

OLD TESTAMENT II

Old Testament II: Syllabus

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CLASS #1:

- I. Course Introduction.
- II. Former Prophets:
 - A. The Book of Joshua.
 - B. The Book of Judges.
 - C. 1 & 2 Samuel.

CLASS #2:

- II. Former Prophets: (cont.)
 - C. 1 & 2 Samuel.
 - D. 1 & 2 Kings.

CLASS #3:

- III. The Latter Prophets:
 - A. The Old Testament, Prophets, and Prophecy.
 - B. The Major Prophets.

CLASS #4:

- III. The Latter Prophets: (cont.)
 - B. The Major Prophets.
 - C. The Minor Prophets.

CLASS #5:

- III. The Latter Prophets: (cont.)
 - C. The Minor Prophets. (cont.)
- Exam.

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Possible 20 Point Questions

- 1) Divide the life of David into five parts and comment briefly on each (pp. 269,270).
- 2) Show how the ministries of Elijah and Elisha were similar (p. 273).
- 3) Choose any one of the major prophets and summarize his message: include the years in which he prophesied, his audience, the key word, phrase and theme of his message, and the picture of God that he imparted (pp. 277,278).

Possible 10 Point Questions

- 1) Name two ways in which Joshua was a type of Jesus (p. 262).
- 2) In one sentence state the theme of the book of Judges (p. 263).
- 3) What is the meaning of the term “judge” (p. 265).
- 4) State three functions of the prophets (p. 276).
- 5) Using Jeremiah 1:10 explain the nature of Jeremiah’s ministry (p. 281).
- 6) Choose one of the Minor Prophets and give a two or three sentence summary of its message (pp. 285-289).

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I. Course Introduction.

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A. The Old Testament (O.T.) Series of Courses.

The Old Testament (O.T.) Series of Courses:

The Old Testament is too extensive to study adequately in a brief series of courses. It is not our goal to study the entire O.T. within this course. Our goal is to **survey** the O.T. through:

- 1) Various general studies that cover a broad area of Scripture or a general theme.
- 2) Several specific studies that focus on one section of Scripture or one specific theme or topic.

We will seek to develop an appreciation for the O.T. by acquiring a better understanding of its purposes and its content.

The Old Testament series is organized into three courses according to the three divisions defined by the Hebrew version of the Old Testament (called the Masoretic Text):

The Three Old Testament Courses:

Old Testament I: The five books of **THE LAW** (the Pentateuch). This includes: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Old Testament II: The 21 books of **THE PROPHETS**. This includes the “Former Prophets”: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; the “Latter Prophets”: Isaiah, Jeremiah, Ezekiel, and “The Twelve (Hosea - Malachi).

Old Testament III: The 13 books of **THE WRITINGS**. This includes: Psalms, Proverbs, Job, Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

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B. Contents of This Course.

1. We will first study the “Former Prophets” (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings).
2. Then, we will study the “Latter Prophets”:
 - a. The Major Prophets (Isaiah, Jeremiah, Ezekiel).
 - b. The Minor Prophets (The 12: Hosea through Malachi).

II. Former Prophets (history).

A. The Book of Joshua.

1. General outline.
 - a. Entrance into the promised land (chapters 1-5).
 - b. Conquest of the promised land (chapters 5-12).
 - c. Apportionment of the promised land (chapters 13-22).
 - d. Farewell, challenge, and death of Joshua (chapters 23, 24).
2. Key teachings from Joshua.
 - a. The victory of faith (Josh 1:16-18; 22:1-5; 24:24; Heb 11:30, 31).
 - b. The theology of “rest” and dwelling in the promised land (Josh 1:13, 15; 21:44; 22:4; 23:1; Deut 12:8-14).
 - c. Typology (foreshadowing, providing an example of a future reality).
 - 1) Joshua as a type of Jesus who leads us into our inheritance (see Josh 1:6; Is 49:8; Eph 1:11; Heb 4:8).
 - 2) Joshua as a type (an example with similar qualities) of Jesus who is the Captain of our salvation (Josh 5:14; Heb 2:10).

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d. The failure of Joshua.

- 1) He did not train someone to take his place.
- 2) Compare Josh 23 and 24 to Deut 31:23.

B. The Book of Judges.

1. Theme of Judges - The failure of Israel and the sovereign kindness of God. The cycle of apostasy and deliverance repeats itself throughout the book.
2. List and chronology of Judges.

