

1 & 2 Chronicles

1. The Hebrew name of Chronicles is *dibrê hayyāmîm* which means the “accounts of the days.”
2. David’s murder and adultery with Bathsheba was omitted because those things would’ve been known already by the records of Samuel and also to highlight God’s grace.
3. The latest date of Chronicles would be 300 BC.
4. God would bless His people through His covenant with the line of David based on their level of obedience.
5. The genealogies of 1 Chronicles are to highlight the importance of the Davidic line and also of the Levitical line.
6. This is because Chronicles acts more of a history of the kingdom of Judah.
7. Many see Chronicles as a reiteration of Samuel and Kings, however the goal is to highlight the redemptive work of God through one family.
8. Chronicles is found in the writings section of the Hebrew Bible due to its relation to Ezra-Nehemiah.
9. Saul’s reign isn’t highlighted as much because Chronicles aims to highlight the history of the line of David.
10. Chronicles is sometimes referred to as a synoptic book because of supposed "similarities" between Samuel and Kings.

Ezra-Nehemiah

1. In the LXX, Ezra and Nehemiah are grouped into one group and called by one name.
2. Nehemiah had heard about the troubles going on in Israel and was granted leave to return to Israel by King Artaxerxes.
3. This was king Artaxerxes I.
4. Nehemiah acted as a governor of the people.
5. Ezra acted as a priest and as a scribe.
6. Ezra either arrived before Nehemiah or after him, so Ezra would’ve had to have been the author.
7. Nehemiah was the governor of the restored community,
8. This was for the sake of their covenant purity and devotion to God. Intermarriage with foreigners was strictly forbidden in the Law.
9. Ezra addressed the people in the Aramaic language.
10. Judah was a vassal kingdom to the Persian empire.

Esther

1. The major stumbling block of the canonicity of the Esther is because it does not show up in the Dead Sea Scrolls.
2. Esther was written during the reign of King Xerxes (486-465 BC).
3. The major theme of Esther is the sovereignty of God over all circumstances.

4. The festival of Purim finds its roots in Esther.
5. It takes place in Susa which was the capital of the Persian empire.
6. Esther's name is associated with Ishtar, an Akkadian goddess.
7. God's name is not mentioned in Esther in order to testify to His sovereignty and His kingship over all things.
8. Vashti was the previous Persian queen prior to Esther who was deposed by Xerxes.
9. The Hebrew name of Esther is Hadassah.
10. Esther appears in the writings section of the Hebrew Bible.

The Prophetic Books

1. The Former Prophets are made up of people from Joshua to Kings.
2. The Latter Prophets are made up of Isaiah, Jeremiah, Ezekiel, and the Twelve.
3. The Hebrew term *nabi* does not show up in the New Testament.
4. The Akkadian word *nābu* means "to call."
5. Deuteronomy 18:18 lays out the rules for an Israelite prophet.
6. The Hebrew term for prophet first occurs in Genesis 20:7 in Abimelech's recognition of Abraham as a man of God.
7. The prophet was to speak truth on God's behalf to His people Israel.
8. Prophets received their messages from visions, auditions, revelations, etc.
9. Written oracles were transcribed by servants of the prophet and seems to be more likely what occurred as opposed to oral communication.
10. The main concern was Israel's covenant faithfulness to Yahweh.
11. The Jews believed that a new era of prophetic activity would be ushered in during the Messiah's First Advent.
12. Jesus was the Prophet who came in the likeness of Moses and prophecy points to the sacrificial atoning work of Christ.

Isaiah

1. Isaiah's career was during the time of Uzziah, Jotham, Ahaz and Hezekiah (739-700 BC).
2. Bernhard Duhm proposed that Isaiah had 3 different authors.
3. Some scholars believe Isaiah had multiple authors due to the historical backdrop of different sections of Isaiah.
4. The Dead Sea Scrolls seem to show that there may have been a separation in Isaiah after chapter 33.
5. The New Testament attributes all of Isaiah to being written by Isaiah himself.
6. Shear-jashub means "remnant restored". Immanuel means "God with us".
Maher-shalal-hasb-baz means "Spoil speeds, prey hastens."
7. Babylon receives the most attention in the oracles against the nations in chapters 13-23.
8. The whole earth is judged, similar events occur, and it refers to an everlasting covenant.

9. The central topics of Isaiah are Zion and the establishment of the Davidic king.
10. The word “holy” (Heb. *qādōš*) appears numerous times in Isaiah.
11. Isaiah is referenced in the New Testament more than any other book in the Old Testament, as it contains many themes that show up in the NT.
12. Isaiah describes the Messiah as God with His people and as a Suffering Servant.
13. The first is that Isaiah 7:14 refers to Jesus and Mary. The second is that it refers to Abi and her son Hezekiah. The third is that it refers to Isaiah’s wife and their son Maher-shalal-hash-baz.

