 40 years: living in Pharaoh's palace, shepherding in Midian, leading Israel. Each of the three has at least one miracle (basket in the reeds, burning bush, and the numerous signs, plagues, deliverance, and provisions). Most of the book covers the last 40 years of Moses's life, the first 80 are the preparation God uses to get him ready. Let it sink in - 80 years to get him ready. Our time isn't God's time, and in history Moses probably had the greatest effect after Jesus. Dating the Exodus, three views:

1. Hyksos Date 1550 BC
2. Traditional Date, 1445 BC
3. Liberal Date, 1300 BC

In the deliverance of the Exodus, God uses three 'P's.

Plagues Continues the theme of God's sovereign judgment over sin started in Genesis (Garden, flood, Babel, Sodom). Romans 9 discusses God's punishment of Pharaoh in context of his sovereignty in salvation.

Passover continues the images of (1) bread and wine started with Melchizedek that points to Christ's death on the cross, the Lord's Table/Communion and ultimately the marriage feast of the Lamb; and (2) the sacrifice of the lamb for the firstborn pointing to the coming of Christ to die for us started in the Garden, sunset promise to Abraham, and the sacrifice of Isaac.

Passing the waters prefigures baptism (I Corinthians 10:2), and makes it too painful for Egypt to keep following or try to stop what the Israelites do in Canaan.

Almost half the book is still left, but much of it will be taken up with a description of the Tabernacle, twice even thrice depending on how you count things - once in its description, then again when it is built and a brief setup at the end of the building. Anything said multiple times is being emphasized, and the next book (Leviticus) will revolve on its use. Throughout the history of Israel the Tabernacle, then the Temple is central. The New Testament will often refer

back to the Tabernacle, not the least of which are Hebrews (which ties it as symbols of our Salvation in Jesus) and Revelation which links it to what Heaven is like. Fitting around the Tabernacle are some important stories including the rebellions in the desert (Meribah, need for manna and quail, water from the rock, golden calf), Sinai the giving of the Law, the sign of the Sabbath, God's glory shining on Moses face, the pillar of cloud and fire.

3.1.2 Leviticus

Leviticus centers on the rules for running the Tabernacle and the religion. It is God's directives to the priests to lead and the people to follow. Many think it is not relevant, but I strongly disagree. While not an easy read to many, and we don't practice Biblical Judaism, it has many things that are of importance. For instance note that the sin and guilt offering (chapters 5-7) atones for non-deliberate sins, unknown sins, or false statements about money, but none for the deliberate sins. Which shows what Hebrews says, the blood of bulls and goats can't perfectly atone for our sins, only Jesus is sufficient. Leviticus also teaches us that the life is in the blood (17:11) illuminating that Jesus shedding His blood, or the blood of Christ are synonymous with Him dying. Leviticus also gives us the second greatest commandment in 19:18. Beyond this the many sacrifices, feasts, new moons, and Sabbaths teach us much in principle of how diligently and all encompassing following God is to be done.

3.1.3 Numbers

Numbers (Bemidbar "In the Desert" is the Jewish name) picks up in Sinai after the Tabernacle and follows the murmurings and unfaithfulness of the Israelites as they travel to the borders of the promised land, then refuse to go in because of the report of the spies, and the subsequent wandering in the desert till that generation dies. It ends with the people on the plains of Moab awaiting the conquest of the promised land under Joshua.

Some of the key stories:

1. The title story (ch 1-4) is the one time numbering for the purpose of God's chosen priests

(Levites) in exchange for the 1st born males in the congregation. The buying of those separated to Him prefigures the purchase of God's church through the only begotten Son. It also shows why David's greatest sin in numbering the people (II Samuel 24, I Chronicles 21).

2. Numbers 11 has two stories of the complaining of Israel resulting in: (1) the fire outside the camp burning many, and (2) God sending quail to eat.
3. Murmuring of Miriam and Aaron in Numbers 12.
4. Spies and refusal to enter in Numbers 13-14. Only Joshua and Caleb are faithful so only they of that Generation will enter the land.
5. The Sabbath breaker's execution in Numbers 15.
6. Korah's rebellion and the budding of Aaron's staff in Numbers 16-17.
7. Water from the rock and Moses denied entrance in Numbers 20.
8. Bronze serpent in Numbers 21 that is picked up in John 3.
9. Balaam's tragic tale in Numbers 22-25.
10. Zelophehad's daughters and inheritance in Numbers 27.

Sprinkled in are much on practice including the section of chapters 28-30 on festivals and vows, and the battles in the Trans-Jordan, then final instructions.

3.1.4 Deuteronomy

Deuteronomy is the retelling/reminder of Moses before they go into the land and he dies. Notable is the uniqueness of God for example in chapter 4. The 10 words retold in chapter 5, and the shema in chapter 6. They are reminded to be diligent in following the Lord's command as they enter the land and to teach their children. They are reminded it was not their righteousness that got them this, so they should love and worship the Lord. The exclusivity of worshiping God is emphasized and the basic

principles are stressed. In chapter 18 the mention of another prophet like Moses will come, prefiguring Jesus, who also brought an overall covenant. Jesus answers the Devil during the temptation exclusively from Deuteronomy, showing the importance of these principles drawn out. Much is said on marriage, including the much debated in Christ's time passage of chapter 24. Chapter 27 and 28 has the blessings and cursings from Mt Gerizim and Mt Ebal. The Song of Moses in chapter 32 shows the response to the renewal of the covenant is praise. Moses blesses the people then God takes him.

Covenant Structure:

- Prologue
- Witnesses
- Preamble
- Stipulations
- Document Clause
- Sanctions
- Witnesses
- Document Clause
- Witnesses (includes song of Moses)
- Sanctions
- Epilogue (last 12 verses or so)

3.2 10 Words

Look at Exodus 20 and Deuteronomy 5. What do you notice as the same? Different? Why do you think this is? How do we know there are 10? (Exodus 34:28, Deuteronomy 4:13, 10:4). What is the structure?

3.3 Water from the Rock

Look at Exodus 17 and Numbers 20. These are two different situations, but with some important similarities. What does God command Moses to do? What does he do? What is the punishment the second time? Why is this a big deal (I Corinthians 10)?

Part II

Nevi'im - Prophets

Chapter 4

Joshua & Judges

4.1 Joshua

After the death of Moses, God calls Joshua to lead and gives a charge for faithful leadership. Spies are sent and Rahab saves them, then Israel miraculously crosses the Jordan on dry land and commemorates with a monument. Israel is circumcised and eats of the bounty of the holy land, then the manna stops. Jericho is defeated and Rahab saved. Ai defeats Israel because of Achan, Achan is punished and a clever trap laid for Ai. The ceremony at Mt Ebal and Mt Gerazim is held, then the Gibeonites deceive Israel, leading to an attack by five kings and a great victory for Israel aided by the sun standing still. The Five kings are killed, and the Israelites swing south and secure the land. Then kings of the north led by Hazor then attack and their defeat leads to the securing of the north. Interestingly, this is all reflected in the Armana letters to Pharaoh Akhenaten/Amenhotep IV around 1380 BC. Akhenaten had rejected the traditional Egyptian gods for monotheism.

