

Old Testament Survey II
I Kings - Malachi

BOT - 122

International College of Bible Theology

ARE YOU BORN AGAIN?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your ICBT materials. We at ICBT have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

23 For all have sinned, and come short of the glory of God:

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that that transformation of the mind can only take place in this temporal world by the Word of God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Apostle Paul, giving instructions to his "son" Timothy states in 2 Timothy 2:15:

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed,

rightly dividing the word of truth.

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

Lord, I know that I have need of a savior. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.

If you have prayed this prayer, accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

ICBT Directors and Staff

THE VISION

As we have been commissioned by the prophet of God, we now set our hand to write the vision of International College of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" (Habakkuk 2:2).**

- 1) **UNITY** - To build up the Body of Christ by networking with all churches, as well as with local and international ministries. This networking is to provide experienced leadership ministries to the small, local Church, to encourage unity and fellowship among pastors, church leaders and para-church groups, through active service.
- 2) **GOSPEL** - To go with the lifeline of the Gospel, wherein we desire to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door through I.C.B.T to all, of like faith, who desire to join with us in a common goal for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need; to rich or poor, to majorities and minorities, to large and small churches, to free and incarcerated; to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make opportunities available, to those called to minister, to expand their horizons through new associations and experiences. To aid new and/or younger ministers in fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the Gospel through education to whosoever will. This education is offered through certificate programs that teach the basics of Christianity and degree programs for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To make available to students the opportunity for education, as well as learning practical application, in traditional and non-traditional settings.
- 8) **DREAM A DREAM** - To cause all persons with which we associate to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the Author and Finisher of their faith.
- 9) **THE CALL** - To encourage each person (all persons) to move out of his/her (their) comfort zone, to be all he/she (they) can be for Christ and to fulfill the call upon their life (lives, to encourage each one (them) to pursue his/her (their) purpose, to live up to his/her (their) potential, and to produce the fruit of the Spirit.

International College
Of
Bible Theology

*"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth"*
II Timothy 2:15

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Old Testament Survey II

75 pages of Commentary
5 Homework assignments
5 Quiz assignments
1 Midterm Exam
1 Final Exam

27 pages of Answer Keys for school sites only (Answer keys are not included in the student's copy of material).

INSTRUCTIONS: Read the Commentary.

Do Homework I, which covers pages 9-19 in the Commentary.
Do Quiz 1, which covers Homework I.
Do Homework II, which covers pages 19-28 in the Commentary
Do Quiz 2, which covers Homework II.
Take Mid Term Exam, which covers Homework I - II.
Do Homework III, which covers pages 28-39 in the Commentary.
Do Quiz 3, which covers Homework III.
Do Homework IV, which covers pages 39-49 in the Commentary
Do Quiz 4, which covers Homework IV.
Do Homework V, which covers pages 49-74 in the Commentary
Do Quiz 5, which covers Homework V..
Take Final Exam, which covers Homework III-V..

13 weeks in a Trimester: 11 weeks of teaching and 2 weeks of testing. You will need to cover 2.36 pages per teaching session.

18 weeks in a Semester: 16 weeks of teaching and 2 weeks of testing. You will need to cover 1.6 pages per teaching session.

NOTE: The Instructor is encouraged to add his/her personality to the teaching sessions and to add knowledge to the Commentaries. The Instructor had some latitude if they desire to give some outside homework or essays. Before doing so, please check with the administrator of the school.

**ALL TERM PAPERS MUST BE COMPLETED AND TURNED IN TO THE INSTRUCTOR
BEFORE THE FINAL EXAM. NO GRADES WILL BE GIVEN FOR THE COURSE
WITHOUT THE COMPLETION OF THE TERM PAPER.**

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I. INTRODUCTION TO OLD TESTAMENT SURVEY, PART II

A. Old Testament Survey Part I Review

Previously we studied in Old Testament I the beginnings of human history, and the God Who controls it. There are key revelations in the Old Testament, such as to give sense to the New Testament events such as the death, burial, and resurrection of Christ in the Gospels, and the judgments of Revelation. The Old Testament is extremely valuable to us as far as beginnings are concerned, giving us understanding of who we are, where we came from, and where we are going. The Divine revelation of the Old Testament is invaluable to us today.

B. Our Approach to the Old Testament

Some things we take into consideration as we approach the balance of the Old Testament are:

1. God acts in conformity to His nature.
2. Israel is God's divinely called and favored nation.
3. All history is under God's sovereign control.
4. God wanted Israel to be His tool of communication to the entire world.
5. Redemption is the key subject of the Old Testament revelation.
6. The Old Testament points forward to a coming Savior and King.
7. Miracles in Old Testament times were God's way of revealing Himself
8. There is a progression of revelation in the Bible.
9. The Old Testament is still God's voice to us today.
10. The key to the Bible is Christ.

C. Covered in Old Testament Survey Part I

In Old Testament Survey Part I, we covered the Pentateuch, the first five (5) books of the Bible, written down by Moses. These five (5) books cover:

1. Genesis, creation to the trip to Egypt by Abraham's descendants.

2. Exodus, bondage to deliverance.
3. Leviticus, worship and basis for established fellowship with God.
4. Numbers, wilderness wanderings and failure to believe God.
5. Deuteronomy, the recounting of God's dealing with Israel and restatement of the Law.

Following the Pentateuch, Joshua related to us God's victory in bringing the people into the Promised Land, and the lands division. Joshua was followed by the sad commentary of a nation of people doing what was right in their own eyes. Ruth, set in the time of the Judges, speaks of God's love and grace.

Samuel comes on the scene during a time of spiritual decline under Eli, the high priest. Samuel is one of the highest human characters of the Old Testament, being both prophet and priest, and a king maker. Though the people chose Saul for king, David was God's choice, a man after God's own heart. Though David failed, he is still a beautiful picture of the New Testament Church.

II. SYNOPSIS TO OLD TESTAMENT SURVEY, PART II

David, the man after God's own heart, is dead. Solomon's reign begins with I Kings, which traces the history of Israel on through the Divided Kingdom to the Reign of Ahaziah, son of Ahab. Solomon's reign is described here, including the building of the Temple and palace in Jerusalem. Rehoboam, succeeding Solomon, loses ten (10) tribes and the Kingdom is divided, Israel in the North, and Judah in the South. King Ahab and Queen Jezebel's reign is also covered, who were denounced soundly by Elijah.

A. The Messianic Line

The prediction of the Messianic Line began, not with Saul of the Tribe of Benjamin, but with David of the Tribe of Judah. The importance of this subject is brought vividly to our attention as we note how three (3) times the royal line hung by a thread. If this line broke, the Word of God's promise and prophecy would fail.

1. The case of Joash (2Kg.11:1-16).

Athaliah, a usurper, reigned six (6) years thinking she had destroyed all the royal seed. God, however, preserved the line by keeping Joash, a baby of royal blood, from death.

2. Secondly, the case of Hezekiah (2Kg.chp.20, 21:6).

Hezekiah was restored from sickness for fifteen (15) years and was given a son before dying who succeeded him to the throne.

3. Thirdly, the case of Jehoiachin (2Kg.24:18).

Here we see (1) one, who after only three (3) months reign, was dethroned and taken into captivity; yet, in the genealogical table of Matthew (Mt.1:1-16), we find in the line of succession from Jehoiachin, the list of potential kings who would have been on the throne if the kingdom had not fallen.

B. The Reign of Solomon

There is a very close connection between the opening of First Kings and the closing of Second Samuel, for Solomon ascended the throne while David was still alive. In First Kings, chapters one (1) and two (2), we read how Adonijah failed to obtain succession to the throne and David declared the choice of the throne to be Solomon (1Kg.1:30). In chapter two (2) David gave Solomon his dying charge. Solomon came to the throne when quite young, being just nineteen (19) years old. One (1) of his first public acts was in calling the assembly of Israel to Gibeon with all Israel offering one-thousand (1,000) burnt offerings. This pleased the Lord, who appeared to him, asking what he most desired. Because Solomon requested wisdom rather than riches and honor, God declared that not only would his request be answered, but these other things would also be added (1Kg.3:9-12).

1. The Glory of his Reign

Solomon was a magnificent king and his throne the grandest ever seen. His greatest achievement was the building of the Temple on Mount Moriah, the site where Abraham offered up Isaac. Seven (7) years were spent in its construction (1Kg.chp.6). However, his great wisdom, countless riches, glory, and far-reaching fame also carried with it grave dangers.

2. Sinful Indulgence

Along with increasing wealth and power, Solomon and all Israel were overtaken with ease and indulgence. This could only spell loss of fellowship with God. He made alliances with foreign courts and married daughters of foreign rulers, who in turn brought with them, into Israel, their foreign gods and idolatrous practices (1Kg.11:1-8).

3. Division was Inevitable

Clouds began to gather and wearied with the follies of the king and the nation, Jehovah appeared again with the word that the kingdom would be rent from him (1Kg.11:11).

4. Causes of Division

a. Tribal jealousy.

From the time of the conquest under Joshua, jealousy existed between the northern part of the kingdom, known as Israel, and the southern part of the kingdom, known as Judah. The influence of David and Solomon was strong enough to hold the tribes together, but when that influence was gone, the ten (10) tribes were glad for a pretext to break away from Judah and set up a government for themselves.

b. Worldly policies

Because Solomon failed to reign according to the standards God decreed, judgment was pronounced (1Kg.11:11), but deferred until after Solomon's death. The prophet, Ahijah, had already intimated to Jeroboam, the servant of Solomon, that he would reign over the ten (10) tribes of Israel (1Kg.11:26-27).

c. Rehoboam's folly

While wealth flowed in abundance, the king oppressed the people with taxes beyond endurance. Pleading for relief and asking that their taxes be reduced, the king responded to the people by saying that he would add to the yoke (1Kg.12:10-11). To this brief, cruel, and incautious word, the ten (10) tribes of Israel revolted and called Jeroboam to be their King (1Kg.12:19-20).

C. Israel under Jeroboam

As yet the division between Israel and Judah was only political. Religiously they still served the one God, had one faith, one Holy City, and Temple. If the people continued to worship in Jerusalem, Jeroboam felt that his position and throne were imperiled. To answer the situation, he set up a competitive, idolatrous of worship for the people in their own land. This folly stayed with Israel until the captivity (1Kg.12:25-31). Over twenty (20) times we read, "Jeroboam, the son of Nebat, who made Israel to sin."

1. Kings and Prophets of Divided Kingdom

This period of the Divided Kingdom is covered by 1Kings chapters 12 through 2Kings, while 2 Chronicles is devoted to the Kingdom of Judah and the spiritual aspects of the period are emphasized. We are given a record of four (4) revivals that occurred in this period, all in Judah, as no good kings reigned in Israel.

- | | | |
|----|-------------|----------------------------|
| a. | Asa | 2Chronicles chapter 15 |
| b. | Jehoshaphat | 2Chronicles chapter 20 |
| c. | Hezekiah | 2Chronicles chapters 29-31 |
| d. | Josiah | 2Chronicles chapter 35 |

D. Judah and Israel

In constant warfare, the Southern Kingdom tried time and again unsuccessfully to conquer Israel. Only for one period was peace established. This was when the son of Jehoshaphat of Judah married the daughter of Israel's King Ahab. An alliance was formed by the reigning families against foreign foes, especially the powerful Kingdom of Syria. When Jehu came to the throne of Israel, he destroyed the house of Ahab and severed forever the ties which bound the two (2) kingdoms together. From this time on to the fall of Israel there was ceaseless strife between Israel and Judah until Israel, taken captive by the Assyrians, passed from the historic scene to be heard of no more.

Second Kings continues with Elijah and Elisha, covering both Kingdoms until their final conquest, Israel by Assyria in 722-721 B.C. and Judah by Babylon (Chaldeans) in 586 B.C. Prophets continually warned the people of God's impending judgment if they did not repent.

Chronicles begins with the dawn of the human race, tracing David's genealogy, Saul being briefly mentioned, and then there is twenty (20) chapters describing the reign of David. Second Chronicles contains the history of the Davidic line with Solomon's reign, emphasizing the building of the Temple. The remainder of the book traces Judah from Jeroboam to the destruction of Jerusalem and exile to Babylon. Talmudic tradition credits Ezra as being the writer of Second Chronicles.

Ezra and Nehemiah outline the returns from exile. Ezra takes up the last two (2) verses of Second Chronicles, delineating Zerubbabel and Jeshua leading the return to the Land in 538 B.C. The altar is rebuilt, sacrifices resumed, and the Temple

rebuilding started. Delayed by enemies from the north, they appeal to Darius in 520 B.C., who makes it possible to resume the work. In 458 B.C. Ezra arrives with another group of exiles. He has an effective ministry in teaching the Law, initiating reforms, and guiding the people in rebuilding the Hebrew theocracy on spiritual and physical foundation of Israel's experience as God's chosen nation.

Nehemiah continues the history of the Jews return from exile. IN 445 B.C. Nehemiah, empowered by Artaxerxes to serve as governor, goes to Jerusalem. He encouraged and directed the repair of the walls, providing active leadership. It is likely that Malachi was active during this period.

