

Old Testament Exposition II OT 5113

Faith Seminary Salem

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Introduction to the Prophets

OLD TESTAMENT PROPHETS

What was a prophet?

1. “Ro eh” or “Ho zeh” doesn’t mean physical seeing but to have discernment and special insight. Their role in Hebrew society was to discern God’s will and relay it to the people. This term was used of Samuel, but seems to have fallen out of use after the period of the Judges.
2. “Ish Elohim” designated someone sent by God who reflected His character as he lived out his holy calling. Elisha is called this 36 times.
3. This term, “Nab hi” or “Nav vi,” is used more than 300 times in the Old Testament. Leon Wood summarizes its meaning well.

“Here Moses objects to God’s call for him to return to Egypt, claiming among other things, incapability of speech. To this God responds by reminding Moses that He has wade man’s mouth and so can enable Moses in his speaking. When Moses still objects, God says that He will instruct Aaron to speak for him. He emphasizes this by adding, ‘He shall be your spokesman unto the people; and he shall be to you instead of a mouth, and you shall be to him instead of God’ (4:6). So, then, there would be a relation between Moses and Aaron like that between God and a spokesman for Him, with this spokesman being characterized as a ‘mouth.’ And then in 7:1 God speaks of Aaron, in this relationship to Moses, as Moses’ nabbi ... Thus a nabbi was one who spoke in the place of another.” Leon Wood, *The Prophets of Israel*, 60-61.

What did a Prophet do?

1. A two-fold message:
2. Specific Roles

Who became a Prophet?

1. Only those who received a. special _____.

2. Old Testament Calls

- a. _____ (Exodus 3:4)
- b. _____ (Isaiah 6)
- c. _____ (Amos 7:14,15)
- d. _____ (Ezekiel 1:1; 2:2-3)
- e. _____ (Jeremiah 1:5)

DOMINANT THESES IN THE PROPHETS

Judgment

Restoration

Messiah

Repentance

HISTORICAL THEMES IN THE PROPHETS

1.

2.

3.

APPROXIMATE DATES OF MINISTRIES AND AUDIENCES OF THE PROPHETS

	Judah	Israel	Other Nations
Pre-exilic	Joel (835-796?) Hosea (755-699) Isaiah (740-681) Micah (735-710) Zephaniah (627-605) Habakkuk (612-605)	Amos (760-753)	Jonah - Nineveh (792-753) Nahum - Nineveh (663-612) Obadiah - Edom (586)
Exilic	Jeremiah (626-580) Lamentations (586-580) Ezekiel (593-571) Daniel (605-530)		
Post-exilic	Haggai (520) Zechariah (520-518) Malachi (515-445)		

Isaiah

DATE

The book was written sometime, possibly in parts during Isaiah's ministry, being compiled by him near the end of his life. The vision of chapter 6 occurred at the close of Uzziah's life, although he likely wrote it many years later. Since the first 39 chapters effectively reflect the reigns of Ahaz and Hezekiah they were likely composed during those times. The last chapters could have been composed during the latter portion of his ministry, even after Hezekiah's death and before his martyrdom. With the lack of any clear date markers or statements concerning time or circumstances of composition, all dating is speculative. Still, the work had to be completed before his death sometime after 687 B.C.

HISTORICAL BACKGROUND

This was a time when Assyria was reasserting its dominance and Babylon was beginning to rebel, though unsuccessfully. Isaiah served during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah which represent three periods within Judah's latter history.

Prosperity. Uzziah's rule (2 Chron. 26) is described in 2 Chronicles 26:6-15 and was a time of prosperity and relative power. It was a high point in Judah's history. Israel, under Jeroboam II, was also experiencing a time of strength and prosperity unmatched since Solomon's kingdom. If Isaiah 6:1-13 records the actual call and beginning of his ministry, then Isaiah grew up during this period of prosperity, beginning his ministry as it ended Jotham (2 Chron 27) was also a godly king and became mighty as a result, defeating the Ammonites, though the people continued to sin. On the international scene, Egypt was weak and Assyria was struggling. This allowed Israel and Judah this time of peace and relative power.

Decline. Under Ahaz the nation underwent a period of spiritual and political decline as described in 2 Chronicles 28. Ahaz's rule was characterized by apostasy of such a kind that the people even began to offer their children in sacrifice. Further, Judah was soundly defeated by Aram and Israel (Pekah) in the Syro-Ephraimite war. As they faced attacks by the Edomites and Philistines as well, Ahaz called upon Assyria for help (2 Ki, 16:7, 2 Chron. 28). Tiglath-pileser accepted his tribute, captured Damascus, and then afflicted Judah, at which time Ahaz went to meet him in Damascus and brought back the Assyrian idolatry which indicates vasseldom. Through it all, he failed to hear Isaiah's words or trust God. The messages within chapters 7-10 well fit this time when the people needed encouragement, exhortation, and warning against sin. Of note are the two Messianic passages within these passages (7:14; 9:6), Tiglath-pileser died in 727, about a year before Ahaz's death. This led to a new wave of revolt which Isaiah warned Judah against joining in 14:28-32.

Revival. Hezekiah was a godly king who led his nation, at least in part, to a spiritual revival. He reopened and repaired the temple. He called the nation to celebrate the Passover and led it in repentance. Further, his reign was characterized by God's supernatural support of the nation. He was delivered from Sennacherib (Is. 36-37), and given fifteen more years of life (Is. 38). It was during his days that Israel under Hoshea again revolted following Tiglath-pileser's death and so Samaria was besieged for three years by Shalmaneser V. Sargon, his heir actually took the city in 722 B.C. Then in 711 B.C. Sargon crushed another revolt led by Egypt and the

Philistines while Hezekiah remained neutral (apparently in response to Isaiah's warning in 20:1-6). In 705 B.C. Sargon was replaced by Sennacherib who put down a revolt by Merodach-Baladan of Babylon. Hezekiah got involved with this revolt in spite of Isaiah's warnings (30-31). Assyria invaded Judah and destroyed 46 walled cities, destroyed much of the countryside, carried off a lot of people, but was then defeated by God (37:36).

INTENT

Isaiah wrote to exhort the nation's leaders to trust God rather than their own political devices and to encourage those who would one day go into captivity to remain true to God.

GENRE

Most of Isaiah is written in poetry. The historical interlude between the two main sections is historical narrative. Still, the whole book should be subsumed under the category of prophecy.

Assyrian Threat

Ahaz seeks Assyrian help ---> Judah a province
7-35

Babylonian Threat

36-37

Hezekiah seeks Babylon's help ---> Judah in captivity
38-39 40-66

THEMES

MESSAGE

God's judgment and restoration of Judah
..... is reason to trust Him rather than the other nations.

BROAD OUTLINE

KEY PEOPLE

Ahaz

Hezekiah

Isaiah

Cyrus

The Servant

KEY VERSES

Isaiah 1:18.

“Come flow, and let us reason together,” Says the LORD,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.”

Isaiah 7:14

“Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”

Isaiah 9:6

“For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

Isaiah 64:6

“But we are all like an unclean thing,
And all our righteousnesses are like filthy rags~
We all fade as a leaf,
And our iniquities, like the wind,
Have taken us away.”

OUTLINE AND NOTES

- I. God’s judging of all the nations around and including Judah is reason for her leaders to trust in Him rather than Assyria. 1-39
 - A. God condemns Judah for violating His covenant and judgment is promised, though future blessing is not forgotten. 1-6
 - 1. God’s Court Case: Judgment is coming because of the nation’s sin, but God also has plans for good. 1

2. The judgment of the day of the Lord is coming because of the nation's sins, though there is a promise of future blessing once the judgment is completed. 2-5
 - a. Future Zion will be blessed while present: Zion faces a day of reckoning. 2
 - b. Zion will be purged of its leading men and women. 3
 - c. The Branch: Though there will be a shortage of men following their judgment, millennial blessings are promised to the purified-by-fire remnant. 4
 - d. The song of the vineyard: The nation's sins are recounted and near judgment is prophesied. 5
3. God's call of Isaiah reveals the reason for His judgment in that the people stand guilty before Him with hardened hearts. 6

B. In the face of the Syro-Ephraimite war, Judah's leadership is called upon to trust God to deliver rather than go to the Assyrians or else she will also be the instrument of His judgment upon Judah as well as her two enemies to the north. 7-12

1. Syro-Ephraimite war through the sign of Emmanuel God gives Ahaz a promise of coming deliverance from the Arameans, though Assyria will be used by God against Judah. 7

Virgin Birth Prophecy

2. The nation's leaders should not trust Assyria to deliver them since she is God's instrument of judgment upon Judah in the coming day of the Lord. 8-12
 - a. As Israel and Judah rebel and find their guidance apart from God, Isaiah is to trust Him as they are overwhelmed by Assyria. 8
 - b. Though blessing is promised in the future Messiah, the near future holds only judgment, both from Israel's neighbors and from within. 9-10:4

Immanuel Prophecy

- c. Assyria's future judgment is a warning against pride and against Judah ever trusting in them again for deliverance from other enemies. 10:5-34
- d. The future restoration of Israel with its Righteous King will bring all the remnant back to the land, effect the world order, and result in the glory of God. 11-12

C. Judah should trust in the Lord rather than the nations around her against Assyria since God is going to judge those nations through the Assyrians. 13-23

1. The Day of the Lord is coming in which He will judge the nations. 13: 1-16
2. The Oracle against Babylon shows the futility of looking to Babylon for help against Assyria while promising a future restoration for Israel. 13: 17--14
 - a. Babylon will be utterly defeated by the Medes. 13: 17-22

How was this fulfilled?