Discussion Point

Use the following diagram to acquire a general understanding of the context of the rule of each judge and the order in which they judged.

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The Judges

Judge	Tribe	Years of Judgement	Oppressor	References
Othniel ("type")	Judah	1377-1337=	Mesopotami	3:8-11
Ehud	Benjamin	1319-1239=	Moabites	3:12-30
Shamgar		1260-1250=	Philistine	3:31
Deborah	Ephraim	1239-1199=	Cannanites	4:2 - 5:31
Gideon (the "ideal" judge)	Manasseh	1192-1152=	Midianites	6:1 - 8:35
Abimelech (the "anti" judge)				Chapter 9
Tola	Issachar	1149-1126=		10:1,2
Jair	Gilead	1126-1104=		10:3-6
Jephthah	Gilead	1086-1080=	Ammonites	10:10 - 12:7
Ibzan	Judah	1080-1072=		12:8-10
Elon	Zebulun	1072-1062=		12:11,12
Abdon	Ephraim	1062-1055=		12:13-15
Samson (the "failure judge")	Dan	1075-1055=	Philistine	13:1 - 16:31

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3. The meaning of “judge”.
 - a. The Hebrew word is “shofate” (Judges 2:16).
 - b. It is not a hereditary position.
 - c. A judge was a charismatic leader established by Yahweh and empowered by the Holy Spirit to deliver the people from the oppressor.
4. The repeated cycle of the book (sin, oppression, repentance, deliverance).
5. The key verses are Judg 17:6 and 21:25. These verses are in contrast to Judg 8:23.

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Author's Comment:

The following is an example of the progressive cycle in Judges:

Idolatry (sin)-- Judg 2:11-13, 17, 19.

Servitude (oppression)-- Judg 2:14, 15, 18.

Sorrow and supplication (repentance)-- Judg 2:15, 18.

Salvation and peace (deliverance)-- Judg 2:16, 18; 3:11, 30.

Sin (the cycle begins again)-- Judg 4:1.

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C. 1 & 2 Samuel.

1. Summary of 1 & 2 Samuel.
 - a. Together with 1 & 2 Kings, the books of Samuel give us the history of the united and divided kingdoms of Israel.
 - b. The focus is on the lives of three men:
 - 1) Samuel.
 - 2) Saul.
 - 3) David.
2. The life of Samuel (1 Sam 1-25).
 - a. His godly mother, Hannah.
 - 1) Samuel was born in answer to her prayers (1 Sam 1:9-11).
 - 2) He was dedicated to the Lord before he was born (1 Sam 1:11).
 - 3) He was taken to Shiloh to be trained by the priests (1 Sam 1:24-28).
 - 4) Every year Hannah made Samuel a robe (1 Sam 2:19).
 - b. His childhood.
 - 1) He ministered to the Lord (1 Sam 2:18).
 - 2) His call was supernatural and dramatic (1 Sam 3:1-18).
 - c. His youth and young adulthood.
 - 1) He became a prophet as the Lord continued to give him special revelation (1 Sam 3:19-21).
 - 2) No details are given for a large portion of his life (similar to Moses and Christ).

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d. After the death of Eli.

- 1) He assembled the people and challenged them to repent (1 Sam 7:3-6).
- 2) The Philistines gathered to war against the Israelites. Israel was victorious through the ministry of Samuel (1 Sam 7:7-11).
- 3) As a judge, Samuel held court in various locations (1 Sam 7:15, 16).

e. His older years.

- 1) The wickedness of his sons led to the desire for a king (1 Sam 8:1-5).
- 2) He anointed Saul as king (1 Sam 10:1-9).
- 3) He announced the future fall of Saul (1 Sam 15:1-29).
- 4) He anointed David as the future king (1 Sam 16:1-13).
- 5) He established the school of the prophets (1 Sam 19:20).
- 6) He died and was mourned (1 Sam 25:1).

f. Prayer in the life of Samuel.

- 1) He was born in answer to prayer (1 Sam 1:10-28).
- 2) His name means “asked of God” (1 Sam 1:20).
- 3) His prayer brought deliverance at Mizpah (1 Sam 7:2-13).
- 4) He prayed when Israel insisted on having a king (1 Sam 8:21).
- 5) He prayed continuously for the people (1 Sam 12:23).

