

St Sampson's Parish Church

Lent Study



St Sampson's Parish Church

LENT STUDY 2020

Aim: To give a broad understanding and appreciation of the contents and format of the Old Testament.

1. Introduction:

The relevance of the Old Testament (with 'Jonah' as an example.)

2. Pentateuch:

The first five books of the Bible, focusing on Moses.

3. The History Books:

The history of the Israelites from their conquest of Canaan to the Exile in Babylon.

4. The Poetic and Wisdom books:

Dealing, in various forms, with questions of good and evil in the world.

5. The books of the Biblical Prophets:

Warning of the consequences of turning away from God.

6. The Apocrypha:

The collection of apocryphal books thought to have been written sometime between 200BCE and 400 CE.

chapter one AN INTRODUCTION TO THE OLD TESTAMENT

The Book of Jonah

To understand the New Testament, we need to understand the Old Testament. The Book of Jonah is a great story with a powerful message.

Written by the Prophet Jonah, son of Amittai, around 785-760 B.C., the book of Jonah is, in some ways, different from the other prophetic books of the Bible. The audience of the book of Jonah was the people of Israel and, typically, prophets issued warnings or gave instructions to the people of Israel.

Instead, God told Jonah to evangelize in the city of Nineveh, home of Israel's cruelest enemy. Jonah didn't want those idolaters to be saved, so he ran away.

When Jonah ran from the call of God, one of the oddest events in the Bible occurred—the story of Jonah and the Whale. The book of Jonah highlights God's patience and loving kindness, and his willingness to give those who disobey him a second chance.

The story begins in Israel, moves to the Mediterranean seaport of Joppa, and concludes in Nineveh, the capital city of the Assyrian empire, along the Tigris River.

Themes

God is sovereign. He controlled the weather and the great fish to achieve his ends. God's message is for the whole world, not just people we like or who are similar to us.

God requires genuine repentance. He is concerned with our heart and true feelings, not good deeds meant to impress others.

Finally, God is forgiving. He forgave Jonah for his disobedience and he forgave the Ninevites when they turned away from their sins. He is a God who freely gives second chances.

Key Characters

Jonah, the captain, and crew of the ship he sailed on, the king and citizens of Nineveh.

Key Verses

Jonah 1:1-3

The word of the Lord came to Jonah son of Amittai: "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me." But Jonah ran away from the Lord and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the Lord. (NIV)

Jonah 1:15-17

Then they took Jonah and threw him overboard, and the raging sea grew calm. At this the men greatly

feared the Lord, and they offered a sacrifice to the Lord and made vows to him. But the Lord provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights. (NIV)

Jonah 2:8-9

"Those who cling to worthless idols forfeit the grace that could be theirs. But I, with a song of thanksgiving, will sacrifice to you. What I have vowed I will make good. Salvation comes from the Lord." (NIV)

Jonah 3:10

When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened. (NIV)

Jonah 4:11

"But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?" (NIV)

Outline:

- Jonah doesn't like his duty, so he tries to flee from God on a ship. Jonah 1:1-14.
- To calm a storm, the crew throws Jonah into the sea, where he is swallowed by a great fish God provided. Jonah 1:15-16.
- In the belly of the fish for three days, Jonah cries out to God, repents, and swears to carry out his mission. The fish vomits him onto dry land. Jonah 1:17-2:10.
- Jonah preaches in Nineveh and the people repent. God spares them. Jonah 3:1-10.
- Angry at God's compassion, Jonah complains when a vine that had shaded him dies. God scolds Jonah for being more concerned with a vine than the 120,000 souls in Nineveh. Jonah 4:1-11.

The story emphasises that God is the God of everyone and not just the Israelites. God's nature is to forgive.

chapter two THE LAW BOOKS OF THE OLD TESTAMENT

The Pentateuch and Torah

What Is the Pentateuch? (Pronunciation of Pentateuch PEN tuh tü)

The Five Books of the Pentateuch Form the Bible's Theological Foundation.

The Pentateuch refers to the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Both Jewish and Christian tradition credit Moses with primary authorship of the Pentateuch. These five books form the theological foundation of the Bible.

The word *pentateuch* is formed by two Greek words, *pente* (five) and *teuchos* (book). It means "five vessels," "five containers," or "five-volume book." In Hebrew, the Pentateuch is *Torah*, meaning "the law" or "instruction."

These five books, written almost entirely in Hebrew, are the Bible's books of the law, given to us through Moses. Another name for the Pentateuch is "the five books of Moses."

Written more than 3,000 years ago, the books of the Pentateuch introduce Bible readers to God's divine purposes and plans and explain how sin entered the world. In the Pentateuch we also see God's response to sin, his relationship with mankind, and gain keen insight into the character and nature of God.

Genesis

Outline: Book of Genesis, Genesis - the first book of the Old Testament: tells of Creation; Adam and Eve; the Fall of Man; Cain and Abel; Noah and the flood; God's covenant with Abraham; Abraham and Isaac; Jacob and Esau; Joseph and his brothers

Genesis is the book of beginnings. The word *Genesis* means origin, birth, generation, or beginning. This first book of the Bible chronicles the creation of the world—the universe and the earth.

It reveals the plan within God's heart to have a people of his very own, set apart to worship him. Redemption is rooted in this book. The overriding message of Genesis for believers today is that salvation is essential. We cannot save ourselves from sin, so God had to act on our behalf.

Exodus

Outline: Book of Exodus, Exodus - the second book of the Old Testament: tells of the departure of the Israelites out of slavery in Egypt led by Moses; God gave them the Ten Commandments and the rest of Mosaic law on Mount Sinai during the Exodus

In Exodus God reveals himself to the world by setting his people free from bondage in Egypt through a series of spectacular miracles. To his people, God made himself known through extraordinary revelations and through their leader, Moses. God also made an everlasting covenant with his people.

Leviticus

Outline: Book of Leviticus, Leviticus - the third book of the Old Testament; contains Levitical law and ritual precedents

Leviticus is God's guidebook for teaching his people about holy living and worship. Everything from sexual conduct, to the handling of food, to instructions for worship and religious celebrations are covered in detail in the book of Leviticus.

Numbers

Outline: Book of Numbers, Numbers - the fourth book of the Old Testament; contains a record of the number of Israelites who followed Moses out of Egypt.

Numbers records Israel's experiences while journeying through the wilderness. The people's disobedience and lack of faith caused God to make them wander in the desert until all the people of that generation had died—with a few important exceptions. Numbers would be a bleak account of Israel's stubbornness, if it were not outweighed by God's faithfulness and protection.

Deuteronomy

Book of Deuteronomy, Deuteronomy - the fifth book of the Old Testament; contains a second statement of Mosaic law.

Written when God's people were about to enter the Promised Land, Deuteronomy gives a stern reminder that God is worthy of worship and obedience. It also retells the covenant between God and his people of Israel, presented in three addresses or sermons by Moses.

chapter three THE HISTORY BOOKS OF THE BIBLE

The History books tell the history of the Israelites from their conquest of Canaan to the Exile in Babylon and make up around half the total content of the Old Testament.

As previously mentioned, the Old Testament can be divided into four basic sections. With Joshua through Esther, we come to the second group of twelve books that deals with the history of the nation of Israel. These books cover the life of the nation from their possession of the land down to the two deportations and loss of the land because of unbelief and disobedience. Covering about 800 years of Israel's history.

The Book of Joshua

Several authors contributed to the writing of this historical book, including Joshua, Eleazar the high priest and Phinehas, his son, as well as other contemporaries of Joshua. It was written in approximately BC 1,398.

The book of Joshua records Joshua's leadership of the people of Israel as they complete their journey into the Promise Land given to the Jews in God's covenant with Abraham and fulfill the task of conquering its inhabitants. The story opens in Shittim, just north of the Dead Sea and east of the Jordan River. The first great victory was at Jericho. Over seven years, the Israelites captured the entire land of Canaan, from Kadesh-Barnea in the south to Mount Hermon in the north.

God's love for his chosen people continues in the book of Joshua. In the first five books of the Bible, God brought the Jews out of slavery in Egypt and established his covenant with them. Joshua returns them to their Promised Land, where God helps them conquer it and gives them a home.

The book of Joshua shows how the Israelites experienced success when they obeyed the Lord's master plans. God's Word sets the standard for success. The book also gives a living picture of godly leadership. Joshua trusted wholly in God's strength, which gave him courage in the face of strong opposition. He sought God diligently for direction and advice.

It's a story of miracles, bloody battles, and dividing the land among the 12 tribes and tells how a leader's obedience to God resulted in divine help in the face of overwhelming odds.

