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EMMAUS II
Christian Formation Program
of the
CHURCH OF THE ASCENSION

presents

A Walk Thru the Old Testament

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An Introduction to
Old Testament Scriptures

with

PAUL FLANAGAN

and

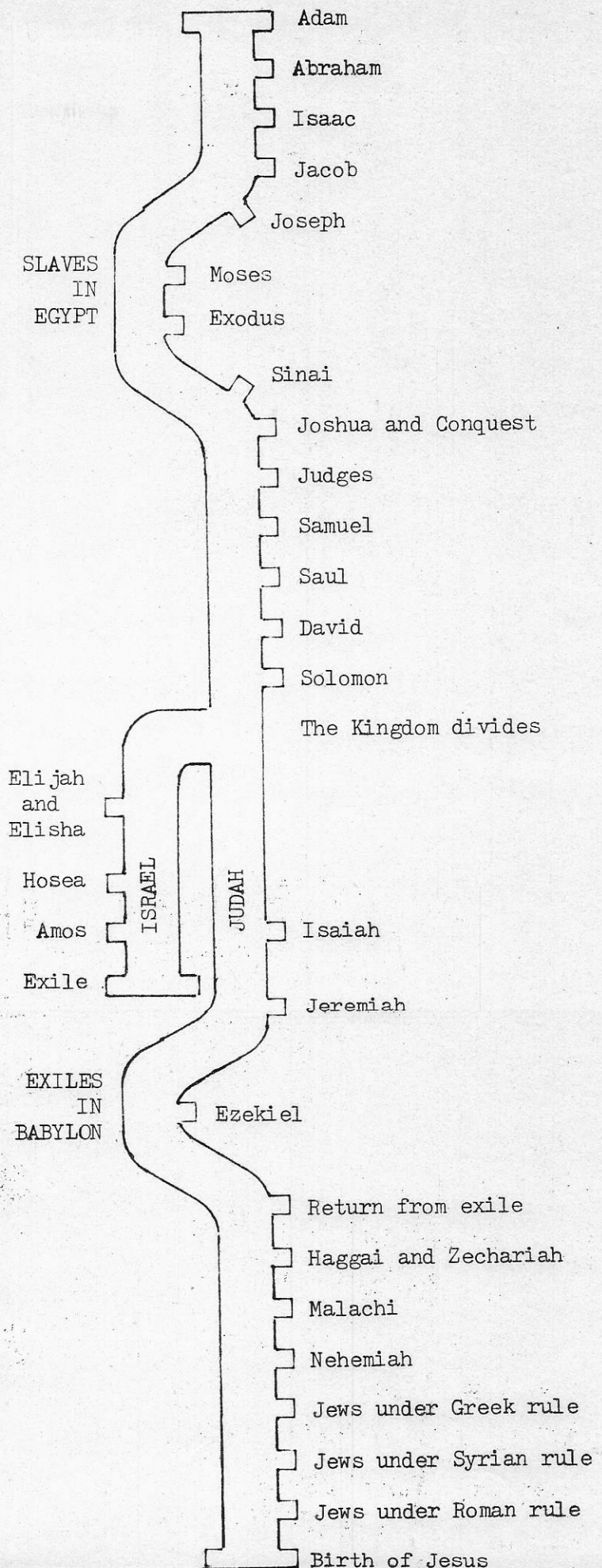
Dr. BOB SCHIHL

A WALK THRU THE OLD TESTAMENT
An Introduction to the Old Testament Scriptures

<u>SESSION</u>	<u>DATES AND TIMES</u>	<u>TOPICS AND SUB-TOPICS</u>
SESSION I	Tuesday, December 3, 1985 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE OLD TESTAMENT: PART I</u> Hermeneutics: the science of Biblical meaning Revelation and Inspiration Development of the Canon of Scripture The Church and the Bible Teaching Authority vs Private Interpretation
SESSION II	Tuesday, December 10, 1985 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE OLD TESTAMENT: PART II</u> Archeology of the Old Testament Geography of the Old Testament History of the Old Testament
SESSION III	Tuesday, December 17, 1985 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE PENTATEUCH</u> Genesis Exodus Leviticus Numbers Deuteronomy
SESSION IV	Tuesday, January 7, 1986 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE HISTORICAL BOOKS</u> Joshua Judges Ruth 1 and 2 Samuel 1 and 2 Kings 1 and 2 Chronicles Ezra Nehemiah Tobit Judith Esther 1 and 2 Maccabees
SESSION V	Tuesday, January 14, 1985 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE WISDOM BOOKS</u> Job Psalms Proverbs Ecclesiastes Song of Songs Wisdom Sirach
SESSION VI	Tuesday, January 21, 1986 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE PROPHETICAL BOOKS: THE MAJOR PROPHETS</u> Isaiah Jeremiah Lamentations Ezekiel Daniel
SESSION VII	Tuesday, January 28, 1986 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>INTRODUCTION TO THE PROPHETICAL BOOKS: THE MINOR PROPHETS</u> Baruch Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi
SESSION VIII	Tuesday, February 4, 1986 8:00 - 10:00 P. M. 2nd Floor Classroom	<u>ASPECTS AND THEMES IN THE OLD TESTAMENT THOUGHT</u> Names of God God is One The Spirit of God The Word of God A Covenanted People The Anger of God Salvation Messiah Etc.

The New American Bible translation will be used. Recommended books and Bible study books will be on sale in the Ascension Book Store during the series.

A Walk Thru the Old Testament



HERMANEUTICS

Hermeneia = used to cover a broad scope in the process of clarification.

- (1) refers to interpretation by speech itself: language interprets the mind;
- (2) refers to the process of translation from an unintelligible language to an intelligible one (cf. 1 Cor 12:10);
- (3) refers to interpretation by commentary and explanation

The Bible presents difficult hermeneutics:

- (1) ancient books;
- (2) authors' period of time, manner of expression, Semitic cast of thought;
- (3) even who the author is;
- (4) the process of editing over time;
- (5) multiplicity of human authors and editors;
- (6) divine and human authors.

The senses of Holy Scripture:

I. THE LITERAL SENSE

(A) Definition: the literal sense of Scripture is the sense which the human author directly intended and his words convey.

(B) Criteria to establish the literal sense:

- 1) find out what the author intended by determining the LITERARY FORM the author is employing;
- 2) find out the LITERARY HISTORY of the biblical book or section being studied.

II. THE MORE-THAN-LITERAL SENSE: THE SENSUS PLENIOR ("FULLER SENSE")

(A) Definition: the sensus plenior is the deeper meaning which is intended by God and not clearly intended by the human author.

(B) Criteria to establish the sensus plenior:

- (1) an authoritative interpretation of the words of Scripture from one of the guides to revelation - the New Testament, the Fathers of the Church, the Church Itself, etc.
- (2) the sensus plenior of a text must be homogeneous with the literal sense, i.e., it must be a development of what the human author wanted to say.

III. THE MORE-THAN-LITERAL SENSE: THE TYPICAL SENSE

(A) Definition: the typical sense of Scripture is the deeper meaning that the things (persons, places, and events) of Scripture possess because, according to the intention of the divine author, they shadow further things.

(B) Criteria to establish the typical sense:

- (1) further revelation or the development in the understanding of revelation, e.g., pointed out in the New Testament, consensus of the Fathers, liturgical usage, Church documents, etc.
- (2) the type is related to the antitype through an organic development in revelation - evidence is needed that God planned the relationship.

The sensus of Scripture:

SUMMARY by way of the intention of the human author:

- I. Meaning intended by the HUMAN AUTHOR = the LITERAL SENSE
- II. Meaning intended by GOD that goes beyond what the human author intended:
 - (A) flowing from the WORDS of Scripture = the SENSUS PLENIOR
 - (B) flowing from the THINGS (persons, places, events) described in Scripture = the TYPICAL SENSE.

REVELATION

Definition: REVELATION means the uncovering or disclosure of something that is hidden.

When we use the term REVELATION of the Bible, we are speaking of of divine revelation, the communication of truth from God. Ultimately, divine revelation is truth we wouldn't get any other way.

Constitution on Divine Revelation. Vatican II Council

"In his goodness and wisdom God chose to reveal himself and to make known to us the hidden purpose of his will by which through Christ the word made flesh, people have access to the Father in the Holy Spirit and come to share in the divine nature. Through this revelation, therefore, the invisible God out of the abundance of his love speaks to his people as friends and lives among them, so that he may invite them into fellowship with himself" (#2).

- Heb 1:1 In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through his Son, whom he has made heir of all things and through whom he first created the universe.
- 1 Cor 2:9 "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." Yet God has revealed this wisdom to us through the Spirit.
- Mt 16:17 Jesus replied, "Blest are you, Simon son of Jonah! No mere man has revealed this to you, but my heavenly Father."
- Mt 11:27 Everything has been given over to me by the Father. No one knows the Son but the Father, and no one knows the Father but the Son - and anyone to whom the Son wishes to reveal him.
- 2 Pet 1:21 Prophecy has never been put forward by man's willing it. It is rather that men impelled by the Holy Spirit have spoken under God's influence.
- Rom 1:19 In fact, whatever can be known about God is clear to them; he made it so.

2 Tim 3:16 All Scripture is inspired of God and is useful for teaching - for reproof, correction, and training in holiness ...

INSPIRATION

Definition: to inspire means literally "to breathe into, upon, or in."

Inspiration means any and all promptings of God's grace in and on the human psyche and specifically of the divine promptings at the origin of the books of the Bible.

The divine inspiration of Scripture. This denotes the special influence of God upon the human writers of the Bible, an influence of such a nature that God is said to be the author of the biblical books.

Providentissimus Deus, Pope Leo XIII, 1893, defined inspiration: "By supernatural power God so moved and impelled the human authors to write - he so assisted them when writing - that the things that he ordered and those only they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth."

Old Testament

- Ex 17:14 Then the Lord said to Moses, "Write this down in a document as something to be remembered ..."
- Ex 34:27 Then the Lord said to Moses, "Write down these words, for in accordance with them I have made a covenant with you and with Israel."
- Is 8:1 The Lord said to me: Take a large cylinder-seal, and inscribe on it in ordinary letters ...
- Is 30:8 Now come, write it on a tablet they can keep, inscribe it in a record; That it may be in future days an eternal witness.
- Is 34:16 Look in the book of the Lord and read: No one of these shall be lacking, for the mouth of the Lord has ordered it ...
- Jer 36:1 In the fourth year of Jehoiakim, son of Josiah, king of Judah, this word came to Jeremiah from the Lord: Take a scroll and write on it all the words I have spoken to you ...

New Testament

- Mt 5:18 Of this much I assure you: until heaven and earth pass away, not the smallest letter of the law, not the smallest part of a letter, shall be done away with until it all comes true.
- Lk 24:44 Then he said to them, "Recall those words I spoke to you when I was still with you: everything written about me in the law of Moses and the prophets and psalms had to be fulfilled."
- Jo 5:39 Search the Scriptures in which you think you have eternal life - they also testify on my behalf.
- Jo 10:35 If it calls those men gods to whom God's word was addressed - and Scripture cannot lose its force - for you claim that I blasphemed when, as he whom the Father consecrated and sent into the world, I said, "I am God's Son"?
- Mt 4:4 Jesus replied, "Scripture has it: 'Not on bread alone is man to live but on every utterance that comes from the mouth of God.'"
- Acts 15:15 The words of the prophets agree with this, where it says in Scripture, "Hereafter I will return and rebuild the fallen hut of David ..."
- Rom 1:17 For in the gospel is revealed the justice of God which begins and ends with faith: as Scripture says, "The just man shall live by faith."

CHRONOLOGY OF THE APOSTOLIC AGE

EVENT	DATE	WORK
Outpouring of the Spirit, Pentecost	30	
The stoning of Stephen (Acts 7:1)	32/33	
Paul's conversion (Acts 9:1)	33/34	
Paul's silent years	35-43	
Paul's trip to Antioch	43	
Paul's first missionary journey (Acts 13f)	47/48	
Peter at Antioch (Gal 2:11-16)	48/49	Galatians written
Council of Jerusalem (Acts 15:36-18:23)	49	
Paul's second missionary journey (Acts 15:36-18:22)	49/51	
	50/51	1 and 2 Thessalonians written
Paul's third missionary journey (Acts 18:23-21:16)	52-56	
	54 and 55	1 and 2 Corinthians written
	55	Romans written
Paul's arrest (Acts 21:26-33)	56	
Paul's appearance before Felix and Drusilla	57	
Paul's imprisonment in Caesarea (Acts 24:27)		
Paul's trial before Festus (Acts 25:7-12)	58/59	
Paul's trial before Agrippa (Acts 26)	59	
The voyage to Rome (Acts 27:1-28:29)	59/60	
Paul's first Roman imprisonment (Acts 28:30)	60-62	
	60	Philemon written
		Colossians written
		Ephesians written
	61	Phillipians written
Paul's release	62	
Paul's possible trip to Spain (Rom 15:24)		James written
Peter in Rome		Mark written
The martyrdom of James		
Paul in Macedonia		1 Timothy written
Paul's trip to Crete		
		Titus written
	63	1 Peter written
Paul taken to Rome	63/64	2 Timothy written
		2 Peter written

Paul's second imprisonment and death	64	
Peter's death; Linus is Bishop of Rome	60s	Hebrews written
The destruction of Jerusalem	70	
	70s	Matthew written; Luke and Acts written
Anacletus is Bishop of Rome	78	
	60s/70s	Jude written
	80s/90s	John written
		1, 2, 3 John written
		Revelation written
Clement is Bishop of Rome	92-101	1 Clement written
John's death at Ephesus	98	
	70-110	Didache written
Council of Jamnia: Palestinian Canon in <u>Hebrew</u>	99-100	
First Christian Canon of the Old Testament: Alexandrian Canon in <u>Greek</u>	c. 100	
Irenaeus, Bishop of Lyons	185	Developed a NT canon (without 3 John, James, or 2 Peter)
	c. 200	Muratorian Fragment contained a canon similar to Trent
Eusebius, Bishop of Caesarea	late 300s	<u>History of the Church</u> written; referred to James, Jude, 2 Peter, and 2 and 3 John as "disputed, yet similar to most."

JEWISH BIBLE

The Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The Prophets

Earlier Prophets

Joshua
Judges

1 Samuel
2 Samuel
1 Kings
2 Kings

Later Prophets

Isaiah
Jeremiah
Ezekiel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

The Writings

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra
Nehemiah
1 Chronicles
2 Chronicles

ROMAN CATHOLIC BIBLE

The Pentateuch

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The Historical Books

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
*Tobit
*Judith
Esther
*1 Maccabees
*2 Maccabees

The Wisdom Books

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs
*Wisdom
*Sirach

The Prophetical Books

Isaiah
Jeremiah
Lamentations
*Baruch
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

PROTESTANT BIBLE

The Pentateuch

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The Historical Books

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

The Poetical Books

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

The Prophetical Books

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE FIRST BOOKS

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

THE HISTORICAL BOOKS

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

THE PSALMS

Psalms
Proverbs
Ecclesiastes
Song of Songs

THE PROPHETIC BOOKS

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE SECOND BOOKS

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

THE HISTORICAL BOOKS

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE PSALMS

Psalms
Proverbs
Ecclesiastes
Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE PROPHETIC BOOKS

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE THIRD BOOKS

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

THE HISTORICAL BOOKS

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Songs
Isaiah
Jeremiah
Lamentations
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Obadiah
Jonah
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Haggai
Zechariah
Malachi

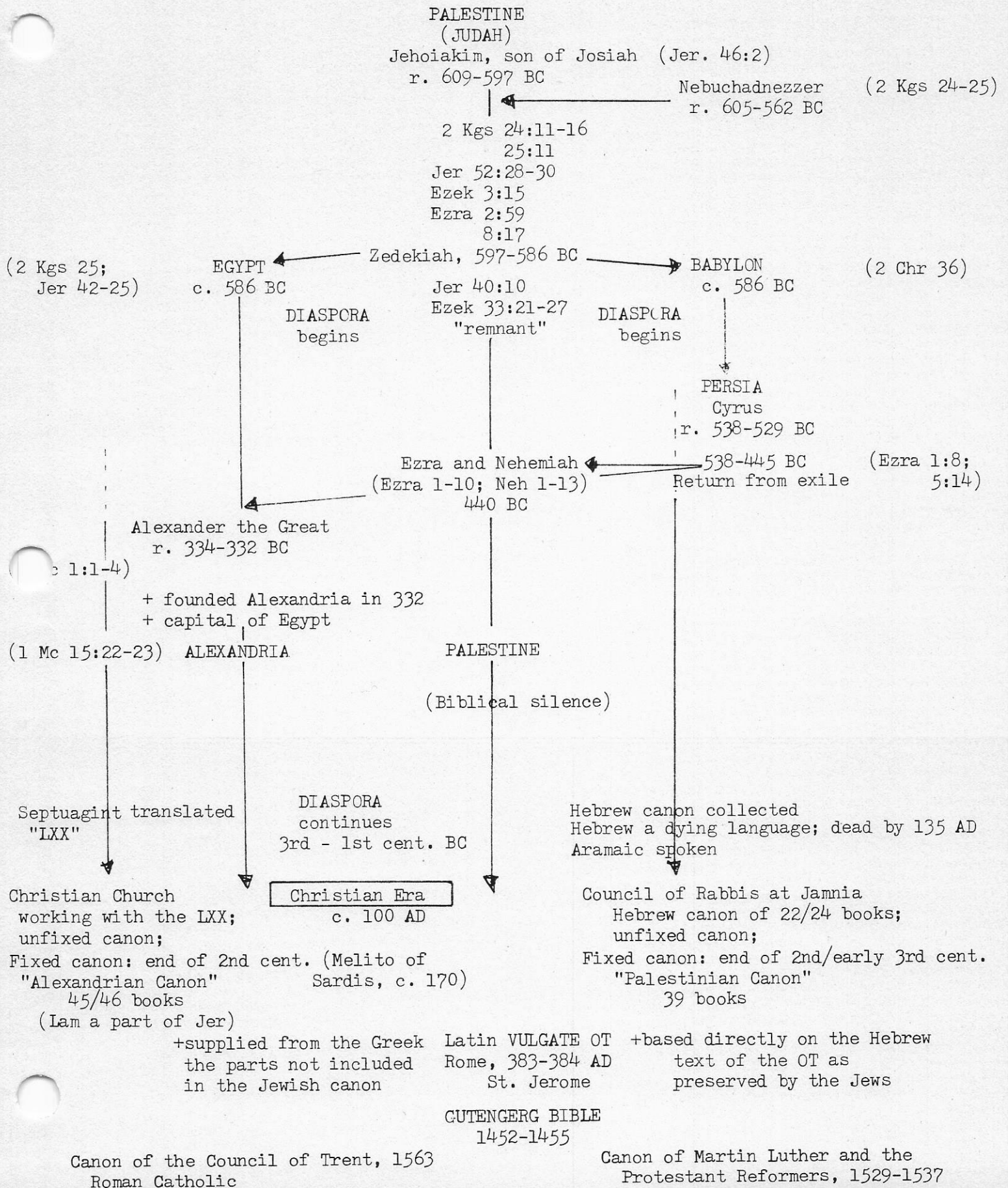
THE PSALMS

Psalms
Proverbs
Ecclesiastes
Song of Songs
Isaiah
Jeremiah
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Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE PROPHETIC BOOKS

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

HISTORICAL AND GEOGRAPHICAL BACKGROUND FOR OT CANONS



CANON of SCRIPTURE

canon GK kanon, a reed; a straight rod or bar; a measuring stick; something serving to determine, rule or measure.

Because Scriptures contained the "rule of faith", the "canon", they themselves were called the Canon.

canonical books: those books which have been acknowledged as belonging to the list of books the Church considers to be inspired and to contain a rule of faith and morals.

protocanonicals (proto, GK "first"): those books that were admitted into the canon of Scripture with little or no debate.

deuterocanonicals (deutero, GK "second"): those books that were under discussion for a while until doubts about their canonicity were resolved.

apocryphal (apokryphos, GK "hidden"): (1) complimentary - sacred books too exalted for the general public;
(2) pejorative - orthodoxy questioned;
(3) heretical - forbidden to be read;
(4) neutral - noncanonical today's meaning

Protestant Christians

"apocryphal"

SIRACH (ECCLESIASTICUS)
BARUCH
TOBIT
JUDITH
GK ESTHER (ESTHER 10:4-10)
GK DANIEL (SONG OF THE THREE YOUNG
MEN, Dan 3:24-90; SUSANNA, Dan 13;
BEL AND THE DRAGON, Dan 14)
1 MACCABEES
2 MACCABEES
1 ESDRAS
2 ESDRAS
PRAYER OF MANASSEH

"pseudepigrapha" (GK, false writing)

Catholic Christians

"deuterocanonical"

SIRACH (ECCLESIASTICUS)
BARUCH
TOBIT
JUDITH
GK ESTHER
GK DANIEL

1 MACCABEES
2 MACCABEES

"apocryphal" - ancient Jewish/
Christian books from the biblical
period that have not been accepted
as genuine by the Church.

Old Testament works

ENOCH LITERATURE
BARUCH LITERATURE (2-3 BARUCH)
TESTAMENTS OF THE TWELVE PATRIARCHS
LETTER OF ARISTEUS TO PHILOCRATES
MACCABEAN LITERATURE (3-4 MC)
PRAYER OF MANASSEH

ESDRAS LITERATURE (1-2 ESDRAS)
PSALMS OF SOLOMON
SIBYLLINE ORACLES
ASSUMPTION OF MOSES

New Testament works

DIDACHE
1-2 CLEMENT
HERMAS
BARNABAS
TO THE LAODICEANS
TO THE CORINTHIANS
TO SENECA
EPISTOLA APOSTOLORUM
ACTS OF JOHN, PAUL, ANDREW, THOMAS

APOCALYPSES OF PETER, PAUL, THOMAS
GOSPEL OF THOMAS, PHILIP, PETER, HEBREWS
ACTS OF PILATE
PROTOEVANGELIUM OF JAMES
VARIOUS PAPYRUSES

MAJOR CHURCH PRONOUNCEMENTS
ON THE BIBLE

CHURCH EVENT	DATE	CHURCH STATEMENT
Council of Hippo (local No. Africa church council)	393	Approved list of OT and NT canon (same as later Trent);
Council of Carthage (local No. Africa church council)	397	Approved list of OT and NT canon (same as later Trent);
Pope Innocent I	405	Responded to a request by Exuperius Bishop of Toulouse for a list of canonical books; list was the same as later Trent.
Council of Carthage (local No. Africa church council)	419	Approved list of OT and NT canon (same as later Trent);
Council of Florence (ecumenical)	1441	Complete list of OT and NT canonical was drawn up; this list later adopted by the Trent Fathers.
Council of Trent (ecumenical)	1545-1563	The canon of Scripture received final definition: 45 books in OT, 27 in the NT; "Henceforth the books of the OT and the NT, protocanonical and deuterocanonical alike, in their entirety and with all their parts, comprise the canon and are held to be of equal authority." The ancient Vulgate edition was called the authoritative edition of the Bible.
Vatican I Council (ecumenical)	1869-1870	Reaffirmed the decree of Trent; The Church holds the books of Holy Scripture as sacred and canonical, not because she subsequently approved them, nor because they contain revelation without error, but precisely because "having been written by the inspiration of the Holy Spirit, they have God as their author and, as such, they have been handed down to the Church itself."
<u>Providentissimus Deus</u> , Pope Leo XIII	1893	Inaugurated a new era in Catholic biblical studies; Presented a plan for biblical study; Defined inspiration: "By supernatural power God so moved and impelled the human authors to write - he so assisted them when writing - that the things that he ordered and those only they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth."

Pascendi Dominici Gregis, Pope Pius X

1907

Refuted the errors of the Modernists
Scored erroneous teaching on the
origin and nature of the Sacred
Books, on inspiration, on
distinction between the purely
human Christ of history and the
divine Christ of faith, on the
origin and growth of Scriptures;

Spiritus Paraclitus, Pope Benedict XV

1920

Commends modern critical methods
in biblical studies;
All biblical interpretation rests
upon the literal sense;
The goal of biblical studies is to
learn spiritual perfection, to arm
oneself to defend the faith, to
preach the word of God fruitfully.

Divino Afflante Spiritus, Pope Pius XII

1943

Permitted scholars to use original
text of Scriptures; no claim is
made that the Vulgate is always
an accurate translation, but that
it is free from any error in faith
or morals;

The scholar must be principally
concerned with the literal sense
of the Scriptures; search out and
expound the spiritual sense; avoid
other figurative senses;

Literary criticism should be employed
Stated that there are but few texts
whose sense has been determined
by the authority of the Church;
this counteracts the frequent
misunderstanding that Catholics
have no freedom interpreting the
Scriptures.

Humani Generis, Pope Pius XII

1950

Instructs scholars on evolution,
polygenism, and OT historical
narratives;

Vatican II Council

1962-
1965

The decree: On Divine Revelation; one
source of Divine Revelation, Jesus
Christ - two modes of handing
revelation on: Holy Scripture
and Tradition "in a certain way
merge into a unity and tend toward
the same end," and "it is not
from Scripture alone that the
Church draws her certainty about
everything that has been revealed."
Inerrancy of Scripture: "The Books of
Scripture must be acknowledged as
teaching firmly, faithfully, and
without error that truth which God
wanted put into the sacred writings
for the sake of our salvation."

Vatican II (Continued)

Emphasized that "in order to see what God wanted to communicate in Scripture we must investigate the intention of the sacred author, and one way to do this is by paying attention to the literary form employed by the sacred writer."

Preaching must be nourished and ruled by Scripture;

The Bible should be translated from the original languages; and with the cooperation of non-Catholics.

TRANSLATIONS OF THE BIBLE

VERSION	DATE	TEXT USED	TRANSLATORS
American Standard Version	1901	OT - Jacob ben Chayim's text (1524-1525) NT - Westcott & Hort's edition (1881)	30
Amplified Bible	OT 1965 NT 1958	OT - Rudolf Kittel's Biblia Hebraica, 3rd Ed. (1937) of 1008 Leningrad Manuscript NT - Westcott & Hort's edition (1881)	12
* Jerusalem Bible	1966	Translation of La Bible de Jerusalem with the aid of Latin Vulgate and various Greek and Hebrew texts	28
King James Version	1611	OT - Jacob ben Chayim's text (1524-1525), consulting the LXX NT - T. Beza's Received Text	47
Living Bible; The Book	1971	American Standard Version: a paraphrase	1
* New American Bible	1970	OT/NT Translated from a compilation of passages from various Bible manuscripts that a textual critic chooses as the authentic text of the Bible. Instead of following any <u>single</u> manuscript or critical edition, translators choose readings they believe to be most authentic.	64
New American Standard	1971	OT - Rudolf Kittel's Biblia Hebraica, 3rd Ed. (1937) of 1008 Leningrad Manuscript NT - Nestle's critical 23rd edition	58
New English Bible	1970	OT - Rudolf Kittel's Biblia Hebraica, 3rd Ed. (1937) of 1008 Leningrad Manuscript NT - (see note on NAB above)	50
New International Version	OT 1978 NT 1973	OT - Rudolf Kittel's Biblia Hebraica, 3rd Ed. (1937) of 1008 Leningrad Manuscript NT - Eclectic (see note on NAB above) (Nestle's & Aland/ Black/Metzger critical edition)	108
New King James Bible	OT 1982 NT 1979	OT - Jacob ben Chayim's text (1524-1525), consulting the LXX NT - F.H.A. Scrivener's Received Text	119
Revised Standard Version - RSV 2nd Edition	OT 1952 NT 1946 1971	OT - Rudolf Kittel's Biblia Hebraica, 3rd Ed. (1937) of 1008 Leningrad Manuscript NT - Westcott & Hort's edition (1881)	32
Today's "Good English News Version Bible"	OT 1974 NT 1966	OT - Rudolf Kittel's Biblia Hebraica, 3rd Ed. (1937) of 1008 Leningrad Manuscript NT - Aland/Black/Metzger critical edition	1 with American Bible Society

* Roman Catholic versions.

Taken from "The Bible Study Resource Guide"
written by Joseph D. Allison. Published by
Thomas Nelson Publishers

NOTES ON SOME ENGLISH TRANSLATIONS OF
THE BIBLE

GOOD NEWS BIBLE (also called TODAY'S ENGLISH VERSION). American Bible Society, 1974.

Robert G. Bratcher prepared a translation of the New Testament into simple English for people who were learning English as a second language. The American Bible Society published this translation in 1966 with the title "Good News for Modern Man." The Bible Society pressed on to make a translation of the full Bible. Again, their primary goal was to make a simple version for people who know English only as a second language. It is not as true to the Hebrew and Greek manuscripts as a study Bible should be, but it conveys the basic sense of the Scriptures.

JERUSALEM BIBLE. Garden City, N.Y., Doubleday, 1966.

Beginning in 1948, the Ecole Biblique et Archeologique in Jerusalem published a massive new French translation of the Bible. Catholic scholars at this noted institute in Jerusalem used recent manuscript discoveries such as the Dead Sea Scrolls to produce volume after volume of the translation, with a full complement of scholarly notes.

In 1956, a one-volume edition appeared with abridged notes. The Jerusalem Bible is an English translation of that French work. More precisely, it is an English translation of the notes; the Scripture itself is a new translation from the Hebrew and Greek. The notes interpret Scripture in light of Catholic dogma, but they do not use the Scriptures as "proof texts" for dogma. The English translation is noted and used for its "poetic" use of English.

KING JAMES (AUTHORIZED) VERSION. London, Robert Baker, 1611.

This is the standard against which all other English versions of the Bible are measured. The KJV is still the version most widely used by Protestant Christians, even though it is said that "simplicity and clarity are not always its chief merits." Many scholars reject the KJV because its translators used rather late copies of the Hebrew and Greek manuscripts, copies that may have been defective at some points. The American Bible Society editions and one study edition of the KJV, THE OPEN BIBLE (Nashville, Thomas Nelson, 1976), explain or revise the more archaic words to aid the reader, since the English language has changed considerably from the time when the KJV was first published.

THE LIVING BIBLE (THE BOOK edition). Wheaton, Tyndale, 1971.

This version is truly a paraphrase since the work was done from the AMERICAN STANDARD VERSION, an existing English version of the Bible. The project started when Kenneth Taylor, an editor at Moody Press, began paraphrasing portions of the New Testament into simple English for his children. Eventually, Taylor founded Tyndale House Publishers to publish his work as he continued paraphrasing the Bible. The Living Bible is such a loose paraphrase that it often departs from the meaning of the original. This is not and should not be regarded as an accurate version of the Holy Scriptures for study purposes. It is an elementary reading edition. When seen as such, it is a deservedly famous work.

NEW AMERICAN BIBLE. New York, P.J. Kennedy and Sons, 1970.

This is the climax of nearly three decades of work that began in 1941 when the Confraternity of Christian Doctrine sponsored a new translation of the New Testament by the Catholic Biblical Association of America. This Catholic work was translated from the Latin Vulgate version, The Association then began work on the Old Testament translation (in three volumes) came off the press by 1969. The translators then returned to the Greek manuscripts to revise their New Testament and combined it with the Old Testament to form this completely new

version. Protestant translators and editors collaborated on the NAB, but the text still bears a distinctly Catholic flavor.

NEW AMERICAN STANDARD BIBLE. Wheaton, Foundation Press, 1971.

Dissatisfied with the Revised Standard Version's supposed revision of the American Standard Version, the Lockman Foundation of La Habra, CA, began work on this independent revision of the ASV in 1959. The NASB is more of a formal-equivalence version than the RSV; it is more careful to preserve the meaning of each word and phrase of the original text. But for that same reason, it does not read as easily as the RSV. Conservative reviewers praise the NASB as perhaps the most accurate and reliable translation presently available, but more liberal reviewers believe that the RSV is a better translation overall.

NEW ENGLISH BIBLE. Oxford and Cambridge, Oxford and Cambridge University Presses, 1970.

The Church of England, the Church of Scotland, and most other major church groups in the British Isles jointly sponsored this translation project, which was intended to be an authoritative version to use alongside the King James Version. The translators used the Masoretic Text of the Old Testament and an eclectic text (see the note on the NAB) of the New Testament; they strived for a dynamic-equivalence version. They used British expressions that can be hard for American readers to grasp. For this reason, the NEB is seldom used in the United States. The NEB's freedom in translation often becomes a paraphrase. It introduced many speculative changes which have not necessarily clarified the original message.

NEW INTERNATIONAL VERSION. Grand Rapids, Zondervan, 1978.

The New York Bible Society sponsored this new translation, using newer critical editions of the Hebrew and Greek manuscripts. The Bible Society's translators tried to preserve the traditional sense of the text, while using the dynamic-equivalence approach, and reviewers seem quite happy with the results. The language is dignified, readable and easily understood. The NIV seems to be an effective wedding of modern scholarship and articulate writing.

NEW KING JAMES VERSION. Nashville, Thomas Nelson, 1982.

Some versions made from the older (and supposedly better Bible manuscripts) have yielded rather unorthodox readings of Scripture. Disturbed by this trend, the editors at Nelson assembled a team of conservative Bible scholars to make the New King James Version. This team used a majority text reading of the ancient manuscripts for the Old Testament, i.e., they followed the readings given by most of the Bible manuscripts, whether they were the oldest manuscripts or not. They used the Received Text in an attempt to update the wording of the King James, but to retain its beauty and degree of literalness.

REVISED STANDARD VERSION. Camden, New Jersey, Thomas Nelson, 1952.