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3. The life of Saul (1 Sam 9-31).
 - a. He had a fine personal appearance (1 Sam 9:2; 10:24).
 - b. His early years.
 - 1) Humility (1 Sam 10:22).
 - 2) Self control (1 Sam 10:27; 11:13).
 - c. His later years.
 - 1) Self will (1 Sam 13:12, 13).
 - 2) Disobedience (1 Sam 15:11-23).
 - 3) Jealousy and hatred (1 Sam 18:8; 19:1).
 - 4) Superstition (1 Sam 28:7).
 - 5) Suicide (1 Sam 31:4).
 - d. Saul of the Old Testament and Saul of the New Testament.
 - 1) Saul of the O.T. began well but ended badly.
 - 2) Saul of the N.T. began badly but ended well.

Discussion Point

Using the contrast of Saul of the Old Testament and Saul of the New Testament, discuss the importance of finishing well in life (or the importance of our testimony at the end of our life) (see Mk 13:13 and Mt 21:28-32).

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4. The life of David (1 Sam 16-2 Sam 18).

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a. His early years.

- 1) The youngest of eight sons, he shepherded his father's flock with great courage (1 Sam 16:10, 11; 17:34-36).
- 2) He was quietly anointed by Samuel to be king (1 Sam 16:12, 13).

b. His time of service under King Saul.

- 1) He became the king's harpist (1 Sam 16:14-23).
- 2) He fought and defeated the giant Goliath (1 Sam 17:25:53).
- 3) Jonathan, the king's son, and the people of Israel showed great respect for David. This began to alienate Saul (1 Sam 18:1-9), and David was finally forced to flee for his life (1 Sam 19).

c. His time as a fugitive running from Saul.

- 1) A very difficult time in his life that produced many of the great Psalms.
- 2) He was temporarily restored to the favor of Saul through Jonathan's influence (1 Sam 19:4-7).
- 3) He refused to kill Saul two times (1 Sam 24:1-15; 26:1-20).

d. His time as king of Israel.

- 1) Judah anointed David king and he reigned for seven years in Hebron (2 Sam 5:1-5).
- 2) David became king over all of Israel (2 Sam 5:3).
- 3) He captured Jerusalem and established the capital there (2 Sam 5:7).
- 4) He brought the ark to Jerusalem (2 Sam 6:1-11).

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- 5) He enlarged the kingdom through great military victories (2 Sam 8, 10).
- 6) He fell into sin with Bathsheeba and killed her husband (2 Sam 11, 12).
- 7) His son, Absalom, rebelled against him (2 Sam 15-18).
- 8) He prepared to build the temple (1 Chron 22:5, 14; 29:2).
- e. His last days.
 - 1) He anointed Solomon as his successor and gave him a solemn charge (1 Kings 1:11-39; 2:1-9).
 - 2) He died (1 Chron 29:26-28).

D. 1 & 2 Kings.

1. Summary of 1 & 2 Kings.
 - a. The emphasis is on the Davidic monarchy. There is also consideration of the Northern kingdom.
 - b. The books cover more than four centuries from Solomon (971) until the Exile (562).
 - c. The focus is on the lives of three men:
 - 1) Solomon.
 - 2) Elijah.
 - 3) Elisha.
2. The life of Solomon (1 Kings 1-11).
 - a. He was anointed to be the king (1 Kings 1:17-39).
 - b. His trouble began when he married a pagan king's daughter (3:1).
 - c. His wisdom made him famous and successful (1 Kings 4:29-34).

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- d. He built the temple (chapters 5 and 6).
 - e. The Queen of Sheeba visited him (1 Kings 10:1-13).
 - f. He began to live in luxury (10:14-29), which resulted in social discontent and ultimately the division of the kingdom (1 Kings 12:4-19).
 - g. He fell into a life of sensuality and was influenced by his many pagan wives to practice idolatry (1 Kings 11:1-8).
 - h. The Lord rebuked him and warned of the division of the kingdom (1 Kings 11:9-13).
3. The life of Elijah (1 Kings 17-2 Kings 2).
- a. He was fed three separate times by divine supplies:
 - 1) 1 Kings 17:6.
 - 2) 1 Kings 17:15.
 - 3) 1 Kings 19:5-8.
 - b. He was a courageous reformer (1 Kings 18:17-40).
 - c. He rebuked kings (1 Kings 21:20; 2 Kings 1:16).
 - d. He was mighty in prayer (1 Kings 17:20-22; 18:36-38).
 - e. He became discouraged and he judged incorrectly (1 Kings 19:3, 4; 19:14, 18).
 - f. He was divinely honored (2 Kings 2:11).
4. The life of Elisha (2 Kings 2-13).
- a. He was a man of great energy (1 Kings 19:19).
 - b. He made a complete surrender when he was called (1 Kings 19:20, 21).