Canaan is divided among the twelve tribes and each is to finish taking its portion and Caleb awarded Hebron, since he and Joshua were the only of the prior generation allowed to enter the promised land. Moses only makes it in when Jesus meets him on the mount of transfiguration. The territory of Judah, Ephraim and Manasseh are then detailed as well as their success and failure to drive the Canaanites completely.

Israel assembles at Shiloh and the remaining 7 tribes (Reuben, Gad, and half of Manasseh took

land across the Jordan under Moses, and now Judah, Ephraim, and the rest of Manasseh took their portion) are allotted their land, then six cities of refuge are set up (Kedesh, Shechem, Hebron, Bezer, Ramoth, and Golan). The Levites are given 48 cities among their brothers so they may minister while growing food. God fulfilled His promises and the Transjordanian tribes return home and set up an altar of testimony. Joshua bids farewell, and they are reminded to serve the Lord. Joshua dies and is buried.

4.2 Judges

The conquest of the land continues, starting with Jerusalem, which had not fallen to Judah in Joshua's time, now is captured but not driven out. Caleb's conquest is recounted (because Othniel will be the first judge), and some failures, a rebuke by the Angel of the Lord, along with the death of Joshua (again - remember time is not the issue to the Israelites, rather connected ideas is). This is the sad precursor to the serving of the Baals, Israel becoming servants, then Othniel the first judge delivering them and making them follow for 40 years. The people rebel and Ehud delivers them from Moab, followed 80 years later by Shamgar delivering from the Philistines.

The next judge is Deborah who reluctantly leads Barak against Sissera. Since Barak wouldn't go alone Barak is not allowed to kill Sissera, rather Jael kills him with a tent peg while she hides him. God is praised for the victory.

Midian then oppresses Israel, and Gideon raised up by the Angel of the Lord. Gideon destroys the altar of Baal and the Asherah pole, then asks for the sign of the fleece. 32000 are reduced to 300, who uncover lights and blow trumpets so it is clear the battle is won by the Lord. The Midianites were pursued with problems arriving from Ephriam (called late to the battle) and Succoth (not wanting to help till the battle is won), but the great problem is Israel wanted a king and though he resisted this, Gideon was tempted by gold, and the Bible says it became a snare to his house. After Gideon dies, Abimelech kills his brothers with Shechem's help, but Jotham escapes, and Abimelech and Schechem war.

Tola then Judged 20 years, Jair judged 22 years, then Israel served the Baals and Ashtaroth and God punished them with Ammon. Jephthah is raised up and makes a famous and debated vow. Jephthah was followed by Elon then Abdon. After them the Israelites did evil in the sight of the Lord, so He gave them over to the Philistines. The Angel of the Lord then announces Sampson will be born to Manoah and his wife. Sampson delivers Israel through a series of events, where he is honestly not faithful and ends up breaking all his Nazarite vows, and shows great weakness in lust resulting in God departing him and his eyes put out. God allowed him to collapse the building and kill the Philistines. Likely, Sampson was not a big muscular guy, but a small pipsqueak, for otherwise the Philistines would not wonder at the source of his power.

The final chapters of the book contain the sad tales of idolatry and depths that follow with Micah and the Danites, and Gibeah acting reminiscent of Sodom.

4.3 Christophanies

A Christophany is a type of Theophany, so it makes sense to define that first. A Theophany is an appearance of God. A Christophany is thus an appearance of the second member of the Trinity.

Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. He said, "Hagar,

Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai."

Genesis 16:7-8

Then the angel of the LORD called to Abraham a second time from heaven, and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

Genesis 22:15-18

Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.'

Genesis 31:11

The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

Exodus 3:2-6

But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him. When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into

the field; but Balaam struck the donkey to turn her back into the way. Then the angel of the LORD stood in a narrow path of the vineyards, with a wall on this side and a wall on that side.

Numbers 22:22-24

While the sons of Israel camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. On the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain. The manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.

Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, "Are you for us or for our adversaries?" He said, "No; rather I indeed come now as captain of the host of the Lord." And Joshua fell on his face to the earth, and bowed down, and said to him, "What has my lord to say to his servant?" The captain of the Lord's host said to Joshua, "Remove your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

Joshua 5:10-15

Now the angel of the Lord went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you, and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed

my voice. What is this you have done? So now I say, I will not drive them out before you, but they shall become thorns in your sides, and their gods shall be a snare to you." As soon as the angel of the Lord spoke these words to all the people of Israel, the people lifted up their voices and wept. And they called the name of that place Bochim. And they sacrificed there to the Lord.

Judges 2:1-5

Then the angel of the LORD came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save it from the Midianites. The angel of the LORD appeared to him and said to him, "The LORD is with you, O valiant warrior."

Judges 6:11-12

Now the sons of Israel again did evil in the sight of the Lord, so that the Lord gave them into the hands of the Philistines forty years.

There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had borne no children. Then the angel of the Lord appeared to the woman and said to her, "Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son. Now therefore, be careful not to drink wine or strong drink, nor eat any unclean thing. For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines." Then the woman came and told her husband, saying, "A man of God came to me and his appearance was like the appearance of the angel of God, very awesome. And I did not ask him

where he came from, nor did he tell me his name. But he said to me, Behold, you shall conceive and give birth to a son, and now you shall not drink wine or strong drink nor eat any unclean thing, for the boy shall be a Nazirite to God from the womb to the day of his death.

Then Manoah entreated the Lord and said, "O Lord, please let the man of God whom You have sent come to us again that he may teach us what to do for the boy who is to be born." God listened to the voice of Manoah; and the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her. So the woman ran quickly and told her husband, "Behold, the man who came the other day has appeared to me." Then Manoah arose and followed his wife, and when he came to the man he said to him, "Are you the man who spoke to the woman?" And he said, "I am." Manoah said, "Now when your words come to pass, what shall be the boy's mode of life and his vocation?" So the angel of the Lord said to Manoah, "Let the woman pay attention to all that I said. She should not eat anything that comes from the vine nor drink wine or strong drink, nor eat any unclean thing; let her observe all that I commanded. Then Manoah said to the angel of the Lord, "Please let us detain you so that we may prepare a young goat for you." The angel of the Lord said to Manoah, "Though you detain me, I will not eat your food, but if you prepare a burnt offering, then offer it to the Lord." For Manoah did not know that he was the angel of the Lord. Manoah said to the angel of the Lord, "What is your name, so that when your words come to pass, we may honor you?" But the angel of the Lord said to him, "Why do you ask my name, seeing it is wonderful?" So Manoah took the young goat with the grain offering and offered it on the rock to the Lord, and He performed wonders while Manoah and

his wife looked on. For it came about when the flame went up from the altar toward heaven, that the angel of the Lord ascended in the flame of the altar. When Manoah and his wife saw this, they fell on their faces to the ground.

Now the angel of the Lord did not appear to Manoah or his wife again. Then Manoah knew that he was the angel of the Lord. So Manoah said to his wife, "We will surely die, for we have seen God." But his wife said to him, "If the Lord had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have let us hear things like this at this time."

