

Lesson 1: Intro & Overview

Read Psalm 19

Slide 1: Goals Intro Overview

- 1) What do you want to learn?
- 2) Know the first 75% of the Bible better
- 3) Love Geography
- 4) Love Storyline
- 5) Love our grandparents in the faith

Q: What do you want to learn?

Hack: Lots of reading - audio (ESV Bible App comes with an audio reader)

Read Bible in a month!

Read one book over and over

Get a ESV Study Bible, Reformation Study Bible, MacArthur - and read intros and notes

Can't instantly make you understand, takes time

Plan: Overview of each book, themes, stories, theology

Hack: The Bible Project - excellent resource but be careful! They deny crucial doctrines.

YouTube: The Bible Project, Expedition Bible

Slide 2: Posture - Reading the OT well (from Daniel Block, PhD)

- 1) Treat the Bible as Scripture, not an artifact.
- 2) Read with the goal that your life is changed, not just to check a box. The Law of the Lord revives the soul.
- 3) Let the Bible say what it says - even (especially) the hard things.
- 4) Read the Bible holistically (we are Christians, read with Christ in mind)
- 5) Don't be a slave to our long held view of the Bible (dispensational, covenant, old earth, young earth, etc). Be open
- 6) Understand progressive revelation and where you are in that process. Timeline as well as revealed Scripture. Abraham didn't have the law or the NT and doesn't act like he does.
- 7) Trust what Scripture says (sola scriptura) more than your own opinions or the opinions of trusted scholars.

Geography:

Having maps handy is helpful

- What is Dan to Beersheba?
- Where are the enemies? Moab, Ammon, Edom, Egypt, Philistines?
- Drive Thru History map, make a copy of the map in your Bible as a book mark.
- Things in Israel were small. Israel = Idaho panhandle. Ancient Jerusalem = Costco or a little bigger.

Slide 3: Books - Table of Contents

The order is not inspired

The arrangement is not chronological, but logical

The arrangement is simply to help us

Hebrew Bible (<i>tanakh</i>)	Protestant Bible
Books of Moses (<i>torah</i>) - Genesis - Exodus - Leviticus - Numbers - Deuteronomy	Law (Pentateuch) - Genesis - Exodus - Leviticus - Numbers - Deuteronomy
Prophets (<i>nevi'im</i>) Former - Joshua - Judges - Samuel - Kings Latter - Isaiah - Jeremiah - Ezekiel - The Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, Malachi)	Historical Books - Joshua - Judges - Ruth - Samuel (books 1 and 2) - Kings (books 1 and 2) - Chronicles (books 1 and 2) - Ezra - Nehemiah - Esther
	Wisdom Books - Job - Psalms - Proverbs - Ecclesiastes - Song of Solomon
Writings (<i>khetuvim</i>) - Psalms - Proverbs - Job - Song of Solomon - Ruth - Lamentations - Ecclesiastes - Esther - Daniel - Ezra-Nehemiah - Chronicles	Prophets - Isaiah - Jeremiah - Lamentations - Ezekiel - Daniel - The Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, Malachi)

Lesson 2: Timeline / Covenants

Slide 4: Timeline: Hebrews 11

- Just flipping open our Bible randomly is one of the easiest ways to get confused.
- Example: What if we blended the history of America, rather than approach it chronologically?

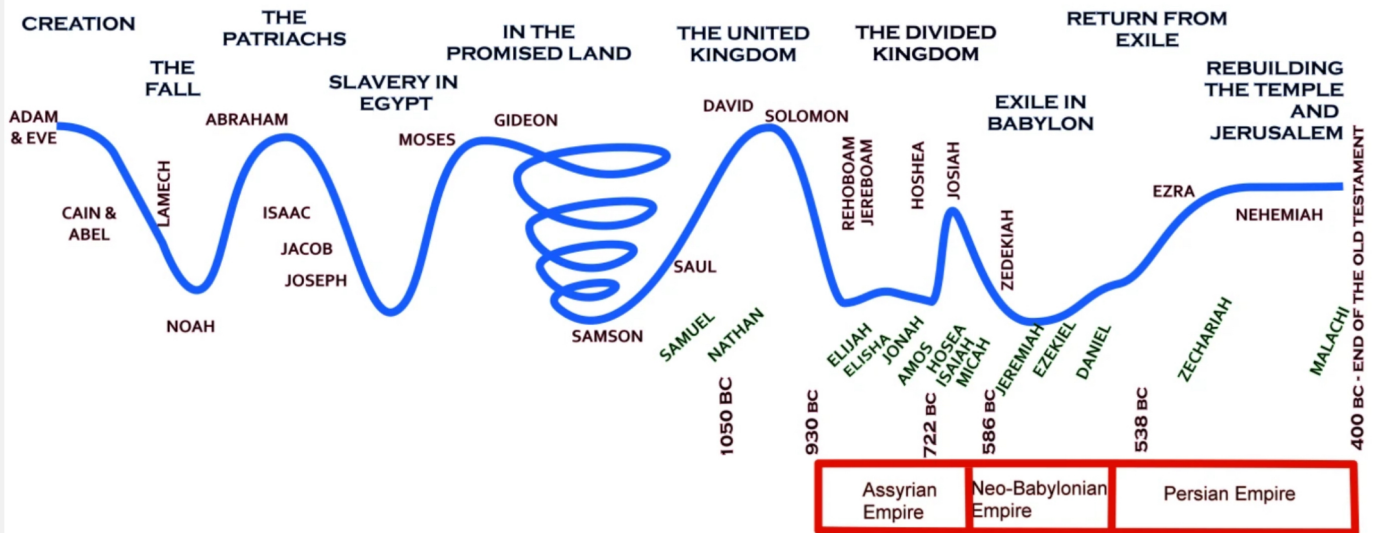


Image from: <https://stuarthoughton.wordpress.com/2015/02/13/an-old-testament-timeline/>

Hack: Egermeier's
Key Dates (Young Earth perspective):

Creation: 4000 BC
Flood: 2500 BC
Abraham: 2200 BC
Exodus: 1450 BC
Judges: 1400-1050 BC
David: 1000 BC
Exile: 600 BC (597/586BC)
Malachi: 400 BC

- OT is not just a history -> it's a history of salvation.

Covenants:

- The OT is couched in a series of covenants.
- I'm not a covenant theology adherent, but I acknowledge covenants guide the course of history.
- **Slide:** Definition: Hebrew: berith: May be related to Akkadian biritu, "clasp, fetter," hence "bond."
- Greek: diathēkē - Classical Greek: The disposition of property by means of a will and testament. Biblical Greek: It is used theologically of both divine and human covenants (some exceptions).

