

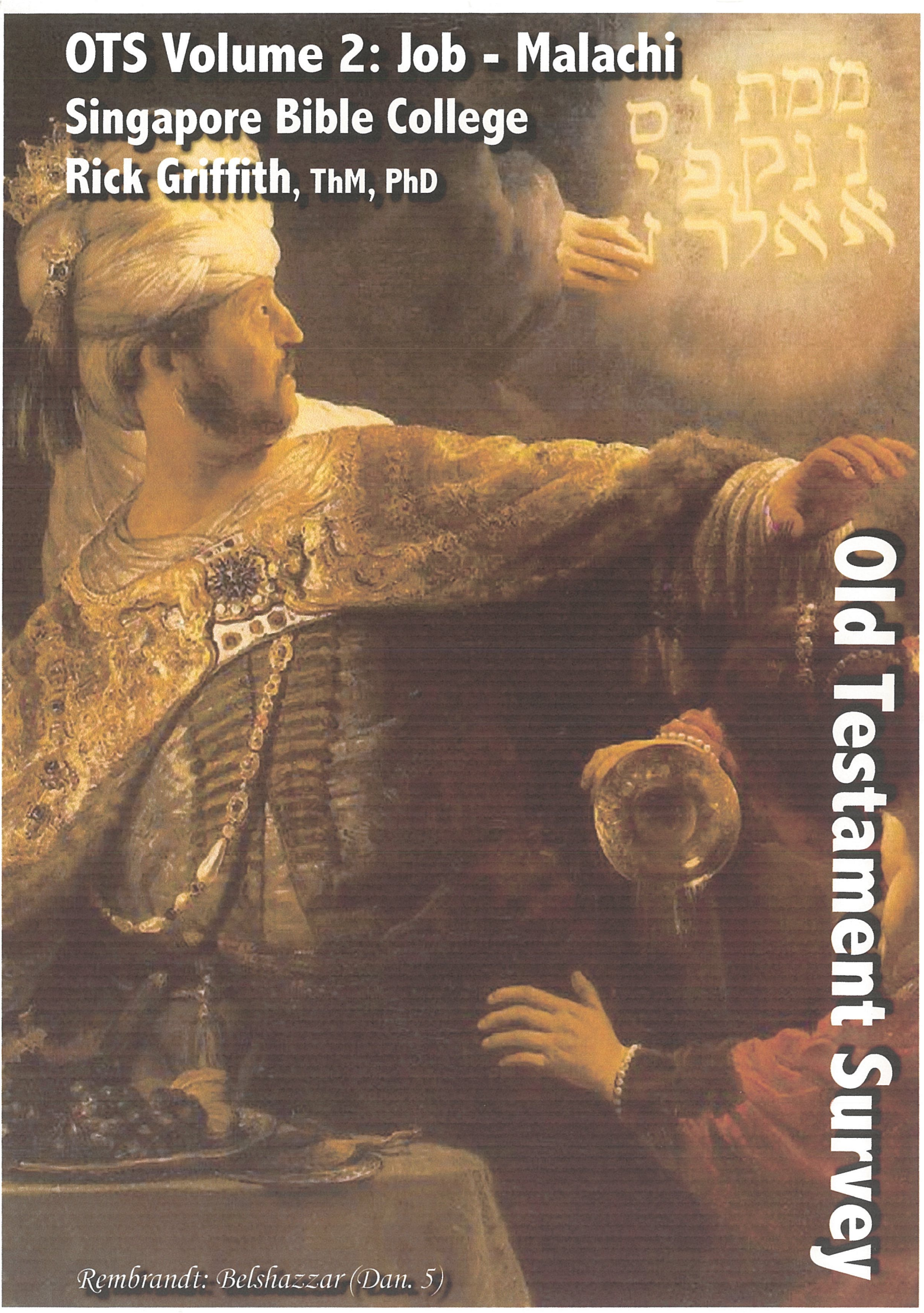
OTS Volume 2: Job - Malachi

Singapore Bible College

Rick Griffith, ThM, PhD

Old Testament Survey

Rembrandt: Belshazzar (Dan. 5)



Old Testament Survey

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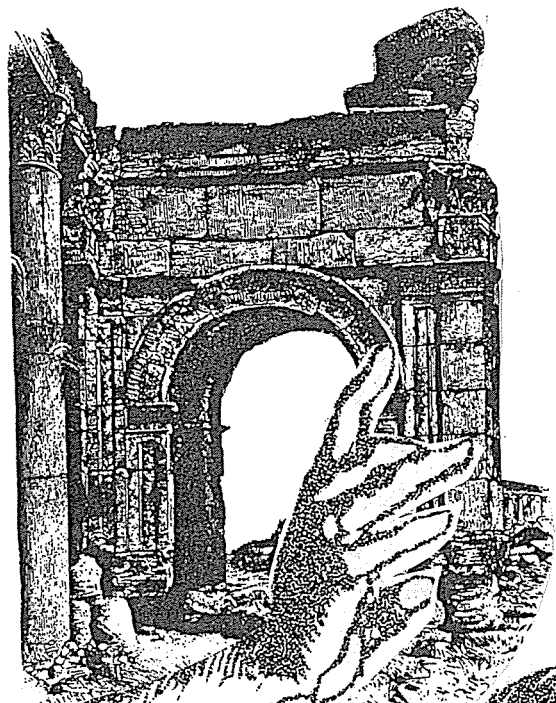
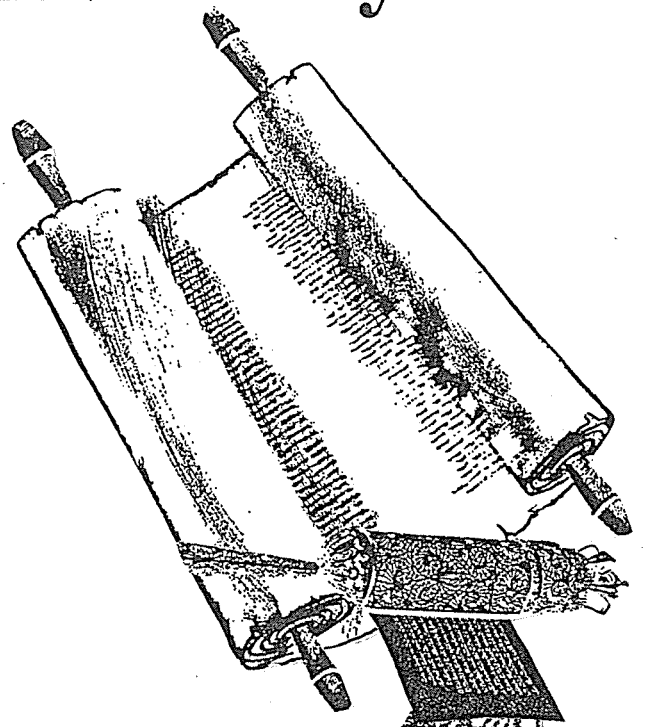


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Syllabus

I. Course Descriptions

Day School Catalogue (OT Survey): A general overview of the message of each Old Testament book, including how they relate to one other to form the whole, pertinent introductory issues (author, date, occasion, uniqueness, etc.), studies of foreign countries which affected Israel, a biblical theology of the Old Testament, and the chronological developments in the history of Israel.

This course will follow a *blended learning* approach. This means that we will survey the OT by two simultaneous means of instruction: (1) *face-to-face classroom learning* via the instructor supplemented by outside reading, as well as (2) *web-based individual learning* via three websites:

- (a) All course PowerPoint and notes can be downloaded at <http://www.biblestudydownloads.com>. This site also has the entire PPT in Chinese and Bahasa Indonesia with portions in other languages.
- (b) The online version of the course is "Advanced Studies in the OT" in two parts at Internet Biblical Seminary at www.internetseminary.org. This costs US\$20 (=S\$55) via credit card for both of these two courses. This is the same price of S\$55.30 for the normal course text at the SBC Book Centre.
- (c) Online midterm and final exams are at <https://www.sbc.edu.sg/moodle/login/index.php>. If this SBC moodle site says cookies are not enabled, then enable your cookies under "Options." If it still does not work, try <https://www.sbc.edu.sg/moodle>. Online discussions are *optional*.

To get to the SBC website, log on with your normal SBC username and password (or the password sent to you by SBC IT), and then click on the OT Survey course. Read announcements that I have posted, and then take your quiz for that week. For tech issues (e.g., getting online), contact Joshua Tew in the IT department at joshua@sbcedu.sg (ext. 1509 or HP 91376504). He notes, "Based on recent experience, turning off Norton anti-virus is not effective. Somehow Norton still has some residual effect after it has been turned off. You will need to turn off 'automatic start up of Norton Antivirus during System Startup' through the Norton Antivirus Options window. After doing that, restart your computer and you should be able to access the quiz after that. You may want to consider Avast antivirus which is free for home use and we have had much better experience with it than Norton."

II. Course Objectives

By the end of this course the student will be familiar with...

- A. The *backgrounds* (author, date, origin, recipients, occasion, characteristics, and argument) of each of the OT books.
- B. The general *content* of the OT books, including a key word for each book.
- C. The *relevance* of each OT book to Asian culture and world mission.
- D. A general *biblical theology* of the Old Testament.
- E. Backgrounds on *foreign countries* that affected Israel.
- F. A general *chronology* of the history of Israel with corresponding key dates.

III. Course Requirements

- A. Readings (25%): Please stay up on your readings, reporting them on the Schedule on pages 7-8. You will turn these two pages in separately at the time of the midterm and final exams.

1. Students must take two IBS courses at Internet Biblical Seminary (www.internetseminary.org) called "Advanced Studies in the OT." You are already signed up under the SBC group. The content is the same as our class, but the IBS course has more detail, interactive questions, and self-check questions. Complete all 24 lessons, including the reading, interactive questions, Life Notebook, and Self Checks (closed book, Bible, & notes but grades not counted). This IBS content covers about half of my 964 pages of class notes, but we can cover only about 25% of the notes in class, so this reading will help you go deeper into each book. *Grades for the four online Unit Exams do not count for your course grade, but you may take these unit exams to*

practice for your midterm or final exam. To get online at internetseminary.org, login with your SBC username and the password 123456 under SBC, then go to Students > Learn > Enter My Classes (assure from your preferences/settings that your browser allows popup windows). Click on the Enter Classroom icon under the Action column. This gets you into the course. Finally, make sure to paste in your online Life Notebook each lesson number and question number so you need not type in all the questions. Your grade sheet is on page 10.

2. Buy class notes for the course or downloaded them from biblestudydownloads.com:
 - a. Volume 1 of the class notes (\$20.00 for 467 pages)
 - b. Volume 2 of the class notes distributed later in the course (\$20.00 for 497 pages)
- B. The Project (25%) for IBS learners is the Life Notebook (see the page 10 grade sheet). It is an online journal that answers thoughtful, application-oriented questions as opposed to content-based questions that are covered in the interactive IBS format. In total, the student will write over 30 pages. However, any student may substitute this with one of the following suggested projects:
 1. **Translate OTS PPT** into your native tongue in 50-70 OT slides (BCM) or 70-100 OT slides for grad students (MDiv/MABS/MAIS/MAC/GDIS/GDCS) of the course PPT (Creation PPT allowed too). At http://biblestudydownloads.com/OT_Survey/OT_Survey.html you can download the files in English (50-70 slides for BCM or 70-100 slides for grad students). After the course I will upload the newly translated presentations for all to use. For more instructions, please download and read the TBB_Translation_Instructions.doc file at the TBB [link](#) below. Your grade sheet is on page 11.
 2. **Translate TBB** for 1 (BCM) or 2 (MDiv/MABS /MAIS/MAC/GDIS/GDCS) "The Bible...Basically" PPT presentations or Word scripts. We need help in Ao, Bisaya, Burmese, Dutch, French, Hindi, Japanese, Khmer, Kiswahili, Lotha, Malayalam, Mao, Mizo, Nepalese, Sinhala, Sumi, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, Vaiphei, and Vietnamese. These should total 50-70 slides (BCM) or 70-100 slides for graduate students. At [http://biblestudydownloads.com/The Bible...Basically/The Bible...Basically.html](http://biblestudydownloads.com/The_Bible...Basically/The_Bible...Basically.html) will find the English TBB materials. Please download the TBB_Translation_Instructions.doc file at [this](#) link and read it. Other languages can be downloaded at this site too. As in the project above, I will grade you based on page 11 or 12 and then upload the newly translated presentations for all to use.
 3. **Teach** at least 4 OT books in at least 4 sessions (BCM) or at least 6 OT books in at least 6 sessions (SOC/MDiv/MABS/MACE/GDCS) to a group of 5+ people (preferably to the same adults, teens or children, though the kids will need more explanations as the materials are written to a teen or adult audience). Sessions should be about an hour and can be combined into three 2-hour parts, a day seminar, etc. You may use or edit PPT already designed for this course, or you may make your own. You are not required to develop more materials, but those who work hard in this area tend to get better grades and I would love to have what you may develop to upload for others to use in the future. Teaching can be via the pulpit, home Bible study, cell group, Sunday school class, etc. Have your students fill in the page 13 evaluation on the last class session, but you should also submit to me with these a 2-page report that explains what you did, what you learned, who you taught, etc. I will grade you based on page 14. The due date is flexible to allow you to fit into your church calendar.
 4. **Teach** TBB sessions 1 (Overview), 2 (Map), 3E (Silence), 3F (Jesus), 6 (Open Bible), and 8 (NT) in "The Bible...Basically" seminar (see #2 above). BCM students may omit sessions 2 (Map) and 3E (Silence). Have your students fill in the page 13 evaluation on the last class session, but you should also submit to me with these a 2-page report that explains what you did, what you learned, who you taught, etc. You may teach in another language but translate all student evaluation forms for me before submitting them. I will then grade you with the Teacher Report Grade Sheet (p. 14), so make sure you fulfill its requirements. Completing teaching by the due date may be difficult to fit into an existing small group calendar, so there is flexibility here as long as you finish teaching by finals week.

5. **A Research Paper** on the student's chosen OT theme (but approved by the professor) must be 6-8 double-spaced pages and written according to Turabian and SBC Writing Standards. Use footnoting, not endnotes. Plagiarism will not be tolerated and your own written work from previous papers should be cited as such. The page count does not include a title page, table of contents, and bibliography of 6-8 sources. It will be graded based on page 15 and should follow the guidelines of pages 16-17. The topic must be broad enough to encompass at least eight OT books, such as the glory of God, redemption, the new covenant, prayer, worship, geography, some aspect of OT backgrounds that helps us understand Scripture, etc. Pick a theme in the first two weeks of the course and write on it in such a way that will show your understanding of the broad scope of OT theology and OT books.
6. **Read the entire OT** so that each OT book is fully read before we discuss it in class. Mark your reading on the Reading Report on page 7 and include 1-2 pages of new insights you gained through reading the entire OT this semester. How are you different as a result?

All assignments have a 3% grade penalty per class day late. Also, points may be deducted for not including your full name and box number, exceeding the page limit, bad grammar and spelling.

- C. **The Midterm (25%) & Final Exam (25%)** cover the class notes for the first half and entire course, respectively (closed book, closed Bible, opened mind). I will **not** give any quizzes in this course.

IV. Course Grading

As students take this course at 4 different levels, the grading requirements vary accordingly:

	BCM	GDCS/MAC	Certificate (Eve. Sch.)	Audit (Eve. Sch.)
IBS Course	33.3%	25%	50%	—
Quizzes	—	—	50%	—
Project	—	25%	—	—
Midterm Exam	33.3%	25%	—	—
Final Exam	33.3%	25%	—	—
Total	100%	100%	100%	No grade or credit
Attendance	90+%	90+%	70+%	No Minimum

V. Course Bibliography and Abbreviations (underlined>)

- * Books with an asterisk are on reserve in the library.
 † Books with a cross as well include required readings.

Alexander, T. Desmond. *From Paradise to Promised Land: An Introduction to the Main Themes of the Pentateuch*. Carlisle, UK: Paternoster, 1995. 227 pp.

Covers major themes in the Pentateuch in a simplified manner without getting bogged down addressing hypothetical source theories; readable, helpful maps and diagrams; unfortunately sees no reason for Israel to possess Canaan in the future (p. 30).

- †*Arnold, Bill T. and Beyer, Bryan E. *Encountering the Old Testament: A Christian Survey*. Grand Rapids: Baker, 1999. \$64.00 hb. (with SBC discount) + CD-ROM. 512 pp.
 A first year Bible college OT survey in an attractive format of simple text, graphics, backgrounds, colour photographs, and an interactive CD with video clips, photos, maps, and review questions. The authors teach at Asbury and Columbia, respectively.

_____. *Readings from the Ancient Near East: Primary Sources for Old Testament Study*. Grand Rapids: Baker, 2002. 240 pp. Pb. \$21.99.
 Master's level texts (e.g., from Mesopotamia) in canonical order to supplement the OT.

BDB: Gesenius, William. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*. Trans., Edward Robinson. Rev. and augmented by Francis Brown with S. R. Driver and Charles A. Briggs. N.p., 1906; reprint, Peabody, MA: Hendrickson, 1979.

BDB is the standard OT lexicon for Hebrew/Aramaic studies, gives brief translations and selected verses for each translation, and includes words from related languages (Aramaic, Assyrian, Arabic, etc.). This edition of BDB is called "New" as it has the Strong/NASB numbering system throughout as well as in an index for those who do not know Hebrew.

†*Beitzel, Barry J. *The New Moody Atlas of Bible Lands*. 2nd ed. Chicago: Moody, 2009. xii+304 pp. SBC Book Centre for S\$71.65 (with student discount).

This major revision of *The Moody Atlas of Bible Lands* (1986) retains the strengths of being evangelical, excellent in both physical geography and historical geography with maps superior to *The NIV Atlas* below, and maps nicely tied in with the text. It also improves on it with many color photographs, 23 new maps, 48 pages of added commentary, plus Scripture and General Indexes. These maps appear in the NLT, ESV, and NIV Study Bibles. However, the revised edition still retains two weaknesses of the first edition: no regional maps and few Scripture references on the maps (though cited in supporting material). Beitzel teaches OT at Trinity International Univ. (TEDS) in Deerfield, IL.

*Benware, Paul N. *Survey of the Old Testament*. Rev. ed. Everyman's Bible Commentary. Chicago: Moody, 1988, 1993. 318 pp.

Evangelical, concise, chronological, and readable discussions of each OT book on the theme of the covenant promises to Israel. A good entry-point for understanding the OT.

***BKC:** *The Bible Knowledge Commentary*. 2 vols. Eds. John F. Walvoord and Roy B. Zuck. Wheaton: SP Pub., Victor Books, 1983 (NT, 991 pp.), 1985 (OT, 1589 pp).

The best single buy in a Bible commentary, based on NIV, excellent book outlines, maps, charts, cross references, book introductions, evangelical, gives special attention to difficult texts (in contrast to many single volume commentaries which skim or skip controversial texts), theologically consistent (whereas most single volume commentaries are by authors of various theological persuasions and thus have inconsistent data, all BKC authors are present or former faculty of Dallas Seminary, making it theologically consistent). This set is also available in Chinese, French, German, Hungarian, Italian, Korean, Russian, and Spanish with portions in Hindi, Thai, and Sinhalese.

Bright, John. *A History of Israel*. 4th ed. Intro and appendix by William P. Brown. Philadelphia: Westminster, 2000. US\$34.95 hb.

A standard critical OT text which says that Israel's faith shaped the course of the people's story (e.g., the exodus account was invented to increase the Jews' faith).

Cross, John R. *The Stranger on the Road to Emmaus*. Sanford, FL: Good Seed, 1996. 318 pp.

Historical presentation of the gospel by a New Tribes missionary to Papua New Guinea. Has excellent illustrations which supplement these notes.

*Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth*. Grand Rapids: Zondervan, 1982; London: Scripture Union, 1983.

Excellent insights on the types of scriptural literature. Not a detailed work on each book.

*Gospel Light Pub. *Reproducible Maps, Charts, Timelines & Illustrations*. Originally *The Bible Visual Resource Book: For Do-It-Yourself Scholars*. Ventura, CA: Gospel Light, 1989. 287 pp. pb.

Great line drawings for classroom use. Written by Keith Kaynor (?—his name is not mentioned).

*Griffith, Rick. *Reference Books and Commentaries You Should Buy*. 3d ed. Singapore: By the author, April 2000. 68 pp. S\$5.00 in the SBC Book Centre.

My study of 500+ of what I consider the best 5-12 commentaries on each biblical book, plus the best reference books to buy. This may help you choose which sources to look up for the assignments in SBC Bible courses. It may also save you money buying books for the long-term. I use this instead of including commentary info in the notes.

- *Hall, Terry. *Bible Panorama*. Wheaton: SP Pub., Victor, 1983.
A practical guide with many diagrams, fill-in charts, and line drawings. Out of print. Hall is a Christian Education expert at Moody Bible Institute.
- *Harrison, R. K. *Introduction to the Old Testament*. Grand Rapids: Eerdmans, 1969. 1325 pp.
A massive evangelical OT introduction with even over 100 pages of comment on the various Apocryphal books, and chapters on evolution, Hebrew poetry, chronology, evangelical responses to higher criticism, etc. Takes an inductive approach including brief outlines and the message of each OT book. Harrison is Professor of Old Testament at Wycliffe College, University of Toronto.
- Hill, Andrew E. and Walton, John H. *A Survey of the Old Testament*. Grand Rapids: Zondervan, 1991. 461 pp.
Conservative; helpful maps, charts, questions for further study and discussion; holds an early date for the Exodus, but too brief outlines and questions Solomonic authorship of Ecclesiastes. The authors teach at Wheaton College and Moody Bible Institute, respectively.
- Hoerth, Alfred J.; Mattingly, Gerald L.; and Yamauchi, Edwin M., eds. *Peoples of the Old Testament World*. Grand Rapids: Baker, 1994. 400 pp.
Conservative articles on 14 OT peoples (20-30 pages each, with many pictures, diagrams, bibliographies, and extensive subject index) from Mesopotamia (Sumerians, Babylonians, Assyrians, Persians), Anatolia, Syria-Palestine and Egypt (Hittites, Canaanites and Amorites, Phoenicians, Arameans, Philistines, Egyptians), and Transjordan (Ammonites, Moabites, and Edomites). Hoerth is Director of Archaeology at Wheaton College.
- *Huddleston, Barry. *The Acrostic Summarized Bible*. Atlanta: Walk Thru The Bible Press, and Nashville, TN: Nelson, 1978; reprint, Grand Rapids: Baker, 1992.
Creative cartoons used in this course and acrostic memory aids for each book of the Bible.
- *Jensen, Irving L. *Jensen's Bible Study Charts*. Chicago: Moody, 1981. SBC 220.97 JEN
Includes 153 very helpful charts for each book of the Bible and more.
- * _____ . *Jensen's Survey of the Old Testament*. Chicago: Moody, 1978. 488 pp.
A beginner's guide in how to study the OT books. Contains many helpful charts.
- *LaSor, William Sanford; Hubbard, David Allen; and Bush, Frederic William. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. Grand Rapids: Eerdmans, 1982. 696 pp. SBC 221.61 LAS
Clear, nicely footnoted scholarship by three OT professors at Fuller Theological Seminary, but attempts to be conservative without adhering to inerrancy and holds to a 4th or 5th century date for Daniel, denies Solomonic authorship of Ecclesiastes and Song of Songs, adheres to a late date for the Exodus and non-Mosaic authorship of the Pentateuch.
- Mears, Henrietta C. *A Look at the Old Testament*. Glendale, CA: Gospel Light, 1966.
Another beginner's guide in how to study the OT books.
- *Merrill, Eugene H. *Kingdom of Priests: A History of Old Testament Israel*. Grand Rapids: Baker, 1987. 546 pp. S\$40.00 at SBC Book Centre. SBC library 221.95 MER
An up-to-date and well-written treatment of OT history with particular emphasis on Israel's responsibility to be a light to the nations. Dr. Merrill teaches OT at Dallas Seminary (dispensational premillennial). Supplemented with several helpful indexes.
- Ollenburger, Ben C.; Martens, Elmer A.; and Hasel, Gerhard F., eds. *The Flowering of Old Testament Theology: A Reader in Twentieth-Century Old Testament Theology, 1930-1990*. Sources for Biblical and Theological Study, vol. 1. Winona Lake, Indiana: Eisenbrauns, 1992. 547 pp.
Mostly samples of OT theology by various authors, but also includes articles on the future of OT theology and an appendix distinguishing biblical from dogmatic theology.

Schultz, Samuel J. *The Old Testament Speaks*. 5th ed. New York: Harper & Row, 1960, 1970, 1980, 1990, 2000. 440 pp.

Conservative archaeological and historical OT survey with good attention to backgrounds. Holds to undated creation (p. 13), either global or local flood that killed all mankind (p. 16), and early date for the Exodus (p. 49). Schultz taught Bible and theology at Wheaton College for many years. He often presents alternate views but holds his own with reserve. This book is translated into more than 20 languages, including Arabic, Chinese, Japanese, Korean, Thai, and Urdu.

*Walton, John H. *Chronological and Background Charts of the Old Testament*. Rev. & expanded. Grand Rapids: Zondervan, 1978, 1994. 124 pp.

Provides over 100 OT charts. Many are used in this course and about 20 are provided in a separate packet as overhead transparencies in the first edition.

Wilkinson, Bruce. *Walk Thru the Old Testament Bible Survey Seminar Notebook*. Atlanta, GA: Walk Thru The Bible Ministries, 1978.

Very helpful charts and maps. Note: Although photocopied Walk Thru materials used in this course may say "do not reproduce," approval to duplicate them has been granted as they are not for profit and clearly identified as Walk Thru materials.

*TITB: Wilkinson, Bruce, and Boa, Kenneth. *Talk Thru the Bible*. Nashville: Nelson, 1983. 522 pp.

A very practical guide to the whole Bible by book from a dispensational perspective. Contains many helpful charts and maps. Highly recommended!

BTOT: Zuck, Roy B., ed. *A Biblical Theology of the Old Testament*. Chicago: Moody, 1991. S\$37.80 in SBC Book Centre (with student discount).

A concise and well-written treatment of how theological ideas within each OT book support a kingdom theme in which God's purpose is to re-establish His rule on earth through mankind which was lost at the Fall. Chapters are written by faculty members of Dallas Theological Seminary. Insightful though not necessarily light reading.

VI. Reading Report 1 Name _____ Reading 1 Grade _____ Box _____

All students should tick if their IBS lessons are completed in full on time. Mark "T" if tardy, "P" if read partially, and leave blank if not read at all. Those reading through the entire OT as their project must do the same in the OT column.

Session	Date/Day	Biblical Books	IBS Reading & Assignments	IBS OT	
1	15 July (T1)	Syllabus			
2	15 July (T2)	Introduction			
3	15 July (T3)	Biblical Theology			
4	22 July (T1)	Biblical Geography	Lesson 1: An Overview of the OT		
5	22 July (T2)	Pentateuch			
6	22 July (T3)	Genesis Overview			
7	29 July (T1)	Genesis 1-2	Lesson 2: Pentateuch & Genesis		
8	29 July (T2)	Genesis 3-11			
9	29 July (T3)	Genesis 12-50			
10	5 Aug (T1)	Exodus	Lesson 3: Exodus		
11	5 Aug (T2)	Leviticus	Lesson 4: Leviticus & Numbers		
12	5 Aug (T3)	Numbers			
13	12 Aug (T1)	Deuteronomy	Lesson 5: Deuteronomy & Joshua		
14	12 Aug (T2)	Joshua			
15	12 Aug (T3)	Judges/Ruth	Lesson 6: Judges & Ruth		
16	19 Aug (T1)	1 Samuel	Lesson 7: 1 & 2 Samuel		
17	19 Aug (T2)	2 Samuel 1 Chronicles			
18	19 Aug (T3)	1 Kings 2 Chron. 1-21	Lesson 8: 1 & 2 Kings		
19	26 Aug (T1)	2 Kings 2 Chron. 22-36	Lesson 9: 1 & 2 Chronicles Take online midterm by midnight 25 Aug -		
20	26 Aug (T2)	Wisdom Lit. Job	Lesson 10: Wisdom Literature & Psalms Bring \$20 for OTS, vol. 2		
21	26 Aug (T3)	Psalms			
22	2 Sep (T1)	Song of Songs			
23	2 Sep (T1)	Proverbs	Lesson 11: Job & Proverbs		
24	2 Sep (T3)	Ecclesiastes	Lesson 12: Ecclesiastes & Song of Sol. Turn in this completed page 7		
9 Sep Readings Until 1/2 Term		Mid-Semester Mid-Semester	No class or assignments = Reading Grade So Far This Semester		

Reading Report 2 Name _____ Course Grade _____ Box _____

All students should tick if their IBS lessons are completed in full on time. Mark "T" if tardy, "P" if read partially, and leave blank if not read at all. Those reading through the entire OT as their project must do the same in the OT column.

Session	Date/Day	Biblical Books	IBS Reading & Assignments	IBS OT	
25	16 Sep (T1)	Prophets Obadiah (Guest professor)	Enroll in Advanced Studies in OT 2 (ot-703) Lesson 1: Prophetic Literature & Obadiah		
26	16 Sep (T1)	Jonah	Lesson 2: Jonah & Amos		
27	16 Sep (T3)	Amos			
28	23 Sep (T1)	Hosea	Lesson 3: Hosea & Micah		
29	23 Sep (T1)	Isaiah	Lesson 4: Isaiah		
30	23 Sep (T3)	Micah			
31	30 Sep (T1)	Nahum Habakkuk	Lesson 5: Nahum & Habakkuk		
32	30 Sep (T1)	Zephaniah	Lesson 6: Joel & Zephaniah		
33	30 Sep (T3)	Joel			
34	7 Oct (T1)	Jeremiah & Lamentations	Lesson 7: Jeremiah & Lamentations		
35	7 Oct (T2)	Daniel	Lesson 8: Daniel		
36	7 Oct (T3)	Ezekiel	Lesson 9: Ezekiel		
37	14 Oct (T1)	Ezra	Bring OTS, vols. 1-2 to class Lesson 10: Ezra 1-6, Haggai, & Zechariah		
38	14 Oct (T2)	Esther	Lesson 11: Esther & Ezra 7-10		
39	14 Oct (T3)	Haggai			
40	21 Oct (T1)	Zechariah	Project Due Bring OTS, vols. 1-2 to class		
41	21 Oct (T2)	Nehemiah	Lesson 12: Nehemiah & Malachi		
42	21 Oct (T3)	Malachi	Turn in this completed page 8		
	27-31 Oct	Study Week	Review Final Exam Study Questions (notes, 669-670) & Pray		
	3-6 Nov	Final Exam	Take online final by midnight 6 Nov		
Readings Total	After ½ Term	End-Semester	= Reading Grade Second 1/2 Semester = Final IBS Study (Reading) Grade		

VII. Other Matters

- A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1513). Also, my home is at Block 2-302 on the SBC campus, mobile is 9113-7090, and email at griffith@sbc.edu.sg. My office hours when I can talk are from 11:00-1:00 on Tuesday and Wednesday and afternoons on Friday. Let's have lunch too!
- B. Copying Class Notes: This is allowed as long as you give credit where credit is due and until you become rich from doing it. Taping class lectures is OK too.
- C. Course Design: A survey of the Old Testament can be studied at least three ways:
- Sequence** (Scriptural) is used by Wilkinson & Boa. This way studies the books in the order they appear in the Old Testament. Pages 34, 36, and 52 illustrate this.
 - Author** (Biographical) is also possible. This method addresses together all books by Moses, then by Joshua, etc. The study beginning at page 46 does this.
 - Time** (Chronological) is used by the *Bible Visual Resource Book* (p. 45). We will follow this method to see OT books in their historical context by placing the various prophetic writings within the historical books. Page 43 serves as our outline for this course.
- D. Potential Research Paper Topics: The choice of subject is up to the student in consultation with the lecturer. However, any one of these suggested topics can also be addressed:
- Trace the redemption theme through the OT by showing what the OT teaches about the salvation of individuals.
 - What does the OT teach concerning Israel's restoration? What aspects of this restoration are already fulfilled?
 - Address another topic in the OT as a whole (or at least a major part of it), such as biomedical ethics, ecology, government, poverty alleviation, the spirit world, healing, music, worship, the Messiah's reign, etc.).

VIII. Course Load

- A. The expected study time for this course is 45 sessions x 1.8 hours each = 81 hours
- B. The breakdown for the course components is:

24 IBS Lessons x 3 hours each	72 hours
Project included in IBS	
Midterm Exam	4 hours
<u>Final Exam</u>	<u>5 hours</u>
Totals	81 hours

IBS Life Notebook Grade Sheet (OTS Edition)

Student _____ Mailbox _____ Project Grade _____

For students taking the online Internet Biblical Seminary Course, the first four sections below cover the Life Notebook *content* (70% of the grade). The Format grade (the other 30%) addresses English grammar, clarity of writing and presentation, etc. In general, students need to write at least 20 pages for a B and 30 pages for an A grade. Students must answer all questions in the two Life Notebooks but submit them as a single digital file.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent
<u>Clarity</u>					
Direct (each answer addresses the proper question)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Specifics given rather than general answers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Color of questions is in red and answers in black	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Quality</u>					
Wide research (interacts with other views & sources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (no more than 10% quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Development (proves points, not just lists verses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Application</u>					
Action Points apply the content to the student's life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Follow up from previous action points highlighted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal and transparent answers (self critical is good)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
Critical Thinking (shows how/why student disagrees)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Depth (answers all questions with sufficient depth)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (5-10 lines/question, 30+ single-spaced pages)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Overall content (substance rather than filling space)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Format</u>					
Submitted via email in Word & pages numbered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Flow and readability of content	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typos fixed, punctuation good, 12 pt. font	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar shows agreement of subject/verb & tenses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Citations given in footnotes instead of endnotes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sections clearly stated without orphan headings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Summary</u>					
Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) for Life Notebook grade: _____%

Comments:

1st OTS edition—8 July 2014

PowerPoint Translation Grade Sheet

Student _____ Mailbox _____ Date _____
 Bible Book or Presentation Translated _____ Language _____

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent

Translation

Overall content translated accurately 1 2 3 4 5
 No English on any slide (design new memory aids) 1 2 3 4 5
 --For example, replace "A Judge Must Judge" or "ARC" with a mnemonic in your language

Fonts

Notes page # in Arial bold 24 point upper right screen 1 2 3 4 5
 Generic fonts or popular language fonts (e.g, unicode) 1 2 3 4 5
 Sans-serif fonts used that lack "feet" (e.g., Arial) 1 2 3 4 5

Text

Text does not overlap other text, image, or page edge 1 2 3 4 5
 Text shadow not seen prior to animation appears 1 2 3 4 5
 Text did not need to be enlarged (should fill the slide) 1 2 3 4 5
 Text has good contrast with background 1 2 3 4 5
 Text fits text boxes correctly with extra space on sides 1 2 3 4 5
 Text box colors match surroundings w/o perimeter lines 1 2 3 4 5

Images

Images do not overlap text or edge of page 1 2 3 4 5
 Embedded text in English covered with translation 1 2 3 4 5

Miscellaneous

Format of fonts & background colors same as English 1 2 3 4 5
 Animations don't need correction; in PPT, not Keynote 1 2 3 4 5
 Slide order remains the same as the English version 1 2 3 4 5
 Done right the first time (no email trail with me!) 1 2 3 4 5
 File name translated with dash & number of slides at end 1 2 3 4 5
 Easy transfer by CD or Memory Key or Email 1 2 3 4 5
 Sent as one PowerPoint file (not separate ones or a pdf) 1 2 3 4 5

Summary

Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) equals % grade of _____%

Comments:

Revised 5 May 2014

“The Bible...Basically” Script Translation Grade Sheet

Student _____ Mailbox _____ Date _____

Presentation Translated _____ Language _____

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent

Translation

Overall content translated accurately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
No English on any slide (design new memory aids)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<small>--For example, replace “A Judge Must Judge” or “ARC” with a mnemonic in your language</small>					

Fonts & Formatting

Slide Advance Hashes retained	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Consistent Fonts (e.g., Unicode or generic/popular)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Format of headings and margins same as English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Widow headings avoided	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Misc

Done right the first time (no email trail with me!)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
File name <i>translated</i> with dash & number of slides at end	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Easy transfer by CD or Memory Key or Email	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sent as one Word file (not separate ones or a pdf)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Summary

Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 2	x 4	x 6	x 8	x 10
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) equals % grade of _____%

Comments:

Revised 5 May 2014

SINGAPORE BIBLE COLLEGE

OT Survey or The Bible...Basically Evaluation of Teacher

PLACE OF COURSE: CLASS SIZE:

SBC STUDENT TEACHER: DATE:

Please summarize how you feel about each question and give this to your teacher.

KEY: SD = Strongly Disagree; D = Disagree; U = Uncertain; A = Agree; SA – Strongly Agree.

	SD	D	U	A	SA
The course objectives were clearly explained.					
The course objectives were achieved.					
The teacher was well prepared for each class.					
The course material was effectively presented.					
The methods of assessment were appropriate.					
The teacher responded well to students' questions.					
The teacher encouraged students to think for themselves and to express their ideas.					
The teacher was accessible to students outside classes.					
TOTAL					

GENERAL COMMENTS:

1. In what ways did you find this course helpful for your personal spiritual growth?

2. In what ways did you consider this course to be helpful for your ministry?

3. In what ways did you think this course could be improved for future students?

4. Further comments:

Teaching Report Grade Sheet

Student _____ Mailbox _____ Date _____

Presentation Taught _____ Language _____

For students teaching either the OT Survey or “The Bible...Basically” seminar, this page assesses mostly the *content* of your report (70% of the grade). The Format grade (the other 30%) addresses English grammar, clarity of writing and presentation, etc.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent
<u>Introduction</u>					
Class (whom did you teach and in what language?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scope (what did you teach in each session?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure (how did you conduct the sessions?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Body</u>					
Specifics given rather than general observations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Challenges faced in teaching addressed adequately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Improvements suggested in content	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Application</u>					
Action Points given to improve next time teaching	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal and transparent (self critical is good)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Conclusion</u>					
Main points or lessons reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (2-4 single-spaced pp., w/o unnecessary info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
Handouts (student’s own material included)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Creativity (pictures of class, video clips, quizzes)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Course Evaluations included & responses totaled	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Form</u>					
Format (typed, title page, length, pages numbered)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Submitted in printed form (not emailed to professor)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typos fixed, punctuation good, 12 pt. font	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Footnotes (not endnotes, if used; biblio. of resources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arranged logically (not a collection of thoughts)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Summary

Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 3 points per day late (_____ points) for Teaching Report grade: _____%

Comments:

Revised 3 July 2012

Research Paper Grade Sheet

Student _____ Topic _____ Box _____

The first four sections below cover the paper's *content* (70% of the grade). The Form grade (the other 30%) is based on Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th ed. (Chicago: Univ. of Chicago Press, 2013). Follow also the *SBC Writing Standards 2014-ed. 12* and the checklist on the next two pages.

	1	2	3	4	5
	Poor	Minimal	Average	Good	Excellent
<u>Introduction</u>					
Purpose (the paper addresses what issue?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Scope of the issue defined/narrowed down	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Procedure for addressing the issue introduced	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Body</u>					
Wide research (other views, good sources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Individual work (no more than 20% quotations)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Key passages addressed adequately	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Development (proves points, not just lists verses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Interpretation of passages accurate (exegesis)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Conclusion</u>					
Solution given to issue raised in introduction	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Main points reviewed and/or restated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Length (1/2 to 1 page, w/o unnecessary info.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Miscellaneous</u>					
(These can be addressed anywhere in the paper)					
Application (shows why the topic is important)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Depth (leaves any questions unanswered?)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Internet not used for more than 20% of sources	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<u>Form</u>					
Format (typed, title page, length, pages numbered)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spelling and typographical errors, punctuation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grammar (agreement of subject/verb and tenses)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Footnoting (better than endnoting; biblio. incl.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arranged logically (not a collection of thoughts)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sections clearly stated without orphan headings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Summary

Number of ticks per column _____

Multiplied by point values of the column **x 1** **x 2** **x 3** **x 4** **x 5**

Equals the total point value for each column _____

Net points _____ minus 3 points per day late (_____ points) equals % grade of _____%

Comments:

14th edition (10 July 2014)

Research Paper Checklist

* Asterisks show the most common mistakes SBC students make on research papers. Give special attention to these areas!
13th edition (8 July 2014)

1. General Format

- 1.1 The most complete and widely used format guide is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 8th ed. rev. by John Grossman and Alice Bennett (Chicago & London: Univ. of Chicago Press, 1937, 1955, 1967, 1973, 1987, 1996, 2007, 2013). 466 pp.
- 1.2 Areas not answered by Turabian are addressed in the SBC Writing Standards (2014 edition).
- 1.3 Other issues are found in *The Chicago Manual of Style*, 16th ed. (Chicago: Editorial Beni Noaj, 2010) and *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies*, ed. Patrick H. Alexander *et al.* (Peabody, MA: Hendrickson, 1999).

2. Preliminaries

- 2.1 The title page should follow the typical format in Turabian.
 - 2.1.1 Only the title and the author should be in **bold** with the rest in regular text. Do *not* have all CAPS.
 - 2.1.2 Please include your mail box number after your name.
 - 2.1.3 The same size 12-point Times New Roman font should be used throughout the paper.
- 2.2 The margins should not change (e.g., should not be in outline form) but should be 2.5 cm on all sides.
- 2.3* Include a Table of Contents.
 - 2.3.1 The Contents page should include only the first page number of each section.
 - 2.3.2 Subtitles within the Contents page should be indented.
 - 2.3.3 Note this is called a "Table of Contents" and not a "Table of Content."
 - 2.3.4 "Table of Contents" should not be an entry on the Table of Contents.
- 2.4 Page numbers should be at the top right in the preliminaries (except no number on Title Page and Table of Contents) and at the bottom centre from the first page to the end.

3. Body & Style

- 3.1* Provide an introduction that summarizes the problem(s) your paper aims to answer.
- 3.2* Check your grammar for confusion of tense, plural, verb/noun, etc. (cf. section 9)
- 3.3 Use a spell checker if you have one on your computer to avoid careless spelling mistakes.
- 3.4 Double-space the paper throughout in prose form (not outline form).
- 3.5* Write in the third person rather than the first person ("This author..." and not "I" or "we" or "us").
- 3.6 Follow these guidelines for headings within the text:
 - 3.6.1 Headings should match your Contents page. None of your levels should appear in all capitals.
 - 3.6.2 Headings should not have periods (full stops or colons) after them.
 - 3.6.3* Headings should not be in outline form (no "I," "II," "A," "1," "a," "-", etc.).
 - 3.6.4 Avoid widow headings (at the bottom of a page without the first sentence of a paragraph).
 - 3.6.5 Don't repeat a heading on the next page even if it covers the same section of the paper.
 - 3.6.6 Each research paper should have at least 2-3 headings or divisions.
 - 3.6.7 In short papers (6-8 pages) without chapters, make (1) main headings **bold** centred, (2) subheadings regular text centred, (3) **bold italicised** left column, (4) regular text left column, and (5) **bold** text that begins an indented paragraph. If only two levels are needed then (2) above may be skipped.
- 3.7* Do not clutter your paper with unnecessary details that do not contribute to your purpose.
- 3.8* Make every statement a full sentence within the text (the exception is headings).
- 3.9 Critically evaluate your sources; do not believe a heresy just because it's in print!
- 3.10 Make sure your reasoning is solid and logical.
- 3.11* Provide a conclusion which solves/summarizes the problem addressed in the introduction

4. Abbreviations

- 4.1* Do not use abbreviations or contractions in the text or footnotes (except inside parentheses).
- 4.2 Cite from 1-3 verses inside parentheses in the text but 4 or more verses in the footnotes.
- 4.3* Use proper biblical book abbreviations with a colon between chapter and verse.
- 4.4 Do not start sentences with an Arabic number. Write "First Kings 3:16..." (not "1 Kings 3:16...").
- 4.5 Write out numbers under ten in the text (e.g., "three"); abbreviate those over ten (e.g., "45").
- 4.6 "For example" (e.g.) and "that is to say" (i.e.) are abbreviated only within parentheses and each has two periods.

5. Quotations

- 5.1* When quoting word-for-word, use quotation marks and footnote the source. Do not plagiarize!
- 5.2 Use proper quotation formats with single quotation marks within double ones.
- 5.3 Indent block quotes (no quote marks) with 10-point, single-space text of five or more lines (cf. Turabian, 349).
- 5.4* Avoid citing long texts of Scriptures or other sources so the paper mostly reflects your own thinking.
- 5.5 Provide biblical support for your position rather than simply citing your opinion.
- 5.6 If your source quotes a more original source, then quote the original in this manner: R. N. Soulen, *Handbook*, 18 (cited by Rick Griffith, *New Testament Backgrounds*, 7th ed. [SBC, 1999], 165).

Research Paper Checklist (2 of 2)

6. Punctuation

- 6.1 Periods & commas go *before* quote marks and footnote numbers (e.g., “Marriage,” not “Marriage”.)
- 6.2 Periods & commas go *outside* parentheses (unless a complete sentence is within the parentheses). For example: “Jesus wept” (John 11:35), but never “Jesus wept.” (John 11:35)
- 6.3 A space should not precede a period, comma, final parenthesis, semicolon, apostrophe, or colon.
- 6.4 A space should not follow a beginning parenthesis or beginning quotation mark.
- 6.7 A space should always follow a comma and 1-2 spaces always follow a period.

7. Footnotes

- 7.1* The first reference to a book includes (in this order) the author's *given* name first then family name, title (in *italics* but not in quotes), publication data in parentheses (place, colon, publisher, comma, then year), volume (if more than one), and page number (no “p.” or “pp.”). For example: Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago: Moody, 1987), 233. In footnotes, use a period only *once* at the end of the citation. Indent the first line of each footnote entry.
- 7.2* Cite later references to the same book but a different page number with only the author's family name (not given name) and new page number. For example: Gower, 166.
- 7.3 If the next citation has the same book and same page number, then type “Ibid.” (This is the Latin abbreviation for “in the same place.”) However, if a different page number is referred to, then “Ibid.” should be followed by a period and comma. For example: Ibid., 64.
- 7.4 If the next citation is by the same author but a different work, type “Idem” (Latin abbreviation for “by the same author”) and a comma before the new book. For example: Idem, *Marriage and Family*, 221.
- 7.5* Encyclopedia, Bible dictionary, or other book entries with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data in parentheses, volume, and page. For example: P. Trutza, “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible*, 5 vols., ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1975, 1976), 4:92-102. (If needed, look up the author's name after the Contents page by tracing the initials at the end of the article.)
- 7.6 Footnote numbers are raised with no parentheses and go *after* a quotation's punctuation (e.g., period).
- 7.7 Always cite your footnote numbers in sequence rather than using a former number again.
- 7.8 Use only numbers as footnote references (don't use letters or *#@^%, etc.).
- 7.9 Cite translations in parentheses within the text rather than the footnotes—for example, “trust” (NIV).
- 7.10 Cite book, chapter, and paragraphs of primary (ancient) sources with Arabic numerals and full stops (e.g., “Josephus, *Jewish Antiquities* 18.1.3,” not “Josephus, *Jewish Antiquities*, Book XVIII, Chapter 1, Section 3”).
- 7.11 Page numbers may be added to primary sources in parentheses. For example: *War* 2.1 (Whiston, 44).

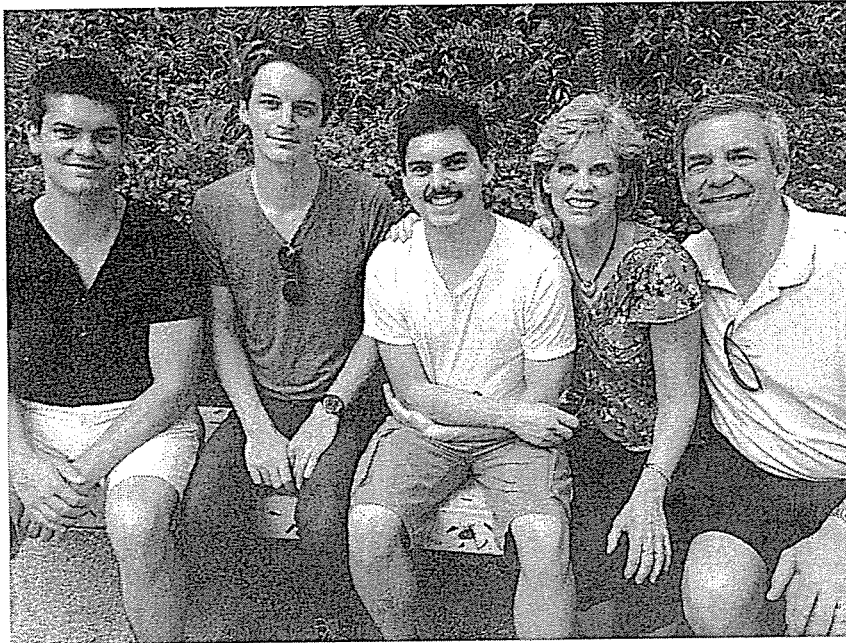
8. Bibliography

- 8.1 Alphabetize all sources by family name without numbering the sources.
- 8.2 Make entries single-spaced with the second line indented and with a double space between entries.
- 8.3 Do not cite an author's title in a footnote or the bibliography (no “Dr.,” “Rev.” etc.).
- 8.4 Cite book references differently than in the footnotes by including the author's *family* name first (not given name), title (in *italics* but not in quotes), publication data *without* parentheses (place, colon, publisher, comma, then year), and volume (if more than one). For example: Gower, Ralph. *The New Manners and Customs of Bible Times*. Chicago: Moody, 1987. Use full stops (not commas) after each given name, title, and date; don't use parentheses (but do use them in footnotes). Indent each line after the first line in an entry.
- 8.5* Encyclopedia, Bible dictionary, or other book entries with multiple authors under an editor should first cite the article's author, then article title within quotes, book, editor, publication data, volume, and page. For example: Trutza, P., “Marriage,” *The Zondervan Pictorial Encyclopedia of the Bible*. Ed. Merrill C. Tenney. 5 vols. Grand Rapids: Zondervan, 1975, 1976. 4:92-102. (You may need to find the author's name after the Contents page by tracing the initials at the end of the article.)
- 8.6 Put the bibliography on a separate page rather than tagging it on the conclusion.
- 8.7 Consult as many sources as you have pages in your paper (e.g., 8 sources for an 8-page paper).
- 8.8* Include the bibliography even if the professor has assigned the sources.
- 8.9 Primary sources should be listed under the ancient author's name, followed by the translator's name. For example: Josephus. *The Works of Josephus*. Translated by William Whiston...
- 8.10 Primary sources with several or unknown authors should be listed by editor and/or translator's name. For example: Danby, Herbert, trans. *The Mishnah*. Oxford: University, 1933.

9. Common Grammatical and Spelling Mistakes

- 9.1 “Respond” (verb) is used for “response” (noun). “The respond” should be “The response.”
- 9.2* Events in biblical times should be noted in the past tense; keep your tense consistent in the same paragraph.
- 9.3 Write “BC” dates *before* “BC” but “AD” dates *after* “AD” (“AD 70” and “70 BC” but never “70 AD” or “BC 70”).
- 9.4 Always capitalize the words “Christian,” “Bible,” “Christ,” “Word of God,” and “Scripture(s).”
- 9.5 The current trend is to *avoid* capitalization, especially in the adjectives “biblical,” “scriptural,” etc.
- 9.6 Avoid words in all CAPITALS in the text (except acronyms) and *avoid* all CAPS in titles.

My Biographical Sketch



Rick & Susan Griffith
Stephen (25), Kurt (27) & John (21)

Background

“Never say ‘never.’” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan’s “never” became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women’s Bible studies and often ministered by singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffith family now includes three sons: Kurt (27 yrs.), Stephen (24 yrs.), and John (21 yrs.). During home assignment they minister mainly from the First Baptist Church of Yucaipa, California.

Ministry

However, since 1991 the Griffiths’ home has been Singapore where Rick serves as Doctor of Ministry Director with 30 other full-time faculty at Singapore Bible College. SBC has about 500 full-time students from 23 countries and 25 denominations, as well as many professionals in the certificate-level Centre for Continuing Theological Education (CCTE). During his first term he taught a variety of courses: Old

Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. For many years he also taught Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit). Now he teaches mostly Bible Exposition classes, including Homiletics, World of the OT & NT, and OT & NT Survey. He has also written three Advanced Studies in the Old and New Testament courses at the Internet Biblical Seminary (www.internetseminary.org).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilisation—sometimes all in one class! One class had 17 of the 20 students training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore now with 430 students. The Griffiths are missionaries with WorldVenture and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Asia Translation Coordinator for "The Bible... Basically International" seminars; web author & editor, Internet Biblical Seminary; and itinerate professor for 52 trips throughout Asia in places such as Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and Biblical Education by Extension training in three restricted access countries.

In 2006 the Griffiths also helped begin Crossroads International Church, Singapore. Here "Dr. Rick" is "Pastor Rick" in his role as pastor-teacher and elder. The church meets at 4 PM on Sundays at the Upper Room of the Metropolitan YMCA at 60 Stevens Road. See cicfamily.com for details.

In 2009 Dr. Griffith began the biblestudydownloads.com website that offers his courses for free download. This includes 5000 pages of course notes in Word and pdf formats, about 400 PowerPoint presentations in English, and hundreds of translations of these by his students into 37 languages. Current languages include Ao, Arabic, Bangla, Bisaya, Burmese, Chin, Chinese, Dutch, English, French, Hindi, Indonesian, Japanese, Kachin, Khmer, Kiswahili, Korean, Lotha, Malay, Malayalam, Mao, Mizo, Mongolian, Nepali, Nias, Paite, Russian, Sinhala, Spanish, Sumi, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, Vaiphei, and Vietnamese.

Field

Singapore Bible College is strategically located at the "ministry hub" of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in Southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the "Antioch of Asia." The Singaporean cross-cultural missionary force is increasingly contributing to God's work in overseas ministries.

Passion

Rick's passion is for God's leaders to preach and live the Word of God. The servant of God's role is clearly given in the following verses:

- Teaching obedience to Christ's teaching is key to our commission to make disciples (Matt. 28:20)
- The priority of the apostles was teaching and prayer (Acts 6:1-16)
- Paul's legacy to Timothy focused on exposition: "Preach the Word" (2 Tim. 4:2-3)

However, recent trends include the following:

- Church people are biblically illiterate—Amos lamented that his day of prosperity had a "famine for hearing the words of the Lord" (Amos 8:11)
- Pastors are doing too many things so they have too little time to feed the flock
- Preachers give empty and simplistic sermons
- Attempting to be "relevant," pastors preach what people want to hear—not what they need

Why Study the Old Testament?

Adapted from Elizabeth Achtemeier, *Preaching From the Old Testament*, 21-26

I. The Problem: Most Christians today don't know the OT

- A. Signs of Ignorance
- B. OT Preaching

II. Reasons We Must Know Our OT

A. God's Nature is Revealed in the OT

1. Creator
2. Holy & Just
3. Personal
4. Unknowable (unless He chooses to reveal Himself)
5. Sovereign

B. Man's Nature is Revealed in the OT

1. How do these non-Christian perspectives understand man?
 - a. Evolutionists say we are nothing more than animals.
 - b. New Agers seek to dissolve our individual personalities into a mystical Soul.
 - c. Marxists classify us in terms of economic forces.
 - d. Sociologists
 - e. Governments
 - f. The military
 - g. Doctors
 - h. Advertisers
2. Contrast these perspectives with a view of man obtained in the OT.

C. The World's Nature is Revealed in the OT

1. Evolution has taught us the world is a closed system (no outside influence acts upon it).
2. If this is true then there exists no God and no future judgment.
3. If this is false then God exists and His promise of an even better world will come true.

D. The OT is Foundational to the NT

1. **Messianic Prophecies:** We cannot understand how Jesus Christ is the fulfillment until we understand from the OT what prophecies about Him were made (Luke 24:44-45).
2. **Covenants:** We won't understand the NT's new covenant until we know the old covenant (cf. p. 22). Unless we comprehend law, we will not appreciate grace.
3. **Kingdom Purpose:** We must understand God's original plan for man in Eden (Gen. 1:26-27) before we can see how we participate in this now and in eternity (cf. p. 22).
4. **The People of God:** We must know about Israel before we can understand the church (cf. pp. 117-18).

E. Most of the Bible is Contained in the OT

1. The OT comprises over 2/3 of God's written revelation.
2. "In many respects that last third of our canon in the New Testament is simply a final reinterpretation and summing up of the two thirds that have gone before in the Old Testament" (Achtemeier, 23). She overstates her case, but the OT is still important.
3. If we believe that "all Scripture is inspired of God and profitable for teaching, reproof, correction, and training in righteousness" (2 Tim. 3:16), then we must preach the OT!

Syllabus

I. Course Descriptions

This course comprises an overview of the message of each OT prophetic book, although special emphasis is given to the major prophets. Relationships between the prophets are considered, as well as basic introductory issues (author, date, occasion, uniqueness, etc.), studies of foreign countries that affected Israel, a biblical theology of the OT, and chronological developments in the history of Israel.

II. Course Objectives

By the end of this course each student will...

- A. Know the nature of OT prophecy and the role of the prophet in ancient Israel.
- B. Be familiar with the backgrounds (author, date, origin, recipients, occasion, characteristics, and argument) of each of the seventeen OT prophetic books.
- C. Know the general content of each of the prophet book, including a key word.
- D. Show the relevance of each OT prophetic book to Asian culture and world mission.
- E. Trace a general biblical theology of the Old Testament (especially the prophetic writings).
- F. Be familiar with backgrounds on foreign countries that affected Israel.
- G. Recite a general chronology of the history of Israel with corresponding key dates.
- H. Be excited about the prophets and confident enough to preach and teach about them.

III. Course Requirements

- A. **Readings** (30% of grade) will be completed for each class session. Students must highlight issues in the reading so as to be prepared to discuss them in class. Keep track of your reading on the Reading Report and report your reading on the quizzes as the course proceeds. Readings will be from several sources:
 1. The biblical book or section should be read in its entirety (250 chapters).
 2. The class notes to be covered in class that day should be read in advance.
 3. Journal articles pertinent to the day's discussion will occasionally be assigned.
- B. **Quizzes** (30%) over the current reading assignments will be given at the beginning of some class periods. The lowest grade will be dropped and not counted towards the final grade. Each quiz will typically be five questions at 10% each (=50% of quiz grade). The other 50% will be completion of the reading since the previous quiz.
- C. The **Final Exam** (40% of grade) will cover only issues in the notes applying to the prophets on the Final Exam Study Questions & Study Chart (OTS, 2:669-670).

