

Foundry Intensive Fall 2017
Old Testament

Why is the Old Testament Important?

1. 2 Timothy 3:16 – Commitment to the Word
 - a. all of the NT is built on the OT
2. 1 Corinthians 10 – Example to us
3. Luke - Jesus explains OT with view to Himself
 - a. The Old Testament read correctly should lead one to Jesus
 - b. Reveals the danger of intellectual knowledge of Scripture. The Pharisees knew the OT inside and out and not only missed Jesus but hated and killed Him.

Basic Old Testament stuff

- Written in Hebrew with some Aramaic
- How many authors, settings, etc.?
- Divisions and organization in the Canon
 - Hebrew:
 - Law
 - Genesis, Exodus, Leviticus, Numbers, Deuteronomy
 - Prophets
 - Former Prophets
 - Joshua
 - Judges
 - 1 and 2 Samuel
 - 1 and 2 Kings
 - Latter Prophets
 - Isaiah
 - Jeremiah
 - Ezekiel
 - Minor Prophets
 - Writings
 - Psalms
 - Job
 - Proverbs
 - Ruth
 - Song of Songs
 - Ecclesiastes
 - Lamentations
 - Esther
 - Daniel
 - Ezra
 - Nehemiah
 - Chronicles

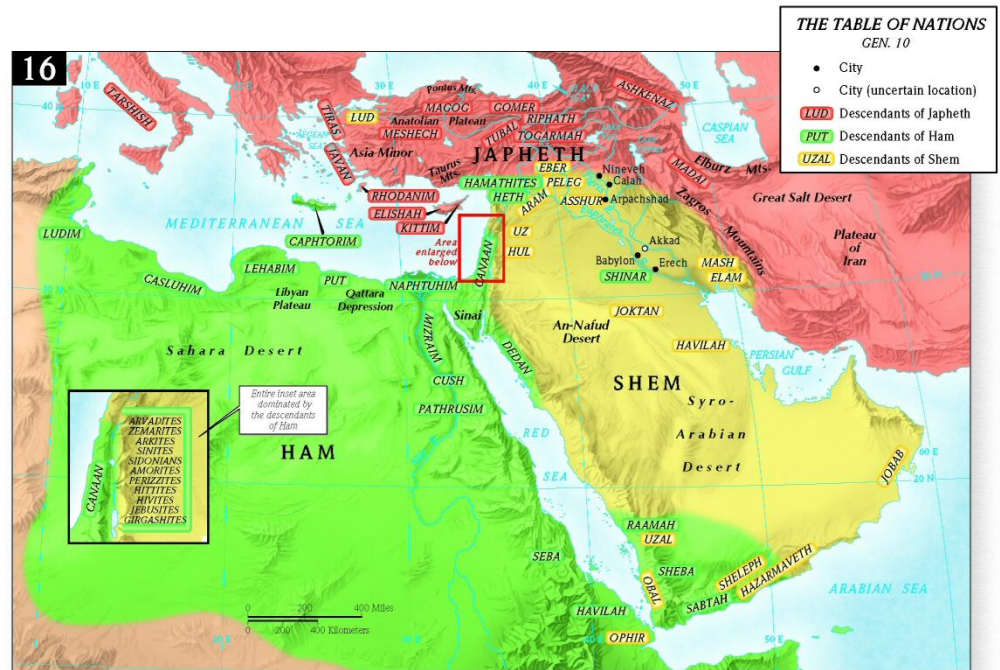
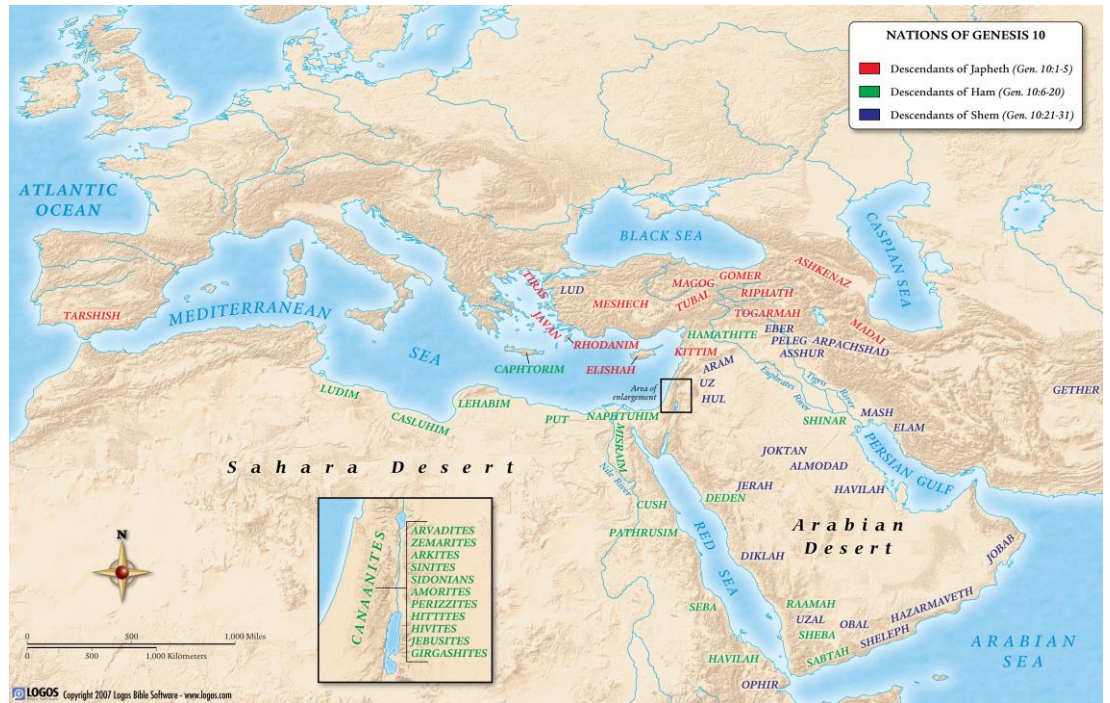
- Daniel is not included among the prophets because he did not receive a prophetic call. Chronicles comes at the end because it is a summary of Israel's history from Adam to the return from the Exile
 - Septuagint moved toward four divisions of Law, Historical Books, Poetical Books, and Prophetic Books
 - Roman Catholic canon includes seven apocryphal books: Tobit, Judith, Wisdom of Solomon, Ecclesiasticus/Sirach, Baruch, Letter of Jeremiah, and 1 & 2 Maccabees.
 - Eastern Orthodox church recognizes four more: 1 Esdras, Psalm 151, 3 & 4 Maccabees, and the prayer of Manasseh
 - Jewish tradition affirmed that prophecy ceased in Israel c. 400 BC after Malachi. 1 Maccabees 9:27 says, "So there was great distress in Israel, such as had not been since the time that the prophets ceased to appear among them." The Hebrew Canon was completed and fixed by 300 BC
 - The apocrypha never claim to be the Word of God. They were also verifiably written after the Jews believed God ceased speaking through His prophets.
 - Josephus says, "From Artaxerxes to our own times a complete history has been written, but has not been deemed worthy of equal credit with the earlier record, because of the failure of the exact succession of the prophets."
 - The Law – Pentateuch; Torah "law"
 - Tells the story of God's dealings with both the human race in general and the Hebrew race in particular. In so doing these chapters trace the actions of God in history from the creation of the world until the death of Moses. For both Jews and Christians, these books are the source of theological truth, biblical morality, and ethical behavior that laid the foundation of Western civilization.
 - Each book introduces the one that follows it.
 - The History
 - Biblical history is written from a perspective of theological interpretation. By contrast, secular Western history is generally written in naturalistic style that records facts and interprets them as arbitrary events that are the results of social, political, or economic factors.
 - The narrative is written not in a complete chronological form. It is written to convey a specific message and purpose. It can cover vast periods of time. It can also arrange things at the end of books that are out of line chronologically.
 - The Wisdom/Poetry
 - Psalms
 - Proverbs
 - Parallelism
 - The Major Prophets
 - The Minor Prophets
- Genres
 - Historical Narrative

