

Old Testament Books Chronologically Arranged

G E N E S I S	E X O D U S	L E V I T I C U S	N U M B E R S	D E U T E R O N O M Y	THE LAW (Torah) (Pentateuch)
2300 BC	1706 BC	1490 BC	1490 BC	1451 BC	

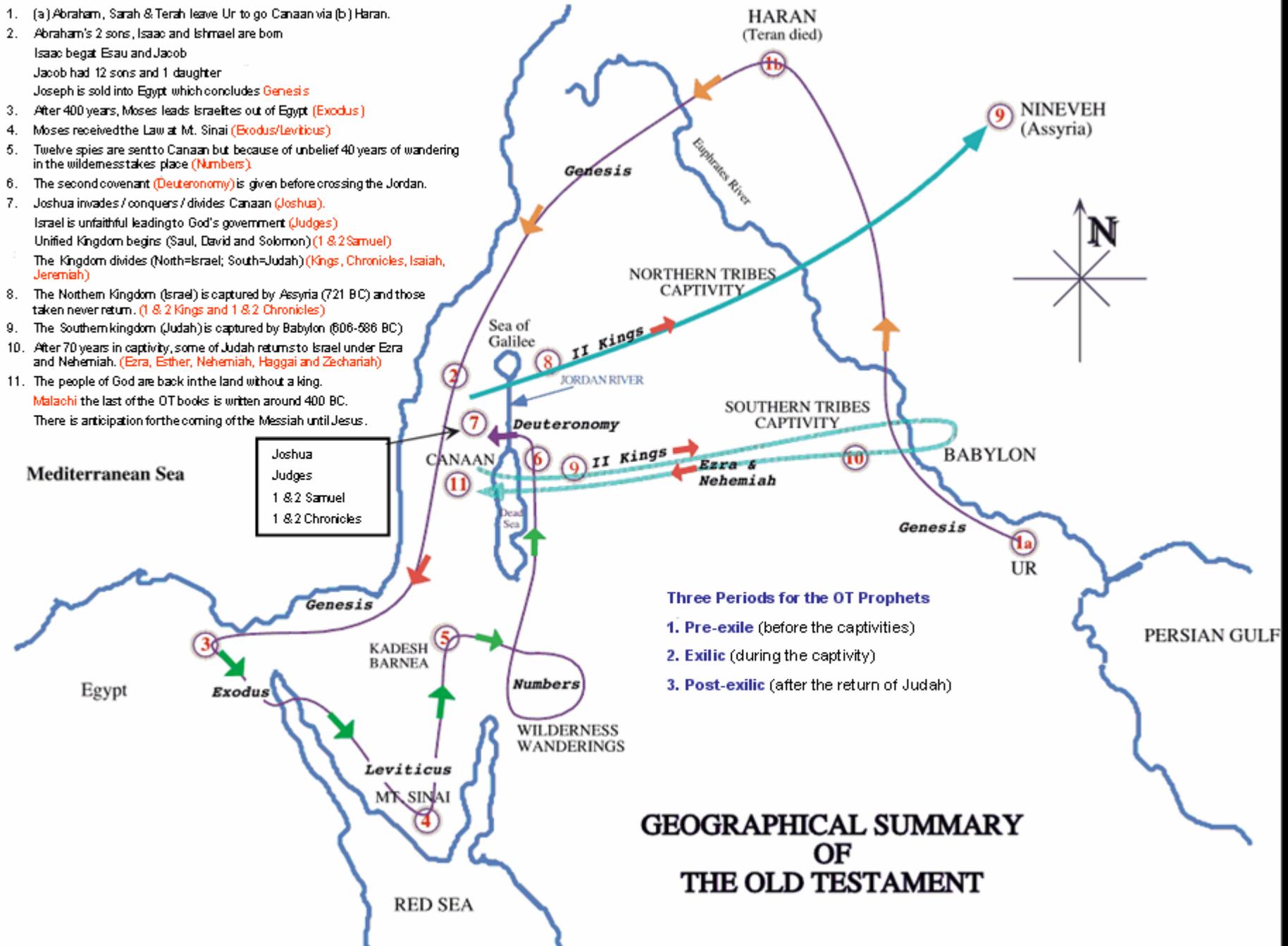
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1451 BC	1425 BC	1322 BC	1171 BC	1050 BC	1010 BC	970 BC	721 BC	606 BC - 596 BC	536 BC	521 BC	446 BC	
Conquered				Saul	David	Solomon	Israel taken captive	Judah taken captive				
				United kingdom (1050-930 BC)			DIVIDED KINGDOM					
360 years				120 YRS			Never returned	70 YRS	90 YRS			