Then the woman gave birth to a son and named him Samson; and the child grew up and the Lord blessed him. And the Spirit of the Lord began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

Judges 13

Chapter 5

I & II Samuel, I & II Kings

United Kingdom				
Years (BC)	King	Start / End	Prophet	Scripture
1050 - 1010	Saul	Good / Evil	Samuel	1 Sa 8-31 1 Ch 9-10
1010 - 970	David (Captain)	Good / Good	Samuel	1 Sa 16-31 2 Sa 1-24 1 Ki 1-2 1 Ch 11-29
			Nathan	
970 - 930	Solomon (Son)	Good / Evil	Nathan	1 Ki 1-11 2 Ch 1-9

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Divided Kingdom																																																	
Judah					Israel																																												
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture																																								
931 - 913	Rehoboam (Son)	Evil / Evil	Shemaiah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Abijah	1 Ki 12-14 2 Ch 10																																								
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13																																													
911 - 870	Asa (Son)	Good/Good	Hanani	1 Ki 15 2 Ch 14-16	910 - 909	Nadab (son)	Evil / Evil		1 Ki 15																																								
					909 - 886	Baasha	Evil / Evil	Jehu	1 Ki 16																																								
					886 - 885	Elah (Son)	Evil / Evil		1 Ki 16																																								
					885	Zimri (Captain)	Evil / Evil	Micaiah	1 Ki 16																																								
					885 - 874	Omri (Captain)	Evil / Evil	Elijah 1 Ki 17-19 1 Ki 21 2 Ki 1-2	1 Ki 16																																								
					874 - 853	Ahab (Son)	Evil / Evil		1 Ki 17 2 Ch 18																																								
870 - 848	Jehoshaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	853 - 852	Ahaziah (Son)	Evil / Evil		1 Ki 22 2 Ki 1																																								
848 - 841	Jehoram (Son)	Evil / Evil		2 Ki 8 2 Ch 21	852 - 841	Joram (Son of Ahab)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 13	2 Ki 3																																								
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10																																								
841 - 835	Athaliah (mother)	Evil / Evil		2 Ki 11 2 Ch 22-23																																													
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 23-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 13																																								
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14																																								
767 - 740	Uzziah aka Azariah (Son)	Good/Evil	Isaiah Micah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (in Nineveh)	2 Ki 14																																								
					753 - 752	Zechariah (Son)	Evil / Evil		2 Ki 15																																								
					752	Shallum	Evil / Evil		2 Ki 15																																								
					752 - 742	Menahem	Evil / Evil		2 Ki 15																																								
					742 - 740	Pekahiah (Son)	Evil / Evil		2 Ki 15																																								
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	752 - 740 (rival) 733 - 722 (sole)	Pekah (Captain)	Evil / Evil		2 Ki 15																																								
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28	732 - 722	Hoshea	Evil / Evil		2 Ki 17																																								
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	Israel into Assyrian captivity - 722 BC																																												
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33	<table border="1"> <tr> <td colspan="5"></td> <td rowspan="2">Nahum</td> <td colspan="4"></td> </tr> <tr> <td colspan="5"></td> <td rowspan="2">Daniel</td> <td colspan="4"></td> </tr> <tr> <td colspan="5"></td> <td rowspan="2">Obadiah</td> <td colspan="4"></td> </tr> <tr> <td colspan="5"></td> <td colspan="5"></td> </tr> </table>										Nahum										Daniel										Obadiah														
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642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33																																													
640 - 608	Josiah (Son)	Good/Good		2 Ki 22-23 2 Ch 34-35																																													
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36																																													
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil	Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Ki 23-24 2 Ch 36																																													
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36																																													
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36																																													
Judah into Babylonian captivity - 586 BC																																																	

Image by Craig T. Owens (@craigtowens)

5.1 I Samuel

Chapters 1-8 cover the life of Samuel. Chapter 1 is Hannah's situation and prayer with the response, chapter 2 is Samuel in the temple and chapter 3 is Samuel's calling. You can also see the evil of Eli's sons, Hophni and Phinehas. Chapter 4 has the war against the Philistines, and the loss of the Ark. Eli and his family perish. Chapter 5 has the story of the Ark in Philistine lands and Chapter 6 covers its return. After 20 years, chapter 7 describe the Israelites want to receive the Ark, have a revival and defeat the Philistines. Israel rejects God as their king in chapter 8, and God sends a warning to Samuel.

Chapters 9-15 are Saul's deeds (technically his reign continues till the end of the book). Saul is chosen as king (ch 9) and anointed (ch 10). Saul has victories over the Ammonites (ch 11) and leadership transfers (ch 12). Saul leads a battle against the Philistines in ch 13, but offers the sacrifice. Jonathan wins the battle and Saul takes credit (ch 14). Saul does not do all God commands in ch 15 and God rejects him.

Chapters 16-31 are David's deeds, his reign is in the next book. David is anointed (ch 16), slays Goliath (ch 17), becomes friends with Jonathan and marries Michal (ch 18). Saul tries to kill David (ch 19), Jonathan helps David escape (ch 20). David escapes to Nob and Gath (ch 21). David gathers men, and Saul kills the priests (ch 22). David fights the Philistines and Saul chases David (ch 23), but David spares Saul's life (ch 24). Samuel Dies, and David meets Abigail (ch 25), David spares Saul's life (ch 26), and David retreats to Ziklag (ch 27). Saul goes to a witch (ch 28) and the Philistines don't trust David in battle (ch 29), but David avenges Ziklag on the Amalakites (ch 30). Saul is defeated in battle and commits suicide (ch 31).

5.2 II Samuel

This book is the reign of David.

David mourns Saul and Jonathan (ch1), David is made king (ch 2), a civil war breaks out (ch 3), Ishbosheth is killed (ch 4), and David fully recognized

and the capital moves to Jerusalem (ch5). David moves the ark to Jerusalem (ch 6), and God gives the Davidic Covenant (ch 7). David consolidates the kingdom (ch 8), befriends Mephibosheth (ch 9), and wars against Ammon and Syria (ch 10). Sadly he betrays Uriah by sleeping with Bathsheba, then having Uriah killed (ch 11), which Nathan confronts him for (ch 12), and David repents (Psalm 51).

Tamar is raped by Amnon, and Absalom murders Amnon for it (ch 13), all of this with basically no discipline from David (ch 14). Absalom rebels (ch 15), Ziba drags Mephibosheth into it, and Shimei curses David (ch 16). Ahithophel and Hushai argue over the attack plan (ch 17) allowing David to escape. Absalom is defeated and dies (ch 18) and David is restored (ch 19). Sheba revolts (ch 20), famine and war (ch 22). David's last words (ch 23), and his great sin in numbering the people (ch 24).

