

Bible Survey

Lesson 11 – Poetical Books (Job, Psalms, Proverbs, Ecclesiastes, Song Of Solomon)

Job

1. The Summary

Job is the first of the Poetical Books, which also include *Psalms*, *Proverbs*, *Ecclesiastes*, *Song of Solomon* and *Lamentations*. This book is about a man by the name of Job. He is said to be blameless and upright and one who feared God (1:1,8). After hearing of one calamity after another, we are told that he did not accuse God (1:22) but fell to the earth and worshipped (1:20). But as the story unfolds, Job's trust in God changes to complaining and growing self-righteousness (chs. 3-31). When Job responds to Bildad (chs. 9 and 10), he has lost his sense of God's loving-kindness. It seems to him that God is not on his side at this time but that He is working against him. He has no hope of ever establishing his integrity before God who seems bent on breaking him without a cause (9:17). Job is guilty of saying some terrible things about God in this response. His suffering turns him into a skeptic, but God is understanding and does not condemn him. Job longs for his day in court to prove his righteousness but feels that even if this were to happen he would be found guilty because there is no one to plead his case. Job longs for a Mediator (9:33). In chapter 10 he continues his argument with God and makes supplication for justice. He accuses God of dealing harshly with his saints. He wonders if God is not hiding hatred beneath an outward show of love.

In all of this God is patient with Job's outspokenness. He listened as Job poured out his heart, knowing that Job would understand when he saw the end of His dealings with the matter. By the time we reach the end of the book, the self-life, with its self-goodness, is laid bare so all can see. God interrogates Job face to face by asking him a series of questions, over fifty in number! Through these questions God reminded Job of His Eternality, His Power,

His Wisdom, His Moral Government and His sovereignty. After this series of questions, He asks Job a summary question; “Shall he that contends with the Almighty instruct Him?” This time God asks for an answer but Job has no answer. He cannot answer the Almighty.

God responds to this by commanding Job to gird up his loins like a man and answer Him. But before the answer there is to be more questions, over twenty more questions! Through these questions God displays His wisdom and majesty in nature to show Job that He has the right to deal with His children without explaining His reasons. Job has been guilty of condemning God in order to establish his own righteousness. God causes him to be conscious of his sinfulness and folly; he is silenced by these questions. He acknowledges God’s sovereignty and humbles himself. The man who at first was said to be the most “righteous” man on earth (1:8) is found on his face before God, saying, “I abhor myself in dust and ashes” (42:6).

Bruce Wilkinson says, “The man after the process is different from the man before the process.”

J. Vernon McGee says, “God picked the best man who ever lived (Christ is the exception) and showed that this man needed to repent.”

2. The Purpose

To deal with the problem as to how the suffering of the godly can be reconciled with the justice and love of God.

Why do the righteous suffer? The Bible offers three reasons for Job’s suffering:

- a. to reveal his character (Ezekiel 14:14,20)
- b. to present an object lesson to others (James 5:11)
- c. to bring out hidden sin of which Job was unaware (Job 42:6 with 32:1)

3. The Author

Perhaps Job (19:23-24) but we really don’t know.

4. The Date

Probably about the time of Abraham (c2000-1800 BC) for the following reasons:

1. Length of his life
 - Job was at least middle age when these events occurred (13:26; 29:4) 40
 - He has 10 children after his trial is over (42:13) 10
 - He lived another 140 years after this (42:16) 140
2. No reference is made to Moses, sacrifices or the tabernacle
3. Job acts as a priest in his own household as in Patriarchal times (ch.1)
4. Mathematicians have set the date at approximately 2100 BC by the four constellations mentioned in 38:31-32

5. The Theme

“Trusting God Under Unknown Conditions”
(Job never knew why all of these troubles came)

6. The Key Verses

40:1-5 (Read)

7. The Outline

- I. The Prologue (1-2)
- II. The Speeches of Job and His Friends (3-37)
- III. The Speech of God (38-41)
- IV. He Epilogue (42)

*Job’s trials were not a punishment but a testing. The result of this testing was a new experience with the Lord, followed by greater blessing than before (42:12-17). Compare *James* – Tests of Obedience Produce Maturity

Psalms

1. The Summary

Psalms 1-41 - Largely Prayers of David (37 out of 41)

Psalms 42-72 - Suffering of the godly and their deliverance

Psalms 73-89 - God's dealings with Israel

Psalms 90-106 - Suffering of God's people to end with the Lord's
Reign

Psalms 107-150 - Emphasize the Word of God

The Psalms were written to be sung. Halley's Bible Handbook lists 20 musical titles from the superscription of the Psalms with the possible meanings. In David's day there were stringed instruments (mainly the harp and psaltery), wind instruments (flute, pipe, horn, trumpet) and percussion instruments (timbrel and cymbal). David had an orchestra of 4,000 for which he made the instruments (1 Chron. 23:5)

Inscriptions (superscriptions) may not have been part of the original text but they do provide helpful information.