THE POETIC BOOKS	THE PROPHETIC BOOKS																																				
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Old Testament Geographical Historical and Chronological Outline

SUMMARY OF OLD TESTAMENT EVENTS

- (a) Abraham, Sarah & Terah leave Ur to go Canaan via (b) Haran.
- Abraham's 2 sons, Isaac and Ishmael are born
Isaac begets Esau and Jacob
Jacob had 12 sons and 1 daughter
Joseph is sold into Egypt which concludes *Genesis*
- After 400 years, Moses leads Israelites out of Egypt (*Exodus*)
- Moses received the Law at Mt. Sinai (*Exodus/Leviticus*)
- Twelve spies are sent to Canaan but because of unbelief 40 years of wandering in the wilderness takes place (*Numbers*).
- The second covenant (*Deuteronomy*) is given before crossing the Jordan.
- Joshua invades / conquers / divides Canaan (*Joshua*).
Israel is unfaithful leading to God's government (*Judges*)
Unified Kingdom begins (Saul, David and Solomon) (*1 & 2 Samuel*)
The Kingdom divides (North=Israel; South=Judah) (*Kings, Chronicles, Isaiah, Jeremiah*)
- The Northern Kingdom (Israel) is captured by Assyria (721 BC) and those taken never return. (*1 & 2 Kings and 1 & 2 Chronicles*)
- The Southern kingdom (Judah) is captured by Babylon (606-586 BC)
- After 70 years in captivity, some of Judah return to Israel under Ezra and Nehemiah. (*Ezra, Esther, Nehemiah, Haggai and Zechariah*)
- The people of God are back in the land without a king.
Malachi the last of the OT books is written around 400 BC.
There is anticipation for the coming of the Messiah until Jesus.



CHRONOLOGICAL ORDER OF THE OLD TESTAMENT BOOKS

The English OT Bible is separated into four sections according to emphasis rather than time sequence.

- The **OT Law or Torah or Pentateuch** stands as a foundation for all the other OT books and in many ways the New Testament. **The Law is where the terms for the relationship with God were established.** The Law is also called the OT covenant.
- The twelve **Historical Books** chronologically follow the Law and are grouped together because of their common purpose. They are commonly separated into three sections:
 - **Pre–Kingdom Era.**
Joshua, Judges and Ruth were written before the Israelites insisted and gaining a king.
 - **Kingdom Era**
The six books (1&2 Samuel, 1&2 Kings, and 1&2 Chronicles) were written during the united kingdom period as well as the divided kingdom period. Each kingdom in division had its own king. The north (Israel or Ephraim) was captured in 721 B.C. by Assyria and the south (Judah consisting of Judah and Benjamin) was captured from 606-586 B.C. by Nebuchadnezzar the king of Babylon in a series of battles.
 - **Post–Kingdom Era**
Ezra, Nehemiah and Esther were written during this period that led God's people back into the land. They had no king during this time.
- The five **Poetical Books** were mostly written during the time of 2 Samuel by David and Solomon. The book of Job is thought to have been written earlier possibly during the period of Genesis. These books **relate the testing of God under the Law and the inner and outer struggles of God's people as they tried to live by God's law.** The Psalms gives the experiences of the remnant of Israel during the tribulation and Jehovah's experiences with them.
- The **Prophetical Books** are chronologically separated into three distinct periods.
 - **Pre– exilic period.** Most of the prophetical books were written in this pre–exilic period before Judah and Israel were taken captive. These **prophets challenged God's people to return to the LORD as the Law said lest the judgments written in the Law would take place,** including captivity. These twelve books (Isaiah, Jeremiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk and Zephaniah) were written during the 2 Kings period.
 - **Exilic– period.** Only Ezekiel and Daniel were written during the time God's people were hostage in foreign lands.
 - **Post–exilic period.** Haggai, Zechariah and Malachi were written after the exiles returned back to the land. The northern kingdom which was taken to Assyria was not heard from again. Only a remnant of Judah returned from Babylon.