- b. Israel's restoration to the land is promised along with the destruction of Babylon, Assyria, and Philistia. 14
3. The Oracle against Moab shows the futility of aligning with her in light of her coming doom. 15-16
4. The Oracle against Damascus promises the fall of both Syria and Israel along with a severe judgment of Judah. 17-18
5. The Oracle against Egypt shows the futility of trusting in her since she too is doomed to Assyrian conquest, though God has a future plan of blessing for her and Israel. 19-20
6. The Oracles against the Negev (southern Israel). Edom, and Arabia show the extent of judgment which is coming. 21
7. The Oracle concerning the valley of vision (Jerusalem) shows God's intention to judge the city of Jerusalem for her rebellion. 22
8. The Oracle against Tyre promises destruction, but also a future restoration. 23

D. God demonstrates His sovereignty in judgment and salvation in the coming "day of the Lord." 24-27

1. God's judgment upon unrighteousness will be universal. 24
2. God's judgment will end in worldwide blessing. 25-27

E. God pronounces a series of woes to show that only He can deliver, and not Egypt. 28-33

1. The woe against the drunkards of Ephraim and the scoffers of Jerusalem promises judgment. 28
2. Two woes against Judah promise judgment. 29
3. The two woes against the Judeans who flee to Egypt for survival condemn them for not trusting in God, promising that Egypt too will fall. 30-31
4. A Righteous King will one day rule the nation. 32
5. Woe to the destroyer: God will one day judge the nation's destroyer (Assyria). 33

F. Edom will be purged and God will rule the world. 34-35

II. The historical interlude shows the coming of the Assyrians against Hezekiah and his decision to trust God which results in the deliverance of Jerusalem, though he then goes to the Babylonians which ultimately leads to future captivity. 36-39

A. Jerusalem is besieged by the Assyrians who ridicule Hezekiah for trusting in God. 36

B. Jerusalem is delivered from the Assyrians by God and Sennacherib is later assassinated. 37

C. Hezekiah is spared from death by God and then sins by entertaining Babylonian representatives which results in the promise of a future captivity. 38-39

III. God will restore the nation through the temporal agency of Cyrus and the eternal agency of the "Servant." 40-66

A. God, who is sovereign over history, will restore Israel through Cyrus and through the work of the Servant rather than the idols they have been trusting. 40-55

1. God will restore Judah because she has suffered enough for her sins. 40
2. Servant Israel will be helped by God, not false idols, who will raise up Cyrus. 41
3. Servant (Messiah). God's intention is to lead the people to Himself though they are blind and deaf 42
4. God's forgiveness and a return to the land is promised in spite of their sins. 43

5. Idolatry is foolish since Servant Jacob (Israel) will be blessed by God who will build up revived Israel. 44
6. Through Cyrus, His anointed, the sovereign God will deliver Servant Jacob from bondage. 45
7. It is God and not idols who will save Zion. 46
8. Babylon will fall. 47
9. God demonstrates His sovereignty by declaring Babylon's fall and Israel's redemption from Babylon in advance. 48
10. The Servant of the LORD will redeem both Judah and the world. 49
11. Though Judah has suffered, the "One" who will suffer will be helped by God who redeems. 50
12. God comforts Zion and promises to redeem the faithful from exile since His wrath is finished. 51
13. God will redeem His people and protect them on their return to Jerusalem. 52:1-12
14. The Suffering Servant justifies the many by His atoning death. 52:1 3--53:12
15. God, who compares Himself to an angry husband, will eternally redeem and protect His people. 54
16. Israel is called upon to return to God who is sovereign and accomplish His words. 55
- B. God again confronts the nation for its sins of injustice and idolatry which will bring on the coming judgment. 56-59
 1. God demands justice and obedience, promising to remember those obedient to His covenant and warning that those who seek their own way will be devoured. 56
 2. Because of their injustices and ridicule of the righteous, God tells them to trust in their futile idols for help while offering forgiveness to the repentant. 57

3. The people, who make a false response to God, are called upon to unite fasting with justice and obedience in order to experience His blessing. 58
 4. God is allowing the unjust to suffer, but will redeem the righteous. 59
- C. The nation must return to God with sincerity in view of His intention to bless the righteous with inclusion in the (future) eternally restored nation which will be the locus of world attention and worship. 60-66
1. Jerusalem will be eternally established with God's presence and the nations will come there to worship. 60
 2. God will reestablish His people in their cities through the Servant and the world will serve them as they minister as God's priests. 61
 3. Restored Israel will be eternally established and its inhabitants will be holy. 62
 4. The nation's rebellion has brought judgment from God who also hardened their hearts, 63:1-14
 5. Isaiah prays for God to show the devastated nation mercy. 63:15-64
 6. God will punish those who forsake Him and then eternally bless the righteous. 65:1-16
 7. When God recreates the earth He will give birth to a new nation of priests. 65: 17--66:24

Jeremiah

AUDIENCE

INTIEN

Jeremiah wrote in order to encourage those believing Jews in captivity to remain faithful to God, forsaking idolatry, settling down in their new locations, and awaiting the time of restoration to the land when the nation's punishment was fulfilled.

ARRANGEMENT

The book is arranged logically rather than chronologically. Feinberg suggests the following list of historical connections according to which king was ruling. Chapters 1-6 reflect Josiah's reign. Jehoahaz's reign is only mentioned once, in 22:10-12. During Jehoiakim's rule, Chapters 7 through 13:17, then 13:20 through 20:18, as well as chapters 25-26, 35-36, 45 through 46:12, 47, possibly 48, and 49 were written. Jehoiachin's reign is covered in 13:18-19 and chapters 22 and possibly 23. Zedekiah's reign is covered in chapters 21, 24, 27-34, 37-44, 46:13-28, and chapters 50-51, and possibly 52 (Feinberg, p. 367). As can be seen, the book cannot be arranged chronologically and its argument is not linked to chronology. The few chronological references provided are given as historical footnotes.

UNIQUE CHARACTERISTICS

This is the most autobiographical book of the Bible, comparable to such books as Nehemiah and 2 Corinthians.

THEMES

MESSAGE

Judah's judgment and captivity by Babylon...
.... resulted from her rebellion but would be followed by restoration.

BROAD OUTLINE

Judgment and Captivity	1-18
Rejection of the nation	19-29
Book of Comfort	30-33
Historical Incidents	34-38
Fall of Jerusalem	39
Jeremiah after the Fall	40-44
Baruch	45
Oracles against the Nations	46-51
Epilogue: Fall of Jerusalem	52

KEY PEOPLE

Jeremiah

Zedekiah

Rechabites

Abed-melech

Gedaliah

Baruch

KEY VERSES

Jeremiah 1:9-10

Jeremiah 17:9-10

Jeremiah 25:12

Jeremiah 31:31-34

CHRONOLOGY OF JEREMIAH'S LIFE AND MINISTRY

650 Birth of Jeremiah

648 Birth of Josiah

640 Accession of Josiah to the throne in Judah

632 Josiah begins search after God (2 Chron. 34:3)

628 Josiah begins reforms

627 Jeremiah's call by God: beginning of his ministry

622 Book of the Law found in the Temple and Passover observed

612 Fall of Nineveh to the Babylonians

- 610 Haran captured by the Babylonians
- 609 King Josiah killed in battle against Pharaoh Neco of Egypt
 - Jehoahaz reigns for 3 months
 - Assyrian/Egyptian army abandons siege of Haran and retreats to Carchemish.
 - Jehoiakim replaces Jehoahaz in Judah
- 605 Egyptians from Carchemish defeat the Babylonians at Quramati.
 - Babylonians decisively defeat Egypt at Carchemish. End of Assyria.
 - First defeat and captivity of Judah (Daniel and Ezekiel taken to Babylon)
 - Nebuchadnezzar's accession to the throne in Babylon.
- 598 Jehoiakim dies.
 - Second siege of Jerusalem begins.
- 597 Jehoiachin taken captive after 3 month reign.
 - Second defeat, more captives taken to Babylon.
 - Zedekiah becomes king in Judah.
- 588 January 15, Siege of Jerusalem begins.
- 586 July 19, Babylonians enter the outer city.
 - August 15, temple destroyed.
 - Gedaliah murdered by Ishmael.
 - Migration to Egypt (Jeremiah included as a prisoner).

OUTLINE AND NOTES

Introduction: Jeremiah ministered from the time of Josiah until the exile. 1:1-3

I. Judah faces destruction and captivity for her sins. 1-18

A. The nation's guilt will lead to captivity unless she repents. 1-3

1. Jeremiah was commissioned to deliver God's sure words of judgment to Judah.

Jeremiah's call:

2. The nation faces captivity because she forsook God and worshiped other gods, seeking help from Assyria and then Egypt. 2
3. Though Judah's unfaithfulness to the Lord is worse because of the warning she had from Israel's fall, it is still God's intention to restore to the land of promise the repentant remnant from both nations when He rules from Jerusalem and changes their hearts. 3

B. Judah faces destruction because she refuses to repent. 4-6

1. Though mercy would have been available if the nation had truly returned to God, conquest and destruction are decreed because of her sins and inability to do righteousness. 4
2. God justifies His intention to avenge Himself against the nation, though not with a complete destruction, by recounting their rebellion against Himself and denial of justice to the helpless. 5
3. Jerusalem's coming conquest by a nation from the north is caused by her rejection of God's warnings and refusal to be cleansed of her wickedness. 6

C. The nation's idolatry leads to total destruction. 7-10

1. Temple Sermon: God sent Jeremiah to the temple to accuse the nation of sin, offering once more an opportunity to repent, but promising the destruction of the temple and slaughter of the people because of their idolatry and refusal to heed His warnings and repent of their rebellions. 7
2. God has doomed the nation to destruction because they are unrepentant. 8
3. God's remorse at the wickedness of the nation is leading to its destruction. 9
4. God debases idols and Jeremiah responds with praise and then lament when he acknowledges God's coming judgment. 10

D. Warnings of coming judgment reveals that there is little hope for the nation since God is keeping His promise to curse them (apart from repentance) in accordance with the Mosaic Covenant. 11-18

1. The Covenant Sermon: The curses of the Mosaic Covenant will be fulfilled upon the nation. 11
2. When Jeremiah notes the apparent prosperity of the wicked, God declares His intention to destroy, exile, and then return the nations. 12
3. Waistband and Proverb: Though God had chosen them for honor, the nation has been ruined by her sin and will be destroyed and led captive. 13
4. Drought: When God struck the land with famine He commanded Jeremiah to remain silent and promises death for the false prophets who promised relief. 14
5. God declares His intention to no longer relent of His judgments and responds to Jeremiah's complaints with a promise of support. 15

