

OLD TESTAMENT SURVEY

SCORE KEY 11A

MEMORIZE: Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

The Babylonia-Persia Contest

While Nebuchadnezzar was employed in the conquest of Judah, Cyaxares of the Medes was making territorial acquisitions of his own. He went as far west as Asia Minor and occupied everything in the east and north of Babylonia. His death occurred at about the time of the fall of _____ (ca. 585), and he was followed by Astyages (585–550), who was able to stay on peaceful terms with Babylonia throughout the reign of Nebuchadnezzar. In the south, Egypt, under Hophra, continued to endanger Babylonia's holdings in Canaan. As long as that king remained in power, Egypt was not punished, but when Amasis (568–525) took the throne in a coup, Nebuchadnezzar swept down into Egypt and registered a decisive blow against the new king. This seems to have succeeded in _____ Egyptian ambitions, for until Egypt fell to the Persians in 525 B.C. she remained relatively quiet.

After the reign of Nebuchadnezzar, the Babylonian Empire began to _____ rapidly. His son Evil-Merodach, who released Jehoiachin from imprisonment, reigned for only two years (562–560). He was followed by Neri-glissar (560–556), Labashi-Marduk (a few weeks), and, finally, Nabonidus (556–539), a _____. This native of Haran worshiped the moon god Sin and brought images of this god to Babylon, an act that irritated the Babylonians immensely. Moreover, he neglected the religious rites of the Babylonians while engaged in conquest and in an insatiable search for antiquities, which he placed in _____. Eventually he took up residence in Teima, a small land in the Arabian desert, installing his son Belshazzar as regent in Babylon in his place. Most galling of all to the Babylonian priests was Nabonidus's failure to observe the national religious _____, especially New Year's Day. On that day the gods were led down the great processional way, and the people reaffirmed their allegiance to them. When the king neglected these ceremonies, the people felt their nation to be in jeopardy because of the natural wrath of the gods. In fact, when Cyrus of Persia took Babylon by storm in 539, he credited Marduk, the chief Babylonian god, with having given him victory because Nabonidus had _____ the cultus!

The _____ threat was increasing in the meantime, until the southern Median province of Anshan revolted from the empire under the leadership of Cyrus the Persian (550–530). In short order Cyrus took all the old Median empire and began to push _____ into Asia Minor. By 546 B.C., he had gone as far as the Aegean Sea and even threatened Greece for a time. After further expansion in the east, Cyrus began to concentrate on the divided and tottering empire of the _____. He appointed Gubaru, a former Gutian general, to take command and to march on his old capital. By 539 Gubaru surrounded it, having met little resistance along the way, and the city

capitulated without a struggle. Nabonidus fled in panic but was later recaptured, and Belshazzar lost his life. Thus, a new era of history commenced, an era bound to influence the changing fortunes of God's _____.

The Age of the Captivity

The Prophet Ezekiel

Not much is known of the lives of the Jewish captives following the _____ of Jerusalem in 586 B.C. It appears that there were very few Jews left in Judah at all (perhaps no more than twenty thousand, according to W. F. Albright) and that most of these were from the lower classes and had been left to care for the soil and crops. Evidently other people were not sent to Judah from other parts of the empire, so that from the time the city was destroyed until the first wave of migration back occurred ca. 538 there was very _____ change in the land.

But this was not true in Babylonia, Egypt, and elsewhere, for to these areas the Jews had been taken in _____ numbers. The dispossessed Jews were not placed in large concentration camps or anything of the kind. Instead, they began to settle down in large _____. They were allowed to have their own homes, engage in business, and practice their religion as best they could without a temple (Jer. 29:5–7; Ezek. 8:1). Indeed, the _____ arose during this period to compensate for the loss of the temple and to provide a place where the pious could gather to study and hear the Word of God. There is even evidence that a temple was built at Elephantine in Upper Egypt, where the Jews had a large community on an island in the Nile.

Some of the captives became prominent in _____, business, and other phases of national life, so much so that when the time came seventy years later that they could return to Jerusalem, very few desired to do so. Far from being oppressive, the captivity was to many of them an _____ to prosper materially as they had never done at home. One of the great dangers was not that the people would be eliminated as a race while in captivity, but that not enough of them would want to return home to continue the _____ of the promised land. Only the persistent and continuous encouragement of men like Ezekiel, Daniel, Ezra, and Nehemiah assured a restoration at all, and even with their leadership Judaism as a Palestinian movement seemed at times to be in danger of _____.

