

Former Prophets

Former Prophets- a continuous, mostly historic narrative, history of Israel from Joshua's conquest to the Babylonian captivity

Later Prophets- Characterized by prophetic speeches with very little historical narrative.

There is prophecy that tells the future- Prophetic Language- characteristic of Latter Prophets

There is also prophecy that is historic narrative which focuses on exhorting the people, revealing the will of God for their lives and reproving them for their sins- Former Prophets

The Former Prophets also focused on a prophetic exhortation to stop sinning and return to obeying God, However they are not prophecy in the sense of telling the future. Rather, they are prophecy in the sense of proclaiming God's truth to instruct, challenge, and encourage God's people.

From Joshua to 2 Kings

Joshua's name in Hebrew means "YHVH salvation." That name in Greek is Jesus

While Joshua was held Israel's spiritual lives in check (24:31), conquest and possession of inheritance belongs to God alone (3:10; 4:23–24; 5:13–14; 6:16; 21:44; 23:3, 9–10).

They were called to completely exterminate the inhabitants of Canaan (6:21; 8:26; Deut. 20:16). The call to God's holiness which manifested itself against sin and wickedness. Outline of Joshua

- I. Conquering the Land (1:1–12:24)
 - A. The Central Campaign (1:1–10:28)
 - B. The Southern Campaign (10:29–43)
 - C. The Northern Campaign (11:1–23)
 - D. The Review of the Conquest (12:1–24)
- II. Dividing the Land (13:1–22:34)
 - A. The Remaining Land (13:1–7)
 - B. The Transjordan (13:8–33)
 - C. Canaan (14:1–22:34)
- III. Exhortation to Obedience and Covenant Reaffirmation (23:1–24:33)

Judges

Israel oppressed by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites and, the Philistines because of their sin.

It provides the bridge between Joshua's conquest and David's monarchy.

Victory was only possible of the presence of the Spirit

The book was designed to illustrate three problems:

(1) incomplete conquest; (2) unfaithfulness to God's covenant; and (3) civil chaos.

—political chaos is seen in the cycles of apostasy that resulted in oppression by foreign powers. -

—religious chaos is seen in the person of Micah, who set up his own house priest instead of going to Shiloh to worship (Judg. 17).

—moral chaos is illustrated in the perversions recorded in Judges 19

Outline of Judges

- I. Two Problems Noted (1:1–3:6)
 - A. Incomplete Conquest (1:1–36)
 - B. Covenant Unfaithfulness (2:1–3:6)
- II. The Problems Illustrated (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 (6:1–8:32)
 - F. Abimelech (8:33–9:57)
 - G. Jephthah (10:6–12:7)
 - H. Ibzan, Elon, and Abdon (12:8–15)
 - I. Samson (13:1–16:31)
- III. A Third Problem Illustrated: Doing Right in One's Own Eyes (17:1–21:25)
 - A. The Migration of the Tribe of Dan (17:1–18:31)
 - B. The Events in the Tribe of Benjamin (19:1–21:25)

<i>Israel's Cycle of Sin and Restoration</i>		
Relapse	Israel did evil in the sight of the Lord	3:7
Ruin	God sold them into foreign domination	3:8
Repentance	Israel cried out to the Lord	3:9
Restoration	Deliverance was given through a judge	3:9–10
Rest	The land had peace	3:11
Relapse	Israel returned to evil after the judge's death	3:12

Hughes, R. B., & Laney, J. C. (2001). [*Tyndale concise Bible commentary*](#) (p. 99). Wheaton, IL: Tyndale House Publishers.

The Holy Spirit came upon Othniel (Judg. 3:10), Gideon (6:34), Jephthah (11:29), and Samson (13:25). The Spirit served (1) to empower those judges for their appointed tasks of deliverance, (2) to show that victory came from God's power, and (3) to point toward the future anointed king of Israel and, through him, to the perfect King of kings, Jesus.