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- c. He desired spiritual enablement (2 Kings 2:9).
- d. He spoke with authority (2 Kings 3:16, 17).
- e. He put his whole life and personality into his ministry (2 Kings 4:34, 35).
- f. He was a man of great integrity (2 Kings 5:16).
- g. He lived in the spirit of victory (2 Kings 6:15, 16).
- h. He was a man of great vision (2 Kings 6:17).
- i. He died in victory (2 Kings 13:14-19).
- j. Although the ministries of Elijah and Elisha were very similar, they were very different men.
 - 1) Elisha, in attitude and personality, led a much more victorious life than Elijah.
 - 2) Remember, Elisha had a double portion of the spirit that was upon Elija.

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Discussion Point

Use the following diagram to show many of the similarities between the ministries of Elijah and Elisha.

Similarities Between Elijah and Elisha

Event	Elijah	Elisha
Strike the waters of the Jordan River and pass on dry ground.	II Kings 2:8	II Kings 2:14
Supply water in times of drought.	I Kings 18:41-45	II Kings 3:9-20
Increase a widow's supply of food.	I Kings 17:10-16	II Kings 4:1-7
Raise an only son from the dead.	I Kings 17:17-24	II Kings 4:18-35
Perform miracles outside the borders of Israel.	I Kings 17:9-16	II Kings 5:1-15
Pronounce sentences of judgment on Kings.	I Kings 21:19-22	II Kings 8:7-10
Call down vengeance on unbelievers.	II Kings 1:9-12	II Kings 2:23-25

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5. The kings of the divided kingdom.

Discussion Point

Use the following diagram to study, organize, and discuss the reigns of the various kings of the divided kingdom.

Southern Kingdom Of Judah			
King	Reign	Type	Prophet
Rehoboam	931-913=17	Bad	Shemaiah
Abijah	913-911=3	Bad	
Asa	911-870=41	Good	
Jehoshaphat	870-848=23	Good	
Jehoram	848-841=8	Bad	
Ahaziah	841=1	Bad	
Athaliah	841-835=6	Bad	
Ahaz	732-716=16	Bad	
Hezekiah	716-687=29	Good	
Manasseh	687-642=46	Bad	Nahum
Amon	642-640=2	Bad	Habakkuk
Josiah	640-608=31	Good	Zephaniah
Jehoahaz	608=3 Months	Bad	Jeremiah
Jehoiakim	608-597=11	Bad	
Jehoiachin	597=3 Months	Bad	
Zedekiah	597-586=11	Bad	
Destruction of Jerusalem: Judah Exiled			

Northern Kingdom Of Israel			
King	Reign	Type	Prophet
Jeroboam 1	931-910=22	Bad	Ahijah
Nadab	910-909=2	Bad	
Bassha	909-886=24	Bad	
Elah	886-885=2	Bad	
Zimri	885= 1 week	Bad	
Omri	885-874=12	Bad	
Ahab	974-853=22	Bad	Elijah
Jehoash	798-782=16	Bad	Jonah
Jeroboam 2	792-753=39	Bad	Amos
Zechariah	752= 6 Months	Bad	
Shallum	752= 1 Month	Bad	
Menahem	752-742=10	Bad	
Pekahiah	742-740=2	Bad	
Pekah	740-732=8	Bad	
Hoshea	732-721=11	Bad	
Capture By Samaria: Israel Exiled			

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III. The Latter Prophets.

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A. The Old Testament, prophets, and prophecy.

1. Prophecy is the recording of revelation from God that interprets history in its past, current, and future states (see Amos 9:5-10; Dan 2:20-22; 4:17; Ps 75:7; Zech 12:1-3).
2. The terminology used for prophets.
 - a. The Hebrew word “nabi” (from the Hebrew verb that means “to call”) is translated as “prophet” (see Ex 7:1; 4:15, 16; Jer 1:7, 9, 17; 15:19; Amos 3:7, 8).
 - b. The Hebrew words “roeh” and “hozeh” are translated as “seer (see 1 Sam 9:9; 1 Chron 29:29).
 - c. Other related terms are “watchman”, “man of the Spirit”, “man of God”, and “messenger of Yahweh.”
3. History.
 - a. The prophets and prophecies of Israel were genuine and original. Even though there were “prophets” before them, the prophets of Israel were not an imitation of them.
 - 1) They were totally separate from the prophets of Baal (1 Kings 18:19, 22, 25-29).
 - 2) They did not use divination, but received their messages by divine revelation.
 - b. Moses was the first great prophet (Deut 18:9-22; Num 12:6-8; Hos 12:13).
 - c. Samuel began the school of prophets (1 Sam 10:5-13; 19:20).
 - d. Elijah and Elisha were great prophets. Elijah was a second Moses and a first John the Baptist. Elisha was a second Elijah.