According to Ezekiel's own testimony, he was among the captives taken in the siege of 597 B.C. (Ezek. 1:1–2), along with Jehoiachin. He and his wife evidently lived in a colony of Jews along the banks of the _____ Canal, a few miles from Babylon. From the sparse evidence available, it seems that he spent his entire life there, preaching and writing from 592 B.C. until about 560. And a strange life he lived! No prophet writes in such _____ imagery as does Ezekiel; to him must go the credit for the first extensive use of apocalyptic. By this is meant the presentation of future events, both political and spiritual, in a "hidden" way, that is, a way not immediately clear. It has the added feature of viewing time cyclically, as a series of events more or less

repetitious from one age to the next but culminating in the breaking through of God into _____ and the establishment of another, spiritual order. It differs from ordinary prophecy in its use of _____ and _____ and in its emphasis on God's dramatic self-initiated visitation in the Last Day. Much apocalyptic literature defies rational interpretation in itself but, when viewed in terms of clearer passages and well-founded eschatological principles, becomes rich in its meaning.

After an initial vision of cherubim and wheels, the priest-prophet received his prophetic commission: he must speak a message _____ repentance to the captive people among whom he lived (2:3). Despite God's judgment in sending them there, they obstinately refused to open their hearts to him and acknowledge their many sins. As a _____, Ezekiel had to speak forth the message of warning in order to deliver his own soul from guilt for the nation's blood. If the people responded, all would be well, but if not, at least the prophet could not be blamed for not trying to alert the people about God's judgment (3:17–21; 33:7–16). Then, in two symbolic actions, the model of a siege against Jerusalem and the cutting and dividing of his hair, Ezekiel demonstrated visually how the city would be attacked by Nebuchadnezzar and how some of the people would be _____, some would be slain with the sword, others would be scattered to the four winds, and a tiny _____ would be saved to form the nucleus of a new nation (5:3–4).

Ezekiel spoke directly to the needs and conditions of _____ by pointing out the idolatry that occasioned their removal from the land and produced the violence and devastation that their holy city suffered. He referred to the abominable _____ of the Jews in their temple worship (8:10), the wicked counsel of the rulers (11:2), and the deceitfulness of the false prophets (13:2). The situation was so _____ that even if Noah, Daniel, and Job were to intercede on their behalf (14:14), the people of Judah could not be spared. Judah was worse than her sister Samaria or any of her ancestors (16:46–47), and it was for her own sin, not that of her fathers, that she must be punished (18:4). Although the Lord had been gracious to Judah, she had not _____ him, but had turned her back. Still, the Lord would not forget but would cleanse the wicked nation and eventually bring it back to himself (20:33–44).

Judah was not the only nation to be struck with the rod of God's anger. The Ammonites, Moabites, Edomites, Philistines (Ezek. 25), Tyre (26–28), and _____ (29–32) all would feel his reproach and come to realize that he is God of all the earth. They would be punished for their antagonism toward God's people, for though God had permitted it, he had not sanctioned its unrestrained expression. Besides, all these nations had failed to observe that the God of Israel was the true God; they had _____ rejected the light he had given them.

One of Ezekiel's major themes is the _____ covenant. Like Jeremiah especially, he had to reconcile the present state of affairs with the glorious promises of Israel's past. God had told _____ that he would make of him a great nation, had confirmed this covenant with Isaac and Jacob, and had revealed through Moses the _____ principles that gave the covenant relationship a greater tangibility and

framework in the form of a nation _____ delivered in the exodus and organized at Sinai. He had, moreover, spoken to David regarding the royal line that would reign _____ in the kingdom of God, and had specifically stated that that kingdom would abide eternally. But the Assyrian rampage of 722 dealt a severe blow to Israel's hopes, for after that the nation became only a small part of what it was in the promise, though it was true that the _____ tribe of Judah still existed, if only tenuously. Now, however, even Judah was gone, and the nation as a political entity no longer _____. Most of the people felt that God had broken his covenant with them and that there was now no possibility of its renewal.