- Law
- Wisdom
- Poetry
- Prophecy
- Apocalyptic

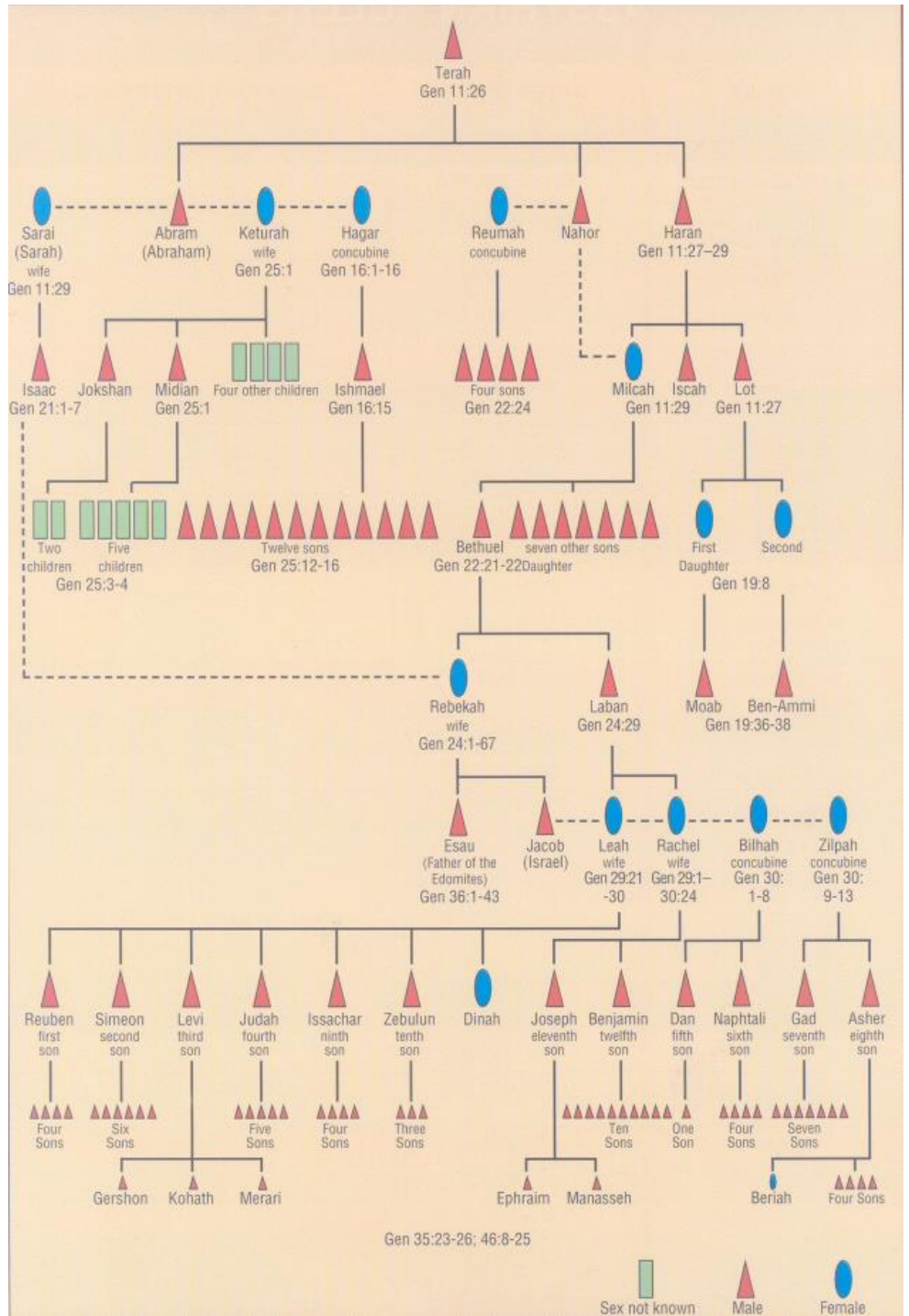
Pentateuch

- Authorship
 - Moses
 - Evidence
 - All Jewish and Christian scholars hold this position and always have
 - Internal evidence indicates this is the case
 - Ex. 24:4,7; Num. 33:1-2; Deut 1:8; 31:9
 - Jesus and the apostles held this position
 - Documentary Hypothesis
 - J (Yahwist, 850 BC), E (Elohist, 750 BC), D (Deuteronomist, 621BC), P (Priestly Code, 525 BC)
 - Formulated by German scholars espousing protestant liberalism
 - Contradicted by tradition
 - Contradicted by the text
 - Contradicted by the rest of the OT
 - Contradicted by the NT
 - Contradicted by the thematic literary unity that implies a single author
 - Contradicted by the fact that the author writes as an eyewitness
 - Contradicted by the familiarity of Egyptian culture and geography
 - Contradicted by the growing amount of archaeological evidence
- Genesis – The Beginning
 - Key marker are the 10 toledoths or “records of”; these intro a new section
 - Records of the heavens and the earth
 - Records of descendents of adam
 - Records of Noah
 - Records of the sons of Noah
 - Records of shem
 - Records of Terah
 - Records of Ishmael
 - Records of Isaac
 - Records of Esau
 - Records of Jacob
 - 1-11: Creation to Terah, in the Fertile Crescent
 - We encounter the basis for almost every major doctrine and ethical issue here. To deny the literalness of these 11 chapters is to destroy the rest of Scripture.
 - Creation

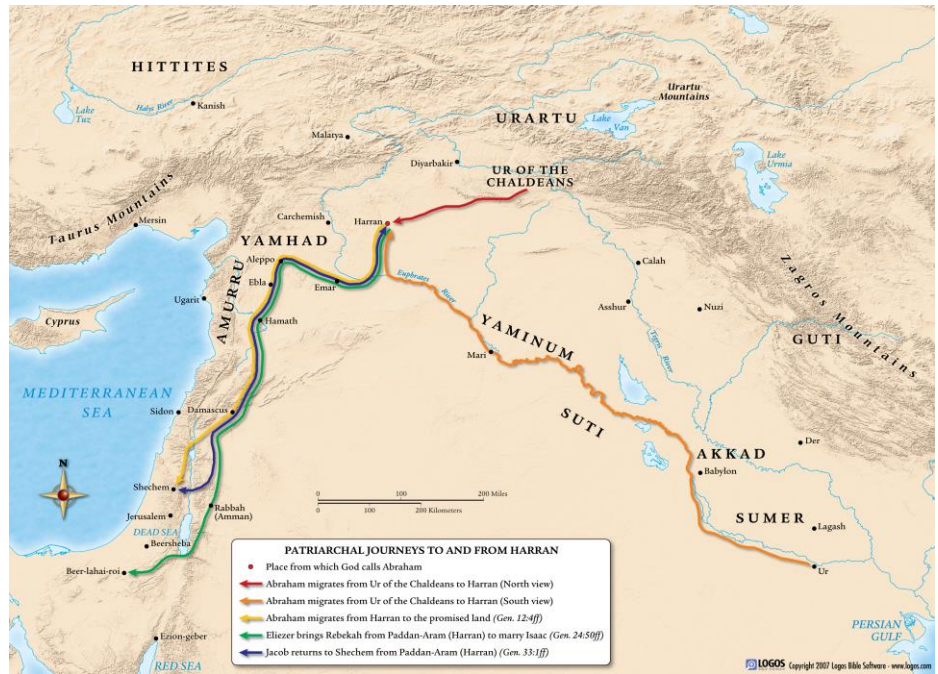
- Physical and unseen
- Physical is good
- Man is in image of God
- Man and female are unique
- Ethics is based on God
- Cultural mandate
 - Purpose for man and woman; man to cultivate, woman to help
- Fall
 - Twisting of God's word by a created angelic being
 - Disobedience brings sin, shame, guilt, and death
 - The consequences change and make painful man and woman's purposes
- Protoeunangelion
 - Promise of a Savior to set it right
 - Will be the woman's seed
- Cain and Abel
 - Godly line through Seth
 - Ungodly line through Cain
- Genealogies
 - Enoch – Walked with God, then was taken, maybe a later witness?
 - Jewish literature pointed to him as the recipient of special revelations in heaven concerning creation and eschatological events. It was believed that he passed on these mysteries to Methuselah to encourage the righteous during the final days
 - Methuselah – died the year the flood came; name means man of shelah (which could be a place name, deity name, or a weapon.” “man of the weapon”
 - Noah is named rest/comfort.
- Flood



- Peleg
- Babel and dispersion of the nations
- Job
 - 12-50
 - 12-36: Terah to Joseph arriving in Egypt, in Canaan



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- Abraham: 2166-1991 BC
 - Covenant – 12 and 15
 - Sacrifice of Isaac is on Mt. Moriah; the sight of the future temple mount;



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- Isaac: 2066-1886 BC
 - Covenant reaffirmed
- Jacob 2006-1859 BC
 - Covenant reaffirmed
 - Family of Jacob – Slide



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- Joseph: 1916-1806 BC
 - Becomes official in Egypt 1884 BC
 - Jacob and family go to Egypt 1876 BC
 - Some Judah
 - 37-50: Joseph arrives in Egypt to death of Joseph, mostly in Egypt
 - 49:10 – Judah is Messianic tribe
- Exodus – Exit from Egypt
 - Maps of Egypt, Goshen, Sinai, midian, tabernacle
 - Dating
 - Early – 1446
 - 1 Kings 6:1 says exodus occurred 480 years prior to Solomon’s fourth year (966 BC)

- Jephthah claimed Israel had occupied Canaan for 300 years c. 1100 BC
- Mernptah Stele c. 1220 BC refers to Israel as an already established people in the land in the record of Ramesses II's son
- The Amarna Tablets (c. 1400 BC) refer to a period of chaos in Canaan, which could equate with the Israelite conquest.
- The dream stele of Thutmose IV, who followed Amenhotep II indicates he was not the firstborn legal heir to the throne, the eldest son having died.
- Late -
 - The biblical years are reinterpreted as symbolic or exaggerated generalizations
 - No extrabiblical references to "Israel" have been found prior to the Mernptah stele
 - Archaeological evidence seems to be lacking for a fifteenth century BC conquest at some sites in Canaan
 - Israelites helped build the cities of Pithom and Rameses (Exodus 1:11) which were completed by Rameses II
 - Overlapping Judgeships in Judges may account for tabulating a shorter period of time for the conquest, settlement, and Judges era
 - *The major weakness of the late date view is that it totally discards any literal reading of the biblical chronology in favor of highly debateable and inconclusive archaeological data.*
 - If you accept the latter date, then you slide the dates of the Exodus, Passover, wilderness sojourn, 156 years later and compress the era of the Judges.
- Route
 - Northern
 - Central
 - Southern



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○ Three kinds of genre: narrative; psalm/hymn; and law

○ 1-18

- redemption
- liberation
- preservation
- Character of Moses
 - Acts 7 – believed he was a great leader and orator and would lead the Jews out. God had to break him.
 - Hebrews 11 – Refused to embrace the fullness of his Egyptian adoption.
 - Born around 1526 BC
 - Is 40 when he leaves for the wilderness. God spends 40 years breaking him then calls him at 80.
- Midianites were a confederacy of seminomadic tribes stretching from Sinai Peninsula up through the Syro-Arabian desert. Genesis 25:2 traces their lineage back to Abraham through Keturah.
- Importance of God revealing His name to Moses – “I am”
- 10 plagues discredited an Egyptian deity
 - Water to blood – Osiris, Hapi, Khnum
 - Frogs – Heqt, frog deity
 - Mosquitoes – Seb
 - Flies – Kephra and Uatchit
 - Cattle – Typhon and Imhotep

- Boils – Hathor and Apis
- Hail – Serapis and Isis
- Locusts – Seth, protector of crops
- Darkness – Ra, sun deity
- Death of the firstborn – Ptah, god of life
- *However the miraculous nature of the plagues is seen in how Moses knew about them before hand, their instantaneous appearance, their instantaneous termination, their descriptions as “signs and wonders”, their intensification, their timing, their accomplishment of a moral purpose, the response they invoked from the Egyptian sorcerers, and how the last seven plagues did not affect the Hebrews living in Goshen.*
- 19-40
 - Mosaic covenant
 - Decalogue – 20:1-21 – fundamental covenant text
 - Book of the covenant 20:22-23:33 – what the covenant looks like played out in everyday life.
 - Tabernacle – God’s dwelling
 - Was created according to divine specifications
 - Showed God’s presence with Israel
 - The ark and mercy seat – represent His presence
 - Table of bread – represents his provision
 - Lampstand – represents his guidance
 - Veil – separated the holy place from holy of holies. Represented divide between holy God and sinful man
 - Bronze altar – showed that man could only come to God on the basis of atoning work of a sacrifice rather than meritorious work.
 - Single doorway – represents only one way to God
 - Description of the priesthood explained how certain elements were necessary before any person could approach God.
 - Laver communicated that a person must be cleansed both physically and spiritually before approaching God
 - Altar of incense – helped people understand importance of worship
 - Annual half-shekel tax – worship of God was obligatory not voluntary
 - The tabernacle instructions represented the part of Mosaic covenant that taught the redeemed nation how to worship God, how God would dwell among them, and how the nation’s fellowship with God could be restored when they sinned.
- Leviticus – Way of Holiness: the worship guide for both priests and laymen. It describes the way laymen need to approach the Holy One
 - Must be understood in context of larger narrative of God making a people for His possession thru which to bring the Messiah
 - The word “blood” appears 88 x’s. reminds of the weight of sin