6. The certainty of near judgment is shown through Jeremiah who declares the reasons for their captivity and the promise of future repentance. 16
7. Judah's idolatry and Sabbath breaking are condemned and repentance is called for from her leaders. 17

Causes of Judah's judgment:

8. Potter: Through the image of the Potter, God declares His ability to change His mind concerning judgment in response to the people's response, and then they respond with rejection. 18

II. Symbolic acts and preaching communicate God's rejection of the nation and its leadership and the certainty of their coming judgment. 19-29

- A. Jeremiah is instructed by God to take a pot and shatter it at the Potsherd. Gate in the presence of the leaders and declare His intention to shatter and slaughter the people for their idolatry and injustice, and stiffened necks (persistent rebellion). 19
- B. Through the two Pashhurs Jeremiah shows how his message was both rejected and fulfilled. 20-21
 1. Message rejected: When Jeremiah was arrested and beaten by Pashhur the priest, he prophesied the fall of Jerusalem and captivity of Pashhur and then sang an Imprecatory Psalm against his enemies and lamented his own birth. 20
 2. Message fulfilled: When Zedekiah sent to Jeremiah through a different Pashhur to ask God for mercy, God responded with a promise of defeat and a call to desert to the Babylonians. 21
- C. God indicts the leaders of Judah to show why captivity is inevitable. 22-23
 1. God condemned the last three rulers (Jehoahaz, Jehoiakim, and Jehoiachin) to death and exile. 22
 2. God condemned the false prophets for leading the nation astray through claiming revelations which He did not give to them. 23
- D. God promises captivity and gives hope for a return. 24-29
 1. The Vision of the Two Baskets of Figs following the second deportation showed God's intention of blessing the captives in Babylon and cursing those left in Judah and Egypt. 24

2. Seventy years of captivity was decreed when Jehoiachin (Jeconiah, Coniah) was carried to Babylon along with a promise to judge not only Babylon, but all nations for their sins. 25

Captivity limited to seventy years:

3. Second Temple Sermon: When Jeremiah prophesied against the temple and Jerusalem near the beginning of Jehoiakim's reign the people tried to kill him but an elder persuaded the officials and princes to let him live. 26
4. Wood Yoke: Jeremiah called upon the surrounding nations as well as Zedekiah and the people to submit to Nebuchadnezzar or face destruction and deportation. 27
5. Iron Yoke: When Hananiah prophesied deliverance within two years and broke Jeremiah's yoke, God changed it to an iron yoke and Hananiah died that same year as punishment. 28
6. The false prophets and priests in exile were condemned by God for their lies and died for their deeds. 29

False prophets and priests:

III. Book of Comfort: God promised restoration and future blessing to the faithful remnant who would be brought out of captivity when their enemies are destroyed and the Davidic Kingdom is reestablished. 30-33

A. God promised release and restoration to the nation along with punishment in kind to her adversaries. 30

B. Restoration is promised with the New Covenant. 31

The New Covenant:

C. Jeremiah purchases land to demonstrate the certainty of return, etc. 32

D. Davidic Covenant: Jerusalem and Judah will be restored with the Davidic kingdom and the Levitical priesthood. 33

IV. Historical incidents from the reigns of Jehoiakim and Zedekiah serves to demonstrate the reasons for Judah's captivity. 34-38

A. Covenant Breaking - Slaves: When Zedekiah sought aid Jeremiah told him to release Jewish slaves in accordance with the Law and he initially obeyed. 34

B. Covenant Keeping - Rechabites: The aristocracy of the nation rebelled once again through committing treachery against the slaves by re-enslaving them once danger seemed past. 35

C. Burned Scroll: Jehoiakim rejects God's written warnings which only increases the condemnations contained in the rewritten scroll. 36

D. Zedekiah seeks Jeremiah who gives him no hope of deliverance and who is imprisoned by the leaders for treason. 37

E. Zedekiah seeks Jeremiah again, still is given no hope, but does allow him to be released from prison. 38

V. God's blessing of those who chose to follow Him came even as He judged Jerusalem, and will judge the world. 39-52

A. Jerusalem falls and Jeremiah is released by the Babylonians. Abed-melech. 39

B. Jeremiah's life following the fall of Jerusalem reveals the continued rebellion of the people spared captivity and the doom appointed them by God. 40-44

C. Baruch expresses his despair and is given consolation by God. 45

D. Oracles against the nations declare their destruction as a result of God's judgment upon them. 46-51

E. Jerusalem falls. 52

Lamentations

DATE

The laments were likely written the year of Jerusalem's fall, thus 586 B.C.

AUDIENCE

The destroyed and disheartened remnant of survivors who have been carted into captivity.

INTENT

Jeremiah wrote to encourage the remnant to repent of their sins and trust God, who had just destroyed their nation in anger, on the basis of His restoring character.

ARRANGEMENT

The dirges are written as acrostics using the Hebrew alphabet.

THEMES

MESSAGE

The fall of Jerusalem...

... serves as a warning to return to God in faith and to trust Him to restore them one day.

KEY VERSES

Lamentations 3:22-23

BROAD OUTLINE

JEREMIAH'S TWO GLIMPSES OF JERUSALEM'S FALL

PROGRESSION OF THOUGHT IN LAMENTATIONS

1. _____ over the destruction of Jerusalem, the Holy City.
2. _____ of sin and acknowledgement of God's just judgment.
3. _____ in God's future restoration of His people.

OUTLINE AND NOTES

- I. First Dirge: Jerusalem lies in desolation because of God's judgment upon her sin. 1
 - A. Third Person: Jerusalem's desolation is described along with her sin. 1:1-11
 - B. First Person: Jerusalem recounts her sorrow and describes her misery from God's judgment by the nations around her. 1: 12-19
 - C. First Person: Jerusalem confesses her sin and asks for the day of her restoration and judgment of her enemies. 1:20-22
- II. Second Dirge: God's punishment upon the city is described along with the extent of the people's desperation and destruction. 2
 - A. Third Person: God has judged the nation in His anger and caused it to fall and he destroyed. 2:1-10
 - B. First Person: Jeremiah weeps over the city and describes both the futility of their false prophets and the completeness of their destruction and captivity. 2:11-19
 - C. First Person Jerusalem cries out to God and describes the devastation of the siege. 2:20-22
- III. Third Dirge: Jeremiah responds to God's dealings with lamentation for his personal miseries, trust in God to bless the nation once again, and an imprecatory prayer against his enemies. 3
 - A. Jeremiah laments God's dealings with him because he has suffered both from God and from the people who rejected him. 3: 1-18
 - B. Jeremiah expresses his trust in the faithful God and recognizes that it is His way to follow judgment with blessing. 3:19-38
 - C. Jeremiah confesses that he and the nation sinned and then prays for God to vindicate him against his enemies by destroying them. 3:39-66
- IV. Fourth Dirge: Jerusalem's fall was accomplished by God for her sins and stands as a warning to Edom of a similar fate. 4

- A. The extent of the city's desperation in its fall is described along with reminders that it was its iniquity which brought the judgment. 4:1-10
 - B. Because of their sin the LORD executed His ANGER upon them and caused their attackers to overcome them. 4: 11-20
 - C. Edom is notified that God intends to destroy her also for her sins. 4:21-22
- V. Fifth Dirge: The remnant describes to God the harsh treatment they have received from their captors and pray for restoration. 5
- A. Jerusalem describes to God the harsh treatment of the people at the hands of their conquerors. 5: 1-18
 - B. They acknowledge God's sovereignty and pray for restoration. 5:19-22

Ezekiel

DATE

The book of Ezekiel contains 13 chronological notes. According to Ezekiel 1: 1-2, Ezekiel's ministry began "on the fifth of the fourth month. . . in the fifth year of King Jehoiachin's exile." This would be July 31, 593 B.C. (Dyer, BKCOT, p. 1225). His last prophesy, against Egypt and out of sequence with the others according to dates, was "in the twenty-seventh year, in the first month, on the first of the month" (29:17), which would have been March 26, 571 B.C. The book was written sometime, probably soon, after March, 571 B.C.

The first 24 chapters, announcing the sins and subsequent judgment upon Jerusalem and Judah are dated between 593 and 589 B.C. (1:1-3 = 593 B.C.; 8:1 = 592 B.C.; 20:1 = 591 B.C.; and 24:1 = 588 B.C.). The prophecies against the nations contained in chapters 25-32 are dated during 587 through 585 B.C. (26:1 = 587 B.C.; 29:1 = 587 B.C.; 30:20 = 587 B.C.; 31:1, 17 = 587 B.C.), with 29:17--30:19 being in 571 B.C. The final chapters which promised blessing and described his millennial vision, chapters 33-48, are dated between 585 and 573 B.C. (33:21 = 585 B.C.; 40:1 = 573 B.C.).

AUDIENCE

Both the Jews in exile and those about to experience the destruction and deportation of Jerusalem. Thus his original messages were addressed to the nation in both locations, and then to the exiles when the book was composed in its final form.

INTENT

Ezekiel warned Israel of her imminent judgment and called upon the individuals in exile to trust in the LORD who would one day restore the nation even as He would judge her enemies.

ARRANGEMENT

Ezekiel's prophecies are arranged chronologically, beginning with the fifth year of the exile (1:2) and ending in Ezekiel 40:1 in the 25th year. Only two prophecies, both against Egypt (29: 1-16, and then 17-21), are out of chronological sequence, but apparently placed there since chapters 29-32 all covered prophecies against Egypt (Dyer, BKCOT, p. 1225).

THEMES

MESSAGE

God's present judgment and future restoration ...

... results from Judah's present rebellion and Israel's future spiritual restoration.