Leading ideas in Psalms

1. **Trust** is the foremost idea in the whole book
2. **Praise.** David was always asking God for something and always thanking Him with his whole heart for answers.
3. **Rejoicing.** David's unceasing troubles could not dim his joy in God.
4. **Mercy.** David often spoke of the justice, righteousness and wrath of God, but God's mercy was the thing in which he gloried.

Messianic Psalms

Many psalms, written a thousand years before Christ, contain references to Christ that cannot be applicable to any other person in history.

Rules for determining that a particular passage is Messianic:

1. When the passage specifically states it refers to the Messiah (Psalm 2:2 and Daniel 9:25,26)
2. When the passage could not belong to any other but the Messiah (Psalm 22:16 and Isa. 53:10)
3. When the passage is interpreted by other passages as Messianic (Psalm 16:10 with Acts 2:25-31)

At least 13 Psalms are quoted in the New Testament as referring to Christ

There are two kinds of quotations

1. "That it might be fulfilled"
Psa. 22:18 with John 19:24
Psa. 69:21 with John 19:28,29
2. A simple use of terminology
Psa. 91:11 with Luke 4:10-11
"That it might be fulfilled" is not included in Satan's quotation. Was the Psalm intended as a prophecy? Probably not. Satan was just quoting Scripture.
Psalm 31:5 with Luke 23:46 cf. Acts 7:59
Was David writing prophetically or was Christ simply expressing himself in Old Testament language?
Note: Some say that these kinds of references constitute a Messianic context, but it really doesn't. When the New Testament reference says that it was written that it might be fulfilled, then we don't have to guess.

Alphabetical Psalms

Psa. 119 is the only perfect one

Psa. 9, 10, 25, 34, 111, 112 and 145 are partially alphabetical. In some cases the alphabet is out of order.

There are three reasons suggested for this structure:

1. To attract attention
2. A poetic form
3. Aid to memory

Penitential Psalms

Some occasion of intense sorrow and turning to God
(6, 32, 38, 51, 102, 130 and others)

Historical Psalms

A rehearsal of some phase of the nation's history
(78, 81, 105, 106, 114)

Imprecatory Psalms

Calling down evil upon enemies

(35, 52, 55, 58, 59, 69, 79, 109, 137)

Some feel that these curses are unfitting for the lips of God's children and their inclusion in God's Word requires some apology. We offer some explanation but no apology:

1. The Holy Spirit, who inspired the Psalms, has the right to condemn sin and sinner.
2. These curses are in accordance with the law – “an eye for an eye and a tooth for a tooth”)Psa. 28:4).
3. These curses are in harmony with the teachings of Christ and His apostles (Matt. 18:6; Gal. 1:8,9; James 5:3; 2 Pet. 2:12, 22; Jude 12, 15, and many other passages).
4. These curses are not upon those whom the psalmist personally dislikes, but on those who oppose him because they oppose God and His cause.
5. Some of these curses have references to prophecies of Scripture and express what would be rather than what the author wished to be (Psa. 137:8-9 with Isa. 13:16; Jer. 50:15; 51:6, 56)
6. Some of these curses have to do prophetically with the betrayal of Christ (Psa. 40; 55; 69; 109)
7. God's grace and mercy are revealed in His repeated warnings to the wicked (Psa. 2:12)

2. The Date

From the time of Moses (Psalm 90) to the Babylonian Captivity
(Psalm 137)

About 900 years

3. The Theme

“Book of Praises”

This the Hebrew Title

4. The Key Verses

33:1-4

5. The Outline

- I. Book One 1-41
- II. Book Two 42-72
- III. Book Three 73-89
- IV. Book Four 90-106
- V. Book Five 107-150

