

Through the Bible:

Part 1

Genesis–Malachi

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An Overview of the Bible

The Bible was written over a period of more than _____ generations (1500 to 2000 years) by over _____ different human authors who were inspired by the one Divine Author. It is one volume made up of _____ separate books.

How The is Divided Up:

Modern day Bibles are normally divided into _____ **major sections**: the Old and New Testaments.

Catholic and Orthodox Christians also include the Apocrypha (meaning “_____”), written primarily _____ the Old and New Testament periods. The Apocryphal books were _____ accepted by the _____, were _____ quoted by _____ or by any of the _____ of the New Testament, and are _____ by Protestants.

Over the years, the has been divided up in several different ways based on _____:

The -fold Division:

The Jews referred to the Old Testament Scriptures as “**The Law and the Prophets**,” as did Jesus Himself. This is demonstrated in Mt. 22:35–40 in the conversation between a lawyer (an expert in the Mosaic Law) and Jesus.

One of them, a lawyer, asked Him a question, testing Him, “Teacher, which is the great commandment in the Law?” And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the great and foremost commandment. The second is like it, ‘You shall love your neighbor as yourself.’ On these two commandments depend the whole **Law and the Prophets**.”

While giving the Sermon on the Mount, Jesus gave this instruction, “In everything, therefore, treat people the same way you want them to treat you, for this is the **Law and the Prophets**” (Mt. 7:12).

We see this **two-fold division of the Old Testament** used by others as well in Jn. 1:45; Acts 13:15; 24:14; Rom.3:21.

“**The Law**” refers to the Pentateuch, the first _____ books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, all written by Moses. “**The Prophets**” refers to the _____ of the “Old Testament.

”The _____ -fold Division:

By the fifth century A.D., the Jews were regularly using a **three-fold division** in reference to the Old Testament: “**The Law, the Prophets, and the _____**,” thus making a distinction between the prophetic books, like Isaiah and Jeremiah, from the more _____ books, like Psalms and Proverbs.

Present day Jews often use the acronym **TaNaKh** to refer to the Hebrew Scriptures (O.T.) derived from the names of its _____ divisions: **Torah** (Law), **Nevi'im** (Prophets), and **Ketuvim** (Writings).

The _____ -fold Division of the Old Testament:

The _____ Old Testament was translated into _____ during the third and second centuries B.C. and was called the Septuagint, meaning _____, referring to the 70 Jewish scholars (some traditions say 72) who translated the Hebrew into the Koine (common) Greek of the people. The Septuagint arranged the order of the Old Testament books by _____ matter into four divisions: **Law, History, Poetry, Prophecy**. It is this **four-fold division** that is followed in _____ Christian editions of the Old Testament.

Four Sub-divisions of the Old Testament				
Law	History	Poetry	Major Prophets	Minor Prophets
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	Lamentations	Amos
Numbers	1 Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	2 Samuel	Song of Solomon	Daniel	Jonah
	1 Kings			Micah
	2 Kings			Nahum
	1 Chronicles			Habakkuk
	2 Chronicles			Zephaniah
	Ezra			Haggai
	Nehemiah			Zechariah
	Esther			Malachi

Why study the Old Testament?

1. Because without a proper understanding of the _____ Testament, the _____ Testament cannot be fully, and correctly, understood.

For example, there are approximately _____ direct quotes from, or allusions to, the Old Testament in the Book of _____. That amounts to about _____ Old Testament references per chapter!

One reason the Book of Revelation remains such a mystery to most people is because they _____ the Old Testament!

2. Because while the New Testament emphasizes the _____ of God, with an emphasis on the Person of Jesus, the Old Testament reveals to us the _____, the majesty, the power, and the _____ of God.
3. Because the Old Testament answers man's most fundamental questions:

_____ did all "this" come from?

_____ am I?

_____ am I here?

Why is the world so beautiful yet so _____ and broken at the same time?

4. Because the Old Testament explains and demonstrates the _____ of the nation of _____ (the Jewish people) in God's _____ for the past and present ages, as well as for the world to come.

The Central _____ of the Bible:

Oddly enough, scholars _____ as to the central theme of the Bible.