5.3 I & 2 Kings

- End of David (1K ch 1-2)
- Solomon seeks wisdom (1K ch 3-4)
- Building the Temple (1K ch 5-8)
- Solomon's fame (1K ch 9-10)
- Solomon's shame and death (1K ch 11)
- Divided Kingdom (1K ch12 - 2K ch16 - see chart)
- Assyrian captivity (2K ch 17)
- Judah declines till the Babylonian captivity (2 K ch 18-25)

There are 40 kings of the divided kingdom, and interestingly 20 in the north and 20 in the south. Since the south survives over a hundred years longer or about another 1/3, that means the rulers in the south generally had much longer reigns. The north had lots of intrigue, back-stabbing, assassinations, and not one good king. In the south there were 8 basically good kings and two exceptionally good ones (Hezekiah and Josiah). A good king followed

the Lord and cleaned Jerusalem of idols, a great king got rid of the all the high places and made the people worship God.

Chapter 6

Isaiah

Isaiah prophesies from

6.1 1-39

6.1.1 1-12

Judgement and Hope to Jerusalem and Judea. Chapters 1-2 are the core of the message for Isaiah and archetypial for all prophets. The prophets felt they were calling people to repent to God as revealed in the Mosaic Law. The Torah is thus the foundational theology that the prophets, like Isaiah are applying to the people.

Smack in the middle is chapter 6, which happens when King Uzziah dies. Uzziah was a mostly good king, who reigned a long time (around 27 years by himself but a total of 52 when you count the coregency with his father (another mostly good king, who had some problems). Uzziah oversaw one of the most successful periods of Judean history, so sadly he became proud and had tried to take the priestly role. Only one king could be priest also, and in chapter 6 we see a vision of the great king of heaven! God reminds us what Uzziah forgot, and it is the center piece of this section. God is HOLY! Before Him we are undone, but like the prophet's message of destruction and redemption we, like Isaiah have hope through the burning coal that doesn't destroy, but purifies, making us fit to serve God.

Chapters 7-12 deal with the historical situation of the Assyrian Empire's rise. All the nations of the Levant were having to pay tribute to Tiglath-Pileser.

Israel and Aram start forming a coalition to rebel but Judah listens to Isaiah and doesn't join. Israel and Aram attack Judah, and despite Isaiah warning Ahaz not to, he appeals to Tiglath-Pileser. God tells Ahaz that both Israel and Aram will be laid low and made desolate and to ask for a sign. Ahaz doesn't, but not due to the piety he fakes (He is a rare bad king in the midst of a period of good kings). God gives a famous prophesy of Emmanuel coming as a sign. See Ch 7. How is this a sign given it is 736-4 BC which is when Tiglath-Pileser starts the campaign (734-2 BC)? Interestingly Ahaz is a co-ruler with his father at the moment, which is likely why he is trying to look faithful, see II Kings 16 to see Ahaz sacrificed a child to Molech, and made a copy of the altar of the Assyrians. Well In addition to the long term messianic aspect, which understood even from the start, Isaiah and his young wife will have another child and by the time he can speak, the threat will have passed (see chapter 8). Chapter 9 has an important messianic prophesy written in contrast and rejection of Ahaz, but note to whom it will come. Why those two? Look at their lands, this covers Nazareth and the western part of the sea of Galilee, which were central to Christ's growing up and ministry.

6.1.2 13-27

This section expands the condemnations to the surrounding involved lands in 13-23 from Egypt to Babylon, but also in the hope. Ch 24-27 contrasts the lofty city of man set for destruction to the New Jerusalem.

6.2 28-39

The focus returns now to Jerusalem, where Israel is warned not to trust in an alliance with Egypt, but to trust in God. They don't listen but Hezekiah (ch 36-39) will in 705 BC.

6.3 40-66

This section speaks of the future, after the Babylonian captivity.

6.3.1 40-48

Comfort to the people of Israel (ch 40) is preached. Chapter's 41-47 looks at the challenge of God's people to where is God and responds with the greatness of God who they should trust, but haven't (thus it was judgment not abandonment), and God takes care of Babylon with Persia. God will refine Israel (ch 48)!

6.3.2 49-55

The coming of God's messiah who will restore Israel and be a light to the nations (49). The messiah will be rejected and killed (50-53), and live again (53-55).

6.3.3 56-66

This section has a beautiful ascending poetic format. The center piece of this section is the announcement of God's kingdom (60-62), famously read by Jesus in Luke 4 (reads Isaiah 61). This is surrounded by prayers of repentance in chapters 59 and 63-4, which itself is surrounded by the contrast between the wicked and God's servants in 56:9-58 and 65:66:17. All this is one more time enclosed in a call to all nations to join the covenant family of God in 56:1-8, and 66:18-24.

Chapter 7

Jeremiah & Ezekiel

7.1 Jeremiah

prophesy 627-587 heading to Egypt with exiles after assassination of Gedaliah (Babylonian Governor) People deny God and start worshiping idols.

Chapter 1 is the call of Jeremiah

Fairly typical call. God's statements are good for pro-life teaching. There is an interesting image of an almond branch at the end of the chapter. God is making a pun, almond in Hebrew (seqed) sounds like watch (saqad), and almonds are one of the first to bloom and the slowest to bud - i.e. God's Word is sometimes far off but it absolutely comes. Down in chapter 36 God commissions Jeremiah to write the book from all the messages God gives, and Jeremiah has Baruk do it.

There is a Chapters 2-29 is the Judgement on Judah

Much of the early chapters develops the imagery of idolatry as adultery, and proclaims the sins of Judah and Israel. Repeated there is a call of repentance, but none comes. Other images such as eyes that don't see and ears that don't hear are used. God shows the crazziness of this, as no other country has abandoned their gods, though they are false, but Israel and Judah reject Him and make altars to the faithless.

These are stinging rebukes with vivid images repeated in the New Testament, such as the potter and the clay (18), which is followed by the breaking of the earthen vessel in 19, then Pashhur the priest beats him and puts him in stocks. Jeremiah is then sent to the house of David 20-22 to decree their sin. Rather than getting repentance, Jeremiah has one

of the strongest images of Christ - The Righteous Branch (23). God follows up with the good figs and bad in (24), which leads to the propesy of 70 years of exile in 25 and the cup of God's wrath.

Chapters 30-33 is the New Covenant

The famous part is the mention of the New Covenant itself (31). Land is purchased (32) to show the future hope and Jeremiah prays for understanding - resulting in God recounting their failing and the coming judgement, but also that they will be His people. Peace will come and the eternal covenant with David is shown fulfilled in this (33).

Chapters 34-45 is the Fall of Judah

These recount the seige and fall of Judah, despite the warnings. in chapter 43 after assassinating the Babylonian governor, the rebelling members of Israel take Jeremiah and Baruk with them to Egypt.

Chapter 46-51 is the Judgement on the Nations

From Egypt, Jeremiah is giving dooms on the people surrounding israel for their sin. The longest by far is for Babylon

Chapter 52 is the destruction of Jerusalem

The account of the destruction of Jerusalem is told again (thus showing the importance). It is also in 2 Kings 25, indicating Jeremiah likely wrote that chapter. The final story is how the captured king of Judah is shown mercy and love by the king of Babylon after 37 years. This king only reigned 2 years before being assassinated.