This chronological perspective of the Old Testament helps us understand the background of each book.

A Brief Outline of the Books of the Old Testament

J. N. Darby.

Preface

The notes, from which this little book is printed, were completed and corrected by him from whose discourses they were taken at Birmingham.

Asked for by several, they are now published, in the consciousness of worthlessness as to all that is merely of man; but in the full assurance, through faith, of the power to bless of Him who has said, "My grace is sufficient for thee; for my strength is made perfect in weakness," 2 Cor. 12: 9.

GENESIS

In this book we have all the great principles of God's relationship with man, without bringing in redemption which makes a people for God and a dwelling-place for God in man. You never, save in chapter 2: 3, get the word "holiness" in Genesis; and you never have God dwelling with men.

Creation is first treated of; then innocence, lordship, and marriage, the figure of union with Christ. Next we have the fall, man's sin against God, and then in Cain man's sin against his brother. There is, at the same time, a witness of certain righteous persons, Abel in sacrifice, Enoch in life, and Noah in testimony of approaching judgment. You then get the complete corruption of the whole system, and the deluge.

Having had in Enoch a figure of the church, we get in Noah deliverance through judgment, and then the new world begins, God entering into covenant with it, and government introduced to prevent violence; but the governor fails, and God's plans as to the races of men are brought out. We find God making nations, in consequence of man's attempt to remain united so as to be independent. In the midst of these nations we have, in Nimrod, imperial power, individual and despotic, connected with Babel, the place of man's wickedness. In point of fact, the division of mankind into nations comes by judgment.

Shem's family having been owned on the earth - the Lord God of Shem, national existence is recognized as the principle of the constitution of the earth, God's arrangement. He now begins an entirely new thing. He calls out from that which He has constituted an individual to be the head of a blest race, whether fleshly or spiritual. Whatever individual saints there had thus far been, there had been no counterpart of Adam as the head of a race. This Abraham was. Election, calling, and promise are connected with this; consequently you have Abraham, a stranger and pilgrim, with nothing but his tent and his altar. He fails, like everybody, but God judges the world - Pharaoh's house - for him. We then get the distinction between a heavenly-minded and an earthly-minded man; the world having power over the earthly-minded (Lot), and the heavenly one (Abraham) having power over the world. In connection with this we have in Melchizedek the future priest upon his throne, and that as linked with God's supremacy over heaven and earth. Abraham's separation from the world having been evinced, Jehovah presents Himself to Abraham as his shield and reward. We then first get the earthly inheritance and people, that is, in promise. Abraham looks for the promise in a fleshly way, and that is all rejected. We have then the promise to Abraham of being the father of many nations, God revealing Himself as God Almighty. We have also His covenant, as thus revealed, with Abraham, and the principle of separation to God by circumcision. Chapter 18 gives the promise of the heir, and the judgment of the world (Sodom), and the connection with God, about it, of the heavenly people (Abraham) by intercession; while in chapter 19 we have the connection with the judgment of the earthly people (Lot), saved as by fire through the tribulation. What follows this, chapter 20, is the absolute appropriation of the wife, whether Jerusalem or the heavenly bride, as the spouse of the Lord. The old covenant (Hagar) is cast out, and, the heir (Isaac) being come, he takes the land (chap. 21). Chapter 22 begins another series of things. The promised heir being offered up, and the promise confirmed to the seed, Sarah dies (chap. 23). This is the passing away of the old association with God on the earth; and in chapter 24 Eliezer (in figure the Holy Ghost, or His work on earth) is *sent* to take a wife for Isaac (Christ), who is Heir of all things, and Isaac can in nowise return to Mesopotamia.