Some say the central theme of the Bible is the _____ of man. But as important and extensive as this theme is, there is another theme that is even more central and more extensive. Yes, Jesus redeems mankind, but long before man was created and fell into sin, God's _____ was being manifested. And long after man is redeemed and in Heaven, God will continue to be glorified, worshipped, and magnified! So perhaps it is better to see the Bible's central theme as the _____ of God, a glory that is clearly demonstrated in the redemption of fallen mankind. The latter suggestion sees the Bible as theocentric (_____ -centered) rather than anthropocentric (_____ -centered).

The Central _____ of the Bible:

To fully understand both the Old and New Testaments, as well as mankind's future, one must understand the _____ of the _____ people in God's plans for all of His Creation, an important theme running throughout both the Old and New Testaments.

Over _____ years ago, God promised a Middle Eastern man named Abram (later called _____, meaning the father of a multitude), "... in you, _____ the families of the earth shall be blessed" (Gen. 12:3b). God revealed at that time that He had a _____ for the Jewish people, the descendants of this one man, Abraham. And this plan included the coming of the _____, a direct descendant of Abraham, to save mankind.

Throughout both the Old and New Testaments, it is God's _____ relationship with the nation of _____ that is the central focus. The Bible is not a history of the _____, but rather, it is a history that centers around the _____ people. But more than that, both the Old and New Testaments take a

prophetic look into the future and reveal _____ affect on the future of the _____!

Without a proper understanding of the role of the _____ people in God's divine plans, it is _____ to have a correct understanding of the _____ future as first revealed in the Old Testament and later expanded in the New Testament. The Old and New Testament prophecies reveal that the Jewish people are _____ to the Second Coming of Christ and His future Millennial reign on earth.

It is the _____ of the _____ of Israel as a whole that will usher in the Second Coming of Christ: "...and thus all Israel will be _____; just as it is written. 'The Deliverer will come from Zion, He will remove ungodliness from Jacob.'" (Rom. 11:26)

I will go away and return to My place until they [Israel] acknowledge their guilt and seek My face; in their affliction they will earnestly seek Me. (Hos. 5:15)

For I say to you, from now on you [Israel] will not see Me until you say, "Blessed is He who comes in the name of the Lord!" (Mt. 24:39)

The Bible's central _____ is the glory of God, it's central _____ is on the _____ people, and it's main _____ is to _____ men and women to God so they can experience His great love for them and in return glorify Him and enjoy Him forever!

God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:9-11)

The Theme of Each Book of the Bible as it Relates to the Nation of _____

The Jewish Books of the Law (The Pentateuch/The Torah)

Genesis—“Genesis” means “_____” and this is the book of beginnings: the beginning of time and space, the beginning of the universe, and the beginning of all living things. The book of Genesis also describes the beginning of the nation of _____, “the apple of God’s eye.” God made a covenant with Abraham to make of him a great nation, the nation of Israel, promising to uniquely bless the nation of Israel as His _____ nation. This promise included both “_____” and “_____,” neither of which Abraham had at the time. The book of Genesis sets the stage for the entire rest of the Bible which _____ around the _____ people, including the Jewish nation’s role in both the First and Second Comings of Christ (Christ being the Greek equivalent of the Jewish word “Messiah” meaning “the anointed One”).

Exodus—While living in Egypt for 430 years, the nation of Israel grew substantially. God had answered the promise He had made to Abraham to give him “_____,” and now it is time to give him the promised _____ as well. “Exodus” means “_____,” and when it was time for the nation of Israel to exit Egypt, God raised up Moses to lead the Jewish people to the Promised Land, miraculously delivering them from their slavery in Egypt through a series of ten plagues. Now that they are a nation, God gives the Jewish people the Mosaic Law, the laws for _____ their nation, and the instructions for building a portable worship center, the _____, which they will carry with them as they travel across the Sinai desert on their way to the Promised Land.

Leviticus—“Leviticus” comes from the word “Levite.” The Levites were those men who _____ in the portable Jewish worship center, the Tabernacle. The book of Leviticus contains detailed instructions on worshiping God through _____ and _____ as well as detailed instructions on the consecration and duties of the Jewish priests who served in the Tabernacle. Although it can be a tedious book to read, its message is of extreme importance: The _____ of God requires sinful man to be cleansed by the shedding of _____.

