

Appendix A

Old Testament Segment Introductions and Charts

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Old Testament Segment Introductions and Charts

In General

The Old Testament begins the great story of redemption that is completed by the New Testament. In the Hebrew Bible, the Old Testament is contained in 24 books with a threefold division: the Law, the Prophets, and the Writing. The following chart shows a typical arrangement and classification of the Hebrew Bible:

<i>Law (Torah)</i>	<i>Former Prophets</i>	<i>Later Prophets</i>	<i>Writings (Hagiographa)</i>
Genesis	Joshua	Isaiah	Psalms
Exodus	Judges	Jeremiah	Job
Leviticus	Samuel	Ezekiel	Proverbs
Numbers	Kings	Hosea	Ruth
Deuteronomy		Joel	Song of Solomon
		Amos	Ecclesiastes
		Obadiah	Lamentations
		Jonah	Esther
		Micah	Daniel
		Nahum	Ezra
		Habakkuk	Nehemiah
		Zephaniah	Chronicles
		Haggai	
		Zechariah	
		Malachi	

The English Bible contains 39 Old Testament books (Samuel, Kings, Chronicles, and Ezra-Nehemiah are each divided into two books, and the Minor Prophets are broken out into 12 individual books). Beginning with the Septuagint (the Greek translation of the Old Testament in the 3rd century BC), it is common to divide the Old Testament into four segments: Law, History, Poets, and Prophets as follows:

<i>Law (Pentateuch)</i>	<i>History</i>	<i>Poets (Wisdom)</i>	<i>Prophets</i>
Genesis	Joshua	Job	Isaiah
Exodus	Judges	Psalms	Jeremiah
Leviticus	Ruth	Proverbs	Lamentations
Numbers	1&2 Samuel	Ecclesiastes	Ezekiel
Deuteronomy	1&2 Kings	Song of Songs	Daniel
	1&2 Chronicles		Hosea
	Ezra		Joel
	Nehemiah		Amos
	Esther		Obadiah
			Jonah

			Micah
			Nahum
			Habakkuk
			Zephaniah
			Haggai
			Zechariah
			Malachi

In this introduction, we'll use this fourfold division to overview the various components of the Old Testament. The Law and History segments focus on God's dealings with the covenant people. The Poets concentrate on one's personal experience of God and His ways. The Prophets are the preachers of the covenant, warning and exhorting the people to covenant faithfulness and looking forward to the fulfillment of the ages in the First and Second Comings of Messiah.

The Pentateuch

Introduction—The term “Pentateuch” is derived from the Greek words *penta* (five) and *teuchos* (scroll or book). It is the five scrolls or books the Jews traditionally refer to as the Law, the Torah (instruction), or the books of Moses. The Pentateuch is the first of a fourfold division of the thirty-nine books of the Old Testament: the five books of the Law (Genesis to Deuteronomy), the twelve History books (Joshua to Esther), the five books of Poetry or Wisdom (Job to the Song of Solomon) and the seventeen books of the Prophets (Isaiah to Malachi).

Authorship and Date:

Traditional view—For nearly two millennia, it was universally agreed that the Pentateuch was the literary product of Moses. There was uncertainty as to whether the text was composed by Moses or dictated by him and there were differences of opinion as to the details of its final compilation, but it was agreed that he was ultimately responsible for the writing. It was probably cast into a five-volume book sometime in the days of Joshua and the elders that followed him (see Joshua 24:31). This allows for later editorial activity that modernized some archaic terms and geographical place names. It also accounts for passages like Numbers 12:3, where the text describes Moses as the most humble man on the face of the earth, and Deuteronomy 34, where Moses’ death is recorded.

The Scripture asserts Moses as the author of the Pentateuch and Christian and Jewish traditions until the time of the Enlightenment are overwhelmingly in accord with Mosaic authorship. Mosaic authorship is supported by the following:

- By statements in the five books themselves (e.g. Exodus 17:14; 24:4, 7; 34:28; Numbers 33:2; Deuteronomy 31:9, 24). Portions of Exodus are directly attributed to Moses (17:8-14; 20:1-17; 24:4, 7, 12; 31:18; 34:1-27). In Leviticus, fifty-six times in twenty-seven chapters the text states that God imparted the levitical regulations to Moses. In Numbers, there are more than eighty instances where the text says “the Lord spoke to Moses” or something very much like that. Deuteronomy includes about forty claims that Moses wrote it.
- In other Old Testament books (Joshua 1:7; Judges 3:4; 1 Kings 2:3; Ezra 3:2; Nehemiah 1:7; Daniel 9:11-13; Malachi 4:4).
- In statements by Jesus Himself (compare Mark 7:10 with Exodus 20:12 and Mark 12:26 with Exodus 3:6; John 7:19).
- By other New Testament authors (Luke 16:29; 24:27; Acts 26:22; Romans 10:19 quoting Deuteronomy 32:21).

Moses was the most likely candidate to write the Pentateuch. He was well educated for his time (in the court of Pharaoh himself) and was in a unique position to assemble the records and traditions on the subjects upon which he wrote.

Documentary hypothesis—An approach critical of Mosaic authorship arose out of the skeptical milieu of the Enlightenment, which gained general acceptance in scholarly circles in the late 19th century. This attack on Mosaic authorship typically suggests that the Pentateuch is really the product of a mosaic of unknown authors compiled in the 5th or 6th century B.C. The usual scenario is that Israel's religion evolved through several stages and was recorded at various times. These various literary strands appear in the later compilation of the Hebrew sacred documents.

Julius Wellhausen gave the classic organization of this documentary hypothesis in 1876. The theory identifies four principal sources for the Pentateuch:

- *J document*, characterized by the predominance of the name Yahweh for God, allegedly compiled in the Southern Kingdom of Judah around 950 B.C.;
- *E document*, characterized by the use of the name Elohim for God, written in the Northern Kingdom of Israel about 850 B.C.;
- *D or Deuteronomist document*, written around 650 B.C. just before the renewal in Judah under King Josiah;
- *P or Priestly document* composed from ancient traditions around 525 B.C. after the people returned from the Babylonian exile.

The upshot of all this is an approach that depicts the Pentateuch as a potpourri of stories, poems, laws, and myths without internal unity or consistency developed by nameless authors of sources dating from the 10th to the 5th centuries B.C. The critics' conclusions follow their presuppositions: Moses did not write the Pentateuch; the exact nature and historicity of the events recorded are difficult or impossible to determine; and the date of the final compilation is late, long removed from the events recorded. Its effect was to discount the historical value and trustworthiness of the Pentateuch and even to create an aura of fraud over the foundational books of the Bible.