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4. Functions of the prophets.

- a. The prophets transmitted divine revelation to Israel (Zech 7:12).
- b. The prophets kept records and wrote history (2 Chron 26:22; 32:32; Jer 37-43).
- c. The prophets preached patriotism and unity as they tried to encourage the people.
- d. The prophets explained the true meaning of the Law as opposed to the common hypocritical religious practice (Mic 6:6-8; Is 1:10-20; 58:1-7; Jer 7:1-15, 21-26).
- e. The prophets advised and criticized kings (2 Sam 12:1-14; 1 Ki 21:17-24; 2 Ki 19:20).
- f. The prophets sometimes pastored the people (1 Sam 9:11-14; 2 Ki 4:22-37; Jer 42:1-6).

5. Methods of the prophets.

- a. The prophets received their messages in the following ways:
 - 1) By the Spirit of God (Mic 3:8).
 - 2) By the audible voice of God (1 Sam 3:3-9).
 - 3) By an internal voice (1 Ki 13:18-22; Jer 23:16, 18-22, 30; Amos 3:7, 8).
 - 4) By objective sight (2 Ki 6:15-17; 2:10-12).
 - 5) By vision (Dan 2:19; 7:2; Hab 2:2, 3; Ezek 8:4).
 - 6) By dreams (Num 12:6; Dan 7:1; Jer 23:25-32).

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- b. The prophets delivered their messages in the following ways:
- 1) By brief statements (Amos 7:10-17).
 - 2) By longer speeches (Jer 7:1-8:3).
 - 3) By description of a vision (Is 6).
 - 4) By writing (Is 30:8; Hab 2:2, 3; Dan 7:1; 12:9).
 - 5) By symbolic actions to arouse interest (Is 20:2-4; Ezek 4:1-17).
6. True and false prophets (see Jer 23:9-40 (with Deut 13); Ezek 12:21-14:11).

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Discussion Point

Use the following diagram to study, organize, and discuss the various prophets and their messages
(Note: the prophets are listed in chronological order).

PROPHET	YEARS	RELATION TO EXILE	AUDIENCE	RULING KINGDOM	KEYWORD, PHRASE, & THEME	PICTURE OF GOD
Obadiah	840	Before	Edom	Syria	Woe Edom; Judgment of Edom on behalf of God's people	Justice of God
Joel	835	Before	Judah	Syria	Locust plague; a call to repent; The day of the Lord; The Holy Spirit	Wrath of God
Jonah	770-750	Before	Nineveh	Assyria	Big fish; repent; go; a call to Gentiles to repent; a challenge to God's people to go	Mercy of God
Amos	760-755	Before	Israel	Assyria	Plumb line; judgment; judgment on Israel and other nations	Judgment of God
Hosea	755-710	Before	Israel	Assyria	Loyal husband; harlot; God's loyalty and unfaithful Israel	Love of God
Micah	735-710	Before	Judah; Common People	Assyria	Walk humbly with thy God; judgment upon Judah and false prophets; future hope of Messianic kingdom; injustice of Judah and the Justice of God	Judgment of God
Isaiah	740-680	Before	Judah; Other nations	Assyria	Graon/Glory; judgment and redemption; salvation is of the Lord	Salvation of God

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PROPHET	YEARS	RELATION TO EXILE	AUDIENCE	RULING KINGDOM	KEYWORD, PHRASE, & THEME	PICTURE OF GOD
Nahum	660	Before	Nineveh	Assyria	Judgment and destruction of Nineveh	Vengeance of God
Zephaniah	630	Before	Judah	Babylon	Day of the Lord; coming judgment and restoration of Jerusalem	Terror and mercy of God
Habakkuk	607	Before	Judah	Babylon	Watchtowers; problems of faith; plea for justice; sovereignty	Sovereignty of God
Jeremiah	627~580	Before and during	Judah	Babylon	Last call of repentance for Judah; warning of judgment	Patient judgment of God
Ezekiel	592~570	During	Exiled people of God	Babylon	Dry bones; glory of God; they shall know that I am Yahweh	Glory of God
Daniel	605~536	During	Exiled people of God	Babylon and Persia	Dreams and interpretations; sovereignty of God over nations	Plan of God
Haggai	520	After	Returned Jews; the remnant	Persia	Build the temple; the priority of the work of the Lord	Work of God
Zechariah	520~470	After	Returned Jews	Persia	Build the temple; call to repentance; future blessing of Israel	Jealous of God
Zechariah	430~425	After	Returned Jews	Persia	Hypocrisy; Call to repentance/Obedience Warning of Judgement	Holiness Of God

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B. The Major Prophets.