- Our definition: A Covenant is a formally confirmed agreement between two or more parties that creates, activates, or governs a relationship that does not exist naturally or a natural relationship that may have been broken or disintegrated.
- Covenant of Redemption - **John 17:4-5, Titus 1:1-3, Hebrews 13:20**
- Covenant of Grace: **Gen 3:15,**
- Covenant of Works - Made between God and Adam. **Genesis 2:16-17** (covenant language); **Hosea 6:7** clear covenant violation, **Rom 5:12-19** Adam and Christ are contrasted as covenant heads.
- Noahic: 9:8-17; never rescinded.
- Abrahamic: Gen 12:1-3; never rescinded; entered into thru faith in Jesus (**Gal 3:7-9**).
- Mosaic: Exodus 19:5-6, Exodus 31:16-17
- Davidic: 2 Samuel 7:8-17
- New Covenant: Jeremiah 31:31-34
- God regularly reveals himself as the covenant keeping God. Exodus 34:6-7 -> Jonah 4:1-4
- Romans 6, no longer under Moses, under Christ.
- Romans 4: Faith in Christ is our entrance into Abraham's covenant.

So we look at the OT to change us and as our guide to history. But we look at it knowing the theological architecture. God is telling us this story on purpose. He's moving in a direction he wants us to see.

Covenant Theology

Covenant theology (CT) is the Reformed position that sees history through the lens of covenant, specifically the unfolding/expansion of God's covenant of grace. CT holds that salvation is best understood through continuity, thus the New Covenant is essentially an expansion of the Abrahamic Covenant, and the church is an expansion/continuation of Israel.

Covenant Theology

IN A NUT SHELL

Three Covenants | One People

Covenant *of* **REDEMPTION** (Pre-creation)

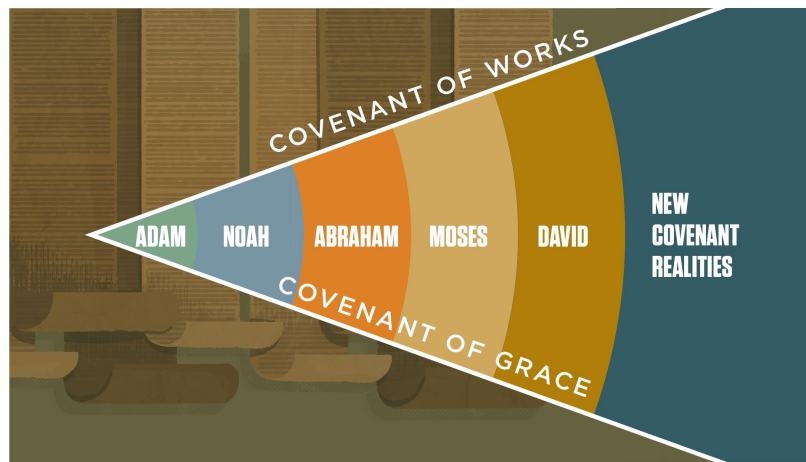
Covenant *of* **WORKS** (Pre-Fall)

Covenant *of* **GRACE** (Post-Fall)

• *Biblical Covenants are expansions*

The Covenants find their fulfillment in the person of Jesus Christ.

Israel becomes the Church



“Each covenant in time is an expansion or progression of the covenant of grace, as the object of saving faith is more clearly revealed. Meanwhile, the covenant of works is operating in the background, reminding us of the impossibility of approaching God by our own efforts.

In CT, the overarching story is the progression of revelation toward Jesus, who fulfills all covenantal promises. The church stands in the long line of faithful people who have been recipients through faith of the covenant of grace, and thus the church is rightly identified as believing Israel.” - Imagines and text by Jessie Johnson “The Cripplegate” Blog (<https://thecripplegate.com/covenantalism-vs-dispensationalism-part-1-covenantalism/>)

Lesson 3: Genesis 1-11

Slide: Crucial stats

Written: Moses - NT authors frequently cite Moses as the author of all the books.

Moses lived ~1,450 BC

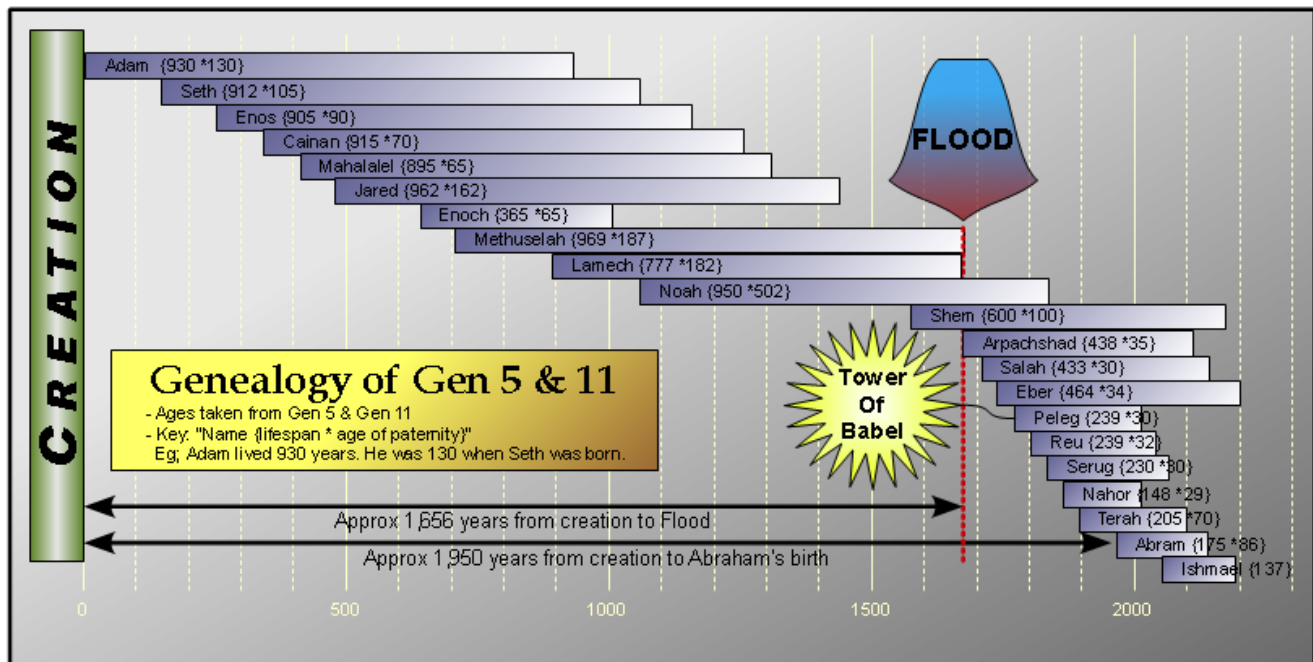
Dates Covered: 4,000BC - 2200BC

Essential for all biblical doctrine

Slide: Genesis 1-11/12-50

- overview of division

- Read 12:1-3



We get the date of the earth and the dates of the Bible from doing simple math from genealogies.