IV. Course Load

Readings: 563 pp. x 4 min./pp.	37 hours
Quiz Study	15 hours
<u>Final Exam Study</u>	<u>10 hours</u>
Totals	62 hours (1.5 hours per class session)

V. Bibliography***Isaiah***

- 1 Martin, Alfred, and Martin, John. *Isaiah: The Salvation of Jehovah*. Chicago: Moody, 1983. *Evangelical, dispensational premillennial approach by a father-son team of scholars. Sees the thrust of Isaiah as depicting the restoration of the created order in an earthly millennium.*
- 2 Oswalt, J. *Isaiah*. 2 vols. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1986, 1998. Vol. 1: 672 pp. Vol. 2: 755 pp. Vol. 1 \$34.95 (\$19.95 CBD) hb. *Conservative, amillennial, well-researched.*
- 3 Westermann, Claus. *Isaiah 40—66*. Old Testament Library. Philadelphia: Westminster, 1969. iv+429 pp. \$21.95 hb. *Insightful but argues for deutero- and trito-Isaiah (critical bias), amillennial.*
- 4 Motyer, J. Alec. *The Prophecy of Isaiah*. Downers Grove, IL: IVP, 1993. *Takes a strong position on the unity of the book, arguing from literary links between sections; exhaustive in approach.*
- 5 Young, Edward J. *The Book of Isaiah*. 3 vols. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1965-72. *Evangelical, amillennial, thorough, but tedious writing style. Young's NICOT work here has been replaced by Oswalt's.*
- 6 Ridderbos, J. *Isaiah*. Bible Student's Commentary. Trans. John Vriend. Grand Rapids: Zondervan, 1985. vii+580 pp. \$24.95. *Quality exegesis and arguments regarding unity and dating, supports Isaianic authorship but unfortunately makes an exception on the Cyrus oracles. Translation of original Dutch version published in 1950-51. Not a critical commentary, based on the NIV.*
- 7 Clements, R. E. *Isaiah 1—39*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1980. xvi+301 pp. \$8.95 pb. *Inexpensive, concise, easy reading, sensitive exegesis, interacts with recent literature, but some subjective conclusions and critical bent.*

Jeremiah

- 1 Thompson, J. A. *The Book of Jeremiah*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1979. xii+819 pp. \$29.95 hb. *Exhaustive, evangelical and traditional approach with Jeremiah as a real, historical person; however, he does allow for some edited, non-Jeremiah sections.*
- 2 Guest, John. *Jeremiah, Lamentations*. The Communicator's Commentary. Dallas, TX: Word, 1988. 390 pp. \$18.95. *Faithful to the text and historically accurate while relevant to modern audience, clear and concise with application and section titles for preaching, insightful, interacts with New Testament, brief on some sections and non-dispensational.*

- 3 Davidson, R. *Jeremiah and Lamentations*. 2 vols. The Daily Study Bible. Philadelphia: Westminster, 1983, 1985. 176 pp. \$12.95 hb./\$6.95 pb.; 224 pp. \$14.95./\$7.95 pb. *Jeremiah is addressed in all of the first volume and most of the second; critical approach in the introduction but not the text; easy to understand, good exposition, nondispensational.*
- 4 Bright, John. *Jeremiah: A New Translation with Introduction and Commentary*. The Anchor Bible. Garden City, NY: Doubleday, 1965. cxliv+372 pp. (i.e., 516 pp.) \$20.00 hb. *Thorough, historical, good theological and literary comments, comments on Jeremiah in a reconstructed chronological (not Jeremiah's topical) order, but overly critical, 466 pages.*
- 5 Kidner, Derek. *The Message of Jeremiah*. The Bible Speaks Today. Downers Grove, IL: IVP, 1987. 176 pp. \$8.95 pb. *A readable, expositional, and practical work, good on structure, but weak on Jeremiah 30—33 in tracing unfulfilled prophecies on the restoration of Israel as it spiritualizes these, excellent devotional reading.*
- 6 Holladay, William L. *Jeremiah*. 2 vols. Hermeneia. Philadelphia: Fortress, 1986, 1989. xxii+682 pp. \$44.95 hb.; xxxi+543 pp. \$44.95 hb. *Well presented and exhaustive, but very expensive (\$90 for both vols.) and critical.*

Lamentations

- 1 Hillers, Delbert. *Lamentations: A New Translation with Introduction and Commentary*. The Anchor Bible. Garden City, NY: Doubleday, 1972; revised, 1993. xlviii+116 pp. (164 pp.) Original ed. \$8.95 hb. CBD/revised ed. \$18.95 CBD. *Exegetical, brings in Near Eastern literary background, but weak literary emphasis and critical.*
- 2 Davidson, R. *Jeremiah and Lamentations*. 2 vols. The Daily Study Bible. Philadelphia: Westminster, 1983, 1985. 176 pp. \$12.95 hb./\$6.95 pb.; 224 pp. \$14.95./\$7.95 pb. *Lamentations is addressed in the second volume; vivid; concise; presents several modern illustrations akin to Jerusalem's destruction; easy to understand, good exposition, nondispensational.*
- 3 Kaiser, Walter. *A Biblical Approach to Suffering*. Chicago: Moody, 1982. *Useful for preaching and practical application. Kaiser teaches OT at Gordon-Conwell Theological Seminary in Boston.*
- 4 Harrison, R. K. *Jeremiah and Lamentations*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1973. 240 pp. \$14.95 hb./\$8.95 pb. *Brief, good for laypeople, with excellent treatment of history, theology, and the origins of certain terms.*
- 5 Roberts, J. M. *Lamentations*. Hermeneia. Philadelphia: Fortress, 1994. *Up-to-date technical material from Qumran, moderately liberal.*
- 6 Ellison, H. L. "Lamentations." In *The Expositor's Bible Commentary*, vol. 6: *Isaiah—Ezekiel*. Grand Rapids: Zondervan, 1986. *Insights from a former missionary to Jews in Poland.*

Ezekiel

- 1 Alexander, Ralph H. "Ezekiel." In *The Expositor's Bible Commentary*, vol. 6: *Isaiah—Ezekiel*. Grand Rapids: Zondervan, 1986. *Premillennial, dispensational, deals fairly with opposing views, 260 pp. He also has a commentary on Ezekiel published by Moody (1976).*

- 2 Block, Daniel I. *The Book of Ezekiel*. 2 vols. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1997. xxii + 887 pp. \$48.00 hb. *Evangelical, well informed (massive volume on only Ezekiel 1–24), clear interaction with alternate views while rejecting speculative opinions; unfortunately only covers the first half of the book at present so Alexander is a more complete buy.*
- 3 Allen, Leslie C. *Ezekiel 20–48*. 2 vols. Word Biblical Commentary. Dallas, TX: Word, 1990, 1994. *Moderately conservative, nondispensational, good applications.*
- 4 Feinberg, Charles L. *The Prophecy of Ezekiel*. Chicago: Moody, 1969. 286 pp. \$12.95 hb. *Scholarly yet practical; premillennial, dispensational; originally produced as a series of articles in a popular Christian magazine so easily read by a lay audience; emphasizes the theological message of the book.*
- 5 Clements, Ronald E. *Ezekiel*. Westminster Bible Companion. Louisville: Westminster John Knox Press, 1996. x + 211 pp. \$17.00 *Surprisingly conservative on introductory matters such as authorship (mostly from Ezekiel's hand except chapters 38–39 which are a "very late revision"), application throughout in a pastoral, practical manner.*
- 6 Stuart, Douglas. *Ezekiel*. Mastering the Old Testament. (Formerly Communicator's Commentary.) Dallas, TX: Word, 1989. 429 pp. *Detailed, conservative, amillennial, preaching helps.*
- 7 Zimmerli, Walther. *A Commentary on the Book of Ezekiel, Chapters 1–24*. Hermeneia. Philadelphia: Fortress, 1979. xlvi+509 pp.; *A Commentary on the Book of Ezekiel, Chapters 1–24*, 1983. xxxiv+606 pp. \$39.95 (ea.) hb. *Most comprehensive, authoritative, and detailed work on Ezekiel. At \$80 also the most expensive. Amillennial.*
- 8 Craigie, Peter. *Ezekiel*. The Daily Study Bible. Philadelphia: Westminster, 1983. *Moderately conservative work in a mostly liberal series.*
- 9 Eichrodt, Walther. *Ezekiel: A Commentary*. Old Testament Library. Philadelphia: Westminster, 1970. xiv+594 pp. \$22.95 hb. *Attentive to theology, moderately critical but cautious approach (neither conservative nor liberal) which argues for some non-Ezekiel passages, originally published in German in 1965-66.*

Daniel

- 1 Walvoord, John F. *Daniel: The Key to Prophetic Revelation*. Chicago: Moody, 1971. 320 pp. \$10.95 pb. CBD. *Evangelical, exegetical, expositional, pretribulational, premillennial; interacts well with opposing views. Walvoord is chancellor of Dallas Seminary and has taught prophecy for over 60 years.*
- 2 Archer, Gleason L. "Daniel" in *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. *Evangelical exposition with textual and lexical footnoting for easier readability, premillennial, midtribulational. Archer teaches OT at Trinity Evangelical Divinity School.*
- 3 Goldingay, John. *Daniel*. Word Biblical Commentary. Dallas, TX: Word, 1989. liii+351 pp. \$24.95 hb. *Liberal, amillennial, comprehensive, sees chapters 1–6 as fictitious and the visions as quasi-prophecies.*

- 4 Longman, Tremper III. *Daniel*. NIV Application Commentary. Grand Rapids: Zondervan, 1999. *Amillennial, extensive treatment, recent, applies the text.*
- 5 Wood, Leon. *A Commentary on Daniel*. Grand Rapids: Zondervan, 1973. *Evangelical, exegetical, expositional, but weak in argument, theology, and critical/analytical areas. Premillennial, pretribulational.*
- 6 Montgomery, James A. *A Critical and Exegetical Commentary on the Book of Daniel*. The International Critical Commentary. Edinburgh: T. & T. Clark, 1927. *Critical, amillennial, and weak in synthesis, application and theology, but excellent in analysis and thoroughness.*
- 7 Baldwin, Joyce G. *Daniel: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1978. *Good in introduction, exposition, and overall structure, but weak in analysis (textual, syntactical, lexical, exegetical issues) and explanation of her millennial position.*
- 8 Phillips, John and Vines, Jerry. *Exploring the Book of Daniel*. Neptune, NJ: Louzeaux Brothers, 1990. 279 pp., plus outline. \$16.95. *Conservative, readable, exposition with many practical applications for preaching and teaching, premillennial, pretribulational. Phillips is a full-time member of Moody Bible Institute's Extension Dept. and Vines is a well-known Southern Baptist pastor (First Baptist Church, Jacksonville, Florida), respectively.*

Hosea

- 1 Stuart, Douglas. *Hosea—Jonah*. Word Biblical Commentary. Dallas, TX: Word, 1987. xlv+537 pp. \$24.95 hb. *Here's the best buy for your money on the minor prophets as five books are carefully covered in a single volume (best on Hosea and Jonah, but also good on Joel, Amos, and Obadiah); evangelical (upholds historicity of Jonah); comprehensive (esp. bibliography); shows how prophets pointed listeners back to the curses of Deuteronomy 28 and Leviticus 26; includes author, Scripture, and Hebrew word indexes; homiletical insight. Unfortunately, weak in that it: (1) proposes that land and fruitfulness promises to Israel are inherited by the church in Hosea 2:1-3 (p. 41), Joel 3 (p. 262), Amos 9:11-15 (p. 400), and Obadiah (p. 422), (2) does not interact with premillennial interpretations, (3) clutters the text with references which would better be footnoted, and (4) excludes vowel pointing on Hebrew words. Stuart teaches OT at Gordon-Conwell.*
- 2 Andersen, F. I. and Freedman, D. N. *Hosea*. The Anchor Bible. New York: Doubleday, 1980. xiii+699 pp. \$20.00 hb. *Massive, thoroughly addresses the Hebrew text, moderately liberal, addresses theology but excessive devotion to syllable counting and deals little with application or conservative views.*
- 3 Hubbard, David Allen. *Hosea: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1989. 245 pp. *Excellent introduction; good discussion of themes, sovereignty of God, and fulfillment of prophecy (not committed to millennial fulfillment). Weak at some points and much more conservative than Wolff.*
- 4 Wolff, Hans Walter. *Hosea*. Hermeneia. Trans. from 1965 German edition by Gary Stansell. Philadelphia: Fortress, 1974. xxiii+259 pp. \$24.95 hb. *Thorough in text, word studies, bibliography, and argument of smaller sections but weak in argument of larger sections, book as a whole, and shows critical bias.*

- 5 Mays, James Luther. *Hosea*. The Old Testament Library. Philadelphia: Westminster, 1969. x+190 pp. \$15.95 hb. *Liberal, better exposition and less expensive than Wolff, helpful on relevance, theological/historical background, and word studies but weak in exegetical and syntactical alternatives, dissects authorship, amillennial. Mays teaches OT at Union Theological Seminary.*
- 6 Kidner, Derek. *The Message of Hosea*. The Bible Speaks Today. Downers Grove, IL: IVP, 1981. 142 pp. \$9.95 pb. *Scholarly and pastoral in an engaging writing style.*
- 7 Chisholm, Robert B., Jr. "Hosea" in *The Bible Knowledge Commentary: Old Testament Edition*. Wheaton, IL: Victor, 1985. *Premillennial, good in exposition and problem passages, weak for textual and syntactical problems.*
- 8 Limburg, James. *Hosea-Micah*. Interpretation: A Bible Commentary for Teaching and Preaching. Atlanta: John Knox, 1988. x+201 pp. \$17.95. *Good for preaching and literary insights but moderately critical in assumptions and relatively brief.*

Joel

- 1 Finley, Thomas J. *Joel, Amos, Obadiah*. Wycliffe Exegetical Commentary. Chicago: Moody, 1990. 417 pp. \$25.95 hb. *Addresses numerous aspects of each book (history, literary matters, theology, word studies, application); more comprehensive indexes (subject, author, Scripture, and Hebrew words) than Stuart and clearer in writing style, page design, Hebrew terms, and footnotes but not as good in bibliography and textual notes; acknowledges a single people of God (p. 81) with still outstanding promises to national Israel; excellent "contemporary context" sections applies each book to modern times; helpful studies which interact with other premillennial and amillennial viewpoints on problem passages; newer than Stuart, Allen or Wolff. Finley chairs the OT department at Talbot Seminary.*
- 2 Stuart, Douglas. *Hosea—Jonah*. Word Biblical Commentary. Dallas, TX: Word, 1987. xlv+537 pp. \$24.95 hb. *Here's the best buy for your money on the minor prophets as five books are carefully covered in a single volume (best on Hosea and Jonah, but also good on Joel, Amos, and Obadiah); evangelical (upholds historicity of Jonah); comprehensive (esp. bibliography); shows how prophets pointed listeners back to the curses of Deuteronomy 28 and Leviticus 26; includes author, Scripture, and Hebrew word indexes; homiletical insight. Unfortunately, weak in that it: (1) proposes that land and fruitfulness promises to Israel are inherited by the church in Hosea 2:1-3 (p. 41), Joel 3 (p. 262), Amos 9:11-15 (p. 400), and Obadiah (p. 422), (2) does not interact with premillennial interpretations, (3) clutters the text with references which would better be footnoted, and (4) excludes vowel pointing on Hebrew words. Stuart teaches OT at Gordon-Conwell.*
- 3 Allen, Leslie C. *The Books of Joel, Obadiah, Jonah and Micah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1976. 427 pp. \$24.95 hb. *Thorough, clear, readable, exposition. Evangelical work on Joel (108 pages) and three other books too. Unfortunately he classifies Jonah as a parable and many evangelicals will disagree with him on other matters.*
- 4 McComiskey, Thomas Edward. *An Exegetical and Expository Commentary on the Minor Prophets*. 3 vols. Grand Rapids: Baker, 1992, 1993, 1998. *One of the more recent works covering all of the minor prophets.*

- 5 Wolff, Hans Walter. *Joel and Amos*. Hermeneia. Trans. from 1969 German by W. Janzen. Philadelphia: Fortress, 1977. xxiv+392 pp. \$29.95 hb. *Thorough in text, technical notes, application, word studies, bibliography, but with critical bias. Joel covers 84 pages and Amos 267 pages. This is the most significant liberal commentary on these books.*
- 6 Hubbard, D. A. *Joel and Amos*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1989. 245 pp. \$14.95 hb./\$8.95 pb. *Brief but helpful treatment for a lay audience; includes practical application, theology, and historical backgrounds.*
- 7 Patterson, Richard D. "Joel." In *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. 725 pp. (37 pp. on Joel.) *Concise, premillennial. Patterson chairs the Biblical Studies department at Liberty University.*

Amos

- 1 Paul, Shalom M. *Amos*. Hermeneia. Minneapolis: Fortress Press, 1991. xxvii + 409 pp. \$44.95. *The author notes that his work "is a product of several decades of research into and teaching of the Book of Amos" (p. xiii). One reviewer noted, "The detailed linguistic and textual studies, numerous references to extrabiblical sources (which cover six pages in the index, pp. 394–99) and lengthy bibliography support this claim. Those familiar with Amos studies will note that this is the second commentary on Amos to be published in the Hermeneia series. The earlier volume, by Hans Walter Wolff, utilizes a form-critical and redactional approach and divides the book into six literary layers. Paul challenges this method and argues for the essential unity of the book... one comes away from Paul's commentary feeling that one has encountered the ancient prophet face-to-face and heard his message as it was intended to be understood in its 8th century BC context... Other strengths of the commentary are its concise introductions to certain key topics (e.g., the day of the Lord, pp. 182–84), helpful discussions of problematic passages (such as 5:25, pp. 193–94), and a well-organized bibliography (which has both general and topical categories as well as a verse-by-verse section). Though one will not agree with Paul's conclusions in every case, all serious students of the Book of Amos for decades to come must consider and interact with his viewpoints" (reviewed by Chisholm in *BibSac* 149 [Oct 92]: 493).*
- 2 Andersen, Francis I. and Freedman, David Noel. *Amos: A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday, 1989. xlii+979. *A mammoth work, more conservative discussion of the unity of the book than many Anchor volumes although holding to later additions (i.e., moderately conservative), says changes in Amos' message is mostly due to developments in his career rather than to later redactors, premillennial stance on Amos 9:7-15 (p. 904), helpful on argument as well as textual detail, and especially good on Hebrew text. On the negative side, sometimes the reader can get lost in the massive treatment of the text and one would expect more interaction and quotes from other commentators in a volume this vast.*
- 3 Finley, Thomas J. *Joel, Amos, Obadiah*. Wycliffe Exegetical Commentary. Chicago: Moody, 1990. 417 pp. \$25.95 hb. *Addresses numerous aspects of each book (history, literary matters, theology, word studies, application); more comprehensive indexes (subject, author, Scripture, and Hebrew words) than Stuart and clearer in writing style, page design, Hebrew terms, and footnotes but not as good in bibliography and textual notes; acknowledges a single people of God (p. 81) with still outstanding promises to national Israel; excellent "contemporary context" sections applies each book to modern times; helpful studies which interact with other premillennial and amillennial viewpoints on problem passages; newer than Stuart, Allen or Wolff. Finley chairs the OT department at Talbot Seminary.*

- 4 Stuart, Douglas. *Hosea—Jonah*. Word Biblical Commentary. Dallas, TX: Word, 1987. xlv+537 pp. \$24.95 hb. *Here's the best buy for your money on the minor prophets as five books are carefully covered in a single volume (best on Hosea and Jonah, but also good on Joel, Amos, and Obadiah); evangelical (upholds historicity of Jonah); comprehensive (esp. bibliography); shows how prophets pointed listeners back to the curses of Deuteronomy 28 and Leviticus 26; includes author, Scripture, and Hebrew word indexes; homiletical insight. Unfortunately, weak in that it: (1) proposes that land and fruitfulness promises to Israel are inherited by the church in Hosea 2:1-3 (p. 41), Joel 3 (p. 262), Amos 9:11-15 (p. 400), and Obadiah (p. 422), (2) does not interact with premillennial interpretations, (3) clutters the text with references which would better be footnoted, and (4) excludes vowel pointing on Hebrew words. Stuart teaches OT at Gordon-Conwell.*
- 5 Smith, Gary V. *Amos: A Commentary*. Grand Rapids: Zondervan, 1989. 307 pp. *Concise yet nearly exhaustive though too brief an introduction (14 pp.); helpful format with each section including introduction, structure and unity, interpretation, and theological developments; good for the pastor and informed layman alike.*
- 6 Mays, James Luther. *Amos: A Commentary*. The Old Testament Library. Philadelphia: Westminster, 1969. 176 pp. \$15.95 hb. *Concise yet thorough, superb discussion of message and theology (well written), sound exegesis, amillennial, but liberal, older and contains less detail than other commentaries. Mays teaches OT at Union Theological Seminary.*
- 7 Wolff, Hans Walter. *Joel and Amos*. Hermeneia. Trans. from 1969 German by W. Janzen. Philadelphia: Fortress, 1977. xxiv+392 pp. \$29.95 hb. *Thorough in text, technical notes, application, word studies, bibliography, but with critical bias. Joel covers 84 pages and Amos 267 pages. This is the most significant liberal commentary on these books.*
- 8 Hubbard, D. A. *Joel and Amos*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1989. 245 pp. \$14.95 hb./\$8.95 pb. *Brief but helpful treatment for a lay audience; includes practical application, theology, and historical backgrounds.*

Obadiah

- 1 Watts, John D. W. *Obadiah: A Critical and Exegetical Commentary*. Grand Rapids: Eerdmans, 1967. *A conservative to moderate classic on Obadiah with detailed discussion of Hebrew text and theology.*
- 2 Finley, Thomas J. *Joel, Amos, Obadiah*. Wycliffe Exegetical Commentary. Chicago: Moody, 1990. 417 pp. \$25.95 hb. *Addresses numerous aspects of each book (history, literary matters, theology, word studies, application); more comprehensive indexes (subject, author, Scripture, and Hebrew words) than Stuart and clearer in writing style, page design, Hebrew terms, and footnotes but not as good in bibliography and textual notes; acknowledges a single people of God (p. 81) with still outstanding promises to national Israel; excellent "contemporary context" sections applies each book to modern times; helpful studies which interact with other premillennial and amillennial viewpoints on problem passages; newer than Stuart, Allen or Wolff. Finley chairs the OT department at Talbot Seminary.*
- 3 Stuart, Douglas. *Hosea—Jonah*. Word Biblical Commentary. Dallas, TX: Word, 1987. xlv+537 pp. \$24.95 hb. *Here's the best buy for your money on the minor prophets as five books are carefully covered in a single volume (best on Hosea and Jonah, but also good on Joel, Amos, and Obadiah); evangelical (upholds historicity of Jonah); comprehensive (esp.*

bibliography); shows how prophets pointed listeners back to the curses of Deuteronomy 28 and Leviticus 26; includes author, Scripture, and Hebrew word indexes; homiletical insight. Unfortunately, weak in that it: (1) proposes that land and fruitfulness promises to Israel are inherited by the church in Hosea 2:1-3 (p. 41), Joel 3 (p. 262), Amos 9:11-15 (p. 400), and Obadiah (p. 422), (2) does not interact with premillennial interpretations, (3) clutters the text with references which would better be footnoted, and (4) excludes vowel pointing on Hebrew words. Stuart teaches OT at Gordon-Conwell.

- 4 Baker, David W.; Alexander, T. Desmond; and Waltke, Bruce K. *Obadiah, Jonah, and Micah*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1988. 207 pp. \$14.95 hb./\$8.95 pb. *Baker's commentary on Obadiah is evangelical and strong in historical background and theology, as is Alexander's on Jonah (which he classifies as didactic historical narrative). Waltke on Micah is the best of the three prophets discussed and from an amillennial perspective. The three authors teach at Ashland Theological Seminary (Ashland, Ohio), The Queen's Univ. in Belfast, and Westminster, respectively.*
- 5 Allen, Leslie C. *The Books of Joel, Obadiah, Jonah and Micah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1976. 427 pp. \$24.95 hb. *Thorough, clear, readable, exposition. Evangelical though he classifies Jonah as a parable (many evangelicals will disagree with him on other matters).*
- 6 Wolff, Hans Walter. *Obadiah and Jonah*. Trans. M. Kohl. Continental. Augsburg, 1986. 191 pp. \$23.95 hb. *Liberal but thorough in word studies, theology, and textual criticism; layout nice.*
- 7 Gæbelein, Frank E. *Four Minor Prophets*. Chicago: Moody, 1970. *Conservative, dispensational, commentary on Obadiah is the best contribution of the four prophets surveyed.*

Jonah

- 1 Stuart, Douglas. *Hosea—Jonah*. Word Biblical Commentary. Dallas, TX: Word, 1987. xlv+537 pp. \$24.95 hb. *Here's the best buy for your money on the minor prophets as five books are carefully covered in a single volume (best on Hosea and Jonah, but also good on Joel, Amos, and Obadiah); evangelical (upholds historicity of Jonah); comprehensive (esp. bibliography); shows how prophets pointed listeners back to the curses of Deuteronomy 28 and Leviticus 26; includes author, Scripture, and Hebrew word indexes; homiletical insight; proposes that land and fruitfulness promises to Israel are inherited by the church in Hosea 2:1-3 (p. 41), Joel 3 (p. 262), Amos 9:11-15 (p. 400), and Obadiah (p. 422). Stuart teaches OT at Gordon-Conwell.*
- 2 Allen, Leslie C. *The Books of Joel, Obadiah, Jonah and Micah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1976. 427 pp. \$24.95 hb. *Thorough, clear, readable, exposition. Evangelical work on Joel (108 pages) and three other books too. Unfortunately he classifies Jonah as a parable and many evangelicals will disagree with him on other matters.*
- 3 Baker, David W.; Alexander, T. Desmond; and Waltke, Bruce K. *Obadiah, Jonah, and Micah*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1988. 207 pp. \$14.95 hb./\$8.95 pb. *Baker's commentary on Obadiah is evangelical and strong in historical background and theology, as is Alexander's on Jonah (which he classifies as didactic historical narrative). Waltke on Micah is the best of the three prophets discussed and from an*

amillennial perspective. The three authors teach at Ashland Theological Seminary (Ashland, Ohio), The Queen's Univ. in Belfast, and Westminster, respectively.

- 4 Wolff, Hans Walter. *Obadiah and Jonah*. Trans. M. Kohl. Continental. Augsburg, 1986. 191 pp. \$23.95 hb. *Liberal but thorough word studies, theology, and textual criticism; layout nice.*
- 5 Sasson, J. M. *Jonah*. The Anchor Bible. Garden City, NY: Doubleday, 1991. 401 pp. *Massive volume on such as small biblical book, liberal.*
- 6 Ellison, H. L. "Jonah." In *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. *Evangelical exposition with textual and lexical footnoting for easier readability, 33 pages, helpful both on introduction and commentary.*

Micah

- 1 Allen, Leslie C. *The Books of Joel, Obadiah, Jonah and Micah*. The New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1976. 427 pp. \$24.95 hb. *Thorough (176 pp. on Micah), clear, readable, expositional, evangelical; excellent on exegesis, structure, history, extensive footnotes, and theology but denies Micah's authorship of 4:6-8 and 7:8-20 and tends to emend the text, sometimes with little or no evidence.*
- 2 Mays, James Luther. *Micah: A Commentary*. The Old Testament Library. Philadelphia: Westminster, 1976. xii+169 pp. \$15.95 hb. *Valuable word studies, theology and exegesis but denies Micah's authorship except for chapters 1—3 due to critical bias, amillennial, dated, and dominated by critical concerns. Mays teaches OT at Union Theological Seminary.*
- 3 Baker, David W.; Alexander, T. Desmond; and Waltke, Bruce K. *Obadiah, Jonah, and Micah*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1988. 207 pp. \$14.95 hb./\$8.95 pb. *Baker's commentary on Obadiah is evangelical and strong in historical background and theology, as is Alexander's on Jonah (which he classifies as didactic historical narrative). Waltke on Micah is the best of the three prophets discussed and from an amillennial perspective. The three authors teach at Ashland Theological Seminary (Ashland, Ohio), The Queen's Univ. in Belfast, and Westminster, respectively.*
- 4 Wolff, Hans Walter. *Micah*. Trans. M. Kohl. Continental. Augsburg, 1990. *Liberal but exhaustive in approach.*
- 5 Hillers, K. *Micah*. Hermeneia. Philadelphia: Fortress, 1984. 192 pp. \$17.95 hb. *Liberal yet rejects redaction criticism.*
- 6 McComiskey, Thomas Edward. "Micah." In *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. *Evangelical exposition with textual and lexical footnoting for easier readability, 51 pages, helpful both on introduction and commentary.*

Nahum

- 1 Patterson, Richard D. *Nahum, Habakkuk, and Zephaniah*. Wycliffe Exegetical Commentary. Chicago: Moody, 1991. *Excellent, recent, evangelical scholarship which effectively interacts with opposing views (including premillennialists other than himself), includes a helpful*

contemporary issues section to aid in modern application, very readable in the text yet with numerous footnotes. Patterson chairs the Biblical Studies department at Liberty University.

- 2 Maier, Walter A. *The Book of Nahum*. St. Louis: Concordia, 1959. Reprint, Grand Rapids: Baker, 1980. 386 pp. \$15.95 pb. *Exhaustive technical study of the Hebrew text, adhering strictly to the MT in a conservative yet incomplete manner. Maier wrote this when ministering as a radio preacher with the Lutheran Church-Missouri Synod. It is detailed but old.*
- 3 Robertson, O. Palmer. *The Books of Nahum, Habakkuk, and Zephaniah*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1990. 384 pp. \$28.95 hb. (\$17.95 CBD). *Provides a 50 page introduction with the historical, theological, and prophetic setting of these books; exhaustive bibliography; clear writing style; unique applications for today; unfortunately, weak in word and technical studies. Robertson taught for 20 years at the Reformed, Westminster, and Covenant seminaries and now pastors a Presbyterian church.*
- 4 Baker, David W. *Nahum, Habakkuk, and Zephaniah*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1988. 207 pp. \$14.95 hb./\$8.95 pb. *Evangelical, strong in historical background and theology, and interesting writing style. Baker teaches at Ashland Theological Seminary (Ashland, Ohio) and has written the TOTC Obadiah commentary as well.*
- 5 Freeman, Hobart. *Nahum, Zephaniah, Habakkuk: Minor Prophets of the Seventh Century BC*. Chicago: Moody, 1973. *This Nahum commentary is the best of the three and very useful, premillennial. Freeman used to teach at Grace Theological Seminary before ministering in the pastorate and itinerant teaching. Consult his An Introduction to the OT Prophets (Moody, 1968) for an excellent treatment of the entire prophetic literature.*
- 6 Roberts, J. J. M. *Nahum, Habakkuk, and Zephaniah: A Commentary*. The Old Testament Library. Philadelphia: Westminster, 1991. *Moderately liberal.*

Habakkuk

- 1 Patterson, Richard D. *Nahum, Habakkuk, and Zephaniah*. Wycliffe Exegetical Commentary. Chicago: Moody, 1991. *Excellent, recent, evangelical scholarship which effectively interacts with opposing views (including premillennialists other than himself), includes a helpful contemporary issues section to aid in modern application, very readable in the text yet with numerous footnotes. Patterson chairs the Biblical Studies department at Liberty University.*
- 2 Gowan, Donald E. *The Triumph of Faith in Habakkuk*. Atlanta: John Knox Press, 1976. *Semi-lay-oriented, brief, powerful presentation of the message and application to modern audience, but liberal and dated.*
- 3 Robertson, O. Palmer. *The Books of Nahum, Habakkuk, and Zephaniah*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1990. x+357 pp. \$28.95 hb. *Provides a 50 page introduction with the historical, theological, and prophetic setting of these books; exhaustive bibliography; clear writing style; unique applications for today; unfortunately, weak in word and technical studies. Robertson taught for 20 years at the Reformed, Westminster, and Covenant seminaries and now pastors a Presbyterian church.*

- 4 Baker, David W. *Nahum, Habakkuk, and Zephaniah*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1988. 207 pp. \$14.95 hb./\$8.95 pb. *Evangelical, strong in historical background and theology, and interesting writing style. Baker teaches at Ashland Theological Seminary (Ashland, Ohio) and has written the TOTC Obadiah commentary as well.*
- 5 Freeman, Hobart. *Nahum, Zephaniah, Habakkuk: Minor Prophets of the Seventh Century BC*. Chicago: Moody, 1973. *Premillennial. Freeman used to teach at Grace Theological Seminary before ministering in the pastorate and itinerant teaching. Consult his An Introduction to the OT Prophets (Moody, 1968) for an excellent treatment of the entire prophetic literature.*
- 6 Armerding, Carl E. "Habakkuk." In *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. *Evangelical exposition with textual and lexical footnoting for easier readability, 41 pages, helpful both on introduction and commentary. Armerding wrote this while Principal and Professor of OT at Regent College.*
- 7 Smith, Ralph L. *Micah—Malachi*. Word Biblical Commentary. Dallas, TX: Word, 1984. xvii+358 pp. \$22.95 hb. *Useful, responsible exegesis in a nice format with technicalities relegated to footnotes, but only 25 pages on Habakkuk. Smith teaches OT at Southwestern Baptist Theological Seminary in Fort Worth, Texas.*

Zephaniah

- 1 Patterson, Richard D. *Nahum, Habakkuk, and Zephaniah*. Wycliffe Exegetical Commentary. Chicago: Moody, 1991. *Excellent, recent, evangelical scholarship which effectively interacts with opposing views (including premillennialists other than himself), includes a helpful contemporary issues section to aid in modern application, very readable in the text yet with numerous footnotes. Patterson chairs the Biblical Studies department at Liberty University.*
- 2 Robertson, O. Palmer. *The Books of Nahum, Habakkuk, and Zephaniah*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1990. x+357 pp. \$28.95 hb. *Provides a 50 page introduction with the historical, theological, and prophetic setting of these books; exhaustive bibliography; clear writing style; unique applications for today; unfortunately, weak in word and technical studies and its amillennial view on Israel's restoration in Zephaniah constrains the text from its full future implications. Robertson taught for 20 years at the Reformed, Westminster, and Covenant seminaries and now pastors a Presbyterian church.*
- 3 Baker, David W. *Nahum, Habakkuk, and Zephaniah*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1988. 207 pp. \$14.95 hb./\$8.95 pb. *Evangelical, strong in historical background and theology, and interesting writing style. Baker teaches at Ashland Theological Seminary (Ashland, Ohio) and has written the TOTC Obadiah commentary as well.*
- 4 Motyer, J. Alec. In *Zephaniah, Haggai, Zechariah, and Malachi*. Vol. 3 of *The Minor Prophets: An Exegetical and Expository Commentary*. Ed. Thomas Edward McComiskey. Grand Rapids: Baker, 1998. xii + 897-1412 pp. \$34.99 hb. *This is the third volume in this scholarly and evangelical series on the Minor Prophets; nice formatting and design with two translations (NRSV and author's), technical and exegetical notes available but not bogging*

the text down (though only transliterated rather than in actual Hebrew font). Bibliographies and interaction does not include works more recent than 1988 though.

- 5 Freeman, Hobart. *Nahum, Zephaniah, Habakkuk: Minor Prophets of the Seventh Century BC*. Chicago: Moody, 1973. *Premillennial. Freeman used to teach at Grace Theological Seminary before ministering in the pastorate and itinerant teaching. Consult his An Introduction to the OT Prophets (Moody, 1968) for an excellent treatment of the entire prophetic literature.*
- 6 Smith, Ralph L. *Micah—Malachi*. Word Biblical Commentary. Dallas, TX: Word, 1984. xvii+358 pp. \$22.95 hb. *Useful, responsible exegesis in a nice format with technicalities relegated to footnotes, but only 25 pages on Zephaniah. Smith teaches OT at Southwestern Baptist Theological Seminary in Fort Worth, Texas.*
- 7 Walker, Larry Lee. "Zephaniah" in *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. *Evangelical exposition with textual and lexical footnoting for easier readability, 30 pages, weak on day of the Lord discussion. Walker teaches OT at Mid-America Baptist Theological Seminary and seems ambiguous as to his millennial perspective on the book.*
- 8 Kleinart, P. and Elliot, C. *Commentary on the Holy Scriptures: Minor Prophets*. Ed. John Peter Lange. Grand Rapids: Zondervan, 1960. *Excellent and user-friendly for laymen.*
- 9 Berlin, Adele. *Zephaniah*. Anchor Bible. Garden City: Doubleday, 1994. *Liberal but exhaustive and up-to-date treatment.*

Haggai

- 1 Merrill, Eugene H. *Haggai, Zechariah, Malachi*. Chicago: Moody, 1994. *Careful exposition with interaction from the Hebrew text, premillennial. Merrill teaches OT at Dallas Seminary.*
- 2 Verhoef, P. A. *The Books of Haggai and Malachi*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1987. 364 pp. \$24.95 hb. *Careful exegesis, NT parallels, and theology from a South African expert in postexilic literature; more academic than other NICOT volumes.*
- 3 Motyer, J. Alec. In *Zephaniah, Haggai, Zechariah, and Malachi*. Vol. 3 of *The Minor Prophets: An Exegetical and Expository Commentary*. Ed. Thomas Edward McComiskey. Grand Rapids: Baker, 1998. xii + 897-1412 pp. \$34.99 hb. *This is the third volume in this scholarly and evangelical series on the Minor Prophets; nice formatting and design with two translations (NRSV and author's), technical and exegetical notes available but not bogging the text down (though only transliterated rather than in actual Hebrew font). Bibliographies and interaction does not include works more recent than 1987 though.*
- 4 Baldwin, Joyce. *Haggai, Zechariah, Malachi: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1972. 253 pp. \$14.95 hb./\$8.95 pb. *Conservative, insightful development of Zechariah and Malachi, exegesis lacking at points.*
- 5 Meyers, Carol L. and Meyers, Eric M. *Haggai, Zechariah 1—8: A New Translation with Introduction and Commentary* and *Zechariah 9—14, Malachi*. (i.e., 2 vols.) The Anchor Bible. New York: Doubleday, 1987, 1993. 576 pp. \$20.00 hb. *The Meyers are a husband-and-wife team of biblical scholars and archaeologists from Duke University in North*

Carolina. As such, their volumes are filled with archaeological and historical insights from a semi-liberal perspective (though they do place Haggai and Zechariah 1—8 in the same time period).

- 6 Peterson, David L. *Haggai and Zechariah*. 2 vols. The Old Testament Library. Philadelphia: Westminster, 1984, 1995. 320 pp. ea. (?) \$24.95 hb. ea. (?) *Critical; reconstructs the historical, sociological, archaeological, and economic background to the text in a clarifying and positive manner without bogging down in irrelevant details.*
- 7 Wolff, Hans Walter. *Haggai*. Continental. Augsburg, 1988. 128 pp. \$21.95 hb. *Clear, concise, insightful, though from a liberal bent.*
- 8 Smith, Ralph L. *Micah—Malachi*. Word Biblical Commentary. Dallas, TX: Word, 1984. xvii+358 pp. \$22.95 hb. *Useful, good bibliography, covers major themes, excellent treatment of text, responsible exegesis in a nice format with technicalities relegated to footnotes, but only 17 pages on Haggai. Smith teaches OT at Southwestern Baptist Theological Seminary in Fort Worth, Texas.*
- 9 Pusey, E. B. *The Minor Prophets: A Commentary*. N.p., 1860; reprint, Grand Rapids: Baker, 1966. *Careful, relevant, detailed exposition which has long lived the test of time despite historical inaccuracies revealed by more recent archeology and scholarship.*

Zechariah

- 1 Merrill, Eugene H. *Haggai, Zechariah, Malachi*. Chicago: Moody, 1994. *Careful exposition with interaction from the Hebrew text, premillennial. Merrill teaches OT at Dallas Seminary.*
- 2 Unger, Merrill F. *Zechariah: Prophet of Messiah's Glory*. Grand Rapids: Zondervan, 1963. *Clear, fully outlined within commentary, Hebrew where most needed, tackles difficult problems, conservative, dispensational.*
- 3 McComiskey, Thomas E. In *Zephaniah, Haggai, Zechariah, and Malachi*. Vol. 3 of *The Minor Prophets: An Exegetical and Expository Commentary*. Ed. Thomas Edward McComiskey. Grand Rapids: Baker, 1998. xii + 897-1412 pp. \$34.99 hb. *This is the third volume in this scholarly and evangelical series on the Minor Prophets; nice formatting and design with two translations (NRSV and author's), technical and exegetical notes available but not bogging the text down (though only transliterated rather than in actual Hebrew font). Bibliographies and interaction does not include works more recent than 1993 though.*
- 4 Feinberg, Charles. *God Remembers*. Portland: Multnomah, 1965. *Numerous expositional comments, dispensational.*
- 5 Meyers, Carol L. and Meyers, Eric M. *Haggai, Zechariah 1—8: A New Translation with Introduction and Commentary and Zechariah 9—14, Malachi*. (i.e., 2 vols.) The Anchor Bible. New York: Doubleday, 1987, 1993. 576 pp. \$20.00 hb. *The Meyers are a husband-and-wife team of biblical scholars and archaeologists from Duke University in North Carolina. As such, their volumes are filled with archaeological and historical insights from a semi-liberal perspective (though they do place Haggai and Zechariah 1—8 in the same time period).*

- 6 Baldwin, Joyce. *Haggai, Zechariah, Malachi: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1972. 253 pp. \$14.95 hb./\$8.95 pb. *Conservative, insightful development of Zechariah and Malachi, exegesis lacking at points.*
- 7 Barker, Kenneth L. "Zechariah" in *The Expositor's Bible Commentary*, vol. 7: *Daniel and Minor Prophets*. Grand Rapids: Zondervan, 1985. *Evangelical exposition with textual and lexical footnoting for easier readability, premillennial. Barker edits numerous works related to the NIV and Zondervan, and the International Bible Society. His PhD is from the Dropsie College for Hebrew and Cognate Learning.*
- 8 Leupold, H. C. *Exposition of Zechariah*. Grand Rapids: Baker, 1969. *Evangelical, amillennial.*
- 9 Peterson, David L. *Haggai and Zechariah*. 2 vols. The Old Testament Library. Philadelphia: Westminster, 1984, 1995. 320 pp. ea. (?) \$24.95 hb. ea. (?) *Critical; reconstructs the historical, sociological, archaeological, and economic background to the text in a clarifying and positive manner without bogging down in irrelevant details.*

Malachi

- 1 Merrill, Eugene H. *Haggai, Zechariah, Malachi*. Chicago: Moody, 1994. *Careful exposition with interaction from the Hebrew text, premillennial. Merrill teaches OT at Dallas Seminary and has also written a top commentary on Deuteronomy as well as Kingdom of Priests (see under Histories of Israel in the reference section.)*
- 2 Verhoef, P. A. *The Books of Haggai and Malachi*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1986. 384 pp. \$24.95 hb. *Careful exegesis, NT parallels, and theology from a South African expert in postexilic literature; more academic than other NICOT volumes.*
- 3 Kaiser, Walter C., Jr. *Malachi: God's Unchanging Love*. Grand Rapids: Baker, 1984. *Expositional, relevant, some spotty exegesis but an excellent buy, helpful appendices on analysis and usefulness of commentaries; unfortunately out of print. Kaiser teaches OT at Gordon-Conwell Theological Seminary in Boston.*
- 4 Meyers, Carol L. and Meyers, Eric M. *Haggai, Zechariah 1—8: A New Translation with Introduction and Commentary and Zechariah 9—14, Malachi*. (i.e., 2 vols.) The Anchor Bible. New York: Doubleday, 1987, 1993. 576 pp. \$20.00 hb. *The Meyers are a husband-and-wife team of biblical scholars and archaeologists from Duke University, North Carolina. Thus, their volumes are filled with archaeological and historical insights from a semi-liberal perspective (though they do place Haggai and Zechariah 1—8 in the same time period).*
- 5 Stuart, Douglas. In *Zephaniah, Haggai, Zechariah, and Malachi*. Vol. 3 of *The Minor Prophets: An Exegetical and Expository Commentary*. Ed. Thomas Edward McComiskey. Grand Rapids: Baker, 1998. xii + 897-1412 pp. \$34.99 hb. *This is the third volume in this scholarly and evangelical series on the Minor Prophets; nice formatting and design with two translations (NRSV and author's), technical and exegetical notes available but not bogging the text down (though only transliterated rather than in actual Hebrew font). Bibliographies and interaction does not include works more recent than 1994 though.*
- 6 Wolf, Herbert. *Haggai and Malachi*. Everyman's Bible Commentary. Chicago: Moody, 1976. *A thin edition within a popular commentary series, but well written, premillennial.*

- 7 Baldwin, Joyce. *Haggai, Zechariah, Malachi: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: IVP, 1972. 253 pp. \$14.95 hb./\$8.95 pb. *Conservative, insightful development of Zechariah and Malachi, exegesis lacking at points.*
- 8 Smith, Ralph L. *Micah—Malachi*. Word Biblical Commentary. Dallas, TX: Word, 1984. xvii+358 pp. \$22.95 hb. *Useful, good introductory section, responsible exegesis in a nice format with technicalities relegated to footnotes, but only 47 pages on Malachi and has questionable conclusions on unity and date. Smith teaches OT at Southwestern Baptist Theological Seminary in Fort Worth, Texas.*
- 9 Hill, Andrew E. *Malachi*. Anchor Bible. Garden City: Doubleday, 1998. *Exhaustive and recent but liberal.*

Other Sources

OT History and Backgrounds

- 1 Merrill, Eugene H. *Kingdom of Priests: A History of Old Testament Israel*. Grand Rapids: Baker, 1987. 546 pp. *A new work worth consulting as it traces Israel's mediatorial role between God and the nations. Provides helpful background material on other Near Eastern nations such as Assyria, Babylon, and Egypt. Dr. Merrill teaches OT at Dallas Seminary, dispensational premillennial.*
- 2 Bright, John. *A History of Israel*. 3d ed. Philadelphia: Westminster, 1981; reprint, 1997. *The standard critical work in this area, moderately liberal, views the exodus of Israel from Egypt to Canaan as a series of migrations over an extended time as opposed to the biblical account (he doubts the OT sources here), but otherwise exhaustive and reliable, amillennial.*
- 3 Wood, Leon J. *A Survey of Israel's History*. Revised by David O'Brien. Grand Rapids: Zondervan, 1970; rev. ed., 1986. xv+416 pp. *A standard conservative text on Genesis 12 to Nehemiah written in a popular style but weak in covenant and prepatriarchal background and interaction with liberal views. This revision helps in the latter weakness and adds an excellent chapter on the intertestamental period. Premillennial dispensational.*

OT Introductions/Surveys

- 1 Benware, Paul N. *Survey of the Old Testament*. Everyman's Bible Commentary. Chicago: Moody, 1988. 267 pp. *A popular-level, concise, clear, conservative treatment of the OT by a professor of Bible and theology at Moody Bible Institute; brief presentations of the OT books; contains many helpful charts, maps, and appendixes (about 4 pp. each) on Mosaic authorship of the Pentateuch, views on origins, OT names for God, the date of the Exodus, Israel and the nations, and the extermination of the Canaanites. This book is recommended over the others below as it is inexpensive and brief, yet accurate and relevant. Benware sees the new covenant as the major theme of the Bible, especially in his companion Survey of the New Testament.*
- 2 Arnold, Bill T. and Beyer, Bryan E. *Encountering the Old Testament: A Christian Survey*. Grand Rapids: Baker, 1998. 512 pp. US\$50.00 hb. with CD. *The nicest layout of OT surveys in its use of colour and supplemental CD with more pictures, quizzes, etc. However, it tries to do too much by covering background and survey in a single volume so that neither is treated in enough detail, though it is good at a popular level. This may be compensated, though, by*

also using the companion volume, Readings from the Ancient Near East: Primary Sources for Old Testament Study.

- 3 Hill, Andrew E. and Walton, John H. *A Survey of the Old Testament*. Grand Rapids: Zondervan, 1991. 461 pp. *Conservative; helpful maps, charts, questions for further study and discussion, and bibliography; holds an early date for the Exodus, but too brief outlines and questions Solomonic authorship of Ecclesiastes. The authors teach at Wheaton College and Moody Bible Institute, respectively.*
- 4 Archer, Gleason L., Jr. *A Survey of Old Testament Introduction*. Chicago: Moody, 1974. 537 pp. Pb. ed., 1997. *Shortest of the recommended introductions but evangelical and contains many responses to critics (but not as thorough with the text as Harrison). Easier to understand than Harrison due to better outlining and conciseness. Archer holds to inerrancy, authorship of Daniel by Daniel himself, and Solomonic authorship of Ecclesiastes. Archer teaches at Trinity International University (formerly Trinity Evangelical Divinity School).*
- 5 Harrison, R. K. *Introduction to the Old Testament*. Grand Rapids: Eerdmans, 1969. 1325 pp. *The most massive evangelical OT introduction covering every angle and even over 100 pages of comment on the various Apocryphal books, and chapters on evolution, Hebrew poetry, chronology, evangelical responses to higher criticism, and many more. Unfortunately, has an inadequate four page subject index and no mention is made of inerrancy, perhaps because Harrison attempts to reach a wide audience. Takes an inductive approach including brief outlines and the message of each OT book. Harrison is Professor of Old Testament at Wycliffe College, University of Toronto.*
- 6 LaSor, William Sanford; Hubbard, David Allen; and Bush, Frederic William. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. Grand Rapids: Eerdmans, 1982. 696 pp. *Clear, nicely footnoted scholarship by three OT professors at Fuller Theological Seminary. However, difficult to find as the authors change the order of OT books to fit their own chronological order, attempts to be conservative without adhering to inerrancy, holds to a 4th or 5th century date for Daniel, denies Solomonic authorship of Ecclesiastes and Song of Songs, adheres to a late date for the Exodus and ascribes to non-Mosaic authorship of the Pentateuch while simultaneously holding to "inspiration."*

OT Biblical Theologies

- 1 Zuck, Roy B., ed. *A Biblical Theology of the Old Testament*. Chicago: Moody, 1991. 446 pp. *Helpful, scholarly (well documented, often deep discussions), original thought, traces the kingdom theme through the OT beginning with Genesis 1:26, articles by Dallas Seminary faculty, dispensational premillennial.*
- 2 Kaiser, Walter C. *Toward an Old Testament Theology*. Grand Rapids: Zondervan, 1978, 1981 (pb.). 303 pp. *Traces the promise theme of Genesis 12 through the OT. Kaiser teaches OT at Gordon-Conwell Theological Seminary in Boston; nondispensational premillennial.*
- 3 Sailhammer, John H. *An Introduction to Old Testament Theology: A Canonical Approach*. Grand Rapids: Zondervan, 1995. *Shows how different approaches to OT theology can be brought together into a single theology, emphasizes how God's revelation had authority in its historical context yet is still relevant today, dispensational premillennial.*

Books on the Prophets

- Blenkinsopp, Joseph. *A History of Prophecy in Israel*. Rev ed. Louisville: Westminster John Knox, 1996. 224.06 BLE
- Bullock, C. Hassell. *An Introduction to the Old Testament Prophetic Books*. Chicago: Moody, 1986. 391 pp. 224 BUL
- Chisholm, Robert B. *Interpreting the Minor Prophets*. Grand Rapids: Zondervan, 1990. 224.6 CHI
- Davies, Philip R. and Clines, David J. A., eds. *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. Sheffield: JSOT, 1993. 224 DAV
- Davies, Philip R., ed. *The Prophets*. Sheffield: Sheffield Academic Pr., 1996. 224.06 DAV.
- Evans, Mary. *Prophets of the Lord*. Carlisle: Paternoster, 1992. 224.06 EVA
- Freeman, Hobart E. *An Introduction to the Old Testament Prophets*. Chicago: Moody, 1968. 224 FRE
- Gowan, Donald E. *Theology of the Prophetic Books: The Death and Resurrection of Israel*. Louisville: Westminster John Knox Press, 1998. 224.06 GOW
- Mays, James Luther, ed. *Interpreting the Prophets*. Philadelphia: Fortress, 1987. 224.06 MAY
- McKay, Heather A., ed. *Of Prophets' Visions and the Wisdom of Sages: Essays in Honour of R. Norman Whybray on his Seventieth Birthday*. Sheffield: Sheffield Academic Press, 1993. 221.6 MCK
- Petersen, David L. *The Roles of Israel's Prophets*. Sheffield: JSOT, 1981. 221.922 PET
- Reid, Stephen Breck, ed. *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. Sheffield: Sheffield Academic Pr., 1996. 224 REI
- Smith, Gary V. *The Prophets as Preachers: An Introduction to the Hebrew Prophets*. Nashville: Broadman & Holman 1994. 224.06 SMI
- Steck, Odil Hannes. *The Prophetic Books and Their Theological Witness*. Missouri: Chalice Press, 2000. 224.0663 STE
- VanGemeren, Willem A. *Interpreting the Prophetic Word: Prophetic Literature of the Old Testament*. Grand Rapids: Zondervan, 1990. 224.06 VAN.
- Wilson, Robert. *Prophecy and Society in Ancient Israel*. Philadelphia: Fortress Press, 1980. 224 WIL

VI. Reading Report Name _____ Reading Grade _____ Box _____

(Tick the two right columns if read in full on time. Mark "L" if late, "P" if read partially, and leave blank if not read at all.)

Session 1 hr/ea	Date Tue-Wed	Biblical Book to Read	Notes to Read	# pp.	Bible Read	Notes/ Journals Read
1	23 Mar (T1)	Intro & Syllabus				
2	23 Mar (T2)	Biblical Theology				
3	24 Mar (W1)	Abrahamic Covenant; Gen. 12-17	30-33, 59-60	9		
4	24 Mar (W2)	Land & Davidic Covenants; Deut. 28-30; 2 Sam. 7	61, 336- 337	8		
5	30 Mar (T1)	Mosaic Covenant; Exod. 19-23	112-116, 685-688	12		
6	30 Mar (T2)	Israel & the Church; Rom. 9-11; 1 article on p. 440c Quiz 1: Readings 1-6	117-118; 440a-d	29		
7	31 Mar (W1)	Prophetic Ministry; Deut. 18	437-451, 562-564	19		
8	31 Mar (W2)	OT vs. NT Prophecy; Isa. 6; Jer. 1	663-666	6		
9	6 Apr (T1)	Obadiah	594-598d	9		
10	6 Apr (T2)	Jonah Quiz 2: Readings 7-10	599-614d	20		
11	7 Apr (W1)	Amos	583-593	11		
12	7 Apr (W2)	Hosea	565-574	12		
13	13 Apr (T1)	Micah	615-620	6		
14	13 Apr (T2)	Isaiah & the Kingdom Quiz 3: Readings 11-14	461a-f	6		
15	14 Apr (W1)	Isaiah 1-39	452-467	20		
16	14 Apr (W2)	Isaiah 40-66	468-473	6		
17	20 Apr (T1)	Nahum	621-626	6		
18	20 Apr (T2)	Habakkuk	627-633	7		
19	21 Apr (W1)	Jeremiah Video 1	671-676	6		
20	21 Apr (W2)	Jeremiah Video 2	677-682	6		
21	27 Apr (T1)	Jeremiah 1-29	474-482	8		
22	27 Apr (T2)	Jeremiah 30-52 Quiz 4: Readings 15-22	483-492	10		
23	28 Apr (W1)	New Covenant; 2 articles on p. 490a	490a	25		
24	28 Apr (W2)	Zephaniah	634-639	6		
25	4 May (T1)	Joel	575-582	7		
26	4 May (T2)	Lamentations	494-499	6		
27	5 May (W1)	Daniel 1-7	532-547	17		
28	5 May (W2)	Daniel 8-12	554-561	8		
29	11 May (T1)	Daniel's 70 Weeks	548-553	6		

30	11 May (T2)	Ezekiel 1–32 Quiz 5: Readings 23-30	500-511	13		
31	12 May (W1)	Ezekiel 33–39	511a-513	4		
32	12 May (W2)	Ezekiel 40–48	514-531b	18		
33	18 May (T1)	Haggai	640-648	9		
34	18 May (T2)	Zechariah 1-6	649-658	5		
35	19 May (W1)	Zechariah 7-14	654-658	5		
36	19 May (W2)	Malachi Quiz 6: Readings 31-36	659-668	10		
37	25 May (T1)	Applying the Prophets	343-344, 347b-e	6		
38	25 May (T2)	Review	669-670, 683-684	4		
39	26 May (W1)	Final Exam				
40	26 May (W2)	Final Exam				

VII. Other Matters

- A. Contacting Me: You can contact me at SBC by box L22 or by phone (6559-1555 ext. 7130). Also, my home address is 49 Lenton Crescent, Singapore 786716 and home phone number is 6458-6158 (email RickGriffith@world.cbi.org). My eight office hours when I can talk are from 11:00-12:45 on Tuesdays to Fridays. Let's have lunch too!
- B. Copying Class Notes: This is allowed as long as you give credit where credit is due and until you become rich from doing it. Taping class lectures is OK too.

The Theme of the Old Testament

I. The Problem

- A. It's helpful to know various facts about the Old Testament such as when the people lived, what they did, lessons we can learn from them, etc.
 - B. However, often we can "get lost looking at the trees without ever seeing the forest." So before we discuss this issue as a class let's first get your opinion.
 - C. In the next 5 minutes write out what you consider to be the *theme* of the Old Testament in the space below. In other words, what is the OT all about? What is it trying to prove? By all means use your Bible to look up key passages. Try to avoid reading the New Testament into your definition so that it sounds like a NT theme. Make this an OT theme, O.K.?
1. My View
 2. Other Views in the Class

II. Solutions (cf. also Gerhard Hasel, *Old Testament Theology*, 3d ed. [Grand Rapids: Eerdmans, 1982], 117-43)

- A. Redemption of Man (Salvation History or Soteriological Purpose)
 1. Proponents: J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962), 3; Graeme Goldsworthy, *Acceding to Place* (Leicester, England: IVP, and Homebush West, Australia: Lancer, 1991), 8; Hasel, 141 (but see him under the "God" and "No Center" views below). This is popular at SBC as well.
 2. Statement: The Bible has at its focus the salvation of mankind (as many as will believe) through Jesus Christ. Similar to this theme is viewing the centre of biblical revelation as missiological (e.g., "I do all things for the sake of the gospel" 1 Cor. 9:23; cf. John 4:34).
 3. Critique: Redemption is prominent in the NT but is an external structure imposed on the OT from systematic theology and focuses too much on man rather than God. Also, while Christ is the central person of the Bible, the OT emphasizes Him as King more than as Saviour (there is very little emphasis in the OT on the salvation of individuals.) This view also does not include God's program for angels, those not redeemed, and creation as a whole, so it is too restrictive. Finally, it neglects the physical (land) aspects prominent in the OT and is not clearly traced in the wisdom books (not supported in Eccles., Prov., etc.).
- B. Glory of God (Doxological Purpose)
 1. Proponents: Calvinistic (predestination) scholars (cf. Westminster Confession); The holiness of God is a similar theme advocated by E. Sellin, *Theologie des Alte Testamente* (2d ed., Leipzig, 1936), 19 and J. Hänel, *Die Religion der Heiligkeit* (Glütersloh, 1931), iii; Paul Lee Tan, *A Pictorial Guide to Bible Prophecy*, 56 (Eschatology notes, 30).
 2. Statement: The Bible has at its focus the glory and worship of God (by as many as God has foreordained). The Westminster Shorter Catechism (1647) states, "Man's chief end is to glorify God and to enjoy him forever" (cf. Rev. 1:6; 4:11; 5:12-13).
 3. Critique: This view is certainly true in that it states the end to which all things point but it is incomplete in that it does not state *how* God seeks to glorify Himself.

C. Sovereignty of God

1. Proponents: Ludwig Köhler, *OT Theology*, trans. A. S. Todd (Philadelphia, 1957), 30
2. Statement: God is the controller of all events and persons throughout history.
3. Critique: While God does control all things, this view fails to show the end to which God is working in the world.

D. God

1. Proponents: The later von Rad, *ThLZ* 88 (1963), 406; Hasel, 140 (but see him under the "Redemption" view above and "No Center" view below).
2. Statement: "The OT is in its essence *theo*centric just as the NT is *christo*centric. In short, God is the dynamic center of the OT" (Hasel, 140).
3. Critique: This view is correct in identifying God as the key subject of the Scripture, but it fails in identifying what God seeks to do in the world. Thus it is too general a theme.

E. Creation Faith

1. Proponents: H. H. Schmidt, 1973 (cited by Hasel, 139)
2. Statement: God is working in the world to create faith in His creatures (?).
3. Critique: More study needs to be done here to determine what Schmidt really means, but at first glance the idea of creation seems too narrow to encompass the whole OT.

F. Deuteronomistic Theology of History

1. Proponents: S. Hermann (cited by Hasel, 135)
2. Statement: The OT is history written not simply to record facts but to present the theology of the school of scholars who wrote the book of Deuteronomy.
3. Critique: While it is true that OT history is theological in nature, this perspective denies that Moses wrote Deuteronomy and it fails to show how this book alone is broad enough to encompass the whole OT.

G. Worship

1. Proponents: *Let the Nations Be Glad* (John Piper)
2. Statement: God's purpose is to provide worshippers from every nation (Rev. 5:9; 7:9). This view combines the glory of God and the redemption perspectives.
3. Critique: Revelation 5:9; 7:9 teaches that God will save people from every nation to worship him. However, while this takes place in heaven, these texts are in a Tribulation context. More accurate is Revelation 22:5 because it takes place in the eternal state.