The National Council of Churches of Christ ordered this revision of the American Standard Version, using Hebrew and Greek manuscripts that were older than those available to the ASV translators in the late 1800s. However, the translators soon abandoned the idea of revising the ASV and set out to make an entirely new translation.

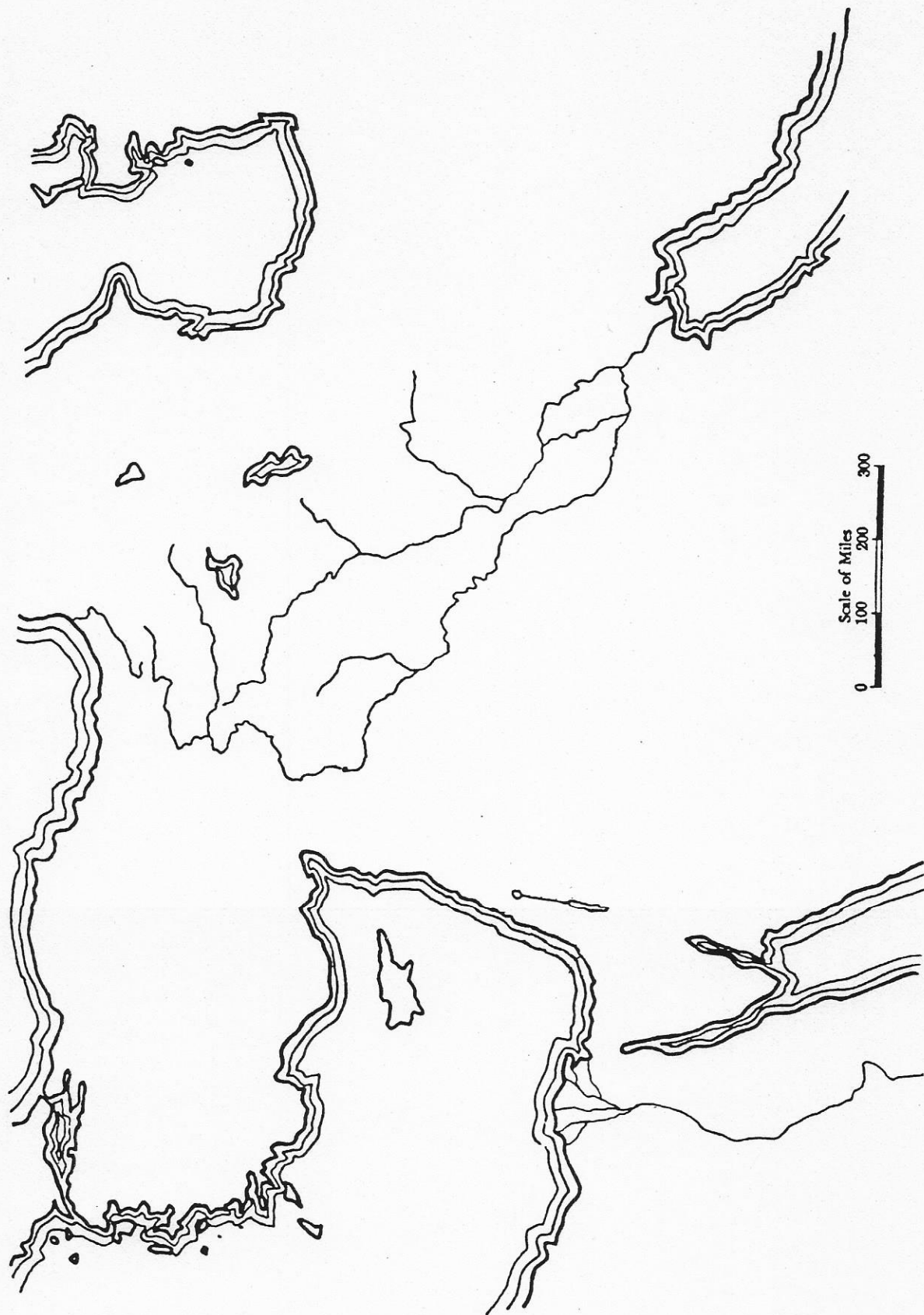
Although the RSV is easier to read than the ASV or the KJV, many conservative readers complain that it distorts the chief doctrines of the Bible. They charge that the RSV "waters down" the messianic prophecies of the Old Testament and obscures the connection of certain Old Testament passages quoted in the New Testament. Yet the RSV translators insist that they made their changes because of what they found in the ancient manuscripts, not because of their own theological views. Evangelical reviewers cite this version, but few recommend it. A revised edition was published in 1971.

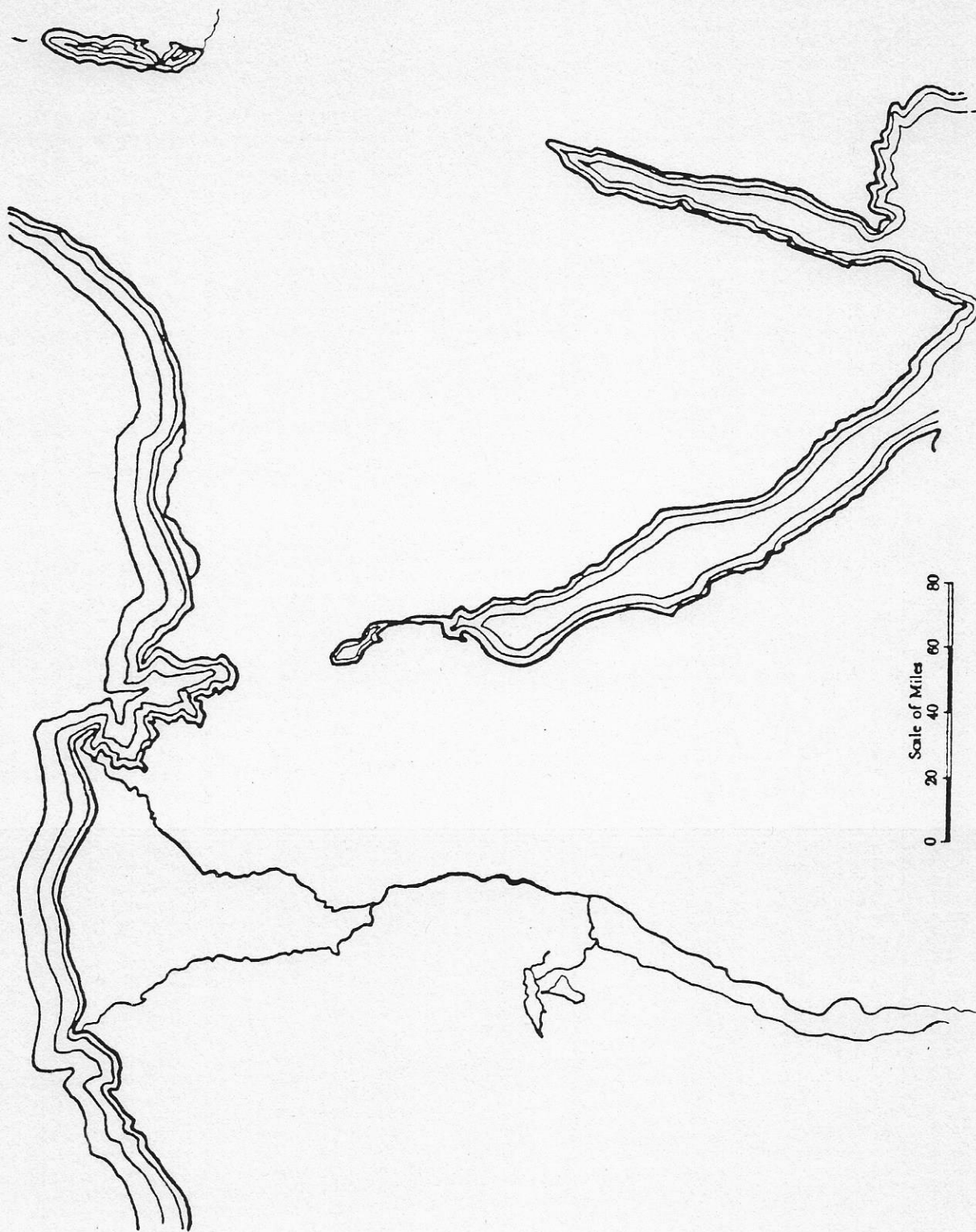
AMPLIFIED BIBLE. Grand Rapids, Zondervan, 1965.

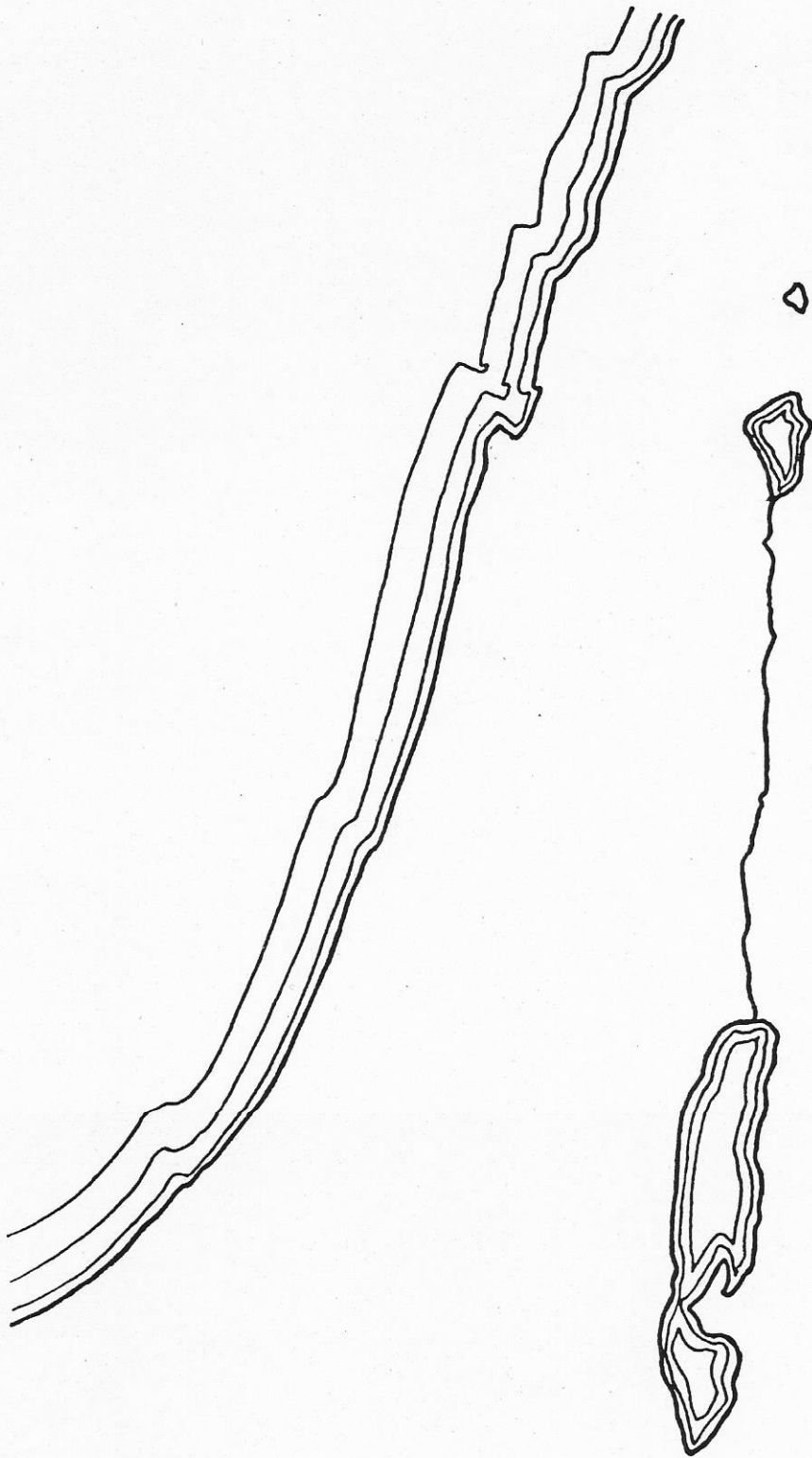
While most modern versions put alternate readings in footnotes or italics at the end of each verse, the Amplified inserts alternatives into the text itself. The Lockman Foundation compiled this version to give Bible students a quick way of tracing the various possible readings of each verse. It used brackets, parentheses, and italics to insert the various readings. This tends to clutter the text, making the Amplified Bible confusing to use.

Edited and adapted from:

"The Bible Study Resource Guide",
written by Joseph D. Allison,
published by Thomas Nelson Publishers







Scale of Miles
0 10 20 30 40

A CHRONOLOGICAL CHART OF THE OLD TESTAMENT

THE HISTORY OF ISRAEL	DATE	BIBLICAL FIGURE AND BOOK(S)	
	B.C. 1800	Abraham	
	1700	Isaac	
	1600	Jacob	
	1500		
	1400		
	1300		
Exodus from Egypt		Moses	
Covenant at Sinai			
Invasion of Canaan	1200	Joshua	
Rule by Judges	1100	Gideon	
		Deborah	
		Samson	
Samuel			
Saul (1020-1000)	1000	Jonathan	
David (1000-962)		Nathan	Court History
Solomon (961-922)			2 Sam 9 - 20
			2 Kings 1 - 2
			Yahwist (J) Writing
Division of Kingdom 922			
<u>Judah</u>	<u>Israel</u>		
Rehoboam	Jeroboam I		
(922-915)	(922-901)		
Abijah	Nadab		
(915-913)	(901-900)		
Asa	Baasha		
(913-873)	(900-877)	900	
Jehoshaphat	Elah		
(873-849)	(877-876)		
	Zimri		
	(876)		
	Omri		
	(876-869)		
	Ahab	Elijah	
	(869-850)		Elohist (E) Writing
	Ahaziah		
	(850-849)		
Jehoram	Jehoram		
(849-842)	(849-842)		
Ahaziah		Elisha	
(842)			
Athaliah	Jehu	Jehoiada	
(842-837)	(842-815)		
Jehoash	Joahaz		
(837-800)	(815-801)	800	
Amaziah	Jehoash		
(800-783)	(801-786)		
Uzziah	Jeroboam II	Amos	Amos
(783-742)	(786-746)		
	Zechariah	Hosea	Hosea
	(746-745)		
	Shallum		
	(745)		
	Menahem		
	(745-738)		

THE HISTORY OF ISRAEL

DATE

BIBLICAL FIGURES AND BOOK(S)

Jotham (742-735)	Pekaiah (738-737)	Isaiah	Isaiah 1 - 39
Ahaz (735-715)	Pekah (737-732)	Micah	Micah
	Hoshea (732-724)		
	Fall of Samaria (721)		
	Exile of Israel		
Hezekiah (715-687)			Deuteronomy 12 - 26
Manasseh (687-642)			
Amon (642-640)			
Josiah (640-609)		Zephaniah	Zephaniah
		Jeremiah	Jeremiah
		Nahum	Nahum
Jehoahaz (Shallum) (609)			
Jehoiakim (Eliakim) (609-598)	600	Habbakuk	Habbakuk
Jehoiachin (Jeconiah) (598-597)			
Zedekiah (Mattaniah) (597-587)			
Fall of Jerusalem			
Destruction of the Temple (587)			
Exile in Babylon (587-538)		Ezekiel	Lamentations Ezekiel
Gedaliah (587)		2nd Isaiah	Isaiah 40 - 55 Basis of Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy
			Edition of Deuteronomic History: Joshua, Judges, 1-2 Samuel, 1-2 Kings, Some Psalms
Sheshbazzar (538)		Joshua	
Zerubbabel (538-510)		Haggai	Haggai
Second Temple Destruction (515)	500	Zechariah	Zechariah 1 - 8 Priestly (P) Editing
		Malachi	Malachi
Nehemiah (445-433, 431-?)			Job
Ezra (428-395)			Proverbs
			Psalms
			Song of Songs
			Ruth
	400	Isaiah 56 - 66	
		Obediah	Obediah
		Joel	Joel
			Jonah

THE HISTORY OF ISRAEL

DATE

BIBLICAL FIGURES AND BOOK(S)

Persian rule replaced by Greek rule
Rule by Ptolemies of Egypt (323)

300

Work of Chronicler:
1-2 Chronicles,
Ezra
Nehemiah
Zechariah 9 - 14

Rule by Seleucids of Syria (198)

Ecclesiastes
Esther
Tobit

Sirach
Ecclesiasticus

Persecution

Maccabean revolt (167-164)
Rededication of the Temple (164)
Judas Maccabeus (166-160)
Jonathan (160-143)
Simon (143-134)

Mattathias Daniel

John Hyrcanus (134-104)
Aristobulus I (104-103)
Alexander Janneus (103-76)
Salome alexandra (76-67)
Aristobulus II (67-63)
Antipater (63-43), Procurator
Hyrcanus II (47-40), Ethnarch

Judith
2 Maccabees

1 Maccabees

Baruch

Wisdom

Antigonos (40-37)
Herod the Great (37-4)

4
B.C. 1
0
A.D. 1

Jesus' birth

Tetrarchs:
Archelaus (4 BC - 6 AD)
Antipas (4 BC - 39 AD)
Philip (4 BC - 34 AD)
Procurators of Judea (6-66)
Pontius Pilate (26-36)
Agrippa I (37-44)

29

Jesus' death

Antoninus Felix (52-60)

1-2 Thessalonians
Galatians
Philippians
1-2 Corinthians
Romans
Philemon
Colossians

Porcius Festus (60-62)
Luceius Albinus (62-64)
Gessius Florus (64-66)
The Jewish revolt (66-70)
The Fall of Jerusalem (70)

Mark
James, Jude
Ephesians
Titus, 1-2 Timothy
Luke, Acts
Matthew
Hebrews
1 Peter
John
Revelation
1-2-3 John
2 Peter

100

Second Jewish revolt (132-135)

CATHOLIC CHRISTIAN BIBLE CANON (46)

HISTORICAL (21)

PENTATEUCH (5)

GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY

HISTORICAL (16)

JOSHUA
JUDGES
RUTH
FIRST SAMUEL
SECOND SAMUEL
FIRST KINGS
SECOND KINGS
FIRST CHRONICLES
SECOND CHRONICLES
EZRA
NEHEMIAH
TOBIT
JUDITH
ESTHER
FIRST MACCABEES
SECOND MACCABEES

Events
Past
God's Work
Narrative
Covenant People

WISDOM (7)

JOB
PSALMS
PROVERBS
ECCLESIASTES
SONG OF SONGS
WISDOM
SIRACH

Experience
Present
God's Ways
Poetry
Covenant Practice

PROPHETICAL (18)

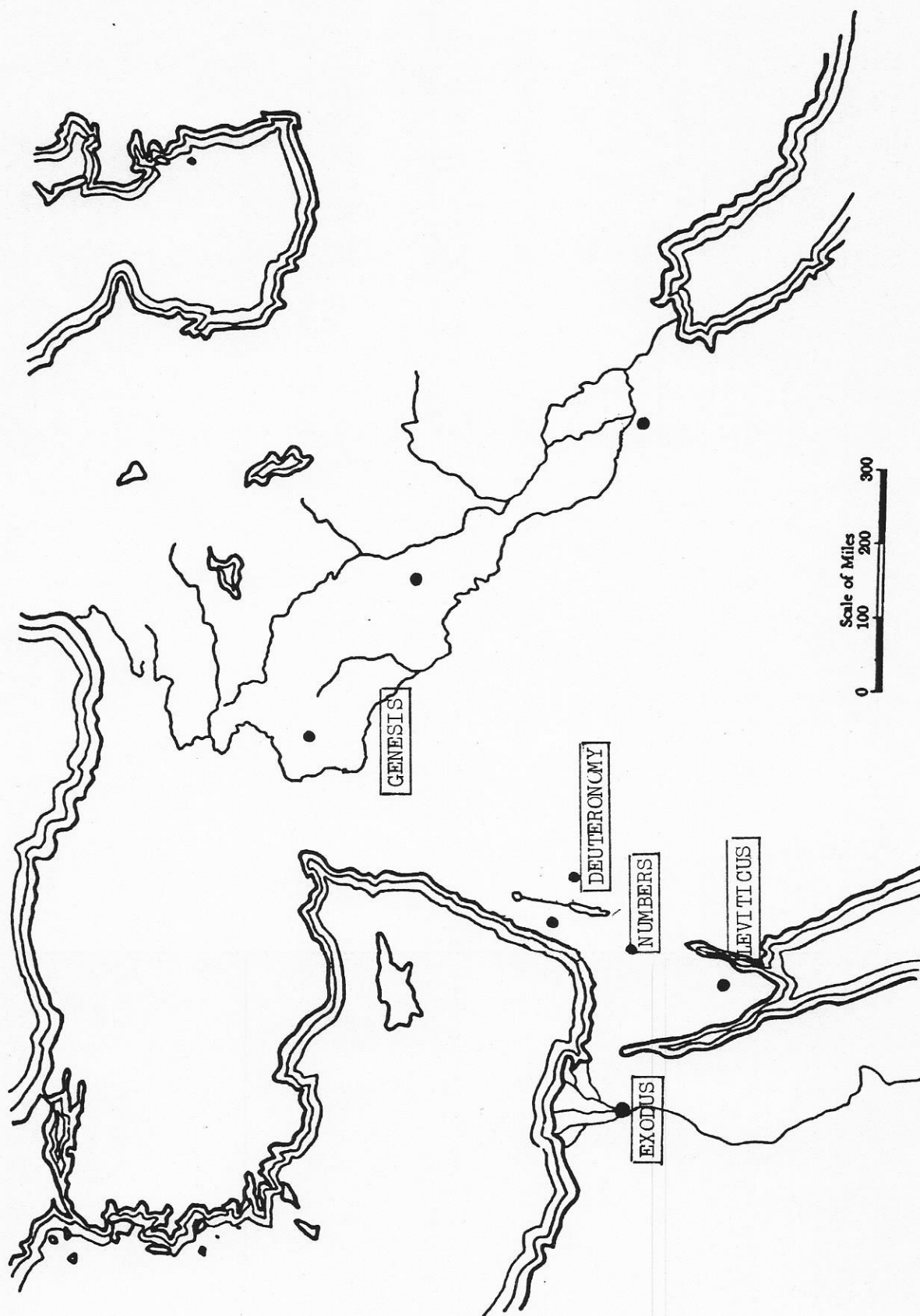
MAJOR (5)

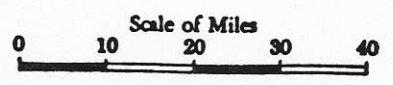
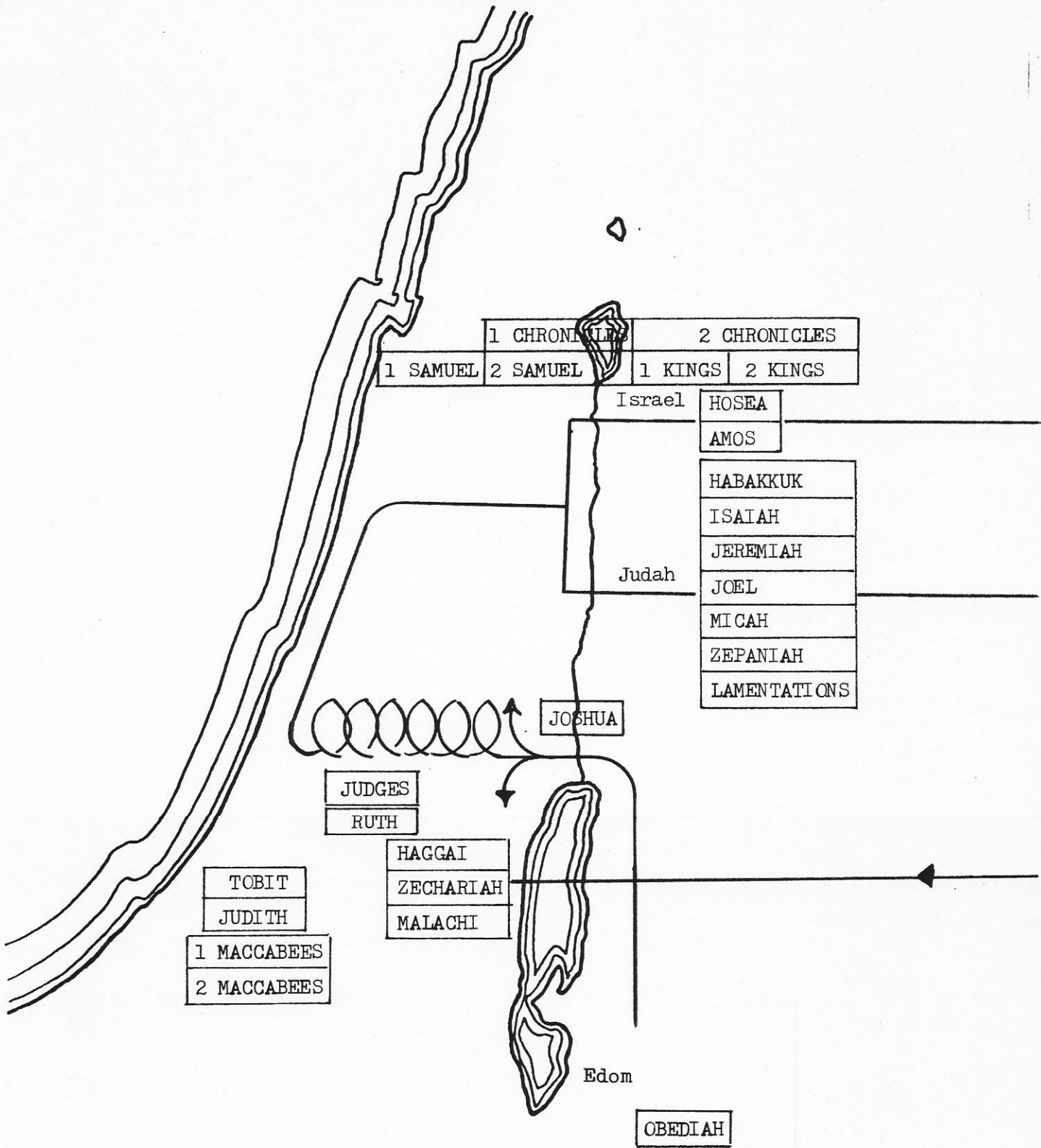
ISAIAH
JEREMIAH
LAMENTATIONS
EZEKIEL
DANIEL

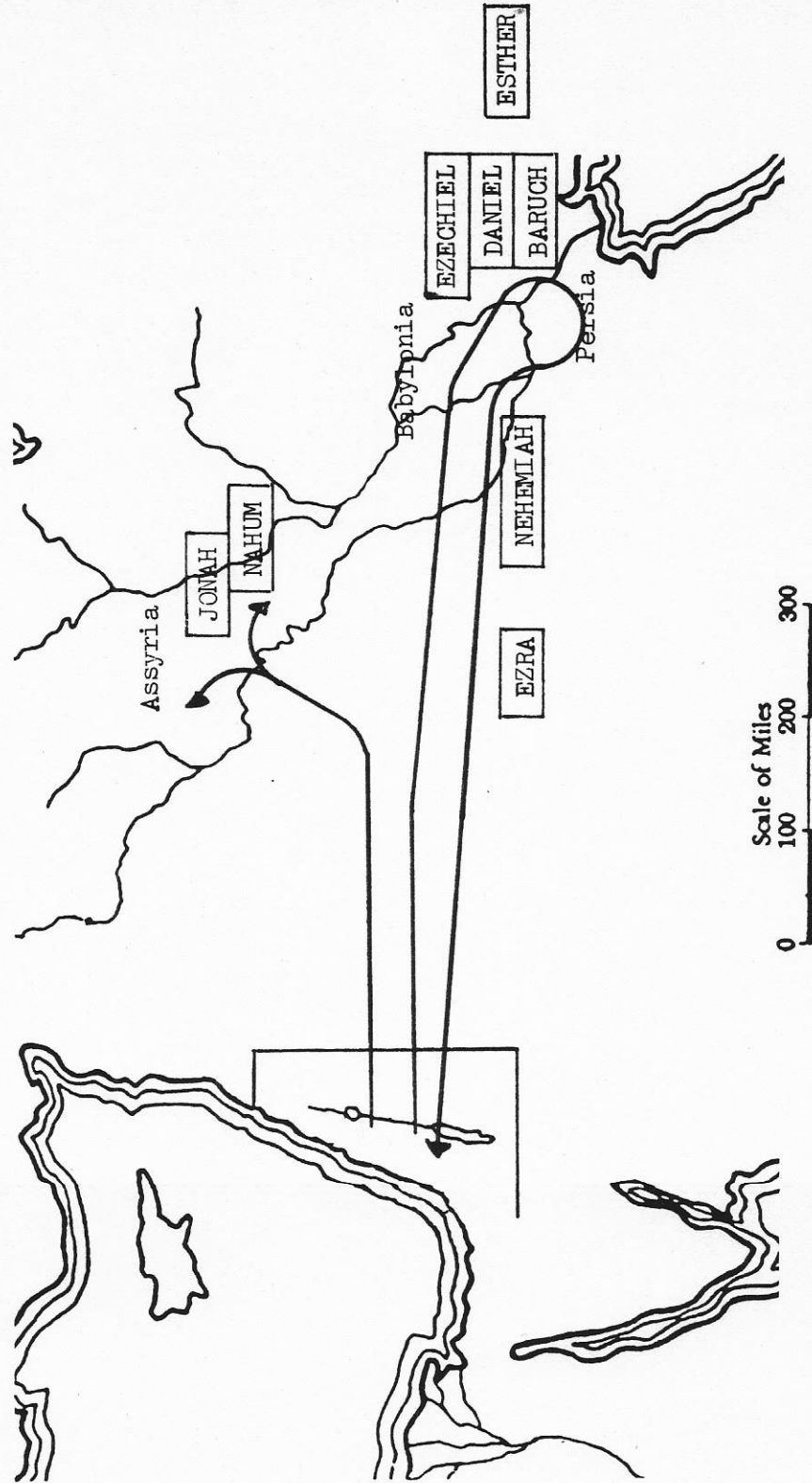
MINOR (13)

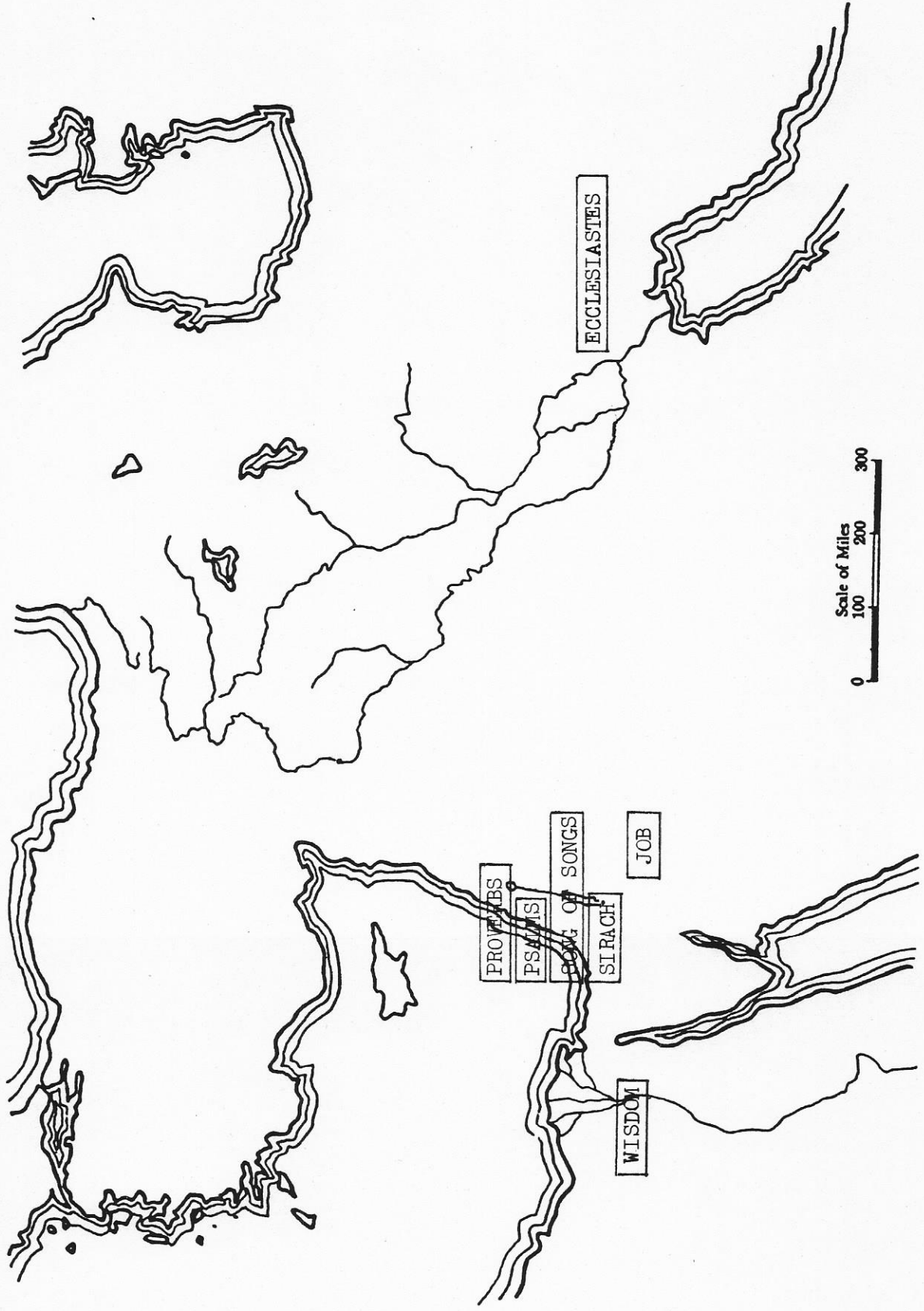
BARUCH
HOSEA
JOEL
AMOS
OBEDIAH
JONAH
MICAH
NAHUM
HABAKKUK
ZEPHANIAH
HAGGAI
ZECHARIAH
MALACHI

Expectation
Future
God's Will
Prophecy
Covenant Preachers









ECCLESIASTES

Scale of Miles
0 100 200 300

PROVERBS

PSALMS

SONG OF SONGS

SIRACH

JOB

WISDOM

OLD TESTAMENT SUMMARY

The Pentateuch

GENESIS - This book provides the foundation for the entire Bible in its history and theology. Its first eleven chapters give a sweeping survey of primeval events: God's work of creation, the fall of man, the judgment of the flood, and the spread of the nations. There is a sudden shift in chapter 12 as God singles out one man through whom He would bring salvation and bless all nations. The remainder of Genesis traces the story of Abraham and his descendants Isaac, Jacob, and Joseph.