If you haven't read Genesis in a while, you need to!

Themes:

God - who is he? Creator, promise giver, judge, eternal,

Disorder -> order

Origins - how did we get here?

What is a human (anthropology)?

What is the difference between humans and animals?

What is the relationship and responsibility of man with animals?

Meaning of life/what is man's purpose.

Marriage

Children

Sin

Sex/sexual sin

Death

Flood

Nations/languages

Covenants

Patriarchs

Divine historical record of Israel - this is a theological road map for Israel as they enter the Promised Land for where they (and their enemies) came from.

Options for reading the creation story:

Literal history

No indication from Moses or anyone else that poetry stops and history begins

Evening/Morning repeated

Yom = days

Exodus 20: Sabbath is based on a 6 day creation cycle

There are words for epochs or long periods - not used

Genealogies indicate Adam was first

Theology indicates Adam was first (sin entered through Adam)

No mention anywhere of other humans or creation stories

Poetry

Parallelism - Parallelism suggests poetry, not literal

Problem - many poems are literal (Paul Revere's ride)

Gap Theory: Mostly debunked, but occasionally still used as an explainer

Doesn't explain the text

Doesn't explain secular science.

Lesson 4: Genesis 12-50

Remember: Theological History of the World

Covenant Promise: 12:1-3

Covenant Renewed: 15

Patriarchs:

Abraham, Isaac, Jacob

12 Tribes

Abraham: Genesis 12-25

- Joshua 24:1-2 - Idolator in early life.

- **Covenant Genesis 15**

Isaac: Genesis 21-26

- Relatively short in the Genesis narrative

- Sacrifice of Isaac Gen 22

- **Covenant Genesis 26:1-5**

Jacob - "Israel" Genesis 25-35

- **Covenant 32:22-32**

12 Tribes - Genesis 29:31-30:24

- **Covenant:** Scepter shall not pass from Judah Genesis 49:9-12

Esau: 36

Judah and Tamar - Genesis 38

- What are some wrong conclusions we could come to?

- How are we to understand this incident?

Joseph/Egypt: Genesis 37-50

Covenant 50:20-26

Lesson 5: Exodus

Author: Moses

What do we know about Exodus?

- Themes?
 - God is faithful
 - War of the gods
 - Stubbornness of People
 - God has ethical requirements
 - God cares about the specifics of worship

- Content?

1. Exodus: Chapters 1-15

Read 1:1-14

What was a blessing and protection has become a curse
God knows

Read 2:23-25

2. Law: Chapters 16-24

Read 20:1-17

Ten Commandments (Words)
Inverse - You shall not steal = you shall be generous; You shall not = you shall
Sabbath?

Read 21:6

Read 21:12-21

Read 21:33-22:6

Punishments: fines, beating, death, restitution, exile, sacrifices.

How do we apply the Law as Christians? Or do we?

Rom. 7:7-12

3. Tabernacle 25-40

Read 25:1-9

God wants worship to be very carefully measured
He doesn't have less demands in the NC, he expects more - grace gives us the ability to obey more precisely.

Danger of spiritualizing every tent peg and rope and distance

Read 31:1-11 The first Spirit filled people in the Bible were metallurgists. God gifts people with all kinds of gifts.

Read 31:12-18 - What do we do with the Sabbath? **Heb 4?**

Read 40:34-38

Lesson 6: Leviticus

Q: What do we know about Leviticus?

Q: Why is it so hard to read through?

Exodus: Exodus -> Law -> Tabernacle

Leviticus Answers:

- What do we do with the Tabernacle?
- What if we fail in the Law?
- How does a holy God live among a wretched people?

Outline:

Chapter 1-7: Sacrifices

Read 4:1-12

Chapter 8-10: Priestly Line of Aaron

Read 10:1-7

Chapter 11-15: Purity Rituals (Not Moral Issues)

Read 11:1-12

Chapter 16-17: Day of Atonement

Chapter 18-22: Purity of Conduct

Read 19:9-18

Chapter 23-25: Feasts and Release

Read 23:1-14

Chapter 26-27: Blessings, Cursings, Vows

Lesson 7: Numbers and Deuteronomy

Numbers

Hebrew: "In the Wilderness" - 2 week tour turns into 40 year tragedy

Exodus: Exodus -> Law -> Tabernacle

Leviticus: How does a holy God dwell with wretched people

Numbers: What happened next? Disobedience

1) Chapters 1-12: Mt. Sinai:

A) Census Read 1:42-46

Problem of large numbers: Modern scholars object to the large numbers recorded in the Exodus event.

- 1) How could there be a population of over 2-3 million Jews in the desert?
- 2) Israel is said to have been small (Deut. 7:6-7, 21, Exodus 23:29-30).
- 3) The word "thousand" could mean "group" or "tribe."

Answers:

- 1) Israel is said to have grown exceedingly great, more than all the people in Egypt (Exo. 1:1-7). Mathematically 2-3 million would be easy to achieve in 400 years with God's grace.
- 2) The numbers we have are census numbers. By definition, care would have been taken to ensure accuracy. Further, different lists add up to the same number (Num. 1:46, 2:32).
- 3) A word can have multiple meanings, but the context of a census drives us to believe it's thousands.

B) Encampment with Yahweh in the middle Read 2:1-4

2) Chapters 13-19: Wilderness in Paran

A) Spies fail - **Read 13:1-3, 13:25-14:4**
- 40 years: **Read 14:20-35**

B) Koran's Rebellion (chapter 16)- Overthrow Moses, Ground Swallows up for rebels

3) Chapters 20-36: Moab

A) Bronze Serpent **Read 21:4-9**

B) Sihon and Og defeated **Read 21:21-35**
- This is a big deal in the OT

C) Balak & Balaam Chapter 22-24

Deuteronomy

“Second Law”

Probably a sermon or set of sermons preached by Moses after the 40 years of wandering.
The last book of Moses before the Israelites enter the Promised Land
God has renewed his grace and covenant with Israel

Suzerain/Vassal Treaty: Treaty between a king and subjects.
Used by Hittites, Assyria, Babylon, Egypt.