Modern approach—This consensus began to unravel in the 1970s and continues today. The newer documentary critics are very skeptical of the E document, but do continue to posit J, D, and P sources, which were compiled to yield the Pentateuch as we know it in the 6th and 7th Centuries, B.C. According to the critics, these sources do not give historical insight into the era of the patriarchs so much as to the beliefs of the Jews of the exile and post-exile period.

In addition, literary criticism came into vogue in biblical studies. This school is primarily concerned with the end product of the biblical text and not with the process of its composition. It also has a much greater appreciation for the literary techniques of Hebrew authors and other ancient writers, which leads them to reject some of the criteria used to distinguish sources. For example, the similar stories of Genesis 12, 20, and 26, which prompt source critics to posit multiple sources, are seen by literary critics as examples of repetition, an important literary device exploited by a single author to underline a point.

However, the state of modern scholarship is much more disjoint than just a disagreement between the older and newer critical scholars. The growth of the documentary hypothesis owed much to its naturalistic and evolutionary presuppositions regarding the

development of human society so fashionable to our secular culture. Its anti-supernatural stance drove its “assured findings” and that bias has become increasingly obvious. Furthermore, the lack of lasting scholarly agreement regarding the precise character and extent of the documents and sources allegedly behind the text of the Pentateuch has revealed the subjective nature of the theory. In addition, many of the cultural and literary features formerly deemed strange have been discovered to be typical of second millennium B.C. culture and literature. The net result of these and other developments is the fraying of the documentary consensus and a potpourri of opinions regarding the authorship and composition of the Pentateuch.

Historical Background:

Chronologies—Below is a graphic summary of various positions on the chronology of the Pentateuch:

Early Exodus (Long Sojourn)	Early Exodus (Short Sojourn)	Late Exodus	Reconstructionist
Early date for the Exodus and a 430-year sojourn in Egypt per Masoretic reading of Exodus 12:40	Early date for the Exodus and a 215-year sojourn in Egypt per Septuagint reading of Exodus 12:40	Late date for the Exodus and a belief in the historicity of the record of patriarchal events	Late date for the Exodus and reconstruction of biblical history through the use of form criticism
The Patriarchs (2166-1805)	The Patriarchs (1952-1589)	The Patriarchs (1952-1589)	-----
Migration to Egypt (1876)	Migration to Egypt (1660)	Migration to Egypt (1650)	
Egyptian Sojourn (1876-1446)	Egyptian Sojourn (1660-1446)	Egyptian Sojourn (1650-1230)	The Patriarchs (1500-1300) Gradual migration Egyptian Sojourn (1350-1230)
Slavery (1730 or 1580)	Slavery (1580)	Slavery (1580)	
Wandering (1446-1406)	Wandering (1446-1406)	Conquest & Judges (1230-1025)	Conquest & Judges (1230-1025)
Conquest & Judges (1406-1050)	Conquest & Judges (1406-1050)		
United Kingdom (1050-931)	United Kingdom (1050-931)	United Kingdom (1025-931)	United Kingdom (1025-931)

Historicity:

Issues—There are two principal sets of issues behind these chronological differences. The first is how to interpret biblical numbers (literally or symbolically) and the corresponding role of archaeology in comparative historical study. The second concern is the date of the Hebrew exodus from Egypt, the central event of the Pentateuch.

Schools of thought—There are three schools of thought on the historical reliability of the Pentateuch. First, the traditional approach assumes the supernatural origin of the text and the complete historical accuracy of the biblical record. Second, the historical-archaeological approach presumes that the biblical record is essentially reliable. The Pentateuch preserves historical traditions rather than creates them, but its purpose is fundamentally theological, not historical. Archaeological data serves as an objective control to biblical historical accounts. Third, the historical reconstructionist takes a very skeptical view toward biblical narrative. Other ancient extrabiblical sources are considered more reliable than the Old Testament narrative. Historical critical scholars use a host of methodologies, including form, source, literary, and tradition history criticism, to reconstruct the history of Israel.

Milieu of the times—The majority of the events recorded in the Pentateuch occur in the period of the Middle to Late Bronze Age in the second millennium B.C. After the primeval prologue (Genesis 1-11) establishes the need for electing and setting apart a special people to worship the one, true God, the story focuses like a laser on Abraham and his descendants.

Abraham was called by God while living in Ur of the Chaldees, a city-state that was formed and flourished in the Sumerian/Babylonian era of Mesopotamian culture. He moved to Canaan and lived there as a nomad, as did his immediate successors, until the clan went down to Egypt to escape the ravages of severe famine. Thus, the Middle and Late Bronze Age cultures in Mesopotamia, Canaan, and Egypt all shed light on the events and milieu of the biblical text.

The Sumerians in Mesopotamia were organized in city-states by the 4th millennium B.C. and had developed a form of writing, rather extensive agricultural practices, and a flourishing trade. The later Sumerians and their Babylonian successors developed sophisticated law codes. Most notable of these was that of King Hammurapi in the early part of the second millennium B.C.

By the second millennium B.C., Canaan was a crossroads where a flourishing trade encouraged the growth of city-states. The wealth generated by this trade and the strategic value of its central location in the Near East also lured the surrounding powers to repeatedly attempt to dominate and control the region. In the latter part of the second millennium, the Hittites of Anatolia (modern Turkey) and the Egyptians were the principal rivals for control of the region.

By the second millennium, international relations were increasingly regulated by treaties. The Hittites, mentioned above, were noted for their treaties with subject peoples as they expanded their influence into Syria and Canaan. These “suzerainty treaties” are important for purposes of the background of the Pentateuch.

The Egyptian culture stands as a colossus in the historical milieu of the Pentateuch. Egypt developed along the Nile River valley about the same time the Mesopotamian culture developed in the Tigris/Euphrates area. However, Egypt’s geography aided the early development of a highly centralized state centered on an autocratic ruler and its remote location tended to make its culture more insular and static than that of Mesopotamia. In the Early and Middle Kingdom periods, Egypt tended to adopt a live and let live foreign policy, largely because its remoteness made it less susceptible to foreign invasion.

All that changed with the Hyksos invasion in the early part of the second millennium. After that unhappy time, the Egyptians became highly suspicious of foreigners and their foreign policy shifted from a live and let live one to the highly aggressive, militaristic one of the Eighteenth and Nineteenth Dynasties of the New Kingdom era. The Hebrew presence in Egypt bridges these different eras with tremendous consequence to the welfare of the people. The aggressive pharaohs of the Eighteenth and Nineteenth Dynasties were those with whom the Hebrews dealt in the Exodus.