Next we have Esther, the wife of Ahasuerus, Xerxes in the Greek language, in the period of 486-465 B.C., reigning over Persia. The providence of God over His people is shown in bringing a Jew girl to the position of queen, where she was able to save her people. This remarkable deliverance during Xerxes reign was celebrated as the Feast of Purim, where the Book of Esther is publicly read each year. This Feast has a reasonable explanation from the historical background provided by Esther.

Job is likely an ancient story, judging from the language, with a setting probably in the second millennium, B.C. Suffering of the righteous is the central theme discussed, especially as it relates to righteous living. Job's conclusion is that our ability is limited, and that the purposes of God are beyond our comprehension.

"Praise Songs" is The Hebrew title of Psalms. Approximately ninety-nine (99) psalms are assigned to various authors, to which David is ascribed seventy-three (73). Fifty-two (52) of the psalms do not have a writer identified or assigned. Psalms shows a wide variety of feelings, emotions, attitudes, and interests. They come from the experiences of individuals from a wide background, and have a universal appeal. David probably began the liturgical use of numerous psalms in worship.

The Proverbs are basically credited to Solomon, having written three thousand (3,000) of them, of which nine hundred (900) are contained in this book. We must understand that though Proverbs is divided up into thirty one (31) chapters, each verse contains a proverb, sometimes more. Proverbs is a teaching device, a "description by way of comparison," pointing to self-evident truths. The stated purpose of Proverbs is to impart Godly, skillful wisdom, based on the fear of the Lord (Pr.1:7). Following Proverbs is "The Preacher, the son of David and King in Jerusalem" (Ec.1:1). None other but Solomon fits the character described, nor the wisdom that was delved into.

Song of Solomon is Solomon's last work, a drama, using Solomon to identify with God, and the Shulamite maid to identify Israel. Thus, it is an allegory of the love relationship between God and Israel. There are also two other explanations or views

of this book. It teaches on marriage and sexual relationships, stressing the major themes of the warm human emotions of love and devotion.

E. The Prophets

The messages of the prophets had a two-fold emphasis, that of "forth-telling" and "fore-telling." One was direct exhortation to the people living in the prophets own day, the other possessing a predictive element regarding God's purpose for the future. This emphasis will be readily seen as we note the subject matter of the individual messages in the Prophetic Books.

Isaiah's ministry began at King Uzziah's death, flowing through the reign of Jotham, Ahaz, and Hezekiah. According to tradition, the wicked King Manasseh had him sawn in two. Judah was strong during Isaiah's time, while Israel was declining. Isaiah repeatedly warned his people that Jerusalem and Judah would be judged because of prevailing wickedness. He also offered assurance to those who would trust in God that ultimately the Kingdom would be restored. Isaiah offers comfort in assurance of a three-fold (3) salvation; the Babylonian exiles allowed to return home, a Righteous Servant who would atone for sin, and the Kingdom ultimately restored to God-fearing people.

Jeremiah was the writer of the book by his name as well as Lamentations. While Jeremiah was a prophet, it was an eventful period. Josiah brought revival to Judah, but upon his death, Jeremiah was persecuted and imprisoned. The Babylonians took many hostages into exile. Jeremiah counseled submission to them, but the Jews rebelled, bringing destruction of the Temple and Jerusalem in 586 B.C. The composition of Lamentations reflects upon the terrible calamity of Jerusalem, while recognizing that it was righteous judgment from God.

F. Judah Alone and Her Captivity

1. Judah Alone

The period during which Judah stood alone after the fall of Israel is recorded in 2Kings 18:25 and 2Chronicles chapters 30-36. Hezekiah was on Judah's throne and it was in the sixth (6th) year of his reign that Israel was taken captive by the Assyrians. Next came Manasseh, the son of one of Judah's best kings, but himself one of the worst (2Kg.chp.21). Amon next followed in the idolatry and sins of his father and was assassinated. Josiah, in contrast to his immediate predecessors, did what was right (2Kg.chp.23; 2Ch.chp.35). The four (4) last kings hastened the doom of Judah. Jehoahaz, weak and wicked, was deposed by Pharaoh Necho and carried away into Egypt (2Kg.23:34-35)).

2. Three Separate Deportations to Babylon

- a. The eighteenth (18th) king of Judah, Jehoiakim, was placed on the throne by Pharaoh, who in turn was defeated by Nebuchadnezzar, the king of Babylon. Nebuchadnezzar carried off a company of the inhabitants of Judah, including Daniel and his three friends (Da.1:1,2; 2Kg.24:1-5; 2Ch.36:5-8).
- b. The nineteenth (19th) king of Judah, Jehoiachin, was taken captive with the better classes of the people of Judah, and Ezekiel was among this number (2Kg.24:1-16).
- c. The twentieth (20th), a puppet king of Nebuchadnezzar, Zedekiah, was caught in an alliance with Egypt, taken captive, and the Temple and city of Jerusalem were utterly destroyed. Only the poorest of the people, a pitiable remnant was left behind. Gedaliah was put in charge, and Jeremiah was chosen by God to be their prophet (2Kg.24:14; 25:22; Je.1:5; 29:1-20). Thus, once again, sin and rebellion of Judah's kings and people brought disastrous results in the life of the nation. The captivity of Judah was the inevitable consequence of their disobedience and sin.

3. The captivity

The condition of the captives in Babylon was not one of abject slavery, and in due time freedom was granted to them in the exercise of social customs, commerce, and religion (Je.29:5-7). Many obtained wealth; others attained distinction and prominence in court circles, such as Daniel and Nehemiah. During this time, hope of return to their native land was kindled by the prophets. Ezekiel assured the people that God had not utterly forsaken them. Daniel did much to bind the hearts of the people together. Jeremiah predicted that the captivity would end after seventy (70) years (Je.25:11-12; 29:10).

4. Benefits of the captivity:

- a. The people were, by this sad experience, completely cured of idolatry, never to lapse into it again.
- b. The synagogue came into existence and became an institution of vast power among the people.

- c. The Law of Moses was given new respect. Later this developed into the legalism which characterized the Judaism of the New Testament.
- d. The heart of the people became possessed with the hope of the coming Messiah.

5. Prophets

- a. Haggai and Zechariah both comforted and warned the people during this time and stirred the people to undertake the completion of the Temple during the time of opposition, when the work had ceased.
- b. Malachi closed his book attacking the sins of his day, admonishing the people to keep the Law, and giving the promise of John the Baptist, the great forerunner of the Messiah.
- c. Ezekiel's messages were given to fellow exiles between 593 and 571 B.C. He was of the priestly family included in the exile of 597 B.C. In the first part of his ministry, he proclaimed essentially the same message as Jeremiah. After Jerusalem's destruction, he proclaimed a message of hope and restoration.
- d. Daniel was a participant in the exile, and had a long career in government service. Taken hostage from Jerusalem in 605 B.C., he was promoted to a high position because of interpretation of Nebuchadnezzar's dream. Daniel's Book is extremely valuable in the understanding of the rise and fall of worldly kingdoms, with an emphasis upon the future Kingdom of Christ.
- e. Hosea was a citizen of the Northern Kingdom, beginning ministry in about 753 B.C. The theme of Hosea is God's love for backsliding Israel. It is demonstrated by an unfaithful wife, Gomer, and emphasized by the naming of three (3) children. The infidelity of Gomer portrays the apostasy of Israel in her covenant relationship with God by using their crops to make offerings to idols.
- f. The Minor Prophets all played an important role in God's dealing with Israel and Judah. Although the books are small, the messages are sharp and to the point. Joel's description of

the devouring insects and Malachi's statement on "robbing God" all add up to words of wisdom for today's society.

G. The Restoration

Cyrus, the Persian who had conquered the Medes, wins their cooperation, and then, through Darius the Mede, conquered Babylon (Da.chp.5).

After coming to the Persian throne, in contrast with his predecessors who sought to take conquered people from their homeland, Cyrus was of a mind to restore them to their homeland and to permit them to re-establish their national and religious life. He therefore issued a decree, permitting the Jews who desired, to return to their native land (Is.44:28, 45:1). This prophecy was given two-hundred (200) years before Cyrus was born. The leaders during the restoration were:

1. Zerubbabel

He was a prince descended from David, who led nearly fifty-thousand (50,000) back to Jerusalem (Ezr.2:64-65). The foundation for the Temple was laid (Ezr. 3:11), but opposition made the work cease for many years (Ezr.chp.4). The prophets stirred the hearts of the people afresh (Ezr.chp.5), and with renewed vigor the work was carried on to completion. The second (2nd) Temple was finished and dedicated (Ezr.6:16).

2. Ezra

He was given permission under Artaxerxes to lead another company from Babylon to Jerusalem. With a righteous zeal he undertook the work of reform among the settlers in the homeland (Ezr.7-10).

3. Nehemiah

He was the king's cupbearer, who with deep sorrow learned of the distressful conditions in Palestine and secured permission to go and rebuild the walls of Jerusalem. With utmost vigor and courage, refusing to be interrupted in the work, he led the people in the building of the walls, which stood completed in fifty-two (52) days (Ne.6:15,16).

H. Final Words from God

The Old Testament closes with the prediction of the final overthrow of evil and the coming glory to be realized when the "Son of righteousness shall arise with healing in His wings" (Ma.4:2).

III. THE BOOKS OF KINGS

A. The Significance of the Title

The name explains itself, for the book contains the history of the kings beginning with the House of David through Solomon; then the history is continued through a double line of kings, brought about during the reign of Rehoboam, Solomon's son and successor, by a revolt of ten (10) tribes under Jeroboam, thus dividing the kingdom. This book is concerned with the first (1st) five (5) kings of Judah and the first (1st) eight (8) kings of Israel. In the last six (6) chapters we read of Elijah the Tishbite who was the prophet of God during the reign of Ahab, King of Israel.

B. The Reign of Solomon

1Chronicles 22:9-10 makes it plain as to who must be the successor to David's throne. Before David died he saw his son anointed king and delivered to him his last charge (1Ki.1:32-2:9).

The greatest event in Solomon's reign was the building of the Temple. With its consecration and the placing of the Ark in the Most Holy Place, the external evidence of God in the midst of His people was made manifest (1Ki.8:11).

In 1 Kings and 1 Chronicles we have the events relating to Solomon's reign, but in the Books of Proverbs, Ecclesiastes, and the Song of Solomon, we have a revelation of the heart life of this man and the marvelous wisdom and spiritual insight that was given to him by the Lord. As we read these first eleven (11) chapters of First Kings, we find that Solomon gradually lost his zeal for the Lord. His sinning and apostasy is climaxed by the setting up of high places to strange gods, bringing condemnation upon himself and his people (1Ki.11:11).

C. The Divided Kingdom

The glory of the kingdom began to fade, and a servant of Solomon, Jeroboam, lifted up his hand against the king. Upon the death of Solomon, this one arose against Solomon's son Rehoboam, the successor to the throne; the Kingdom was divided and all the tribes except Judah and Benjamin forsook Rehoboam, choosing the usurper, Jeroboam as king.

The ten (10) tribes under the rule of Jeroboam became known as the Kingdom of Israel, stationed principally in Samaria, with Shechem as its capital. The two (2) tribes under Rehoboam, the Kingdom of Judah had Jerusalem as their capital. The history is now given of the kings of these two (2) kingdoms, five (5) over Judah and eight (8) over Israel.

D. Elijah the Prophet

Elijah now comes into prominence, I Kings chapter seventeen (17), as the champion of God in an attempt to stem the tide of Baal worship and to bring the people back to God. His life seems to be enclosed in that which is miraculous from beginning to end, and is a manifestation of the power of God given to a man who was not afraid to make known His ways.

E. Outline

1. Solomon (1 Kg.chps. 1-11)
 - a. Crowning of Solomon and David's last charge 1Kg.1-2:12
 - b. Judgment of Solomon 1Kg.2:13-46
 - c. Prayer for Wisdom and Answer 1Kg.chp.3
 - d. Solomon' Princes and His Wisdom 1Kg.chp.4
 - e. The Building of the Temple 1Kg.chps.5-8
 - f. Second Appearance of Jehovah to Solomon 1Kg.chp.9
 - g. Solomon's Splendor 1Kg.chp.10
 - h. Solomon's Failure 1Kg.chp.11
2. Kingdom Divided (1 Kg chps 12-16)
 - a. Revolt of Tribes against Rehoboam 1Kg.chp.12
 - b. Jeroboam King of Ten Tribes 1Kg.chps.13-14:20
 - c. Rehoboam King of Two Tribes 1Kg.chp.14:21-31
 - d. Successive Kings 1Kg.chp.15-16
3. Elijah the Prophet (1Kg. chps. 17-22)
 - a. Elijah, His Prediction and Miracles 1Kg.chp.17

- b. God and the gods of Mount Carmel 1Kg.chp.18
- c. Wilderness Experience 1Kg.chp.19
- d. Ahab's Wicked Reign and Tragic End 1Kg.chp.20-22

F. Second Kings

1. The Significance of the Title (note 1 Kings)

Like 1 & 2 Samuel, 1 & 2 Kings were originally a single book and these four (4) books together tell the story of the rise and fall of the Kingdom. In 2 Kings is found a continuation of the history of the two (2) Kingdoms of Israel and Judah, up to the time of the Assyrian and Babylonian captivities. The student will find that the history of one (1) kingdom is followed for a while, then that same period of time is covered again as the history of the other Kingdom is given. Since there are similar names in both groups of kings, a list of the kings in their order of reign is given on the chart of "The Prophets in Relation to the History of Israel."