1) Intro 1:1-5

2) History of Relationship (Prologue): 1:6-4:49

3) General Principles 5:1-11:32 (10 Commands, Israel's need for humility, Israel to love God)

4) Specific Principles 12:1-26:19 (Laws, feasts, leaders, justice, war, morality, marriage, tithes)

5) Consequences 27:1-28:68 (blessings and curses)

** Covenant Renewal in Moab 29:1-31:8 (Joshua will lead after Moses)

6) Regular reading of the Treaty 31:9-29

7) Witnesses 32:1-47

** Moses's blessing and death 33:1-34:12

** not part of a Suzerain Vassal Treat

Lesson 8: Joshua

Intro:

- Historical books: Joshua - 2 Chronicles (Life in the Promised Land 1400-400BC)

Chapter 1: Commission - Read 1:1-9 (Charge)

Chapters 2-12: Entering the Land

- A. Jericho 2-6 **Read 2:1-7 (Lying), Read 5:13-15 (Theophany)**
- B. Ai 7-8 **Read 7:22-26 (Punishment)**
- C. Gibeonites 9-10:28 **Read 9:11-21 (Deception), Read 10:12-15 (Miracles)**
- D. Conquest of Southern Canaan 10:29-43
- E. Conquest of Northern Canaan 11
- F. Historical Recap 12
 - i. Kings Moses Defeated 12:1-6
 - ii. Kings Joshua Defeated 12:7-24

Chapter 13-19: Dividing the Land

- A. Inheritances for the 12 tribes 13-19:39
- B. Inheritance for Joshua 19:49-51
- C. Cities of Refuge 20 **Read 20 (Manslaughter)**
- D. Cities for Levi 21 **Read 21:43-45, 23:14-16 (Land)**
- E. Eastern Tribes and Scandal **Read 24:14-15 (Choose)**

Chapter 23-24: Joshua's Charge & Covenant Renewal

Lesson 9: Judges

History:

- Israel is now in the Promised Land
- Needs leadership
- They get sinful leaders.

What is a “Judge”? A deliverer or savior of the people. Often very flawed and even idolatrous.

“The Hebrew title is *šôpĕtîm*. The English title is apt to be misleading, since it conveys the idea of a group of men whose principal task was in the legal sphere, arbitrating in disputes between men. A cursory reading of Judges will show that this was, in fact, a subsidiary function of its leading characters. The clue to the connotation of the Hebrew may be found in 2:16, ‘And the Lord raised up judges, which saved them out of the hand of those that spoiled them’ (rv). The judges were primarily the ‘saviours’ or ‘deliverers’ of their people from their enemies. (Cundall, A. E., & Morris, L. (1968). Judges and Ruth: an introduction and commentary (Vol. 7, p. 17). InterVarsity Press.)

Cycle: Peace, Leader Dies, Idolatry, God is Angry, Enemies Oppress, Israel Cries Out, God is Merciful and gives a Deliverer. **Read 3:11-30**

Theme: Everyone did what was right in their own eyes. (Eden 2.0) **Read Judges 17:6, 18:1, 21:25**

Slow way in which God works through generations and nations.

Outline:

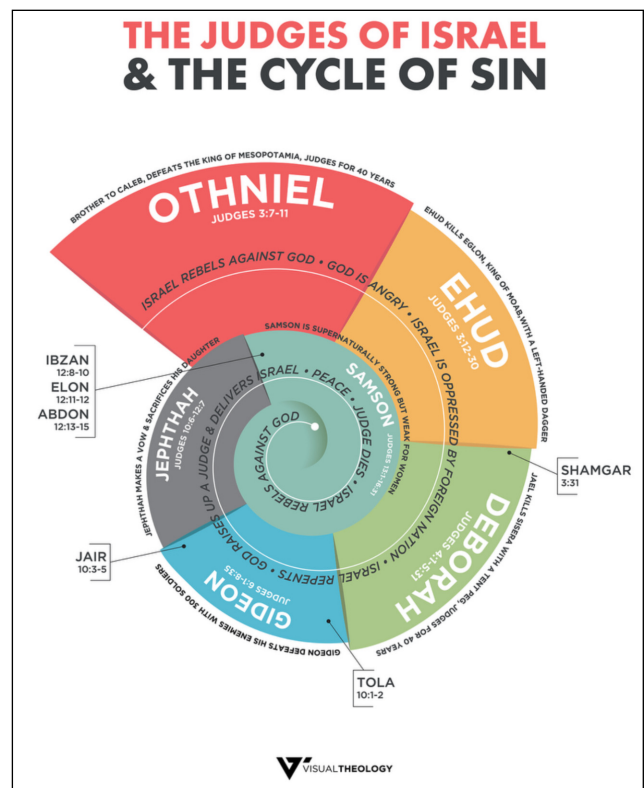
1. Settling in the Promised Land: 1:1-2:5 **Read 1:1-7; 2:1-15**

2. The Judges 2:16-16:31 **Read 2:16-23**

- Some we know more, some less
- It seems as time goes on they become more treacherous

3. Micah and the Danite Immigration 17:1-21:25

- Danites take a Levite to be “their” priest.
- Dan was idolatrous from the start. **Read 18:27-31**
- Sodom and Gomorrah 2.0 - A Levite and his concubine - Chapter 19
- Israel’s civil war and the stealing of girls - Chapters 20-21

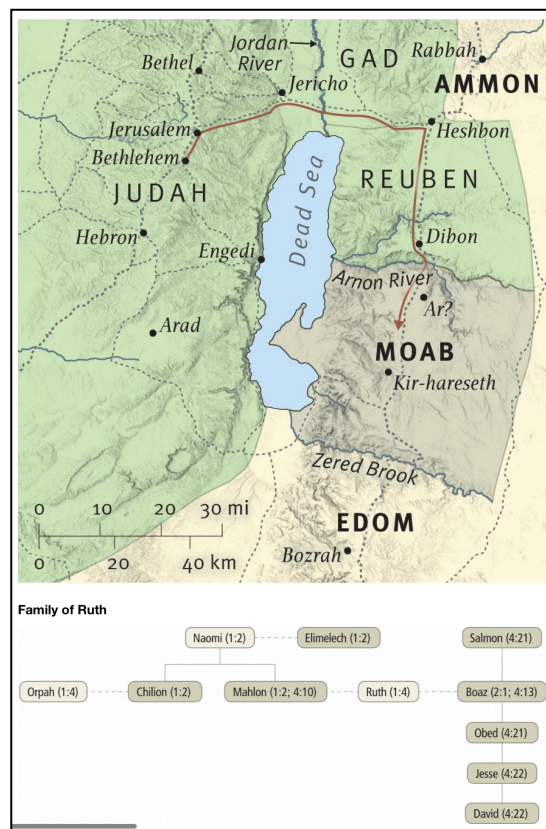


Lesson 9: Ruth

Theme: God is merciful despite chaos. Not all is evil. God will never forget his covenant. The Gentiles are grafted in to the covenant people.

Outline:

1. Tragedy in and out of Israel. **Read 1:1-5**
2. God's provision, physical and spiritual. **Read 2:1-13**
3. Boaz the righteous redeemer. **Read 3:14-18**
4. Abundant Blessing despite tragedy. **Read 4:13-22**



ESV Study Bible

Lesson 10: 1 Samuel (Chuck)

Title: The Septuagint was probably the first to divide Samuel into two separate books.

