

## **O.T. Survey: Spring Term**

- I. The Pre-Patriarchal Period** (Genesis 1-11)
- II. The Patriarchal Period** (Genesis 12-50 & Job)
- III. The Egyptian Period** (Exodus 1-12)
- IV. The Wilderness Period** (Exodus 13—Deuteronomy 34 & Some Psalms)
- V. The Conquest Period** (Joshua)
- VI. The Judges Period** (Judges & Ruth)
- VII. The United Monarchy Period** (1 Samuel—1 Kings 12:24, Some Psalms, Proverbs, Ecclesiastes, & Song of Solomon)
- VIII. The Divided Monarchy Period** (1 Kings 12:25—2 Kings, Isaiah, Jeremiah, Lamentations, Hosea, Joel?, Amos, Obadiah?, Jonah, Micah, Nahum, Habakkuk, Zephaniah)
  - A) Introduction to the Divided Kingdom
  - B) The Kings of the Divided Kingdom
  - C) The Speaking Prophets of the Divided Kingdom
  - D) The Writing Prophets of the Divided Kingdom
    - 1. Introductory Comments on the Prophets
      - a) The Categorization of Pre-Exilic, Exilic, and Post-Exilic Prophets – This categorization focuses on the \_\_\_\_\_ and the 70 year exile that the children of Israel experienced. Pre-Exilic are those who prophesied before the Exile, Exilic are those who prophesied during the Exile, and Post-Exilic are those who prophesied after the Exile was completed and many Jews returned to Israel.
        - 1) Pre-Exilic Prophets
          - (a) Isaiah
          - (b) Jeremiah (mostly)
          - (c) Hosea
          - (d) Joel (?)
          - (e) Amos
          - (f) Obadiah (?)
          - (g) Jonah
          - (h) Micah
          - (i) Nahum
          - (j) Habakkuk
          - (k) Zephaniah

- 2) Exilic Prophets
    - (a) Ezekiel
    - (b) Daniel
  - 3) Post-Exilic Prophets
    - (a) Haggai
    - (b) Zechariah
    - (c) Malachi
- b) The Categorization of Assyrian, Babylonian, and Persian Prophets – This categorization focuses on the \_\_\_\_\_ at the time that the prophet prophesied.
- 1) The \_\_\_\_\_ Empire
 

(a) Isaiah	(f) Jonah
(b) Hosea	(g) Micah
(c) Joel	(h) Nahum
(d) Amos	(i) Zephaniah
(e) Obadiah	
  - 2) The \_\_\_\_\_ Empire
    - (a) Jeremiah
    - (b) Habakkuk
    - (c) Ezekiel
    - (d) Daniel – experienced the fall of Babylon and rise of Persia
  - 3) The \_\_\_\_\_ Empire
    - (a) Haggai
    - (b) Zechariah
    - (c) Malachi
- c) The Categorization of \_\_\_\_\_ and \_\_\_\_\_ Prophets
- This categorization focuses on the \_\_\_\_\_ of the book which the prophet penned.
- 1) Four Major Prophets
    - (a) \_\_\_\_\_

(b) \_\_\_\_\_ (penned Lamentations)

(c) \_\_\_\_\_

(d) \_\_\_\_\_

## 2) Twelve Minor Prophets

(a) Hosea

(g) Nahum

(b) Joel

(h) Habakkuk

(c) Amos

(i) Zephaniah

(d) Obadiah

(j) Haggai

(e) Jonah

(k) Zechariah

(f) Micah

(l) Malachi

## 2. Overview of the Prophets of the Divided Kingdom or Pre-Exilic Prophets

### a) Obadiah

1) Authorship – The LORD through \_\_\_\_\_

2) Date – Around \_\_\_\_\_? or mid-\_\_\_\_\_ 's BC

- The Authorship and Date are truly unknown. The key passage in determining the authorship and date of the book is found in verses \_\_\_\_\_ - \_\_\_\_\_.

- There are two possible events that could be being described here which would help to determine the dating of the book.

(a) The revolt of \_\_\_\_\_ and invasion by the \_\_\_\_\_ and \_\_\_\_\_ (2 Chron.21:8-17)

- If this is the event spoken of by Obadiah, the date of the book would be somewhere around 845 BC, making him the earliest writing prophet.

(b) The fall of Judah to \_\_\_\_\_ (2 Kg.25)

- If this is the event spoken of by Obadiah, the book would be dated shortly after \_\_\_\_\_ BC.

### 3) Themes

(a) Judgment on \_\_\_\_\_

(b) God's Retributive Justice

### 4) Outline

- (a) The Overthrow of Edom (v.1-9)
- (b) The Offenses of Edom (v.10-14)
- (c) The Outlook of Edom (v.15-21)

b) Joel

- 1) Authorship – The LORD through \_\_\_\_\_
- 2) Date – Around \_\_\_\_\_? BC or sometime Post-Exilic

(a) Arguments for an \_\_\_\_\_ Date

- i. The placement of the book in the \_\_\_\_\_ of Scripture with other pre-exilic minor prophets.
- ii. The \_\_\_\_\_ of the \_\_\_\_\_ concept being consistent with pre-exilic prophets (esp. Isaiah, Amos, & Zephaniah)
- iii. The absence of any mention of \_\_\_\_\_ or \_\_\_\_\_ powers indicating the earliness of the book.

(b) Arguments for a \_\_\_\_\_ Date (after the exile)

- i. The book was written to “old men” or \_\_\_\_\_ rather than kings, indicating that the period of the kings had come to an end.
- ii. Joel 3:1-3 gives the indication that Israel has already been taken \_\_\_\_\_ and \_\_\_\_\_.
- iii. The absence of condemnation of \_\_\_\_\_ as usually this was a prominent feature of the pre-exilic prophets.
- iv. Those who hold to a late date would see the absence of Assyrian or Babylonian powers as indication that these powers had fallen in the past and are no longer world powers.
- v. The mention of the Grecians (\_\_\_\_\_) in 3:6 is used to show that the Grecians were on their way to becoming a world power. In Daniel's interpretation of Nebuchadnezzar's statue we find that Babylon was the head of gold, the Medo-Persian empire was the chest and arms of silver, and the Grecians were the belly and thighs of brass. This reference to the Grecians could indicate that Joel is writing during the post-exilic period.

- (c) Argument against Joel being an \_\_\_\_\_ prophet? “The period of the exile is ruled out in that the sacrificial system was in operation when Joel testified (1:9).” (Hill & Walton, p.474)

3) Theme – The \_\_\_\_\_ of the \_\_\_\_\_

4) Outline

(a) The Current Crisis (Ch.1)

- i. Description of the Current Locust Plague (1:1-12)
- ii. Call to Lament the Lost Sacrifices (1:13-14)
- iii. “The Day of the Lord” is Near: Plague as Judgment (1:15-20)

(b) The Coming Escalation (Ch.2:1-27)

- i. The Description of Escalation of Locust Plague (2:1-11)
- ii. Call to Repent so as to Prevent Escalation (2:12-17)
- iii. The Day of the Lord Postponed: Renewed Prosperity (2:18-27)

(c) The Future Day of the Lord (Ch.2:28 – 3:20)

- i. Description of the Day of the Lord (2:28-32)
- ii. Judgment on Nations (3:1-17)
- iii. Prosperity of Israel (3:18-20)

- Joel uses a literal locust plague that had devastated the land as an illustration of a future coming Day of the Lord. Just as the sacrifices have ceased and there have been darkened skies, drought, and famine, so will be the future Day of the Lord (ch.2). Though it will be a time of judgment, it will also be a time of restoration and unity in the land of Israel and judgment upon the Gentiles (ch.3).

c) Jonah

1) Authorship – The LORD through \_\_\_\_\_

2) Date – Around \_\_\_\_\_ B.C.

- Though the book of Jonah does not contain any conclusive record of the timing of the book, there are clear Biblical indications of when Jonah's prophesy took place.
  - i. During the \_\_\_\_\_ Empire – The Prophesy of Jonah was to take place against \_\_\_\_\_, the capital city of Assyria and a city in Jonah's day of “more than sixscore thousand persons.”

(120,000). (2 Kg.19:36 & Isa.37:37 both show the king of Assyria returning to his home in Nineveh)

- ii. During the Reign of \_\_\_\_\_ over the \_\_\_\_\_ Kingdom – Jonah in v.1 of his prophesy identifies himself as “the son of Amittai.” We find in 2 Kg.14:23-27 that Jeroboam II expanded the borders of the Northern Kingdom because of the prophesying of “Jonah, the son of Amittai, the prophet.”

3) Audience – \_\_\_\_\_ and The \_\_\_\_\_ Kingdom

4) Theme – The \_\_\_\_\_ of \_\_\_\_\_

5) Outline

- (a) The Request to Jonah (1:1-2)
- (b) The Reluctance of Jonah (1:3-17)
- (c) The Repentance of Jonah (2:1-10)
- (d) The Recommissioning of Jonah (3:1-4)
- (e) The Reception of Jonah (3:5-10)
- (f) The Reproof of Jonah (4:1-11)

6) Important Questions about the Book of Jonah

- (a) Is it even possible for someone to \_\_\_\_\_ in the belly of a fish for such a period of time?

- Some look at the book of Jonah as purely fictional and allegorical. It's an incredible story that illustrates God's grace to all people, and that is all. This conclusion is arrived at because of the incredible events of the book; Jonah in the whale; Nineveh's repentance; the quick growth and destruction of the gourd, etc. However, there are a few other historical accounts of sailors/fishermen being swallowed by a whale and surviving.
- {Some examples can be found in a 1927 article in *The Princeton Theological Review* entitled “The Sign of the Prophet Jonah and Its Modern Confirmations” by Ambrose John Wilson.}

(b) Why did Jonah Run?