Numbers—The book of Numbers covers the nation of Israel's _____ years of wilderness _____ in the Sinai desert. The book gets its name from the two _____ " _____" or censuses taken of the Jewish nation to determine the number of _____ men, men twenty-years-old and older. The first census was taken at the beginning of this 40-year period in preparation for entering the Promised Land. The second census was taken about 40 years later, again in preparation for entering the Promised Land and exterminating the wicked Canaanites who inhabited the land. The reason for the 40-year gap was due to the people's _____ to trust God to deliver their enemies into their hands, and their refusal to enter the land. As punishment, God had the nation wander aimlessly in the Sinai desert for 40 years until the _____ generation _____ out and a new generation had been born and was ready to enter the Promised Land.

Deuteronomy—“Deuteronomy” means “_____ law,” and this book gets its name from the fact that God’s laws are given to Israel for a second time, but this time to a _____ generation of Israelites who were born during the 40-year wilderness wandering and are now poised to enter the Promised Land. Moses, the leader of the Jewish people, gives three lengthy _____, including a farewell address to the nation before his death.

The Jewish Historical Books

The historical books continue the _____ of the nation of _____ from where the book of Deuteronomy has left off. The first three historical books—Joshua, Judges, and Ruth—describe the _____ of Canaan (The Promised Land), and the _____ Period of the nation of Israel, when the nation was ruled by _____. The next six books, 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles, trace the history of the nation of Israel’s _____ from its beginning in 1043 B.C. to its ending in 586 B.C., when the Southern Kingdom of Judah was led into Babylonian captivity. The remaining three historical books—Ezra, Nehemiah, and Esther—describe the _____ of a Jewish remnant to Jerusalem after 70 years of captivity (605–536 B.C.) in Babylon.

Joshua—This book is named after the young Jewish general, Joshua, who, after the death of Moses, was appointed by God to _____ the nation of Israel into the Promised Land.

Joshua leads the Israelites across the Jordan River and into battle to exterminate the Canaanites, the _____ inhabitants of the land. The first half of the book describes the Israelites' _____ in Canaan, the Promised Land, and the second half of the book describes how the land was _____ up between the _____ tribes of Israel. As long as Joshua was alive, the Jewish people remained faithful to the Lord.

Judges—Following the _____ of Joshua, Israel became a theocracy, _____ by God Himself. Whenever Israel fell away from serving God, God allowed foreign rulers to oppress Israel. When Israel _____, God raised up judges to deliver them. This cycle of sin, oppression, repentance, and deliverance is repeated _____ times during the 332 years of Israel's theocracy. This book gets its name from the judges that God raised up to _____ the Jewish people from foreign oppression.

Ruth—This is the beautiful love story between a wealthy landowner and a poor _____; between a _____ believer and a _____ convert to Judaism. This is a story of love and redemption. The book is named after the poor widow, Ruth, a Moabitess, who is redeemed by the wealthy Jewish land owner, Boaz. The story takes place in Israel during the time of the judges and is a reminder of how _____ can be found even amidst a world in rebellion against God. But perhaps even more significant is that from this _____ between Ruth, who was a member of the Moabites (a people cursed by God) and Boaz, a member of the Jewish or “chosen” race, would come both King _____, and then many generations later, the Jewish Messiah, _____.

1 Samuel—This book is named after Samuel, the _____ of the judges of Israel's monarchy. He was also a _____ and _____ who led the nation of Israel back toward the Lord. The book of 1 Samuel tells the story of the nation of Israel's _____ from a theocracy to a _____. God had a plan to give the nation a king, the King of all kings, Jesus! But the nation was _____ and wanted to be “like all the nations” and have a king, and they wanted him _____. So God grants their request, warning them that their request would lead to heavy _____. God selects _____ to be the nation's first king and the book of Samuel chronicles Saul's selection, his sins and his suicide! Saul's successor, chosen by God, is the shepherd boy _____, the descendant of Ruth, who, despite having been anointed secretly as king, waited to rule until Saul was _____. The book ends with Saul's suicide, the first recorded suicide in Scripture.

2 Samuel—The book of 2 Samuel continues where 1 Samuel left off, not surprisingly, since originally the two were just one book. The book of 2 Samuel records the _____-year reign of Israel's greatest king, David, and the _____ God made with him, guaranteeing to David that “your _____ and your _____ shall endure before Me _____; your _____ shall be established forever” (2 Samuel 7:16). This covenant, the Davidic Covenant, will _____ and physically be fulfilled beginning with the Millennial reign of Jesus on the Old Earth, and on into Eternity in the New Heavens and New Earth.