Author: 1 and 2 Samuel is anonymous. See 1 Chronicles 29:29

Date: A period that includes most of the 11th century B.C. and the first quarter of the 10th century B.C. The final form of the books sometime in the 9th or 8th century B.C.

Themes: Establishment of the kingship. Deut 17:14-20

A Theocratic monarchy

The consequences of rejecting a theocratic monarchy

God raises up and brings down. 1 Samuel 2:7-8

Outline of 1 Samuel

I. Before The Monarchy: God Rules And Rescues His People (chs. 1 - 7)

A. God's Man: Samuel and Eli at Shiloh (chs. 1 - 3)

1. Samuel's birth and Hannah's song of thanksgiving (1:1 - 2:10) **Read 2:1-10; Luke 1:46-55**

2. The rejection of the house of Eli (2:11 - 36)

3. The initiation of Samuel as prophet (ch. 3) **Read 3:10-14,19-21**

B. God's Power: The Ark of God and Philistia (4:1 - 7:1)

1. The ark is captured by the Philistines (ch. 4)

2. The ark in Philistia (ch. 5) **Read 5:6-12**

3. The ark is returned to Israel (6:1 - 7:1)

C. God's Victory: Samuel vs. The Philistines at Mizpah (7:2 - 17) **Read 7:3-11,15-17**

II. The Beginning Of Monarchy: The People Demand A King (chs. 8 - 12)

A. Samuel Hears and God Grants the People's Request (ch. 8) **Read 8:4-9**

B. Saul's Rise: Designation by Samuel and Demonstration in Battle (chs. 9 -12)

1. Saul anointed by Samuel (9:1 - 10:16)

2. Saul publicly selected by lot at Mizpah (10:17 - 27) **Read 10:17-27**

3. Saul rescues Jabesh-gilead from the Ammonites (ch. 11)

C. Samuel Issues Warnings about Monarchy (ch. 12) **Read 12:13-15**

III. Israel's First King: The Reign And Rejection Of King Saul (chs. 13 -15)

A. Saul vs. The Philistines: Saul's First Rejection (chs. 13; 14)

1. Jonathan attacks the Philistines; Saul fails the test (ch. 13) **Read 13:13-15**

2. Jonathan leads the people to victory; Saul becomes isolated (ch. 14)

B. Saul vs. The Amalekites: Saul Rejected (ch. 15) **Read 15:22-23**

IV. God's Alternative King: The Rise Of David And Fall Of Saul (chs. 16 – 31)

A. David's Rise Delights All but Saul (chs. 16 – 18)

1. David anointed by Samuel and introduced to Saul (ch. 16) **Read 16:11-13**

2. David and Goliath (ch. 17) **Read 17:34-37, 50-51**

3. David and the House of Saul (ch. 18)

B. Saul Seeks David's Life (chs. 19 – 23)

1. Saul's attempts to kill David are thwarted (ch. 19)

2. Jonathan aids and encourages David (ch. 20) **Read 20:41-42**

3. David deceives Ahimelech at Nob and escapes to Gath (ch. 21) **Read 21:6; Matt.12:3-4**

4. Saul destroys the priests of Nob; David delivers the people of Keilah (22:1 – 23:6)

5. Saul pursues David but is thwarted by the Philistines (23:7 – 29)

C. David Protects Saul's Life (chs. 24 – 26)

1. David spares Saul's life in the cave (ch. 24)

2. Abigail keeps David from murder in his dispute with Nabal (ch. 25) **Read 25:32-35**

3. David spares Saul's life in the camp (ch. 26)

D. David Hides with the Philistines; Saul Takes His Own Life (chs. 27 – 31)

1. David flees to the Philistines (ch. 27)

2. Saul and the medium at En-dor (ch. 28) **Read 28: 15-19**

3. David rejected by the Philistines (ch. 29)

4. David recovers what had been taken by the Amalekites (ch. 30)

5. Saul wounded on Mount Gilboa, takes his own life (ch. 31) **Read 31:1-7**

Lesson 11: 2 Samuel

Themes:

1. The tragic reign of King David
2. The glorious promise of God's King
3. The consequence of sin
4. Family treachery: unhinged nephews: Joab, Abishai, Asahel; unhinged sons: Absalom, Amnon.

1. David's rise to power: 1:1-4:12 **Read 1:1-16**

- A. Saul Dies: Chapter 1
- B. David's Anointing 2:1-7
- C. The Coup of Ish-bosheth 2:8-4:12

2. David Coronated as King: 5:1-9:13

- A. Anointing and Ark Chapters 5-6
- B. Davidic Covenant Chapter 7 **Read 7:1-17**
Compare: 1 Kings 5:3, 1 Chron 22:8 ("man of blood")
- C. David's Rise in Power Chapters 8-10

3. David's Downfall: 10:1-19:43

- A. War, Bathsheba & Uriah 10:1-12:31 **Read 11:1-5, 12:7-14**
- B. Amnon & Tamar & Absalom 13:1-15:37 **Read**
- C. David on the Run 16:1-18:8a **Read 18:31-19:8a**
- D. Return and Reign of David 18:8b-19:43

4. David's Turbulent Kingdom 20:1-24:25

- A. Joab and Sheba Chapter 20
- B. Killing of Saul's Sons and Philistines Chapter 21 **Read 21:18-22**
- C. David's Song and Final Words Chapter 22-23:7
- D. David's Mighty Men, Census, Altar 23:8-24:25 **Read 24:18-25**

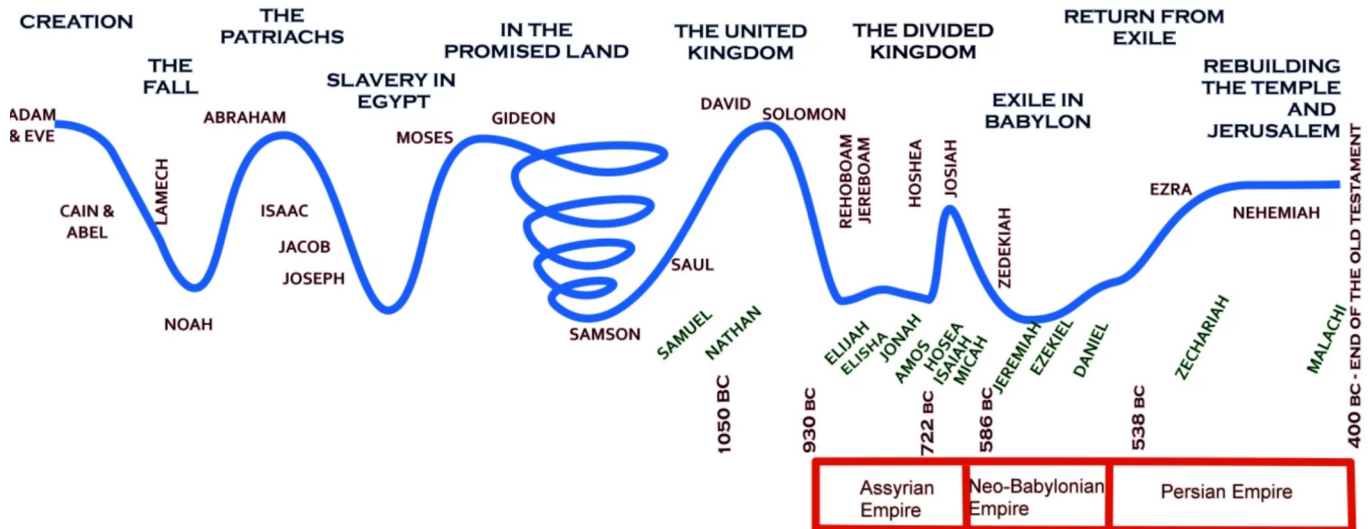
Lesson 12: 1 Kings - The Divided Kingdom