KEY VERSES

Ezekiel 36:24-27

BROAD OUTLINE

OUTLINE AND NOTES

I. Introduction: Ezekiel's commission, authority, and message come from God. 1-3

A. The vision of God approaches and Ezekiel sees His glory and majesty. 1

B. Ezekiel is commissioned by God to warn the rebellious nation who will not heed his warnings. 2-3

1. God calls Ezekiel to go to the rebellious house of Israel and speak with authority and without fear. 2

2. Watchman: God commissions Ezekiel to deliver His messages to Israel whether or not they listen. 3

Role of the watchman:

II. God's judgment of total destruction is a result of sin and will culminate in exile of a remnant of the people. 4-24

A. Jerusalem will be destroyed. 4-7

1. The siege of Jerusalem is portrayed with a brick, lying on his left side 390 days and right side 40 days, and eating food and drinking water by ration. 4

2. Jerusalem's destruction is portrayed with the imagery of cut hair. 5

3. Prophecies against the mountains of Judah promise that utter destruction will lead to a realization among the nation that God is indeed the Lord. 6

4. Death by sword and famine will characterize God's wrath and Judgment. 7

B. God's rejection and departure results from the nation's sin. 8-11

I. The vision begins with Jerusalem's abominations and shows that those remaining in the land are provoking God through their idolatry. 8

2. God sends out executioners and only those with His mark on their forehead are spared. 9

3. The glory of the Lord hovers over the temple and moves over the East Gate. 10

The departure of the glory of the LORD

4. Finally, God reveals the men who have led the nation into apostasy, and closes with the glory of the Lord leaving the temple and standing over a mountain. II

C. The complete exile of the nation from its land is God's response to their sin and pride. 12-19

1. As a sign of exile Ezekiel carries off his baggage with his face covered. 12

2. Ezekiel prophecies against the false prophets and prophetesses. 13

3. God promises to punish both the idolater and the prophet he consults and that even Noah, Daniel, and Job would be unable to stop the Judgment coming upon Judah. 14

4. God compares the people in Judah to a vine in a burning forest. 15

5. Jerusalem's history is recounted in a parable. 16

6. The parable of the Vine and the Eagles warns the king who is seeking an alliance with Egypt that he will suffer destruction for breaking his covenant with Babylon. 17

7. God declares that each man will be judged based on his own merits and live or die based on his own righteousness or lack. 18

8. The lament for the princes of Israel shows that though they became great, they twice endured captivity (Egypt and Babylon) and now face destruction. 19

D. The final fall of Jerusalem is brought about because of her sins. 20-24

1. God recounts His dealings with the nation and promises to complete His work of purifying them so that they will serve Him. 20
2. Ezekiel is commanded to mark the way to Jerusalem for the king of Babylon to come and conquer the city. God promises to destroy both Jerusalem and the land of Ammon. 21
3. Ezekiel is to recount Jerusalem's sins and God promises to judge her like metals in a refining furnace. 22
4. In the parable of Oholah and Oholibah. Samaria and Judah's sins are compared to harlotry, and God promises to Judge Judah with Babylon and its allies like He judged Samaria with the nations she followed. 23
5. When Jerusalem came under siege, as a sign of its coming fall Ezekiel spoke a parable of its judgment (the cooking pot), and did not mourn the death of his wife. 24

III. God's judgment of the surrounding nations comes in recompense for their sins. 25-32

A. God promises to judge Ammon, Moab, and Philistia, and to annihilate Edom for their rejoicing and participating in Jerusalem's destruction. 25

B. God will judge Tyre. 26-28

1. Tyre's complete destruction is predicted. 26
2. Ezekiel laments over Tyre, recounting her greatness, her coming destruction, and the world's mourning of her loss. 27
3. Ezekiel laments over the King of Tyre, recounting his claim to divinity, and God's rejection. He then prophesies against Sidon. 28

Picture of Satan?

C. Egypt will be judged by Babylon. 29-32

1. Egypt is to be desolate for 40 years, having been given into Nebuchadnezzar's hand as payment for attacking Tyre. 29
2. The fall of the Egyptian alliance is prophesied with the promise that Nebuchadnezzar will defeat them. 30

3. Pharaoh is reminded of Assyria's greatness and subsequent fall and promised the same fate. 31
4. Lamentation is made over Pharaoh in anticipation of Egypt's defeat and fall like the previous empires, and also Pharaoh's death. 32

IV. God's blessing will again come to His chosen nation. 33-48

A. God's future deliverance of Israel includes a purge of the wicked. 33-39

1. The parable of the Watchman and a warning that God would judge individuals based on their present practices and not past is followed by the report of Jerusalem's fall and leads to the promise by God that the wicked remaining in Judah would still be rejected by Him. 33
2. The prophecy against the Shepherds of Israel recounts the sins of the leaders. God promises to be His people's shepherd and that He will plead the cause of the weak and helpless. Finally, David will one day shepherd God's flock. 34
3. Edom's enmity to God's chosen nation serves both to bring about their destruction and God's decision to bless Israel again. 35-36
 - a. Edom is to be desolated because of its enmity to God's people. 35
 - b. In response to Edom's boasts God promises to bless the promised land again and that, having judged Israel/Judah for profaning His name. He will return them to the land and change their hearts for His name's sake. 36

God's Four "I will's"

1. I will
 2. I will
 3. I will
 4. I will
4. The image of God giving life to a valley of dry bones promises the return of exiles to the land and the union of Judah and Israel once more, with David ruling the united Israel and God eternally dwelling in their midst. 37

Vision of the Valley of Dry Bones

5. A future attack upon the returned nation of Israel will result in God's deliverance of them from their enemies. 38-39
 - a. God will call Gog to attack the returned Israel. Then He will deliver Israel by destroying Gog's army. 38
 - b. God will destroy Gog's army and Israel will clean up the mess for seven months while the birds and beasts of prey eat the dead. No Israelite will be left outside of Israel, but all dwell in the land. 39
- B. The physical restoration of the nation will begin with the temple and extend to the land and its leadership. 40-48
 1. The vision of the rebuilt temple described the future temple complex and the return of God. 40-43
 - a. The man with a measuring rod measures the temple as well as the complex. 40-42
 - b. God's glory returns to the temple. 43
 2. In spite of their sins, the Levites and priests will serve in the new temple. 44
 3. The land will be allotted again and portions set aside for God, the priests, and the prince with offerings given according to God's measure. Further, the Passover will be instituted. 45
 4. Offerings of the Prince are given. Regulations of worship on the Sabbath and new moons is detailed. Further, it is shown that the Prince can only give an inheritance to his sons from his own possessions. 46
 5. A stream will flow out of the Temple toward the east and become a river of life, making the Dead Sea fresh, though its marshes will stay salty. The boundaries of Israel are described. 47
 6. The allotment of the land is detailed and the Gates of the new city will, be named after the twelve patriarchs. 48

Daniel

AUDIENCE

Daniel wrote to the exilic community in anticipation of their return to Judah.

“PROBLEMS” IN THE BOOK

Little evidence has been found to date within archaeology to prove or disprove much of the hook of Daniel, especially with regard to such things as the story of the fiery furnace or Daniel’s visit to the lion’s den. Even so, such things as the identity of Belshazzar has been established, showing again the authenticity of the writings and accuracy of its depiction of the times in which Daniel lived and ministered.

Dating of Nebuchadnezzar’s invasion. Daniel 1:1 asserts that the first siege of Jerusalem by Nebuchadnezzar took place in the third year of Jehoiakim while Jeremiah 46:2 places it in his fourth year. This apparent discrepancy is now understood to result because Jeremiah used the non-accession-year dating system of Judah while Daniel used the accession-year system of Babylon (Archer, p. 13). [Note: The accession-year system counted the partial year when the king’ came to power as his accession year, and then began counting his reign from the beginning of the next year. The non-accession-year system counted the first few months as his first year of reign, with the second year then beginning at the beginning of the next calendar year]

“Chaldean” astrologers/wise men. Since Nebuchadnezzar was a Chaldean, this categorization of a class of people was rejected as out of place. This term occurs in 2:2, 5, 10; 3:8; 4:7; 5:7, 11, and 30. In 3:8 the term seems to be used in its ethnic sense of Babylonian descent officials, as also in 5:30’s reference to Belshazzar. The other uses, according to earlier critics resulted from “a garbled legendary tradition that grew up long after the fall of the Chaldean Empire” (Archer, p 14). Yet, the two clearly ethnic references cannot be reconciled with a theory of garbled information Archer explains the other occurrences. He notes that there were two homonyms in the Babylonian language “of which the ethnic designation kasdu ... and the other is a kas-du, which resulted from a modification of an earlier kal-du. The Babylonian term kal-du was used of a class of astrologer-priests, as the carryover of the Sumerian title gal-du, which meant, literally, “master builder” and was given to them because their astrology charts resembled the squares of architectural plans (Archer, pp. 14-15).

Nebuchadnezzar’s madness. The historicity of the account of Nebuchadnezzar’s seven years of insanity (boanthropy) has been questioned, and also identified with the illness of Nabonidus which is described in a fragmentary “Prayer of Nabonidus” found in Qumran Cave 4. It is said to be similar to Daniel 4’s account and that it reflects a second version of the same story which was adapted and included in the hook of Daniel, though not especially historical. Archer notes several arguments against this idea and for the accuracy of Daniel’s account. First, there is the absence of any governmental activity by Nebuchadnezzar between 582 and 575 B.C. Second, the “Prayer of Nabonidus” sounds more legendary than the Daniel account. Third, Nabonidus’ “evil ulcer” is closer to Hezekiah’s illness than the insanity of Nebuchadnezzar, and far less

humiliating. Fourth, Daniel denies any human agency in the healing of Nebuchadnezzar while Nabonidus was supposedly healed by a Jewish “exorcist.” Finally, the only real similarity between the accounts is that both illnesses lasted seven years (Archer, p. 15).

Belshazzar and his relationship to Nabonidus. Daniel’s mention of Belshazzar was viewed as completely unhistorical by the liberal critics for years in view of Herodotus’ (450 B.C.) silence concerning him. The discovery of some oath tablets written in Neo-Babylonian cuneiform in the 12th year of Nabonidus (543 B.C.) and showing that Belshazzar was both his son and an equal in his government destroyed the critical view. The tablets also argue for a date of Daniel earlier than Herodotus since the writer would have to have been familiar with the political situation of the 540s in Babylon to provide such intimate detail of court life. A second argument, is that the account is confused since Belshazzar is Nabonidus’ son but called Nebuchadnezzar’s grandson by the queen mother and Daniel (5:11, 18). This is answered on the basis that, first, “father” in both Hebrew and Aramaic could refer to a grandfather as well. Second, Nabonidus had likely “married one of Nebuchadnezzar’s daughters who had previously been married to Neriglissar” who had preceded him on the throne from 560 till 566 B.C. (‘Archer, pp. 15-16).