H. Promise Theme (Blessing or Covenant)

1. Proponents: Walter C. Kaiser, *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978), 33 and *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker, 1981), 139; Walther Eichrodt, *Theology of the Old Testament*, 2 vols., trans. J. A. Baker (Philadelphia: Westminster, 1961); Paul N. Benware, *Survey of the OT* (rev. ed., Chicago: Moody, 1993), 14, 18, 35).
2. Statement: "Such a textually derived center, what the NT eventually was to call the "promise" (*epangelia*), was known in the OT under a constellation of terms. The earliest such expression was 'blessing.' It was God's first gift to the fish, fowl (Gen. 1:22), and then to mankind (v. 28). For men, it involved more than the divine gift of proliferation and 'dominion-having.' The same word also marked the immediacy whereby all the nations of the earth could prosper spiritually through the mediatorship of Abraham and his seed..."

But there were other terms. McCurley counted over thirty examples where the verb *dibber* (usually translated 'to speak') meant 'to promise' (Kaiser, 33).

3. Key Texts: Gen. 12:1-3 (Abraham); 2 Sam. 7:11-16 (David). Cf. Gen. 3:15; 9:25-27
4. Critique: This is good but it does not take into account Genesis 1—11. For support, Kaiser cites Genesis 1:22, 28 but these verses give commands rather than a promise. The promise theme is, however, very prominent throughout the OT in the progressive establishment of various unconditional covenants by God (see these notes, p. 21).

I. No Overall Theme or Center

1. Proponents: The earlier Gerhard von Rad, *Old Testament Theology* (German ed.), 2:376; Gerhard Wright, *Interpreter's One Volume Commentary on the Bible*, 983; Hasel, 123 (but see "Redemption" and "God" views above).
2. Statement: There are many themes in Scripture but no single theme can be said to be the dominant one. "One needs to be on guard that one does not yield to the temptation to make a single concept or a certain formula into an abstract divining-rod with which all OT expressions and testimonies are combined into a unified system" (Hasel, 123). Von Rad notes, "On the basis of the Old Testament itself, it is truly difficult to answer the question of the unity of that Testament, for it has no focal point as is found in the New Testament" (*Die Mitte des AT*, 49).
3. Critique: This theory assumes that because we don't see an overall purpose in the OT, it must not be there. It faults the text rather than our inability to understand. Instead, we should assume that God knows what He is saying but we need to dig deeper to discern it.

J. Kingdom Theme (Rule of God)

1. Proponents: Kenneth L. Barker, "The Scope and Center of Old and New Testament Theology and Hope," in *Dispensationalism, Israel and the Church*, eds. Craig A. Blaising and Darrell L. Bock, 305; Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids: Baker, 1981); J. Dwight Pentecost, *Thy Kingdom Come* (Wheaton: SP Pub., 1990), 9; Roy B. Zuck, ed., *A Biblical Theology of the Old Testament* (Chicago: Moody, 1991), ix; Klein, *EvTh* 30 (1970): 642-70; H. Schultz, *OT Theology* (Edinburgh, 1892), 1:56.

Others advocate a modified kingdom theme. Seebass (1965) says the theme is the rule of God; Georg Fohrer, *ThZ* 24 (1965), 161 advocates "the rule of God and the communion between God and man"; and R. Schnackenburg, *NT Theology Today* (New York, 1965) says the key biblical theme is a dual kingdom-covenant idea. I agree with Schnackenburg in this dual kingdom-covenant theme as the central focus of the OT (notes, 22, 24, 33).

2. Statement: "I am in essential agreement with the authors' stated center of biblical theology—basically the kingdom principle of Genesis 1:26-28. Most statements of a theological center are too limited (e.g., promise or covenant), too broad (God), or too man-centered (e.g., redemption or salvation-history). It seems clear that, although there are several great theological themes in Scripture, the central focus of biblical theology is the rule of God, the kingdom of God, or the interlocking concepts of kingdom and covenant (but not covenant alone). This theocratic kingdom is realized and consummated primarily through the mediatorial work of God's (and David's) messianic Son. Significantly, Ephesians 1:9-10 appears to indicate that God's ultimate purpose in creation was to establish His Son—the 'Christ'—as the supreme Ruler of the universe" (Kenneth L. Barker in Zuck, ed., ix).

This is similar to the sovereignty view (see "C" above), yet more complete in that it shows *how* God delegates limited sovereignty/rule to man in the various ages until ultimate sovereignty is given to His Son (Ps. 2).

3. Key Texts: Gen. 1:26-28; 12:1-3; Exod. 19:5-6; Eph. 1:9-10

	Gen. 1:26-28	Gen. 12:1-3	Exod. 19:5-6	Eph. 1:9-10
Event	Creation Mandate	Abrahamic Covenant	Mosaic Covenant	Messianic Kingdom Rule
Mediator or Co-Ruler with God	Man (Adam)	Abraham	Israel	Jesus Christ
Subordinates (what is ruled over)	All creation except people (animals & all nature)	All peoples	All peoples	All creation (people, animals & all nature)
Passage	“Then God said, ‘Let us make man in our image, in our likeness, and let them <u>rule</u> over the fish ... birds ... livestock ... all the earth, and over all the creatures that move along the ground...’ God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and <u>subdue</u> it. <u>Rule</u> over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’”	“...I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and <u>all peoples on earth will be blessed</u> through you.”	“Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a <u>kingdom of priests</u> and a holy nation.”	“And he made known to us the mystery according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment —to bring <u>all things</u> in heaven and on earth together under <u>one head</u> , even Christ.” Note that “all things” includes both animals (Isa. 11:6-9) and nature (Matt. 17:27; Mark 4:36-41; 6:45-51; 11:2)

My View of the OT’s Theme

The Old Testament narrates

God’s restoring man to participate in His kingdom rule for His own glory
 mandated in Eden but lost in the Fall
 and accomplished by redeeming man
 through Israel’s role as a kingdom of priests
 and ultimately through the Messiah,
 who will reign as Saviour and King
 in fulfillment of the Abrahamic Covenant

- b. Science confirms the historical record found in Genesis 1–11. The order of creation (ch. 1) is that which is required by science (as contrasted with the *theory* of evolution). Modern scientific studies also validate the record of a universal flood in chapters 6–9. The only alternative to the historicity of this section of Genesis is the unacceptable theory of evolution. See the pages at the end of this study on Genesis for more details, including a biblical view of dinosaurs.
- c. The best testimony to the historicity of these events is Christ Himself. He affirmed Adam and Eve as the original first married couple in His quotation of Genesis 2:24 to the Pharisees who had questioned him regarding the legitimacy of divorce (Matt. 19:1ff.). Certainly if Jesus upheld the historicity of Genesis 1–11 then there can be no doubt as to its historical nature.

Purpose of Genesis 1–11: The Book of Genesis records Israel's origin in election (chs. 1–11) and promise (chs. 12–50). This first major section (chs. 1–11) chronicles the election of a seed (ultimately Shem's) amidst the deterioration of the race so that God could mercifully save man through Abraham. This deterioration and election finds support in the repeated phrase "the generations of..." (i.e., "this is the succession from..." cf. NIV) in the Book of Genesis. The following outline of chapters 1–11 follows this structural marker:

1:1–2:3	The account of creation
2:4–4:26	The generations following the creation
5:1–6:8	The generations of Adam
6:9–9:29	The generations of Noah
10:1–11:9	The generations of the sons of Noah
11:10–26	The generations of Shem

In each case God's faithful narrowing of the lineage of blessing can be observed, despite the unfaithfulness of mankind even to the point that God needs to start again with Noah. Without an historical perspective of this section it is useless to speak of the election of a seed culminating in Israel as His chosen nation to bring blessing to the world (cf. Gen. 12:1-3).

- D. Genesis is also unique in that it introduces the Abrahamic Covenant that is foundational to understanding the other biblical covenants and Israel's future.

The Nature of the Covenant:

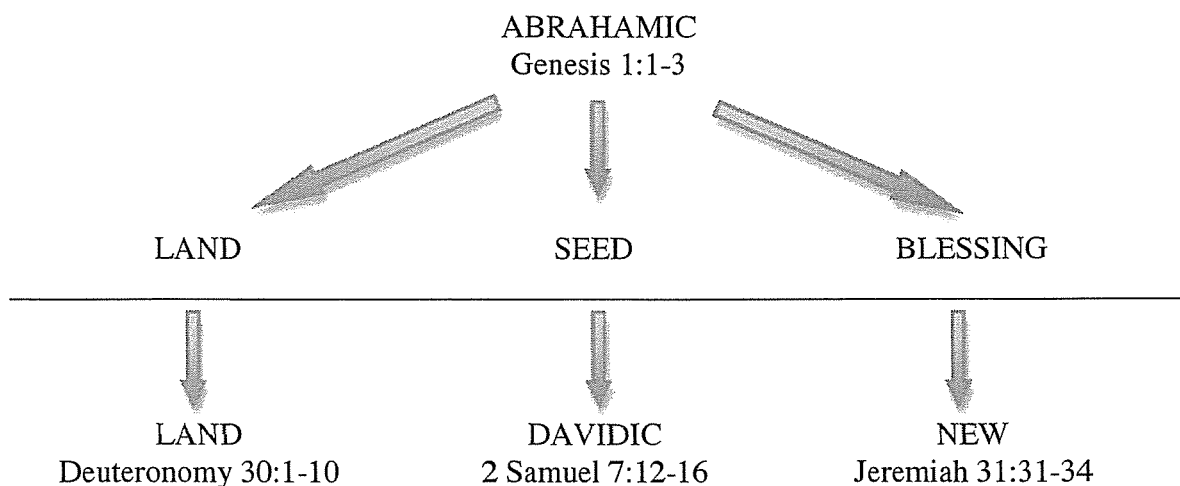
1. The eternal nature of the Abrahamic Covenant is evident in God's commitment to give Abraham a land as an "everlasting possession" (Gen. 17:8) which itself is part of an "everlasting covenant" (Gen. 17:7).
2. The literal nature of the covenant must be upheld if one employs the normal meaning of language. The promise is a literal seed (descendants) to a literal man who traveled to a literal place that God promised.
3. The application of the covenant includes the promises to Abraham, his physical descendants, and all the earth (i.e., Gentiles).
 - a) *Personal promises* to Abraham were fulfilled in the provision of Isaac as the seed promised from his own body (Gen. 15:1-9), the material blessings he enjoyed, the revered name he had, and the divine discipline of those who opposed him.
 - b) *National promises* to Abraham's seed include the future fulfillment of three related covenants that are unconditionally promised to Israel (see below on the nature of the Palestinian, Davidic, and New Covenants).
 - c) *Universal promises* to the entire world are seen in "all nations will be blessed because of you" (Gen. 12:3). This blessing is for Gentiles as well as Jews by faith in Christ, who is Abraham's seed. Also, at the fulfillment of the Abrahamic Covenant the entire world will benefit.

- 4) The unconditional nature of the Abrahamic Covenant is evident in several texts:
- As already noted, the covenant is eternal (Gen. 17:8). It naturally follows that since nothing can prevent the covenant from its eternal ramifications, then the covenant must be unconditional too.
 - No conditions are ever expressed in relation to the covenant (unless one includes the need for Abraham to leave Mesopotamia, which is fulfilled). The repeated use of the formula "I will" on the part of God at the institution of the covenant points to its unconditional nature.
 - God never withdrew His covenant promise despite the many acts of disobedience on the part of Abraham and the nation. Abraham's sojourn and deception in Egypt recorded in Genesis 12:10-20 never made void God's promise, nor did any other action on his part or of his descendants.
 - The sacrificial ritual detailed in Genesis 15:7-18 also confirms the unconditional nature of the Abrahamic Covenant. The normal practice in Mesopotamia (the place of Abraham's birth) was that when two parties desired to enter into a covenant they would sacrifice an animal, separate it into two pieces, and walk together through the pieces. This act signified an invoking of the same fate upon either of them should they break the treaty. God commanded Abraham to sacrifice and cut up and separate not one, but *five* animals (heifer, goat, ram, pigeon, and dove), thus showing the importance of the covenant. No doubt Abraham expected that somehow he and God (in some form) would walk through the pieces together; however, God caused him to fall into a deep sleep so that he could not participate in the ceremony even if he wanted to do so, then God alone in the form of a burning pot traveled through the pieces. Thus, God bound Himself to fulfill the Abrahamic Covenant apart from any action on Abraham's part.
 - Israel is also promised eternal existence as a nation (Jer. 31:37), which indicates the unconditional nature of the Abrahamic Covenant upon which the nation is founded.

NOTE: Even though the covenant itself is unconditional in that God will definitely fulfill it, participation in this fulfillment is conditioned on an individual basis by belief. Only those who trust in Jesus Christ as Messiah will experience the blessings of this covenant.

The Relationship of the Covenant to the Future: The Abrahamic Covenant also has features expanded upon in three other covenants given to the nation of Israel. These covenants also are unconditional and thus will be fulfilled in the future millennial time of blessing for the nation (see also p. 21).

Four Unconditional Biblical Covenants



Adapted from Robert P. Lightner, *Last Days Handbook*, 77

- 1) The Land Covenant amplifies the geographical promises of the Abrahamic Covenant, in which God promised to give Abraham a land forever (Gen. 17:7-8). This Land Covenant is declared most specifically in Deuteronomy 30:1-10, where Moses states that after Israel's exile the nation will at one time own the entire land. Never has the nation owned the breadth of territory described in the Land Covenant from the River of Egypt to the Euphrates River (Gen. 15:18), despite amillennial claims that this was the case under Solomon (cf. 1 Kings 4:21). However, although the promise is unconditional, the blessings associated with this promise are contingent upon belief. Moses stated that "when" the nation believed (Deut. 30:1, 2), only "then" (v. 3) would the Land Covenant be in effect practically. In that the post-exilic land prophecy of Zechariah 10:10 looks to a *still future time* of fulfillment, this promise remains future for Israel contingent upon belief in Messiah. After the salvation of the nation (Rom. 11:26-27), the promise will be in effect in the millennial kingdom since it is an eternal covenant (Ezek. 16:60).
- 2) The Davidic Covenant also finds its source in the Abrahamic Covenant and is a further expansion of the original seed promise to Abraham. God's promise of a seed to Abraham (Gen. 12:1-3) from his own body (Gen. 15:1-9) to become a great nation is further explained in His promise to David (2 Sam. 7:10-16). The Davidic Covenant guarantees David that each king who will sit on the throne of Israel will be one of his direct descendants. Moreover, this covenant is declared to be eternal (v. 16) and as such it guarantees Israel that in the future a descendant of David's will again occupy the throne in the kingdom.
- 3) The New Covenant is the third covenant to amplify a feature of the Abrahamic Covenant. In this case it is the "blessing" guarantee that in Abraham "all nations of the earth shall be blessed" (Gen. 12:3). This blessing, of course, comes through the Messiah, Jesus Christ, who is of Abraham's seed. In fact, He is *the* seed (Gal. 3:16). Jeremiah 31:31-34 provides the most explicit statement of the New Covenant. It assures the reuniting of the nations of Judah and Israel with a new heart, forgiveness of sin, and an economy in which no one will need to say "know the Lord, for they all will know Me, from least of them to the greatest" (v. 34). While Christ inaugurated the New Covenant in His blood (Luke 22:20; 1 Cor. 11:25) and thus has allowed Church participation in some of its blessings, presently not all Israel knows the Lord with a new heart and the indwelling of the Spirit. Thus, the complete fulfillment of this amplification of the Abrahamic Covenant still awaits the future salvation of Israel (Rom. 11:26-27).

Argument

Nearly all scholars agree that the Book of Genesis breaks naturally into two major divisions, roughly chapters 1–11 and 12–50. Within these divisions are eleven sections each beginning with the formula, "the generations of..." (NASB) or "the account of..." (NIV). The first division traces primeval history beginning in creation and culminating with Terah, Abraham's father (1:1–11:26). Although God created everything good (1:1–2:3), the next section reveals man's creation, fall and expansion of sin in his descendants to chronicle the deterioration of the race and thus the need for a Redeemer (2:4–4:26). Four more successions follow in the "This is the account of..." formula which trace the descendants of Adam (5:1–6:8), Noah (6:9–9:29), Noah's sons (10:1–11:9), and Shem (11:10-26). The purpose of these accounts is to inform Israel of God's election of a seed with which He can fellowship and rule.

At 11:27 the book takes a sharp turn. Rather than primeval history, patriarchal history from Abraham to Joseph is recorded to introduce Israel to its origin and preservation as a nation of covenantal promise (11:27–50:26). This occurs primarily through the accounts of the successions from Terah in Abraham's life (11:27–25:11), from Isaac in Jacob's life (25:19–35:29), and from Jacob in the account of Joseph (37:2–50:26). The intervening sections record what became of the descendants of Ishmael (25:12-18) and Esau (36:1-8 and 36:9–37:1). This latter major division in Genesis also traces the deterioration and narrowing of the lineage of Israel, but specifically details how God preserved the nation to fulfill His promise to Abraham of a seed which will bring blessing back to the entire world.

Interpreting and Preaching Legal Literature

A. A quick quiz to get you thinking...

1. T or F Christians should keep parts of the OT law which are not repeated in the NT.
2. T or F There are actually two laws: the moral (Ten Commandments) and ceremonial/civil.
3. T or F The Sabbath should still be obeyed by Christians.
4. T or F Believers today are obligated to keep all of the Ten Commandments.
5. T or F Tithing should be practiced by all followers of Christ.
6. T or F Christians today are prohibited from eating blood (e.g., yong tau foo, blood pudding, pig or duck blood at Chinese New Year).
7. T or F Believers must not charge other Christians interest based upon the Law (Deut. 23:19; Exod. 22:25; Lev. 25:36-37; Ezek. 18:8, 13, 17; 22:12; Prov. 15:5; 28:8).

B. Defining the Meaning of Law (adapted from Fee/Stuart, 135-36)

1. Sometimes "Law" refers to the Pentateuch as a *single* book (e.g., Josh. 1:8).
2. Sometimes Christians refer to the "Law" as the *five* books of the Pentateuch, even though Genesis has no legal codes.
3. NT usage of the term "Law" sometimes refers to the Pentateuch and sometimes the entire OT (e.g., Luke 16:17).
4. Oftentimes "Law" refers to only the legal formation from Exodus 20–Deuteronomy 33. (It always refers to *at least* this portion of Scripture.)

C. The Christian's Relationship to the Law (adapted from Fee/Stuart, 136-39; these issues are addressed in detail in my ThD dissertation in the SBC library under Richard James Griffith, "The Eschatological Significance of the Sabbath," Dallas Seminary, 1990, esp. pp. 144-56).

1. The OT law is a covenant between *Israel* and God—not between the *church* and God. The church and Israel must be kept distinct.
2. Our loyalty to God is shown in different ways than was Israel's. In other words, God expected Israel to be loyal and He expects the same of us, but Israel's loyalty was shown through observing the sacrificial system whereas our loyalty is shown by our obeying NT commands. (However, *faith* is what pleased God then and now—Heb. 11:6.)
3. Most OT stipulations are *not* repeated in the NT—especially the civil (penalties for crimes) and ritual (worship, especially sacrificial regulations) laws. Therefore, most of the OT does not directly apply to believers.
4. Some OT stipulations *are* repeated in the NT—including nine of the Ten Commandments, the exception being the Sabbath.
5. All of the OT law is still the *Word* of God for us even though it is not still the *command* of God for us. As such it is still useful for teaching and preaching, though applications must be made based upon the principles under girding the laws.
6. Only that which the NT explicitly *renews* from the OT law can be considered part of the NT "law of Christ" (Gal. 6:2). [Note: Fee/Stuart put *all* of the Ten Commandments in this category, which makes modern believers guilty of Sabbath breaking. I disagree that the Sabbath is binding in the present age. I worship corporately on Sunday, not Saturday!]

D. The Purposes of the Law (adapted from J. Dwight Pentecost, *BibSac* 128 [July 1971]: 227-33)

Paul's letter to the Galatians teaches sanctification not by the Law but by faith in Christ alone. This finds support in that Abraham was justified by faith centuries before the Law even came (Gal. 3:17). After that, the Law and the Promise (Gen. 12:1-3) co-existed for years, so there is no basic conflict between the Law and the Promise. This led Paul to ask, "What, then, was the purpose of the law?" (v. 19). Actually, there were at least ten purposes for the Law:

1. It revealed or exposed the *sinfulness of man* (Gal. 3:19).
2. It revealed the *holiness of God* (1 Pet. 1:15).
3. It revealed the standard of *holiness for people* in fellowship with God (Ps. 24:3-5).
4. It *supervised* the physical, mental, and spiritual development of the redeemed Israelite until he could come to maturity in Christ (Gal. 3:24).
5. It *unified* the people to establish the nation in voluntary submission to God's decrees (Exod. 19:5-8; Deut. 5:27-28).
6. It *separated* Israel among the nations as a kingdom of priests to mediate God's truth to these nations (Exod. 31:13).
7. It provided *forgiveness* of sins for individual Israelites to restore their fellowship with God, even though they already functioned as a redeemed people (Lev. 1-7).
8. It made provision for Israel to *worship* God as a redeemed people (Lev. 23).
9. It *tested* if one was in the kingdom or the theocracy over which God ruled (Deut. 28). Faith led to obedience and blessing; lack of faith led to disobedience and judgment.
10. It *revealed Jesus Christ* (typology in the sacrificial system; Luke 24:27).

Pentecost suggests that the *revelatory* aspect of the Law is permanent as it still reveals the holiness of God today (1 Tim. 1:8), but the *regulatory* aspect is temporary as it regulated the life and worship of the Israelite (Gal. 4:8-10; Col. 2:16-17). However, this view does not seem correct as the entire law has been abolished (see the next two pages, i.e., pp. 114-115). I feel that a better approach is the one below...

E. A Suggested Strategy for Expounding Old Testament Law

1. Interpretation: Study the *intent behind* the legal command, asking the question, "Why was this command given in Israel?" It is especially helpful to answer this question by showing how the law reveals the character of God. For example:

"God told Israel in Leviticus 19:9-10 not to harvest the corners of the fields because He had compassion on the poor who could glean there for their food."

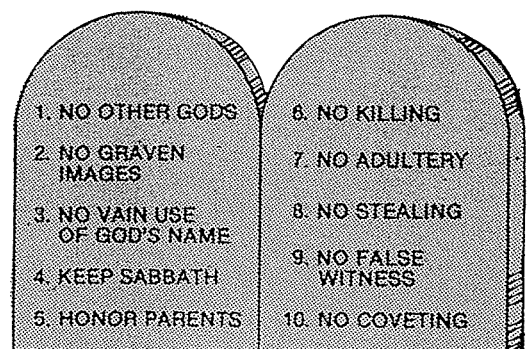
2. Principlizing: State the intent of the law in the form of a *general principle*.

"God wants His people to give the underprivileged the chance to earn a living."

3. Application: Show how this principle relates to a contemporary parallel situation.

"As an employer you should provide opportunities for the poor to support themselves."

10 GREAT COMMANDMENTS



By the way, you may be able to tell by now that I believe the answer to each question on the previous page's quiz is false.

The Ten Commandments

#	Old Testament Commands	New Testament Repetitions
1	And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me" (Exod. 20:1-3).	"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God..." (Acts 14:15; mentioned at least 50 times).
2	"You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below... for I... am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation ... but showing love to a thousand generations of those who love me..." (Exod. 20:4-6).	"Dear children, keep yourselves from idols" (1 John 5:21; cf. 1 Thess. 1:9; Rev. 2:14, 20; 9:20; mentioned in the NT 12 times = 12x). * This chart is adapted and expanded from one by Lewis Sperry Chafer, <i>Systematic Theology</i> , 4:209-10
3	"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name" (Exod. 20:7).	"Above all...do not swear—not by heaven or by earth or by anything else. Let your 'Yes' be yes, and your 'No,' no, or you will be condemned" (James 5:12; 4x).
4	"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth... but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy" (Exod. 20:8-11).	No NT text requires this of Christians. However, one passage clearly <i>prohibits</i> the practice as required for believers: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ" (Col. 2:16-17; 0x).
5	"Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod. 20:12).	"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'—which is the first commandment with a promise—that it may go well with you and that you may enjoy long life on the earth" (Eph. 6:1-3; cf. Matt. 15:4-6; 19:19; Mark 7:10; 10:19; 6x).
6	"You shall not murder" (Exod. 20:13).	"Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him" (1 John 3:15; cf. Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11; 6x).
7	"You shall not commit adultery" (Exod. 20:14).	"Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb. 13:4; cf. Mark 10:19; 12x).
8	"You shall not steal" (Exod. 20:15).	"He who has been stealing must steal no longer, but must work, doing something useful with his own hands..." (Eph. 4:28; cf. Matt. 27:64; Mark 10:19; Luke 18:20; Rom. 13:9; Titus 2:10; 6x).
9	"You shall not give false testimony against your neighbor" (Exod. 20:16).	"Do not lie to each other, since you have taken off your old self with its practices" (Col. 3:9; cf. Eph. 4:25; 4x).
10	"You shall not covet your neighbor's house... wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Exod. 20:17).	"Then he said to them, 'Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions'" (Luke 12:15; Rom. 7:7; 13:9; Eph. 5:3; James 4:2; 2 Pet. 2:3, 14; 9x).

Does the Law of Moses Apply to Me?

Summarizing the Five Main Views on the Law and the Christian*

Should you as a Christian tithe? work on Saturday? charge interest to Jews? eat meat and drink milk in the same meal? The Pentateuch addresses these, but believers today debate whether the law applies to believers today. This chart summarizes five views on this crucial issue.

	Theonomic Greg Bahnsen	Reformed Willem VanGemenen	Weightier Issues Walter C. Kaiser	Modified Lutheran Douglas J. Moo	Dispensational Wayne G. Strickland
What is the Law?	Same definition as the views 3-5	God's oral or written instructions since creation	The whole Mosaic law given in the Pentateuch (Genesis to Deuteronomy) but also amplified in the rest of the Old Testament		
Who is the Law for?	The Elect (Israel = Church)	All mankind (Israel = Church)	Believers (Israel and Church)	Believers (Israel and Church)	Israel only (Israel ≠ Church)
Which parts of the Law apply today? • "Moral law"? (i.e., Decalogue or 10 Commandments)	All moral laws apply to people of God only in every age; therefore, all elect persons since creation should observe either the Jewish Sabbath (Saturday, before Christ) or "Christian Sabbath," (Sunday, after Christ)	All moral laws apply to believers and unbelievers of every age (e.g., all persons—including unbelieving Gentiles since creation—should observe the Sabbath or "Christian Sabbath," being Sunday)	All moral laws that stem from God's character: • 10 Commandments • Leviticus 18–19 (sex) (i.e., Sabbath is required since Israel's nationhood and prohibited sexual practices still apply)	As with dispensationalists, the Mosaic law is abolished in its entirety; however, its moral content provides good guidelines for Christian living, though Christ holds the final say through the ministry of the Holy Spirit in believers today; Sabbath obedience is not consistently applied (?)	God's "moral law" before Moses is now called the "law of Christ" (Gal. 6:2) and governs believers through the Spirit's new covenant indwelling; The Law does not easily divide into "parts" and is done away with in its entirety (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13), including the Sabbath (Col. 2:16-17)
• Civil laws? (i.e., judicial law)	All apply (e.g., laws today should require death for adultery)	Some apply (e.g., still tithe and don't charge believers interest)	Judicial <i>principles</i> (not laws) apply since moral laws underlie all judicial and ceremonial laws	Only principles apply now as the Mosaic law was given only to Israel	None apply as these regulated Israel alone (but principles such as love and compassion still apply)
• Ceremonial laws?	All five views agree that ceremonial aspects such as the sacrificial system and Jewish priesthood are now fulfilled in Jesus Christ				
What is the relationship of the Abrahamic Covenant to Mosaic Covenant?	Both are God's "covenant of grace." They consist of the same substance of God's saving relationship which makes the MC still apply today	MC was added to the AC; both still apply though they are similar in substance but different in form and purpose	MC was given specifically to Israel but its moral principles are still relevant to all believers under the AC	Like dispensationalists, MC was conditional but AC was not; MC as a temporary framework prescribed terms of obedience for Israel in Law period	MC regulated Israel's life so she could experience the blessings of the AC, but MC is no longer operative as it is fulfilled in Christ

* This chart summarizes Stanley N. Gundry, ed. *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), where each author presents his view and responds to the other four views. Generally speaking, views 1-2 are similar as both are Reformed (stressing continuity between the NT and OT) and these stand against views 3-5 which are alike in stressing discontinuity. In my opinion, the dispensational view has the most to commend it as law in the NT is never broken into component parts and this view clearly distinguishes Israel from the church. Further, it is inconsistent to change the Sabbath (Saturday) to Sunday but not apply the OT penalties for Sabbath-breaking today (i.e., death by stoning; cf. Exod. 31:14-15; 35:2).

Does the Law of Moses Apply to Me? (2 of 2)

Evaluating the Five Main Views on the Law and the Christian

Does the Law of Moses Apply to Me (2 of 2)?

	Theonomic Greg Bahnsen	Reformed Willem VanGemeren	Weightier Issues Walter C. Kaiser	Modified Lutheran Douglas J. Moo	Dispensational Wayne G. Strickland
Strengths	<ul style="list-style-type: none"> • Continuity between the OT and NT upheld • Desires ethics to relate to all of life • Sees positive aspects of the law 	<ul style="list-style-type: none"> • Continuity between the OT and NT upheld • Notes Mosaic law's foreshadowing of Christ • Sees a convicting role of the law today for unbelievers 	<ul style="list-style-type: none"> • Biblical support for some law aspects (i.e., moral) being weightier than others (Matt. 23:23) • Holiness Code of Leviticus 18–19 stem from nature of God 	<ul style="list-style-type: none"> • Accounts for new covenant emphases under the Law of Christ (Gal. 6:2) • Says OT laws repeated in the NT are applicable • Applies law principles today 	<ul style="list-style-type: none"> • Biblical in that Mosaic law began at Sinai and ended with Christ's death as a temporary custodian or tutor (Gal. 3:19, 24-25) • Clearly distinguishes between Israel and church • Advocates continued guidance in law of Christ
Weaknesses	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblically supported • Misguided to apply godly commands to unregenerate man • All "law" need not be Mosaic (natural law and law of Christ also exist) • The NT never applies the OT to civil matters • Law condemned man (2 Cor. 3:9) 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblically supported • Use of "law" in differing ways inconsistent & confusing • Requiring Sabbath for today contradicts NT (Col. 2:16-17) • Unclear if moral law became law of Christ • Merges Israel and church 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblically supported • Arbitrary to pick and choose which parts of the law are required • Choice of Decalogue and Lev. 18–19 too narrow for moral law 	<ul style="list-style-type: none"> • Seeks to teach the indivisibility of the law while upholding its moral content • Too extreme to claim that the law has absolutely no purpose today • Fails to see the gospel in the OT by demarcating Law and Gospel into distinct, discontinuous eras 	<ul style="list-style-type: none"> • Distinguishing law's revelatory aspects (eternal, revealing God's nature) from regulatory (temporary, ruled Israel) makes distinctions within an inseparable code—if the OT law is essentially a unity, then why divide it into two parts? • The law is not nullified but actually upheld by faith (Rom. 3:31)

Spectrum on Degree of Applicability*

Law as fully applicable in every sense

Theonomic

Reformed

Weightier Issues

Modified Lutheran

Dispensational

Law as fully abolished in every sense

* Adapted from Lee Hwee Chin, "The Applicability of the Law Today," unpublished research paper for the course "Old Testament Survey," Singapore: Singapore Bible College, 2001), 1.

Should Christians Follow the Ten Commandments?

Adapted from my 1990 dissertation, "The Eschatological Significance of the Sabbath," Dallas Seminary, 148-53

Despite the popularity of the belief that the Law is presently valid for believers, the New Testament treats the entire law as abrogated.³⁰ This is a major tenant of the Book of Galatians, written in response to the error of supposing that some of the law was still in effect. Paul's readers were falsely lead into believing that *most* of the law was abrogated (e.g., the sacrificial system, dietary laws, etc.) but *certain* laws remained, circumcision in particular. Paul forcefully took issue with such teaching:

Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law (Gal. 5:2-3).

The issue to be emphasized here is Paul's view of the law as a whole. His point is that if one is required to keep *any* part of it, he is obligated to keep *all* of it. Conversely stated, if the believer is free from the law, he is free from *all* of it. This applies whether the part referred to is circumcision, the Sabbath, or any other part.³¹

The Pauline epistles uphold the abolishment of the *entire* law, not only part of it. Paul affirmed emphatically that believers are dead to the law (Rom. 7:1-6) and not under its rule (Rom. 6:14; Gal. 3:19, 23-29; 4:25, 31; 5:18). This is because Christ is the fulfillment (cf. Matt. 5:17-18) and termination or end of the law (Rom. 10:4) since His death abolished the law (Eph. 2:15). Further, Paul taught that the Mosaic Covenant has passed away (2 Cor. 3:6-11) and that the Abrahamic Covenant both preceded and followed the period of the law since the law served only temporarily (Gal. 3:14-25). The result is that "now that faith has come, we are no longer under the supervision of the law" (Gal. 3:25). Also, "the fact that God has (manifestly) accepted Gentiles as sons demonstrates that the period of the law is at an end; the custodian has finished his task and the son has become an heir (4:1-6)."³² Finally, in 1 Corinthians 9:20 Paul very clearly declares himself free from the law:

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.

Paul could not have stated more clearly that he was not under the law. He makes the same claim for his Roman readers as well: "you are not under law, but under grace" (Rom. 6:14). The preceding verses represent only a select group of passages which indicate that the law has been abolished and thus has no jurisdiction over the believer. Indeed, when comparing the Mosaic dispensation with "the dispensation in Christ, Paul found the former, glorious as it had been, to be worthless."³³

Paul and the Decalogue

While many passages have been cited above to show the end of the law, those most pertinent to the present study are two texts specifically pointing to the end of the Ten Commandments in the present age. The first text is Romans 7. Here Paul emphatically states that the believer has died

³⁰Douglas J. Moo, "Jesus and the Authority of the Mosaic Law," *JSNT* 20 (February 1984): 3-49; Roy L. Aldrich, "Causes for Confusion of Law and Grace," *BS* 116 (July-September 1959): 221-29; id., "Has the Mosaic Law Been Abolished?" 322-35; id., "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," *BS* 118 (July-September 1961): 251-58.

³¹One may object to this reasoning based upon that fact that Paul used circumcision (in the so-called ceremonial law) rather than the Sabbath (in the so-called moral law), but Paul's teaching on the present applicability of the Ten Commandments is noted later in this discussion.

³²Douglas R. de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation.*, ed. D. A. Carson, 159-95 (Grand Rapids: Zondervan, 1982), 166.

³³E. P. Sanders, *Paul, the Law, and the Jewish People* (Philadelphia: Fortress Press, 1983), 144.

to the law by being joined to Christ (v. 4) with the result that he is released from the law (v. 6). His following illustration specifies this "law" as the Decalogue by referring to the tenth commandment which prohibits coveting (vv. 7f.). The purpose of this prohibition was to reveal Israel's inability to obey the law of God. Specifically, Paul claims freedom from the law because it has already fulfilled its purpose in revealing sin. Further, since the Decalogue is an essential unity, the abolition of one of its commandments (coveting) shows the abolition of them all.³⁴ In other words, since his illustration denotes that believers are free from *one* of the Ten Commandments, and the Decalogue is a unity, it follows that believers are also free from *all* of the commandments, which includes the Sabbath.

Second Corinthians 3 is a second passage which even more clearly shows the believer's freedom from the Ten Commandments. In this chapter Paul contrasts his apostolic authority as a minister of the New Covenant with that of his opponents at Corinth who, by implication, were ministers of the Old Covenant (cf. 2:17; 3:14). One reason the New Covenant is more glorious than the Old is because this New Covenant is internal, written on men's hearts through the Person or activity of the Spirit (3:3b).³⁵ Conversely, the Old Covenant was engraved upon tablets of stone (3:3, 7). The crucial issue here is *what* was written on stone in the Old Testament. Was it the entire law? No, only the Ten Commandments were engraved upon the tablets at Sinai (Deut. 4:13; 5:22).³⁶ In other words, Paul equates the Old Covenant with the Decalogue.³⁷ This law had a fading glory (i.e., lacked permanent validity)³⁸ "because only in Christ is it taken away" (v. 14b). Therefore, since Paul contrasts his continuing ministry of blessing with the ministry of cursing in the Ten Commandments, he in effect teaches the abolishment of the Decalogue as a system by which one should live, including the Sabbath.³⁹ That the Sabbath is included within this abolished Decalogue also finds support in that the death penalty for disobeying the Ten Commandments is never enforced in the New Testament.⁴⁰ It is inconsistent to argue for the continuance of the Sabbath requirement in the present age without a continued penalty for neglecting it.

³⁴This is certainly not to say that believers are now free to covet, for this is prohibited elsewhere in the New Testament (e.g., James 4:2). What Paul means is that the prohibition of coveting in the Decalogue revealed man's inability to follow God's commands.

³⁵Bernardin Schneider, "The Meaning of St. Paul's Antithesis 'The Letter and the Spirit,'" *CBQ* 15 (1953): 193-207.

³⁶Charles Hodge, *A Commentary on 1 & 2 Corinthians*, GCS, 428. See also Exodus 24:12; 31:18; 32:15-16 for other verses mentioning the tablets. Many argue that Paul's reference to "tablets of stone" serves as a figurative designation for the entire law or Old Covenant (e.g., Victor Paul Furnish, *II Corinthians*, AB, 200; Bultmann, 73-75; Frederick W. Danker, *II Corinthians*, ACNT, 54; Colin Kruse, *The Second Epistle of the Paul to the Corinthians*, TNTC, 91-93; Knofel Staton, *Second Corinthians*, SBS, 56-57). However, the passage compares in graphic terms the actual writing (content) on the cold, external tablets with that "written" on the warm, internal heart; thus, the comparison drawn is between the Decalogue and that which replaces it—the work of the Spirit in the inner man. However, even if the tablets represent the *entire* law (the Old Covenant is the implied contrast in verse 6 and specifically mentioned in verse 14), this still argues for the abolition of the Sabbath as part of that law.

³⁷De Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 167.

³⁸Ernest Best, *Second Corinthians*, Interp., 31.

³⁹Even Paul's statement that circumcision is nothing but rather what matters is "keeping the commandments of God" (1 Cor. 7:19) is inadequate proof that believers are to keep the Ten Commandments. There is no evidence that ἐντολῶν θεοῦ ("commandments of God") refers exclusively or even primarily to the Decalogue (C. K. Barrett, *I Corinthians*, 169; de Lacey, "The Sabbath/Sunday Question and the Law in the Pauline Corpus," 176). Objection to the preceding presentation of Paul's view of the Decalogue may also be based upon his appeal to the fifth commandment in Ephesians 6:1-3. However, here the primary motive for children obeying their parents is not the Decalogue, but because this is part of one's calling in Christ (4:1) and is right (v. 1b). The appeal to the Ten Commandments is at best a third motivation (ibid., 176).

⁴⁰For an evaluation of the penalties for each of the Ten Commandments, see Aldrich, "The Mosaic Ten Commandments Compared to Their Restatements in the New Testament," 251-58. He shows how the believer is not under the Decalogue, but instead "he is under the eternal moral law of God which demands far more than the Ten Commandments. It calls for nothing less than conformity to the character of God" (p. 257).

Contrasting the Abrahamic & Mosaic Covenants

Distinguishing these covenants provides a foundation for interpreting the OT and NT, especially the prophets as they look back on covenants with both Abraham (e.g., Ezek. 36–37, p. 508) and Moses (e.g., Lam. 1:3, p. 496). Knowing the conditional and temporal nature of the Law prevents misapplying obsolete commands to the Church today (e.g., Sabbath, charging interest to believers, tithing). Also, God's faithfulness to sinners becomes clear due to Abraham.

	Abrahamic Covenant	Mosaic Covenant
<i>Recipient (Date & Place)</i>	Abraham as mediator for all nations 2060 BC, Ur of the Chaldees	Moses as mediator for Israel 1445 BC, Mount Sinai
<i>Scripture</i>	Genesis 12:1-3 (but formalized into a covenant in Genesis 15)	Exodus 20—31 is the heart of the covenant
<i>Between God &</i>	A person (for a future nation)	A nation
<i>Scope</i>	Universal ("all peoples will be blessed through you")	Only Israel received the Law (Deut. 4:8; Ps. 147:20)
<i>Character & Significance</i>	Grace (promises) —primary (what God will do)	Works (laws) —secondary (how God will do it)
<i>Promises</i>	Land, seed, and blessing (without indication of time of fulfillment)	Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28)
<i>Conditions</i>	Unconditional: "I will..."	Conditional: "If you will...then I will..."
<i>Participation</i>	Abraham asleep (Gen. 15:17)	Israel agreed to obey (Exod. 19:8)
<i>Analogy</i>	Father to son (royal grant)	Suzerain (superior king) to vassal (servant nation)
<i>Purpose</i>	Clarified Israel's blessings in general terms to motivate the nation towards righteousness by faith in God's provision of a wonderful future (Gen. 12:1; 15:1, 6)	Clarified how Israel could be blessed in the Abrahamic Covenant as soon and full as possible; didn't restate or expand the Abrahamic Covenant but revealed sin (Rom. 5:20; Gal. 3:19, 24)
<i>Form</i>	Oral (no written stipulations)	Written on tablets of stone & Pentateuch
<i>Emphasis</i>	Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)	Judgment/discipline over blessing (contrast Deut. 28:1-14 & vv. 15-68)
<i>Christology</i>	Ultimate seed (Gen. 12:3)	Typified in tabernacle (Heb. 8-10)
<i>Sign</i>	Circumcision (Gen. 17:11)	Sabbath (Exod. 31:13, 17)
<i>End</i>	Never been terminated (deemed an eternal covenant in Gen. 17:8)	Ended at Christ's death (Rom. 7:6; 10:4; 2 Cor. 3:7-11; Gal. 5:1; Heb. 7:11-12)

While most of the above is original, some is based on Thomas L. Constable, "A Theology of Joshua, Judges, and Ruth," in *A Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody, 1991), 100-101. For a more complete evangelical picture of the relevance of the OT law to the Christian, see *Five Views on Law and Gospel* (Zondervan), including modified Lutheran (Douglas J. Moo), Dispensational (Wayne G. Strickland), "weightier issues" apply (Walter C. Kaiser), Non-theonomic Reformed (Willem VanGemenen), and Theonomic Reformed (Greg Bahnsen).

Israel & the Church: Continuity & Discontinuity

One issue over which a lot of scholarly ink flows is the extent to which Israel relates to the Church. Some (especially amillennialists, postmillennialists, and covenant premillennialists) argue that the Church is the “new Israel” with complete continuity between the two entities. Thus, the Church is seen to have simply replaced Israel and assumed her promises and covenants.

The other side of the spectrum of views is classical and revised dispensationalism which advocates the discontinuity model. In this scheme there are two separate peoples of God: Israel and the Church. The only overlap is that the believers today participate in some of the aspects of the Abrahamic and New Covenants (see p. 116 and supplements to the Jeremiah notes).

I have held both views, but now hold to a third model similar to progressive dispensationalism. This newer system (since 1987) emphasizes both continuity and discontinuity yet still maintains the dispensational distinctive that the Church is *not* the “new Israel.” Rather, it is a continuation of God’s covenant plan begun with Israel and continuing with a believing remnant of Israel today, along with Gentile believers who have been grafted into the Abrahamic Covenant (see Romans 9–11; Galatians 3). Here are some points of difference and contact between these two entities:

Discontinuity

	Israel	Church
<i>Identity</i>	Physical seed of Abraham (Gal. 6:12-16)	Spiritual seed of Abraham (Gal. 3:7, 29)
<i>Land Covenant</i>	Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7)	No land promise (Land Covenant) can be claimed by present believers
<i>Law</i>	Required to obey the law (Exod. 19–20)	Freedom from the law (Rom. 7; Gal. 3)
<i>Duration</i>	Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37)	Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?)
<i>Wrath</i>	Experienced in Tribulation (Jer. 30:7)	Free from wrath (1 Thess. 5:9; Rev. 3:10)
<i>Faith</i>	Shown in offering sacrifices	Shown in trusting Christ’s sacrifice
<i>Priesthood</i>	<i>Has</i> one: a special class by heredity	<i>Is</i> one: all are priests (1 Pet. 2:5)
<i>Activity</i>	Set aside between 69th & 70th “Weeks” (Dan. 9:24-27)—a part of the “times of the Gentiles” (Luke 21:24)	Between 69th & 70th “Weeks” the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26)
<i>Qualification</i>	Ethnic—descendants of Abraham or Gentile proselytes who became Jews through circumcision as blessing is through Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19)	Nonethnic—“Neither Jew nor Gentile” (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6)

Continuity

	Israel	Church
<i>Abrahamic Covenant</i>	Origin in Abraham as the father of the nation (Gen. 12:1-3)	Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29)
<i>Davidic Covenant</i>	Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings)	Functions now as a spiritual temple (Eph. 2:19-22; 1 Pet. 2:4-10)
<i>New Covenant</i>	Promised forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, and knowledge of God throughout the earth (Jer. 31:31-34)	The first three aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive fulfillment of the covenant (Luke 22:20)
<i>Law</i>	Required to obey the Mosaic law (Exod. 19-20)	Required to obey the "law of Christ" (Gal. 6:2) or "law that gives freedom" (James 1:25; 2:12)
<i>Salvation by</i>	God's grace through faith (Gen. 15:6)	God's grace through faith (Rom. 4:3)
<i>Basis of Salvation</i>	Sacrificial lamb	Sacrificial Lamb
<i>Spirit</i>	Filling on leaders	Indwelling of all believers (Rom. 8:9)
<i>Prophets</i>	Provided revelation of God's word	Foundation of the church (Eph. 2:20)
<i>Election</i>	Based on grace (Mal. 1:2)	Based on grace (Eph. 1:4-6, 11)
<i>Disobedience</i>	Lead to God's discipline	Leads to God's discipline (1 Cor. 11:30)
<i>Leadership</i>	Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts)	Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17)
<i>God's Presence</i>	In a cloud at day and a pillar of fire at night (Exod. 40:34-38)	In the indwelling ministry of the Holy Spirit (1 Cor. 6:19)
<i>Witness</i>	"light for the Gentiles" (Isa. 49:3-6) "kingdom of priests" (Exod. 19:6) "holy nation" (Exod. 19:6)	"light of the world" (Matt. 5:14-16) "holy...royal priesthood" (1 Pet. 2:5, 9) "holy nation" (1 Pet. 5:9)

Chart of Old Testament Kings and Prophets (Blank)

John C. Whitcomb's Outline of page 342

General Bible Familiarity Quiz Answers

See pages 683-84 for the quiz itself

TIME LINE	EVENT LINE	BOOK LINE	HISTORICAL LINE	THEME LINE	STYLE LINE
15000 - 4000 B.C.	Creation	Genesis 1-3	↑	<p>Write in this column 6 Bible references that would indicate the theme of the Bible as you conceive it.</p> <p>SUGGESTED: a: The Theme Acts 1:3, 8 Gen. 1:3 Rev. 21-22 b: The Means for Accomplishing the Theme Matt. 1:1-17 Lk. 2:23-38 Eph. 1:10</p>	<p>Prose (Narrative)</p>
4000 - 3000	Fall	↑ Pentateuch	Pre-Flood Man		
	Flood		↓		
2160	Abraham		Sumerians Babylonians		
1440	Moses		Egyptians		
1400 - 1000	Joshua, Judges, Samuel	Joshua, Judges, 1 Samuel	↑		
1040	Saul	1 Samuel			
1000	David	1 & 2 Samuel, Psalms	Canaanites Philistines		
970	Solomon	Psalms, Proverbs, Ecclesiastes, Songs of Solomon, 1 Kings 1-11	↓		
931	Division	1 Kings 12	Syria		
931 - 722	Northern Kingdom to Assyria	2 Kings 12-25 Chronicles Prophets (Hosea, Amos, Jonah, Nahum)	Syria Assyria	<p>Narrative</p> <p>Prophetical</p> <p>Poetical</p>	
931 - 586	Southern Kingdom to Babylon	2 Kings 12-25 Chronicles, Prophets (Joel, Isaiah, Micah, Zephaniah, Jeremiah, Habakkuk, Ezeidel, Daniel, Obadiah)	Egypt Babylonians		
430	Rebuilding of Temple/ Jerusalem	Ezra, Nehemiah, Haggai, Zechariah, Malachi	Persians		
400 B.C. - A.D. 1	Intertestamental	None	Greece	Apocalyptic	
4 B.C.	Birth & Life of Christ	Gospels	↑	<p>Narrative</p> <p>Epistolary</p>	
A.D. 30	Death of Christ/ Birth of Church	Acts	Romans		
70	Fall of Jerusalem	Epistles	↓		
90	End of New Testament	Revelation	(future) Revived Rome		

1 Kings 12 -
2 Kings 17

1 Kings 12 -
2 Kings 25

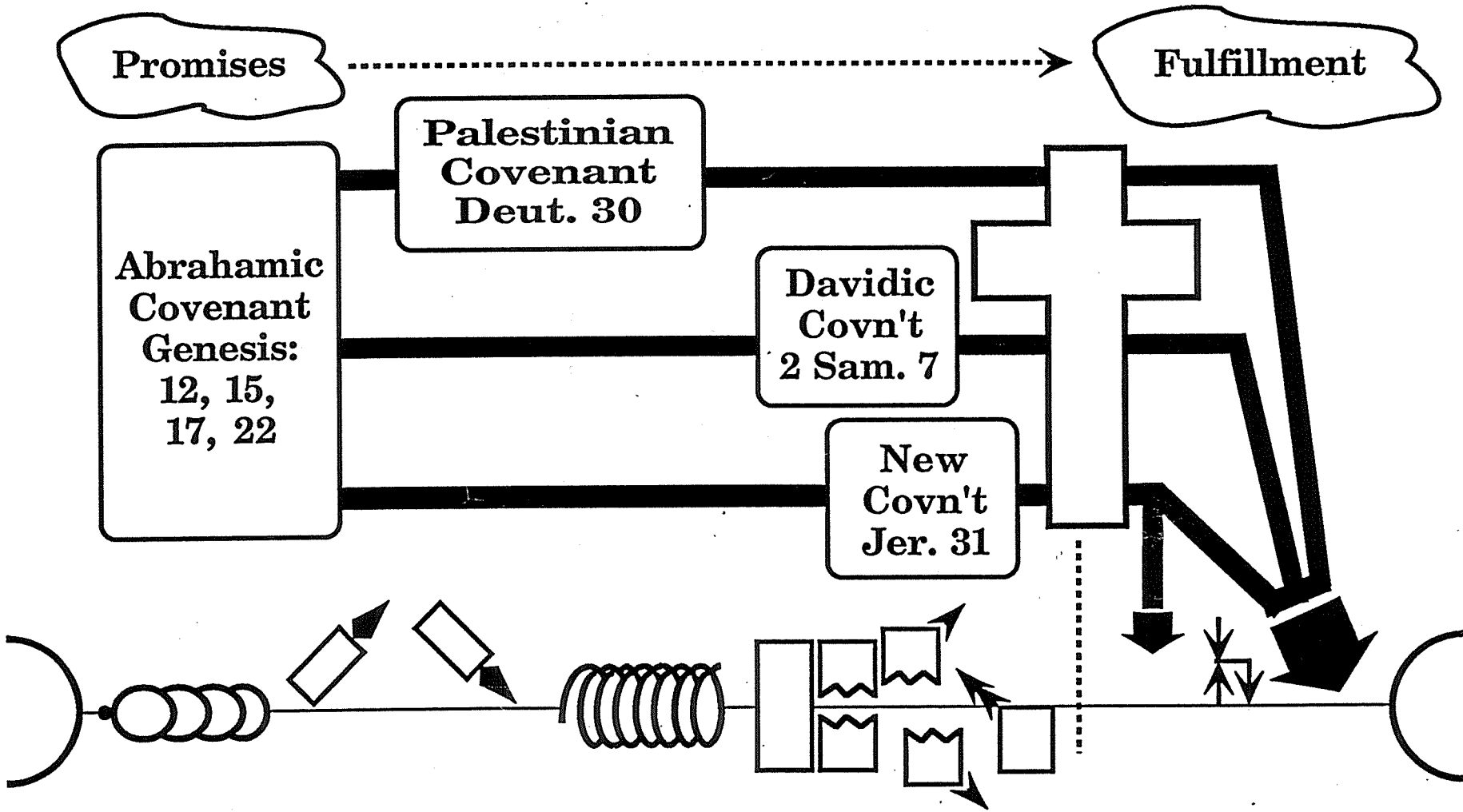
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Old Testament Overview



The Abrahamic Covenant & Its Fulfillment
Dr. Max Anders, Dallas Theological Seminary



The Abrahamic Covenant & Its Fulfillment

Kingdom & Covenants Timeline

Kingdom Teaching...

Adam rules with God (Gen. 1:26, 28; 2:19) → Satan rules as god of this world (Gen. 3:15; 2 Cor. 4:4) → God covenants with Abraham to reestablish man's rule via Israel as a "kingdom of priests" (Gen. 12:1-3; Exod. 19:6) → Israel's failure to witness to nations as a kingdom of priests is judged via exile under foreign rule → Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39) → Jesus extends His kingdom in mystery form to the Church (Matt. 13) → Christ subdues Israel's enemies and nation believes (Rom. 11:26-27) → Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Fall of Man (Gen. 3)

NOAHIC COVENANT

Genesis 6:18; 9:8-17



ABRAHAMIC COVENANT

Genesis 12:1-3

land

LAND COVENANT

Genesis 15:18 (cf. Deut. 30:1-10) promises:
 • Land from Wadi of Egypt to Euphrates River (Isa. 27:12)
 • Eternal possession of land (Gen. 17:8) after exile/restoration
 • Whole world blessed via the land (Isa. 14:1-2)

ISRAEL (National Focus)

CHURCH The "New Man" (Eph. 2:15)

Israel judged for rejecting Messiah by dispersion away from land for 19 centuries (AD 70-AD 1948) but now partially restored (Ezek. 37:1-7)

MESSIANIC Millennial KINGDOM Eternal

Full restoration (Ezek. 37:8-28) Jerusalem world capital (Isa. 2:1-5)

New Jerusalem (Rev. 21-22)

seed

DAVIDIC COVENANT

2 Samuel 7:12-16 promises perpetual:
 • Sons ("house" never wiped out)
 • Kingdom (political dynasty)
 • Throne (right to rule by descendants)
 • Temple (son to build it)

Christ is Head over His Church, which is a spiritual temple (Eph. 2:19-22; 2 Cor. 6:16)

Christ reigns over the world (Isa. 11) with saints (Rev. 5:10; 20:4-6)

Christ hands kingdom over to Father (1 Cor. 15:24)

blessing

NEW COVENANT

Jeremiah 31:31-34 promises:
 • Forgiveness
 • Indwelling Spirit
 • New heart, nature, mind
 • Reunification of Israel and Judah
 • No need for evangelism

Mosaic Law replaced with first three elements of the New Covenant (Luke 22:20; 2 Cor. 3:6)

All 5 elements fulfilled in national restoration (Zech. 8)

All things made new! (Rev. 21:5)

MOSAIC COVENANT

Temporary (Gal. 3:19) and conditional (Deut. 28) to reveal sin (Rom. 7:7) and regulate Israel (Gal. 3:23-25)

Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

Sixth Edition
15 June 2012

Scripture has a dual kingdom-covenant emphasis. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will again enjoy world prominence after trusting in Christ at His second coming.

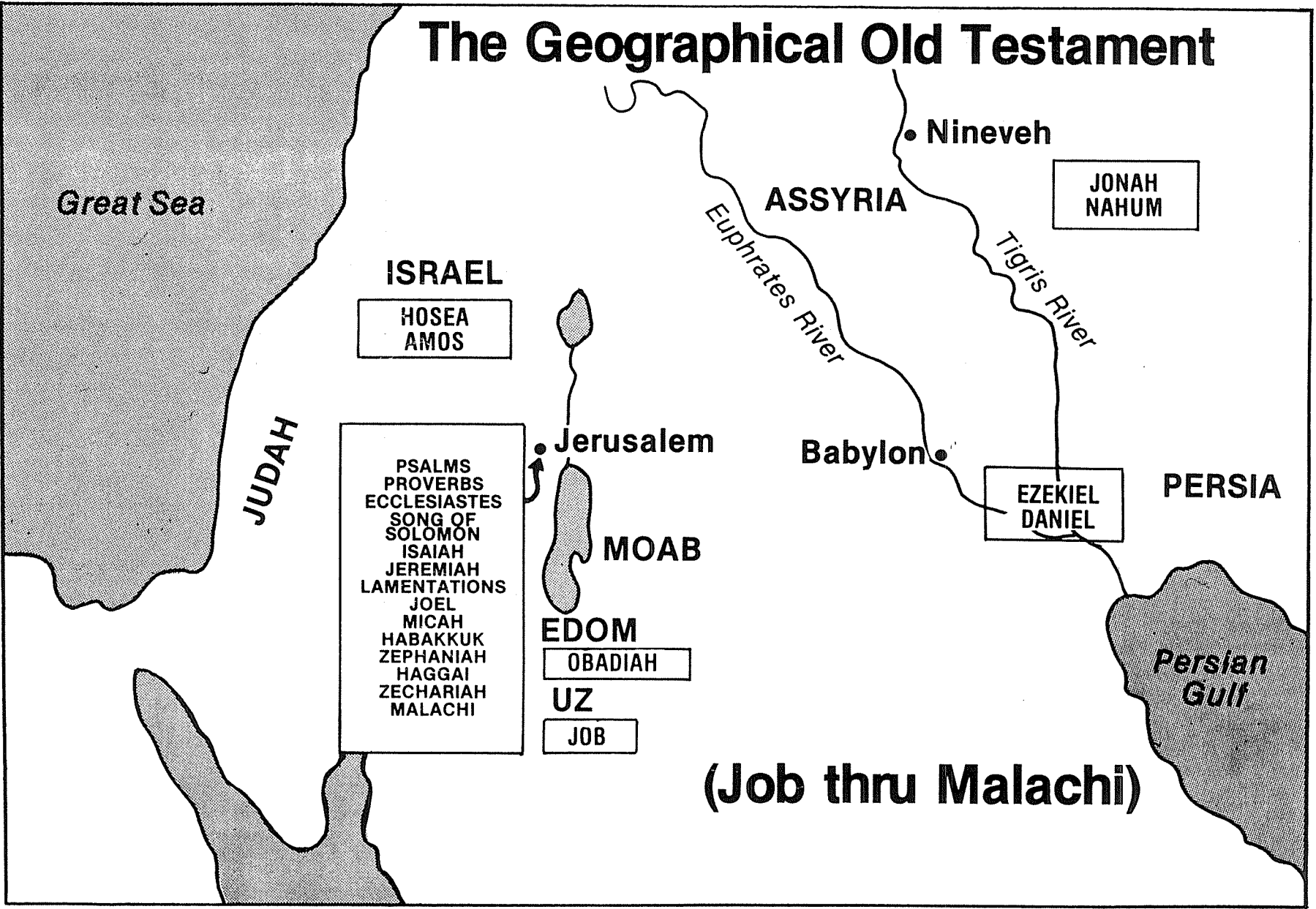
GOVERNMENT IN SCRIPTURE

The Bible contains many themes (e.g., redemption, community, promise, covenant, God's glory). However, the most all-encompassing theme is probably the rule of God or kingdom (see the study on pages 32-33). This government has taken many forms in the past but it will culminate in rule under Messiah in the future, which itself will merge into the eternal state.