2. The Message of the Book

a. Elijah's Ministry Continues

In 1 Kings Chapter seventeen (17), we were introduced to Elijah, and 2 Kings opens with a continuation of this ministry, a ministry admired by Elisha who becomes his companion and successor. There is a big difference in the personality of these two (2) men, but the power of God rested upon both in a miraculous way, and both were fearless in their stand for God.

b. The Tribes History

The history of the Northern Kingdom, or the ten (10) tribes, called the Kingdom of Israel, extends over a period of more than two-hundred (200) years from the division of the kingdom under the first King, Jeroboam, to the Assyrian captivity during the reign of Hosea mentioned in 2 Kings 17:6, 931-721 B.C.

During this time there were periods when no king was on the throne. Within a group of nineteen (19) kings, there are only nine (9) distinct changes of Dynasty and not one (1) good king in the list.

Of the ten (10) tribes carried captive into Assyria in 721 B.C., no record has been given, and we know nothing of their subsequent history; for this reason they are known as the "ten (10) lost tribes." However, be sure of this that, God knows who they are and where they are, and in that day when the scattered nation of Israel is called to inherit the land of promise, these tribes will come into their own.

c. Two Tribes History

The Kingdom of Judah composed of the two (2) tribes of Benjamin and Judah (1Ki.12:20-24) beginning with Rehoboam, son of Solomon, lasted about one hundred-fifteen (115) years longer than the Kingdom of Israel. Second Kings Chapters twenty-four (24) and twenty-five (25) give the story of the downfall of Judah with the Babylonian invasion, the destruction of Jerusalem, and the deportation of the people to Babylon (606-586 B.C.). The Kingdom of Judah had twenty (20) kings and never a change of dynasty. It was always the same house, the House of David; this was all according to God's covenant with David. If that line had broken, God's promise, prophecy, and the Messianic line would have failed. But, God is faithful in that which He promised.

The record of Judah's history is clear. Although we have the Babylonian Captivity of 606-586 B.C., there is very little difficulty in tracing accurately the house and lineage of David; even though the period of exile had no king on the throne, the name of the potential king, the rightful heir is given. The unbroken line continues to the birth of Jesus Christ, and then all genealogical tables cease.

3. Outline

a. Continuation and Final Ministry of Elijah 2Kg.chp.1-2:11

- Elijah and Amaziah 2Kg.chp.1

- Elijah's Translation 2Kg.2:11

b. Elisha 2Kg.chp. 2:12-9:10

- Power from on High 2Kg.2:12-25

- Moab Defeated 2Kg.chp.3

- The Shunammite and Her Son 2Kg.chp.4

	- Naaman Cleansed	2Kg.chp.5
	- Elisha and the Syrians	2Kg.chps.6-7
	- Prediction of Famine	2Kg.chp.8
	- Jehu Anointed King of Israel	2Kg.9-9:10
c.	The Passing of the Throne of Israel	2Kg.chps.9:11-17:41
	- Jehu's Activities	2Kg.chps.9:11-10:36
	- Athaliah	2Kg.11:1-16
	- Jehoiada's Revival	2Kg.11:17-21
	- Reign of Joash over Judah	2Kg.chp.12
	- Reign of Jehoahaz over Israel	2Kg.chp.13
	--Death of Elisha	
	- Kings over Judah	2Kg.chps.14-15
	- Syrian Invasion	2Kg.chp.16
	- Assyrian Captivity of Israel	2Kg.chp.17
d.	The Passing of the Throne of Judah	2Kg.chps.18-25
	- Hezekiah and Sennacherib's Invasion	2Kg.chp.18
	- Hezekiah and Israel	2Kg.chp.19
	- Hezekiah's Illness, Recovery And Death	2Kg.chp.20
	- Reign of Manasseh	2Kg.chp.21
	- Reign of Josiah, Finding the Book	2Kg.chp.22
	- Idolatry Done Away With	2Kg.chp.23

- Babylonian Invasion With
First Deportation 2Kg.chp.24

- Siege of Jerusalem, Judah's
Complete Defeat,
and Final Deportation 2Kg.chp.25

IV. THE BOOKS OF CHRONICLES

A. The Significance of the Title

The English title "Chronicles" is derived from Jerome's suggestion as an explanation for the Hebrew title which signified "diaries," "events of days," or "journals." The Septuagint title, "things passed over," suggests that the translators thought of Chronicles as a supplement to Samuel and Kings.

B. The Purpose of the Book

While it is true that Chronicles covers the same historic period found in the Books of Samuel and Kings, it will be seen that Chronicles deals almost exclusively with the history of Judah, and a spiritual emphasis is made as we note the genealogical tables from Adam to the death of David.

The purpose of the book seems to be in setting forth accurate genealogical records for the returning exiles. This book is more than a long list of names and must be studied relative to its Messianic significance and history of the chosen nation.

The prophets make it plain that the post-exilic Jews are still the covenant people of God of the former Davidic kingdom. The captivity only interrupted but did not destroy God's purpose for his own.

C. Outline

1. Genealogies (1 Chronicles chps.1-10)
 - a. From Adam to Abraham 1Ch.1:1-28
 - b. From Abraham to Israel 1Ch.1:29-54
 - c. Sons of Israel 1Ch.chps.2:55-9:34
 - d. Family of Saul 1Ch.9:35-44

- e. Death of Saul 1Ch.10:1-13
- 2. The reign of David (1 Chronicles chps.11-29)
 - a. King of Judah 1Ch.11:1-3
 - b. King of all Israel 1Ch.11:4-29
 - c. David and the Ark 1Ch.chp.13
 - d. Victory over the Philistines 1Ch.chp.14
 - e. Religious Expression 1Ch.chps.15-16
 - f. David's Desire to Build the Temple 1Ch.chp.17
 - g. Military Victories 1Ch.chps.18-20
 - h. The Sinful Numbering 1Ch.chp.21
 - i. Solomon to Build the Temple 1Ch.chp.22
 - j. Religious Arrangements 1Ch.chps.23-27
 - k. David's Last Words and Death 1Ch.chps.28-29

C. 2 Chronicles

1. Introduction

This second book is a continuation of 1 Chronicles with the same place and purpose (note introduction to first Chronicles). The subject matter deals almost exclusively with the Kingdom of Judah from Solomon to the exile.

2. The message of the book

Beginning with the reign of Solomon, the kings follow in chronological order. It will be observed that much attention is given to the organization of Judah religiously and the detailed description of the building of the Temple. More is said related to the four (4) Godly kings of Judah, Asa, Jehoshaphat, Hezekiah, and Josiah, during whose reigns the kingdom was on a higher spiritual level. The ministry of the prophets is also far more prominent in the national life of the people in this book, and Judah is made to see the hand of

God in the restoration from exile. When in dedication to God, Judah must cease from idolatrous practices, serve the only true God who has restored them, and resume their religious life as if the captivity had not interrupted.

3. Outline

- a. The reign of Solomon 2 Ch. chps 1-9
 - Building the Temple 2Ch.chps.2-7
 - Solomon's Power, Wealth, and Fame 2Ch.chps.8-9
- b. The Kings of Judah 2Ch. chps 10-36
 - First Period 2Ch.chps.10-20
 - Rehoboam 2Ch.chps.10-12
 - Abijam 2Ch.chp.13
 - Asa (reforms) 2Ch.chps.14-16
 - Jehoshaphat (reforms) 2Ch.chps.17-20
 - Second Period 2Ch.chps.21-32
 - Jehoram 2Ch.chp.21
 - Ahaziah 2Ch.chp.22
 - Athalia 2Ch.chps.22-23
 - Joash 2Ch.chp.24
 - Amaziah 2Ch.chp.25
 - Uzziah 2Ch.chp.26
 - Jotham 2Ch.chp.27
 - Ahaz 2Ch.chp.28

-- Hezekiah (reforms)	2Ch.chps.29-32
- Third Period	2Ch.chps.33-35
-- Manasseh	2Ch.33:1-10
-- Amon	2Ch.33:11-21
-- Josiah (reforms)	2Ch.chps.34-35
- Fourth Period	2Ch.36:1-21
-- Jehoahaz	2Ch.36:1-4
-- Jehoiakim	2Ch.36:5-8
-- Jehoiachin	2Ch.36:9-10
-- Zedekiah	2Ch.36:11-21
- Cyrus Promises Restoration	2Ch.36:22:23

V. THE BOOK OF EZRA

A. The Significance of the Title

The book takes its name from its principal character. Ezra was a priest and scribe descended from Eleazar, the son of Aaron. He was a man of prayer, had a great zeal for God, and the welfare of the people was ever on his heart. Ezra is the first book recording the story of the returning remnant to Jerusalem after the Babylonians captivity.

B. Times of the Gentiles

Isaiah, Micah, Jeremiah, and other prophets had foretold the Jewish Captivity and exile as the judgment of God upon the sinful nation. The Captivity would last seventy (70) years (Je.25:11,12), and Cyrus the Persian would allow them to return (Is.44:28).

With the captivity of Judah under Nebuchadnezzar (2Ch.36:1-21), the "times of the Gentiles" began; Israel as a nation was set aside, not cast away, and God submitted

power and domination on earth into Gentile hands. With this captivity, four kingdoms come into a view in successive order: Babylon, Persia, Greece and Rome, and the Word of God decrees that Gentile power shall rule until the coming of the King of Kings.

C. The Message of the Book

The Babylonian Empire was overcome by the armies of Cyrus, King of Persia, and in the first year of his reign he issued a decree permitting the Jews to return to Jerusalem for the restoration and rebuilding of the Temple (2Ch.36:20-23; Ezra chapter 1). In 536 B.C., under Zerubbabel, more than forty two thousand (42,000) people responded to the call, fifty thousand (50,000) all told (Ezra.2:64-65). Returning to their homeland, they proceeded with the work of the restoration of the Temple. Adversaries hindered the work, and for a number of years the building ceased; but under two great prophets, Haggai and Zechariah, the work was continued and completed.

Chapters 7-10 of Ezra reveal that about seventy five (75) years after the first company of Jews returned to Canaan under Zerubbabel, a company was led into the land under Ezra. He began a great work of reformation as he dealt with the deplorable conditions into which the people had fallen.

D. Outline

	Chapter
I. Return from Exile under Zerubbabel	Ezr.1-6
A. Decree of Cyrus	Ezr.1
B. A Remnant returns Under Zerubbabel	Ezr.2
C. Altar Erected and Temple Founded	Ezr.3
D. Opposition	Ezr.4
E. Haggai and Zechariah	Ezr.5
F. Temple Finished and Dedicated	Ezr.6
II. Return From Exile Under Ezra	Ezr.chps.7-10
A. A Company Returns Under Ezra	Ezr.chps.7-8

VI. THE BOOK OF NEHEMIAH

A. The Significance of the Title

Nehemiah won prominence in court circles and had become the cupbearer to the mighty King Artaxerxes in Persia, in the palace at Shushan. The two (2) books of Ezra and Nehemiah are counted as one in the Hebrew Scriptures relating to the activity of the two (2) men whose name they bear.

B. The Time

In point of time, this book deals with the story of the exiles about thirteen (13) years after Ezra and ninety (90) years after Zerubbabel. Ezra deals with the rebuilding of the Temple and Nehemiah with the walls at Jerusalem.

Nehemiah came to Jerusalem about 444 B.C., giving up his position in the Persian Court to serve his people and to rebuild the walls of the city he loved. He was appointed governor of Judah for the task (Ne.5:14).

There were three (3) stages of restoration:

1. Under Zerubbabel in 536 B.C., restoring the Temple
2. Under Ezra in 458 B.C., restoring worship
3. Under Nehemiah in 444 B.C., restoring the walls

A most significant fact is the recognition that with Nehemiah the Old Testament recorded history comes to an end, and four hundred (400) years of silence is experienced until the birth of Christ.

C. The Message of the Book

Although his life of comfort and ease were all that could be desired, Nehemiah's heart was heavy with the news of the deplorable condition of his own people in the land of his fathers and the city falling in ruins. In sorrow he wept and prayed that a way might be opened for conditions to be dealt with.

The king noticed the sorrow of Nehemiah, found out the cause and gave permission and full authority to him for the rebuilding of the walls of the city. The book tells the story of opposition and plotting by those who sought to hinder the work, and the many obstacles that had to be overcome before the work was finished; Daniel

speaks aright when he states that the work was finished in troublous times (Da.9:25).

With the completion of the work, the religious feasts are again established, and the book concludes with a call to separation.

VII. ESTHER

A. The Significance of the Title

This book takes its name from the principal character in this period of history to which it relates. Esther is a Persian word meaning "star." Her Hebrew name was Hadassah meaning "Myrtle" (Es.2:7). Esther became the queen of Ahasuerus, usually known as Xerxes, after Vashti was deposed.