The prophets, though they did not view these events in this light, still suffered the _____ of an uprooted kingdom. Theirs was the dilemma of reconciling the exiled nation with the _____ covenant of God. And through the revelation of God, the solution became apparent. The nation Israel had disappeared for all practical purposes, but the covenant had not been forgotten. It would continue, but it would be expressed in a _____ way. The dispersed Jews would return to their homeland, but not to resume their old relationship; rather, a new covenant would be made with them, one that further expanded and interpreted the previous ones (34:20–31). In the future God would “sprinkle water upon them” and they would be given a “new _____” in which would abide the Spirit of God (36:25–38). This renewal of the nation and its inspiration by the Spirit are depicted by the prophet as a resurrection of a valley full of dry bones (Ezek. 37). Israel, like dry bones that could not live, would be reassembled and rejuvenated with God's Spirit, and David would reign over the nation, now united into one people.

But this final _____ of Israel would be preceded by great international movements directed against the Lord and his covenant people. Gog and Magog (symbolic of world powers) would swoop down on Palestine in the last days and seek to destroy the saints (Ezek. 38). God, however, would cause them to fall on the mountains north of Israel and would consume them so completely and universally that _____ would be necessary for the burial of the dead (39:12). This eschatological picture of God's vengeance on the nations and his protection and revival of his own small kingdom must have seemed remote to the tiny remnant to whom the prophets preached, for the great nations seemed to make a _____ of Yahweh and the promises. Yet the prophets maintained, in the face of all the odds, that the eternal covenant was a reality and that Israel, both physically and spiritually, would rise to take her place of world _____.

Ezekiel, as a priest, naturally had a strong interest in the more cultic aspects of the covenant of the future, so a large section of his book (40–48) is devoted to a delineation of the future _____ temple, its altars and instruments, the new priesthood, the division of the land, the order of worship and liturgy, and other such matters. Some of this was fulfilled in the return of the exiles who _____ the temple under Zerubbabel, but by far the most spoke of an eschatological day in the end of time. Whether Ezekiel speaks in literal or figurative terms is much disputed, but there is no doubt that the theme here, like elsewhere, is a fulfillment of the _____

promises of the Lord to his people of all ages. The present world order, though it apparently triumphs now over righteousness and truth, will be discarded by God's direct _____ in the affairs of nations, and a new order will be instituted to take its place, an order characterized by the _____ fellowship of God with his covenant people.

OUTLINE OF EZEKIEL

- I. The prophet's call and commission (1–3)
- II. Prophecies against Judah (4–24)
 - A. Destruction predicted by sign and symbol (4–7)
 - B. Vision of Jerusalem's sin and punishment (8–11)
 - C. Necessity of punishment (12–19)
 - D. Last warning before Jerusalem's fall (20–24)
- III. Prophecies against surrounding nations (25–32)
 - A. Ammon (25:1–7)
 - B. Moab (25:8–11)
 - C. Edom (25:12–14)
 - D. Philistia (25:15–17)
 - E. Tyre (26:1–28:19)
 - F. Sidon (28:20–26)
 - G. Egypt (29–32)
- IV. Final restoration (33–48)
 - A. Events preceding the establishment of the kingdom (33–39)
 - B. Worship in the kingdom (40–48)
 - 1. Temple (40–43)
 - 2. Worship (44–46)
 - 3. Land (47–48)

Daniel

In Nebuchadnezzar's **first** campaign, during the reign of Jehoiakim (605), certain choice young men of Judah were spirited off to Babylon, including Daniel, Hananiah (Shadrach), Mishael (Meshech), and Azariah (Abed-nego). All were _____ to serve in the court of the pagan king, but at least these four refused to forsake the laws and customs of their fathers in order to conform to Babylonian conditions. For this God blessed them, making them especially adept in _____, learning, and wisdom.

Daniel, moreover, became an authority in dreams and visions, even _____ those wise men of the kingdom whose forté was in these areas (1:17–20).

Daniel evidently was only a lad when he went to Babylon in 605, for he continued to _____ until at least 539 B.C. His ministry was, therefore, contemporary with the reigns of all the kings of Babylonia from Nebuchadnezzar to the end of the empire under Nabonidus and Belshazzar. He lived even under the rule of the Persian king Cyrus and his provincial ruler Darius the Mede. His book, written partly in Hebrew and partly in _____, is divided into two sections: the first six chapters, which have to do with his own experiences, and the last six, which describe his _____ concerning the future. He is not counted among the prophets, because he did not occupy the prophetic office, but his book is placed among the Major Prophets in the English canon because Daniel did possess the gift of prophecy. As a _____ he made his greatest impact on his times through the message he delivered and interpreted.