EXODUS - Jacob's descendants have moved from Canaan to Egypt and are suffering under bondage of a new pharaoh. After a period of four hundred years they cry to God for deliverance. God responds by empowering Moses to stand before Pharaoh and create the ten devastating plagues. After their redemption in the Passover, the Israelites leave Egypt, cross the sea, and journey to Mount Sinai. There God reveals His covenant law and gives them the pattern for the building of the tabernacle.

LEVITICUS - Now that the people have been redeemed and delivered, they must be set apart to God to live holy lives. God gives them instructions for the sacrificial system and the priesthood. The remainder of Leviticus teaches the people how to become ceremonially and morally pure. The emphasis is on sanctification, service and obedience.

NUMBERS - Still at Mount Sinai, the people receive additional directions before proceeding to the promised land of Canaan. When they are on the verge of entering the land, their faith crumbles and God disciplines them by making them wander in the wilderness until the disbelieving generation dies out. The new generation then reaches Moab, the doorway to the land of Canaan. It is here that God begins to instruct the people who are about to inherit the land.

DEUTERONOMY - Moses is at the end of his life and Joshua has been appointed as his successor. In his farewell messages to the generation that grew up in the wilderness, Moses reminds them of God's dealings in the past, reviews the need for righteousness and integrity in the present, and reveals what will happen in the near and distant future. Moses then blesses the people and views the Promised Land from Mount Nebo before his death.

The Historical Books

A) The Theocratic Books

These books cover the conquest and settlement of Canaan and life during the time of the judges. During these years these years, Israel was a nation ruled by God (a theocracy).

JOSHUA - The first half of Joshua describes the seven-year

conquest of the Land of Promise through faith and obedience on the part of Joshua and the people. After their spiritual and physical preparation, the Israelites took the land in three campaigns: central, southern, and northern. The last half of the book details the partitioning of the land among the twelve tribes and closes with Joshua's challenge to the people.

JUDGES - The disobedience in Judges stands in contrast to the faithful obedience found in Joshua. The Israelites did not drive out all the Canaanites and began to take part in their idolatry. Judges records seven cycles of foreign oppression, repentance, and deliverance. The people failed to learn from these cycles, and the book ends with two illustrations of idolatry and immorality.

RUTH - This little book shed a ray of light in an otherwise dark period. The story of Ruth occurred in the days of the judges, but it is a powerful illustration of righteousness, love, and faithfulness to the Lord.

B) The Monarchical Books

These books trace the history of Israel's monarchy from its inception to its destruction.

FIRST SAMUEL - the prophet Samuel carried Israel across the transition from the judges to the monarchy. The people clamored for a king and God told Samuel to anoint Saul. Saul began well but soon degenerated into an ungodly tyrant. David became God's king-elect but he was pursued by the jealous Saul who murderous intentions were checked only by death.

SECOND SAMUEL - Upon the demise of Saul, David reigned for seven years over Judah and another thirty-three years over the twelve reunited tribes. His reign was characterized by great blessing until he committed adultery and murder. From that point until his death, he was plagued by personal, family, and national struggles.

FIRST KINGS - Solomon brought the kingdom to its political and economic zenith, but this wisest of men played the fool in his multiple marriages with foreign women. After his death, the kingdom was tragically divided when the ten northern tribes of Israel set up their own king. Only the southern kingdom of Judah (two tribes) remained subject to the Davidic dynasty.

SECOND KINGS - The story of the divided kingdom continues in Second Kings as it carries Israel and Judah to their bitter ends.

None of the nineteen kings of Israel did what was right in the sight of God, and their corruption led to captivity at the hands of the Assyrians. Judah lasted longer because eight of its twenty rulers followed the Lord. But Judah also fell in judgment and was carried away by the Babylonians .

FIRST CHRONICLES - The Books of Chronicles gave a divine perspective on the history of Israel from the time of David to the two captivities. The first book begins with a nine-chapter genealogy from Adam to the family of Saul, followed by a spiritually oriented account of the life of David.

SECOND CHRONICLES - This book continues the narrative with the life of Solomon, and focuses on the construction and dedication of the temple. It then traces the history of the kings of Judah only, giving the spiritual and moral reasons for its ultimate downfall.

TOBIT - Tobit, an Israelite living in Nineveh from the northern kingdom of Israel (in 721 B.C.) begs God to let him die. Recalling money deposited in Media, he send his son Tobiah to get the money. In Media, Sarah also prays for death because she has lost seven husbands by the demon Asmodeus. God sends his angel Raphael in disguise to aid them both. Raphael makes the trip to Media with Tobiah. Tobiah meets and marries Sarah and with the help of "useful medicines" learned from Raphael, Asmodeus is driven away, Tobias is cured, Raphael reveals himself, Tobit utters a beautiful hymn of praise.

C) The Restoration Books

The last historical books describe the return of a remnant of the Jews to their homeland after seventy years of captivity. They were led in that period by Zerubbabal, Ezra, and Nehemiah.

JUDITH - This book is a vivid story relating how, in a grave crisis the Jewish people through the instrumentality of a woman is delivered by God.

EZRA - Babylon was conquered by Persia and Cyrus issued a decree that allowed the Jews to return to Palestine. Zerubbabel led about fifty thousand to Jerusalem to rebuild the temple, and years later, Ezra the priest returned with almost two thousand Jews.

NEHEMIAH - The temple was built, but the wall of Jerusalem still lay in ruins. Nehemiah obtained permission, supplies, and money from the king of Persia to rebuild the walls. After the walls were built, Ezra and Nehemiah led the people in revival and reforms.

ESTHER - The story of Esther took place between chapters 6 and 7 of Ezra. Most of the Jews chose to remain in Persia, but their lives were in danger because of a plot to exterminate them. God sovereignly intervened and used Esther and Mordecai to deliver the people.

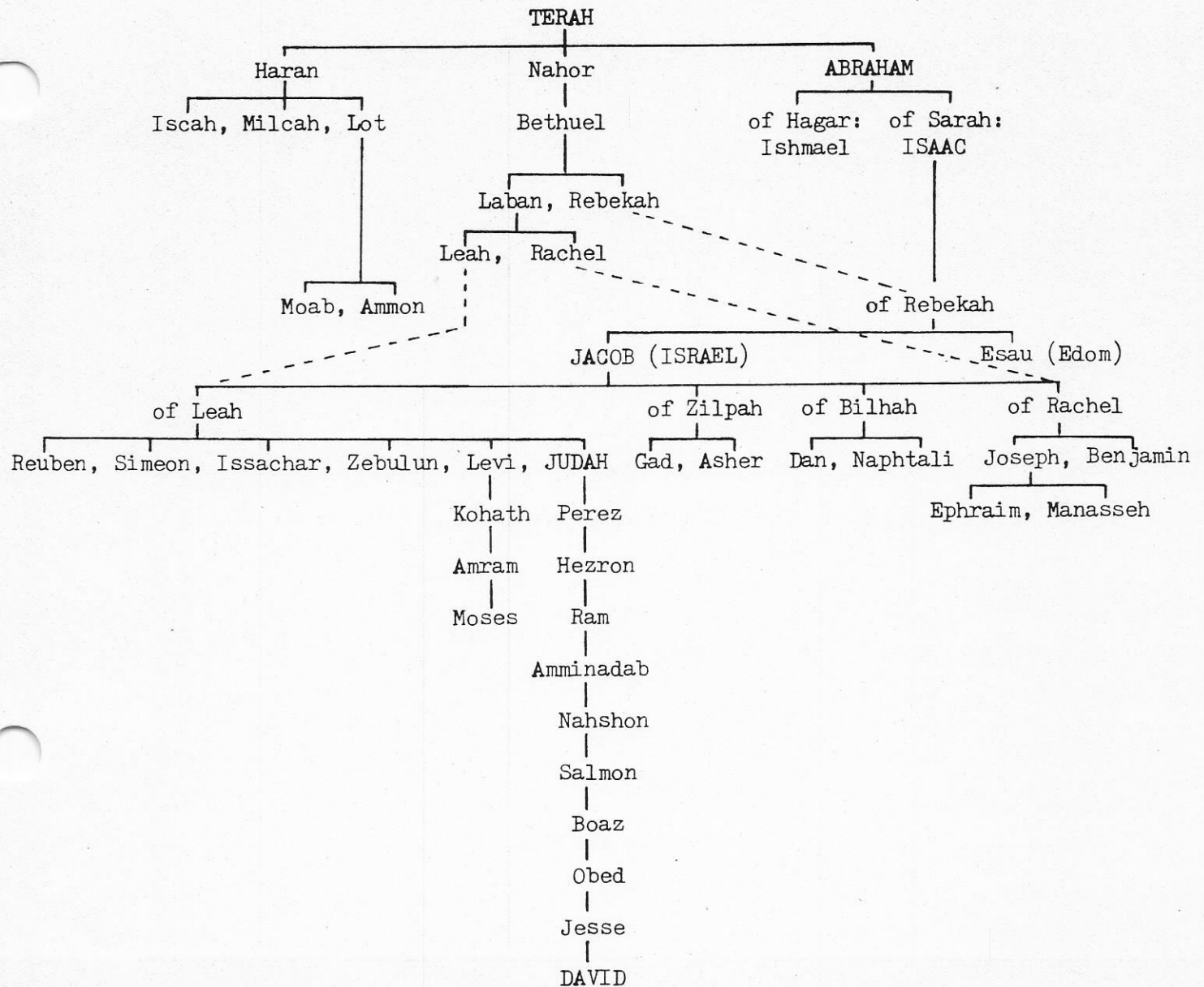
FIRST MACCABEES - Contains accounts of events which accompanied the attempted suppression of Judaism in Palestine in the second century B.C. The vigorous reaction to this attempt established

for a time the religious and political independence of the Jews. In this book, one man, Judas, third son of the priest Mattathias was the first leader of the revolt against the Seleucid kings who persecuted the Jews. The book records the salvation of Israel which God worked through the family of Mattathias - especially through his three sons, Judas, Jonathan, and Simon and his grandson, John Hyrcanus.

SECOND MACCABEES - This book gives a theological interpretation to this period in Jewish history. God's intervention directs the course of events, both to punish the sacrilegious and blasphemous pagans and to purify God's holy temple and restore it to his faithful people.

GENESIS

FOCUS	Four Great Events				Four Great People			
	1			11	12			50
DIVISIONS	Creation	Fall	Flood	Nations (Babel)	Abraham	Isaac	Jacob	Joseph
	1-2	3-5	6-9	10-11	12-24	25-26	27-36	37-50
TOPICS	Primeval History				Patriarchal History			
	Beginning of the Human Race				Beginning of the Hebrew Race			
LOCATIONS	East (Eden to Ur)				West (Canaan to Egypt)			
TIME	2,000 ⁺ Years				About 286 Years			



Some of the
MEANING OF GENESIS

Genesis

- 1:1 The one God is the sole author of all that exists;
1:2 and his creative activity is unopposed.
1:31 Everything created was good.
1:3 f God's omnipotence is reflected in the total efficacy of his word, which achieves its effect in the absolute correspondence of the created object to the creating will.
1:26-30 Man surpasses all other created beings by special relationship to God.
1:27, Woman is man's proper companion, sharing his dignity;
2:18-23
2:24 and united to him in the indissoluble bond of marriage.
2:25 Man's original state was one of innocence;
3:8 and friendship with God.
3:1-6 Tempted to achieve a state beyond his created nature, man sinned.
3:23-24 The effects of this first sin became the common lot of all man's descendants. They included the loss of divine friendship;
3:7 lack of mutual esteem;
3:17-19 physical evils in accord with the nature of man
3:16 and of woman
3:15a and a constant struggle against the power of evil.
3:15b But the promise of ultimate victory in the struggle is demanded by God.
4 - 6 The continuing struggle resulted in continuing defeat for man. Having rebelled against God, man rebelled against his neighbor.
4:1-8 Murder,
4:24 vengeance,
4:19 polygamy, and
6:5 concupiscence of the flesh
4:17-22 marked the history of man and of civilization.
6:6-7, The offended divine justice is expressed in the natural catastrophes that
11-13 overtook man.
6:8-9 God's mercy and will to save is expressed in the salvation of the just.
9:8-17 God's covenant with the just man is symbolized in nature.
9:20-27 But man followed by his continuing moral perversity.
11:1-9 Man's moral perversity resulted in the alienation of human society from God and of men from one another.
12:1-3 God now intervened in this world in a special way. He called Abraham.
12:4a, Abraham responded in faith.
15:6
31:5,29, God became the personal God of the fathers;
42,53
12:1-2, and this personal relationship became determinative of the patriarchal
13:14-16 history
15:5, etc.

OUTLINE OF THE BOOK OF GENESIS

- (I) **Primitive History (1-11)**
 - (A) Creation of World and Man (1:1-2:4a) (P)
 - (B) Creation of Man and Woman (2:4b-25) (J)
 - (C) The Fall (3:1-24) (J)
 - (D) Cain and Abel (4:1-16) (J)
 - (E) Genealogy of Cain (4:17-26) (J)
 - (F) Genealogy of Adam to Noah (5:1-32) (P)
 - (G) Prologue to the Flood (6:1-22) (J and P)
 - (H) The Flood (7:1-8:22) (J and P)
 - (I) The Covenant with Noah (9:1-17) (P)
 - (J) The Sons of Noah (9:18-27) (J)
 - (K) The Peopling of the Earth (10:1-32) (P and J)
 - (L) The Tower of Babel (11:1-9) (J)
 - (M) Concluding Genealogies (11:10-32) (P and J)
- (II) **The Patriarch Abraham (12:1-25:18)**
 - (A) The Call of Abram (12:1-9) (J, P)
 - (B) Abram and Sarai in Egypt (12:10-20) (J)
 - (C) The Separation of Abram and Lot (13:1-18) (J, P)
 - (D) Abram and the Four Kings (14:1-24) (?)
 - (E) Promises Renewed (15:1-20) (J, E?)
 - (F) Hagar's Flight (16:1-16) (J, P)
 - (G) The Covenant of Circumcision (17:1-27) (P)
 - (H) Promise of a Son; Sodom and Gomorrah (18:1-19:38) (J)
 - (I) Abraham and Sarah in Gerar (20:1-18) (E)
 - (J) Isaac and Ishmael (21:1-21) (J and P)
 - (K) Abraham and Abimelech (21:22-34) (E)
 - (L) The Sacrifice of Isaac (22:1-24) (E, J)
 - (M) The Purchase of the Cave of Machpelah (23:1-20) (P)
 - (N) The Wife of Isaac (24:1-67) (J)
 - (O) Abraham's Descendants (25:1-18) (P and J)
- (III) **The Patriarchs Isaac and Jacob (25:19-36:43)**
 - (A) The Birth of Esau and Jacob (25:19-34) (J, P)
 - (B) Isaac in Gerar and Beer-sheba (26:1-35) (J, P)
 - (C) Isaac's Blessing of Jacob (27:1-45) (J)
 - (D) Jacob's Departure for Paddan-aram (27:46-28:9) (P)
 - (E) Vision at Bethel (28:10-22) (J and E)
 - (F) Jacob's Marriages (29:1-30) (J, E?)
 - (G) Jacob's Children (29:31-30:24) (J and E)
 - (H) Jacob Outwits Laban (30:25-43) (J, E)
 - (I) Jacob's Departure (31:1-21) (E, J)
 - (J) Laban's Pursuit (31:22-42) (E, J)
 - (K) The Contract Between Jacob and Laban (31:43-32:3) (J and E)
 - (L) Preparation for the Meeting with Esau (32:4-22) (J and E)
 - (M) Jacob's Struggle with God (32:23-33) (J)
 - (N) Jacob's Meeting with Esau (33:1-20) (J, E?)
 - (O) The Rape of Dinah (34:1-31) (J and E)
 - (P) Jacob at Bethel (35:1-29) (E and P)
 - (Q) The Descendants of Esau (36:1-43) (P?)
- (IV) **The History of Joseph (37:1-50:26)**
 - (A) Joseph Sold into Egypt (37:1-36) (J and E)
 - (B) Judah and Tamar (38:1-30) (J)
 - (C) Joseph's Temptations (39:1-23) (J)
 - (D) Joseph Interprets the Prisoners' Dreams (40:1-23) (E)
 - (E) Joseph Interprets Pharaoh's Dreams (41:1-57) (E, J)
 - (F) First Encounter of Joseph with His Brothers (42:1-38) (E, J)
 - (G) Second Journey to Egypt (43:1-34) (J, E)
 - (H) Judah's Plea for Benjamin (44:1-34) (J)
 - (I) The Recognition of Joseph (45:1-28) (J and E)
 - (J) Jacob's Journey to Egypt (46:1-34) (J, E, and P)
 - (K) The Hebrews in Egypt (47:1-31) (J and P)
 - (L) Jacob Adopts Joseph's Sons (48:1-22) (J and E, P)
 - (M) Jacob's Blessings (49:1-33) (J?)
 - (N) The Burial of Jacob and the Final Acts of Joseph

EXODUS

FOCUS	Bondage			Deliverance				Revelation				
	1	6	7			18	19					40
DIVISIONS	Bondage in Egypt	Call of Moses	Plagues	Passover	Red Sea Crossing	Journey to Mt. Sinai	Ten Commandments	Book of the Covenant	Plans for the Tabernacle	Priests and Levites	Golden Calf	Completion of the Tabernacle
	1-2	3-6	7-10	11-12	13-15	16-18	19-20	21-24	25-27	28-31	32-34	35-40
	Incubation of the Nation			Inception of the Nation				Infancy of the Nation				
TOPICS	Preparation			Redemption				Instruction				
	People of God			Grace of God				Holiness of God				
LOCATIONS	Egypt			Wilderness				Mt. Sinai				
TIME	430 Years			2 Months				10 Months				

OUTLINE OF THE BOOK OF EXODUS

- (I) **Israel in Egypt (1:1-12:36)**
 - (A) Growth of the Israelites (1:1-7)
 - (B) Oppression of the Israelites (1:8-22)
 - (C) Birth and Adoption of Moses (2:1-10)
 - (D) Moses' Flight and Sojourn in Midian (2:11-22)
 - (E) The Call of Moses (2:23-4:9)
 - (F) Aaron as Assistant (4:10-17)
 - (G) The Return of Moses and Pharaoh's Obduracy (4:18-5:13)
 - (H) Complaint of the Israelites and Renewal of God's Promise (5:14-6:13)
 - (I) The Genealogy of Moses (6:14-27)
 - (J) The Commission to Moses and Aaron (6:28-7:13)
 - (K) The Plagues (7:14-11:10)
 - (a) The First Plague: Water Turned to Blood (7:14-24)
 - (b) The Second Plague: Frogs (7:25-8:11)
 - (c) The Third Plague: Gnats (8:12-14)
 - (d) The Fourth Plague: Flies (8:16-28)
 - (e) The Fifth Plague: Pestilence (9:1-7)
 - (f) The Sixth Plague: Boils (9:8-12)
 - (g) The Seventh Plague: Hail (9:13-35)
 - (h) The Eighth Plague: Locusts (10:1-20)
 - (i) The Ninth Plague: Darkness (10:21-29)
 - (j) The Tenth Plague: Death of the First-Born (11:1-10)
 - (L) The Pasch and Azyms (12:1-20)
 - (M) The Passover: Death and Deliverance (12:21-36)
- (II) **The Exodus and Wandering (12:37-18:27)**
 - (A) The Departure from Egypt (12:37-51)
 - (B) Azyms and the Consecration of the First-born (13:1-16)
 - (C) Israel Leaves Its Place of Bondage (13:17-22)
 - (D) The Crossing of the Reed Sea (14:1-22)
 - (E) Destruction of the Egyptians (14:23-31)
 - (F) A Paean of Victory (15:1-21)
 - (G) Marah and Elim (15:22-27)
 - (H) Manna and Quail (16:1-36)
 - (I) Water from the Rock (17:1-7)
 - (J) A Challenge from Amalek (17:8-16)
 - (K) Moses Meets Jethro (18:1-12)
 - (L) The Institution of Judges (18:13-27)
- (III) **The Covenant (19:1-24:18)**
 - (A) Israel Comes to Sinai (19:1-3)
 - (B) A Divine Promise (19:4-8)
 - (C) The Theophany of Sinai (19:9-25)
 - (D) The Decalogue (20:1-17)
 - (a) The First Commandment (20:2-6)
 - (b) Commandments Two Through Ten (20:7-17)
 - (E) The Mediation of Moses (20:18-21)
 - (F) The Book of the Covenant (20:22-23:19)
 - (a) Laws of Worship (20:22-26)
 - (b) Laws Regarding Slaves (21:1-11)
 - (c) Laws Regarding Homicide (21:12-17)
 - (d) Laws Regarding Bodily Injuries (21:18-32)
 - (e) Laws Regarding Property Damages (21:33-22:14)
 - (f) Social Laws (22:15-30)
 - (g) Justice and Duties to One's Neighbors (23:1-9)
 - (h) Religious Laws (23:10-19)
 - (G) Warnings and Promises (23:20-33)
 - (H) Ratification of the Covenant (24:1-11)
 - (I) Moses on Sinai (24:12-18)
- (IV) **The Tabernacle (25:1-31:18)**
 - (A) Collection of Materials (25:1-9)
 - (B) The Ark (25:10-22)
 - (C) The Table of Showbread (25:23-30)
 - (D) The Lampstand (25:31-40)
 - (E) The Tent Cloth (26:1-14)
 - (F) The Framework (26:15-30)
 - (G) The Veils (26:31-37)
 - (H) The Altar of Sacrifice (27:1-8)
 - (I) The Tabernacle Court (27:9-21)
 - (J) The Priesthood (28:1-5)
 - (K) The Ephod and the Breastpiece (28:6-30)
 - (L) Other Vestments (28:31-43)
 - (M) Consecration of the Priests (29:1-9)
 - (N) Ordination Sacrifices (29:10-37)
 - (O) Daily Sacrifices (29:38-46)
 - (P) The Altar of Incense (30:1-10)
 - (Q) Census Tax (30:11-16)
 - (R) The Laver, Anointing Oil, and Incense (30:17-38)
 - (S) Choice of Artisans (31:1-11)
 - (T) The Sabbath (31:12-18)
- (V) **Apostasy and Renewal of the Covenant (32:1-34:35)**
 - (A) The Golden Calf (32:1-29)
 - (B) The Further Mediation of Moses (32:30-35)
 - (C) The Order to Depart (33:1-6)
 - (D) The Tent of Meeting (33:7-11)
 - (E) The Prayer of Moses (33:12-23)
 - (F) Renewal of the Tablets (34:1-9)
 - (G) The Covenant (34:10-28)
 - (H) Moses Returns to the People (34:29-35)
- (VI) **Fulfillment of the Divine Mandate (35:1-40:38)**
 - (A) The Assembly of Israel (35:1-39:43)
 - (B) The Erection of the Dwelling (40:1-38)

LEVITICUS

FOCUS	Sacrifice			Sanctification					
	1		10	11				27	
DIVISIONS	Three Voluntary Offerings	Two Compulsory Offerings	Ministry of Priests in Offerings	Sanctification by Personal Purity	Sanctification by the Day of Atonement	Sanctification Through Blood	Sanctification in Relationships	Sanctification by the Priests and Feasts	Sanctification in the Promised Land
	1-3	4-7	8-10	11-15	16	17	18-20	21-23	24-27
	How to Approach a Holy God				How to Walk with a Holy God				
TOPICS	Worship				Practice				
	Access to God by Sacrifice				Fellowship with God by Obedience				
	"I the Lord your God am holy"				"You shall be holy"				
LOCATION					Mt. Sinai				
TIME					1 Month				

OUTLINE OF THE BOOK OF LEVITICUS

- (I) The Law of Sacrifice (1:1-7:38)
 - (A) Types of Sacrifice (1:1-5:26)
 - (a) Holocausts (1:1-17)
 - (b) Cereal Offerings (2:1-16)
 - (c) Peace Offerings (3:1-17)
 - (d) Sin Offerings (4:1-5:13)
 - (e) Guilt Offerings (5:14-26)
 - (B) The Priest and Sacrifice (6:1-7:38)
 - (a) The Daily Holocaust (6:1-6)
 - (b) The Daily Cereal Offering (6:7-16)
 - (c) Sin Offerings (6:17-23)
 - (d) Guilt Offerings (7:1-10)
 - (e) Peace Offerings (7:11-21, 28-34)
 - (f) Blood and Fat Prohibitions (7:22-27)
 - (g) Conclusion (7:35-38)
- (II) The Ceremony of Ordination (8:1-10:20)
 - (A) Ordination of Aaron and His Sons (8:1-13)
 - (B) Ordination Sacrifices (8:14-36)
 - (C) Octave of the Ordination (9:1-24)
 - (D) Sin of Aaron's Sons (10:1-20)
- (III) Legal Purity (11:1-15:33)
 - (A) Clean and Unclean Animals (11:1-47)
 - (B) Childbirth (12:1-8)
 - (C) Leprosy (13:1-14:57)
 - (a) In Humans (13:1-46)
 - (b) In Clothing (13:47-59)
 - (c) Purification (14:1-32)
 - (d) In Buildings (14:33-57)
 - (D) Sexual Uncleaness (15:1-33)
- (IV) The Day of Atonement (16:1-34)
- (V) The Law of Holiness (17:1-26:46)
 - (A) Sacredness of Blood (17:1-16)
 - (B) Sacredness of Sex (18:1-30)
 - (C) Various Rules of Conduct (19:1-37)
 - (D) Penalties (20:1-27)
 - (E) Priestly Sanctity (21:1-24)
 - (F) Rules on Sacrifice (22:1-33)
 - (G) The Liturgical Year (23:1-44)
 - (a) Passover and Unleavened Bread (23:4-14)
 - (b) Pentecost (23:15-21)
 - (c) New Year's Day (23:23-25)
 - (d) Day of Atonement (23:26-32)
 - (e) Feast of Booths (23:33-36, 39-43)
 - (H) Additional Legislation (24:1-23)
 - (I) The Holy Years (25:1-55)
 - (a) Sabbatical Year (25:2-7)
 - (b) Jubilee Year (25:8-55)
 - (J) Sanctions (26:1-46)
- (VI) Redemption of Votive Offerings (27:1-34)

		<u>NUMBERS</u>									
FOCUS		The Old Generation			The Tragic Transition			The New Generation			
		1	14	15	20	21	36				
DIVISIONS		Counting and Ordering of the People	Cleansing of the People	Complaints and Disbelief of the People	Instructions for Life in Canaan	The Rebellion of Korah	Aaron, the Levites, and Moses	Serpent of Brass and the Story of Balaam	Second Census and the Laws of Israel	Settling East of the Jordan	Preparations for Settling in Canaan
		1-4	5-10	10-14	15	16	17-20	21-25	26-30	31-33	34-36
TOPICS		Preparation			Postponement			Promise			
		Waiting			Wandering			Waiting			
		Census, Instruction, Travel			-			Travel, Census, Instruction			
LOCATIONS		Sinai to Kadesh			Wilderness			Kadesh to Moab			
TIME		About 2 Months			38 Years			A Few Months			

OUTLINE OF THE BOOK OF NUMBERS

- (I) Sojourn at Sinai (1:1-10:10)
 - (A) Census of the Tribes and Status of the Levites (1:1-4:49)
 - (B) Miscellaneous Laws and Regulations (5:1-6:27)
 - (C) Offerings of Princes and Rules for Levites (7:1-8:26)
 - (D) Preparations for Departure (9:1-10:10)
- (II) From Sinai to Moab (10:11-22:1)
 - (A) From Departure to Defeat at Hormah (10:11-14:45)
 - (B) Miscellaneous Rules, the Authority of Moses, March to Moab (15:1-22:1)
- (III) Events in Moab (22:2-36:13)
 - (A) The Story of Balaam (22:2-24:25)
 - (B) Various Incidents and Laws (25:1-31:54)
 - (C) Topographical Regulations and Miscellaneous Laws (32:1-36:13)

DEUTERONOMY

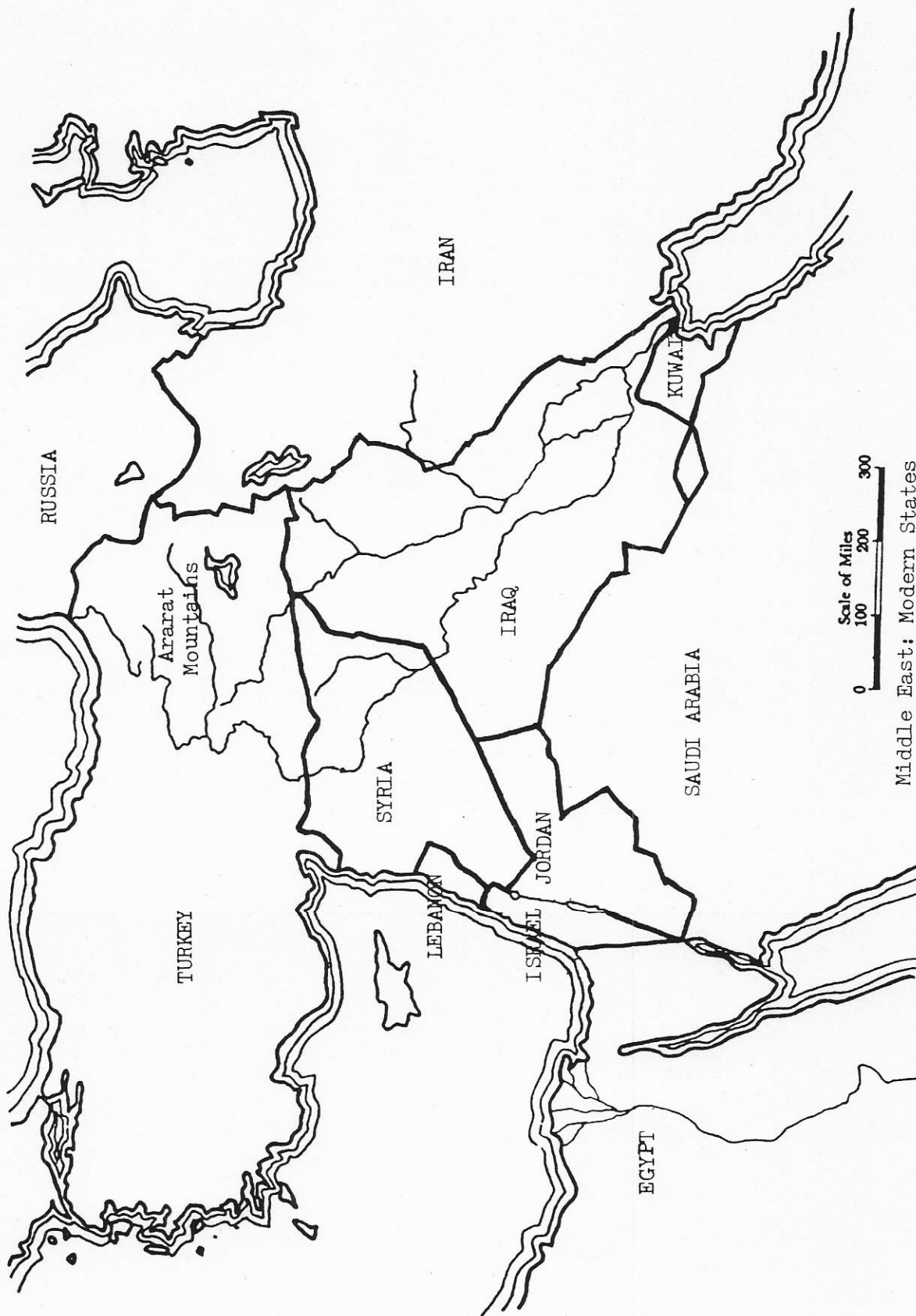
FOCUS	Remembering the Past		Reviewing the Present			Revealing the Future		Retirement of a Leader		
	1	4	5		26	27		30	31	34
DIVISIONS	Historical Survey		Basic Commandments and Warnings		Ceremonial Laws	Civil Laws	Social Laws	Ratification of the Covenant		Farewell and Death of Moses
	1-4		5-11		12-16	17-20	21-26	27-30		31-34
TOPICS	Moses' First Sermon		Moses' Second Sermon			Moses' Third Sermon		Moses' Parting Words		
	Historical		Legal			Prophetical		Historical		
	Retrospective		Introspective			Prospective				
LOCATIONS			Moab							
TIME			1 Month							