Darius the Mede. Cyrus the Great of Persia conquered Babylon. The first Darius to rule the Persian empire was the son of Hystaspes in 522 B.C. Thus the late date advocates (like Robin Cover?) argue for a historical mistake by a “Maccabean romancer” who composed the book of Daniel. He mistakenly thought the Medes captured Babylon under a king Darius, the son of a Mede named Ahasuerus according to Daniel 9:1. Archer answers this position from both internal and external evidence. First, Darius the Mede was 62 (Dan. 5:31) when he came to the throne of Babylon while Darius the Persian, the third successor to Cyrus, was in his 20s when he assassinated Gaumata in 522. Second, the author of Daniel reported that it was a coalition of Medes and Persians who defeated Belshazzar (5:28). And third, “It is impossible to suppose that a Jewish writer in the second century B.C. who had any acquaintance with Hellenistic culture and historiography could have fallen into such gross confusion about the career of Cyrus and the fall of Babylon as the late-date theory demands” (Archer, pp. 16-17). Josephus (Antiq. 10.11.4) says, “Now after a little while, both himself and the city were taken by Cyrus, the king of Persia, who fought against him; for it was Baltasar, under whom Babylon was taken, when he had reigned seventeen years. . . . but when Babylon was taken by Darius, and when he, with his kinsman Cyrus, had put an end to the dominion of the Babylonians, he was sixty-two years old. He was the son of Astyages, and had another name among the Greeks.”

INTENT

Daniel wrote in order to communicate God’s sovereign control over their lives and history to the Jewish exiles and thus to encourage them to faithfulness to Him.

THEME

MESSAGE

God's sovereign control of men and history ...

... is seen in the protection and blessing of His own and the discipline and destruction of Gentile kings and kingdoms.

TWO BROAD OUTLINES

Based on content	I. God's control of men	1-6
	II. God's control of history	7-12
Based on language	I. Introduction	1
	II. God's control of men and history	2-7
	2 - Nebuchadnezzar's dream (statue = four kingdoms)	
	3 - Nebuchadnezzar demands worship: Fiery Furnace	
	4 - Nebuchadnezzar's discipline: Dream of Tree	
	5 - Belshazzar's punishment: Handwriting	
	6 - Darius demands worship: Lions' Den	
	7 - Daniel's dream (four beasts = four kingdoms)	
	III. God's control of history	8-12

KEY PEOPLE

Daniel

Shadrach, Meshach, Abed-Nego

Nebuchadnezzar

Belshazzar

Darius

KEY VERSES

Daniel 2:44-45

Daniel 7:13-14

Daniel 9:24-27

OUTLINE AND NOTES

I. God's sovereign control of men is demonstrated in the lives of Daniel, his friends, and the Babylonian kings. 1-6

A. God blessed Daniel and his companions such that they entered the king's personal service. 1

B. God revealed the future to Nebuchadnezzar in a dream which Daniel interpreted. 2

Identity of the Four Kingdoms (here and in chapter 7)

1. Liberal -

2. Conservative –

Daniel 2:44-45 “Kingdom of Heaven”

C. God delivered Shadrach, Meshach, and Abed-Nego when they refused to worship the image of Nebuchadnezzar and were cast into the furnace. 3

D. God warned of personal judgment in the second dream of Nebuchadnezzar and fulfilled it, resulting in his recognition and praise of God's sovereignty and goodness. 4

E. The feast of Belshazzar led to the hand writing on the wall, Daniel's interpretation, and the fall of Babylon to the Medes and Persians. 5

F. God delivered Daniel from the lions' den when he disobeyed the edict of Darius, leading to Darius' declaration that all men were to fear Him. 6

II. God's sovereign control of history is described in the prophetic history of Israel during the times of the Gentiles. 7-12

A. Vision of four beasts: Daniel had a vision of four beasts and learned that they were four kingdoms which would be replaced by God's eternal dominion. 7

Daniel 7: 13-14 Son of Man receives dominion

B. Vision of the Ram and the Goat: The vision was shown to Daniel and then interpreted by Gabriel as representing the kingdoms of Medo-Persia and Greece in the latter days. 8

C. Seventy Weeks Vision: The vision of the 70 “sevens” is given to Daniel by Gabriel in response to his prayer of confession for the nation. 9

Daniel 9:24-27 Seventy Weeks Prophecy

D. Fourth Vision: The final vision details Israel’s history under the second and third empires, promising a completion of all history and Daniel’s resurrection in the end times. 10-12

1. In response to his prayer and fasting, an angel came to give Daniel understanding concerning the latter days of the Jews. 10
2. To Daniel is revealed the details of Israel’s history under the second and third empires. 11:2--12:4
 - a. He describes how three more kings would arise in Persia before a fourth attacked Greece, which would then be followed by a powerful Greek king whose empire would be divided amongst four. 11:2-4
 - b. The king of the South will gain ascendancy over the North, marrying his daughter to him, then another South will enter the north fortress before the king of the North enters the realm of the South. 11:5-9
 - c. The sons of the North will attack the South who will be enraged and eventually defeated by the North. 11:10-13
 - d. The king of the North will siege a city, occupy the Beautiful Land, and fall when he turns his face toward his own fortress. 11:14-19
 - e. The North king will be replaced by a despicable person who will use intrigue and attack the South who will fall to traitors, followed by the North king returning home with plunder and a heart set against the holy covenant. 11: 20-28
 - f. The North king will again attack the South, but when stopped he will attack those keeping the covenant, and they will oppose him and be refined until the end time. 11:29-35
 - g. The North king will magnify himself above every god and speak against God, rewarding those who acknowledge him. 11:36-39

- h. At the end the South king will attack the North, who will attack everyone except Edom, Moab, and Ammon before his comes to an end. 11:40-45
 - i. In the end Michael will arise and rescue those written in the book, including a resurrection of both the righteous and unrighteous. 12:1-4
3. In conclusion Daniel is told that he cannot know all the answers, but that three and a half years (1290 days) will elapse from the time that the regular sacrifice is abolished and the one who lasts 1335 days will be blessed, and that he would die and rise again at the end of the age. 12:4-13

Hosea

AUDIENCE

Hosea was the last prophet to the northern tribes of Israel. He had been preceded by Elijah and Elisha during the reigns of Omri and Ahab, and Amos during the early years of Jeroboam II. His message, though, was just as applicable to Judah, though his principle audience had to be rebellious Israel who was facing Assyrian exile.

HISTORICAL BACKGROUND

Hosea prophesied during the years just preceding the fall of Israel to Assyria. Jeroboam II (739-753 B.C.) as described in 2 Kings 14:23-29 was both powerful and prosperous. He had extended Israel's borders to their pre-division limits, including Damascus being under his control. Uzziah in Judah was also expanding his borders. For both nations this was a time of growing wealth, although there was also extreme poverty within the countries as the strong oppressed the weak (Hos. 12:7). Religiously, the Baal cult of the Omri dynasty (I Ki. 16:29-33) was mostly purged (2 Ki. 10:19-28), but without a similar removal of the calf worship at Bethel and Dan. Hosea (2:8; 11:2; and 13:1) did not see much difference between the practices of the calf worshippers and the old Baal cult. Amos had prophesied earlier.

Following the death of Jeroboam II, the condition of the nation declined quickly. His son, Zechariah (2 Ki. 15:8-12) was assassinated by Shallum after only six months. Shallum in turn fell to Menahem after only one month (2 Ki. 15: 13-15). Though Menahem was able to rule for 10 years (752-742 B.C.; 2 Ki. 15:17-22), his son Pekahiah (2 Ki. 5:23-26) was killed after two years by Pekah. Pekah's twenty year rule was ended by the major defeat to the Assyrians under Tiglathpileser III in 733 B.C. Finally, in 722 B.C. Samaria fell to the Assyrians, led initially by Shalmaneser V and then by Sargon II, with the final deportation of the remaining Israelites to Assyria.

INTENT

Hosea wrote to encourage the people in Israel (and Judah) to repent and remain faithful to God in view of Israel's coming Assyrian exile and God's promise to eventually restore the righteous to the land.

ARRANGEMENT

The book has two basic parts. The first three chapters compose a unit, describing his marriage and picturing what the remainder of the book will describe and discuss. Thus it serves as a kind of introduction in parabolic style. The remainder of the book seems to be arranged in three cycles of accusations and promises of judgment followed by promises of a return in the future (the whole of chapter 14 has this as its focus).

THE MARRIAGES

Was Hosea married to one or two women? This is the issue in understanding the relationships of chapters 1 and 3. The arguments for each position will be detailed below.

Different events and women. This position is based upon the following: First, the woman in chapter 1 is named while the one in chapter 3 is not. Second, the woman of chapter 1 bore 3 children while the second woman was kept sexually abstinent. Third, Hosea paid nothing for the first woman and a sum of money for the second. This view would see the first marriage beginning Hosea's career while the second occurred at its end. "The first signified the judgment of Yahweh, whereas the second denoted hope for Israel" (Bullock, p. 89). Arguments below will negate these.

Parallel events. This view sees both accounts as varying renditions of the same marriage, given at different points of Hosea's career. The first would have been before 743 B.C. and the second just before the fall of Samaria at the end of his career, about 20 years later. The weakness of this view is that too many details of chapter 1 are missing in chapter 2. Further, the price paid in chapter 3 and her sexual isolation are hard to resolve with chapter 1 (Bullock, p. 91).

Different events with the same woman. This is the best view. It understands that Hosea married either a virgin or prostitute (I hold her to be a virgin) through whom he had three children. She then prostituted herself and fell into difficulty out of which God commanded Hosea to love her again, whereupon he bought her for a slave's price and disciplined her for a period of time. This view fits the message of Hosea better, with Israel always being the one wife. That she began as a virgin and not a cult prostitute should be seen in the picture being drawn of Israel, that God wed her in purity and then she departed from Him to pursue lovers. Thus the reference to Hosea marrying a wife of harlotry in 1:2 is proleptic and not a statement of her occupation at the time of their marriage.