Christ, in taking the church, cannot come down to earth; whereas, the moment we get Jacob, we get the head of the twelve tribes, who goes to Mesopotamia for Rachel and Leah, typical of Israel and the Gentiles. Jacob is the elect, but not the heavenly people; he goes back to Canaan, gets the promises, with all sorts of exercises, as Israel will, but, if he does, he must give up old Israel (Rachel) to get Benjamin, the son of his right hand.

In the brief notice of Esau's offspring we find the world in vigour and energy before God's people are; and then commences another history, that of Joseph, affording a distinct development of Christ connected with Israel, rejected by Israel, and sold to the Gentiles. He comes thus to be the head, having the throne, and governing all Egypt. He has done with Israel, receives a Gentile wife, and calls his children by names typical of Christ's rejection and blessing outside Israel when rejected; but he receives back his brethren in the glory. This part closes with two distinct testimonies, the will of Joseph about his bones, and Jacob's prophecy that they will all be back in the land and the promises to Israel be fulfilled.

EXODUS

In this book we find God visiting His people; redemption, and the establishment of relationships with His people, whether it be by the testing of law, or the arrangements of grace, by which He could bear with them, with the distinct purpose of dwelling in them, and, moreover, of making them dwell in a place He had prepared for them. All is connected with four immense principles - redemption, bringing to God, God's dwelling among them, and consequently holiness. Priesthood is established to maintain the relationship with God when the people cannot be in immediate relation. Connected with all this you have, besides the judgment of the world, and the final deliverance of the earthly people. With Moses, the man of grace, you have Zipporah, who represents the church, but the children are witnesses of Christ's abiding connection with Israel.

From the Red Sea to Sinai we find the whole picture of God's dealings in grace in Christ by the Spirit on to the millennium, and the millennium itself.

In chapter 19 the people put themselves under law, and get law instead of worship founded on deliverance and grace.

LEVITICUS

Gives us God in the tabernacle, as in the midst of His people, ordering all things that suit their relationship to Him. The feasts represent Him as in the midst of the people, a circle round Himself.

NUMBERS

Treats of the journey through the wilderness, with insight into the inheritance (for us heavenly), and a full prospect of all God's ways in bringing them in, and of Christ Himself as the One who is to reign. Reference is made in this last remark to Pisgah, and to Balaam's prophecy.

DEUTERONOMY

A recapitulation of all God's ways and dealings with Israel, as motives to insist on obedience, and to put the people on moral grounds in direct relationship with Himself. The three great feasts (chap. 16) have this character. The testing character of the law is stated, and at the same time the purpose of God in blessing, spite of failure under the law, is revealed; closing with the prophetic blessing of Israel, in respect to their then present condition.

JOSHUA

The establishment of the people in the land by divine leading and power, according to promise, but through conflict, in which the faithfulness of the people's walk with God is tested.

The career of Joshua begins with crossing the Jordan in the power of resurrection, and has its place of power for conflict in Gilgal - circumcision - death to the flesh.

They eat of the corn of the land before they have any conflict.

JUDGES

While Joshua is a book of victorious power, judges is the book of failure in faithfulness, so that power is lost: only that God intervenes in mercy, from time to time, to deliver and revive. Gilgal is exchanged for Bochim. Gilgal, the denial of the flesh, though seemingly of little importance, was the place of power; Bochim was the place of tears, but the angel of God was there.

RUTH

The intervention of the Lord in grace to bring in the promised seed, and the restoration of Israel, but in the way of grace, on a new footing. On a famine in the land, Naomi, who represents Israel, goes away, and loses everything. Ruth comes back with her, and Boaz (strength) raises up the inheritance. It was old Israel, in some sense: the child was born to Naomi, but on the principle of grace, for Ruth had no title to promise.

1 SAMUEL

The judicial priesthood connection is here broken. Both judge and priest go in Eli. The ark is taken - a total breach. Power, and the link of connection, are lost. Then God comes in, in His own sovereign way, by a prophet, as He had before brought them out of Egypt. (All on the ground of man's responsibility was gone; but sending a prophet was sovereign mercy.) Before He brings in *strength* (the king), He brings in *prophecy* - a notable thing this. Before Christ returns in *power*, it is the testimony of the Spirit and word, by which a connection is maintained between God and His people. From Eli to David on the throne this is a general principle - *faith* and *power*, not succession.