- Purpose of Leviticus was to teach Israel how to walk in practical holiness with God, which was necessary because of Israel's status as God's elect, redeemed, regenerated, and holy nation.
- ***The events of the book occur while Israel is encamped at Sinai wilderness. The "then" that begins the book means it is meant to directly follow the narrative from Exodus.***
 - While the book of Exodus explained how Israel received its calling to be a kingdom of priests, the book of Leviticus explains how Israel is to live out this priestly calling
- 1-10 – Sacrifice
 - 1-7 – Laws of sacrifice
 - Five sacrifices that guarantee ongoing fellowship with God
 - 1-3 are voluntary and are offered by those in fellowship with God to please Him
 - burnt offering – signifies propitiation for sin and complete surrender, devotion, and commitment to God
 - bull, ram, male goat, male dove, young pigeon without blemish; always male but species varied according to economic status of individual
 - grain offering – signifies thanksgiving for first fruits
 - grain, flour, or bread (always unleavened) made with olive oil and salt; or incensed
 - fellowship or peace offering – symbolizes fellowship with God, 1) signifies thanksgiving for a specific blessing; 2) offers a ritual expression of a vow; 3) symbolizes general thankfulness
 - any animal without blemish; could be a grain offering
 - 4-5 were compulsory and were issued for the purpose of restoring broken fellowship between the sinner and God
 - sin offering – mandatory; made by one who had sinned unintentionally or was unclean in order to attain purification
 - male or female animal without blemish – as follows: bull for high priest or congregation; male goat for king; female goat or lamb for common person; dove or pigeon for slightly poor; tenth of an ephah of flour for the very poor
 - guilt offering – mandatory; made by a person who had either deprived another of his rights or had desecrated something holy; made by lepers for purification
 - ram or lamb without blemish

- restitution occurred with a monetary payment for the sin. The amount of the payment consisted of the priests' valuation of the sin plus 20 percent. This restitution was to be paid not only for sins committed against the Lord but also for defrauding a fellow Israelite. This offering not only forgave the offender for specific sins, but it also reminded him that sin has ongoing temporal consequences even after God has forgiven.
- 8-10: laws of the priesthood
- 11-27 – ways of holiness: sanctification
 - 11-15: laws of purity
 - Moses continues to expound on the theme of Israel's progressive sanctification through fellowship with God by commanding the nation to embrace the clean and to reject the unclean. The overriding purpose was to distinguish Israel as set apart from their pagan Canaanite neighbors in regard to the food they ate, their contact with blood, and bodily diseases, imperfections, and discharges.
 - The basic principles of holiness and cleanness were related to wholeness and completeness: thus everything presented at the tabernacle had to be physically perfect and without blemish
 - 16 – Day of *yom kippur*
 - holiest day of the year
 - On this special the properly attired high priest would enter into the holy place. First a bull was slaughtered for Aaron's sins. Then two goats were selected to be used for the different purposes of propitiation and expiation. The first goat was killed and its blood was sprinkled on the mercy seat on the ark of the covenant in the most holy place. This event represented the only time during the year when Aaron could enter the most holy place. After the sins of the nation were symbolically transferred to the second goat, it was then released into the wilderness to symbolize the removal of sin. Through this annual ritual the collective indebtedness for sin that Israel had accumulated during the previous year was atoned and removed from the congregation
 - See Hebrews 8-10
 - 17-27 – Holiness code
 - looks at daily life and holiness lived out; meant to make Israel set apart
 - Also see how serious God takes the Sabbath and rest – Just as God called the people to have a weekly Sabbath, He also called upon them to have a yearly Sabbath every seventh year. The seriousness in which God takes this principle is evidenced from the fact that

the duration of the 70 year captivity in Babylon was based on the number of times Israel neglected this yearly Sabbath rest, which was to take place on every seventh year. Every 49 years they were to take the 50th year as a year of rest or Jubilee year.

JEWISH FEASTS AND FESTIVALS

NAME	MONTH: DATE	REFERENCE	SIGNIFICANCE
Passover	Nisan (Mar./Apr.): 14–21	Exod 12:2–20; Lev 23:5	Commemorates God's deliverance of Israel out of Egypt.
Feast of Unleavened Bread	Nisan (Mar./Apr.): 15–21	Lev 23:6–8	Commemorates God's deliverance of Israel out of Egypt. Includes a Day of Firstfruits for the barley harvest.
Feast of Weeks, or Harvest (Pentecost)	Sivan (May/June): (seven weeks after Passover)	Exod 23:16; 34:22; Lev 23:15–21	Commemorates the giving of the law at Mount Sinai. Includes a Day of Firstfruits for the wheat harvest.
Feast of Trumpets (Rosh Hashanah)	Tishri (Sept./Oct.): 1	Lev 23:23–25; Num 29:1–6	Day of the blowing of the trumpets to signal the beginning of the civil new year.
Day of Atonement (Yom Kippur)	Tishri (Sept./Oct.): 10	Lev 23:26–33; Exod 30:10	On this day the high priest makes atonement for the nation's sin. Also a day of fasting.
Feast of Booths, or Tabernacles (Sukkot)	Tishri (Sept./Oct.): 15–21	Lev 23:33–43; Num 29:12–39; Deut 16:13	Commemorates the forty years of wilderness wandering.
Feast of Dedication, or Kislev	(Nov./Dec.):	John 10:22	Commemorates the

Festival of Lights
(Hanukkah)

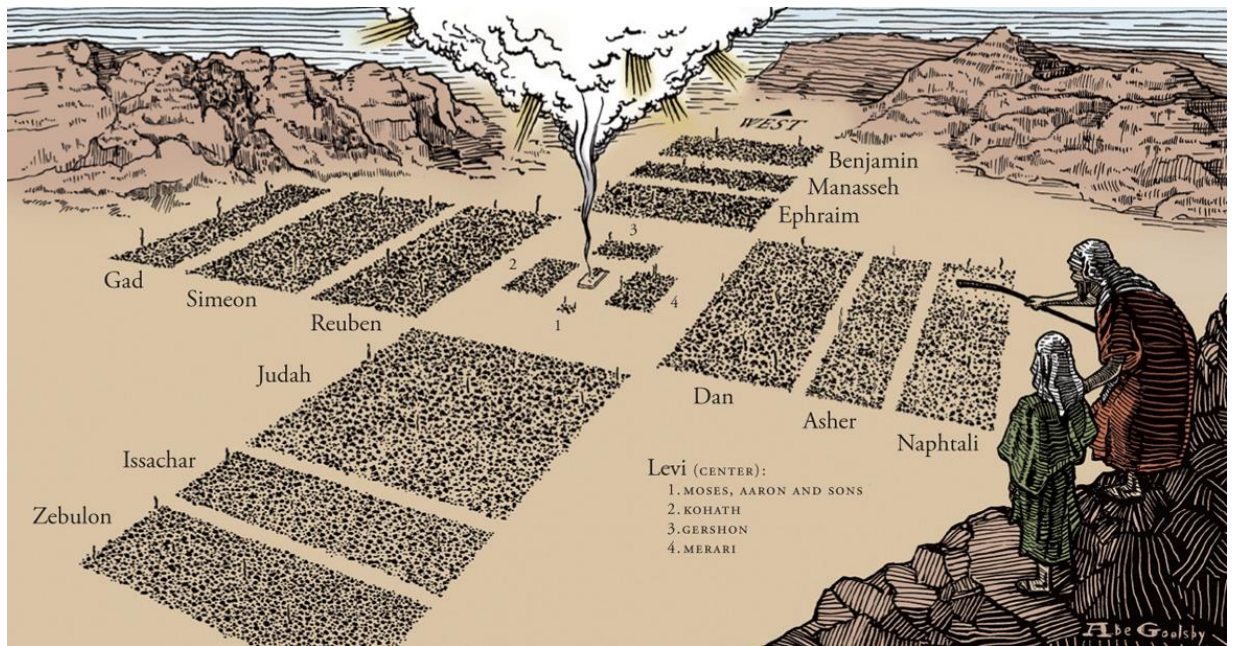
25–30; and Tebeth
(Dec./Jan.): 1–2

purification of the
temple by Judas
Maccabaeus in
164 B.C.

Feast of Purim, or Adar (Feb./Mar.): 14
Esther

Commemorates the
deliverance of the
Jewish people in
the days of Esther.

- Numbers – Wilderness Journey Journal
 - Begins with a military census to organize the Israelites into a people ready to conquer the promised land. This is a radical departure from the 3-4 million people just crammed together.
 - Show the timeline; Kadesh Barnea wasn't for 40 years
 - Moses challenged his readers to understand that because the first generation was clefted, redeemed, regenerated, a recipient of the covenant, sanctified, and blessed they had everything they needed to enter the land. Yet because of **unbelief and disobedience** they forfeited the blessing of living in the land. Moses's goal in presenting this information was to urge the second generation not to make the same mistakes.



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- 1-25 – 1st generation
 - 1-10 preparation of 1st gen at Sinai
 - 11-25 failure of the 1st gen
 - 11 – complaining against God. Unbelief is already noticeable
 - 12 - Moses and siblings speak against Moses, God's anointed; both face punishment
 - 13-14 – Israel rejects God's command in disbelief

- wander in wilderness is a little bit of a misnomer; God led them and kept them in the wilderness
 - What was originally an 11 day journey into Canaan now became a 40 year sojourn of continual wandering in the wilderness.
 - 16 – Korah incites rebellion
 - 20:1 – marks the first day of the 40th year
 - 20 – Moses and Aaron lose the Promised Land due to disbelief and disobedience
 - 21 – Bronze snake – see John 3
 - 22-25:5 and 31:1-18 – Balaam and immorality with Moabite women. If you cant beat them get them into disobedience
- 26-36 – 2nd generation
 - 26-30 reorganization of Israel on the plains of moab
 - 31-36 preparation for conquest of the land
 - 33 – A key exhortation for covenant faithfulness is found in the command to slay the Canaanites. Here, Moses warned that if the nation did not do this then the Canaanites would repeatedly trouble them.
 - 35 – cities of refuge – allowed justice to be exacted against murders and also prevented innocent blood from being spilled due to vigilantism, thereby keeping the land free from spiritual pollution.
- Deuteronomy –
 - Takes place over the 70 day period between the inauguration of the books' events and the crossing of the Jordan river.
 - 1-4 – record of Israel's history
 - 5-26 – present: record of Israel's laws
 - 5-11 principles of covenant
 - 12-25 priorities of the covenant
 - 26 practice of the covenant
 - 27-34 – future: revelation of Israel's destiny
 - 27-30 Ratification of the covenant



- Psalm 105
- Joshua – The conquest
 - C. 1406 BC Israel crosses the Jordan River
 - Caleb is 40 at the time of Kadesh Barnea; is 85 at end of conquest
 - Conquest was likely 7 years long

- 1-12 Conquest of Canaan
 - 1-5 preparation of the people
 - 3:7-13 – take out all the peoples
 - 4 – memorial stones to remember
 - 6-12 progression of the conquest
 - 6-9 central campaign
 - Jericho
 - Christophany
 - Rahab is saved; she becomes an Israelite and is part of Jesus geneology





