

BEREA BAPTIST BIBLE INSTITUTE
OLD TESTAMENT SURVEY COURSE 101
Pastor: Bobby Adams, Th.D.

PERIOD #1: PATTERN: THE FORMATION OF THE JEWISH NATION

(All underlined books are foundational books)

GENESIS: Genesis is a **book of beginnings** which is what it means. This book is about the beginnings of creation, heaven and earth, man, about how sin first entered the Garden of Eden and man being thrust out of it. Written somewhere between **1450-1410 B.C.** It begins with God and creation all the way to the people entering Egypt. It begins with life & ends in a coffin. It is the beginning of life. **7 Beginnings**: Heaven/Earth, Animal/Plant life, Male/Female, Sin/Redemption, Races and Covenants. It deals with the **Beginning of the Human Race In Adam** the **Beginning of the Hebrew Race In Abraham**. In this great book, subjects also like marriage, civilizations, nations are covered. The book can be briefly outlined as creation in (1:1-25), the human race in 1:26-2:25, the coming of sin (3:1-7), the promise of redemption (3:8-24), first family life (4:1-15), blood sacrifice to the first murder all the way to the Flood (4:16-9:29) with Noah and his family, death is mentioned repeatedly in chapter 5, than the scattering of people forming the nations (Gen. 10-11) and the Tower of Babel, from there the beginning of the Hebrew race at the calling of Abraham (ch. 12-50). This book is about the **PATRIARCHS** and their history, Isaac, Jacob, and Joseph. **7 Pairs of Main Characters**: Adam/Eve, Cain/Abel, Enoch/Noah, Lot/Abraham, Isaac/Ishmael, Jacob/Esau, Joseph/Judah. This Patriarchal Period covers about 300 years. **7 Types of Christ**: Adam, Abel, Slain Lamb, Noah's Ark, Melchizedek, Isaac, & Joseph. There's the first sacrifice, substitution, the clothing of Adam/Eve which are the garments of salvation and or His imputed righteousness. This book deals with betrayal and also reconciliation of two brothers, Jacob and Esau. The story of Joseph the 12 sons Jacob closes out. An OT Romans 8:28 is Genesis 50:20. Foundational Book.

JOB: Perhaps the oldest book in the Bible, written during the patriarchal period in the first foundational book GENESIS. Author, unknown, unless (32:2-6, 15-16) gives us a clue-Elihu. Job is mentioned in Eze.14:20 & James 5:11 as a real person. No mention of the law. The 'Age Old Question,' "Why do the righteous suffer?" Job faced calamity, criticism, and conviction. Interesting to see what's really behind

Job's suffering as described in chapters 1-2. The Temanite of 2:11 is a descendant of "Teman" Esau's grandson (Gen. 36:15). Job means 'one persecuted.' Several things parallel the Tribulation Period and Christ's suffering on the cross. Familiar passages: 9:33; 14:1, 14; 19:25-26. Portrays Christ as My Redeemer.

EXODUS: The Exodus from Egypt about 1445 B.C., and it was written from 1450-1410 B.C. Exodus means names as it begins, "**Now these are the names....**" Exodus records the names of 70-75 Jews move into into Egypt, and grew to about 2 1/2 million people. Devotionally, it records experiences connected with Col. 1:12-14; Heb. 9:22 with Ex. 12:13, which is a lost sinner's salvation from the power of Satan because of the blood of Christ. **THE PROTECTORS.** The book spans about 80 years. It is a book of Redemption. Christ is the Passover Lamb (1 Cor. 5:7.) Christ is the tabernacle, furniture, all the sacrifices, and the priestly garments. As the book opens Israel is in Egypt in bondage with a Pharaoh who didn't know Joseph. It is the story of the birth of Moses God's Leader/Redeemer leading Israel out of bondage, after some 430 yrs (12:41). Compare (13:13) with Mk. 11:1-8 and Job 11:12. Important (13:18). Israel crossed the Red Sea NOT the Sea of Reeds. Book closes with the Glory of God filling Moses' Tabernacle accrediting it as the meeting place of God with His people as He does again in Solomon's Temple in the First Book of Kings 8:10-11 and again in Acts 2:4 God's Church.

LEVITICUS: The title suggests its subject matter, dealing with the Levites, and their service to God. This is the book of the Atonement which it lists the five offering: Burnt, Meat, Peace, Sin, and the Trespass. There are eight feasts: Sabbath, Passover, Pentecost, Trumpets, Atonement, Tabernacles, the Sabbath year, and Jubilee. It's the Jewish training book of laws and it portrays Christ as not only as The Sacrifice for Sin, but also as The Sanctifier of the Saints. Genesis man ruined, in Exodus man redeemed, but in Leviticus man rejoicing or worshipping. The emphasis is on holiness before the Lord. We learn here that it's the Blood that makes Atonement; sin. It deals with the work, walk, and worship of saints. Christ confirms this book in Matthew 8:4; and Luke 5:14.

NUMBERS: Its name means “in the wilderness.” It is the third foundational book in the period. The key word is “wanderings” which to place during the period or generation in the wilderness-wilderness journeying of the children of Israel. They left Sinia with the tabernacle and traveled towards the land of Canaan. Israel wandered for 40 yrs. when it should only have taken them a couple of years. They wandered around till the unbelieving generation died off. The people traveled south to Sinai but then north to Kadesh-Barnea. The 10 spies brought back an evil report, there are giants in the land of Canaan, and we cannot over-power them. But Joshua and Caleb said otherwise, “we be well able to overtake them.” They trusted in God. Unfortunately, the more part listened to the evil report from the majority, the 10 spies. So, they wandered till they died off. At the close of Numbers, the children of Israel are at the East Bank of Jordan, and it was there that the Book of Deuteronomy was written. Numbers is also known for the story of Balaam and his talking donkey. There’s the great prophecy of Christ as the “Star of Jacob.” Then there is the story of the serpents killing the people, and Moses had made a “serpent of brass,” a type of Christ, that when it was lifted up, if people looked, they would live. For this see John 3:14-15. Finally, the book closes with a murderer could flee to one of 6 cities of refuse for safety. This too is a type of Christ, that no matter the sin, we’re safe in Him from “the avenger of blood.” PILGRIMS. Portrays Christ, Lifted-up One