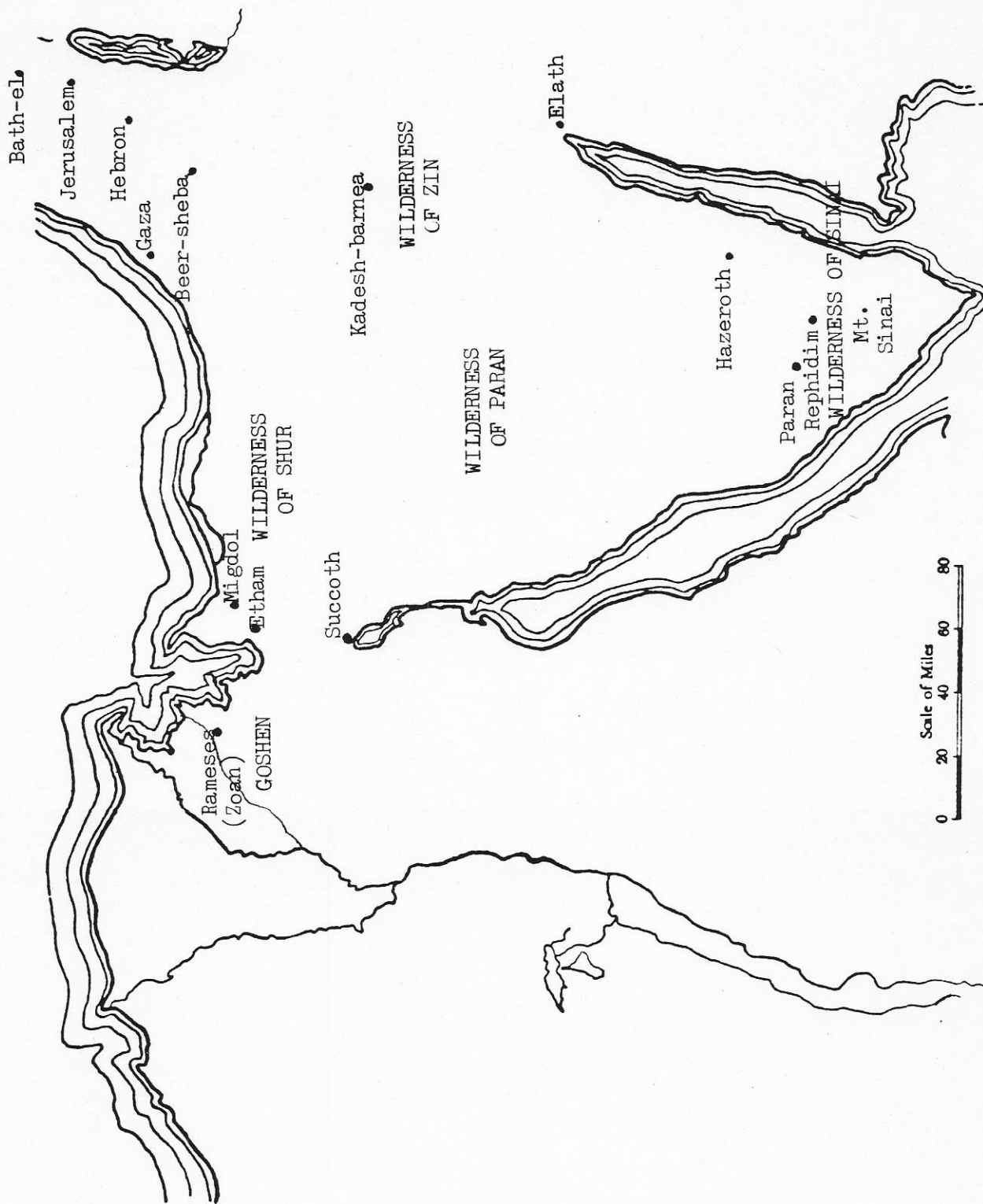
OUTLINE OF THE BOOK OF DEUTERONOMY

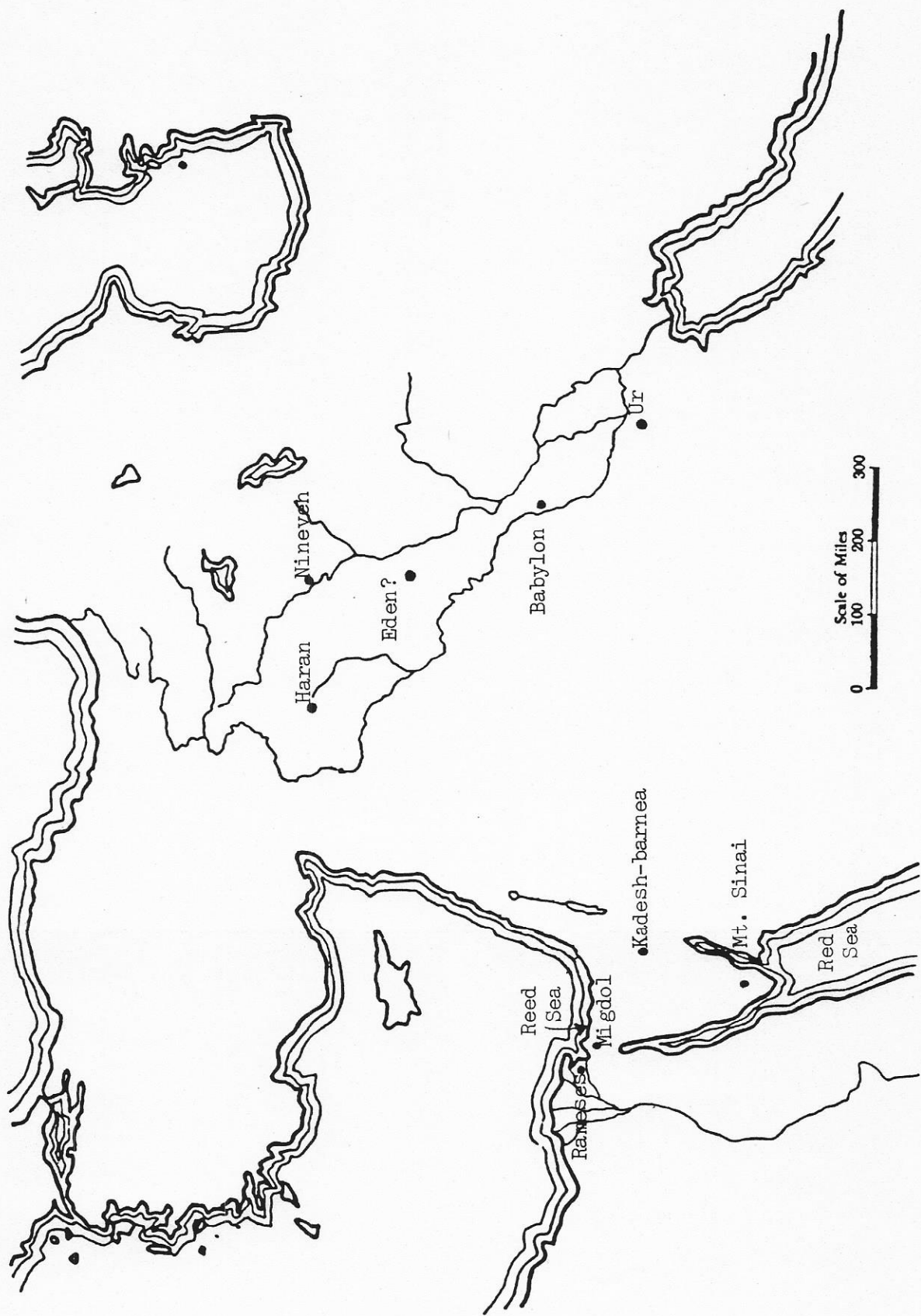
- (I) First Address of Moses: From Horeb to Moab (1:1-4:43)
 - (A) Introduction to the Address (1:1-5)
 - (B) Command to Possess the Land and Creation of Leaders (1:6-18)
 - (C) The Stay at Kadesh-barnea (1:19-46)
 - (D) Passage Through Edom, Moab, and Ammon (2:26-3:11)
 - (E) Conquest of Heshbon and Bashan (2:26-3:11)
 - (F) Settlement of the Tribes East of the Jordan (3:12-22)
 - (G) Prayer of Moses (3:23-29)
 - (H) Prologue to the Promulgation of the Law to All Israel (4:1-14)
 - (I) A Commentary on the First Part of the Decalogue (4:15-31)
 - (J) The Unique Vocation of Israel in the Covenant (4:32-40)
 - (K) The Cities of Sanctuary (4:41-43)
- (II) Second Address of Moses: Introduction to the Law Book (4:44-11:32)
 - (A) Introduction to the Address (4:44-49)
 - (B) The "Ten Words" (5:1-22)
 - (C) Moses Delegated to Promulgate the Law (5:23-33)
 - (D) Appeal to Covenant Fidelity in the Land (6:1-19)
 - (E) The Passover Haggadah (6:20-25)
 - (F) The *herem* Must Be Applied to the Populations of Canaan (7:1-16)
 - (G) Confidence in Yahweh Required for Success (7:17-26)
 - (H) Appeal to Remembrance (8:1-20)
 - (I) The Conquest of the Land Is the Work of Yahweh (9:1-7)
 - (J) The Horeb Apostasy Recalled (9:8-29)
 - (K) Renewal of the Covenant (10:1-11)
 - (L) Living Within the Covenant (10:12-11:7)
 - (M) Promise of the Land—Motive for Covenant Fulfillment (11:8-25)
 - (N) Israel Must Decide Between Blessing and Curse (11:26-32)
- (III) The Book of the Law (12:1-28:68)
 - (A) The Place of Worship (12:1-14)
 - (B) Rules for Sacred and Profane Meat (12:15-28)
 - (C) Warning Against Idolatry in the Land (12:29-32)
 - (D) Different Forms of Temptation to Idolatry (13:1-18)
 - (E) Laws Forbidding Pagan Customs and Foods Ritually Taboo (14:1-21)
 - (F) Tithes (14:22-29)
 - (G) The Sabbatical Release (15:1-18)
 - (H) The First-Born Reserved for Sacrifice (15:19-23)
 - (I) The Three Pilgrim Feasts (16:1-17)
 - (J) The Various Officers in the Theocratic Society (16:18-18:22)
 - (K) Rules Relating to Cult and Apostasy (16:21-17:7)
 - (L) Judges and Kings (17:8-20)
 - (M) The Levitical Priest (18:1-8)
 - (N) The Prophet (18:9-22)
 - (O) The Cities of Sanctuary (19:1-13)
 - (P) Rulings Regarding Boundary Marks and Witnesses (19:14-21)
 - (Q) Rules for the Holy War (20:1-20)
 - (R) The Case of Undetected Murder (21:1-9)
 - (S) Miscellaneous Laws (21:10-25:19)
 - (a) Treatment of Women Captured in War (21:10-14)
 - (b) Three Casuistic Laws (21:15-23)
 - (c) A Series of Humanitarian and Ritual Laws (22:1-12)
 - (d) Laws Concerning Sexual Mores (22:13-23:1)
 - (e) Those Who Are To Be Excluded from the Plenary Assembly (23:1-8)
 - (f) Purity in the Camp During the Holy War (23:9-14)
 - (g) Various Laws (23:15-25)
 - (h) Prohibition of Second Marriage with the Same Woman (24:1-4)
 - (i) Measures in Favor of the Depressed Classes (24:5-25:4)
 - (j) The Levirate Law (25:5-10)
 - (k) Various Ordinances (25:11-19)
 - (T) Offering of the First Fruits (26:1-11)
 - (U) The Ceremony of the Triennial Tithing (26:12-15)
 - (V) Conclusion of the Covenant (26:16-19)
 - (W) A Conflation of Different Covenant Traditions (27:1-26)
 - (X) The Curses (27:15-26)
 - (Y) Concluding Blessings and Curses (28:1-68)
 - (Z) The Curses (28:15-68)
- (IV) The Final Discourse of Moses; Traditions About His Last Days and Death (29:1-34:12)
 - (A) A Summary of the Covenant Ceremony (29:1-14)
 - (B) Homiletic Actualization of the Covenant Experience (29:15-29)
 - (C) Liturgical Address to the Exilic Community (30:1-20)
 - (D) Conclusion of the Ceremony and the Succession of Joshua (31:1-29)
 - (E) Introduction to the Song (31:16-29)
 - (F) The Song of Moses (31:30-32:44)
 - (G) Conclusion to the Giving of the Law and the Song (32:45-52)
 - (H) The Blessings of Moses on the Tribes (33:1-29)
 - (I) Death of Moses and Succession of Joshua (34:1-12)

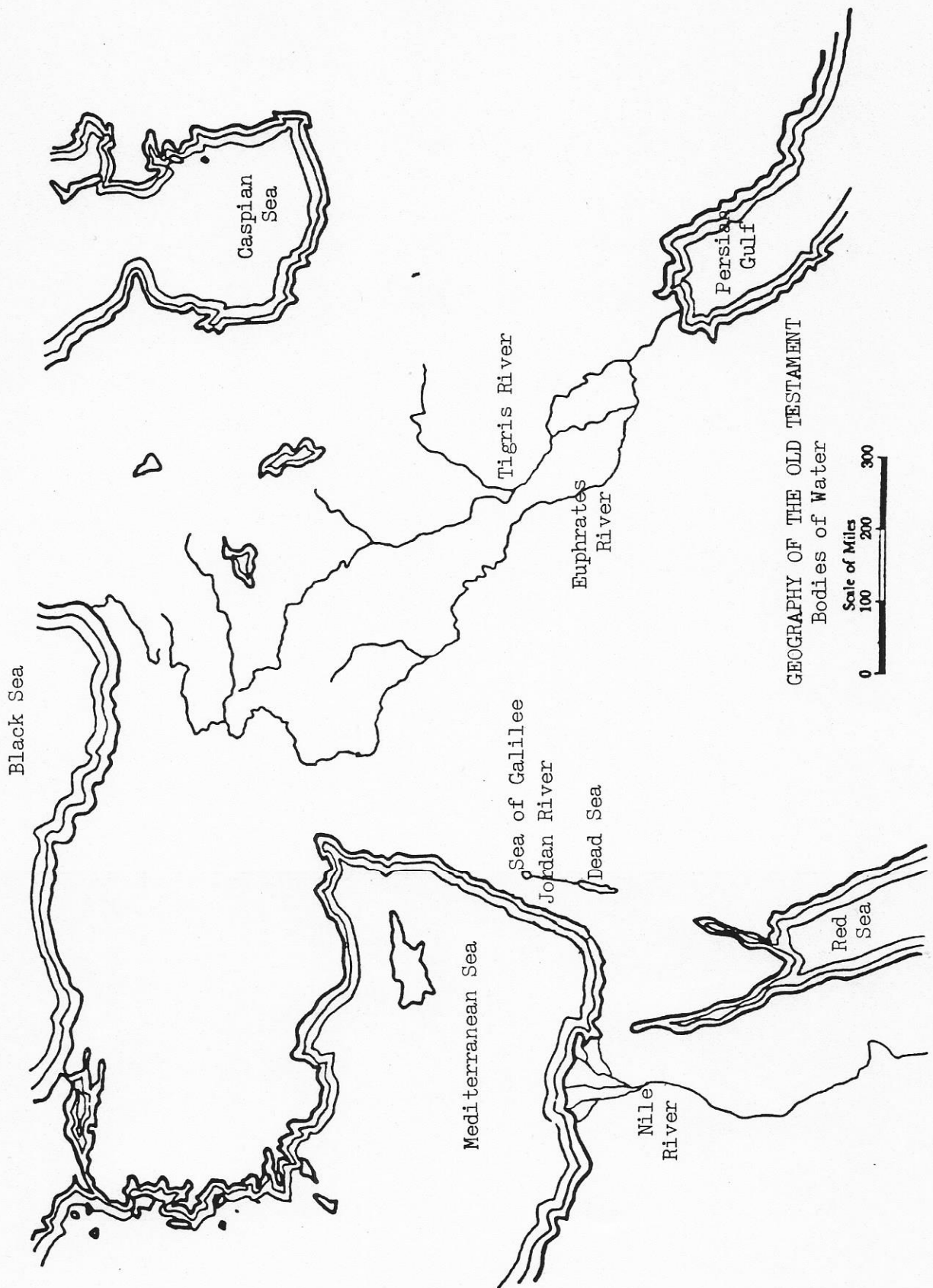
THE JEWISH CALENDAR

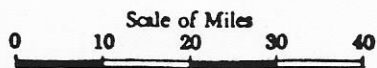
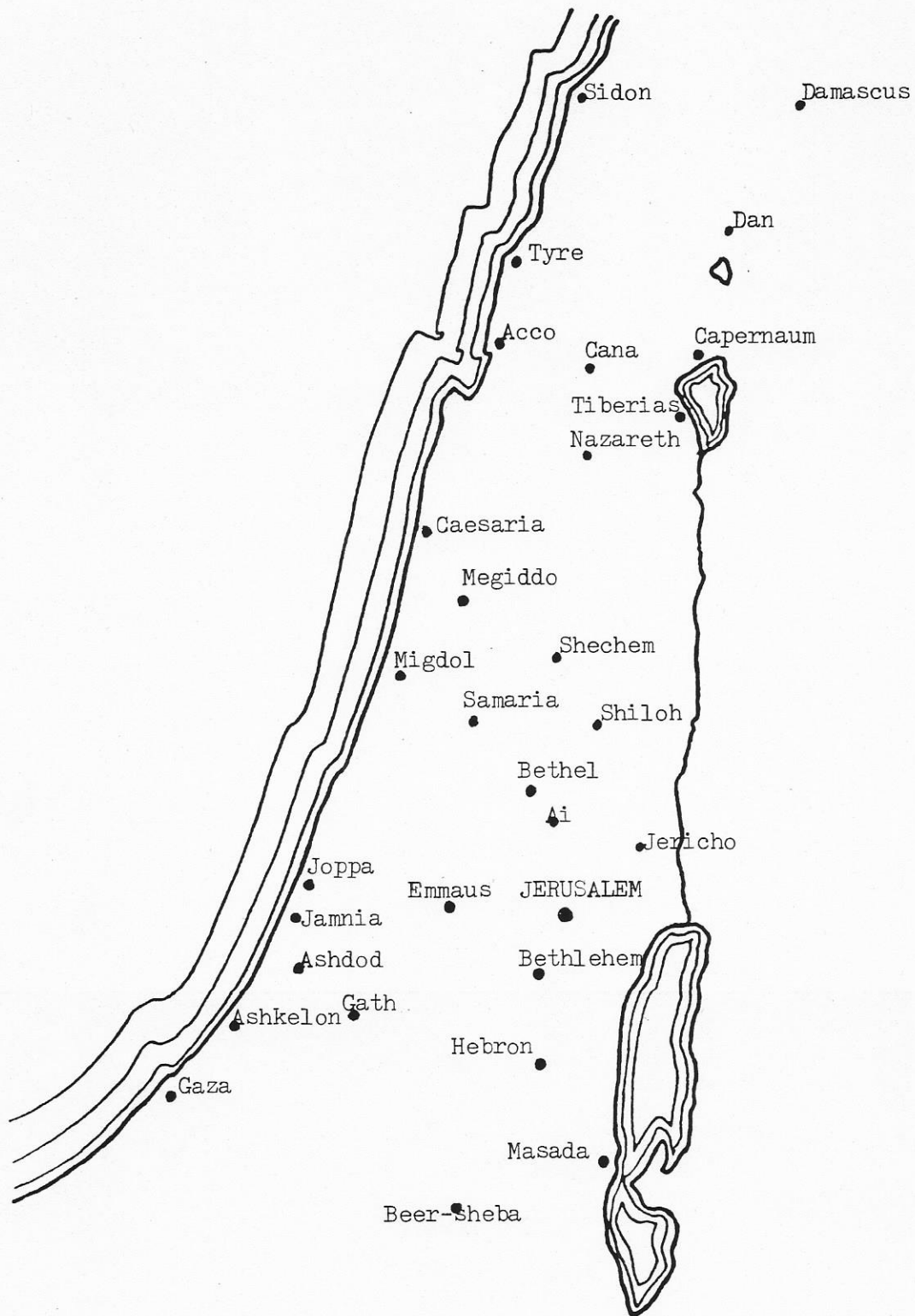
Previous Year	Civil Year	Hebrew Month	Western Month(s)	Farm Seasons	Climate	Special Days
1	7	NISAN	March - April	Barley Harvest	Latter rains	14 Passover 15 - 21 Un-leavened Bread 16 First Fruits
2	8	IYYAR	April - May	General Harvest	Latter rains	None
3	9	SIVAN	May - June	Wheat Harvest Vine Tending	Dry Season	6 Pentecost
4	10	TAMMUZ	June - July	First Grapes	Dry Season	None
5	11	AB	July - August	Grapes, Figs, Olives	Dry Season	9 Destruction of the Temple
6	12	ELUL	August - September	Vintage	Dry Season	None
7	1	TISHRI	September - October	Ploughing	Dry Season	1 New Year 10 Day of Atonement 15 - 21 Feast of Tabernacles
8	2	MARCHESVAN	October - November	Grain Planting	Early rains	None
9	3	KISLEV	November - December		Early rains	25 Dedication
10	4	TEBET	December - January	Spring Growth	Rain Season	None
11	5	SHEBET	January - February	Winter Figs	Rain Season	None
12	6	ADAR	February - March	Pulling Flax Almonds Bloom	Rain Season	13 - 14 Purim
		ADAR SHENI	Intercalary Month			



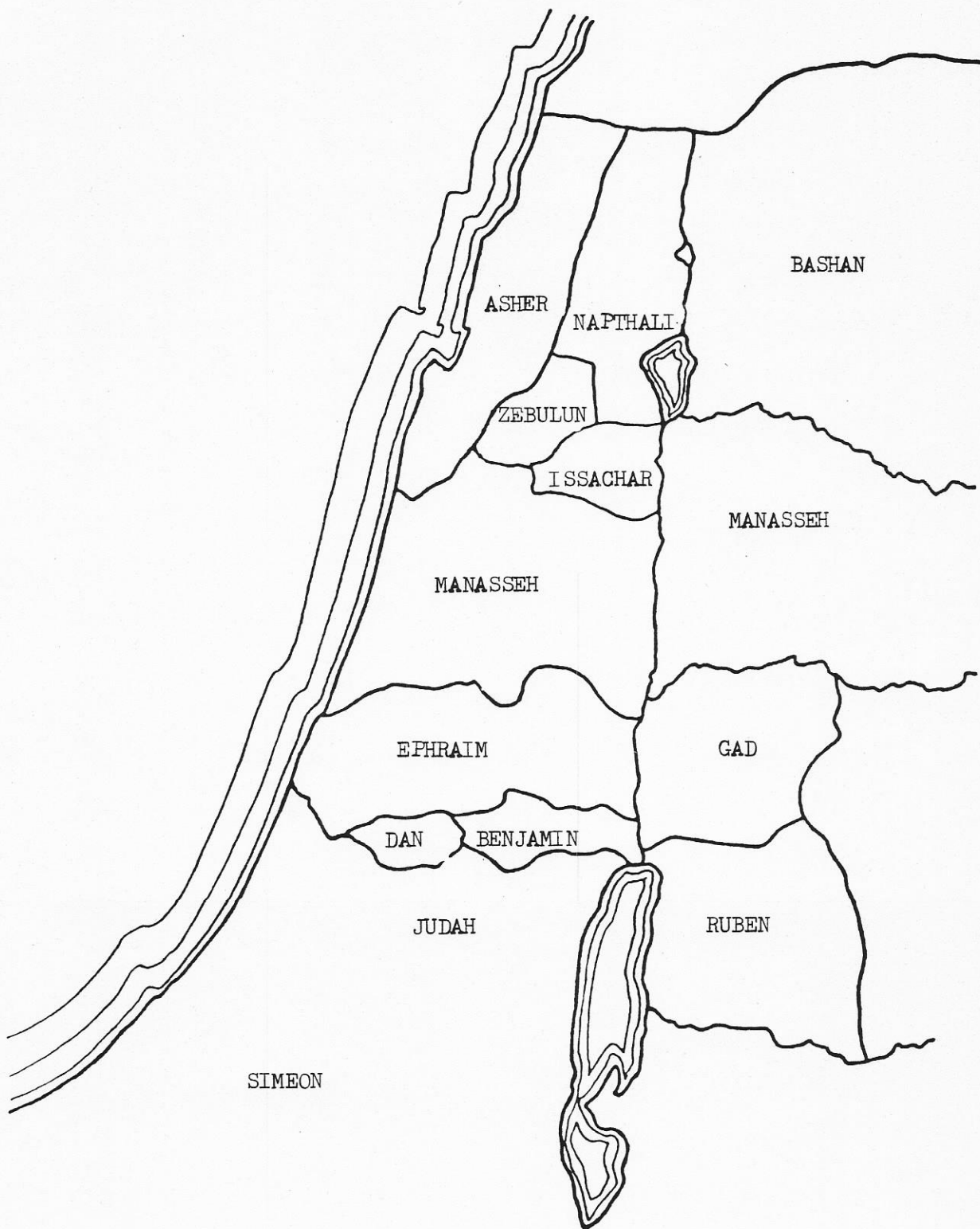








SOME BIBLE CITIES



Scale of Miles

0 10 20 30 40

OLD TESTAMENT SERIES

MOSAIC AUTHORSHIP OF PENTATEUCH

ENTIRE PENTATEUCH (which begins with GENESIS): direct and indirect testimony of Scripture

Ex 17:14; Lev 1:1-2; Num 33:2; Deut 1:1; Josh 1:7; 1 King 14:6; Ezra 6:18; Neh 13:1; Dan 9:11-13; Mal 4:4.

The New Testament: Mt 8:4; Mk 12:26; Lk 16:29; Jo 7:19; Acts 26:22; Rom 10:19; 1 Cor 9:9; 2 Cor 3:15.

EXODUS: external evidence

Josh 8:30-32; Mal 4:4; Jo 1:45; Rom 10:5; Mk 7:10; Lk 20:37; Jo 5:46-47; Jo 7:19; Jo 7:22-23.

Internal evidence: Ex 15; Ex 17:8-14; Ex 20:1-17; Ex 24:4; Ex 7; Ex 12; Ex 31:18; Ex 34:1-27.

LEVITICUS: external evidence

Uniform ancient testimony; Christ ascribes the Pentateuch to Moses (which includes Leviticus): Mt 8:2-4 and Lev 14:1-4; Mt 12:4 and Lev 24:9; Lk 2:22.

Internal evidence: 56 times in Leviticus it states that God imparted these law to Moses (see 1:1; 4:1; 6:1; 24; 8:1).

NUMBERS: external evidence

Jews, Samaritan, and the early Church give testimony to the Mosaic authorship of Numbers.

The New Testament: Jo 3:14; Acts 7:13; 1 Cor 10:1-11; Heb 3-4; Jude 11.

Internal evidence: 80 times it is claimed "the Lord spoke to Moses" (see 1:1). Num 33:2

DEUTERONOMY: external evidence

The Old Testament: Josh 1:7; Judg 3:4; 1 King 2:3; 2 King 14:6; Ezra 3:2; Neh 1:7; Ps 103:7; Dan 9:11; Mal 4:4.

The New Testament: Mt 4:4, 7, 10; Mt 19:7-9; Mk 7:10; Lk 20:28; Jo 5:45-47.

Deuteronomy is cited 80 times in the New Testament (see Acts 3:22; Rom 10:19).

Internal evidence: 40 claims that Moses wrote it (see 31:24-26; 1:1-5; 4:44-46; 29:1; 31:9).

CUTLINE OF THE BOOK OF JOSHUA

- (I) Introduction (1:1-18)
 - (A) The Divine Commission of Joshua (1:1-11)
 - (B) Loyalty of the Transjordan Tribes (1:12-18)
- (II) The Conquest of Canaan (2:1-11:23)
 - (A) The Spies in Jericho (2:1-24)
 - (a) Rahab Conceals the Spies and Deceives the King's Emissaries (2:1-7)
 - (b) Rahab's Pact with the Spies (2:8-24)
 - (B) The Crossing of the Jordan (3:1-5:1)
 - (a) Preparation for the Crossing (3:1-13)
 - (b) The Crossing (3:14-17)
 - (c) The Tradition of the Stones (4:1-9)
 - (d) Completion of the Crossing (4:10-14)
 - (e) The Waters Resume Their Course (4:15-18)
 - (f) The Placing of the Stones at Gilgal (4:19-5:1)
 - (C) The Rites at Gilgal (5:2-12)
 - (a) The Circumcision (5:2-9)
 - (b) The Passover (5:10-12)
 - (D) The Fall of Jericho (5:13-6:27)
 - (a) The Theophany (5:13-6:5)
 - (b) The Battle of Jericho (6:6-6:27)
 - (E) Defeat and Victory at Ai (7:1-8:29)
 - (a) The Initial Defeat and Its Cause (7:1-26)
 - (b) Victory at Ai (8:1-29)
 - (F) The Altar on Mt. Ebal (8:30-35)
 - (G) The Completion of the Conquest of Canaan (9:1-11:23)
 - (a) The Covenant with the Gibeonites (9:3-27)
 - (b) Defeat of the Anti-Gibeonite Coalition and Conquest of the South (10:1-43)
 - (c) The Conquest of the North (11:1-14)
 - (d) Summary of the Conquest (11:15-23)
- (III) The List of Conquered Kings (12:1-24)
- (IV) Allotment of the Promised Land (13:1-21:45)
 - (A) Introduction to the Allotment (13:1-33)
 - (B) Introduction to the Distribution of the Western Territory (14:1-5)
 - (C) The Calebites in Hebron (14:6-15)
 - (D) The Boundaries of Judah (15:1-12)
 - (E) The Territory of Caleb and Othniel (15:13-19)
 - (F) The Towns of Judah (15:20-63)
 - (G) The Territory of the Josephite Tribes (16:1-17:18)
 - (H) Introduction to the Remaining Allotment (18:1-10)
 - (I) The Allotment to Benjamin (18:11-28)
 - (J) The Allotment of Simeon (19:1-9)
 - (K) The Allotment of the Galilee Tribes (19:10-39)
 - (L) The Allotment of Dan (19:40-48)
 - (M) Conclusion of the Allotment (19:49-51)
 - (N) The Cities of Asylum (20:1-9)
 - (O) Levitical Cities (21:1-42)
 - (P) God's Faithfulness to His Word (21:43-45)
 - (V) Return of the Transjordan Tribes and the Construction of Their Altar (22:1-34)
 - (A) Dismissal of the Transjordan Tribes (22:1-6)
 - (B) The Altar Beside the Jordan (22:7-34)
 - (VI) Joshua's Farewell Address (23:1-16)
 - (VII) Epilogue: The Assembly at Shechem and the Burial Traditions (24:1-33)
 - (A) Assembly at Shechem (24:1-28)
 - (B) Burial Traditions (24:29-33)

OUTLINE OF THE BOOK OF JUDGES

- (I) First Introduction (1:1-2:5)
- (II) Second Introduction (2:6-3:6)
- (III) The Book of the Twelve Judges (3:7-16:31)
 - (A) Othniel (3:7-11)
 - (B) Ehud (3:12-30)
 - (C) Shamgar (3:31)
 - (D) Deborah and Barak (4:1-5:31)
 - (E) Gideon (6:1-8:35)
 - (F) Abimelech (9:1-57)
 - (G) Tola (10:1-2)
 - (H) Jair (10:3-16)
 - (I) Jephthah (10:17-12:7)
 - (J) Ibzan (12:8-10)
 - (K) Elon (12:11-12)
 - (L) Abdon (12:13-15)
 - (M) Samson (13:1-16:31)
- (IV) First Appendix (17:1-18:31)
- (V) Second Appendix (19:1-21:25)