Themes:

- Sinful leadership and idolatry have consequences
- God's faithfulness to his covenant and to discipline his people
- God is in the midst of a chaotic people

Timeline: 970BC - 850BC (Rehoboam - Jehoshaphat/Ahaziah)

* All the kings in Israel in the north were evil.



Outline:

1. Reign of Solomon - Chapters 1-11

- A. Battle for the throne. 1:1-27 **Read 1:10, 28-50**
- B. Solomon Anointed 1:28-2:46 **Read 2:13-25**
- C. Solomon's Prayer, Officers, Wealth 3:1-4:34 **Read 3:16-28, 4:29-34**
- D. Building the Temple and Palace 5:1-8:66 **Read 6:1-6**
- E. God's Charge, Solomon's Wealth, Sheba's Awe 9:1-10:29
- F. Solomon's Downfall 11:1-43 **Read 11:1-8**

2. Kingdom Divided

- A. Rehoboam vs. Jeroboam 12:1-14:31 **Read 12:1-16, 14:19-20** (back and forth)
- B. Misc Kings 15:1-16:34

3. Elijah Vs. Ahab

- A. Drought and the widow Chapter 17 **Read 17:1-16**
- B. Ahab & the prophets of Baal Chapter 18 **Read 18:20-40**
- C. The Still Small Voice Chapter 19
- D. Ahab's military victory Chapter 20 **Read 21:25-29**
- E. Naboth's Vineyard Chapter 21
- F. Ahab Dies Chapter 22

Lesson 13: 2 Kings

Themes:

- God always leaves himself a faithful witness (Elisha succeeds Elijah)
- Idolatry is rampant in Israel
- God was faithful to fulfill his threats for disobedience **Read Deut. 28:58-68**
- Northern kingdom falls 722BC; Southern Kingdom 586BC

Outline:

1. Elisha's Ministry Chapters 1-13

- A. Confronting Ahaziah's idolatry Chapter 1
- B. Succeeding Elijah Chapter 2 **Read**
- C. Elisha's miracles (widow's oil, Shunammite's son, Naaman, Axhead, Siege lifted) Chapters 3-7

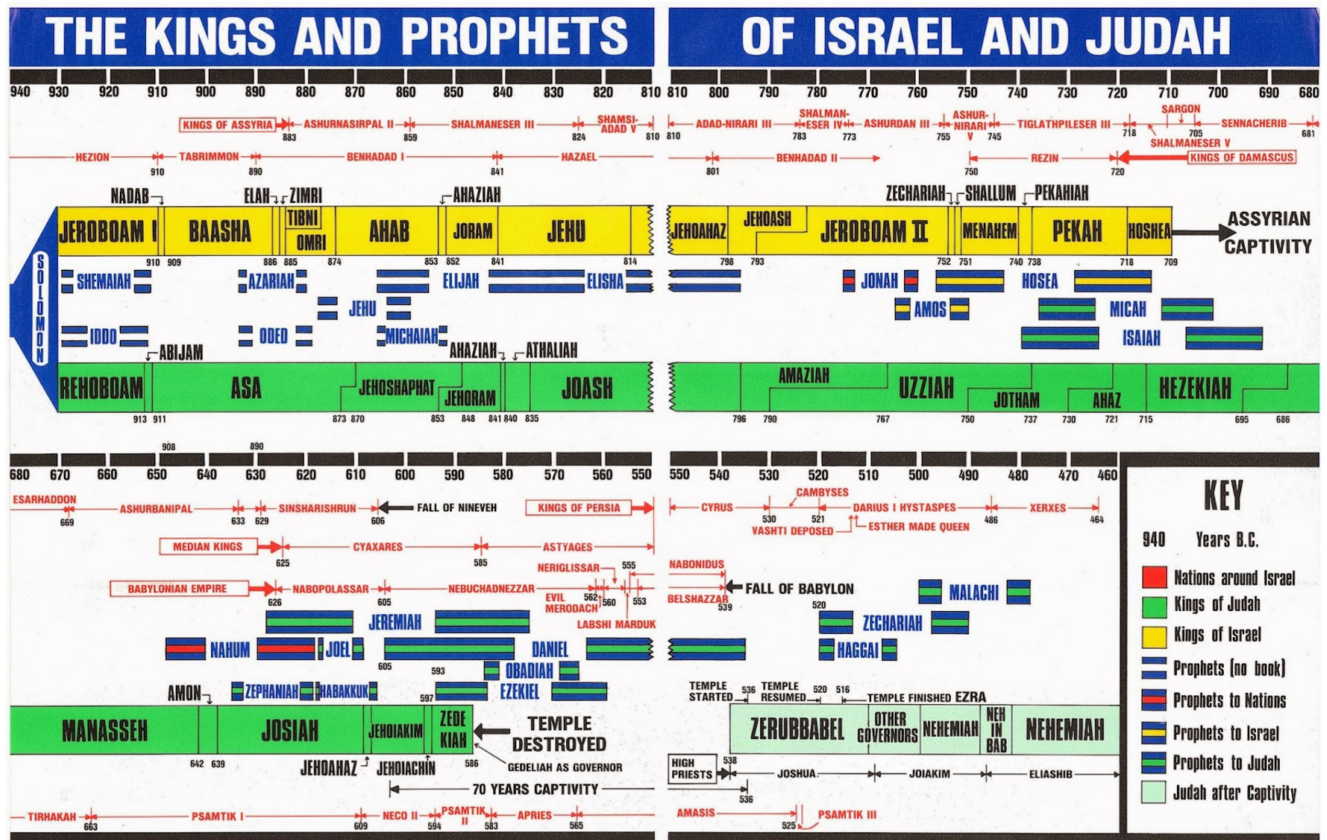
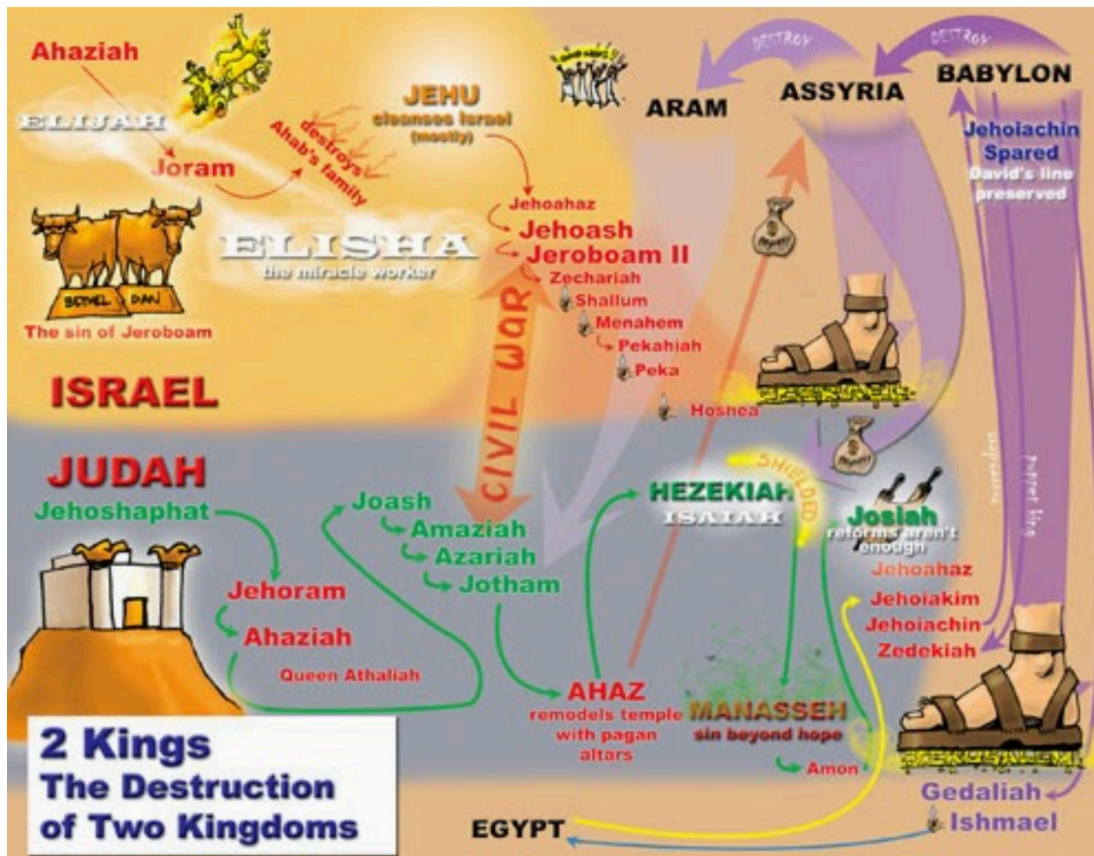
2. Israel in Further Decline Chapters 8-17