DEUTERONOMY: Comes from two Greek words; “Deuter” meaning ‘second,’ and “onomos” meaning ‘law.’ So it’s the Second Law. The book contains the commandments, 10 counsels of Moses, Canaan, coming events, conclusions, conditional blessings, and the consequences of sin. It was written in the plains of Moab by Jordan near Jericho, just before entering Canaan. It was under the conditions of the Palestinean Covenant (28.-30:9) that Israel entered the land under Joshua. Since they were violated the nation was disrupted in 1 Kings 12 than finally cast out of the land in 2 Kings 17; 24. But it also promises restoration which remains unfulfilled. This

book portrays Christ as our True Prophet. Time-2 mo.

JOSHUA: PATRIOTS. He portrays Christ as the Captain of our Salvation. (1:11) “Possess the land.” This is the next foundational book, but it also the first book of what is called The Historical Books (12 total). This book is the encouragement, wisdom for the soldier of the cross. It is a book of conquest or the battlefield of the Canaan heritage, proving God’s faithfulness in keeping His promise to Abraham in Genesis 12:1-3. Joshua’s name is Hoshea, meaning salvation, or Johoshua, the Lord is salvation. He is a servant of Jehovah, and this this book takes up where Deuteronomy leaves off. Israel, led out of bondage of Egypt by Moses, and now led into the promised land by Joshua. In Deuteronomy we see anticipation, but in Joshua we see realization. Two major divisions: Conquering the Promised Land (ch. 1-12), and Occupying the Promised Land (ch. 13-24). This book deals with Overcoming The Enemy, and Occupying The Land. This book is remembered for 5:13-15 of Joshua meeting “the captain of the LORD’S host”. The battle of Jericho, taking Rahab and her family to to safety with Israel. And of course the famous 24:15 reference of, “choose you this day whom ye will serve:...but as for me and my house, we will serve the LORD.” It concludes with Joshua giving Israel a charge to always follow the Lord and consequences for failure. Joshua then dies being 110 years old. Christ is seen in Heb. 4:8 with Jos. 21:43-44. Finally, Jesus’ name means Jehovah saves. Oh, 1:6-8.

JUDGES: PATRIOTS. Christ is our Deliverer Judge. A mutual forsaking takes place in this book; Israel forsakes God (2:13) than God forsakes Israel (2:23). A truly sad book, a proverbial Dark Ages in a nations history, a godless liberty. The key verses all saying the same thing are: 17:6; 18:1; 19:1; 21:25. There “was no king in Israel and every man did that which was right in his own eyes.” It covers a period of about 350 years in Canaan. After a long period of bondage in Egypt, some 430 years, now they are doing whatever they want without restraints. Think about it, some may have figured that if God exists, and He lead us into bondage then I’m not going to live for a tyrant, Pharaoh was a tyrant, and a bully, and so is God. I’ll do what I want. Or, some may have figured that we’ve been bound for so long, I want my freedom to do whatever I want. Young people do this at times, they come from

strict parents, so, when they get out on their own they rebel. That's exactly what Israel did, rebelled against God. This book seems to be an endless cycle, serve the Lord, fall into sin/idolatry, became slaves, to foreign powers, cried out to God, He sent a judge to rescue them, they were delivered, serve the Lord, sin, ect. God raises up 13 judges, with three notable ones, Deborah/Barak, Samson, and Gideon. The Book of Ruth takes place sometime during this book. Also, God raises up yet another Judge, his name is Samuel, and he has his own book named after him. He proved to be Israel's last judge, than the 2nd period of Israel's formation is over, they are officially a nation, so Samuel ordains a king, thus the period of the monarchs is formed called the united monarchy. Seven (7) Apostasies take place in this book: 3:7-11, 12-31; ch. 4-5, ch. 6-8:32, 33-10:5, 6-12:15; ch. 13-16, ch. 17-21. What is good to think about through all this apostasy is that Christ is to be seen as our warrior-judge who always comes to deliver us from bondage.

RUTH: Since King David is mentioned and not Solomon the unknown author had to of written it during this time. Its importance is to trace the genealogy of the Messiah or the messianic line. It takes place during the time of the judges or shortly thereafter. It is recognized as a love story between Ruth and Boaz. Besides the book of Esther no other books have women names. This book presents Christ as our own Kinsman-Redeemer illustrating that redemption comes through the the line (seed) of David. Ruth, a Moabitess, mentioned in Matthew chapter 1 was a Gentile. Familiar passages are: 1:16-17, 20-21; 2:16; 4:10, 17. **END OF PERIOD#1: THE PATTERN; Formation**

PERIOD#2: THE POTENTATES: FORMED JEWISH MONARCHS
(THE UNITED MONARCHY)

1 SAMUEL: United monarchy because all of Israel was behind having a king for it was their idea to the Prophet/Judge Samuel. He was the last of the judges of Israel. During the first couple of chapters we're told how Samuel is chosen by God to tell the end of priest Eli's family. As he begins to oversee Israel they decide to have a king. Saul was chosen to be the first king so they were all united under King Saul. Saul starts out well than becomes disobedient to God in the matter of the Hittits-God had said to destroy them but Saul refused to obey.

He then proceeds to blame Israel for his failure to obey God, so God has Samuel to anoint David to be the next king. This book records the fall of Saul and the rise of David. Of course there's the battle of Goliath and David and David's sling. The rest of the book concerns itself with Saul's jealousy of David, so he is always pursuing him to kill him. Once he throws a javelin at David to nail him to the wall. The key characters are: Samuel, Saul, Jonathan, David. By the time that the book ends, only David lives. Christ is seen as Judge/King. David is a man after God's own heart the Bible says.