B. The Time

This book is not chronologically placed in our English Bible. The events of the book took place after the return of the first remnant under Zerubbabel to rebuild the Temple. It took place before Ezra returned to Jerusalem with the second group, and Nehemiah will later return to rebuild the walls. Ahasuerus was king of the Persian Empire at the time; he is mentioned in Ezra 4:6, and his son Artaxerxes is the king who is prominent in the later chapters of Ezra and Nehemiah. It is believed to have taken place between chapters six (6) and seven (7) of Ezra.

C. The Purpose of the Book

Just as the Books of Ezra and Nehemiah recount the story of the Jews that returned to Jerusalem and the land, so Esther supplies the story of those who neglected the opportunity by settling down in the provinces of the Persian Empire.

The name of God is not found once in this book, but the activity of God is manifested in providence and overruling power. In spite of the unfaithfulness of the Jews, they are still seen to be His people, for God's gifts and calling are without repentance.

Without a doubt, the watch care and providence of God in connection with His people, the Jews, is the outstanding message of the book.

D. Concluding Note

Ezra, Nehemiah, and Esther give to us our main source of knowledge relative to the Jews after the captivity and destruction of Jerusalem in 586 B.C. After this we have

the four hundred (400) years of silence until the opening of the New Testament with the birth of Christ.

E. Outline

	Chapter
I. Queen Vashti Deposed	Es.chp.1
II. Esther made Queen	Es.chp.2
III. Haman's Exaltation and Conspiracy	Es.chp.3
IV. Queen Esther's Intercession	Es.chps 4-8
A. Mordecai's Appeal to Esther	Es.chp.4
B. Esther's First Petition for the King	Es.chp.5
C. Mordecai Honored	Es.chp.6
D. Esther's Second Petition and the Judgement of Haman	Es.chp.7
E. Esther's Third Petition	Es.chp.8
V. The Feast of Purim Instituted	Es.chp.9
VI. Mordecai Exalted	Es.chp.10

VIII. THE POETICAL BOOKS

A. Introduction

Note the position of these Poetical Books in the structure of the Word. The seventeen (17) historical books which comprise the first part of the Old Testament precede these books, and the seventeen (17) prophetic books which complete the Old Testament follow.

These five (5): Job, Psalms, Proverbs, Ecclesiastes, and The Song of Solomon, are positioned right in the heart of the Old Testament Scriptures. How significant, for these are books in the Old Testament with a message for the heart. Many Bible scholars divide these books into:

1. Poetical writings: Psalms and Song of Solomon
2. Wisdom writings: Job, Proverbs, and Ecclesiastes

The first seventeen (17) books are historical; the five (5) poetical books are experiential. The first seventeen (17) books are concerned with a nation; these five (5) are concerned with individuals. The first seventeen (17) books have to do with the Hebrew race; these five (5) have to do with the human heart.

In the first seventeen (17) books we have the record of the rise and fall of Israel. These five (5) books provide additional insight into the life of the Israelites. Reflected in this literature are the deep emotional experiences, the beliefs, philosophies, and attitudes of the Israelites in their varying life situations.

These varying life situations are like ours today. This is the reason for their universal appeal; notwithstanding the difference in time, distance, culture, and civilization in the basic ideas expressed, the interpretation of life given and solutions reached are still vitally important to men everywhere.

B. Characteristics

We must clearly understand that the term "poetical" refers to the "form" and "style" of revelation of truth, not something just poetic or fanciful as in a product of the imagination. These books portray real human experiences. They grapple with profound problems and show how even the Godly find themselves in trying circumstances and life situations that are experienced in God's will. Only as we find the answer for ourselves do we have the solution for another.

Note the spiritual progress which these books collectively express, how significant! God overruled in the very "arranging" or "order" of the books in the Word as well as in the original inspiration.

1. Job:

This is the death of the self life, man brought to the end of himself (Job 42:6)

2. Psalms:

Psalms is praise and prayer for the spiritual life, the new life of faith, hope, love, guidance, protection and thanksgiving.

3. Proverbs:

Proverbs is learning a heavenly walk in God's school of practical wisdom for life on earth.

4. Ecclesiastes:

This book deals with the weaning of the heart from worldly desires. Things of earth are seen as temporal varieties, with the setting of the affections on things above.

5. Song of Solomon:

The rapture of communion with the heavenly Bridegroom is the Song of Solomon, the joy unspeakable in the bond-of-love fellowship with Christ.

C. The Nature of Hebrew Poetry

It is different all together from our familiar verse, which in the main expresses the two (2) characteristics or rhyme and rhythm, as related to the sound of the words for rhyme and time for rhythm.

In Hebrew poetry we do not have the parallelism of sound for rhyme, nor parallelism of time for rhythm but we do have the parallelism of ideas. To see and understand the Hebrew parallelism is important in the interpretation of Scripture, for time and time again the corresponding members in each parallel throw light upon each other.

IX. THE BOOK OF JOB

A. Introduction

Here is one of the greatest productions of all time, written in a superb style with forceful expressions, revelations of profound thought, religious and philosophical ideas that have claimed the consideration of the greatest theologians and philosophers down to the present day.

B. The Questions of the Historicity of Job

Note carefully Ezekiel 14:12 and 16. In these passages Job is definitely linked, not with fictitious characters, but men of history. In James 5:10-11 is a reference to the reality of compassion for a time of real suffering. In like manner we have the express mention of the Sabeans and Chaldeans (Job.1:15, 17), both working havoc with Job's property and possessions.

Specific names and places would not occur in allegory nor are they necessary in a parable.

C. When Written

There is absence of allusion altogether to Judaism. No mention of the Law, Jewish rights, manners, customs, priesthood, festivals, fasts or Sabbaths. Since Job was a remarkably pious and religious man, references would be made to this fundamental way of life if it came before he appeared on the scene.

References to these things can be found in every other book that follows them; therefore, we conclude that the whole atmosphere is pointed to a period relative to Abraham's time or even before.

D. By Whom Written

No where in the book or elsewhere in the Bible is any intimation given relative to the authorship of this book. The supposition that Job himself wrote the book is most acceptable, for it is difficult to see how anyone else could make known the innermost thoughts and feelings of his mind in such a vivid way. Since Job lived for one hundred-forty (140) years after his calamities (Job.42:16), he had ample time for making of a record of all his trials.

E. The Character of Job

1. His Fear of God.

God revealed that Job was such a God-fearing individual that his equal could not be found anywhere in the human race. "None like him" Job.1:8; 2:3).

2. His Prosperity

He was the wealthiest man alive (Job.1:2-4).

3. His Piety in Prosperity

His possessions did not obscure his devotion to God, and he continually offered sacrifices for his family committing them to the Lord.

F. The Message of the Book

The message deals with the age-old mystery of suffering, especially of the righteous. Why do the Godly suffer? This book, as well as the rest of the Bible, reveals the fundamental factors of truth:

1. God permits the righteous to suffer for their own good, that they may be strengthened.
2. God permits the righteous to suffer for His own glory, so He may turn around what the enemy sent for harm, to our good.

The experience of Job, under Satanic attack by permission from God, reveals how the best and greatest man on earth is reduced to the worst state of wretchedness, the lowest state of poverty, with a most miserable and loathsome disease. The three friends who visit him are stunned with the enormity of Job's loss and suffering, yet come to the conclusion that this was retribution at the hand of God and must be judgment or punishment for sin. The intensity of Job's sufferings made them sure of the dreadfulfulness of his sin.

X. THE BOOK OF PSALMS

A. The Significance of the Title

The Book of Psalms is the hymn book of the Hebrew nation and has become the praise and prayer book of the Christian Church. The term "Psalm" is the Anglicized form of a Greek word meaning "a poem set to music." The Hebrew title "Tehillim" means "praise" or "songs of praise." The term "Psalter" comes from a Greek word for "stringed instrument" or "harp."

B. Content

Unlike the other books of the Bible the "Psalms" were not divided into chapter and verse by man, but each Psalm is distinct and complete in itself. The construction of the whole book is God planned. It is the most comprehensive book in the entire Bible.

Many of the Psalms are seen to be prophecy in poetry, and there is no subject of prophecy which is not found in the Psalms. In this respect it is readily seen that many of the Psalms are "Messianic" in character, revealing Christ's humiliation, sufferings, and glory. When reading the Psalms it is well to remember the testimony of David concerning the "One" of whom he wrote. Peter quoted from Psalms the prophetic discourse concerning the Day of Pentecost, "For David speaketh

concerning Him (Christ), "I foresaw the Lord always before my face" (Ac.2:25; Ps.16:8). In Luke 24:44 we find these words, "These are the words which I speak unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in The Psalms concerning Me." They are words "concerning Me" says the Christ of God. So, the Messianic character of the Psalms is established.

In the light of what has been said, we must be careful to distinguish between "interpretations" and "application," for the Psalms are not expressions of Christian "sentiment", but they can be read with Christian "discernment." We must keep in mind that the "congregation of David" is not the "Church of Christ" and the "high calling," "position" and "glory" of Paul's epistles is not the subject of the Psalms. Throughout the book, the Messiah is seen in relationship to His nation Israel, both historically and practically. There are principals for application for believers as spiritual things are spiritually discerned. In the classification on subjects dealt with, one finds profound truth that is basic for every walk of life.

C. The Writers

Noting the titles to the Psalms, we find that they are attributed to various people. Seventy-three (73) of the Psalms were given by the Holy Spirit through David, called "The Sweet Psalmist of Israel" (2Sa.23:1). Twelve (12) of the Psalms were credited to Asaph, ten (10) by the children of Korah, one (1) by Heman the Ezrahite, one (1) by Ethan the Ezrahite, one (1) by Moses, and fifty-two (52) have no inscription.

D. The Construction

The Book of Psalms is a five-fold book, by ancient Jews called the "Pentateuch of David." This is a remarkable fact, for it is not only a "Five-fold Book" in construction, but in correspondence, as many Bible students have pointed out showing how this five-fold division of the Psalms corresponds in content to the Pentateuch or "Five Books of Moses."

Each division is clearly marked, for it closes with a Doxology.

Book 1	Psalms chapters 1 to 41	Doxology 41:13
Book 2	Psalms chapters 42 to 72	Doxology 72:18-19
Book 3	Psalms chapters 73 to 89	Doxology 89:52
Book 4	Psalms chapters 90 to 106	Doxology 106:48
Book 5	Psalms chapters 107 to 150	Doxology 150

1. Book One (1)

Corresponds with Genesis; Subject: Blessedness of man, and recovery.

2. Book Two (2)

Corresponds with Exodus; Subject: Israel's ruin, redeemer, and redemption.

3. Book Three (3)

Corresponds with Leviticus; Subject: The sanctuary, the call and way of worship.

4. Book Four (4)

Corresponds with Numbers; Subject: The earth-wilderness wanderings.

5. Book five (5)

Corresponds with Deuteronomy; Subject: retrospect and prospect.

E. Classifications

The Psalms have been arranged into many classifications, but since the subjects overlap and are found in many different psalms, there is no list perfect or complete. The following brief classification may be helpful and suggestive.

- | | |
|-----------------------|-----------------------------------|
| 1. Messianic Psalms | 16,22,24,40,68,69,118 |
| 2. Penitential Psalms | 6,32,38,51,102,130,143 |
| 3. Hallelujah Psalms | 106,111,112,113,117,135,146,150 |
| 4. Didactic Psalms | 1,5,7,15,17,50,73,94,101 |
| 5. Pilgrims Psalms | 120-134 |
| 6. Prayer Psalms | 17,86,90,102,142 |
| 7. Royal Psalms | 92-100 |
| 8. Devotional Psalms | 2,16,54,61,86,28,41,59,70,122,144 |

9.	Morning Psalms	3-5,19,57,63,108
10.	Evening Psalms	4,8,143
11.	Meditation Psalms	16,56,60
12.	Trouble Psalms	4,5,11,28,41,55,64,109,120,140,143
13.	Prophetical Psalm	2,16,22,40,45,68,72,97,110,118
14.	Historical Psalms	78,105,106

XI. THE BOOK OF PROVERBS

A. Introduction

The Book of Proverbs is a superb anthology, a collection of literary sayings or poetry, that is, wise sayings. Teaching by proverbs was one of the most ancient methods of instruction, for it pointed out a simple self-evident truth, and great truths oft repeated became the foundation of an education.

During Solomon's time there was a class of leaders in the East known as "wise men"; Solomon was the most outstanding of these (1Kg.4:29-34). It was he who compiled, under the Holy Spirits guidance, this "Book of Proverbs," setting it in order (Ec.12:9).

B. The Significance of the Title

The English word "proverb" means "a brief saying" in the stead of many words ("pro"="for," "verba"="words"). In the Hebrew Bible, the name given to this book is "*Mishle*," derived from a word meaning "to rule"; hence these sayings or "proverbs" are given to govern earthly life and conduct. This fits in with Solomon's request of I Kings 3:5-12. We can see how the words "My Son" is a word from heaven for this young king who was to rule over Gods own people.

C. Contents

As the Book of Psalms is a collection of Hebrew hymns, so Proverbs is a collection of Hebrew wisdom. The Psalms expressed devotion to God; Proverbs expresses our walk before man. If in the Psalms man is on his knees, in Proverbs he is on his feet. It is not just "love thy God," but "love thy neighbor." Here, godliness is to be practiced.