7.2 Ezekiel

Ezekiel is of the priestly line and part of the first deportation (597 BC), and the book starts on his 30th birthday in Babylon. Priests are installed at age 30, but instead Ezekiel sees God and is commissioned in chapters 1-3.

Chapters 4-11 cover accusations against Israel and warns of destruction of Jerusalem and second deportation (587 BC). Ezekiel is made to do sign acts, siege in miniature, lying on his side for a year eating food cooked over excrement, chopping up his hair. No one listened. Chapters 8-11 Ezekiel sees visions of the temple in Jerusalem where the elders are worshipping idols, the women are praying to Tamuz, and so on. God departs heading toward Babylon, suggesting a tie to the initial vision.

Chapters 12-24 is a judgment on Israel. Israel is shown as a burnt stick (15), a rebellious wife (16), a wild lion that is caught (19) and two promiscuous sisters (23). Interspersed (14, 18, 20) Ezekiel acts as a prosecutor charging Israel and showing the punishment is deserved.

Chapters 25-32 are judgments on the surrounding nations, but concentrates on Egypt and Tyre, who were the most powerful, and had treaties with Israel. Their leaders claimed to be Gods, and led the Israelites in idolatry.

Chapter 33 is the story of Ezekiel meeting an exile from Jerusalem after Ezekiel's predicted destruction in 587.

The rest of the book is one of hope for

- Israel (34-37) where a new David (34), a new heart (36), and the recreation of the dry bones (37)
- Nations (38-39) Gog from Magog, symbolic of all humanity, who God destroys three ways: earthquake, fire, killed in battle and left to rot.
- New Temple (40-46) where blueprints for a massive new temple are given.
- New Garden of Eden (47-48) Interestingly the city is never called Jerusalem. A river flows out and life springs up as a new garden, heading to the Dead Sea, which teams with life, and the city is then called "The Lord is There".

Chapter 8

Hosea, Joel, Amos, Obadiah, Jonah, & Micah

800's

Enemies were local surrounding ones: Aram, Edom, Moab, Philistines, Arabs, Egypt.

Obadiah likely prophesized in 840 BC during Jehoram's rule when the Philistines and Arabs came against Jerusalem, and Edom rebelled.

Joel likely prophesied during the early reign of Joash (835BC and on) in the south, when the priests acted as regent.

700's

Enemies added Assyria as the major threat, though local enemies were an ongoing problem.

Hosea (750's to around 725), Amos (753 BC), and Jonah (in 793 to 753 BC) preached in the north during the pre-Assyrian exile.

Micah prophesied at the same time as Isaiah also in the south.

8.1 Hosea

Hosea means "salvation."

1-3 Marriage to Gomer compared to Israel's unfaithfulness, ends with promise of coming king in line of David.

4-11 Lack deep abiding knowledge of God, break laws, and live unjustly, worship other gods, trust in money and military alliances with Egypt and Assyria. Ends with God as father and Israel as rebellious son.

12-14 Historical comparison: Jacob lied and deceived, Israel rebelled in the wilderness, Israel chose

Saul as king. Ends with God's promise of healing to make them a tree to bless the nations. Appeal to the reader in 14:9.

8.2 Joel

Joel mean "Yahweh is my God."

Dating is hard because no king is mentioned. Two suggested dates 841-825 during the reign of Athaliah (only queen) and then regency of Joash, and post-exilic.

This is told in two parts using a repetition: past locus plague looking to future day of the Lord, God's response to repentance on locust plague showing his response to the future day of the Lord. Locust plague is shown as warning from God. Joel calls for elders to lead the people in repentance, and repents himself. This is paralleled with a future Day of the Lord when it will be an invading army. People are reminded to truly repent and rend their hearts not their garments. Ends with God's reaction to their repentance: (1) defeat invaders, (2) restore the land, and (3) dwell among them. God's response to the future is broken into the same three sections: (1) God will confront the evil among the nations that brought judgment, (2) God will renew creation and make a new Eden, and (3) God's spirit will fall on all people. told in a semi-chaistic style: (1+2) (3) then (3) (1+2). The focus is thus on God's bringing about all of this by the Messiah, even without a direct reference.

8.3 Amos

Amos means “burden.”

Shepherd and fig farmer from Tekoa in the south sent to Bethel (one of the two golden calf shrines) in the days of Jeroboam II.

1-2 Message to nations, shorts poems of the nations around them circling in on Israel. Long poem on Israel: welthy ignore pore, sell them in slavery, and no legal protections.

3-6 Message to Israel and leaders. God reminds them He called them so they have a responsibility to do His justice and righteousness. They are being hypocrites religiously. Idolatry is condemned and shown to lead to all evils so God will bring day of the Lord, which happens within 40 years with the Assyrian invasion.

7-9 Amos’ visions of God’s punishment like a locust swarm, a scorching fire, and overripe fruit, leading to God destroying the idol temples. In the end God’s messiah from house of David will bring kingdom over all nations.

8.4 Obadiah

Obediah means worshiper of Yahweh and he preaches in south.

Oracle against Edom, who when others invade Jerusalem they plagued Israel, attacked surrounding cities, harassed survivors. God’s judgment on Edom in the day of the Lord, future hope in God’s rule over them.

8.5 Jonah

Jonah means “dove” and he preached in the north.

This is probably the best known story, so I won’t go in great detail. Jonah has four chapters, each with a major episode.

Flight across the sea (1): The first response of Jonah, when God said to preach repentance to Nineveh, is much like our response would be if we were sent in time to the Nazis. Jonah took the first boat to the other side of the Mediterranean. When the storm arose he knew it was his error. There is no

running from God but he hoped to die rather than help Nineveh.

Prayer in the fish (2): Jonah probably thought he was done for when he was tossed overboard, but God had other plans. When he was swallowed by the fish, it was likely a terrifying situation, but it forced the wayward prophet to turn to God.

Preaching to Nineva (3): Jonah finally went and preached the message of repentance. His heart was definitely not in it.

Heart of the prophet waiting for destruction (4): Jonah sets up a little place on a hill overlooking Nineveh and waits for them to burn. It is hot, and God gives him shade, but the next day kills the weed. The prophet is mad, but God uses it as an object lesson - the plant is the lowest life form and Jonah did nothing to get the plant, but still he cared for it. How much more should God care for a large city of people.

8.6 Micah

Micah means “who is like Yahweh?”

1-2 God judges His people, for the leaders and prophets are wealthy through greed and theft. Promise: God will shepherd His people.

3-5 Israel’s leaders are unjust, so God will bring destruction, but eventually bring about the new Jerusalem. The deportation will bring about a restoration and future king.

6-7 Israel’s bad economic practices will bring God’s wrath. Images Israel as a suffering person, but God will restore because of His character and promises.

Chapter 9

Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, & Malachi

600's

Nahum prophesied the fall of Nineveh in 612 BC.

Habakkuk, Zephaniah preached at the same time as Jeremiah and Ezekiel

500's to 400's)

Haggai and Zechariah were friends and prophesied together to the returned exiles to build the Temple. Malachi was the last prophet before the 400 years of silence ending with John the Baptist and the coming of the Messiah.