2 SAMUEL: Now that Saul is gone, David ascends to the throne, he faces new struggles. David soon finds that he is his own worst enemy. He 1st becomes king over the southern portion Hebron, than all Israel. In this book it is recorded his fall and repentance. Adultery in chapter 11; 12:7. Than murder is the attending result and the sword of divine judgment not leaving his house. His son rapes his half sister, and Tamar's brother killing Amnon for what he had done. After this, Absalom plots to take over his father's throne. David in turn flees into the wilderness where a series of incidents take place where Absalom dies at the hands of Joab, David weeps, he is shamed by Joab then he goes back to his throne in Jerusalem. In chapter 12 the famous expression, "Thou art the man," is stated. Though David repented, he still reaps the consequences of his action. A sad book indeed reporting the tragedies of his life.

1 KINGS: David is now an old man near death, so he announces Solomon to be the next King over Israel. Solomon builds the temple and his palace, the Queen of Sheba visits and is blown away by the might and majesty of his kingdom, showers him with gifts and returns back to her home. After a 40 year reign he dies and Rehoboam his son reigns as the next King. But trouble soon erupts when Jeroboam comes to power. The key event is when civil war breaks out between the two men and when it's over a divided monarchy is the end result. 1 Kings 11:43-12:1, 19. The problem brought before Rehoboam is a labor dispute that goes wrong. Judah/Benjamin in the south under Rehoboam while the 10 tribes of to the North (Israel), goes to Jeroboam. This is why and how there is a Divided Monarchy in Israel. Why did all of this come about? The answer is given in Isaiah 7:1, 14, Jeroboam is in cohorts with the

King of Syria. Samaria capital of northern kingdom and Jerusalem the capital city of the southern kingdom. 1/2 Kings cover about 400 yrs.

2 KINGS: The 9th foundational book (Gen, Exo, Num, Josh, Jud, 1&2 Sam, 1 Kings). This book records the history of both kingdoms and how they came to their tragic end, both went into captivity. According to chapter 17 the Northern Kingdom of Israel went into captivity to Assyria, the date was 722 B.C. and over 100 years later in 605 B.C. Judah went into captivity to Babylon in the 24th chapter both for the sins of idolatry. 2 Chron. 36 records the same event. The prophet Jeremiah had warned them of their impending doom but they wouldn't listen. There were 3 deportations: 605, 596, 587 B.C. Daniel and Ezekiel were carried off to Babylon. The book is filled with superb stories of miracles and lessons on a practical level. Elisha asking for a double portion of Elijah's spirit be upon him. Jehoshaphat asking "Is there not here a prophet of the LORD, that we may enquire of the LORD by?" The account of the raising of the Shunammite's son. Then there's the story of the 4 lepers that went into a village with lots of food and they ask each other, "Why sit we here until we die?" With many starving to death. Three times the coming of Messiah Jesus hinged upon one child such as Josiah in chapter 11. Ju/20; Isr 19 kings

THE UNITED MONARCH (KINGDOM): 3 Kings: Saul, David, Solomon
(Around this time the following books were written)

PSALMS: Christ is our All in All and worthy of all our worship. Known as Israel's National Hymnbook. Its name means "praises" or is a "book of praises." It is the best loved, & favored book in the OT. Christ is seen nearly everywhere in Psalms. From Psalms 2, 8, 16, 22-24, 40, 45, 69, 110, 119 the Gospel and Second Coming are clearly revealed, and many references are given in the NT too many to name. David did not write all of the psalms but many are penned by him as he ran from King Saul & as he was king. From Ps. 146-150 we see they began/end, "Praise ye the LORD."

PROVERBS: Portrays Christ as our Wisdom. The authors are Solomon, men of Hezekiah, Agur, King Lemuel and his mother. In this very practical book is counsel for young men in chapters 1-10,

all men in chapters 11-20, and for kings and rulers in chapters 21-31. Familiar passages range from 3:5-6; chapter 31 which is deals with A Virtuous Woman. Solomon wrote 3,000 proverbs, 1,005 songs (1 Kings 4:29, 31-32) since he was qualified to do so. Besides a song writer, he was also an architect, a philosopher, and a scientist of no mean ability. According to Eccl. 12:9 he wrote and collected many other proverbs. You can see Christ in this 8:23-31 where wisdom is represented as dwelling with God from all eternity. Christ is made unto us this wisdom says 1 Cor. 1:30. The purpose of this book is given in 1:2-4. Our first duty is to fear the Lord (v.7). (Ps. 111:10).

ECCLESIASTES OR, THE PREACHER: The words “vanity of vanities” and “under the sun” occurs many times. This book is about the things done “under the sun” the experiences of Solomon. The writer shows the vanities of selfish living such as being dedicated to pleasure, coveting, hoarding money, worldly wisdom and the list goes on. Ecclesiastes is about Solomon who did not follow his own wisdom. This book has its origin in the tragic sin of forsaking God and seeking his satisfaction apart from God. Whether science, philosophy, speculation, pleasure, possessions, wealth and music, drinking, materialism, even morality cannot satisfy you spiritually. This books name means “preacher.” Solomon preaches sermons and gives meditations as a wise man. Chapter 3 is a familiar thought to us, “To everything there a season....” In 12:1 we read, “REMEMBER now thy Creator in the days of thy youth,” which is very well known. Then finally, 12:13-14 is sometimes quoted as a fitted conclusion. The Lord Jesus is our Master Teacher in Life.
(Confession chp. 1-7), Admonition chp. 8-12)

SONG OF SOLOMON: Written love song when he was young, an allegory to commemorate his encounter with a young Shulamite shepherdess. By allegory is meant, the love of God for His people is expressed. It is also understood of Christ’s love church. In 2:1 many apply this to Christ, “I AM the rose of Sharon, and the lily of the valleys.” Christ is said to be the “Beloved” in Matt. 3:17. Christ is the lover of our souls.