Type	Co-Theocracy	Human	Theocracy	Anarchy	Monarchy	Foreign	Monarchy	Co-Theocracy
<i>Rulers</i>	God & Unfallen Man	Man & Satan	God	Judges	Kings of Israel & Judah	Pagan Kings and Heads of State	Messiah with Believing Israel & Gentiles	God & Redeemed
<i>Ruler Names</i>	Lord God Adam Eve	Adam Noah Abraham	God via Moses God via Joshua	Gideon Samson Samuel	Saul David Hoshea Zedekiah	Nebuchadnezzar Cyrus Herod Clinton (!)	Christ	God
<i>Subjects</i>	Animals	All men	Israel	Israel	Israel	Israel & nations	Israel & Gentiles	Angels (?)
<i>Authority</i>	Fellowship with God	Conscience of each individual	Mosaic Covenant (Law)	Each man's opinion	Mosaic Covenant (Law) & King's Law	Gentile ruler's whim	New Covenant under Christ	Fellowship with God
<i>Sin</i>	Absent	Degeneration	Controlled	Increased	Mixed	Mixed	Reduced Greatly	Absent
<i>Time</i>	4143 BC	4143-1445 BC	1445-1390 BC	1390-1043 BC	1043-586 BC	586-Return of Christ	1000 years	Eternal State
<i>Scripture</i>	Gen. 1-2	Gen. 3-Exod. 18	Exod. 19-Josh. 24	Judg. 1-1 Sam. 7	1 Sam. 8-2 Chron. 36	Dan. 9:26; Luke 21:24	Isa. 11; Rev. 20:1-6	Rev. 21-22

Government in Scripture

The Geographical Old Testament
Terry Hall, *Bible Panorama*, 59



Structure of the Old Testament

Structure of the Old Testament

Walk Thru the Old Testament

_____ ()

_____ ()

_____ ()

()

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles
Ezra
Nehemiah
Esther

()

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

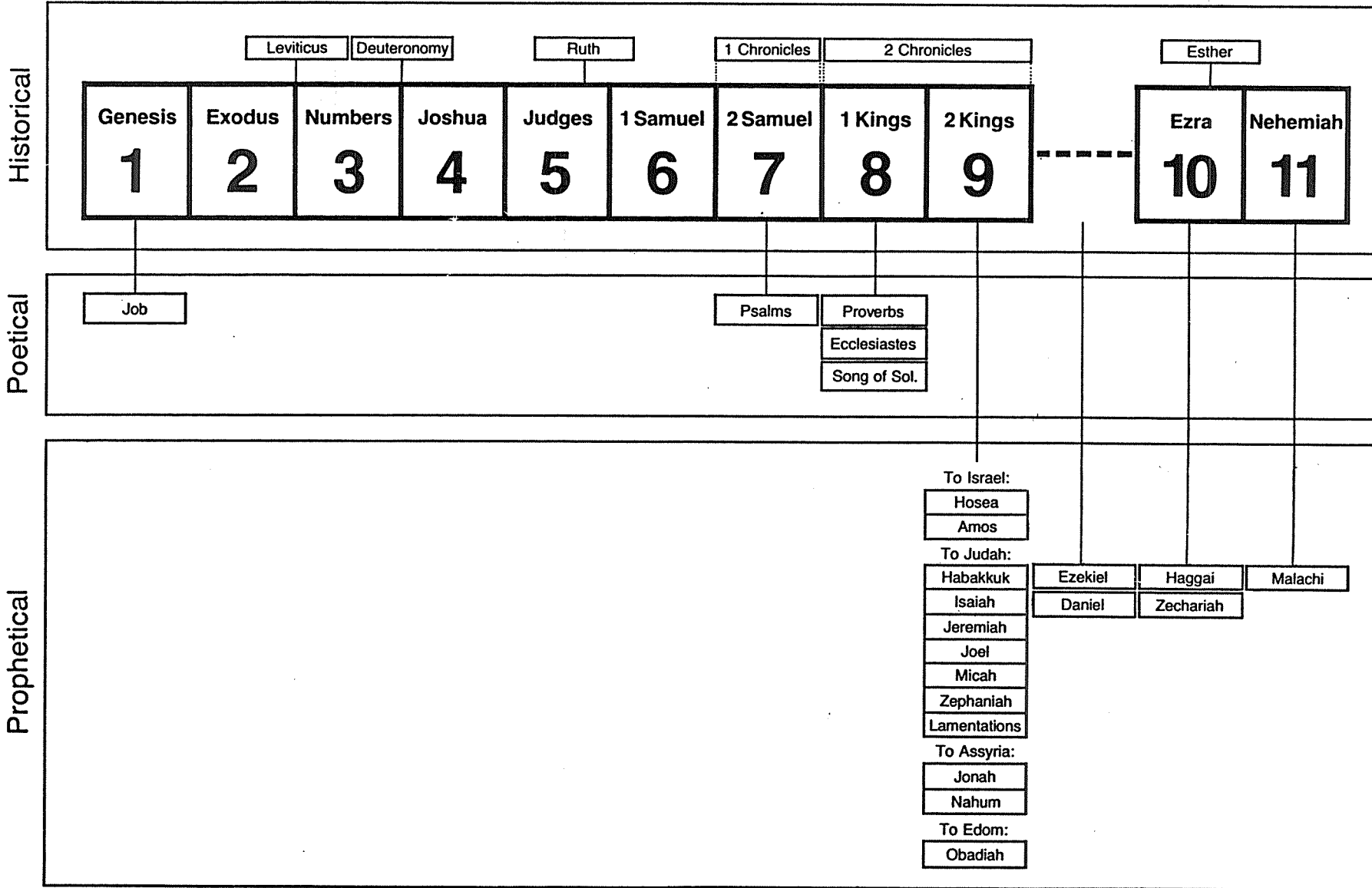
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Number of books in the O.T.: _____

Number of books in the N.T.: _____

Number of books in the Bible: _____

Integration of the Old Testament



Integration of the Old Testament
 Walk Thru the Old Testament (adapted in exilic/postexilic books)

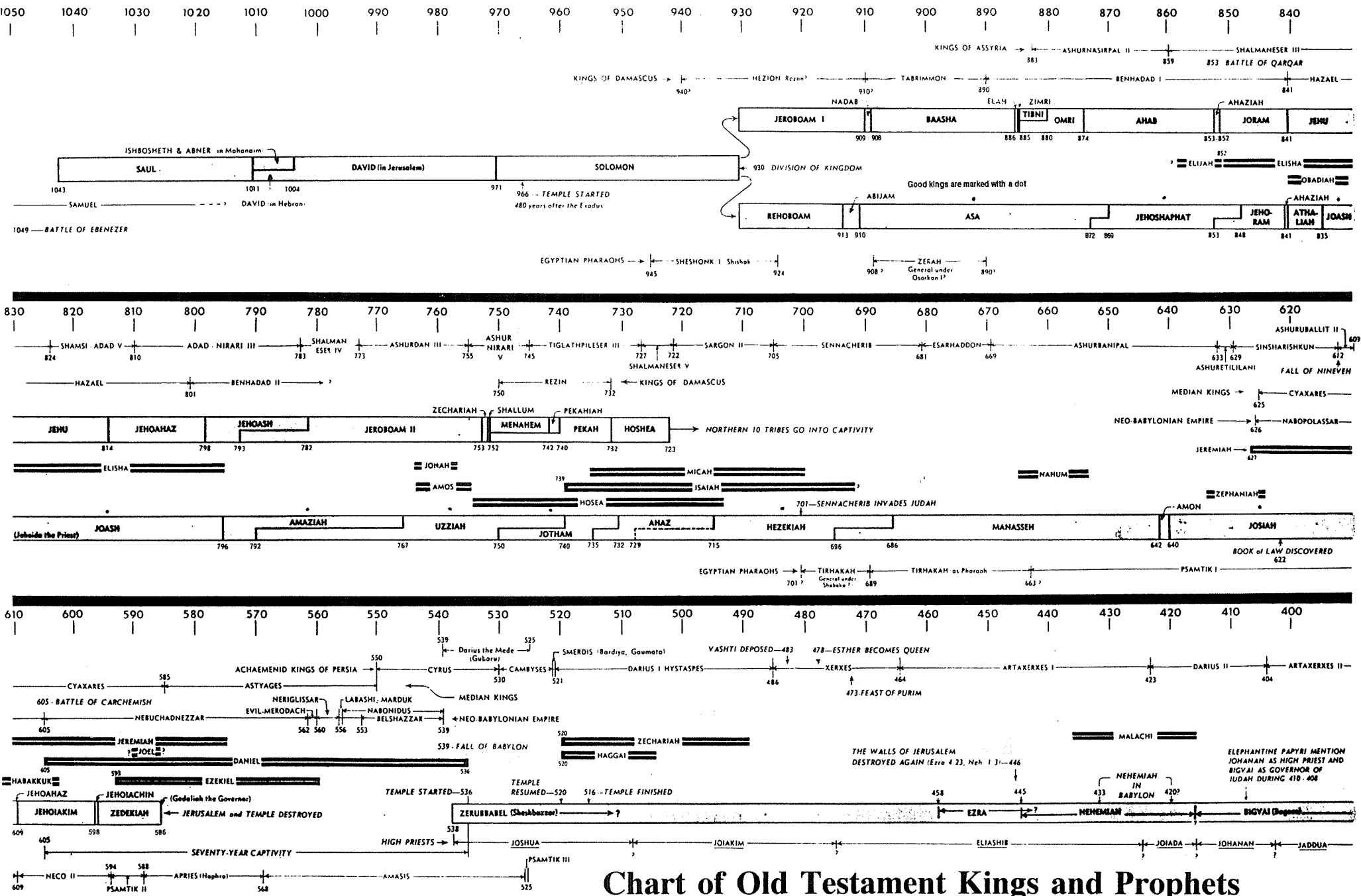


Chart of Old Testament Kings and Prophets

Adapted from John C. Whitcomb, 4th ed. (Winona Lake, IN: BMH Books, 1962, 1968), p. 2
 Whitcomb's 1968 chart was based on the chronology of Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, 2d ed. (Grand Rapids: Zondervan, 1963) and is here updated with Thiele's 3rd ed. (Grand Rapids: Zondervan, 1983). Dates are also changed for Joel, Jonah, Nahum, and Habakkuk.

Key Words & Kingdom Statements for the OT

The Bible's key theme is the kingdom of God (cf. pp. 22, 24, 30-33). God's sovereign rule delegated to man is seen in each OT book (to varying degrees). Sometimes the following message statements match those of the book studies in these notes (e.g., pp. 41-42), but in most cases statements are adapted to show their book's kingdom emphases.

<u>Book</u>	<u>Key Word</u>	<u>Kingdom Message Statement</u>
Genesis	<i>Election</i>	God created a perfect kingdom (1-2), but man gave his rule to Satan (3), so God <u>elect</u> ed a seed to produce a Ruler (4-11) to bless all nations in Abraham (12-50).
Exodus	<i>Formation</i>	God, as Sovereign King, began <u>form</u> ing Israel as a theocratic nation by redeeming (1-18) and instructing (19-40) the nation how to be a kingdom of priests (19:5-6).
Leviticus	<i>Sanctification</i>	God would remain theocratic King (cf. Exod. 39:34) only as Israel <u>sanctified</u> herself before Him through sacrifice (1-10) and separation from paganism (11-27).
Numbers	<i>Preparation</i>	God <u>pre</u> pared Israel to possess Canaan as her kingdom (1:1-10:10) and postponed it due to her unbelief (10:11-25:18), then poised a believing generation (26-36).
Deuteronomy	<i>Renewal</i>	Moses exhorted Israel to <u>renew</u> obedience to the Sinai Covenant so as to function as God's kingdom representatives in Canaan for blessing to the whole world.
Joshua	<i>Occupation</i>	God provided the land of Canaan which Israel subdued (1-12) and <u>occupi</u> ed (13-24) to be God's priests and co-sovereigns to rule over the other nations.
Judges	<i>Failure</i>	Israel <u>fail</u> ed to implement God's direct rule over the nation, showing the need for a righteous king to lead the nation under a monarchy (21:25).
Ruth	<i>Rewards</i>	Ruth and Boaz were <u>rewards</u> ed for submitting to God's rule over their individual lives despite the fact that this was not true of the nation as a whole.
1 Samuel	<i>Transition</i>	The <u>transi</u> tion from a degenerate theocracy under Eli and Samuel (1-7) to a monarchy under Saul and David (8-31) shows how God's sovereignty was delegated to the divinely elected Davidic kings who were to rule justly.
2 Samuel	<i>Covenant</i>	God delegated His rule to David and his seed by <u>covenan</u> t (1-10) and protected his dynasty despite punishing David's sin and the rivals to the throne (11-24).
1 Kings	<i>Division</i>	Solomon relinquished his right to rule over a united kingdom by his disobedience (1-11), yet even after the nation <u>divi</u> ded God stayed loyal by providing kings in his dynasty so that One may once again rule a united kingdom (12-22).
2 Kings	<i>Downfalls</i>	Continued rejection to rule under God as a monarchy <u>destro</u> yed both Israel (1-17) and Judah (18-25), yet the Davidic line remained intact.
1 Chronicles	<i>Establishment</i>	God's sovereign <u>establi</u> shment of David's line (1-9) and David's concern for proper temple worship (10-29) reminded Israel not to repeat the idolatry of the past.
2 Chronicles	<i>Preservation</i>	Rejecting to rule under God ended the rule of Solomon (1-9) and Judah's kings (10-36) yet God <u>pres</u> erved David's line to exhort Israel to proper temple worship.
Ezra	<i>Temple</i>	God's rule began to be restored under Zerubbabel and Ezra who rebuilt the <u>temple</u> (1-6) and people (7-10) so God's presence could return to His covenant nation.
Nehemiah	<i>Walls</i>	God restored Jerusalem's <u>walls</u> (1-7) yet an incomplete restoration of the people (8-13) prevented His rule from extending forth from Zion.
Esther	<i>Providence</i>	God's <u>provi</u> dence in averting Israel's destruction showed His rule over all nations.
Job	<i>Incomprehen- sibility</i>	God must have sovereign rule over man because He is <u>incomprehen</u> sible to man in regard to the cause for suffering and other aspects of creation (38-42).
Psalms	<i>Praise</i>	<u>Praise</u> and petition to God is the right response of worshipping the Divine King.

Proverbs	<i>Wisdom</i>	Submission to God's rule is the foundation of living with <u>wisdom</u> (1:7).
Ecclesiastes	<i>Meaninglessness</i>	Life is <u>meaningless</u> without submission to God's rule (12:8, 13).
Song of Sol.	<i>Love</i>	Submission to God's rule produces the highest degree of marital <u>love</u> possible.
Isaiah	<i>Restoration</i>	After the Jews are judged and believe in the Messianic King (1-39), God will <u>restore</u> the whole created order under the rule of His Son (40-66).
Jeremiah	<i>Inevitable</i>	The judgment of Jerusalem was <u>inevitable</u> due to her refusal to obey the old covenant (1-19), yet after a 70-year captivity (25:11-12) and judgment on the Gentiles, Israel will submit to God's rule under a new covenant (30-33).
Lamentations	<i>Confession</i>	Jeremiah tells of the siege and reasons for Jerusalem's fall (1-4) as a model of <u>confession</u> for the nation to be restored under God's rule (5).
Ezekiel	<i>Glory</i>	God sovereignly judged Judah (1-24) and the nations (25-32), yet will restore His <u>glory</u> through a return to the land with a new temple and worship system (33-48).
Daniel	<i>Sovereignty</i>	God's <u>sovereignty</u> remains steadfast despite the rise and fall of many nations until the establishment of kingdom blessing under His Messianic Ruler (9:24-27).
Hosea	<i>Loyal</i>	Despite God's discipline of Israel for rejecting Him, God remains <u>loyal</u> to the nation as a motivation for the nation to submit to His rule as a loving Husband.
Joel	<i>Locusts</i>	God disciplined Israel via <u>locusts</u> (1) and will do so again via other means (2:1-17) but ultimately He will restore the nation's rule after repentance (2:18-3:21).
Amos	<i>Injustice</i>	Social <u>injustice</u> should not occur in God's elect nation appointed to rule the world, so it will be disciplined (1:1-9:7) and restored under a Davidic king (9:8-15).
Obadiah	<i>Edom</i>	As universal King, God will judge <u>Edom</u> and all nations who oppose His nation.
Jonah	<i>Compassion</i>	God is shown as a <u>compassionate</u> King in Jonah's failure to serve as His divine representative to Nineveh (4:10-11), noting Israel's same sin towards all Gentiles.
Micah	<i>Exploitation</i>	God will judge His people for <u>exploiting</u> their poor but after their repentance He will bless them in the messianic kingdom (2:12-13; 4:1-5:15; 7:7-20).
Nahum	<i>Nineveh</i>	God's judgment of <u>Nineveh</u> will demonstrate his rule over all nations (1:3).
Habakkuk	<i>Faith</i>	God's people must have <u>faith</u> in His sovereignty (2:4) which may include raising up instruments of His justice that are even more wicked than His people (1:12f.).
Zephaniah	<i>Day</i>	Judah should repent because of a future <u>day</u> of judgment (1:1-3:8) and blessing (3:9-20) on the whole earth caused by God as King.
Haggai	<i>Priorities</i>	Judah must get right <u>priorities</u> (1:9) for blessing in the Messiah's kingdom.
Zechariah	<i>Messiah</i>	Judah must rebuild the temple (6:9-15) for blessing in the <u>Messiah's</u> kingdom.
Malachi	<i>Hypocrites</i>	Judah must repent of <u>hypocrisy</u> (1-3) for blessing in the messianic kingdom (4).

Chronologies of the Poetical and Prophetical Books

Walk Thru the Old Testament

Book	Approximate Chronology of the Contents of Each Book	Chapters
Job	Both the events as well as the author of the Book of Job are not indicated within its 42 chapters. Difficulty in dating Job is compounded because the book reflects a non-Hebraic cultural background concerning which little information is currently available. The events however, seem to have taken place during the Patriarchal Period (Abraham-Joseph) for the following reasons: (1) Job indicates a patriarchal family/clan type of organization far more reminiscent of Abraham's time than of post exodus conditions; (2) The offering of sacrifices by the head of the family rather than by an official priesthood is pre-Mosaic; (3) Job's wealth is computed in terms of livestock rather than cash on hand (1:3); (4) The Chaldeans were nomads rather than city-dwellers (1:17); (5) The mention of <i>qesitah</i> as a piece of money (42:11) suggests a date at least as early as Joshua (Josh 24:32), if not the Patriarchal Period (cf. Gen 33:19); (6) Job lived a very long life of 140 years (42:16). (Further, see Archer p456ff)	42 chapters
Psalms	The Book of Psalms is easily the most expansive of all Old Testament books — encompassing history from the Creation of Man (Psalm 8, etc.) through Post Exilic days (Psalm 137, etc.) Listed authorship dates back to the time of Moses (Psalm 90) through Solomon (Psalm 72 and 127) with a number of the first and last Psalms being traditionally attributed to Ezra. Therefore the date of authorship ranges c 1,000 years — from c 1450 to c 450.	150 chapters
Proverbs	The majority of the Book of Proverbs is recorded as Solomonic and therefore can be dated easily between the dates of his kingship 970-931. Many of the proverbs, however, easily antedate Solomon and may reach back in antiquity as far as 2,000 B.C.	31 chapters
Ecclesiastes	Solomonic authorship is strongly suggested in 1:1 and has been the traditional view of both the Jewish and Christian communities. Therefore the limits can be placed between 971-931 and as most commentators place this book at the end of Solomon's life can be probably placed near 940.	12 chapters
Song of Solomon	Solomonic authorship is strongly suggested in 1:1 and has been the traditional view of both the Jewish and Christian communities and therefore the limits can be placed between 971-931 and as most commentators place this early in Solomon's life, near 965.	8 chapters

Book Chapters	Approximate Chronology of the Contents of Each Book	Approximate Time Covered	Author	Type of Prophet		
Isaiah (66)	(1:1) Uzziah (792/91-740/39) Isaiah also records the death of Sennacherib (37:38) in 681	Hezekiah (716/15-687/86) c 58 years	739-681	Isaiah	Pre Exile: Judah	
Jeremiah (52)	(1:2-3) Josiah (641/40-609) Josiah's 13th year Note: 1-40 in Judah; 41-44 in Egypt — not noted above	Zedekiah (597-586) Zedekiah's 11th year	c 52 years	627-575	Jeremiah	Pre Exile: Judah
Lamentations (5)	Estimate: Fall of Jerusalem (586)	c 1 year	586-575	Jeremiah	Pre Exile: Judah	
Ezekiel (48)	(1:1-3) Jehoiachin (598-597) 5th year of captivity	(29:17) Ezekiel 27th year of captivity	c 22 years	593-571	Ezekiel	Exile
Daniel (12)	(1:1-7) Deportation (605)	(9:1ff) Return from Exile (536)	c 70 years	605-536	Daniel	Exile
Hosea (14)	(1:1) Uzziah (792/91-740/39)	Hezekiah (716/15-687/86)	c 60 years	760-700	Hosea	Pre Exile: Israel
Joel (3)	Estimate: During Athaliah (841-835) and Joash (835-796)	c 7 years?	841-834	Joel	Pre Exile: Judah	
Amos (9)	(1:1) Jeroboam (793/92-753)	Uzziah (792/91-740/39)	c 7 years	760-753	Amos	Pre Exile: Israel
Obadiah (1)	Estimate: During the reign of Jehoram (853-841) (cf. 2 Chr 21)	c 10 years?	850-840	Obadiah	Pre Exile: Edom	
Jonah (4)	Estimate: During the reign of Jeroboam II (793/92-753)	c 35 years?	785-750?	Jonah	Pre Exile: Nineveh	
Micah (7)	(1:1) Jotham (750-732/31)	Hezekiah (716/15-687/86)	c 35 years	735-700	Micah	Pre Exile: Judah
Nahum (3)	Estimate: During the reign of Manasseh (697/96-643/42)	c 30 years?	660-620	Nahum	Pre Exile: Judah	
Habakkuk (3)	Estimate: During the reign of Jehoiakim (609-598)	c 3 years?	609-606	Habakkuk	Pre Exile: Judah	
Zephaniah (3)	(1:1) Josiah (641/40-609)	c 20 years	640-620	Zephaniah	Pre Exile: Judah	
Haggai (2)	(1:1) 2nd year of Darius (521-486), 6th-9th month	c 4 months	520-520	Haggai	Post Exile	
Zechariah (14)	(1:1) Darius 2nd yr. 8th Mo. "Chapters 9-14 show every appearance of having been composed some decades after that, possibly after 480 BC in view of reference to Greece (9:13), Archer 425.	(7:1) Darius 4th yr. 9th mo.	c 2+ years	520-480?	Zechariah	Post Exile
Malachi (4)	Estimate: Nehemiah's visit to Persia and absence from Jerusalem	c 13 years	433-420	Malachi	Post Exile	

Messages of the Poetical and Prophetical Books

The following is a summary of the message of each Old Testament historical book in order. Many commentaries on the Bible provide only the themes of the biblical books. That is, they provide only the *subject* of that book, or *what* the book says. This list seeks to go a step further in stating the *purpose*, or *why* the subject is addressed to the readers in the first place. Thus each of the following subject/purpose statements show the fuller message of each book in this twofold way:

Subject	+	Purpose	=	Message
<i>What the book says (Theme)</i>		<i>Why it says it (Reason)</i>		<i>Main (Big) Idea (Summary Statement)</i>

By adding the subject and purpose together in a summary statement for each book it is hoped that the reader will gain a deeper grasp on the book by learning not simply its content but the reason it *was* relevant to its original audience and *is* relevant for us as believers today.

Job

Job's suffering, dialogue with others and God, and restoration reveal that the reason for suffering should not be asked because of the incomprehensibility and sovereignty of God.

Psalms

Man should praise and petition God in light of who He is and what He has done in providing wisdom, protection, Messianic fulfillment, and His Word so man might humble himself before Him in trust and thanksgiving.

Proverbs

The proverbs of Solomon and various sages are quoted in order to instruct youth in the value of wisdom over folly that they may live obediently before God in every area of life.

Ecclesiastes

Solomon demonstrates the meaninglessness of human achievement and wisdom and recommends the joyous enjoyment of life and fear of God to warn others not to follow his empty path.

Song of Solomon

The love story of Solomon and his Shulammitte wife is traced from courtship to a strong marital love as an example of the need for premarital sexual restraint and the effort required for growth in marital love.

Isaiah

Isaiah writes to encourage Judah that while God will *judge* for breaking His Law, He will also provide *restoration* through a godly remnant, a return to the land, and salvation through the future Messiah, who will bring universal blessing.

Jeremiah

Jeremiah prophesies at great personal cost the *deserved fall of Jerusalem*, seventy year captivity, judgment of Gentiles, and *restoration under a new covenant*, to give hope and to exhort Judah to accept God's inevitable discipline by yielding to Babylon.

Lamentations

Jeremiah expresses in deeply emotional terms the siege conditions and reasons God caused the fall of Jerusalem as a model of national confession that the remnant would repent and trust God for His merciful restoration.

Ezekiel

Ezekiel prophesies two messages of judgment and one of blessing to encourage the exiles that God would sovereignly judge His people, destroy their adversaries, and restore the glory of the LORD which had departed before the destruction of the temple.

Daniel

Daniel writes to encourage Judean exiles of God's sovereign control over all nations to preserve Israel between Nebuchadnezzar's invasion of Jerusalem (605 BC) and the establishment of the Kingdom blessings under the Messiah-Ruler.

Hosea

Hosea experiences a personal marriage tragedy which illustrates God's faithful reception of His unfaithful people who show lack of knowledge of God, rejection of loyal love, and faithlessness to His covenant, to motivate them to repentance.

Joel

A recent judgment of Judah by locusts should cause the people to repent as a more dreadful day of the LORD will come in a Babylonian invasion, yet God promises forgiveness, deliverance, and restoration by judging the nations.

Amos

Amos' message of judgment upon social injustices of Israel and the surrounding nations warns of the coming exile and declares God's promise to restore a remnant in faithfulness to the Davidic Covenant to urge the nation to repent.

Obadiah

Destructions of both Edom in the near future and all nations in the day of the LORD will come as God's judgment for their opposing Israel, but Judah can be comforted with a promise of blessing due to God's protection in the Land Covenant.

Jonah

Jonah's disobedience and indifference towards Nineveh symbolizes these sins in Israel and depicts God's sovereignty and compassion for responsive Gentiles to remind Israel of its missionary purpose to the nations.

Micah

God indicts Israel and Judah for wickedness and exploitation of the poor and declares a judgment in exile to motivate them to repent, but promises vindication and kingdom blessing under Messiah in fulfillment of the Abrahamic Covenant.

Nahum

Nahum prophesies certain destruction upon Assyria for its scheming against God and cruelty against man to comfort Judah that God will powerfully protect it by destroying Nineveh in accordance with His justice.

Habakkuk

Habakkuk questions God's discipline of Judah by Babylon, whom He promises to punish, to which Habakkuk responds by praising His sovereign, faithful workings in the past to encourage Judah to trust Him in the future despite the circumstances.

Zephaniah

Zephaniah prophesies the day of the LORD judgment upon Judah, the surrounding nations, and the entire earth to exhort Judah to repent due to God's righteousness and His promise of a remnant in a national restoration.

Haggai

Haggai rebukes the remnant to correct its wrong priorities judged in a drought to encourage the rebuilding of the temple that God might bless the nation with crops and Zerubbabel with authority, foreshadowing Messiah's authority in the kingdom.

Zechariah

Zechariah prepares Judah for the Messiah by encouraging the nation to respond to its privileged covenant position among the nations by rebuilding the temple in light of future blessings when the Messiah rules in the kingdom.

Malachi

The LORD rebukes postexilic Judah for their hypocrisy by answering their defensive questions in order to encourage them to leave their sinful lifestyle and return to Him in preparation for the coming day of judgment and blessing.

Poetic & Prophetic Book Themes

SEVERAL THEMES CAN BE TRACED THROUGH THE BOOKS OF THE OT BUT THESE FOUR ARE MOST IMPORTANT:

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
JOB	<p>God must have sovereign rule over man because of man's <u>inability</u> to understand the cause for suffering and other aspects of creation (38-42).</p>	<p>Even though he lived before God's covenant with Abraham, Job still offered sacrifices for any private cursing of his sons (1:4-5) with God's blessing (1:1-3).</p>	<p>As Job gained strength in trial since his Redeemer would vindicate him (19:26), so today believers can endure due to their future redemption (Rom. 8:23).</p>	<p>Job's confession of a Redeemer (19:26) and need for a mediator (9:33; 25:4; 33:23) are fulfilled in Christ (Heb. 4:15).</p>
PSALMS	<p><u>Praise</u> and petition to God is the right response of worshipping the Divine King (2:12; 22:27-28; 110).</p>	<p>God's Davidic king (Ps. 89) will fulfill His covenant to David in His coming kingdom (Pss. 96-99) where Zion will be His permanent abode (Pss. 78, 132).</p>	<p>God saves his people (27:1; 37:39; 95:1) by redeeming them (111:9) through his Servant (14:7; Ps. 22) due to his unflinching love (130:7).</p>	<p>Messianic psalms concern Christ as King (2, 18, 20, 21, 24, 47, 89, 110, 132), Servant (17, 22, 23, 40, 41, 69, 109), Son of Man (8, 16, 40), and Son of God/Deity (19, 102, 118).</p>
PROVERBS	<p>Submission to God's rule is the foundation of living with <u>wisdom</u> (1:7).</p>	<p>The covenant of marriage is not sacred to harlots (2:17) not is any covenant regarded by fools who despise wisdom.</p>	<p>Wisdom saves the redeemed from wicked men (2:12) and the adulteress (2:16)—a wisdom which is founded on the fear of the Lord (1:7).</p>	<p>Wisdom that is personified (ch. 8) points to Jesus, who is true wisdom (1 Cor. 1:24, 30; Col. 2:3).</p>
ECCLESIASTE	<p>Life is <u>meaningless</u> (1:2) without submission to God's rule (12:8, 13).</p>	<p>Israel's covenant relationship with God in which he is feared and His Mosaic covenant is obeyed (12:13-14) brought meaning to a meaningless life (cf. 1:2).</p>	<p>Life not lived under the "one Shepherd" (12:11) is empty and perplexing since all men have eternity in their hearts (3:11) which only the redeemed can appreciate.</p>	<p>The "Shepherd" (12:11) provides the wisdom and abundant life that man needs to handle life's enigmas (cf. John 10:9-10).</p>
SONG OF SOL.	<p>Submission to God's rule produces the highest degree of marital <u>love</u> possible.</p>	<p>Marriage is an unconditional covenant between husband and wife, yet it still requires abstinence until the wedding and hard work afterwards.</p>	<p>As Solomon redeemed his bride from her lowly and arduous vineyard to his palace, so Christ redeems sinful man for blessing in His eternal home.</p>	<p>Israel loved as the LORD's wife (OT) parallels Christ's love for the church as His bride (NT), both being akin to Solomon's love for the Shulamite.</p>

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
ISAIAH	After the Jews are judged and believe in the Messianic King (1-39), God will <u>restore</u> the whole created order under the rule of His Son (40-66).	Judah broke her covenant with God (24:5) yet God will keep His with her (54:10; 55:3; 61:8) by sending His Servant/Messiah as a covenant Himself (42:6; 49:8) to give His Spirit (59:21).	Israel's judgment for her sin (1-39) will result in salvation after the nation repents under Messiah in the kingdom age (40-66).	Christ is seen as virgin born (7:14) and both Suffering Servant (Isa. 41, 53) and reigning King (Isa. 2, 11) after His second advent (4:2; 11:2-6, 10; 32:1-8; 49:7; 52:13, 15; 59:20-21; 60:1-3; 61:2-3).
JEREMIAH	The judgment of Jerusalem was <u>inevitable</u> due to her refusal to obey the old covenant (1-19), yet after a 70-year captivity for Judah (25:11-12) and judgment on the Gentiles, Israel will submit to God's rule under a new covenant (30-33).	The old covenant tablets of stone leading to Israel's judgment will be replaced with a new covenant of blessing through the Holy Spirit's indwelling their hearts after repentance and forgiveness (31:31-33).	Redemption in a spiritual renewal (chs. 30-33) awaits Israel after her unfaithfulness ends, which is a redemption that will occur because Israel will never cease to exist as a nation (31:35-37).	The Shepherd Messiah and Righteous Branch (23:1-8) prefigure Christ and the new covenant predicted by Jeremiah began by Jesus the night of his betrayal (Luke 22:20).
LAMENTATIONS	Jeremiah tells of the siege and reasons for Jerusalem's fall (1-4) as a model of <u>confession</u> for the nation to be restored under God's rule (5).	Even during the desolation of Jerusalem for its sin (1:1-2:22), God is faithful to His covenant to Abraham by not permanently destroying the nation even though this was deserved (3:22-23).	Times of distress should motivate patience for God's salvation (3:26) rather than deliverance by man (4:17).	Jeremiah identified with Jerusalem's distress (1:12; 3:19) and was despised by his enemies (2:15-16; 3:14, 30) though innocent of sin as a type of Christ who also wept over the city's plight while bearing its pain on Himself (Matt. 23:37-38).
EZEKIEL	God sovereignly judged Judah (1-24) and the nations (25-32), yet will restore His <u>glory</u> through a return to the land with a new temple and worship system (33-48).	While disciplining old covenant Jerusalem, God promised a new covenant (chs. 36-37) when the Spirit rather than the law will be operative (36:24-26) to show His sovereignty (36:38)..	Judah will pay for her sins (1-24) but also be saved (34:22) under the new covenant of the Spirit (36:29; 37:23), restoring her to the land with a new temple and worship (33-48).	Jesus is the tender twig who rules as a magnificent cedar (17:22-24), for His right to rule (21:26-27) stems from being the True Shepherd (34:11-31).

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
DANIEL	God's <u>sovereignty</u> remains steadfast while many nations rise and fall (2:20-22) until after the times of the Gentiles when He forms His kingdom under His Messianic Ruler (2:44; 7:13-14; 9:24-27).	The covenant of an imposter Messiah (9:27) in the mold of Antiochus (Dan. 11:22-32) will be squelched (11:36-45) and replaced with the True Messiah who alone keeps His covenants (9:4)	God alone saves (3:17, 29; 6:27) since all other kingdoms and rulers are ultimately powerless.	Predicting the date of the triumphal entry and later death (9:25-26) proves Christ will also defeat the world's kingdoms (2:34-35, 44) to rule (7:13-14) as King (10:5-9; cf. Rev. 1:12-16).
HOSEA	Despite God's discipline of Israel for rejecting Him, God remains <u>loyal</u> to the nation as a motivation for the nation to submit to His rule as a loving Husband.	God's loyal love (Heb. <i>hesed</i>) is a covenant love whereby He remains true to His promises of restoration (2:19) despite Israel's lack of covenant love (4:1; 6:4, 6; 10:12; 12:6[7]).	The redemption of Gomer from the slave market (ch. 3) pictures God's redeeming love of the spiritually adulterous nation of Israel (1:7; 13:14).	Christ's redeeming work (ch. 3) is also seen in calling Israel out of Egypt (11:1), which is a type of Jesus returning to Israel with his parents (Matt. 2:15).
JOEL	God disciplined Israel via <u>locusts</u> (1) and will do so again via other means (2:1-17) but later He will restore the nation's rule after repentance (2:18-3:21).	God's promise to dwell in Jerusalem forever (3:17-21) and send His Spirit (2:18-32) is rooted in His covenant to protect Jerusalem as His chosen city (1 Kings 8:23-61; cf. Rev. 21:3).	Salvation from God's judgments (1:1-2:17) will come only on a repentant Israel who calls on the name of the LORD (2:32; cf. 2:12-14).	Christ's judging role in the Valley of Jehoshaphat (3:2, 12; cf. Matt. 25) balances His sending of the Spirit (2:28-32; cf. John 16:7-15; Acts 1:8) at Pentecost (Acts 2:16-21).
AMOS	Social <u>injustice</u> should not occur in God's elect nation that is appointed to rule the world, so she will be disciplined (1:1-9:7) before restoration under a Davidic king (9:8-15).	The Davidic covenant promise of an eternal reign (2 Sam. 7:12-14) will occur after judgment and placing of Christ on the throne of David (9:11).	The LORD promises salvation of a remnant within the northern nation of Israel in the midst of judgment (3:12; 9:8) who will be restored to the land in blessing (9:11-15).	Christ will both judge (1:1-9:7) and rule the nation where the people will experience incredible blessing (9:11-15).
OBADIAH	As universal King, God will judge <u>Edom</u> and all nations who oppose His nation because rule rightly belongs to Judah and Christ (17, 21).	Christ's return will enact the Palestinian covenant with its expanded land boundaries (17-20) after God judges Edom for oppressing His covenant people.	Deliverance for Judah (17, 21) will come through destruction of Edom and other Gentiles that fight against God's people (10).	Christ will judge not only Edom but all nations (15-16) before He reigns with the other deliverers (21).

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
JONAH	God is shown as a <u>compassionate King</u> in Jonah's failure to serve as His divine representative to Nineveh (4:10-11), noting Israel's same sin towards all Gentiles.	God's covenant was made to Abraham and the nation which came from him, but God invites all Gentiles who trust in the LORD of Israel to enter with Israel in this covenant (2:8; cf. Gen. 12:3).	Redemption from death exists for sailors by acts of honor (1:13-15), Jonah by the fish (1:17) and plant (4:6-8) and for Nineveh by repentance (3:10) to show God redeems all who trust Him.	Christ showed compassion to Jew and Gentile alike in his death, burial and resurrection depicted in Jonah's three day fish ordeal (Matt. 12:39-41)—Jonah is the only prophet whom Jesus likened to Himself.
MICAH	God will judge His people for <u>exploiting</u> their poor but after their repentance He will bless them in the messianic kingdom (2:12-13; 4:1-5:15; 7:7-20).	Each of Micah's three judgment-hope cycles disciplines for Mosaic covenant neglect but ends with blessings in the Abrahamic covenant (2:12-13; 4-5; 7:7-20).	God will follow chastisement from Judah's sin with redemption from exile (4:10; 5:6) accompanied by wonders as in the Exodus (7:15).	Despite His being eternal, Messiah will be born in Bethlehem (5:2) and later reign righteously over the world (2:12-13; 4:1-8; 5:4-5).
NAHUM	God's judgment of <u>Nineveh</u> will demonstrate his rule over all nations (1:3).	Nineveh joined Israel in its covenant with God 100 years earlier under Jonah but became God's enemy when it returned to sin (1:7-8; 3:5-7).	While sin had run its course for the Assyrians with their inevitable end (1:8, 14; 2:7), restoration will come to Judah (1:15; 2:2).	Nahum lacks specific messianic prophecies but finds parallels to Jesus in its depiction of God's wrath and grace (1:2-8).
HABAKKUK	God's people must have <u>faith</u> in His sovereignty (2:4; 3:19) which may include raising up instruments of His justice that are even wickeder than His people (1:12f.).	Judah's disregard for the Mosaic covenant (1:4) will be judged (1:5-11; cf. Deut. 28) but the just who live by faith (2:4) will fill the earth "with the knowledge of the glory of the LORD" (2:14; cf. Isa. 11:9) in the new covenant.	After his initial complaint that God would not deliver Judah from herself (1:2), Habakkuk recalls His past redemption (3:13) as prelude to future deliverance (1:5-6, 12) by God as Savior (3:18).	God is Judge (2:3) and Savior (3:18) in like manner to the Lord Jesus whose very name "Jesus" means "salvation" from Israel's enemies (Matt. 1:21).
ZEPHANIAH	Judah should repent because of a future <u>day of judgment</u> (1:1-3:8) and blessing (3:9-20) on the whole earth caused by God as King.	After discipline of Jerusalem (3:1-7) and the nations (2:4-15; 3:8), Israel will be restored and prosper in fulfillment of the land and new covenants (3:19-20).	The "day of the LORD" is not only retribution (1:14; etc.) but salvation and restoration as well (2:7; 3:17, 20).	Jesus referred to His second advent as a sweeping away of the wicked (1:3 in Matt. 13:41) and a time of distress for Israel (1:15 in Matt. 24:21).

	KINGDOM	COVENANT	REDEMPTION	MESSIANIC
HAGGAI	Judah must get right <u>priorities</u> (1:9) for blessing in the Messiah's kingdom (2:23).	The promise of God's Spirit with the people fulfills His covenant promise at the Exodus (2:4-5) and is also part of the new covenant (cf. Ezek. 36:27).	Redemption and prosperity of the land was withheld (1:5-6, 10-11; 2:19) due to the people's lack of faith (1:7-9), but blessing will follow under Messiah's reign (2:19b-23).	The Lord Jesus is likely the "desired of all nations" (2:7) who will bring greater glory to the temple (2:9) and will arrive after judging the world (2:6), then He will reign (2:23).
ZECHARIAH	Judah must rebuild the temple (6:9-15) to prepare for blessing in the kingdom of the <u>Messiah</u> (14:9-11, 16-21).	Eight covenant visions (1:7-6:8) depict Israel's privileged position and judgment on the nations based on God's promise to Abraham to bless those who bless them and curse those who curse them (cf. Gen. 12:1-3).	God's salvation of Jews from many countries of exile (8:7, 13) will come through a humble King (9:9) who brings salvation like a Shepherd (9:16) who was pierced (12:10-13).	Christ is the humble King (9:9) who died for the nation (12:10-13; 13:7) yet who brings forgiveness (10:1) and salvation at His second coming (ch. 14).
MALACHI	Judah must repent of her <u>hypocrisy</u> (1-3) for blessing in the messianic kingdom (4).	The Levites had violated their covenant with God to serve faithfully (2:4, 5, 8, 10) and were judged (2:9) because they broke their marriage covenant (2:14) by marrying pagan wives (2:11), and likewise others must not break the Mosaic covenant (4:4).	Judah's redemption from captivity must result in repentance (3:16-18) just as redeemed believers' new life in Christ will cause them to give up their old habits (cf. Eph. 4:22-24; 2 Cor. 5:17).	Christ's first coming would be preceded by an "Elijah" (3:1; 4:5) who was John the Baptist (Matt. 3:3; 11:10-14; etc.) and He will bring healing (4:2) to those who fear His name (3:16-17), while Christ's second coming will judge the wicked (3:2-5).

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Authors of the Poetical and Prophetical Books

Walk Thru the Old Testament 1 of 3 (adapted)

Passage	Author	Chapters	Meaning of Name	Origin	Occupation
Most psalms	David	73	"Beloved of Yahweh"	Israelite Tribe: Judah	King, warrior, shepherd
Psalms 1-2, 10, 33, 43, 66-67, 71, 91-100, 102, 104-107, 111-121, 123, 125-126, 128-130, 132, 135-137, 146-150	Anonymous (These Psalms lack super- scriptions in the Old Testament)	50		Israelite	
Psalms 50, 73-83	Asaph	12	"Collector"	Israelite Tribe: Levi	Priest Prophet (Headed the service of music in the reigns of David and Solomon, cf. 2 Chr. 29:30)
Psalms 42, 44-49, 84-85, 87	Korah's Descendants	10	"Korah" means "Bald"	Israelites Tribe: Levi	Priests (the sons of Korah were a guild of singers and composers, cf. 2 Chr. 20:19 and 1 Chr. 9:19)
Psalms 72, 127	Solomon	2	"Peaceful"	Israelite Tribe: Judah Son of David and Bathsheba	King Statesman Wise man
Psalms 89	Ethan the Ezrahite	1	"Enduring"	Israelite Tribe: Judah	Wise man (1 Kings 4:31)
Psalms 88	Herman the Ezrahite	1	"Faithful"	Israelite Tribe: Judah	Wise man (1 Kings 4:31)
Psalms 90	Moses	1	"Son of Water"	Israelite Tribe: Levi	Prince Herdsman Deliverer
Proverbs 1-29	Solomon (cf. 1:1; 10:1, 25:1 Chapters 25-29 edited in the time of Hezekiah)	29	"Peaceful"	Israelite Tribe: Judah	King Statesman Wise man
Proverbs 30	Agur (cf. 30:1)	1	"Hireling"	Non-Israelite? "Son of Jakeh of Massa" Location unknown, perhaps Arabia	Wise man
Proverbs 31	Lemuel (cf. 31:1)	1	"Devoted to God"	Non-Israelite "King of Massa" Location probably North Arabia	North Arabian Prince?

The Poetical Books

Authors of the Poetical and Prophetic Books
 Walk Thru the Old Testament 2 of 3

The Poetical Books

The Major Prophets

Passage	Author	Chapters	Meaning of Name	Origin	Occupation
Ecclesiastes 1-12	Solomon*	12	"Peaceful"	Israelite Tribe: Judah	King Statesman Wise man
<p>*The author of this work identifies himself as the son of David, king in Jerusalem. While he does not specify that his name is Solomon, it is fair to assume that the direct successor of David is meant rather than some later descendant. This assumption is confirmed by numerous internal evidences, such as the references to his unrivaled wisdom (1:16), his unequalled wealth (2:8), his tremendous retinue of servants (2:7), his opportunities for carnal pleasure (2:3), and his extensive building activities (2:4-6). No other descendant of David measures up to these specifications but Solomon himself. It has therefore been the traditional view, accepted by Jewish and Christian scholars alike, that Solomon, the son of David, wrote the book in its entirety. The Jewish tradition is quite explicit that Solomon was the author (cf. <i>Megilla 7a</i> and <i>Shabbath 30</i>). (Archer, p. 478)</p>					
Song of Solomon 1-8	Solomon* (cf. 1:1)	8	"Peaceful"	Israelite Tribe: Judah	King Statesman Wise man
<p>*The opening verse of the book attributes authorship to King Solomon and it has been the uniform tradition of the Christian church until modern times that Canticles is a genuine Solomonic production. Note also that there is a high degree of similarity in vocabulary and syntax between the Song of Solomon and Ecclesiastes.</p>					
Isaiah 1-66	Isaiah (cf. 1:1)	66	"Yahweh is Salvation"	Israelite Tribe: Judah	Prophet
Jeremiah 1-52	Jeremiah* (cf. 1:1)	52	"Yahweh Establishes"	Israelite Tribe: Levi	Prophet Priest
<p>**The first composition of the book of Jeremiah is reported in 36:1ff. In the 4th year of Jehoiakim, at the command of Yahweh, he dictated all the prophecies he had spoken down to this time to his pupil Baruch, who wrote them on a roll. After the destruction of this roll-book by the king, he would not be stopped from reproducing the contents again and making additions to it. (36:32). In this we have the origin of the present book of Jeremiah. This book, however, not only received further additions, but has also been modified. It is probable that Baruch, at a later time, made supplementary additions to the original book, which the prophet had dictated. . . ." (ISBE, Vol. 3, p. 1590).</p>					
Lamentations 1-5	(Jeremiah)*	5	"Yahweh Establishes"	Israelite Tribe: Judah Jeremiah was forced by Jews in Israel after the destruction of Jerusalem to flee into Egypt.	Prophet Priest
<p>*Lamentations does not state who its author was, yet there was an early and consistent tradition that Jeremiah composed it. This tradition is reflected in the title of the book in the Septuagint (The preface said: "And it came to pass, after Israel was led into captivity and Jerusalem laid waste, that Jeremiah sat weeping and lamented with this lamentation over Jerusalem. . .") as well as many other early sources. There are also numerous and striking similarities between Lamentations and Jeremiah in matters of style and phraseology. (cf. Archer, pp. 365ff.)</p>					
Ezekiel 1-48	Ezekiel (cf. 1:1-3)	48	"God Strengthens"	Israelite Tribe: Levi Taken from Jerusalem to Babylonia by Nebuchadnezzar in 597 B.C.	Prophet Priest

Authors of the Poetical and Prophetical Books
Walk Thru the Old Testament 3 of 3

Passage	Author	Chapters	Meaning of Name	Origin	Occupation
Daniel 1-12	Daniel	12	"God is My Judge"	Israelite Born into Judean nobility and taken from Jerusalem to Babylonia by Nebuchadnezzar in 605 B.C.	Prophet (Interpreter of dreams) Ruler in Babylonian Empire Ruler in Medo-Persian Empire
Hosea 1-14	Hosea (cf. 1:1)	14	"Salvation"	Israelite From Northern Kingdom but birthplace/tribe is unknown.	Prophet Suggested, Farmer/Baker
Joel 1-3	Joel (Cf. 1:1)	3	"Yahweh is God"	Israelite Tribe: Unknown	Prophet
Amos 1-9	Amos (Cf. 1:1)	9	"Burden-bearer"	Israelite Tribe: Judah	Prophet Herdsman Cultivator of Sycamore Figs
Obadiah 1	Obadiah (Cf. 1:1)	1	"Servant of Yahweh"	Israelite Tribe: Unknown	Prophet
Jonah 1-4	Jonah (Cf. 1:1)	4	"Dove"	Israelite Tribe: Zebulun	Prophet
Micah 1-7	Micah (Cf. 1:1)	7	"Who is Like Yahweh"	Israelite Tribe: Judah	Prophet Suggested: Farmer
Nahum 1-3	Nahum (Cf. 1:1)	3	"Consolation"	Israelite Tribe: Judah?	Prophet
Habakkuk 1-3	Habakkuk (Cf. 1:1)	3	"Embracer"	Israelite Tribe: Levi?	Prophet Suggested: From 3:19b perhaps he was a mem- ber of the Temple choir and therefore a Levite.
Zephaniah 1-3	Zephaniah (Cf. 1:1)	3	"Yahweh has Hidden"	Israelite Tribe: Judah?	Prophet
Haggai 1-2	Haggai (Cf. 1:1)	2	"Festal"	Israelite Born: Babylonia	Prophet
Zechariah 1-14	Zechariah (Cf. 1:1)	14	"Yahweh Remembers"	Israelite Tribe: Levi Born: Babylonia	Prophet Priest
Malachi 1-4	Malachi (Cf. 1:1)	4	"My Messenger"	Israelite Tribe: Unknown	Prophet

Major

The Minor Prophets

Contrasting Types of Old Testament Literature

Adapted from Homer Heater, Dallas Theological Seminary

I. Contrasts Between the Historic, Poetic, and Prophetic Books

<u>Historical Books</u>	<u>Poetical Books</u>	<u>Prophetical Books</u>
Past	Present	Future
What the people <i>did</i>	What the people <i>felt</i>	What the people <i>should</i> do
National	Individual	National & Individual
Actions	Axioms	Alarms
War history	Worship helps	Warning & hopes
Soldiers	Sages	Servants
Records	General revelation	Special revelation
Many ANE parallels	Many ANE parallels	Few ANE parallels

(ANE = Ancient Near East)

(Now how can we explain the middle column above?)

II. Distinguishing Between Wisdom and Poetic Literature

Wisdom	Poetic
Concerns content of writing	Concerns style of writing
Content = Principles to live by	Style = repetition of thought
Appeals to one's logic	Appeals to one's total being (including emotions)
Job, Proverbs, Ecclesiastes	Job, Proverbs, Ecclesiastes, Psalms, Song, Lamentations
The smaller category (subset)	The larger grouping

See also Roy B. Zuck, "A Theology of Wisdom Books and the Song of Songs," in *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck, 208-9.

III. Contrasts Between the Wisdom Books

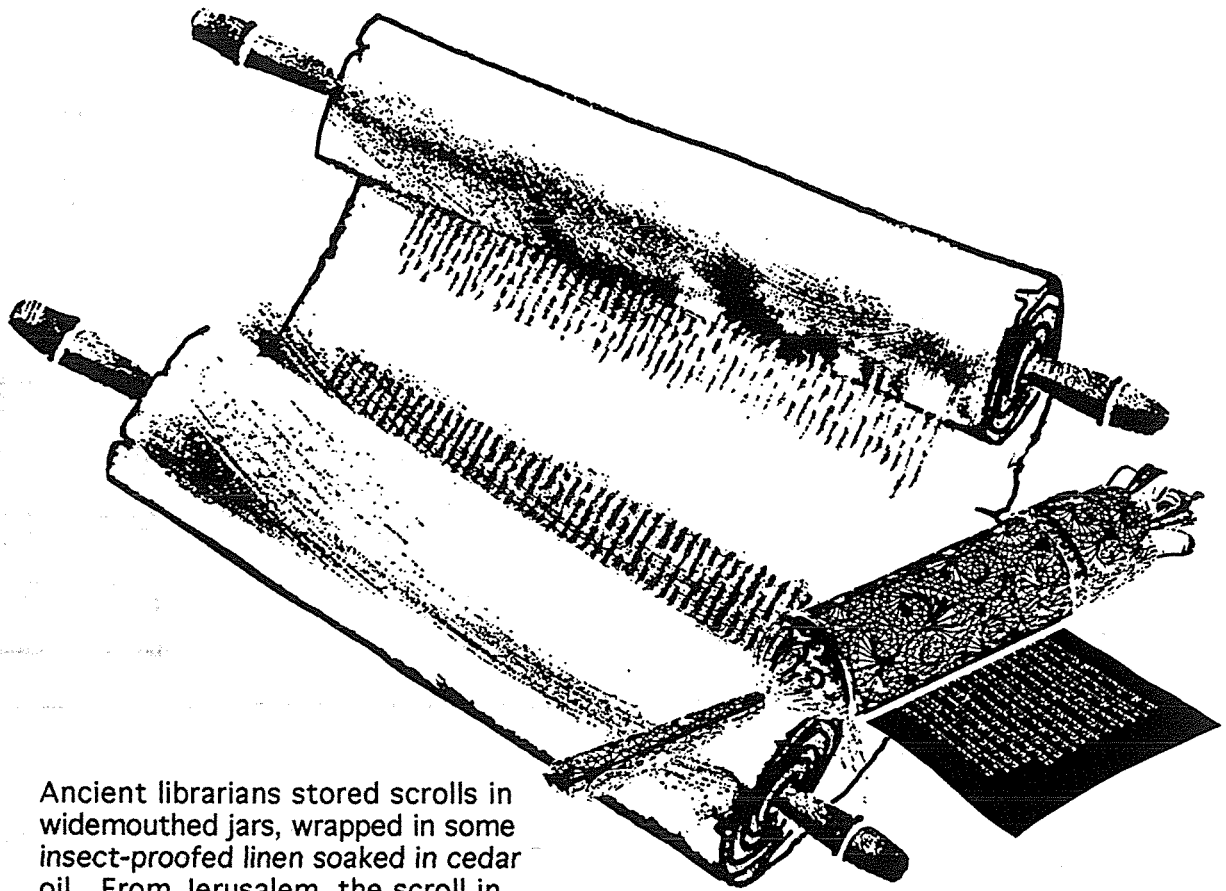
Job	Proverbs	Ecclesiastes
Wrestles with issues	Presents issues as resolved	Questions issues altogether
Debates with others	Declarations and commands	Debates with self
Incomprehensible	Black and white	Gray
Question of justice	Question of success	Question of purpose
Some exceptions to retribution	No exceptions to retribution	Many exceptions to retribution
Wicked generally die early	Wicked always die early	All die
Skeptical	Practical	Skeptical
Negative	Positive	Negative
Wealth removed	Wealth attained	Wealth questioned
Righteousness brings submission	Righteousness brings wisdom	Righteousness brings freedom
Wickedness brings judgment	Wickedness brings foolishness	Wickedness brings frustration
Why fear God?	Fear God	Why fear God?
What good is life?	How to have a good life	What good is life?
"Is the world well managed?"	"A life well managed"	"Is life worth living?" ¹

IV. Overview of the Poetic Books

	<i>Job</i>	<i>Psalms</i>	<i>Proverbs</i>	<i>Ecclesiastes</i>	<i>Song of Songs</i>
<i>The problem...</i>	suffering	trials	conduct	life's purpose	perverted love
<i>The solution...</i>	sovereignty	praise	obey	fear God	marital love
<i>Christ...</i>	suffered	prayed	behaved perfectly	reverenced the Father	is love

¹Derek Kidner, *The Wisdom of Proverbs, Job, and Ecclesiastes* (Downers Grove, IL: InterVarsity, 1985), 10, 56, 90. See the review of this book by Roy B. Zuck in *Bibliotheca Sacra* 144 (April-June 1987): 233.

Old Testament Book Studies



Ancient librarians stored scrolls in widemouthed jars, wrapped in some insect-proofed linen soaked in cedar oil. From Jerusalem, the scroll in the silver case here is a handwritten text of the Book of Esther. It is relatively modern, a little more than two centuries old.

Adapted from *The Book of Life*, 16:82

Introduction to the Poetical Books

HISTORICAL	POETICAL	PROPHETICAL
Genesis Exodus Leviticus Numbers Deuteronomy	Job Psalms Proverbs Ecclesiastes Song of Solomon	Isaiah Jeremiah Lamentation Ezekiel Daniel
Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles		Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah
Ezra Nehemiah Esther		Haggai Zechariah Malachi

The Poetical books, unlike the Pentateuch or the Historical Books, do not advance the story of the nation Israel. Rather, they record the inner thoughts of men as they dealt with the personal, experiential issues of everyday life. The Poetical Books deal with life in the present tense and seek to answer timeless questions: "What is God like? How can I relate to Him? What does He expect of me?" Therefore, they differ in both content and style from the Historical Books. They are poetry rather than prose, parallel thought rather than narrative.

The Poetical Books occur at the very center of the Old Testament literature and form the pivotal hinge which links the past of the Historical Books to the future of the Prophetical Books. They explore the experiential present and urge us to a lifestyle of godliness. This lifestyle is dependent on what God has done in the past (Pentateuch and Historical Books), and on what God plans to do in the future (Prophetical Books). Thus, we are to live in the *present* while looking back at God's work in the *past* and anticipating His plan for the *future*.

Job stands at the head of the Poetical Books. The underlying issue in the book of Job is the sovereignty of God, a concept that is probed by the searching question, "Why do the righteous suffer?" In chapters 38-41, God unmistakably points out that He has the right to do as He pleases, both in His creation and among His creatures.

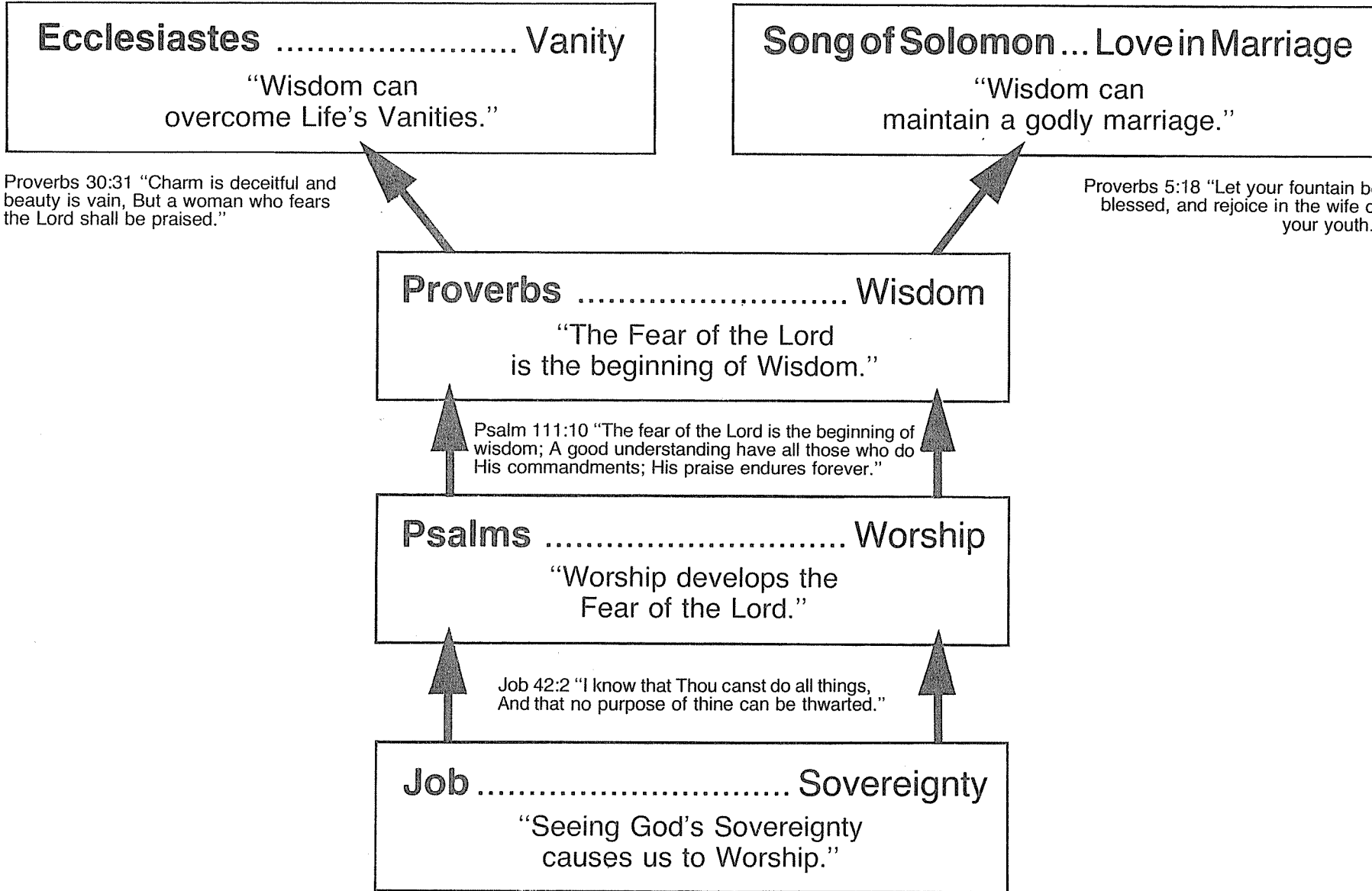
Psalms was the temple hymnal for the people of Israel. Through different types of psalms, we can learn how to worship the Lord in prayer, praise, and thanksgiving. Although many psalms were written by David, the book of Psalms spans the entire Old Testament, dating all the way from Moses (Psalm 90) to the post-exile period of Israel's history.