- i. His \_\_\_\_\_ for \_\_\_\_\_ – The Assyrians, being a world power, were known for their brutality in warfare and treatment of prisoners. Jonah didn't want to go an preach to Ninevah, because he thought that they were unworthy of the LORD's grace. He loved Israel and wanted the LORD to destroy their enemy.
- ii. His \_\_\_\_\_ for \_\_\_\_\_ – This is seen

especially in ch.4 after the Ninevites repent. Since they didn't die,

Jonah requested that he himself would be killed by the LORD.

- (c) Why did the Ninevites repent? - this is a very valid question. These were very fierce warrior people that are at the height of their power and now they are going to repent at the preaching of a foreign prophet, why? two opinions:

- i. Benware suggests that Nineveh had been in the midst of several \_\_\_\_\_, one that had even brought darkness by eclipsing the sun. As the prophet Jonah shows up and tells them that the city will be overthrown completely, the people repented since they were already experiencing judgment.
- ii. Another option goes back to the Assyrian \_\_\_\_\_ of how their society was founded.
  - In Trumbull's 1892 article in the Journal of Biblical Literature (JBL) he records that "the very beginning of civilization in Chaldea and Babylonia was under the direction of a personage, part man and part fish, who came up out of the sea." We find that this mythology also was adopted by the Assyrians and Philistines who worshiped a god, part fish and part man, named Dagan/Dagon. Trumbull goes on to state that "the people of Nineveh were believers in a divinity who from time to time sent messages to them by a personage who rose out of the sea, as part fish and part man." Thus as Jonah appears having been vomited out of the sea, his skin perhaps being whitened by the stomach acids of the whales, the people took this as a message from their deity and believed and repented. Jesus even indicated that Jonah **himself** was a sign to the Ninevites (Luke 11:29-30).

- (d) What was the \_\_\_\_\_ of the Ninevites repentance?

- i. That the repentance of Nineveh was \_\_\_\_\_ for \_\_\_\_\_.

(1) This view takes into account those passages of scripture that reveal that the LORD withholds his wrath or judgment based on man's reactions. On Mt. Sinai, the LORD spoke of eliminating all the Israelites except for Moses and would then fulfill His promises to Abraham through Moses and his descendants. Moses interceded on behalf of the Israelites and the LORD refrained His judgment and the people were physically spared.

(2) As you read through your King James Bible, you will find that there are times when names for God or Lord will have different capitalization's. This is something the King James translators did in order to let you know when the name "Jehovah" or "Yahweh" was being used. This is a term that is ONLY used of Jehovah God. Sometimes Jehovah is referred to as God, GOD, Lord, and LORD. Every time that you find the name in all

capital letters, it is the Hebrew word “Jehovah” or “Yahweh.”

(3) As we look through the book of Jonah we find different uses of terms of deity. For example:

➤ Chapter 1

- v.1 – the LORD calls Jonah
- v.3 – Jonah flees from the LORD
- v.4 – a storm is sent from the LORD
- v.6 – the captain comes and tells Jonah to call on his God – notice the captain had a knowledge of deity, but does not reference Jehovah.
- v.9 – Jonah makes the distinction and tells them that his God is Jehovah God, the LORD.
- v.14 – after calling on their gods and nothing happening, they call on Jonah's God, Jehovah/LORD and ask for his forgiveness for following Jonah's words and throwing him overboard.
- v.16 – the mariners/sailors worshiped Jehovah as they saw His power, as they saw Him act when their gods didn't/couldn't.
- v.17 – The LORD prepared a fish to swallow Jonah

➤ Chapter 2

- v.1-9 – Jonah prays to the LORD his God
- v.10 – The LORD (“the God of heaven, which hath made the sea and the dry land” [1:9]) speaks to the fish which vomited Jonah out.

➤ Chapter 3

- v.1-4 – The LORD calls Jonah again (v.1) and Jonah obeys (v.3) – Jonah's message does not contain any reference to Jehovah God, merely “Yet forty days, and Nineveh shall be overthrown.”
- v.5 – the people believed “God” a term used both to reference Jehovah as well as other deities, it is the word Elohim.
- v.8 – the people are to call mightily on “God”
- v.9 – Who can tell if “God” will turn and repent.
- v.10 – “God” did turn and repent of the evil based on their response

➤ Chapter 4

- v.1-3 – Jonah prays that the LORD would kill him because he is dissatisfied with the LORD's graciousness to Nineveh
- v.4 – the LORD responds to Jonah's Prayer
- v.6 – The LORD God causes a gourd to grow for shade
- v.7 – God withered the gourd with a worm
- v.8 – God brought a vehement east wind and heat on Jonah
- v.9 – God asks Jonah if it's appropriate for him to be angry
- v.10-11 – The LORD condemns Jonah for having pity on the gourd and not having pity on the people of Nineveh.

▪ **Summary** – Those who take the view that the repentance of

Nineveh was only sorrow toward judgment note that they never deal speak of Jehovah God, but rather Elohim. And in response, Elohim spares judgment on them for their response to His messenger. They experienced the LORD's general/common grace in which He spared the physical judgment but they didn't turn to Him for spiritual forgiveness (cf.Mt.5:45). This view is also supported by:



{a} Israel falling and being taken into captivity by the Assyrians in 722 BC, less than 60 years later,

{b} Nahum's prophesy who only about a hundred and thirty years later once again pronounced judgment on Nineveh, and

{c} Jesus' reference to Nineveh in Matt.12:41 – Jesus was condemning the people and saying that the Ninevites repented at the sign of Jonah, a foreigner, but those of His own people were refusing to repent even though He had done greater signs and wonders.

- According to this view, if anyone did turn to the LORD spiritually, it was the mariners/sailors in chapter 1 who feared, sacrificed, and made vows to the LORD.

ii. That the repentance of Nineveh was \_\_\_\_\_ unto

- This view understands the repentance of the Ninevites as being not only to divert the judgment of Jehovah, but also turning to Him for forgiveness of sins. They would have turned to the covenant keeping God of the Jews over their own deities.

{a} Those who hold to this view do not see a distinction between the use of LORD and God (Jehovah/Elohim) in the book and see them as being used interchangeably.

{b} The quick turn around of the Assyrians to invade Israel was a result of raising a generation that did not follow the example of those who turned to the LORD.

{c} Those who hold to this view also look at Jesus' reference in Matt.12:41 as dealing with salvation in addition to believing He was the Messiah.

## 7) Applications from the book of Jonah

- (a) God's \_\_\_\_\_ is extended to \_\_\_\_\_ and we must never come to the conclusion that people are not worthy of being

(b) If Nineveh's repentance was truly unto Salvation, we must be aware that we are only one \_\_\_\_\_ away from apostasy!

1) Authorship – The LORD through \_\_\_\_\_

(a) Amos states that his prophesy took place during the days of \_\_\_\_\_, king of the Southern Kingdom, and \_\_\_\_\_ of the Northern Kingdom.

(c) Since these two kings are given, we can narrow down Amos' prophesy to around 760 BC.

4) Theme – Accountability for \_\_\_\_\_ and \_\_\_\_\_  
injustice

(a) The visitation of Judgment (1:1-2:10)

- i. On Damascus (Syria) (1:3-5)
- ii. On Gaza (Philistines) (1:6-8)
- iii. On Tyre (1:9-10)
- iv. On Edom (1:11-12)
- v. On Ammon (1:13-15)
- vi. On Moab (2:1-3)
- vii. On Judah (2:4-5)
- viii. On Israel (2:6-16)

- i. “Hear” of Coming Judgment (3:1-15)
- ii. “Hear” of Sinful Luxury (4:1-13).



- iii. “Hear” the Nature of the  
Coming Judgment (5:1-6:14)
  - (c) The Warning of Judgment (7:1-9:10)
    - i. Vision of Grasshoppers (7:1-3)
    - ii. Vision of Devastating fire (7:4-6)
    - iii. Vision of a Plumbline (7:6-9)
    - iv. Historical Interlude: Amaziah's Challenge (7:10-17)
    - v. Vision of a Basket of Summer Fruit (8:1-3)
    - vi. Prophetic Interjection: Oracles of Judgment (8:4-14)
    - vii. Vision of the Lord Standing beside the Altar (9:1-10)
  - (d) The Restoration of Israel (9:11-15)
- 6) Interesting Notes about Amos
  - (a) Amos was not a \_\_\_\_\_ prophet – He made is living as a \_\_\_\_\_ and a gatherer of \_\_\_\_\_ fruit (7:14-15).
  - (b) Amos was from the Southern Kingdom town of \_\_\_\_\_, and the LORD sent him as a prophet to the Northern Kingdom.
  - (c) Amos' beginning of the book is reminiscent of the book of \_\_\_\_\_ where Paul in the first 3 chapters concludes all under sin, both Jew and Gentile. Paul began with condemnation of the Gentiles which would have got the Jewish people on his side in agreement, but then nailed them as being guilty of sin before God just as the Gentiles were. Here in Amos, Amos pronounces judgment upon the nations around Israel, and as the Jews heard these accusations they would have agreed. But as Amos progresses through the nations, he gets closer and closer, and finally concludes his audience is just as worthy of God's judgment as all the other nations he has condemned.
  - (d) Amos' use of the phrase “For three transgressions...and for four.” Throughout his prophecies in the first two chapters Amos repeatedly uses this phrase to emphasize the abundance, repetition, and overflow of the wickedness of those against whom he is prophesying. Not only have

they reached the fullness of ripeness for judgment, they have gone

\_\_\_\_\_.