The key text is chapter 6 verse 3, 'The Christians Love Song.'
**THIS ENDS THE BOOKS WRITTEN
 DURING THE UNITED MONARCHY. THIS MEANS
 THAT THE REST OF THE OT WAS WRITTEN
 DURING THE DIVIDED MONARCHY PERIOD, WHICH
 WOULD BE FROM 1 KINGS 12 THROUGH MALACHI.
 A TOTAL OF 20 OT BOOKS!**

NOW THE DIVIDED MONARCHY BOOKS: From 1 Chron-Malachi. Now, it must be stated that since there is one remaining period in the OT, the Post-Exilic Period, and covers the books of Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi. Therefore, the books Haggai-Malachi will be covered in this last period.

1 CHRONICLES: The history of Judah is shown, and from it the Lord Jesus comes to earth. Chronicles sets before us the moral of history. Written after the Babylonian captivity presenting from the viewpoint of the priests rather than the prophets. Written to show that though the throne of David is gone, the royal line remained. Dated around 450 to 430 B.C. Ancient traditions favor Ezra the priest-scribe its author (Ezra 7:6). Key people are: David, his mighty men, Nathan, & Solomon. The chronicler's selective genealogy/history stretches from Adam (1:1) to the return from Babylon in 2 Chronicles 26:23. It was intended to remind them of God's promises/intentions regarding, 1. the land, 2. Their identity, 3. royal line, 4. Levitic priesthood, 5. the temple, & 6. true worship. Christ is presented 17:11-13 in the fulfillment to this promise, Solomon built a temple for the Lord. It's final fulfillment of this covenant in the eternal Kingdom of Christ a direct descendant of David. Much is repeated in this book found in 2 Samuel.

2 CHRONICLES: Many key people: Solomon, Queen of Sheba, Rehoboam, Asa, Jehoshaphat, Jehoram, Uzziah, Ahaz, Hezekiah, Manasseh, Josiah. (7:14) a great revival passage. Much in common with 1 Kings. In 21:4-7; 21:15-17, 22:10-12 all give the royal seed reduced to one individual which means that the coming of the Messiah hinged upon one person being kept alive. Providence of God. Judah in captivity.

Herein is recorded registers, religions, rulers, revivals, and rebellion. Judah is the tribe dealt with mostly which the Messiah comes through this line. 1st and 2nd Chronicles cover the period of 2 Samuel and 1st and 2nd Kings. Now we move onto the prophets, both major and minor.

PROPHETS TO THE NORTHERN KINGDOM OF ISRAEL

AMOS: This is still the Divided Monarchy Period. Amos and Hosea both began prophesying while Israel was in blatant idolatry. **755 BC** in Tekoa a small town some 12 miles south of Jerusalem. Amos was a shepherd and a dresser of the sycamore trees whom God called while working (1:1), and so also were David (shepherd), and Gideon (threshing floor) working when God called them. A native of Judah who prophesied in & around Israel. As a boy he could have known Jonah and Elisha? It is believed that he knew Hosea well. When his ministry was coming to a close, Isaiah and Micah appeared on the scene prophesying. He began prophesying while Uzziah was king of Judah and Jeroboam II was king of Israel. Isaiah and Micah prophesied in Judah-southern kingdom. Under these two mentioned kings the 2 kingdoms reached the summit of prosperity (2 Kings 14:25 and 2 Chronicles 26). Though Assyria hadn't become a world power yet, so the idea of approaching doom seemed utterly impossible. Peace, prosperity and pleasure can/ did spell trouble. So, the 'yanks' told the southern boy to go home. Israel had no sense of danger, but they had been warned. (2:15) said of the king/his army. "Thus saith the LORD" reoccurring phrase. (4:12) is too. (9:11) is quoted in Acts 15:16-17. Route of 2nd coming, judgment other cities.

HOSEA: The Lord is the healer of the backslider. **710 BC** He too prophesied during Jeroboam's brilliant reign of 41 yrs. which were beginning to fade into the black midnight of Israel's captivity. He too was a 8th century BC prophet. He has been called the Jeremiah of the northern kingdom. Israel has been an unfaithful wife to Jehovah so there is told within this book of a strange love story. 2 Kings 15-17 covers this period of time. This woman he married was unworthy of him, just as Israel was unfaithful and unworthy of Jehovah God's love. Marry a harlot was a severe test indeed, because he was to be a sign to Israel. They were given love and grace as we are in the NT times.

Illustrates Romans 5:8 for sure. 1 Cor. 10:11. Hosea, Gomer, 2 sons, Jezreel and Loammi, and a girl, Lo-ruhamah. Then Gomer runs off and leaves this family to play the harlot again than carried off a slave. She refused to return home-how stubborn we too are toward God. Israel's national sins and chastisement is seen as they backslide. But thank God that there was still hope. Christ is prophesied to come (11:1) Great chapter on backsliding is chapter 14. Hosea does emphasize Israel's repentance, and restoration at the Second Advent.