Outline:

- Joshua's Assignment - Joshua 1:1-5:15
- Rahab Helps the Spies - Joshua 2:1-24
- The People Cross the Jordan River - Joshua 3:1-4:24
- Circumcision and a Visit by an Angel - Joshua 5:1-15
- Battle of Jericho - Joshua 6:1-27
- Achan's Sin Brings Death - Joshua 7:1-26
- Renewed Israel Defeats Ai - Joshua 8:1-35
- Gibeon's Trick - Joshua 9:1-27
- Defending Gibeon, Defeating Southern Kings - Joshua 10:1-43
- Capturing the North, a List of Kings - Joshua 11:1-12:24
- Dividing the Land - Joshua 13:1-33
- Land West of the Jordan - Joshua 14:1-19:51

- More Allotments, Justice at Last - Joshua 20:1-21:45
- Eastern Tribes Praise God - Joshua 22:1-34
- Joshua Warns the People to Stay Faithful - Joshua 23:1-16
- Covenant at Shechem, Joshua's Death - Joshua 24:1-33

Key verses:

Joshua 1:8

Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. (NIV)

Joshua 6:20

When the trumpets sounded, the people shouted, and at the sound of the trumpet, when the people gave a loud shout, the wall collapsed; so every man charged straight in, and they took the city. (NIV)

Joshua 24:25

On that day Joshua made a covenant for the people, and there at Shechem he drew up for them decrees and laws. And Joshua recorded these things in the Book of the Law of God. (NIV)

Joshua 24:31

Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the Lord had done for Israel. (NIV)

The Book of Judges

After Joshua's death, the tribes of Israel continue their conquest of the southern regions of Canaan, but they are unable to cleanse the land thoroughly of its native inhabitants. God declares that these remaining people will be an impediment to Israel's enjoyment of the promised land.

Generations pass, and the younger Israelites turn away from God, intermarrying with the Canaanites and worshipping the local deities. God threatens to abandon Israel because of the disobedience of the youth, but he selects a series of judges, or rulers, to act as temporary leaders for the people. Throughout the lives of these judges, the narrator tells us, Israel's behavior follows a consistent pattern: the people of Israel fall into evil, God sends a leader to save them, and, once the judge dies, the people commit even greater evil.

When the Israelites' continued worship of the Canaanite gods leads to an invasion by the nation of Moab, God sends Israel a left-handed man named **Ehud** to be its deliverer.

Ehud visits the Moabite king and offers to give the king a secret message from God. When the king dismisses his attendants, Ehud draws a sword strapped to his right thigh and plunges it into the obese king, killing him. Ehud escapes and leads the Israelites in regaining control of the Jordan River valley.

A prophet named **Deborah** emerges as Israel's new judge after Israel returns to evil and is invaded by a mighty army from the north. Counseling Israel's tribes under a great tree, she calls for an insurrection, and, together with God's help, the Israelites defeat the king's 900 chariots, sending the Canaanite general, Sisera, into retreat.

When Sisera seeks refuge in a local woman's tent, the owner, Jael, lures Sisera to sleep and kills him, hammering a peg into his skull. Deborah recounts the victory in a lengthy song, extolling God as a warrior and herself as the "mother in Israel" (5:7).

God commissions a humble man, Gideon, to save Israel from its next invaders, the Midianites, who impoverish and scatter the people. Gideon tears down his father's altar to the god Baal, and the Israelites respond in droves to his call to fight.

God demands fewer men for the battle, and, in a test, Gideon leads the men to a river to drink. Those who cup their hands to drink are sent home, and the remaining three hundred men who lap the water with their tongues are chosen for God's army.

Spying on the enemy troops at night, Gideon overhears a Midianite soldier tell his friend about a dream in which a small loaf of bread was able to knock down a large Midianite tent. The friend interprets the dream as a sign that Midian will be defeated by Israel. Gideon and his few men surround the camps, and—with the sound of trumpets and broken jars—the Israelites emit such a clamorous war cry that the Midianites turn and slay each other. Israel attempts to make Gideon its king, but Gideon refuses, proclaiming that God alone is ruler of Israel.

Widespread worship of the god Baal plagues Israel, and Gideon's son Abimelech serves a violent three-year reign as Israel's king. His tyrannical reign ends when a woman throws a millstone on Abimelech's head.

Pressured by the Philistines from the east and the Ammonites from the west, Israel turns from its idol worship and God selects a new judge, Jephthah, the son of a prostitute, to challenge the Ammonites. Jephthah promises God that, if he is victorious, he will sacrifice to God the first thing that comes out of his house the day he returns from battle.

Upon devastating the Ammonites, Jephthah returns home to see his daughter emerge from his house, dancing, to greet him. Jephthah laments his promise, but his daughter encourages him to remain faithful to God, and Jephthah kills the virgin girl.

The Philistines continue to oppress Israel, and the angel of God appears to a childless Israelite couple, promising them a son who will become Israel's next deliverer. The couple raises their son, Samson, as a Nazirite—a person who symbolizes his devotion to God by never cutting his hair. God blesses Samson with exceptional abilities, and one day Samson kills a lion with his bare hands. Contrary to his parents' urging, Samson chooses a Philistine woman to be his wife. During the wedding ceremony, he baffles the Philistines with a riddle, the answer to which they discover only when Samson's wife reveals the answer to them.

Samson burns with anger and goes home without his wife, but when he returns to retrieve her, the Philistines have given her to another man. Samson captures three hundred foxes and ties torches to each of their tails, setting the Philistine crops ablaze.

When the Philistines pursue Samson, the Israelites hand him over to his enemies, bound at the wrist. With God's power, Samson breaks his bindings and uses the jaw-bone of a donkey to kill a thousand Philistine men.

The Book of Kings

Outline:

1 Kings 1-11

The peaceful and prosperous reign of King Solomon, the idolatry of King Solomon, the death of King Solomon.

1 Kings 12-22

The division of the people of Israel into two kingdoms, The Kingdom of Judah and the Kingdom of Israel.

2 Kings 1-17

The history of the Kingdom of Israel and the Kingdom of Judah until the deportation of Israel by the Assyrians in 722 BC.

2 Kings 18-25

The history of the kingdom of Judah until the destruction of Jerusalem by the Babylonians in 586 BC and the deportation of the people of Judah.

The time period extends from the anointing of King Solomon (1015 BC) throughout the history of Israel and Judah all the way to the death of Jehoiachin after he was freed from Babylonian imprisonment (561 BC).

The book of 1 Kings begins with Solomon, and not David or Saul because the books of Samuel cover their lives. Under King Solomon the dominion of Israel extended from the Euphrates River all the way to the Mediterranean Sea and down to the Egyptian border (1 Kings 4:21).

At the end of each the kingdoms of Israel and Judah the remaining kings were not seeking God and became a sad remnant who were puppets of either Egypt or Assyria or Babylon until they were finally uprooted and taken away.

The beginning of all of their problems happened after the death of Solomon when his sons Rehoboam and Jeroboam divided the kingdom, 10 of the tribes went with Jeroboam to the north (Israel), and 2 of the tribes remained with Rehoboam in the south (Judah).

All 19 of Israel's Kings followed the heathen nations and were idol worshipers and evil, leading Israel into sin bringing upon themselves the wrath of God. They were destroyed and taken captive to Assyria in 722 BC.

In the southern kingdom of Judah 8 out of their 20 Kings sought the Lord and the rest forsook him also bring the wrath of God when the Babylonian captivity took place under King Nebuchadnezzar in 586 BC. The Books of Chronicles record the events of the same time period from a different perspective.

The Reign of Solomon (1 Kings 1:1 -14:43)

The last days of David (1 Kings 1:1-2:11). Adonijah usurps David's throne, but flees after the anointing of Solomon. David dies and is buried in Jerusalem.

Solomon's formal accession to the throne and the early days of his reign (1 Kings 2:12-46).

Solomon's request for wisdom and his sagacious decision concerning the disputed child (1 Kings 3).

A description of Solomon's power, wealth, and wisdom (1 Kings 4). In this section we learn that Solomon wrote over 3,000 proverbs and 105 songs.

The erection of Solomon's temple (1 Kings 5-8).

A further description of the splendor of Solomon's kingdom (1 Kings 9-10). After mentioning the stables, the navy and the great riches of the kingdom, the narrative records the visit of the queen of Sheba.

Solomon's wives and apostasy (1 Kings 11). One cannot read this chapter seriously without being saddened. In his search for wealth and pleasure, Solomon contracted a large number of foreign wives—many, no doubt, for political reasons.

These women brought their foreign deities with them and eventually Solomon's heart was turned away from the Lord "and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings 11:4).

The Divided Kingdom (1 Kings 12:1-2 Kings 17:41)

The division of the kingdom (1 Kings 12). After Solomon's death, his son Rehoboam became king. Instead of lightening the heavy tax burden which Solomon's extravagances had forced on the people, Rehoboam decided to increase it.

Disgruntled, the ten northern tribes chose Jeroboam as their leader and seceded from the union with the tribes of Judah and Benjamin. In order to keep his people from returning to worship in Jerusalem, where they might be influenced to stand with Rehoboam, the king of the North instituted the worship of the golden calf.

This act of political expediency was the major factor in Israel's ultimate humiliation.