PSALMS

BOOK OF PRAISES

1	41	42	72	73	89	90	106	107	150
BOOK 1	BOOK 2		BOOK 3		BOOK 4		BOOK 5		
LARGELY PRAYERS OF DAVID (37 OUT OF 41)	SUFFERING OF THE GODLY AND THEIR DELIVERANCE		GOD'S DEALINGS WITH ISRAEL		SUFFERING OF GOD'S PEOPLE TO END WITH THE LORD'S REIGN		EMPHASIZE THE WORD OF GOD		
Doxology 41:13	Dox. 72:18-19		Dox. 89:52		Dox. 106:48		Dox. 150:6		
Mainly David's	Mainly David's and Korah's		Mainly Asaph's		Mainly Anonymous		Mainly David's		
Covers about 900 years from Moses (Psa. 90) to Babylonian Captivity (Psa. 137)									

Proverbs

1. The Summary

The book of *Proverbs* contains wise sayings about the practical affairs of life. A proverb is a simple, self-evident truth, expressed in a short, pointed sentence. The book emphasizes the importance of wisdom, righteousness and the fear of God. The very beginning of a biblically based worldview and lifestyle is the fear of God. We must learn to look at life from God's point of view. In this book we see the importance of:

- living a moral life
- practicing self-control
- being diligent in our endeavors
- trusting God in all circumstances
- giving back to God a portion of what He has given to us
- meeting the needs of the poor
- controlling our tongues
- being kind to our enemies
- choosing godly companions
- training our children to love and fear the Lord
- being honest in our relationships with others
- refusing to be slothful or idle but industrious
- being just and helpful and cheerful and showing common sense

In short, Solomon shows us by experience that the essence of human wisdom is in keeping the commandments of God.

2. The Date

These proverbs were written by Solomon in the early years of his reign before he fell into idolatry (about 960 BC), but not put together until the time of Hezekiah in 725 BC (25:1)

3. The Purpose

The purpose of this book is stated in 1:2-7:

To promote wisdom, instruction, understanding, righteousness, justice, equity, prudence, knowledge, discretion, learning and sound counsel.

In a phrase – to instruct in practical things unto godliness.

4. The Theme

“To Know Wisdom and Instruction”

(wise, wisdom, wisely are found 119 times in this book)

knowledge = the possession of facts

wisdom = the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct (Webster);

seeing life from God’s point of view (Gothard)

5. The Key Verses

1:7; 9:10

6. The Outline

- I. Proverbs of Solomon Contrasting Wisdom and Evil 1-9
- II. Proverbs of Solomon Contrasting Wisdom and Folly 10-24
- III. Proverbs of Solomon Prepared by Men of Hezekiah 25-29
- IV. Proverbs of Agur 30
- V. Proverbs of King Lemuel 31

*Note – Some think that Agur and Lemuel might be different names for Solomon. Agur means “collector,” and Lemuel means “devoted to God”; if not, we know nothing else of these men.

PROVERBS

TO KNOW WISDOM AND INSTRUCTION

I	9 10	PROVERBS OF SOLOMON CONTRASTING WISDOM AND EVIL
	24 25	PROVERBS OF SOLOMON CONTRASTING WISDOM AND FOLLY
	29	PROVERBS OF SOLOMON PREPARED BY MEN OF HEZEKIAH
	30	PROVERBS OF AGUR
	31	PROVERBS OF KING LEMUEL

GLS

Ecclesiastes

1. The Summary

Ecclesiastes contains the philosophy of life of a man who has everything. That philosophy is “I have tried everything and nothing is worthy of anything. Vanity of vanities, everything is vanity.” This is often considered the theme of this book, but this gives the wrong impression. That was Solomon’s evaluation. It is not a true statement. In Christ there is joy and peace and fulfillment. Jesus Christ said, “I am come that you might have life and that you might have it more abundantly.” Paul said, “For me to live is Christ.” We are admonished to show forth the praise of the glory of His grace by our lives – that is not emptiness.

Solomon was sitting on the throne in peaceful security with riches, honor, splendor, power, and living in the greatest of luxury. You would think, by the world’s standards, he would have been happy and content. Yet, his continual evaluation was, “All is vanity!” And we get the distinct impression that Solomon was not a happy man. He concluded that there was little happiness in life and in his heart there was a yearning for something that he could not find. Men today are looking for happiness in possessions and pleasures – everything that Solomon had and yet he did not experience the happiness for which men seek. For happiness is not found in possessions and pleasures, but in a proper relationship with God. In a way, this book is the expression of man's cry for a Savior – the only thing that will fill the great sense of emptiness and need in his life.