OUTLINE OF THE BOOKS OF FIRST AND SECOND SAMUEL

- (I) The Role of Samuel (1 Sm 1:1-7:17)
 - (A) Elkanah and His Family (1:1-8)
 - (B) Hannah's Petition and Answer (1:9-21)
 - (C) Samuel's Dedication (1:21-28)
 - (D) Hannah's Hymn of Praise (2:1-11)
 - (E) The Corruption of Eli's Sons; the Prophecy of Their Doom (2:12-36)
 - (F) The Call of Samuel (3:1-18)
 - (G) Samuel as Prophet (3:19-21)
 - (H) The Capture of the Ark (4:1-22)
 - (I) The Ark Among the Philistines (5:1-12)
 - (J) The Return of the Ark to Israel (6:1-7:2)
 - (K) Samuel as Judge (7:3-17)
- (II) Samuel and Saul (1 Sm 8:1-15:35)
 - (A) The Israelites Ask for a King (8:1-22)
 - (B) Samuel Anoints Saul (9:1-10:16)
 - (C) Saul Chosen and Acclaimed King at Mizpah (10:17-27)
 - (D) Encounter at Jabesh-gilead (11:1-15)
 - (E) Samuel's Farewell (12:1-25)
 - (F) The Rejection of Saul (13:1-23)
 - (G) Jonathan's Exploit (14:1-52)
 - (H) The War with the Amalekites (15:1-35)
- (III) Saul and David (1 Sm 16:1-31:13)
 - (A) The Anointing of David (16:1-13)
 - (B) David at Saul's Court (16:14-23)
 - (C) David Slays Goliath (17:1-58)
 - (D) David's Relationship to the Royal Family (18:1-30)
 - (E) David's Flight (19:1-24)
 - (F) David's Farewell to Jonathan (20:1-42)
 - (G) David's Flight to Nob and Gath (21:1-15)
 - (H) David's Life as an Outlaw (22:1-23)
 - (I) Episodes in the Judean Desert (23:1-29)
 - (J) David Spares Saul's Life (24:1-22)
 - (K) David and Abigail (25:1-44)
 - (L) David Spares Saul's Life (26:1-25)
 - (M) David Among the Philistines (27:1-12)
 - (N) Saul and the Witch of Endor (28:1-25)
 - (O) The Philistines Dismiss David (29:1-11)
 - (P) David and the Amalekites (30:1-31)
 - (Q) Saul's Death at Gilboa (31:1-13)
- (IV) David as King (2 Sm 1:1-8:18)
 - (A) The Report of Saul's Death (1:1-16)
 - (B) David's Dirge over Saul and Jonathan (1:17-27)
 - (C) David, King of Judah at Hebron (2:1-7)
 - (D) Civil War Between David and Ishbosheth (2:8-32)
 - (E) The Murder of Abner (3:1-39)
 - (F) The End of Ishbosheth (4:1-12)
 - (G) David, King of Israel in Jerusalem (5:1-16) (= 1 Chr 11:1-9)
 - (H) Wars with the Philistines (5:17-25) (= 1 Chr 14:8-16)
 - (I) The Transfer of the Ark to Jerusalem (6:1-23) (= 1 Chr 13:1-16:43)
 - (J) The Oracle of Nathan (7:1-29) (= 1 Chr 17:1-27)
 - (K) David's Wars (8:1-18) (= 1 Chr 18:1-17)
- (V) David's Court (2 Sm 9:1-20:26)
 - (A) David and Mephibosheth (9:1-13)
 - (B) David's Wars with the Ammonites and Arameans (10:1-19) (= 1 Chr 19:1-19)
 - (C) David's Adultery with Bathsheba (11:1-27)
 - (D) Nathan's Parable and David's Penitence (12:1-31)
 - (E) Amnon's Crime and Absalom's Revenge (13:1-38)
 - (F) Joab Effects Absalom's Return (14:1-33)
 - (G) Absalom's Revolt (15:1-37)
 - (H) Details of the Revolt (16:1-23)
 - (I) The Undoing of Ahithophel's Counsel (17:1-29)
 - (J) David's Victory and Absalom's Death (18:1-33)
 - (K) The Restoration (19:1-43)
 - (L) Sheba's Revolt (20:1-26)
- (VI) Appendices (2 Sm 21:1-24:25)
 - (A) The Famine and the Hanging of Saul's Descendants (21:1-14)
 - (B) The Philistine Wars (21:15-22)
 - (C) A Song of Praise (22:1-51)
 - (D) "The Last Words of David" (23:1-7)
 - (E) David's Heroes (23:8-39) (= 1 Chr 11:11-41; 27:2-15)
 - (F) David's Census (24:1-25) (= 1 Chr 21:1-28)

OUTLINE OF FIRST AND SECOND KINGS

- (I) **Solomon the Magnificent (1 Kgs 1:1-11:41) (= 2 Chr 1-9)**
- (A) **Solomon Succeeds to the Throne of David (1:1-2:46)**
- Adonijah and Solomon Vie for the Throne of David (1:1-53)
 - David's Death and the Removal of the Opposition (2:1-46)
- (B) **The Reign of Solomon (3:1-11:41)**
- Solomon the Sage (3:1-4:34)
 - Solomon the Builder (5:1-9:14)
 - Solomon's building preparations (5:1-18)
 - Solomon's Temple (6:1-38)
 - Solomon's palaces (7:1-14)
 - The bronze work for the Temple (7:15-51)
 - The dedication of the Temple (8:1-66)
 - Solomon's vision (9:1-9)
 - The episode of Cabul (9:10-14)
 - Solomon the International Merchant Prince (9:15-10:29)
 - Solomon the Sinner (11:1-41)
- (II) **The Synoptic History of the Kings (1 Kgs 12:1-2 Kgs 16:34)**
- (A) **The Division of Solomon's Kingdom (12:1-13:34)**
- The Division of the Kingdom (12:1-20) (= 2 Chr 10)
 - A Prophetic-Fulfillment Story (12:21-24) (= 2 Chr 11:1-4)
 - The Deuteronomist's Explanation of Jeroboam's Sin (12:25-32)
 - A Prophetic-Fulfillment Story (12:33-13:34)
- (B) **Synoptic History to the Time of Elijah (14:1-16:34)**
- Jeroboam I, 922-901 (14:1-20)
 - Rehoboam, 922-915 (14:21-31) (= 2 Chr 11:5-12:16)
 - Abijah, 915-913 (15:1-8) (= 2 Chr 13)
 - Asa, 913-873 (15:9-24) (= 2 Chr 14-16)
 - Nadab, 901-900 (15:25-31)
 - Baasha, 900-877 (15:33-16:7)
 - Elah, 877-876 (16:8-14)
 - Zimri, 876 (16:15-20)
 - Omri, 876-869 (16:21-28)
 - Ahab, 869-850 (16:29-34; 22:39-40)
- (C) **The Elijah Cycle (1 Kgs 17:1-2 Kgs 1:18)**
- Elijah, Ahab, and the Three-Year Drought (17:1-18:46)
 - Elijah's Flight to Horeb (19:1-21)
 - Ahab and the Prophets During the War with Aram (20:1-43)
 - Jezebel's Murder of Naboth (21:1-29)
 - Ahab Opposed by Micaiah (22:1-40)
 - Jehoshaphat of Judah, 873-849 (22:41-50) (= 2 Chr 17:1-21:1)
 - Ahaziah of Israel, 850-849 (1 Kgs 22:51-2 Kgs 1:18)
- (D) **The Elisha Cycle (2:1-8:29)**
- Elisha Succeeds Elijah (2:1-25)
 - Jehoram of Israel (849-842) and the War with Moab (3:1-27)
 - The "Fioretti" of Elisha (4:1-8:15)
 - The poor widow (4:1-7)
 - The rich woman of Shunem (4:8-37)
 - The poisoned stew (4:38-41)
 - Multiplication of the loaves (4:42-44)
 - Naaman the leper and Gehazi (5:1-27)
 - The lost axe (6:1-7)
 - Syrian ambuscades foiled by Elisha's clairvoyance (6:8-23)
 - Ben-hadad's siege of Samaria (6:24-7:20)
 - The rich woman of Shunem (8:1-6)
 - Elisha and Hazael (8:7-15)
 - Jehoram of Judah, 849-842 (8:16-24) (= 2 Chr 21)
 - Ahaziah of Judah, 842 (8:25-29)
- (E) **Synoptic History from Jehu to the Fall of Samaria (9:1-17:41)**
- Jehu, 842-815 (9:1-10:36)
 - Athaliah of Judah, 842-837 (11:1-20) (= 2 Chr 22:10-23:21)
 - Jehoash of Judah, 837-800 (12:1-21) (= 2 Chr 24)
 - Jehoahaz of Israel, 815-801 (13:1-9)
 - Jehoash of Israel, 801-786, and the Death of Elisha (13:10-25)
 - Amaziah of Judah, 800-783 (14:1-22) (= 2 Chr 25)
 - Jeroboam II of Israel, 786-746 (14:23-29)
 - Azariah (Uzziah), 783-742 (15:1-7) (= 2 Chr 26)
 - Zechariah and Shallum of Israel, 746-745 (15:8-10)
 - Menahem, 745-738 (15:16-22)
 - Pekahiah and Pekah of Israel, 738-732 (15:23-31)
 - Jotham of Judah, 750-735 (15:32-38) (= 2 Chr 27)
 - Ahaz of Judah, 735-715 (16:1-20) (= 2 Chr 28)
 - Hoshea (732-724) and the Fall of Samaria, 722 (17:1-41)
- (III) **The Last Kings of Judah (2 Kgs 18:1-25:30)**
- (A) **Hezekiah, 715-687 (18:1-20:21) (= 2 Chr 29-32; Is 36-39)**
- Hezekiah's Reforms and the Invasion of Sennacherib, 701 (18:1-16)
 - Sennacherib's Invasion According to the Isaian Source (18:17-19:37)
 - Hezekiah's Sickness and Merodach-baladan (20:1-21)
- (B) **Manasseh (687-642) and Amon (642-640) (21:1-26) (= 2 Chr 33)**
- (C) **Josiah, 640-609 (22:1-23:30) (= 2 Chr 34-35)**
- (D) **Jehoahaz (609) and Jehoiaikim (609-598) (23:31-24:7) (= 2 Chr 36:1-8)**
- (E) **Jehoiachin (598-597) and Zedekiah (597-587) (24:8-25:30) (= 2 Chr 36:9-23)**

OUTLINE OF FIRST AND SECOND CHRONICLES

- (I) Threshold Genealogies (1 Chr 1:1-9:44)
 - (A) The Semites in the Family of Nations (1:1-27)
 - (B) Israel's Affinities via Abraham (1:28-54)
 - (C) The Twelve Tribes (2:1-7:40)
 - (a) Judah's Line (2:1-4:23)
 - (i) Judah to Jesse (2:3-13)
 - (ii) Household of Jesse (2:13-17)
 - (iii) First alternative Caleb saga (2:18-24)
 - (iv) Origins of Elishama from Jerahmeel and Egypt (2:25-41)
 - (v) Two variant Caleb sagas (2:42-55)
 - (vi) David's own line (3:1-24)
 - (vii) Three more Caleb sagas (4:1-23)
 - (b) Remainder of the South(east) Amphictyony (4:24-5:26)
 - (i) Simeon (4:24-43)
 - (ii) Reuben (5:1-10)
 - (iii) Gad (5:11-22)
 - (iv) East Manasseh (5:23-26)
 - (c) The Levites (6:1-81) (MT 5:27-6:66)
 - (i) The Moses and Samuel problems (6:1-30) (MT 5:27-41)
 - (ii) Lineage of the Levite choir (6:31-48)
 - (iii) Zadokite legitimacy (6:49-53)
 - (iv) The Levite settlements (6:54-81)
 - (d) Davidic Contingents from the Northern Tribes (7:1-40)
 - (D) Proximate Setting for David's Rise (8:1-9:44)
 - (a) The Benjaminites Background of Saul (8:1-40)
 - (b) Ethnic Status of Jerusalem (9:1-44)
- (II) The Empire of David (1 Chr 10:1-29:30)
 - (A) Legitimacy of the Succession (10:1-11:9)
 - (B) David's Militia (11:10-12:40)
 - (C) Theocratic Consolidation (13:1-17:27)
 - (a) Recovery of the Ark (13:1-14)
 - (b) Building Up the House of David (14:1-17)
 - (c) Inauguration of the Davidic Tabernacle (15:1-16:43)
 - (d) The Temple Project Deferred (17:1-27)
 - (D) Militaristic Empire Building (18:1-21:7)
 - (a) East Jordan Campaigns (18:2-20:2)
 - (b) Philistine Episodes (20:3-8)
 - (c) The Fateful Census (21:1-7)
 - (E) David's Temple Project Under Way (21:8-29:30)
 - (a) Religious Import of the Census (21:8-22:1)
 - (b) David's Blueprints (22:2-19)
 - (c) Personnel Lineup (23:1-27:34)
 - (d) David's Entailed Abdication (28:1-29:30)
- (III) Solomon's Reign (2 Chr 1:1-9:31)
 - (A) The Inauguration at Gibeon (1:1-17)
 - (B) The Temple (2:1-7:22)
 - (a) Letting the Contracts (2:1-18)
 - (b) The Building and Its Measurements (3:1-17)
 - (c) Minor Furnishings (4:1-22)
 - (d) Enthronement of the Ark (5:1-10)
 - (e) The Dedication Ceremony (5:11-7:7)
 - (C) Solomon's Civil Rule (8:1-9:31)
 - (a) Commerce and Urban Renewal (8:1-10)
 - (b) Domestic Moral Issues (8:11-16)
 - (c) The Fleet and Its Fringe Benefits (8:17-9:31)
- (IV) The Kings of Judah-Without-Israel (2 Chr 10:1-36:23)
 - (A) The First Israelite Dynasty (10:1-16:14)
 - (a) Rehoboam Causes Trouble (10:1-12:16)
 - (b) The End of Jeroboam (13:1-22)
 - (c) Asa Outlives the Jeroboam Dynasty (14:1-16:14)
 - (B) The Century of Social Unrest (17:1-25:28)
 - (a) Jehoshaphat (873-849) (17:1-20:37)
 - (b) Athaliah (849-837) (21:1-23:21)
 - (c) Joash (837-800) and Amaziah (800-783) (24:1-25:28)
 - (C) The Rise of Book Prophecy (26:1-32:33)
 - (a) Uzziah's Building Activities and Leprosy (26:1-23)
 - (b) Isaiah's Royal Antagonists (27:1-28:27)
 - (c) Hezekiah's Ecumenical Movement (29:1-32:33)
 - (D) Judah's Disillusionment (33:1-36:23)
 - (a) Not-So-Wicked Manasseh (33:1-25)
 - (b) Josiah (34:1-35:27)
 - (c) The Babylonian Puppets (36:1-23)

OUTLINE OF THE BOOK OF EZRA
AND NEHEMIAH

- (I) The Second Temple (Ezr 1:1-6:22)
 - (A) Cyrus and the Return (1:1-11)
 - (B) Zerubbabel and the List (2:1-70)
 - (C) Laying the Cornerstone (3:1-13)
 - (D) Interruption: The Samaritans (4:1-24)
 - (E) Prophetic Nudge to Completion (5:1-6:22)
- (II) Ezra's Return Convoy and Torah (Ezr 7:1-10:44; Neh 8-9)
 - (A) Ezra's Priestly Scribal Activity (7:1-28)
 - (B) Rounding Up the Convoy (8:1-31)
 - (C) The Situation in Jerusalem (8:32-10:44)
- (III) The Rearmament of Jerusalem (Neh 1:1-7:5)
 - (A) The Susa Report and Sequel (1:1-2:11)
 - (a) The Jerusalem Disaster (1:1-10)
 - (b) The King's Caprice (2:1-8)
 - (c) Nehemiah's Status in Judah (2:9-11)
 - (B) Program of Reconstruction (2:12-3:32)
 - (a) Wall Inspection by Night (2:12-15)
 - (b) Public Support Assured (2:16-20)
 - (c) The Local Chapter Masons (3:1-32)
 - (C) Triumphalism (4:1-7:5)
 - (a) Embattled Persistence (4:1-23) (MT 3:33-38; 4:1-17)
 - (b) Social Justice Reform (5:1-19)
 - (c) Dramatic Completion of the Mission (6:1-7:72)
- (IV) Promulgation of Ezra's Torah (Neh 8:1-9:38)
- (V) Nehemiah's Final Ministry (Neh 10:1-13:30)
 - (A) The Pledge (10:1-39)
 - (B) Forcing People to Live in Jerusalem (11:1-12:26)
 - (C) Solemn Dedication of the Wall (12:27-13:14)
 - (D) Nehemiah as Defender of the Faith (13:15-30)

OUTLINE OF THE BOOK OF TOBIT

- (I) Tobit's Virtues and Trials (1:1-3:6)
- (II) Sarah's Tribulations (3:7-25)
- (III) Journey to Ecbatana (4:1-6:17)
- (IV) Marriage of Tobias and Sarah (7:1-10:13)
- (V) Homecoming (11:1-12:22)
- (VI) Tobit's Prayer (13:1-14:1)
- (VII) Epilogue (14:2-15)

OUTLINE OF THE BOOK OF JUDITH

- (I) Peril of the Jews (1:1-7:32)
- (II) Deliverance of the Jews (8:1-14:10)
- (III) Victory (14:11-16:25)

OUTLINE OF THE BOOK OF ESTHER

- (I) Prologue: Mordecai's Dream and His Loyalty (A:1-17[11:2-12:6])
- (II) Esther Replaces Queen Vashti (1:1-2:23)
- (III) Haman Plots To Destroy the Jews (3:1-15; B:1-7[13:1-7])
- (IV) Esther and Mordecai Appeal to God (4:1-16; C:1-30[13:8-14:19])
- (V) Divine Deliverance Is Prepared (D:1-16[15:1-16]; 5:1-16)
- (VI) The Lots Are Reversed (6:1-8:12; E:1-24[16:1-24]; 8:13-9:19)
- (VII) The Feast of Purim (9:20-10:3)
- (VIII) Epilogue: Interpretation of Mordecai's Dream (F:1-11[10:4-11:1])

OUTLINE OF THE BOOK OF RUTH

- (I) The Death of Elimelech's Line (1:1-6)
- (II) The Return of the Widows (1:7-22)
- (III) The Encounter with Elimelech's Kinsman (2:1-23)
- (IV) The Widow's Demand and the Kinsman's Dilemma (3:1-18)
- (V) The Dilemma's Solution (4:1-12)
- (VI) The Revival of Elimelech's Line (4:13-17)
- (VII) Appendix (4:18-22)

OUTLINE OF FIRST AND SECOND MACCABEES

I MACCABEES

- (I) Preamble (1:1-64)
 - (A) Alexander and the Diadochi (1:1-10)
 - (B) Hellenizers (1:11-15)
 - (C) Antiochus' First Campaign in Egypt (1:16-19)
 - (D) Antiochus Despoils the Temple (1:20-24a)
 - (E) Dirge (1:24b-28)
 - (F) Apollonius Attacks Jerusalem (1:29-35)
 - (G) Dirge (1:36-40)
 - (H) Antiochus Proscribes Judaism and Imposes Pagan Practices (1:41-51a)
 - (I) The Execution of Antiochus' Edict (1:51b-64)
- (II) Mattathias Begins Active Resistance (2:1-70)
 - (A) Mattathias' Lament (2:1-14)
 - (B) Resistance Flares (2:15-28)
 - (C) The Slaughter on the Sabbath and Its Sequel (2:29-41)
 - (D) The Hasideans (2:42-48)
 - (E) Mattathias' Testament (2:49-70)
- (III) Judas Maccabeus Takes Command of the Struggle (3:1-9:22)
 - (A) Praise of Judas (3:1-9)
 - (B) Judas Defeats Apollonius and Seron (3:10-26)
 - (C) Antiochus Goes East (3:27-37)
 - (D) Judas Defeats Gorgias and Nicanor (3:38-4:27)
 - (E) Judas Defeats Lysias at Beth-zur (4:28-35)
 - (F) The Purification and Dedication of the Temple (4:36-61)
 - (G) Judas Battles with Neighboring Peoples (5:1-68)
 - (a) Idumea (5:3-5; 2 Mc 10:14-23)
 - (b) Ammon (5:6-8; 2 Mc 8:30-33)
 - (c) Gilead (5:9-13, 24-54; 2 Mc 12:10-31)
 - (d) Galilee (5:14-23)
 - (e) The Land of the Philistines (5:55-68; 2 Mc 12:3-9, 32-45)
 - (H) The Death of Antiochus IV Epiphanes (6:1-17)
 - (I) Siege of the Citadel (6:18-27)
 - (J) Lysias' Second Campaign in Judah (6:28-63; 2 Mc 13:1-26)
 - (K) The Expedition of Bacchides and Alcimus (7:1-25)
 - (L) The Defeat of Nicanor (7:26-50)
 - (M) Judas' Treaty with the Romans (8:1-32)
 - (N) The Defeat and Death of Judas (9:1-22)
- (IV) Jonathan Continues the Struggle (9:23-12:54)
 - (A) Jonathan Succeeds Judas as Leader (9:23-34)
 - (B) Jonathan Avenges His Brother John (9:35-42)
 - (C) Bacchides Ambushes Jonathan (9:43-49)
 - (D) Bacchides Fortifies Judea; Alcimus Dies (9:50-57)
 - (E) Jonathan Escapes and Frustrates Bacchides (9:58-73)
 - (F) Alexander Balas (150-145) Claims Demetrius' Throne (10:1-14)
 - (G) Jonathan Supports Alexander Balas and Becomes High Priest (10:15-50)
 - (H) At Alexander's Marriage, Jonathan Is Promoted (10:51-66)
 - (I) Jonathan Defeats Apollonius, the General of Demetrius II (10:67-89)
 - (J) The Alliance Between Demetrius II and Ptolemy (11:1-13)
 - (K) The Deaths of Alexander and Ptolemy (11:14-19)
 - (L) Jonathan's Pact with Demetrius (11:20-37)
 - (M) Trypho's Intrigue Against Demetrius (11:38-40)
 - (N) Jonathan Aids Demetrius (11:41-53)
 - (O) Jonathan's Alliance with Trypho (11:54-62)
 - (P) War Between Jonathan and Demetrius (11:63-74)
 - (Q) Treaties of Friendship with the Romans and Spartans (12:1-23)
 - (R) Military Activities of Jonathan and Simon (12:24-38)

- (S) The Capture of Jonathan (12:39-54)
- (V) Simon as Leader of the Jews (13:1-16:24)
 - (A) Simon Becomes Leader of the Jews (13:1-11)
 - (B) Simon Blocks Trypho (13:12-24)
 - (C) Simon Constructs a Family Monument at Modin (13:25-30)
 - (D) Simon Joins Demetrius II (13:31-42)
 - (E) The Capture of Gazara and the Citadel (13:43-53)
 - (F) Demetrius II Is Captured by the Parthians (14:1-3)
 - (G) The Glory of Simon (14:4-15)
 - (H) Renewal of the Alliances with Rome and Sparta (14:16-24)
 - (I) Decree of the Jews Honoring Simon (14:25-49)
 - (J) Antiochus VII Grants Privileges to Simon and Besieges Trypho (15:1-14)
 - (K) The Return of the Embassy Sent to Rome (15:15-24)
 - (L) Antiochus Breaks His Alliance with Simon (15:25-36)
 - (M) John Hyrcanus and Judas Defeat Cendebeaus (15:37-16:10)
 - (N) The Murder of Simon and His Two Sons (16:11-22)
 - (O) Conclusion to 1 Mc (16:23-24)

2 MACCABEES

- (I) Letters to the Jews of Egypt (1:1-2:18)
 - (A) The First Letter (1:1-9)
 - (B) The Second Letter (1:10-2:18)
- (II) The Epitome's Preface (2:19-32)
- (III) The Decline of the High Priesthood (3:1-4:50)
 - (A) The Episode of Heliodorus (3:1-40)
 - (B) Simon's Plot Against Onias (4:1-6)
 - (C) Jason, the High Priest, Introduces Hellenism (4:7-20)
 - (D) Antiochus Is Received by Jason in Jerusalem (4:21-22)
 - (E) Menelaus as High Priest (4:23-50)
- (IV) Antiochus Epiphanes and the Imposition of Hellenism (5:1-7:42)
 - (A) Antiochus Ravages Jerusalem (5:1-14)
 - (B) Antiochus Despoils the Temple (5:15-23a)
 - (C) Apollonius Attacks Jerusalem (5:23b-26)
 - (D) Judas Maccabeus in the Desert (5:27)
 - (E) Antiochus Imposes Hellenism (6:1-11)
 - (F) The Epitome's Evaluation (6:12-17)
 - (G) The Martyrdom of Eleazar (6:18-31)
 - (H) The Martyrdom of the Mother and Her Seven Sons (7:1-42)
- (V) The Triumph of Judaism Under Judas Maccabeus (8:1-10:9)
 - (A) Judas Organizes Resistance to the Persecution (8:1-7)
 - (B) Judas Defeats Nicanor and Gorgias (8:8-29, 34-36)
 - (C) Judas' Other Victories (8:30-33)
 - (D) The Death of the Persecutor (9:1-29)
 - (E) Judas Purifies the Temple (10:1-9)
- (VI) The Subsequent Struggles of Judas (10:10-15:39)
 - (A) The Suicide of Ptolemy Macron (10:10-13)
 - (B) Judas Fights in Idumea (10:14-23)
 - (C) Judas Defeats Timothy (10:24-38)
 - (D) Victory Over Lysias at Beth-zur (11:1-15; 12:1)
 - (E) The Letters (11:16-38)
 - (F) The Battles with Neighboring Peoples (12:2-45)
 - (G) Lysias' Second Campaign in Judah (13:1-26)
 - (H) The Accession of Demetrius I Soter (16:1-150) (14:1-2)
 - (I) The Hostility of Alcimus (14:3-11)
 - (J) Judas and Nicanor (14:12-36)
 - (K) The Death of Razis (14:37-46)
 - (L) The Defeat of Nicanor (15:1-37a)
 - (M) Epilogue of the Epitome (15:37b-39)

JOSHUA

FOCUS	Conquest of Canaan 1:1 13:7 13:8			Settlement in Canaan 24:33		
DIVISIONS	Preparation of Israel for Conquest 1:1 5:15	Conquest of Canaan by Israel 6:1 13:7	Settlement East of the Jordan 13:8 13:33	Settlement West of the Jordan 14:1 19:51	Settlement of the Religious Community 20:1 21:45	Conditions for the Continued Settlement 22:1 24:33
TOPICS	Entering Canaan	Conquering Canaan	Dividing Canaan			
	Preparation	Subjection	Possession			
PLACE	Jordan River	Canaan	2½ Tribes - East Jordan 9½ Tribes - West Jordan			
TIME	c. One Month	c. Seven Years	c. Eighteen Years			

JUDGES

FOCUS	Deterioration	Deliverance	Depravity
	1:1 3:4 3:5		16:31 17:1 21:25

1:1	Failure of Israel to Complete the Conquest
1:36	
2:1	Judgment of God for the Failure
3:4	
3:5	Southern Campaign
4:1	Northern Campaign I
6:1	Central Campaign
10:6	Eastern Campaign
12:8	Northern Campaign II
13:1	Western Campaign
17:1	Sin of Idolatry
19:1	Sin of Immorality
20:1	Sin of Civil War
21:25	

TOPICS	Causes of the Cycles	Curse of the Cycles	Conditions in the Cycles
	Living with the Canaanites	War with the Canaanites	Living Like the Canaanites

PLACE Canaan

TIME c. 350 Years

RUTH

FOCUS	Ruth's Love Demonstrated	Ruth's Love Rewarded
	1:1 2:23	3:1 4:22

DIVISIONS

Ruth's Decision to Remain with Naomi	Ruth's Devotion to Care for Naomi	Ruth's Request for Redemption by Boaz	Ruth's Reward for Redemption by Boaz
1:1 1:18	1:19 2:23	3:1 3:18	4:1 4:22

TOPICS

Ruth and Naomi		Ruth and Boaz	
Death of Family	Ruth Cares for Naomi	Boaz Cares for Ruth	Birth of Family

PLACE

Moab	Fields in Bethlehem	Threshing Floor in Bethlehem	Bethlehem
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TIME

c. 30 Years

FIRST SAMUEL

FOCUS	1:1	Samuel	7:17 8:1	Saul	31:13
DIVISIONS	Transition of Leadership #1 Eli - Samuel	Judgeship of Samuel	Transition of Leadership #2 Samuel - Saul	Reign of Saul	Transition of Leadership #3 Saul - David
	1:1 3:21	4:1 7:17	8:1 12:25	13:1 15:9	15:10 31:13
TOPICS	Decline of Judges		Rise of Kings		
	Eli	Samuel	Saul	David	
PLACE			Canaan		
TIME			c. 94 Years		

SECOND SAMUEL

FOCUS	1:1	David's Triumphs	10:19	David's Transgressions 11:1 11:27	12:1	David's Troubles	24:25
DIVISIONS	Political Triumphs 1:1 5:25	Spiritual Triumphs 6:1 7:29	Military Triumphs 8:1 10:19	Sins of Adultery and Murder 11:1 11:27	Troubles in David's House 12:1 13:36	Troubles in David's Kingdom 13:37 24:25	
TOPICS		Success Obedience		Sin Disobedience		Failure Judgment	
PLACE	David in Hebron		David in Jerusalem				
TIME	7½ Years		33 Years				

FIRST KINGS

FOCUS	United Kingdom				Divided Kingdom					
	1:1		11:43	12:1				22:53		
DIVISIONS	Establishment of Solomon	Rise of Solomon	Decline of Solomon	Division of the Kingdom	Reigns of Various Kings	Reign of Ahab with Elijah	Reign of Jehoshaphat in Judah	Reign of Ahaziah in Israel		
	1:1	2:46	3:1	9:1	12:1	15:1	16:29	22:41	22:51	
			8:66	11:43	14:31	16:28	22:40	22:50	22:53	
TOPICS	Solomon				Many Kings					
	Kingdom in Tranquility				Kingdoms in Turmoil					
PLACE	Jerusalem: Capital of United Kingdom				Samaria: Jerusalem:	Capital of Israel Capital of Judah				
TIME	40 Years				90 Years					

SECOND KINGS

FOCUS	1:1	Divided Kingdom				Surviving Kingdom				25:30
				17:41	18:1					
DIVISIONS	Ministry of Elisha under Ahaziah and Jehoram	Reign of ten Kings of Israel and eight Kings of Judah				Fall of Israel	Reign of Hezekiah and Two Evil Kings		Reign of Josiah and Four Evil Kings	Fall of Judah
	1:1 8:15	8:16 16:20	17:1 17:41	18:1 21:26	22:1 24:16	24:17	25:30			
TOPICS	Israel and Judah					Judah				
	Ahaziah to Hoshea					Hezekiah to Zedekiah				
PLACE	Israel Deported to Assyria					Judah Deported to Babylonia				
TIME	131 Years					155 Years				

FIRST CHRONICLES

FOCUS Royal
 Line of
 David
 1:1 9:44 10:1

Reign of David

29:30

DIVISIONS

The Genealogies of
David and Israel

Accession of David as King

Acquisition of the Ark

Victories of David

Preparation for the Temple

Last Days of David

1:1 9:44 10:1 12:40 13:1 17:27 18:1 20:8 21:1 27:34 28:1 29:30

TOPICS Genealogy
 Ancestry

History
Activity

ISRAEL

Israel

TIME Thousands
 of
 Years

c. 33 Years

SECOND CHRONICLES

FOCUS	Reign of Solomon				Reigns of the Kings of Judah			
	1:1			9:31	10:1			36:23
DIVISIONS	Inauguration of Solomon	Completion of the Temple	Glory of Solomon's Reign	Division of the Kingdom	Reforms under Asa, Jehoshaphat, Joash, Hezekiah and Josiah	Fall of Judah		
	1:1 1:17	2:1 7:22	8:1 9:31	10:1 13:22	14:1 35:27	36:1 36:23		
TOPICS	Temple is Constructed				Temple is Destroyed			
	Splendor				Disaster			
PLACE	Judah							
TIME	c. 40 Years				c. 393 Years			

EZRA

FOCUS	Restoration of the Temple		Reformation of the People	
	1:1	6:22	7:1	10:46
DIVISIONS	First Return to Jerusalem		Second Return to Jerusalem	
	Construction of the Temple		Restoration of the People	
	1:1 2:70	3:1 6:22	7:1 8:36	9:1 10:44
TOPICS	Zerubbabel		Ezra	
	First Return of 49,897		Second Return of 1,754	
PLACE	Persia to Jerusalem		Persia to Jerusalem	
TIME	22 Years		1 Year	

NEHEMIAH

FOCUS	Reconstruction of the Wall		Restoration of the People	
	1:1	7:73	8:1	13:31
DIVISIONS	Preparation to Reconstruct the Wall	Reconstruction of the Wall	Renewal of the Covenant	Obedience to the Covenant
	1:1 2:20	3:1 7:73	8:1 10:39	11:1 13:31
TOPICS	Political Construction		Spiritual Instruction	
PLACE	Jerusalem			
TIME	19 Years			

JUDITH

FOCUS	Faith of the Jews 1:1	God's Abiding Presence 7:32 8:1	Hymn of the Jews 14:10 14:11 16:25
DIVISIONS	Peril of the Jews 1:1	Deliverance of the Jews 7:32 8:1	Victory for the Jews 14:10 14:11 16:25
TOPICS	Prayer	Salvation	
	Penance	Fasting	Thanksgiving
PLACE	Assyria to Judah		
TIME	c. 6½ Years		

TOBIT

FOCUS	Virtues and Trials		The Mercy of God		Praise of Tobit		
	1:1	3:17	4:1		12:22	13:1	14:5
DIVISIONS	Tobit's Ordeals	Sarah's Plight	Tobiah's Journey and Marriage to Sarah	Tobiah's Return; Cure of Tobit's Blindness	Raphael Reveals His Identity	Tobit's Song of Praise	Epilogue
	1:1 3:6	3:7 3:17	4:1 9:6	10:1 11:18	12:1 12:22	13:1 13:18	14:1 14:5
TOPICS	Reverence of Dead	Faithful to Law	Purity of Marriage	Answered Prayer	Almsgiving Prayer	Hymn Praise	Piety Towards Parents
	Prayer		Guardian Angels		Fasting		
PLACE	Nineveh	Media	Nineveh to Media	Media to Nineveh		Nineveh	Nineveh to Media
TIME	c. 117 Years						

ESTHER

FOCUS	Threat to the Jews		Triumph of the Jews	
	1:1	4:17	5:1	10:3
DIVISIONS	Selection of Esther as Queen	Formulation of the Plot by Haman	Triumph of Mordecai over Haman	Triumph of Israel over Her Enemies
	1:1 2:20	2:21 4:17	5:1 8:3	8:4 10:3
TOPICS	Feast of Ahasuerus		Feasts of Esther and Purim	
	Grave Danger		Great Deliverance	
PLACE	Persia			
TIME	10 Years			

FIRST MACCABEES

FOCUS Preamble Mattathias and His Sons:
 1:1-9 1:10 John, Simon, Judas, Eleazar, Jonathan 16:24

DIVISIONS

Hellenism in Asia Minor	The Maccabean Revolt: Mattathias	Leadership of Judas Maccabeus	Leadership of Jonathan	Simon: High Priest and Ethnarch
1:1 1:9	1:10 2:70	3:1 9:22	9:23 12:54	13:1 16:24

TOPICS

Persecution

Faithfulness

PLACE

Victory

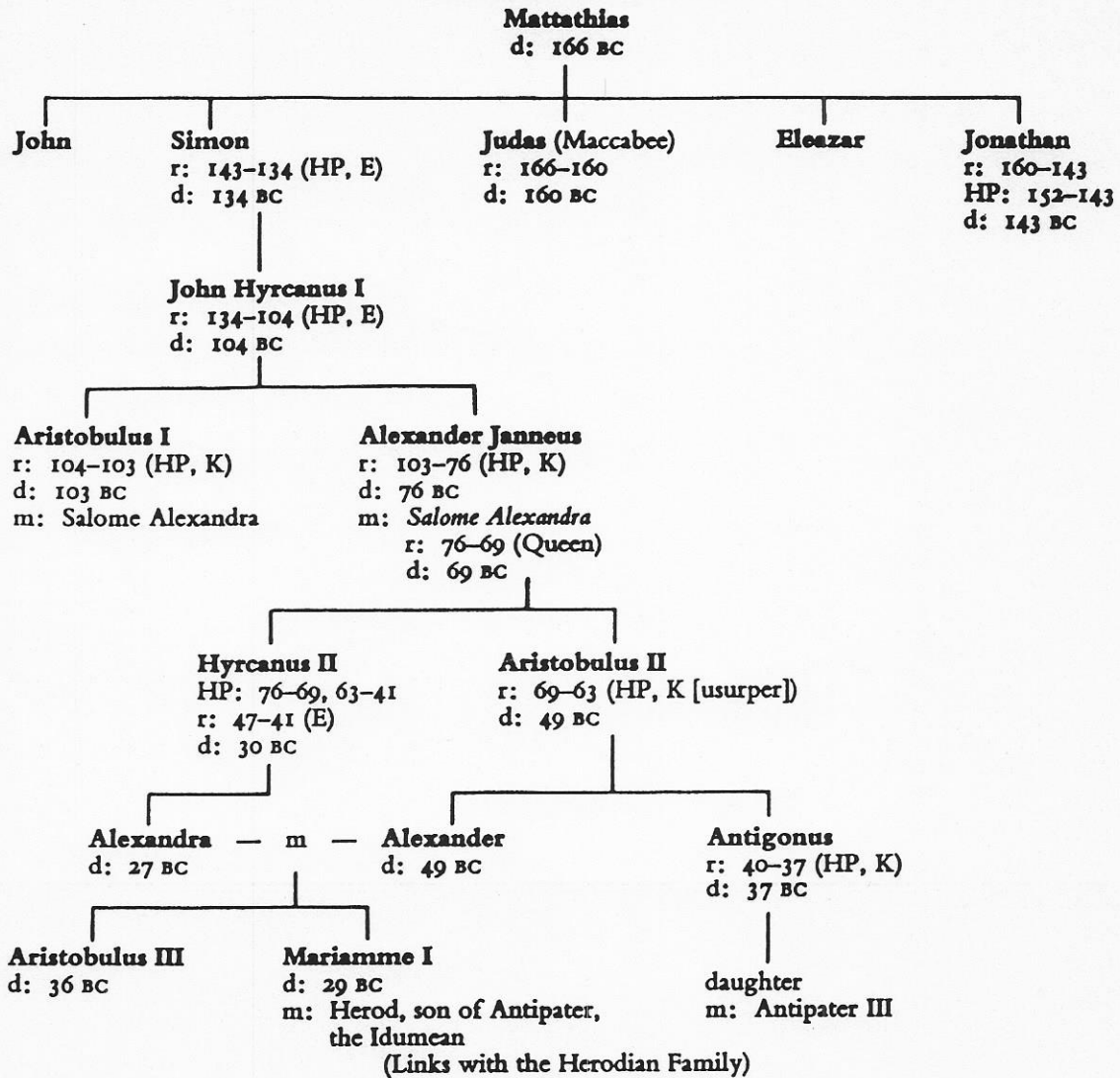
Judea

TIME Time of Antiochus IV to the Accession of
 175 B.C. John Hyrcanus I 134 B.C.