The remainder of Jeroboam's reign (1 Kings 13:1-14-20). This section includes a rebuke to Jeroboam by a man of God which contains an amazing prophecy concerning the reformation of Josiah (v. 2), which was not to be fulfilled for over 300 years (2 Kings 23:15-18).

Rehoboam, Abijam and Asa, kings of Judah (1 Kings 14:21-15:24).

Kings of Israel from Nadab to Omri (1 Kings 14:25-16:28).

Ahab, Jezebel and Elijah (1 Kings 16:29-22:40). These three individuals stand out as among the more memorable in all the history of Israel, the first two for their consummate wickedness and the latter for his fiery zeal and courageous efforts in the service of God.

1 Kings 17 tells of the feeding of Elijah by the ravens and his boarding at the house of the widow of Zarephath during the three and a half year drought which was on the land. 1 Kings 18 informs us that Jezebel's wickedness prompted her to subsidize Baal worship and a cult of heathen prophets, while she strove to exterminate the prophets of God (verse 13).

Also contained in this chapter is the magnificent story of Elijah's "duel" with the prophets of Baal atop Mt. Carmel. 1 Kings 19 records the anger of Jezebel at Elijah's having slain her prophets and her threat upon his life.

Elijah is reduced to desperation, but is comforted by the "still, small voice" (verses 11, 12). 1 Kings 20-22 relate other incidents concerning Ahab, including his brutal treatment of Naboth and his death at the hands of the Syrians.

Jehoshaphat of Judah (1 Kings 22:41-50).

Ahaziah of Israel (1 Kings 22:51-2 Kings 1:18).

Elijah's translation and the imparting of his spirit to Elisha (2 Kings 2).

Jehoram of Israel (2 Kings 3).

The ministry of Elisha the prophet (2 Kings 4-7). Elisha's ministry was characterized by a considerable number of miracles, including the resurrection from the dead of the son of the Shunammite woman, the healing of Naaman's leprosy, and the floating axe head.

Ch. 8 records the strange phenomenon of a prophet's anointing the head of a foreign king to punish the prophet's own people. Instructions to this effect had been given to Elijah (1 Kings 19:15).

Jehoram and Ahaziah of Judah (2 Kings 8:16-29).

Jehu, king of Israel (2 Kings 9-10). Having been anointed by Elisha to punish the house of Ahab for its great wickedness, Jehu set about his task with a frightening zeal. Everything which is known of him can be characterized by the statement in 2 Kings 9:20: "he driveth furiously."

Miscellaneous kings of Israel and Judah (2 Kings 11-16). During his period Israel reached a period of great prosperity under Jeroboam II, regaining many of the areas which she had previously lost.

The captivity of Israel by Assyria in 722 BC (2 Kings 17). The last king of Israel was Hoshea. He, like the nineteen kings before him, was guilty of idolatrous worship. Finally, after repeated efforts by the prophets to turn the people from their idols, God allowed the ten tribes of Israel to be carried out of their homeland.

The Kingdom of Judah Alone (2 Kings 18-25)

This section contains an account of the last nine kings of Judah and the fall of Jerusalem. Although the books of Kings contain a great deal of historical material, history is not their primary concern. In the Hebrew canon, they are classified, along with Joshua, Judges and the books of Samuel, as "The Prophets." The message is more spiritual than political.

The writers of these books have written their history with a focus on devotion to God, the factual information is mentioned for illustration and confirmation.

Examining the writings of the prophets is important when researching history, especially Isaiah and Jeremiah. An intimate acquaintance with these prophets is essential for a clear grasp of the meaning of these books.

Ezra and Nehemiah

The narrative is highly schematic, each stage of the restoration following the same pattern: God "stirs up" the Persian king, the king commissions a Jewish leader to undertake a task, the leader overcomes opposition and succeeds, and success is marked by a great assembly.

Ezra–Nehemiah is made up of **three** stories:

- the account of the initial return and rebuilding of the Temple (Ezra 1–6);
- the story of Ezra's mission (Ezra 7–10 and Nehemiah 8); and
- the story of Nehemiah, interrupted by a collection of miscellaneous lists and part of the story of Ezra.

Ezra 1–6

God moves the heart of Cyrus to commission Sheshbazzar (other name is Zerubbabel) "the prince of Judah", to rebuild the Temple; 40,000 exiles return to Jerusalem led by Zerubbabel and Joshua the high priest.

There they overcome the opposition of their enemies to rebuild the altar and lay the foundations of the Temple. The Samaritans, who are their enemies, force work to be suspended, but in the reign of Darius the decree of Cyrus is rediscovered, the Temple is completed, and the people celebrate the feast of Passover.

Ezra 7–10

God moves king Artaxerxes to commission Ezra the priest and scribe to return to Jerusalem and teach the laws of God to any who do not know them. Ezra leads a large body of exiles back to the holy city, where he discovers that Jewish men have been marrying non-Jewish women. He tears his garments in despair and confesses the sins of Israel before God, then braves the opposition of some of his own countrymen to purify the community by dissolving the sinful marriages.

Nehemiah 1–6

Nehemiah, cup-bearer to king Artaxerxes, is informed that Jerusalem remains without walls. He prays to God, recalling the sins of Israel and God's promise of restoration in the land. Artaxerxes commissions him to return to Jerusalem as governor, where he defies the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—to rebuild the walls. He enforces the cancellation of debts among the Jews, and rules with justice and righteousness.

Nehemiah 7–10

The list of those who returned with Zerubbabel is discovered. Ezra reads the law of Moses to the people and the people celebrate the Feast of Tabernacles for seven days.

On the eighth they assemble in sackcloth and penitence to recall the past sins which led to the destruction of Jerusalem and the enslavement of the Jews, and enter into a covenant to keep the law and separate themselves from all other peoples.

Nehemiah 11–13

Nehemiah takes measures to repopulate the city and returns to Susa after 12 years in Jerusalem. After some time in Susa he returns, only to find that the people have broken the covenant. He enforces the covenant and prays to God for his favour.

chapter four THE POETICAL AND WISDOM BOOKS

In the two previous chapters we dealt with of the first seventeen books (Law and History), Genesis through Nehemiah, covered the whole history of the Old Testament. All the remaining books, *Poetical* and *Prophetical*, fit somewhere into the history of those seventeen books.

The next section to be covered the *Poetical*, is a much smaller section consisting of five books—Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

The seventeen books – five plus twelve - which lie behind us are *historical*. These five poetical books are *experiential*. The seventeen historical books are concerned with a *nation*, as such. These five poetical books are concerned with *individuals*, as such. The seventeen have to do with *the Hebrew race*.

These five have to do with *the human heart*. These five so-called “poetical books” are *not the only poetry* in the Old Testament Scriptures. There are stretches of poetry in the writings of the prophets, which we shall come next week.

We ought clearly to understand, also, that the term “poetical” refers only to their *form*. It must not be thought to imply that they are simply the product of human imagination....

These books portray real human experience, and grapple with profound problems, and express big realities and are very apt or the world situation today as we face Coronavirus. They concern themselves with the experiences of the *godly*, in this fast-changing world.

The Relation of the Poetical Books to each other:

1. The Book of Job—*Blessing through Suffering*.
2. The Psalms—*Praise through Prayer*.
3. The Proverbs—*Prudence through Precept*.
4. Ecclesiastes—*Verity through Vanity*.
5. Song of Solomon—*Bliss through Union*.

The Book of Job

The book of Job, one of the *wisdom books* of the Bible, deals with two issues crucial to every person: the problem of suffering and the sovereignty of God.

Job (pronounced "jobe"), was a rich farmer living in the land of Uz, somewhere northeast of Palestine. Some Bible scholars debate whether he was an actual person or legend, but Job is mentioned as a historical figure by the prophet Ezekial (Ezekial 14:14, 20) and in the book of James (James 5:11).

OUTLINE:

- Job undergoes testing - Job 1:1-2:13.
- Job's three friends discuss his suffering - Job 3:1-31:40.
- Elihu contends that God punished Job to humble him - Job 32:1-37:24.
- God reveals his power and sovereignty to Job - Job 38:1-41:34.
- God scolds Job's friends and restores Job's family and fortune - Job 42:1-17.

The key question in the book of Job asks: "Can a favoured, righteous person hold on to their faith in God when things go wrong?" In a conversation with Satan, God argues that such a person can indeed persevere, and points out his servant Job as an example. In the story, God then allows Satan to visit terrible trials upon Job to test him.

In a short period of time, marauders and lightning claim all Job's livestock, then a desert wind blows down a house, killing all of Job's sons and daughters. When Job keeps his faith in God, Satan afflicts him with painful sores all over his body. Job's wife urges him to "Curse God and die." (Job 2:9, NIV) Three friends show up, supposedly to comfort Job, but their visit turns into a long theological debate over what caused Job's suffering. They claim Job is being punished for sin, but Job maintains his innocence. Like us, Job asks, "Why me?"

A fourth visitor, named Elihu, suggests that God may be trying to purify Job through suffering. While Elihu's counsel is more comforting than that of the other men, it is still only speculation.