- Note the deceptive gibeonites and the treaty that Israel makes, will comeback at the end of 2 samuel
 - 10 southern campaign
 - 11-12 northern campaign
 - 13-21
 - 13:1-7 unconquered land
 - 13:8-33 east bank tribes
 - 14-19 west bank tribes
 - 15:63 – Judah did not drive out the Jebusites from Jerusalem
 - 20-21 designated cities
 - 22-24
 - 22 dispute about the altar
 - 23 joshuas final sermon
 - Threat to conquer all the people that God commands or sin will happen
 - 24:1-28 covenant renewal at shechem
 - 24:29-33 deaths of Joshua and eleazar



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- Judges
 - Tradition says the Samuel wrote Judges
 - During this time the Trojan War will be fought and Egypt's power will decline
 - The total number of years mentioned is 410 years

JUDGES OF THE OLD TESTAMENT

NAME	REFERENCE	IDENTIFICATION
Othniel	Judg 1:12–13; 3:7–11	Conquered a Canaanite city
Ehud	Judg 3:12–30	Killed Eglon, king of Moab, and defeated Moabites
Shamgar	Judg 3:31	Killed 600 Philistines with an oxgoad
Deborah	Judg 4–5	Convinced Barak to lead an army to victory against Sisera's troops
Gideon	Judg 6–8	Led 300 men to victory against 135,000 Midianites
Tola	Judg 10:1–2	Judged for 23 years
Jair	Judg 10:3–5	Judged for 22 years
Jephthah	Judg 11:1–12:7	Defeated the Ammonites after making a promise to the Lord
Ibzan	Judg 12:8–10	Judged for 7 years
Elon	Judg 12:11–12	Judged for 10 years
Abdon	Judg 12:13–15	Judged for 8 years
Samson	Judg 13–16	Killed 1,000 Philistines with a donkey's jawbone; was deceived by Delilah; destroyed a Philistine temple; judged 20 years
Samuel	1 and 2 Sam	Was the last of the judges and the first of the prophets



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- Opens with the success of Judah and with the complacency of Israel to leave the other peoples
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- 1-2: Reason for the judges
 - 2:8-3:6 – sets the tone for the entire book of Judges

- The settlement of the tribal territories was slow and cumbersome. Many pockets of resistance remained, and the Israelites eventually settled on a policy of coexistence rather than conquest.
 - 3-16: Rule of the judges
 - 3:1-11: First Cycle: Othniel vs Cushan
 - 3:12-31: Second Cycle: Ehud vs Eglon
 - 4:1-5:31: Third Cycle: Deborah and Barak vs the Canaanites
 - demonstrates the lack of male leadership in Israel at the time
 - 6:1-10:5: Fourth Cycle: Gideon vs the Midianites
 - 10:6-12:15: Fifth Cycle: Jephthah vs the Ammonites
 - 13:1-16:31: Samson vs the Philistines
 - 17-21: Ruin of the Judges – these sections are not in chronological order. They are intended to show how bad things among the Israelites were under the judges. Immorality threatened to create a civil war.
 - 17-18: Idolatry
 - 19-21: Immorality
 - Ruth – Ray of Hope
 - Set during the time of the Judges
 - Moabites are descendants of Lot. Lived northeast of dead sea
 - Right of redemption gave the next of kin the responsibility of buying back property that was sold because of foreclosure due to poverty. The logic of this provision as to keep the property within the family.
 - Levirate marriage, the next of kin of a deceased man was to marry his widow and produce an offspring in order to prevent the deceased man's lineage and name from dying out.
 - 1: Love's resolve - Ruth's determination
 - Ruth's positive example of leaving and forsaking her pagan culture and family for Naomi's is a contrast to the willing disobedience of Israel seen in Judges one chapter prior.
 - 2: love's response - Ruth's devotion
 - 3 Love's request – Boaz's decision
 - This is not a sexual act but one that shows Ruth is asking for Boaz to consider her for marriage. Her virtuous character is paramount and is the reason God chooses to reward and use her both short term and long as she is David's grandmother and therefore in Jesus' lineage.
 - 4 love's reward – Family's destiny
- 1&2 Samuel
 - transition from judges to kings and prophets
 - *By showing the deficiencies of the final phase of the judges era, 1 Samuel is an apologetic for the new monarchy, which God graciously establishes for His people in spite of their sin.*
 - 1 samuel shows contrast of ungodly eli vs godly Samuel, ungodly saul vs godly david
 - 2 samuel showcases david's reign

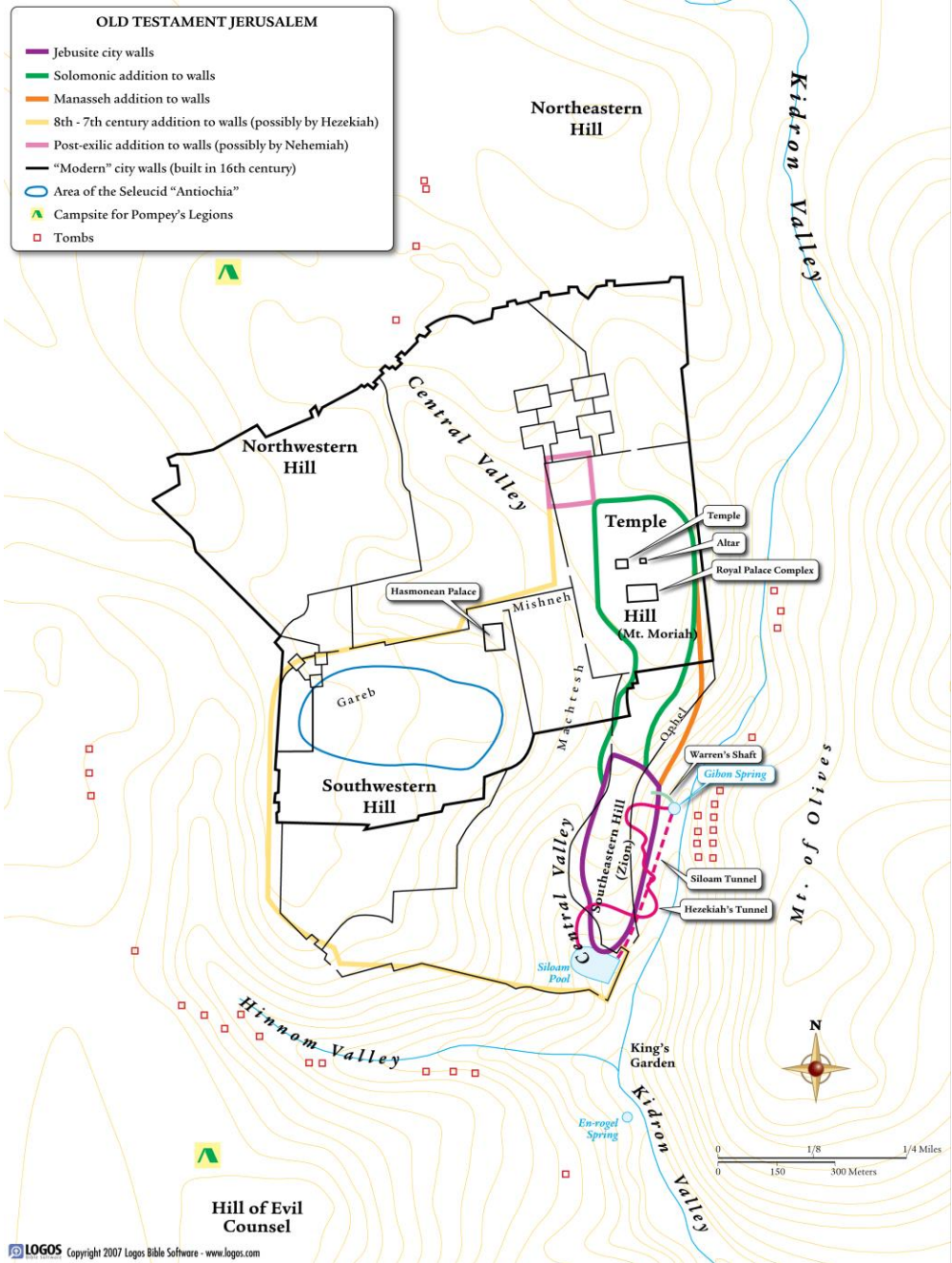
- Most of the major World empires are in disarray at this point (Egypt, Assyria, Babylon). The philistines, aka “sea peoples”, who came to the area by means of the sea and boats, are the major enemies.
- 1 Samuel 1-7: transition from Eli to Samuel
 - 1 Samuel 1:1-2:10 – Samuel’s birth
 - Hannah’s struggle and prayer
 - 1 Samuel 2:11-3:21 – Samuel contrasted with eli
 - God was not speaking because no one was listening
 - Eli’s sons were wicked
 - Takes place in Shiloh
 - 1 Samuel 4:1-7:2 – Soldiers take the Ark of the Covenant
 - demonstrates the superiority of God and shows that Israel’s oppressed status had nothing to do with any failure on God’s part. Rather it was due to Israel’s own covenant disobedience . . . For the Israelites, losing the ark meant a total disconnection from God’s presence and the mosaic covenant.
 - 1 Samuel 7:3-17 – Samuel’s Judgeship
- 1 Samuel 8-15: Samuel and Saul Narrative
 - 1 Samuel 8-11 – Saul’s Selection
 - The events surrounding the selection of Saul for King, 9:1-10:16, demonstrate that he was the people’s choice, more than God’s choice for a king. The people seemed to focus on Saul’s outward appearance rather than his heart. He is also not of the Messianic tribe. They were looking to have fulfillment in the world’s way and not looking to God for the Messiah.
 - The author skillfully shows that Israel’s request for a king was ill motivated and ill timed, Saul was from the tribe of Benjamin, not Judah, the promised Messianic tribe (Gen. 49:10). God’s timing was also awaiting a descendant from the tenth generation of Judah’s son Perez.