1 Kings—As its name implies, this book is about the kings of _____ during Israel's 457-year monarchy phase. The book starts with a _____ kingdom ruled by Solomon, Israel's third king, and ends with a _____ kingdom as a result of overtaxation and other political issues. The nation of Israel divides itself into the _____ Kingdom (Israel) consisting of _____ Jewish tribes, and the _____ Kingdom (Judah) made up of just the _____ tribes of Judah and Benjamin. The capital of the Northern Kingdom was _____ and the capital of the Southern Kingdom was _____.

2 Kings—This book continues the story of the kings of the divided kingdom period of Israel, describing how the kingdom _____ becomes the kingdom _____! Gross _____ takes place during this period so God judges both kingdoms harshly; the Northern Kingdom was conquered and dispersed by the _____ in 722 B.C., and in 586 B.C. the Southern Kingdom was conquered and led into exile by the _____. The book ends with the _____ of the monarchy period of Israel.

1 & 2 Chronicles—First Chronicles complements what is recorded in 1 & 2 Samuel. Second Chronicles complements what is recorded in 1 & 2 Kings. This is no mere repetition of events, but rather, where 1 & 2 Samuel and 1 & 2 Kings give a _____ history, 1 & 2 Chronicles give a _____ history. First and Second Chronicles virtually _____ the Northern Kingdom due to its _____, and focus primarily on the eight _____ kings who reigned in the Southern Kingdom of Judah. The Jewish _____ and worship are central in this retelling. First Chronicles begins with important genealogy tracing the line of the _____, beginning with Adam, and ending with the Jews taken into Babylonian captivity. Second Chronicles begins with the

_____ of Solomon's magnificent _____ and concludes with King Cyrus of Persia's edict to _____ that same Jewish temple some 400 years later.

Ezra—In 539 B.C. the Persian Empire defeated and took over the Babylonian Empire. The book of Ezra begins where 2 Chronicles ends, with _____, king of Persia, issuing a decree to let the Jews, after 70 years of captivity in Babylon, return to Jerusalem to _____ the city and the temple. The book is named after the Jewish _____ and _____, Ezra, who was born into Babylonian captivity, but is sent with religious and political powers by the Persian king to lead a group of Jewish exiles back to Jerusalem to _____ the Jewish temple that had been rebuilt under the leadership of Zerubbabel. Originally written as a single book in the Hebrew Bible, Ezra and Nehemiah document the _____ of God's promise that Israel will return home after _____ years of exile in Babylon and restore their ruined _____ and rebuild the _____ of Jerusalem. Zerubbabel leads the first return of almost 50,000 Jews to Jerusalem, and about 80 years later, Ezra leads almost 2,000 people in a second return to Jerusalem. Interestingly, during this same time period covered in the book of Ezra, Gautama Siddhartha, the Buddha, was in India, Confucius was in China, and Socrates was in Greece.

Nehemiah—This eponymous book records the rebuilding of the city _____ of Jerusalem through the leadership of Nehemiah, a Jew who was the cup bearer to the king of Persia. Nehemiah leads the _____ Jewish return to Jerusalem, following after Zerubbabel, who rebuilt the Jewish _____, and Ezra who “rebuilt” the Jewish _____. Nehemiah returns to Jerusalem and rebuilds the _____ around the city and reforms the backslidden Jewish people. The book of Nehemiah is the last record of God _____ to His people for the next _____ years. This 400-year _____ of God will be _____ when the angel Gabriel appears to the Jewish priest Zacharias in the Holy Place of the Jewish temple, announcing the coming birth of John the Baptist, the one who would prepare the way for the Jewish Messiah.

Esther—The events of the book of Esther take place in _____ during the same time as the events of the book of Ezra. The book describes the planned _____ of the _____ people who were living throughout the vast Persian Empire, and God's miraculous intervention to save His Chosen People through the hands of a Jewish _____ named Esther. Esther wins a Persian beauty contest held by the king and

becomes one of the _____ of the Persian king, Ahasuerus, giving her the opportunity to appeal directly to the king for the lives of the Jewish people who were about to be exterminated through the machinations of the wicked man, Haman. In an ironic twist of fate, Haman is _____ on the very gallows he had built to hang Esther's uncle, Mordecai. The book reads like a fictional tale full of ironic plot twists, but is a true and important part of the nation of Israel's history. Oddly enough, _____ is never mentioned in the book of Esther.