Finally, God appears to Job in a storm and gives a stunning account of his majestic works and power. Job, humbled and overwhelmed, acknowledges God's right as Creator to do whatever he pleases. God rebukes Job's three friends and orders them to make a sacrifice. Job prays for God's forgiveness of them and God accepts his prayer. At the end of the book, God gives Job twice as much wealth as he had before, along with seven sons and three daughters. After that, Job lived 140 more years.

THEMES IN THE BOOK:

While suffering is the chief theme of the book, a reason for suffering is not given. Instead, we are told that God is the highest law in the universe and that often his reasons are known only to him. We also learn that an invisible war is raging between the forces of good and evil. Satan sometimes inflicts suffering on human beings in that battle.

God is good, says the book. His motives are pure, although we may not always understand them. God is in control and we are not. We have no right to give God orders.

KEY VERSES:

Job 2:3

Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason." (NIV)

Job 13:15

"Though he slay me, yet will I hope in him..." (NIV)

Job 40:8

"Would you discredit my justice? Would you condemn me to justify yourself?" (NIV)

The Book of Psalms

The book of Psalms contains some of the most beautiful poetry ever written, but many people find that these verses describe human problems so well that they make excellent prayers. The book of Psalms is the place to go when you're hurting.

We think they were written approximately B.C. 1440 to B.C. 586. The Hebrew title of the book translates to "praises." The word "psalm" comes from the Greek *psalmoi*, meaning "songs." This book is also called the Psalter. Originally, these 150 poems were meant to be sung and were used in ancient Jewish worship services, accompanied by lyres, flutes, horns, and cymbals. King David established a 4,000 piece orchestra to play during worship (1 Chronicles 23:5).

Because the Psalms are poems, they use poetic devices such as imagery, metaphors, similes, personification, and hyperbole. In reading the Psalms, we must take these tools of language into account.

Over the centuries, Bible scholars have debated over categorizing the Psalms. They fall into these general types of hymns: laments, praise, thanksgiving, celebrations of God's law, wisdom, and expressions of confidence in God. Further, some pay tribute to Israel's royalty, while others are historical or prophetic.

With his dying breath, Jesus quoted Psalm 31:5 from the cross: "Father, into your hands I commit my spirit." (Luke 23:46, NIV)

Psalms covers timeless themes, which explains why it is as relevant to God's people today as when the songs were written thousands of years ago. Trusting in God is certainly the dominant theme, followed by praising God for his love. Rejoicing in God is simply the joyous celebration of Jehovah. Mercy is another important theme, as David the sinner pleads for God's forgiveness.

OUTLINE:

Book 1 - Psalms 1-41 - The five divisions correspond roughly to the five books of Moses. The first book is like Genesis, detailing blessing, fall, and redemption.

Book 2 - Psalms 42-72 - Like Exodus, this book describes ruin, and rescue by God.

Book 3 - Psalms 73-89 - As Leviticus covers God's tabernacle, this book covers God's temple.

Book 4 - Psalms 90-106 - Numbers tells of Israel's relationship to other nations; this book tells of God's kingdom compared to neighboring nations.

Book 5 - Psalms 107-150 - Deuteronomy was about God and his Word, and this book consists of praise for God and his Word.

KEY VERSES:

Psalm 23:1-4

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (KJV)

Psalm 37:3-4

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. (KJV)

Psalm 103:11-12

For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. (KJV)

Psalm 139:23-24

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. (KJV)

The Book of Proverbs

Proverbs is packed with God's wisdom, and what's more, these short sayings are easy to understand and apply to our lives.

Like the rest of the Bible, Proverbs points to God's plan of salvation, but perhaps more subtly. This book showed the Israelites the right way to live, God's way. As they put this wisdom to use, they would have demonstrated godly qualities toward each other as well as setting an example for the Gentiles around them.

King Solomon, famous for his wisdom, is credited as one of the authors of Proverbs and was probably written 971-931 B.C.

Proverbs has several audiences. It is addressed to parents for instruction to their children. The book also applies to young men and women who are seeking wisdom, and finally, it supplies practical advice for today's Bible readers who want to live a godly life.

Although Proverbs was written in Israel thousands of years ago, its wisdom is, we believe, applicable to any culture at any time.

Every person can have right relationships with God and others by following the timeless advice in Proverbs. Its many themes cover work, money, marriage, friendship, family life, perseverance, and pleasing God.

OUTLINE:

- Benefits of wisdom and warnings against adultery and folly - Proverbs 1:1-9:18.
- Wise advice for all people - Proverbs 10:1-24:34.
- Wise advice for leaders - Proverbs 25:1-31:31.

KEY VERSES:

Proverbs 1:7

The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction. (NIV)

Proverbs 3:5-6

Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight. (NIV)

Proverbs 18:22

He who finds a wife finds what is good and receives favor from the LORD. (NIV)

Proverbs 30:5

Every word of God is flawless; he is a shield to those who take refuge in him. (NIV)

The Book of Ecclesiastes

The book of Ecclesiastes provides a stark example of how relevant the Old Testament can be in today's world. The title of the book comes from the Greek word for "preacher" or "teacher." King Solomon goes through a list of things he tried in seeking fulfillment: career achievements, materialism, alcohol, pleasure, even wisdom. His conclusion? All of it is "meaningless." The King James Version of the Bible translates the word as "vanity," but the New International Version uses "meaningless," a concept most of us find easier to understand.

Solomon began as a man poised for greatness. Both his wisdom and wealth were legendary in the ancient world. As the son of David and Israel's third king, he brought peace to the land and launched a massive building program. In Ecclesiastes, we see how he began to backslide, when he took hundreds of foreign wives and concubines. It seems that Solomon let their idolatry influence him as he slipped farther away from the True God.

With its dire warnings and record of futility, Ecclesiastes could be a depressing book, except for its exhortation that true happiness can be found only in God.

Scholars debate whether Solomon wrote this book or whether it was a compilation of texts done centuries later. Clues within the book about the author lead most Bible experts to attribute it to Solomon. It was written about 935 BC.

Ecclesiastes is a series of reflections by the Teacher on his life, which was lived in the ancient United Kingdom of Israel.

THEMES IN THE BOOK:

The main theme of Ecclesiastes is humanity's fruitless search for contentment. Solomon's sub-themes are that contentment cannot be found in human endeavors or material things, while wisdom and knowledge leave too many unanswered questions. This leads to a sense of hollowness. Meaning in life can be found only in a right relationship with God.

KEY VERSES:

Ecclesiastes 5:10

Whoever loves money never has enough; whoever loves wealth is never satisfied with their income. This too is meaningless. (NIV)

Ecclesiastes 12:8

"Meaningless! Meaningless!" says the Teacher. "Everything is meaningless!" (NIV)

Ecclesiastes 12:13

Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind. (NIV)

OUTLINE:

The Teacher relates his life experience from his search for meaning. (Ecclesiastes 1:1-2:26)

- The Teacher reflects on what he has learned about achievement, wealth, power, and other earthly pursuits. (Ecclesiastes 3:1-5:20)
- The Teacher gives practical advice on wisdom and obedience. (Ecclesiastes 6:1-8:17)
- The Teacher tells what he has concluded about destiny and God. (Ecclesiastes 9:1-12:14)

The Song of Solomon

The Song of Songs, also Song of Solomon or Canticles is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates);

Instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy".

The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel.

The Structure

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end.

- Introduction (1:1–6)
- Dialogue between the lovers (1:7–2:7)
- The woman recalls a visit from her lover (2:8–17)
- The woman addresses the daughters of Zion (3:1–5)
- Sighting a royal wedding procession (3:6–11)
- The man describes his lover's beauty (4:1–5:1)
- The woman addresses the daughters of Jerusalem (5:2–6:4)
- The man describes his lover, who visits him (6:5–12)
- Observers describe the woman's beauty (6:13–8:4)
- Appendix (8:5–14)

Summary

The introduction calls the poem "the song of songs", a construction commonly used in Scriptural Hebrew to show something as the greatest and most beautiful of its class.

The poem proper begins with the woman's expression of desire for her lover and her self-description to the "daughters of Jerusalem": she insists on her sun-born blackness, likening it to the "tents of Kedar" (nomads) and the "curtains of Solomon".

A dialogue between the lovers follows: the woman asks the man to meet; he replies with a lightly teasing tone. The two compete in offering flattering compliments ("my beloved is to me as a cluster

of henna blossoms in the vineyards of En Gedi", "an apple tree among the trees of the wood", "a lily among brambles", while the bed they share is like a forest canopy).

The section closes with the woman telling the daughters of Jerusalem not to stir up love such as hers until it is ready.

The woman recalls a visit from her lover in the springtime. She uses imagery from a shepherd's life, and she says of her lover that "he pastures his flock among the lilies".

The woman again addresses the daughters of Jerusalem, describing her fervent and ultimately successful search for her lover through the night-time streets of the city. When she finds him she takes him almost by force into the chamber in which her mother conceived her.