- 1 Samuel 12 – Samuel’s Warning
- 1 Samuel 13-15 – Saul’s rejection
- Saul’s reign – 1051 -1011
- 1 Samuel 16-31: Transition from Saul to David
 - 1 Samuel 16-17 – Anointed by Samuel
 - 1 Samuel 18-31 – Attacked by Saul

- 2 Samuel 1-24: Reign of David
 - David's reign – 1011-971





- During the time of David's reign the Mayan dynasties will begin in central america
 - 2 Samuel 1-10 – David's faith
 - Davidic covenant 7
 - Captures Jerusalem 5:7-10
 - 2 Samuel 11-12 – David's faults
 - 2 Samuel 13-20 – David's foes
 - 2 Samuel 21-24 – David's fame
 - These are non-chronological chapters showing the glory of david.
 - 1 Chronicles
 - written from the Priestly perspective. Gives all of Israel's history. Is filled with positive stories rather than both positive and negative. Includes items that are significant from the priest perspective. These include: genealogical lists, rituals, obedience to the law, temple worship, and the priesthood. There is an emphasis on the restoration of temple worship.
 - 1-9: Genealogies – from Adam to Zerubbabel
 - 1 – Adam to Jacob
 - 2-3 – Judah to Zerubbabel's grandsons
 - 4-9 – The twelve tribes
 - 10-29: David's Reign – Prepration for the Temple
 - 10-12 – David's ascension
 - 13-16 – David brings the ark to jeruslaem
 - 17-20 – Davidic covenant
 - 21-29 – David's temple preparations
 - Psalms
- 1&2 Kings
 - Is written from the perspective of the Prophets
 - Poissibly is Jeremiah who wrote it.
 - Jewish tradition says so
 - Similarities of style can be dectected
 - Both books speak of God's righteous judgment upon apostasy, idolatry, and immorality
 - The phrase "to this day" is used repeatedly throughout the book and the book was obviously written prior to the Babylonian exile and therefore would fit the time period of Jeremiahs ministry.
 - The two books cover a 411 year period from the beginning of Solomon's reign to the sacking of Jerusalem
 - 1 Kings 1-11: the united kingdom under Solomon
 - Solomon's reign – 971-931
 - Solomon's Temple is finished in 960
 - Song of Solomon
 - Perhaps the greatest benefit the believer can gain by studying the Song of Solomon is the reminder that love is a gift from God and should be enjoyed as a gift. What God has created and declared as good should be enjoyed in the context of marriage . . . the lyrics are erotic, sensual, and sexual. The lovers show no embarrassment

in enjoying each other's love. However, though sensuous, the lyrics are never distasteful. The song of Solomon teaches that love, romance, sex, and marriage were created by God to be enjoyed within marriage between man and a woman.

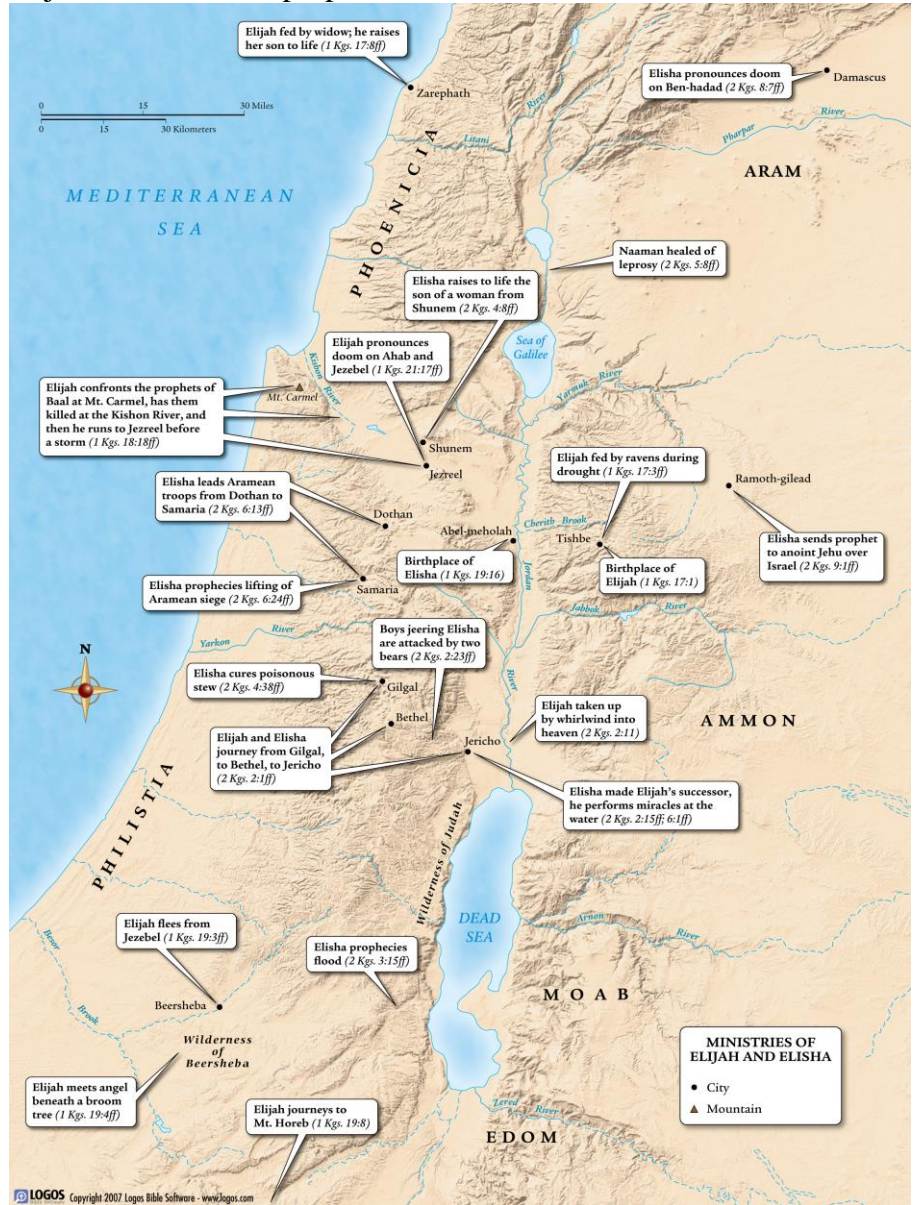
- Likely Solomon's first marriage and his true love.
- Has been viewed as an allegory about Jesus' love for the church
- Can be tough to determine who is speaking.
- 1:1-3:5: Romantic courtship
- 3:6-5:1: Marital intimacy
- 5:2-8:4: affirmation of love
- 8:5-14: epilogue
- Proverbs
 - Focuses on practical issues rather than theological issues
 - Sharp contrast between life of wisdom and life of folly
 - General truths, not always specific promises from God
 - Topics include
 - Marriage and sexuality
 - Wealth and poverty
 - Power of the tongue
 - Principles on child-rearing
 - Personal discipline
 - Friendship
 - Dealing with emotions
 - 1-9: discourses of Solomon
 - 10:1-22:16: individual proverbs of Solomon
 - 22:17-24:34: the sayings of the wise
 - 25-29: proverbs of Solomon, copied by the men of Hezekiah
 - appendixes
 - 30 – Sayings of Agur
 - 31:1-9 – Sayings Lemuel
 - 31:10-31 – Poem of the Ideal wife
 - Is there any intention that the book of wisdom, written by the wisest man to ever live, ends with a word about what kind of wife to marry since it was his poor choices in wives that led to his ruin?
- 1 King 12 – 2 Kings 17: the Divided Kingdom: until Assyrian invasion
 - Ecclesiastes
 - The author was frustrated by injustice and the inability of man to straighten that which is crooked. He was also frustrated by the transitory nature of life and the inability of wisdom to provide any sense of guarantee over what tomorrow might bring.
 - Qoheleth was working on the problem of man's attempt to find meaning in all aspects of God's world without coming to know the world's creator, sustainer, and judge

- He views the author as the “first existentialist” and observes that the bleak despair” of ecclesiastes rises from the “golden age” of Israel’s prosperity, not deprivation. He adds: “existential despair did not germinate in the hell holes of Auschwitz or Siberia, but rather in the cafes of Paris, the coffee shops of Copenhagen, and the luxury palaces of Beverly Hills.
- That is why God has put eternity in their hearts so we are never satisfied with that which is less than eternal. In this sense wisdom alone was insufficient to solve the problems of the curse that Qohelet observed; only the revelation of God in Christ could provide the reconciliation the world so desperately needed.
- 1: Prologue
- 2: Pleasures of Life
- 3-5: Plan of God
- 6-8: Problems of Life
- 9-12:8: Process of Living
- 12:9-: Postscript



- Kings of Israel
 - Jeroboam I; 1 Kings 11:26-14:20; 931-910 (22)
 - Ahijah the prophet
 - Nadab; 1 Kings 15:25-28; 910-909 (2)
 - Baasha; 1 K 15:27-16:7; 909-886 (24)
 - Jehu the prophet

- Elah; 1 K 16:6-14; 886-885 (2)
- Zimri; 1 K 6:9-20; 885 (7 days)
- Omri; 1 K 6:15-28; 885-874 (12)
- Ahab; 1 K 16:28-22:40; 874-853 (22)
 - Elijah and Elisha the prophets



- Ahaziah; 1 K 22:40-2 K 1:18; 853-852 (2)
 - Elijah and Elisha
- Joram; 2 K 1:17-9:26; 852-841 (12)
 - Elisha
- Jehu; 2 K 9:1-10:36; 841-814 (28)
 - Elisha
- Jehoahaz; 2 K 13:1-9; 814-798 (17)
 - Elisha

- Jehoash; 2 K 13:10-14:16; 798-782 (16)
 - Elisha
- Jeroboam II; 2 K 14:23-29; 798-753 (41)
 - Jonah
 - God's heart is for all nations, even those who are brutally evil. The gospel is for all peoples and no prejudice can be allowed to exist in my heart.
 - God works in spite of Jonah and uses Jonah's disobedience for good in the life of the sailors
 - The book ends abruptly with intention to make you examine yourself.
 - 1-2: flees his prophetic calling
 - 1 – Jonah's disobedience and its consequences
 - 2 – Jonah's deliverance and thanksgiving
 - 3-4: Jonah fulfills his prophetic calling
 - 3 – Jonah's obedience and Nineveh's repentance
 - 4 – Jonah's displeasure at the Lord's salvation
 - Amos
 - Name means "burden bearer"; was a shepherd and a wealthy herdsman
 - The unusual circumstances behind Amos's calling reflected the urgency of his message, and Amos was obedient to the Lord's calling even when it meant leaving behind his own business. Ironically the Lord called a man who knew the failures of the prosperous herders and farmers in Judah to condemn the abuses of wealth and prosperity in Israel.
 - Economic prosperity brought spiritual apathy and moral decline. Two years after Amos prophecy the Lord sent an earthquake. Evidence at Hazor backs this up. It was so great that Zechariah remembered it 200 years later.
 - The Israelites who believed that God was obligated to protect them no matter what were being presumptuous, assuming that His grace would always be available. They needed to realize that God could not be trifled with or taken lightly. Rather than protecting them from His temple in Jerusalem, Yahweh would break out in judgment against them.
 - Around 670 BC
 - 1-2: Eight Oracles of judgment against the nations