But flesh required governmental order,* and gets what it wants; but it breaks down before the power of the enemy. Then even believers who cling to it fall with it (Jonathan). If governmental order be established without Christ, they cannot like Christ to come and set it aside. The one in whom hope is must be content to be as a partridge on the mountains.

{*It is quite true that there was a want through the misrule of Samuel's sons. If the spiritual energy failed, there was a want in consequence. The church can only stand in power, so that when it turned to succession all was lost.}

Saul was raised up to put down the Philistines; Jonathan did subdue them, but never Saul who was destroyed by them. Jonathan was a believer associated with the outward order. The place of faith was with David. It is the place of the power of faith without the king.

2 SAMUEL

Saul falls on the mountains of Gilboa. Then we get the royalty of David, in active power, not in the reign of peace, with the promise of maintaining his house in whatever way they conducted themselves. God would chasten them if disobedient, but not take His mercy from them. Then we get David's personal failure when he is king. There is another element - the ark and the temple come in question; the relationship with God is re-established first by faith, not according to order, but by spiritual power according to grace, all being - by that spiritual power according to grace. The ark was on Mount Zion, and there they were singing, "His mercy endureth for ever": while at Gibeon was the high place, where Solomon went. There the tabernacle was, but not the ark. Solomon is not seen at

Mount Zion till his return from Gibeon, where God answered him. Consequent on God's interfering in deliverance and redemption, the place of ordered worship is set up, connected with earth - the threshing-floor of Araunah the Jebusite. It was after judgment, slaying the people and sacrifice. God loves Jerusalem, and so stays His hand in judgment, and shews by prophecy the path of reconciliation by sacrifice.

1 AND 2 KINGS

Here we have the reign of Solomon, the establishment of Israel in peace, and the building of the temple, the figure of the great Son of David. This fails, looked at historically, in Rehoboam; and then the book of Kings is the history, not of Judah, but of Israel, with sufficient notices of Judah to carry on the history. You get the intervention of God by prophets in Elijah and Elisha, in mercy, in the midst of Israel, who had left the temple, one being a testimony to Israel on the ground of their responsibility, the other in resurrection-power.

First and Second Kings continue the history in Judah till the captivity, and then Lo-ammi was written on the nation. There are, of course, many details - various characters of faith, etc., as Hezekiah of faith, Josiah of obedience, Jehoshaphat of piety, but never, through association with the world, for success.

1 AND 2 CHRONICLES

Gives us the history of the family of David - ending, of course, like the former, with the Babylonish captivity.

1 Chronicles is David himself. At the close, David has the pattern of everything by the Spirit, and leaves it to Solomon to execute.

2 Chronicles is David's posterity.

Chronicles are more connected with the establishment of the kingdom on earth, Kings more figurative of what is heavenly. In the temple in Chronicles there is a veil (2 Chron. 3: 14), in Kings not. The veil will not be rent for Israel in the millennium.

EZRA

The re-establishment of the temple and divine service according to the law, while waiting for the Messiah. But then there is no ark, no Urim, etc. It was an empty temple.

NEHEMIAH

The re-establishment of the civil society and state under the Gentiles.

ESTHER

The providential care of Israel when God is hidden from them, while Lo-ammi is written on them. He takes care of them while He is hidden from them and does not own them. God's name is never mentioned. The Gentile queen fails to shew her beauty, and the Jewish bride supersedes her.

JOB

The possibility of the relationship of a man with God, in the great conflict referring to good and evil between God and the power of darkness; and that connected with the discipline of saints, in contrast with the alleged present righteous government of the world by God; the necessity of a Mediator being

intimated, not unfolded; the power of Satan over the world made known, and his character as accuser of the brethren pointed out. God is seen as the originator of all (not of the accusations themselves, I need hardly say, but of the whole process) for the purpose of blessing His people; the whole being without any dispensational reference, while the conscience is thoroughly searched in those He blesses. You get in Elihu the wisdom of God in His word (Christ really), and then you have the power of God (also Christ) in God answering out of the whirlwind. The book *may be* regarded as typical of Israel, inasmuch as it is in Israel that these ways of God are shewn.