She reveals that this is a dream, seen on her "bed at night" and ends by again warning the daughters of Jerusalem "not to stir up love until it is ready".

The next section reports a royal wedding procession. Solomon is mentioned by name, and the daughters of Jerusalem are invited to come out and see the spectacle.

The man describes his beloved: Her hair is like a flock of goats, her teeth like shorn ewes, and so on from face to breasts. Place-names feature heavily: her neck is like the Tower of David, her smell like the scent of Lebanon.

He hastens to summon his beloved, saying that he is ravished by even a single glance. The section becomes a "garden poem", in which he describes her as a "locked garden" (usually taken to mean that she is chaste).

The woman invites the man to enter the garden and taste the fruits. The man accepts the invitation, and a third party tells them to eat, drink, "and be drunk with love".

The woman tells the daughters of Jerusalem of another dream. She was in her chamber when her lover knocked. She was slow to open, and when she did, he was gone. She searched through the streets again, but this time she failed to find him and the watchmen, who had helped her before, now beat her.

She asks the daughters of Jerusalem to help her find him, and describes his physical good looks. Eventually, she admits her lover is in his garden, safe from harm, and committed to her as she is to him.

The man describes his beloved; the woman describes a rendezvous they have shared. (The last part is unclear and possibly corrupted.)

The people praise the beauty of the woman. The images are the same as those used elsewhere in the poem, but with an unusually dense use of place-names, e.g., pools of Hebron, gate of Bath-rabbim, tower of Damascus, etc.

The man states his intention to enjoy the fruits of the woman's garden. The woman invites him to a tryst in the fields. She once more warns the daughters of Jerusalem against waking love until it is ready.

The woman compares love to death and sheol: love is as relentless and jealous as these two, and cannot be quenched by any force. She summons her lover, using the language used before: he should come "like a gazelle or a young stag upon the mountain of spices".

Some have asked why this book is in the Bible?

Perhaps **Solomon** or whoever wrote this book because they were longing for something lost to them—the golden era of Solomon's father, the shepherd-king. The Song of Solomon may be an attempt to escape from the present complex realities of **Solomon's** world. It is also a love **song**, which presents truth couched in terms of the human experience of love.

chapter five THE MAJOR PROPHETS

The Prophets of Israel Viewed as a Whole

THEIR DESIGNATION

The first division of the Old Testament was known as the Law with the second being called the Former Prophets, but these included four books which have already been outlined—Joshua, Judges, Samuel, and Kings.

Though these books deal with the history of Israel, they were composed from a prophetic viewpoint and possibly even the authors themselves may have been prophets by profession.

The seventeen books considered in this section were classified in the Hebrew Bible as the Latter Prophets. The term ‘latter’ speaks primarily of their place in the canon rather than of their chronological position.

These prophets are sometimes called *the writing prophets* because their authors wrote or recorded their utterances. There were other *oral prophets* like Nathan, Ahijah, Iddo, Jehu, Elijah, Elisha, Oded, Shemaiah, Azariah, Hanani, Jahaziel, and Huldah who left no records of their utterances.

Mostly because of their size, the Latter Prophets are subdivided into the Major Prophets (Isaiah, Jeremiah, and Ezekiel), and the twelve Minor Prophets.

THEIR DESCRIPTION

The authors of these books were described or referred to by a number of terms due to the nature of their ministry and calling. They were called prophets, seers, watchmen, men of God, messengers, and servants of the Lord. Unger writes:

THEIR DIRECTIVE OR MESSAGE

As a mouthpiece or spokesman for God, the prophet’s primary duty was to speak forth God’s message to God’s people in the historical context of what was happening among God’s people. The broadest meaning is that of *forthtelling*; the narrower meaning is that of *foretelling*. In the process of proclaiming God’s message, the prophet would sometimes reveal that which pertained to the future, but, contrary to popular opinion, this was only a small part of the prophets message.

Forthtelling involved **insight** into the will of God; it was **exhortative**, challenging men to obey. On the other hand, *foretelling* entailed **foresight** into the plan of God; it was **predictive**, either encouraging the righteous in view of God’s promises or warning in view of coming judgment. So the prophet was the divinely chosen spokesman who, having received God’s message, proclaimed it in oral, visual, or written form to the people. For this reason, a common formula used by the prophets was, “Thus says the Lord.”

As God’s spokesman, their message can be seen in a three-fold function they had among the people of God in the Old Testament:

First, they functioned as preachers who expounded and interpreted the Mosaic law to the nation. It was their duty to admonish, reprove, denounce sin, threaten with the terrors of judgment, call to repentance, and bring consolation and pardon.

Their activity of rebuking sin and calling for repentance consumed far more of the prophets' time than any other feature of their work. The rebuke was driven home with predictions about the punishment that God intended to send on those failing to heed the prophet's warning (cf. Jonah 3:4).

Second, they functioned as predictors who announced coming judgment, deliverance, and events relating to the Messiah and His kingdom. Predicting the future was never intended merely to satisfy man's curiosity, but was designed to demonstrate that God knows and controls the future, and to give purposeful revelation.

The prediction given by a true prophet would be visibly fulfilled. The failure of the prediction to be fulfilled would indicate that the prophet had not spoken the word of *Yahweh* (cf. Deut. 18:20-22). In 1 Samuel 3:19 it is said of Samuel that the Lord was with him and let none of his prophetic words fail (lit., "fall to the ground").

Finally, they functioned as watchmen over the people of Israel (Ezek. 3:17). Ezekiel stood as a watchman on the walls of Zion ready to trumpet a warning against religious apostasy. He warned the people against political and military alliances with foreign powers, the temptation to become involved in idolatry and Canaanite cultic worship, and the danger of placing excessive confidence in religious formalism and sacrificial ritual.

While the prophets functioned in various ways as they communicated God's message, *they occupied one major role* in Israel's religious system. The prophets in Israel occupied the role of *a royal diplomat or prosecuting attorney*, indicting the nation for violations of the Mosaic covenant.

Comparison of the Four Major Prophets

	Isaiah	Jeremiah	Ezekiel	Daniel
<i>Prophesied To:</i>	Jews in Judea	Jews in Judea and captivity	Jews captive in Babylon	Jews captive in Babylon and Gentile kings
<i>Concerning:</i>	Judah and Jerusalem (Isa. 1:1; 2:1)	Judah and Nations (Jer. 1:5, 9-10; 2:1-2)	The whole house of Israel (Ezek. 2:3-6; 3:4-10 , 17)	Israel and Gentile Nations (Dan. 2:36ff; 9)
<i>During the reigns of:</i>	Uzziah, Jotham, Ahaz, Hezekiah (kings of Judah)	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah (kings of Judah)	Zedekiah (king of Judah); Nebuchadnezzar (king of Babylon)	Jehoiakim, Jehoiachin, Zedekiah (kings of Judah). Nebuchadnezzar (king of Babylon)
<i>Dates:</i>	740-680 B.C.	627-585 B.C.	592-570 B.C.	605-536 B.C.
<i>Historical Setting:</i>	2 Kings 15-21 ; 2 Chronicles 26-30	2 Kings 22-25	Daniel 1-6	Daniel 1-6

A Review of the Old Testament's Anticipation of Christ

By way of review, it would be well to remember that the **Law** laid the *foundation* for Christ by the election (Genesis), redemption (Exodus), sanctification (Leviticus), direction (Numbers), and instruction (Deuteronomy) of the nation of Israel as the custodians of the oracles of God (Rom. 3:1) and the channel for Messiah (Gen. 12:1f; Rom. 9:4-5).

Then further preparation for Christ was given in the **Historical Books** by giving the nation the Land of Israel for their possession (Joshua). The nation was then oppressed by foreign nations and was unfaithful, still God raised up judges and found faithfulness in the nation (Ruth). Stabilization was given to the nation under king Saul (1 Samuel), then expansion under king David (2 Samuel), and glorification of the nation under Solomon's reign (1 Kings 1-10). This was followed with division in the nation (1 Kings 11-22) into the northern 10 tribes and the southern tribes of Judah and Benjamin. These both suffered deterioration (2 Chronicles) resulting eventually in *deportation* by Assyria and Babylon (2 Kings). Consequently, the Temple suffered *deprivation* (1 Chronicles) and destruction (2 Chronicles). However, God's faithfulness to His promises remained and so there was *reconstruction* of the Temple (Ezra) and *restoration* of a remnant of the nation to the land (Nehemiah) followed by *protection* of God's people (Esther).

All the while, in the **Poetical Books** there was always *spiritual aspiration* for Christ with the moral foundation being laid in the Law and the national framework being developed in the books of History.