Summary Overview:

<i>Book</i>	<i>Key Concept</i>	<i>God’s People</i>	<i>God’s Role</i>
Genesis	Origins/Promise	Chosen/preserved	Creator
Exodus	Redemption/Presence	Delivered	Redeemer
Leviticus	Holiness	Set apart	Sanctifier
Numbers	Wandering/Testing	Tested/disciplined	Sustainer
Deuteronomy	Renewed covenant	Retraught/prepared	Rewarder

Genesis summary chart:

Primeval History				Patriarchal History			
Creation 1:1	Fall 3:1	Flood 6:1	Dispersion 10:1	Abraham 11:10	Isaac 25:19	Jacob 27:1	Joseph 37:2
Human Race				Hebrew Race			
Mesopotamia				Canaan			Egypt

Key ideas: Origins; Covenant promise
 Key verses: 3:15; 12:1-3
 Key chapter: 15

Exodus summary chart:

Deliverance				Mosaic Covenant				Tabernacle Construction		
From Egypt		To Sinai						Plan	Response	
1	7	12	15 16	19	20	21-23	24	25	27 30	32 35
Slaves	Plagues	Exodus	Sinai	Commands	Laws	Affirm		Specs; Priests; Instructions	Gold calf	Build
Subjection to Redemption				Revelation				Response		

Key idea: Redemption/deliverance

Key verses: 3:14; 6:6; 19:5, 6

Key chapters: 12-14

Leviticus summary chart:

Sacrificial System				Sanctification Laws			
Laws of Offerings	Priestly Consecration	Clean and Unclean	National Atonement	For the People	For Priests	For Worship	Covenantal Context
1	8	11	16	17	21	23	26
Acceptable Approach to God				Acceptable Walk With God			
Cultic Worship Practices				Practical Set-Apart Lifestyle			

Key idea: Holiness

Key verses: 17:11; 20:7-8

Key chapter: 16

Numbers summary chart:

Old Generation Reorganized and Readied		Tragic Transition and Wanderings				New Generation At the Threshold
Reorganizing	Purifying	To Kadesh	At Kadesh	In the Wilderness	Moab Plains	At the Border and Reorganized
1	8	10	13	15	20	26
At Mt. Sinai		In the Wilderness				Plains of Moab
About 1 Month		About 38 years				About 6 Months

Key idea: Wandering; testing

Key verses: 14:22-23; 20:12

Key chapter: 14

Deuteronomy summary chart:

1:1-4:43	4:44-11:1	12-26			27-30	31-34
Review of God's acts for Israel	Decalogue Expounded	Ceremonial Laws 12	Civil Laws 16:18	Social Laws 21	Covenant Ratification and Transition: Warnings and Challenges	Succession; Final Blessing; Death of Moses
Sermon 1	Sermon 2	Sermon 2 (continued)			Sermon 3	Continuity; Conclusion
What God has done	What God expected	What God expected (continued)			What God will do	Wrapping up

Key idea: Covenant renewal
 Key verses: 10:12-13; 30:19-20
 Key chapters: 6; 27-28

Historical Books

Introduction—These twelve books record Israel’s history from the entry of the people into the Promised Land to the returns from exile and captivity. They narrate transitions from the judges to monarchy, and division, decline, and captivity of the kingdoms, and the various returns of the remnant to Palestine. For the purposes of this study, we’ll divide the books into three stages:

- Conquest and settlement (Joshua, Judges, and Ruth);
- Kingdom period (1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles);
- Exile and return (Ezra, Nehemiah, and Esther)

Timeline of Major Events/Players

Late Bronze Age (1550-1200 BC)

- Egyptians, Hittites, and the Mitanni are major players
- Stalemate of major powers
- Syro-Palestine area as buffer all seek to control
- Amarna correspondence reflects the times
- Exodus, wandering, and conquest
- Timeline:
 - 1550-1069 – New Kingdom in Egypt
 - 1500-1350 – Mitanni civilization
 - 1479-1445 – Thutmose III (Egypt)
 - 1375-1325 – Amarna era (Egypt)
 - 1370-1330 – Shuppilulilma I (Hittites)
 - 1352-1336 – Akhenaten (Egypt)
 - 1350-1200 -- Ugarit
 - 1279-1213 – Ramases II (Egypt)

Early Iron Age (1200-1000 BC)

- Vacuum of major players
- Sea Peoples incursions – Egypt barely repulses them; Hitties fall; Philistines settle eastern Mediterranean coast
- Judges transitions to monarchy
- David’s empire rises to fill power vacuum
- Timeline:
 - 1050-1010 -- Saul
 - 1010-970 -- David

Later Iron Age (1000 BC - on)

- David & Solomon (1010-930)

- Temple built (960)
- Rise of Arameans (950-850)
- First Assyrian threat & Israel's resurgence (850-750)
- Assyrian hegemony (750-650)
- Transitional period (650-600)
- Babylonian hegemony (600-550)
- Medo-Persian hegemony (550-400)

- Timeline:
 - 858-824 – Shalmaneser III (Assyria)
 - 853 – Battle of Qarqar
 - 841-806 – Hazael (Aram/Syria)
 - 745-727 – Tiglath-Pileser III (Pul) (Assyria)
 - 727-722 – Shalmaneser V (Assyria)
 - 722 – Fall of Samaria (Israel/Northern kingdom)
 - 721-705 – Sargon II (Assyria)
 - 710-703 – Merodach-Baladan (Babylon)
 - 704-681 – Sennacherib (Assyria)
 - 701 – Siege of Jerusalem (Hezekiah)
 - 681-669-- Esarhaddon (Assyria)
 - 669-630 – Ashurbanipal (Assyria)
 - 626-605 – Nabopolassar (Babylon)
 - 612 – Fall of Nineveh
 - 610-595 – Necho (Late Kingdom in Egypt)
 - 605-562 – Nebuchadnezzar (Babylon)
 - 605 – Battle of Carchemish – first Babylonian captivity
 - 597 – Babylonian siege of Jerusalem – second Babylonian captivity
 - 587-586 – Fall of Jerusalem – final Babylonian captivity
 - 556-539 -- Nabonidus (Babylon)
 - 539 -- Fall of Babylon
 - 539-530 – Cyrus (Persia)
 - 537 – Return under Zerubbabel
 - 522-486 – Darius II (Persia)
 - 490 – Battle of Marathon
 - 486-464 – Xerxes (Persia)
 - 480-479 – Battles of Salamis and Plataea
 - 464-423 – Artaxerxes (Persia)
 - 458 – Return under Ezra
 - 445 – Return under Nehemiah

Conquest and Settlement

Two major dating systems—Some archaeological data seems to support a date for Joshua's invasion of Palestine around 1250 BC. This would place the Exodus about 40 years earlier under the famous Pharaoh Rameses II. Other data suggests an earlier date, putting Joshua's invasion around 1400 BC. This would mean that the Exodus (often placed at 1446 BC) took place in the reign of Pharaoh Amenhotep II (1450-1423 BC) shortly after the death of the great conquering Pharaoh Thutmose III (1500-1450 BC), the so-called Napoleon of Egypt. Thutmose III was known to have made extensive use of slave labor (Israelites?) in his building projects.