As well as being of personal value to Solomon for his day, much can be gained from this heaven-born wisdom that is of value to us. With spiritual discernment one can see many pictures of the Lord Jesus in this book. We need not be surprised at this, for "He is made unto us wisdom" (1Co.1:30) and "in Him are hid all treasures of wisdom and knowledge," (Co.2:3). Only those are "wise" who are "wise in Christ" (1Co.4:10). There are many passages which are pictures of the Lord, Who is our Wisdom (Pr.8:22-31,35; Jn.1:1-4; Pr.13:7; 2Co.8:9).

In the New Testament we find many passages taken from the Book of Proverbs. Proverbs 1:16 is quoted in Romans 3:15; Proverbs 3:11-12 in Hebrews 12:5-6 and in Revelation 3:19); Proverbs 3:34 in James 4:6 and 1 Peter 5:5; Proverbs 4:26 in Hebrews 12:13; Proverbs 10:12 in 1 Peter 4:8; Proverbs 11:31 in 1 Peter 4:18; Proverbs 25:21-22 in Romans 12:20; Proverbs 26:11 in 2 Peter 2:22.

There are six (6) natural divisions indicated by any change in subject headings for the presentation of the new subject matter.

D. The Keynote of the Book

"The fear of the Lord is the beginning of wisdom" (Pr. 1:7, 9:10). No man is wise until related to the Lord. "Fear" has the meaning of "reverential trust" or "Godly reverence," and is mentioned fourteen (14) times in Proverbs. The same sentiment is found also in Psalms 111:10 and Job 28:28.

E. Outline

	Chapter
1. Introduction	Pr.1:1-7
2. The Proverbs of Solomon	Pr.chps.1:8-9:18
3. The Proverbs of Solomon	Pr.chps.10:1-22:16
4. The Words of the Wise	Pr.chps.22:17-24:34
5. Proverbs of Solomon Copied by Men of Hezekiah	Pr.chps.25:1-29:27
6. The Words of Agur (Son of Jakeh)	Pr.chp.30
7. The Words of King Lemuel	Pr.chp.31

XII. ECCLESIASTES

A. Introduction

Who the particular Ecclesiastes, called out ones or delivered ones, and author is, is not hard to find out, for the opening verse reveals that it is Solomon (1:1,12).

B. The Significance of the Title

The Hebrew word from which Ecclesiastes is translated is "*Koheleth*." Martin Luther translated it to mean "preacher," but the word has more to it than simply that. An "*ecclesiastes*" was a member of an "*ecclesia*" of thinkers who debated together on some quest in which they were engaged. The word "*ecclesia*," meaning a called out company, was always used in reference to a selected company, both of secular and religious groups; it could be used with reference to a governing body in a city, or a company of people with the same definite beliefs. In the New Testament it is translated "church" or "assembly" (Ac.7:38; 19:39).

C. The Message of the Book

There are several words that reveal the character of the message of this book, such as: "under the sun", which occurs twenty-nine (29) times; "vanity," thirty-seven (37) times; "under the Heaven," three (3) times; "upon the Earth," seven (7) times. This book reveals the utter disappointment and disillusionment of the man who is simply swept along on an earth level, seeking satisfaction on a natural plane. He is seeking a substitute to take the place of his lost fellowship with God.

It must not be forgotten that Solomon got far away from God. This book could have been written by him out of his own tragic experience of the emptiness of the world. The fact is that if all we can expect of life is in this world, then life is not worth living, "all is vanity and vexation of spirit."

Ecclesiastes is concerned, then, with earthly things that can offer but vanity and vexation of spirit, bringing sorrow and perplexity to the life of man. When the writer tries to offer an explanation for his conclusions, he says "I communed with my own heart." This occurs seven (7) times and reveals the fact that this book is an expression of the natural heart apart from divine revelation. In Ecclesiastes chapter 2, the pronoun "I" is found in every verse.

D. Outline

1. The Quest for Satisfaction Ec.chps.1-2

- | | | |
|----|-------------------------------|--------------|
| 2. | The Result of the Quest | Ec.chps.3-4 |
| 3. | The Natural Man's Conclusions | Ec.chps.5-11 |
| 4. | The Final Word of Wisdom | Ec.chp.12 |

XIII. SONG OF SOLOMON

A. Introduction

Many have missed the significance and beauty of this book because they have come to it with a natural mind. There is not one word in this "song" for the natural man. The carnal Christian will never be able to fully understand its message; but to spirit-opened eyes, under the illumination of the Holy Spirit, we can see how the lover and the beloved are drawn together with cords of love, in identification with each other for an eternal union which is perfect and complete.

B. The Significance of the Title

The true title for this beautiful love lyric is found in the opening verses; it is the "Song of Songs." Just as the "Holy of Holies" is the most Holy place, (Ex.29:37), and the "Heaven of Heavens" is equivalent to the highest heavens (De.10:14), so the "Song of Songs" denotes the excellence and outstanding spiritual value of this most beautiful of all songs.

C. The Message of the Song

1. The Allegory Theory

This is determined by what you understand to be the story. Most Bible students feel that this is a Divine allegory. Since there is no need in the Word of God to present just the earthly side of love, unless it is to show the sanctity of marriage, then this view of the book should not receive serious consideration.

2. The Shepherd Theory

This presents the deep love of a humble shepherd for his Shulamite maid. Solomon the King comes along and seeks to win her for himself, takes her to his palace, but filled with sorrow she sighs for her lover. Then the king allows her to go home to await her lovers return.

3. The King-Shepherd Theory

This theory sees the story of the book with its background in the actual earthly love of King Solomon for the maid of Shulam. This maid of Shulam is sent to work in the fields as shepherdess and vine-dresser, and is approached by a handsome stranger-shepherd who wins her heart. He leaves for a while, but promises to return. When he does, her shepherd lover comes in pomp and glory, and is seen to be the king, and as such makes the "Shulamite" his bride.

4. The Jewish Interpretation

This is explained as typifying the love of Jehovah for His people. In studying this love song, the primary application is made to the remnant of Israel, showing the setting of a bride, a bridegroom and a marriage, representing the union of Jehovah with His own. This setting has the sanction of Scripture throughout. Not without significance is the fact that the name "Shulamite" (Song.6:13) the bride, really means "Daughter of Peace." It is the equivalent of Solomon meaning "Prince of Peace."

5. The Church

The Church makes the application of the union of the Church, called the "Bride," with Christ, "The heavenly Bridegroom," when He comes again to receive her unto Himself.

6. To the Individual

To the Spirit-taught heart, the individuals and spiritual application can be found, revealing the deep fellowship, identification and communion we have with the lover of our soul, and the pure delight of our union with Him.

D. Outline

Rather than making distinct divisions in this book, it is better to think of it as being in dialogue form, noting the expressions and actions of devotion on the part of the lover and the replies and reaction of the beloved. This will give better insight into its truth.

XIV. THE BOOK OF ISAIAH

A. The Prophet

Isaiah means "Jehovah is salvation." The prophet has been correctly called the "Prophet of Redemption" or the "Evangelical Prophet." Without a doubt, Isaiah is the most outstanding, the greatest of the Hebrew prophets. His wife was called a "prophetess" (Is.8:3). They had several children (Is.7:3, 8:3-4). Isaiah was a statesman, poet, counselor of Kings, and orator as well as a prophet. He was fearless and uncompromising in dealing with sinful conditions or facing wicked kings, priests, or people.

B. His Call

Isaiah records with striking language the transforming vision that revolutionized his life and outlook (Is.6:1-8). Overwhelmed with the sense of the holiness of God and his and all men's sinful condition, deep penitence is evidenced, followed by deep cleansing and dedication for a life of service.

C. The Time

From the first verse of this book, we find out when Isaiah lived, "The vision of Isaiah the son of Amos which he saw concerning Judah and Jerusalem in the days of: Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah."

These kings were the tenth (10th), eleventh (11th), twelfth (12th), and thirteenth (13th) Kings of Judah respectively. They reveal that Isaiah prophesied seven hundred (700) years before Christ, somewhere between 758 and 698 B.C.). The history of these four (4) kings should be studied, for they deeply color the prophetic message. His contemporaries were Hosea and Micah.

D. The Prophetic Message of the Book

1. Prophetic Contents

Briefly, these outstanding forecasts are given in Isaiah:

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|----|------------------------------------|-----------------------|
| a. | Birth of Christ | Is.7:13-14; 9:6-7 |
| b. | His Anointing with the Holy Spirit | Is.11:2; 42:1 |
| c. | His Ministry | Is.42:7; 49:6; 61:1-3 |

- | | | |
|----|---|---------------------|
| d. | His Rejection, Silence,
death and Burial | Is.50:6; 53:3,7-9 |
| e. | His Victory over Death | Is.53:10 |
| f. | Tribulation Period | Is.26:20-21; 63:1-6 |
| g. | Gathering of Israel
& 2nd Coming | Is.11:10-12 |
| h. | The Glory of the Millennium | Is.35:1-10 |
| i. | New Heaven and Earth | Is.60:18-22; 65:17 |

XV. THE BOOK OF JEREMIAH

A. The Prophet

The name Jeremiah means "exalted of the Lord." He was the son of Hilkiyah, the priest of the line of Abiathar dwelling in Anathoth (1Kg.2:26-35). Do not confuse him with the Hilkiyah of the line of Eleazar (1Ch.6:4, 13). Jeremiah was called to the prophetic ministry at an early age. "Then said I, Ah, Lord God! Behold I cannot; for I am a child" (Je.1:6). But God had ordained him before he was born, and he was given Divine power with his commission for service (Je.1:7-10).

B. The Time

1. Ministry period

The period of his ministry was about 625-580 B.C., Jeremiah 1:2-3 states that the Word of the Lord came to Jeremiah "in the days of Josiah the son of Amon, king of Judah, in the thirteen year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh (11th) year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth (5th) month." This would be about seventy (70) years after Isaiah's death. Jeremiah's ministry stretched over into the captivity period, linking the pre-exile prophets with Ezekiel and Daniel, who were distinctly prophets of the exile or captivity period. Jeremiah prophesied during the reign of the last five (5) kings of Judah.

2. Book of Jeremiah background

To understand well the historical background of the Book of Jeremiah will mean much in the appreciation of the prophet's ministry. Since the content has not been placed in chronological order, the possible relationship of his messages to the reigning kings is given here:

- a. During the Reign of Josiah Je.chps.1-6
- b. During the Reign of Jehoahaz Je.22:10-12
- c. During the Reign of Jehoiakim Je.7:20; 25-26; 35-36;
46:1-12; 47; 49
- d. During the Reign of Jehoiachin
also called Coniah and Jeconiah Je.chps.22-23
- e. During the Reign of Zedekiah Je.46:13-38

C. The Message of the Book

Jeremiah has been called the weeping prophet; it was with broken heart that he delivered his unwelcome message to his own sinful people, "For these things I weep, mine eye, mine eye runneth down with water" (La.1:16). His unpopular message of coming captivity brought his persecution, suffering, and imprisonment. His immediate message told of the downfall of Jerusalem and the throne of David, along with the Babylonian captivity.

His prophetic message that looks beyond his own day, deals with the tribulation far worse than the seventy (70) years captivity. It reveals a restoration from a world wide dispersion, the manifestation of David's righteous branch, defeating of Gentile powers, and an unparalleled reign of righteousness under Messiah, the King of Righteousness.

XVI. THE LAMENTATIONS OF JEREMIAH

A. The Occasion and Theme

These lamentations were written after the downfall of Jerusalem; the seventy (70) year captivity of Judah had begun. No other prophet expressed with such feeling of sympathy and sorrow the calamities of his people as did Jeremiah. The last chapter of Jeremiah gives the historic background. Identified with his people, the Lamentations vividly portray the suffering and grief through which the Jews passed

at the hands of the enemy. He tells how famine took rich and poor alike making them to look like living skeletons on the streets (La.4:8-9). Mothers killed their own children for food (La.2:20; 4:10). Infants cried piteously for food, dying of hunger and thirst (La.2:11-12, 19; 4:4). The people were hunted like wild animals (La.4:18-19). Princes and men of honor were tortured (La.5:12). The people were cruelly mocked and taunted in it all (La.1:21; 2:15-16). No wonder this book sounds like a wail or funeral song, for it surely looked like the death of the nation in the most distressing, dishonoring, and shocking manner. It is easy to see why Jeremiah has been called the "weeping prophet."

B. The Style

There is an arrangement in the five (5) chapters of this book that is worthy of note and surely contains some significance which as yet has not been developed. The Hebrew alphabet contains twenty-two (22) letters and each verse in Lamentations 1, with its twenty-two (22) verses, begins with the successive letters of the Hebrew alphabet, going through the chapter, three (3) verses at a time, completing this chapter of sixty-six (66) verses. Lamentations chapter four (4) is like one (1) and two (2), and although chapter five (5) does not use the letters of the alphabet, the twenty-two (22) verses are there just the same. This book is the chant used by Jews at the Wailing Wall in Jerusalem to express the sighs and groans of Israel's sorrowing heart, while they look for the deliverance to be accomplished at the coming of the Messiah.