The goal of Proverbs is to provide the reader with "wisdom and instruction." Wisdom to the Jewish mind literally means "skill for living." We are urged to acquire a craftsman's skill for living life with our sovereign God. Instruction in Proverbs may also be thought of as "discipline in life." Although discipline often brings to mind restrictions, it is discipline which sets us free to live the kind of life God intends us to live. The wisdom of Proverbs can only be attained when we grasp the sovereignty of God and worship Him as portrayed in Job and Psalms.

Regardless how much wisdom we gain in this life, there will always be circumstances beyond our control. These situations are addressed in the book of Ecclesiastes under the heading of "vanity." Vanity refers to those things in life which we simply *cannot* understand. In the face of that, Ecclesiastes encourages us to "enjoy life," and to "fear God and keep His commandments."

One way we are exhorted to enjoy life is within the marriage relationship as portrayed in the Song of Solomon. God's Old Testament marriage manual portrays in detail the intimate and romantic relationship between a man and a woman committed to one another in marriage.

Walk Thru the Poetical Books



Job

God's Incomprehensibility Explains Righteous Suffering								
Righteous Suffering			Unsuccessful Dialogue				Restoration	
Chapters 1—2			Chapters 3—41				Chapter 42	
Dilemma			Debate				Deliverance	
Ruin			Reasons				Repentance	
Prose			Poetry				Prose	
Heaven and Earth			Land of Uz (North Arabia)				Heaven and Earth	
Job's Character 1:1-5	Satan's Assaults 1:6—2:10	Job's Friends 2:11-13	Cycles 3—26	Job 27—31	Elihu 32—37	God 38—41	Obedience 42:1-9	Blessings 42:10-17
Patriarchal Times (c. 2000 BC)								

Key Word: Incomprehensibility

Key Verse: (Elihu speaking) "The Almighty is beyond our reach and exalted in power; in his justice and great righteousness, he does not oppress. Therefore, men revere him, for does he not have regard for all the wise in heart?" (Job 37:23-24)

Summary Statement:

Job's suffering, dialogue with others and God, and restoration reveal that the proper response to righteous suffering is submission to God rather than questioning His incomprehensibility and sovereignty.

Applications:

During righteous suffering we should not question the reason for our plight.

During righteous suffering we should submit to God by trusting in God's wisdom.

Job

Introduction

I. **Title** The name Job (יֹבָב *'ygyob*) has been thought to mean, "Where is (my) Father?" by W. F. Albright and finds attestation in the Amarna Letters (ca. 1350 BC) and the Egyptian Execration texts (ca. 2000), both of which apply it to tribal leaders in Palestine and the environs (Pope, 5f.).

II. Authorship

- A. **External Evidence:** The Syriac Bible places the book between the Pentateuch and Joshua due to the belief that Moses was the author, but the actual author remains unknown. That Job was a real person is evident outside the book in Ezekiel 14:14, 20 and James 5:11.
- B. **Internal Evidence:** Because of the authentic empathy sensed within the book, it is likely that the author experienced something of Job's suffering himself. He was also obviously a Hebrew who had intimate knowledge of divine sovereignty and was steeped in the wisdom techniques and tradition, evident in the theme and literary devices employed. Job himself may well have been the author, although this cannot be determined with certainty.

III. Circumstances

- A. **Date:** No consensus exists among ancient rabbis or modern scholars, but several factors argue for a very early setting during patriarchal times, especially in the prose prologue (1:1–2:13) and epilogue (42:7-17). No mention is made of the Law or Exodus and Job acted in a priestly role (1:5). His wealth was measured in animals rather than gold (1:2-3; 42:12; cf. Abraham in Gen. 12:16; 13:2) and Job lived to a patriarchal life span (lived 140 years after his restoration, dying perhaps at 180-210 years old; 42:16; cf. Terah was 205, Abraham 175, Isaac 180, Jacob 147). Job also uses pre-Law names for God: *Shaddai* ("the Almighty"; 5:17), and *Yahweh* ("the LORD"; 1:21).

Since Job may have been written long after the patriarchal times when the story took place, most scholars date it as exilic or postexilic (but LaSor, 562, advocates a pre-exilic time of 700 to 600 BC). Yet even this does not explain how so much dialogue was accurately transmitted orally for 1000+ years. In conclusion, there remains no reason why the book could not have been also written around 2000 BC when the story took place.

- B. **Recipients:** The specific Jews to whom the account was originally penned are not known.
- C. **Occasion:** Some have proposed an exilic or post-exilic date, thinking the book was written to answer why Israel went into captivity. However, this makes little sense since Job concerns why the righteous suffer—not the unrepentant nation that received the due penalty for its sins! The real reason for this masterpiece must for now be shrouded in mystery until more information comes forth.

IV. Characteristics

- A. Job switches from narrative (chs. 1–2) to poetry (3:1–42:6) and back to narrative (42:7-17).
(BKC [OT] p. 716)

Parallels in the Structure of the Book of Job

- a. Opening narrative (Chaps. 1–2)
 - a. Job's opening soliloquy (chap. 3)
 - a. The friends' disputation with Job (chaps. 4–28)
- b¹ Job's closing soliloquy (chaps. 29–31)
 - a¹ Elihu's disputation with Job (chaps. 32–37)
 - a² God's disputation with Job (38:1–42:6)
- a¹ Closing narrative (42:7–17)

- B. Most of Job records men dialoguing in poetic form. This may seem strange to Western ears today, but poetic discussion is not unusual in even some cultures today.
- C. The major question addressed in the book, "Why do the righteous suffer?" is never specifically answered (except because God is God)!

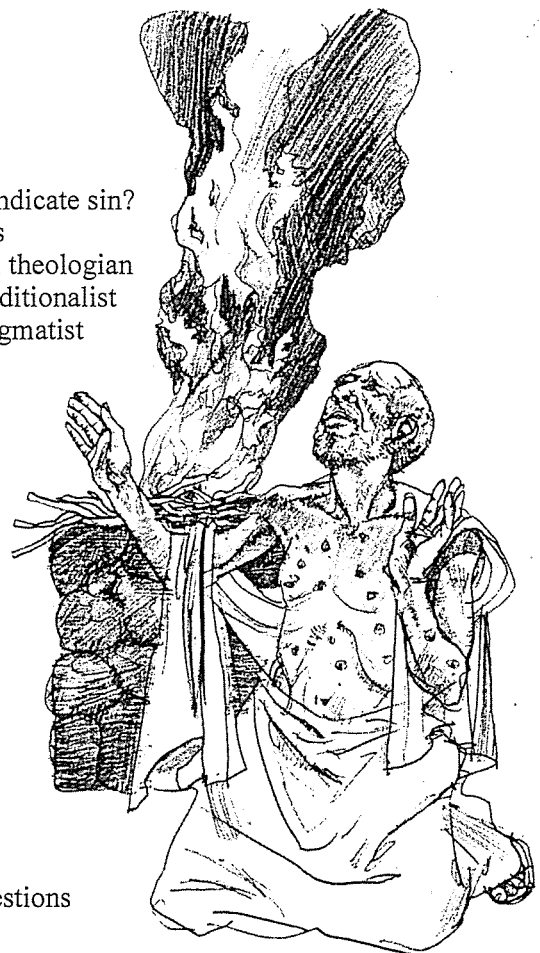
Argument

The Book of Job begins in a narrative in which Job suffers at the hand of Satan (chs. 1—2), wrestles in prose with four friends and God over the cause of his suffering (chs. 3—41), and concludes again in a narrative with God vindicating him for his righteous response (ch. 42). Most of the book revolves around three cycles of accusation by his three friends (chs. 3—31), Elihu (chs. 32—37), and finally God, who states that the reason for his suffering should not be asked because of the incomprehensibility and sovereignty of His ways (chs. 38—41).

Synthesis

God's incomprehensibility explains righteous suffering

<p>1—2 1:1-5 1:6—2:10 1:6-22 2:1-10 2:11-13</p> <p>3—41 3—26 3—14 3—7 8—10 11—14 15—21 15—17 18—19 20—21 22—26 22—24 25—26</p> <p>27—31 27—28 29—31</p> <p>32—37 32:1—33:7 33:8—37:24</p> <p>38—41 38:1—40:5 40:6—41:34 40:6-14 40:15-24 41</p>	<p>Righteous suffering Job's character Satan's assaults Possessions and children Health Job's friends</p> <p>Unsuccessful dialogue Debate: Does suffering always indicate sin? Cycle #1: Recommendations Eliphaz: the experiential theologian Bildad: the historical traditionalist Zophar: the religious dogmatist Cycle #2: Insinuations Eliphaz Bildad Zophar Cycle #3: Accusations Eliphaz Bildad</p> <p>Job Reply #1: God alone is wise Reply #2: I am innocent</p> <p>Elihu Introduction Four speeches</p> <p>God Exam #1: Unanswerable questions Exam #2: Unlimited power Divine attributes Behemoth Leviathan</p>
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To turn away God's anger after each birthday feast, Job would rise early in the morning and offer a sacrifice for each of his children. Balaam the prophet made peace with God this way too.

42:1-9	Obedience
42:1-6	Submission
42:7-9	Friendly advice
42:10-17	Blessings
42:10-12	Comfort/doubled livestock
42:13-15	Sons replaced/daughters added
42:16-17	Health/long life (140 years)

Outline

Summary Statement for the Book

Job's suffering, dialogue with others and God, and restoration reveal that the proper response to righteous suffering is submission to God rather than questioning His incomprehensibility and sovereignty.

- I. (Chs. 1—2) **Job, unaware of Satanic intervention, innocently suffers the loss of possessions, children and health as the setting for a long dialogue concerning God's sovereignty over righteous suffering.**
 - A. (1:1-5) Job's character of righteousness is blessed by God with great possessions which shows God's sovereign blessing on his life.
 1. (1:1) Scene 1 (Uz): Job is described as a righteous man living in the land of Uz (east of Palestine, probably in northern Arabia) to eliminate personal sin as a possible cause for his calamities.
 2. (1:2-3) Job is known as the wealthiest man of northern Arabia with much livestock and ten children.
 3. (1:4-5) Job's fear of God is demonstrated in his regular sacrifices for his children.
 - B. (1:6—2:10) Job is twice assaulted by Satan which takes his possessions, children, and health, but he remains true to God as background for his friends' accusations against his character.
 1. (1:6-22) Satan's first assault against Job under God's sovereign limitations takes all his possessions and children, but Job responds righteously.
 - a. (1:6-12) Scene 2 (Heaven): Satan attributes Job's righteousness to God's material blessings so God allows him to test him, thus demonstrating Satan's limitations in contrast to God's sovereignty.
 - b. (1:13-22) Scene 3 (Uz): Satan responds to God's permission by relentlessly taking all of Job's possessions and children but is rebuked by Job's righteous response.
 2. (2:1-10) Satan's second assault against Job under God's sovereign limitations takes his health, but again Job responds righteously.
 - a. (2:1-6) Scene 4 (Heaven): Satan attributes Job's righteous response to God's gift of health, so God allows him to test him, thus demonstrating Satan's limitations in contrast to God's sovereignty.
 - b. (2:7-10) Scene 5 (Uz): Satan responds to God's permission by relentlessly afflicting Job with both sores from head to foot and a merciless wife, yet Job again responds righteously.

COMPARISONS OF JOB'S TWO TRIALS

Chart G

Chapter 1	Chapter 2
FIRST TRIALS	FURTHER TRIALS
BANKRUPTCY & BEREAVEMENT	PHYSICAL PAIN
TOUCH HIS . . . "all that he hath" 1:12 POSSESSIONS OF JOB	TOUCH HIM "his bone and flesh" 2:5 PERSON OF JOB

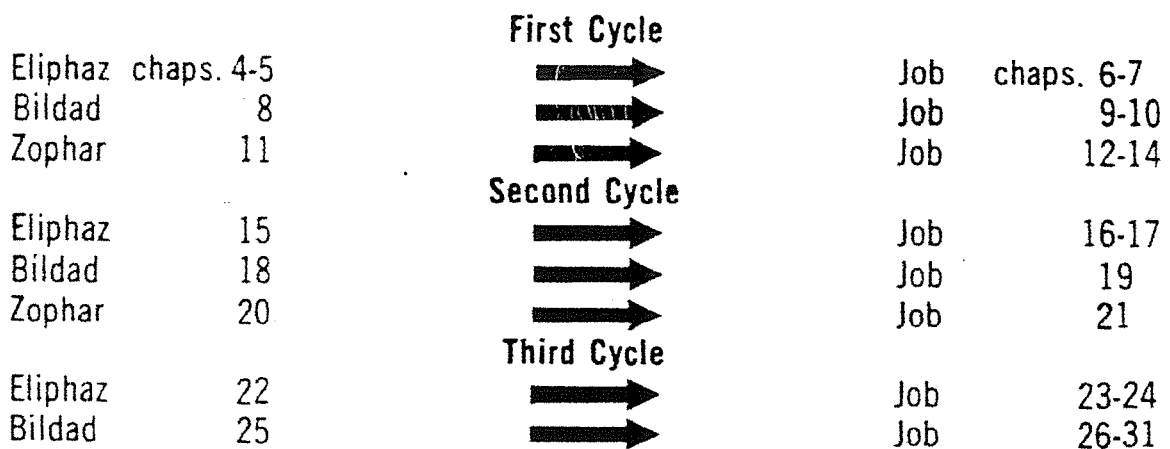
Irving L. Jensen, *Job: A Self-Study Guide*, 28

C. (2:11-13) Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, sit in silence with Job for a week according to the custom of the day to allow Job to be first to express his grief.

II. (Chs. 3—41) Job and four friends unsuccessfully dialogue regarding the reason for his suffering, but God declares that this question should not be asked because of His incomprehensibility and sovereignty.

A. (Chs. 3—26) Job and his three friends debate in three cycles regarding the reason for his suffering, each time getting more heated and specific while none of them ever finds the reason for Job's suffering.

The following outline of 4:1—31:40 shows the pattern of the three cycles of controversy in the Book of Job. (Observe that Eliphaz is the opening speaker of each series, and that Zophar does not speak in the last series.)



Irving L. Jensen, *Job: A Self-Study Guide*, 28

Repeated Themes in Job's Responses			
First round of speeches			
	First speech	Second speech	Third speech
1. Disappointment in his friends	6:14-30	—	12:1-3; 13:1-12
2. Declaration of God's greatness	—	9:1-12	12:7-25
3. Disillusionment with God's ways	7:11-19	9:13-10:17	12:4-6
4. Despair with life (or desire for death)	6:8-13; 7:1-10	10:18-22	chapter 14
5. Desire for vindication with God	7:20-21	—	13:13-19
Second round of speeches			
	First speech	Second speech	Third speech
1. Disappointment in his friends	16:1-5; 17:3-5	19:1-4	21:1-6
2. Declaration of God's greatness	—	19:28-29	21:19-22
3. Disillusionment with God's ways	16:6-17	19:5-22	21:7-18, 23-34
4. Despair with life (or desire for death)	17:6-16	—	—
5. Desire for vindication with God	16:18-17:2	19:23-27	—
Third round of speeches			
	First speech	Second speech	
1. Disappointment in his friends	—	26:1-4	
2. Declaration of God's greatness	23:8-17	26:5-27:12; chapter 28	
3. Disillusionment with God's ways	24:1-17	—	
4. Despair with life (or desire for death)	(24:18-25)*	(27:13-23)*; chapters 29-30	
5. Desire for vindication with God	23:1-7	chapter 31	

*The wicked die.

- Bible Knowledge Commentary

1. (Chs. 3—14) In the first cycle of debate Job's friends subtly advise him to repent of sin based upon the belief that God punishes wickedness and blesses righteousness, but Job despairs of life and asks God for vindication as he finds no reason for his suffering.
 - a. (Ch. 3) Job breaks the silence of the four men with his first speech in which he wishes he had never been born or could now die rather than continue suffering.
 - 1) (3:1-19) Job breaks the silence of the four men with his first speech in which he wishes he had never been born rather than continue suffering.
 - 2) (3:20-26) Job then wishes he could die rather than continue suffering.
 - b. (Chs. 4—5) Eliphaz's first speech identifies him as an experiential theologian who maintains that suffering results only from sin, seeking to subtly correct Job and imply that he has sinned and needs to repent.
 - 1) (4:1-6) Eliphaz claims that Job's piety should be his confidence, implying that his discouragement stems from sin.
 - 2) (4:7-21) Eliphaz identifies him as an experiential theologian who maintains that suffering only results from sin.
 - 3) (5:1-7) Eliphaz subtly refers to Job as a fool by citing experiences in which fools were judged.

- 4) (5:8-16) Eliphaz encourages Job to repent since God knows what his sin is anyway.
 - 5) (5:17-27) Eliphaz encourages Job to submit to God by assuming that God will never let calamity strike those who fear Him.
- c. (Chs. 6—7) Job's response to Eliphaz expresses deep anguish, desire for sympathy and accurate rebuke, then he complains to God.
- 1) (Ch. 6) Job responds to Eliphaz in deep anguish and desire for sympathy and accurate rebuke.
 - a) (6:1-13) Job expresses deep anguish over God's heavy hand upon him.
 - b) (6:14-23) Job seeks Eliphaz's sympathy.
 - c) (6:24-30) Job requests Eliphaz to point out his sin.
 - 2) (Ch. 7) Job complains to God about his months of misery.

Job's Laments			
	Self-laments	Laments against God	Laments against "Enemies"
Job's opening soliloquy (chap. 3)	3:11-19, 24-26	3:20-23	3:3-10
Job's first speech (chaps. 6-7)	6:1-12 7:1-10	7:12-21	6:13-20
Job's second speech (chaps. 9-10)	9:25-31	9:17-23; 10:8-17	
Job's third speech (chaps. 12-14)	14:1-6, 7-15	13:3, 14-16, 23-27	
Job's fourth speech (chaps. 16-17)	17:4-10	16:9-14	
Job's fifth speech (chap. 19)		19:7-12	19:13-19
Job's sixth speech (chap. 21)			
Job's seventh speech (chaps. 23-24)	23:3-12		
Job's eighth speech (chaps. 26-31)	29:2-6, 12-20; 30:16-19, 24-31	30:20-23	30:1-15

- Bible Knowledge Commentary

- d. (Ch. 8) Bildad's first speech identifies him as a historical traditionalist who encourages Job to repent because God's justice punishes the wicked and blesses the righteous, thus blaming Job's children's deaths on their sin.
- 1) (8:1-3) Bildad defends God's justice.
 - 2) (8:4) Bildad affirms that Job's children died as punishment for their sins.
 - 3) (8:5-7) Bildad declares that if Job repents then God will forgive him.
 - 4) (8:8-22) Bildad identifies him as a historical traditionalist who argues based upon historical observations from wise ancestors that God always punishes only the wicked and blesses the righteous.
- e. (Chs. 9—10) Job's response to Bildad insists that no one can prove his own or another's innocence before God, but he still requests the reason for his oppression and some joy before he dies.

- 1) (Ch. 9) Job answers Bildad that since no one can successfully prove his righteousness before God, neither can he.
 - a) (9:1-13) Job insists that no one can prove his righteousness before God.
 - b) (9:14-35) Job admits that he cannot convince God of his own innocence and so wishes someone else could act as his defense attorney.
- 2) (Ch. 10) Job appeals to God Himself by requesting both the reason for his oppression and some joy before he dies.
 - a) (10:1-7) Since a mediator could not arbitrate Job's defense, he challenges God Himself whether He is pleased to oppress him.
 - b) (10:8-17) Job asks God why He has turned against him.
 - c) (10:18-22) Job wishes he hadn't existed and asks for some joy before he dies.
- f. (Ch. 11) Zophar's first speech shows him a religious dogmatist who rebukes Job for claiming innocence and knowledge of God's ways and lists benefits of repentance.
 - 1) (11:1-6) Zophar identifies himself as a religious dogmatist who repudiates Job's claim to be innocent since God is not even punishing him for all his sin.
 - 2) (11:7-12) Zophar bluntly rebukes Job for trying to fathom God and His ways by saying Job's "foolish" words can no more become wise than a man can give birth to a donkey!
 - 3) (11:13-20) Zophar delineates some potential positive results if Job repents.
- g. (Chs. 12—14) Job sarcastically rebukes all three friends for counseling falsely with wisdom inferior to the animals, then he asks God in vain to reveal his sins and mourns the brevity of life.
 - 1) (12:1—13:19) Job sarcastically rebukes his friends who counsel falsely while at ease when even the animals know more than them.
 - a) (12:1-3) Job sarcastically expresses how his friends feel their wisdom exceeds his own by saying if they died then wisdom would disappear from the earth.
 - b) (12:4-6) Job asks why idolaters and his three friends at ease prosper while he becomes a laughingstock.
 - c) (12:7-25) Job states that animals know about God's control over nature which his friends don't know to show them their limited power and knowledge.
 - d) (13:1-19) Job accuses his friends of being false and worthless advisors and requests that they shut up.
 - 2) (13:20—14:22) Job asks God in vain to show his sins and mourns life's brevity.
 - a) (13:20-28) Job asks God to reveal his sins but receives no answer.
 - b) (14:1-6) Job describes the brevity of life to move God to answer him quickly.
 - c) (14:7-22) Job mourns man's one life while trees sprout again after calamity.

2. (Chs. 15—21) The second cycle of debate moves from general suggestions of Job's sin to specific, vicious insinuations (without encouraging repentance) that Job is among the wicked who perish prematurely, but Job disagrees and expresses hope that God will vindicate him, yet still finds no reason for his suffering.
 - a. (Ch. 15) Eliphaz's second speech seeks to pressure Job into recognizing his sinfulness with the same experiential theory he argued before—that suffering always results from sin.
 - 1) (15:1-13) Eliphaz seeks to pressure Job that his own mouth condemns him as guilty before God.
 - 2) (15:14-35) Eliphaz insists that experience shows how only wicked people experience suffering, insinuating more forcibly Job's sinfulness.
 - b. (Chs. 16—17) Job's response to Eliphaz includes disgust for hearing the same pious platitudes, distress towards God's rejection and yet desire for His vindication, and despair of life.
 - 1) (16:1-5) Job expresses disgust for hearing the same clichés from his friends whom he terms "miserable comforters."
 - 2) (16:6-17) Job expresses distress that God has turned against him though he is innocent.
 - 3) (16:18—17:9) Job expresses desire that God might vindicate him for his innocence.
 - 4) (17:10-16) Job expresses disdain for his friends and despair for his life.
 - c. (Ch. 18) Bildad's second speech angrily rebukes Job for expecting special favors from God when he is only undergoing the fate of all wicked people.
 - 1) (18:1-4) Bildad angrily rebukes Job for expecting God to alter the reality of sin's results for his sake.
 - 2) (18:5-21) Bildad assails Job in his description of the fate of the wicked.
 - d. (Ch. 19) Job's response to Bildad in his lowest state due to animosity from people and God also includes his highest hope—that the same living God will vindicate him.
 - 1) (19:1-22) Job bemoans animosity from his accusers, God, and friends and relatives in his lowest state emotionally and spiritually.
 - 2) (19:23-29) Job exults in his highest expression of hope that he will see the living God who will vindicate him.
 - e. (Ch. 20) Zophar's second speech argues from history that the wicked are always punished with a short life and loss of wealth, thus blasting Job for being personally dishonored by him.
 - 1) (20:1-3) Zophar blasts Job in anger for being personally dishonored by Job's words.
 - 2) (20:4-11) Zophar maintains from history that the prosperity of the wicked is always short-lived.
 - 3) (20:12-29) Zophar affirms that God always judges the wicked in this life.
 - f. (Ch. 21) Job's response to Zophar also argues from historical observations that the wicked are often **not** punished but live rich, godless lives and die at the same time as poor, righteous men.

- 1) (21:1-21) Job argues from historical observations that the wicked are often **not** punished but live long, satiated, godless lives.
 - 2) (21:22-34) Job calls Zophar's statements nonsense since rich, wicked men and poor, righteous men often die at the same age.
3. (Chs. 22—26) In the third cycle of debate Job's friends even more openly accuse him of specific sins which they believe caused his troubles but Job finds no reason for his suffering.
- a. (Ch. 22) Eliphaz's third speech openly accuses Job of specific social sins which caused his troubles but promises God's blessing if he repents.
 - 1) (22:1-4) Eliphaz maintains that God is not interested in Job because of his sins.
 - 2) (22:5-9) Eliphaz accuses Job of guilt in sins of defrauding debtors, the poor, the hungry, widows, and orphans.
 - 3) (22:10-20) Eliphaz warns Job that his troubles have come because God knows he has committed these social sins.
 - 4) (22:21-30) Eliphaz promises Job that if he repents then God will bless him.
 - b. (Chs. 23—24) Job's response to Eliphaz acknowledges his inability to find out the reason for his suffering from a sovereign God despite his innocence and cites examples of long-lived wickedness to show that all sin is not immediately judged.
 - 1) (23:1-9) Job anguishes at not being able to find God to present to Him his case because he still does not know the cause of his suffering.
 - 2) (23:10-12) Job declares his innocence and confidence of God's vindication as evidence that his heart is right before God.
 - 3) (23:13-17) Job expresses fear at God's sovereignty in light of his questions regarding the purpose of his suffering.
 - 4) (24:1-17) Job cites several ways in which God does not intervene in the actions of the wicked to prove his point that not all sin is immediately judged.
 - 5) (24:18-25) Job upholds the certain eventual punishment of the wicked to convince Eliphaz that he still believes in the justice of God.
 - c. (Ch. 25) Bildad's third speech briefly states that Job or any other sinner cannot schedule a hearing with a majestic God.
 - 1) (25:1-3) Bildad recounts God's majesty.
 - 2) (25:4-6) Bildad compares man's puniness and sinfulness to God to convince Job of the absurdity of getting a hearing from Him.
 - d. (Ch. 26) Job sarcastically speaks to Bildad of his great compassion and wisdom and describes God's majesty over nature himself to demonstrate that both of them cannot fathom God's purpose for his suffering.
 - 1) (26:1-4) Job sarcastically boasts of Bildad's "great compassion" and "great wisdom" to rebuke him for his ignorance of knowing the real reason for his suffering.
 - 2) (26:5-14) Job describes God's majesty over nature himself to demonstrate that he also cannot fathom God's purpose for his suffering.

N.B. A third speech from Zophar, along with Job's reply, is absent—probably because he realized that he had nothing valuable to contribute!

B. (Chs. 27—31) Job's reply to all three friends demonstrates that their simple arguments about suffering always resulting from sin is unfounded.

1. (Chs. 27—28) Job's first monologue demonstrates that while God assures the ultimate destruction of the wicked, He alone also has the wisdom to know the reason for his suffering.
 - a. (Ch. 27) Job affirms his righteousness and the ultimate destruction of the wicked.
 - 1) (27:1-6) Job affirms his righteousness once again so that he would not be placed among those in his following comments.
 - 2) (27:7-23) Job affirms the ultimate destruction of the wicked.
 - b. (Ch. 28) Job extols heavenly wisdom which man cannot find (while he can find metals) to prove that he nor his counselors knew the reason for his suffering.
 - 1) (28:1-11) Job praises man for being able to find metals in the recesses of the earth.
 - 2) (28:12-28) Job states that wisdom, in contrast to metals, cannot be found by any but God alone to prove that neither he nor his counselors knew the reason for his suffering.
 - a) (28:12-22) Job states that while man can find metals, he cannot find wisdom.
 - b) (28:23-28) Job states that God alone knows true wisdom to prove that neither he nor his counselors knew the reason for his suffering.
2. (Chs. 29—31) Job's second monologue describes his past prosperity, present misery and innocence as a final appeal before God and man.
 - a. (Ch. 29) Job remembers his past prosperity several months removed when he enjoyed God's blessing, man's respect, and expectation of continued health.
 - 1) (29:1-6) Job remembers enjoying God's blessing.
 - 2) (29:7-17) Job recalls the respect from man and privilege of helping others.
 - 3) (29:18-20) Job recalls how he expected continued health.
 - 4) (29:21-25) Job again recalls the respect he received from others.
 - b. (Ch. 30) Job describes his present misery socially, physically, spiritually, and emotionally.
 - 1) (30:1-15) Job cites his disrespect socially in mocking from the scum of society— young men who considered *him* scum.
 - 2) (30:16-19) Job cites his pain physically.
 - 3) (30:20-23) Job cites his abandonment spiritually.
 - 4) (30:24-26) Job cites his opposition socially.
 - 5) (30:27-31) Job cites his exhaustion physically and emotionally.
 - c. (Ch. 31) Job defends his innocence from wrongdoing in his personal life, societal relationships, and spiritual integrity.

- 1) (31:1-12) Job defends his innocence from wrongdoing in his personal life.
 - 2) (31:13-23) Job defends his innocence from wrongdoing in his societal relationships.
 - 3) (31:24-40) Job defends his innocence from wrongdoing in his spiritual integrity.
- C. (Chs. 32—37) Elihu angrily replies to the inadequate advice of Job's three friends and rebukes Job that God's justice and sovereignty do not obligate Him to reveal the purpose for Job's suffering although He is speaking to Job through his pain.

Overview of Elihu's Speeches		Addressees in Elihu's Speeches
Job's Complaints	Elihu's Answers	First speech
1. God is silent; He does not respond to me (13:22; cf. 33:13).	<i>First speech: God does speak—through dreams and pain (chap. 33).</i>	To all four (32:6-9) To the three (32:10-14) To Job (32:15-33:33)
2. God is unjust; He does not relieve me of my suffering (19:6-7; 27:2; cf. 34:5-6).	<i>Second speech: God is just (chap. 34).</i>	Second speech
3. God is unconcerned; He does not reward me for my innocence (10:7; cf. 35:3).	<i>Third speech: God is sovereign (chap. 35).</i>	To the three (34:1-15) To Job (34:16-37)
		Third speech
		To Job (chap. 35) all four
		Fourth speech
		To Job (36:1-37:1) To the three (37:2-13) To Job (37:14-24)

- Bible Knowledge Commentary

1. (32:1—33:7) Introduction: Elihu angrily rebukes the friends for accusing Job with inadequate arguments and rebukes Job for justifying himself.
 - a. (32:1-3) Elihu the son of Barakel the Buzite is introduced as angry at Job for justifying himself and angry at the friends for accusing Job even though they had no answer for his suffering.
 - b. (32:4-14) Elihu announces that he has begun to address Job and his friends only at this point because of his younger age, then rebukes the friends for their inadequate arguments.
 - 1) (32:4-9) Elihu addresses all four men, hesitant to speak because of his younger age than them.
 - 2) (32:10-14) Elihu answers the friends that they have failed to prove Job wrong and assures that he will not repeat their arguments.
 - c. (32:15—33:7) Elihu tells Job the friends have no answer but in sincerity he challenges Job to debate the reason for his suffering.
 - 1) (32:15-22) Elihu tells Job the friends have no more to say but he has the answer to his suffering.
 - 2) (33:1-7) Elihu speaks to Job of his sincerity and challenges him to debate.
2. (33:8—37:24) Elihu's four speeches affirm that God's justice and sovereignty do not obligate Him to reveal the purpose for Job's suffering although He is speaking to Job through his pain.
 - a. (33:8-33) Elihu's first speech affirms to Job that God is speaking to him through dreams and pain.
 - 1) (33:8-11) Elihu quotes Job's complaint as, "God is punishing me with silence despite my innocence."
 - 2) (33:12-33) Elihu answers that God **does** speak—through dreams and pain.

Elihu's Quotations of Job

In Elihu's First Speech

- 33:9a "I am pure" (cf. 6:10; 9:21; 10:7; 12:4; 16:17; 31:6).
 33:9b "Without sin" (cf. 13:23; 23:11).
 33:9c "I am clean and free from guilt" (cf. 9:20-21; 10:7; 27:6).
 33:10a "God has found fault with me" (cf. 10:6).
 33:10b "He considers me His enemy" (cf. 13:24; 19:11).
 33:11a "He fastens my feet in shackles" (cf. 13:27).
 33:11b "He keeps close watch on all my paths" (cf. 7:17-20; 10:14; 13:27).

In Elihu's Second Speech

- 34:5a "I am innocent [righteous]" (cf. 9:15; 20; 27:6).
 34:5b "God denies me justice" (cf. 19:6-7; 27:2).
 34:6a "I am right" (cf. 27:5-6).
 34:6b "I am guiltless" (cf. 10:7; chap. 31).
 34:6d "His arrow inflicts an incurable wound" (cf. 6:4; 16:13).
 34:9 "It profits a man nothing when he tries to please God" (cf. 21:15).

In Elihu's Third Speech

- 35:2 "I will be cleared by God" (cf. 13:18; 23:7).
 35:3 "What profit is it to me, and what do I gain by not sinning?" (cf. 21:15)

In Elihu's Fourth Speech

- 36:23 "You [God] have done wrong" (cf. 19:6-7).

Zuck, BKC, 1:158

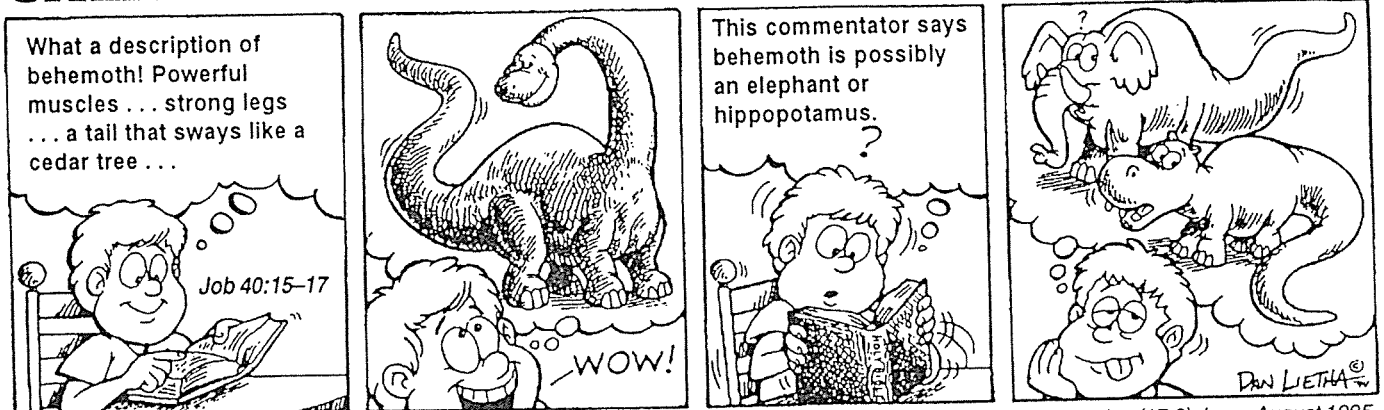
- b. (Ch. 34) Elihu's second speech affirms to all four men that despite Job's declaration of God's injustice He is just and He hasn't given Job his full due.
- 1) (34:1-4) Elihu exhorts the three friends to use true wisdom in discerning the cause of Job's suffering.
 - 2) (34:5-9) Elihu quotes Job's complaint as, "God denies me justice despite my innocence so it's useless to serve Him."
 - 3) (34:10-37) Elihu answers that God **is** just—and Job should get even harsher treatment.
- c. (Ch. 35) Elihu's third speech affirms to all four men that God's sovereignty places no obligations on Him to do anything for Job.
- 1) (35:1-3) Elihu quotes Job's complaint as, "God does not reward me for my innocence so I gain nothing by not sinning."
 - 2) (35:4-16) Elihu answers all four men that God is **sovereign**—not affected by man's innocence or guilt and not answering Job's cries because of his pride.

- d. (Chs. 36—37) Elihu's fourth and final speech affirms both God's justice in dealing with man and God's sovereignty demonstrated in nature to show Job He has no obligation to reveal the purpose of Job's suffering.
- 1) (36:1-21) Elihu affirms God's justice in dealing with man.
 - 2) (36:22—37:24) Elihu affirms God's sovereignty demonstrated in nature.
- D. (Chs. 38—41) The LORD gives two speeches to Job which ask unanswerable questions to affirm His incomprehensibility, sovereignty, and omnipotence.
1. (38:1—40:5) The LORD's first speech to Job asks numerous questions about nature which Job admits he cannot answer to prove His incomprehensibility and sovereignty.
 2. (40:6-41:34) The LORD's second speech to Job questions whether he is stronger than two dinosaurs to prove His omnipotence and sovereignty.
 - a. (40:6-14) The LORD challenges Job to clothe himself with divine attributes so he can discredit God's justice.
 - b. (40:15-24) The LORD compares Job's strength with that of Behemoth (probably Apatosaurus or Brachiosaurus) to demonstrate His omnipotence and sovereignty.
 - c. (Ch. 41) The LORD compares Job's puny strength with that of Leviathan (possibly Allosaurus or Tyrannosaurus Rex, but more probably Parasaurolophus) to demonstrate His omnipotence and sovereignty.

Note: For support of this dinosaur interpretation see this illustrated book written at a lay level (for reading to children?): Duane T. Gish, *Dinosaurs: Those Terrible Lizards* (P.O. Box 1606, El Cajon, CA 92022: Master Book Pub. [a division of CLP, Inc.], 1977), pp. 16-17, 30, 50-55). He supports the existence of dinosaurs and humans living at the same time (so does Genesis 1:24-26) and explains how the earth originally had a warm, tropical climate throughout (meaning much vegetation); however, the release of water for the Flood changed the climate so drastically that plant life diminished, leading to a reduction in plant-eating dinosaurs which cut off the food supply for meat-eating dinosaurs so that all dinosaurs are now extinct. (See this book in the SBC library: call number 268.18 GIS.) See also the dinosaur supplement to these Job notes (pp. 378-79) and OT Survey, 1:80-82.

CREATIONWISE

Dan Lietha



Creation (17:3) June-August 1995

III.(Ch. 42) Job submits to God for His incomprehensibility and sovereignty, then prays for his friends and has restored possessions, children, and health, thus affirming God's blessing on those who accept His plan.

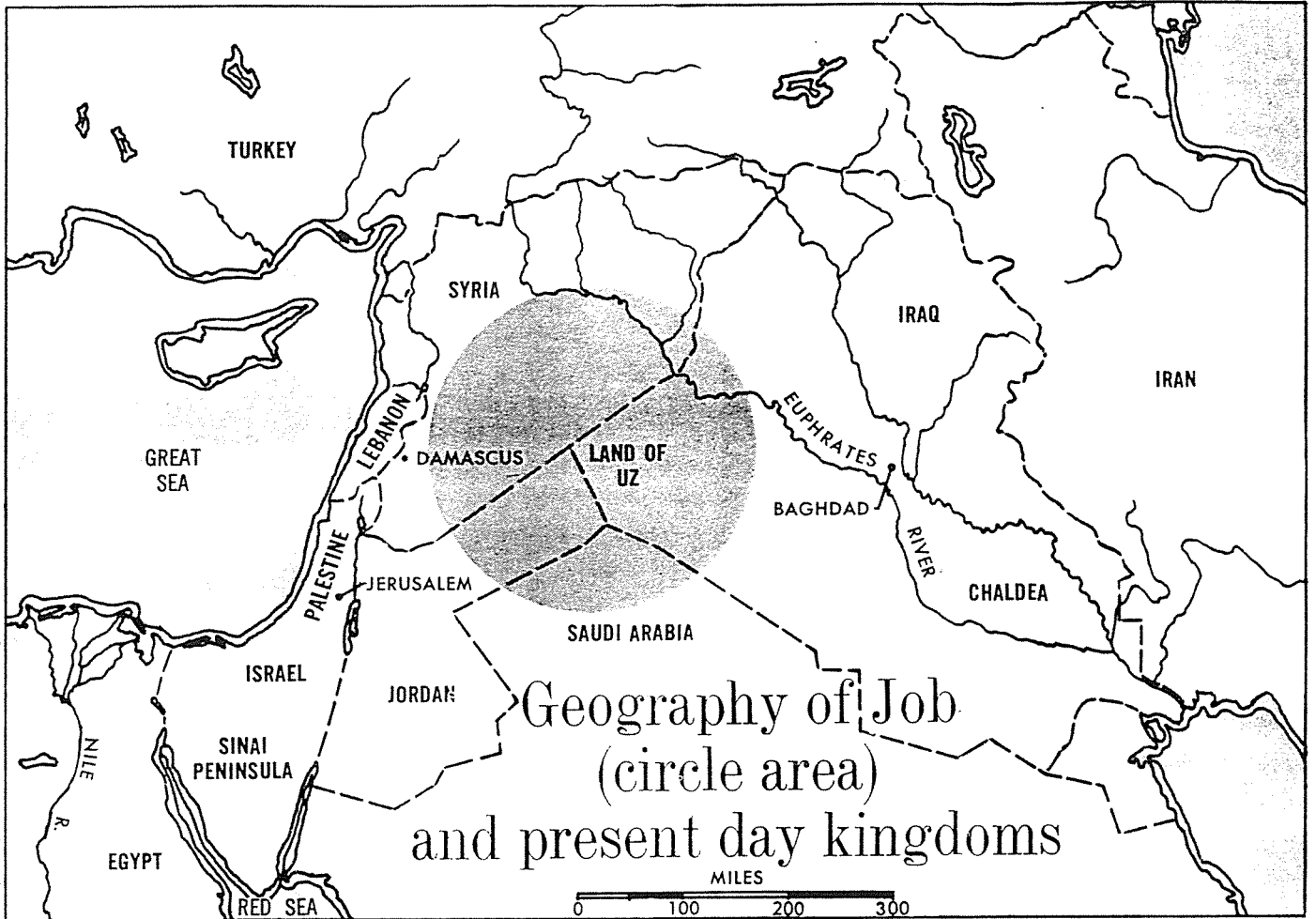
- A. (42:1-9) Job shows obedience both in his submission to God's incomprehensibility and sovereignty and in his prayer for his friends, thus showing God's pleasure with Job's submission but displeasure with the friends' accusations.
1. (42:1-6) Job obeys God by submitting to His sovereignty and incomprehensibility.
 - a. (42:1-3) Job recognizes God's omnipotence and sovereignty and repents from his questioning God.
 - 1) (42:1-2a) Job recognizes God's omnipotence.
 - 2) (42:2b) Job recognizes God's sovereignty.
 - 3) (42:3) Job repents from his questioning God.
 - b. (42:4-6) Job submits to God's incomprehensibility and repents again.
 2. (42:7-9) God condemns Job's three friends for their accusations of Job in His command for Job to pray for them and encourage them to offer sacrifices. (Notice that God does not rebuke Elihu.)
- B. (42:10-17) God responds to Job's obedience by doubling his former possessions, replacing his ten dead children and restoring his health which result in a long life so that He blesses the latter part of his life more than the first.
1. (42:10-12) Job is comforted by his friends and siblings and receives twice the livestock he had before the calamities.
 2. (42:13-15) Job's ten children who died are replaced with ten more, including three beautiful daughters.
 3. (42:16-17) Job's health is restored so that he lives 140 years after this time, dying at perhaps 180-210 years old.

Contrasts Between Job 1 and Job 42

<i>Description</i>	Job 1	Job 42
<i>Sons</i>	Blameless and upright, feared God and shunned evil	Blameless yet repentant, feared God and prayed for friends
<i>Daughters</i>	7 3 (ate with brothers at feasts)	7 3 (more beautiful, got inheritance)
<i>Sheep</i>	7,000	14,000
<i>Camels</i>	3,000	6,000
<i>Yoke of Oxen</i>	500	1,000
<i>Donkeys</i>	500	1,000
<i>Servants</i>	"Large number"	Assumed large
<i>Age</i>	Unstated	Lived another 140 years

Map of Uz

Irving L. Jensen, *Job: A Self-Study Guide*, 4



The Cycles of Debate in Job

CYCLE	1	2	3
Tone	Implication	Insinuation	Indictment
Content	General Recommendations	Specific Advice	Vicious Accusations
Speakers	Eliphaz Bildad Zophar	Eliphaz Bildad Zophar	Eliphaz Bildad
Length	12 chapters	7 chapters	5 chapters
Chapters	3-14	15-21	22-26



The Perspectives of Job's Friends



	Eliphaz	Bildad	Zophar	Elihu
Characteristic:	Theologian	Historian, legalist	Moralist, dogmatist	Young theologian, intellectual
Relies on:	Observation, Experience	Tradition	Assumption	Education
Personality:	Considerate	Argumentative	Rude, blunt	Perceptive, some conceit
Voice:	Philosophy	History	Orthodoxy	Logic
Argument:	"If you sin, you suffer:	"You must be sinning"	"You are sinning"	"God purifies and teaches"
Advice to Job:	Only the wicked suffer	The wicked always suffer.	The wicked are short-lived	Humble yourself and submit to God
Key Verse:	4:8; 5:17	8:8	20:5	37:23
Concept of God:	Righteous; punishes wicked, blesses good	Judge; immovable lawgiver	Unbending, merciless	Disciplinarian, teacher

Source: Talk Thru the Bible, Bruce Wilkinson & Kenneth Boa

Advice from friends:

Overwhelmed by suffering, Job was not comforted, but condemned by his friends. Each of their views represents a well-known way to understand suffering. God proves that each explanation given by Job's friends has less than the whole answer.

<i>Who they are</i>	<i>Where they spoke</i>	<i>How they helped</i>	<i>How they explained Job's pain</i>	<i>Their advice to Job</i>	<i>Job's response</i>	<i>God's response to Job's friends</i>
Eliphaz the Temanite	Job 4, 5, 15, 22	} They sat in silence with Job for 7 days. (2:11-13)	Job is suffering because he has sinned	Go to God and lay your cause before him. (5:8)	Take back your false accusations (6:29)	} God rebukes Job's friends. (42:7)
Bildad the Shuhite	Job 8, 18, 25		Job won't admit he sinned, so he's still suffering	How long will you go on like this?	I will say to God, ... tell me what charges you have against me. (10:2)	
Zophar the Naamathite	Job 11, 20		Job's sin deserves even more suffering than he's experienced	Get rid of your sins. (11:13, 14)	I know that I will be justified (13:18)	
Elihu the Buzite	Job 32-37		God is using suffering to mold and train Job	Be silent and I will teach you wisdom. (33:33)	No response	
God	Job 38-41	Confronted Job with the need to be content without knowing why he was suffering	Did not explain the reason for the pain.	Do you still want to argue with the Almighty? (40:2)	I was taking about things I did not understand. (42:3-5)	God does not directly address Elihu.

Source: Life Application Bible, Tynedale

JOB - FIVE RESPONSES TO SUFFERING

PERSON	RESPONSE	SOLUTION	MODERN EQUIVALENT	ANSWER
1 Job's wife	Curse God & die 2:9	Suicide	Young people	Unacceptable
2 Three 'friends'	Suffering is due to sin 4:7-8	Repentance	'Name it, claim it'	Not always applicable
3 Job	God's not fair & doesn't care 19:7	Complain	Most mourners	Unbiblical
4 Elihu	Trials are for teaching 33:14-19	Endure	Most preachers	Inadequate
5 GOD	Not 'Why?' but 'Who?' 38-42	Worship	None	Unpopular

Mythology in Job

Introduction

For centuries several strange creatures in the book of Job have puzzled biblical scholars. These include Leviathan (3:8; 40:35f.), Behemoth (40:15), *Tannin* (the Dragon, 7:12), Rahab (9:13) and the *repha'im* (the "shades," 26:5). However, recent discoveries in Ancient Near East studies claim to give evidence that these creatures are mythological.

This paper will seek to answer three important questions: (1) Are these creatures indeed mythological? (2) Why would Job refer to mythology? and (3) What attitude does the author express towards the existence or non-existence of these creatures?

Are These Creatures Mythological?

The weight of the evidence suggests that nearly all of the above creatures are indeed mythological creatures known during the time of the writing of the book of Job.

Leviathan (the Serpent)

Job twice mentions a creature called "Leviathan" (3:8; 41:1). The first time (3:8) alludes to the practice of "arousing Leviathan." This mythical sea monster of Ugarit (named "Lotan") had seven heads and lived in the sea. When aroused, it would stretch so high in the sky it eclipsed the light to the earth by "swallowing the moon or sun" (Smick, 215). Ugaritic enchanters pronounced curses upon people by raising Leviathan, so Job, in this moment of despair over his sufferings, is inviting the enchanters to raise Leviathan and thus remove the light (i.e., existence) of the day of his birth. Job, in effect, employs mythological terms to express his wish that he never existed at all.

The belief that a large creature (especially a sea creature) could swallow the sun or moon is common among mythologies of several ancient peoples. Some of them include the people of India, China, Burma, Scandinavia, the Tartar tribe of the Chuwashees, Mongolia, Iraq, Israel (folklore), the Negritos of Borneo, and the Canaanites. Even the Romans and Greeks had similar mythologies (Gastor, 787-78). Gastor writes of Leviathan, "The name Leviathan is a fanciful invention of popular lore. It means properly "Coiling" or "Wrigley," and the monster is also called, both [in Isaiah] and in the Canaanite text from Ugarit, 'Aqaltan, 'the Tortuous" (p. 577).

The second mention of Leviathan in the book of Job comes from the mouth of God Himself (41:1-34). Here we see, in contrast with the usage in Job 3:8, a detailed description of the animal; in fact, this passage contains the most explicit details of any of the fourteen animals the LORD mentions in his talks with Job (38:39-39:30; 40:15-41:34). That the Leviathan mentioned here is *not* a mythical creature is supported by the following evidence: (1) Man attempted to capture and tame it to no avail (41:1-11, 26-34), and (2) It is spoken of in conjunction with behemoth (the hippopotamus) of which it shares many common characteristics (cf. Job 40:15-24). Most feel that Leviathan is a crocodile due to its tough skin (41:13-17, 23), ferocious jaw (41:14), difficulty to capture (41:6) and hideous movements of its eyes, nose and mouth (41:18-21). However, since the crocodile has weak limbs in contrast to 41:12, probably some marine dinosaur was in view (cf. notes, 379).

Behemoth

The Behemoth appears only once in Job (40:15-24). This is a real animal since Job could "behold" this creature which the LORD made (40:15a). God would not have asked Job to view a mythical creature, nor would He have claimed to create such an animal if it was not real. That it is real is also supported by the association with the preceding twelve real animals which the LORD spoke earlier (38:39-39:30). Gastor does not mention the behemoth in his treatment of the mythical creatures.

The description of the beast ("Behemoth" is the intensive plural form of "beast" in Hebrew) further supports its existence as an actual animal. Most feel that the behemoth, due to its strength (40:16-19), herbivorous eating habits (40:15b, 20), life in the marshes (40:20-23) and fierceness (40:24) best describes the hippopotamus. However, this does not explain the large tail (40:17), so probably some plant-eating dinosaur is in view (cf. notes, 378).

Rahab (the Boisterous)

Job mentions Rahab twice (9:13; 26:12-13). The first reference (9:13) cites God conquering the helpers of Rahab (a sea god) in His anger. This cites the cohorts of Rahab (or Tiamat) who were captured by the Babylonian high god Marduk in the Babylonian creation myth, *Enuma Elish*.

The second occurrence of Rahab in Job demonstrates God's power over the mythical creature in His shattering of this sea monster (26:12-13). Rahab is synonymous with Leviathan based upon Job 7:12 (cf. *BKC*, 1:731) and the fact that both are associated with the sea (Rahab is used in parallel structure with the sea in Job 26:12) and are defeated by God when He establishes His sovereignty (Wakefield, 79). Rahab eventually become a nickname for Egypt (Pss 87:4; 89:10; Is 30:7), referring to the country's great power which God held in check.

Tannin (the Dragon)

Wakefield notes, "Whereas Rahab and Leviathan are never mentioned together in the same context, *tannin* appears once parallel to Rahab (Is 51:9) and twice parallel to Leviathan (Ps 74:12; Is 27:1)" (p. 72). Since it appears with the article (i.e., "the monster"; Is 27:1; Ezek 29:3) and also in the plural form (Gen. 1:21; Deut 32:33) these uses imply that *tannin* without the article in poetic passages actually is a weaker term than Leviathan or Rahab, i.e., a generic term for "the monster." In this sense we can observe its only appearance in the book of Job (7:12). Here Job asks whether God guards him as Marduk guards the sea monster from his freedom.

Repha'im (the "Shades")

Job also mentions *repha'im* as an allusion to myth: "The Shades (Rephaim) tremble beneath the waters; so do they who dwell therein" (Job 26:5). Gastor, 794-95 notes that many primitive peoples believed that the abode of the dead lay beneath the sea. Here we see the "dead" or "departed spirits" (NASB), a term sometimes used of the giant-like Rephaites (cf. Deut 2:20-21). "In Ugaritic, the Rephaites were the chief gods or aristocratic warriors... the 'elite among the dead'" (*BKC*, 1:749). Job mentions them here in his support that God is so sovereign that the largest and most elite of the departed beings tremble and writhe because God sees them completely.

Why Would Job Refer to Mythology?

The weight of the evidence suggests that many of the above creatures are indeed mythological creatures, but why would Job make these kinds of non-historical references?

Explanation #1

Several authors opt for the explanation that Israel originally believed in a mythical concept of God which later evolved into the transcendent view of Yahweh during the kingdom period. B. S. Childs' *Myth and Reality in the Old Testament* (SCM, 1962) and Mary K. Wakeman's *God's Battle with the Monster* (Brill, 1973) advocate this position that Hebrew thought arose from earlier mythical beliefs. This is also the view of Gastor (p. xxv) who writes,

The folklore of the Old Testament consists of stories, songs, customs, institutions, and idioms. It is the residue of what Israel inherited from her pagan ancestors or adopted and adapted from her neighbors.

This is tantamount to saying that Job did not know any better when he referred to these mythical creatures. This view totally misses the point of the LORD's entire discourse in Job 38-41 where He states that He is God. Job was left dumbfounded because he knew better than to believe these silly superstitions (cf. Job 40:4, 5; 42:6). Similarly, that Job did not believe in the Leviathan sun swallowing myth is evident in his monotheistic rejections of the mythological understanding of the sun (Job 31:26-28). Job also acknowledges that it is God alone who commands the sun not to shine (Job 9:7a).

Explanation #2

A second, opposite, view is advocated by Yehezkel Kaufmann in his *Religion of Israel* (Chicago, 1960). "He maintains that the Hebrews were so far from being myth-makers in any period of their history that they did not even understand the nature of myth" (Oswalt, 167). His "evidence" lies in the prohibitions to pray to idols (Isaiah 44:9-20), but herein is the demise of his view. If the Hebrews were completely unfamiliar with myth, this passage would lose all its force. This explanation also does not explain the existence of the allusions to myth as well which have already been pointed out in Job.

Explanation #3

The third and best view is that Job used these mythical allusions merely to heighten the effect in his writing. In reference to the usage of Leviathan in Job 41:1-6, Oswalt remarks,

"There seems, then, to be a *double entendre* in the writer's mind. He wants to make use of all the emotional connotations of the name Leviathan. He specifically uses it in order to convey on a feeling level all the overtones of God's sovereignty over nature" (p. 165).

Job never once questions the power or sovereignty of YHWH in his discourses. He names God as the One exercises sovereignty and creative power (Job 9:1-19). He also notes that Sheol, the realm of Mot in Ugaritic mythology where Baal enters powerless, is naked before God (Job 26:6). These and other references firmly support Job's monotheistic viewpoint. However, the author simultaneously employs the Canaanite Baal imagery and other Ancient Near East mythological terms.

What is Job's Attitude About the Existence of These Creatures?

In line with the third view proposed above it is evident that Job does not view these mythical creatures as actually existing. The fact that Job employs mythological language is not unusual or unique, for in every language from every age myth is alluded to even in religions which are strictly monotheistic (Smick, 214). However, allusions do not imply belief. Job only refers to the commonly understood myths of his day, often in poetic language.

We do the same today. Often people will refer to Santa Claus as if he really existed, yet few would accuse the person who mentions the benevolent saint as being an ardent follower or even one naive enough to suppose that one man could make worldwide deliveries in a single night!

Conclusion

Some confusion regarding the purpose of the book of Job may clear up any final doubts as to the nature of mythology within the book. The theme of the book of Job has often been interpreted as "suffering," but a better understanding may be "the sovereignty of God." This is especially emphasized in the last chapters where God never gives a reason for Job's suffering. He only proves His right to rule the universe, including Job's life and health.

The issue of mythology in Job is clarified well in Smick's final comment (p. 228) in his article in which he accurately defines the term mythology:

In conclusion let me say that the distinguishing mark of mythology is not references to gods or the use of anthropomorphism and various metaphors which describe deity in concrete terminology but rather the narration of the interactions of numerous gods including such characteristics as their pettiness, their wild acts of violence, and sexual exploits. The OT authors do not show such concrete mythological commitment.

I wholeheartedly agree.

Dinosaurs in the Book of Job?

To prove His great strength and wisdom to Job, God notes how He created the Behemoth and Leviathan in Job 40–41. The identity of these animals has long perplexed scholars. The following lists some views held on these curious beasts.

Behemoth (Job 40:15-24)

Strengths	Weaknesses
Mythical Monster	<ul style="list-style-type: none"> • Job can "look at the Behemoth" (40:15a) • Behemoth was made along with Job (40:15b) • God had just described other real animals • Behemoth is translated "wild beasts" in Joel 1:20 which is a non-mythological usage
Elephant	<ul style="list-style-type: none"> • The tail "sways like a cedar" (40:17a) so it's not a trunk or cedar "branch." The tail "bends down" (not "sways") or "penis stiffens" also mistranslate • The behemoth belly has powerful muscles (40:16b), but the elephant's strength is in its legs
Buffalo	<ul style="list-style-type: none"> • Tail "sways like a cedar" (40:17a) • Hartley equates the tail with male genitals and thighs to the testicles, but himself admits that these meaning were characteristic only in later Hebrew and in the Targum, respectively.
Rhinoceros	<ul style="list-style-type: none"> • Northrup identifies as giant hornless rhinoceros called Baluchitherium • Texts in Job indicate that he lived in an ice age, making it extinct • Tail "sways like a cedar" (40:17a) • Northrup does not comment on the size of the rhinoceros' tail, so one must assume it resembles the small tail of a modern rhino.
"Ox"	<ul style="list-style-type: none"> • Kinnier Wilson says it is "ox-like" and equates it with Leviathan • Behemoth means 'beasts', 'cattle'. • 'He eats grass like an ox' (40:15b) • Cattle laugh at him—"who should laugh louder than the animals of his own kind and species?" (40:20) • Tail "sways like a cedar" (40:17a) • "Behemoth" (plural intensification) puts it in a different category than a regular ox. • Verse 20 means "all the animals play nearby." He supposes an elliptical "to lift up" here based upon the "same ellipsis" in 41:25, which he translates "lifting up of his voice" rather than "he rises [his entire body] up."
Hippopotamus	<ul style="list-style-type: none"> • Zuck, Driver, NASB/NIV margins • Strength (40:16-19), herbivorous eating habits (40:15b, 20), life in the marshes (40:20-23) • Fierceness evident when trying to catch it 'by the eyes' or nose when only those parts of the head show above water (40:24) • Tail "sways like a cedar" (40:17a) • Zuck (a hippopotamus advocate) admits that the hippo's tail stiffens when he is afraid (<i>BKC</i>, 771-772). In contrast, Behemoth is fearless (40:23). • The animal could not be captured or killed (40:24), but hippopotami were harpooned with barbed hooks in Egypt.
Plant-eating Dinosaur	<ul style="list-style-type: none"> • Campbell and Whitcomb specify the Brontosaurus (now Apatosaurus; others say Diplodocus or Brachiosaurus) • Only this view explains the huge tail that "sways like a cedar" (40:17). • The massive strength of dinosaurs befits Behemoth more than any animal (40:18) in its loins and belly (40:16) which certainly could not be fought by man (40:24). • The name "Behemoth" (40:15a) itself is an intensified plural for strength unsurpassed, so why settle for a weaker animal than a dinosaur such as an elephant, rhinoceros, buffalo, "ox," or hippopotamus? All of these creatures fail in comparison to Brontosaurus, which weighed thirty-five tons and measured one hundred twenty feet, or Diplodocus, which also measured one hundred twenty feet, or Brachiosaurus, which was eighty-five feet but was heavier, weighing in at fifty tons! • The habitat of Behemoth best describes that of a plant-eating dinosaur. This kind of dinosaur lived both on land (40:20a) and in the water (40:20b-23). • Despite Behemoth's huge size, other animals could play near it (40:20b) because it was herbivorous (40:15b). Each of the three dinosaurs mentioned above were plant-eaters. • Dinosaurs best describe animals large enough not to be afraid of a raging river (40:23) yet still able to hide their bodies underwater, concealed even under a lotus tree (40:22). • The only possible weakness of this view is if one argues that the book of Job is poetic in form and thus not to be taken literally. Yet God's other questions and descriptions of other animals in the context (Job 38–39) are taken at face value, so why not here too? • As for problems with man and dinosaurs living at the same time, see these notes, 76-82.