JOEL: 835 B.C. There are other dates that some suppose: 885-865 B.C. But Bullinger gives 785-765 B.C. It is believed that he prophesied during either the reign of Joash or Uzziah. If during Uzziah's reign that would put him around Isaiah's time. Interesting. Another date is 830-820 B.C. Obadiah is dated around 840-830 B.C. So, may be they are contemporary of each other. He does prophecy to the Southern tribes-Judah/ Benjamin. This book is undated, no mention of a king, but by far the most unusual thing about it is the way that modern versions and various denominations handle it. Joel means, "Jehovah is GOD." Though there are 13 other Joel's in Scripture, as previously said, this prophecies (around 800-760 B.C.) Still another says, 835-796 B.C. His burden was "the day of the LORD." Israel had suffered a terrible plague of locusts, and Joel says that this is a judgment of God because of their sins. Joel prophesies also of outpouring of the Holy Ghost which Peter quotes in Acts 2. Five times Joel speaks of the above phrase, "the day of the LORD." In chapter 3 he speaks of enemies overthrown (v. 1-15), Jerusalem delivered (v. 16-17), the land blessed (v. 18), and Judah restored (v. 19-21). Only God could have shown Joel this prophecy, the return of the Jews from Babylonian captivity. But also, the last regathering of the Jews from among the Gentile nations. He then tells of judgment of the nations after the battle of Armageddon (3:2-7). Man's day of decision is over. God's hour of destiny has arrived. After nations of the earth are judged, the everlasting kingdom will be set up (3:1-2, 20). Christ will return & establish His rule as sovereign. God will dwell in Zion says 3:17. In Hosea, Amos Joel, the Lord Jesus Christ is seen as the healer of the backslider, the the heavenly husbandman, and the restorer.

ISAIAH: 740 B.C.-680 B.C. But there is another date that some accept, that is from 745 B.C.-695 B.C. which would mean that he prophesied almost

100 yrs. before the fall of Judah. Isaiah was contemporaries with Micah, Amos, Hosea. Again, these were prophets of Judah except for Hosea and Amos who prophesied to both Israel and Judah. But Isaiah Joel, and Micah prophesied to Judah. Isaiah prophesied during the fall of Israel to the Assyrians in 722 B.C. See similar names of the kings of Judah in Isaiah 1:1; Hosea 1:1; Amos 1:1; Micah 1:1. Christ is portrayed as the Messiah in Isaiah. His name means, 'Jehovah saves', and this book's keynote is salvation. Concerning prophets, God wrote in the book of 2 Kings 17:13 that He testified against both kingdoms. There are 17 prophetic books in the OT, including Lamentations; 4 major prophets and 12 minor ones. **3 prophets to Israel-Amos, Hosea, Ezekiel** **2 prophets to Nineveh-Jonah, and Nahum. 1 to Babylon-Daniel. 1 to Edom-Obadiah. Nine to Judah-Joel, Isaiah, Micah, Jeremiah, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.** This book is a miniature Bible in structure: 66 chapters and 66 books in the Bible. There are two great divisions: OT with 39 books, and NT with 27 books. It opens with God's case against sin (1:18) as does Genesis. The first section comes to a close with a prophecy of the coming of righteousness and the redemption of Israel (chpts. 34-35), just as the OT ends with the prediction of His coming kingdom. While the second part of Isaiah chapter 40 opens with "the voice of him that crieth in the wilderness" which is John the Baptist. Then the NT Book of Matthew speaks of John the Baptist in chapter 3. Isaiah ends with the New Heavens and the New Earth and so does the Book of Revelation. There is also striking similarity between Isaiah and the whole Bible honestly. The 53rd chapter is the crowning jewel so to speak of Isaiah's prophecy. So, he speaks of the two coming of Christ to earth: as our Suffering Redeemer, and our Sovereign Ruler. Than He's coming in power and great glory in chapter 34. The two peaks or mountains are Calvary & Olivet. There is so much about Christ herein: birth-reign (7:14; 9:6-7), the Gospel is depicted in chapter 53 and 25:8, and His reign in 11:3-16; 32). In the last few chapters 60-66 it tells of the coming kingdom and future glory of Israel. The promise of their prosperity in chapters 63-65. Great book!

MICAH: 747 B.C.-704 B.C. The book that told the wise men where to find Jesus. This book reads like a court document. It shows that God's judgment goes from Samaria to Jerusalem, or Israel the leaders and the common people to the leaders and common people of Judah. Words of urgency.

All which means that Micah lashed out at both kingdoms, as a simple frontiersman. He denounced the prophets, people, priest, and princes alike for their sins of intolerance, injustice, idolatry, indifference, and just iniquity. Micah was a country preacher who lived in the days of Isaiah and Hosea. His home was about 20 miles south of Jerusalem in the town of Moresheth on the Philistine border. Micah 3:8 and in that chapter we see covetousness, oppression, violence, with corruption among the princes, priests, and the people in general. Micah sees the destruction of Jerusalem which speaks to as far as 70 A.D. in 3:12. He what is expected of man in 6:8. We're told in 7:19 what God does with our sins. Great verses in 6:6 and in 7:8, 18. It is said that this portion 7:18-20 is read in the synagogues on the Day of Atonement.

JONAH: 784 B.C. – 770B.C. One of the closest OT examples of the love of God. We also see the death, burial and resurrection of Christ and the length of days that He was buried. Jonah was a type of Israel: both were called to world missions; both refused to fulfill his mission by obeying God; both were punished either cast into the sea or scattered among the nations; both were preserved by God, and both repented and was restored, one to life and the other to her former position. Then to both obedient goes on their mission, to a witness to the earth. Jonah was blessed in that Nineveh was brought to salvation. While Israel shall be blessed in the conversion of the whole world. Jonah is Mentioned in Matthew 12:40. But Jonah is known as the reluctant missionary. Yet he is famous for being swallowed by a whale in Matthew's account and a great fish in Jonah's account. Remember 2:9; and 3:9. A revival broke out in Nineveh and 600,000 were saved.

OBADIAH: 840 B.C. or 586B.C. The problem here is not the authorship but the time of the writing of this book. Scofield, Ussher, MacArthur all put the book sometime between 848 to 841 B.C. from the southern kingdom and Obadiah is a contemporary of both Elijah and Elisha. Then there are others who put Obadiah around 587-580 B.C. at the time of the destruction of Jerusalem by Babylon. The reason say some for the 800's date is so Jeremiah can borrow some of his prophecies: Jer. 49:7-10 from Obadiah 5, 6, 8. This book has some prophecies of the second coming and the millennium. The name Obadiah means, 'a servant of the LORD.' This prophet

was sent to confront Edom with its sins & to convey God's severe judgment on them because of their treatment of Israel. Edom will be cut off forever (v. 10), and no survivors shall remain of the house of Esau (v.18). Now, Christ is seen as the Judge over Israel's enemies (v. 15-16), and the Saviour of His chosen nation (v. 17-20). Israel will triumph only through Christ Himself. Israel restored.