9.1 Nahum

Nahum ("Comforter") prophesied against Nineveh about a hundred years after Jonah.

Chapter 1 identifies the enemy as Nineveh, which was destroyed in 612 BC. Nahum makes similar comments directed to an unidentified enemy as Isaiah does in 2 Kings 19, but there it is mentioned the Assyrian king is the enemy. Isaiah refers to Sennacherib as the Assyrian king since Sennacherib assailed Jerusalem. Sennacherib also moved the capitol of the Assyrian empire from Dur-Sharrukin to Nineveh, so he is tied with that city. Intermixed are statements of God's peace to those who love and trust him, many of these include similar themes to Isaiah such as verse 15 that speaks of the feet of him who brings good and publishes peace on the mountain, which is similar to Isaiah 52:7.

Chapter 2 describes the destruction of Nineveh in the midst of battle. God states He is against them so their armies will fail and they will be wiped away. It is interesting how the wording of the palace melting away, as the capital was moved at the destruction to the city of Harran, where Nahor had settled, and where Isaac and Jacob received their wives. Harran fell in 610 BC, and the capital moved to Carchemish.

Chapter 3 speaks of the nations humbling, Egypt is also brought into it, as Egypt aligns with the Assyrians to try and stop the Babylonians. There is no stopping it as God is judging their evil. Josiah fights Pharaoh Necho II, and dies slowing him and weakening his army. Necho is then not able to defeat the Babylonians.

9.2 Habakkuk

Habakkuk ("embrace" particularly as a son) wrote somewhere around 640-615 BC. Josiah was in charge, and had his famous reforms in the middle of the reign, but the idolatry and self serving of the people is evident in Habakkuk. Habakkuk questions God about the state of things, and God unfolds the punishment He is bringing. Habakkuk does not like the answer but learns to just trust God. The outline is thus:

1:1 Prophetic statement

1:2-4 Habakkuk's complaint that the Jewish leaders and people are doing evil and how can God allow

that.

1:5-11 God will bring the Chaldeans (Babylonians) to conquer Judah

1:12-2:1 Habakkuk complains the Babylonians are worse than Judah so how can God use them?

2:2-5 God tells him to wait, live by faith, the evil will be punished too.

2:6-20 God pronounces 5 woes:

1. Entrapping in debt (v. 6b-8)
2. Stealing, slavery (v. 9-11)
3. Violence (v. 12-14)
4. Excessive drinking (v. 15-17)
5. Idolmakers (v. 18-20)

3 Habakkuk's prayer and song

Habakkuk ends with the beautiful song/prayer of faith in God. God had showed him that God will not let the guilty escape.

9.3 Zephaniah

Zephaniah ("The Lord has concealed/protected" or "treasured by God") also prophesied in the reign of King Josiah (640-609 BC). The first chapter speaks of God's plan to just wipe everything out starting from the general and moving to Judah and Jerusalem. He then identifies Baal worship idolatrous priests, astrology and worshipping the host of heaven, worship Molech/Milcom. To this God says the Day of the LORD is near. Verses 7-9 use the imagery (similar to Isaiah, Jeremiah, and Ezekiel) of the one about to be destroyed as a sacrifice and the destroyer as sanctified guest (set apart one God has called in). God is also alluding to Jesus, the true Son of the King, who God prepared as a sacrifice to sanctify those who were far off and did nothing to get their position (guests). God expresses His anger also at the complacent, who just go with the flow instead of following God. The Day of the LORD was described as clouds and great darkness.

Chapter 2 starts with a call to seek the LORD. God says He will deal with the surrounding nations

and drive them out. God will remove the Philistines, Caananites, Moabites, Ammonites. God will deal with Cush and Assyria. He will clear them out and lay them bare.

Chapter 3 moves back to Jerusalem and from all the leaders on down they are shown to be far from God, who is shown as righteous and just. God points out that with all the judgments He had done in the past, they should have taken Him seriously, but they just did more evil. So God has appointed a time to draw in the nations to pour out His wrath. The chapter and book ends with an image of great hope: God will change the nations and draw them to himself. He will make speech pure and man humble, just, and truthful. This leads to praise for God removing the judgment upon them and saving through His love.

9.4 Haggai

Haggai ("Festive") prophesied in 538 BC, and has the most precise timing of all of his prophesies. The returned remnant were told by the Persian leader to build the temple and pray for him (Persians were syncretists and believed all gods existed and wanted all of them working on their behalf). When the people returned the shattered remnant of the former enemies opposed them and the people were more concerned with making their own lives easy. Haggai (and Zechariah) is here to encourage and push. God says no, build the Temple instead of paneling your house. God says He has withheld the bounty of the earth because they wanted it more than Him. Their attitude was the opposite of David, who wanted to build the house of the Lord more than have a palace. Incidentally, you also see the opposite of a fast in their attitude: fasting you give up food to get more time with God, while they wanted the food and God was just a means to an end. Three weeks and two days later the work started, and God told them He was with them.

About one month later chapter 2 starts with encouragement, because the people are discouraged that the new temple was not as impressive as the old one. God says He will fill the temple with Glory and that the later temple will be more glorious than

the first, which is fulfilled physically in the upgrades under Herod and Spiritually through Jesus visiting it. Two prophesies come three days later (one to priests and one to leaders):

1. The first message is to the priests, and is one of the most important verses in the Bible for understanding the need of the Messiah. The basic point is corruption touches and defiles everything, thus no sacrifice we are a part of will ultimately work. God's blessing will find the people out!
2. The second message is one of encouragement and support to Zerubbabel. Zerubbabel was in the line of Kings, so this has a strong image reversing the curse in Jeremiah 22:24-25. It was also to let the people know that God supported Zerubbabel even with the faltering.

9.5 Zecharariah

Zecariah ("The Lord has remembered") spoke over a longer period, covering the finishing of the temple in 516 BC. Zechariah encourages to repent and renew the covenant with God.

1. Horsemen (chapter 1a) God is coming back to protect and comfort Judah
2. Four horns and four craftsmen (chapter 1b) enemies came from all directions, not God has come on them from all directions and is taking care of them.
3. Man with a measuring rod (chapter 2) calling the people back, for Jerusalem will be for God to protect.
4. Joshua the high priest being accused (chapter 3) high priest can't stand but God washes away sin. God says His servant the Branch (major theme in the Bible), also called the stone with seven eyes (cornerstone with the Holy Spirit), will take the sin away in one day (Jesus atonement on the cross). Ends with peace (everyone under fig tree).

5. Lampstand (chapter 4) symbolizes the Holy Spirit working in Zerubbabel will accomplish what he can't on his own (see the famous Zec 4:6). Encouragement that the temple building will be finished by Zerubbabel and Joshua.
6. Flying scroll (chapter 5a) shows God's judgment on stealing and lying symbolizing the rest of the law too.
7. Woman in a basket (chapter 5b) sin carried away to Babylon.
8. Four Chariots (chapter 6a) the chariots go to the four corners (symbolic of everywhere) and have the same colors as the four horsemen of the apocalypse in Revelation.
9. Crown (chapter 6b) the crown shows he will lead the people and be a symbol of the coming Messiah.