- (e) The \_\_\_\_\_ of the \_\_\_\_\_ in Amos – because of the luxury and peace that the Northern Kingdom experienced under Jeroboam II, they were wanting the Day of the Lord to come. And though the Day of the Lord in the prophets does include a time of \_\_\_\_\_, it is also a time of great sorrow and \_\_\_\_\_. Amos emphasizes the \_\_\_\_\_ aspect of the Day of the Lord, especially in 5:16-20.

e) Hosea

- 1) Authorship – The LORD through \_\_\_\_\_
- 2) Date – Between \_\_\_\_\_ and \_\_\_\_\_ BC
  - (a) Hosea states that his prophesy took place during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of the Southern Kingdom, and Jeroboam II of the Northern Kingdom.
  - (b) Since Hosea's message is primarily to the Northern Kingdom, and he gives no indication of the historical fall of Israel, it is likely that his prophesy was penned before the fall of the Northern Kingdom in 722 BC.
  - (c) Benware gives a date of 750 BC for the book.
- 3) Audience – Primarily the \_\_\_\_\_ Kingdom
- 4) Theme – \_\_\_\_\_
- 5) Outline
  - (a) Superscription (1:1)
  - (b) Hosea's Marriage to Gomer the Harlot (ch.1-3)
    - i. Children of Harlotry (1:2-2:1)
    - ii. Gomer's Unfaithfulness (2:2-23)
    - iii. Hosea's Faithfulness (3:1-5)
  - (c) Hosea's Message to Israel (Ch.4-14)
    - i. Israel's Ignorance and Unfaithfulness (4:1-6:3)

ii. Israel's Judgment (6:4-10:15)

iii. Jehovah's Faithfulness and Love for Israel (11-14)

6) Important Considerations concerning Hosea

(a) The \_\_\_\_\_ of Hosea – 2 views

i. Gomer was a \_\_\_\_\_ woman at the time that Hosea married her, and the reference to her being a \_\_\_\_\_ was \_\_\_\_\_.

ii. Gomer had already been a \_\_\_\_\_ at the time of Hosea's marriage.

(b) The \_\_\_\_\_ in Hosea – 3 views

i. The three children mentioned in chapter 1 were Gomer's children from \_\_\_\_\_ relationships.

ii. The first of the children, Jezreel, was \_\_\_\_\_ son, but the other two children, Lo-ruhamah and Lo-ammi, were children that Gomer bore after becoming \_\_\_\_\_ to Hosea.

iii. All \_\_\_\_\_ children named in chapter 1 were \_\_\_\_\_ and \_\_\_\_\_ children born after their marriage.

(c) The Significance of the \_\_\_\_\_ as Prophetic Judgment

i. \_\_\_\_\_ – literally “God sows” - In the case of Hosea and Gomer’s second and third children, the meaning of the names will be significant to the prophetic picture. Here with the firstborn, the significance of the name is not necessarily in the meaning of the name, but in the location referred to by the name: Jezreel.

- v.4 speaks of avenging the blood of Jezreel upon the house of Jehu. The history of Jehu goes back to the wicked Israeli kingline of Omri. Omri was the father of one of the most wicked kings in Israel, Ahab. Because the line of Omri was so wicked, God would destroy all the male descendants of Omri and Ahab in Israel in order to purge the land of their wickedness. At the time that God chose to do this, there were descendants of Ahab on the thrones of both Israel and Judah; Jehoram and Ahaziah respectively. The man whom God chose to cut off the line of Omri and Ahab was Jehu the son of Nimshi. (2 Kg.9:1-9)

{a} 2 Kings 9:14-37 - Records the fulfillment of God’s plan to cut off the line of Omri and Ahab through Jehu.

{b} The Lord also prophesied to Jehu that, because of his obedience, his descendants

would reign on the throne of Israel unto the fourth generation (2 Kg.10:30).

{c} Currently, in v.1 of Hosea, we find that the third generation of the descendants of Jehu is sitting on the throne of Israel. Beginning with Jehu, we find that he and his descendants made Israel to sin and did that which was evil in the sight of the Lord. Because of this wickedness God would one day cut off the line of Jehu.

{d} The Lord is using Hosea's firstborn son, Jezreel, as a sign to both Judah and Israel that He is not only going to cut off the line of Jehu shortly ("yet a little while"), but He will also cut off the Kingdom of Israel at the valley of Jezreel where Jehu cut off the wicked line of Ahab! (2 Kg.9:14-29, esp.v16)

{e} It would be here around the Valley of Jezreel that Tiglath-Pilezer and Shalmaneser, kings of Assyria would invade, siege, and take the northern kingdom of Israel into captivity (2Kg.15:29 & 17:5-6)

ii. Lo-ruhamah – literally “not \_\_\_\_\_, no \_\_\_\_\_”

(1) God will not have mercy any longer on Israel

(2) God will take away the house of Israel

iii. Lo-ammi – literally “\_\_\_\_\_ my \_\_\_\_\_”

- Because they have forsaken God, God will forsake them and says that He will not be their God (v.9)

(d) Hosea's Illustrations

i. Heart is like an \_\_\_\_\_ (7:6)

Burning with desires – A bakers oven was so hot that he could go to be and wake up the next morning and merely fan the coals to have his flame again.

(1) After women (committing adultery)

(2) After conspiracy – “devoured their judges; all their kings are fallen”

- from the time of Jeroboam II to Hoshea (in the days of Hezekiah) four kings had been conspired against and killed by their own princes.

- 2 Kings 15:8-31:

{1} Shallum conspired against and killed Zachariah the son of Jeroboam II

{2} Menahem conspired against and killed Shallum

{3} Pekah conspired against and killed Pekahiah the son of

## Menahem

{4} Hoshea conspired against and killed Pekah

- ii. A \_\_\_\_\_ not turned (7:8-10)
  - (1) v.8 - Probably the most famous illustration in the book of Hosea. Here the prophet is using the illustration of something like a pancake that has been charred and hardened on one side, and soft and runny on the other. The condemnation here is in reference to their relationship with the heathen...they are hard toward God, but soft toward the heathen.
  - (2) v.9-10 - Though they were relying and receptive to this mixed multitude among them, they failed to realize that it was because of the strangers/heathen that these problems have come upon them, yet they continue to reject and remain hard toward God.
- iii. A silly \_\_\_\_\_ without heart (7:11)
  - (1) “silly” - naive
  - (2) “without heart” – without sense or understanding
  - (3) Israel was going to other nations, rather than the Lord for help and eventually it was these other nations that were used by the Lord to “bring them down” and “chastise them” (v.12). The very ones that they were naively trusting in would be the ones who destroy and capture them!
- iv. A deceitful \_\_\_\_\_ (7:16)
  - (1) No matter how true and carefully aimed, will always miss the mark. Israel could not be counted on to stay true to God.
  - (2) This could also be a reference to the process of stringing their bow which took strength and skill in bending, which, if not done properly can result in the bow snapping back and injuring the archer. In other words, the very weapon they were relying on to help them would become a weapon against them. Thus we find here in the passage the reference to Egypt once again. Egypt will

hold them in derision, or laugh them to scorn, when the weapon of Assyria springs back upon them! (see 2 Kings 17:4-7)

v. A Backsliding \_\_\_\_\_ (4:16) Obstinate and pulling back, not slipping.

vi. \_\_\_\_\_ Ground (10:12) Ground that was once fertile and fruitful that has now become hardened and unfruitful.

(e) The Judgment & Restoration Cycles – \_\_\_\_\_ Cycles in the book

- The LORD through Hosea pronounces judgment on the Israelites, including some toward the southern kingdom of Judah. But in all the gloom and despair of coming judgment, the LORD has Hosea conclude each cycle with a promise of restoration and blessing.

i. Cycle #1 – 1:1—2:1

ii. Cycle #2 – 2:2—3:5

iii. Cycle #3 – 4:1—6:3

iv. Cycle #4 – 6:4—11:11

v. Cycle #5 – 11:12—14:8

f) Isaiah

1) Authorship – The LORD through \_\_\_\_\_

- (a) There have been those who have questioned the unity of the book as being written completely by Isaiah, however most conservative scholars see the prophecy as written by one prophet. One of the biggest arguments as to the book being written by two penmen is the accuracy of the Cyrus prophesy in 44:24-28. Those who look at the book as purely literary and not prophetic have a hard time believing in the detailed prophesy concerning Cyrus' decree to rebuild Jerusalem and it's temple, when Cyrus hadn't even been born at the time it was written.
- (b) Isaiah's prophecy was around \_\_\_\_\_ years before Cyrus' decree
- (c) Another argument against the book being written by one Isaiah has to do with the two different tones of the book. The first 39 chapters deal primarily with \_\_\_\_\_ while the final 27 chapters



deal more with \_\_\_\_\_ and promises of restoration.

2) Date – Between \_\_\_\_\_ and \_\_\_\_\_ BC

- (a) Isaiah states that his prophesy took place during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of the Southern Kingdom.
- (b) The vision of chapter 6 was seen “in the year that king Uzziah died” which took place around 740 BC.
- (c) Benware gives a date of 740 BC for the book, However, Isaiah's prophecy contains narratives during the reign of Hezekiah and the Assyrian invasion of Judah after the fall of Israel. For this reason, it seems likely that though the contents of the prophesy began around 740 BC, the book was not completed until closer to 700 BC.
- (d) Based on the time span covered by these kings and the content of Isaiah's prophesy, Isaiah probably prophesied for 40-50 years.