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<i>Israel's Oppressors and Deliverers</i>		
Oppressor	Deliverer	Reference
Mesopotamian	Othniel	3:7–11
Moabite	Ehud	3:12–30
Philistine	Shamgar	3:31
Canaanite	Deborah	4:1–5:31
Midianite	Gideon	6:1–8:32
Civil war	Abimelech	8:33–9:57

Unknown	Tola	10:1–2
Unknown	Jair	10:3–5
Ammonite	Jephthah	10:6–12:7
Unknown	Ibzan	12:8–10
Unknown	Elon	12:11–12
Unknown	Abdon	12:13–15
Philistine	Samson	13:1–16:31

Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 99). Wheaton, IL: Tyndale House Publishers.

The absurdity of Micah’s situation (Judg. 17:13) is emphasized by the fact that he anticipated God’s blessing because he had a genuine Levite to serve in his idolatrous shrine.

Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 102). Wheaton, IL: Tyndale House Publishers.

The moral intentions of the men of Gibeah (19:22) match those of the men of Sodom (Gen. 19:5).

Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 102). Wheaton, IL: Tyndale House Publishers.

Moral decisions in the period of the judges were made on the basis of whatever seemed to suit the situation, not on God’s unchanging character. The result was political, moral, and religious chaos.

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Ruth

The events of the book happened sometime during the period of the judges (1375–1050 b.c.) according to Ruth 1:1. Judges 21:25 is the key to the historical setting of the book:

The Kinsman-Redeemer

The qualifications and functions of the kinsman-redeemer are illustrated in the person of Boaz, who is typical of the Lord Jesus Christ. The kinsman-redeemer had to be a blood relative to have the right of redemption, even as Christ was a blood relative of man through the Virgin Birth (John 1:14; Phil. 2:5–8; Heb. 2:14–18)

The kinsman-redeemer had to have the resources to purchase the forfeited inheritance, even as Christ had the resource of his own precious blood (1 Pet. 1:18–19). The

kinsman-redeemer also had to have the resolve to redeem, even as Christ laid down his life of his own volition (Mark 10:45; John 10:15–18). The book of Ruth is one of the most instructive Old Testament books concerning the redemptive work of Christ.

Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (pp. 104–105). Wheaton, IL: Tyndale House Publishers.

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Samuel 1&2

The religious scene

- priesthood was corrupt (1 Sam. 2:12–17).
- Samuel's sons, who served as judges, were dishonest and corrupt (8:1–3), and the people of Israel refused to listen to the voice of their prophet Samuel (8:19).
- Yet in the midst of that corruption, there was a remnant of righteous people who were faithfully worshiping and sacrificing to the Lord at Shiloh (1:3).
- The ark of the covenant was at Shiloh (4:4), (4:11). The ark was later returned to Beth-shemesh (6:19) and then to Kiriath-jearim (7:1).
- Eventually it was brought to Jerusalem by David twenty years later (2 Sam. 6). (See introductory map.)

Samuel's ministry to the rise and development of the monarchy and the kingdom of —

-days of Saul through most of the reign of David.

-God's sovereignty over the theocratic kingdom

-covenant made with King David (2 Sam. 7). crucial to understanding the message of 1 and 2 Samuel

Outline

- I. God Provides a Son to Lead Israel (1 Samuel 1:1–2:11)
 - A. Samuel Is Born and Dedicated (1:1–28)
 - B. Hannah's Prayer (2:1–11)
- II. God Judges Religious Greed and Superstition (2:12–7:17)
 - A. Offerings Eaten in Greed (2:12–17)
 - B. Judgment Predicted on Eli's Sons (2:18–3:12)

- C. Superstition Rejected (4:1–6:18)
- D. True Religion Restored (6:19–7:17)
- III. God Chooses His Kings (8:1–31:13)
 - A. Saul (8:1–15:35)
 - B. David (16:1–31:13)
- IV. David Grows Stronger (2 Samuel 1:1–10:19)
 - A. Lament for the House of Saul (1:1–27)
 - B. Conflict with the House of Saul (2:1–4:12)
 - C. Establishment of the House of David (5:1–10:19)
- V. David's Household Evil (11:1–20:26)
 - A. Adultery and Murder (11:1–12:31)
 - B. Revenge (13:1–39)
 - C. Insurrection in David's Kingdom (14:1–20:26)
- VI. David As a Mediator and Preserver (21:1–24:25)
 - A. National Judgment: Saul's Sin, David's Entreaty (21:1–14)
 - B. Military Victory through Mighty Men (21:15–22)
 - C. Song of Praise for the Davidic Covenant: Past Victory (22:1–51)
 - D. Song of Praise for the Davidic Covenant: Future Security (23:1–7)
 - E. Military Victory through Mighty Men (23:8–39)
 - F. National Judgment: David's Sin, David's Entreaty (24:1–25)