The earlier date fits the biblical numbers better than the later one. In 1 Kings 6:1, the Exodus is dated 480 years prior to the commencement of the construction of the Temple in the fourth year of Solomon's reign, probably 967-966 BC. Also, in Judges 11:26, Jephthah indicates that Israel had been in control of certain parts of Canaan for 300 years. Since Jephthah probably lived around 1100 BC, this verse fits the early Exodus chronology quite nicely. However, many think the later date better fits the archaeological findings.

Historical and geographical background—The period of the Judges lasted from approximately 1380 until 1050 BC or 1220 to 1020 BC, depending on the dating system used. If the earlier date is correct, the period coincided with an era in which Egypt remained strangely introspective under the pharaohs of the Amarna era (Akhenaton, Tutankmun (King Tut), and Ay).

If the later date is correct, the judges period follows on a time in which Egypt renewed her interest in Palestine during the Nineteenth Dynasty (1318-1222 BC), the dynasty that followed the Amarna period. Rameses II fought with the Hittites, a people originating in modern-day Turkey, for the control of Palestine, and his successor, Merneptah (1234-1222 BC), recorded a successful campaign in Palestine on a victory stele (column), which listed Israel among the defeated peoples.

In the 12th Century BC, the Middle East was rocked by a series of invasions of the "Sea Peoples". The Hittite Empire fell before their onslaught and Egypt only succeeded in repulsing them due to the energy and ability of Rameses III (1190-1164 BC). After their defeat in Egypt, many of these "Sea Peoples" settled along the southwest coast of Palestine, joining the earlier Minoan settlers (a people originating in Crete) in the area. These Philistines, as they became known, were a dominant power in the area in the 12th and 11th Centuries BC and an oppressor of Israel. In addition, with the wane of Egyptian power after Rameses III, many smaller nations took turns dominating various parts of Palestine and oppressing the Jewish people.

Joshua summary chart:

Preparing	Spies	Jordan	Pillars of Stone	Circumcision; Commander	Central: Jericho & Ai	South: Gibeon; Summary	Northern Campaign	Kings List	East Bank	West Bank	Cities of Refuge; Levites	Altar of Witness	Charge to Leaders	Shechem Renewal
1	Invasion			5	6	Conquest	12	13Distribution			21	22Conditions 24		
Preparation					Subjection			Possession			Charge			

Key idea: Covenant faithfulness
 Key verses: 21:43-45; 24:14-15
 Key chapter: 24

Judges summary chart:

Failure to conquer 1	Judged for failure 2	Othniel; Ehud; Shamgar 3	Deborah & Barak 4	Gideon: Midian 6	Abimelech; Tola; Jair 9	Jephthah: Ammon 10	Samson: Philistia 13	Levite & idolatry 17	Levite & civil war 21
Cause of the cycles		Description of the cycles						Conditions in the cycles	
Living with the Canaanites		War with the Canaanites						Living like the Cananites	
Deterioration		Deliverance						Depravity	

Key idea: Spiritual compromise
 Key verse: 21:25
 Key chapter: 2

Ruth summary chart:

1—Ruth renouncing	2—Ruth reaping	3—Ruth requesting	4—Ruth rejoicing
Moab	Bethlehem fields	Threshing floor	Bethlehem village
Ruth's love demonstrated		Ruth's love rewarded	

Key idea: Redemption
 Key verses: 1:16; 3:11
 Key chapter: 4

Kingdoms

Introduction—The books of 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles trace the history of Israel’s monarchy from its inception near the middle of the 11th century BC to its destruction in 586 BC. These books provide something of a cross-hatch view of Israel’s journey through time: the voice of a judge (Samuel), the prophetic perspective (Kings), and the priestly view (Chronicles).

United Kingdom:

<i>Kings</i>	<i>Dates</i>
Saul	1050-1010
David	1010-971
Solomon	971-931

Divided Kingdom: Kings of Israel and Judah

<i>Northern Kings</i>	<i>Dates (Thiele)</i>	<i>Southern Kings</i>	<i>Dates</i>
Jeroboam I (1)	931-910	Rehoboam I	931-913
Nadab	910-909	Abijah	913-911
Baasha (2)	909-886	Asa	911-870
E;lah	886-885	Jehoshaphat	872-848
Zimri (3)	885	Jehoram	853-841
Omri (4)	885-874	Ahaziah	841
Ahab	874-853	Athaliah	841-835
Ahaziah	853-852	Joash	835-796
Jehoram	852-841	Amaziah	796-767
Jehu (5)	841-814	Azariah (Uzziah)	792-740
Jehoahaz	814-798	Jotham	750-732
Jehoash	798-782	Ahaz	735-716
Jeroboam II	793-753	Hezekiah	716-687
Jeroboam II	793-753	Hezekiah	716-687
Zechariah	753-752	Manasseh	697-643
Shallum (6)	752	Amon	643-641
Menahem (7)	752-742	Josiah	641-609
Pekahiah (8)	742-740	Jehoahaz	609
Pekah (9)	752-732	Jehoiakim	609-598
Pekah (9)	752-732	Jehoiakim	609-598
Hoshea (10)	732-722	Jehoichin	598-597
		Zedekiah	597-586

1 Samuel summary chart:

Birth of Samuel	Eli to Samuel	Ark Captured	Ark's Return; Victory	Request: King	Choice of Saul	Sacrifice	Foolish Vow	Disobedience	David Anointed	Saul's servant	Goliath	Priests of Nob	Wilderness	To Philistines	Saul's Death
1 First 4 Transition: Eli to Samuel		5 Samuel 7 as Judge		8 Second 12 Transition: Samuel to Saul		15 Early Reign and Rejection of Saul		16 Third Transition: Waning of Saul and Rise of David							
Eli		Samuel		Saul				David							
Decline of Judges				Rise of Monarchy											

Key ideas: Leadership transitions; Monarchy and theocracy

Key verses: 15:22; 16:7

Key chapters: 15-16

2 Samuel summary chart:

Reign in Hebron; Civil War	Anointed; in Jerusalem	Ark in Jerusalem	Davidic Covenant	Military Triumphs	Bathsheba and Uriah	Nathan Confronts	Incest and Murder in the Household	Absalom's Rebellion	Restoration	Final Days: Famine, War, and Plague
1 4	5 10			11						24
Rise to Power	David's Successes				David's Transgressions and Failures					