3) Audience – Primarily the \_\_\_\_\_ Kingdom

4) Themes

- (a) The \_\_\_\_\_ – Birth (7:14); Suffering (ch.53); Second Coming (ch.63); Kingdom (9:6-7); New Heaven & Earth (66:22)
- (b) \_\_\_\_\_ (ch.1-39) & \_\_\_\_\_ (ch.40-66)
  - Because Isaiah has 66 chapters with the first 39 chapters focusing on punishment and judgment and the last 27 chapters focusing on restoration and peace, some have given the nickname to the book of Isaiah as “The \_\_\_\_\_ / \_\_\_\_\_ Bible.”

5) Outline

- (a) Prophecies of Punishment (Ch.1-35)
- (b) Parenthesis for History (ch.36-39)
- (c) Prophecies of Peace (ch.40-66)

6) Important Questions concerning Isaiah

- (a) How were Isaiah and his \_\_\_\_\_ a \_\_\_\_\_ to Israel?
    - The Principle of \_\_\_\_\_ - \_\_\_\_\_
- In interpreting prophetic passages, one must be aware of the possibility

that a prophecy may have both a near partial and a far complete fulfillment. For example:

- i. Hosea 11:1 – Hosea is seemingly speaking of the historical event of the Exodus from Egypt, and yet Matt.2:15 uses Hosea's prophesy as being fulfilled when Joseph and Mary returned to Israel from Egypt.
- ii. Joel 2:28-32 – Joel speaks of the LORD pouring out his Spirit on all flesh and having them prophesy, dream dreams, see visions, etc. In Acts 2:17-21 Peter describes the events surrounding Pentecost as fulfilling Joel's prophesy, however the completeness of Joel's prophesy was not experienced at Pentecost and will one day be fulfilled completely during the Tribulation period. (compare Joel 2:28-32 with Rev.6:12).
- iii. Daniel 11:31 – Daniel is speaking of a time when the Temple in Jerusalem will be defiled and made abominable. During the intertestamental period, a man named Antiochus IV or Antiochus Epiphanes, a Grecian Emperor invaded Jerusalem in 168 BC and offered a pig (swine) on the altar of the temple, thus offering that abominable sacrifice on the holy altar. This was a nearer fulfillment of Daniel's prophesy of Antichrist's ultimate fulfillment during the middle of the Tribulation period. This is clearly a future event as Jesus references the Abomination of Desolation still being yet future in Matt.24.
- iv. Isaiah 7:14 – Some look at the context of Isaiah 7 and look at v.14 in the whole context of the surrounding prophesy. Ahaz is concerned because of the impending invasion by Israel (Ephraim) and Syria (Damascus). The Lord sends Isaiah with his son Shearjashub to speak to Ahaz and tell him that this conspiracy against Judah will not succeed (v.7). To further boost Ahaz's confidence in Isaiah's prophesy, the LORD offer's Ahaz a sign. Though Ahaz refuses to ask a sign, the LORD says that He will give him a sign anyway. The sign is that a virgin shall conceive, bear a son that will eat butter and honey, and before this son is old enough to discern good and evil, the confederacy of Israel and Syria will be brought to desolation. The question arises then, that if this was a sign to Ahaz that this confederacy would be broken, how is the birth of Jesus some 700 years later a sign to Ahaz? Those who see this prophesy as a double reference look at the language and events of chapter 8. Chapter 8 begins with Isaiah going in to a prophetess who then conceives and bares a son named Maher-shalal-hashbaz (“speed the spoil, hasten the booty” – indicating the swiftness of the LORD's judgment). This woman, possibly Isaiah's second wife was a virgin at the time the prophesy was made, and before this child of Isaiah is able to speak, Damascus (Syria) and Samaria (Israel) are brought to desolation (8:4). The Ultimate fulfillment was the complete fulfillment in the miraculous birth of Jesus, God with us, to a virgin who was not only a virgin at the time of conception, but still a virgin at the time of delivery.

(b) The Identification of \_\_\_\_\_ – Ch.14

- i. The name \_\_\_\_\_ appears once in Scripture, only in the 12th verse of Isaiah 14. In the context of the passage, Isaiah is prophesying against the king of Babylon (v.4) and refers to him as Lucifer in v.12. Why then is Lucifer identified as a name for the Devil?
- ii. Both Isaiah and Ezekiel use similar perspectives in their prophesies against kings of wicked nations. Here it is the king of \_\_\_\_\_, and in Ezekiel 28 it is the king of \_\_\_\_\_. Though there is nothing in either text to

explicitly identify either king as Satan, the descriptions in the text do seem to go beyond the human king's capabilities. It appears then that both Isaiah and Ezekiel transition from speaking of the human king to the one who is influencing/controlling their actions; the Devil.

iii. \_\_\_\_\_ Ryrie in his *Basic Theology* deals with both of these passages.

(1) on Isaiah 14 - “The passage transcends anything that can be said of an earthly king and has been understood from the earliest times to also refer to Satan's fall as described in Luke 10:18” (p.164)

(2) on Ezekiel 28 - “So for Ezekiel 28 to refer both to the then-reigning king of Tyre as well as to Satan would not be a unique interpretive conclusion. Indeed, it seems the right conclusion: The historic king of Tyre was simply a tool of Satan, possibly indwelt by him. And in describing this king, Ezekiel also gives us glimpses of the superhuman creature, Satan, who was using, if not indwelling, him.” (p.162)

g) Micah

1) Authorship – The LORD through \_\_\_\_\_

2) Date – Around \_\_\_\_\_ and \_\_\_\_\_ BC

3) Audience – Primarily the \_\_\_\_\_ Kingdom

4) Theme – \_\_\_\_\_

5) Outline

(a) A Message of Punishment (Ch.1-2)

(b) A Message of Promise (Ch.3-5)

(c) A Message of Pardon (Ch.6-7)

6) Interesting Notes about Micah's Prophecy

(a) His prophecy is divided into three main sections, all beginning with the words “\_\_\_\_\_.” (1:1; 3:1; 6:1)

(b) Micah's prophecy is an indictment on the \_\_\_\_\_ and \_\_\_\_\_ leaders for taking advantage of and oppressing the

\_\_\_\_\_. (3:1-8)

i. The Charges of Rebellion against:

(1) Political Leaders (3:1-4)

{a} Hate good & love evil (v.2)

{b} Oppress the Poor (v.2-3)

{c} Take bribes (v.11)

(2) Spiritual Leaders (3:5, 11)

{a} Cause the people to err (v.5)

{b} Take bribes – Teach for hire / Divine for money (v.11)

(3) Everyone Else was guilty as well! (7:2-4)

{a} Since all are guilty and none can be trusted, Look to the  
LORD!

{b} Mic 7:7 – Therefore I will look unto the LORD; I will wait for  
the God of my salvation: my God will hear me.

ii. The Call to Repentance

(1) The Lord asks what He did to cause them to turn away from Him.  
(6:3)

(2) The Lord reminds them of His goodness to them (6:4)

(3) Micah emphasizes that the Lord would rather have Righteous living  
and tender hearts rather than multitudes of sacrifices (6:6-8)

{a} Do Justly – no more bribes, deal honestly

{b} Love mercy – no more oppression, deal kindly

{c} Walk humbly – no more pride.

(c) Micah is the only prophet who prophesied that the \_\_\_\_\_  
would be born in \_\_\_\_\_. (5:2)

i. Messiah's Place (5:2) – Bethlehem Ephrata

ii. Messiah's Punishment (5:3) – Give them up

iii. Messiah's Peace (5:3b-5a; cf. 4:1-5)

iv. Messiah's Protection (5:5b-9)

v. Messiah's Purification (5:10-15)

**\*\*From this point forward, these prophets prophesied after the fall of the Northern Kingdom\***

**\*\*\*Some refer to them as “the single kingdom prophets.” \*\***

h) Nahum

- 1) Authorship – The LORD through \_\_\_\_\_
- 2) Date – Around \_\_\_\_\_ BC
  - (a) His prophecy took place before the fall of the Assyrian empire in 612 BC
  - (b) In his prophecy, he references the fall the the Egyptian city of No [Thebes / No Amon], which fell somewhere around 663-661 BC. (3:8-10)
  - (c) Hill and Walton point out that though the city of Thebes fell in the early 660's, it was rebuilt again and thriving by 650. If the prophecy came after the city was rebuilt, it would lose the force of it's message and therefore the prophecy probably took place before the rebuilding of Thebes. This would also put the prophecy during the end of the reign of Manasseh (696 - 642 BC [Thiele]) who, though wicked throughout most of his reign, turned to the LORD toward the end of his reign after being taken captive by the Assyrians (2 Chron.33:11-16). The message then was a message of judgment on the Assyrians, but also a message of hope to Judah, perhaps because of Manasseh's repentance and reforms after returning to his throne.
- 3) Audience – Primarily \_\_\_\_\_, secondarily the \_\_\_\_\_ Kingdom
- 4) Theme – The \_\_\_\_\_ of God
- 5) Outline
  - (a) Introductory Psalm (1:1-8)
    - i. The Lord's Punishment of the Cruel (1:3)
    - ii. The Lord's Power over Creation (1:4-6)
    - iii. The Lord's Protection of His Children (1:7-8)
  - (b) The Doom of Nineveh and the Deliverance of Judah (1:9-2:2)
    - i. Punishment of the Cruel (1:9-14)
    - ii. Protection of His Children (1:15)
  - (c) The Siege of Nineveh (2:3-3:19)
    - i. The Wealth of Nineveh (2:8-9)
    - ii. The Wickedness of Nineveh
      - (1) Violence – A Bloody City (3:1)