The Jewish Poetic Books

_____ books of _____ poetry were written during Israel's monarchy period and have been preserved as Scripture: Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon, and Lamentations. Hebrew poetry does not rhyme, but instead, the second or more following lines often parallel the _____ of the first line.

Job—The book of Job, named after its central character, is written in a combination of prose and poetry and is the true story of a devout _____ who lived about 4000 years ago during the time of the patriarchs of Israel (Abraham, Isaac, and Jacob). The book poses the question, “_____ do the righteous _____?” but oddly enough, does not fully answer the question. The majority of the book is taken up with discussions between Job and his three friends about the _____ for Job's suffering, with Elihu suggesting the best answer, that suffering can be for our _____, not just for punishment. At the end of their discussions, God, in a dramatic fashion, literally shows up, and Job's questions are _____. God _____ to Job why he had suffered, and simply expects Job to _____ Him. The man, Job, is clearly different after going through the process of suffering than he was prior to his suffering.

Psalms—The word “psalm” is a Greek word referring to “a song sung to the accompaniment of a plucked instrument.” The book of Psalms is a compilation of songs written over a period of about _____ years from the time of Moses until Israel's return from Babylonian exile. The book of Psalms was the _____ for the _____ nation of Israel during the Kingdom Period and contains songs written by King David; by King David's worship leader, Asaph; David's son, King Solomon; as well by Moses, and others, many of whom are anonymous.

Proverbs—As its name implies, the book of Proverbs contains short, pithy maxims on the subject of _____ living. Written during Israel's monarchy phase, most of the proverbs were written by the Jewish king, Solomon, the wisest man who has ever lived. A man, who unfortunately, _____ from his own words of wisdom, and entered a life filled with carnality, materialism, and _____.

Ecclesiastes—Ecclesiastes comes from a Greek word meaning “_____.” The book of Ecclesiastes was written by the wisest and richest king in Israel's history, King Solomon. Written toward the _____ of his life after having turned away from God and lived for the world's pleasures of riches, sex, and power, Solomon concludes “all is vanity and striving after wind.” The book is a brief autobiography of one who lived in pursuit of the world's _____, and who at the end of his life found them all to be _____ and vain, as if striving after wind. The book ends with great advice from someone who failed to take this advice: “The conclusion,” the Preacher says, “when all has been heard, is: _____ God and _____ His commandments...because God will bring every act to judgment.”

The Song of Solomon—According to Jewish tradition, King Solomon wrote the Song of Solomon in his _____ years, the book of Proverbs in his _____ years, and the book of Ecclesiastes in his _____ years of life. The Song of Solomon is a blushingly graphic and beautiful dramatic poem about the _____ love between a wealthy king (King Solomon) and a poor shepherdess. Although often allegorized and said to be about God's love for Israel or Jesus' love for the Church, there is no reason not to take this poem literally as a description of the beauty of the sexual relationship between a man and a woman in the confines of _____ as God intends.

Lamentations—This is a poetic lament, written using an acrostic arrangement of the twenty-two letters of the Hebrew alphabet, by the prophet Jeremiah as he _____ over the _____ of the city of Jerusalem by the Babylonians. Jeremiah had delivered prophetic warnings to Israel for some forty years, but they were ignored, resulting in God punishing Israel through the hands of the Babylonians. Jeremiah, an _____ of the destruction of Israel's capital city, his heart broken, shares his tears and sorrow in this poem.

The Jewish Prophetic Books

For a _____ years of Israel's history God raised up _____ to speak for Him to the people of Israel. Whereas a _____ spoke to _____ on behalf of the Jewish people, the _____ spoke to the Jewish _____ on behalf of God, delivering messages of forth-telling, as well as messages of foretelling the future.

There are _____ prophetic books in the Bible, the _____ ones are often referred to as the "Minor Prophets" and the _____ books as "The Major Prophets."

For our purposes, these sixteen books will be arranged chronologically and divided up into three Jewish time periods: Prophets of the _____ Kingdom of Israel and Judah; Prophets of the _____ Kingdom of Judah; Prophets During Judah's Babylonian _____.

Prophets During the Divided Jewish Kingdom:

Obadiah (845 B.C.)—Although we know his name (Obadiah, meaning "servant of the Lord") we don't actually know who he was! Obadiah was given a prophetic message for Israel's southern neighbors, the Edomites, who were descendants of Abraham's grandson, _____. The Edomites had a history of animosity toward their Jewish relatives, so Obadiah announces God's impending judgment on Edom because of her _____ of the _____ in Judah.