C. The Messianic Significance

Many passages are distinctly Messianic in character, revealing not only the experience of God's own people Israel, but God's own Son the Messiah. Note Lamentations chapters 1:12; 2:15; 3:14,15,19,30. Possibly one of the most outstanding passages in the whole book, one that is beautiful for any day or age, is found in Lamentations 3:22-26.

D. Outline

1. Lamentations chapter one (1)

The desolation and suffering of the people caused by sin

2. Lamentations chapter two (2)

The desolation and suffering of the people sent in justice by a righteous God.

3. Lamentations chapter three (3)

The desolation and suffering of the people sent for discipline, but not forever.

4. Lamentations chapter four (4)

The desolation and suffering of the people will eventually issue in joy.

5. Lamentations chapter five (5)

The desolation and suffering of the people will bring confession and prayer, revealing God as the only hope.

XVII. THE BOOK OF EZEKIEL

A. The Prophet

The first three verses of Ezekiel chapter one (1) are very significant, giving to us the personal and historic background of Ezekiel and his ministry. The name Ezekiel means "strengthened by God." He was of the priestly line of Buzi (Ezk.1:3). He has a God-given title, "Son of Man," which he used at least one hundred (100) times in his writing, as in Ezekiel 2:1,3,6). This was the very name used by Jesus Himself. Information gleaned from the book reveals that he lived in his own house (Ezk.3:24; 8:1). He was married, but his wife died during the siege of Jerusalem (Ezk.24:16-18).

B. The Time

He was thirty (30) years of age (Ezk.1:1) when the "hand of the Lord" was laid upon him for his prophetic ministry. This happened after he had been in captivity and deportation, as found in II Kings 24:12-16. It was eleven (11) years before the complete destruction of Jerusalem (2Ch.36:11-20; 2Kg.24:18-25:1-10). While Jeremiah tried to carry on back home in Jerusalem, Ezekiel found a ministry among the captives in exile.

Ezekiel, during captivity, was in the land of the Chaldeans by the river Chebar (Ezk.1:3) now known as "*Kabour*." This river emptied itself in the Euphrates north of Babylon. The place where he ministered was Tel-Aviv now known as Thallaba (Ezk.3:15).

Jeremiah was finishing his ministry when Ezekiel began, but Daniel prophesied during the same period and was personally known to Ezekiel, since he mentioned him three (3) times (Ezk.14:14, 20; 28:3). Much light on the captivity period can also be gleaned from the book of Esther, Ezra and Nehemiah.

C. The Message of the Book

1. Call and commission

Ezekiel's call and commission are found in Ezekiel chapter two (2). He was taken captive with Judah, but his message is not directed to them alone; it is for the whole house of Israel (Ezk.37:16-22). In speaking to the whole nation Ezekiel makes plain, to the rising nation in captivity, that the sins of the people have brought about the fall of the kingdom and consequent departure of the glory of the Lord. With prophetic forecasts, he sustains hope by predicting the national restoration of Israel, the return of the glory of the Lord, the destruction of all oppressors, and re-establishing of the kingdom.

2. The Style of Ezekiel

While we find much of the same truth in this book as in Jeremiah, the style is different altogether. Ezekiel is stern and severe in his message in denouncing Israel's sins, feeling a definite responsibility in being true to the way he fulfilled his calling. The prophetic utterances of Ezekiel were given chiefly as a result of visions from the Lord and are expressed in the language of signs, symbols, and parables. In this, his writing is similar to the books of Daniel and Revelation. It is estimated that a comparison with these books reveals over eighty (80) points of contact.

XVIII. THE BOOK OF DANIEL

A. The Prophet

Daniel means "God my Judge." It is a revelation, both of the character of the man and the book that takes his name. He was of noble birth, possibly a prince of the royal seed of Judah.

B. The Time

The opening verse of Daniel chapter one (1) reveals that Daniel was taken captive in the first (1st) invasion and deported to Babylon by Nebuchadnezzar during the reign of the eighteenth (18th) king of Judah, Jehoiakim, about 606 B.C. (2Ch.36:5-10). Ezekiel was taken captive in the second (2nd) invasion during Jehoiachin's reign.

Nebuchadnezzar gave definite instructions that only the outstanding personalities of the children of Israel were to be brought to Babylon (Da.1:3-4). Among these Daniel is chosen. Daniel's whole ministry was spent in Babylon, but in spite of the vile court and surroundings, he remained true to God in a life of separation. His stand for God was even recognized by the Gentile powers; he arose to a high position, wielding a

powerful political and spiritual influence in the kingdoms of Babylon, Media and Persia. He served under Nebuchadnezzar, Belshazzar, Darius and Cyrus, covering the entire captivity of seventy (70) years and lived to be ninety (90) years of age.

C. The Message of the Book

The message of Daniel holds the key to all prophecy. To neglect this book is to be confused with other prophetic portions of the Word. He is quoted most in Revelation. It is safe to say that the Book of Revelation cannot be understood by those who do not give serious consideration to the prophecy of Daniel; for it is only in the light of Daniel that the forecasts in Revelation of the "Coming Prince," anti-christ, and "Coming King," Christ the Messiah, can be truly explained. Isaiah contains many prophecies concerning the Messiah, while in contrast, Daniel contains many prophecies concerning the anti-christ.. The career and the description of this evil person, who in the last days shall blaspheme and defy God, is one of the outstanding revelations, not only of Daniel, but of the whole Bible.

Daniel deals more with the course of the Gentile nations than any other prophet; his visions deal definitely with the rise and fall of Gentile powers, giving the full forecasts of "the times of Gentiles" that began with Nebuchadnezzar. Nebuchadnezzar's dream of the great image in Daniel chapter two (2) has been called the "ABC's" of prophecy, for it stretches out before us the most complete picture in all the Bible of what is to occur in God's program for the future, even to the setting up of the Messianic Kingdom at Christ's return.

There are two major divisions of this book: Daniel chapters one (1) through six (6) are "Historic" and chapters seven (7) through twelve (12) are "Prophetic." With this in mind, the outline can be readily grasped.

D. Outline

	Chapter
1. Historic Portion	Da.chps.1-6
a. The Prophet's Personal History	Da.chp.1
b. Nebuchadnezzar's Dream of the Great Image	Da.chp.2
- Forgotten Dream	Da.2:1-13
- Revelation to Daniel	Da.2:14-35
- Interpretation	Da.2:36-45

	- Promotion of Daniel	Da.2:46-49
c.	The Golden Image & Fiery Furnace	Da.chp.3
d.	Nebuchadnezzar's Dream of the Great Tree	Da.chp.4
	- The Dream	Da.4:4-18
	- The Interpretation	Da.4:19-27
	- The Fulfillment	Da.4:28-33
	- The Restoration	Da.4:34-37
	Belshazzar's Feast and the Overthrow of Babylon	Da.chp.5
	- The Feast	Da.5:1-4
	- The Writing	Da.5:5-29
	- The Overthrow	Da.5:30-31
f.	Darius the Mede and the Den of Lions	Da.chp.6
2.	Prophetic Portion	Da.chps.7-12
a.	Vision of the Four Beasts	Da.chp.7
	(Lion, bear, leopard, and terrible beast) (Babylon, Persia, Greece, Rome)	
	- The Vision	Da.7:1-14
	- The Interpretation	Da.7:15-28
B.	Vision of the Ram and Goat (Persia and Greece)	Da.chp.8
1.	The Vision	Da.8:1-14

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|----|----|--|---------------|
| | 2. | The Interpretation | Da.8:15-27 |
| C. | | Vision of the Seventy Weeks | Da.chp.9 |
| | 1. | The Prayer | Da.9:1-19 |
| | 2. | The Promise | Da.9:20-27 |
| D. | | The Last Vision | Da.chps.10-12 |
| | 1. | The Preparation | Da.chp.10 |
| | 2. | The Coming Events | Da.chp.11 |
| | 3. | The Great Tribulation
and Deliverance | Da.chp.12 |

XIX. THE BOOK OF HOSEA

A. The Prophet

The name Hosea, like Joshua and Jesus, signifies "salvation." He is known as "the prophet of love" and the "weeping prophet of Israel," as Jeremiah was to Judah.

B. The Time

Hosea prophesied chiefly to the Northern Kingdom or ten (10) tribes of Israel called Ephraim.

1. Prophetic ministry

From Hosea 1:1, which gives the names of Israel's and Judah's kings in his time; we gather that he must have exercised a prophetic ministry of about seventy (70) years. Since his ministry extended into the Assyrian captivity of the Northern Kingdom, his contemporaries were Amos in Israel and Isaiah and Micah in Judah.

The Second Book of Kings tells us how conspiracy and rivalry for the throne of the Northern kingdom left the nation demoralized. Upon the death of Jeroboam II, the thirteenth (13th) king of Israel, six (6) kings followed before the Assyrian captivity, but of the six (6), only Menahem died a natural death. Mixing with foreign powers and seeking their help, paying tribute to Egypt and Assyria, losing their independence, resources exhausted, and God forgotten,

this sinful people fell prey to the enemy. Such were the terrible conditions when Hosea ministered. To further express the loathsome conditions of his day the prophet uses the hateful word "whoredom" to describe Israel's sorry plight. The outlook was hopeless and the end was easily seen. Being acquainted with all of these, one can better understand the profound feeling of repulsion that pressed upon the prophet. As one reads the book, the sob and heart-break of this sensitive man of God is easily recognized.

2. Characteristics of the period summed up from the Book of Hosea
 - a. Idolatry, Ho.4:12-17; 8:5,9,10; 10-12; 11-12; 13-1-8.
 - b. Immorality, Ho.4:2,10-15; 5:3-4.
 - c. Corrupt Priesthood, Ho.4:6,8,9; 5:1.
 - d. Turning to Egypt and Assyria for Help, Ho.5:13; 7:8-12; 8:9-10

C. Hosea's Call and Message

The call of Hosea relates to his own personal experience, and is symbolic of his ministry and message. His domestic life interprets Jehovah's experience with Israel and gives the key to the book.

Hosea was not seminary-trained in the School of the Prophets (I Samuel outline). He was trained in the school of experience that would have driven lesser men to despair. He was a layman, called of God, to reveal God's love for his own; in this he is the first to emphasize the love of God. God told him to do something that could have been repulsive to Him; he was to give his heart's love, and the blessing of marriage and home to one who never expected it. She was unworthy of it, a woman of shame, a harlot living in sin. Yet he must not hold the past against her. Only a man of deep sympathy, pity, forgiveness, heart-break, and love could do it.

Gomer, his wife, proved faithless to her marriage vows, became ensnared again in sin, deserted her husband and fell into sensual slavery. Hosea loved her so much that he redeemed her from bondage and brought her back to himself again. (Ho.3:2)

This is but a faint picture of Jehovah's undying affection for Israel, and his goodness in the latter days expressed in these tender words "I will betroth thee unto Me forever" (Ho.2:19).

Sons and daughters were born of the marriage; A son, Jezreel, meaning "Vengeance," a daughter, Lo-ruhamah, meaning "unpities," and a son, Lo-ammi, meaning "not my people." The names are significant of God's feelings as Israel turned from Him. Jezreel is the place where Jehu exercised his greatest cruelties

(2Kg.9:16; 25:33 10:11,14,17). Jezreel was afterwards called Esdraelon, the great battlefield of Palestine known as Magiddo, where the greatest battle of all will one day be fought, the battle of "Armageddon." This book opens up with increasing wonder in the light of other names, symbolic in character that are worthy of much study.

D. Outline

	Chapter
1. The Personal History of the Prophet (Symbolic of Jehovah's relation to Israel)	Ho.chps.1-3
a. Domestic Situation	Ho.chp.1
b. Faithless Wife and Application	Ho.chp.2
1. Iniquity	Ho.2:1-5
2. Judgment	Ho.2:6-13
3. Restoration	Ho.2:14-23
c. The Faithful Lover	Ho.chp.3
2. The Word of the Lord	Ho.chps.4-14
a. The Sins of Israel	Ho.chps.4-8
b. The Judgement of Israel	Ho.chps.9-11
c. The Restoration of Israel	Ho.chps.12-14

XX. THE BOOK OF JOEL

A. The Prophet

The name "Joel" signifies "Jehovah is God." Very little is known of him personally, but he speaks familiarly of "Zion" and the "children of Zion" (Joel.2:1-23); and of "Judah and Jerusalem." From this we gather that he was a native of Judah.

B. The Time

Joel prophesied to Judah at an early date. From his book, many of the prophets make quotations, such as, Amos, Isaiah, Micah Nahum, Zephaniah, Obadiah, Ezekiel and Malachi. It is estimated that twenty-seven (27) phrase, clauses or expressions of seventy-three (73) verses of Joel's prophecy have parallels in these other books. From this and other external evidence we gather that he prophesied about 837-800 B.C., was contemporary with Jonah, Amos, and Hosea, and ministered in the reign of Uzziah.