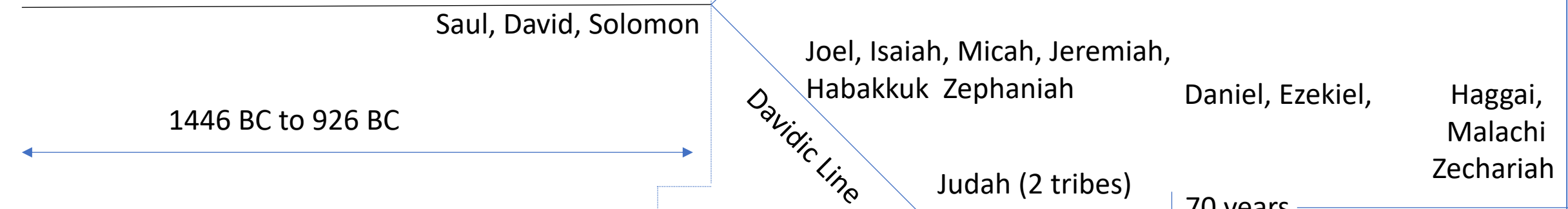
1 and 2 Kings

- The books of Kings begin where the books of Samuel left off- with the death of David and the coronation of his son Solomon.
- The books then cover the histories of the united kingdom and the divided kingdoms, - fall of the northern kingdom, Israel, to Assyria in 722 b.c.
- and the fall of Judah to Babylon in 586 b.c.
- Throughout the books, Syria, Assyria, and Babylon are the great political threats to God's people.
- it is a book designed to bring a prophetic word of exhortation and encouragement to God's people in the midst of their failure and discipline for their sins
- The last act described in the book of 2 Kings is the elevation of Jehoiachin out of prison and into the king of Babylon's court. That event occurred a little past halfway through the seventy-year period of exile.
- The temple as the location of both present and future hope (1 Kings 8:12–61);
- Prophecy of the divided kingdom (1 Kings 11:31–39);
- Reasons for the Assyrian captivity of Israel (2 Kings 17).
- Reasons for the Babylonian captivity of Judah (2 Kings 21:10–15; cf. 24:1–4).

Outline

- I. Obedience: the United Kingdom (1 Kings 1:1–11:43)
 - A. The Kingdom Is Established (1:1–2:46)
 - B. Kingdom Blessings from Obedience (3:1–10:29)
 - C. Foundations of Chastisement (11:1–43)
- II. Chastisement: the Divided Kingdom (1 Kings 12:1–2 Kings 17:41)
 - A. Jeroboam's Lost Opportunity (1 Kings 12:1–14:20)
 - B. The Lamp of David in Jerusalem (1 Kings 14:21–15:24)
 - C. The Prophetic Word Certified against Covenant Unfaithfulness (1 Kings 15:25–2 Kings 10:36)
 - D. Covenant Blessing from Obedience (2 Kings 11:1–14:29)
 - E. Chastisement Confirmed and Explained (2 Kings 15:1–17:41)
- III. Preservation: the Solitary Kingdom (2 Kings 18:1–25:30)
 - A. Reform: Babylon Introduced (18:1–20:21)
 - B. Irrevocable Chastisement: Manasseh and Amon (21:1–26)
 - C. Reform in the Shadow of Judgment: Josiah (22:1–23:30)
 - D. Chastisement Confirmed (23:31–25:26)
 - E. Preservation of the Davidic Kingship: Jehoiachin Restored (25:27–30)

Hughes, R. B., & Laney, J. C. (2001).



Obadiah	Amos/ Isaiah	Nahum/ Jeremiah		Haggai
Jonah	Hosea	Zephaniah	Ezekiel	Zechariah
Joel	Micah	Habakkuk	Daniel	Malachi
Oldest Prophets	8th Century Prophets	7th Century Prophets	Exilic Prophets	postexilic Prophets

The Prophets