NAHUM: 663 B.C.-612 B.C. Jonah's prophecy did come true. Though Jonah prophesied and 600,000 repented and God spared Nineveh, nearly 100 years later God announced her destruction in 2:1-3:19. Their sin were idolatry, violence, and arrogance (3:1-4). Isaiah spoke of it in Isaiah 37:36-38. Sennacherib was defeated in 701 B.C. at Jerusalem. Assyria's border extended all the way to Egypt. Conquered people were moved to other places. See 2 Kings 17 concerning Israel. Christ is found in Nahum who's name means 'comfort', as a stronghold in the day of trouble in 1:7. However, Christ's coming will bring judgment as He takes vengeance on His adversaries say 1:2. It's interesting that another possible meaning derived from the same root means "vengeance." In the Jewish Encyclopedia says it means, 'Jehovah has comforted.' The town of Elkosh was in Galilee which lies in ruins. Capernaum where Christ the Comforter wrought so many works, means 'village of Nahum' (comfort) is noteworthy. Just as Habakkuk does Nahum mentions the route of the second coming of Christ, Mt. Sinai to Mt. Paran to the Mt. of Olives. 1:15 goes with Rom. 10:15. A few verses to note are: 1:2-3, 7, 15.

ZEPHANIAH: 625 B.C. His dates are **632-628B.C.** He's associated with yet another prophet named Habakkuk with the time of further upheaval caused by Babylon. He is also the great-great grandson of godly King Hezekiah. He lived during the time good King Josiah and helped promote revival in during his reign. Jeremiah was his contemporary but neither one could restrain national apostasy and decline. Zephaniah was the princely prophet. Some 40 years had elapsed since the prophecy of Nahum, and 3 of Hezekiah's descendants had succeeded him (2 Kings 20-21.) God is seen as both loving and severe, see 1:2 and 3:17. This Prophet also prophesied the doom of Nineveh in 2:13. Christ can be seen as the Mighty One who brings salvation in 1:3 see

Matthew 13:41; and 1:15 with Mat. 24:29 which connects the prophecies of Zephaniah and the second coming of Christ. Plus the phrase 'The Day of the LORD' is used, 1:7, 14-16, 18; 3:8. Another thing that this book is known for is Israel having in the last days is "a pure language" as mentioned in 3:9.

HABAKKUK: 615 OR 609-605 B.C. Scofield says that he probably prophesied during the end of the reign of King Josiah, and Ussher dates the book at 626 B.C. Habakkuk was **contemporary with Jeremiah, Daniel, Ezekiel, and Zephaniah.** Habakkuk is known as the puzzled prophet. For he couldn't understand how God can use a nation such as Babylon to chastise His people more righteous than they were. He has the distinct dubious honor to be the last prophet to prophesy to Judah before their exile. Judah had gotten involved with world events when King Josiah challenged Assyria's ally Egypt in the battle of Megiddo in 609 B.C. and was killed even though he instituted reforms (2 Kings 22-23.) Then Judah quickly fell away when his successors didn't follow Josiah's godly direction. So, Jeremiah spoke the words of 22:13-19. Thus this caused Habakkuk to question God's silence and His apparent lack of action to purge His covenant people. Christ can be seen in 3:18 as the God of my salvation and in verse 13. There are a few familiar verses: 1:5, 13; 2:3 (Heb. 10:37), 2:4 (Rom. 1:16-17; Gal. 3:11; Heb. 10:38), 2:14 (Isa. 11:9), 2:15-17, 20; and in 3:2, 17-19. Route of the Second Coming of Christ in 3:3-6.

JEREMIAH: 627 B.C. FROM 628- 588 B.C. His name means, "Jehovah will cast out," and is known as the 'weeping prophet.' Jeremiah portrays Christ as the Righteous Branch in 23:5. He was a priest by birth called to be a prophet of God at an early age, not eloquent. He uses many symbols as object lessons to Judah but it fails. He too was a prophet in the reign of King Josiah but he in the 13th year is called by God. No doubt both he and Zephaniah influenced Josiah to make reforms and revival. His prophecies were never popular, in fact at one time he barely escaped with his life (26:7-16.) On another occasion his enemies beat him and put him in prison. He prophesied of the coming of Babylon and warned Judah to submit to them and live. But this was perceived as committing treason.

Christ is also seen as the Fountain of Living Waters (2:13), Great Physician (8:22), the Good Shepherd, the Redeemer and the Lord our Righteousness. Three battles during his lifetime; battle of Megiddo, battle of Carchemish, and the capture of Jerusalem by Nebuchadnezzar. False prophets swarmed Jerusalem and flattered the King with what he wanted to hear. The king wanted to throw off the yoke of Babylon and look to Egypt for help despite Jeremiah kept insisting to surrender to them. The siege grew worse and more intense so Zedekiah the king broke his covenant and Jeremiah's enemies charged him with treason. Worse than killing him they lowered him down into a dungeon and leave him to die of starvation and exposure. But God raised up an Ethiopian to deliver His servant in chapter 38. When the invasions began Jeremiah was choice of going to Babylon where freedom and honor awaited him, he chose to cast his lot with the remnant in the land chapters 39-40. Jeremiah spoke of Judah's history as being chosen, captured, and carried away but they have a coming Messiah. Finally, those left in Jerusalem all fled to Egypt in spite of God warning against it (Jer. 43) and they took Jeremiah and Baruch with them. He spoke against their idolatry in Egypt in chapter 44 that judgment will fall. This is the last we hear of Jeremiah for we do not know what befell him after this event. Many interesting features in this sad book. In chapter 36 his prophecies, the word of God were destroyed then rewritten, than destroyed again in the waters, chapter 51. Sad 8:20.