Through the **Prophetical Books** we have the nation of Israel, through the prophets, looking forward with great *expectation* to Christ. This is done in the following ways:

The earlier prophets (Hosea, Joel, Amos) expect a *national restoration* by the Messiah. Isaiah and Micah predict *international salvation* through the coming of Christ. But Obadiah, Jonah, Nahum, Habakkuk and Zephaniah warn of God's *retribution on the nations*. Lamentations grieves over God's *retribution on His people* but Jeremiah looks for a *covenantal reaffirmation* in Christ. Ezekiel expects the nation's *religious restoration* and Daniel predicts its *political restoration*. After the Babylonian captivity Haggai and Zechariah exhort the people in their *religious reconstruction* and Malachi in their *social and moral reconstruction*, as they await the coming of the "sun of righteousness [that] shall rise, with healing in its wings" (Mal. 4:2).

Isaiah (The Salvation of Yahweh)

As the book clearly declares, the author is Isaiah, the son of Amoz, an apparently influential and distinguished Jewish family. Isaiah but he appears to have been on familiar terms with the royal court even in the reign of Ahaz.

He was evidently a well- educated student of international affairs, who spent most of his time in the city of Jerusalem, where he rubbed shoulders with royalty and gave advice on foreign affairs because he was so in touch with the crosscurrents of world affairs.

Though often scoffed at, being directed by God, he vigorously opposed any entangling alliances with foreign powers (whether with Assyria as against Samaria and Damascus, or with Egypt as against Assyria).

As warned by the Lord in chapter six, his cause was doomed to failure, for both government and people chose to put their trust in the political alliances of man rather than in the sure person and promises of God.

The unity of the book of Isaiah has been challenged by liberal critics who hold that a "Deutero-Isaiah" wrote chapters 40-66 after the Babylonian captivity.

740–680 B.C.

Isaiah had a very long ministry that ranged from around 740 to 680. His ministry began near the end of the reign of Uzziah (790-739 B.C.) and continued through the reigns of Jotham (739-731 B.C.), Ahaz (731-715 B.C.), and Hezekiah (715-686 B.C.).

From the standpoint of Gentile rulers of the time, Isaiah ministered from the time of Tiglath-pileser (745-727 B.C.) to the time of Sennacherib (705-681 B.C.) of Assyria.

He outlived Hezekiah by a few years because chapter 37, verse 38, records the death of Sennacherib in 681 B.C. Hezekiah was succeeded by his wicked son Manasseh who overthrew the worship of Yahweh and no doubt opposed the work of Isaiah.

TITLE OF THE BOOK:

The title, Isaiah, is obviously taken from the name of the human author who, under the inspiration of the Holy Spirit, composed it. The Hebrew name of this prophet, Yes, aya, hu, means Yahweh is salvation, which appropriately, is an excellent summary of the theme and contents of the book.

THEME AND PURPOSE:

As just mentioned, Isaiah's name provides the theme of the book, "salvation is of Yahweh." This is most evident by the fact the term "salvation" occurs some twenty-six times in Isaiah but only seven times in all the other prophets combined. Because of this, Isaiah has been called "the evangelical prophet" because he says so much about the salvation and redemptive work of Messiah.

In fact, more is said about the person and work of Messiah in His first and second advents than in any other Old Testament book. In some respects, Isaiah is a miniature Bible. It has sixty-six chapters while the Bible has sixty-six books.

The first thirty-nine chapters of Isaiah correspond to the thirty-nine books of the Old Testament which largely anticipate the coming of Messiah.

The last twenty-seven chapters of Isaiah neatly parallel the twenty-seven chapters of the New Testament because they speak a great deal about Messiah and His Kingdom as the Servant of the Lord. Chapters 1-39 speak of man's great need of salvation while chapters 40-66 reveal God's provision of Salvation in Messiah and His kingdom.

KEY WORD:

Again in keeping with the theme and Isaiah's name, the key word is **salvation**.

KEY VERSES:

7:14. "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

9:6-7. For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

53:4-7. Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

KEY PEOPLE:

Isaiah the prophet is the key human personage, but Yahweh by the way He is focused on as the Mighty One of Israel, as the Holy One of Israel, and as the Lord God of Hosts, is clearly the chief focus of Isaiah's book.

CHRIST AS SEEN IN ISAIAH:

No book of the Old Testament presents a portrait of Christ that is as complete and comprehensive as does Isaiah. Isaiah portrays Messiah in His sovereignty above (6:1f), birth and humanity (7:14; 9:6; 11:1), in His ministry by the Spirit (11:2f), His divine nature (7:14; 9:6); His Davidic descent (11:1); His work of redemption as our substitute (53), His ministry as the Servant Savior (49ff), and much more.

OUTLINE:

Due to the size of Isaiah, we will restrict the outline to major sections.

I. Prophecies of Denunciation and Judgment (1:1-39:8)

A. Prophecies Against Judah (1:1-12:6)

1. The Condemnation of Judah (1:1-5:30)
2. The Commission of the Prophet (6:1-13)
3. The Coming of Messiah (7:1-12:6)

B. Prophecies Against Gentile Nations (13:1-23:18)

1. Against Babylon (13:1-14:23)
2. Against Assyria (14:24-27)
3. Against Philistia (14:28-32)
4. Against Moab (15:1 - 16:14)
5. Against Damascus and Her Ally, Israel (17:1-14)
6. Against Ethiopia (18:1-7)
7. Against Egypt (19:1-20:6)
8. Against Babylon (21:1-10)
9. Against Edom (21:11-12)
10. Against Arabia (21:13-17)
11. Against Jerusalem (22:1-25)
12. Against Tyre (23:1-18)

C. Prophecies of the Day of the Lord (24:1-27:13)

1. Judgments of the Tribulation (24:1-23)
2. The Triumphs and Blessings of the Kingdom (25:1-27:13)

D. Prophecies Against Israel and Judah (Woes and Blessings) (28:1-35:10)

1. Woe on Samaria (28:1-29)
2. Woe on Judah (29:1-31:9)
3. Behold Messiah and His Kingdom (32:1-20)
4. Woe to Assyria, the Spoiler of Jerusalem (33:1-24)

5. Woe to the Nations (34:1-17)
6. Behold the Coming Kingdom (35:1-10)
- E. Prophecies Against Sennacherib (36:1-39:8)**

1. The Taunt from Assyria (36:1-22)
 2. The Truth from God (37:1-7)
 3. The Threat from Assyria (37:8-35)
 4. The Triumph over Assyria (37:36-38)
 5. The Sickness of Hezekiah (38:1-22)
 6. The Stupidity of Hezekiah (39:1-8)
- II. Prophecies of Comfort or Consolation (40:1-66:24)
- A. Prophecies of Israel's Deliverance and the Greatness of God (40:1-48:22)
 - B. Prophecy of Israel's Deliverer; the Salvation of the Suffering Servant (49:1-57:21)
 - C. Prophecies of Israel's Glorious Future; God's Program for Peace (58:1-66:24)

Jeremiah (Warnings Against Sin and Judgment)

As with Isaiah, this book clearly identifies the human author who is Jeremiah the son of Hilkiah from the priest city of Anathoth in the land of Benjamin (1:1). Jeremiah dictated his prophecies to Baruch, his secretary. Only chapter 52 was not written by the prophet.

Jeremiah is often called the “weeping prophet” (9:1; 13:17) or the “prophet of loneliness” perhaps because he was commanded not to marry (16:2).

He is also known as the reluctant prophet (1:6), but he faithfully proclaimed God's judgments on an apostate Judah even though he experienced opposition, beatings, and imprisonment (11:18-23; 12:6; 18:18; 20:1-3; 26:1-24; 37:11-38:28).

627-585 B.C.

Jeremiah was a contemporary of Zephaniah, Habakkuk, Daniel, and Ezekiel. His prophetic ministry began in 626 B.C. and ended sometime after 586. His ministry was immediately preceded by that of Zephaniah.

Since Ezekiel began his ministry in Babylon in 593 he too was a late contemporary of this great prophet in Jerusalem. How and when Jeremiah died is unknown though Jewish tradition asserts that Jeremiah was put to death while living in Egypt (cf. Heb 11:37).

TITLE OF THE BOOK:

The book takes its name from its author, Jeremiah. “The name Jeremiah, Yirme-Ya,hu apparently means ‘Jehovah establishes’ (Orelli in ISBE), if the verb rama, (“to throw”) is to be understood in the sense of laying a foundation.” But compare the following regarding Jeremiah's name:

The meaning of his name is uncertain. Suggestions include “The LORD exalts” and “The LORD establishes,” but a more likely proposal is “The LORD throws,” either in the sense of “hurling” the prophet into a hostile world or of “throwing down” the nations in divine judgment for their sins.

THEME AND PURPOSE:

Two themes are prominent: warnings of God's judgment against sin are prominent throughout the book, but with that there was also the message of hope and restoration if the nation would genuinely repent.

As hinted earlier, an aura of conflict surrounded Jeremiah almost from the beginning. He lashed out against the sins of his countrymen (44:23), scoring them severely for their idolatry (16:10-13, 20; 22:9; 32:29; 44:2-3, 8, 17-19, 25)—which sometimes even involved sacrificing their children to foreign gods (7:30-34).

But Jeremiah loved the people of Judah in spite of their sins, and he prayed for them (14:7, 20) even when the Lord told him not to (7:16; 11:14; 14:11).