- (2) Lies (3:1)
- (3) Robbery (3:1)
- (4) Whoredoms (3:4)
- (5) Witchcrafts (3:4)
- (6) Slavery (3:4)

iii. The Woe upon Nineveh (3:8-11)

i) Zephaniah

- 1) Authorship – The LORD through \_\_\_\_\_
- 2) Date – Around \_\_\_\_\_ to \_\_\_\_\_ BC
  - (a) His prophecy took place during the reign of \_\_\_\_\_, the last king that did that which was right in the sight of the LORD.
  - (b) In the \_\_\_\_\_ year of Josiah's reign he began to seek the LORD;
  - (c) in the \_\_\_\_\_ year of his reign he began to make some reforms removing some of the places of idol worship;
  - (d) in the \_\_\_\_\_ year of his reign he sent to repair the house of the LORD at which time the book of the Law was discovered. Josiah read the book of the law in the ears of the people and there was a great time of revival and reforms, yet all this could not undo the damage that had been done in the hearts of the people during the reign of Manasseh.
  - (e) Zephaniah's prophecy probably took place between Josiah's 12th and 18th years, or between the two times of significant reforms.
- 3) Audience – The \_\_\_\_\_ Kingdom
- 4) Theme – The \_\_\_\_\_ of the \_\_\_\_\_
- 5) Outline
  - (a) Judgment (1:1—3:8)
    - i. Warning of Universal Judgment (1:1-3)
    - ii. Judgment Against Judah and Jerusalem (1:4-13)
    - iii. The Day of the Lord (1:14-2:3)
      - (1) Judgment against Philistia (2:4-7)
      - (2) Judgment against Moab and Ammon (2:8-11)

- (3) Judgment against Cush (2:12)
- (4) Judgment against Assyria (2:13-15)
- iv. Indictment Against Judah and Jerusalem (3:1-7)
  - (1) Disobedience (v.2)
  - (2) Stubbornness (v.2)
  - (3) Rebellion (v.2)
  - (4) Backsliding (v.2)
  - (5) Oppression by the Political and Religious leaders (v.3-4)
- v. Warning of Universal Judgment (3:8)
- (b) Restoration (3:9-20)
- 6) Significant notes from Zephaniah
  - (a) Descriptions of The Day of the Lord in Zephaniah (2:14ff)
    - i. The \_\_\_\_\_ Aspect
      - (1) It is imminent – could happen at any instant (1:14)
      - (2) it will be a time of terror (1:14-16)
      - (3) it is coming as a judgment for sin (1:17)
      - (4) it will be accompanied by great convulsions in nature (1:15)
      - (5) it will fall upon creation (1:15)
      - (6) only a remnant will survive (2:1-3)
    - ii. The \_\_\_\_\_ Aspect (3:9-20)
      - (1) Serving the Lord with “one consent” (3:9)
      - (2) Language barriers removed (3:9)
      - (3) Removal of open sins (3:11, 13)
      - (4) Joy and rejoicing (3:14)
      - (5) Peace (3:15)
      - (6) The LORD reigning “in the midst of thee” (3:15, 17)
      - (7) A time when fear is removed (3:12, 16-19a)
      - (8) Reuniting of Israel (3:19b-20)
  - (b) The \_\_\_\_\_ and \_\_\_\_\_ fulfillment of the Day of the Lord
    - i. The Near fulfillment had to do with the judgment aspect where the

nation fell to the Babylonians which left a small remnant in the land. Though there was a return to the Land after 70 years of captivity, the full reunion has not been realized.

- ii. The Far fulfillment will be fully realized in all the aspects of future judgment and blessing. During the Tribulation period, the LORD will pour out His wrath upon the earth in order to bring Israel back to Him and prepare them to accept Him as their Messiah. After the Tribulation period, the blessings of the Day of the LORD will be fully realized as the LORD reigns on earth for a thousand years while Satan is bound in the bottomless pit.

j) Habakkuk

1) Authorship – The LORD through \_\_\_\_\_

2) Date – Between \_\_\_\_\_ and \_\_\_\_\_ BC

- (a) Probably written before 612 BC since the Assyrian empire fell to the Babylonians in 612 BC. The rise of the Babylonian empire is prophesied in 1:5-6 and would have less impact if Assyria had already fallen to the Babylonians.

- (b) This would place his prophecy during the reigns of \_\_\_\_\_ or \_\_\_\_\_.

3) Audience – Primarily the \_\_\_\_\_ Kingdom, but secondly to \_\_\_\_\_ nations

4) Theme – The \_\_\_\_\_ of \_\_\_\_\_

- Habakkuk is concerned with the sinfulness of the nation and the seemingly inactivity of the LORD in dealing with their sin. Habakkuk comes to the LORD and asks why He is allowing this to continue. In response the LORD tells Habakkuk that He is about ready to bring judgment on Judah and He is going to do so through the Chaldeans (Babylonians). This prompts Habakkuk to ask another question of the LORD. Why would the LORD use a nation that is more wicked than Judah to judge those who are more righteous than themselves? In response, the LORD reveals that He will also hold Babylon responsible for their actions against Judah and judge them as well, but the key to the whole passage is found in 2:4. Rather than beginning with giving the answer to the “why,” the LORD tells Habakkuk that the just shall live by faith (quoted in Romans, Galatians, & Hebrews). “here it serves the function of suggesting that the upright person will maintain a lifestyle of integrity and faithfulness even when he or she does not understand God's ways.” (Hill & Walton, p.518)

5) Outline

- (a) Discourse 1



- i. Prayer: Habakkuk's Complaint Concerning Judah (1:1-4)
  - ii. Answer: Oracle of Judgment – Babylon to Invade Judah (1:5-11) b)
- (b) Discourse 2
  - i. Prayer: Habakkuk's Questions Concerning God's Justice (1:12-17)
  - ii. Instruction from God (2:1-3)
  - iii. Answer 1: Responsibility of the Righteous (2:4-5)
  - iv. Answer 2: Oracle of Judgment Against Babylon (2:6-20)
- (c) Discourse 3
  - i. Prayer: Habakkuk's Request for Mercy (3:1-2)
  - ii. Reflection: The Sovereign Power of God to Deliver (3:3-15)
  - iii. Acceptance: Habakkuk's Trust in God's Sovereignty (3:16-19)
- k) Jeremiah
  - 1) Authorship – The LORD through \_\_\_\_\_ with \_\_\_\_\_ (Jer.36:4)
  - 2) Date – From around 628 to 580 BC
    - (a) Jeremiah's prophecy covered the span of time from the reign of Josiah though the fall of Jerusalem and Judah in 586 BC. This would span his ministry through the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.
    - (b) Jeremiah's prophecy also took place after the fall of Jerusalem to those who had fled from the Babylonians to seek refuge in Egypt (Jer.43-46)
    - (c) The final record of Jeremiah's prophecy records the release of Jehoiachin after being held captive for 37 years. If Jehoiachin was taken into captivity in 597, then his release would have taken place around 560 BC. Jeremiah dates his prophecy beginning in the 13th year of Josiah's reign which would be around 628 BC. His prophecy would have spanned around 68 years.
  - 3) Audience – The \_\_\_\_\_ Kingdom of \_\_\_\_\_, and refugees in \_\_\_\_\_
    - Jeremiah's message to the people of Judah was to submit to the Babylonians (29:4-10), this was going to be the Lord's judgment for their sinfulness, yet He would be with them even in the

captivity. The message to submit to a Gentile power was not well received and Jeremiah experienced personal persecution as a result of his message. He was thrown into a miry pit (38:6), his prophecy was burned by the king (36:21-23), and he experienced the fall of Judah to Babylon (ch.39, 40:1).

4) Theme – The \_\_\_\_\_ (ch.31)

5) Outline

- (a) Introduction / The Call of Jeremiah (Ch.1)
- (b) Prophecies against Judah and Jerusalem (Ch.2-45)
- (c) Prophecies against Various Gentile Nations (Ch.46-51)
- (d) Supplement / The Fall of Jerusalem (ch.52)

6) The New Covenant

(a) Its characteristics

- It was made by God with Israel (Jer.31:31; Ezk.37:26; Hos.2:18-20)
- i. It is \_\_\_\_\_ – This covenant is not like the covenant which God made at Sinai. It is new in time and quality (Jer.31:32)
- ii. It is \_\_\_\_\_ (Jer.32:40)
- iii. It is \_\_\_\_\_ (Jer.31:35-37)

(b) Its provisions

- i. \_\_\_\_\_ provisions
  - (1) Re-gathering to the land (31:8-11)
  - (2) Agricultural productivity (31:12)
  - (3) Joyful times (31:13)
  - (4) Rebuilt cities (31:38-40)
- ii. \_\_\_\_\_ provisions
  - (1) Transformation (31:33) – put His law in them (cf.Ezk.36:27)
  - (2) Forgiveness (31:34) (cf.Heb.10:14-18)
  - (3) Relationship – “I will be your God and you will be my people” (II Cor.6:14-18). It is God’s name that is at stake. (Jer.31:33)
- iii. Its blessings – the Gentiles receive blessing through Israel
- Though the New Covenant is prophesied and somewhat revealed in the Old Testament, it is not effected until the sacrifice of the Testator is provided. (Heb.9:16-17)

l) Lamentations

1) Authorship – The LORD through \_\_\_\_\_

- Because of Jeremiah's seemingly unfruitful ministry and his seeing the fulfillment of his prophesying of judgment, some refer to Jeremiah as “The \_\_\_\_\_ Prophet.”