Joel (830 B.C.)—Joel, whose name means "Jehovah is God," aims his prophetic message at the Southern Kingdom of Judah, warning them of the coming of "the _____ of the _____," a phrase that has both a near and a distant reference to impending judgment by God. The _____ view of "the day of the Lord" refers to God's judgment through drought, a _____ plague, and an invading army coming against the Southern Kingdom of Judah because the people had lost their fervor in serving the Lord. The _____ view of "the day of the Lord" refers to the seven-year _____ period prior to Christ's Second Coming, described in much detail in Revelation chapters 6 to 19. The purpose of the Tribulation is to bring about the national _____ and salvation of the nation of _____, the event that ushers in the Second Coming of Christ.

Jonah (780 B.C.)—Perhaps the best known story amongst the prophets is the story of Jonah, the reluctant prophet who was swallowed by a great fish. But what is largely overlooked is that the _____ point of the book is that the _____ of sin, experienced by the Jewish people from the God of the Jews, is available to, and should be _____ with, non-Jews, the Gentiles. But because Jonah, a _____, does not want to share with the Assyrians, who are _____, about the forgiveness of sin available from the God of the Jews, Jonah flees in the opposite direction from where God sent him. Three days in the belly of a fish convinces Jonah to do what God commanded, and begrudgingly, Jonah preaches a one-_____ message of impending doom and repentance. As a result, a mass _____ breaks out amongst the Gentiles who turn to the Jewish God to be saved.

Amos (760 B.C.)—Amos claims NOT to be a _____ NOR the _____ of a prophet, yet claims to speak for God! God raised up this Jewish shepherd/fig grower to call the Jews of the _____ Kingdom of Israel to repent of their greed, injustices, and blatant _____. Amos was not only NOT a prophet, he also was from the _____ Southern Kingdom of Judah, and his message was one of _____ on the Northern Kingdom. Needless to say, he wasn't popular in the Northern Kingdom! Amos' ministry took place after the prophetic ministries of Obadiah, Joel, and Jonah, and just before the prophetic ministries of Hosea, Micah and Isaiah. Amos' basic message is one of _____, first, against six nations located around Israel, and second, against the Northern Kingdom of Israel herself. Amos delivers eight prophecies, then three _____, followed by sharing five _____ of judgment, and finishes up with five _____ of future, and still unfulfilled, blessings for the nation of Israel, including the restoration of the Davidic dynasty and a _____ return to the Promised Land.

Hosea (750 B.C.)—Hosea's name means “salvation” or “he helps.” Hosea's prophecies are God's _____ messages to the _____ Kingdom of Israel before her destruction by the Assyrians. God gives those who will listen one last chance through this last prophet, Hosea. The nation of Israel had become as immoral and _____ as the pagan nations before her. The nation had refused to listen to God's previous prophets, so God sends one more prophet, Hosea, and chooses a shocking approach in order to get the nation's attention: God tells Hosea to marry a _____ and have children with her.

So Hosea does, and then his wife, Gomer, leaves him to go back to prostitution. God tells Hosea to _____ Gomer and to take her back, so he does. All of this is a picture of the unfaithfulness of _____ toward God and God's willingness to forgive her and take her back. The book ends with a still unfulfilled promise of a future restoration for the nation of Israel.

Isaiah (740 B.C.)—Isaiah was a Jewish prophet who lived and ministered in the city of _____, the capital city of the _____ Kingdom of Judah. His _____ set of prophecies are ones of judgment against his _____ country men in _____, calling them to repent of their sins and turn back to God or suffer God's judgment. His _____ set of prophecies are ones of judgment against the ten _____ surrounding the nation of Judah. After delivering these prophecies of judgment, Isaiah then delivers prophetic promises of Israel's _____, including the coming of the Jewish Messiah: "For a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders. And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace" (Isa. 9:6). Isaiah also gives descriptions of the _____ during the Messiah's millennial reign: "And the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the young lion and the fatling together; and a little boy will lead them...They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea" (Isa. 11:6,9).

The book of Isaiah has been called the "Mount Everest of Hebrew prophecy." Isaiah is _____ in the New Testament _____ than any other Jewish prophet, with chapter 53 being quoted or alluded to at least _____ times in the New Testament. The book of Isaiah has also been called the _____ of the Old Testament because of Isaiah's detailed description of the Messiah's _____ in Isaiah 53, "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed" (v.5).