- God's sense of universal justice meant that He held these nations accountable not only for how they treated Israel but also for how they acted toward on another.
 - 3-6: three sermons of the coming judgment of Israel
 - 7:1-9:10: five visions of Israel's coming judgment
 - 9:11-15: five promises of Israel's restoration
 - It is around this time that the first Olympic games occur in 776 BC
 - Rome is founded in 753 BC
- Zechariah; 2 K 14:29-15:12; 753-752 (6 months)
 - Hosea
 - Ministry covered 35-40 years
 - At the social level Israel's accumulation of wealth led to a wide disparity between the upper and lower class, and a climate of justice prevailed as the rich used their power and influence to take advantage of the poor. Selfishness, greed, and the pursuit of pleasure characterized Israelite society rather than love for the Lord and one's neighbor.
 - The marriage metaphor communicated the depth of the Lord's love for Israel and the intimacy of their relationship. The portrayal of the covenant between God and Israel as a marriage also highlighted the treachery and betrayal behind Israel's sin.
 - The sexual nature of this metaphor was also appropriate in light of Israel's involvement in pagan fertility rites.
 - Israel did not simply break God's laws; they broke His heart. Adultery was a capital offense in Israel, and the infidelity of the wife also brought shame and dishonor on the husband. The marriage metaphor also conveyed hope for Israel's future because of the Lord's unfailing love for His wife.
 - 1-3: Personal and national problem – Unfaithfulness
 - God commands Hosea to marry Gomer and to love her throughout her unfaithfulness as a witness to Israel.
 - Hosea 2
 - 4-14: Prospect of judgment and salvation
 - 4:1-6:3 – judgment for Israel's rebellion
 - 6:4-11:11 – Judgment results in Israel's ruin
 - 11:12-14:9 – Judgment turns to restoration
- Shallum; 2 K 11:15:10-15; 752 (1 months)
 - Hosea
- Menahem; 2 K 15:14-22; 752-742 (10)

- Hosea
- Pekahiah; 2 K 15:22-26; 742-740 (2)
 - Hosea
- Pekah; 2 K 15:25-31 752-732 (20)
 - Hosea
 - Obed
- Hoshea; 2 K 15:30-17:6; 732-722 (9)
 - Hosea
- Kings of Judah
 - Rehoboam; 1 K 11:42-14:31; 931-913 (17)
 - Shemiah
 - Abijam; 1 K 14:31-15:8; 913-911 (3)
 - Iddo
 - Asa; 1 K 15:8-24; 911-870 (41)
 - Azariah
 - Jehoshaphat; 1 K 22:41-50; 870-848 (25)
 - Jahaziel
 - Jehoram; 2 K 8:16-24; 848-841 (8)
 - Obadiah
 - Name means “servant of Yahweh”
 - If these txts all refer to the same event, Obadiah appears to be describing what happened shortly after the fall of Jerusalem. Malachi later testified to the fulfillment of these prophecies concerning Edom’s downfall (mal. 1:2-4)
 - Edom was the descendants of Esau.
 - 1-16: doom of deom
 - excessive pride – trusted in military and geographic position
 - treatment of Israel when defeated. The edomites stood and watched the Babylonians, then pillaged and laughed at Jerusalem’s fall. They robbed and imprisoned those refugees.
 - 17-21: deliverance of Judah
 - Ahaziah; 2 K 8:24-9:29; 841
 - Athaliah; 2 K 11:1-20; 841-835 (6)
 - Joash; 2 K 11:1-12:21; 835-796 (40)
 - Joel – could be here or in postexilic time; doesn’t affect message
 - Name means “yahweh is God”
 - 1: The locust Plague and a call to lament
 - 2:1-17: the imminent day of the Lord and call to repent
 - 2:18-32: the ultimate day of the Lord
 - Repeated in Acts

- 3:1-21: The future judgment of the nations
- Amaziah; 2 K 14:1-20; 796-767
 - Unnamed Prophets
- Uzziah; 2 K 14:21, 15:1-7; 792/767-740; coregent from 792-767
 - Isaiah – God is with us
 - Is the literary genius of the Hebrew Prophets
 - Names means “Yahweh is salvation”
 - Tradition says that isaiah’s father is the brother of King Amaziah amking Isaiah a cousin to Uzziah. True or not, he had access to royal court.
 - Wife was a prophetess (8:1) with two kids whose names were prophetic messages (8:18)
 - Tradition says the Mannesseh sawed him in two. This is then referenced in Hebrews 11.
 - Next to Psalms, Isaiah is the most referenced OT book in the NT, wich approximately 100 citaitions and 500 allusions. Some estimate that 1 out of every 17 verses in the NT contain material taken from Isaiah.
 - Pictures of Christ in Isaiah:
 - Virgin birth – 7:14
 - Light in Galilee 9:1-2
 - Divine Child 9:6
 - Mighty God 9:6
 - Wonderful counselor 9:6
 - Prince of Peace 9:6
 - Branch of Jesse 11:1
 - Annointed King 11:2
 - Banner of the nations 11:10
 - Holy One of Israel 12:6
 - Angel of the Lord 37:36
 - A forerunner prepares His way 40:3w
 - Incarnate God 40:9
 - Servant of the Lord 42:1-4
 - Redeemer of Israel 44:6
 - Light of the gentiles 49:6
 - Suffering Servant 52:13-53:12
 - Resurred Lord 53:10
 - Anointed Messiah 61:1-3
 - Coming Conqueror 66:15-16
 - 1-6: Prophecies against Judah
 - 1-5 – Coming judgment and blessing
 - 6 – Call of the prophet
 - 7-12: Promise of Immanuel
 - 7:14

- the encouragement to trust in God tied to God's Promise to bring the Messiah
 - 11:1-2 – branch of Davidic line
- 13-23: Prophecies against the Nations
 - Babylon
 - Assyria
 - Philistia
 - Moab
 - Syria and Israel
 - Cush and Egypt
 - Babylon
 - Dumah
 - Arabia
 - Jeruslaem
 - Tyre
- 24-27: Predictions of Judgment and blessing
- 28-33: perilous woes
- 34-35 Promise of destruction and triumph
- 36-39: prayers for deliverance
 - Chapters 38-39 go before 36-37 but are placed at the end intentionally to lead into the prophecy about Judah returning from Babylon
- 40-66: Prophetic consolation
 - All of this is Prophecy of what is to come. It would have been read by those in exile as great comfort.
 - 40-48 – Promise of Peace
 - 2 figures will play a role in Judahs return
 - Cyrus of Persia – 44:28-45:7
 - Suffering Servant
 - 49-57 – Provision of Peace
 - 58-66 – Program of Peace
- Jotham; 2 K 15:32-38; 750 – (coregent) 740-732 (16)
 - Isaiah
 - Micah
 - Name means “who is like Yahweh”
 - Israel falls to Assyria during his ministry
 - Micah and Isaiah made an interesting tandem. Micah was an outsider from a small village whose preaching influenced Hezekiah's repentant response when the assyrians invaded his land (jer. 26:17-16)

- Had the courage to prophecy against his own town 1:14
- 1-2: Message of Judgment – Hear all people
 - The Lord was angry that social injustice became common in Israel and Judah. Through various legal and illegal means, the wealthy and the powerful conspired to steal the land of needy families. In ancient Israel, the land belonged to the Lord, but He gave this land to His people Israel as a special gift. God gave every tribe, clan, and family their property as an allotment from the Lord. For this reason property in Israel was not permanently to change hands. Land sold because of debt was to be redeemed by the individual or family, and all land reverted to its original owners in the year of Jubilee (lev. 25). To steal family property as ahab and Jezebel did with Naboth’s vineyard was to steal the family’s inheritance from the Lord, and that was considered a serious crime (1 Kings 21)
 - The people believed the Lord guaranteed their blessings apart from their responsibility in the covenant. They only wanted prophets to proclaim good things to them. Micah sarcastically responded that the perfect prophet for them would be the one who promised them more beer and wine.
- 3-5: Message of Hope – Hear, heads of Jacob
 - The spiritual and moral corruption was tied to leaders being corrupt. The prophets misled the people with their empty promises of “peace” for their own financial gain when the people needed to hear of the Lord’s coming judgment. When judgment fell, the Lord would not respond to those leaders. When they cried out to Him, the Lord would not respond to these corrupt leaders. When they cried out to Him, the Lord would give no answer to those who had failed to show mercy to others, and there would be no revelation from God to guide them through their darkest hour.
 - 5:2 – prophecy of Messiah’s birth in Bethlehem

- 6-7: Message of Pardon – Hear O mountains
 - Ahaz; 2 K 16:1-20; 732-687 (16)
 - Pekah of Israel and Rezin of Damascus formed an alliance in attempt to resist Assyrian control of Syria-Israel, but when Ahaz king of Judah refused to join their coalition, the syro-Ephramite war arupted in 734-732 BC (cf. 2 Kings 16; Isaiah 7-8); Isaiah tells Ahaz to trust the Lord; Ahaz soght Assyrian support; Judah becomes an Assyrian vassal
 - Isaiah
 - Micah



- Hezekiah; 2 K 18:1-20:21; 716-687 (29)
 - Rejects the pro-assyrian approach of Ahaz
 - Prays for the Lord to deliver (2 Kings 18-19; Isaiah 36-37)
 - Isaiah
 - Micah
- Manasseh; 2 K 21:1-18; 687-642 (55)
 - Nahum
 - Name means “comfort”
 - Gave Judah comfort that dealing with the Assyrians who oppressed them
 - Between 663 and 612 BC
 - Nineveh falls to Babylon in 612 BC
 - 1: destruction of Nineveh
 - 2: Destruction of Nineveh described
 - 3: Destruction of Nineveh defended
 - Nineveh clearly turned from God
- Amon; 2 K 21:19-26; 642-640 (2)
- Josiah; 2 K 21:26-23:30; 640-608 (31)
 - Judah’s last godly king who carried out significant religious reforms motivated in part by the discovery of the Mosaic book fo the law in 622 BC. Josiah was killed in battle against the Egyptians in 609 BC, and his reform movement died with him. Jeremiah composed laments for him when he died.
 - Jeremiah
 - Name means “Yahweh lifts up”
 - Known as weeping prophet
 - Is taken by Jews to Egypt after 586 BC
 - Baruch the scribe records his words
 - 1: Call of the Prophet – Fire within
 - look at the calling
 - 2-25: Concnr of the Prophet: Doom of Judah
 - 2-6 Judah’s unfaithfulness
 - 7-10 – Judah’s false hope
 - 11-20 – Judah’s impending disaster
 - 12:1-6; 15:10-21; 18:19-23; 20:7-8 – Jeremiah’s struggle with the call and the rejection that he faces.
 - 21-25 – Judah’s unfaithful leaders
 - 25 – 23 years of calling to repentance with no discipline but that was rejected
 - 26-45: Rejection of the Prophet Personal Illustrations
 - 26-29 – Problem with Jeremiah’s message
 - 30-33 – Promise of restoration
 - New Covenant that changes the heart is made

- 34-45 – Problem of Judah’s response
 - 46-51: Oracles against the Nations – Words of the Lord
 - 52: Epilogue – The fall of Jerusalem
 - Zephaniah
 - Name means “hidden”
 - Was of royal decent, the great grandson of Hezekiah;
 - 1:1-2:3: Judgment of Judah
 - 2:4-15: Judgment of the Nations
 - 3:1-20: Justification of the Remnant
 - Huldah
- Jehoahaz; 2 K 23:3—33; 608 (3 months)
 - Reign only three months until Pharaoh Necho of Egypt removed him from the throne and took him to Egypt where he died
 - Jeremiah
- Jehoiakim; 2 K 23:34-24:5; 608-597 (11)
 - The Egyptians installed him as king over his younger brother. However, he vassalated between Egypt and Babylon. This brought Babylonian reprisals for his attempted rebellions, but he died before Babylonians would take the city in 597 BC. He was a wicked ruler who was hostile to Jeremiah and burned the scroll of Jeremiah’s prophecies in 605 BC
 - 605 BC first wave of exiles is deported including Daniel
 - Jeremiah
 - Habakkuk
 - Name means “embrace”
 - Was a contemporary of Daniel and Ezekiel in Babylon as well.
 - Is a personal message of the prophets laments and dialogues with the Lord over justice and injustice
 - 1: faith tested
 - 2: faith taught
 - wrestled with how holy God could use such wicked people to inflict judgment
 - God is going to punish Babylon and His sovereign purposes are beyond our understanding.
 - Righteous walk by faith/faithfulness
 - Repeated in Romans, Galatians, and Hebrews
 - 3: faith triumphant
 - powerful Theophany of God as warrior
 - is a reminder that the life of faith often involves lament, complaint, and the pouring out of one’s

honest emotions and feelings to God. Questioning God and His ways, when done with the right attitude, can lead to a deeper faith and a greater understanding of God's ways. The Lord does not rebuke or turn away the person that comes to Him with honest questions.