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1. Isaiah (“the Lord saves”).

a. Authorship.

1) A popular modern theory called “Deutero-Isaiah” asserts that there is a different author for the second half of the book (chapters 40-66).

a) There are several reasons for this position.

b) The most tragic reason is the unwillingness to accept the possibility of predictive prophecy.

2) However, the unity of the book has been well defended.

a) Historically it has been accepted as being written by Isaiah.

b) There are many consistencies of style and vocabulary throughout the book (this is called internal evidence). For example, the expression “holy one of Israel” is repeated 12 times in chapters 1-39 and 13 times in chapters 40-66, but only 5 other times in the remainder of the Old Testament.

3) Most importantly, the N.T. points to Isaiah as the author (see Jn 12:38-41 with Is 53:1 and 6:10).

b. The key word of the book is “salvation” (indeed “Isaiah” means “salvation of Jehova”).

1) Wells of salvation (Is 12:3).

2) Joy of salvation (Is 25:9).

3) Walls of salvation (Is 26:1).

4) Everlasting salvation (Is 45:17).

5) Day of salvation (Is 49:8).

6) Feet of the messengers of salvation (Is 52:7).

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7) Spread of salvation (Is 52:10).

8) Arm of salvation (Is 59:16).

9) Helmet of salvation (Is 59:17).

10) Garments of salvation (Is 61:10).

11) Light of salvation (Is 62:1).

c. Isaiah and Messianic prophecies (use the following diagrams to show the numerous references to the Christ).

Discussion Point

Use the following diagram to discuss the numerous references to the Christ within Isaiah.

History Of Christ	Mission Of Christ	Titles Of Christ
Birth of Christ (7:14) Family of Christ (11:1) Anointing of Christ (11:2)	Illuminator (9:2) Judge (11:3) Reprover (11:4) Law Giver (42:4) Liberator (42:7) Burden bearer (53:4) Suffering Savior (53:5) Sin Bearer (53:6) Intercessor (53:12)	Immanuel (7:14) Mighty God (9:6) Everlasting Father (9:6) Prince of Peace (9:6) Righteous King (32:1) Divine Servant (42:1) Arm of the Lord (53:1) Anointed Preacher (61:1) Mighty Savior (63:1)

CHARACTERISTICS OF CHRIST	
1) Radiance (9:2; 42:6)	8) Perseverance (42:4)
2) Wisdom (11:2)	9) Vicarious suffering (52:14; 53:10)
3) Spiritual discernment (11:3)	10) Compassion (53:4)
4) Justice (11:4)	11) Meekness (53:7)
5) Righteousness (11:5)	12) Sinlessness (53:9)
6) Silence (42:2; 53:7)	13) Saving power (53:11)
7) Gentleness (42:3)	14) Greatness (53:12)

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- d. General Outline of the book of Isaiah.
 - 1) Prophetical condemnation (chapters 1-35).
 - 2) Historical transition (chapters 36-39).
 - 3) Prophetical consolation (chapters 40-66).
- 2. Jeremiah (“the weeping prophet”).
 - a) The nature of his ministry (see Jer 1:10).
 - 1) Most (2/3) of his ministry was “negative.” Some (1/3) of his ministry was “positive.” In other words, much of Jeremiah’s work was unwelcomed and personally difficult for such a sensitive man.
 - 2) The negative precedes the positive. This is often the reality of a prophetic ministry. It is a confrontational and direct ministry. It’s purpose is to awaken those who have turned from God.
 - 3) As it was with Jesus, the response to this type of ministry was often rejection. Jeremiah and Jesus were rejected by:
 - a) Their neighbors (Jer 11:19-21; Mk 6:3-6).
 - b) Their own families (Jer 12:6; Mk 3:21).
 - c) The priests and prophets (Jer 20:1, 2; Mk 3:22).
 - d) Their friends (Jer 20:10; Mk 14:50, also Peter and Judas).
 - e) The people in general (Jer 26:8; Mk 15:8-14).
 - f) The king (Jer 36:23; Lk 23:11, 22-25).