Micah (735 B.C.)—Micah was a contemporary of the prophet Isaiah. _____ years before Jesus' birth Micah predicts the exact _____ of the Jewish Messiah. "But as for you, Bethlehem Ephrathah...from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity" (Micah 5:2). That's the good news. But first, Micah gives the bad news: God is going to punish the nation for her sins!

Micah ministered during a time of intense _____ injustice in the Southern Kingdom of Judah; rulers ruled with cruelty, priests ministered out of greed, businessmen were dishonest, and landlords exploited widows and orphans. The prophet Micah delivers three _____: the first discourse is a message of _____ on the nation of Judah, the second discourse is a message of _____ regarding the coming King and His Kingdom, and the third discourse is a message of _____ based on repentance, “He has told you, O man, what is good; and what does the Lord require of you, but to do justice, to love kindness, and to walk humbly with your God?” (Micah 6:8).

Prophets During the Last Days of the _____ Jewish Kingdom of Judah:

Nahum (650 B.C.)—Although Nahum’s name means “_____”, his message is anything but comforting! Nahum delivers a message of _____ on the _____ nation a century after they had repented and turned to the one true God in response to the preaching of the prophet Jonah. But since Jonah’s day, the nation of Assyria had _____ the _____ Kingdom of Israel and was causing much grief to the Southern Kingdom of Judah. God had promised Abraham, the father of the Jews, “I will bless those who bless you, and the one who curses you I will curse.” (Gen. 12:3). And it was now Assyria’s time to be “_____.” Although Nineveh, the capital of Assyria was the largest city in the world for over 50 years, it was going to be _____ and would never again be a political center.

Zephaniah (635 B.C.)—In only three short chapters, the prophet Zephaniah (“Yahweh hides”) refers to the _____ of the day of the Lord _____ times. Zephaniah’s prophecies are of the distress, desolation, and destruction of the nation of _____ and the surrounding nations at the coming of the Lord. “I will completely remove all things from the face of the earth,” declares the Lord (Zeph. 1:2). After predicting the _____ of the Lord, Zephaniah predicts the _____ of the Lord and the _____ and _____ of the remnant of Israel. Zephaniah’s prophecies have both a “near” and a “far” fulfillment; the “_____” view refers to the coming Babylonian _____, and the “_____” view refers to the seven-year _____ period prior to the Second Coming of Christ and the setting up of His Kingdom on earth. Zephaniah ends with the promise of Israel’s _____ when Christ returns, “At that time I will bring you in, even at the time when I gather you together;

indeed, I will give you renown and praise among all the peoples of the earth when I restore your fortunes before your eyes,” says the LORD (Zeph. 3:20).

Jeremiah (626 B.C.)—Jeremiah was both a _____ and a _____ who faithfully preached for _____ years a message of _____ judgment against the nation of _____. The nation was _____, but it wasn’t too late for individuals to repent and turn back to God. Jeremiah was still preaching when Babylon besieged Jerusalem and continued preaching even after the nation fell and he was forcefully taken to Egypt by fleeing Jews. But amidst all these prophesies of doom were also the _____ of Israel’s _____ and hope. “There is hope for your future,” declares the Lord... this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. I will forgive their iniquity, and their sin I will remember no more...If this fixed order departs from before Me,” declares the Lord, “Then the offspring of Israel also will cease from being a nation before Me forever” (Jer. 31:17, 31,33,36).

Habakkuk (609 B.C.)—Habakkuk voices that age old question to God, How long, O Lord, will I call for help, and You will not hear? I cry out to You, “Violence!” Yet You do not save (Habakkuk 1:2). Habakkuk’s plea wasn’t for himself, but rather, for the _____ of God, as he witnessed the wickedness of his fellow Jews in the nation of _____ going unpunished. God audibly answers Habakkuk’s prayer and promises to send the Chaldeans (Babylonians) to invade Judah. Habakkuk cries _____, challenging God as to how He could use an even more _____ nation to punish Judah for her sins. At first Habakkuk thought God wasn’t doing enough, and then he thought God was doing too much! God tells Habakkuk that He will judge the Babylonians as well, and to _____ Him, which Habakkuk finally chooses to do.