Key ideas: Kingship in theocracy

Key verses: 7:12-16

Key chapters: 7; 11

1 Kings summary chart:

David Appoints Solomon	Wisdom Given and Demonstrated	Covenant Promise and Warning	Division of the Kingdom	Early Kingdoms in Conflict	Death of Ahab; Reigns of Jehoshaphat and Ahaziah
David's Dying Counsel ; Solomon's Reign Solidified	Temple and Palace Built; Temple Dedicated	Solomon's Reign Described	Jeroboam's Idolatry	Ahab; Elijah & Conflict of Yahwehism vs Baalism	War with Aram
1	3	9	12	14	17
2	5	10			20
Solomon's Reign Solidified	Ascendancy	Decline			Elijah's ministry
Solomon's glory			Divided kingdoms		
United monarchy			Kingdoms of Israel & Judah		
Kingdom at peace			Kingdoms in turmoil		

Key idea: Covenant infidelity

Key verse: 11:11

Key chapter: 12

2 Kings summary chart:

Judgment on Ahaziah	Hezekiah & Deliverance
Elijah's translation	Visitors from Babylon
Joram and Moabite Rebellion	Mamsseh & Successor
Elisha's ministry to poor and oppressed	Josiah's Reforms
Deliverance from Aram	Fall of Judah
Jehu Extinguishes Ahab's House	
Athaliah; Joash and Successors	
Jeroboam II & Uzziah	
Fall of Samaria	
1	18
2	20
3	21
4	22
6	25
9	
11	
14	
17	
Ahaziah to Hoshea	
Hezekiah to Zedekiah	
Israel Exiled by Assyria	
Judah Exiled by Babylon	
853-722 BC	
715-586 BC	

Key idea: Covenant infidelity

Key verses: 17:18-23

Key chapter: 17

1 Chronicles summary chart:

Genealogy	Saul's Death	David's Accession	Ark Returned	David's Conquests	Kingdom's Organization	Preparation for Temple Construction	David's Farewell and Death
1-9	10	11-12	13-17	18-20	21-27	28-29:9	29:10-30
David's Line	David's Reign						
Genealogy	History						
Thousands of Years	33 Years						

Key idea: Covenant faithfulness
 Key verse(s): 17:11-14; 29:11-13
 Key chapter: 17

2 Chronicles summary chart:

Kingship Described	Rehoboam & Abijah	Asa	Jehoshaphat	Jehoram to Joash	Amaziah to Ahaz	Hezekiah	Manasseh & Amon	Josiah	Jehoahaz to Zedekiah
Temple Constructed									
Temple Dedicated									
Solomon's Other Activities									
1	10-13	14-16	17-20	21-24	25-28	29-32	33	34-35	36
Solomon's Reign	History of Kings of Judah								
Splendor	Descent to Disaster								
40 Years	Circa 350 Years								

Key idea: Covenant faithfulness
 Key verse(s): 7:14; 16:9

Exile and Return

Israel was exiled in three successive stages (605, 597, and 586 BC) and returned in three stages (538, 458, and 445 BC). Ezra relates the story of first two returns from Babylon, the first led by Zerubbabel to rebuild the temple (Ezra 1-6) and the second led by Ezra to re-establish the covenant community (Ezra 7-10).

Nehemiah focuses on the events surrounding the third return from exile led by Nehemiah in 445 or 444 BC. This book divides into two sections: the reconstruction of the wall around Jerusalem (Neh 1-7) and the spiritual restoration of the postexilic Jewish community in Jerusalem (Neh 8-13).

Esther relates a story of God’s preservation of His people in exile.

The chart below provides a helpful summary at a glance:

<i>Exile & Return</i>	<i>First</i>	<i>Second</i>	<i>Third</i>
Reference	Ezra 1-6	Ezra 7-10	Neh. 1-13
Date	538 BC	458 BC	444 BC
Leaders	Sheshbazzar Zerubbabel Jeshua	Ezra	Nehemiah
Persian king	Cyrus	Artaxerxes I	Artaxerxes I
Decree provisions	All could return; Temple could be rebuilt; Partial royal financing; Sacred vessels returned	All could return; Royal financing; Own civil magistrates allowed.	Allowed to rebuilt the walls
Those returning	Circa 50,000	Circa 1,750	Unknown
Events	Temple & ritual festivals begun; Samaritans make trouble & rebuild ceases in 520 BC; Temple construction restarted & finished in 516 BC.	Problems with intermarriage	Wall rebuilt in 52 days despite opposition; Walls dedicated and Law read.

Ezra summary chart:

Cyrus' Decree	Return under Sheshbazzar	Rebuilding Temple	Opposition	Delay	Completion of Temple	Celebration of Passover	Artaxerxes' Letter	Return under Ezra	Intermarriage	Confession and Repentance
1		3		4		6	7	8	10	
Return under Zerubbabel						Return under Ezra				
Temple Rebuilt						People Reformed				
20 + Years						1 Year				

Key idea: Return and renewal

Key verses: 1:2-3

Key chapters: 1, 10

Nehemiah summary chart:

Nehemiah's Return	Inspection of the Walls	Building Begins	Opposition	Completion of the Walls	Resettlement	Reading the Law	Covenant Renewal	Resettlement	Dedicating the Wall	Renewal Among the People
1	2	3	4	6	7	8			11	13
Reconstruction of the Wall						Renewal Among the People				
Political Renewal						Spiritual Renewal				

Key idea: Rebuilding wall/community

Key verses: 6:15-16

Key chapters: 1, 13

Esther summary chart:

Vashti Deposed Esther Elevated Mordecai Uncovers Plot	Haman's Plot to Destroy the Jews Mordecai Persuades Esther to Help	Esther's First Banquet Mordecai Honored Esther's Second Banquet: Haman Exposed & Hung	Xerxes' Edict in Favor of the Jews Jews Triumph Over Their Enemies Feat of Purim Mordecai's Greatness
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1	2	3	4	5	6	7	8	9	10
Esther as Queen		Haman's Plot		Esther's Foil			Jewish Triumph		
Threat to the Jews				Deliverance of the Jews					

Key idea: Providential deliverance

Key verse: 4:14

Key chapter: 7

Poetical Books (Wisdom)

Wisdom (*hokma*) originally denoted technical skill, aptitude, or ability and superior mental agility. It came to signify the combination of powers of observation, intellectual capacity, and the application of knowledge and experience to daily life. Old Testament wisdom aimed at “skill in living”. It sought to teach moral principles for behavior and to give youth a heads-up for getting ahead in the world. Its goal is a worldview integration that results in order (e.g. getting into God’s stride) in one’s personal relationships, in one’s work and leisure, in matters of governance and authority, in issues relating to the cosmos and to nature, and on and on.

The similarities between Hebrew and Near Eastern wisdom literature are numerous. They are not coincidental. The search for meaning in life, the mystery of life and death, the reality of suffering and pain, and the relationship of God to the problem of evil are questions common to the human condition. However, the feature that distinguishes Hebrew wisdom is the concept of the fear of God. This idea encompassed an awe and reverence for God’s person, faith and trust in His good plan, the avoidance of evil and all that displeases God, and the adherence to the path of disciplined instruction.