In chapter 7 some people inquire about continuing the fast because of the exile, and God tells them he wants justice, mercy, and love. They haven't been fasting for Him, they need to listen to all God has already said, for that is why the punishment came in the first place.

In chapter 8 God says He will bring safety back, so people can grow old. God reminds them to not devise evil, or love falsehood.

In chapter 9 God pronounces judgment on the surrounding areas, then prophesies of the coming of Jesus the coming king (Zech 9:9). He will bring peace without the need to fight for it, and it will extend over the earth. Chapter 10 continues the restoration as God shows his greatness over idols and diviners because the sheep of Judah need a good shepherd. God will restore and bring back His people Chapter 11 continues with the remainder of the poetic prophesy, then gives the image of God as a shepherd. His wages is 30 pieces of silver (betrayal of Jesus, which was thrown to the temple and used to buy the potter's field).

Chapter 12 through 13:1 God will thwart all those who stand against Israel. God will make Israel strong and will bring salvation. God will make them mighty

(for instance the Maccabean revolt), and defeat all the enemies. God then pours out peace and they look on the one they pierced, and mourn as for a first born, and a fountain for cleansing sin and uncleanness comes from Jerusalem in the house of David (Jesus). In 13:2-6 God deals with idolatry and false prophets. He cuts off the idols and causes the people to hate false prophets, such that those who falsely prophesy are condemned even by their parents. The false prophets deny their days as false prophets. When pressed about their scars from being a false prophet (like the prophets of Baal) they say they got them with friends. The rest of the chapter contrasts with the true shepherd of God (Jesus) being struck (Jesus quotes this in the garden of Gethsemane). Note that the LORD says He strikes His shepherd, as ultimately it is the LORD's plan to save the sheep by sacrificing His Son, the great shepherd. The book ends with the coming of the day of the LORD in chapter 14. A great battle precedes the blessings of God, where all people are gathered in Him. The emphasis on Booths (God dwelling with us) and Holiness to the LORD (the high priests headpiece) applied to everyone references time after the Messiah, and the events are similar to what Revelation describe, and so are speaking of the Great Day of the LORD at the end of time.

9.6 Malachi

The last book of the prophets, Malachi ("my messenger") was likely written around 432-420 BC, i.e. around or shortly after Nehemiah's second visit, as the problems are essentially the same as Nehemiah describes. This is kind of the opposite of Habakkuk, here God makes a series of statements and Israel challenges, the God gets the final say.

In Chapter 1:2-5 God asserts His love of Israel, but the people doubt Him. God responds with a reference to Genesis, "Jacob have I loved, Esau I hated." Certainly this has a direct impact on the nations as a whole, but it draws its force from the original predestining of the progenitors. God says they can see it in how He has dealt with Edom, and that He will make their land abandoned and a place cursed by God for-

ever. Romans 9 cites this passage to apply it back to people.

In Chapter 1:6-2:9 God addresses the faithlessness of the priests. They offer blind and lame animals, a thing they would never try with the governor. God points out that why should He bless such an offering? God would rather they locked the doors and didn't allow sacrifices. God says His name will be great but they are profaning it. God then warns He will turn the blessings of the covenant to curses because of them. Levi stands as the figurehead for Moses and to an extent Aaron, with the covenant, an old tradition, since the priests are called Levitical. God points out that at the start, they turned people from iniquity but now they cause people to stumble and corrupt the covenant. God says He will make them hated as they show partiality in their teaching.

In Chapter 2:10-2:16 God rebukes Judah because they have abandoned the wife of their youth and married young pagan women of the surrounding peoples. God says He will not listen to them, even if they wet the altar with tears.

In chapter 2:17-3:5 God says they have wearied Him by saying God doesn't care about good vs evil. God responds by saying He will send two messengers: John the Baptist, who will prepare the way, and Jesus, the messenger of the covenant, who will be like the refiners fire and like a fuller's soap.

Chapter 3:6-15 then looks at how they are robbing God. God doesn't change so He doesn't destroy them, though they have never kept them. God calls them to return, for they are under a curse. They need to bring in the full tithe, then God will bless them and open the flood gates of blessing. To this day the land hasn't yielded its bounty because they call the arrogant blessed, and said it is useless to serve God.

Chapter 3 ends with those who feared the Lord gathering and a book of remembrance written before Him. God spares them and says they will see the distinction between the righteous and the wicked. This leads into the day of the LORD (chapter 4), which will burn up the evildoers. God will send the sun of righteousness - Jesus to the joy of His people. The statement that Elijah will come first, and turn the hearts of the people to God is explained in the New Testament as referring to John the Baptist.

Part III

Ketuvim - Writings

Chapter 10

Psalms

Psalms are poetical songs, meant for worship but also teaching. Since songs are easy to remember, God gave his people solid teaching in a memorable format. This serves to remind us, that we too must make sure what we sing is solid, but nothing will so influence your thinking as what you sing.

10.1 Parallelism

As poetry, the Psalms have a basic structure, but unlike most western poetry, there is no rhyme structure, Hebrew poetry is based on structured parallelism of ideas (more word pictures than word sounds). Most typical is the couplet structure, we will see heavily in Proverbs, and that often appears in prophetic poetry. The basic types of couplets are synonymous parallelism, antithetical parallelism, and synthetic parallelism.

synonymous parallelism Where the two clauses (word pictures) say essentially the same thing, and just provide a different perspective on the same topic. Two slightly different views provide depth perception, so it is used in shorter poems or particularly intense ones (like Job) to provide a detailed, visceral account. Kind of a poetic comparison.

antithetical parallelism Where the two clauses cover the opposite of each other, essentially showing both sides of a coin. The ideas are juxtaposed providing a poetic contrast. A common antithetical topic is to show the actions of the

wise vs. the foolish or the righteous vs. the wicked. These can give a big impact in a short area, so Solomon uses it alot.

synthetic parallelism This is also called constructive or epithetic. The ideas - often there are three or more, though it is not required- build on each other to develop a further truth or warning. The profits often use this to show how we drift, or God saves, etc.

Sometimes the structure of the parallelism is not simple, so we can also note some more advanced patterns that form the three types above, such as

inverted parallelism The same as Greek Chistic patterning: ab-ba.

palillogical parallelism One or more words from the first clause repeat in the second and following.

perfect/imperfect parallelism The same number of words per line, or different numbers of words per clause.

Most of the parallelism is in groups, called strophes, of 2-8 lines or clauses. 2 lines or ideas are called distich, which is the basic unit. When you have three it is a tristich, which could be 3 parallel units or a distich with introduction or conclusion. Four lines could be four independent or two distiches, say ab and cd, arranged in a pattern showing interconnection, such as ac-bd or ac-db or ab-cd where cd is antithetical to ab. Strophes can also show such parallelism.