Daniel seemed to be both respected and _____ by Nebuchadnezzar. Very shortly after the king succeeded his father on the Babylonian throne, he dreamed a disturbing dream that he not only could not interpret but also forgot by the time he awoke. The imperious king summoned his wisest counselors, but they protested that without knowing the contents of the dream they could hardly interpret it (2:8–9). Dissatisfied with this perfectly _____ excuse, the king ordered the wise men executed. Daniel, however, gained an audience with Nebuchadnezzar in time to prevent the massacre and, after glorifying God as the source of his wisdom, revealed both the dream and its meaning to the monarch. This persuaded the king to _____ the young counselor, and Daniel became the overseer of the wise men.

Some years after that, Nebuchadnezzar erected a ninety-foot golden image in a conspicuous place and decreed that all men should bow down to it at a given signal. The Babylonian concept of the king as a _____ of Marduk is seen here clearly, and Daniel was not about to show any such deference to a foreign god. How Daniel escaped the consequences is not clear, but his three friends were apprehended when they _____ to show obeisance to the king's image. With incredible hardness, the king ordered these three put to death in a huge furnace heated to utmost capacity. But in the midst of the flames appeared one "like the Son of God" who so _____ the faithful young men that they came forth unscathed. This could not help but raise the prestige of Yahweh in Nebuchadnezzar's eyes, so he decreed that from then on the God of the Hebrews must be given full _____ as an acceptable deity in the realm (3:29).

Sometime in his reign, Nebuchadnezzar had another dream. In it he saw a great tree stripped of its branches and leaves and reduced to a mere _____. This stump then became like a beast of the field for seven years, eating grass and being driven from place to place. Daniel predicted that the king himself, represented by the tree in his dream, would become _____ and, like a wild beast, would roam about unable to control himself, let alone the kingdom. After seven years his sanity would return, and he would acknowledge the _____ of Almighty God. This did happen, according to Daniel, though as yet no secular documents from this period have been found to recount a seven-year period of incapacity for Nebuchadnezzar.

In his later years, Daniel became involved especially with Belshazzar, son of Nabonidus and last regent of Babylon. This _____ prince, who ruled in the absence of his father, held a great banquet during which he desecrated the sacred vessels of Solomon's temple by drinking wine from them (5:2-3). This _____ act, apparently in the last night of Belshazzar's reign (539 B.C.), so angered the Lord God of Israel that he caused a strange writing to appear on the _____ room wall, a writing that predicted the overthrow of the mighty Babylonian Empire that very night. Daniel was called to interpret the unknown characters. After berating the prince for following in the proud and sacrilegious steps of his predecessor, Nebuchadnezzar, he pronounced the doom of the prince and his city. That _____ the Persians and Medes, under Gubaru (possibly the same as Darius the Mede), invaded the city and, without resistance, occupied it and slew the prince. Daniel, who had been promoted to _____ place in the kingdom (next to Nabonidus and Belshazzar), went uninjured because Darius saw in him a man who could be useful in the solidification of his new empire.

Daniel's experiences with the Persians, though brief, were fraught with dangers and marvelous _____ by the Lord. He was appointed as a chief official in the city, but other dignitaries, jealous of his position, cajoled the king into making a decree that no one should worship his own god for a certain period under penalty of death. Daniel, of course, continued to pray daily to the Lord and so was brought before the king and sentenced to death. Though the king did all he could to find a means of exempting Daniel from the punishment, the _____ Persian law, which even the king must observe, could not be circumvented. The aged seer therefore was cast into a den of lions, but he was protected from the ravenous beasts by the presence of the Lord. His salvation through such dire circumstances convinced the king that Daniel's God must surely be a _____ - _____ deity, ranking on a level with those others whom he recognized (6:26-27).