Due to the nature of the book, all statements are not true. They are accurate recordings of Solomon’s conclusions, but they are not true (2:24; 3:19-22; 7:16; 8:15).

2. The Purpose

To show that the things of this world do not bring true happiness or satisfaction – life is full of weariness and disappointment.

3. The Author

Solomon (1:1,12,16; 2:4-11)

4. The Date

About 935 BC (Assuming it was written near the end of Solomon's life)

5. The Theme

“Man's Reasoning about Life – All is Meaningless”

6. The Key Verses

1:12-14; 3:14; 12:13-14

7. The Outline

- I. The Problem 1:1-11
- II. The Experiment 1:12-12:12
- III. The Conclusion 12:13-14

8. The Highlights

ECCLESIASTES

MAN'S REASONING ABOUT LIFE

<p>1:1-11</p> <p>THE PROBLEM</p>	<p>1:12</p> <p>12:12</p> <p>12:13-14</p> <h1>THE EXPERIMENT</h1>	<p>INTRODUCTION</p>
<p>3:1</p> <p>EXPERIMENTATION</p> <p>1:13,16; 2:1,3,4,5,6,7,8,10 "explore...experienced...tried...made..."</p>		<p>3:1</p> <p>OBSERVATION</p> <p>3:10,16; 4:4,7; 5:13,18 "Saw...have seen...realized..."</p>
<p>12:13-14</p> <p>THE CONCLUSION</p>		<p>CONCLUSION</p> <p>"conclusion"</p>

GLS

Song of Solomon

1. The Summary

The Song of Solomon is a description of wedded love between Solomon and the Shulamite. Chapter 1 verse 1 through chapter 3 verse 5 records the courtship of Solomon and the Shulamite. Chapter 3 verse 6 through chapter 5 verse 1 describes the wedding and chapter 5 verse 2 through chapter 8 verse 14 reveals something of the marriage relationship between these two. While it is true that there is a love relationship between Christ and the Church; and Jehovah and Israel; and Christ and the individual believer; I do not see anything in this book or anything in the New Testament to indicate that this book was intended to be a type of any of these relationships.

The application of this book is found in the elevation of the marriage relationship. It teaches us not to despise physical beauty and married love as being of a low order. It should cause us to give praise to the One who created the human body, male and female, who awoke in Adam the longing for a companion like unto himself and yet different, and then created that companion especially to meet that need.

2. The Author

Solomon (1:1)

3. The Theme

“A Description of Wedded Love”

4. The Key Verses

8:7

5. The Different Views

- A. **The Literal View** – A description of wedded love between Solomon and the Shulamite
- B. **The Typical View** -- The main events relate to Solomon but there is a foreshadowing of Christ and the Church, or God and His people, or Jehovah and Israel, or Christ and the individual believer.
- C. **The Allegorical View** – The events did not happen; they were an allegorical description of the relationship between Jehovah and Israel.
- D. **The Anthology View** – This is an unrelated collection of love songs.

6. The Outline

- I. Courtship 1:1-3:5
- II. Wedding 3:6-5:1
- III. Married Life 5:2-8:14

SONG OF SOLOMON

A DESCRIPTION OF WEDDED LOVE

1:1	3:6	5:2	8:14
COURTSHIP	WEDDING	MARRIED LIFE	
1:1	3:6	5:2	8:5
2:8	5:9		7:11
MUTUAL AFFECTION OF BRIDE AND BRIDEGROOM	THE BRIDE TELLS OF ANOTHER DREAM		THE BRIDE EXPRESSES HER DESIRE FOR THE BRIDEGROOM
BRIDE SPEAKS OF HER BELOVED AND DREAMS ABOUT HIM		THE BRIDE SPEAKS OF HER BELOVED	
THE BRIDEGROOM COMES FOR THE BRIDE		THE BRIDEGROOM PRAISES HIS BRIDE	
FINAL EXPRESSIONS OF MUTUAL LOVE			