Leviathan (Job 41:1-34)

Strengths	Weaknesses
<p>Mythical Sea Monster</p> <ul style="list-style-type: none"> Rowold, Harris, Smick, Pope, Tur-Sinai, Martens, and MacKenzie Possibly the seven-headed monster Lotan found in Ugaritic poetry Other texts refer to Leviathan as a seven-headed mythological monster (Job 3:8; Ps. 74:14) 	<ul style="list-style-type: none"> Leviathan in Job 41 refers to an actual animal in the detailed description of its body (41:1-3, 12-17, 22-25, 30, 33), ferocity (41:1-34), and aquatic habitat (41:1, 7, 30-32). The preceding context describes literal animals (esp. "which I made along with you," v. 15a) What would God prove to Job about His power over a fanciful creature?
<p>Whale</p> <ul style="list-style-type: none"> Driver, Aquinas, NEB Aquatic nature (41:1, 7) Parallel in Psalm 104:26 which refers to the sea where "ships go to and fro, and the leviathan, which you formed to frolic there." 	<ul style="list-style-type: none"> "I will not fail to speak of his limbs" (41:12) Jagged undersides leave a trail in the mud (41:30), which cannot be true of a whale Driver excludes the ferocity of Job 41:9-11 from his discussion (whales are not as ferocious as the description of Leviathan)
<p>Dolphin</p> <ul style="list-style-type: none"> Eerdmans (<i>Studies in Job</i>, 27f.) Same support as for whale above 	<ul style="list-style-type: none"> Each deficiency of the whale view above has even greater weight when applied to a dolphin
<p>Crocodile</p> <ul style="list-style-type: none"> Most interpreters: Archer, Zuck, Smick, Dhorme, Freehof, Delitzsch, Payne, Ellison, Bodenheimer ferocious jaw (41:2, 5, 14) difficulty to capture (41:6) tough skin (41:13-17, 23) scales (41:15-17) hideous movements of its eyes, nose and mouth (41:18-21) jagged undersides (41:30) wake in the water (41:32) Leviathan is parallel to the monster <i>tannin</i> (Ps. 74:13b-14a), which refers to the crocodile of Egypt in Ezekiel 29:3-5 (Delitzsch, 365) 	<ul style="list-style-type: none"> Crocodiles do not have strong limbs (41:12) Zuck admits crocodiles can be harpooned (<i>BKC</i>, 771), but not Leviathan (41:7, 26-29) Leviathan is too large for a single merchant to sell (41:6); crocodile hides are sold even today All animals in God's speech before Behemoth and Leviathan (38:39—39:30) are Palestinian, but the crocodile is found mostly in Egypt and probably would be unfamiliar to Job. Meanings for <i>tannin</i> include "serpent, dragon, and sea-monster," but never the crocodile. It generally refers to a mythological dragon (cf. Job 7:12). Also, parallelism does not equate the two beasts anyway, but only compares their common, fierce characteristics. This <i>tannin</i> (Ezek. 29:3-5) is probably not mythological but figurative for Pharaoh, who boasts of the creating the Nile.
<p>Marine Dinosaur</p>	<ul style="list-style-type: none"> A meat-eating marine dinosaur (e.g., Tyrannosaurus Rex, Allosaurus, and Ankylosaurus) While a crocodile can be and has been harpooned (cf. 41:7, 26), who would dare try to harpoon or club (41:29) a Tyrannosaurus Rex or other marine dinosaur? Leviathan has great significance attached to his limbs (41:12). He "rises up" and terrifies (41:25), which a Tyrannosaurus Rex or similar dinosaur could do by standing on hind legs (not true of crocodiles which cannot "look down" on others) His huge size "looks down on the haughty; he is king over all that are proud" (41:33-34); a crocodile is no king of beasts compared to Tyrannosaurus Rex. Tyrannosaurus Rex may have been the fiercest animal which ever lived. His head was nearly four feet long and his teeth sharp and serrated. His stood from 18 to 20 feet at 50 feet long; his weight may have been eight tons. His massive hind feet were able to carry this tremendous weight, and the long tail served to balance him. No predator of today, including the lion and tiger, is so large, so powerful, so fierce. Breathing fire and smoke (41:18-21) has often been deemed figurative, yet may be literal. We can't tell from dinosaurs bones if they could breathe like this. Some beetles and fish do it, so it is not impossible that some dinosaurs may have issued forth smoke and fire. Nine foot Indonesian Komodo dragons eat dead carcasses of other animals (e.g., goats). The technique of an adult Komodo lizard at mealtime is like that of a power shovel... With its saw-edged teeth set in massive jaws it rips loose whole sections of carcasses and bolts them down—bones, hair, maggots and all (<i>National Geographic</i>, Dec. '68, 976-77). Whitcomb believes the time has come to redefine the meaning of "dinosaur": "Although they are now 99% extinct and seldom exceed 12 feet in length, the American alligator... attains lengths of nearly 20 feet as recently as the turn of the century (see <i>National Geographic</i>, Jan. '67, p. 137). Only about 500 years ago the <i>aepyornis</i>, a dinosaur bird over 10 feet tall and weighing half a ton, still lived on the island of Madagascar (see <i>National Geographic</i>, Oct. '67, p. 493)" (John Whitcomb, <i>The World That Perished</i>, 28).

Psalms

Praising and Petitioning God					
	Book 1 (1—41)	Book 2 (42—72)	Book 3 (73—89)	Book 4 (90—106)	Book 5 (107—150)
Number of Psalms	41	31	17	17	44
Authors and Number of Psalms Authored	David-37 Anon-4	David-18 Korah-7 Anon-4 Solomon-1 Asaph-1	Asaph-11 Korah-3 Ethan-1 Heman-1 David-1	Anon-14 David-2 Moses-1	Anon-28 David-15 Solomon-1
Prominent Type	Lament-22	Lament-21	Lament-9	Praise-12	Praise-22
Closing Doxology	41:13	72:18-19	89:52	106:48	150:1-6
Possible Compiler	David	Hezekiah or Josiah		Ezra or Nehemiah	
Possible Compilation Dates	c. 1020-970 BC	c. 970-610 BC		Until c. 430 BC	
Span of Authorship	About 1000 Years (c. 1410-430 BC)				

Key Word: Praise

Key Verse: “Praise the LORD. I will extol the LORD with all my heart in the council of the upright and in the assembly” (Psalm 111:1).

Summary Statement:

God is to be praised and petitioned in light of who He is and what He has done in providing wisdom, protection, Messianic fulfillment, and His Word so that man might humble himself before Him in trust and thanksgiving.

Application:

Praise God for who He is as well as for what He’s done.
Honestly state your complaint to God since He knows you fully anyway.

Psalms

Introduction

I. Titles

- A. **Hebrew:** The name Psalms in the Hebrew Bible is the *Book of Praises* (סֵפֶר תְּהִלִּים), abbreviated to *Praises* (תְּהִלִּים or תְּהִלָּים or תְּהִלָּין). Although the word “praise” occurs frequently in the Psalter, Psalm 145 is the only psalm which has the *title* “praise” (תְּהִלָּה). However, Claus Westermann’s study of even the lament psalms concludes that *every* psalm (except possibly Psalm 88) includes praise—even lament psalms progress beyond petition and lament to the praise of God (*The Praise of God in the Psalms*, 74).
- B. **Greek:** The Septuagint (LXX) translated the Hebrew word *mizmor* (מִזְמוֹר) as “psalm” (ψαλμός), which was the technical word describing a song sung to the accompaniment of a plucked (i.e., stringed) instrument.
- C. **English:** Three English titles (The Psalms, The Psalter, and The Book of Psalms) are derived from the Greek and Latin titles (*Psalmoi Psalterian* and *Liber Psalmorum*, respectively).

II. Authorship

- A. **External Evidence:** The superscriptions to many of the psalms has been challenged by many scholars, especially in recent years. Much of the debate centers around the use of the Hebrew preposition ל, *lamed*, which can be translated "to," "for," "of," and several other ways (e.g., "A Psalm to David," "A Psalm for David," "A Psalm of David," etc.). However, its "use to designate authorship has been well attested in the Northwest Semitic inscriptions, other Semitic dialects such as Arabic, and other biblical passages such as Habakkuk 3:1 ('of Habakkuk')" (Ross, *BKC*, 1:782). Therefore, the traditional meaning which attributes authorship to these men is well substantiated.
- B. **Internal Evidence:** Fifty psalms are anonymous, but the Psalter names seven different authors in 100 of the psalms (in descending order regarding the number of psalms each contributed):
1. David (second king of Israel), whose name means "Beloved of Yahweh" (73 pss. mostly in Books I and II) wrote the most psalms
 2. Asaph (a Levite descending from Gershon and eminent musician), "Collector" (12 pss.: Pss. 50, 73—83)
 3. The sons of Korah (a guild of singers and composers who descended from Levi in the line of Kohath), "Bald" (10 pss.: Pss. 42, 44—49, 84, 85, 87)
 4. Solomon, (third king of Israel and son of David and Bathsheba), "Peaceful" (2 pss.: Pss. 72, 127)
 5. Moses (Israel's leader out of Egyptian bondage and author of the oldest psalm), "Son of the Water" (Ps. 90)
 6. Heman the Ezrahite (like the sons of Korah he was a Levite from the family of Kohath), "Faithful" (Ps. 88)
 7. Ethan the Ezrahite (a Levite from the family of Merari), "Enduring" (Ps. 89)

III. Circumstances

- A. **Date:** The date of writing in the Psalms stretched nearly a one thousand year period from the time of Moses (Ps. 90; ca. 1410 BC) to the postexilic period under Ezra and Nehemiah (Ps. 126; ca. 430 BC).
- B. **Recipients:** The nation Israel was to use the Book of Psalms in its worship at the temple and as a devotional guide for the Jewish people.
- C. **Occasion:** During the time of David and Asaph, Israel's worship was organized. It is probable that King David's hymns were collected in part at this time and used in the first temple during Solomon's time. Since the name *Book of Praises* was the original name of the entire Book, this collection was probably named such as the hymn-book of the second temple built by

Zerubbabel with its worship re-established by Nehemiah (Neh. 12:46). The reason man needs this collection is very simple: God is to be praised and petitioned for both what He has done and for who He is so that man might understand his proper position before Him by giving Him the praise He deserves.

IV. Characteristics

- A. Psalms is the most diverse book of the Old Testament. The content of the psalms covers a tremendous breadth of material (jubilation, war, peace, worship, judgment, messianic prophecy, praise, complaint) from events stretching back to Creation and to the patriarchal, theocratic, monarchical, exilic, and postexilic periods.
- B. Psalms is the longest book in the Bible in terms of chapters (Jeremiah is longest in words).
- C. Psalms is the most quoted book of the Old Testament in the NT (119 or more times).
- D. Psalm 23 is the most quoted and memorized poem in history.

Argument

Classification by Book: Psalms is a book of songs designed to facilitate the worship of Israel, especially corporately. However, the reason for the particular arrangement of the psalms into five books (listed below) has long perplexed scholars. Each of the five books concludes with a doxology, but why the certain psalms are classified into each book is unknown, partly due to the difficulty in classifying each individual psalm. The fivefold division has been explained at least three ways:

1. The Jews believed that the five sections mirror the Pentateuch (cf. Jensen's chart, next page), but these really have no correspondence.
2. Herbert C. Leupold and A. A. Anderson both postulate that the divisions have resulted one book at a time from chronological development (cf. Jensen on the next page and Ralph Smith on p. 389). This may be true, and perhaps the next point as well.
3. One somewhat convincing explanation concerns the frequency of the use of God's names: Yahweh (numerous in Books I, IIIb, IV, and V) and Elohim (numerous in Books II and IIIa).

Book	Psalms	Number	Doxology	Divine Names Used		Names in Titles?	
				Yahweh (LORD)	Elohim (God)	Yes	No
I	1-41	41	41:13	272	15	38	3
II	42-72	31	72:18f.	30	164	25	6
III	73-89	17	89:52	44	43	17	0
	73-83	11		13	36		
	84-89	6		31	7		
IV	90-106	17	106:48	111	0	3	14
V	107-150	44	150:6	228	0	16	28

PSALMS

Chart 43

BLESS THE LORD, O MY SOUL

BOOK I	BOOK II	BOOK III	BOOK IV	BOOK V
41 psalms	31 psalms	17 psalms	17 psalms	44 psalms
1	42	73	90	107
41:13	72:18-19	89:52	106:48	150:6
<i>DOXOLOGY AT THESE VERSES</i>				
ADORING WORSHIP	WONDERING WORSHIP	CEASELESS WORSHIP	SUBMISSIVE WORSHIP	PERFECTED WORSHIP
GENESIS —man—	EXODUS —Israel—	LEVITICUS —sanctuary—	NUMBERS —Moses and wilderness—	DEUTERONOMY —Law and land—
<i>TOPICAL LIKENESS TO PENTATEUCH</i>				
mainly (or all) DAVID	mainly DAVID and KORAH	mainly ASAPH	mainly ANONYMOUS	mainly DAVID
A	U T	H	O R	S
ORIGINAL GROUP BY DAVID	BOOKS II AND III ADDED DURING THE REIGNS OF HEZEKIAH AND JOSIAH		MISCELLANEOUS COLLECTIONS COMPILED IN TIMES OF EZRA AND NEHEMIAH	
<i>POSSIBLE STAGES OF COLLECTION</i>				

Summary Statement for the Book
 Man should praise and petition God in light of who He is and what He has done in providing wisdom, protection, Messianic fulfillment, and His Word so man might humble himself before Him in trust and thanksgiving.

Individual Psalms Classified Generally

Classification by Individual Psalm: Several attempts at classifying the individual psalms have been made, but perhaps the most popular effort has been proposed by Westermann, *The Praise of God in the Psalms* (Richmond: John Knox Press, 1965), pp. 25-35. He suggests that two broad categories—either "praise" or "lament" (petition)—describes every individual psalm. These two broad categories break down further into the following outline (abbreviations supplied by me):

Praise			Lament (Petition)		
Declarative		Descriptive	Individual		People
Individual	People		Open	Heard	
DPI	DPP	DSP	LIO	LIH	LOP
1	2	3	4	5	6

In outline form the above chart can be described in the following manner:

I. Praise (P): *Worship of God for what He has done or who He is*

A. Declarative Praise (DP): *Worship of God for what He has done—Actions of God*

- 1 1. Declarative Praise of the Individual (DPI): *Worship of God for what He has done for an individual*
- 2 2. Declarative Praise of the People (DPP): *Worship of God for what He has done for the congregation*

3 B. Descriptive Praise (DSP): *Worship of God for who He is—Attributes of God.*

These are not divided into the individual and people/congregation subcategories since the distinction of the subject cannot be made except in a few of these psalms)

II. Lament/Petition (L): *Request from God based on what He has done or who He is*

A. Lament (Petition) of the Individual (LI): *Request of God by one person*

- 4 1. Lament (Petition) Not Answered (Open) (LIO): *Request of God before the answer*
- 5 2. Lament (Petition) Heard (LIH): *Testimony of an answered request of God*

6 B. Lament (Petition) of the People (LP): *Request of God by the entire congregation*

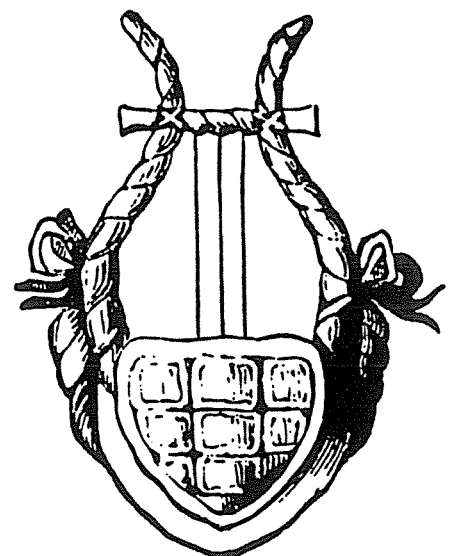
This classification results in six types of psalms as listed by number in the left hand column above. Each of these six types has specific components that normally occur, though not always. These are listed on the next page in their respective categories.

Components of Six Types of Psalms

Claus Westermann

Type	6	2	4	5	1	3
Petition of the people		Declarative praise of the people	Petition of the individual (open)	Petition of the individual (heard)	Declarative praise of the individual	Descriptive Praise
Introductory petition		(Let Israel say so)	Introduction	—		←
Lament	←	Looking back to the time of need	Lament	Lament		←
Confession of confidence	←	Report of the deliverance	Confession of Confidence	Confession of Confidence		
Petition			Petition	Petition		
(Double wish)			Double wish	(Double wish)		
			(Confidence of being heard)	(Confidence of being heard)		
Vow of praise			Vow of praise	Vow of praise ←	→ Announcement	
					Introductory summary	
				←	Report of deliverance	
				←	1. Looking back to the time of need 2. I cried 3. He heard 4. He drew me out	
					Vow of praise ←	→ Call to praise
				←	Praise (descriptive)	→ Praise 1. Yahweh is great (a) the Creator (b) the Lord of history 2. Yahweh is good (a) he saves (b) he gives bread
						Conclusion

Arrows indicate similar sections



Classification of Each Psalm

F. Duane Lindsey, DTS Class Handout

Dr. F. Duane Lindsey feels that the previous six Westermann categories are not complete enough since several psalms have a didactic, or teaching theme (rather than being either praise or lament). Therefore, he adds a third major type of psalms called Didactic Psalms. He also breaks down the lament psalms and descriptive praise psalms into further categories:

LAMENT				DECLARATIVE PRAISE		DESCRIPTIVE PRAISE 3				DIDACTIC		
LAMENT PSALMS		SONGS OF TRUST		ACKNOWLEDGMENT PSALMS		Hymns Proper	Songs of God's Kingship	Songs of Zion	Royal Psalms	Wisdom Psalms	Torah Psalms	Other
4	5	6	6	1	2							
Lament of the Individual open)---(heard	Lament of the People	Trust of the Individual	Trust of the People	Individual Thanksgiving	Communal Thanksgiving							
5 7 12 14 17	3 6 9/10 13	4 11 16		(18)		8			2	1		
25 26	22 27	23 (27)		(21) (22)		19:1-6 24			18 20 21		157 19:7-14	
367 38 39 40:12-17 41 42/43 51 53 55 57 59 61 637	35 54 56 64	40:1-11 62 637		30 32 34		29 33 367				367 37		
69 70 77 71	74 79 80 82 83 85 90 94		467	527	467		47	467 48	45	49		50 52
637 64				66:13-20	65 66:1-12 67 687	(66)						68
88 86	86			92	757	787		767	72	73 787		81
102						95	93	84 87	89	91		
108 109	106			107		100 103 104 105 111 113 114 117			101	112		
120	1157 123 126 1297		1157	116 118 121	124			122			119	
130	137	131	1297	1297					132	127 128 133	1347	
1397 140 141 142 143		1397		138		135 136 1397				1397		
						145 146 147 148 149 150		144				
Totals	50	17	10	4	14	8	26	6	6	11	12	4

= 172 due to overlap

Special categories or topics:

- Alphabetical psalms: 9/10, 25, 34, 37, 111, 112, 119, 145
- Creation psalms: 8, 19, 29, 33, 104, 148
- Exodus psalms: 44, 66, 68, 74, 77, 78, 80, 81, 83, 95, 105, 106, 114, 135, 136
- Imprecatory psalms: 7, 35, 55, 58, 59, 67, 79, 83, 109, 137, 139:19-22
- Innocence psalms: 7, 15, 17, 26
- Penitential psalms: 6, 32, 38, 51, 102, 130, 143
- Pilgrim psalms: 157, 247, 42-43, 507, 787, 817, 84, 877, 917, 957, 1007, 120-134
- Torah psalms: 1, 157, 19:7-14, 247, 119, 1347

Themes of Each Psalm

Book One: Psalms 1—41

1. Two Ways of Life Contrasted
2. Coronation of the LORD's Anointed
3. Victory in the Face of Defeat
4. Evening Prayer for Deliverance
5. Morning Prayer for Guidance
6. Prayer for God's Mercy
7. Wickedness Justly Rewarded
8. God's Glory and Man's Dominion
9. Praise for Victory over Enemies
10. Petition for God's Judgment
11. God Tests the Sons of Men
12. The Pure Words of the LORD
13. The Prayer for God's Answer—Now
14. The Characteristics of the Godless
15. The Characteristics of the Godly
16. Eternal Life for One Who Trusts
17. "Hide Me Under the Shadow of Your Wings"
18. Thanksgiving for Deliverance by God
19. The Works and Word of God
20. Trust Not in Chariots and Horses but in God
21. Triumph of the King
22. Psalm of the Cross
23. Psalm of the Divine Shepherd
24. Psalm of the King of Glory
25. Acrostic Prayer for Instruction
26. "Examine Me, O LORD, and Prove Me"
27. Trust in the LORD and Be Not Afraid
28. Rejoice Because of Answered Prayer
29. The Powerful Voice of God
30. Praise for Dramatic Deliverance
31. "Be of Good Courage"
32. The Blessedness of Forgiveness
33. God Considers All Man's Works
34. Seek the LORD
35. Petition for God's Intervention
36. The Excellent Lovingkindness of God
37. "Rest in the LORD"
38. The Heavy Burden of Sin
39. Know the Measure of Man's Days
40. Delight to Do God's Will
41. The Blessedness of Helping the Poor

Book Two: Psalms 42—72

42. Seek After the LORD
43. "Hope in God"
44. Prayer for Deliverance by God
45. The Psalm of the Great King
46. "God Is Our Refuge and Strength"
47. The LORD Shall Subdue All Nations
48. The Praise of Mount Zion
49. Riches Cannot Redeem
50. The LORD Shall Judge All People
51. Confession and Forgiveness of Sin
52. The LORD Shall Judge the Deceitful
53. A Portrait of the Godless
54. The LORD Is Our Helper
55. "Cast Your Burden upon the LORD"
56. Fears in the Midst of Trials
57. Prayers in the Midst of Perils
58. Wicked Judges Will Be Judged
59. Petition for Deliverance from Violent Men
60. A Prayer for Deliverance of the Nation
61. A Prayer When Overwhelmed
62. Wait for God
63. Thirst for God
64. A Prayer for God's Protection
65. God's Provision through Nature
66. Remember What God Has Done
67. God Shall Govern the Earth
68. God Is the Father of the Fatherless
69. Petition for God to Draw Near
70. Prayer for the Poor and Needy
71. Prayer for the Aged
72. The Reign of the Messiah

Book Three: Psalms 73—89

73. The Perspective of Eternity
74. Request for God to Remember His Covenant
75. "God Is the Judge"
76. The Glorious Might of God
77. When Overwhelmed, Remember God's Greatness
78. God's Continued Guidance in Spite of Unbelief
79. Avenge the Defilement of Jerusalem
80. Israel's Plea for God's Mercy
81. God's Plea for Israel's Obedience
82. Rebuke of Israel's Urgent Judges
83. Plea for God to Destroy Israel's Enemies
84. The Joy of Dwelling with God
85. Prayer for Revival
86. "Teach Me Your Way, O LORD"
87. Glorious Zion, City of God
88. Crying from Deepest Affliction
89. Claiming God's Promises in Affliction

Book Four: Psalms 90—106

90. "Teach Us to Number Our Days"
91. Abiding in "the Shadow of the Almighty"
92. It Is Good to Praise the LORD
93. The Majesty of God
94. Vengeance Belongs Only to God
95. Call to Worship the LORD
96. Declare the Glory of God
97. Rejoice! The LORD Reigns!
98. Sing a New Song to the LORD
99. "Exalt the LORD Our God"
100. "Serve the LORD with Gladness"
101. Commitments of a Holy Life
102. Prayer of an Overwhelmed Saint
103. Bless the LORD, All You People!
104. Psalm Rehearsing Creation
105. Remember, God Keeps His Promises
106. "We Have Sinned"

Book Five: Psalms 107—150

107. God Satisfies the Longing Soul
108. Awake Early and Praise the LORD
109. Song of the Slandered
110. The Coming of the Priest-King-Judge
111. Praise for God's Tender Care
112. The Blessings of Those Who Fear God
113. The Condescending Grace of God
114. In Praise for the Exodus
115. To God Alone Be the Glory
116. Love the LORD for What He Has Done
117. The Praise of All Peoples
118. Better to Trust God than Man
119. An Acrostic in Praise of the Scriptures
120. A Cry in Distress
121. God Is Our Keeper
122. "Pray for the Peace of Jerusalem"
123. Plea for the Mercy of God
124. God Is on Our Side
125. Trust in the LORD and Abide Forever
126. "Sow in Tears, Reap in Joy"
127. Children Are God's Heritage
128. Blessing on the House of the God-fearing
129. Plea of the Persecuted
130. "My Soul Waits for the LORD"
131. A Childlike Faith
132. Trust in the God of David
133. Beauty of the Unity of the Brethren
134. Praise the LORD in the Evening
135. God Has Done Great Things!
136. God's Mercy Endures Forever
137. Tears in Exile
138. God Answered My Prayer
139. "Search Me, O God"
140. Preserve Me from Violence
141. Set a Guard, O LORD, over My Mouth
142. "No One Cares for My Soul"
143. "Teach Me to Do Your Will"
144. "What Is Man?"
145. Testify to God's Great Acts
146. "Do Not Put Your Trust in Princes"
147. God Heals the Brokenhearted
148. All Creation Praises the LORD
149. "The LORD Takes Pleasure in His People"
150. "Praise the LORD"

Fulfilled Messianic Prophecies in the Psalms

PSALM	PROPHECY	FULFILLMENT
2:7	God will declare Him to be His Son	Matthew 3:17
8:6	All things will be put under His feet	Hebrews 2:8
16:10	He will be resurrected from the dead	Mark 16:6-7
22:1	God will forsake Him in His hour of need	Matthew 27:46
22:7-8	He will be scorned and mocked	Luke 23:35
22:16	His hands and feet will be pierced	John 20:25,27
22:18	Others will gamble for His clothes	Matthew 27:35-36
34:20	Not one of His bones will be broken	John 19:32-33,36
35:11	He will be accused by false witnesses	Mark 14:57
35:19	He will be hated without a cause	John 15:25
40:7-8	He will come to do God's will	Hebrews 10:7
41:9	He will be betrayed by a friend	Luke 22:47
45:6	His throne will be forever	Hebrews 1:8
68:18	He will ascend to God's right hand	Mark 16:19
69:9	Zeal for God's house will consume Him	John 2:17
69:21	He will be given vinegar and gall to drink	Matthew 27:34
109:4	He will pray for His enemies	Luke 23:34
109:8	His betrayer's office will be fulfilled by another	Acts 1:20
110:1	His enemies will be made subject to Him	Matthew 22:44
110:4	He will be a priest like Melchizedek	Hebrews 5:6
118:22	He will be the chief cornerstone	Matthew 21:42
118:26	He will come in the name of the Lord	Matthew 21:9

The Psalms

Adapted from a Class Presentation by Yudith, Cheng Geok, Ka Fat, and Alex on 27 September 2005

1. Introduction

Question: Why have the Psalms endured through the ages?

a. What are the Psalms?

b. Who wrote them?

Book	1	2	3	4	5
Chapters	1-41	42-72	73-89	90-106	107-150
Number of Psalms	41	31	17	17	44
Chief Author	David	David / Korah	Asaph	Anonymous	David / Anonymous

c. When were they written?

1400 B.C	1000 B.C	971 B.C	931 B.C	722 B.C	500 B.C
Moses	David	Solomon	Divided Kingdom	Exile	Restoration
<i>Most Psalms were written here</i>					

d. How were they put together?

Book	1	2	3	4	5
Chapters	1-41	42-72	73-89	90-106	107-150
Possible Compiler	David	Hezekiah or Josiah		Ezra or Nehemiah	
Possible dates of compilation	c. 1020 – 970 B.C	c. 970 – 610 B.C		Until c. 430 B.C	

e. To what do the superscriptions refer?

- ♦ Musical Instruments
- ♦ Musical Headings
- ♦ Melody Indicators

2. What place did the Psalms have in OT times?

a. The Psalms were central to worship and permeated the life of the Israelites.

- ♦ Israelites commanded by God to worship him with their whole being, their heart, soul and strength (Deut 6:5)
- ♦ God's covenant relationship with his people was reinforced through a pattern of worship was based on service & sacrifice
- ♦ Music was an integral part of sacrificial service with particular psalms associated with certain sacrifices as well as with certain days of the week.

Day	1	2	3	4	5	6	Sabbath
Psalm	24	48	82	94	81	93	92

b. The Psalms provided Israelites with an understanding of God through worship.

- ♦ The different names of God in the Psalms reflected his relationship with his people.

Title	Description	References
Jehovah	Lord	11:7
Elohim	God Most High	68
Jehovah-Elohim	Lord God	59:5
Jehovah-Adonai	the Sovereign Lord or Master	2:4
Jehovah-Eloheenu	the Lord our God	95:7
Jehovah-Elyon	the Lord most High	7:17
Jehovah-Hoseenu	the Lord our Maker	95:6
Jehovah-Rohi	the Lord my Shepherd	23:1
Jehovah-Tsebaoth	the Lord of hosts	103:21
Abhir	Mighty One	132:2
Kadosh	Holy One	71:22
Olam	Everlasting	90:2

- ♦ The people were always reminded of the character & personality of their God.

Attribute	References	Attribute	References
Creator	8:3	Sovereign over nature	18:7; 135:5-7
King (of glory)	29, 96-99	Righteous	119:137
Shepherd	23, 80	Omniscient	139:1-6
Lord of history	44, 78, 106	Omnipresent	139:7-10
Redeemer	78:35	Shield	3:3; 18:30

- ♦ The Psalms gave the Israelites a hope for the future.

- c. The Psalms reminded the Israelites of their covenant relationship with God

		Book 1	Book 2	Book 3	Book 4	Book 5
Doxology		41:13	72:18-19	89:52	106:48	150:6
Correspondence to Pentateuch	Pentateuch	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
	Jensen	Man	Israel	Sanctuary	Moses & Wilderness	Law & Land
	Wilkinson & Boa	Man & Creation	Deliverance & Redemption	Worship & Sanctuary	Wilderness & Wandering	Scripture & Praise
	Worship Theme	Adoration	Wondering	Unceasing Praise	Submissive	Perfected

3. How did the Israelites worship God through the Psalms?

- a. Characteristics of Hebrew Poetry

- ♦ Parallelism
- ♦ Imagery

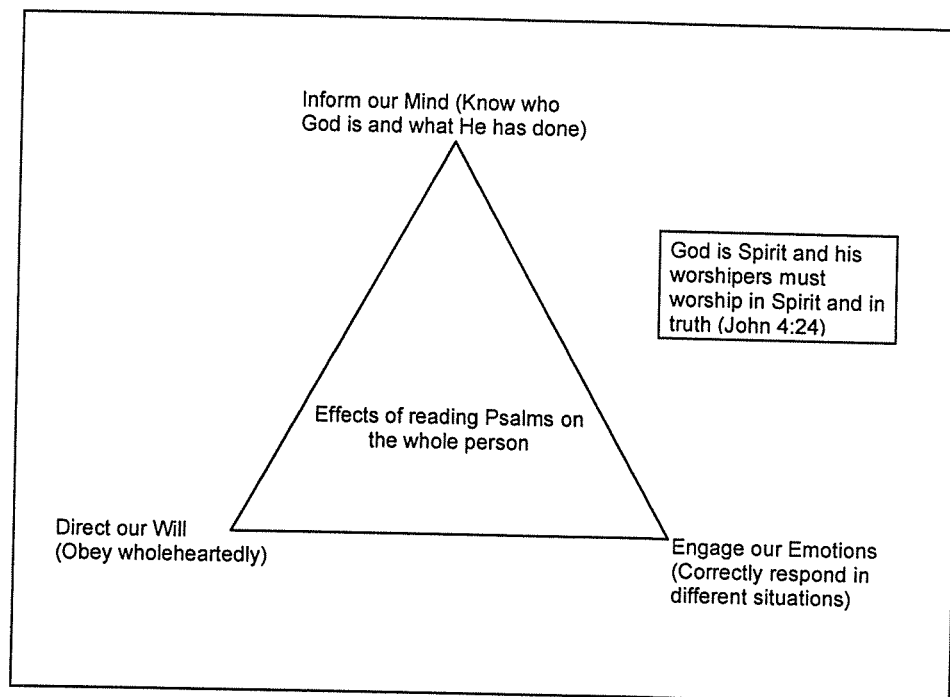
- b. Types of Psalms

- ♦ Hymn
- ♦ Penitential
- ♦ Wisdom
- ♦ Royal
- ♦ Messianic
- ♦ Lament
- ♦ Imprecatory
- ♦ History

4. How are the Psalms relevant for Christians today?

- a) Worship under the new covenant
- b) The value of the Psalms
- c) Comparison between Psalms and Hymns
- d) Contrasts Between Psalms and Contemporary Songs
- e) Worship and the Psalms

Psalms Help Us Worship Holistically



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Adapted from a Class Presentation by Yudith, Cheng Geok, Ka Fat, and Alex on 27 September 2005

The Psalms in History

Ralph Smith, "The Use and Influence of the Psalms," *Southwestern Journal of Theology* 27 (Fall 1984): 5-16

I. The Origin of the Psalms (Smith, 10-11)

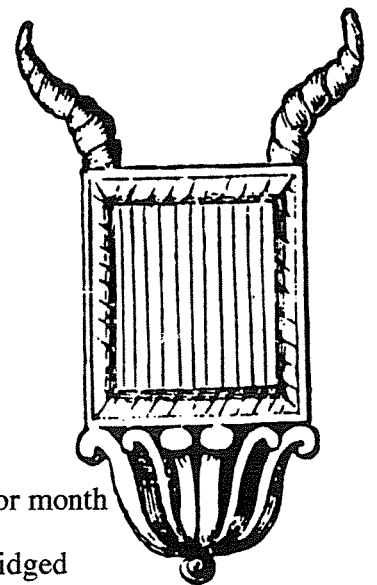
- A. The Singing Community
 1. Praise (Moses in Exod. 15:1-18)
 2. Lament (Deborah in Jud. 5:19)
- B. David
 1. Praise (1 Chron. 23:1—27:1)
 2. Lament (2 Sam. 1:17-27)
- C. Others

II. Compilation Hypothesis of A. A. Anderson (Smith, 11)

- A. Davidic (Pss. 3—41): emphasizes the name of Yahweh (272 times) over Elohim (15 times)
- B. Davidic (51—72): all have titles except 66-67, 71-72 (72:20 but 18 Davidic psalms follow!)
- C. Korahite (42, 44—49) and Elohist Asaphite (50, 73—83)
- D. Yahwistic Asaphite (84—85, 87—88), David (86), Ethan (89)
- E. Final Divisions (90—150)
 1. Enthronement (95—99): also called messianic or kingdom psalms
 2. Davidic (108—110, 138—145)
 3. Ascent (120—134)
 4. Hallelujah (111—118, 146—150)
- F. Arrangement into Five Books (1—41; 42—72; 73—89; 90—106; 107—150)
 1. Psalms extolling the Law added (1, 119)
 2. Psalm 2 extolling the Messiah added

III. Usage by Christians (Smith, 7-9)

- A. First to Fourth Centuries (Clement of Alexandria, Origen, Dionysius of Alexandria, Jerome)
- B. Fourth to Fifth Centuries
 1. Ambrose, Augustine
 2. Pope Gregory I
 3. St. Patrick, "Apostle of Ireland"
- C. Sixth to Sixteenth Centuries (Eastern Church)
- D. Sixteenth Century Reformation
 1. Luther
 2. Edward VI and Church of England
- E. Vatican II (1963-65)
- F. Modern Disuse (3 reasons)
 1. Time: No one has the time to read or recite the psalms each week or month
 2. Relevance: The gap between biblical times and our age must be bridged
 3. Theology: Some texts are deemed "sub-Christian" (e.g., Ps. 51:11; 109:6, 19; 137:9)



Hebrew Poetry & Parallelism

I. Hebrew Poetry

A. Uniqueness of Psalms compared to Job, Proverbs, Ecclesiastes, and Song of Solomon

B. Characteristics of Hebrew Poetry

1. Stress Patterns or Rhythm (Kidner) or Meter (Ross): accented words per line. Actually, no one really knows if Hebrew poetry contains a metrical pattern since pronunciation of ancient Hebrew has not been preserved.
2. Evocative Language: concentrated form of discourse with use of earthy and militaristic images, symbols, figures, emotive vocabulary, and multiple meanings which allows the psalmist to convey several things simultaneously (Ross, *BKC*, 1:780).
3. Acrostic Arrangement: sometimes it has alphabetical sequence with each verse beginning with a different consecutive letter of the Hebrew alphabet (Pss. 9—10 [one poem], 25, 34, 37, 111—112; 145). Psalm 119 is divided into 22 strophes of eight verses each.
4. Thought Rhyme (Parallelism): sense is repeated rather than sound (see below).

II. Parallelism

A. **Definition**: “the repetition of meaning in parallel expressions” (Ross, *BKC*, 1:780).

B. **Advantages**: Repetition of thought...

1. Makes understanding easier since truths or expressions are repeated in other words. This keeps us from the error of thinking that a different point is being made in the second line.
2. Allows translations “to reproduce its chief effects with very little loss of either force or beauty” (Kidner, 1:4).

C. **Types** of Parallelism

1. Synonymous: the second line “reinforces the first, so that its content is enriched and the total effect becomes spacious and impressive” (Kidner, 1:3).

“Then Israel entered Egypt;
Jacob sojourned in the land of Ham” (105:23 Ross translation)

“He does not treat us as our sins deserve
or repay us according to our iniquities” (103:10)

2. Antithetic: the second line provides a contrasting truth to the first line.

“The wicked borrow and do not repay,
but the righteous give generously” (37:21)

3. Emblematic: one of the lines explains the other by metaphorical comparison

“As a father has compassion on his children,
so the LORD has compassion on those who fear him” (103:13)

4. **Synthetic**: the second line develops the idea of the first (a general category developed by Lowth but broke down here using Ross' categories).
- a. **Incomplete with Compensation**: lines are *equal* length with only some terms parallel.

“You will destroy their offspring from the earth
and their children from among the sons of men” (21:10 Ross translation)
 - b. **Climactic**: each line builds upon the previous one with increasing intensity (stair-step parallelism). This is actually a type of incomplete parallelism with compensation.

“Ascribe to the LORD O holy ones (heavenly beings)
Ascribe to the LORD glory and strength
Ascribe to the LORD the glory due His name
Worship the LORD in the beauty of His holiness” (29:1-2 Maranatha Song!)
 - c. **Incomplete without Compensation**: lines are *different* length with only some terms parallel.

“O LORD, do not rebuke me in Your anger
or discipline me in Your wrath” (6:1)
 - d. **Formal**: the second line is *all* compensation so that it simply continues the thought of the first (so actually there's not really parallelism at all!)

“I have installed My King
on Zion, my holy hill” (2:6)

Hermeneutics & Figures in Psalms

I. Tips for Interpreting the Psalms

- A. Give attention to repeating refrains, phrases, or ideas to identify the structure so as to outline the psalm correctly.
- B. Summarize the message of the psalm in a sentence.
- C. Consider the historical notations in the text and/or title to discover the historical setting.
- D. Classify the psalm using one of F. Duane Lindsey's categories (class notes, p. 386).
- E. Take into account the progress of revelation so as to correctly interpret incomplete theology (e.g., 51:11, “...do not...take your Holy Spirit from me”).
- F. Reword figures of speech to give their meaning (see next page).
- G. Use New Testament allusions and/or quotations of the psalm for understanding, but do not read back into the text what the original author and audience would not have understood.

II. Common Figures of Speech in Psalms

A. Figures of Comparison

1. Simile: denotes *resemblance* between two things unlike but yet have something in common (“x is like y”).

“He shall be like a *tree* planted by streams of water” (1:3)

2. Metaphor: denotes *representation* between two things unlike but yet have something in common (“x is y”)

“The LORD God is a *sun and shield*” (84:11)

3. Hypocatastasis: denotes *implication* between two things unlike but yet have something in common (“x” alone is stated but the context implies that “x” is like y)

“*Dogs* have surrounded me” (22:16)

4. Anthropomorphism: God compared to man’s bodily part(s)

“Hide your *face* from my sins” (51:9)

5. Zoomorphism: God compared to animals

“In the shadow of your *wings* I used to rejoice” (63:7)

B. Figures of Substitution

1. Metonymy: substituting one word for another (the most common figure in Psalms)

“They flatter with their *tongue*” (5:9)

2. Synecdoche: substituting a part for the whole or vice versa

“But you are... my Glorious One, who lifts up my *head*” (3:3)

C. Figures of Addition

1. Parallelism: saying the *same concept* in different words in parallel lines (explained and illustrated in detail on previous pages)

2. Repetition: the exact *same word* or words are used twice or more

“*My God, My God*, why have you forsaken me?” (22:1)

D. Figures of Omission

1. Ellipsis: omission of a word or words in a sentence

“When you make ready [*your arrows*] upon your strings” (21:12)

2. Aposiopesis: sudden silence or breaking off what is being said

“My soul is greatly troubled; but You, O LORD, how long—?” (6:3)

Worship in Israel

An Adapted Summary of "The Psalms and Israel's Worship" Study by Allen P. Ross

I. The Nature of Worship (Fourfold)

- A. Aesthetic Sense: Drama, symbolism, and ritual ceremony all appeal to our aesthetic instincts. Jews lived in booths, ate communal offerings, put blood on doorposts, and did other symbolic acts which taught well (a similar methodology is developed in the excellent book, *Let's Make a Memory*, by Shirley Dobson & Gloria Gaither).
- B. Intellectual Sense: Worship must emphasize understanding or knowledge to (1) keep it free from superstition, and (2) enable people to see that ours is a rationally ordered universe.
- C. Moral Sense: Ethical and moral content must be present in ritual through reading/meditation of Scripture and fellowship to inspire truth in living.
- D. Corporate Sense: "Worship is a communal activity. There is a place for personal piety and devotion, but the purpose of such must be the participation in the congregation of the righteous. The results of private meditations will be the sharing in the corporate assembly."

II. The Five Component Features of Worship

- A. Sacrifice and Offering: the way something became holy (things were clean, unclean, or holy)
 1. Consecration/Voluntary/Dedicatory
 - a. Burnt: the entire animal was burnt to signify God's total acceptance of the sacrifice
 - b. Grain (Meal): recognition that everything the worshipper had belonged to God
 - c. Fellowship (Communal, Peace): shared meal signifying one's blessings were to share
 - d. Drink: wine poured on the ground signifying total dedication (cf. Phil. 2:17)
 2. Cleansing/Obligatory/Expiatory
 - a. Sin: forgiveness for unintentional sin (Num. 15:22) vs. deliberate sin (15:30-36)
 - b. Guilt (Reparation): covered violations which needed restitution to God or man
- B. Reading of the Word: priests were required to read the Torah every service
- C. Prophetic Exhortation: priests also gave expositions of the passage
- D. Prayer: both spontaneous and private and also planned and public
- E. Praise: given to God for who He is (descriptive) or what He has done (declarative)

III. Occasions for Worship

A. Individual Cultic Activities

1. Fulfillment of Religious Obligations (e.g., firstfruits, tithes): Deut. 26
2. Times of Illness and Disease (e.g., leprosy): Lev. 13—15
3. Legal Procedures (e.g., temple refuge for manslaughter but involved forfeit of liberty)
4. Atonement for Sin (e.g., deception, rash oaths, touching unclean things, etc.)
5. Fulfilling Special Vows/Presenting Special Offerings: 1 Sam. 1:24-28; 2 Sam. 15:7-9
—in rudimentary form this special vow is seen in Gen. 28:18-22

B. Communal Cultic Activities

1. Regular Celebrations (e.g., daily offering, new moon, and feasts)
2. Special Services (e.g., during military conflict, drought, famine, fasts, prayers)

Proverbs

Value and Path of Wisdom							
Solomon		Wise Men (Anonymous)		Solomon		Wise Men (Agur, Lemuel, Anonymous)	
1:1—22:16		22:17—24:34		Chapters 25—29		Chapters 30—31	
13 sayings (1:1—9:18) 375 two-line (10:1—22:16)		36 sayings		±100 two-line		3 sayings	
Aims 1:1-7	Value of Wisdom 1:8—9:18	Contrasts & Godliness 10:1—22:16	Social & Miscellaneous	Social & Miscellaneous	Social & Nature Ch. 30	Ruling 31:1-9	Godly Wife 31:10-31
Prologue	Principles of Wisdom					Epilogue	
ca. 950-700 BC							

Key Word: Wisdom

Key Verse: “Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him and he will make your paths straight” (Proverbs 3:5-6)

Summary Statement:

The proverbs of Solomon and various sages are quoted in order to instruct youth in the value of wisdom over folly that they may live obediently before God in every area of life.

Application:

Memorize proverbs to promote wise living.

Proverbs

Introduction

I. **Title** The word "proverb" (מָשָׁל *masal*) is apparently derived from a root meaning "to be like" or "compared with" (LaSor, 547; cf. "represent, be like" BDB 605a; Archer, 465); therefore, a proverb is a statement which makes a comparison or describes a common experience. The Hebrew and Greek titles for the book read "Proverbs of Solomon" (מִשְׁלֵי שְׁלֹמֹה 1:1) so the English title "Proverbs" is a shortened form which takes into consideration the other authors of the collection as well. The Latin title *Liber Proverbiorum*, "Book of Proverbs," combines the words *pro* "for" and *verba* "words" to affirm how a proverb is a "word (verb) that stands for" many words, i.e., combined into one short saying (*TTTB*, 162).

II. Authorship

- A. **External Evidence:** Solomon spoke 3,000 proverbs (1 Kings 4:33), and hundreds of them are contained in this collection bearing his name. The Book of Proverbs is a collection by compilers other than Solomon since Hezekiah's men copied his proverbs and presumably added them to the already existing collection (25:1). Some believe Isaiah and Micah contributed to the collecting process since they lived in Hezekiah's time (*TTTB*, 162).
- B. **Internal Evidence:** The heading "The Proverbs of Solomon" (1:1) identify the following section (chs. 1–9) as his work, as does the same title repeated in 10:1 (which introduces 10:1–22:16 as Solomonic) and a similar title in 25:1 (introducing chapters 25–29). The remainder of the book is written by Jewish wise men (22:17–24:34), Agur (ch. 30), and Lemuel (ch. 31), of which nothing is known outside the Book of Proverbs. Stylistic differences in 31:10–31 may indicate another unknown author other than Lemuel (31:1–9), especially since it is an acrostic poem separate from Lemuel's work (Buzzell, *BKC*, 1:901). Some (e.g., LaSor, 551) feel that the repetition of the Solomonic title in 10:1 indicates that chapters 1–9 are also the product of anonymous sages, but 1:1 probably argues against this.

III. Circumstances

- A. **Date:** Most of the proverbs date from Solomon's era (before his death in 931 BC), probably during his middle years (as contrasted with Song of Songs probably penned in his early adult years and Ecclesiastes at the end of his life). The entire collection could not have been completed before Hezekiah's time 250 years later (ca. 715–686 BC) since his men acted as compilers (25:1; cf. LaSor, 558). The determining factor for the latest date are the last two chapters written by the otherwise unknown Agur and Lemuel, which "may well have been added during or shortly after the Exile (ca. 500)" (LaSor, 558; cf. Kidner, *Proverbs*, 26); however, "the final date of compilation is generally considered to be around 700 BC, assuming Agur and Lemuel wrote before then" (Buzzell, *BKC*, 1:901).
- B. **Recipients:** The frequent use of the phrases "my son" and "my sons" may indicate either a home setting or a school environment where students were called "sons" of their teachers. That the sayings are collections may give credence to both views as proverbs were collected from various situations and audiences.
- C. **Occasion:** King Hezekiah sought the Lord fully during his life, so it is likely that he authorized the extant proverbs of Solomon which were not in an existing collection (chs. 1–24) to be added to the book under the direction of the Holy Spirit (chs. 25–29). Many of the Ancient Near East cultures had similar wisdom writings (cf. the Egyptian proverbs of Amenemope, ca. 1000 BC). The book is actually a compilation of eight separate collections (distinguishable by either an introductory subtitle or sudden change in literary style; cf. LaSor, 548), which makes it difficult to speak with any certainty of how the book obtained its present form, except that the Holy Spirit guided the process.

IV. Characteristics

- A. Proverbs say little about the afterlife as the emphasis is on life now (Buzzell, *BKC*, 1:904).
- B. Proverbs is one of the few books in Scripture which has multiple authorship (cf. Psalms, 1 Samuel, portions of Deuteronomy and Joshua, etc.).
- C. Humor plays an important part in many of the proverbs (11:22; 19:24; 23:13, 35; 24:33; 25:24; 26:13-16; 27:15-16; 30:15, 21-23; cf. *TTTB*, 164).
- D. The uniqueness of proverbial sayings is evident in at least five ways (Jim Wilhoit and Leland Ryken, *Effective Bible Teaching*, pp. 237-39):
1. Proverbs meet the *human urge for order*. They systematize our understanding about life.
 2. Proverbs are *striking and memorable*. This makes us take notice as opposed to the clichéd effect of statements or ideas. For example, “He who loves money will not be satisfied with money” (Eccles. 5:10).
 3. Proverbs are simultaneously *simple and profound*. The proverb is a meditative form, inviting us to pause and consider it carefully.
 4. Proverbs are often *poetic in form*. Use of concrete images heightens effect: “Through sloth the roof sinks in” (Eccles. 10:18).
 5. Proverbs are often *specific and universal at the same time*. “Through sloth the roof sinks in” talks about more than houses—it comments about laziness in *any* area of life.
- E. Types of proverbs can be classified in three different categories (ibid, 240, adapted):
1. *Descriptive*: some proverbs describe *how things are*...

“Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil” (Eccles. 8:11)

“One sinner destroys much good” (Eccles. 9:18)

“Money is the answer for everything” (Eccles. 10:19 NIV) actually expresses an immoral viewpoint but not with approval—it just states what many people think.
 2. *Prescriptive*: other proverbs prescribe *how we should live* such as “Do not wear yourself out to get rich” (Prov. 23:4 NIV).
 3. *Combination*: still other proverbs both describe and prescribe by expressing observations that exhort a mode of behavior. Proverbs 27 has such examples...

“Faithful are the wounds of a friend;
profuse are the kisses of an enemy” (v. 6)

“He who blesses his neighbor with a loud voice,
rising early in the morning,
will be counted as cursing” (v. 14)

“A continual dripping on a rainy day
and a contentious woman are alike” (v. 15)

- F. The nature of this literary type (genre) requires greater discernment in interpretation. Most of the problems stem from the frequent quotation of a proverb as an absolute promise or principle that has no exceptions. For example, consider the proverb about child-rearing:

“Train a child in the way he should go,
and when he is old he will not turn from it” (Proverbs 22:6)

This has often been taken to be an unconditional promise. The problem comes when godly parents who raise a child in a godly manner find that the child later rejects these values. Questions like “Did they really do a good job in raising the child” and “How can they say they raised the child properly?” arise based upon this verse.

- G. In response, the following hermeneutical guidelines may help to interpret Proverbs properly:

1. *Do not consider the proverbs as promises from God* but rather as general observations and principles that are usually valid but not always (cf. Zuck, *A Biblical Theology of the OT*, 234). Thus, in the case above, as a rule godly parents generally raise godly children, but exceptions occur—even biblical ones such as Samuel whose sons were dishonest (1 Sam. 8:1-5) and Hezekiah, one of the most godly Judean kings, whose son Manasseh was one of Judah’s most evil kings (2 Kings 21–22). Solomon also had David as his godly father, yet Solomon later became an idolater. Other proverbs also are not promises (e.g., 10:4; 12:11, 24).
2. *Old Testament teaching must be understood in line with revelation given directly to the church (Acts and Epistles) in this dispensation.* At least three types of statements would be applicable (from Homer Heater, DTS class notes, pp. 210-11):
 - a. Reiterated statements: These appear in the NT epistles in the same or similar form. “Thou shalt not bear false witness against your neighbor” (Exod. 20:16) is reiterated in “Stop lying to one another” (Eph. 4:25).
 - b. Quoted statements: When the NT quotes an OT passage to apply truth, it applies to the Church. “If your enemy hungers, feed him” (Prov. 25:21) reappears in Paul’s instructions (Rom. 12:20; cf. Matt. 5:44).
 - c. Parallel statements: While similar to the reiterated statements above, these are more general. Wise words which “keep you from the adulteress” (Prov. 7:24) find a parallel *idea* in the NT: “It is God’s will that you should be holy; that you should avoid sexual immorality” (1 Thess. 4:3).
3. Proverbs that find no repetition, quote, or parallel in the NT should not be treated as commands. However, if they are not contrary to NT teaching they may be applied as principles. Tithing serves as an example. It is not taught in the NT and therefore not binding upon the church. Though many Christians may follow this practice, they should not impose it upon others.

Argument

The Book of Proverbs is composed of eight collections of short sayings all designed to produce wisdom, especially among the youth. The collection begins with its purpose (1:1-7), although this probably only originally introduced the first section by Solomon (1:8–9:18). Another Solomonic section follows, using antithetical and indicative two-line proverbs (10:1–22:16), which is followed by longer sayings of the wise men (22:17–24:34) and the final section of Solomon’s proverbs—this section collected by Hezekiah’s men 250 years after Solomon (chs. 25–29). The book concludes with three short sections by Agur (ch. 30), Lemuel (31:1-9) and an anonymous acrostic poem depicting the noble wife (31:10-31). The purpose of all of these sections is stated in 1:1-7, namely, wise instruction with an aim to living obediently before God in every area of life.

Synthesis

Value and path of wisdom

	<u>Author</u>	<u>Theme</u>
1:1-7	Solomon's Purpose	Wisdom for obedience
1:8-9:18	Solomonic miscellaneous	Value of wisdom
10:1-22:16	Solomonic two-line	Contrasts/godliness
22:17-24:34	Wise men sayings	Various situations
25-29	Solomonic via Hezekiah's scribes	Social
30	Agur	Nature/social
31:1-9	Lemuel	Leadership
31:10-31	Anonymous	Noble wife

Outline

Summary Statement for the Book

The proverbs of Solomon and various sages are quoted in order to instruct youth in the value of wisdom over folly that they may live obediently before God in every area of life.

- I. (1:1-7) **The introduction to the first collection cites Solomon's purpose: wise instruction with an aim to living obediently before God in every area of life.**
 - A. (1:1) The title introduces Solomon as the author of the proverbs in chapters 1-9.
 - B. (1:2-6) The purpose of the book is to teach wisdom which affects every area of one's life: intellect, discipline, instructing others, guidance, and understanding.
 - C. (1:7) The theme of the book aims to produce wise persons who live obediently before God.
- II. (1:8-9:18) **Some of Solomon's proverbs are quoted to enable youth to see the *value of wisdom* which results in a prosperous life in contrast to the futility of foolishness which results in a despicable life.**
 - A. (1:8-9) Wisdom is valuable because it gives honor to prevent youth from experiencing the shame of foolish living (as did Solomon's own son Rehoboam).
 - B. (1:10-33) Wisdom is valuable because it preserves youth from disaster.
 - C. (Ch. 2) Wisdom is valuable because it helps maintain moral behavior.
 - D. (Ch. 3) Wisdom is valuable because it provides proper relationships with God and man.
 - E. (4:1-9) Wisdom is valuable because it provides a gracious life.
 - F. (4:10-19) Wisdom is valuable because it preserves youth from trouble.
 - G. (4:20-27) Wisdom is valuable because it produces healthy young people.

H. (Ch. 5) Wisdom is valuable because it preserves from sexual sin.

1. (5:1-2) The introduction exhorts listening to the following proverb in order to have the ability to discern and to teach the difference between right and wrong.
2. (5:3-23) Numerous reasons are given to maintain sexual purity in order that readers might see the stupidity of sexual sin and avoid it.
 - a. (5:3-6) Sexual sin is enjoyable in the short run but bitter in the end.
 - 1) (5:3) Immoral people's advances are genuinely enticing in touch and sound.
 - 2) (5:4-5) However, following such advances leads to certain ruin.
 - 3) (5:6) Sex addicts can't discern momentary pleasure from long term goals.
 - b. (5:7-14) Avoid sexual sin to escape its physical, financial, and emotional woes.
 - 1) (5:7-8) Don't expose yourself to temptations in the sexual arena.
 - 2) (5:9-14) Exposure to sexual sin leads to poor health, poverty, and regret.
 - a) (5:9-10) Sexual sin diverts the physical strength and money saved for one's spouse to strangers instead.
 - b) (5:11-14) Sexual sin leads to a life of public regret for disobeying teachers.
 - c. (5:15-20) Sex with one partner in marriage is the most enjoyable experience.
 - 1) (5:15-17) The sexual act should be shared with only one person.
 - 2) (5:18-20) Sex is most satisfying with one's own spouse.
 - d. (5:21-23) Avoid sexual sin because God calls it evil and will judge us for it.
 - 1) (5:21) Resist sexual sin because God sees everything we do and judges each deed.
 - 2) (5:22-23) Resist sexual sin because it is an evil deed that causes personal ruin.

I. (6:1-11) Wisdom is valuable because it preserves from poverty.

J. (6:12-19) Wisdom is valuable because it preserves from dissension.

K. (6:20—7:27) Wisdom is valuable because it preserves youth from sexual immorality.

L. (Ch. 8) Wisdom is valuable because of its virtues, rewards, and use in creation shown through a personification of wisdom as if wisdom has an independent existence.

1. (8:1-21) Solomon shows the value of wisdom in its many virtues and rewards.
2. (8:22-36) Solomon shows the value of wisdom to God Himself when creating the earth.

M. (Ch. 9) Wisdom is valuable as seen in contrasting its claims with the claims of foolishness.

III. (10:1—22:16) About 375 antithetical and indicative two-line proverbs of Solomon exhort or imply the practical benefits of wisdom over wickedness in everyday life.

- A. (Chs. 10—15) Solomon's *antithetical* proverbs are quoted which contrast righteous and wicked attitudes and conduct along with the results of living in each lifestyle to exhort living in wisdom.
- B. (16:1—22:16) Solomon's proverbs of the *indicative* mood are cited which summarize observations from experience with only implied lessons rather than direct exhortations to instruct in how wisdom applied to everyday life leads to godliness.

IV. (22:17—24:34) The longer sayings of the wise men admonish practical wisdom in a variety of areas.

- A. (22:17—24:22) Sayings of Jewish wise men are quoted as admonishments to practical wisdom in a variety of areas, including explanatory clauses that reinforce the reasons to heed their advice, especially because of Israel's faith in God.
- B. (24:23-34) Additional sayings of the wise men are cited which also emphasize moral and social responsibility but with little stress on spiritual motivations for obedience.

V. (Chs. 25—29) The final collection of Solomon's proverbs collected and copied by Hezekiah's scribes 250 years later provide wise guidelines regulating social relationships and various activities.

- A. (Chs. 25—26) Proverbs regulating relationships with others are cited as guidelines for living with wisdom in the social dimension of one's life.
- B. (Chs. 27—29) Proverbs regulating various activities are cited as guidelines for living with wisdom in several dimensions of one's life.

VI. (Ch. 30) Sayings of the unknown Agur to the unknown Ithiel and Ucal provide insights from nature and social relationships.

VII. (31:1-9) The advice of the mother of the unknown Lemuel prepare him for the kingship by commanding him to avoid the excesses of women and wine, and to protect the rights of the poor and underprivileged.