C. The Message of the Book

The message of the book is born out of experience of the prophet. A dreadful scourge swept over the land by a plague of locusts in which the land was left barren and desolate. Joel points out that this is the voice of God in judgment. By application the locust plague is made to typify the invasion of another hostile host, which will one (1) day invade the land from the north bringing desolation upon the people. At such time a call to repentance will be given, the "Day of the Lord" will be ushered in, God will fight for his people whom he will deliver, judgment will be passed on the oppressors, restoration of His own to the land will take place, and a time of plenty will be experienced.

These blessings will be realized by the outpouring of the Spirit upon all flesh (Joel.2:28). From Acts 2:16-21, it is clear that Pentecost was in Joel's prophecy, but Pentecost did not exhaust that prophecy. Joel 2:30-32 points to a time yet future. Joel is distinctly the prophet of the "Day of the Lord." Five (5) times he used this term (Joel.1:15; 2:1-2,10-11, 30-31; 3:15-16). "The Day of the Lord" is the great theme of the book. It speaks of that coming day when the Lord will deal in judgment and overcome the enemy, bringing in a reign of righteousness for a millennium.

XXI. THE BOOK OF AMOS

A. The Prophet

Amos signifies "burden-bearer." Amos was brought up "among the herdsmen of Tekoa" (Am.1:1), six (6) to twelve (12) miles south of Jerusalem. He therefore was native to Judah. Being a shepherd and living close to nature, he constantly employs language taken from rural life. He was a farmer-prophet with forceful rural freshness; one of the most fearless preachers of repentance and judgment. There is no mistaking his simple, straight forward illustrations.

B. His Call

He was simple, not trained by school or man (Am.7:14-15). Although he was of Judah, Amos prophesied chiefly to the Northern Kingdom of Israel.

C. The Time

Amos 1:1 gives the time of his prophecy "in the days of Jehoboam, the son of Joash, King of Israel, two years before the earthquake." This earthquake happened in the days of Uzziah, King of Judah (Zec.14:5). This historic information shows that Amos prophesied between 810-785 B.C. He was a contemporary of Joel, Jonah, and Hosea.

D. The Message of the Book

Israel, in forgetting God, had become morally corrupt. Religion was but a cloak. The wealth and luxury of the people had led them into selfish indulgence, self-security and pride. These conditions left only one course open for the Almighty. Amos shows that judgment must be passed upon the people for their transgression. This book has for its message a distinct word of judgment on Israel, Judah, and the surrounding nations.

E. Outline

	Chapter
1. The Word of Judgment Against Eight Nations	Am.chps.1-2
a. Damascus	Am.1:3-5
b. Gaza	Am.1:6-8
c. Tyrus	Am.1:9-10
d. Edom	Am.1:11-12
e. Amon	Am.1:13-15
f. Moab	Am.2:1-3
g. Judah	Am.2:4-5
h. Israel	Am.2:6-16

- 2. Israel Denounced Am.3-9:10
 - a. Civil Iniquities Am.chp.3
 - b. Oppression and Idolatry Am.chp.4
 - c. Lamentations Am.chps.5-6
 - d. Five Visions All Forecasting Doom Am.chp.7-9:10
 - Grasshopper Am.7:1-3
 - Fire Am.7:4-6
 - Plumbline Am.7:7-9
 - Summer fruit Am.chp.8
 - Divine sword Am.chps.9:1-10
- 3. Restoration and Kingdom Blessing Am.chps.9:11-15
 - a. The Promise of the Lord
 - Restoration of David's House Am.chp.11
 - Possession of the Nations Am.chp.12
 - Fertility of the Land Am.chp.13
 - Prosperity of the People Am.chp.14
 - Stability of the Kingdom Am.chp.15

XXII. THE BOOK OF OBADIAH

A. The Prophet

This book, written by Obadiah, is the shortest in the Old Testament Scriptures. Very little is known of the writer; his name, which means "servant" or "worshiper of

Jehovah," was quite common and many of the same name can be found in the Scriptures. This prophet must not be confused with any of those, for he is not mentioned except in connection with the book that bears his name.

B. The Time

Many widely divergent dates have been suggested. Since the book is not introduced by historical or chronological information, we must rely on internal evidence to tell us when the book was written. It would seem that a late rather than early date is most acceptable.

C. The Message of the Book

With the destruction of Jerusalem and the Temple, the Edomites, from their lofty fortification, are rejoicing at another's misfortune, not being too concerned about their own safety.

1. Historic Background of the Message

Obadiah prophesied 'concerning Edom" (Ob.1:1). The Edomites were the offspring of Esau and dwelt in Edom called "Seir" (Ge.36:8). Seir extended from the Dead Sea to the Gulf of Akba, called also by the Greeks and Romans "Idumaea," and by the Arabs "Wady Musa." Petra, which from earliest times was the strong-hold of the nation, is spoken of in verse three (3), of the people that dwelt in the cleft of the rock whose habitation is high. For situation and natural beauty, Petra is one of the outstanding cities of an ancient people and one of the wonders of the earth. It was originally peopled by the "Horites," cave dwellers (Ge.14:6). Before any king reigned in Israel, kings reigned in the land of Edom (Ge.36:31).

The hostility manifested in Esau and Jacob was carried on in their descendants, and Esau's undying hatred against Israel is seen throughout Scripture (Ge.27:41; Nu.20:14-22; De.2:1-5; 2Ch.28:16-18; Ps.137:7; Is.34:5; Ezk.25:12-14; Am.1:11-12; Ma.1:1-5).

2. The entire message of the book can be summed up under these two (2) headings:

	Verses
a. The Destruction of Edom	Ob.1:1-16
b. The Restoration of Israel	Ob.1:17-21

XXIII. THE BOOK OF JONAH

A. The Prophet

Jonah, the son of Amittai, of Gath-heper in Zebulun, belonged to the Northern Kingdom of Israel. His name means "Dove," and his father's name means "The truth of the Lord." The Book of Jonah is a biographical record of the prophet's own experience rather than a book of prophecy, yet many Bible students see in the experience of the prophet a typical message of Israel swallowed by the nations of the world, yet not digested by them to lose identity.

B. The Historicity of the Book

1. The Record of the Word

All explanations to do away with the historic truthfulness of this story are trifling and unworthy. All we need for vindication of the fact of Jonah's experience is the record of it in the Word of God. Anyone who accepts God's Word and believes His almighty power has no difficulty in accepting the miraculous element in this book.

2. Sign of Jonah

Twice in the Gospels Jesus was asked for a sign by the Scribes and Pharisees, and he responded by citing to them the case of the Prophet Jonah, and his preaching to Nineveh (Mt.12:38-42; Lk.11:29-32). Jesus quoted fact, not fiction. To deny the story of Jonah is to reject the truthfulness of the Son of God.

3. Early Prophets

The period of history when he lived is plainly given (2Kg.14:25). We find Jonah mentioned as the prophet who prophesied the reign of Jeroboam II. This places him among the earliest of the prophets.

C. His Mission and Message

Jonah was sent on a mission to the Gentiles, a very difficult mission for a man like Jonah with such a nationalistic spirit. Jonah had no sympathy with God's plan to save a Gentile nation. Jonah construed God's election of Israel to mean the rejection of other nations. He was a bigoted Jew, as most of the Jews who followed him were, with an unwillingness to speak a word of mercy to a Gentile city. When called of God to go to Nineveh the task was so distasteful that he fled "from the presence of the

Lord" (Jon.1:3, 10). He frankly gives his reason for not obeying, "For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness." If Jonah had been sure that God would destroy the city he would have gone to Nineveh but could not see why God should have any sympathy for a people who had no love for Israel. The message reveals God's infinite compassion for humanity regardless of race or color; salvation is for all, its subject is really foreign missions.

D. Outline

	Chapter
1. The Disobedience of Jonah: Running away from God	Jon.chp.1
2. The Prayer of Jonah: Running to God	Jon.chp.2
3. The Preaching of Jonah: Running with God	Jon.chp.3
4. The Complaint of Jonah: Running Ahead of God	Jon.chp.4

XXIV. THE BOOK OF MICAH

A. The Prophet

The name Micah means "Who is like unto the Lord." Like Amos, he was a "rustic" from an obscure village, but the secret of his strength is shown, for he was "full of power by the Spirit of the Lord" (Mi.3:8). The first verse gives us the information that Micah was a "Morashite" and came from "Moresheh-gath" (Mi.1:4). He, therefore, was a Judean.

B. The Time

As we compare the first verse in this book with Isaiah 1:1 and Hosea 1:1, we find that these men were contemporaries, prophesying during the same period of time, that is about seven hundred (700) years before Christ. It is a notable fact that the Holy Spirit gave witness through Micah to many of the same truths as those declared in Isaiah. About sixteen (16) passages in the two (2) books correspond. The difference is that Isaiah was a counselor of Kings, a statesman, and a prophet, while Micah was a prophet of the poor or champion of the common people. He lived in Judah, but prophesied to Israel as well as Judah.

C. The Message of the Book

Three (3) outstanding prophetic messages can easily be seen in this book, each beginning in the same way, that is, with a command to hear. This reveals the divisions of the book.

1. The first (1st) message predicts the destruction of Samaria or the Ten (10) Tribe Kingdom and the captivity of Judah.
2. The second (2nd) is a rebuke to the leaders of the people and the denouncing of the false prophets, followed by a vision of the future restoration of Israel and coming glory of the kingdom. Micah emphasizes the fact that the Messiah is the Hope of the world.
3. The third (3rd) is a word of pleading and exhortation, a call to repentance with the assurance of forgiveness and blessing, finishing with one of the grandest words of praise in the Bible.

E. Outline

	Chapter
1. Hear All Ye People	Mi.chps.1:2-2:13
a. Sin to be Judged	Mi.1:2-5
b. Samaria	Mi.1:6-8
c. Judah	Mi.1:9-2:13
2. Hear O Ye Heads of Jacob	Mi. chps.3:1-5:15
a. Princes and Leaders	Mi.3:1-4
b. False Prophets	Mi.3:5-8
c. Judgment	Mi.3:9-12
d. The Coming Glory	Mi.4:1-13
e. The Coming Government of the King	Mi.5:1-15
3. Hear Ye Now What the Lord Saith	Mi.6:1-7:20

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| a. | The Lord's Controversy
with His People | Mi.6:1-7:20 |
| | - Prophet, God, People | Mi.6:1-7 |
| | - Prophet, God, People | Mi.6:8-7:10 |
| | - Prophet, People, God | Mi.7:11-15 |
| | - Prophet, People | Mi.7:16-20 |

XXV. THE BOOK OF NAHUM

A, The Prophet

Politically nothing is known of Nahum except his name, and that means "comforter" or "consolation." The Spirit of God would thus draw our attention away from the man that we might hear the voice and get the message of the book. He is called "Nahum the Elishite," to designate his birthplace which was possibly located near Nineveh, the city which he so graphically describes and against which he prophesies.

B. The Time

Internal evidence reveals the date of this book. In II Kings 18:28 we find the beginning of the wicked counsel of Rab-shakeh who blasphemed the God of Israel during the reign of Hezekiah. Nahum refers to this Assyrian villain, "There is one come out of thee (out of Assyria) that imagineth evil against the Lord, a wicked counselor" (Na.1:11). Nineveh was in the height of her glory. A prediction of impending doom seemed impossible, but her downfall was prophetically near. No people were more cruel or violent, boasting over their victories, and gloating over their unmentionable, inhuman practices. Nahum's fitting description of existing conditions during Hezekiah's reign is a well attested fact. Isaiah and Micah could have been at the end of their ministry when Nahum began.

C. The Message of the Book

The theme of the book is the destruction of Nineveh, the glory and capital of the Assyrians (Na.1:7-9). Nahum's message concerns Nineveh. About one-hundred-fifty (150) years previously, God spoke to this people through the prophet Jonah, and through his message the people of Nineveh repented for their sins (Jon.3:5-10). Thus judgment was deferred, but it was not averted. Isaiah and Micah saw the downfall of the Kingdom of Israel when the Northern Tribes were carried away captive to Assyria. They witnessed the Assyrian attack upon Jerusalem during the

fourteenth (14th) year of Hezekiah, when by God's intervention for His own, Judah was victorious. Afterwards Nahum came, through whom the Spirit of God gave the message of Nineveh's coming complete destruction. So complete was the ruin of Nineveh that Alexander the Great marched by "not knowing that a world empire was buried under his feet."

Typically this message speaks of the rise and final overthrow of Gentile world powers with the coming of the Messiah, the King of Kings.

D. Outline

	Chapter
1. The Impending Doom of Nineveh	Na.chp.1
2. The Fall of Nineveh	Na.chp.2
3. The Vindication of God's Righteousness In His Judgment of Nineveh	Na.chp.3

XXVI. THE BOOK OF HABAKKUK

A. The Prophet

Very little is known of Habakkuk outside of the book that bears his name, although quotations from this book can be found in both the Old and New Testament. His name means "to embrace," or "being embraced." Surely this is the right name for him, for in a definite way he embraced his people, he expressed his trust in God, embracing Him in prayer, and God embraced the prophet in intimate personal response.