THEMES

MESSARD

God's rejection and restoration of Israel, symbolized in Hosea's marriage...
...results from her sins, and should lead the people to return to Him.

BROAD OUTLINE

KEY PEOPLE

Hosea

Children: Jezreel, Lo-Ruhamah, Lo-Ammi

Gomer

OUTLINE AND NOTES

Introduction: Written by Hosea. 1:1

I. God's rejection and restoration of Israel is symbolized by Hosea's marriage. 1-3

A. MARRIAGE - Hosea marries Gomer, a prostitute, and their first three children serve as symbols of God's rejection of Israel. 1:2-9

B. COVENANT RENEWED- The judgments symbolized by the children will one day be reversed. 1:10--2:1

C. JUDGMENT - God threatens to judge Israel for her harlotry. 2:2-4

D. INDICTMENT AND JUDGMENT - God indicts Israel for not recognizing His blessing and using it to worship Baal. 2:8-13

C¹ JUDGMENT - God will judge the unfaithful Israel and take away all her Baal feasts. 2:14-20

B¹ COVENANT RENEWED - God promises to bless the land again and replant His reinstated nation in it 2:14-23

A¹ REMARRIAGE - Hosea's remarriage and quarantine of Gomer pictured the nation's condition following their return to the land. 3

II. God's rejection and restoration of Israel results from her sins and should lead the people to return to God. 4-14

A. Israel's sins are described, along with her coming judgment. 4-5

1. God presents His case against Israel. 4

2. The whole nation faces the judgments of destruction and captivity. 5

B. Hosea calls upon the nation to return to the Lord because He is sure to heal and refresh them one day. 6: 1-3

C. The nation's sins (primarily leaders) bring a promise of defeat and exile to Assyria. 6:4--11:7

1. The sins of Israel are again recounted by God, primarily focusing on the political leadership. 6:4-8:14
 2. Israel's destruction and exile to Assyria are described. 9:1--11:7
- D. God promises to return Israel to the land. 11:8-11
- E. Israel's sins are such that God's past blessing will be replaced by judgment. 11:2--13:14
1. Israel and Judah's sins are repeated, each followed with a promise of judgment. 11: 12--13: 14
 2. Though they flourish at the time of the prophecy, Samaria faces defeat and destruction for her rebellion. 13:15- 16
- F. God's promise of future restoration and blessing is the basis for returning to Him. 14

Joel

OBJECT LESSON

ISSUES

THEME

MESSAGE

The coming day of the LORD...

... calls for present repentance and future faith in God.

BROAD OUTLINE

OUTLINE AND NOTES

Introduction: From Joel. 1:1

- I. The day of the LORD is prefigured in the destruction of the locust invasion. 1
- II. The Day of the LORD, as a time of judgment comparable to the locust invasion in its devastation, calls for repentance through God's promise to respond by destroying Judah's enemies and blessing her physically, and calls for future faith when He displays signs in nature and pours out His spirit upon mankind, delivering from death those who call upon His name. 2
 - A. The day of the Lord is described as a locust invasion and becomes the basis of a call to the nation's religious leaders to call a. national fast and lead the nation in repentance. 2:1-17
 - B. The Lord promises to respond to their repentance by blessing the people physically and driving out their invaders. 2:18-20
 - C. The land is to rejoice because God promises that (after they have repented) He will bless them agriculturally and that they will know that He is in their midst. 2:21-27

D. The Lord promises that following the day of the Lord He will pour out His spirit upon mankind, that there will be supernatural wonders displayed and that those who call on His name will be delivered and escape death. 2:28-32

III. The day of the Lord will bring restoration and blessing to Judah while her enemies are destroyed by God in punishment for their atrocities. 3

A. When God restores Judah He will judge those nations who plundered and scattered her people by selling them as slaves. 3:1-8

B. God calls upon all of the surrounding nations to come to the valley of Jehoshaphat (“God judges”) where God will punish them while being a refuge for His people. 3:9-17

C. In the day of the Lord Judah will be blessed richly and be inhabited forever while Egypt and Edom are laid waste for their murder of innocent Judeans. 3:18-21

Amos

AUDIENCE

His audience was both Israel and Judah. Israel, especially Jeroboam II was addressed directly. Even so, the warnings were just as applicable to Judah since they had many of the same social and moral problems, and since he was from Judah.

HISTORICAL BACKGROUND

Israel under Jeroboam II and Judah under Uzziah were experiencing times of prosperity and relative strength while Assyria was quiescent. Samaria was characterized not only by idolatry during this time (and seemed to have mixed some aspects of Baal worship, which had been abolished earlier, with their calf worship), but was also characterized by the exploitation of the poor by the rich.

INTENT

Amos wrote to call the people to repentance during a time of seeming peace and prosperity.

OBJECT LESSON

ISSUE

THEME

MESSAGE

The coming judgment of Israel and her neighbors...
... calls for repentance in light of Israel's future restoration.

BROAD OUTLINE

KEY PEOPLE

Amos

Amaziah

OUTLINE AND NOTES

Introduction: Amos wrote during the reigns of Uzziah in Judah and Jeroboam in Israel. 1:1-2

I. The coming judgment upon Israel and her neighbors is in payment for their injustices and immoralities and attacks upon God's people. 1-2

A. Damascus (Aram) will be destroyed and exiled for attacking Gilead. 1:3-5

B. Gaza, Ashdod, Ashkelon and Ekron (Philistines) will be destroyed for selling communities of Israelites to Edom. 1:6-8

C. Tyre will be destroyed for selling communities to Edom. 1:9-10

D. Edom will be destroyed for attacking the Israelites. 1: 11-12

E. Ammon will be destroyed for taking territory from Gilead. 1:13-15

F. Moab will be destroyed for burning the bones of Edom's king to lime. 2:1-3

G. Judah will be destroyed for her idolatry. 2:4-5

H. Israel will be destroyed for her injustices and immoralities. 2:6-16

II. The coming judgment upon Israel will result from her failure to respond to God's warning and will result in defeat and captivity instead of life. 3-6

A. God intends to judge Israel for her sins. 3

B. The nation faces defeat and captivity because, instead of responding to God's warnings, she continued to sacrifice in the wrong place. 4

C. In view of Israel's coming destruction, the people are called upon to repent of their sins and turn to God if they wish to live. 5:1-17

D. Two woes are pronounced upon the people for their wrong attitudes concerning God's coming judgment. 5:18--6:14

III. The severe judgment coming upon Israel is revealed through Amos' visions. 7-8

A. The first two visions reveal God's intention to judge severely and willingness to show mercy through Amos' intercessions. 7:1-6

1. Consuming Locusts: God shows Amos a vision of consuming locusts and then relents of the calamity at his pleading. 7:1-3

2. Consuming Fire: God shows Amos a vision of consuming fire and then relents of the judgment at his pleading. 7:4-6

B. Plumb Line: When God promises to judge the house of Jeroboam Amaziah resists and is condemned by God. 7:7-17

C. Basket of Fruit: God show's Amos a vision of a basket of ripe fruit and declares that it is time for the nation of Israel to go into captivity. 8:1-3

D. The import of the visions is summarized in the message of judgment in which the day of the Lord is applied to Israel and not just the nations. 8:4-14

IV. The future restoration of the people will result from God's sovereign action. 9

A. In Amos' vision of God standing by the alter, He promised that none of the leaders of the nation would survive, regardless of where they fled. 9:1-4

B. God describes His sovereign control of the circumstances. 9:5-7

C. When God destroys Israel, He will spare some, but the sinners of the nation will die. 9:8-10

D. In the future God will restore Israel to the land. 9:11-15

Obadiah

AUDIENCE

The occasion of the writing had to be the dastardly deeds of the Edomites in conjunction with the Babylonians. Thus, the audience would be the exiled Judeans who had either suffered the abuses of the Edomites, or whose parents had.

CHARACTERISTIC

It is a book addressing a nation which is never to hear its words but is to experience its doom. Its actual listeners are the ones who are destined to experience its blessings and see their abuses avenged.

RELATION TO JEREMIAH

A striking similarity exists between Obadiah and one or more of Jeremiah's oracles against Edom in chapter 49. Specifically, Obadiah 1b-5 and Jeremiah 49:9, 14-16 exhibit such clear parallels that we are forced to conclude either a dependence one on the other or a mutual dependence on a common source. Since the prophetic activity of Jeremiah is unambiguously datable to the late seventh and early sixth centuries B. C. (prior to or immediately following the Fall of Jerusalem), and since we have placed Obadiah some time after that destruction, it should follow that Obadiah drew from Jeremiah (Armerding, p.338).

A second option could be that each drew from a common source. Since Jeremiah's works were being distributed even during his lifetime, it is more likely that Obadiah was drawing from him rather than each copying some unknown author's ideas.

OBJECT LESSON

ISSUE

THEME

MESSAGE

God's judgment of Edom...

... will involve total annihilation while Judah is delivered.

BROAD OUTLINE

OUTLINE AND NOTES

- I. Vision: Edom's destruction comes from God in payment for her enmity to Judah. 1-14
 - A. Though Edom is proud and feels secure, God will bring them down. 1-4
 - B. Edom will be completely plundered by those they trust. 5-7
 - C. Because Edom did not help Judah "in the day of their distress", but rather plundered them, God will destroy them. 8-14
- II. The Day of the LORD will bring retribution to Edom and deliverance to Israel. 15-21
 - A. The day of the Lord will bring retribution and annihilation to Esau and deliverance for Israel. 15-18
 - B. in the future the exiles of Judah will possess the lands all around them, including Edom. 19-21

Jonah

AUDIENCE

Jonah's audience is not Assyria, but Israel wherein he lived.

HISTORICAL BACKGROUND

Jonah is from Gath Hepher in Galilee (2 Ki 14:25) Assyria was experiencing a period of weakness which would not end until Tiglath-pileser came to the throne in 745 B.C. At this time Assyria was struggling to survive against Urartu, Mannai, and Madai in the north. She had seen her borders pushed back to within less than 100 miles of Nineveh (Ellison, p. 361). Thus, the people of Nineveh would have been very conscious of a feeling of weakness and vulnerability when Jonah arrived on the scene.