VIII. (31:10-31) An acrostic poem of unknown origin depicts the noble wife to exhort young women to be industrious, godly women and to exhort young husbands to praise these qualities in their wives.

Note that nothing is said about her "personal relationship with her husband, her intellectual or emotional strengths, or her religious activities" (Ross, *EBC*, 5:1129).

Topical Arrangements of Proverbs

Only portions of Proverbs are arranged by topic. However, some resources have done this:

Hubbard, D. A. *Proverbs*. Communicator's Commentary. Waco, TX: Word, 1989. 487 pp.
A more scholarly work in tone than the other preaching oriented commentaries in this series, but still readable. Includes six principles of interpretation and important guidelines to the proper understanding of the literary devices. Discusses Proverbs 10ff. topically rather than verse-by-verse but is somewhat difficult to use.

Voorwinde, Stephen. *Wisdom for Today's Issues: A Topical Arrangement of The Proverbs*. Phillipsburg, NY: Presbyterian & Reformed, 1981. 186 pp.

A small paperback which reprints the NASB text topically in 55 chapters such as adultery, anger, food, giving, greed, kindness, laziness, prayer, political leaders, speech, women, etc.

Woodcock, Eldon. *Proverbs*. Grand Rapids: Zondervan, 1988. 237 pp. Paper, US\$8.95.

Introductory matters and topical arrangement of the book. Chapters conclude with questions and suggestions for further study.

Words and Speaking in Proverbs

Wrong Uses of Words

Lying

6:16-17a; 10:18a; 12:17b, 19, 22a; 14:5b, 25b; 17:4b, 7; 19:5, 9b, 22b, 28a; 21:6, 28; 25:18; 26:28a

Slandering

10:18b; 30:10

Constant talking

10:8, 10b, 19; 17:28; 18:2; 20:19b

Mocking

13:1b; 14:6a; 15:12; 17:5a; 19:29a; 21:11a; 22:10; 24:9b; 30:17

Harsh talk: perverse, reckless, evil, sly words

10:31b-32; 12:18a; 13:3b; 14:3a; 15:1b, 28b; 17:4a; 19:1, 28b

Ignorant or foolish words

14:7; 15:2b, 7-14; 18:6-7

Gossiping

11:13; 16:28b; 17:9b; 18:8; 20:19; 26:20, 22

Boasting

17:17a; 20:14; 25:14; 27:1-2

Quarreling

13:10; 15:18; 17:14, 19; 19:13; 20:3; 21:9, 19; 22:10; 25:24; 26:17, 20-21; 27:15

Flattering

26:28b; 28:23; 29:5

Right Uses of Words

Truthfulness

12:17a, 19a, 22b; 14:5a

Speak to help and encourage

10:11a, 20a, 21a; 12:14a, 18b; 15:4a; 18:4, 20-21

Few words

10:19; 11:12b; 13:3a; 17:27a

Carefully chosen words

13:3a; 15:28; 16:23a; 21:23

Fitting words: kind, appropriate, pleasant

10:32a; 12:25; 15:1a, 4a, 23; 16:24; 25:11, 15

Words expressing wisdom

10:13a, 31a; 14:3b; 15:2a, 7a; 16:10, 21b, 23b; 20:15

Positive and Negative Topics and Other Subjects in Proverbs

Positive (Righteous/Wise)

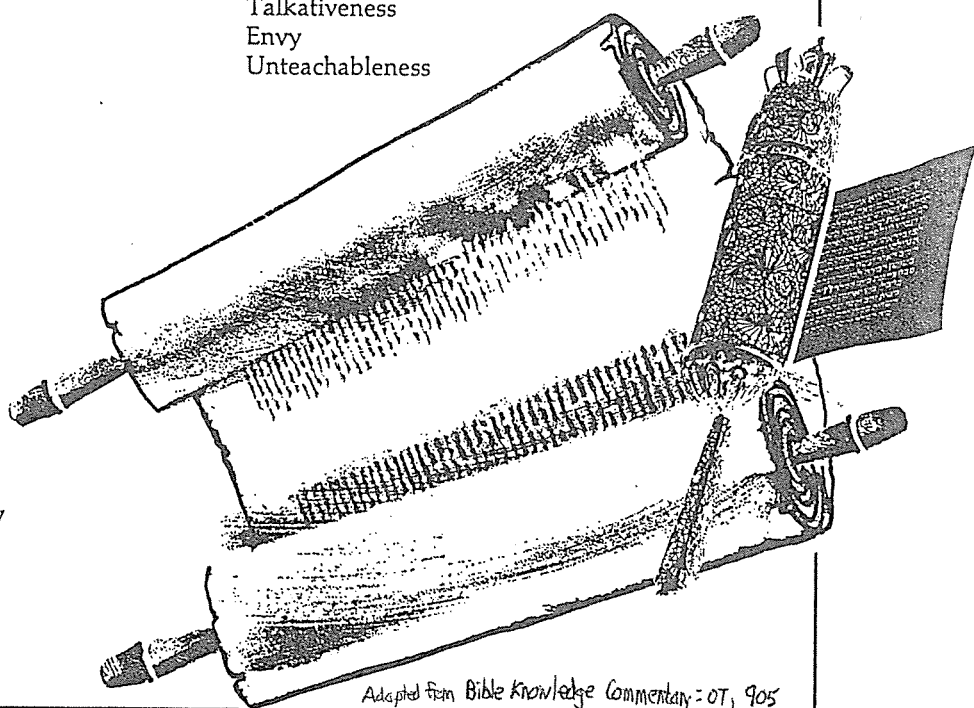
Wisdom, wise
 Righteous
 Life
 Knowledge
 Work, diligence
 Orderliness
 Success
 Self-control
 Faithfulness
 Obedience
 Honesty, integrity
 Justice, fairness, equity
 Truth
 Honor
 Commendation
 Humility
 Purity
 Encouragement
 Peace
 Love
 Mercy, kindness
 Generosity
 Joy
 Hope
 Good company
 Friendliness
 Wealth
 Virtue
 Soberness
 Friendliness
 Trust
 Pleasure
 Quietness
 Contentment
 Teachableness

Negative (Wicked/Foolish)

Folly, fool
 Wicked
 Death
 Ignorance
 Laziness
 Disorderliness
 Failure
 Anger
 Unfaithfulness
 Rebellion
 Cheating, deceit
 Injustice, unfairness, inequity
 Lying, deception
 Dishonor
 Criticism
 Pride
 Impurity
 Slander
 Strife, jealousy
 Hatred
 Cruelty
 Greed
 Sadness
 Anxiety
 Bad company
 Animosity, enmity
 Poverty
 Shame
 Drunkenness
 Unfriendliness
 Worry
 Misery
 Talkativeness
 Envy
 Unteachableness

Other Subjects

Fear of the Lord
 Husbands
 Wives
 Fathers
 Mothers
 Children
 Kings, rulers
 Masters
 Slaves
 Prostitutes
 Orphans and the needy
 Business dealings
 Hypocrisy
 Stealing
 Rebuke
 Gluttony, food



Adapted from Bible Knowledge Commentary: OT, 905

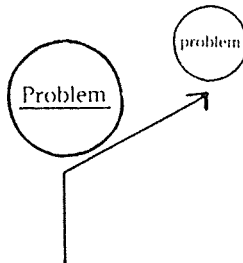
Proverbs and Problem Solving

Charles Swindoll, *Proverbs Bible Study Guide, 2*

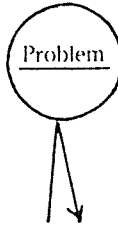
The capsules of truth preserved in Proverbs help men and women approach life's problems in ways that result in growth and repair. Jay Adams has given us a simple set of diagrams that portray man's four common approaches to problem solving.



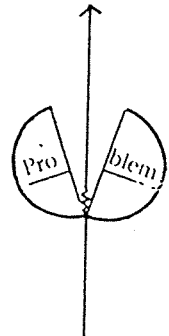
The person skirts the problem as if it doesn't exist.



The person glances off the real problem, manufacturing a less-painful substitute problem.

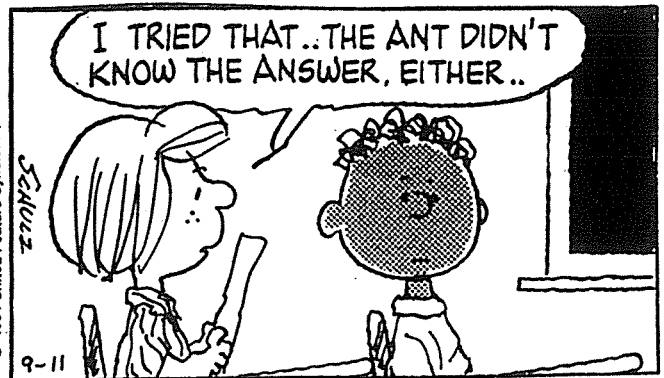


The person comes up to the problem then turns back.



The person pushes his way through the problem until a solution is reached.

PEANUTS



Proverbs versus Ecclesiastes

Proverbs and Ecclesiastes are both wisdom books with similar teaching in content and style. Both contain proverbs, both are written by Solomon to help youth especially deal with life, and both are likely written after Solomon had experienced many of life's challenges. However, the books are different in some radical ways:

Proverbs	Ecclesiastes
Challenges of life	Meaning of life
Practical advice	Philosophical musings
How to live for God	Why to live for God
Ideals	Reality
Several authors	One man's testimony
Godly wisdom only	Godly and worldly wisdom
Positive	Negative
General	Exceptions
Present orientation	Eternal orientation
Black & white orientation	Gray areas
Wisdom praised	Wisdom doubted

Ecclesiastes

Meaninglessness of Human Achievement and Wisdom			
Theme (of 1:12—6:9): Meaninglessness	Human Achievement	Human Wisdom	Youthful Joy/Godliness
1:1-11	1:12—6:9	6:10—11:6	11:7—12:14
Man's Humanity	Man's Hands	Man's Head	Man's Heart
Cycles	Work	Ignorance	Aging
Place: Earth ("under the sun")			
c. 935 BC			

Key Word: Meaninglessness

Key Verses: *Enjoy Life:* "A man can do nothing better than to eat and drink and find satisfaction in his work. This too, I see, is from the hand of God, for without him, who can eat or find enjoyment?" (2:24-25)

Fear God: "Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil" (12:13-14)

Summary Statement:

Solomon demonstrates the meaninglessness of human achievement and wisdom and recommends the joyous enjoyment of life and fear of God to warn others not to follow his empty path.

Application:

Let life's futilities lead you to fear God so that you can experience freedom.

_____ *Which will it be for you? Freedom or Frustration?* _____

If life's futilities lead you to forsake God then you will experience frustration.

Ecclesiastes

Introduction

- I. **Title** Ecclesiastes in Hebrew is Qohelet (קֹהֵלֵת), meaning "collector (of sentences)" or "preacher" (BDB 875b). Notable translations render the word "the Preacher" (NASB, KJV) or "the Teacher" (NIV, NLT). Other views include "speaker in assembly" (König, Driver) or "debater" (Plumptre; cited in BDB 875b). The Septuagint (Greek translation of the Old Testament) translates this book title as *Ekklesiastes* ("one who calls an assembly") from which we get our English title "Ecclesiastes."

II. Authorship

- A. External Evidence: The uniform tradition in Judaism (*Megilla 7a* and *Shabbath 30*) and in the Church until recent centuries affirmed Solomonic authorship.
- B. Internal Evidence: Critical scholars doubt Solomonic authorship because of linguistic differences in vocabulary and style which are thought to reflect the language of a period several hundred years after Solomon. However, an unbiased look at the book itself supports authorship by Solomon himself (Gleason Archer, *A Survey of OT Introduction*, 486-99):
1. The author is one of David's sons who became king (1:1). Solomon was the only son of David ever to become king (although "son" can mean "descendant"). His identification of himself as "the Preacher" cannot disprove Solomonic authorship.
 2. Recent discoveries reveal that some of the Aramaic and Persian linguistic features were known in Canaanite-Phoenician literature even *before* Solomon's time! The language actually "fits into no known period in the history of the Hebrew language" (ibid, 489).
 3. The description of the author as being a man characterized by wisdom (1:16), owning slaves (2:7), wealth (2:8a), possessing a harem (2:8b), involvement in extensive building projects (2:4-6) and quoting proverbs (12:9) aptly fits King Solomon.

III. Circumstances

- A. Date: Assuming Solomon's authorship, the time of writing would have to be during his forty year reign as king (971-931 BC) since it ended in death. Some advocate that Solomon wrote Song of Songs in his early years, Proverbs in his mid-life, and Ecclesiastes near the end of his life. While this may be true (see occasion below), no one knows for sure.
- B. Recipients: Solomon does not specify his target audience, but in its original setting his readers would have been those who experienced the wealth of his kingdom. These Jews living in the "golden age" of Israel's history would especially need to hear his message that achievements and wisdom are not the sum total of meaningfulness in life. They probably had more opportunity for materialistic pursuits than at any other time of Jewish history. Certainly they had also experienced their share of injustice in life despite the high standard of living. For example, Solomon's reign also had its increased labors and taxation (1 Kings 12:4), so the concept of injustice appears often in Ecclesiastes.
- C. Occasion: Probably Solomon's greatness and extensive pursuits could not have been accomplished until later in his life. Therefore, the setting is that of an old sage musing on his profitless pursuits and comparing them with his knowledge and experience of God. Solomon wrote the Book of Ecclesiastes to admonish others not to pursue the same empty pursuits and mysterious questions that occupied so much of his time rather than fearing God.

IV. Characteristics

- A. Canonicity: Ecclesiastes was one of the last of the books of Scripture to be agreed upon as worthy to have a place with the rest of the inspired Scriptures.
- B. "Pessimism": The debate on canonicity centered primarily around Ecclesiastes' supposed skepticism about life. Among many "despairing" phrases, Solomon repeats the refrain "everything is

meaningless" (1:2; 2:11, 17; 3:19; 12:8). Scholars note that the author "is a rationalist, a skeptic, a pessimist, and a fatalist" (R. B. Y. Scott, *Proverbs, Ecclesiastes*, 192) and one who believes "life is profitless; totally absurd" (James L. Crenshaw, *Ecclesiastes*, 23). Certain elements of "false theology" are also mentioned: there's no afterlife (3:19-21), stillborns are not human (6:3-5), there's no heaven vs. hell (6:6b), we can be too righteous (7:16), men are more godly than women (7:28), and God approves of sin (9:7).

However, since the book was read annually at the Jewish Feast of Tabernacles (the most joyous feast), ancients certainly did not view it as negative! Furthermore, it tells us repeatedly that life is a gift from God to be enjoyed (2:24-25; 3:12-13, 22, etc.), we should fear God (3:14; 5:7; 7:18, etc.), injustices will be corrected (3:17; 8:12-13; 11:9; 12:14), etc.

How can these negative and positive statements be reconciled? Roy B. Zuck notes four points to show that the seemingly contradictory elements are not really contradictory after all (*A Biblical Theology of the Old Testament*, 245-46):

1. Solomon was demonstrating that life without God has no meaning.
2. Solomon was affirming that since much in life cannot be fully understood, we must live by faith, not by sight.
3. Ecclesiastes and its realistic view of life counterbalances the unqualified optimism of traditional wisdom (e.g., in comparison to Proverbs, which rarely notes exceptions to general rules but only presents norms in black and white fashion).
4. Ecclesiastes affirms that the only answer to the meaning of life is to fear God and enjoy one's lot in life.

C. Meaning of terms: Two terms have long perplexed scholars in this book:

Word/Phrase	Traditional Understanding	Other Options Offered
<i>hebel</i> הֶבֶל	lit. "vapour, breath" (BDB 210d 1); "what is evanescent, unsubstantial, worthless, vanity" (BDB 210d 2); "meaningless" (NIV); "vanity" (KJV), "futile" (NET)	"enigmatic, mysterious" (Graham S. Ogden); "absurd" (Michael V. Fox); "irony" (Edwin Good); "fleeting" (Earl Radmacher)
"under the sun"	<i>manner</i> of observing life from a human perspective (Leupold)	<i>sphere</i> of man's earthly activity, i.e., "down here on earth" (Ardel B. Caneday)

If we follow the other options, these two words would not show the book looking at worthless things and pursuits from a human perspective. Instead the book would be observing that many things in life are difficult to figure out during man's sojourn on earth; therefore, he may as well not worry about his ignorance so that he can enjoy life and fear God.

Yet problems with these options exist: (1) the options for *hebel* lack lexical support, (2) *hebel* refers to worthless things throughout the rest of the OT, (3) translation as "meaningless" makes good sense in Ecclesiastes, and (4) these other options neglect the positive statements in the book. Therefore, I prefer to stay with the traditional meaning (see below).

Argument

The thesis of the book is clearly stated up front (1:2) and reiterated at the end of the book (12:8): "Vanity of vanities," or all of man's achievements are meaningless in and of themselves. Solomon had "experienced it all" and thus wrote to warn others of the potential pitfalls in life, work, wisdom and righteousness so that they can learn from his mistakes. The major divisions of the book concern the meaninglessness of human achievement (1:12-6:9) and the meaninglessness of human wisdom (6:10-11:6). Throughout the writing are exhortations not to be concerned with things too great for understanding (enigmas) but to enjoy life and fear God instead.

Synthesis

Meaninglessness of human achievement and wisdom

Enjoy life

Fear God

1:1-11

Theme of 1:12—6:9

1:12—6:9

Meaninglessness of human achievement

1:12-18

Human achievement/wisdom not fulfilling

2:1-11

Pleasure

2:12-17

Wisdom

2:18—6:9

Work

2:18-26

Can be squandered so fear God

2:24a

2:24b-26

3:1—4:3

God's timing/purposes so fear God

3:12, 22

3:13-14

4:4-16

Improper motives

5:1—6:9

Reverence > materialism

5:18

5:19-20

6:10—11:6

Meaninglessness of human wisdom

6:10-12

Immutability of events

7:1—9:10

Man's ignorance

7:1-14

of prosperity/adversity

7:15-18

of imbalance

7:19-22

of pride

7:23-29

of insight

8:1—9:10

of God's judgment/future

8:15a

8:15b

9:11—10:11

Success not guaranteed

9:7-9

9:7b, 9b

10:12-20

Fools

11:1-6

Uncertain future

11:7—12:14

Youthful joy/godliness

11:7—12:7

Contrasted with old age

11:7-10

12:1

12:8-14

Conclusion: reverence/obedience

12:13-14

Outline

Summary Statement for the Book

Solomon demonstrates the meaninglessness of human achievement and wisdom and recommends the joyous enjoyment of life and fear of God to warn others not to follow his empty path.

- I. (1:1-11) **Solomon declares his first theme, the meaninglessness of human endeavor, and demonstrates this in the ceaseless cycles of life to warn others not to see work as an end in itself.**
 - A. (1:1) Title: The author (Solomon) declares himself the Preacher, the son of David, king in Jerusalem.
 - B. (1:2-11) Theme (for 1:12—6:9): Solomon declares the meaninglessness of human endeavor and demonstrates this thesis in man's transience, nature, and history to warn others not to see work as an end in itself.
 1. (1:2) The Theme Stated: From the human perspective every endeavor is meaningless.
 2. (1:3-11) The Theme Illustrated: The futility of human labor is demonstrated in man's transience, nature, and history to warn others not to see work as an end in itself.
 - a. (1:3) Thesis: No profit exists in human labor.
 - b. (1:4-11) Proof: Ceaseless, circular rounds are evident in man's transience, nature, and history.
 - 1) (1:4) Ceaseless, circular rounds are evident in man's transience.

2) (1:5-7) Ceaseless, circular rounds are evident in nature.

3) (1:8-11) Ceaseless, circular rounds are evident in history.

II.(1:12—6:9) Solomon demonstrates the meaninglessness of all human achievement and recommends the enjoyment of life and fear of God to warn others not to see work as an end in itself.

A. (1:12-18) Neither human achievement nor wisdom ultimately provide satisfaction (a fuller summary of Solomon's thesis in 1:3).

1. (1:12-15) Human achievement does not ultimately provide satisfaction.

a. (1:12) As king, Solomon was in the ideal position to conduct an extensive personal investigation into the value of human achievement.

b. (1:13-15) Solomon came to three conclusions concerning all human achievement.

1) (1:13) It is a grievous task.

2) (1:14) It is effort expended with no results gained.

3) (1:15) It will not change for the better.

2. (1:16-18) Wisdom does not ultimately provide satisfaction.

a. (1:16) Solomon's wisdom was unsurpassed by anyone of his time and perhaps by anyone in history (cf. 1 Kings 4:29-34).

b. (1:17) His pursuit of wisdom (human intellect), madness (foolish ideas) and folly (pleasures) resulted in frustration.

c. (1:18) Even when he achieved wisdom it was accompanied with mental grief and emotional pain.

B. (2:1-11) Pleasure does not ultimately provide satisfaction.

1. (2:1-3) Play does not ultimately provide satisfaction.

a. (2:2) Solomon discovered that there is emptiness in trying to make people laugh.

b. (2:3a) Solomon sought fulfillment by experimenting with alcohol.

c. (2:3b) Solomon sought fulfillment by doing foolish things.

2. (2:4-6) Projects do not ultimately provide satisfaction.

a. (2:4a) Solomon built homes for himself (cf. 1 Kings 7:1-12).

b. (2:4b) Solomon planted vineyards for himself (cf. Song of Solomon 8:10, 11).

c. (2:5a) Solomon made gardens and parks for himself.

d. (2:5b) Solomon had food production for himself.

e. (2:6) Solomon built irrigation ponds for himself (cf. Neh 2:14; 3:15,16).

3. (2:7-8) Possessions do not ultimately provide satisfaction.

a. (2:7a) Solomon had numerous servants/slaves.

- 1) Many of these slaves operated his fleet of ships (1 Kings 9:26-28).
 - 2) The amount of daily food required to feed all of these servants was enormous (1 Kings 4:22-23; 10:4-7).
 - b. (2:7b) Solomon possessed more flocks and herds than anyone in Israel's history.
 - 1) He had 40,000 stalls of horses and 12,000 horsemen (1 Kings 4:26)!
 - 2) This was in direct disobedience to the Law (Deut. 17:16).
 - c. (2:8a) Solomon had incalculable money for material desires (1 Kings 10:14, 15, 27).
 - 1) Many even added to his wealth (1 Kings 10:10, 23-25)!
 - 2) This was in direct disobedience to the Law (Deut 17:17b).
 - d. (2:8b) Solomon had musicians for his aesthetic desires.
 - e. (2:8c) Solomon had a harem for his physical desires (cf. 1 Kings 11:1-8).
4. (2:9) Power does not ultimately provide satisfaction.
5. (2:10-11) Solomon's conclusion regarding the pleasures listed is that all were profitless and empty pursuits which brought no ultimate satisfaction.
- C. (2:12-17) Preeminent wisdom does not ultimately provide satisfaction because death occurs to both the wise man and the fool.
1. (2:12) Solomon sought preeminence in wisdom because he viewed his pursuits as unsurpassable.
 2. (2:13-16) Wisdom has advantages over foolishness but has no ultimate advantage in this life since death occurs to all.
 - a. (2:13) Wisdom is better than stupidity since it helps us avoid failure.
 - b. (2:14) Even though wise people avoid pitfalls while fools stumble in their stupidity, death occurs to them both.
 - c. (2:15) Placing confidence in wisdom is stupidity since both the wise and foolish die.
 - d. (2:16) People forget about wise and foolish people alike.
 3. (2:17) If it makes no difference how a person lives and no work is truly worthwhile then all of life's accomplishments are futile.
- D. (2:18—6:9) Solomon demonstrates the futility of human work and recommends that one trust God's timing, enjoy life, and enjoy God rather than pursue wealth.
1. (2:18-26) Since one's productive work may be squandered true satisfaction is experienced only by those who fear God.
 - a. (2:18-23) Productive work does not ultimately provide satisfaction because the fruit of one's labor may be squandered.
 - 1) (2:18-20) No can assure how his labor will be used after he dies.
 - 2) (2:21) Labor's fruits are often used by someone who doesn't deserve the fruit of another's labor.
 - 3) (2:22-23) The pains of work may prevent one from getting a good night's sleep.

- b. (2:24-26) True satisfaction is experienced only by those who fear God.
 - 1) (2:24a) Enjoying work itself and the fruits of one's work is commendable.
 - 2) (2:24b-26) Enjoying the fruits of one's toil is possible only when God allows it to happen.
 - a) (2:24b) Enjoyment of work and the benefits of labor is from God's hand.
 - b) (2:25) No one can experience true enjoyment apart from God.
 - c) (2:26a) God grants the righteous wisdom, knowledge and joy.
 - d) (2:26b) God grants the sinner the opportunity to work ultimately for the righteous!
- 2. (3:1—4:3) Even though one knows neither God's timing nor His purposes in injustice, this shouldn't prevent him from enjoying life now.
 - a. (3:1-8) Every activity on earth has its appropriate time to occur.
 - 1) (3:1) Thesis: Every event/activity has its appointed time.
 - 2) (3:2-8) The thesis is illustrated through several proper and improper times to do certain activities.
 - b. (3:9-11) Man's work is meaningless but God's work is inscrutable.
 - 1) (3:9-10) Man's work is meaningless but it is from God.
 - a) (3:9) Man's work has no value in and of itself.
 - b) (3:10) God gives man work to occupy his time.
 - 2) (3:11) God's work (and timing) is perfect yet inscrutable.
 - a) (3:11a) God makes all things beautiful ("appropriate," "proper"; cf. 5:18) in their time.
 - b) (3:11b) God has placed a longing in man to know how he and his activities relate to eternity.
 - c) (3:11c) God reserves the right to withhold His sovereign, eternal plan from man's knowledge.
 - c. (3:12-15) Since God's actions are eternal and immutable man should rejoice in his labor now and fear Him.
 - 1) (3:12-13) One should enjoy life as the gift of God.
 - 2) (3:14-15) One should fear God since He will judge injustice.
 - a) (3:14) God's work is eternal so man should fear Him.
 - b) (3:15) God's work is unalterable.
 - 1] (3:15a) Man can't change God's work in the past.
 - 2] (3:15b) Man can't change God's work in the future.
 - 3] (3:15c) God's control is seen in His repeating events of the past.

- d. (3:16-17) Injustice will be judged by God with only a temporary reign.
 - 1) (3:16) Injustice and wickedness exists where it shouldn't.
 - a) (3:16a) Injustice exists where one would expect justice.
 - b) (3:16b) Wickedness exists where one would expect righteousness.
 - 2) (3:17) God will judge both the righteous and the wicked.
 - a) (3:17a) The wicked and the righteous both will give an account to God.
 - 1] The wicked will all give an account to God at the Great White Throne Judgment (cf. Rev. 20:11-15).
 - 2] The righteous will all give an account to God at the Judgment Seat of Christ (cf. 2 Cor. 5:10; Eph. 6:8).
 - b) (3:17b) A time of judgment will come for everyone alive.
 - e. (3:18-21) Injustice shows people that they are mortal like animals.
 - 1) (3:18-20) Man is like the animals.
 - a) (3:18-19) Man and animals both experience the same fate of death.
 - b) (3:20) Man and animals both return to the dust.
 - 2) (3:21) Man's advantage over animals cannot be demonstrated or observed as they die.
 - f. (3:22) Realizing that we all will die should cause us to enjoy life now.
 - 1) (3:22a) Realization of the inevitability of death should cause us to enjoy life now.
 - 2) (3:22b) People are ignorant of what the future holds, including the afterlife.
 - g. (4:1-3) Injustice can cause us to think it's best to have never existed at all.
 - 1) (4:1) The people with power oppress others while no-one comforts them.
 - 2) (4:2) Death itself may be better than life under oppression by others.
 - 3) (4:3) "People" who were never conceived are better off than the dead or the oppressed.
3. (4:4-16) Improper motives for doing one's job include envy, greed, and prestige.
- a. (4:4-6) Envy is a meaningless motive for work.
 - 1) (4:4) The compulsive competitor only achieves futility in life.
 - 2) (4:5) The lazy sluggard destroys himself.
 - 3) (4:6) The balanced worker is better than the compulsive competitor.
 - b. (4:7-12) Greed is a meaningless motive for work, but friendships provide mutual benefit.
 - 1) (4:7-8) Materialism motivates a man to work only for himself in lonely futility.

- a) (4:8a) He "works his tail off" even though he only needs to support himself.
 - b) (4:8b) He never has "enough" money (cf. Luke 12:13-21).
 - c) (4:8c) He never asks himself whether his workaholicism is worth not enjoying life.
- 2) (4:9-12) Strong friendships are mutually beneficial.
 - a) (4:9) Friendships provide mutual specialization yielding greater productivity.
 - b) (4:10) Friendships provide mutual assistance when helpless.
 - c) (4:11) Friendships provide mutual comfort when vulnerable.
 - d) (4:12) Friendships provide mutual protection when attacked.
- c. (4:13-16) Prestige is a meaningless motive for work.
 - 1) (4:13) It's better to be poor and wise (thus having little influence) than powerful and foolish (thus having great influence due to wealth) since the latter can't learn.
 - 2) (4:14-16a) Although one from humble roots can become a popular king, even his prestige, power and influence are transitory.
 - 3) (4:16b) Prestige (which is attained and soon lost) is a vain and wasted pursuit.
4. (5:1—6:9) Reverence for God protects the fruits of one's labor but pursuing wealth has many negative consequences.
 - a. (5:1-7) True reverence for God demonstrated in proper worship and the fulfillment of one's vows protects the fruits of one's labor.
 - 1) (5:1-3) Reverence for God is demonstrated in proper worship.
 - a) (5:1a) Proper worship can only occur when one prepares himself to worship God.
 - b) (5:1b-3) Proper worship can only occur when one listens to God.
 - 1] (5:1b) Fools unknowingly sin by offering up meaningless and impulsive words.
 - 2] (5:2) One should weigh his words and thoughts carefully because of who God is.
 - a] (5:2a) The Command: Realize how awesome and majestic God is (cf. Isa. 40).
 - b] (5:2b) The Reason: Realize how puny man is before God in comparison (cf. Ps. 8:4).
 - c) (5:3) Proper worship can only occur when one sets aside his cares (cf. Ps. 46:10a).
 - 1] (5:3a) Daydreaming occurs when one can't put aside his many concerns.
 - 2] (5:3b) The fool is the one who can't stop talking.
 - 2) (5:4-6) Reverence for God shown in paying vows protects the fruits of one's labor.

- a) (5:4) All vows must be paid (cf. Deut. 23:21-22).
 - b) (5:5) No vow at all is better than an unfulfilled vow.
 - c) (5:6a) Don't sin though an impulsive vow then later confess it was a mistake.
 - d) (5:6b) God's anger at one's rash vows may wipe out his accomplishments and possessions, thus losing the fruits of his labor.
- 3) (5:7) Solomon's Conclusion: Reverence for God means to stop dreaming in worship and making rash vows.
- a) (5:7a) Dreaming in flippant worship is meaningless.
 - b) (5:7b) Rash vows made through excessive talking are meaningless.
 - c) (5:7c) Rather than daydreaming and verbosity one should give God the honor He is due.
- b. (5:8—6:9) Pursuing wealth has many negative consequences but wealth itself is not wrong and can be enjoyed by those who fear God.
- 1) (5:8-9) Don't be surprised that some corrupt officials hoard wealth.
 - a) (5:8a) Oppression and denial of justice and righteousness shouldn't be surprising.
 - b) (5:8b-9) Extortion and greed occur at all levels of government, including the top.
 - 2) (5:10-17) Materialism has many disillusioning results.
 - a) (5:10) Dissatisfaction results from materialism.
 - b) (5:11) Higher expenses result from materialism.
 - c) (5:12) Sleeplessness results from materialism.
 - d) (5:13) Self-inflicted pains result from materialism.
 - e) (5:14) Lack of an inheritance to leave for one's dependents results from materialism.
 - f) (5:15-16) Nothing to take to the next life results from materialism.
 - g) (5:17) Loneliness and emotional ills result from materialism.
 - 3) (5:18-6:9) God gives riches and wealth either for the laborer or for others to enjoy.
 - a) (5:18) One should enjoy the money received from his work.
 - b) (5:19-20) God allows some to enjoy their riches and wealth as a gift from Him.
 - c) (6:1-2) God prevents many from enjoying their riches and wealth and honor.
 - 1] (6:1) Many people have a problem with not being able to enjoy their wealth.
 - 2] (6:2a) God prevents the enjoyment of riches, wealth and honor by some people.

- 3] (6:2b) God gives their wealth to others instead, which is very perplexing and painful to handle.
- d) (6:3-9) If one isn't satisfied with his possessions he'll never enjoy life.
 - 1] (6:3-6) The futility and grievousness of unenjoyed wealth is worse than the tragedy of being stillborn.
 - a] (6:3) When one can't enjoy his wealth, it's better to be stillborn than to live a long life with many children.
 - b] (6:4-6) The reason a miscarriage is better than an unfulfilled rich man is because the miscarriage never knows that things could have been better.
 - A) (6:4) Miscarriages don't benefit at all from being born.
 - B) (6:5) Miscarriages don't have any of the joys of life so don't miss them.
 - C) (6:6) Miscarriages and rich, unfulfilled men both eventually die anyway.
 - 2] (6:7-9) Life is futile for those never satisfied with money and possessions.
 - a] (6:7) People work to eat but food doesn't provide lasting satisfaction.
 - b] (6:8) Wisdom and poverty have no advantages to help conquer materialism.
 - c] (6:9a) A danger exists of constantly longing for more material possessions.
 - d] (6:9b) Unsatisfied materialism is a meaningless and worthless pursuit.

III.(6:10—11:6) Solomon demonstrates the meaninglessness of human wisdom and recommends enjoyment of life and fear of God to warn others not to follow his empty pursuit of wisdom in itself.

- A. (6:10-12) Introduction: God has planned all events and will not change them.
 - 1. (6:10-11) God will not change His plan despite man's many futile arguments.
 - 2. (6:12) Man is transitory and ignorant of the future.
- B. (7:1—9:10) Man is ignorant so he must rely upon the immutable and wise plan of God.
 - 1. (7:1-14) Man is ignorant of the significance of prosperity and adversity.
 - a. (7:1-10) The wise gain wisdom from adversity.
 - 1) (7:1a) Character and integrity are better than outward characteristics.
 - 2) (7:1b-4) The wise reflect upon the brevity of their lives.
 - a) (7:1b) One's death day is better than one's birthday.
 - b) (7:2) Attending a funeral is better than gorging at a feast because this reminder of one's own end prompts him to soberness and wisdom (cf. Ps 90:12).

- c) (7:3) Sorrow is better than laughter since inner joy results from seriously looking at life.
- d) (7:4) The wise deal with death but fools ignore death and think only of pleasure.
- 3) (7:5-6) The wise listen to rebuke.
 - a) (7:5) Listening to a wise man's rebuke is better than listening to a fool's song.
 - b) (7:6) One should heed wise rebuke because a fool's laughter is empty.
- 4) (7:7-10) The wise submit to both prosperous and adverse circumstances.
 - a) (7:7) An oppressive situation can tempt one to anger and greed.
 - b) (7:8a) A finished product is better than just a dream about it.
 - c) (7:8b) A patient disposition is better than a proud disposition.
 - d) (7:9) A quick temper reveals a man to be a fool.
 - e) (7:10) An adverse situation will not tempt us to complain that "the 'good-ole days' were better than today" if one is really wise.
- b. (7:11-12) Wisdom enables one to benefit from prosperity.
 - 1) (7:11) Wisdom plus prosperity is good.
 - 2) (7:12a) Wisdom and prosperity both provide protection.
 - 3) (7:12b) Wisdom is superior to prosperity since generally a wise man lives longer than does a [rich] fool (cf. 7:17; Prov 13:14).
- c. (7:13-14) Wisdom enables one to rest in God's plan concerning prosperity and adversity.
 - 1) (7:13) Although people find fault with God's ways they can't change them.
 - 2) (7:14a) Rejoice in prosperity.
 - 3) (7:14b) Recognize God's sovereignty in adversity.
 - 4) (7:14c) The purpose God made prosperity and adversity is so that man's ignorance of the future will cause him to trust God.
- 2. (7:15-18) True wisdom is balanced: One should avoid the extremes of self-righteousness and wickedness.
 - a. (7:15) The Paradox: Sometimes the wicked live longer than the righteous.
 - 1) (7:15a) Some righteous people live a short life (which is contrary to the general rule that they normally live longer than the wicked; cf. Ex. 20:12; Deut. 4:40; Ps. 91:16).
 - 2) (7:15b) Some wicked people live a long life (which is contrary to the general rule that they normally die sooner than the righteous; cf. Pss. 55:23; 58:3-9; 73:18).

- b. (7:16-18) The Solution: One should not allow this paradox to motivate self-effort or sinfulness.
 - 1) (7:16) One should not depend upon his own righteousness or wisdom since this will confound or disappoint him.
 - 2) (7:17) One should not live wickedly since this may prompt God to take his very life.
 - 3) (7:18) One who fears God will avoid both extremes: depending upon his own righteousness and living a loose life of sin.
3. (7:19-22) True wisdom is strong: One should avoid the pride which results from blindness to his own faults.
 - a. (7:19) The Proposition: Wisdom provides more strength than civil authority.
 - b. (7:20-22) The Proof: Wisdom provides strength to avoid perfectionism and to handle criticism.
 - 1) (7:20) Wisdom provides strength to avoid perfectionism.
 - 2) (7:21-22) Wisdom provides strength to handle criticism without judging.
4. (7:23-29) True wisdom is insightful: One should avoid thinking he has all the answers but should still show insight.
 - a. (7:23-24) Wisdom viewed negatively: Wisdom has its limitations in things it cannot find.
 - 1) (7:23) Wisdom cannot understand the perplexities of God's distribution of prosperity and adversity (vv. 1-18).
 - 2) (7:24) Wisdom cannot understand the past.
 - b. (7:25-29) Wisdom viewed positively: Wisdom has insight into things it can find.
 - 1) (7:25) Wisdom comprehends facts about wisdom, folly, and madness.
 - 2) (7:26) Wisdom knows to stay away from extramarital and premarital sex.
 - 3) (7:27-29) Wisdom realizes that nobody has real wisdom.
 - a) (7:27-28a) Solomon experienced unsuccessful attempts to adequately explain the perplexities of life.
 - b) (7:28b) One person in a thousand is truly wise.
 - c) (7:28c) No one in a thousand has true wisdom.
 - 4) (7:29) Wisdom understands that man's sinfulness is his own fault, not God's.
5. (8:1—9:10) Man is ignorant of the perplexities of God's judgment and the future so a wise man obeys authority, realizes his limited understanding, enjoys life and works hard while he can.
 - a. (8:1-9) A wise man can avoid punishment from authorities by submission to them.
 - 1) (8:1) A wise man possesses a clear mind and a cheerful countenance.

- 2) (8:2-9) A wise man discerns reasons why we should submit to human authorities.
 - a) (8:2) Submit to authorities because of our oath before God to obey them.
 - b) (8:3-4) Submit to authorities because we have no choice against supreme authorities.
 - c) (8:5-9) Submit to authorities because of the consequences of disobedience.
 - 1] (8:5) One who obeys won't be troubled by the authorities.
 - 2] (8:6-7) Eventually opposition against authority returns upon us.
 - 3] (8:8) We cannot escape the consequences of disobedience.
 - 4] (8:9) Those with authority can hurt us.
- b. (8:10-17) Even a wise man can't understand man's and God's apparent failures to punish wickedness but he still enjoys life.
 - 1) (8:10-14) Man's and God's apparent failures to punish wickedness puzzle us (cf. 3:16; 4:1).
 - a) (8:10-13) Man's failure to punish wickedness puzzles us.
 - 1] (8:10) People quickly forget the evil deeds of wicked hypocrites after they die.
 - 2] (8:11) The failure of swift punishment often leads others to sin.
 - 3] (8:12-13) Although some people don't get punished for their sin it's still best to fear God since the wicked will eventually be judged.
 - b) (8:14) God's apparent failure to punish wickedness puzzles us.
 - 2) (8:15-17) We should enjoy life because the reasons God allows unpunished wickedness are beyond our comprehension.
 - a) (8:15) We should enjoy the life God gives because this brings joy in the midst of perplexity.
 - b) (8:16-17) We should enjoy life because, although we diligently try, it's impossible to understand God's judgments.
 - 1] (8:16-17a) Even if we devoted 24 hours each day studying the enigmas of life we could never fully figure them out (cf. Isaiah 55:9; Romans 11:33).
 - 2] (8:17b) Even those who claim to understand God's judgments don't really know.
- c. (9:1) Even a wise man and a righteous man don't know whether God will allow love or hate towards him in the future.
 - 1) (9:1a) The only conclusion we can draw from our ignorance of the mysterious (and seemingly contradictory) plan of God (chaps. 7-8) is that wise and righteous people are in the hand of God.
 - 2) (9:1b) Each of us is totally unaware of whether we will be the objects of love or hatred.
- d. (9:2-3) No one will escape death, the common fate for all.

- 1) (9:2) No matter what kind of life we live we'll still die.
 - 2) (9:3) The *unfortunate part of this common destiny is that it causes people to sin terribly in their madness.*
- e. (9:4-6) Life is still preferable to death.
- 1) (9:4-5a) *The living have hope for future enjoyment on earth.*
 - 2) (9:5b-6) *The dead have no hope for future enjoyment on earth.*
- f. (9:7-9) Enjoy life as God enables.
- * Has God already approved of all our works, even sin (9:7)? What does this verse mean?
- 1) (9:7) *We should eat and drink in happiness, realizing that the ability to enjoy God's good gifts is evidence that God approves of our works (cf. 5:18--6:2).*
 - 2) (9:8a) *We should dress nicely.*
 - 3) (9:8b) *We should use pleasant lotions.*
 - 4) (9:9) *We should enjoy our spouse as a reward in life.*
- g. (9:10) We should work hard while we can.
- 1) (9:10a) *We should expend all our energies in doing our best at whatever we do.*
 - 2) (9:10b) *The reason we should be hard workers is because at death all opportunities for work and service for God cease.*
- C. (9:11—10:11) Wisdom is no guarantee for success because it may be nullified by life's inequities and uncertainties
1. (9:11-12) Introduction: Even wisdom is subject to an uncertain future.
 - a. (9:11) Success does not depend upon human ability because of unexpected misfortune.
 - 1) (9:11a) *The fastest people don't always win the race.*
 - 2) (9:11b) *The strong people don't always win the fights.*
 - 3) (9:11c) *The wise people aren't always the best fed.*
 - 4) (9:11d) *The brilliant people aren't always the richest.*
 - 5) (9:11e) *The learned people don't always get the breaks.*
 - * What is "his time" (Heb: "his hour") referring to in verse 12?
 - b. (9:12) *Anyone at anytime can be a victim of misfortune or death.*
 2. (9:13-16) *Wisdom's value may be unrewarded by the negligence of others.*

- a. (9:13-15) Solomon was impressed with a poor wise man who saved his city from certain death but went unrewarded (monetarily or socially) because everyone forgot his wise strategy.
- b. (9:16) Wisdom is superior to military might even though it's not appreciated as much.
3. (9:17-10:1) Wisdom's value may be ruined by just a little foolishness.
 - a. (9:17) Fools prefer a shouting authority figure over a wise but quiet counselor.
 - b. (9:18b) Wisdom is superior to weapons but even one foolish sinner can destroy the good results of wisdom.
 - c. (10:1) A little folly will destroy the great value of wisdom just as little flies in perfume will make it smell bad.
4. (10:2-7) Wisdom's value may be unappreciated by foolish leaders.
 - a. (10:2-4) Wisdom is valuable in that it helps keep us from danger.
 - 1) (10:2a) Wisdom directs us in the places of protection (cf. Ps 16:8).
 - 2) (10:2b-3) Foolishness leads to behavior which demonstrates folly to all.
 - 3) (10:4) Wisdom helps keep our job through composure before an angry boss.
 - b. (10:5-7) One's wisdom may be overlooked by a leader who doesn't determine job position by merit.
 - 1) (10:5-6) Some leaders put fools in high positions while those smart enough to get rich are put in lowly positions.
 - 2) (10:7) Some leaders exalt unqualified slaves and humble qualified princes.
5. (10:8-11) Wisdom's value may be nullified by carelessness or improper timing.
 - a. (10:8-10) Dangers to oneself by carelessness in common tasks can be averted by wisdom.
 - 1) (10:8a) One can fall into a pit which he himself had dug.
 - 2) (10:8b) One can receive a snake bite after he tears down a wall.
 - 3) (10:9a) One can be hurt by chips of stone flying from a rock he's quarrying.
 - 4) (10:9b) One can be endangered by the logs which he is splitting.
 - b. (10:10-11) Wisdom brings success but it must be employed at the proper time.
 - 1) (10:10a) It takes more work to use a dull ax than a sharp ax.
 - 2) (10:10b) Wisdom applied to all situations brings greater likelihood of success.
 - 3) (10:11) Wisdom has no profit if it's not employed at the proper time.
- D. (10:12-20) The speech and actions of a fool are self-destructive, but one should not be critical of a fool who is in authority.
 1. (10:12-14a) The speech of a fool is self-destructive.
 - a. (10:12a) The speech of the wise man wins him favor.

- b. (10:12b-14a) The speech of the fool is self-destructive.
 - 1) (10:12b) A fool's words consume him.
 - 2) (10:13) A fool's conversation is foolish from start to finish.
 - a) (10:13a) A fool's words start with stupidity, not sensibility.
 - b) (10:13b) A fool's words end with evil insanity, not good sense.
 - 3) (10:14a) A fool's words are excessive.
2. (10:14b-c) The future of a fool is unknown but he doesn't listen to advice.
 - a. (10:14b) Everyone is ignorant of the future, including the fool.
 - b. (10:14c) The fool ignores warnings of possible results of his folly, especially what may become of him after he dies.
3. (10:15-19) The labor of a fool is self-destructive.
 - a. (10:15) A fool's work so exhausts him that he's unable to perform easy tasks.
 - b. (10:16-17) A fool's leadership is destructive.
 - 1) (10:16) A nation with incompetent and undisciplined leadership will suffer.
 - 2) (10:17) A nation with competent and disciplined leadership will be blessed.
 - c. (10:18-19) A fool's leadership ruins a people and depletes their resources.
 - 1) (10:18) A fool's laziness in work results in ruin and loss of protection.
 - 2) (10:19a) A fool's time is wasted in partying.
 - 3) (10:19b) A fool believes that having enough money will solve all his problems.
4. (10:20) *Warning: Don't even privately criticize foolish authorities because they may find out.*
 - a. (10:20a) Do not curse a man in authority even in the privacy of your bedroom.
 - b. (10:20b) *The reason we shouldn't curse authorities is because an unknown source may reveal our criticisms.*
- E. (11:1-6) One should give generously, invest wisely, and work hard since he does not know what the future holds.
 1. (11:1-3) Give generously and invest wisely in light of your uncertain future.
 - a. (11:1) Give generously, for your gifts will return to you later (cf. Living Bible).
 - 1) (11:1a) Give freely [though not indiscriminately].
 - 2) (11:1b) Unselfish giving will result in blessing in return in time.
 - b. (11:2) Don't hoard, but give and invest since you are ignorant of the future.
 - 1) (11:2a) Be involved in diversified investments and giving.

- 2) (11:2b) It's wise to avoid "putting all your eggs in one basket" since you don't know which ventures will fail.
- c. (11:3) Everything is subject to God's providence over which man has no control.
 - 1) (11:3a) Man can't stop the clouds from pouring down rain.
 - 2) (11:3b) Man can't control where trees will fall.
2. (11:4-6) Work hard in light of your uncertain future.
 - a. (11:4) Idleness and/or procrastination [waiting for just the right timing] never accomplishes anything.
 - 1) (11:4a) The one who waits for the wind to die down (so the seed won't be scattered) will never plant any seed.
 - 2) (11:4b) The one who watches the clouds (to make sure it won't rain) will never harvest his crop.
 - b. (11:5) We are ignorant of God's working.
 - 1) (11:5a) We don't know which direction the wind will take.
 - 2) (11:5b) We don't know how the bones of a fetus are formed in a pregnant woman.
 - 3) (11:5c) We can't understand God's activity in making and controlling everything any more than we can know the wind or prenatal development.
 - c. (11:6) Expend energy into several tasks since you don't know which ones will succeed.
 - 1) (11:6a) We should work diligently all day long in different tasks.
 - 2) (11:6b) The reason we should work diligently in different tasks is because of our ignorance concerning which tasks will succeed, or whether they all will succeed.

IV.(11:7—12:14) Solomon authoritatively recommends living joyously and Godly in one's youth and repeats the theme that all human endeavor is meaningless to warn of living for empty pursuits.

- A. (11:7—12:7) One should live joyously and godly in his youth because old age and death are coming.
 1. (11:7-8) Enjoy life throughout your lifetime because death is coming.
 - a. (11:7) Living is pleasant and good.
 - b. (11:8a) Enjoy life throughout your years.
 - c. (11:8b) Live responsibly in light of eternity after death.
 - d. (11:8c) The future after death is obscure.
 2. (11:9-10) Enjoy life in your youth because youth does not last long.
 - a. (11:9a) Rejoice and let your heart give you joy in your youth.
 - b. (11:9b) Do what you feel like doing and pursue what your eyes see.
 - c. (11:9c) Realize that God will require an accounting of your pursuits in life.

- d. (11:10a) Throw off psychological anxiety and the things which cause physical pain.
 - e. (11:10b) The reason you should banish anxiety and pain is because youth passes quickly.
3. (12:1-7) Live responsibly in your youth because of the limitations of old age and the inevitability of death.
- a. (12:1) Honor God the Creator by living responsibly while you're young before the pleasures of life are lost in your elderly years.
 - b. (12:2-5) Honor God the Creator by living responsibly while you're young before the gloom and physical decay of old age set in.
 - 1) (12:2) Old age is accompanied by loss of perspective.
 - a) (12:2a) The enjoyable things of life are clouded out.
 - b) (12:2b) The perspective is obscured by gloominess and depression.
 - 2) (12:3-4) Old age is accompanied by bodily functions which slow down and cease.
 - a) (12:3a) The limbs tremble with age.
 - b) (12:3b) The spine curves making one walk bent over.
 - c) (12:3c) The teeth fall out leaving too few to chew properly.
 - d) (12:3d) The eyes become dim and possibly even blind.
 - e) (12:4a) The lips are pursed during eating while the teeth don't do their work.
 - f) (12:4b) The ability to sleep soundly is disturbed by even the slightest noise.
 - g) (12:4c) The voice (or hearing) is weak.
 - 3) (12:5a-e) Old age is accompanied by loss of courage and ability.
 - a) (12:5a) The sense of balance/adventure fears high places and falling.
 - b) (12:5b) The fearlessness of venturing out is replaced by a desire to stay home.
 - c) (12:5c) The hair turns white or gray.
 - d) (12:5d) The legs are feeble causing the whole body to move more slowly.
 - e) (12:5e) The desires to do things are diminished (cf. NIV "desire no longer is stirred").
or possibly...
 - e) (12:5e) The sexual desire/ability to procreate ceases (cf. NASB "the caperberry is ineffective").
 - c. (12:5f-7) Remember God the Creator by living responsibly while you're young before death comes.
 - 1) (12:5f) At death all people enter their eternal state while others mourn their loss.
 - 2) (12:6) Death is compared to both light and water (cf. Ps 36:8-9).
 - a) (12:6a) The light (of life) is extinguished by the snapping of the cord holding up the bowl in which the light burns, which shatters the bowl.

- b) (12:6b) The water (of life) is unavailable from a broken pitcher or a well with a broken wheel for a pulley.
- 3) (12:7) After death the body and breath of life go opposite ways to their respective origins (cf. Gen. 2:7).
 - a) (12:7a) The body returns to the dust from where it originated.
 - b) (12:7b) The breath of life returns to God from whom it originated.
- B. (12:8-14) Solomon concludes his discourse on the meaninglessness of human endeavors with a reiteration of the theme, a discussion of the authority of the book, and a final exhortation to fear and obey God to warn of living for empty pursuits.
 - 1. (12:8) Solomon repeats the theme: All human endeavors are futile.
 - 2. (12:9-12) The authority of Ecclesiastes (and other wisdom literature) is in Solomon's and other wise men's qualifications and God's inspiration.
 - a. (12:9-10) Solomon put his wisdom to work through a ministry of teaching.
 - 1) (12:9a) Solomon was a wise man who taught the people knowledge.
 - 2) (12:9b-d) Solomon taught using proverbs.
 - a) (12:9b) Some proverbs he thought up himself.
 - b) (12:9c) Some proverbs he obtained from others.
 - c) (12:9d) Some proverbs he arranged together [in the book of Proverbs?].
 - 3) (12:10) Solomon taught using the best words.
 - a) (12:10a) He used words which were aesthetically pleasing.
 - b) (12:10b) He wrote with precision to guard the truth.
 - b. (12:11-12) Scripture provides wisdom but non-inspired books provide no ultimate answers and only wear man out.
 - 1) (12:11) Divine teaching through wise men guides in living wisely.
 - a) (12:11a) God's Word motivates and guides in wise living.
 - b) (12:11b) God's Word provides a strong basis for wise living.
 - c) (12:11c) God's Word is divinely inspired.
 - 2) (12:12) Non-inspired books provide no ultimate answers and wear man out.
 - a) (12:12a) Solomon warned against reliance upon books other than those of the wise.
 - b) (12:12b) Writing many books still never answers man's important questions.
 - c) (12:12c) Excessive studying of non-divine writings wears man out physically.
 - 3. (12:13-14) Conclusion to the Book: Respect and obey God because of applicability and judgment.

- a. (12:13a-b) The conclusion to living life to its fullest is twofold: respect and obey God.
 - 1) (12:13a) The most fulfilling way to live life is by respecting God's character.
 - 2) (12:13b) The most fulfilling way to live life is by obeying God's standards.
- b. (12:13c-14) The reason we should respect and obey God is twofold: applicability and judgment.
 - 1) (12:13c) We should respect and obey God because this is everyone's responsibility.
 - 2) (12:14) We should respect and obey God because He will require an accounting of every good or bad act.



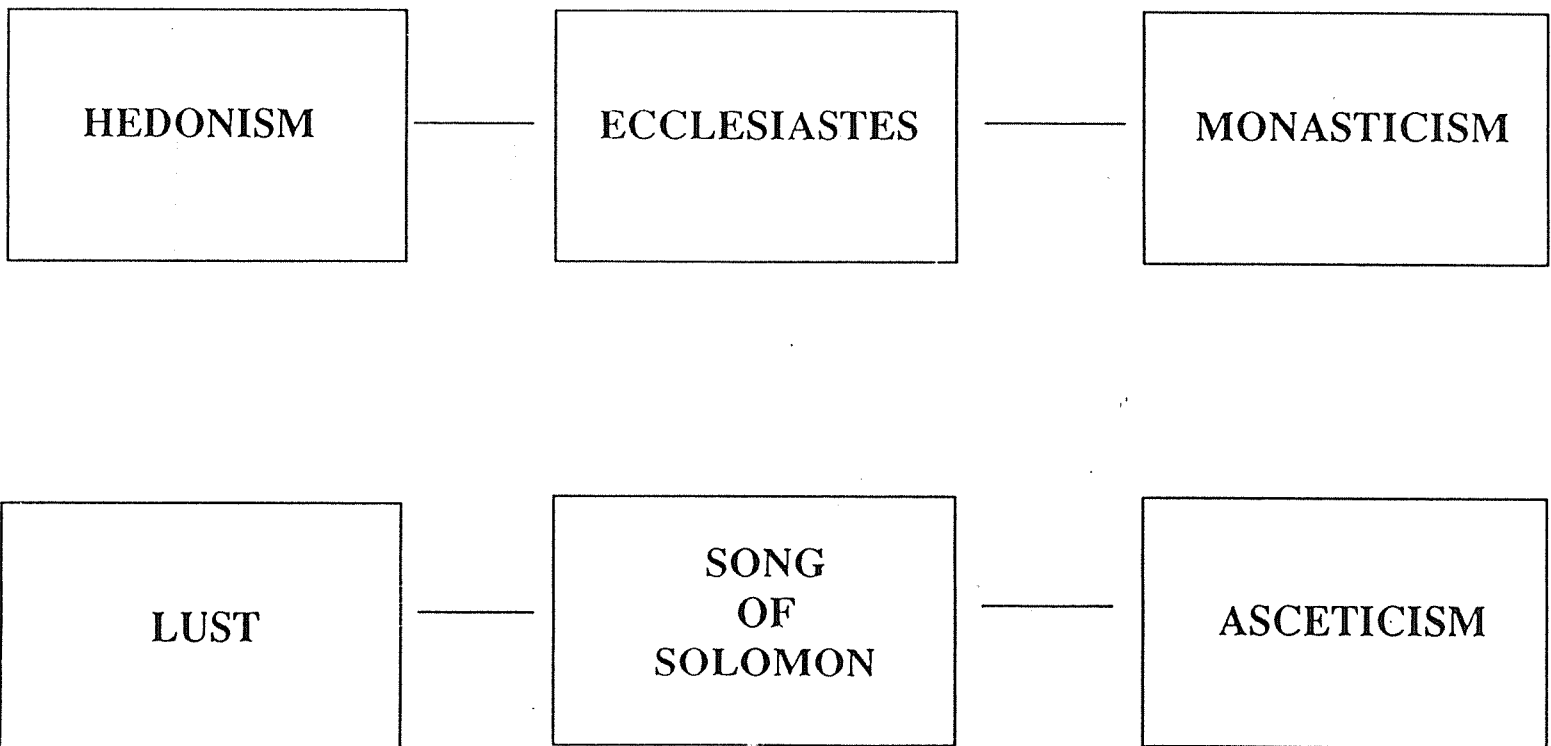
Life Under the Sun or Son

Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible*, 172

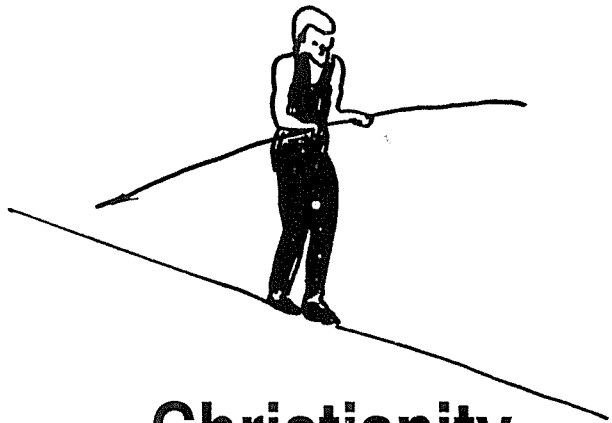
This series of sermons by the Preacher illustrates that life under the sun is futile without a relationship with the One who made the sun.