KEY WORDS OR IDEAS:

Judah's last hour in view of backsliding and unfaithfulness. There are more references to Babylon in Jeremiah (164) than in all the rest of the Bible together.

KEY VERSES:

1:4-10. Now the word of the Lord came to me saying, "Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations." Then I said, "Alas, Lord God! Behold, I do not know how to speak, Because I am a youth." But the Lord said to me, "Do not say, 'I am a youth,' Because everywhere I send you, you shall go, And all that I command you, you shall speak. "Do not be afraid of them, For I am with you to deliver you," declares the Lord. Then the Lord stretched out His hand and touched my mouth, and the Lord said to me, "Behold, I have put My words in your mouth. "See, I have appointed you this day over the nations and over the kingdoms, To pluck up and to break down, To destroy and to overthrow, To build and to plant."

7:23-24. "But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.' "Yet they did not obey or incline their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward.

8:11-12. "And they heal the brokenness of the daughter of My people superficially, Saying, 'Peace, peace,' But there is no peace. "Were they ashamed because of the abomination they had done? They certainly were not ashamed, And they did not know how to blush; Therefore they shall fall among those who fall; At the time of their punishment they shall be brought down," Declares the LORD.

KEY CHAPTERS:

In keeping with the suffering Jeremiah experienced, chapter 1 is surely a key chapter in that it records the call of the prophet. Then chapter 23 is key in that it gives the prophecy of the Messiah, the righteous branch who is seen in contrast to the wicked shepherds and lying prophets described in this same chapter. Twenty-four is another important chapter because it prophecies the Babylonian captivity which will last for seventy years. Finally, chapters 31-32 are key in that they speak of restoration, the New Covenant when the Lord will "Put My law in their minds, and write it on their hearts; ..." (31:33)

KEY PEOPLE:

The key person throughout is of course Jeremiah, his preaching, resistance, and persecution. Christ as seen in Jeremiah:

Many pictures of Christ are seen in Jeremiah: He is portrayed as the fountain of living waters (2:13; cf. John 4:14), the balm of Gilead (8:22), the Good Shepherd (23:4), a Righteous Branch (23:5), and the Lord our Righteousness (23:6). He is seen as the one who will bring in the New Covenant (31:31-34). Another prophecy in Jeremiah has significant Messianic implications.

The curse on Jehoiachin (Jeconiah, Coniah) meant that no physical descendant would succeed him to the throne (22:28-30). Matthew 1:1-17 traces the genealogy of Christ through Solomon and Jeconiah to His legal (but not His physical) father Joseph. but no son of Joseph could sit upon the throne of David, for he would be under the curse of Jehoiachin. Luke 3:23-38 traces Christ's lineage backward from Mary (His physical parent) through David's other son Nathan (Luke 3:31), thereby avoiding the curse. The Righteous Branch will indeed reign on the throne of David.

OUTLINE:

I. Jeremiah's Call and Commission (1:1-19)

A. *The Call (1:1-10)*

B. *The Confirmation of the Call (1:11-19)*

II. Prophecies to Judah (2:1-45:5)

A. *The Condemnation of Judah (2:1-25:38)*

1. Judah's Willful Sin (2:1-3:5)
2. Judah's Chastening (3:6-6:30)
3. Judah's Wrong Religion (7:1-10:25)
4. Judah's Breaking of God's Covenant (11:1-13:27)
5. Judah's Coming Drought (14:1-15:9)
6. Judah's Prophet Recommissioned (15:10-16:9)
7. Judah's Sins (16:10-17:27)
8. Judah and the Sovereign Potter (18:1-23)
9. Judah as a Broken Jar (19:1-20:18)
10. Judah's Kings (21:1-23:8)
11. Judah's False Prophets (23:9-40)
12. Judah's Captivity (24:1-25:38)

B. *The Conflicts of Jeremiah (26:1-29:32)*

1. Judah's Reaction to Jeremiah's Ministry (26:1-24)
2. Judah's Advice from Jeremiah: Submit to Nebuchadnezzar (27:1-29:32)

C. *Judah's Hope of Restoration (30:1-33:26)*

D. *Events Before the Fall of Jerusalem (34:1-38:28)*

E. *The Fall of Jerusalem (39:1-18)*

F. *Events After the Fall of Jerusalem (40:1-45:5)*

III. Prophecies to the Gentiles (46:1-51:64)

A. *Prophecies Against Egypt (46:1-28)*

B. *Prophecies Against the Philistines (47:1-7)*

C. *Prophecies Against Moab (48:1-47)*

D. *Prophecies Against Ammon (49:1-6)*

E. *Prophecies Against Edom (49:7-22)*

F. *Prophecies Against Damascus (49:23-27)*

G. *Prophecies Against Arabia (49:28-33)*

H. *Prophecies Against Elam (49:34-39)*

I. *Prophecies Against Babylon (50:1-51:64)*

IV. Historical Supplement (52:1-34)

A. *The Fate of Jerusalem (52:1-23)*

B. *The Fate of Certain People (52:24-34)*

Lamentations (A River of Tears)

The author of Lamentations is unnamed in the book, but two lines of evidence favour Jeremiah as the author.

External Evidence: The consensus of Jewish tradition attribute the book to Jeremiah. The superscription to Lamentations in the Septuagint points to Jeremiah as the one weeping over the captivity and the desolation of Jerusalem.

Internal Evidence: That the author is an eyewitness of Jerusalem’s siege and fall is clear from the graphic nature of the scenes portrayed in the book (cf. 1:13-15; 2:6, 9; 4:1-12).

Further, there are a number of similarities between the books of Jeremiah and Lamentations (e.g., the phrase “daughter of” occurs about 20 times in each book). In addition, Jeremiah is connected with this type of literature in 2 Chronicles 35:25).

586 or 585 B.C.

Since the book was written soon after Jerusalem’s destruction which was completed in 586, the earliest possible date for the book is 586 B.C. The graphic immediacy of Lamentations argues for a date shortly after this like 586 or 585 B.C.

TITLE OF THE BOOK:

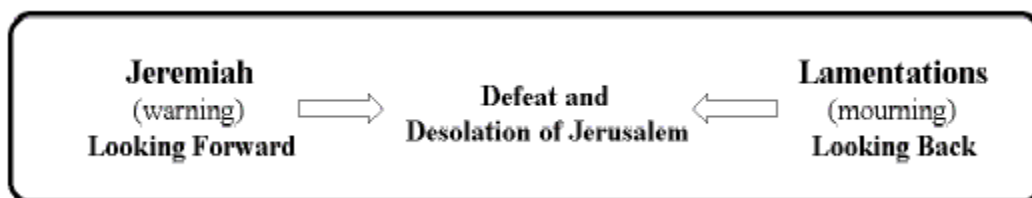
The Hebrew title of the book is *áe,ka*, (“How ... !”), the first word found in 1:1, 2:1; and 4:1. Because of its subject matter, the book is also referred to in Jewish tradition as *qinot*, “Lamentations,” which is the title given to it in the Greek Septuagint and Latin Vulgate.

THEME AND PURPOSE:

The primary theme of the book is a lament or mourning over the woes that had fallen on sinful Judah and the pitiable destruction of the holy city and the temple. God’s promised judgment for Judah’s sin has come. A second theme flows out of this of judgment for sin.

Thus the prophet appeals to the chastened nation that they recognize God was just and righteous in His dealings with them, and that they cast themselves upon His mercy in a spirit of repentance. *Yahweh* has poured out His wrath, but in His mercy He will be faithful to His covenant promises. “*Though the Lord’s mercies we are not consumed, because His compassions fail not. They are new every morning; great is Your faithfulness*” (3:22-23).

The special contribution of the prophet Jeremiah as seen in Jeremiah and Lamentations can be observed by a comparison of these two books:



KEY WORD:

In view of the theme and nature of the book, the key word is mourning or lamentations.

KEY VERSES:

2:5-6. The Lord has become like an enemy. He has swallowed up Israel; He has swallowed up all its palaces; He has destroyed its strongholds And multiplied in the daughter of Judah Mourning and moaning. And He has violently treated His tabernacle like a garden booth; He has destroyed His appointed meeting place; The LORD has caused to be forgotten The appointed feast and sabbath in Zion, And He has despised king and priest In the indignation of His anger.

3:21-24. This I recall to my mind, Therefore I have hope. The LORD'S loving kindnesses indeed never cease, For His compassions never fail. They are new every morning; Great is Your faithfulness. "The LORD is my portion," says my soul, "Therefore I have hope in Him."

KEY CHAPTERS:

Surely **chapter 3** stands as a pinnacle in the midst of the other chapters of ruin and destruction for here the author expresses his faith and hope in God's mercy who will not reject His people forever.

CHRIST AS SEEN IN LAMENTATIONS:

Lamentations includes two elements that portray the Saviour: (1) It portrays Him as the Man of Sorrows who was acquainted with grief, who was afflicted, despised, and scorned by His enemies (cf. 1:12; 3:19; 2:15-16; 3:14, 30). (2) Jeremiah's weeping over the destruction of Jerusalem is perhaps also a picture of Christ who wept over Jerusalem (see Matt. 23:37-38).