While the fear of the Lord is the governing attitude of Hebrew wisdom, its methodology is more akin to the natural theology of the medieval theologian than the exegetical theology of our modern evangelical thought. It does not spend great amounts of time unpacking the mysteries of the covenant or the precepts of the law, as it does in carefully observing the way of things in the cosmos, in nature, and in the dynamics of human interaction. The rationale for this may lie in wisdom’s pursuit of order and skill in living and the reality that creation posits the initial establishment of that order. Whatever the reason for the manner of inquiry, its methodology accords well with our secular age and lends it an interested ear among those who do not consider themselves “religious”.

Old Testament wisdom is of two types: (1) didactic or practical wisdom, as displayed in Proverbs and (2) speculative or philosophical wisdom, illustrated by Ecclesiastes and Job. Five books are typically denoted as “wisdom” – Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon or Song of Songs.

Job summary chart:

Heavenly Challenge	Job's Lament	First Debate Cycle	Second Debate Cycle	Third Dialogue Cycle	Hymn to Wisdom	Job's Final Argument	Elihu's Argument	Yahweh Speaks: Job Quizzed and Rendered Speechless	Resolution
1 2	3 4	15 22	28 29	32 37	38 41	42			
Dilemma	Debate cycles						Deity Shows Up	Deliverance	
Wager	Wrangling						Whirlwind	Wrap-Up	

Key idea: Righteous suffering

Key verses: 28:20-28

Key chapters: 1, 42

Psalms summary charts:

Psalms	Book 1 (1-41)	Book 2 (42-72)	Book 3 (73-89)	Book 4 (90-106)	Book 5 (107-150)
Doxology	41:13	72:18-19	89:52	106:48	150:6
Authors	Mainly David	Mainly David and Korah	Mainly Asaph	Mainly Anonymous	Mainly David
Stage of Collection	Original group by David	Added during reigns of Hezekiah and Josiah	Added during reigns of Hezekiah and Josiah	Miscellaneous collections compiled in Ezra's time	Miscellaneous collections compiled in Ezra's time

Key idea: Worship and praise of God

Cantata About Davidic Covenant			
Intro:	Ps 1: Vindication of the righteous Ps 2: God's choice and defense of Israel's king		
<i>Book</i>	<i>Seam</i>	<i>Theme</i>	<i>Comment</i>
Book 1	41	David's Conflict with Saul	Many lament psalms
Book 2	72	David's kingship	Key psalms = 45, 48, 51, 54-64
Book 3	89	Assyrian crisis	Asaph and sons of Korah psalms Key psalm = 78
Book 4	106	Temple destroyed; exile	Praise collection Key = 90, 103-105, 107, 110, 119 Halleluiah psalms: 111-117 Ascent psalms: 120-134 Davidic reprise: 138-145
Book 5	145	Praise upon returns	
Conclusion	Climactic praise to God 146-150		

Proverbs summary outline:

Purpose	Proverbs to Youth	Proverbs of Solomon (I)	Sayings of the Wise	Proverbs of Solomon (II)	Words of Agur and Lemuel; Ode to a Virtuous Wife
1:1-7	1:8 9	10	22	25	30
Theme	Father's Exhortation	Solomon: First Collection	Additional Sayings	Solomon: Second Collection	Concluding Sayings
Commendation	Counsel				Comparison

Key idea: Wisdom
 Key verse(s): 1:7; 3:5-6
 Key chapter: 1

Ecclesiastes summary chart:

1:1-11 All Is Vanity	1:12-18 Wisdom 2:1-11 Pleasure & Achievement 2:12-26 Earthly Toil & Success 3:1-22 Time & Eternity	4:1 Hardship & Companions 5:1-7 Awe of God 5:8-6:12 Wealth & Poverty 7:1-29 Death, Temperance, & Depravity 8:1-17 Authority, Injustice, & Inscrutableness of Life 9:1-12 Death, the Common Destiny	11:1-8 Order Life Wisely 11:9-12:8 Counsel to Youth 12:9-14 Epilogue: Final Word
Thesis Stated	Thesis Developed	Thesis Illustrated	
Thesis Concluded	Thesis Concluded		
Meaninglessness of Life Under the Sun	Failure of All Attempts to Give Meaning to Life Under the Sun	Thesis Illustrated: Proverbs Concerning Life Under the Sun	
	Order Life with A View To Eternity		

Key idea: Meaninglessness of life under the sun
 Key verses: 12:9-14
 Key chapter: 12

Song of Solomon summary charts:

Falling in Love	United in Love	Struggle in Love	Growing in Love
1:1 3:5	3:6 5:1	5:2 7:10	7:11 8:14
Courtship	Wedding	Problems	Progress
Beginning of Love		Deepening of Love	

OR

Shulamite in Solomon's Harem	Solomon Woos Shulamite	Shulamite Rejects Solomon	Shulamite & Shepherd Lover United
1:1 3:5	3:6 5:1	5:2 8:4	8:5 8:14

Key idea: Love and sex

Key verses: 8:6-7

Prophetic Books

Introduction The prophets were spokespersons for God. They spoke for Yahweh to a particular group in a particular situation. Their parallel in modern politics would be an executive's press secretary or a nation's ambassador.

The most frequent word translated ``prophet'' is nabi. The term indicated that the prophet was one who was called. Seer is also a term used for the prophetic office, and while that term emphasized the prophet's inclination to receive revelatory visions, the prophets were not primarily predictors of the future. Their primary function was to call Israel and/or Judah to obedience and dependence upon God. Their messages were shaped by God's covenant with His people and the historical circumstances confronting them.

The ministry of the biblical prophets tended to cluster around times of crisis. Four such times were primary: the religious crisis posed by the official sponsorship of Baal worship in the time of Elijah; the Assyrian and Babylonian threats which resulted in the respective captivities of Samaria in the north and Judah in the south; and the identity crisis of the post-exilic community.