HISTORICITY

Though some hold that the book was written as an allegory, or extended parable, Jesus referred to the story of Jonah as a historical incident in Matthew 12:38-41 and Luke 11:29-32. His affirmation settles the issue. Those who would reduce it to a satire or postexilic protest against narrow-minded nationalism stand in opposition to the testimony of Jesus.

INTENT

Jonah was written to communicate God's concern for Gentile peoples and to rebuke Israel for her disobedience to God and indifference to the spiritual condition of other nations.

OBJECT LESSONS

ISSUES

THEME

MESSAGE

The compassion of God for the lost, in contrast to Jonah ...
... is demonstrated by His response to Nineveh's repentance in contrast to Jonah's response to His commission and forgiveness.

BROAD OUTLINE

KEY PEOPLE

Jonah

Sailors

King of Nineveh

OUTLINE AND NOTES

- I. Jonah's flight from God's first commission leads to his discipline. 1
- II. Jonah prays to God and expresses his trust and determination to keep his vow with the result that God returned him to dry land. 2
- III. Jonah's obedience to God's second commission leads to the repentance and forgiveness of Nineveh. 3
- IV. God teaches Jonah His compassion and the value He placed upon pagan Nineveh through the life and death of a vine. 4

Micah

AUDIENCE

Micah's original audience would have been the Judeans of the early to mid-seventh century B.C. (Hezekiah's days) who had recently experienced the fall of Samaria (actually, his prophecies against Samaria were likely pronounced before its fall, but not placed into the present work until later). They would have also felt some of the pressure of the Assyrian advances into Judah and have seen much of Judah ransacked. They would be the generation who had experienced the reforms of Hezekiah, but who would not really be committed to them as such and would soon follow Manasseh into gross immorality and idolatry.

INTENT

To encourage faithfulness to God during a time of national moral decay.

OBJECT LESSON

ISSUE

THEME

MESSAGE

God's judgment on Judah...

... results from her social injustices, and is reason for the righteous to continue to trust and obey Him.

BROAD OUTLINE

OUTLINE AND NOTES

Superscript: Micah of Moresheth, during the reigns of Jotham, Ahaz, and Hezekiah. 1:1

I. First Message: Judgment is coming upon the nation for her sins. 1-2

A. Israel and the cities of Judah, except Jerusalem, face defeat and exile because of God's judgment on the nations' sins. 1

1. Indictment and Sentence: The Sovereign LORD, who witnesses against the people, will judge Judah and Israel for their sins, with Samaria being completely destroyed. 1:2-7
2. Lament: The cities of Judah (including the Shephelah and excluding Jerusalem) will be defeated and exiled. 1:8-16

B. Injustice is encouraged by the nation's prophets and practiced by its wealthy. 2:11

1. Indictment and Sentence: Woe is pronounced upon those who gain wealth unjustly, and whose land will be taken from them. 2: 1-5
2. Lament: The prophets falsely promise good and encourage injustice to continue. 2:6-11
3. Promise: God will gather the remnant of the nation. 2: 12-13

II. Second Message: Future blessing will follow near judgment. 3-5

A. Indictment: The leaders of the nation consume the people through injustices. 3:1-4

B. Diatribe against false prophets: God will turn His back on the people and their spiritual leaders and leave them all in darkness. 3:5-12

C. Hope: God's promise to restore the nation following her punishment is demonstrated in His delivering Jerusalem from the Assyrians in the near future. 4-5

1. In the eschaton Judah will experience a time of peace and exaltation when God rules from Jerusalem. 4:1-8
2. Judah will be strengthened and exalted after her punishment through exile is completed. 4:9-13
3. Though God will deliver them from Assyria soon, it is the future Ruler who will bring security and world dominion to Judah. 5

III. Third Message: God indicts the nation for its sin but promises future blessing. 6-7

A. Though God had delivered the nation in the past they were unfaithful and did not serve Him in humble obedience. 6:1-8

1. Indictment: God accuses Israel of unfaithfulness in spite of 1:1's delivering them from Egypt to the land of Canaan. 6:1-5
2. Micah's confession: God's desire from the people is not sacrifices, but humble obedience. 6:6-8

B. God has already begun destroying the nation for its unfaithfulness and so Israel is overcome by corruption which reaches into the family unit itself 6:9--7:6

1. Indictment: Because of their dishonesty and disobedience to God He has already begun to destroy them and will complete the process. 6:9-16
2. Lament: Israel is overcome by inner corruption and decay of the family. 7:7-20

C. Hope: The response of faith is to wait for God's deliverance when He will restore Judah to her land and judge the world. 7:7-20

Nahum

AUDIENCE

Though Nineveh/Assyria is addressed, the audience is Judah, the people of God.

HISTORICAL BACKGROUND

Nahum is written within the context of years of Assyrian oppression. Israel had suffered defeats at the hands of Tiglath-pileser had marched into Samaria after the long years of prosperity under Jeroboam II, and shattered Israel's might. This was followed by series of attacks in the following years which finally ended in Shalmaneser's long siege of Samaria and its eventual capitulation to Sargon II in 722 B.C. which ended the nation's existence. At the writing of the prophecy Assyria was still a power, but was soon to fall. This would come after Ashurbanipal's long reign which ended and his successor was ultimately defeated by Nabopolassar of Babylon. Babylon gained independence in 616 B.C., seized Asshur in 614 and then destroyed Nineveh in 612 B.C.

INTENT

"The purpose of Nahum's book is to announce the fall of Nineveh and thereby comfort Judah with the assurance that God is in control" (Johnson, BKCOT. p.1496).

ISSUE

THEME

MESSAGE

God's vengeance on Nineveh (Assyria)...

... will be accomplished by Him because of His character.

BROAD OUTLINE

OUTLINE NOTES

Introduction: Written by Nahum against Nineveh (Assyria). 1:1

I. God's character is the basis for Nineveh's coming destruction. 1

- A. God is an omnipotent and avenging God who will not leave the guilty unpunished. 1:2-6
- B. Even as He is a refuge for those who trust in Him, God will destroy Nineveh, 1:7-15

II. The destruction and exile of Nineveh is promised by God. 2

- A. An attacker is promised. 2:1
- B. Judah will be restored by God. 2:2
- C. Nineveh will fall, be plundered, and its people exiled. 2:3-10
- D. Though Nineveh was once like a lion's den, God will destroy her by sword. 2:11-13

III. Woe is pronounced against Nineveh. 3

- A. Woe is pronounced upon the city as it is described as lusting after conquest. 3:1-4
- B. God promises to debase the city and leave it in ruins. 3:5-7
- C. The city will prove easy prey for her attackers. 3:8-17
- D. Because of her cruelty, everyone will rejoice at her fall. 3:18-19

Habakkuk

AUDIENCE

Judah, facing conquest and exile.

HISTORICAL BACKGROUND

Judah was in a state of decline and collapse, with Jerusalem on the verge of falling to Babylon.

INTENT

A message of hope for the people of Judah as they faced conquest and exile by Babylon.

ARRANGEMENT

‘The book is designed as a dialogue between God and Habakkuk. When Habakkuk voices his complaints twice, God responds to him each time. The final verses of chapter 2 then reflect the promise that arrogant Babylon will one day be judged by God. The last chapter shows the response of faith, praise and trust in God.

ISSUE

THEME

MESSAGE

The reason for faith in the living God...

... is because He is using Babylon to judge Judah’s wickedness and promises to judge Babylon in return.

BROAD OUTLINE

OUTLINE AND NOTES

Authorship: from Habakkuk 1:1

- I. Habakkuk struggles with the problem of national sin and also the wickedness of the Babylonians who God sends to judge them. 1-2

A. The nation will be judged by the Babylonians for its wickedness. 1:2-11

1. Habakkuk's complaint: How long will the Lord tolerate wickedness in the nation? 1:2-4
2. God's reply: I am bringing the Babylonians to judge (overwhelm) the nation. 1:5-11

B. The Babylonians will be judged by her victims for her wickedness. 1:12--2:20

1. Habakkuk's second complaint: Why has God used a people more wicked than Judah to punish them? 1:12-17
2. Habakkuk awaits God's answer. 2:1
3. God's reply: I will judge Babylon with the nations she destroyed. 2:2-20

II. Habakkuk sings a prayer of trust in God. 3

A. He asks God to be merciful while exhibiting His wrath. 3: 1-2

B. He describes God's glory in judgment on Cushan and Midian. 3:3-7

C. God acted supernaturally to save the nation in the past. 3:8-15

D. Habakkuk will wait upon God to judge Babylon even as he sees his land made desolate by them. 3:16-18

E. God is Habakkuk's strength. 3:19

Zephaniah

AUDIENCE

Judah under Josiah, facing coming conquest and exile for her refusal to really change.

HISTORICAL BACKGROUND

Judah was prospering under Josiah, her last godly king. Assyria was in decline and Babylon was slowly growing on the horizon. Assyria would not collapse for a few more years, but was destined for extinction. The nation felt strong and safe within the power vacuum caused by Assyria and Egypt's weaknesses.

Warning of the impending judgment of God upon Judah for her rebellion and sin.

ISSUES

THEME

MESSAGE

God's judgment of all the world and restoration of Judah...
... reason to live righteously.