- A. Ahaziah & Jehoram Chapter 8
- B. Jehu Chapter 9-10 **Read 10:18-27**
- C. Joash's reforms Chapter 11-12
- D. Misc Kings Chapter 13-17
 - Exile **Read 17:1-6, 7-20, Resettling 24-41 (Samaritans)**

3. Judah's Decline Chapters 18-25

- A. Hezekiah & Babylon Chapter 18-20 **Read 18:1-8; 9-18; 19:29-37**
- B. Manasseh Chapter 21 **Read 21:1-7**
- D. Josiah's Reign Chapter 22-23 **Read 22:3-13; 23:21-27**
- E. Siege & Fall of Jerusalem Chapter 24-25 **Read 24:10-17, 25:1-12**

Lesson 14: 2 Kings Charts



Lesson 15: 1 & 2 Chronicles

Facts:

- The original title means “The Annals of the days”
- We don’t know the author, but evidence suggests Ezra the priest
- Over 50% unique material from Samuel/Kings

Themes:

- Total history of Israel from Adam.
- The importance of genealogies in the Bible.
- Emphasis on David and Solomon
- Ends with hope at the end: the exiles have returned.

Genealogies: Why are genealogies important?

- At least 50 in the OT (Over 900 verses - more than Romans, 1 Corinthians, Galatians combined).
- Genealogies: Give an account of history, rightful inheritance, shows how prophecy is fulfilled, shows God’s grace.

Outline:

1. Genealogies: 1 Chronicles 1-9 **Read 1:1-72, 2:9-17 (Amasa: 2 Sam. 17:24-26, 19:11-15, 20:4-13)**

2. Untied Kingdom: 1 Chronicles 9:35 - 2 Chronicles 9

- Saul 1 Chronicles 9:35-10:14
- David 1 Chronicles 11-29 **Read 22:6-19**
- Solomon 2 Chronicles 1-9

3. Divided Kingdom (Judah Only) 2 Chronicles 10-36:21 **Read 28:22-29:2; 3-12; 30:1-12, 13-22, 23-27**

4. Return of Exiles (2 Chronicles 36:22-23 **Read 36:22-23**

Week 17: Esther

Date: Events were 486-464BC - so shortly afterward. This was near the time of Malachi.

Interesting Facts:

- This is the last historical book in the OT.
- The word God or Yahweh is never mentioned in the book.
- The NT never quotes or alludes to the book.
- One of two books named for a woman; and there are two female heroines in the book.
- It really is written as a great story.
- Jews in synagogues traditionally read Esther during Purim; whenever Haman's name is mentioned they hiss or boo.

Themes:

- The Providence of God.
- God often uses irony to bring about his purposes.
- God's power really does sway human kings (Proverbs 21:1).
- God often uses people of questionable moral character to do great things.

Outline:

- 1) Drunken Ahasuerus 1:1-10 **Read 1-10**
 - Xerxes I, reigned from modern day Iran.
 - Citadel = "capital"
- 2) Modest Vashti 1:11-22 **Read 1:11-22**
- 3) Beautiful Esther 2:1-18 **Read 2:1-4, 12-18**
- 4) Loyal Mordecai 2:19-23 **Read 2:19-23**
- 5) Murderous Haman 3:1-15 **Read 3:1-6**
- 6) Esther's Fear 4:1-5:8 **Read 4:1-3, 12-17**
- 7) Haman's Arrogance 5:9-6:13 **Read 5:1-14**
- 8) The Great Reversal 6:14-7:10 **Read 6:1-13, 7-10**
- 9) The Jews are Saved 8:1-9:19
- 10) Epilogue 9:20-10:3 **Read 9:20-22, 10:1-3**
 - Joseph/Daniel - Part 2

Week 18: Job

Date/Author:

Although traditionally Job has been placed as a contemporary with Abraham, we really have very little information about the date and the author. The book doesn't cite any outside historical events for us to place it in a timeline with accuracy. Job does seem to quote other Scriptures verbatim (Psalm 8:4/Job 7:17-18, Psalm 107:40/Job 12:21, Isaiah 41:20/Job 12:24) and alludes to others. Job's age and the way his wealth is accounted (animals rather than gold) suggest an early time period.