Moses is the first and the greatest of the Hebrew prophets (Num 12:6-8). His experience is something of a paradigm for later prophets. Besides the sixteen writing prophets, Moses, Deborah, Samuel, Nathan, Elijah, Elisha, and Micaiah, among others, are also counted in the prophetic ranks. See the chart below for a summary:

<i>Period</i>	<i>Function</i>	<i>Audience</i>	<i>Message</i>	<i>Examples</i>
Pre-monarchy	Mouthpiece; leader	People	Spiritual overseer; guidance; justice	Moses; Deborah; Samuel
Pre-classical	Mouthpiece; adviser	Kings; ruling elite	Military advice; rebuke and blessing	Nathan; Elijah; Elisha; Micaiah
Classical	Mouthpiece; social/spiritual counselor	People	Rebuke; warning of judgment; promise of restoration; call for repentance and justice	Writing prophets

The messages of the prophets frequently read like criminal proceedings, including parts corresponding to the indictment and arraignment, the pronouncement of sentence, the description of coming judgment, and a promise of restoration. Common grounds for the indictment include covenant unfaithfulness to Yahweh, oppression of the downtrodden, devaluing, depreciating, degrading, demeaning deity, misplaced reliance, and confused priorities (the people valued their comfort over their commitment to Yahweh). See the chart below for a summary:

<i>Type of Pronouncement</i>	<i>Description</i>	<i>Pre-Exilic Emphasis</i>	<i>Post-Exilic Emphasis</i>
Indictment	Offense stated	Usually idolatry, barren ritualism, social injustice	Usually not giving proper honor to God
Judgment	Punishment coming	Usually political and near term	Interprets recent crisis as one of judgment
Instruction	Expected response	Generally, return to God and repent	More than just repent and return; addresses particular situation
Aftermath/hope	Future hope/deliverance	Understood as coming after period of judgment	Understood as long-term

The prophets frequently framed their messages in the style of Hebrew poetry. A reason for this may be the power of poetry to speak to the will and the emotions. In addition, poetic symbolism is often better suited to convey a message focused on God's character and Person and can speak powerfully into the future without having to describe the details literally.

Writing Prophets:

There are sixteen writing prophets in the Old Testament. See below for a summary of their identity, time, message, and context:

<i>Prophet</i>	<i>Dates</i>	<i>Era/Nation</i>	<i>Enemy</i>	<i>Message</i>
Isaiah	740-680	Pre-exilic: Judah	Assyria	Salvation is from the Lord; God's trustworthiness demonstrated.
Jeremiah	627-580	Pre-exilic/exilic: Judah	Assyria; Babylon	Warning of impending doom; Call to faithful dependence on the Lord.
Ezekiel	593-570	Exilic: Jews in Babylon	Babylon	Glory of the Lord; Future destruction of Jerusalem.
Daniel	605-535	Exilic: Jews in Babylon	Babylon; Persia	God as sovereign over all; Visions of the future.
Hosea	755-715	Pre-Exilic: Israel	Assyria	God's love and heartbreak pictured in the prophet's marriage.
Joel	835-800 or 580s on	Pre-exilic; Judah or Post-exilic: Jews in Palestine	Assyria or Persia	Day of the Lord (DOL)

Amos	760-750	Pre-exilic: Israel	Assyria	Judgment for idolatry and injustice.
Obadiah	840s or 580s	Pre-exilic: Edom or Post-exilic: Edom		Judgment on Edom
Jonah	760s		Assyria	Gentile salvation; God's compassion
Micah	735-700	Pre-exilic: Judah	Assyria	Israel's corruption & God's justice
Nahum	650s on		Assyria	Nineveh's destruction
Habakkuk	610-605	Pre-exilic: Judah	Babylon	Just shall live by faith; God's justice in dealing with the nations
Zephaniah	630-620	Pre-exilic: Judah	Assyria; Babylon	Day of the Lord (DOL)
Haggai	520	Post-exilic: Jews in Jerusalem	Persia	Rebuilding the Temple
Zechariah	520	Post-exilic: Jews in Jerusalem	Persia	Future blessing on God's people
Malachi	480 or later	Post-exilic: Jews in Jerusalem	Persia	Return to God

Post-exilic Issues and Possible Responses:

A number of the writing prophets dealt with issues that concerned the Jews in exile and the post-exilic community. The primary issues and the people's possible responses were as follows:

Issues: Monotheism
Leadership of priests and Levites in political vacuum
Intermarriage
Retribution principle made painfully plain

Possible responses: Yahweh forsook them
Yahweh bested by other gods
Sin & infidelity brought judgment

Prophets by Crises:

The writing prophets can be segmented by the crisis which they addressed. See below.

Israel

Judah

Others

Assyrian crisis	Amos (760) Hosea (760-730) Joel (?) Obadiah (?)	Isaiah (740-680) Micah (737-690)	Jonah (770)
Babylonian crisis		Habakkuk (630) Zephaniah (627) Jeremiah (627-580)	Nahum (650)
Babylonian Exile		Daniel (605-530) Ezekiel (593-570)	
Persian era		Joel (500) Zechariah (520-518) Haggai (520) Malachi (433)	Obadiah (500)

Major Prophets

Introduction—The writings of Isaiah, Jeremiah, Ezekiel, and Daniel are referred to as the “Major Prophets” not because their messages were more important or more inspired, but because they were longer. The combined length of the twelve so-called minor prophets is about equal to Isaiah alone. Isaiah and Jeremiah ministered in a time where the kingdoms were decline, even steep decline, and Ezekiel and Daniel wrote to encourage the people in exile.

Isaiah summary chart:

Introductory Oracles		
Isaiah’s Call		
Ahaz’s Failure; Syro-Ephraim Coalition		
Oracles Against the Nations		
DOL: Deliverance of Israel & Destruction of Enemies		
Woe Oracles & Yahweh’s Judgment of Enemies		
Hezekiah’s Salvation, Sickness, and Sin: End of Assyrian Crisis & Transition to Babylonian Crisis		
Israel’s Deliverance		
Israel’s Deliverer		
Israel’s Future Glory		
1-5	6	7
13	24	28
36-39	40	49
58		
Prophecies of Condemnation	Historical Parenthesis	Prophecies of Comfort
Prophetic Judgment	Historic Transition	Messianic Hope

Key idea: Salvation from the Lord

Key verse(s): 55:6-7

Key chapter: 53

Jeremiah summary chart:

Jeremiah's Call	Oracles of Judgment on Judah	Temple Oracles	Signs of Warning	Messages to Leaders	Trials of Jeremiah -- Opposition	Restoration of Jerusalem -- Consolation	Toward Fall of Jerusalem	Prophecies of Gentile Nations	Historical Conclusion	
1	2	7	13	20	26	30	34	46	52	
Call	Ministry								Retro-spect	
Call	Prophecies to Judah				Prophecies to Gentiles					Fall

Key idea: Judgment coming

Key verse(s): 31:31-33

Lamentations summary chart:

1	2	3	4	5
Mourning the City	Broken People	Suffering Prophet	Ruined Kingdom	Prayer for Restoration
Destruction of Jerusalem	Anger of Yahweh	Prayer for Mercy	Siege of the Capital	Prayer for Restoration
Grief	Cause	Hope	Repentance	Request for Restoration

Key idea: God's faithfulness

Key verse(s): 3:22-23

Key chapter: 3

Ezekiel summary chart:

Vision of Glory Ezekiel's Call	Coming Judgment Departing Glory Signs and Parables of Judgment	Ammon, Moab, Edom, Philistia Tyre & Sidon Egypt	Ezekiel as Watchman Shepherds of Israel New Covenant Blessing Destruction of Godless Nations Vision of Restored Temple
Ezekiel's Call	Judgment on Judah	Judgment on Surrounding Nations	Temple Vision: Return to the Lord/ Restoration
Judah's Fall		Judah's Foes	Judah's Future