- Daniel is taken into exile 605 at first Babylonian siege
- Jehoiachin; 2 K 24:6-16; 25:27-30; 597 (3 months)
 - Reigned only three months before the Babylonians captured Jerusalem and took him away to Babylon. He was later released from imprisonment but died in Babylon
 - Jeremiah
 - Daniel
- Zedekiah; 2 K 24:17-25:7; 597-586 (11)
 - He was placed on the throne as a Babylonian puppet but foolishly did not follow Jeremiah's counsel and rebelled against the Babylonians leading to the capture and destruction of Jerusalem in 586 BC. After the execution of his sons, Zedekiah was blinded and taken as a prisoner to Babylon, where he died.
 - 597 BC – Nebuchadnezer captures Jerusalem and takes 50,000 captives including Ezekiel
 - 586 BC – Siege lasts 18 months and was brutal. Cut off all water and food. Cannibalism was likely
 - Jeremiah
 - Lamentations
 - Daniel
 - Ezekiel
- 2 Kings 18-25: the Southern kingdom: Until the Babylonian captivity
 - Nahum, Jeremiah, Habakkuk, Obadiah, Zephaniah,
 - Lamentations



- 2 Chronicles
 - 1-9: Solomon's Reign – Building the Temple
 - 1 Solomon's Wisdom
 - 2-7 Solomon's Temple
 - 8-9 Solomon's prosperous Reign
 - 10-36: Judah's kings – Apostasy and decline
 - 10-13 Division of the kingdom
 - 14-36 Kings of Judah

- **Exile**

- **Ezekiel – the Glory will return**

- Structured around 3 visions
- Is deported in 597 BC. Received his calling as a prophet in July 593 BC on his 13th bday. He lived at Tel Abib near Nippur in modern Iraq. Ministry lasted until at least 571 BC. Came from a priestly family. This means his family was guilty of being bad during Jeremiah's prophecy. Yet God calls him out from his family. What a testimony!!
- From the time of his call until he hears of Jerusalem's fall he is only able to speak when God speaks through him (3:26-27; 24:27; 33:22)
- His wife dies as a sign to the exiles of the impending fall of Jerusalem, which means he is a widow at 20 years old.
- 1-24: Judgment of Judah and Jerusalem
 - 3 – call to be a watchman

- Ezekiel was only responsible for proclaiming the message, not for how people responded.
 - 8-11 – God’s glory leaves the temple and leaves Jerusalem
 - 21 – God wields the sword against Israel
 - 22 – sinful Jerusalem
 - 22:30-31 – God looks for even 1 faithful. Stand in the gap. Repair the breach
- 25-32: Judgment of the Nations
 - 28 – king of tyre comparable to satan
- 33-48: Future restoration of Israel
 - 37 – Valley of dry bones
 - 38-39 gog and magog refer to the end times.
 - Sees the coming temple
 - The book of Ezekiel is built around three visions of the glory of the Lord. First, in Ezekiel 1 the prophet saw the glory of the Lord on His throne chariot in Babylon with His people. Second, Ezekiel observed the glory of the Lord depart from Jerusalem because of Judah’s flagrant sin and idolatry. Third, in the future temple, the glory of the Lord will enter through the east gate, the place from which it departed (43:4)
 - The muslims have bricked up this gate and made a cemetery outside it because they believe no holy man will cross the dead. Jesus reigns over death. He will cross!!



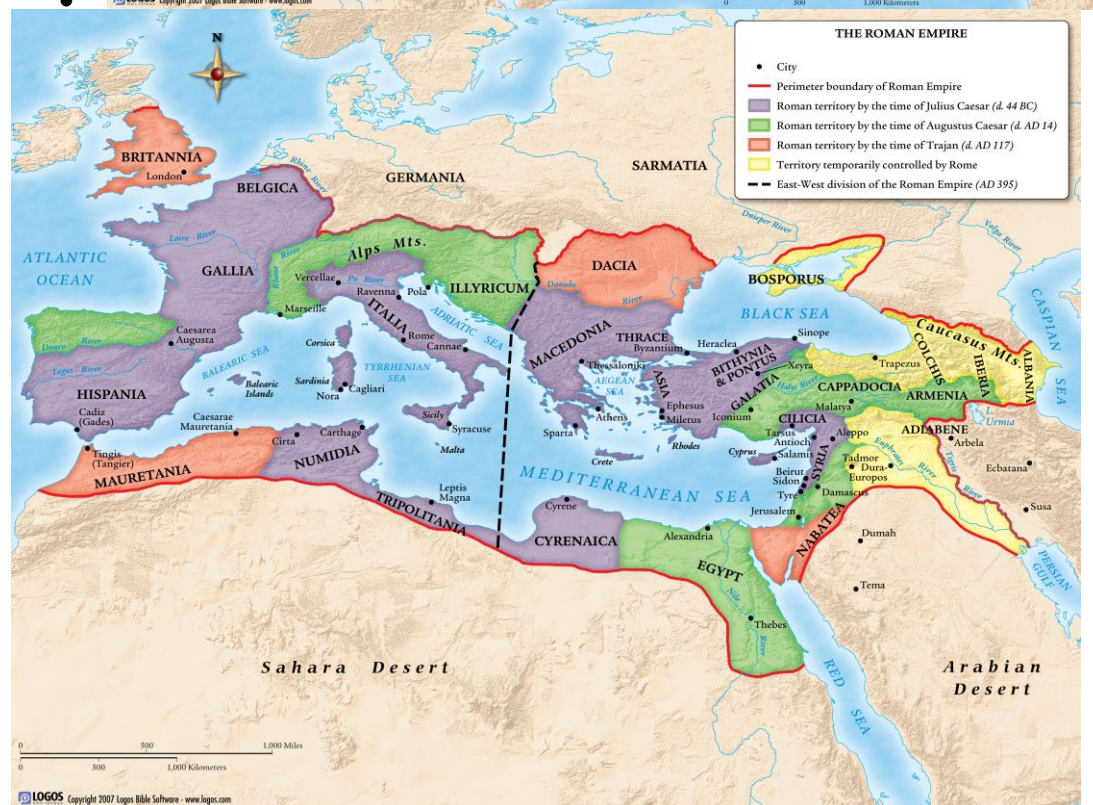




- Daniel



- **LOGOS** Copyright 2007 Logos Bible Software - www.logos.com
- Most targeted book of the OT because of the detailed level of prophecy and the fact that it leaves future prophecy.
- Daniel is taken in 605 BC. He is a member of the upper class in Jerusalem
- Historically this book has proven true as archaeology uncovers more.
- 1-6: Daniel's personal history
 - 1 – Four Hebrews
 - 2 – Four empires



- 3 – Furnace of Fire
- 4 – Fate of Nebuchadnezzar
- 5 – Fall of Babylon
- 6 – Fearless prayer

- 7-12: Daniel's prophetic visions
 - 7 – Four beasts
 - little horn is the antichrist
 - 8 The ram and the Goat
 - clash of Persia and Greece
 - Daneial predicted the triumph of greece over Persia 200 years in advance. Alexander defeated the Persians at Issus in 333 BC and Arbela in 331 BC within three years of his ascension to the throne at age 20. But Alexander died in Babylon in 323 BC at the age of only 32, tus the “great horn” of the goat was “broken” and his kingdom was divided into four sections. One of these four territories produced a “little horn” of Greek origin, Antiochus IV Epiphanes who persecuted the Jews and desecrated the temple for 2300 days (170-164 BC).
 - 9 – Seventy Sevens
 - After reading Jeremiah's prophecy of the 70 years' captivity during the first years of Darius the Mede. Daniel realized the time for his people to return to Jerusalem was near. Knowing they were not ready to return, Daniel poured his heart out in one of the finest prayers recorded in Scripture.
 - Darius the Mede is not recorded directly in history but this is not an issue. Is likely Gubaru who stayed and ruled Babylon as governor
 - Gabriel reveals the prophecy of 70 sevens – 70 weeks of years. 70×7 (490 years) would culminate in sealing up vision and prophecy and anoint the most holy place. After 7 sevens and 62 sevens ($69 \times 7 = 483$) the messiah would be cut off and the city and the sanctuary would be destroyed. During the final 7 years the coming prince will break his covenant with the Jews and bring about the abomination of desolation. Jesus clearly indicated that the abomination was still a future event, indicating that this prophecy was not fulfilled by Antiochus Epiphanes. Matt. 24:15
 - The first 69 sevens will begin with the decree to rebuild the temple, presumably Artaxerxes decree to Nehemiah in 444 BC. 483 years later is the death of the Messiah in 32 AD
 - The word “Christ” means “anointed one.” For this and other reasons, most commentators conclude that Daniel received a prediction of Messiah's coming. More than that, Daniel was told the date of Messiah's death, the date he would be “cut off.” That's the date we seek for our astronomical investigation. So, can the numeric symbolism of Daniel's “sevens” be deciphered? Perhaps it is not terribly complicated.
 - Taking a direct approach, let us assume that the “sevens” are seven years. Gabriel told Daniel that after the decree to rebuild, there would be “seven sevens” (which is 49), plus

“sixty-two sevens” (which is 434). After these 483 years, the Anointed One would be cut off. If the prophecy is true, this would be the year of the crucifixion.