2) Date – Between 586 and 562 BC

- (a) Probably written closer to 586 BC since the sorrow expressed in the book seems to indicate that this destruction had recently occurred.
- (b) Since the book is a lament over the fall of Jerusalem to Babylon, it would have been written after 586 BC, and some believe that it was before the release of Jehoiachin in 562 BC. Benware believes it was written shortly after the fall of Jerusalem while Jeremiah was at Mizpeh. The sorrow expressed in the book seems to indicate that that which is being lamented had recently occurred.

3) Audience – All of Israel both in \_\_\_\_\_ and \_\_\_\_\_

- Lamentations is one of the five Jewish “\_\_\_\_\_”  
...which are used on specified Jewish feast days. Lamentations is assigned to be read annually on the ninth day of Ab, the day of mourning for the destruction of the temple in Jerusalem (by the Babylonians in 587 B.C. And by the Romans in A.D. 70).” (Hill & Walton, p.433)

4) Theme – \_\_\_\_\_

5) Outline

- (a) Lamentations for Jerusalem’s Misery and Desertion (ch.1)
- (b) Lamentation for the Daughter of Zion Cut Down in Yahweh's Wrath (ch.2)
- (c) The Poet's Grief and Hope (ch.3)
- (d) The Horror of the Siege (ch.4)
- (e) Zion's Disgrace Remembered; a Petition for Restoration (ch.5)

**IX. Exilic Period (Daniel & Ezekiel)**

A) Overview of the Exilic Books

1. Daniel

a) Authorship – The LORD through \_\_\_\_\_

- b) Date – Between \_\_\_\_\_ and \_\_\_\_\_ BC
- 1) \_\_\_\_\_ Invasions by Babylon
    - (a) \_\_\_\_\_ BC – During the reign of Jehoiakim: Daniel, Shadrach, Meshech, and Abednego taken captive to Babylon (2 Kg.24:1; Dan.1:1-7)
    - (b) \_\_\_\_\_ BC – During the reign of Jehoiachin: Ezekiel taken captive to Babylon along with treasures from the temple (2 Kg.24:8-17)
    - (c) \_\_\_\_\_ BC – During the reign of Zedekiah: Most of the Israelites taken captive to Babylon, Jerusalem and the Temple destroyed. (2 Kg.25:1-11)
  - 2) The events of Nebuchadnezzar's invasion of Judah during the reign of Jehoiakim took place in 605 BC. This was the first of three major invasions by the Babylonians, the final invasion coming in 586 BC. In this first invasion, Nebuchadnezzar took some captives back to Babylon to be indoctrinated and trained in Babylonian culture. Daniel and his three friends were taken captive in this first invasion.
  - 3) The latest recorded prophecy came during the reign of Darius the Mede, after the Babylonian empire fell to the Medes and Persians in 539 BC.
  - 4) The decree of Cyrus, king of Persia, for the children of Israel to return to Jerusalem to rebuild the city and the Temple, recorded in 2 Chronicles 35:22-23 and Ezra 1:1-4, took place around 536 BC.
  - 5) Since Daniel does not include any information concerning Cyrus' decree or the return of the Israelite to Jerusalem it would appear that Daniel completed his prophecy shortly before 536 BC.
- c) Audience – \_\_\_\_\_ in captivity in \_\_\_\_\_
- d) Theme – The \_\_\_\_\_ of the \_\_\_\_\_
- e) Outline
- 1) Daniel's Experiences (Ch.1-6)
    - (a) Training in Babylon (Ch.1)
    - (b) Two Images (Ch.2-3)
      - i. Nebuchadnezzar's Dream Image (Ch.2)

- ii. Nebuchadnezzar's Golden Image (Ch.3)
- (c) Two Kings Disciplined (Ch.4-5)
  - i. Nebuchadnezzar's Pride and Punishment (Ch.4)
  - ii. Belshazzar's Presumption and Punishment (Ch.5)
- (d) Decree of Darius (Ch.6)
- 2) Daniel's Visions (Ch.7-12)
  - (a) Two Visions of Beast Empires (Ch.7-8)
    - i. Four Beasts (Ch.7)
    - ii. Goat and Ram (Ch.8)
  - (b) Two Prophecies Explained (Ch.9-12)
    - i. Jeremiah's Seventy Years (Ch.9)
    - ii. Events Leading to the End (Ch.10-12)

f) Prophetic Images of the Times of the Gentiles: \_\_\_\_\_ Kingdoms

1) \_\_\_\_\_ Empire



- (a) Nebuchadnezzar's Image: Head of Gold (2:37-38)
- (b) Lion with Eagles Wings (7:4)
- \_\_\_\_\_ - \_\_\_\_\_ Empire
- (a) Nebuchadnezzar's Image: Breast & Arms of Silver (2:32, 39a)
- (b) Weak sided Bear with 3 Ribs in it's Mouth (7:5)
- (c) The Ram with Two Horns (8:1-4, 20)
- (d) Three more kings of Persia after Darius the Mede (11:1-2)
- \_\_\_\_\_ Empire
- (a) Nebuchadnezzar's Image: Belly & Thighs of Brass (2:32, 39b)
- (b) Four-headed Leopard with Four Wings (7:6)
- (c) The He Goat (8:5-8, 21.22)
  - Many associate this He Goat with Alexander the Great.
- (d) The Little Horn (8:9-12, 23-26)
  - After the fall of Alexander the Great, his kingdom was divided into four sections by his generals that became the Antigonus (becoming Seleucus), Ptolemy, Cassander, and Lysimachus. It was out of the

Seleucus Dynasty that Antiochus IV Epiphanies arose.

- (e) The Conquests of Grecia (11:3-35)
- 4) \_\_\_\_\_ Empire
  - (a) Nebuchadnezzar's Image: Legs of Iron (2:33, 40)
  - (b) Dreadful Beast with Ten Horns (7:7, 15-28)
  - (c) The Little Horn (8:9-12, 23-26)
- 5) \_\_\_\_\_ Roman Empire
  - (a) Nebuchadnezzar's Image: Feet of Iron mingled with Clay (2:33, 41-43)
  - (b) Little Horn from the Dreadful Beast (7:8, 15-28)
  - (c) The Prince that Shall Come (9:26-27)
  - (d) The Wilful King - Antichrist (11:36-45)
- 6) \_\_\_\_\_ Kingdom
  - (a) Nebuchadnezzar's Image: Stone Cut without Hands (2:33, 44-45)
  - (b) The Ancient of Days (7:9-14)
- g) Daniel's 70 Weeks Prophecy (Dan.9:24-27)
  - 1) The Purposes of this Prophecy (v.24)
    - (a) To finish the transgression – “sin, which hitherto lay naked and open before the eyes of a righteous God, is now by his mercy shut up, sealed, and covered, so that it can no more be regarded as existing - a figurative description of the forgiveness of sin.” (Barnes quoting Hengstenberg) (cf. Heb.10:15-17)
    - (b) To make an end of sins – To make the final offering for sin thus ending the necessity of daily sin offerings (cf. Heb.10:11-14)
    - (c) To bring in everlasting righteousness – The provision of Jesus' eternal perfect righteousness imputed to the believer (cf. Rom.4:20-24).
    - (d) To seal up the vision - “to put an end to the necessity of any farther revelations” (Clarke) (cf. 1 Cor.13:8-10)
    - (e) To anoint the most Holy – To reveal Jesus as the King of Kings and Lord of Lords (cf. Rev.20:11-16)
  - 2) The Particulars of the Prophecy (v.25-27)

605 BC – Nebuchadnezzar's first invasion to Jerusalem during Jehoiakim's reign, taking captives including Daniel, Shadrach, Meshach, and Abednego (Dan.1:1-7; 2 Chron.36:5-7) **Thus beginning the 70 year period of Babylonian Captivity.**

597 BC – Nebuchadnezzar's second invasion of Jerusalem during Jehoiachin's reign, taking captives including Ezekiel. (2 Chron.36:9-10; Ezk.1:2-3)

586 BC – Nebuchadnezzar's third and final invasion of Jerusalem during the reign of Zedekiah, and the destruction of the city and temple. (2 Chron.36:11-21)

539 BC – Babylon falls to the Medes & Persians (Dan.5:30-31).

539/538 BC – In the first year of Darius the Mede Daniel understands that the 70 year captivity prophesied by Jeremiah is nearing its end, in response to Daniel's prayer **the Lord gives Daniel his 70 week prophecy** (Dan.9:1-2, 24-27 cf. Ussher 116-117)

536 BC – Cyrus' decree to return to Jerusalem to build the Temple, **thus officially ending the 70 year Captivity** (Ezra 1:1-4; 2 Chron.36:22-23).

454 BC – Artaxerxes decree to return to build the city, gates, and wall of Jerusalem **marking the start of Daniel's 70 week prophecy** (Neh.2:1-8; Dan.9:25).

4 BC – The Birth of Jesus Christ in Bethlehem. (for a detailed explanation of arriving at 4 BC see Jones, 208-210).

30 AD – The cutting off of Messiah: His death, burial, and resurrection. **Thus fulfilling the first 69 weeks (483 years) of Daniel's prophecy.**

70 AD – The destruction of Jerusalem by Rome under the command of Titus.

The word translated “weeks” literally means “sevens” and has been understood by scholars throughout history as referencing weeks of years. Thus seventy seven's of years would speak of a total of 490 years of prophecy.