OUTLINE:

- I. The Destruction of Jerusalem (1:1-22)**
 - A. The Lament of the Prophet (1:1-11)
 - B. The Lament of the City of Jerusalem (1:12-22)
- II. The Lord's Anger Against His People (2:1-22)**
 - A. The Anger of God (2:1-10)
 - B. The Author's Lament (2:11-22)
- III. The Distraught Prophet (3:1-66)**
 - A. His Lament (3:1-18)
 - B. His Hope (3:19-42)
 - C. His Suffering (3:43-54)
 - D. His Prayer (3:55-66)
- IV. The Defeated People of Jerusalem (4:1-22)**
 - A. The Siege of the City (4:1-12)
 - B. The Reasons for the Siege (4:13-20)
 - C. The Hope for the Future (4:21-22)
- V. The Prayer for Restoration (5:1-22)**
 - A. Confession (5:1-18)
 - B. Petition (5:19-22)

Ezekiel (They Shall Know That I Am Yahweh)

The author is Ezekiel the priest, son of Buzi, who received his call as a prophet while in exile in Babylon (1:1-3). His ministry as a prophet demonstrates a priestly focus with his concern for the temple, priesthood, sacrifices, and the *shekinah* glory of God. What is known of Ezekiel is derived entirely from the book of Ezekiel itself. He was married (see 24:15-18), lived in a house of his own (cf. 3:24; 8:1) and, along with his fellow exiles, had a relatively free existence.

593-571 B.C.

The book of Ezekiel contains many dates so that its prophecies can be dated with considerable precision. Twelve of the 13 dates in the book specify the times when Ezekiel received his message from the Lord. The other date is of the arrival of the messenger who reported the fall of Jerusalem (33:21). Receiving his call as a prophet in July, 593 B.C., Ezekiel was active for 22 years. His last dated oracle was received in about 571.

TITLE OF THE BOOK:

As with Isaiah and Jeremiah, the book of Ezekiel gets its name from its author, Ezekiel, which is the Hebrew *yehezkeal* and means “God strengthens” or “strengthened by God.”

THEME AND PURPOSE:

Ezekiel’s focus is on condemnation (1-32) for Israel’s sin and consolation (33-48) in view of what God will do in the future. Archer summarize the theme:

The theme of Ezekiel’s prophecy is that the fall of Jerusalem and the Babylonian captivity are necessary measures for the God of grace to employ if He is to correct His disobedient people and draw them back from complete and permanent apostasy. But the day is coming when Jehovah will restore a repentant remnant of His chastened people and establish them in a glorious latter-day theocracy with a new temple.

Ryrie adds the following word that brings out another important element of his ministry: Ezekiel’s ministry was to keep before the exiles the sins that had brought God’s judgment on them and to assure them of God’s future blessing in keeping with His covenant. Chapters 1-24 were written before the fall of Jerusalem to remind his fellow captives that God’s judgment on the city and Temple was surely coming. Chapters 33-48 contain prophecies of the still future restoration of Israel in the millennial kingdom.

KEY WORD:

While the key concept may be found in the word “restoration,” the words “shall know that I am the Lord” occurs some 63 times. Other distinctive phrases that are repeated are “the word of the Lord came” (50 times), and “glory of the Lord” (10 times).

KEY VERSES:

36:24-30. “For I will take you from the nations, gather you from all the lands, and bring you into your own land. “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. “And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe

My ordinances. “And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. “Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you. “And I will multiply the fruit of the tree and the produce of the field, that you may not receive again the disgrace of famine among the nations.

36:33-35. ‘Thus says the Lord GOD, “On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt. 34 “And the desolate land will be cultivated instead of being a desolation in the sight of everyone who passed by. 35 “And they will say, ‘This desolate land has become like the garden of Eden; and the waste, desolate, and ruined cities are fortified and inhabited.’

KEY CHAPTERS:

Chapters **36-37** speak of the blessings that will come to the mountains of Israel followed by the hope of restoration of Israel in the vision of the valley of dry bones, which outlines the clear process of restoration of Israel’s future.

Chapters **38-39** anticipate the great global conflict that will occur on the mountains of Israel but with Israel’s enemies defeated by God.

KEY PEOPLE:

Ezekiel, son of Busi, a priest called to be prophet to Israel before and after the Babylonian captivity.

CHRIST AS SEEN IN EZEKIEL:

Christ, the Messiah, is pictured as a tender sprig that will be planted on a high and lofty mountain (17:23-24), a picture similar to that of the Branch in Isaiah (11:1), in Jeremiah (23:5; 33:15), and in Zechariah (3:8; 6:12). Ezekiel also speaks of Messiah as the King who has the right to rule (21:26-27) and who will minister as the true Shepherd (34:11-31).

chapter six THE APOCRYPHA

The Biblical **apocrypha** denotes the collection of ancient books found, in some editions of the Bible, in a separate section between the Old and New Testaments or as an appendix after the New Testament.

Although the term **apocrypha** had been in use since the 5th century, it was in Luther's Bible of 1534 that the **Apocrypha** was first published as a separate intertestamental section.

The word 'Apocrypha' (pronounced *uh PAW kruh fuh*) denotes a set of books not considered authoritative, or divinely inspired, in Judaism and Protestant Christian churches, and therefore, not accepted into the canon of Scripture.

A large portion of the Apocrypha, however, was officially recognized by the Roman Catholic Church (noted below with a *) as part of the biblical canon at the Council of Trent in A.D. 1546. Today, Coptic, Greek and Russian Orthodox churches also accept these books as divinely inspired by God. The word apocrypha means "hidden" in Greek. These books were written primarily in the time period between the Old and New Testaments (B.C. 420-27).

OUTLINE:

1 Esdras - Offers a parallel account of the events recorded in 1 and 2 Chronicles, Ezra and Nehemiah, with the addition of the Debate of the Three Youths.

2 Esdras - An extension by Christian writers of an original Jewish apocalyptic work, also known as the Apocalypse of Ezra. The book wrestles with the problem of God's goodness and justice in the face of evil.

Tobit* - Is a short story about a godly Hebrew named Tobit and his son Tobias of the northern captivity.

Judith* - The dramatic story of a courageous young Jewish widow of Bethulia, and how she killed the Assyrian Holofernes and saved her city from ruin.

Wisdom of Solomon* - A poetic discourse originally composed in Greek as an exhortation to seek wisdom.

Sirach* (also called Ecclesiasticus) - Through poetic verse, the author gives ethical teachings for a successful life in the widest sense, through fear of the Lord, observance of the law, etc.

Baruch* - A brief work, allegedly written by the secretary of Jeremiah the scribe. Most scholars believe it is the composition of various authors. It emphasizes the righteousness and wisdom of God while implying that God is merciful and listens to the pleas of the penitent.

Letter of Jeremiah - A typical Hellenistic-Jewish attack on idolatry disguised as a letter from Jeremiah to the exiles in Babylon. It was written in Greek but may have originally been in Aramaic.

Additions to the Book of Daniel* - Between Daniel 3:23 and 3:24:

Prayer of Azariah and the Song of the Three Young Men - uttered in the furnace while they praised God and walked about in the fire.

Susanna - The story of a beautiful and virtuous wife of a wealthy Jew in Babylon.

Bel and the Dragon - Written to ridicule idolatry.

Prayer of Manasseh - Claimed to be the prayer recorded in 2 Chronicles 33:11-19. Most scholars believe it is a Jewish composition probably written in Hebrew originally.

1 and 2 Maccabees* - These historical books cover Israel's history from 167 BCE to 100 BCE. They are named after Judas Maccabeus, who initiated the Jewish revolt in 166 BCE against Rome. They are perhaps the most respected apocryphal books, providing a historical account of Israel's struggles during the time between Malachi (the last book of the Jewish canon) and the time of Jesus Christ.

The Maccabean victory over the Syrian ruler Antiochus Epiphanes forms the basis for the Jewish celebration of Hanukkah or the Festival of Lights, commemorating the rededication of the temple after the Jews triumphed over the Syrians.

Additions to the Book of Esther* - Six additional passages expanding the original version of the book.

In this study, we have focused on the Old Testament, but there are also many apocryphal gospels as well, which were not included in the Canon. When you read some of the books named above, you can see why they were rejected from the, 'Holy', bible. Remember that the word, 'bible', means book or books, hence such words as, 'bibliography'.

However, as also stated above, when you read 1 & 2 Maccabees, it helps us understand the intertestamental period. Remember that the, 'Canon', - those books we now see as the Old and New Testament - were accepted by the Church at various synods and then published as official. Like the two Creeds, that list has not changed for centuries.

As with all English Bibles, with the NIV, we are dealing with a translation of the Hebrew, with the Old Testament, and New Testament Greek with the New Testament.

You will find copies of the Apocrypha online in the Revised Standard Version of the Bible.