Genesis	Book of Beginnings
Exodus	Book of Deliverance/Redemption
Leviticus	A Holy People Worshipping a Holy God
Numbers	Journey to God's Rest Land
Deuteronomy	Moses' Final Messages
Joshua	Conquering and Dividing the Land
Judges	Sin and Disobedience Results in Sorrow and Suffering
Ruth	Ruth, Ancestress of David
1 Samuel	Saul, First King of Israel
2 Samuel	David, Second King of Israel
1 Kings	Solomon and the Divided Kingdom
2 Kings	Continued History of Divided Kingdom and Fall of Northern and Southern Kingdoms
1 Chronicles	Highlights of David's Reign
2 Chronicles	Solomon and the History of the Southern Kingdom
Ezra	Returns from Captivity under Zerubbabel and Ezra
Nehemiah	Rebuilding the Walls and Reviving the People
Esther	God's Providence in Delivering His People from Total Destruction
Job	Trusting God Under Unknown Conditions
Psalms	Book of Praises
Proverbs	To Know Wisdom and Instruction
Ecclesiastes	Man's Reasoning About Life
Song of Solomon	A Description of Wedded Love
Isaiah	The Salvation of Israel Through the Holy One of Israel
Jeremiah	Jeremiah Announces the Babylonian Captivity
Lamentations	Lamenting the Destruction of Jerusalem
Ezekiel	The Fall of Jerusalem and Israel's Glorious Restoration
Daniel	The Most High God Rules in the Kingdoms of Men
Hosea	Unfaithfulness, Chastisement and Restoration of Israel
Joel	The Day of the Lord
Amos	Judgment Because of Sin
Obadiah	The Doom of Edom
Jonah	Grace and Mercy of God Extended to Jonah and Nineveh
Micah	Judgment on All of Israel and Future Restoration
Nahum	The Destruction of Nineveh
Habakkuk	The Just Shall Live by Faith
Zephaniah	The Day of the Lord (Present and Future)
Haggai	Encouragement to Resume Rebuilding the Temple
Zechariah	Encouragement to Continue the Temple and Prophecies of the Two Advents of the Messiah
Malachi	Israel Rebuked for Neglecting and Abusing the Work of the Lord

GENESIS	EXODUS	LEV.	NUMBERS	DEUT.	JOSHUA	JUDGES	1 SAMUEL	2 SAMUEL	1 KINGS	2 KINGS
Creation Fall Flood Tower of Babel	God raises up Moses to deliver His people from bondage in Egypt (1446 BC).	At Mt. Sinai they receive instructions for worship – how to approach a holy God and how to live for a holy God.	After receiving instructions for worship the Israelites begin their journey to Canaan.	Moses is not allowed to enter Canaan because of his disobedience in striking the Rock.	Joshua tells the story of Israel conquering and dividing the land of Canaan.	The individual tribes failed to drive out all of the inhabitants of the land.	Israel insisted on having a king because they wanted to be like all the other nations.	David was Israel's 2 nd king. He also reigned for 40 years (1010-970 BC).	David's son, Solomon, was the 3 rd and final king of Israel as a United Monarchy. He also reigned for 40 years.	2 Kings continues the history of the divided kingdom and records the fall of Israel to the Assyrians and the fall of Judah to the Babylonians.
Abraham Isaac Jacob Joseph	The Israelites cross the Red Sea and travel to Mt. Sinai where they are given the Law and instructions for building the Tabernacle	The theme of this book is "A holy people worshipping a holy God."	When they reach Kadesh-Barnea 12 spies are sent to check out the land of Canaan.	He gives some final messages that could be summarized with the words – Remember and Obey.	Under the normal means of siege warfare it would have taken nearly 100 years to conquer the land, but God accomplished the task in just 7 years. The whole book covers about 16 years.	As a result of their SIN, God would raise up a nation to OPPRESS them. After a time they would REPENT and a judge would DELIVER them. This cycle is repeated 7 times in the book of Judges	He is often referred to as a man after God's own heart.	He is often referred to as a man after God's own heart.	The kingdom divided after his death (931 BC) because of his apostasy.	Israel to the Assyrians and the fall of Judah to the Babylonians.
God calls out Abram in ch. 12 to begin a new nation. He promises to bless him, and make his name great and give him the land of Canaan as an eternal inheritance.		The whole book covers about 1 month.	As a result of the negative report of 10 of the spies they wander in the Wilderness for 40 years until that entire generation of numbered men dies.	Joshua is appointed as the new leader and Moses dies.	God accomplished the task in just 7 years. The whole book covers about 16 years.	They lived under judges for about 340 years (1390-1050 BC)	Much of 2 Samuel records David's Troubles, which came as a result of his sin with Bathsheba.	Much of 2 Samuel records David's Troubles, which came as a result of his sin with Bathsheba.	The northern kingdom is known as Israel and the southern kingdom is known as Judah.	(1 CHRON. goes back and reviews some of the highlights of David's reign. 2 CHRON. reviews the reign of Solomon and the kingdom of Judah)
At the end of the book Jacob has taken his family to Egypt because of a famine.				The Israelites are now ready to enter the land.	1406-1390 BC					