- “this space of 'seventy' weeks is not to be understood of weeks of days; which is too short a time for the fulfilment of so many events as are mentioned; nor were they fulfilled within such a space of time; but of weeks of years, and make up four hundred and ninety years;” (John Gill)

(a) The First 69 weeks / 483 Years (v.25-26)

i. The Initiating Event of the first 69 weeks (v.25)

(1) The Details of the Event

{a} A Commandment to Restore and to Build Jerusalem

{b} The street shall be built again

{c} The wall will be built again

{d} The work will be opposed in troublous times.

(2) The Date of the Event

{a} Though different views have been expressed concerning this event, the particulars concerning the city and walls rather than the temple are consistent with Nehemiah's return to Jerusalem in the 20th year of Artaxerxes (Neh.1:1, Chapters 4-5)

{b} James Ussher in his The Annals of the World and Floyd Nolen Jones in his The Chronology of the Old Testament both date the 20th year of Artaxerxes to the year 454 BC. (Ussher 152, and Jones 221)

ii. The Ending Event of the first 69 weeks (v.26)

(1) The Details of the Event

{a} Messiah will be cut off, but not for Himself (v.26)

{1} According to Jones' Chronology of the Old Testament, the Birth of Christ took place in the year 4 BC (p.208-210) and

His death took place in the year AD 30 (p.221)

{2} “(454 BC + AD 30 = 484 less 1 for going from BC to AD = 483).” (Jones, 221)

{b} Though not included in the 483 years, v.26 also prophesies of the destruction of Jerusalem and the temple by “the people of the prince that shall come.”

{1} The prince that shall come must be distinguished from Messiah the Prince in v.25.

{2} The prince that shall come is a reference to the Antichrist.

{3} As Antichrist will be the ruler of the revived Roman empire (feet part of iron and part of clay Dan.2:33), then “the people of the prince that shall come” is a reference to the Romans.

{4} In 70 AD the Romans, under the leadership of Titus, destroyed both Jerusalem and the Temple and fulfilled the rest of the Daniel's prophesy in v.26.

(b) The Last Week / 7 Years

i. The Details of the Event

(1) The final week of years are separated from Messiah being cut off.

(2) In v.27 Daniel reveals some of the details of the final of the 70 weeks.

(3) The prince that shall come is now revealed and acting, rather than “the people of the prince that shall come.” Thus Antichrist is the perpetrator of the following events.

(4) Antichrist will confirm the covenant with many for one week, or seven years, or 84 months. This covenant will be a peace treaty with Israel and it is probably during this time that Israel will regain access to the Temple mount and rebuild the temple that was destroyed in 70 AD (v.27a)

(5) In the midst of the week, after 3 ½ years / 42 months / 1,260 days,



- the Antichrist will cause the sacrifices to cease (v.27b, Rev.13:4-5).
- (6) At that time Antichrist will overspread abomination in the temple to make it desolate, this is also referenced by Jesus as “The abomination of desolation.” Antichrist will defile the temple, perhaps by offering swine on the altar as Antiochus Epiphanes IV did during the intertestamental period, and enter into the temple proclaiming that he himself is god (v.27c; cf. 2 Thess.2:3-4; Rev.11:2; Mt.24:15)
- (7) This will begin a severe time of persecution against the Jewish people for 3 ½ years / 42 months / 1,260 days, causing the people to flee into the wilderness, possibly the ancient city of Petra in Edom (modern day Jordan). (Rev.12:3-6; Mt.24:16-21)
- (8) At the end of the Seven years of tribulation, with the final 3 ½ years being the “great tribulation” (Mt.24:21), Jesus will return to pour out his wrath on the desolate, the one who desolated His people, Antichrist (v.27d).
- {a} Jesus will sweep through Edom to deliver those in the wilderness (Is.63:1-6)
- {b} He will then return to Jerusalem and defeat Antichrist and his army and cast Antichrist and his false prophet into the Lake of Fire (Rev.19:11-21)
- {c} Jesus will then place His feet on the Mount of Olives, which will split in half as soon as His feet touch it, and He will establish His kingdom over all the earth for 1,000 years beginning the Millennial Reign of Christ. (Zech.14:3-9; Rev.20:1-5)
- (9) Jesus' defeat of Antichrist will thus conclude the 70th of Daniel's 70 week Prophecy.

## 2. Ezekiel

- a) Authorship – The LORD through \_\_\_\_\_
- b) Date – Around \_\_\_\_\_ BC
  - 1) Ezekiel was most likely taken into Babylonian Captivity during the second invasion by Babylon in 597 BC.
  - 2) Ezekiel begins his ministry in the 5th year of Jehoiachin's captivity, who was also taken captive in the second invasion, and thus would be around 593 BC.
- c) Audience – Jews in captivity in \_\_\_\_\_ and Jews in \_\_\_\_\_
  - 1) The First part of Ezekiel's message deals with the worthiness of God's judgment to fall on Judah. These prophecies would have probably taken place before the final fall of Judah in 586 BC. The shift in tone to the restoration of Israel would probably have taken place after the fall of Judah.
  - 2) In the call of Ezekiel, the Lord calls Ezekiel to be a watchman for the house of Israel (3:17). After the fall of Judah, the Lord again in ch.33 begins the restoration portion of the prophecy by once again reminding Ezekiel that he is God's watchman for the house of Israel.
- d) Theme – Coming \_\_\_\_\_ and \_\_\_\_\_
- e) Outline
  - 1) Introduction: Ezekiel's Commission (Ch.1-3)
  - 2) Prophecies of Judgment on Judah (Ch.4-24)
  - 3) Prophecies of Judgment on Gentiles (Ch.25-32)
  - 4) Prophecies of Restoration for Israel (Ch.33-39)
  - 5) Prophecies of Reestablishment of Israel (Ch.40-48)
- f) Interesting Notes from Ezekiel
  - 1) The \_\_\_\_\_ & \_\_\_\_\_ of the LORD as seen in Ezekiel's "Chariot Vision." (Ch.1-3; 10; 43-46)
  - 2) The Strange Behavior of Ezekiel
    - (a) Making Model's of Jerusalem, laying on his side and besieging the city (Ch.4)
    - (b) Baking and Eating Bread over Dung (Ch.4)
    - (c) Cutting his hair and burning a third, scattering a third, and chopping a

third (ch.5)

- (d) The Death of Ezekiel's wife and prohibition to mourn her death (ch.24)
- (e) Preaching to a Valley full of Dry Bones (ch.37)
- (f) Joining two sticks together with Judah and Ephraim written on them (ch.37)

### 3) The Departure and Restoration of the Glory of the Lord

#### (a) The Departure of the Glory

- i. In The Holy Place (Ezk.8:4)
- ii. From the Holy Place to the Door of the Temple (Ezk.9:3; 10:4)
- iii. From the Door of the Temple to the East Gate of the City (Ezk.10:18-19)
- iv. From the East Gate of the City to the Mountain East of the City (Ezk.11:22-23)

#### (b) The Restoration of the Glory

- i. From Outside of the City, through the East Gate, and into the Temple (Ezk.43:4)
- ii. Into the inner court of the Temple and filling the Temple (Ezk.43:5; 44:4)

### B) Overview of the Exilic Period

## **X. Post-exilic Period (Ezra, Nehemiah, Esther, Haggai; Zechariah; Malachi)**

### **A) Overview of the Post-exilic Books**

#### **1. Ezra**

- a) Authorship – The LORD through \_\_\_\_\_
- b) Date – Around \_\_\_\_\_ BC
- c) Audience – Jews who have returned to \_\_\_\_\_ and \_\_\_\_\_
- d) Theme – \_\_\_\_\_ the \_\_\_\_\_
- e) Outline
  - 1) The Return Under Zerubbabel (Ch.1-6)
  - 2) The Return Under Ezra (Ch.7-10)
- f) The Progression of the Book
  - 1) The Edict of Cyrus, which permitted the Jews to return to their homeland (Ch.1) – In fulfillment of Isaiah's specific prophecy around \_\_\_\_\_ years earlier. (cf. Is.44:28)
  - 2) The Return of around 50,000 Jews under the leadership of Zerubbabel (Ch.2)
  - 3) Work on the Temple begun then stopped (Ch.3-4)
  - 4) No work on the Temple for some \_\_\_\_\_ years until the second year of Darius (4:24)
  - 5) Through the prophesying of \_\_\_\_\_ and \_\_\_\_\_, the work on the temple was resumed and the Temple completed in the sixth year of Darius when worship once again was established and the Passover celebrated. (Ch.5-6)
  - 6) The second wave of Jews returning to Judah (Ch.7-8)
  - 7) The sinful marriages and defilement of the Jewish tribes (Ch.9)
  - 8) The purifying of the Jews from their sinful intermarriages (Ch.10)

#### **2. Haggai**

- a) Authorship – The LORD through \_\_\_\_\_
- b) Date – \_\_\_\_\_ BC
  - 1) Haggai dates his four prophecies in the second year of the reign of Darius: His

first prophecy came on the first day of the sixth month (1:1-15); His second prophecy came on the twenty-first day of the seventh month (2:1-9); and His third and fourth prophecies came on the twenty-fourth day of the ninth month (2:10-19 & 2:20-23)

2) The work on the temple resumed and was finished in the sixth year of Darius' reign, on the third day of the twelfth month, Adar (Ezra 6:15)

c) Audience – Returned \_\_\_\_\_ who had ceased building the \_\_\_\_\_.

d) Theme – \_\_\_\_\_

- Withheld blessings because of neglect for the Temple. (1:5-7)

e) Outline

- 1) The Lord's Warning to His People (Ch.1:1-11)
- 2) The People's Reaction to God's Warning (Ch.1:12-15)
- 3) The Lord's Response to His People (Ch.2:1-23)

### 3. Zechariah

a) Authorship – The LORD through \_\_\_\_\_

b) Date – \_\_\_\_\_ - \_\_\_\_\_ BC

1) He returned with the first wave of Jews to Jerusalem under the leadership of \_\_\_\_\_.