SECOND MACCABEES

FOCUS	Faith- fulness to the Law	The Epitomist Preface	Decline of High Priesthood		Triumph of Judaism			
	1:1 2:18	2:19 2:32	3:1	7:42	8:1		15:39	
DIVISIONS	Letters to Jews in Egypt	Author's Preface	Heliodorus' Attempt to Profane the Temple	Profanation and Persecution	Victories of Judas and Purification of Temple	Renewed Persecution	Epilogue	
	1:1 2:18	2:19 2:32	3:1 3:40	4:1 7:42	8:1 10:8	10:9 15:36	15:37 15:39	
TOPICS	Encourage	Redo	Persecution					
	Faith	Jason	Victory					
	in	of	Punishment					
	Law	Cyrene	Purification					
PLACE	Jews in Jerusalem							
TIME	Time of	Onias III, High Priest, and Seleucus IV, King c. 180 B.C,	to	The Defeat of Nicanor's Army 161 B.C.				
		19 Years						

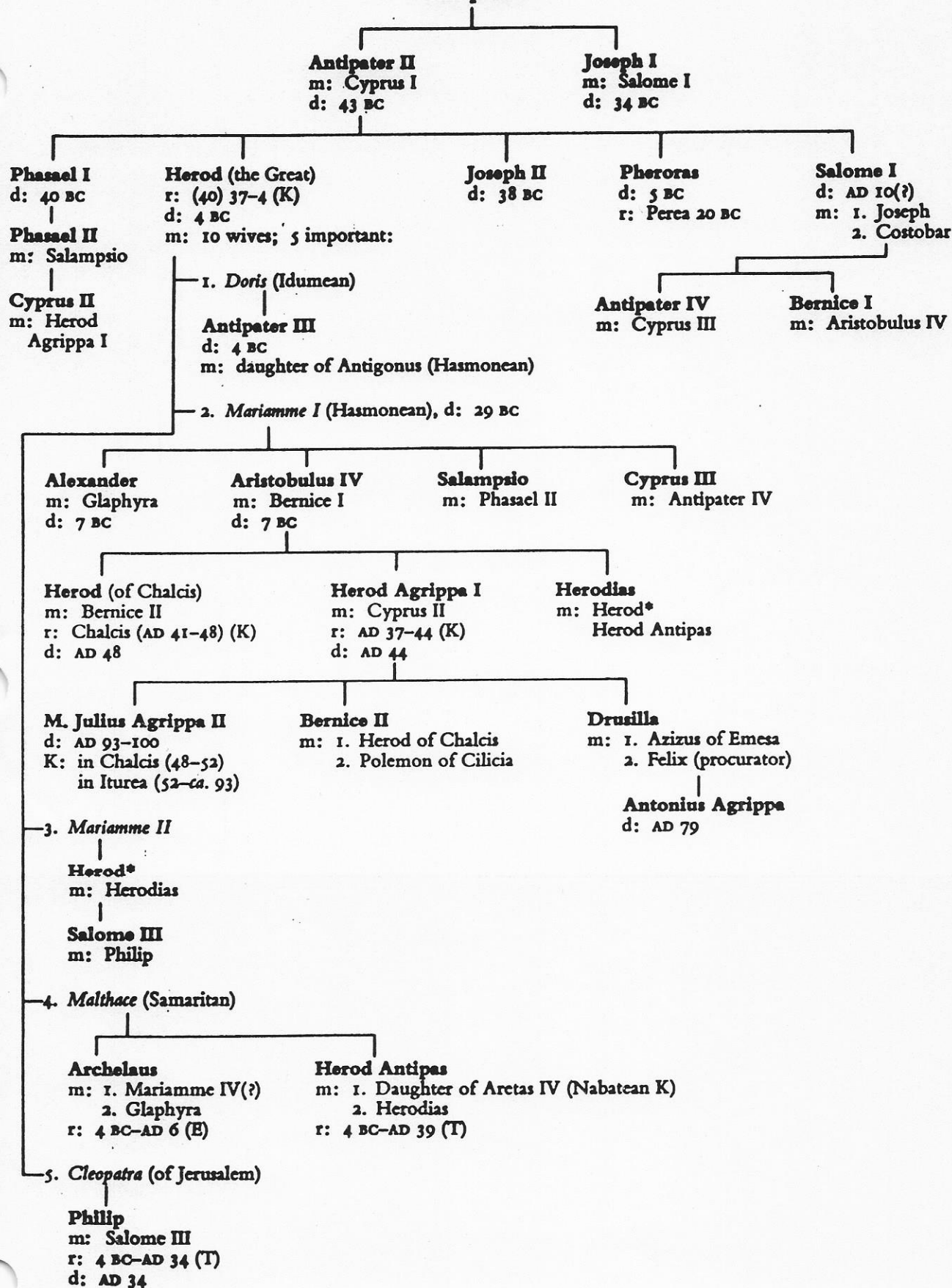
THE HASMONEAN FAMILY



d = died; m = married; r = ruled
E = Ethnarch; HP = High priest; K = King

THE HERODIAN FAMILY

Antipater I



d = died; m = married; r = ruled
E = Ethnarch; HP = High priest; K = King; T = Tetrarch

* Called by some "Herod Philip."

THE TWENTY-EIGHT HIGH PRIESTS IN HERODIAN TIMES

No.	Dates	Name	Appointed by	References
1	37, 35 BC	Ananel (of Babylon)	Herod the Great	<i>Ant.</i> 15.2, 4 § 22; 3, 1 § 39-41
2	36 BC	Aristobulus III	Herod the Great	<i>Ant.</i> 15.3, 1-3 § 41, 56
3	?-23 BC	Jesus, son of Phiabi	Herod the Great	<i>Ant.</i> 15.9, 3 § 322
4	23-6 BC	Simon, son of Boethus (of Alexandria; father of Mariamme II)	Herod the Great	<i>Ant.</i> 15.9, 3 § 320-22 17.4, 3 § 78 18.5, 4 § 136
5	6-5 BC	Matthias, son of Theophilus (of Jerusalem)	Herod the Great	<i>Ant.</i> 17.4, 3 § 78 6, 4 § 164-67
6	? (1 day)	Joseph, son of Ellemus	Herod the Great	<i>Ant.</i> 17.6, 4 § 165-67
7	5-4 BC; 3 BC-AD 6	Joazar, son of Boethus (br. of Herod's wife)	Herod the Great	<i>Ant.</i> 17.6, 4 § 165 18.1, 1 § 3 2, 1 § 26
8	4 BC	Eleazar, br. of Joazar	Archelaus	<i>Ant.</i> 17.13, 1 § 339, 341
9	4 BC	Jesus, son of Set	Archelaus	<i>Ant.</i> 17.13, 1 § 341
10	AD 6-15	Ananus (Annas), son of Seth	P. Sulpicius Quirinius	Lk 3:2; Jn 18:13,24; Acts 4:6; <i>Ant.</i> 18.2, 1-2 § 26-34; etc.
11	AD 15	Ishmael, son of Phiabi	Valerius Gratus	<i>Ant.</i> 18.2, 2 § 34
12	AD 16-17	Eleazar, son of Ananus	Valerius Gratus	<i>Ant.</i> 18.2, 2 § 34
13	AD 17-18	Simon, son of Camith	Valerius Gratus	<i>Ant.</i> 18.2, 2 § 34
14	AD 18-36	Joseph, called Caiaphas (son-in-law of Ananus)	Valerius Gratus	Mt 26:3,57; Lk 3:2; Jn 11:49; 18:13,14,24,28; Acts 4:6; <i>Ant.</i> 18.2, 2 § 35 4, 3 § 95
15	AD 37	Jonathan, son of Ananus*	L. Vitellius	<i>Ant.</i> 18.4, 3 § 95
16	AD 37-41	Theophilus, son of Ananus*	L. Vitellius	<i>Ant.</i> 18.5, 3 § 123 19.6, 4 § 313
17	AD 41	Simon Cantheras, son of Boethus	Herod Agrippa I	<i>Ant.</i> 19.6, 2 § 297
18	AD 43(?)	Matthias, son of Ananus	Herod Agrippa I	<i>Ant.</i> 19.6, 4 § 316
19	AD 44(?)	Elioneus, son of Cantheras	Herod Agrippa I	<i>Ant.</i> 19.8, 1 § 342
20	AD 45(?)	Joseph, son of Camith	Herod of Chalcis	<i>Ant.</i> 20.1, 3 § 16
21	AD 47-59	Ananias, son of Nedebaeus	Herod of Chalcis	<i>Ant.</i> 20.5, 2 § 103 6, 2 § 131 9, 2-4 § 205ff. Acts 23:2; 24:1
22	AD 59-61	Ishmael, son of Phiabi	Agrippa II	<i>Ant.</i> 20.8, 8 § 179
23	AD 61-62	Joseph, called Cabi, son of Simon	Agrippa II	<i>Ant.</i> 20.8, 11 § 196
24	AD 62 (3 mos.)	Ananus (II), son of Ananus	Agrippa II	<i>Ant.</i> 20.9, 1 § 197
25	AD 62-63	Jesus, son of Damneus	Agrippa II	<i>Ant.</i> 20.9, 1 § 203
26	AD 63(?) - 65	Jesus, son of Gamaliel	Agrippa II	<i>Ant.</i> 20.9, 4 § 213
27	AD 65(?) - 67	Matthias, son of Theophilus	Agrippa II	<i>Ant.</i> 20.9, 7 § 223
28	AD 67—	Phannias, son of Samuel	People in revolt	<i>Ant.</i> 20.10, 1 § 227

* These two are probably one person: Jonathan, called Theophilus, son of Ananus.

THE WISDOM (POETICAL) BOOKS

Until recently not many people realized that fully one-third of the Hebrew Scripture was written in poetry. The poetical-Wisdom - books do not advance the story of the nation Israel as the historical or prophetic books do. They do delve deeply into crucial questions about pain, God, wisdom, life, and love - all in the present tense.

JOB - Job was a righteous man who was suddenly embroiled in an intense ideal of every kind of suffering. He went through three cycles of debate with his friends who insisted that his misfortune must have been caused by sin. When God finally revealed Himself in His majesty and power to Job, it became obvious that the real issue was not Job's suffering but God's sovereignty. Job's questions were never answered but he willingly submitted to the wisdom and righteousness of God.

PSALMS - The five books of psalms span the centuries from Moses to the postexilic period and cover the full range of human emotions and experiences. The wide variety of Psalms (lament, thanksgiving, praise, enthronement, pilgrimage, etc.) suited them for service as the temple hymnal for the people of Israel. The psalms were set to music and focused on worship.

PROVERBS - The Book of Proverbs was designed to equip the reader in practical wisdom, discernment, discipline, and discretion. These maxims emphasize the development of skill in all the details of life so that beauty and righteousness will replace foolishness and evil as one walks in dependence upon God.

ECCLESIASTES - The Preacher of Ecclesiastes applied his great mind and considerable resources to the quest for purpose and satisfaction in life under the sun. He found that wisdom, wealth, works, pleasure, and power all led to futility and striving after wind. The problem was compounded by the injustices and uncertainties of life. The only source of ultimate meaning and fulfillment is God Himself. One should therefore acknowledge his ability to understand all the ways of God, trust and obey Him and enjoy His gifts.

SONG OF SONGS (SOLOMON) - This beautiful song portrays the intimate love relationship between Solomon and his Shulamite bride. It magnifies the virtues of physical and emotional love in marriage.

WISDOM (OF SOLOMON) - The first part of this book is a public address; the second half is an interpretation of Bible themes in homily form. The book is an attempt to edify fellow Jews with the most popular religious themes of the time: the splendor and worth of divine wisdom, the glorious events of the Exodus, God's mercy, the folly of idolatry, and the manner in which God's justice is vindicated in rewarding or punishing the individual soul.

SIRACH (ECCLESIASTICUS) - This book contains numerous maxims formulated with care, grouped by affinity, and dealing with a variety of subjects such as the individual, the family, and the community in their relations with one another and with God. It treats of friendship, education, poverty and wealth, the law, religious worship, and many other matters which reflect the religious and social customs of the time.

OLD TESTAMENT SERIES

HEBREW POETRY

The seven poetical books illustrate three kinds of poetry: (1) **lyric poetry** - originally accompanied by music on the lyre, this poetry often has strong emotional elements (e.g., most of the Psalms); (2) **didactic poetry** - teaches principles about life by means of maxims (e.g., Proverbs, Ecclesiastes); and (3) **dramatic poetry** - dialogue in poetic form (e.g. Job).

Hebrew poetry is not based on assonance (rhyme) or meter. It has some rhythm which is produced by tonal stress, but this is not prominent. The real key to this kind of poetry is parallelism, which involves the "rhyming" of ideas through careful arrangement of parallel thoughts. At least six kinds of parallelism have been distinguished in Hebrew poetry: (1) **Synonymous parallelism**. Here the second line reinforces the thought of the first by using similar words and concepts (see Job 38:7; Ps 3:1; 25:4; 49:1; Prov 11:7, 25; 12:28). (2) **Synthetic parallelism**. The second line adds to or completes the idea of the first line (see Ps 1:1-2; 23:1, 5; 95:3; Prov 4:23). (3) **Antithetic parallelism**. The thought of the first line is contrasted in the second line (see Ps 1:6; 18:27; Prov 10:1; 14:34; 15:1). (4) **Emblematic parallelism**. The first line uses a figure of speech to illuminate the main point conveyed by the second line (see Ps 42:3; Prov 11:22; 25:25; 27:17). (5) **Climactic parallelism**. The second line repeats the first with the exception of the last term (see Ps 29:1; Prov 31:4). (6) **Formal parallelism**. The lines are joined solely by metric considerations (see Ps 2:6). Parallelism is found not only in couplets (two lines), but also in triplets and quatrains (three or four lines), and sometimes in whole stanzas.

Hebrew poetry is also characterized by vivid figures of speech: (1) **Simile**. A comparison between two things that resemble one another in some way (see Ps 1:3-4; 5:12; 17:8; 131:2). (2) **Metaphor**. A comparison in which one thing is declared to be another (see Ps 23:1; 84:11; 91:4). (3) **Implication**. An implied comparison between two things in which the name of one thing is used in place of the other (see Ps 22:16; Jer 4:7). (4) **Hyperbole**. The use of exaggeration to emphasize a point (see Ps 6:6; 78:27; 107:26). (5) **Rhetorical question**. The use of a question to confirm or deny a fact (see Ps 35:10; 56:8; 94:6; 106:2). (6) **Metonymy**. One noun used in place of another because of some relationship between the two (see Ps 5:9; 18:2; 57:9; 73:9). (7) **Anthropomorphism**. Assign an appropriate part of the human body to God's Person to convey some truth about God (see Ps 11:4; 18:15; 31:2; 32:8). (8) **Zoomorphism**. Assigning an appropriate part of an animal to God's Person to convey some truth about God (see Ps 17:8; 36:6; 63:7; 91:4). (9) **Personification**. Assigning the characteristics of a human to lifeless objects (see Ps 35:10; 77:16; 96:11; 104:19). (10) **Apostrophe**. Addressing lifeless objects (see Ps 114:5). (11) **Synecdoche**. Representation of the whole by a part or a part by the whole (see Ps 91:5). Visual

imagery is clearly predominant in the poets.

Another technique in Hebrew poetry is the alphabet acrostic - the first Hebrew letter in a line is the first letter of the alphabet, the second is the second letter of the alphabet, and so on. There are several variations on this technique (e.g., Ps 119 and each chapter in Lamentations).

There are also five books of wisdom within the poets: Job, Proverbs, Ecclesiastes, Wisdom and Sirach. These books are denoted as such by the content, not the form. It is likely that there were schools of wisdom in Israel (see 1 Sam 24:13; 1 King 4:29-34). These wise men were practical observers of life who gave right answers in critical situations.

<u>JOB</u>			
FOCUS	Dilemma of Job 1:1 2:23 3:1	Debate of Job	Deliverance of Job 37:24 38:1 42:17

DIVISIONS	Controversy between God and Satan	First Cycle of Debate	Second Cycle of Debate	Third Cycle of Debate	Final Defense of Job	Solution of Elihu	Controversy of God and
	1:1 2:13	3:1 14:22	15:1 21:34	22:1 16:24	27:1 31:40	32:1 37:24	38:1 42:17

TOPICS	Conflict	Debate	Repentance
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Prose	Poetry	Prose
<p>1. <i>Walden</i> by Henry David Thoreau</p> <p>2. <i>The Great Gatsby</i> by F. Scott Fitzgerald</p> <p>3. <i>1984</i> by George Orwell</p> <p>4. <i>The Catcher in the Rye</i> by J.D. Salinger</p> <p>5. <i>The Hobbit</i> by J.R.R. Tolkien</p>	<p>1. <i>The Waste Land</i> by T.S. Eliot</p> <p>2. <i>Howl</i> by Allen Ginsberg</p> <p>3. <i>The Waste Land</i> by T.S. Eliot</p> <p>4. <i>The Waste Land</i> by T.S. Eliot</p> <p>5. <i>The Waste Land</i> by T.S. Eliot</p>	<p>1. <i>The Waste Land</i> by T.S. Eliot</p> <p>2. <i>The Waste Land</i> by T.S. Eliot</p> <p>3. <i>The Waste Land</i> by T.S. Eliot</p> <p>4. <i>The Waste Land</i> by T.S. Eliot</p> <p>5. <i>The Waste Land</i> by T.S. Eliot</p>

Heaven PLACE and Earth	Land of Uz (North Arabia)	Heaven and Earth
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TIME Patriarchal Period, c. 2000 B.C.

PSALMS

BOOK	Book 1 (1 - 41)	Book 2 (42 - 72)	Book 3 (73 - 89)	Book 4 (90 - 106)	Book 5 (107 - 150)
CHIEF AUTHOR	David	David/ Korah	Asaph	Anonymous	David/ Anonymous
NUMBER (F PSALMS	41	31	17	17	44
BASIC CONTENT	Songs of Worship	Hymns of National Interest		Anthems of Praise	
TOPICAL LIKENESS TO PENTATEUCH	Genesis: Man and Creation	Exodus: Deliverance and Redemption	Leviticus: Worship and Sanctuary	Numbers: Wilderness and Wandering	Deuteronomy: Scripture and Praise
CLOSING DOXOLOGY	41:13	72:18-19	89:52	106:48	150:1-6
POSSIBLE COMPILER	David	Hezekiah or Josiah		Ezra or Nehemiah	
POSSIBLE DATES OF COMPILATION	c. 1020 - 970 B.C.	c. 970 - 610 B.C.		Until c. 430 B.C.	
SPAN OF AUTHORSHIP	About 1000 Years (c. 1410 - 430 B.C.)				

PROVERBS

FOCUS	Purpose of Proverbs 1:1 1:7	Proverbs to Youth 1:8 9:18	Proverbs of Solomon 10:1 24:34	Proverbs of Solomon (Hezekiah) 25:1 29:27	Words of Agur 30:1 30:33	Words of Lemuel 31:1	31:31
DIVISIONS	Purpose and Theme 1:1 1:7	Father's Exhortations 1:8 9:18	First Collection of Solomon 10:1 24:34	Second Collection of Solomon 25:1 29:27	Numerical Proverbs 30:1 30:33	Wisdom for Leaders 31:1 31:9	Virtuous Wife 31:10 31:31
TOPICS	Prologue Commendation of Wisdom	Principles of Wisdom Counsel of Wisdom			Epilogue Comparisons of Wisdom		
PLACE	Judah						
TIME	c. 950 - 700 B.C.						

	Thesis:		Proof:		Counsel:	
FOCUS	"All is Vanity"	"Life is Vain"			"Fear God"	
	1:1	1:11	1:12	6:12	7:1	12:14
DIVISIONS	Introduction to Vanity	Illustration of Vanity	Proof from Scripture	Proof from Observations	Coping in a Wicked World	Conclusion: Fear & Obey God
	1:1 1:3	1:4 1:11	1:12 2:26	3:1 6:12	7:1 9:18	10:1 12:8 12:9 12:14
TOPICS	Declaration of Vanity	Demonstration of Vanity		Deliverance from Vanity		
	Subject	Sermons		Summary		
PLACE	Universe ("Under the Sun")					
TIME	c. 935 B.C.					

SONG OF SONGS

FOCUS	Beginning in Love		Broadening in Love	
	1:1	5:1	5:2	8:14
	Falling in Love	United in Love	Struggling in Love	Growing in Love
DIVISIONS	1:1 3:5	3:6 5:1	5:2 7:10	7:11 8:14
	Courtship	Wedding	Problem	Progress
TOPICS	Fostering of Love	Fulfillment of Love	Frustration of Love	Faithfulness of Love
PLACE		Israel		
TIME		c. 1 Year		

WISDOM

FOCUS	Choices 1:1 5:23	Wisdom and Its Results 6:1 12:27	Idolatry and Its Results 13:1 19:22		
DIVISIONS	Carrot and Stick 1:1 5:23	Praise of Wisdom 6:1 9:18	Rewards and Punishments from Wisdom 10:1 12:27	Foolishness of Idolatry 13:1 15:13	Rewards and Punishments at Exodus 15:14 19:22
TOPICS	Choice to be Made Good vs Evil God Responds to Choice	Choose Wisdom Nature of Wisdom	Wisdom Leads To Life History Before Exodus	Shun Idolatry Nature of Idolatry	Idolatry Leads To Death History During Exodus
PLACE	Alexandria, Egypt				
TIME	c. 100 B.C.				

SIRACH

FOCUS

Forward

In Praise of Wisdom

In Praise of God

Appen- dices

1:1

32:13 32:14

50:21 50:22
51:30

Duty, Reward, Practical Advice

God's Wisdom and Human Response

Wisdom and Virtue

God's Wisdom and Man's Worship
and Work

God's Glory in Nature

God's Glory in History

Praise God and His Wisdom

Translator's Note

1:1 16:23 16:24 24:1 32:13 32:14 42:15 43:35 44:1 50:22
23:27 42:14 50:21 51:30

User's Guide to Life Including:

Importance of Wisdom
Relationships with Others
Relationship with Self
Relationship with God

TOPICS

Practical Topics Including:

How to Make Friends
How to Act in Public
How to Use Wealth
How to Choose a Wife

PLACE

Everywhere

TIME

Everytime

THE BOOK OF JOB

- (I) The Prologue (1:1-2:13)
 - (A) Job's Character and Prosperity (1:1-5)
 - (B) The First Scene in Heaven (1:6-12)
 - (C) The Loss of Job's Possessions (1:13-22)
 - (D) The Second Scene in Heaven (2:1-7a)
 - (E) The Affliction of Job's Person (2:7b-10)
 - (F) The Coming of Job's Friends (2:11-13)
- (II) The Dialogue (3:1-31:40)
 - (A) Job's First Soliloquy (3:2-26)
 - (a) The Curse of Job's Anniversary Day and Night (3:3-10)
 - (b) Better an Early Death (3:11-12,16)
 - (c) Reasons for the Curse (3:13-15,17-19)
 - (d) Renewed Lament (3:20-26)
 - (B) Eliphaz' First Speech (4:1-5:27)
 - (a) The Doctrine of Retribution (4:2-11)
 - (b) Eliphaz' Revelation (4:12-5:2)
 - (c) Recommendation (5:3-16)
 - (d) Encouragement (5:17-27)
 - (C) Job's First Response (6:1-7:21)
 - (a) Job's Misery (6:2-10)
 - (b) A Transition Strophe (6:11-14)
 - (c) Job's Disillusionment with the Friends (6:15-27)
 - (d) Transition Strophe (6:28-30)
 - (e) Soliloquy (7:1-10)
 - (f) Complaint to God (7:11-21)
 - (D) Bildad's First Speech (8:1-22)
 - (a) Introduction (8:2-7)
 - (b) Doctrine (8:8-19)
 - (c) Conclusion (8:20-22)
 - (E) Job's Second Response (9:1-10:22)
 - (a) God Is Irresistible in Power, Therefore in Judgment (9:2-12)
 - (b) God Is Arbitrary (9:13-24)
 - (c) Job's Helplessness (9:25-10:1a)
 - (d) Speculation and Appeal (10:1b-12)
 - (e) The Mournful Contrast (10:13-22)
 - (F) Zophar's First Speech (11:1-20)
 - (a) Job's Foolishness (11:2-12)
 - (b) Counsel and Encouragement (11:13-20)
 - (G) Job's Third Response (12:1-14:22)
 - (a) Job's Wisdom Matches Theirs (12:2-25)
 - (b) Summary and Warning Against "Defending" God Dishonestly (13:1-11)
 - (c) Job Reasons with God (13:12-27)
 - (d) Lament over Human Life (13:28-14:12)
 - (e) A Dream and Reality (14:13-22)
 - (H) Eliphaz' Second Speech (15:1-35)
 - (a) Job Has Spoken Impiously and Presumptuously (15:2-16)
 - (b) Punishment for the Impious and Presumptuous (15:17-35)
 - (I) Job's Fourth Response (16:1-17:16)
 - (a) Afflicted by Men and by God (16:2-17)
 - (b) The Witness in Heaven (16:18-21)
 - (c) Complaint Continued (16:22-17:16)
 - (J) Bildad's Second Speech (18:1-21)
 - (a) Rebuke to Job (18:2-4)
 - (b) Fate of the Wicked (18:5-21)
 - (K) Job's Fifth Response (19:1-29)
 - (a) God's Doing, Not Man's (19:2-12)
 - (b) Isolation and Loneliness (19:13-22)
 - (c) Hope of the Vision of God (19:23-27)
 - (d) Warning to the Friends (19:28-29)
 - (L) Zophar's Second Speech (20:1-29)
 - (a) The Triumph of the Wicked Is Brief (20:2-9)
 - (b) He Must Give Up Ill-Gotten Gains (20:10-29)
 - (M) Job's Sixth Response (21:1-34)
 - (a) Introduction (21:2-6)
 - (b) The Happiness of Men Without God (21:7-18)
 - (c) No Evident Connection Between Virtue and Happiness (21:19-21,23-26)
 - (d) Peaceful Death and Posthumous Fame of the Godless (21:27-34)
 - (N) Eliphaz' Third Speech (22:1-30)
 - (a) Exordium (22:2-5)
 - (b) Job's Sins (22:6-11)
 - (c) Rebuttal of Job's Argument (21:22; 22:12-20)
 - (d) Recommendation To Be Reconciled with God (22:21-30)
 - (O) Job's Seventh Response (23:1-24:25)
 - (a) Yearning for the Encounter with God (23:2-7)
 - (b) God Is Inaccessible and Unpredictable (23:8-17)
 - (c) Misery of the Oppressed Poor (24:1-12)
 - (d) Enemies of the Light (24:13-17)
 - (e) Obscure Section (24:18-24)
 - (f) The Conclusion of Job's Speech (24:25)
- (P) Obscure Chapters 25-27 (25:1-27:23)
 - (a) Third Speech of Zophar, Part 1 (25:2-6)
 - (b) Job's Eighth Response, Part 1 (26:1-4)
 - (c) Third Speech of Zophar, Part 2 (26:5-14)
 - (d) Job's Eighth Response, Part 2 (27:1-6)
 - (e) Third Speech of Bildad (27:7-10,13-23)
 - (f) Job's Eighth Response, Part 2 (27:11-12)
- (Q) Interlude: The Search for Wisdom (28:1-28)
 - (a) No Mine for Wisdom (28:1-6,9-11)
 - (b) No Guidance from Creatures (28:7-8,12-14,21-22)
 - (c) Man's Wealth Cannot Buy It (28:15-19)
 - (d) It Belongs to God Alone (28:20,23-27)
 - (e) Annotation (28:28)
- (R) Job's Final Soliloquy (29:1-31:40)
 - (a) Past Happiness (29:1-25)
 - (i) The loving presence of God (29:2-7)
 - (ii) Public honor (29:8-11,21-25)
 - (iii) Good reasons for this honor (29:12-17)
 - (iv) Job's hope (29:18-20)
 - (b) Present Misery (30:1-31)
 - (i) Public contempt (30:1-15)
 - (ii) The hostile presence of God (30:16-22)
 - (iii) Reasons against this abuse (30:23-26)
 - (iv) Job's misery (30:27-31)
 - (c) Oath of Exculpation (31:1-40)
 - (i) No deceit or injustice (31:1-12,38-40ab)
 - (ii) No failure in equity or charity (31:13-23)
 - (iii) No false worship (31:24-28)
 - (iv) No vindictiveness or hypocrisy (31:29-34)
 - (v) Summary (31:35-37,40c)
- (III) The Elihu Speeches (32:1-37:24)
 - (A) Introductory Narrative (32:1-5)
 - (B) Introductory Address (32:6-22)
 - (a) Rebuke to the Friends (32:6-14)
 - (b) Soliloquy (32:15-22)
 - (C) Elihu's First Discourse (33:1-30)
 - (a) Summons to Job (33:1-7)
 - (b) Quotations (33:8-11)
 - (c) Correction and First Thesis (33:12-18)
 - (d) Second Thesis (33:19-24)
 - (e) Conclusion (33:25-30)
 - (D) Elihu's Second Discourse (34:1-37)
 - (a) Summons to the Friends and Quotation (34:2-6)
 - (b) Quotation and Correction (34:7-11)
 - (c) First Thesis (34:12-15)
 - (d) Second Thesis (34:16-30)
 - (e) Conclusion (34:31-37)
 - (E) Elihu's Third Discourse (35:1-33; 35:2-36:25)
 - (a) Summons to Job (35:1-33)
 - (b) Quotations (35:2-4)
 - (c) Correction and First Thesis (35:5-16)
 - (d) Second Thesis (36:2-15)
 - (e) Conclusion (36:16-25)
 - (F) Hymn (36:26-37:13)
 - (G) Concluding Address (37:14-24)
- (IV) God's Speech and Job's Answer (38:1-42:6)
 - (A) Yahweh Speaks (38:1)
 - (B) Does Job Understand Yahweh's "Counsel"? (38:2-38)
 - (a) "Who Is This?" (38:2-3)
 - (b) Was Job Present at Creation? (38:4-15)
 - (c) Does Job Know His Way About the Cosmos? (38:16-24)
 - (d) Would Job Know How to Operate It? (38:25-33)
 - (e) Has Job the Needed Authority and Power? (38:34-38)
 - (C) Is Job Capable of Providing for the Animals and Birds? (38:39-39:30)
 - (a) Can Job Feed the Little Ones? (38:39-41; 39:26-30)
 - (b) Are the Wildest Animals Under His Control? (39:1-12)
 - (c) The Ostrich (39:13-18)
 - (d) Is Job Responsible for the Fiery Nature of the Horse? (39:19-25)
 - (D) Summary and Job's First Response (40:1-5)
 - (a) Challenge (40:2)
 - (b) Job's Response (40:3-5)
 - (E) Yahweh Speaks Again (40:6-41:26)
 - (a) Can Job Administer Divine Justice? (40:6-14)
 - (b) Look at Behemoth! (40:15-24)
 - (c) Look at Leviathan! (40:25-41:26)
 - (i) Can you make a pet of him? (40:25-32)
 - (ii) Can anything overcome him? (41:1-26)
 - (F) Job's Final Response (42:1-6)
- (V) The Epilogue (42:7-17)
 - (A) Expiation for Job's Three Friends (42:7-10a)
 - (B) God's Blessing of Job Restored and Increased