10.2 Themes

In addition to the underlying structure and parallelism, there are a number of different thematic types of Psalms:

1. Lament (individual, communal, penitential, imprecatory)
2. Thanksgiving
3. Hymn/praise
4. Enthronement - God is enthroned above all
5. Royal - Praise for human government, e.g. Ps 110
6. Messianic - e.g. Ps 110.
7. Zion - similar to Hymn (SRR)
8. Wisdom - Hochma is the ability to make right choices (two ways - good and bad) e.g. Ps 1.
9. Trust - e.g. Ps 23.
10. Liturgies - catch all
11. Torah, e.g. Ps 1, 119.
12. Acrostic - Ps 9-10 (2/consonant), 25 (1/c), 34 (1/c), 37 (2/c), 111 (0.5/c), 112 (0.5/c), 119 (8/c), 145 (1/c).

There are overlaps, where psalms can be in multiple categories, such as royal and messianic.

10.3 Authors

The psalms also have many authors, though a few, like David, have a great number.

1. David - 73
2. Asaph (music director at time of David and Solomon) - 12
3. The Sons of Korah (temple Levites) - 12
4. Solomon - 2 (72, 127).

5. Moses - 1 (90).
6. Heman - (“the singer” from time of David and Asaph) - 1 (88)
7. Ethan (coworker with Asaph and Heman) - 1 (89).
8. Anonymous - 48

10.4 Introduction

¹ Blessed is the man
 who walks not in the counsel of the wicked,
 nor stands in the way of sinners,
 nor sits in the seat of scoffers;
² but his delight is in the law of the Lord,
 and on his law he meditates day and night.

³ He is like a tree
 planted by streams of water
 that yields its fruit in its season,
 and its leaf does not wither.
 In all that he does, he prospers.

⁴ The wicked are not so,
 but are like chaff that the wind drives away.

⁵ Therefore the wicked will not stand in the
 judgment,
 nor sinners in the congregation of the righteous;
⁶ for the Lord knows the way of the righteous,
 but the way of the wicked will perish.

Psalm 1

The first strophe deals with the righteous, first in God’s blessing in keeping them from falling, then in How they desire God’s word. Verse 1 has a great example of synthetic parallelism. Note the progression from walks, to stands, to sits, which shows the progress of how one falls away. It starts with following (walking in) the advice of those who don’t love God (ungodly, morally wrong). Next one establishes (stands) his or her life on the way of those who are

guilty (sinners). Finally, one teaches (teachers sat in the seat of their wisdom) with scoffing towards Biblical truth. Verse 2 shows the opposite of this by synonymous parallelism: if you delight in God's teaching you will think on it day and night and thus love it more.

The second strophe (verses 3-4) contrasts the righteous and the unrighteous, and is thus like an anti-strophe. Verse 3 has an intro and conclusion with 3 lines of parallelism that show God supplies what His servants need (planted by streams of water), they will do His will His way (yield its fruit in its season), and God will preserve them (leaf does not wither). Verse 4 shows this is not true with God's enemies. Unlike the trees of righteousness, they are chaff, the useless organic fluff that blows away leaving the grain God wants.

The final strophe combines the imagery of the first two, like an epode but is in inverted parallelism form (wicked -righteous -righteous-wicked). The first distich (verse 5) uses standing (implied in the second line) and the second distich (verse 6) uses way explicitly in both, as a tie in to verse 1's statement of standing in the way. Only standing in the way of the righteous works out in the end. Verse 5 also picks up the imagery of the first strophe by using the first two evil groups (wicked and sinners) to show none of the evil will stand in that they won't be judged innocent or have a place with the righteous. Verse 6 introduces an important truth, that of the importance of God knowing you and your way, for if God knows you, He will keep you, unlike the wicked who will perish, for they aren't known. Inverted parallelism puts a central truth which is the only thing that matters is God and what He says is right.

10.5 books

The first two psalms act as an intro to the entire book of Psalms, and cover (1) the importance of studying and living God's word and (2) the coming of the messiah and God's blessing. The last 6 psalms serve as the capstone directing all praise to God. Generally the Psalms progress from more lament to more praise oriented. The book of Psalms is broken into 5

sub books, which are noted in the text of Scripture. Each book ends with a call to bless the Lord.

Book I (Ps 1-41) Book 1 is mostly David's Psalms, and is heavy on lament psalms. Final verse: Psalm 41:13 *Blessed be the Lord, the God of Israel, from everlasting to everlasting! Amen and Amen.*

Book II (Ps 42-72) Mostly David's again, but they revolve are very particular situations David needed to pray for help, see the final verse. Book II includes a number from the Sons of Korah, as well as psalms from Asaph and Solomon. The final three verses are: Ps 72: 18-20 *Blessed be the Lord, the God of Israel, who alone does wondrous things. Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! The prayers of David, the son of Jesse, are ended.*

Book III (Ps 73-89) Book III is short like Book IV that follows. Most of the Psalms come from Asaph, though it also has the second large group from the sons of Korah. David only contributed one of these psalms, as did Heman and Ethan. The final verse is Ps 89:52 *Blessed be the Lord forever! Amen and Amen.*

Book IV (Ps 90-106) A psalm of Moses starts the book but most of the few psalms are unidentified, though type-wise, they are mostly praise and enthronement (God's rule and authority). The final verse is Ps 106:48 *Blessed be the Lord, the God of Israel, from everlasting to everlasting! And let all the people say, Amen! Praise the Lord!*

Book V (Ps 107-150) This book is almost all praise, it contains the Hallel or Egyptian Hallel (113-118), which is sung at Passover, and is likely what Jesus sang with his disciples before going to Gethsemane. It also has the Song of Ascents (120-134), the Great Hallel (136), and the practical conclusion of Psalms, which is occasionally called Hallel (145-150). The ending to the book of Psalms reflects the same emphasis as noted only bigger.

¹ Praise the Lord! Praise God in his sanctuary; praise him in his mighty heavens! ² Praise him for his mighty deeds; praise him according to his excellent greatness!

³ Praise him with trumpet sound; praise him with lute and harp! ⁴ Praise him with tambourine and dance; praise him with strings and pipe! ⁵ Praise him with sounding cymbals; praise him with loud clashing cymbals! ⁶ Let everything that has breath praise the Lord! Praise the Lord!

Psalm 150

Chapter 11

Proverbs & Job

11.1 Proverbs

Proverbs 31:10-31 (The excellent wife) is an acrostic.

11.2 Job

Chapter 12

Megilloth: Song of Songs, Ruth, Lamentations, Ecclesiastes, & Esther

12.1 Song of Songs

12.2 Ruth

12.3 Lamentations

Almost, the entire book is a three-fold Hebrew acrostic poem. Chapters 1-2 each consonant covers 3 verses. In Chapter 3, each consonant covers 2 verses. Chapter 4 has 1 verse (2 stanzas per letter) Interestingly the 5th chapter has 22 verses but no acrostic.

12.4 Ecclesiastes

12.5 Esther

Chapter 13

Daniel, Ezra, & Nehemiah

Chapter 14

I & II Chronicles

I and II Chronicles parallels I and II Samuel and I and II Kings. Chronicles only covers Judah and emphasizes the positive.

14.1 I Chronicles

14.2 II Chronicles