BROAD OUTLINE

OUTLINE AND NOTES

Introduction: From Zephaniah during Josiah's reign. 1:1

I. God's judgment of the world includes Judah, who faces a coming day of judgment. I

A. God will judge the whole world. 1:2-3

B. God will judge Judah for her idolatry. 1:4-13

C. No one on earth will escape God's wrath on the day of the Lord. 1:14-18

II. God's judgment of the world will utterly destroy Judah's oppressors and her remnant will occupy their territories. 2

A. The righteous in the nation are called upon to seek God with the hope of being sheltered on the day of the Lord. 2:1-3

B. Judah's neighbors will be destroyed and occupied by them. 2:2-11

C. Judah's enemies further removed from their borders will simply be destroyed. 2:12-15

III. God promises to judge Jerusalem (Judah) and then restore its fortunes. 3

A. The city will be judged by God and the people purified. 3:1-13

B. The purified people will be restored to the land. 3:14-20

Haggai

DATE

The location of the prophecies is identified as Jerusalem (Judah) by reference to Zerubbabel being governor of Judah. He provided dates for each of his sermons, thus allowing us to place his ministry with accuracy. The first date given (1:1) was the first day of the month Elul in the second year of Darius Hystaspes (August 29, 520 B.C.). The second date given (1:15) was 23 days later, thus September 21, 520 B.C. The second chapter (2:1) begins on the 21st day of the seventh month, Tishri, thus October 17. Then the last date, given in both 2:10 and 20 are on the 24th day of Chislev, or 18 December, 520 B.C. (Alden, p. 572). Thus his writing ministry covered a period of less than four months, and probably was composed that December or very soon afterward in 519 B.C.

Second Chronicles 36:22-23 places the decree by which the captives returned to build the temple under Zerubbabel's leadership within Cyrus' first year as king. It was delayed by Artaxerxes and restarted by Darius. Haggai and Zechariah are identified by Ezra as contemporaries whose prophecies spurred the people on to complete the task of rebuilding the temple (Ezra 5:1-5).

AUDIENCE

Haggai primarily addressed his messages to Zerubbabel and Joshua the high priest, though also the people indirectly. The first oracle (1:1-2) was for Zerubbabel and Joshua. The second oracle (2:2) addressed the two leaders and also "the remnant." The third oracle addressed Joshua (2:11) and the fourth Zerubbabel (2:21).

HISTORICAL BACKGROUND

The people had returned 18 years earlier under Zerubbabel. They had experienced pressure from the peoples around them and felt threatened and weak. They had also gotten more interested in establishing themselves economically and building homes than in rebuilding the temple. The circumstances reflected in Ezra and Nehemiah are the circumstances which caused God to raise up Haggai in order to encourage the people to complete the task of rebuilding the temple and serving Him.

The first group of captives were carried to Babylon in 605 B.C. But, the most complete exile came with the destruction of the temple in 586 B.C. Corresponding to these dates with regard to the 70 years prophecy was, first of all, the return under Zerubbabel in 537 B.C. (two years before the 70th anniversary of the first fall of Jerusalem and the hostages which were carried off). When Haggai began his ministry, he seemed to be responding to the recognition that in just a couple of years (516 B.C.) the temple would have been destroyed for 70 years as well.

INTENT

He wrote in order to encourage the people to finish the rebuilding of the temple.

ISSUE

THEME

MESSAGE

Obedience to God in rebuilding His temple...
...is brought about by God's discipline and results in blessing.

BROAD OUTLINE

KEY PEOPLE

Zerubbabel

Joshua

OUTLINE AND NOTES

I. Message One: Rebuild the temple. 1

A. Haggai call's upon the people to rebuild the temple. 1:1-11

1. Sin: They live in luxury while the temple is desolate. 1:1-6
2. Consequence: God has cursed them for their negligence. 1:7-11

B. Zerubbabel and Joshua begin rebuilding. 1:12-15

II. Message Two: God will make the temple glorious. 2: 1-9

III. Message Three: God will bless the people. 2:10-19

- A. The people were unclean before God. 2:10-14
- B. God had been cursing them for their negligence. 2:15-17
- C. From the founding of the temple God determined to bless. 2:18-19

IV. Message Four Zerubbabel will be blessed when God climactically judges the world. 2:20-23

Zechariah

AUDIENCE

The same group of returnees addressed by Haggai, the remnant in Judah, experiencing pressure from the peoples around them.

HISTORICAL BACKGROUND

“Approximately fifty thousand former exiles had arrived in Jerusalem and the nearby towns in 538-537 B.C. with high hopes of resettling the land and rebuilding the temple (Ezra 2). Their original zeal was evident immediately they set up the altar of burnt offering (Ezra 3:1-6). They resumed worship and restored the sacrificial ritual that had been suspended during the seventy years of exile in Babylonia. The people then laid the foundation of the temple in the second month of the second year (536 B.C.) of their return (Ezra 3:8-13). But their fervor and activity soon met with opposition in various forms (Ezra 4:1-5; Hag 1:6-11). So the reconstruction of the temple ground to a halt and did not begin again till 520 B.C. (Ezra 4:24).” -- Barker, pp. 598-599.

GENRES

apocalyptic (1-6), ethical prophetic (7-8), and predictive prophetic (9-14) literature.

ISSUES

THEME

MESSAGE

God’s blessing for Judah...

... is contingent upon her repentance and obedience.

BROAD OUTLINE

KEY PEOPLE

Zerubbabel

Joshua

OUTLINE AND NOTES

- I. God's blessing for Judah includes physical and spiritual restoration and judgment of the nations who subjugated them. 1-6
 - A. Introduction: God's blessing depends upon their return to Him (repentance). 1:1-6
 - B. The visions of Zechariah show God's intention to restore Jerusalem, the temple, the priesthood, and the people while judging their oppressors. 1:7--6:8
 - 1. Vision of the Patrolling Horsemen: God intends to rebuild Jerusalem and its temple. 1:7-17
 - 2. Vision of the Four Horns and the Four Craftsmen: God promises to judge the nations who exiled the people. 1: 18-21
 - 3. Vision of the man with a measuring line: The people should return from captivity since Jerusalem will be filled with people and her captors will be judged. 2
 - 4. Vision of Joshua's cleansing and election to office: God's righteous ruler, Branch, will bring peace to Judah. 3
 - 5. Vision of the Lampstand and two Olive Trees: Zerubbabel will complete the rebuilding of the temple. 4
 - 6. Vision of the Flying Scroll: God is going to judge the dishonest. 5:1-4
 - 7. Vision of the Woman in an Ephah: Idolatry will be removed by God. 5:5-11
 - 8. Vision of the Four Chariots: God will judge their oppressors. 6:1-8
 - C. Zechariah is commanded to crown Joshua. 6:9-15
- II. God's blessing will change their fasts into feasts as they change their disobedience into obedience. 7-8
 - A. The question of the fasts: Injustice brought the punishments remembered in the fasts. 7
 - B. God's blessing is dependent on their obedience in rebuilding the temple and dispensing justice. 8:1-17
 - C. The fasts will become feasts and the world will seek God through the help of the Jews. 8:18-23

III. God's blessing for Judah includes judgment of the nations and hardship for Israel as God brings His program to completion. 9-14

A. Oracle against the Neighboring Nations: God will destroy Judah's neighbors and false prophets while restoring His people to their land. 9:1--11:3

1. God will destroy the Philistine cities along with Tyre, Sidon, and Damascus, but will bring peace to Jerusalem. 9:1-10
2. Restored Judah and Ephraim will be weapons God uses to punish the Greeks. 9:11-17
3. God will punish the false prophets, regather His people, and use them to punish Assyria and Egypt. 10:1-12
4. Lebanon is called upon to mourn her destruction. 11:1-3

B. God's rejection of Judah's unrighteous will bring a leader who will devour the people. 11:4-17

C. Oracle concerning Israel: Jerusalem will be spiritually restored through national crisis and the ministry of the Spirit, refining from the people through testing. 12-13

1. Jerusalem will be a burden to the world and cause harm to every nation which tries to remove her because God will strengthen her people. 12:1-9
2. God will pour out His Spirit and cause the inhabitants of Jerusalem to repent and mourn over Him whom they have pierced. 12:10-14
3. A healing fountain will be opened in Jerusalem. 13:1
4. All idolatry and false prophecy will be removed from the land. 13:2-6
5. God's Shepherd will be struck down and His sheep scattered, but a third will be refined through testing. 13: 7-9

D. God's final blessing for Judah will bring destruction of all of Israel's enemies in a final conflict, bringing about His universal dominion with all nations worshiping Him in Jerusalem. 14

Malachi

AUDIENCE

Returned remnant in Judah and Jerusalem, including the second generation of returnees.

HISTORICAL BACKGROUND

A remnant of exiles had returned to Judah and rebuilt the temple. The sacrificial system had been reestablished. Judah was being ruled by Persian appointed governors, of which Zerubbabel and Nehemiah are examples. The problems addressed in Malachi match those addressed by Nehemiah in his second return and include mixed marriages, a corrupt priesthood, and financial abuses (Alden, pp. 701-702). It appears from the text that spiritual apathy had overcome the people. The threat from outside of their autonomy was now removed and their place secured, and so the need for God may have been somewhat forgotten and replaced by religious pride and moral compromise. They were also beginning to forget that they were God's elect and needed to honor Him as a result.

INTENT

Malachi wrote in order to bring the people back to their covenantal faithfulness to God.

CHARACTERISTICS

Malachi uses rhetorical questions, both using them to express the people's attitudes and to address the people. This is the question-and-answer method of teaching which was later used by the rabbis and scribes. His book is devoid of personal experiences. The closest thing to apocalyptic literature is the last verses. His focus is principally upon the nation's present rather than their future

ISSUES

THEME

MESSAGE

God's depreciated honor...
... must be restored because of His coming judgment.

BROAD OUTLINE

OUTLINE AND NOTES

- I. Introduction. God will bring the nation to honor Him. 1: 1-5
- II. The nation's leadership and populace have dishonored God and treated Him with disdain. 1:6--2:17
 - A. The priests dishonor God by their sacrifices and teaching. 1:6--2:9
 - B. The people dishonor God by marrying pagan women and breaking covenants, especially through divorce. 2:10-16
 - C. The people impinge God's character by denying His rejection of evil. 2:17
- III. God's purifying judgment will punish the wicked and spare the righteous. 3
 - A. The priests will be purified by God who will appear in the temple following His messenger. 3:1-6
 - B. God calls upon the people to return to Him with their tithe. 3:7-12
 - C. He repudiates the people's arrogance in their attitude of despite toward serving Him. 3:13-15
 - D. When judgment comes the righteous will be spared. 3:16-18
- IV. In view of God's return for judgment, the people should live righteously. 4
 - A. The righteous are promised good when God judges the wicked. 4:1-3
 - B. God's call to obedience is linked with the promise of Elijah and spiritual restoration. 4:4-6