PSALMS

The Spirit of Christ working and developing itself in the remnant of Israel in the latter day; only therewith shewing the personal part He has taken, whether to lay the ground for them, or to exercise sympathy with them; continuing on up to the border of the millennium, but not entering into it except prophetically. They are divided into five books.

PROVERBS

The wisdom of God shewing its path *to* man, in contrast with the corruption and violence *in* man. The first eight chapters give us the principle, shewing Christ as wisdom; the remainder enter into details. It is *to man* in a remarkable way. A man of the world escapes by knowing the crookedness of the world: this book enables a man to escape without knowing it - wise in that which is good, simple concerning evil.

ECCLESIASTES

Is the result of the research after happiness under the sun adding, that man's wisdom, as man, is God's law.

CANTICLES

The relationship of the affections of the heart of the spouse with Christ. This, on the ground of the special form of the relationship, is to be realized properly in Israel, though capable of an application, abstractedly, to the church and to the individual. (What Canticles treats of is not relationship, but desires, faith, getting the joy of the relationship with occasional glimpses, but not established known relationship. The place of the church, though the marriage is not come, is that of being in the relationship. Israel will not have this.)

There is a kind of progress observable. (1) "My beloved is mine" - this is the lowest point. (2) "I am my beloved's" - the consciousness of belonging to Him. (3) "I am my beloved's, and his desire is towards me." We have had thus, subsequent to the history, the moral development of the heart of man, and of the Spirit of God working in various ways in his heart: specially in Ecclesiastes, the heart of man making itself a centre, and trying to feed itself; in Canticles, the heart getting out of itself into the heart of Christ.

THE PROPHETS

In these (except Jonah, and, in a certain sense, Daniel) we find the action of the Spirit of God in the midst of His people, to maintain the authority and character of their original calling, testify against their departure from it, and reveal Messiah as establishing them in blessing on a new footing - sustaining thus the faith of the godly during the departure of the mass, and denouncing judgment on those who persevere in unfaithfulness.

ISAIAH

Here you have the whole framework of God's dealings with Judah, Israel coming in, by the bye, with the judgment of surrounding nations, and especially of Babylon, looking at Israel as the centre, bringing out the Assyrian as the great latter-day enemy, Immanuel as the hope of Israel, and the securer of the land, although rejected when coming as a testimony, being Himself Jehovah - a sanctuary - but a stone of stumbling to the disobedient. We get, in addition, the details of the inroads of the Assyrian, and his judgment in the last days; and, included in the development of all this, we have the blessedness of Israel as re-established. This is the first part - chapters 1-35.

In the historical chapters (36-39) we get two great principles - resurrection, and deliverance from the Assyrians. It is a risen Christ who effects deliverance, which makes it so important. The captivity in Babylon is here intimated. This latter lays The ground for what follows.

In the last part you have God's controversy with Israel, first on the footing of idolatry, and, secondly, because of the rejection of Christ. In this Israel is first looked at as a *servant*; and in chapter 49 the place of *servant* is transferred to Christ, and, He being rejected, the remnant in the last days take the place of servant. All through this, though Israel be the object of favour, you get a definite contrast between the wicked and the righteous, and hence the separation of the remnant, and judgment of the wicked - the declaration that there can be no peace to the wicked, whether Israel or others (end of chaps. 48, 57).

In the part that refers specially to the rejection of Christ we get the revelation of the call of the Gentiles, the judgment of the people, the coming of Jehovah, and the full blessing of the remnant of Israel at Jerusalem.

JEREMIAH

We have here the present dealing of God with rebellious Judah, making them Lo-ammi by the captivity in Babylon; next, from chapter 30, the revelation of the infallible love of Jehovah to Israel (Judah and Ephraim), and the certainty of their establishment under David, according to the order of God, in Jerusalem, Jehovah being their righteousness; then, after the history of Zedekiah, and the details of what brought in the captivity, and what passed in Palestine after it, we have the judgment of all the nations and Babylon itself.