We don't know who wrote Job, though he lived in Uz (Edom) and had a vast knowledge of a variety of topics: animals, constellations, industry, etc.

Themes:

1. Suffering & theodicy
2. Trust in God - Job 13:15 **Read**
3. The Sovereignty of God
4. Friendship Dos and Dents
5. Judgment

Outline:

1. Job's Tragedy - Chapters 1-2 **Read 1-2**
2. Job's Debate with Friends (Bildad, Zophar, Eliphaz) - Chapters 3-31
 - Job believes he's innocent **Read Chapter 10**
 - Friends believe Job deserves worse **Read Chapter 11**
 - Friends believe only the wicked suffer, Job counters these examples
 - Knowledge of resurrection **Read 19:23-29**
 - Job's presumption before God **Read 23:1-7**
3. Elihu Condemns Job and His Friends - Chapters 32-37 **Read 32:1-10, 35:1-8**
4. God Answers Job - Chapters 38-41 **Read 38:1-7, 39:26-40:8**
5. Epilogue - Chapter 42 **Read**
 - Job is restored: priest, wealth, family, life

Question: How do we help those in great distress?

Week 19: Psalms

Colossians 3:16-17: Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Date: Moses earliest (1400BC) -> 900BCs (Solomon and possibly others).

Author: Various

David (73): Psalms 3-9, 11-32, 34-41, 51-65, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145

- Wrote almost as much as Paul (87) and more than Solomon
- Wrote Psalms in 1 Chronicles 16:8-36 (see Psalm 105:1-15, 96:1-13, 106), 2 Samuel 22 (basically Ps. 22), 2 Samuel 1:17-27, 2 Samuel 23:1-7 ("the last words" song)

Asaph (12): Psalms 50, 73-83

- Chief musician in David's administration (1 Chron 16:4-7)

Sons of Korah (12): Psalms 42-49, 84, 85, 87, 88

- Probably the descendants of Korah who died in the rebellion. Indicating God can use the offspring of rebels for his glory.

Heman the Ezrahite (1) Psalm 88 - maybe part of Solomon's court (1 Kings 4:31, 1 Chron. 2:6)

Ethan the Ezrahite (1): Psalm 89 - maybe part of Solomon's court (1 Kings 4:31, 1 Chron. 2:6)

Moses (1): Psalm 90

Solomon (2): Psalms 72, 127

Unattributed (48): Psalms 1, 2, 10, 33, 43, 66, 67, 71, 91-100, 102, 104-107, 111-121, 123, 125, 126, 128-130, 132, 134-137, 146-150

There are 50 psalms that do not have an explicit author attribution.

Types: (See "40 Questions about Interpreting the Bible" by Robert Plummer) - there are some overlaps in these categories. Also, there are times when a single psalm will have multiple elements. Usually the psalm is labeled by the over "gist" of the psalm.

Lament: These are psalms of distress where the author cries out to God (e.g. Ps. 3, 9, 12, 13, 17, 60). Easily the largest genre of the psalter at almost 1/3 of all psalms. As Plummer says, "In light of how much current Christian music ignores the difficulties of life, it is instructive to the prominence Psalms gives to speaking honestly about one's troubles to God" (Loc 5419, Kindle). Common features: Address to God, description of distress, plea for deliverance, statement of trust in God, confession of sin, vow to obey God when he answers, praise. **Read Psalm 3, 13**

Praise: Usually praising God for his salvation. **Read 150**

Thanksgiving: Although very similar to praise psalms, these psalms usually emphasize thanksgiving for specific things God has done or who he is. **Read 136**

Celebration: Usually exulting in *God as king* - often called Royal psalms. Themes of Zion, God's rule, the defeat of pagan nations, and Messiah are prominent. **Read Psalm 2, 47**

Wisdom: A combination of proverb and advice melded into a song (Psalm 1, 19, 119). **Read 1**

Penitential (Repentance): A psalm expressing sorrow and contrition before God for sins committed (Psalm 6, 32, 38, 51, 102, 130, 143). **Read 32, 51**

Imprecatory: These are psalms crying out for God to curse his enemies. Probably one of the hardest to reconcile with Christian faith. (Psalm 35, 60, 70, 109, 140) **Read 35**

Messianic Psalms: Psalms that implicitly or explicitly look forward to Messiah. Many of these are quoted in the New Testament affirming the divinity, rule, priestly line and other features of Jesus Messiah. (Psalm 2, 16, 22, 40, 45, 69, 72, 89, 110, 118, 132). Messianic psalms are expressed in a variety of other genres (praise, celebration, etc).

Psalms of Ascents: Psalms 120-134 are traditionally called psalms of ascents ("going up") and tradition has it that Jews on pilgrimage to Jerusalem for festivals would read one psalm for every step they would take as they ascended into the Temple at the end of their journey to Jerusalem.

There is some mystery in the Psalms:

Divisions: Although many attempts have been made to explain the divisions (themes, movements, etc) there is no clear explanation as to why they are arranged the way they are. We can be encouraged that it is not random, but the significance of the arrangement seems to be lost to us.

Book 1: Psalms 1-41

Book 2: Psalms 42-72

Book 3: Psalms 73-89

Book 4: Psalms 90-106

Book 5: Psalms 107-150

Musical Terms: Selah, maskil, "do not destroy," according to the lilies (Psa 45), according to Alamothe (Psa 46), The Doe of the Dawn (Psa 22), etc - these were very likely musical terms or features the original authors set their music to, but we aren't certain what they refer to.

Structure:

1. Poetic

Parallelism - Whereas English poetry has rhyming sounds, Hebrew has rhyming concepts:

I like that old time rock n roll,		Those who seek my life lay their snares
that kind of music just soothes the soul	vs.	Those who seek my hurt speak of ruin
I reminisce about the days of old		and meditate treachery all day long
About that old time rock and roll		

* Could be synonymous parallelism Psalm 19:1 or antithetical parallelism Psalm 1:6.

Acrostics: Psalm 119 - each word in the paragraph begins with a specific letter of the *Hebrew* alphabet

Chiasm: Psalm 8 is a simple example. Many more are complex (Jonah is formed in multiple chiasms). If there is a “true middle” that’s the punchline of the psalm. In Jonah 1, it’s where Jonah cries out to God.

Psalm 8:

A - Praise

B - Humanity

B'Humanity

A'Praise

****Bottom Line****

Read the Psalms!

Sing the Psalms!