Jeremiah

1. Jeremiah is the longest prophetic book in the Bible.
2. Jeremiah’s prophetic ministry lasted for 45 years.
3. The reign of Josiah, the failure of Josiah’s successors and the final fall of Judah at the hands of Babylon.
4. Jeremiah contains legal texts, visions, letters, prayers, etc.
5. The most common form found in Jeremiah is that of legal disputes.
6. Jeremiah contains oracles mostly against Judah, but also against other nations for their wickedness and sin.
7. Jeremiah addresses Judah’s idolatry early in the book.
8. Jeremiah went to Egypt after he left Israel.
9. We learn that God had commanded the people to yield to Babylon in order that they might live.
10. God’s sovereignty is highlighted in Jeremiah.
11. The New Testament focuses on the New Covenant from Jeremiah.
12. The most extensive quotation of Jeremiah in the NT occurs in Hebrews 8:8-12.

Ezekiel

1. Ezekiel’s ministry took place in the country of Babylon.
2. Ezekiel operated in tandem with Jeremiah and Daniel.
3. Antilogoumena means “disputed books.”
4. Some Jews had problems with Ezekiel being considered canon because Ezekiel presented things contrary to the Mosaic law.
5. The presence of dates, visions and regularly occurring language suggests that Ezekiel is a unified whole.
6. The main crisis present in Ezekiel is the fall of Jerusalem in 586 BC.
7. The purpose of Ezekiel’s second vision was to provide hope to the exiled Jews that they would one day be saved.
8. Ezekiel not mourning the death of his wife symbolizes how there was no room for mourning God’s judgement on Israel because it was deserved.
9. One of the purposes of God’s judgement on other nations was for Israel’s encouragement.

10. The judgement on Gog and Magog differ from other judgement oracles because it has an eschatological angle to it.
11. Ezekiel's final vision of the return of God's glory is the climax of Ezekiel.
12. Ezekiel's third vision relates to the previous two because it shows how the glory of the Lord returns to a new temple after the previous one experienced the departure of God's glory.
13. The three views are that Ezekiel's vision would be fulfilled during Christ's Second Advent, that the words were fulfilled in a different way post-exile, and that this was fulfilled symbolically in the church age.

Daniel

1. Daniel and his friends were taken captive during the third year of King Jehoiakim and the first year of King Nebuchadnezzar.
2. Daniel was written in Hebrew and Aramaic.
3. Daniel first served under King Nebuchadnezzar of Babylon.
4. The traditional date of Daniel is 605 to 530 BC.
5. The date of the book is contested because elements mentioned therein seem to be from later or earlier periods.
6. Babylon fell to Cyrus the Great.
7. This refers to 490 years between exile and the First Advent of the Messiah.
8. Nebuchadnezzar was made like a beast in response to his pride.
9. The Seleucids fought against the Ptolemies in Daniel 11.
10. The amillennial view holds that there is no millennial kingdom.
11. Premillennial is the idea that Christ will return to establish the millennial kingdom.
12. Darius the Mede could've been Gubaru or Ugbaru who were generals in the Persian army. I've also heard that he could've been Cyaxares II, who was Cyrus the Great's uncle on his Median side.
13. The famous son of Nabonidus was Belshazzar.
14. Daniel was taught Aramaic when he served the king.
15. The One like the son of man in Daniel 10 is Jesus Christ.

Hosea

1. Hosea prophesied in tandem with the prophet Amos.
2. The composition of Hosea is argued because of events that occur that seem to be in the future and because of traditions during this time.
3. There are 3 major units in Hosea.
4. Some suggest that this "marriage" was allegory of God's relationship to Israel.
5. Jezreel recalls the bloodguilt of Jehu and the dynasty of Jeroboam II, Lo-ruhamah means "not compassion" and Lo-ammi means "not my people."

6. Chapter 2 sets up the doom described in 4-13 and also announces blessings on Israel after the time of their punishment was up.
7. These chapters refer to the desert wanderings, Baal-peor, the conquest, and the exodus.
8. Israel was plagued by lies, violence, pride, economic oppression, idolatry and rebellion.
9. Hosea used imagery to portray God's relationship to Israel and Israel's relationship to God.
10. Israel was most tempted to worship Baal.
11. Hosea highlighted the bankruptcy of idolatry, while Amos reprimanded the social troubles of the day,
12. Hosea is an example of God's unconditional love displayed in the NT.

Joel

1. The views are that Joel was written either in the ninth century or in the postexilic time due to Joel's switching from prose to poetry.
2. Some think of Joel either as a descriptor due to the content of the book and others think of Joel as a lament due to the form of the book.
3. I think that the locusts described in Joel are actual locust-like creatures due to the eschatological form of the book as a whole and the similarities between Joel 1 & 2 and Revelation 9.
4. There are three views held by covenant theologians, by classic dispensationalists, and by progressive classic dispensationalists.
5. Covenant theologians hold that the day of Pentecost totally fulfilled the prophecy from Joel 2.
6. Dispensational theologians hold that Joel 2 is not completely fulfilled at Pentecost.
7. The Day of the Lord is when Yahweh will execute judgement on wickedness and restore the righteous to being able to be with Him.