B. The Time

The contents of this book leave us in doubt as to the date of the prophecy. Habakkuk 1:6 reveals that it was when the Babylonians were coming into power; this would be about the latter part of Josiah's reign, 621 B.C. Nineveh had fallen, the Egyptians had been defeated by the Chaldeans, and this book was written upon the eve of the captivity of Judah. The prophet had a vision of the coming judgment of Judah by the Chaldean or Babylonian invasion which started in 606 B.C. (2Kg.24:1; 2Ch.36:6).

C. The Message of the Book

Just as Nahum foretold the destruction of Nineveh, so Habakkuk tells of the fall of the Chaldeans or Babylonian Empire. The book opens with a dialogue between Jehovah and the prophet, and then follows five (5) woes uttered against the enemy of God's people. The book closes with the confidence that God will come to the rescue and deliverance of His people.

D. Outline

	Chapter
1. The Prophet's Burden	Ha.1:2-4
2. Jehovah's Response	Ha.1:5-11
3. The Prophet's Plea	Ha.1:12-2:1
4. Jehovah's Final Word	Ha.2:2-20
a. Five (5) Woes upon the Chaldeans	Ha.2:6-20
5. The Prayer of Thanksgiving	Ha.3:1-19

XXVII. THE BOOK OF ZEPHANIAH

A. The Prophet

The name Zephaniah means "Jehovah hides," "protects," or "guards." We know more of this minor prophet than we do of the others; we can trace him back for four (4) generations (Ze.1:1). We find that he was of royal descent, being the great grandson of the king of Judah, Hezekiah. Noting his "time," he was possibly the last of the prophets before the captivity.

B. The Time

It is well that we understand the time and conditions under which Zephaniah prophesied that we might have better insight into the message of the book. The first verse of the book gives the time period "In the days of Josiah, King of Judah," between 642 and 609 B.C. He was the contemporary of Jeremiah, Nahum, and possibly Habakkuk.

C. The Message of the Book

A reformation had been brought about under Josiah the King (2Kg.chp.22), but it seems that it was all superficial and Judah went back into her idolatrous ways and final apostasy (Je.2:10-13, 19,27-28; Zep.1:4-6). In view of these things judgment was inevitable. God had chosen the Hebrews to turn the nations from idols unto Himself, but we find them turning from God and joining themselves to the idols of the people. The very nations that should have been led into the light were now used as agents of judgment against them.

The judgment upon Judah by captivity is a picture of a yet future judgment to be executed in the "Day of the Lord," a day of wrath, of great trouble and distress. A call to repentance is given. Then the prophet describes the day of glory that will be brought in when the King comes. This is held forth as being the Hope of the Godly remnant.

D. Outline

	Chapter
1. The Coming Judgment of Judah	Zep.chp.1
a. The Judgment of Judah	Zep.1:1-13
b. The Day of the Lord	Zep.1:14-18
2. The Call to Repentance	Zep.2:3-8
a. The Appeal	Zep.2:1-3
b. The Judgment of Gentile Nations	Zep.2:4-15
c. Judah Rebuked	Zep.3:1-8
3. The Coming Glory	Zep.3:9-20
a. Transformation of the People	Zep.3:9-13
b. Restoration of the Kingdom	Zep.3:14-20

XXVIII. THE BOOK OF HAGGAI

A. The Prophet

The name Haggai means "My Feast," a fitting name for the exile of the three (3) prophets dealing with the return of the remnant from exile.

B. The Time

This book is post-exilic and can be dated with the period of Medo-Persian regime. The book of Ezra gives the historic background and condition under which Haggai gave his message, and therefore should be studied in connection with Ezra. Six (6) books in the Old Testament can be read together with great profit in the understanding of post-exile conditions. They are Ezra, Nehemiah, and Esther in the historical section and in the prophetic messages of Haggai, Zachariah and Malachi.

C. The Message of the Book

By the decree of Cyrus in 536 B.C. under Zerubbabel, a returning remnant to Jerusalem began the restoration of the Temple destroyed by Nebuchadnezzar's invasion in 586 B.C. Under opposition the work ceased (Ez.chp.4). It was during this time that Haggai and Zechariah gave their messages urging the completion of the work.

The prophetic significance of the rebuilding of the Temple lies in the fact that it points to the time of glory and the building of the future temple described by Ezekiel (Ezk.chps.40-47).

D. Outline

	Chapter
1. First Message	Ha.1:1-11
a. Introduction	Ha.1:1-2
b. Reproof	Ha.1:3-11
2. Second Message The Rebuilding of the Temple	Ha.1:12-15
3. Third Message	
a. The Temples Compared	Ha.2:1-6

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| b. | The Greater Glory of the
Latter House | Ha.2:7-9 |
| 4. | Fourth Message
Separation Required | Ha.2:10-19 |
| 5. | Fifth Message
The Final Overthrow
of Gentile Kingdoms | Ha.2:20-23 |

XXIX. THE BOOK OF ZACHARIAH

A. The Prophet

Zechariah means "Jehovah remembers." The first verse of the book informs us that he was the son of "Berechiah," which means "Jehovah will bless." His grandfather's name was "Iddo," meaning "the appointed time." This is all significant in the light of Zechariah's message of restoration, for in that day, God will be remembering his people to bless them in His own appointed time. Zechariah, like Jeremiah and Ezekiel was a priest as well as a prophet, which accounts for the priestly character of many portions of the book.

B. The Time

Zechariah was a prophet to the remnant to Judah that returned to the land after the seventy (70) years captivity. He began his prophetic ministry just two (2) months after Haggai, in the second (2nd) year of Darius 520 B.C., after the interruption of the work of rebuilding the Temple (Zec.1:1,7; Ezr.4:24;5:1). Note also the outlines of Ezra and Haggai.

C. The Message of the Book

The message of Zechariah was given to encourage the people in the rebuilding of the Temple, but at the same time, by symbolic visions and prophetic visions and prophetic messages, he unfolds the future with the glorious coming and reign of Christ as few other prophets. He records both advents of Christ, gives a complete history of God's dealing with the Jew; past, present, and future. He tells how the times of the Gentiles will end, records the tribulation period, and the final deliverance of Israel by the coming of the Messiah with kingdom blessing. He tells more about Christ, His coming, His person, His work, and His glory than all the other Minor Prophets put together. His prophetic material can be placed with Isaiah, Daniel, and Revelation.

XXX. THE BOOK OF MALACHI

A. The Prophet

The name signifies "my messenger" and corresponds exactly in form to the "My messenger" in Malachi 3:1.

It is worthy of note that there are five (5) messengers mentioned in this book: Malachi (Ma.1:1), the true Priest, "the messenger of the Lord" (Ma.2:7), John the Baptist, the forerunner of the Messiah (Ma.3:1), the Messiah, "Even the messenger of the covenant" (Ma.3:1), and "Elijah" to come (Ma.4:5).

B. The Time

Malachi was the last prophet of the restored remnant after the seventy (70) years of Babylonian captivity. The next prophetic voice to be heard after four-hundred (400) silent years is the voice of one (1) crying in the wilderness, the messenger preparing the way of the Lord, John the Baptist whom Malachi predicted should come.

When Malachi prophesied, the Temple had already been rebuilt (Ma.1:10; 3:1-10), but the conditions that prevailed were just like those of Nehemiah's day. The abuses are unquestionably those that Nehemiah sought to have corrected, thus, the date of the book is around 450-430 B.C.

C. The Message of the Book

The book reveals the corruption that had entered into the life of the people after the restoration. Haggai and Zechariah both made their appeals and Ezra saw reform, but again in Malachi we see failure. The priests were lax and degenerate, defective sacrifices were being offered, the tithes were neglected, God's love was questioned, and although the people had been cured of idolatrous practices by their suffering in exile, yet they were filled with moral insensibility. Naturally, the message of the book is mainly one of rebuke and condemnation. Upon this dark background we see once again the message of hope for the faithful remnant, hope which shall be realized when "The Son of Righteousness shall arise with healing in His wings" (Ma.4:2).

D. Outline

	Chapter
1. Introduction The Love of Jehovah for Israel	Ma.1:1-5
2. The Rebuke of the Priests	Ma.chp.1:6-2:9

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| 3. | The Rebuke of the People
Social conditions | Ma.2:10-16 |
| 4. | The Messenger of the Lord and
The Messenger of the Covenant | Ma.3:1-6 |
| 5. | The Rebuke of the People | Ma.3:7-15 |
| 6. | The Coming Day of the Lord
The Reward of the Righteous
and the Wicked | Ma.chps.3:16-4:6 |

XXXI. CAPTIVITY, EXILE, AND RETURN

<u>Year</u>	<u>Gentiles in History</u>
606-604	Nabopolassar, King of Babylon, founder of Chaldean or Babylonian Empire
609	Fall of Assyrian Empire. Nineveh destroyed by Cyazares the Mede and Nabopolassar, King of Babylon.
606	Nebuchadnezzar, son of Nabopolassar, defeats Necho, King of Egypt, at Carchemich (Je.46:2).

<u>Year</u>	<u>History of Israel</u>
721	Israel was taken captive by Assyria
639	Joshiah, King of Judah
628	Jeremiah's Ministry Begins
609	Invasion by Necho of Egypt. Death of Joshiah at Magiddo (2Ch.35:20-27). Jehoahaz was made king, but carried to Egypt by Necho (2Ch.36:4). Jehoiakim made king (2Ch.36:5), Daniel begins to prophesy (Da.1:1).
606	First Babylonian invasion, captives taken to Babylon (II Chronicles 36:6). Daniel was among this group.

Babylonian empire began 606-536

Nebuchadnezzar, King of Babylon (604-562)

<u>Year</u>	<u>Gentiles in History</u>
586	Jerusalem was taken and destroyed by Nebuchadnezzar.
585-573	Siege of Tyre by Nebuchadnezzar
562	Death of Nebuchadnezzar, rapid decline of the empire under the remaining incompetent kings.
556-536	Nabonidus, last King of Babylon, his son, Belshezzar, was associated with him in government.

553	Cyrus the Persian conquers the Medes
<u>Year</u>	<u>History of Israel</u>
598-7	Jehoiachin made King at Second Babylonian invasion, Ezekiel taken, Zedekiah made King (2Ch.36:8-11)
586	Third and final invasion, destruction of the Temple and the end of the Kingdom of Judah (2Ch.39:19-20).

The Persian Empire 536-330
 Beginning of Persian Power

“The largest empire over which one man had ever ruled.”

<u>Year</u>	<u>Gentile in History</u>
536	Cyrus conquers Babylon through Darius, the Medio-Persian of Bablonian empire.
529-521	Cambyses, King of Persia
529	Egypt conquered and made part of the Persian Empire and under Persian rule until 332 B.C.
491	Darius Hystaspes, king of Persia (521-485), ablest of the kings of Persia He invaded Greece, but was defeated at the Battle of Marathon. Darius spent three (3) years in vast preparation for another invasion but was prevented by an Egyptian revolt and then his death.
485-465	Xerxes, Ahasueras in the Book of Esther, King of Persia
481	Invasion of Greece again, Battles of Thermopylae and Salamis, in 480, Persia defeated
465-424	Artaxerxes Longimanus, King of the Persian Empire, declining in power
426	Xerxes, second King of Persia
424-404	Darius II, King of Persia
400	Retreat of Persians

361 Artaxerxes, or Darius Ochus, King of Persia

336 Darius Codomannus, last King of Persia

Year **History of Israel**

536 Restoration: Note downfall of Babylon (Da.chp.5; Je.25:11-12). Cyrus designated by Isaiah (Is.45:1-4) as the deliverer of the Jews issues a decree permitting the return of exile Jews to Jerusalem (Ezr.1:1-2). Zerubbabel of the House of Judah and rightful heir of the throne of David (Matt. 1:12) is the leader of the returning remnant (Ezr.2:1-2), after seventy (70) years captivity.

535 Rebuilding of the Temple begins. Cambyses the "Artaxerxes" (Ezr.4:7-11).

522 Work on the Temple discontinued, opposition from Samaritans (Ezr.4:24).

520 Temple work renewed under the appeal of Haggai and Zechariah (Ezr.5:1-2).

516-515 Temple completed under Darius Hystaspes (Ezr.6:1-18).

485-465 This is the "Ahasueras" of the Book of Esther. Daniel's vision (Da.10:1; 11:2) pictures this king. Daniel 11:3-4 refers to the coming of Alexander the Great.

478 Esther becomes Wueen of Persia by marrying Ahasueras (Es.chp.2). Mordecai the Jew becomes prime minister. Nehemiah was his cup bearer (Ne.1:11).

458 In the seventieth (70th) year of Artaxerxes, Ezra's return visit to Jerusalem (Ezr.chp.7-8).

445 In the twentieth (20th) year of Artaxerxes, Nehemiah is given permission to rebuild the walls of Jerusalem (Ne.1-2).

450-430 Malachi, last of Old Testament Prophets

The Empire of Greece Begins 330-60 B.C.

Alexander the Great 336-323

<u>Year</u>	<u>Gentiles in History</u>
332	Egypt submits to Alexander the Great
330	Alexander the Great conquers the Persians at the Battle of Arbela and the empire passed from Asia to Europe, Greece becoming the World Power.

<u>Year</u>	<u>History of Israel</u>
332	Alexander visits Judea
330	Onias, High Priest

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"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

I Corinthians 3:5-11