THE BOOK OF PSALMS

- I. David Pss: 3-41
- II and III. Pss 42-72 and 73-89
 - 42-49: Korah (44-48 community songs)
 - 51-71: David (mostly Pss of individual lament)
 - 73-83: Asaph (74-82 are community songs)
 - 84-88: Korah (except 86), a sort of appendix to the Elohist Psalter
- IV and V. Pss 90-106 and 107-50.
 - 93-101: Yahweh's kingship (except 94)
 - 103-07: Pss of praise
 - 111-18: Alleluia Pss of praise
 - 120-34: Pss of ascents
 - 138-45: David (141-44 are individual laments)
 - 146-50: Alleluia Pss of praise

THE BOOK OF PROVERBS

- (I) Prologue (1:1-9:18)
 - (A) Introduction (1:1-33)
 - (a) Title and Purpose (1:1-6)
 - (b) The Principle of Wisdom (1:7)
 - (c) Initial Exhortation (1:8-19)
 - (d) First Discourse of Personified Wisdom (1:20-33)
 - (B) The Blessings of Wisdom (2:1-7:27)
 - (a) Attitude Toward the Lord (3:1-12)
 - (b) The Value of Wisdom (3:13-4:9)
 - (c) The Good and the Evil Way (4:10-27)
 - (d) Warning Against Adultery (5:1-7:27)
 - (C) Second Discourse of Personified Wisdom (8:1-36)
 - (D) The Banquets of Wisdom and Folly (9:1-18)
 - (a) The Invitation of Wisdom (9:1-6)
 - (b) Six Independent Proverbs (9:7-12)
 - (c) The Invitation of Folly (9:13-18)
- (II) First Collection of the Proverbs of Solomon (10:1-22:16)
- (III) Sayings of the Wise (22:17-24:22)
- (IV) Other Sayings of the Wise (24:23-34)
- (V) Second Collection of the Proverbs of Solomon (25:1-29:27)
- (VI) The Words of Agur (30:1-14)
- (VII) Numerical Proverbs (30:15-33)
- (VIII) The Words of Lemuel (31:1-9)
- (IX) The Ideal Wife (31:10-31)

THE BOOK OF ECCLESIASTES

- (I) Vanity of Earthly Things (1:1-11)
- (II) Vanity of Wisdom (1:12-18)
- (III) Vanity of Pleasure (2:1-12)
- (IV) Wisdom and Folly Compared (2:13-17)
- (V) Vanity of Toil (2:18-26)
- (VI) The Unchanging Order of Events (3:1-13)
- (VII) The Uncertainty of the Future (3:14-22)
- (VIII) Social Disorders (4:1-16)
- (IX) Reverence for God (4:17-5:6)
- (X) Perverted Justice (5:7-8)
- (XI) Vanity of Riches (5:9-6:6)
- (XII) Vanity of Desires (6:7-12)
- (XIII) Wisdom and Folly Contrasted (7:1-12)
- (XIV) The World an Enigma (7:13-25)
- (XV) Women (7:26-8:1)
- (XVI) Obedience to Rulers (8:2-4)
- (XVII) Indiscernible Moral Sanction (8:5-15)
- (XVIII) The Same Lot for All (8:16-9:10)
- (XIX) The Uncertainty of Fortune (9:11-17)
- (XX) Sundry Proverbs (9:18-11:6)
- (XXI) Youth (11:7-10)
- (XXII) Old Age (12:1-8)
- (XXIII) Epilogue (12:9-14)

THE SONG OF SONGS
THE CANTICLE OF CANTICLES

- (I) Title (1:1)
- (II) Love's Desires (1:2-4)
- (III) Love's Boast (1:5-6)
- (IV) Love's Inquiry (1:7-8)
- (V) Love's Vision (1:9-11)
- (VI) Love's Union (1:12-2:7)
- (VII) A Tryst in the Spring (2:8-17)
- (VIII) Loss and Discovery (3:1-5)
- (IX) Regal State of the Bridegroom (3:6-11)
- (X) The Charms of the Beloved (4:1-11)
- (XI) The Lover and His Garden (4:12-5:1)
- (XII) A Fruitless Search (5:2-8)
- (XIII) The Charms of the Lost Lover (5:9-16)
- (XIV) Discovery (6:1-3)
- (XV) The Charms of the Beloved (6:4-10)
- (XVI) Love's Meeting (6:11-12)
- (XVII) The Beauty of the Bride (7:1-6)
- (XVIII) Love's Desires (7:7-10)
- (XIX) Love's Union (7:10-8:4)
- (XX) Homecoming (8:5)
- (XXI) True Love (8:6-7)
- (XXII) Chastity and Its Welcome (8:8-10)
- (XXIII) The Bride and Her Dowry (8:11-12)
- (XXIV) Life Together (8:13-14)

THE BOOK OF WISDOM

- (I) The Praises of Wisdom (1:1-11:1)
 - (A) Immortality Is the Reward of Wisdom (1:1-6:21)
 - (a) Exhortation to Justice (1:1-15)
 - (b) The Wicked Invite Death (Speech of the Wicked) (1:16-2:24)
 - (c) The Hidden Counsels of God (3:1-4:19)
 - (i) Suffering (3:1-12)
 - (ii) Childlessness (3:13-4:6)
 - (iii) Early death (4:7-19)
 - (b') The Final Judgment (Speech of the Wicked) (4:20-5:23)
 - (a') Exhortation to Seek Wisdom (6:1-21)
 - (B) The Nature of Wisdom and Solomon's Quest for Her (6:22-11:1)
 - (a) Introduction (6:22-25)
 - (b) Solomon's Speech (7:1-8:21)
 - (i) Solomon is like other men (7:1-6)
 - (ii) Solomon prayed and Wisdom and riches came to him (7:7-12)
 - (iii) Solomon prays for help to speak of Wisdom (7:13-22a)
 - (iv) The nature of Wisdom (7:22b-8:1)
 - (iii') Solomon sought Wisdom, the source of knowledge (8:2-8)
 - (ii') Solomon sought Wisdom as his counselor and comfort (8:9-16)
 - (i') Solomon realizes that Wisdom is a gift of God (8:17-21)
 - (c) Solomon's Prayer for Wisdom (9:1-18)
 - (d) Transitional Section: Wisdom Saves Her Own (10:1-11:1)
- (II) God's Fidelity to His People in the Exodus (11:2-19:22)
 - (A) Introductory Narrative (11:2-4)
 - (B) Theme: Israel Is Benefited by the Very Things That Punish Egypt (11:5)
 - (C) Illustration of the Theme in Five Antithetical Diptychs (11:6-19:22)
 - (a) First Diptych: Water from the Rock Instead of the Plague of the Nile (11:6-14)
 - (b) Second Diptych: Quail Instead of the Plague of Little Animals (11:15-16:15)
 - (i) (11:15-16) plus digression on God's power and mercy (11:17-12:22)
 - (ii) (12:23-27) plus digression on false worship (13:1-15:17)
 - (iii) (15:18-16:4) plus digression on the serpents in the desert (16:5-15)
 - (c) Third Diptych: A Rain of Manna Instead of the Plague of Storms (16:16-29)
 - (d) Fourth Diptych: The Pillar of Fire Instead of the Plague of Darkness (17:1-18:4)
 - (e) Fifth Diptych: The Tenth Plague and the Exodus by Which God Punished the Egyptians and Glorified Israel (18:5-19:22)
 - (i) (18:5-19) plus digression on the plague in the desert (18:20-25)
 - (ii) (19:1-5) plus digression on creation (19:6-21)
 - (iii) Conclusion (19:22)

THE BOOK OF SIRACH

- (I) Foreword or Prologue
- (II) Section 1 (1:1-16:21)
 - (A) Praise of Wisdom (1:1-29)
 - (a) The Divine Origin of Wisdom (1:1-8)
 - (b) Fear of the Lord (1:9-18)
 - (c) How Man Obtains Wisdom (1:19-29)
 - (B) Duties Toward God (2:1-18)
 - (C) Duties Toward Parents (3:1-16)
 - (D) Humility (3:17-28)
 - (E) Alms for the Poor (3:29-4:10)
 - (F) The Rewards of Wisdom (4:11-19)
 - (G) Sincerity and Justice (4:20-31)
 - (H) Against Presumption (5:1-10)
 - (I) Sincerity in Speech (5:11-6:4)
 - (J) True Friendship (6:5-17)
 - (K) Blessings of Wisdom (6:18-37)
 - (L) Conduct in Public Life (7:1-17)
 - (M) Duties of Family Life, Religion, and Charity (7:18-36)
 - (N) Prudence in Dealing with Other Men (8:1-19)
 - (O) Advice Concerning Women (9:1-9)
 - (P) Choice of Friends (9:10-16)
 - (Q) Concerning Rulers (9:17-10:5)
 - (R) The Sin of Pride (10:6-18)
 - (S) True Glory (10:19-11:6)
 - (T) Moderation (11:7-28)
 - (U) Care in Choosing Friends (11:29-12:18)
 - (V) Caution Regarding Associates (13:1-14:2)
 - (W) Use of Wealth (14:3-19)
 - (X) The Search for Wisdom and Its Blessings (14:20-15:10)
 - (Y) Man's Free Will (15:11-20)
 - (Z) God's Punishment of Sinners (16:1-21)
- (III) Section 2 (16:22-23:27)
 - (A) Divine Wisdom Seen in Creation (16:22-17:18)
 - (B) Appeal for a Return to God (17:19-27)
 - (C) The Divine Power and Mercy (18:1-13)
 - (D) The Necessity of Prudence (18:14-29)
 - (E) Self-Control (18:30-19:4)
 - (F) The Proper Use of Speech (19:5-16)
 - (G) How to Recognize True Wisdom (19:17-26)
 - (H) Conduct of the Wise and the Foolish (20:1-30)
 - (I) Sin Must Be Avoided (21:1-10)
 - (J) The Wise and the Foolish Differ (21:11-28)
 - (K) On Laziness and Foolishness (22:1-18)
 - (L) The Preservation of Friendship (22:19-26)
- (M) Prayer (22:27-23:6)
- (N) The Proper Use of the Tongue (23:7-15)
- (O) Sins of the Flesh (23:16-27)
- (IV) Section 3 (24:1-32:13)
 - (A) Praise of Wisdom (24:1-31)
 - (B) Those Who Are Worthy of Praise (25:1-11)
 - (C) Wicked and Virtuous Women (25:12-26:18)
 - (D) Dangers to Integrity and Friendship (26:19-27:21)
 - (E) Malice, Anger, and Vengeance (27:22-28:11)
 - (F) The Evil Tongue (28:12-26)
 - (G) Loans, Alms, and Surety (29:1-20)
 - (H) Frugality and Its Rewards (29:21-28)
 - (I) The Training of Children (30:1-13)
 - (J) Health of Soul and Body (30:14-25)
 - (K) The Proper Attitude Toward Riches (31:1-11)
 - (L) Table Etiquette (31:12-32:13)
- (V) Section 4 (32:14-42:14)
 - (A) The Providence of God (32:14-33:18)
 - (B) Property and Servants (33:19-33)
 - (C) Trust in the Lord and Not in Dreams (34:1-17)
 - (D) True Worship of God (34:18-35:24)
 - (E) A Prayer for God's People (36:1-17)
 - (F) Choice of Associates (36:18-37:15)
 - (G) Wisdom and Temperance (37:16-30)
 - (H) Sickness and Death (38:1-23)
 - (I) Vocations of the Craftsmen and the Scribe (38:24-39:11)
 - (J) Praise of God the Creator (39:12-35)
 - (K) Joys and Miseries of Life (40:1-41:13)
 - (L) True and False Shame (41:14-42:8)
 - (M) A Father's Care for His Daughter (42:9-14)
- (VI) Praise of the Fathers (42:15-50:24)
 - (A) The Works of God in Nature (42:15-43:35)
 - (B) Praise of Israel's Great Ancestors (44:1-15)
 - (C) The Early Patriarchs (44:16-23)
 - (D) Praise of Moses, Aaron, and Phinehas (45:1-26)
 - (E) Joshua, Caleb, and the Judges (46:1-20)
 - (F) Nathan, David, and Solomon (47:1-24a)
 - (G) Elijah and Elisha (47:24b-48:16)
 - (H) Hezekiah and Isaiah (48:17-25)
 - (I) Josiah and the Prophets (49:1-10)
 - (J) The Heroes After the Exile (49:11-13)
 - (K) The Earliest Patriarchs (49:14-16)
 - (L) Simon (50:1-24)
- (VII) Epilogue (50:25-29)
- (VIII) Appendices (51:1-30)

MAJOR PROPHETS

THE PROPHETS AS A WHOLE

The eighteen prophetic books comprise about one-fourth of Sacred Scripture and are crucial from a theological and historical point of view. Yet their message and meaning evade more people than any other section of the Bible, principally because of neglect.

DESIGNATION - The second division of the Hebrew Bible was known as the Prophets and consisted of the Former Prophets and the Latter Prophets. The Former Prophets were actually the historical books of Joshua, Judges, Samuel, and Kings. These books chronicled God's dealings with the theocratic nation from the time of Joshua to the Babylonian Captivity. Thus, they furnish the background to the writing prophets. The Latter Prophets are Isaiah, Jeremiah, Ezekiel, and the minor prophets. The term "latter" speaks more of their place in the canon than of chronology.. These prophets left written records of their ministry, but the oral prophets (e.g., Nathan, Ahijah, Iddo, Jehu, Elijah, Elisha, Oded, Sheamiah, Azariah, Hanani, Jahaziel, and Huldah) left no records that survived. The writing prophets were later divided into the Major and Minor Prophets as we know them today. The Major Prophets were so designated because of their greater length (Lamentations excepted).

CHARACTERISTICS - These men were called prophets, seers, watchmen, men of God, messengers, and servants of the Lord. The most frequently used title "nabi" meant "prophet" (over three hundred times), referring to one who has been called or appointed to proclaim the message of God Himself. The word "roeh", "seer" speaks of one who perceives things that are not in the realm of natural sight or hearing. The English word "prophet" is derived from two Greek words that literally mean "speak for." This emphasizes the role of these people as divinely chosen spokesmen who received and related God's messages, whether in oral, visual, or written form. God communicated to them through a variety of means including dreams, visions, angels, nature, miracles, and an audible voice.

Samuel was, in a sense, the first of the real prophets (see Acts 3:24; 13:20; Heb 11:32). He was the first to create a colony of prophets, and he presided over them at Ramah (1 Sam 19:20). True prophets were divinely called and endowed with special abilities. Because of their moral and spiritual message which was grounded in the Law, their lives had to be consistent with their words. Deuteronomy 18:18-20 prescribed that a true prophet would speak in Yahweh's name and that his prophecies must be completely accurate.

MESSAGE - Although the prophets had a ministry of foretelling future events, their primary role was that of forthtelling. This demanded spiritual insight as well as foresight, because they proclaimed the consequences of specific attitudes and practices

of their day. They dipped into the past for lessons and exhortations concerning the present. And they spoke of the need of present reforms to avert future judgment. The prophetic message has four major themes: (1) The prophets exposed the sinful practices of the people. It required considerable courage to tell the people what they needed to hear instead of succumbing to the temptation of telling them what they wanted to hear. God's messengers could not compromise their harsh treatment of sin as sin, knowing that the only hope for the people was a humble turning to the Lord and acknowledgment of their guilt. Lie watchmen who alerted the people of coming danger, their messages were very practical. (2) The prophets called the people back to the moral, civil and ceremonial law of God. They reminded the people about the character of God and urged them to trust Him with all their hearts. God has a rich purpose for them, but they must believe and obey Him. (3) They warned the people of coming judgment. God must condemn the nation if its princes, priests, and people continue to arrogantly reject God's moral and spiritual principles. They are responsible for their disobedience to the covenant commitment with God. Yahweh is the sovereign Lord of history, and the gentile nations will also be judged if they rebel against His dominion. (4) The prophets anticipated the coming Messiah. History is linear, not cyclical. It has a definite goal, and God will sovereignly move all things to a consummation in the messianic age. His name will be honored and His voice obeyed by all people of the earth. Biblical prophecy is unique because of its clarity and specific fulfillment. Over three hundred years Old Testament prophecies were precisely fulfilled by the Messiah in His first advent, and over four hundred more remain to be fulfilled when He comes again. "To Him all the prophets bear witness" (Acts 10:43).

In short, the prophetic message is two fold: condemnation because of the sin of man, but consolation because of the grace of God.

INTERPRETATION - The prophets spoke in the context and background of their times, and it is important to understand their historical and cultural circumstances. They emphasized four chronological points - their own day, the Captivity and return, the first coming of Christ, and the messianic kingdom. The chronology was not as important in their minds as the events themselves, and they sometimes blurred the distinctions of their four periods. Some events were literally fulfilled, some were partially fulfilled, and some are yet to be fulfilled. Their messages use symbols and figures of speech, but they point to real events.

There is a great diversity and individuality among the prophets ranging from the sophistication of Isaiah to the simplicity of Amos. Their personalities, backgrounds, interests, and writing styles vary widely, but they shared a common conviction, courage, and commitment. They wrote from the ninth to the fifth centuries B.C. and spanned God's program from their day to the new heaven and new earth. Of the eighteen prophetic books, twelve were preexilic, three were exilic, and three were postexilic.

SONG OF SONGS (SOLOMON) - This beautiful song portrays the intimate love relationship between Solomon and his Shulammitte bride. It magnifies the virtues of physical and emotional love in marriage.

WISDOM (OF SOLOMON) - The first part of this book is a public address; the second half is an interpretation of Bible themes in homily form. The book is an attempt to edify fellow Jews with the most popular religious themes of the time: the splendor and worth of divine wisdom, the glorious events of the Exodus, God's mercy, the folly of idolatry, and the manner in which God's justice is vindicated in rewarding or punishing the individual soul.

SIRACH (ECCLESIASTICUS) - This book contains numerous maxims formulated with care, grouped by affinity, and dealing with a variety of subjects such as the individual, the family, and the community in their relations with one another and with God. It treats of friendship, education, poverty and wealth, the law, religious worship, and many other matters which reflect the religious and social customs of the time.

THE PROPHETICAL BOOKS

A) THE MAJOR PROPHETS

The Prophetical Books comprise about one-fourth of Scripture and are crucial from a theological and historical point of view. Yet their message and meaning evade more people than any other section of the Bible, principally because of neglect.

ISAIAH - This pinnacle of the prophets has a two-fold message of condemnation (1 - 39) and consolation (40 - 66). Isaiah analyzes the sins of Judah and pronounces God's judgment on the nation. He broadens his scope to include judgment on the surrounding nations and moves to universal judgment followed by blessing. After a parenthesis concerning King Hezekiah, Isaiah consoles the people with a message of future salvation and restoration. Yahweh is sovereign Savior who will rescue His people.

JEREMIAH - Judah had reached the depths of moral and spiritual decay and Jeremiah was called to the heartbreaking and unpopular ministry of declaring the certain judgment of God against the nation. Jeremiah faithfully ministered in spite of rejection and persecution, and the dreaded day finally came. Judah's defiance of God's holiness led to her downfall, but God graciously promised to establish a new covenant with His people.

LAMENTATIONS - This beautifully structured series of five lament poems is Judah's funeral for the fallen city of Jerusalem. After his forty years of warning, Jeremiah's awful words came true. His sorrow is obvious in his vivid descriptions of the defeat, destruction, and desolation of Jerusalem.

EZEKIEL - The prophet Ezekiel ministered to the Jewish captives in Babylon before and after the fall of Jerusalem. Like Jeremiah, he had to convince the people that the city was doomed and that the Captivity would not be brief. Ezekiel also described the fate of Judah's foes and ended with a great apocalyptic vision of Judah's future.

DANIEL - This crucial book abounds with detailed prophecies and visions of the future. It outlines God's sovereign plan for the gentile nations (2 - 7) and moves on to a portrait of Israel during the time of gentile domination (8 - 12). At a time when the Jews had little hope, Daniel provided encouragement by revealing God's power and plans for their future.

B) THE MINOR PROPHETS

BARUCH - The well-known secretary of the prophet Jeremiah addresses the exiles in Babylonia. He reminds them in prose of the wisdom in the law of Moses. Two sections of the work consoles the captives in prophecy and prophecies the end of captivity. The work closes with a letter from the prophet Jeremiah warning the exiles of the danger of idolatry while in Babylon.

HOSEA - The unhappy story of Hosea and his faithless wife Gomer illustrates the loyal love of God and the spiritual adultery of Israel. Hosea exposes the sins of Israel and contrasts them to God's holiness. The nation must be judged for its sins but it will be restored in the future because of the love and faithfulness of God.

JOEL - This book looks back to a recent plague that decimated the land of Judah to illustrate the far more terrifying day of the Lord. The land will be invaded by a fearsome army that will make the locusts seem mild in comparison. Nevertheless, God appeals to the people to repent in order to divert the coming disaster. Because the people will not change, judgment will come, but it will be followed by great blessing.

AMOS - The northern kingdom was in its heyday when Amos warned the people of their coming doom. In eight pronouncements of judgment, Amos spirals around the surrounding countries before landing on Israel. He then delivers three sermons to list the sins of the house of Israel and call for repentance. The people reject Amos' warnings and their coming judgment is portrayed in a series of five visions. But Amos closes his book with a brief word of future hope.

OBADIAH - This obscure prophet of the southern kingdom directs his brief oracle to the nation of Edom that bordered Judah on the southeast. Edom (descended from Esau) refused to act as his brother's keeper toward Judah (descended from Jacob). Because they gloated when Jerusalem was invaded, their judgment would be nothing less than total destruction.

JONAH - With a prophetic message of only one line, Jonah is the most biographical of all the prophets. The repentant response of the people of Nineveh to Jonah's terse oracle causes the God of mercy to spare the city. But the central teaching of the book is the lesson on compassion God has to teach His reluctant prophet. Jonah learns to look beyond his nation and trust the Creator of all people.

MICAH - The prophecy of Micah begins with a word of divine retribution against Israel and Judah because of the radical corruption on every level of society: rulers, prophets, priests, judges, businessmen, and landlords. But God's covenant promises will be fulfilled in the future kingdom of the Messiah. Judgment will ultimately be followed by forgiveness and restoration, and the book ends on a strong note of promise.

NAHUM - About 125 years after Nineveh repented under the preaching of Jonah, Micah predicted the imminent destruction of the same city. The people in the Assyrian capital have reverted to idolatry and brutality, and holiness and power. Nineveh will surely be destroyed in spite of its apparent invincibility.

HABAKKUK - Very close to the end of the kingdom of Judah, Habakkuk asks God why He is not dealing with the wickedness of his nation. When God tells him, He is about to use the Babylonians as His rod of judgment, Habakkuk asks a second question: How can He judge Judah with a nation that is even more wicked? After the Lord's second response, the prophet magnifies the name of God for His power and purposes.

ZEPHANIAH - In no uncertain terms, Zephaniah develops the theme of the coming day of the Lord as a day of awesome judgment followed by great blessing. Zephaniah begins with the coming judgment of Judah and broadens his scope to include the Gentiles as well. Because Judah refuses to seek the Lord, it stands condemned. But a Remnant will exult when God restores the fortunes of His people.

HAGGAI - After the Babylonian exile, the Jews began to rebuild the temple but allowed the work to stop while they rebuilt their own houses instead. Because of their failure to put God first, they were not enjoy His blessing in the land. Haggai urges the people to finish the temple because God's promise that it would be filled with glory. After chastening the people for their contamination, Haggai closes with a promise of future blessing.

ZECHARIAH - A contemporary of Haggai, Zechariah also exhorts the Jews to complete the construction of the temple. Zechariah's method of motivating them is one of encouragement - the temple is central to Israel's spiritual heritage, and is related to the coming of the Messiah. Zechariah's series of visions, messages, and burdens offer some of the clearest messianic prophecies in Scripture. God reveals that His program for his people is far

from completed.

MALACHI - By the time of the last Old Testament prophet, the spiritual and moral climate of the people had grown cold. Their worship is meaningless and indifferent, and as they grow more distant from God, they become characterized by religious and social compromise. A terrible day of judgment is coming when "all the arrogant and every evildoer will be chaff" to be burned, "But for you who fear My name the sun of righteousness will rise with healing in its wings."

YAHU - About 15 years after Ninveh repented under the preaching of Jonah, Micah predicted the imminent destruction of the same city. The people in the Assyrian capital have turned to idolatry and brutality, and holiness and power. Ninveh will surely be destroyed in spite of its apparent invincibility.

HABAKKUK - Very close to the end of the kingdom of Judah, Habakkuk asks God why He is not dealing with the wickedness of his nation. When God tells him, He is about to use the Babylonians as his rod of judgment. Habakkuk asks a second question: How can he stand before a nation that is even more wicked? After the Lord's second response, the prophet magnifies the name of God for His power and purposes.

ZECHARIAH - In no uncertain terms, Zechariah develops the theme of the coming day of the Lord as a day of awesome judgment followed by great blessing. Zechariah begins with the coming judgment of Judah and promises his people to include the Gentiles as well. Because Judah refuses to seek the Lord, it stands condemned, but a remnant will exult when God restores the fortunes of His people.

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PROPHETS OF ISRAEL AND JUDAH

Name	Date	Audience	Theme
Isaiah	c. 740-680	Pre-Exile: Judah	Salvation is of the Lord
Jeremiah	c. 627-580	Pre-Exile: Judah	Warning of coming judgment
Baruch	c. 597-538	Exile: Exiles in Babylon	Portrays a spirit of repentance
Ezekiel	c. 593-571	Exile: Exiles in Babylon	Glory of the Lord
Daniel	c. 605-535	Exile: Exiles in Babylon	Sovereignty of God over men and nations
Hosea	c. 755-715	Pre-Exile: Israel	Loyal Love of God
Joel	c. 835	Pre-Exile: Judah	Day of the Lord
Amos	c. 760-753	Pre-Exile: Israel	Judgment on Israel
Obadiah	c. 848-841	Pre-Exile: Edom	Doom on Edom
Jonah	c. 782-753	Pre-Exile: Assyria	Salvation to the Gentiles
Micah	c. 735-700	Pre-Exile: Judah	Injustice of Judah and Justice of God
Nahum	c. 664-654	Pre-Exile: Assyria	The Destruction of Ninevah
Habakkuk	c. 609-605	Pre-Exile: Judah	The Just Shall Live by Faith
Zephaniah	c. 632-628	Pre-Exile: Judah	Judgment and Blessing in the Day of the Lord
Haggai	c. 520	Post-Exile: Jews who returned to Jerusalem from Babylonia	Rebuilding the Temple
Zechariah	c. 520-480	Post-Exile: Jews who returned to Jerusalem from Babylonia	Future Blessing for Israel
Malachi	c. 432-424	Post-Exile: Jews who returned to Jerusalem from Babylonia	Appeal to Backsliders

ISAIAH

FOCUS	Prophecies of Condemnation			Historical Parenthesis		Prophecies of Comfort		
	1:1			35:10	36:1 39:8	40:1		66:24
DIVISIONS	Prophecies Against Judah	Prophecies Against the Nation	Prophecies of the Day of the Lord	Prophecies of Judgment and Blessing	Hezekiah's Salvation, Sickness and Sin	Israel's Deliverance	Israel's Deliverer	Israel's Glorious Future
	1:1 12:6 13:1 23:18 24:1		27:13	28:1 35:10 36:1 39:8		40:1 48:22 49:1	57:21	58:1 66:24
TOPICS	Prophetic			Historic		Messianic		
	Judgment			Transition		Hope		
PLACE	Israel and Judah							
TIME	740 - 680 B.C.							

JEREMIAH

FOCUS	Call of Jeremiah 1:1 1:19		2:1		Prophecies to Judah		45:5		Prophecies to the Gentiles 46:1 51:64		Fall Jerusalem 52:1 52:34			
DIVISIONS	Prophetic Commission 1:1 1:19		Condemnation of Judah 2:1 25:38		Conflicts of Jeremiah 26:1 29:32		Future Restoration of Jerusalem 30:1 33:26		Present Fall of Jerusalem 34:1 45:5		Condemnation of Nine Nations 46:1 51:64		Historic Conclusion 52:1 52:34	
TOPICS	Call		Before the Fall		Ministry		The Fall		After the Fall		Retrospect			
PLACE			Judah						Surrounding Nations		Babylonia			
TIME					c. 627 - 580 B.C.									

LAMENTATIONS

FOCUS	Destruction of Jerusalem	Anger of Jehovah	Prayer for Mercy	Siege of Jerusalem	Prayer for Restoration
	1:1 1:22	2:1 2:22	3:1 3:66	4:1 4:22	5:1 5:22

DIVISIONS

Mourning City

Broken People

Suffering Prophet

Ruined Kingdom

Penitent Nation

1:1 1:22	2:1 2:22	3:1 3:66	4:1 4:22	5:1 5:22
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ICS

The
Grief

The
Cause

The
Hope

The
Repetance

The
Prayer

PLACE

Jerusalem

TIME

c. 586 B.C.

EZEKIEL

FOCUS	Commission of Ezekiel		Judgment on Judah	Judgment on Gentiles		Restoration of Isreal	
	1:1	3:27	4:1	24:27	25:1	32:32	33:1 48:35
DIVISIONS	Ezekiel Sees the Glory	Ezekiel Commissioned to the Word	Signs, Messages, Visions and Parables of Judgment		Judgment on Surrounding Nations	Return of Israel to the Lord	
	1:1 1:28	2:1 3:27	4:1	24:27	25:1	32:32 33:1	39:29 40:1 48:35
TOPICS	Before the Siege (592 - 587 B.C.)			During the Siege (586 B.C.)		After the Siege (585 - 570 B.C.)	
	Judah's Fall			Judah's Foes		Judah's Future	
PLACE	Babylon						
TIME	c. 592 - 570 B.C.						

DANIEL

FOCUS	History of Daniel		Prophetic Plan for the Gentiles				Prophetic Plan of Israel			
	1:1	1:21	2:1				7:28	8:1		12::3
DIVISIONS	Personal Life of Daniel		Visions of Nebuchadnezzar		Vision of Belshazzar		Decree of Darius		Four Beasts	
	1:1	1:21	2:1	4:37	5:1	5:31	6:1	6:28	7:1	7:28
										8:1
										8:27
										9:1
										9:27
										10:1
										12:13
	Daniel's Background		Daniel Interprets Others' Dreams				Angel Interprets Daniel's Dreams			
TOPICS	Hebrew		Aramaic				Hebrew			
PLACE			Babylonia/Persia							
TIME			c. 605 - 536 B.C.							