THE LAMENTATIONS OF JEREMIAH: 586 B.C. The author was an eye witness of the destruction of Jerusalem. This book is a poetic lament of that destruction and the starvation and senseless cruelty that seemingly went on forever by the Babylonians. There are 5 distinct poems bound together above the cloud of Jeremiah's weeping over his people's sins, we see God's sun is shining. See 3:22-27. Romans 5:20 is like this. So, Isa. 61:3. There's hope in the devastation. Yet Jeremiah's tears did flow in 3:48-49, and reminds us of our Lord too weeping over Jerusalem in Mt. 23:37-39 Lk. 19:41-44.

EZEKIEL: 592- 570 B.C. Ezekiel portrays Christ as the Son of Man. He is an exile in Babylon, God wanted a prophet as a voice to warn the people

and to remind them why all these calamities had befallen them. For 22 years he deals with the discouraged captives in Babylon. The phrase, “The word of the LORD came unto me,” occurs 49 times. He has a message for the Jews today, that God will restore their land, their city, and their temple. Similarities between his prophecies and John in Revelation. (1:26 with Rev. 4:2-3). Ezekiel like Jeremiah is not only a prophet but also a priest. He was 25 yrs old when he became a captive in 597 B.C. with the upper class, 11 yrs before the destruction of Jerusalem. He began to remove their false hopes of an early return home. Jeremiah is in Egypt, Daniel is in the court of the rulers while Ezekiel lives among the exiles. Some 10,000 of the chief men of the Southern kingdom and some of the royal seed, (2 Chron. 36:6-7; Dan. 1:1-3; 2Kings 24:14-16.) More than 100 yrs earlier through Isa.39:6 and Micah 4:10 God had told of Judah’s captivity by Babylon. The duration of 70 yrs is recorded by Jeremiah 25:11-12 and Daniel read about it according to 9:2. Ezekiel’s home was by the Chebar River in Babylon. It is not long after being brought here that his wife dies, and God tells him not to mourn for her. It was to be a symbol that Israel would be invaded and no one would mourn for them (24:15-18.) Much of the book is judgment, yet another familiar phrase emerges, “and they shall know that I am the LORD,” is found 73 times. Ezekiel has several visions as did Zechariah who had may be between 8-10 visions With chapter one and 10 he shares similarities with Revelation 4-5. Then in chapters 40-48 a description of the new temple as John gives in Revelation 21. Chapter 28 gives us a history or background of how sin entered the Garden of Eden back in Genesis 3. Most familiar is the following chapters of 36-39.

DANIEL: 607- 534B.C. and written about 537B.C. He portrays Christ as the Smiting Stone in chapter 2. In this book Daniel faces the den of lions, with courage and faith in God. But long before that he faced the loss of family and homeland with dignity. He served God & king faithfully without getting the two confused. When Daniel emerged unscathed from the den of lions, the king knew he had received God’s protection. Thus did Daniel leave his mark on history because he was a godly man. Daniel’s name means “God is my judge.” He quickly arose to the role of a statesman by official royal appointment & served as an advisor to kings and a prophet of God in 2 world empires: Babylon/Medo-Persia.

(See 2:48; 6:1-2) Daniel and the 3 Hebrew children: Hananiah or Shadrach, Mishael or Meshach, and Azariah or Abed-Nego all in chapter 3 verses 8-30. Belshazzar in chapter 5. Nebuchadnezzar in the first four chapters. The Persian King Darius the successor of Belshazzar of Babylon in 5:31-6:28. Daniel and Isaiah both record the fall of the Babylonian empire (Dan. 5; 9:1; Isa. 44:26-45:4.) There 3 deportations: 605 B.C., 597 B.C., and 586 B.C. Visions and dreams that God caused Daniel to interpret brought him to prominence. The reader is introduced to several creatures listed in chapters 7-8 which correspond to four major world empires: Babylon, Medo-Persia, Greece, and Rome. Then in the 8th chapter you see Greece and the King of the South, Egypt. He receives heavenly visits and they face spirits in the heavenly and they do battle and rule over actual countries. In the 11th chapter what takes place is what is known as the events that happen between the OT and the NT, the Inter-Testamental Period. Back in chapter 9 we see that the coming Messiah is cut off in death and gives 483 yrs when it takes place. It also tells of the destruction of Jewish temple in 70 A.D. The 7th chapter speaks of a scene in heaven and the Second Coming of Christ.

PERIOD #3: POST-EXILIC: RE-BUILDING OF THE JEWISH TEMPLE (520- 424 B.C.)

EZRA: 456- 444B.C. The 10th Foundational Book was written by Ezra the High Priest, and scribe, the spiritual leader of his day. The Persians had already conquered the Babylonians in 538 B.C. Ezra 1:1-4; 2 Chron. 36:22-23 Jews had gone back home to rebuild. The beginning of a new period. In 536 B.C. Zerubbabel, says Ezra 2:1-70, brought the first wave of those returning to Judea. According to 3:1-7 temple construction begins after seven months. The morning and evening offerings had been reinstated, and the Feast of Tabernacles had been observed. The Samaritans successfully halted the rebuilding of the temple by giving the king a false report according to 4:1-24. So, construction ceases for 15 years. The temple resumes says 5:1-6:18, and Hag. 1:1-15; 2:1-9; Zech. 1:1-6. The second year of Darius, encouraged by Haggai and Zechariah, under the leadership of Zerubbabel and Joshua the High Priest. Attempted opposition from Tattanaï (5:5-6:13) leads, rather, to a renewed authorization of aid from Darius. Temple completed and dedicated.