The dreams and visions Daniel experienced personally or interpreted for the king are based on one main _____: the nations of the world and their relationship to the covenant people of God. Nebuchadnezzar had seen a great image whose head was gold, whose breasts and arms were silver, whose belly and thighs were bronze, whose legs were iron, and whose feet were part iron and part clay. Daniel revealed that Nebuchadnezzar himself was the head of gold, and that the other parts were kingdoms that would rise successively after him. There would be a stone cut without hands that would demolish the image. This stone represented the _____ of God, which would overthrow the governments of men and take their place forever (2:44-5). This is amplified in the vision concerning the four great beasts (Dan. 7). The first, like a lion, corresponded to the first kingdom, of Nebuchadnezzar of Babylonia (or the head of gold). The second, like a bear, was Medo-Persia, and its being raised up on one side suggested the superiority of Persia over Media. This _____ the breasts and arms of silver. The third beast, like a leopard, had four heads and four wings and represented Greece (or the belly and thighs of bronze). The fourth beast was indescribable, but its iron teeth suggest the correspondence with the part of Nebuchadnezzar's image made of iron. Its ten horns were reduced to seven and then increased by one to a total of eight (7:24). This last horn, a usurper, spoke against the

“ _____ ” until he was destroyed by the kingdom of God (the stone cut without hands).

Daniel also recorded a vision in which he saw two _____, a goat and a ram (Dan. 8). The latter (Medo-Persia) pushed out in all directions until it was finally overcome by the goat (Greece). The goat had a great horn (ruler) between its eyes, but its horn was broken off in its prime and replaced by four others. From one of these four, another ruler would rise, who would stand against the _____ of God, but who also would be broken off. This very likely refers to the Macedonian Empire, whose chief king, Alexander the Great, died in his prime (322 B.C.) and was followed by his four generals, who divided his empire. From Seleucia, one of these parts, came Antiochus Epiphanes (Antiochus IV), who reigned from 175–164 B.C. This wicked king despoiled the temple in Jerusalem, offered _____ of swine on its altars, and even erected a statue of Zeus within its confines. Jews under Judas Maccabaeus revolted and restored the temple to its proper use. This whole remarkable prophecy (found both here and in greater detail in Dan. 11) is the major reason why _____ scholarship has rejected the historicity of Daniel, or at least the notion that it was written as early as the sixth century. Because it so clearly outlines Greek and Seleucid history as they actually occurred, the popular solution is to say that an anonymous writer composed the book after 165 B.C. Without going into the arguments here, the fundamental reason for the critics' rejecting Daniel's _____ is their assumption that verbal inspiration and predictive prophecy of the detailed nature found in Daniel are impossible. But those with a high view of Scripture have no difficulty believing that God _____ these amazing events hundreds of years before they happened.

Daniel also predicted that 70 weeks must pass before the _____ eschatological day would be completed (Dan. 9). It is generally agreed that the term week (heptad in Greek) refers not to 7 days but to 7 years, and that 70 weeks are therefore 490 years. This period would begin with the decree to rebuild the temple, and it would be broken up into three eras. After 7 weeks (49 years), the city would be rebuilt; after 62 more weeks (434 years), the _____ (Messiah) would be cut off; and after 1 more week (7 years), everything else would be completed, including the anointing of the Most Holy. Besides the critical school, which refers to this passage as imaginative apocalyptic and makes little or no effort to give it prophetic significance, there are two main views. The amillennial view is that these periods are _____ but that there is here a picture of the final restoration as represented by the death and resurrection of the Lord and the establishment of God's eternal kingdom through the church. The premillennial interpretation is that the time spans are literal, dating from the decree of Artaxerxes in 458 B.C., and that Christ died 483 years after that. Then there is disagreement as to whether the seventieth week was fulfilled _____ after the death of Christ or there has been a lapse of time since the death of the Lord. If the latter is true, the seventieth week remains to be fulfilled in the future great tribulation that, according to this view, the Scriptures imply will endure for seven years. In any event, the detail is amazing and the purpose is clear: God will _____ the kingdoms of men to go just so far, and then he will step in and, through his Son, introduce everlasting peace and righteousness.

OUTLINE OF DANIEL

- I. Personal history of Daniel (1)
- II. Prophetic history of the Gentiles during the times of the Gentiles (2–7)
 - A. The dream of Nebuchadnezzar (2)
 - B. The image of Nebuchadnezzar (3)
 - C. The second dream of Nebuchadnezzar (4)
 - D. The feast of Belshazzar (5)
 - E. The edict of Darius (6)
 - F. The vision of the four beasts (7)
- III. The prophetic history of Israel during the times of the Gentiles (8–12)
 - A. The vision of the ram and the goat (8)
 - B. The vision of the seventy “sevens” (9)
 - C. The final vision (10–12)