LAMENTATIONS

In Lamentations we get the sympathy and entering in of the Spirit of Christ into the sorrows of Israel, specially of the remnant; hence the hope of restoration.

EZEKIEL

Gives the judgment of Jerusalem - God coming from without, but all Israel looked at, and not specially Judah; the judgment of the nations around, of the ungodly oppressors in and over Israel; the dealing henceforth with individual souls as regards judgment; the setting up of David, and the new birth, as the means of Israel's blessing; the union of Judah and Israel in one stick; and, on their restoration to their land, the destruction of the Assyrian, or Gog, by divine power, in fact, by the presence of Christ; and, in the end, a vision of the restoration of the temple and of the order of the land.

DANIEL

Has two parts - the history of the Gentile empires, beginning with Nebuchadnezzar, the head of gold; and, secondly, special visions of Daniel (beginning with chap. 7), marking out the condition and circumstances of the saints in connection with the history of these empires more fully revealed, and the coming of judgment to set them all aside in favour of Israel. But he only comes to the door of the millennium without unfolding it.

HOSEA

We have here the rejection of the house of Israel and the house of Judah distinctively, as Lo-ruhamah and Lo-ammi; the door secretly opened to the Gentiles by it; Israel's long - enduring deprivation of everything; and then the restoration of the whole under Jehovah and David in the latter days. Paul quotes chapter 1: 10, and 2: 23; Peter only the latter. From chapter 4 we get the most earnest dealing with the conscience of Israel, but closing with their return in repentance to the sure blessings of Jehovah. It is the testimony of the ways of the Lord.

JOEL

Under the figure of the desolation left by a plague of insects we have announced the inroad of the northern armies in the last days, and the coming in of the whole power of man against God's people, and the consequent coming in of Jehovah to judge the whole power of man in the day of the Lord, and in the valley of decision. Meanwhile, the pouring out of the Holy Ghost upon all manner of people, and the promise of certain deliverance to whoever called on the name of the Lord. You may add, the summons to repentance of all who have ears to hear.

AMOS

Gives the patience of God's dealings and ways, which he rehearses in connection with the precise pointing out of the iniquity of Israel's ways; but marking out the punishment of bordering nations on the same ground of definite moral evil. He notices the rejection of a testimony against the evil, and declares the sure, infallible, unescapable judgment of Jehovah on the whole people, the righteous remnant being as certainly saved; closing with the promise of building up the tabernacle of David, as head of the nation, and blessing the people.

OBADIAH

Is the judgment of Edom for their hatred of Israel, warning them that the day of the Lord is upon all the heathen, while deliverance should be in Mount Zion, and thence holiness and blessing, and the kingdom be the Lord's.

JONAH

Is the witness that, though God has chosen Israel, He has not given up His right as a faithful Creator in mercy over all the earth, while those that are connected with Himself must be subject to His power and bow to His grace: otherwise the sense of favour is unfaithfulness and self-exaltation. At the same time we get a type of death and resurrection as the way of blessing.

MICAH

In Micah we have the general judgment of the people, Samaria and Jerusalem, for their transgressions, iniquities, and idolatry, and their rejection of the testimony of (God. Hence the whole land is treated as polluted, and no longer the rest of His people, who must arise and depart. He judges the princes and their prophets, brings in the power of the Spirit to judge even the chosen city of the Lord, but announces its re-establishment by Jehovah in grace in the last days; bringing in the siege of Jerusalem by the heathen, in fulfilment of God's counsels, though in consequence of the rejection of Christ, on account of which they were given up; and shews that the same Christ stands as their peace and defence, when the Assyrian comes in, in the last days. The remnant of Israel becomes the people of blessing *to*, and power *over*, others, while all evil *in it* is judged and destroyed, as well as the heathen who have come up against it. Having thus spoken of the restoration in the last days he returns and insists on the righteousness of God's ways, contrasts the attempt at ceremonially pleasing Him with the practising of iniquity which He hates, closing with the looking to Him to restore and feed His people as the God who passes by iniquity.