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b. Key passages within Jeremiah.

- 1) The tearful call to repentance (Jer 9:1).
 - a) Although the book of Jeremiah emphasizes judgment, the warning of judgment always comes with a possibility of repentance.
 - b) Jeremiah delivered a harsh message, but he had a sincere desire for his people to repent. He shared the pain of his people.
- 2) The depravity of the human heart (Jer 17:9).
- 3) How to find God (Jer 29:13). In the midst of God's judgment, He strongly desired that His people would return to Him.
- 4) The new covenant (Jer 31:31-34). There would be a new personal relationship with God instead of simply a relationship through the people of God.

Author's Illustration:

Many religious people continue to live by the Old Testament pattern. They seek a relationship with God through the Church or through their culture. They have not moved from a corporate relationship to a personal relationship.

Insert Your Illustration:

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- c. A general outline of Jeremiah.
 - 1) The call of Jeremiah (chapter 1).
 - 2) Prophecies against Judah (chapter 2-45).
 - 3) Prophecies against nations (chapter 46-51).
 - 4) Fall of Jerusalem (chapter 52).
- 3. Ezekiel (“God strengthens”).
 - a. Theme of the book of Ezekiel.
 - 1) God is sovereign and receives glory everywhere.
 - 2) God is mobile. Note how this is implied in the vision of God on His chariot/throne (chapter 1).
 - b. The sinfulness of Israel.
 - 1) The focus is on individual responsibility (Ezek 3:16-21; 14:12-23; 18:1-23; 33:1-20).
 - 2) There is no inherited righteousness. The individual must choose repentance and commitment to God.
 - 3) In the midst of the threat of corporate consequences, there was the call and opportunity for individual repentance and action.
 - c. The missiological heart of God. Over 50 times in Ezek 6:7-39:28 is the declaration that BOTH Israel and the nations “will know that I am the Lord.”
 - d. The restoration of Israel (see Ezek 37:5, 24, 25; 36:24-28).
 - e. Warnings for ministers (chapters 13, 33, 34). Meditate on Ezek 33:5.

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f. Apocalyptic writing (chapters 40-48).

1) An amillennial interpretation.

- a) Ezekiel's temple is the same as the kingdom of God in the present Church age.
- b) The Temple of God is the same as believers (1 Cor 3:13).
- c) The glory of God returning is the same as the Holy Spirit in the Church.
- d) The river flowing from the temple is the same as the spread of the gospel through the Church.
- e) This view seems to be consistent with Heb 13:1-10:4, but not Rom 9-11.

2) A premillennial interpretation.

- a) Ezekiel's prophecy should be understood with respect to the new heavens and the new earth prophecies of Is 65, 66.
- b) Also, John's apocalyptic description of the same idea (Rev 21, 22).

g. A general outline of Ezekiel.

- 1) Prophecies of the fall of Jerusalem (chapters 1-24).
- 2) Prophecies of the judgment upon other nations (chapters 25-32).
- 3) Prophecies of Israel's restoration (chapters 33-48).

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C. The Minor Prophets.

1. Obadiah (“servant or worshiper of the Lord”). - A general outline:
 - a. Destruction of Edom (chapters 1-16).
 - b. Deliverance of Israel (chapters 17-21).
2. Joel (“the Lord is God”).
 - a. The key phrase is “the day of the Lord.”
 - 1) Within prophecy there is often the theme of “multiple fulfillment.”
 - 2) For Joel, the series of events that were happening in his day represented a “fulfillment” of the day of the Lord.
 - a) It was a time of judgment for Israel (Ezek 20:33-38; Amos 5:18-20).
 - b) It was a time of judgment for the nations (Joel 1:15; Zeph 1:7, 8).
 - c) It was a time of joy for the people of God (Joel 3:16-20; Zech 14:1-9).
 - d) It was a time of great changes on the earth (Zech 14:4, 8; Is 11:6-9).
 - 3) At the same time, the day of the Lord was yet to come (Joel 2:28-32; Acts 2:16).
 - 4) However, the final day of the Lord is yet to come (1 Thes 5:2).
 - b. A general outline of Joel.
 - 1) The day of the locusts in Joel’s time (chapter 1).
 - 2) The day of the Lord in the latter time (chapters 2, 3).