Key idea: Sovereignty & holiness of God

Key verse(s): 36:22-23

Daniel summary chart:

Training in Babylon	N's Dream & D's Interpretation	N's Gold Image	N's Pride Punished	B's Presumption Punished	Daniel in the Lion's Den	Four Beasts	Goat and Ram	70 Weeks	Culminating Vision & Explanation
1	2	3	4	5	6	7	8	9	10-12
Daniel's Court Experiences						Daniel's Visions of Future			
Nebuchadnezzar				Belshazzar; Darius		Various – Persian Era			

Key idea: God's sovereignty

Key verse: 4:25b

Key chapter: 9

Minor Prophets

Introduction—While the prophetic books of the Old Testament are often considered generally unfamiliar territory even for biblically literate people, the twelve minor prophets are particularly so. Even among Bible students, the minor prophets are best known for the sing song limerick to remember their names.

These books are deemed minor because they are more succinct. However, they are just as powerful as the major prophets. They only became known as the Minor Prophets late in the 4th century AD. Before the time of Christ, they were joined together in one scroll known collectively as “The twelve”.

Hosea summary chart:

Prophet’s marriage 1	Gomez/Israel parallel 2	Restoration of Gomez 3	Case against Israel 4 7	Punishment & appeal 8 10	God’s faithful love 11 14
Hosea’s marriage: Unfaithful wife & faithful husband			Faithless Israel & faithful God		
Hosea’s personal crisis			Israel’s national crisis		

Key idea: Covenant Infidelity

Key verses: 10:1-2

Key chapter: 2

Joel summary chart:

1—Locust plague; drought	2—Imminent Day of the Lord	3—Ultimate Day of the Lord
A Day of the Lord	The Day of the Lord	
Historic occasion	Prophetic vision	

Key idea: The Day of the Lord

Key verses: 2:28-32 (see Acts 2:17-21)

Amos summary chart:

Judgment Against Nations Judgment Against Israel & Judah	First Oracle Second Oracle Third Oracle	Locust Swarm Consuming Fire Plumb Line Summer Fruit Lord at the Altar	Restoration Promises
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1	2	3	4	5	7	8	9	9:11-15
Eight Prophecies Against Nations		Three Oracles Re Israel's Sin			Five Visions of Future Judgment			Five Promises for Israel's Restoration
Pronouncement		Provocation			Prophetic Perception of Future			Promise

Key idea: Looming judgment & call to repent

Key verses: 5:14-15

Obadiah summary chart:

Edom's Pride and Fall		Reasons for Judgment		Restoration of God's People	
1	9	10	16	17	21
Judgment of Edom				Restoration of Israel	

Key idea: Judgment of Edom

Key verse: 15

Jonah summary chart:

Disobedience to first call	Judgment	Prayer	Deliverance	Obedience to second call	Judgment averted	Despairing prayer	Rebuke
1—Jonah pays		2—Jonah prays		3—Jonah preaches		4—Jonah pouts	
First commission				Second commission			
God's mercy on Jonah				God's mercy on Nineveh			
Rescue from the sea				Rescue of the city			

Key idea: God's sovereign mercy

Key verse(s): 3:10; 4:12

Key chapter: 4

Micah summary chart:

People Indicted & Judged	Hope	Leadership Indicted & Judged	Coming Kingdom	Coming Captivity	Coming King	First Plea	Second Plea	Final Salvation
1	3	4:1	4:6	5:2	6:1	6:10	7:7	
Prediction of Judgment		Promise of Restoration			Plea for Repentance			
Punishment		Promise			Pardon			

Key idea: Looming judgment

Key verse(s): 3:8; 6:8

Nahum summary chart:

Principles of judgment 1	Judgment on Nineveh	Call to battle 2	Destruction of city described	Reasons for judgment 3	Inevitability of destruction
Verdict		Vision		Vindication	
Destruction decreed		Destruction described		Destruction deserved	
What God will do		How God will do it		Wht God will do it	

Key idea: Judgment on Nineveh
 Key verse: 1:15
 Key chapter: 3

Habakkuk summary chart:

First Complaint Concerning Judah	God's Reply: Babylon to Invade Judah	Second Complaint Concerning God's Justice	God's Reply: Responsibility of the Righteous	God's Reply: Judgment on Babylon	Plea for Mercy	God's Power to be Merciful	Prophet's Trust in God
1:1-4	1:5-11	1:12-17	2:1-5	2:6-20	3:1-2	3:3-15	3:16-19
Prophet's Problems					Prophet's Praise		
What Is God Doing?					Who God Is		
Faith Puzzling					Faith Progressing		

Key idea: Living by faith
 Key verse(s): 2:4b; 3:16-19
 Key chapter: 3

Zephaniah summary chart:

Judah 1:1	Surrounding nations 1:4	Jerusalem 2:3	Whole earth 3:1	Restoration 3:9	Conversion 3:14
Judgment in the Day of the Lord				Salvation in the Day of the Lord	
Day of wrath				Day of joy	

Key idea: Day of the Lord
 Key verse(s): 3:11-13
 Key chapter: 3

Haggai summary chart:

1—Challenge to Covenant renewal	2:1-9—Promise of restoration: Glory recalled	2:10-19—Call to holiness: Blessings of obedience	2:20-23—Davidic servant
First rebuke	First encouragement	Second rebuke	Second encouragement
September, 520	October, 520	December, 520	December, 520

Key idea: Rebuilding the temple (Covenant renewal)

Key verse: 1:8

Zechariah summary chart:

Call to Repentance	Report of World at Rest 4 Horns; 4 Craftsmen Measuring Jerusalem Investiture of Joshua Lampstand and Olive Tree Flying Scroll Woman in Basket 4 Chariots of Judgment Crowning of Joshua	Justice & Mercy or Fasting Restoration of Jerusalem	Messiah's Rule Israel's Redemption Messiah's Rejection Israel's Enemies Destroyed Israel Cleansed Shepherd and the Sheep Day of the Lord
1	2 3 4 5 6	7	9 10 11 12 13 14
Call	Night Visions	Messages	End Times Oracles
	Pictures	Problems	Predictions

Key idea: Covenant renewal

Key verses:: 1:14-17

Malachi summary chart:

1:1—God's covenant love	1:6—Worship & unfaithful priests	2:10—Worship & faithless offerings	2:17—God's justice & judgment	3:7—Returning to God; tithing	3:13—Returning to God; obeying
How have you loved us?	How have we shown you contempt?	Why not accept our offerings?	Where is the God of justice?	How have we robbed you?	How have we spoken against you?
Privilege	Pollution			Promise	

Key idea: Purification

Key verse(s): 3:1-3