Another key person in the return of the exiles from Babylonian captivity is Cyrus the Persian King who conquered Them and assisted the Judah's return. Zerubbabel was the governor and Joshua was the High Priest. Artaxerxes was also a Persian king probably over different provinces who allowed Ezra to return to Jerusalem (7:1) to reinstitute temple worship and the teaching of the Mosaic law. Ezra followed with a second group in 458 B.C. Finally, Nehemiah led the third group in 445 B.C. But due note that ancient tradition indicates that Ezra formed the OT canon as God's written record. He may have also written 1st & 2nd Chronicles. Christ in this book, has our names written down, His word cannot be broken or pass away. He unconditionally forgives us and protects us.

NEHEMIAH: 445- 425 B.C. The theme is rebuilding the walls. Nehemiah provides us with strong leadership skills, integrity, and faith. God re-established the Jewish nation in the Promised Land after the exile. Two other characters are: Sanballat-the governor of Samaria who attempted to discourage the Jews from rebuilding of the walls in Jerusalem in 2:10-13:28. Tobiah was an Ammonite official who mocked the rebuilding of the wall and discouraging the people. See 2:10-13:7. The book opens in Persia where Nehemiah is busy working when he is burdened over the temple and Jerusalem lay in ruins. King Cyrus set into motion the above events. Ezra, Esther, Daniel, Nehemiah, and Malachi provide details during these very trying times. They complete the rebuilding, become no more a reproach. Judah still awaits her King. Mt. 27:11. See also Jn. 2:19-20 and note too that Nehemiah was a governor. This is also the final 11th foundational book in the OT. Christ-Restorer!

ESTHER: Written during the time of events during the Book of Ezra. It's the story of the Jewish people in the Persian Empire. **486- 465 B.C.** This book presents Christ as our Advocate. The king of Persia, Ahasuerus in the Bible is the great Xerxes to the world. According to historians, the feast described as this book opens, was just after the battle of Salamis in 480 B.C. where Ahasuerus fleet was defeated. They are planning the campaign against Greece. Esther fits during the time-span between the first return of the Jews to Jerusalem under Zerubbabel around 538 B.C. and the second return led by Ezra sometime around 458 B.C. The events here occurred between 483- 473 B.C. Esther's

Hebrew name, Hadassah (2:7) means ‘myrtle.’ This book then tells Esther became the Queen that God used in His providence to save His people from the wicked plans of Haman to exterminate all of the Jews in the Persian Empire. The main verse is 4:14. This book is a book of reversals. Vashti the former queen to Esther, Mordecai, Esther’s cousin, takes Haman’s place, and Haman trying to kill off the Jews was replaced by killing his family. The Book of Esther is built around 3 feasts: Esther 1-2 the Feast of King Ahauerus, Esther 7 the feast of Esther, and Esther 9 the Feast of Purim which is still celebrated by Jewish people today. Esther represents Christ as Israel’s advocate. It echoes God’s watch care over Israel of what the psalmist says in Ps. 121:4. God’s working behind the scenes in His providence.

HAGGAI: 520 B.C. The first of 3 post-exilic prophets: Haggai, Zechariah, and Malachi. Haggai/Zechariah are concerned with Israel’s return to the land, while Malachi is concerned with Israel’s relapse in the land. Haggai is concerned with the Temple of God, what started years earlier is now completed and dedicated. Zechariah was more concerned with the Truth of God. God will have His temple is what Haggai wanted. He’s mentioned twice in Ezra, 5:1; and 6:14. His sermons to inspire the people to rise up and rebuilt worked. Cyrus allowed the Jews to return to Jerusalem in 538 B.C. and rebuild. Resistance and internal indifference and brought the work to a standstill (Ezra 3:1-4:24). Then 16 years later, Haggai and Zechariah stirred the people up to build. It was completed in 4 yrs (516 B.C.) Christ in this book reveals Zerubbabel in the Messianic line of David, illustrated by a signet ring (2:23). Zerubbabel is mentioned in Mt. 1:12 and Lk. 3:27 in both ancestries, thus demonstrating his importance in grafting both branches of Christ’s lineage together. Christ is the desire of all nations. 2:7.

ZECHARIAH: 520- 518 B.C. Preparations for the coming Messiah. A prophet who gave his life in God’s service. The above date holds true, however, one author maintains another section written near 480-470 B.C. Besides Jeremiah and Ezekiel, Zechariah is the third priest-prophet. Born in Babylon, he had joined his grandfather, Iddo, in the first group of exiles to return home under Zerubbabel and Joshua the High Priest (Neh. 12:4). Ancient Jewish tradition council of 120 members that was originated by Nehemiah and

presided over by Ezra. This later developed into a ruling body of elders referred to as the Sanhedrin in the NT. Mt. 23:35 reports that he was murdered between the temple and the altar. Jesus said that the consequences for Zechariah's death would make up part of God's judgment on his own generation. The main characters so-to-speak are the same as that of Ezra, Nehemiah, and Haggai. They are: Zerubbabel, Joshua, and Zechariah. In 516 B.C. the temple was complete in 4 yrs says Ezra 6:15. Zechariah whose name means "remember" comforts God's people through giving a series of visions which are a little strange somewhat. This book perhaps more than any other book in the OT really is loaded with pictures of Christ in both comings of Him. References are: 3:8; 6:13; 9:9; 12:10 ect. The first half of the book is mainly about His first coming, while from the 9th chapter to chapter 14 is about the 2nd coming of Christ. Christ is the righteous Branch/His kingdom.

MALACHI: 450- 400 B.C. Christ is the Sun of Righteousness and will return again. Malachi, which means, "my messenger" is the bridge between both testaments. In the first 3 chapters he deals with the sins of the priests and the people. God keeps asking where is My honor? Gross sins were being committed and mixed marriages were common place. Divorce rampant. Spiritless routine worship, evil associations, questioning God's justice and robbing God, and just general impatience in waiting. Meanwhile, in 3:1 the promised Messiah the messenger of the covenant. Notice 3:7 a beautiful promise of God's love. Elijah is promised "before the great day of the LORD."