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3. Jonah (“dove”). - A general outline:
 - a. Disobedience of the Prophet (chapter 1).
 - b. Distress of the Prophet (chapter 2).
 - c. Declaration of the Prophet (chapter 3).
 - d. Displeasure of the Prophet (chapter 4).
4. Amos (“burden bearer”).
 - a. The sovereignty of God is seen:
 - 1) In His justice and His sovereign warnings or promptings (Amos 4:6-13).
 - 2) In His judgment (Amos 5:8, 9).
 - 3) As being over man’s plans and results (Amos 5:11).
 - 4) In the “sovereign way out” or escape (Amos 5:14, 15 with 5:6).
 - 5) As being over man’s strength (Amos 6:12-14).
 - 6) As being over man’s ability to escape (Amos 9:1-4). He is a sovereign judge and jailer.
 - 7) As being over the nations (Amos 9:7).
 - b. The theme of social justice in Amos.
 - 1) Social justice is directly connected to true religion (see Amos 5:24 with Jms 1:27).
 - 2) Because they had more revelation from God, Israel had more responsibility to uphold His justice (Amos 2:6-8; 3:10,15; 5:10-12).

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- c. A general outline of Amos.
 - a) Eight pronouncements of judgment (chapters 1,2).
 - b) Five promptings of judgment (chapters 3-6).
 - c) Five pictures of judgment (chapters 7:1-9:10).
 - d) Three promises after judgment (chapters 9:11-15).
- 5. Hosea (“salvation”).
 - a. The spiritual message. Apostasy from God is spiritual adultery.
 - 1) God is the husband (Hos 2:20 with Is 54:5).
 - 2) Israel is the unfaithful wife (Hos 2:2).
 - b. The key verse is Hos 4:6.
 - c. The key chapter is 14.
 - d. A general outline of Hosea.
 - 1) Faithless wife but faithful husband (chapters 1-3).
 - 2) Faithless Israel but faithful God (chapters 4-14).
- 6. Micah (“Who is like Jehova?”). - A general outline:
 - a. Hear, O peoples (chapters 1, 2).
 - b. Hear, heads of Jacob (chapters 3-5).
 - c. Hear what the Lord is saying (chapters 6, 7).

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7. Nahum (“full of comfort”).
 - a. Nineveh’s doom declared (chapter 1).
 - b. Nineveh’s doom described (chapter 2).
 - c. Nineveh’s doom deserved (chapter 3).
8. Zephaniah (“the Lord has hidden”).
 - a. Judgment: Look within (Zeph 1:1-2:3).
 - b. Judgment: Look around (Zeph 2:4-3:8).
 - c. Hope: Look beyond (Zeph 3:9-20).
9. Habakkuk (“embrace”).
 - a. Faith tested (chapter 1).
 - b. Faith taught (chapter 2).
 - c. Faith triumphant (chapter 3).
10. Haggai (“festive”).
 - a. The temple symbolizes:
 - 1) Divine presence: strengthening (Hag 2:4; Mt 28:20).
 - 2) Divine power: moving (Hag 2:6; Acts 1:5, 8).
 - 3) Divine glory: filling (Hag 2:7; Acts 2:1-4).
 - 4) Divine peace: coming (Hag 2:9; Acts 2:17-21).

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- b. A general outline of Haggai:
 - 1) A call to action (chapter 1).
 - 2) A call to courage (Hag 2:1-9).
 - 3) A call to cleansing (Hag 2:10-19).
 - 4) A call to hope (Hag 2:20-23).
- 11. Zechariah (“the Lord remembers”).
 - a. The Messianic focus.
 - 1) He first comes in “lowliness” (Zech 9:9).
 - 2) He is the Prince of Peace (Zech 9:10).
 - 3) He is crucified (Zech 12:10).
 - 4) He is a shepherd who is forsaken by His sheep (Zech 13:7).
 - 5) He is a Priest and a King (Zech 6:11-15).
 - b. A general outline of Zechariah.
 - 1) Eight visions (chapters 1-6).
 - 2) Four messages (chapters 7, 8).
 - 3) Two burdens (chapters 9-14).
- 12. Malachi (“my messenger”). - A general outline:
 - a. Privilege of the nation (Mal 1:1-5).
 - b. Pollution by the Priests (Mal 1:6-2:9).
 - c. Problems of the people (Mal 2:10-3:12).
 - d. Promises of the Lord (Mal 3:13-4:6).

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