NAHUM

The power of the world, or man as such, put down for ever; but with the testimony of the faithfulness of the Lord in the midst of His vengeance, and hence blessing to those that trust in Him and wait for Him. It is still the Assyrian Babylon is another thing altogether.

HABAKKUK

Is the soul exercised by the iniquity of God's people - first, with indignation thereat, and then with distress at their being destroyed by those who are God's rod to chasten them. He then gets the answer of God, shewing that He knows the pride of the wicked, and will judge it, and that the righteous man must live by trusting in Him. Lastly, he rises above all to the glorious power of God, exercised in the salvation of His people, so that he trusts in Him, come what will.

ZEPHANIAH

In Zephaniah we get the utter judgment of the land for iniquity, hypocrisy, and idolatry, at the great day of the Lord, and of all the neighbouring nations around - everything of man's natural power, Jerusalem among them, because of her iniquity, though distinctly brought out as the special object of displeasure, as connected with the Lord. The prophecy then singles out the remnant in a very distinct and definite way, calling on them to wait on the Lord, who leaves them as an afflicted and poor people but delivered by the judgments which He executes, and rests in His love over Jerusalem, making it a name and praise among all people.

HAGGAI

Is occupied with the house, and declares that its latter glory will be greater than its first, at the time when He shakes all nations, and therewith encourages them to build, declaring that His Spirit went with them' as from Egypt, and that He will overthrow the throne of all kingdoms, but establish Christ under the name of Zerubbabel, as the elect man, as the signet on His right hand.

ZECHARIAH

Is particularly occupied with Jerusalem, and so shews the Lord dealing with all nations, having Jerusalem as a centre, using one nation to cast out another, till His purposes are accomplished; and then, when the glory has come, establishing Himself at Jerusalem. In the person of Joshua, the high priest, He justifies her against the adversary; He declares He will come, and puts all wisdom, the omniscience of His government, in Jerusalem. He prophesies of the perfection of the administrative order in the kingdom and priesthood, and the judgment of all corrupt pretension to it, which is shewn to be Babylonish, and builds the temple of the land by means of the Branch; judging the hostile power of the world, and using all this to encourage them at that time in building the temple. Thus far is one prophecy (chaps. 1-6).

In the next He takes occasion, by those who inquire whether they are yet to fast for the ruin of Jerusalem, to promise her restoration (only now, for the present, on the ground of responsibility); declares He will protect His house against all surrounding enemies; brings in Christ in humiliation, but carries it on to the time of glory, and of executing judgment by Judah upon Greece (Javan), gathering all the scattered ones. In chapters 11-14 we have the details of Christ's rejection, and the foolish and idolatrous shepherd, when He judges all the nations as meddling with Jerusalem, defends Jerusalem, brings them to repentance, and opens the fountain for their cleansing; and we then get, in contrast with the false spirit of prophecy, Christ's humiliation, the sparing of a remnant, when the

body of the people are cut off from Judea at the end, with the final deliverance and the sanctifying of Jerusalem by the presence of the Lord, making her the centre of all worship upon earth.

14 In chapter 13: 5 we see Christ, the servant of man, the rejected one of the Jews, and the smitten of Jehovah. Read "for man possessed me from my youth." It then appears that it was among His friends He had been wounded in His hands; and the great secret of all comes out, that He is Jehovah's fellow, and smitten of Him. Note, where Christ is owned as God, He calls the saints His fellows; and where, as here, He is in deepest humiliation, God calls Him His fellow.

In these books, Haggai and Zechariah, the Jews are never called God's people, except in prospect of the future.

MALACHI

We have here the testimony of the Jews' total failure when restored, according to what has gone before, in spite of God's electing love, which He still maintains; and then the Lord comes, sending a messenger before His face, but comes in thoroughly sifting and purifying judgment, owns the remnant who spake one to another in the fear of the Lord, in the midst of the wickedness, lifts them up, and sets them over the power of the wicked, the Sun of Righteousness rising upon them for healing. But at the same time He calls them back to the law of Moses, with the promise of sending them Elijah the prophet to turn their hearts.