Prophets _____ the Babylonian Exile:

Daniel (605 B.C.)—“God has _____ the nation of Israel” is the main theme of the book of Daniel. In 605 B.C., when Daniel was about _____ years old, King Nebuchadnezzar of Babylon and his army came to Jerusalem, took Daniel prisoner, and brought him, along with other select individuals, to Babylon. Then in 586 B.C., the Babylonians _____ the _____ of Jerusalem and took most of the remaining

inhabitants to Babylon, raising the question as to the future of the Jewish people as a nation. The northern _____ tribes of Israel had already been _____ by the Assyrians, and now, the remaining _____ southern tribes, Judah and Benjamin, have been taken into _____ in Babylon. Through a series of detailed dreams and prophecies, God reveals through Daniel that from 605 B.C. until the Second Coming of Christ, a period of time that God calls “the _____ of the _____” (Lk. 21:24), the nation of Israel will be under the domination of Gentile nations. The period will _____ when Christ _____ to fulfill God’s promises to Abraham, the father of the Jews, and fulfill His plans for the Jewish nation. Incidentally, chapter 11 alone contains over _____ prophecies that have already come true!

Ezekiel (593 B.C.)—Ezekiel, a contemporary of Daniel, was both a priest and a prophet who was carried into Babylonian captivity before the Babylonians’ final assault on Jerusalem. He ministered during Judah’s _____ year Babylonian _____, prophesying a message of _____: like dry sun-baked bones, God will someday _____ the scattered nation (a _____ restoration fulfilled in 1948) and breathe life back into the nation of Israel (a _____ restoration to be fulfilled at the Second Coming of Christ). Chapters 40–48 give a detailed description of the future Jewish _____ that will be built in Jerusalem during the Millennial Reign of Christ where not only Israel, but all the nations of the earth will come to worship God.

Prophets _____ the Babylonian Exile (Postexilic):

Haggai (520 B.C.)—After seventy years of exile, the remnant of the Jewish people had _____ to Jerusalem and under Zerubbabel’s leadership, had started to _____ the Jewish _____ destroyed by King Nebuchadnezzar of Babylon. But then the people got distracted with building their own nice homes and _____ to _____ rebuilding the temple. After _____ years of delay, God sends Haggai to rebuke the people for their disobedience. The people repented and went back to work on the temple.

(Note, this is the _____ Jewish temple, replacing the one built by King _____ which stood for about 400 years until destroyed by King Nebuchadnezzar. This second temple stood for about 400 years before being renovated by King _____ between 20 B.C. and 63 A.D. This second temple was completely _____ by the

_____ in 70 A.D. The prophet Daniel, as well as Jesus Himself, prophesied that during the _____ Period the Antichrist will _____ the Jewish Temple. So that means a _____ Temple will need to be built _____ to the Tribulation period. The _____, and _____, Jewish Temple will be the Millennial Temple used during the 1000-year reign of Christ on Earth. This temple is described in detail by the prophet Ezekiel.)

Zechariah (520 B.C.)—Zechariah, whose name means “God remembers,” was a Jewish priest who was also called to be a prophet. Like Haggai, his older contemporary, Zechariah is called by God to encourage the Jewish _____ that has returned to Jerusalem to get back to work on the _____. But rather than rebuking the people for not finishing what they had started, Zechariah _____ them by reminding them of the the Temple’s _____ which includes the presence of the _____ Himself! Writing the words of the Messiah, Zechariah writes, “I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain” (Zech. 8:3). Zechariah uses a series of eight _____, four _____, and two “_____” in order to portray the future plans that God has for the Jewish people. In the first eight chapters Zechariah focuses on the _____ of the Temple; in the last six chapters his focus is on the future _____ of Israel’s Messiah.

Malachi (430 B.C.)—Malachi, whose name means “messenger,” was the _____ of the Jewish prophets sent to the remnant who had returned to Jerusalem. His ministry took place 100 years after that of Haggai. The Temple had been rebuilt, but now there was a problem with corrupt _____, intermarriages with heathen people, and the _____ of the prescribed _____ and offerings to God. These are the same issues Nehemiah dealt with, who was probably ministering at the same time as Malachi. Malachi concludes his prophecies with the promise of the coming of God’s _____ who will _____ the way of the Messiah. And after giving this promise through His prophet Malachi, God becomes _____ (no recorded words from God) for _____ years. The silence is _____ by the angel Gabriel who announces to the old priest Zacharias that he would father a son (John the Baptist) who would be the _____ of Malachi’s promise.