THE BOOK OF ISAIAH

- (I) Threats and Promises to Rebellious Judah (1:1-6:13)
 - (A) The Indictment (1:1-31)
 - (B) Zion, Present and Future (2:1-4:6)
 - (a) In Days to Come (2:2-5)
 - (b) Judgment Upon Idolatry (2:6-22)
 - (c) Disintegration of Judean Society (3:1-15)
 - (d) Doom for the Fine Ladies of Jerusalem (3:16-4:1)
 - (e) Vision of Zion Restored (4:2-6)
 - (C) Song of the Vineyard (5:1-7)
 - (D) The Woes (5:8-30)
 - (E) The Inaugural Vision (6:1-13)
- (II) The Book of Emmanuel (7:1-12:6)
 - (A) National Crisis Under Ahaz (7:1-9:6)
 - (a) Two Signs for the King (7:1-17)
 - (b) Invasion of Judah (7:18-25)
 - (c) Warnings and Withdrawal (8:1-20)
 - (d) The Prince of Peace (8:23-9:6)
 - (B) Fall of North Israel and Divine Vengeance on Assyria (9:7-12:6)
 - (a) The Hand of Yahweh's Wrath (9:7-10:4)
 - (b) The Arrogance of Assyria (10:5-34)
 - (c) The Rule of Emmanuel (11:1-9)
 - (d) The Ingathering of Dispersed Israel (11:10-16)
 - (e) Thanksgiving to the Holy One of Israel (12:1-6)
- (III) Oracles Against the Gentiles (13:1-23:18)
 - (A) Oracles Against the Enemies of Israel (13:1-20:6)
 - (a) Oracles Against Babylon, Assyria, and Philistia (13:1-14:32)
 - (b) Oracle Against Moab (15:1-16:14)
 - (c) Oracles on Damascus and Ephraim (17:1-14)
 - (d) Oracles on Ethiopia and Egypt (18:1-19:25)
 - (e) The Symbol of Egypt's Captivity (20:1-6)
 - (B) Visions of Catastrophe (21:1-23:18)
 - (a) Fall of Babylon (21:1-10)
 - (b) Oracles on Edom and Arabia (21:11-17)
 - (c) Oracle on the Valley of Vision (22:1-14)
 - (d) Oracle Against the Royal Steward (22:15-25)
 - (e) Oracles on Tyre (23:1-18)
- (IV) The Apocalypse of Isaiah (24:1-27:13)
 - (A) The Coming Devastation (24:1-23)
 - (B) Hymns of Thanksgiving; Prophecies of Salvation (25:1-27:1)
 - (a) Psalms of Thanksgiving and Praise (25:1-12)
 - (b) Confidence in Yahweh the Vindicator (26:1-27:1)
 - (C) Yahweh's Vineyard; Miscellaneous Fragments (27:2-13)
- (V) Oracles of Warning and Promise for Israel and Judah (28:1-33:24)
 - (A) Covenant with Death (28:1-29)
 - (a) Drunken Leaders of Yahweh's People (28:1-13)
 - (b) A Covenant with Death (28:14-22)
 - (c) Parable of the Farmer (28:23-29)
 - (B) Judgment Upon Jerusalem; Vision of Redemption (29:1-24)
 - (C) Judgment Upon Egypt and Assyria (30:1-31:9)
 - (a) Futility of an Alliance with Egypt (30:1-7)
 - (b) Testament of Isaiah (30:8-17)
 - (c) Patience and Mercy of God (30:18-26)
 - (d) Yahweh Judges Assyria (30:27-33)
 - (e) Trust Not in Egypt; Yahweh Defends Jerusalem (31:1-9)
 - (D) Miscellaneous Oracles (32:1-33:24)
 - (a) A Just King Ruling an Ordered Society (32:1-8)
 - (b) Complacent Women and the Ideal Order to Come (32:9-20)
 - (c) Judah's Peril and Future Restoration (33:1-24)
- (VI) The Lord as Avenger of Zion (34:1-35:10)
 - (A) Judgment Upon Edom (34:1-17)
 - (B) Joy of Restoration (35:1-10)
- (VII) Historical Supplement (36:1-39:8)
 - (A) Invasion(s) of Sennacherib (36:1-37:38)
 - (B) Hezekiah's Sickness and Recovery (38:1-39:8)
- (I) The Book of Consolation (40:1-55:13)
 - (A) Prologue (40:1-11)
 - (B) Hymns to the Lord Redeemer (40:12-48:22)
 - (a) The Splendid Majesty of God the Creator (40:12-31)
 - (b) Cyrus, Champion of Justice (41:1-29)
 - (c) First Song of the Suffering Servant (42:1-4)
 - (d) Victory of Justice (42:5-9)
 - (e) New Song of Redemption (42:10-17)
 - (f) Another Poem (42:18-25)
 - (g) Redemption and Restoration (43:1-44:23)
 - (h) Cyrus, Anointed of the Lord (44:24-45:25)
 - (i) The Burdensome Gods of Babylon (46:1-13)
 - (j) Taunt-Song Over the Fall of Babylon (47:1-15)
 - (k) Recapitulation (48:1-22)
 - (C) Hymns to the New Jerusalem (49:1-55:13)
 - (a) The Liberation of Israel (49:1-26)
 - (b) Israel in Darkness (50:1-11)
 - (c) Strength for the Fainthearted (51:1-16)
 - (d) The Cup of the Lord's Wrath (51:17-23)
 - (e) Awake and Rejoice, Jerusalem (52:1-12)
 - (f) Fourth Song of the Suffering Servant (52:13-53:12)
 - (g) The New Zion (54:1-17)
 - (h) Conclusion: A New Invitation (55:1-13)
- (II) Exhortation and Warning (56:1-66:24)
 - (A) Post-exilic Torah (56:1-8)
 - (B) Pre-exilic Discourse Against Idolatry (56:9-57:13)
 - (C) Post-exilic Poems (57:14-59:21)
 - (D) Songs of the First Return (60:1-62:12)
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 - (c) Jerusalem, God's Delight (62:1-12)
 - (E) The Divine, Solitary Conqueror (63:1-6)
 - (F) A Psalm of Entreaty (63:7-64:11)
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 - (a) Salvation of the Remnant (65:1-25)
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 - (J) Jeremiah's Prayer (10:23-25)
 - (b) The Broken Covenant (11:1-13:27)
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 - (iii) The plot against Jeremiah (11:18-12:6)
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 - (iii) Another prayer for vengeance (18:18-23)
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 - (E) O My People, Rise from Your Graves (37:1-14)
 - (F) One Nation and David, Its Prince Forever (37:15-28)
- (V) Triumph of Israel Over All Forces of Hostility (38:1-39:29)
 - (A) The Prophecy Against Gog (38:1-39:8)
 - (B) Evil Turned Into a Benefit (39:9-20)
 - (C) The House of Israel Will Know the Lord, Its God (39:21-29)
- (VI) The Vision of the Restored Community (40:1-48:35)
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 - (a) The Area Around the Temple (40:1-47)
 - (b) The Temple Buildings (40:48-41:26)
 - (c) Other Structures (42:1-20)
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 - (B) The New Cult (44:1-46:24)
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 - (b) The Accessories of the Cult: Land and Offerings (45:1-17)
 - (c) Feasts and Ritual (45:18-46:24)
 - (C) The New City and the New Land (47:1-48:35)
 - (a) The Stream of Life-Giving Water (47:1-12)
 - (b) The Boundaries and Apportionment of the Land (47:13-48:29)
 - (c) "The Lord Is Here" (48:30-35)

THE BOOK OF LAMENTATIONS

- (I) **A Lamentation Over the Events of 597 (1:1-22)**
 - (A) Jerusalem's Disgrace (1:1-11)
 - (B) Jerusalem's Appeal (1:12-22)
- (II) **A Lamentation Over the Events of 587-586 (2:1-22)**
 - (A) Yahweh, Agent of Disaster (2:1-17)
 - (B) Yahweh, the Only Savior (2:18-22)
- (III) **The Poet's Personal Knowledge of Suffering (3:1-66)**
 - (A) The Poet's Bitter Experience (3:1-21)
 - (B) The Poet's Hope (3:22-42)
 - (C) The Poet's Prayer for Himself and the Nation (3:43-66)
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 - (A) Jerusalem's Inhabitants (4:1-11)
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- (V) **The Aftermath (5:1-22)**
 - (A) The Plight of Judah's Survivors (5:1-18)
 - (B) A Prayer for Restoration (5:19-22)

THE BOOK OF DANIEL

- (I) **Exploits of Daniel and His Companions at the Babylonian Court (1:1-6:29)**
 - (A) The Food Test (1:1-21)
 - (B) Nebuchadnezzar's Dream of the Composite Statue (2:1-49)
 - (C) Daniel's Companions in the Fiery Furnace (3:1-97)
 - (D) Nebuchadnezzar's Dream of the Great Tree (3:98 [31]-4:34)
 - (E) The Writing on the Wall at Belshazzar's Feast (5:1-6:1)
 - (F) Daniel in the Lions' Den (6:2-29)
- (II) **Daniel's Apocalyptic Visions (7:1-12:13)**
 - (A) The Four Beasts (7:1-28)
 - (B) The Ram and the He-Goat (8:1-27)
 - (C) The Interpretation of the 70 Weeks (9:1-27)
 - (D) The Revelation of the Hellenistic Wars (10:1-12:13)
- (III) **Other Exploits of Daniel (13:1-14:42)**
 - (A) Daniel's Rescue of the Chaste Susanna (13:1-64)
 - (B) Daniel and the Priests of Bel (14:1-22)
 - (C) Daniel's Destruction of the Dragon (14:23-42)

Introduction to the

MINOR PROPHETS

While the eighteen prophetic books of the Old Testament are the "dark continent of Scripture," people are even more unfamiliar with the thirteen minor prophets as a whole than they are with the five major prophets. These thirteen books became known as the Minor Prophets not because they were considered less important or less inspired, but because they are generally shorter than the five Major Prophets, especially books like Isaiah and Jeremiah. Their messages are more succinct than those of the Major Prophets, but they are just as powerful.

These thirteen books are joined together to make one set known collectively as "The Minor Prophets". Their combined length (seventy-three chapters) is about equal to that of Isaiah (sixty-six chapters). The only chronological significance of the Minor Prophets in the Bible is that the first six were written before the last six:

Canonical Order	Chronological Order	Approximate Dates
1. Baruch	1. Obadiah	840
2. Hosea	2. Joel	835
3. Joel	3. Jonah	760
4. Amos	4. Amos	755
5. Obadiah	5. Hosea	740
6. Jonah	6. Micah	730
7. Micah	7. Nahum	660
8. Nahum	8. Zephaniah	625
9. Habakkuk	9. Habakkuk	607
10. Zephaniah	10. Baruch	582
11. Haggai	11. Haggai	520
12. Zechariah	12. Zechariah	515
13. Malachi	13. Malachi	430

The Minor Prophets from Obadiah to Malachi cover four-hundred year span of history through the Assyrian, Babylonian, and Persian Empires. Three were prophets to the northern kingdom (Jonah, Amos, Hosea), six were prophets to the southern kingdom (Obadiah, Joel, Micah, Nahum, Zephaniah, Habakkuk), one prophet was to the exiles (Baruch), and three were postexilic prophets (Haggai, Zechariah, Malachi). Although all the minor prophets are named, very little is known about most of them. Their backgrounds and personalities are quite diverse, but the four basic prophetic themes are found in all of them (see "Introduction to the Major Prophets").

THE BOOK OF BARUCH

- (I) Prayer of Baruch (1:1-3:8)
 - (A) Introduction (1:1-14)
 - (B) The Prayer (1:15-3:8)
- (II) A Wisdom Poem (3:9-4:4)
 - (A) The Importance of Wisdom (3:9-14)
 - (B) No Man Can Find Wisdom (3:15-31)
 - (C) Wisdom Is the Law (3:32-4:4)
- (III) The First Prophetic Discourse (4:5-29)
- (IV) The Second Prophetic Discourse (4:30-5:9)
- (V) The Letter of Jeremiah (6:1-72)

THE BOOK OF HOSEA

- (I) Hosea's Marriage (1-3)
 - (A) The Prophet's Children (1:2-2:3)
 - (B) Indictment of the Faithless Wife (2:4-17)
 - (C) Reconciliation (2:18-25)
 - (D) The Prophet and His Wife (3:1-5)
- (II) Condemnation of Hosea's Contemporaries (4:1-9:9)
 - (A) Yahweh's Indictment of Israel (4:1-3)
 - (B) Indictment of the Leaders of Israel (4:4-5:7)
 - (C) Political Upheavals (5:8-14)
 - (D) False Repentance (5:15-7:2)
 - (E) Corruption of the Monarchy (7:3-12)
 - (F) Lament Over Israel (7:13-16)
 - (G) Sins in Politics and Cult (8:1-14)
 - (H) Exile Without Worship (9:1-6)
 - (I) Rejection of the Prophet (9:7-9)
- (III) Sin and History (9:10-14:1)
 - (A) Sin and Decline (9:10-17)
 - (B) Punishment of Apostasy (10:1-8)
 - (C) False Confidence (10:9-15)
 - (D) Love Overcomes Ingratitude (11:1-11)
 - (E) Israel's Perfidy (12:1-15)
 - (F) Death Sentence (13:1-14:1)
- (IV) Epilogue: Repentance and Salvation (14:2-9)

THE BOOK OF JOEL

- (I) The Locust Plague (1:1-2:27)
 - (A) Description and Reaction (1:1-20)
 - (a) Effects of the Plague (1:1-12)
 - (b) Summons to Prayer and Penance (1:13-14)
 - (c) The Prayer (1:15-20)
 - (B) Second Description—Eschatological Significance (2:1-17b)
 - (a) Invasion Simile (2:1-11)
 - (b) Second Summons to Prayer and Penance (2:12-17a)
 - (c) The Prayer (2:17b)
 - (C) The Divine Reply (2:18-27)
- (II) Eschatological Expansion of Chs. 1-2 (3:1-4:21)
 - (A) Jerusalem's Final Salvation (3:1-5)
 - (B) Trial and Defeat of the Nations (4:1-16a)
 - (C) Peaceful Aftermath (4:16b-18)
 - (D) Abridgment of B and C (4:19-21)

THE BOOK OF HAGGAI

- (I) The Superscription (1:1)
- (II) Haggai's Ministry (1:2-2:23)
 - (A) The First Discourse (1:2-15a)
 - (B) The Second Discourse (1:15b-2:9)
 - (C) The Third Discourse (2:10-19)
 - (D) The Fourth Discourse (2:20-23)

THE BOOK OF AMOS

- (I) Oracles Against the Nations (1:1-2:16)
 - (A) Superscription (1:1-2)
 - (B) Oracles of Judgment Against Neighboring Nations (1:3-2:3)
 - (a) Aram (1:3-5)
 - (b) Philistia (1:6-8)
 - (c) Tyre (1:9-10)
 - (d) Edom (1:11-12)
 - (e) Ammon (1:13-15)
 - (f) Moab (2:1-3)
 - (C) Oracle Against Judah (2:4-5)
 - (D) Oracle Against Israel (2:6-16)
- (II) Words and Woes for Israel (3:1-6:14)
 - (A) First Word (3:1-15)
 - (B) Second Word (4:1-13)
 - (C) Third Word (5:1-6)
 - (D) First Woe (5:7,10-17)
 - (E) Second Woe (5:18-27)
 - (F) Third Woe (6:1-14)
- (III) Symbolic Visions (7:1-9:15)
 - (A) Vision of Locusts (7:1-3)
 - (B) Vision of Fire (7:4-6)
 - (C) Vision of the Plummets (7:7-9)
 - (D) Historical Interlude (7:10-17)
 - (E) Vision of the Fruit Basket (8:1-3)
 - (F) Against Greed (8:4-14)
 - (G) Vision of the Altar (9:1-6)
 - (H) Messianic Perspective (9:7-15)

THE BOOK OF OBADIAH

- (I) Oracle Against Edom (1-14, 15b)
 - (A) Edom's Fall (1-9)
 - (B) Reason for Edom's Fall (10-14, 15b)
- (II) Oracle of Final Victory (15a, 16-21)

THE BOOK OF JONAH

- (I) First Mission (1:1-2:11)
 - (A) Jonah's Vocation (1:1-2)
 - (B) Flight to Tarshish (1:3)
 - (C) The Storm (1:4-16)
 - (a) Jonah Under Suspicion (1:4-9)
 - (b) Significance of Storm (1:10-12)
 - (c) Jonah Cast Into the Sea (1:13-16)
 - (D) The Large Fish (2:1-11)
 - (a) Jonah Swallowed (2:1-2)
 - (b) Hymn of Thanksgiving (2:3-10)
 - (c) Deliverance (2:11)
- (II) Second Mission (3:1-4:11)
 - (A) Jonah Sent Again (3:1-4)
 - (a) The Lord's Message (3:1-2)
 - (b) Jonah's Preaching (3:3-4)
 - (B) Conversion of Nineveh (3:5-10)
 - (a) Repentance (3:5-9)
 - (b) Forgiveness (3:10)
 - (C) Jonah's Anger (4:1-4)
 - (a) Jonah's Plea (4:1-3)
 - (b) The Lord's Answer (4:4)
 - (D) Jonah Under the Gourd Plant (4:5-11)
 - (a) Jonah's Bitterness (4:5-8)
 - (b) The Lord's Reproof (4:9-11)

THE BOOK OF MICAH

- (I) The Judgment of the Lord Against His People (1:1-3:12)
 - (A) Superscription (1:1)
 - (B) The Impending Divine Visitation (1:2-16)
 - (a) Judgment on the Kingdoms of the North and the South (1:2-9)
 - (b) Divine Chastisement of the Southern Cities (1:10-16)
 - (C) Social Sins (2:1-13)
 - (a) Oppressors of the Poor, Beware (2:1-5)
 - (b) Objection to Micah's Preaching (2:6-11)
 - (c) Restoration After Exile (2:12-13)
 - (D) Condemnation of Leaders (3:1-12)
 - (a) Violent Oppression by Secular Leaders (3:1-4)
 - (b) Indictment of False Prophets (3:5-8)
 - (c) Venality of the Leaders (3:9-12)
- (II) The Glory of the New Israel (4:1-5:14)
 - (A) Restoration of Zion (4:1-5)
 - (B) The Lord's Reign from Zion (4:6-8)
 - (C) Exile and Return (4:9-10)
 - (D) The Enemies of Zion (4:11-14)
 - (E) The Promised Messiah (5:1-3)
 - (F) Deliverance from Assyria (5:4-5)
 - (G) The Remnant Among the Nations (5:6-8)
 - (H) The Purification of Israel (5:9-14)
- (III) The Case Against Israel (6:1-7:20)
 - (A) Yahweh Charges Israel (6:1-16)
 - (a) Yahweh's Controversy (6:1-8)
 - (i) Summons (6:1-2)
 - (ii) Yahweh's lawsuit (6:3-5)
 - (iii) True religion (6:6-8)
 - (b) Sin and Its Punishment (6:9-16)
 - (B) Lament and Prayer (7:1-20)
 - (a) Pessimism of the Prophet (7:1-7)
 - (b) Triumph of Faith (7:8-20)
 - (i) Israel confesses her sins (7:8-10)
 - (ii) Return of the exiles (7:11-13)
 - (iii) A prayer to Yahweh (7:14-17)
 - (iv) Israel's prayer for forgiveness (7:18-20)

THE BOOK OF NAHUM

- (I) The Wrath of the Lord (1:1-8)
 - (A) Manifestation of Divine Power (1:1-6)
 - (B) Manifestation of Divine Justice (1:7-8)
- (II) Prophecy Concerning Judah and Nineveh (1:9-2:1,3)
- (III) The Fall of Nineveh (2:2,4-19)
 - (A) The Assault (2:2,4-11)
 - (B) Threats to the Lion of Ashur (2:12-14)
 - (C) Warning to Nineveh (3:1-7)
 - (D) The Example of Thebes (3:8-11)
 - (E) Futility of Preparations at Nineveh (3:12-15a)
 - (F) The Swarm of Locusts (3:15b-17)
 - (G) Elegy (3:18-19)

THE BOOK OF HABAKKUK

- (I) Dialogue Between Habakkuk and God (1:1-2:4)
 - (A) The Prophet's Complaint: There Is No Justice (1:2-4)
 - (B) The Lord's Reply (1:5-11)
 - (C) Second Complaint: Continued Oppression (1:12-17)
 - (D) The Lord's Reply (2:1-4)
- (II) Curses for Various Crimes (2:5-20)
 - (A) Prelude (2:5-6)
 - (B) The Curses (2:6b-20)
 - (a) Woe Against Oppressive Greed (2:6b-8)
 - (b) Curse Against Unscrupulous Gain (2:9-11)
 - (c) Curse Against Policies of Violence (2:12-14)
 - (d) Curse Against Unwarranted Cruelty (2:15-17)
 - (e) Curse Against the Idolatrous (2:18-20)
- (III) The Canticle of Habakkuk (3:1-19)
 - (A) Title (3:1)
 - (B) Habakkuk's Prayer (3:2)
 - (C) The Vision of the Lord (3:3-7)
 - (D) The Warlike Advance of the Lord (3:8-15)
 - (E) Conclusion: Fear God and Trust Him (3:16-19)

THE BOOK OF ZECHARIAH

- (I) The Prophetic Mission (1:1-8:23)
 - (A) Introduction: A Call to Conversion (1:1-6)
 - (B) Visions (1:7-6:8)
 - (a) First Vision of the Four Horsemen (1:7-17)
 - (b) Second Vision of the Four Horns and the Four Blacksmiths (2:1-4) (LXX and Vg 1:18-21)
 - (c) Third Vision of the New Jerusalem and Amplifications (2:5-17) (LXX and Vg 2:1-13)
 - (d) Fourth Vision of Joshua, the High Priest (3:1-10; 4:4-10)
 - (e) Fifth Vision of the Lampstand and the Two Olive Trees (4:1-3,11-14)
 - (f) Sixth Vision of the Flying Scroll (5:1-4)
 - (g) Seventh Vision of the Flying Bushel (5:5-11)
 - (h) Eighth Vision of the Four Chariots (6:1-8)
 - (C) The Coronation (6:9-15)
 - (D) Questions About Fasting (7:1-14)
 - (E) Messianic Days (8:1-23)
- (II) Messianic Panorama of Deutero-Zechariah (9:1-14:21)
 - (A) The First Burden (9:1-11:17)
 - (a) Invasion by the Lord (9:1-8)
 - (b) The Messianic King (9:9-10)
 - (c) The Restoration (9:11-17)
 - (d) The New Order (10:1-11:3)
 - (e) The Allegory of the Shepherds (11:4-17)
 - (B) The Second Burden (12:1-14:21)
 - (a) Jerusalem, God's Instrument (12:1-9)
 - (b) The Great Lamentation (12:10-14)
 - (c) The End of Falsehood (13:1-6)
 - (d) The Song of the Sword (13:7-9)
 - (e) The Battle for Jerusalem (14:1-21)

THE BOOK OF MALACHI

- (I) The Superscription (1:1)
- (II) The Oracles or Burdens (1:2-3:21)
 - (A) The First Oracle: God's Special Love for Israel (1:2-5)
 - (B) The Second Oracle: The Sins of the Priests (1:6-2:9)
 - (C) The Third Oracle: Against Divorce and Mixed Marriages (2:10-16)
 - (D) The Fourth Oracle: Yahweh, God of Justice (2:17-3:5)
 - (E) The Fifth Oracle: Ritual Offenses (3:6-12)
 - (F) The Sixth Oracle: Triumph of the Just (3:13-21) (LXX 3:13-4:3)
- (III) Two Appendices (3:22-24) (LXX and Vg 4:4-6)

THE BOOK OF ZEPHANIAH

- (I) The Day of the Lord in Judah (1:1-2:3)
 - (A) Cosmic Extent (1:2-3)
 - (B) Strange Gods (1:4-7)
 - (C) Court Behavior (1:8-9)
 - (D) The Merchants (1:10-11)
 - (E) Unbelievers (1:12-13)
 - (F) The Day of the Lord (1:14-18)
 - (G) Call to Conversion (2:1-3)
- (II) Prophecies Against the Nations (2:4-15)
 - (A) Philistines (2:4-7)
 - (B) Moab and Ammon (2:8-11)
 - (C) Ethiopia (2:12)
 - (D) Assyria (2:13-15)
- (III) Prophecies Against Jerusalem (3:1-8)
 - (A) The Leaders (3:1-5)
 - (B) The Lesson of Other Nations (3:6-8)
- (IV) Promises (3:9-20)
 - (A) Conversion of the Gentiles (3:9-10)
 - (B) The Remnant of Israel (3:11-13)
 - (C) A Joyful Psalm of Zion (3:14-18a)
 - (D) Return of the Exiles (3:18b-20)

HOSEA

JCUS	Adulterous Wife and Faithful Husband				Adulterous Israel and Faithful Lord			
	1:1		3:5	4:1				14:9
		Application of Gomer to Israel						
			Restoration of Gomer					
				Spiritual Adultery of Israel				
					Refusal of Israel to Repent			
						Judgment of Israel by God		
							Restoration of Israel to God	
DIVISIONS	Prophetic Message							
	1:1 2:1	2:2 2:23	3:1 3:5	4:1 6:3	6:4 8:14	9:1 10:15	11:1 14:9	
		Marriage of Hosea			Message of Hosea			
TOPICS		Personal			National			
PLACE				Northern Kingdom of Israel				
TIME				c. 755 - 710 B.C.				

AMOS

FOCUS	Eight Prophecies 1:1 2:16	Three Sermons 3:1 6:14	Five Visions 7:1 9:10	Five Promises 9:11 9:15
DIVISIONS	Judgment of Israel and Surrounding Nations 1:1 2:16	Sin of Israel: Present, Past, and Future 3:1 6:14	Pictures of the Judgment of Israel 7:1 9:10	Restoration of Israel 9:11 9:15
TOPICS	Pronouncements of Judgment	Provocations for Judgment	Future of Judgment	Promises after Judgment
PLACE	Surrounding Nations	Judgment		
TIME	Northern Kingdom of Israel			Hope
	c. 760 - 753 B.C.			

OBADIAH

FOCUS	Judgment of Edom		Restoration of Israel	
	1	18	19	21
DIVISIONS	Predictions of Judgment	Reasons for Judgment	Possession of Edom by Israel	Possession of Edom by Israel
	1 9	10 14	15 18	19 21
TOPICS	Defeat of Israel		Victory of Israel	
	Prediction of Judgment		Prediction of Possession	
PLACE	Edom and Israel			
TIME	c. 840 B.C.			

JONAH

FOCUS

First Commission of Jonah

Second Commission of Jonah

1:1

Disobedience to the First Call

2:10

Deliverance of Jonah from Fish

3:1

Obedience to the Second Call

4:11

Judgment on Nineveh Averted

Prayer of Jonah

Rebuke of Jonah

1:1 1:3

1:4 1:17

2:1 2:9

2:10

 $3:1 \quad 3:4$ $3:5 \quad 3:10$

4:1 4:3

4:4 4:11

God's Mercy Upon Jonah

God's Mercy Upon Nineveh

TOPICS

"I won't go"

"I will go"

"I'm here"

"I shouldn't
have come"

PLACE

The Great Sea

The Great City

TIME

c. 760 B.C.

MI CAH

FOCUS	Prediction of Judgment			Prediction of Restoration			Plea for Repentance		
	1:1	3:12 4:1		5:15 6:1			7:20		
DIVISIONS	Judgment on People	Judgment on Leadership	Promise of Coming Kingdom	Promise of Coming Captives	Promise of Coming King	First Plea of God	Second Plea of God	Promise of Final Salvation	
	1:1 2:13 3:1	3:12 4:1	4:5	4:6 5:1	5:2 5:15	6:1 6:9	6:10 7:6	7:7 7:20	
TOPICS	Punishment			Promise			Pardon		
	Retribution			Restoration			Repentance		
PLACE	Judah and Israel								
TIME	c. 735 - 720 B.C.								

NAHUM

FOCUS	Destruction of Ninevah Decreed				Destruction of Nineveh Described				Destruction of Ninevah Deserved			
	1:1		1:15		2:1		2:13		3:1		3:19	
DIVISIONS	General Principles of Divine Judgment		Destruction of Ninevah and Deliverance of Judah		Call to Battle		Description of the Destruction of Ninevah		Reasons for the Destruction of Ninevah		Destruction of Nineveh is Inevitable	
	1:1	1:8	1:9	1:15	2:1	2:2	2:3	2:13	3:1	3:7	3:12	3:19
TOPICS	Verdict of Vengeance				Vision of Vengeance				Vindication of Vengeance			
	What God Will Do				How God Will Do It				Why God Will Do It			
PLACE	In Judah against Nineveh, Capital of Assyria											
TIME	c. 660 B.C.											

HABAKKUK

FOCUS	1:1	Problems of Habakkuk		2:20	Praise of Habakkuk 3:1 3:19
DIVISIONS	1:1 1:4 First Problem of Habakkuk	1:5 1:11 First Reply of God	1:12 2:1 Second Problem of Habakkuk	2:2 2:20 Second Reply of God	3:1 3:19 Prayer of Praise of Habakkuk
TOPICS		Faith Troubled		Faith Triumphant	
		What God is Doing		Who God Is	
PLACE		The Nation of Judah			
TIME		c. 607 B.C.			

BARUCH

FOCUS	Exiles		Praise		Prophecy		Against Idolatry	
	1:1	3:8	3:9	4:4	4:5	5:9	6:1	6:72
DIVISIONS	Prayer of the Exiles		Praise of Wisdom in the Law of Moses		First Prophetic Discourse		Second Prophetic Discourse	
	1:1	3:8	3:9	4:4	4:5	4:29 4:30	5:9	6:1 6:72
TOPICS	Exiles in Babylon		Prayer of Praise		Captives		Consolation	
					Deliverance		Beware of Idolatry	
PLACE					Babylon			
TIME			582 B.C.		538 B.C.		597 B.C.	

Salvation in the
Day of the Lord

HAGGAI

OCUS	Completion of the Latter Temple		Glory of the Latter Temple		Present Blessing of Obedience		Future Blessing through Promise	
	1:1	1:15	2:1	2:9	2:10	2:19	2:20	2:23
DIVISIONS	"Consider your eays! . . ." My house that is in ruins"		"The glory of this latter temple shall be greater"		"From this day forward I will bless you"		"I will shake heaven and earth"	
	1:1	1:15	2:1	2:9	2:10	2:19	2:20	2:23
TOPICS	Temple of God				Blessing of God			
	First Rebuke (Present)		First Encouragement (Future)		Second Rebuke (Present)		Second Encouragement (Future)	
PLACE	Jerusalem							
TIME	September 1, 520 B.C.		October 21, 520 B.C.		December 24, 520 B.C.		December 24, 520 B.C.	

ZECHARIAH

FOCUS	Eight Visions		Four Messages			Two Burdens		
	1:1		6:15	7:1	8:23	9:1		14:21
DIVISIONS	Call to Repetance	Eight Visions	Crowning of Joshua	Question of the Fasts		First Burden: Rejection of the Messiah	Second Burden: Reign of the Messiah	
	1:1 1:6	1:7 6:8	6:9 6:15	7:1	8:23	9:1	11:17 12:1	14:21
TOPICS	Pictures			Problems		Predictions		
	Israel's Fortune			Israel's Fasting		Israel's Future		
PLACE	Jerusalem							
TIME	While Building the Temple 520 - 518 B.C.				After Building the Temple c. 480 - 470 B.C.			

MALACHI

FOCUS	Privilege of the Nation 1:1 1:5		Pollution of the Nation 1:6 3:15 3:16		Promise to the Nation 4:6	
DIVISIONS	Love of God for the Nation 1:1 1:5	Sins of the Priests 1:6 2:9 2:10 3:15 3:16 3:18	Sin of the People 3:15 3:16	Book of Remembrance 3:18	Coming of Christ 4:1 4:3 4:4	Coming of Eli jah 4:6
TOPICS	Past Care of God	Present Complaint of God		Future Coming of God		
PLACE	Jerusalem					
TIME	c. 432 - 425 B.C.					

PROPHETS

Men of action, rising to the to the needs of their times by spontaneous, eloquent preaching.

Personally involved in Palestinian politics.

Presented their message as a a judgment upon individual events.

Crusaded for the rule of Yahweh over his people, Israel, and championed the cause of the Davidic royal family.

Spoke bluntly about religious and were seldom misunderstood.

Insisted upon a day of the Lord, sweeping darkness upon the wicked, bringing victory to the elect.

This struggle was mostly between the good and the wicked within Israel.

Saw the present, sorrowful moment leading to future victory.

APOCALYPTISTS

Men of the written word, communicating their message with deliberate, studied effect.

Reached out to a cosmic mission.

Developed a religious explanation of universal history.

Envisaged a world-wide domain for Yahweh and gave less and less and finally no attention to Davidic messianism.

Wrote symbolically about abuses "visions" that they did not fully understand and that their audience found still more baffling. Angels usually had to be on hand to explain the symbolic vision.

Saw the darkness still deeper and the light still more blinding; goodness and evil were interlocked in mortal struggle.

This struggle was a world convulsion.

Watched the heavens open and the future crash into the present.

PROPHECIES TO THE NATIONS

GREECE

Dan 2, 7-8

ROME

Dan 2, 7-9

EGYPT

Is 19, 20

Jer 9, 25, 43, 46

Eze 29-32

Joel 3

ETHIOPIA

Is 18, 20

Eze 30

Zeph 2

PHILISTIA

Is 14

Jer 25, 47

Eze 25

Joel 3

Amos 1

Zeph 3

Zech 9

EDOM

Is 21, 34

Jer 9, 25, 27, 49

Eze 24, 35-36

Joel 3

Amos 1

Obad

Mal 1

ARABIA

Is 21

Jer 25, 49

MOAB

Is 15-16, 25

Jer 9, 25, 27, 48

Eze 25

Amos 2

Zeph 2

AMMOM

Jer 9, 25, 49

Eze 21, 25

Amos 1

Zeph 2

TYRE

Is 23

Jer 25, 27

Eze 26-28

Joel 3

Amos 1

Zech 9

SYRIA

Is 8, 17

Jer 49

Dan 11

Amos 1

Zech 9

ASSYRIA

Is 10, 14, 30, 33, 37

Jonah 1-4

Nah 1-3

Zeph 2

MEDIA

Jer 25

Dan 2, 7, 9

BABYLONIA

Is 13-14, 21, 47-48

Jer 25, 50-51

Dan 2, 4-5, 7

Hab 2

ELAM

Is 21

Jer 25, 49

Eze 32

PERSIA

Dan 2, 7-8