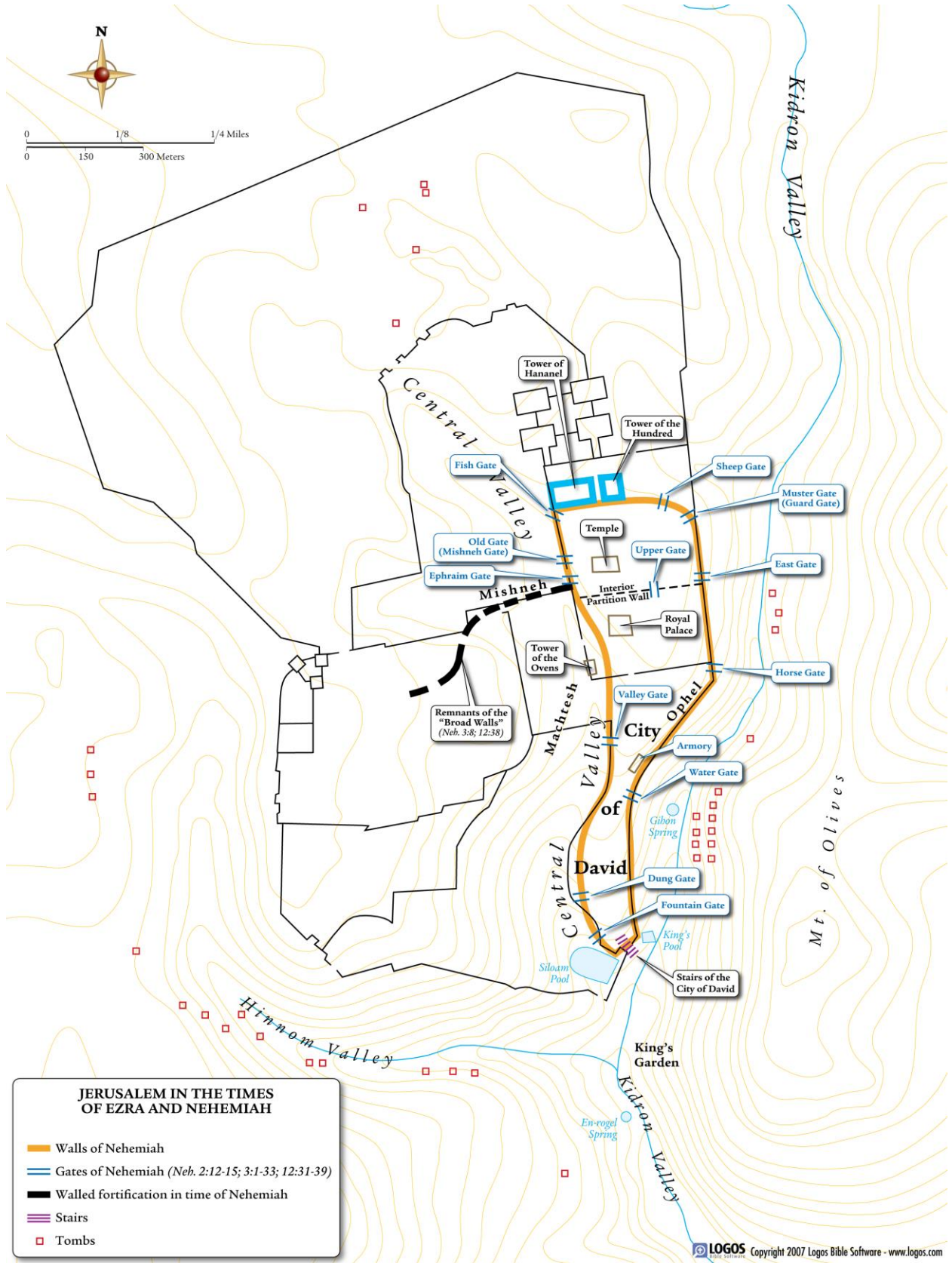
- Remember that in ancient times, our modern calendar system was not in use. In other prophetic passages a year of 360 days is used (3). To convert to our modern system which uses the longer solar year, we must divide by the time it takes for Earth to orbit the Sun, which is 365.24 days. This yields 476 years on our calendar (4).
- We now have a number of years, but when do we start the countdown? Gabriel said to count “from the issuing of the decree to restore and rebuild Jerusalem.” When was that? The prophet Nehemiah records such a decree, and he dates it as the twentieth year of Artaxerxes (5). On our calendar, that date is 444 BC (6). Counting 476 years from 444 BC, and remembering that there is no year numbered “zero” AD, we discover what Gabriel told Daniel: the Messiah would be cut off in 33 AD.
- This stunning prophecy, made over 500 years before Christ was born, is consistent with all of the other evidence we have seen. So, we have increasing confidence that Jesus was crucified on April 3, 33 AD. But the “clincher,” perhaps the most powerful evidence, is astronomical. Let’s consider Peter’s argument.

- 10-12 – Israel’s future

- Joel,
- 538 BC – Return under Zerubbabel
- 515 BC – Dedication of Second Temple
- 483 BC – Xerxes’ Military planning at Susa
- 482 BC – Deposition of Queen Vashti
- 481 BC – Xerxes’ invasion of Greece
- 480 BC – Esther’s arrival in Susa
- 479 BC – Esther’s coronation in Susa
- 474 BC – Decree to exterminate the Jews
- 473 BC – Esther’s banquets and the feast of purim
- 464 BC – Death of Xerxes and ascension of Artaxerxes
- 444 BC – Nehemiah dispatched by Artaxerxes
- Ezra
- In this time Confucius is living and moving in China (551-479) and Buddha is active in India (550-480)
- Roman republic is established in 509 BC
- Peloponnesian War between Athens and Sparta in 431-404
 - In the book of Ezra, the writer seeks to show how God acted sovereignly in history to preserve the religious culture of the nation of Israel so that she could fulfill her covenant destiny

- First return – 538-515 under Zerubbabel by Cyrus the great
- Zechariah
 - Name means “the Lord Remembers”
 - Covers ministry from 520 BC to Temple completion in 515BC
 - 1:1-6: Intro and call to repentance
 - Less than two months after Haggai had successfully challenged the postexilic community to resume building the temple, Zechariah called the people to repent and return to the Lord in October – November 520 BC.
 - 1:7-6:15: Eight night visions
 - 7:1-8:23: Questions about fasting and the call for justice
 - 9:1-14:21: Two Burdens
 - 9:1-11:17 - First burden – God and false shepherds
 - Despite the promises the Lord made to them, the people in their sinful condition preferred the leadership of the corrupt shepherds who took advantage of them rather than the Lord who wanted to bless them. The Lord instructed Zech to perform a sign. One month Zech acted as a shepherd over a flock destined for slaughter and shared these duties with other shepherds who were only concerned with how they could profit from the sale of the flock for slaughter. Reflecting God’s love for His people, Zech tended the flock with staffs called “favor” and “union” and removed three of the bad shepherds. The flock grew weary of Zech. Zech says he will not shepherd the flock but allow them to die. Zechariah broke the staffs he used to shepherd the flock and to show their disrespect the owners of the flock paid Zechariah 30 pieces of silver, the wages of a slave. This act of betrayal prefigured Israel’s rejection of the good shepherd when Judas betrays Jesus Matt. 27:9-10
 - 12:1-14:21 – Second Burden – The king is coming
- Haggai
 - Name means “festal”; points toward the resumption of Israel’s cycle of feasts after the temple was rebuilt
 - In tandem with Zechariah challenged the postexilic community to resume work on the temple. The enormity of the task and economic hardships and opposition stalled the project for 16 years. People were discouraged and disillusioned.
 - Delivered four messages over a 15 week period from August to December 520 BC in the 2nd year of Darius’s reign in Persia
 - 1:1-15: First Message – Rebuking – sixth month, first day: August 29
 - people thought they were too poor to rebuild the temple. Their poorness was actually a result of their neglect to rebuild the temple.
 - Remember the temple is the critical piece for proper worship to happen with God. We are now God’s temple.
 - 1-6: Restoration of the temple
 - 1-2 – Return under Sheshbazzar and Zerubbabel
 - 3-6 Rebuilding the temple under Zerubbabel
 - Esther
 - Covers a 10 year period from 483-473 BC

- 1-5: Danger to the Jews
 - 1 Demotion of Queen Vashti
 - 2 Destiny of Esther
 - It is during this time that the battle of Termopylae occurs with the 300 spartan warriors battling the Persians.
 - 3 Decree Against the Jews
 - 4-5 Decision of Esther
 - 6-10: Deliverance of the Jews
 - 6 Valor of Mordecai rewarded
 - 7 Venture of Esther
 - 8-9 Victory of the Jews
 - 10 vindication of Mordecai
 - Second return – 458-457 under Ezra by Artaxerxes I
 - 7-10: Restoration of the people
 - 7-8 Ezra leads the Second return from Persia to Jerusalem
 - 7:10 – dad's life verse
 - 9-10 Ezra leads reformation among the people
 - covenant renewal
 - Paneled houses may have meant that the people had nice homes while God had none. Could be the homes of Zerubbabel and Joshua as leaders of the people having nice houses but God not.
 - 2:1-9: Second Message – Recharging – seventh month, twenty-first day: October 17
 - Haggai's prophecy has not fully been fulfilled. There are “near” and “far” elements to the passage, as is the case with all prophecy.
 - 2:10-19: Third Message – Ruling – ninth month, twenty-fourth day
 - 2:20-23: Fourth Message – Reigning - ibid
- Nehemiah
 - Third return – 444-424 under Nehemiah by Artaxerxes I
 - 1-6: Rebuilding the wall
 - 1 Nehemiah's concern
 - 2 Nehemiah's commission
 - 3-6 Nehemiah's victory over opposition
 - 7: Repopulating the city
 - 8 – 13: Renewing the people
 - 8-10 Revival and covenant renewal
 - 11-13 Reforming the society



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- Malachi

- Most likely a contemporary of Ezra and Nehemiah
- Name means “My messenger”
- Dealt with problems of intermarriage, corrupt priests, failure to pay tithes, and social injustice
- 1:1-5: God’s love announced
- 1:6-4:3: God’s people denounced
 - 1:6-2:9 – Question of worship
 - priests let the people offer corrupt sacrifices. Would vow unblemished animals then offer cheap substitutes that would be unacceptable to a human governor.
 - Dung is spread on their faces for failing to lead the people rightly
 - 2:10-16 – question of divorce
 - intermarrying with women of other religions; spiritual not ethnic
 - divorce was common
 - 2:17-3:5 – Question of justice
 - the people felt like God was ignoring justice because He was not pouring wrath on their enemies and blessing them but they were still not being just with each other.
 - 3:6-12 – Question of Tithing
 - they were robbing God of what is rightfully His
 - ties back to Mosaic law
 - tithes provided for levites who served in the temple
 - for the poor and needy
 - for the festivals before the Lord
 - 3:13-4:3 – Question of rewards
 - wicked seemed to prosper
 - The Lord knows the righteous and keeps their names on a scroll of remembrance
- 4:4-6: God’s messenger promised
 - John the Baptist foreshadowed as the coming Elijah