2) His prophecy overlapped that of \_\_\_\_\_. Haggai was primarily concerned with the rebuilding of the Temple, whereas Zechariah was concerned with the full restoration of Israel under Messiah's kingdom.

c) Audience – Returned \_\_\_\_\_ to \_\_\_\_\_

d) Theme – \_\_\_\_\_

e) Outline

- 1) Introduction (Ch.1:1-6)
- 2) The Night Visions of Zechariah (Ch.1:7-6:8)
  - (a) Vision 1: Patrol Report of World at Rest (1:7-17)
  - (b) Vision 2: Horns & Craftsmen (1:18-21)
  - (c) Vision 3: Measuring of Jerusalem (2:1-5)

(d) Postscript 1: Investiture of Joshua (2:6-3:10)

(e) Vision 4: Lampstand & Olive Trees (4:1-14)

(f) Vision 5: Flying Scroll (5:1-4)

(g) Vision 6: Woman in Ephah Basket (5:5-11)

(h) Vision 7: Four Chariots of Judgment (6:1-8)

(i) Postscript 2: Crowning of Joshua (6:9-15)

3) Zechariah's Messages(Ch.7:1-8:23)

(a) Justice and Mercy Vs. Fasting (7:1-14)

(b) Jerusalem's Restoration (8:1-23)

4) The Two Burdens of Zechariah (Ch.9:1-14:21)

(a) Burden 1 (Ch.9-11) – Generally dealing with the \_\_\_\_\_ coming

i. Messiah-King and His rule (ch.9)

ii. Redemption of Israel (ch.10)

iii. Messiah-King rejected (ch.11)

(b) Burden 2 (Ch.12-14) – Generally dealing with the \_\_\_\_\_ coming

i. Israel's Enemies Destroyed (12:1-9)

ii. Israel Cleansed (12:10-13:6)

iii. The Shepherd of the Sheep (13:7-9)

iv. The Day of the Lord (ch.14)

4. Esther

a) Authorship – The LORD possibly through \_\_\_\_\_

b) Date – Around \_\_\_\_\_ BC

- The Events of the book of Esther probably took place between the first Jewish return under \_\_\_\_\_ and the second return under \_\_\_\_\_. This would place the book in between chapters 6 & 7 of Ezra and before the book of Nehemiah.

c) Audience – Jews in Jerusalem and those Scattered throughout the \_\_\_\_\_ Empire

d) Theme – The \_\_\_\_\_ of \_\_\_\_\_

- Even though Esther is the only book of the Bible that omits any direct

reference to \_\_\_\_\_, it is clear throughout the book that He was moving in behalf of His people.

- (a) Why was Vashti removed? So Esther could be Queen!
- (b) Why did Esther become Queen? So she could find favor with the King and ultimately save the Jewish people!
- (c) Why couldn't the King sleep? So he could hear the record of Mordecai's information that foiled an assassination attempt.
- (d) Why were gallows built by Haman? So he could be executed instead of Mordecai and the rest of the Jews!

e) Outline

- 1) Royal Crisis for God's People (Ch.1-5)
  - (a) Queen Vashti Deposed (Ch.1)
  - (b) Esther becomes Queen (Ch.2)
  - (c) Haman's Murderous Plot (Ch.3)
  - (d) Mordecai's Intercession (Ch.4)
  - (e) Esther Receives Favor (Ch.5)
- 2) Divine Protection for God's People (Ch.6-10)
  - (a) Mordecai Receives Honor (Ch.6)
  - (b) Haman's Execution (Ch.7)
  - (c) The Jews Avenged (Ch.8)
  - (d) Purim Instituted (Ch.9)
  - (e) Mordecai Becomes Premier (Ch.10)

5. Nehemiah

- a) Authorship – The LORD through \_\_\_\_\_
- b) Date – Around \_\_\_\_\_ BC
  - Nehemiah's first return took place around the \_\_\_\_\_ year of the reign of Artaxerxes (1:1; 444 BC) and his second return took place in the \_\_\_\_\_ year of the reign of Artaxerxes. (13:6; 432 BC)
- c) Audience – Returned Jews in Jerusalem
- d) Theme – Rebuilding the \_\_\_\_\_ of \_\_\_\_\_

e) Outline

1) Rebuilding the Walls (Ch.1-7)

- (a) Nehemiah's Prayer for the Remnant at Jerusalem (1:1-11)
- (b) Nehemiah's Request and Return to Jerusalem (2:1-16)
- (c) Nehemiah's Exhortations to Rebuild the Walls (2:17-3:32)
- (d) Nehemiah's Response to Opposition (4:1-6:19)
- (e) Nehemiah's Registration of the People (7:1-73)

2) Revival and Reform (Ch.8-13)

- (a) The Great Bible Reading Led by Ezra (8:1-18)
- (b) Revival and Its Results (9:1-10:39)
- (c) The People in the Land (11:1-12:26)
- (d) Reform and Results (13:1-31)

- i. Nehemiah returned to Babylon after the walls were rebuilt and a great time of revival. He came back to Jerusalem again in the 32nd year of the reign of Artaxerxes (v.6) only to find that the revival had died out and the people were involved in:

- (1) desecrating the \_\_\_\_\_ (v.7-9)
- (2) withholding \_\_\_\_\_ (v.10-14)
- (3) working on the \_\_\_\_\_ (v.15-22) and
- (4) \_\_\_\_\_ with Gentiles (v.23-29).

- ii. Nehemiah \_\_\_\_\_ the people & \_\_\_\_\_ the temple. (v.9,22,25,30-31)

6. Malachi

- a) Authorship – The LORD through \_\_\_\_\_
- b) Date – Around \_\_\_\_\_ BC
- c) Audience – Returned Jews in Jerusalem
- d) Theme – The \_\_\_\_\_ of the \_\_\_\_\_
- e) Outline - \_\_\_\_\_ anticipatory questions by Malachi
  - 1) Superscription (1:1)
  - 2) First Oracle: God's Covenant Love for Israel (1:2-5)



- First Question: "Wherein has thou loved us?" (1:2)
- 3) Second Oracle: Unfaithful Priests Rebuked (1:6-2:9)
  - Second Question: "Wherein have we despised Thy Name?" (1:6)
  - Third Question: "Wherein have we polluted Thee?" (1:7)
- 4) Third Oracle: Unfaithful People Rebuked (2:10-16)
  - Fourth Question: "Wherefore...?" (2:14)
- 5) Fourth Oracle: Future Day of Judgment and Purification (2:17-3:5)
  - Fifth Question: "Wherein have we wearied Him?" (2:17)
  - Sixth Question: "Where is the God of judgment?" (2:17)
- 6) Fifth Oracle: Call to Repentance (3:6-12)
  - Seventh Question: "Wherein shall we return?" (3:7)
  - Eighth Question: "Wherein have we robbed Thee?" (3:8)
- 7) Sixth Oracle: Israel Restored as God's Special Possession (3:13-4:3)
  - Ninth Question: "What have we spoken so much against Thee?" (3:13)
  - Tenth Question: "What profit is it that we have kept His ordinance?" (3:14)
- 8) Concluding Exhortations: Remember the Law of Moses and Elijah the Prophet (4:4-6)
- f) Considerations from Malachi
  - 1) Issues with the Returned Community
    - (a) They forgot God's \_\_\_\_\_ (1:2)
    - (b) The \_\_\_\_\_ and \_\_\_\_\_ had offered imperfect sacrifices (1:6-14)
    - (c) They were \_\_\_\_\_ their \_\_\_\_\_ (2:14-16)
    - (d) They were withholding \_\_\_\_\_ and \_\_\_\_\_ (3:8)
    - (e) They felt that Serving the Lord was \_\_\_\_\_ and \_\_\_\_\_ to them (3:14)
  - 2) \_\_\_\_\_ and the \_\_\_\_\_ of the \_\_\_\_\_ (4:1-6)

- (a) The Judgment and Blessing aspects of the Day of the Lord. Judgment on the proud and wicked, but blessing for those that fear the LORD. (4:1-3)
- (b) The Timing aspect of the Day of the Lord – There will be a spiritual awakening and revival under the preaching of Elijah before the Great and Dreadful Day of the Lord. (4:4-6)
  - i. Was John the Baptist Elijah? If Israel had accepted their Messiah then John the Baptist would have fulfilled this prophecy, but they rejected Jesus as their Messiah as prophesied. (Mt.11:12-14)
  - ii. One of the problems with the Calvinistic teachings of Limited Atonement and Unconditional Election is that even though God knows the heart of man and the decisions that he will make, He still makes the offer to all so that it is the individual, not God, that is responsible for their choice.

#### B) Overview of the Post-exilic Period

### **XI. The Inter-Testamental Period: 400 years of Silence.**

- A) The Old Testament closes with the nation of Israel continuing in sin and failing in their faithfulness to the Abrahamic Covenant in reaching other nations for the LORD.
- B) If this is where our Bible ended, we would be without hope!
- C) The New Testament opens with the promised Seed of the woman, the Seed of Abraham, the Seed of David, Jesus Christ who came to fulfill the Law and provide the payment for sin through His death, burial, and resurrection.
- D) Where Israel failed, Christ prevailed!