A SUMMARY OF THE OLD TESTAMENT

DANIEL EZEKIEL OBADIAH	EZRA ESTHER NEHEMIAH	PROPHETS	POETICAL BOOKS
<p>Israel fell in 722 BC to the Assyrians and Judah fell in 586 BC to the Babylonians.</p> <p>Daniel ministered in the palace during the Babylonian captivity.</p>	<p>Cyrus allowed the Jews to return to the land in 536 BC.</p> <p>Zerubbabel led this 1st return to rebuild the Temple.</p> <p>Ezra returned in 457 BC to revive the people.</p> <p>Nehemiah returned in 444 BC to rebuild the walls.</p>	<p>Before the Captivity Joel, Jonah, Hosea, Amos, Micah, Isaiah, Nahum, Zephaniah, Jeremiah, and Habakkuk all prophesied before the captivity.</p> <p>Hosea and Amos prophesied primarily to Israel. Jonah and Nahum prophesied to Nineveh. Micah prophesied to both Israel and Judah. All the rest prophesied primarily to Judah.</p> <p>During the captivity Daniel, Ezekiel and Obadiah prophesied during the captivity. Jeremiah also prophesied during the captivity but his ministry began about 40 years before the captivity so he is included in the pre-captivity prophets.</p>	<p>The events of Job take place during the period of the patriarchs (Genesis).</p> <p>Psalms range from the time of Moses (Psalm 90) to the Babylonian Captivity. (Psalm 137)</p> <p>Proverbs were probably written by Solomon during the early years of his reign.</p> <p>Ecclesiastes was written by Solomon near the end of his life.</p>
<p>Jeremiah continued his ministry in Judah.</p> <p>Obadiah prophesied against Edom during this time.</p>	<p>The events recorded in the book of Esther took place between chapters 6 and 7 of Ezra.</p>	<p>After the captivity Haggai, Zechariah and Malachi prophesied after the captivity. Haggai and Zechariah encouraged the Jews to resume work on the temple. Malachi prophesied about 100 years after Haggai and Zechariah. He rebuked Israel for neglecting and abusing the worship of the Lord</p>	<p>Song of Solomon is a description of wedded love between Solomon and the Shulamite.</p> <p>Lamentations is also considered a Poetical Book. It describes Jeremiah lamenting the destruction of Jerusalem.</p>

Summary of The Old Testament

<i>Job</i>	<i>Exodus, Leviticus, Numbers, Deuteronomy</i>	<i>Joshua</i>	<i>Judges Ruth</i>	<i>1 Samuel</i> <i>2 Samuel</i> <i>1 Kings 1-11</i> <i>1 Chronicles</i> <i>2 Chron 1-9</i>	<i>1 Kings 12-22</i> <i>2 Kings</i> <i>2 Chron 10-36</i>	<i>Ezekiel Daniel</i>	<i>Esther</i>	<i>Nehemiah</i>		
<i>Genesis</i>	Moses leads Israelites out of Egypt	Israelites enter Canaan	Joshua dies	Israelites insist on having a king	Northern Kingdom Falls to Assyria Southern Kingdom Falls to Babylon	Zerubbabel to rebuild the temple Return from Captivity with Zerubbabel to rebuild the temple	Ezra leads 2nd return to revive the people spiritually	Neh. returns to rebuild the walls		
Call of Abraham	Jacob takes family to Egypt	Israelites enter Canaan	Joshua dies	Israelites insist on having a king	Northern Kingdom Falls to Assyria Southern Kingdom Falls to Babylon	Zerubbabel to rebuild the temple Return from Captivity with Zerubbabel to rebuild the temple	Ezra leads 2nd return to revive the people spiritually	Neh. returns to rebuild the walls		
2091 BC	1876 BC	1406 BC	1390 BC	1050 BC	931 BC	722 BC	586 BC	536 BC	457 BC	444 BC
	In Egypt for 430 years	Journey to Canaan 40 years	Conquering and dividing the land 16 years	Period of Judges 340 years	United Kingdom 120 years	Divided Kingdom	Surviving Kingdom	Babylonian Captivity 70 years 606-536 BC	Post-exilic Period	
				See "Time of the Prophets" for more detail of this period	See "Post-Exilic Events" for more detail of this period					