Life Under the Sun	Life Under the Son
1:3 What advantage is work under the sun	He who has begun a good work in you will complete <i>it</i> until the day of Jesus Christ (Phil. 1:6)
1:9 Nothing new under the sun	Therefore, if anyone <i>is</i> in Christ, <i>he is</i> a new creation . . . all things have become new (2 Cor. 5:17)
1:14 All deeds are vanity under the sun	Be steadfast, immovable . . . knowing that your labor is not in vain in the Lord (1 Cor. 15:58)
2:18 The fruit of labor is hated under the sun	Being fruitful in every good work and increasing in the knowledge of God (Col. 1:10)
6:12 Man is mortal under the sun	Whoever believes in Him should not perish but have everlasting life (John 3:16)
8:15 Pleasure is temporary under the sun	For it is God who works in you both to will and to do for <i>His</i> good pleasure (Phil. 2:13)
8:17 Man cannot discover God's work under the sun	Now I know in part, but then I shall know just as I also am known (1 Cor. 13:12)
9:3 All men die under the sun	God has given us eternal life, and this life is in His Son (1 John 5:11)
9:11 Strength and speed under the sun	God has chosen the weak things of the world to put to shame the things which are mighty (1 Cor. 1:27)
12:2 Life under the sun will cease	That you may know that you have eternal life (1 John 5:13)

Striking a Balance
Huang Sabin, SBC



Avoiding Foolish Extremes
Huang Sabin, SBC



Materialism

Acquire
possessions

Love things;
use people

Seek things

Ultimate
end in poverty

Christianity

Redirect passions
& possessions

Use things;
love people

Seek God

Ultimate end
in fulfillment

Mysticism

Remove
passions

Ignore things;
ignore people

Seek achievement

Ultimate end
in emptiness

Prayer of the Unknown Soldier

Huang Sabin, SBC

PRAYER ANSWERED

**I asked for strength that I might achieve;
He made me weak that I might obey.
I asked for health that I might do greater things;
I was given grace that I might do better things.
I asked for riches that I might be happy;
I was given poverty that I might be wise.
I asked for power that I might have the praise of men;
I was given weakness that I might feel the need of God.
I asked for all things that I might enjoy life;
I was given life that I might enjoy all things.
I received nothing that I asked for, all that I hope for
My prayer was answered.**

- Anonymous

Solomon's Song of Songs

Dialogue of Marital Love							
Courtship to Wedding				Growth in Marriage			
1:1—5:1				5:2—8:14			
Beginning of Love				Broadening of Love			
Selfish Love "My lover is mine and I am his" (2:16a)				Selfless Love "I am my lover's and he is mine" (6:3a)			
Single		Married					
Puppy Love		Love Untested		Love Tried and True		Love Recalled	
Courtship 1:1—3:5		Wedding 3:6—5:1		Growth 5:2—8:4		Flashback 8:5-14	
Longing 1:1-11	Intensification 1:12—3:5	Procession 3:6-11	Consummation 4:1—5:1	Struggles 5:2—6:13	Praise & Response 7:1—8:4	Love's Strength 8:5-7	Love's Virginity 8:8-14
Both at the vineyard			Honeymoon begins	Honeymoon ends			Both at the vineyard
				Break up 5:2-16	Make up 5:1-13		
ca. 1 Year							

Key Word: Love

Key Verse: "I belong to my lover, and his desire is for me" (Song of Songs 7:10)

Summary Statement:

The love story of Solomon and his Shulammitte wife is traced from courtship to a strong marital love as an example of the need for premarital sexual restraint and the effort required for growth in marital love.

Applications:

Exercise premarital sexual restraint so that marriage can be enjoyed to its fullest (i.e., allow love to blossom in its own time—2:7b; 3:5b; 8:4b).

Expect a good marriage to take work, then work at it.

Compliment both the physical and non-physical virtues of your spouse.

Solomon's Song of Songs

Introduction

I. Title The name Song of Songs (שִׁיר הַשִּׁירִים) is the most exalted way to designate a musical work as the best possible (BDB 1010b), or "the finest song" (LaSor, 601). This song was therefore the best of the 1,005 songs composed by Solomon (1 Kings 4:32), whose name (שְׁלֹמֹה) is related to the Hebrew adjective (שָׁלֵם) which means "complete, safe, at peace" (BDB 1023d). Here then is recorded what one whose name means "peace" considered to be the best of all his songs.

II. Authorship

A. External Evidence: The earliest Jewish tradition attributes the work to Solomon. This finds attestation in that Solomon wrote 1,005 songs (1 Kings 4:32), so it would not be unusual to find the best of them within the Scriptures. However, doubt about its suitability for the Hebrew canon can be observed in the strong affirmation of its usefulness by Rabbi Akiba (ca. AD 100): "The whole world is not worth the day on which the Song of Songs was given to Israel; all the Writings are holy, and the Song of Songs is the holy of holies" (Mishnah, Tractate *Yadaim* 3.5). Any opposition most likely came due to its erotic nature.

B. Internal Evidence: The genitive designation "which is Solomon's" (אֲשֶׁר לְשֹׁלֹמֹה; 1:1) has been challenged by critical scholars who claim that it more properly means "which is about or concerning Solomon," "for Solomon," or "in the style of Solomon" (e.g., LaSor, 601; Harrison, 1049). Solomonic authorship is also denied based upon the presence of Aramaic influence, the relative pronoun characteristic of later Hebrew, and supposed later Persian and Greek loan-words (e.g., "orchard," 4:13; "chariot," 3:9; cf. LaSor, 602, n. 4).

However, this interpretation of 1:1 is unwarranted as the normal use of the genitive אֲשֶׁר לְ (1:1) is to state the possessor (GKC, 420 §129h) which is well substantiated (Gen. 29:9; 40:5; 47:4; Ruth 4:3; 1 Sam. 21:8; 2 Sam. 2:8; 1 Chron. 11:10; etc.). The other linguistic arguments above are also speculative.

C. Summary: Therefore, several evidences support the contention that Solomon is the author:

1. Solomon is expressly identified as author in the title (1:1).
2. Jewish tradition attributes the work to none other.
3. Solomon wrote 1,005 songs and his proverbs (e.g., Book of Proverbs) demonstrate the literary skill required of such a masterful love song (1 Kings 4:32-33).
4. Solomon is referred to by name six other times in the poem (1:5; 3:7, 9, 11; 8:11, 12) and is called "the king" (1:4, 12; 7:5).
5. Solomon's keen interest in nature (1 Kings 4:33) is evident in the many references to plants (1:17), animals (1:8, 9), minerals (8:11), and jewels (4:9).
6. Eighteen places throughout the empire are mentioned in the book, alluding strongly to a time before the monarchy divided.
7. Many costly items which Solomon imported are mentioned (1:12-13; 3:6, 9).

III. Circumstances

A. Date: Solomon's reign lasted forty years (971-931 BC) and it is probable that he wrote this Song early in life, especially if the sixty queens and eighty concubines mentioned are his own (6:8). Critics who deny Solomonic authorship date the work much later even into the fourth century BC.

- B. Recipients: One identifies the lavishness in the book (e.g., 3:6-11) with "the pomp and circumstances of the Persian Empire and the luxurious palaces of the Great King at Susa (Shushan) and Persepolis" (H. J. Schonfield, *The Song of Songs* [New York, 1959], 75-83; cited by LaSor, 603). However, a Palestinian setting pervades the work and, given its early date, it is undoubtedly for Hebrews (though rabbis would not let men read it until age thirty!).
- C. Occasion: One minority view sees three characters in view in which Solomon tries to use his kingly splendor to woo the Shulammitte away from her true shepherd-lover (cf. Ewald; Driver; Ginsberg; Archer, *Encyclopedia of Bible Difficulties*, 262; John Phillips, *Exploring the Scriptures* [Chicago: Moody, 1965], 116). Although he wants her to become one of his wives, she successfully resists him and is reunited with her true love at the end. However, this view sees 4:1-6 as spoken by Solomon while 4:7-15 as said by the shepherd—a seemingly unwarranted distinction. Besides, Solomon had flocks (Eccles. 2:7).

A two-speaker view seems better. The key to the story line may be in 8:11-12 where it mentions Solomon's vineyard in Baal Hamon (location unknown). If this city is near the city of Shunem (cf. Abishag the Shunammite, 1 Kings 1:3, 15) and this is the same place from which the Shulammitte (6:13) comes (?) then it may be the same garden in which she worked. (Possibly Shulammitte is the same as Shunammite.) H. A. Ironside interprets the story as one of a poor family in Ephraim in which exists a girl who is a sort of a Cinderella. She is forced to work in the vineyards where she meets a young shepherd (1:5-7). The two fall in love but he leaves her with the promise that he will return. One day the electrifying word is shouted that King Solomon was coming by (3:7). The young woman is not interested until word reaches her that the king wants to see *her*. She is puzzled until being brought into his presence where she recognizes her young lover to be Solomon himself! He takes her into his palace in Jerusalem where most of the song takes place with some scenes as flashbacks.

Two questions naturally arise in relation to this setting for the Song: (1) *Why* did Solomon write such a description of love, and (2) *How* could *he*, a polygamist, be qualified to express the wonders of a monogamous relationship—especially if the sixty queens and eighty concubines mentioned (6:8) are his own? Several answers can be given:

1. Some suppose that the account is not actually historical, so his purpose in writing is to show God's ideal even though he neglected to follow his own advice. However, this view is unacceptable as the account describes an actual relationship Solomon had with a Shulammitte maiden and numerous actual places they went together are mentioned.
2. While later in his life he had 700 wives and 300 concubines (1 Kings 11:3), this Song certainly does not exalt polygamy. Perhaps it was the peril of polygamy *itself* that motivated this beautiful description of monogamy as God intended (Gen. 2:24).
3. Solomon married primarily, if not exclusively, for political reasons which may not have included sexual relations (Rehoboam is his only son mentioned in Scripture).
4. Solomon may not have yet been involved in polygamy at the time of composition—especially if the 140 women of 6:8 were not his own but only an exalted number of woman which, compared to the Shulammitte, failed in comparison (6:9). This explanation may have the most weight since he didn't become a polygamist until he was old (1 Kings 11:4) while he probably wrote this account early in life (see Date above). Therefore, the Shulammitte was his first wife before he fell into sin.

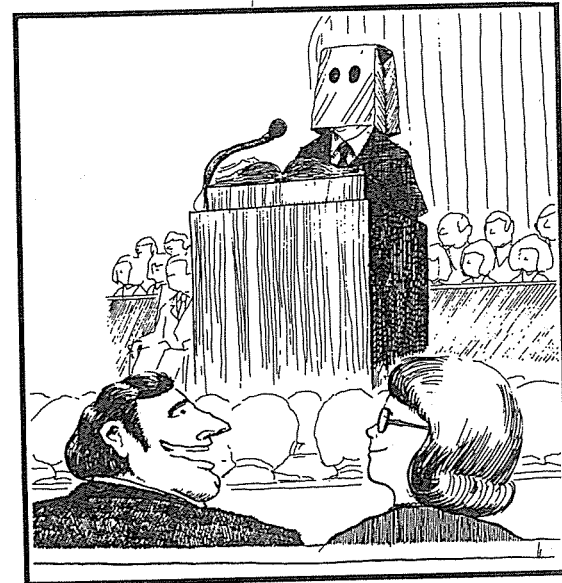
IV. Characteristics

- A. Solomon's Song of Songs remains only one of two books in Scripture which never mentions God (the other being Esther). However, while Esther mentions fasting, the Canticle is completely void of any religious material.
- B. The Song is mentioned nowhere else in the Bible (neither quotes nor allusions).

- C. "The Song of Solomon is the first of the five Megilloth, the five scrolls read by the Jews at various feasts: Canticles (Passover), Ruth (Pentecost), Ecclesiastes (Tabernacles), Esther (Purim), and Lamentations (anniversary of the destruction of Jerusalem)" (R. K. Harrison, *Introduction to the Old Testament*, 1049).
- D. This is the only book which ancient Jews prohibited men from reading until age 30!
- E. In eight or more verses it is difficult to know who is speaking. "One of the most difficult tasks is to determine who the speaker is in each verse. It is not even completely clear how many speakers there are. Our best clues are grammatical. Fortunately, pronominal references in Hebrew commonly reflect gender and number. In some cases, however, the masculine and feminine forms are the same" (Dennis F. Kinlaw, *EBC*, 5:1211). Here is one attempt to determine the correct speakers:

Speakers in the Song of Songs

The beloved	Friends of the beloved	Solomon (the lover)	God	The beloved's brothers
1:2-4a	1:4b			
1:4c-7	1:8*			
		1:9-10		
	1:11*			
1:12-14		1:15		
1:16-2:1*		2:2		
2:3-13		2:14		
2:15-3:11*		4:1-15		
4:16		5:1a-d	5:1e*	
5:2-8	5:9			
5:10-16	6:1			
6:2-3		6:4-9		
	6:10*			
6:11-12*	6:13a	6:13b-7:9a		
7:9b-8:4	8:5a			
8:5b-7				8:8-9
8:10-12		8:13		
8:14				



"I see the pastor is going to preach on 'Song of Solomon' again!"

Bible Knowledge Commentary, 1012

* In these verses the speakers suggested here differ from those designated in the NIV margins.

- F. This book has been the most variously interpreted book in the entire Bible. In fact, it was the most studied biblical book of the Middle Ages! The following summarizes in general the various hermeneutical approaches, which also touch on the issues of literary genre and unity:
 1. Allegorical Views see no historical situation (human love) and relate the book only to divine love. Yet all allegories are speculative, not textually based, and have led to many excesses. Origen said the darkness (1:5) is the church's sin, Hippolytus interpreted the breasts (7:3) as the two testaments, and others noted that the cooing of doves (2:12) is the apostles' preaching and the "eating and drinking" (5:1) is the Lord's Supper!
 - a. Jewish allegories see the book as relating God's love for Israel (cf. Mishnah, Talmud, Targum, Rabbi Akiba).
 - b. Pagan allegorical views see the Song as a sacred marriage rite celebrating the reunion and marriage of the sun god with the mother goddess of Mesopotamia (cf. Kramer, Theophile Meek) or the cultic wedding of the goddess Ishtar and the god Tammuz (Meek, Margolis, Snaith, etc.). However, these pagan associations render the view untenable given that the original readership was a Jewish audience.

- c. Christian allegories view the relationship as between Christ and the Church (Protestant; cf. Origen, Hippolytus, Augustine), the individual (cf. Bernard of Clairvaux), the "mystical union of the soul with God" (Origen and Gregory of Nyssa), or the Virgin Mary (Catholic; cf. Ambrose, Buzy, Bea, etc.). Martin Luther saw in the bride a happy and peaceful Israel under Solomon's rule (*EBC*, 5:1203). Between AD 1135 and 1153 Bernard of Clairvaux preached 86 sermons on the Song of Songs yet never went beyond 3:1 before his death! Such is allegory! The allegorical view became so popular in the Middle Ages that more commentaries were written on the Song than on any other book.
2. Typological Views see a historical situation (human love) as a type of divine love. These include viewing the Song as typifying the relationship between God and Israel or the Church (cf. Archer, Kinlaw [*EBC*, 5:1208]), between Christ and the Church (cf. Delitzsch), or between Christ and the individual (cf. Copley, Nee, J. Hudson Taylor, Irving L. Jensen). In response it can be said that they also are speculative as they lack support from the book itself and from the New Testament.
3. Literal Views see a historical situation of human love without an underlying meaning.
- a. The rustic wedding song theory sees the account as depicting a country wedding (cf. R. H. Pfeiffer), but the lavishness of 3:6-11 makes this impossible, especially since these are the only verses which refer to a wedding.
- b. The anthological theory finds in the Song only disconnected poems about love (cf. Davidson, Jastrow, Rowley, Soulen, Pfeiffer, Gordis, Cassuto), but this ignores the prominence of Solomon in the text and the unity supported by repeated refrains (2:7; 3:5; 8:4), repeated characters, and progression of thought (see "Argument" below). Those holding to this collection of love poems view feel free to use the plural term "Canticles" (songs) to describe the book.
- c. The funeral love feast theory asserts (based on 8:6) that the book celebrates a sacral meal which accompanied the death of a loved one in early Mesopotamia and Ugarit (cf. Pope). This view fails to see that a marriage, not a funeral, is in view! Also, its mythological fertility cult origin is incompatible with Old Testament theology.
- d. The dramatic theory has the Song written to be performed on stage (cf. Delitzsch, Amplified Bible, Seerveld, Driver, Jacobi), but this also must be rejected as dramatic forms did not exist when it was written and the necessary scripting is lacking.
- e. The normal marital love theory notes the marriage elements but without sexual overtones. It was first proposed by Moses Mendelssohn (1729-1786) and later this century followed by Ginsburg, Young, and Zuck.
- f. The marriage sex theory believes the poem provides sexual instructions for couples (cf. Dillow). While the Hebrew language had no word for "bachelor" (there weren't any!) and virginity and barrenness were seen as curses (Judg. 11:34-40), still the sexual act appears only twice in the Song of Songs (4:16—5:1; 7:7-10) which makes this view close but not completely on target.
- g. The natural sense of the Song depicts a dialogue of marital love designed to encourage the praise of one's spouse as unique and special (cf. Theodore of Mopsuetia; Grotius; Clericus; S. Craig Glickman, *Song for Lovers* (IVP); Charles and David Webber; R. K. Harrison, *Zondervan Pictorial Encyclopedia of the Bible*, 5:493; Roland E. Murphy, "Interpreting the Song of Songs," *Biblical Theology Bulletin* 9 (July 1979): 99-105). This is supported by the fact that the entire book is a conversation and the flow traces the development of marital love (see "Argument" and "Outline" below).

For a more thorough survey of interpretive viewpoints to the Song and support for the last option, see J. Paul Tanner, "The History of Interpretation of the Song of Songs," *Bibliotheca Sacra* 154 (January-March 1997): 23-46; idem., "The Message of the Song of Songs," *Bibliotheca Sacra* 154 (April-June 1997): 142-61.

G. Why are there so many interpretations of this book?

1. Lack of Structure
2. Difficulty in determining the number of characters and who is speaking
3. Embarrassment of the interpreter who attempts to take this as referring to sexual love
4. Symbolic language is not always easy to interpret

Argument

Solomon's Song of Songs expresses the deepest of emotions between Solomon and his Shulammitte wife, tracing their relationship from courtship to the depths of love as a married couple growing in devotion towards one another. The song has two major parts. The first major movement (1:1—5:1) traces the couple's yearning for one another in courtship (1:1—3:5) which is culminated in their wedding and wedding night (3:6—5:1) as an example of premarital sexual restraint. This purpose of sexual restraint is seen in the repeated refrain, "Do not arouse or awaken love until it so desires" (2:7b; 3:5; 8:4). The second major movement (5:2—8:14) relates the difficulties of obtaining a strong marital love which shows the effort necessary for love to grow to its potential. The form in which the entire Song of Songs is presented is dialogue or communication, which is the key to developing all deep and abiding relationships—especially in marriage.

Synthesis

Dialogue of marital love

1:1—5:1	Courtship to wedding
1:1—3:5	Courtship sexual desire
1:1	Title
1:2-11	Longing, insecurity, praise
1:12—3:5	Intensification in purity
3:6—5:1	Wedding sexual fulfillment
3:6-11	Procession
4:1—5:1	Consummation
5:2—8:14	Growth in marriage
5:2—8:4	Growth
5:2—6:13	Struggles
7:1—8:4	Praise and response
8:5-14	Flashback of love's strength

Outline

Summary Statement for the Book

The love story of Solomon and his Shulammitte wife is traced from courtship to a strong marital love as an example of the need for premarital sexual restraint and the effort required for growth in marital love.

- I. (1:1—5:1) Solomon and the Shulammitte begin their love relationship in courtship and marriage as an example of the need for premarital sexual restraint.
 - A. (1:1—3:5) Solomon and the Shulammitte express deep sexual desire for one another during their courtship accompanied by sexual restraint.

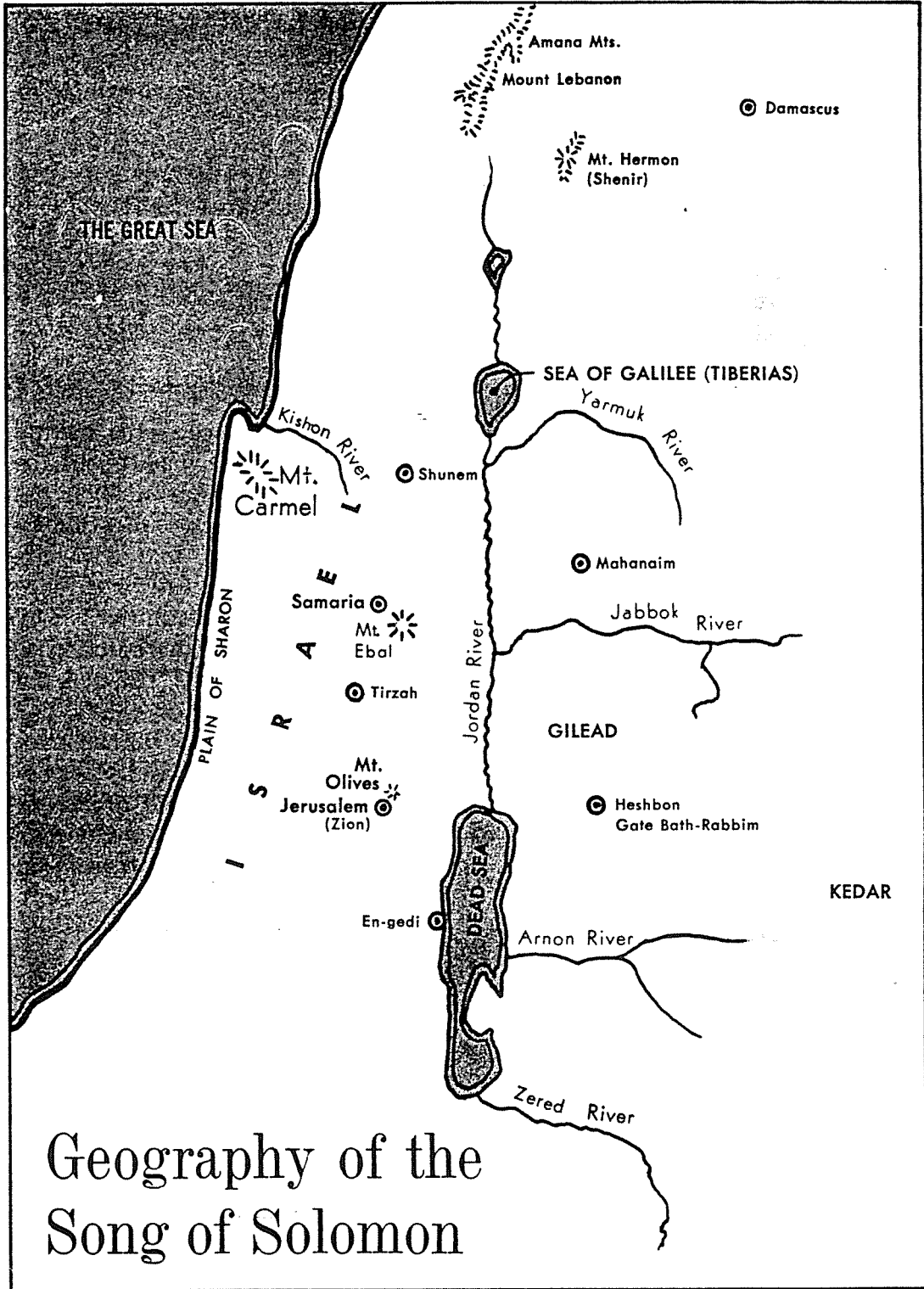
1. (1:1) Solomon identifies the following song as the best of the 1,005 songs which he composed.
 2. (1:2-11) Solomon and the Shulammitte express longing, insecurity, and praise as a prelude to the content of the entire poem.
 - a. (1:2-4b) The Shulammitte expresses her longing for Solomon which is reiterated by the friends.
 - 1) (1:2-4a) The Shulammitte expresses her longing for Solomon.
 - 2) (1:4b) The friends agree with her that Solomon deserves her praise.
 - b. (1:4c-7) The Shulammitte conveys her insecurity as a tanned vine grower in contrast to the stately King Solomon, whom she calls a shepherd as a term of endearment.
 - c. (1:8-11) Solomon responds to her insecurity with praise for her neck and cheeks.
 3. (1:12—3:5) The courtship between lover and beloved intensifies but they remain patient until their wedding day.
 - a. (1:12—2:6) Solomon and the Shulammitte mutually praise the other as unique among the others of their sex.
 - b. (2:7) The Shulammitte advises the young virgins of Jerusalem to avoid becoming excessively aroused sexually before the proper context of marriage.
 - c. (2:8-17) As Solomon and the Shulammitte visit her country homeland of Lebanon their mutual longing and intimacy grow.
 - d. (3:1-5) The Shulammitte dreams of losing her love but finds him and again warns the young virgins against premature sexual arousal.
- B. (3:6—5:1) The bride and groom experience a royal wedding and the intimacy of their wedding night.
1. (3:6-11) Solomon arrives for their wedding with the great pomp of a royal wedding procession.
 2. (4:1—5:1) The groom praises his bride on their wedding night and they consummate their marriage. (Note: "bride" appears six times and only in this section.)
 - a. (4:1-15) Solomon praises his bride's body, love, and purity.
 - 1) (4:1-7) Solomon praises his bride's body and gives her security.
 - 2) (4:8-11) Solomon praises his bride's love and calls her away from her home country (cf. Ps. 45:10-11).
 - 3) (4:12-15) Solomon praises his bride's purity.
 - b. (4:16—5:1) The Shulammitte encourages her husband to consummate their marriage and he acknowledges doing so.
 - 1) (4:16) The Shulammitte invites Solomon to have intimate sexual relations with her with the imagery of a garden.
 - 2) (5:1) Solomon declares that they have just had sex, which meets God's approval (some say this is the "friends" approval!), which is the climax of the book.

II. (5:2—8:14) The love of the husband and wife matures through various circumstances so that it is very strong as a picture of the effort needed to grow in marital love.

- A. (5:2—8:4) The new marriage matures through struggles, praise, romance, and a request for greater intimacy as a picture of the effort needed for growth in marital love.
1. (5:2—6:13) Sometime later the wife (not “bride” as in 4:1—5:1) dreams of shunning her husband's advances and becoming reconciled again.
 - a. (5:2-8) Sometime later the wife dreams of shunning her husband's advances.
 - b. (5:9-16) The Shulammitte regrets rejecting her husband as she ponders his admirable qualities.
 - c. (6:1-3) She pursues her husband for reconciliation.
 - d. (6:4-13) Solomon responds to her request and praises her.
 2. (7:1—8:4) Solomon praises the Shulammitte for her beauty and she responds with a request for a romantic stroll and greater intimacy.
 - a. (7:1-9a) Solomon praises the Shulammitte for her beauty and ability to fulfill him sexually.
 - b. (7:9b—8:4) She responds to his request then herself requests a countryside stroll and deeper intimacy in their marriage.
- B. (8:5-14) The Shulammitte praises love's strength and their love story is reviewed in flashback form.
1. (8:5-7) The beloved exults in the awesome strength of genuine love by declaring that it is as universal and irresistible as death.
 2. (8:8-14) The love story of Solomon and the Shulammitte is reviewed in flashback form.
 - a. (8:8-9) The brothers of the Shulammitte protected her from losing her virginity while she was young.
 - b. (8:10-12) The Shulammitte acknowledges that she saved herself for Solomon.
 - c. (8:13-14) Solomon and the Shulammitte affirm that their love has not lost its intensity.

Places in Solomon's Song

Irving L. Jensen, *Ecclesiastes & Song of Songs: A Self-Study Guide*, 59



(Note: The locations of Baal-hamon [8:11] and Bether [2:17] are unknown. Bether may not be a proper name [see Berkeley Version].)

Aspects of Love

Irving L. Jensen, *Ecclesiastes & Song of Songs: A Self-Study Guide*, 69-70

A Literal Interpretation of the Whole Book

No other book of the Bible gives such an extended description of the beauties of a love relationship between a man and a woman. The inclusion of this human love story in God's Book demonstrates the sacred honor which He has given to the union of husband and wife. Before moving on to the next lessons, where figurative interpretations are prominent, you may want to read the Song of Solomon first to learn its literal teachings about the kind of human love which honors God. Below is a partial list of aspects of love which you may expect to read about in the book.

PHYSICAL	
beauty	attraction
love	satisfaction
purity	giving and receiving
body	presence and separation
sexual instincts	physical wedlock
desire	

NON-PHYSICAL	
attraction	sacrifice
companionship	faithfulness
union and communion	praise
hope	beauty
pleasure	love
giving and receiving	purity
presence and separation	wholesomeness
tenderness	humility

For a concluding study, read the following New Testament passages for their teaching about:

(a) physical body: Ro 6:12-13, 19; 1 Co 6:18-20; 1 Th 5:23

(b) marriage: Mt 19:5-6; Eph 5:22-33; 1 Ti 4:1-5; 5:14; Heb 13:4; 1 Co 7

Male vs. Female Communication

One could get the idea from Song of Songs that men and women both communicate the same way. After all, both the Beloved (woman) and the Lover (man) express themselves beautifully.

Such is not the case, however. The following summarises but a few differences between the two sexes which influence their modes of communication.

	<i>Male</i>	<i>Female</i>
<i>Emotions</i>	"Do-ers"	"Be-ers"
<i>Leadership</i>	Achiever	Helper
<i>Spiritual Values</i>	Less important	More important
<i>Verbal Content</i>	Work	Home
<i>Concern</i>	Bottom line	Details
<i>Source</i>	Head	Heart
<i>Pursuit</i>	Risk	Security
<i>Handling Data</i>	File cabinet	Sleigh bells
<i>Objectivity</i>	Objective	Subjective
<i>Primary Communication</i>	Words	Non-verbal factors
<i>Number of Words</i>	25,000 Daily	30,000 Daily
<i>Time Orientation</i>	Present	Timeless
<i>Number of Friends</i>	Fewer	Greater
<i>Energy Spent on...</i>	Tasks	Relationships
<i>Distraction</i>	Easily Distracted	Less Easily Distracted
<i>Inhibitedness</i>	Reticent	Expressive
<i>Communication Focus</i>	Directed	Multifaceted
<i>Communication Style</i>	Direct/frank	Indirect/tactful

For Further Study on Male-Female Differences Consult These Classics:

Crabb, Larry. *Men & Women: Enjoying the Difference*. Grand Rapids: Zondervan, 1991, 1993.

Osborne, Cecil. *The Art of Understanding Your Mate*. Grand Rapids: Zondervan, 1970.

Trobisch, Walter. *I Loved a Girl*. Kehl/Hein, Germany: Editions Trobisch, 1965.

Wright, H. Norman. *Communication: Key to Your Marriage*. Ventura, CA: Regal, 1974.

The Song of Solomon Illustrated (for our literalist friends.)

ee How beautiful you are, my darling,
how beautiful you are!

...Your eyes are like doves behind
your veil...

...Your hair is like a flock of goats...

...your teeth are like a flock of
newly shorn ewes...

...your lips are like a scarlet
thread...

...your temples are like a slice
of pomegranate...

...Your neck is like the
tower of David ... built
with rows of stones
on which are hung a
thousand shields...

...Your two breasts are
like two fawns,
twins of a gazelle
Which feed among the
silies...

...Your lips, my bride,
drip honey ... honey and
milk are under your tongue,

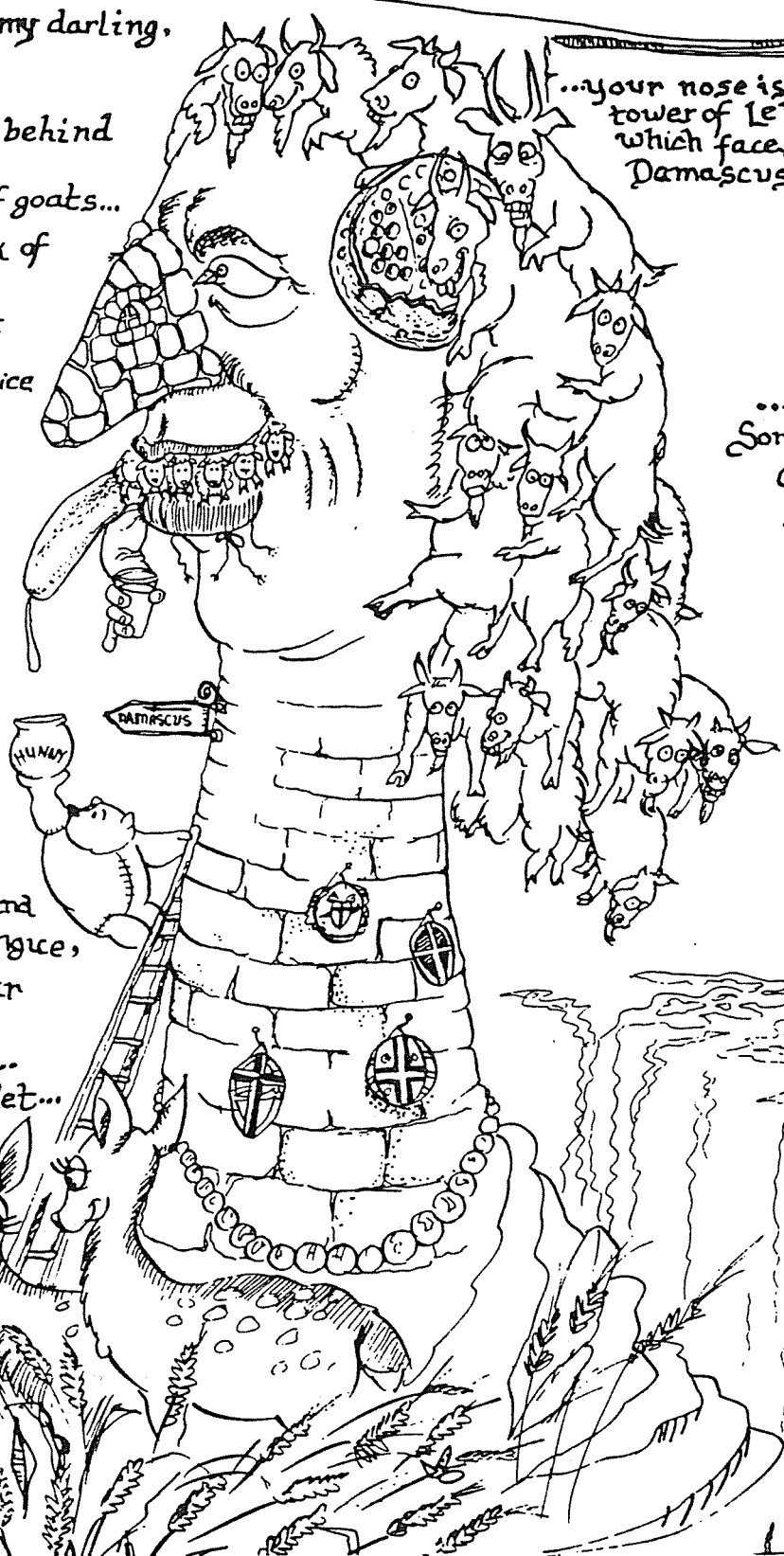
And the fragrance of your
garments is like the
fragrance of Lebanon...

...Your navel is a round goblet...

Your belly is like
a heap of wheat...

...your nose is like the
tower of Lebanon,
which faces toward
Damascus... 99

...from
Song of Solomon
Chapters
four and
Seven.



The Wittenburg Door

Increases in Premarital Sex

Compiled by Dr. Danny Goh, Singapore Bible College, January 2002

GALLUP POLLS (May 2001)

	<i>Morally Acceptable</i>	<i>Morally Unacceptable</i>	<i>Depends on Situation/Not a Moral Issue</i>
PREMARITAL COHABITATION	52%	41%	7%
PREMARITAL SEX	53%	42%	5%
DIVORCE	59%	28%	13%

SEXUAL PRACTICES

US, 70% of girls no longer virgin by the age of 16

UK, most lose their virginity by age 15.

Only 7-8% of brides and bridegrooms
are virgins on their wedding night.

Singapore: 1990, Straits Times report, Oct 23.

10% of boys, 5% of girls, ages 14-19
had sexual intercourse during dates.

Average age of first intercourse for boys: 16.4 years

Average age of first intercourse for girls: 15.6 years

Exhortations for Premarital Sex

Compiled by Dr. Danny Goh, Singapore Bible College, January 2002

THE STRAITS TIMES : Wednesday, January 16, 2002

BITE INTO IT



'Sex is as satisfying at 50 as it is at 20. But that first groping sex at 15 or 16? Nothing beats that.'

— *Business mogul Richard Branson (above)*

TEENAGE ABORTION

USA Year: 1988 – 1099 per DAY!

SINGAPORE:

Year	Teen	Unmarried Women
1970	35	70
1985	2168	6444
1988	23,000 (Total)	

Reasons to Avoid Premarital Sex

A potential marriage partner must model trust now that s/he will be a faithful spouse after marriage.

- ◆ If man will go to bed now with someone who is not his spouse, what makes him think that marriage will magically clean up his sexual morals? The same applies to women.
- ◆ Even engaged couples who have sex with the promise of future marriage still show that they have no conviction against sex outside of marriage.
- ◆ One who engages in premarital sex cannot logically argue against extramarital sex. To do so is hypocrisy.

Those who begin their marriages as virgins have the best chance of a successful marriage.

Most relationships break up after premarital sex.

Sexually transmitted diseases (the worst being AIDS) can result from sex with loose people.

God says to reserve sex for marriage.

- ◆ This is the best reason for premarital abstinence.
- ◆ As the author of marriage and sex, He knows what is best for us.

Introduction to the Prophetic Books

HISTORICAL	POETICAL	PROPHETICAL
Genesis Exodus Leviticus Numbers Deuteronomy	Job Psalms Proverbs Ecclesiastes Song of Solomon	Isaiah Jeremiah Lamentation Ezekiel Daniel
Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles		Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah
Ezra Nehemiah Esther		Haggai Zechariah Malachi

Tragically, for many people the prophetic books of the Old Testament are the “Dark Continent of Scripture.” Their message lies hidden among the shadows of ignorance and neglect. Since these books comprise one-fourth of the Bible, since they present for us an indispensable portrait of God, and since they speak with unclouded clarity to today’s world, a vague understanding of them is a serious deficiency.

The prophets of the Old Testament were unique men. Called by God to an exciting, but at times an unenviable task, these tender men of steel told the people what they *needed* to hear, brushing aside the temptation to say what they *wanted* to hear.

Refusing their lips the luxury of uttering palatable verbal tidbits, these mouthpieces of God sounded forth with stinging “horse-radish” type condemnations of sin which deserved just that—condemnation. Seldom did they hesitate; rarely did they flinch; never did they fail. They clothed but never confined God’s words with humanness. Those words were destined by Heaven to be spoken, not stored—and speak them they did.

The prophets were no “cookie-cutter” men. Their lives and messages were stamped by individuality and diversity. Isaiah would have made the *Who’s Who* of his day, but Amos would not have known what that book was. Haggai shot his bullets of rebuke straight from the hip, while Zechariah floated his balms of encouragement straight from the heart. Hosea sobbed his way through a message of divine love for the sinner, while Amos stomped his way through a message of divine wrath for the sinner’s sins. Isaiah felt at home in the royal palaces; Micah felt at home in the rural places. Some of the prophets were verbal genuises; others were literary mediocrities. But weaving its way through all of this uniqueness was a commonness of courage, conviction, and commitment. They were men of varying personalities, backgrounds, interests, and styles, but they shared a common mission: to represent without a stutter the God of Heaven to the people of earth.

The scope of the prophets is great in many ways. Historically, their lives spanned over 400 years, from the 9th century B.C. to the late 5th century B.C. Many of them lived prior to the Babylonian Exile in 586 B.C., some of them lived through the Exile, and others lived after it. Geographically, their messages fan out over the known world of their day. Eighteen different nations become the target of their verbal missiles. Chronologically, their messages could be labeled “from here to eternity,” for they were just that. Learning from the past, living in the present, and looking to the future these preachers had a grip on the entire temporal plan of God that was wise-like. They saw the time when time would be no more.

We may neglect but not negate these books: “The word of the Lord endures forever.” And that word from the prophets, when read today, will knife its way to the very core of life and godliness as cleanly as it did when spoken over 2500 years ago.

Biblical vs. Pagan Prophecy

I. Definitions

- A. The Hebrew word for “prophet” (*nabi*) carries the idea of one who is a mouthpiece for Yahweh, chosen to proclaim God’s direct words to man (6038 נָבִיָּא n.m. spokesman, speaker, prophet). However, the same word is used for false prophets.
- B. The Greek word *prophētēs* refers to “one who speaks for God, proclaiming what God wants to make known...” (23296 προφήτης Friberg Lexicon).

II. Why are Requirements of the True Prophet Necessary?

- A. Accuracy of what God says is one of the most important things about Him. Since God is truth, it is vital that we know what he is saying to us.
- B. Even if knowing God’s words is not important to us, it was to those who wrote Scripture. The OT prescribes death for false prophecies!
- C. Many today claim to speak prophetic messages from God. Therefore, since we must know how to distinguish true from false prophets, this study compares and contrasts them.

III. Common Elements of True and False Prophecy

- A. Call: Both prophets of Yahweh and pagan prophets saw themselves as representatives individually appointed by a deity to speak to man. Both contain the same formula: “I send you.” Prophecies to King Zimri-Lim and David (2 Sam. 7:8-16) both appear in the first person as they seek to report the direct words of a deity, and both have punishments for disobedience and blessings for obedience.¹
- B. Signs: Both may have received their prophecy through receiving signs (Exod. 4:29-31), purification of the mouth (Isa. 6), or receiving messages in a state of mantic frenzy (1 Sam. 10:16) or from dreams (Jer. 23:25, 27)² and visions (Isa. 1:1).³
- C. Content: Both included promises of protection in battles.
- D. Style: Both prophets used like literary forms (e.g., lawsuit and suzerain-vassal treaty).

¹ See the prophecy of the Davidic Covenant (*ca.* 1011 BC) and the supposed words to King Zimri-Lim (1730-1700 BC) of Mari in Mesopotamia compared in the appendix to this study.

² “Akkadian Letters,” *The Ancient Near East*, ed. James B. Pritchard (Princeton: Princeton Univ. Press, 1958), 2:174. This is abbreviated as *TANE* in the following discussion.

³ Moshe Weinfeld, “Ancient Near Eastern Patterns in Prophetic Literature,” *The Place is Too Small for Us: The Israelite Prophets in Recent Scholarship*, ed. Robert P. Gordon (Winona Lake, IN: Eisenbrauns, 1995), 34; cited by Yu Ming Wong, “Prophecy,” (SBC OT1002 OT Backgrounds paper, 7 August 2002), 2-3.

IV. Contrasts between Biblical and Pagan Prophecy⁴

<i>Issues</i>	<i>Biblical</i>	<i>Pagan</i>
<i>Actual source of the message</i>	God alone (Deut. 13:1-5; 18:20)	The false prophet himself (1 Kings 13; Jer. 23:16, 26, 36; Ezek. 13:2) or Satan (2 Thess. 2:9; Rev. 13:13-15) or ideas stolen from other false prophets (Jer. 23:30)
<i>Claimed source of the message</i>	Yahweh, God of the universe—could speak only in Yahweh's name (Deut. 13:2; 18:20)	A localized deity ruling over a certain geographical area ⁵
<i>Initiative of the message</i>	Unsolicited, according to God's timing (Deut. 18:18; Amos 3:7)	Sought oracles by means of divination (Deut. 18:10-14; Jer. 29:8-9; Ezek. 12:23-24) and false visions (Ezek. 22:28) ⁶
<i>Calling</i>	Divinely called so that he spoke by God's compulsion, authority and conviction (Exod. 4:10-12; 1 Sam. 3:19-20; Jer. 1:4-10; Amos 7:14-15) ⁷	Individual decision to become a prophet, inherited it, or had spiritual training. No pagan deity ever issued a personal call to a false prophet!
<i>Sign of calling</i>	Spirit resting on the person (2 Kings 3:15; Ezek. 1:3)	Prophet going into a trance
<i>Foundation of his message</i>	A divine call to share the word of God ("Thus says the LORD," Isa. 21:10), especially the books of Moses	The desire of the king, a demon, or the prophet himself (Jer. 14:14), along with common superstitions, rituals and traditions
<i>Ethnicity</i>	Jews alone received true messages in OT times (Deut. 13:1; 18:18) except Balaam (Num. 22-24)	Gentiles alone became pagan prophets (I do not believe any OT Jew ever prophesied for another god)

⁴ This study benefited from Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody, 1968), 102-111; Robert L. Thomas, "Prophecy Rediscovered? A Review of *The Gift of Prophecy in the New Testament and Today*" *Bibliotheca Sacra* 149 (January-March 1992): 83-96. See also my Pneumatology/Spiritual Gifts class notes, pages 23-26 and these sources: Benjamin U. Ffenheimer, *Early Prophecy in Israel* (Jerusalem: Magnes Press, Hebrew Univ., 1990); Clifford Hill, *Prophecy, Past and Present: An Exploration of the Prophetic Ministry in the Bible and the Church Today* (Ann Arbor, MI: Servant, 1991).

⁵ Whereas Yahweh unconditionally promised David an eternal dynasty, the petty god of Mari (Adad) threatened to take away Zimri-Lim's territory if the king didn't give him property. Yahweh could thus grant an everlasting kingdom while Adad could only show himself self-glorifying and self-centered. See the appendix for details.

⁶ Weinfeld, 44-45 notes that pagan prophecies in Mesopotamia, Egypt and Canaan involved omens observed from how water and oil mixed, readings on a sheep's liver, utterances of children near sacred animals, and even bird-watching!

⁷ It is interesting that David set apart the sons of certain men by genealogical line to prophesy with musical instruments in the temple (1 Chron. 25:1). Perhaps he was recognizing their divine call, or maybe the idea here is that these men musically declared the inspired messages of others who were prophets (cf. "as singers of inspired songs to the accompaniment of lyres," NAB).

<i>Issues</i>	<i>Biblical</i>	<i>Pagan</i>
<i>Location</i>	Messages received and delivered anywhere (broad)	Prophecies limited to a cultic place or in the presence of a god through vision (narrow)
<i>Time Focus</i>	Forth-telling (ethical emphasis)	Foretelling (predictive emphasis)
<i>Sphere</i>	Global: Redemption of all mankind and Israel's relationship to the nations	Peripheral: Related to the Mesopotamian and Neo-Assyrian societies ⁸
<i>Moral character</i>	A fearless man whose message was backed up by a godly life (Matt. 7:15-20) as in the case of Elisha who refused payment from Naaman in contrast to Gehazi's greed (2 Kings 5)	A spineless, religious opportunist who "was a drunkard (Isa. 28:7)... profane and wicked (Jer. 23:11)... conspired with others to deceive and defraud (Ezek. 22:25)... committed adultery, walked in lies and supported the evildoers (Jer. 23:14)... was generally immoral in life and conduct (Jer. 23:15)." ⁹
<i>Gender</i>	Mostly men who commanded the respect of others	Mostly women with minor roles in political, religious, and social establishments ¹⁰
<i>Content</i>	Exhortations to godliness (Ezek. 3:8) rather than simply peace without repentance (Ezek. 3:5) and promises for the future (prophetic hope)	Encouraged overzealous nationalism generally with political or military advice, leading Israel (and pagan nations) to be a military state trusting in its own strength with a false sense of peace (Ezek. 13:10-16); little hope for the future ¹¹
<i>Inspiration</i>	Declared God's actual words without error or the prophet's interpretation (Deut. 18:18-19; 2 Pet. 1:20-21)	Declared their own interpretations or will or words influenced by a demon that often was erroneous
<i>Prophetic involvement</i>	The prophet partnered with God so that God relied upon him and used his own literary style	Supernatural powers totally possessed him ¹²

⁸ Robert R. Wilson, *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress, 1980), 109-110; cited by Alvin Toh Cheun, "Prophecy," (SBC OT1002 OT Backgrounds paper, August 2002), 2.

⁹ Freeman, 104; The oracle of the Babylonian goddess Ishtar who tells Assurbanipal to praise her and enjoy carnal pleasures stands in stark contrast to Yahweh's command to Jehoshaphat to march down to the enemy and leave the battle in the LORD's hands (see the appendix).

¹⁰ Wilson, 110.

¹¹ Pagan prophecies were more general: "That ruler's days will be short. That land will have another ruler" (Oracles Concerning Esarhaddon," *TANE*, 171).

¹² Y. Kaufmann, *The Religion of Israel*, trans. and abridged by M. Greenberg (Chicago, 1960), 212ff.; cited by Chan Chong Yew, "OT & Pagan Prophecy," (SBC OT1002 OT Backgrounds paper, 7 August 2002), 5.

<i>Issues</i>	<i>Biblical</i>	<i>Pagan</i>
<i>Blame for judgments</i>	Always placed upon Yahweh's disobedient people (e.g., Nathan rebuked David's sin in 2 Sam. 12:91-14)	Sometimes placed upon pagan deities when the land was in chaos and confusion
<i>Motive for prophesying</i>	God's glory (1 Kings 18:39; Ezek. 1-2)	Financial gain by prophesying for hire (Micah 3:5, 11)
<i>Methods of Proclamation</i>	Varied: confronting a person or people (Amos), parables (Nathan), actions (Jeremiah, Ezekiel), songs (Isaiah)	Narrow: declaration to the king, though sometimes with objects (e.g., Zedekiah the son of Chenaanah used iron horns in 1 Kings 22:11)
<i>Plagiarism</i>	Original messages, beginning with Moses (Jer. 7:25)	Not original (Jer. 23:30); even sought others to mimic their message (1 Kings 22:6, 13)
<i>Accuracy</i>	Each prophecy was 100% accurate so that its fulfillment acted as evidence of its truth (Deut. 18:21-22; Zech. 1:6) as in Micaiah's accurate word about Ahab's death (1 Kings 22:28) or Jeremiah's about the length of the exile (Jer.28:9).	Errors of actual fulfillment: Hananiah's false prophecy of a 2-year exile (Jer. 28:2-4) to contradict Jeremiah's true prophecy of a 70-year exile (Jer. 25:11-12) resulted in his death (Jer. 28:15-17); similarly, the kings of Mari considered the words of their prophets as recommendations in contrast to the biblical prophets' unqualified commands. ¹³
<i>Personal status</i>	Viewed more highly in society though despised by the godless (1 Sam. 9:9-13; 16:4)	Significantly less social status than Jewish prophets
<i>Location of prophet's home</i>	Resided outside the palace (due to independence from the king)	Lived in the king's court (so he could answer the king's questions at any time)
<i>Acceptability of message</i>	Spoke truth even when listeners were idolaters (Ezek. 2:7) or when even the king opposed it (Jer. 32:3-5)	Spoke what the people wanted to hear, so they spoke favorably of the king who paid their salaries (1 Kings 18:19 with 22:6) and never preached repentance (Jer. 23:22)
<i>Goal for listeners</i>	Prayed that listeners would see God's love and holiness as motivation to repent and obey God (Jer. 22:5) without concern for the approval of the king	Proclaimed optimistic messages of peace and prosperity (Ezek. 13:1-16; Jer. 14:13; 23:17; Micah 3:5), hoping that listeners (esp. the ruler) would like them, which resulted in them approving sin (Jer. 23:14, 16-17, 32)

¹³ Wilson, 102; cited by Laura Chao-Tan I Lin, "A Comparison of Old Testament and Ancient Near Eastern Prophecy," (SBC OT1002 OT Backgrounds paper, August 2002), 2.

<i>Issues</i>	<i>Biblical</i>	<i>Pagan</i>
<i>Audience</i>	Generally addressed politics and religion for the whole nation	Generally addressed material demands for the personal well-being of a king or to grant land requests for a pagan god ¹⁴
<i>Form of receiving the divine message</i>	Sometimes God spoke in an audible voice, but more often the prophet heard God's inner voice as exactly what God wanted done in the situation ¹⁵	It is doubtful that God actually spoke to the pagan prophet; rather, he or she invented it (though God speaking through Balaam may be an exception in Numbers 22-24)
<i>Form of delivery</i>	Primarily oral (then sometimes later recorded)	Often written so as to exalt their god to "a position of preeminence in the pantheon" ¹⁶
<i>Evidences</i>	Performed miracles in the skies (1 Sam. 12:16-18), waters (Josh. 3:7-13), etc. as evidence of being called by God (Exod. 4:1-9, 21)	Sometimes performed signs and wonders but did so to deceive others into thinking they were of God (Deut. 13:1-5; Exod. 7:8-13, 20-22; 8:7; Matt. 24:24; Mark 13:22; 2 Thess. 2:9), so much so that often without accompanying signs their message was not deemed credible; therefore, miracles alone did not confirm truth.
<i>Consistency</i>	Prophecies agreed with previous revelation (Deut. 13:1-3; Isa. 8:20); Jeremiah escaped death because he was consistent with Micah's previous word (Jer. 26)	Changed their messages from previously revealed truth to lead the people astray (1 Kings 13; Jer. 23)
<i>Persecution of the prophet</i>	Normal: Noah insulted, Amos banished, Jeremiah imprisoned, Zechariah executed	Typically not persecuted (exception: execution of prophets of Baal in 1 Kings 18)
<i>Response of the godly</i>	Accepted their message due to the inner witness of the Spirit in the believer's heart (Jer. 23:29; John 7:17; 1 John 2:20)	Rejected their message (Ezek. 2:3-7)

¹⁴ Abraham Malamat, "Prophecies at Mari," in *The Place is Too Small for Us*, 50-68; cited by Chan Chong Yew, 4.

¹⁵ Walter A. Elwell, ed., "Prophecy," *Evangelical Dictionary or Biblical Theology* (Paternoster), 641-644.

¹⁶ Wilson, 6; cited by Cheun, 3.

V. Modern Pagan Prophecy

- A. Temple mediums in Buddhist temples of Singapore claim to know the future (e.g., successful lottery numbers) through being controlled by a spirit. That these predictions lack a 100% accuracy rater indicates that they are false prophecies to be avoided.
- B. Supposed auspicious days are “prophetically” pre-determined as days where wealth can be gained during festivals such as marriages on these days.
- C. Many who claim the name of Christ today predict things which do not come true. Due to the mandate for 100% accuracy in Deuteronomy 18:18-20, these persons must be deemed false prophets. This would include Jim Jones of the People Temple and those who repeatedly lead people into false dates for Christ return.

VI. Discussion Questions:

- A. What should the church do today with a person who claims to be a true prophet of God but fails to fulfill any of these tests? For example, if one makes a prediction which proves false or the “prophet” falls into moral sin, should the local church stone him, rebuke him, excommunicate him, or admit that “we all make mistakes”?
- B. In light of this study, what do you think of this now popular definition of prophecy by Wayne Grudem: Prophecy is “telling something that God has spontaneously brought to mind”?¹⁷ Is it true prophecy even if it is erroneous? Why or why not?
- C. Do you think Grudem’s teaching that all believers can prophecy has biblical support (cf. 1 Cor. 12:29 vs. 14:1)? Support your answer.
- D. What would you say to someone who claimed that his prophecy is inspired but not equal in authority to Scripture? (In other words, he argues for different levels of inspiration and/or inerrancy.) Support your answer.

¹⁷ Wayne A. Grudem, “Why Christians Can Still Prophecy: Scripture Encourages Us to Seek this Gift yet Today,” *Christianity Today* (September 16, 1988): 29; cf. Grudem’s book, *The Gift of Prophecy* (Eastbourne: Kingsway, 1988).

VII. Conclusion

“In conclusion, no one single test was sufficient to authenticate the claims of a prophet. Both the true and the false prophets could prophesy in the name of Yahweh. Both could claim divine inspiration. Lying dreams and visions were presented as genuine revelations. Signs and wonders could accompany the message of a false prophet as well as the true. And since the false prophet sometimes copied the prophetic truths of genuine prophets, the basic evidences which must accompany and undergird these tests would be as follows: The prophet’s message would be in harmony with the previous revelations. The character of the prophet would be consistent with the holy and righteous nature of God as he had revealed Himself to Moses. *The high moral quality and spiritual content of the message itself would differentiate it from the compromising platitudes of the false prophets.* Finally the truth in the believer’s own heart would confirm the truth of the prophet’s word.”¹⁸

¹⁸ Freeman, 111.

Appendix: Pagan versus Biblical Prophetic Texts

Laura Chao-Tan I Lin, "A Comparison of Old Testament and Ancient Near Eastern Prophecy," (SBC OT1002 OT Backgrounds paper, August 2002), 5

(*Similarities have been italicized and differences underlined*)

Prophecy to King Zimri-Lim of Mari (1730-1700 B.C.):

"Am I not Adad the lord of Kallassu who reared him between my thighs and restored him to the throne of his father's house? ...Now since I restored him to the throne of his father's house, I should receive from him a hereditary property [for a temple]. *If he does not give it*, I am the lord of throne, territory, and city, and what I gave I will take away. If on the other hand he grants my request, *I will give him throne upon throne, house upon house, territory upon territory, city upon city; even the land from the east to west will I give him*" (ANET, 625).¹⁵

An oracular dream concerning Assurbanipal (668- 633 B.C.):

The goddess Ishtar heard my [Assurbanipal's] anxious cries and said "Fear not!" and gave me confidence, (saying) "Since you have lifted your hands in prayer and your eyes have filled with tears, I have had mercy." During the night in which I appeared before her, a sabru-priest lay down and had a dream. He awoke with a start and then Ishtar caused him to see a nocturnal vision. He reported to me as follows: "The goddess Ishtar...came in.... giving you the following instructions: "...You shall stay here where you should be. Eat, drink wine, make merry, praise my divinity, while I go and accomplish that work to help you attain your heart's desire"¹⁶ (ANET 606).

¹⁵ Cited by Joseph Blenkinsopp, *A History of Prophecy in Israel*, (Kentucky: Westminster John Knox Press, 1996), 45.

¹⁶ James Pritchard ed., *The Ancient Near East*, Vol 2, (Princeton: Princeton Univ. Press, 1958), 170.

Prophecy to King David:

"I took you from the pasture and from following the flock *to be ruler over my people Israel*....Now I will make your name great....and I will provide a place for My people Israel and will plant them so that they can have a home of their own....The Lord Himself will establish a house for you....I will raise up your offspring to succeed you....He is the one who will build a house for my name and I will establish the throne of his kingdom forever....When he does wrong I will punish him with the rod of men....But My love will never be taken from him. ...*your throne will be established forever*" (2 Sam 7: 8-16).

Prophecy of Jahaziel to King Jehoshaphat in response to the king's prayer in the temple:

"Do not be afraid because of this vast army. *For the battle is not yours, but God's*. Tomorrow march down against them....You will not have to fight this battle. Take up your positions; stand firm and see the deliverance the Lord will give you, O Judah and Jerusalem. *Do not be afraid; do not be discouraged*. Go out to face them tomorrow, and the Lord will be with you" (2 Chron. 20:15-17).

Interpreting Prophetic Literature

I. Problems and Tips in Interpreting Prophecy

- A. Inaccurate Presuppositions: We tend to think that prophecy always concerns predictions about the future, which is actually only part of the story. Prophecies actually have the dual themes of repentance and judgment (Walk Thru uses the phrase “shape up or ship out”). These two elements appear in the following dual distinction of the two types of prophecies:

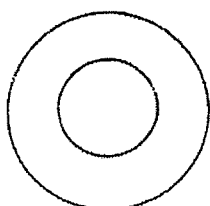


1. *Ethical* (forthtelling): The prophets relate to the *present moral* life of the hearers. All 17 prophetic books contain ethical teaching that demands repentance from the hearers. The foundation of their preaching was the Mosaic covenant (cf. p. 440). Often they referred to the blessings and cursings of obeying or disobeying the Law (cf. Lev. 26; Deut. 28).
 2. *Predictive* (foretelling): The prophets also relate to the *future eschatological* events about the Messiah, Israel, Judah, and other nations (but never the Church, which is not mentioned in the OT; cf. Eph. 3:2-11). Here the reference is to the Abrahamic covenant. In broad terms the predictive prophecies can be categorized into two types:
 - a. **Fulfilled**
 - 1) Concerning *Israel, Judah, and other nations*
 - 2) Concerning *Jesus' first advent*
 - b. **Unfulfilled**
 - 1) Concerning *Israel, Judah, and other nations* (mostly relating to the judgment preceding the kingdom and especially about the kingdom age itself)
 - 2) Concerning *Jesus' second advent*
- B. Hearer Orientation: The Hebrew word for “prophet” is related to the word for “mouth” since prophets spoke for God. This means the writings actually better served as sermons more than as literature (i.e., oral more than written). Thus, structural markers in the text itself should carry more weight than chapter and verse divisions that were added much later.
- C. Incomplete Background Data with Non-Chronological Orientation: The longer books (major prophets) are essentially “collections of spoken oracles, not always presented in their original chronological sequence, often without hints as to where one oracle ends and another begins, and often without hints as to their historical setting. And most of the oracles were spoken in poetry!” (Fee and Stuart, 150-51). Prophets wrote to people familiar with the Law so alluded to events, practices, words, etc. without explanation (cf. Robert B. Chisholm, Jr., “Interpreting Prophetic Literature,” class handout, Dallas Seminary, 1-2):
1. Isaiah’s use of an exodus motif (cf. 4:5; 10:24-26; 11:16; 43:14-21; 48:20-21; 51:9-10)
 2. Amos’ ironic use of traditions related to Israel’s election (3:2), the Day of the Lord (5:18-20), and the Passover (5:17)
 3. The secular “suzerain-vassal” treaty relationship model (cf. Deuteronomy notes) finds a parallel in which God acts as the “Great King” (suzerain) towards His people (vassal) in line with the Mosaic Covenant (conditional covenant they made). In this relationship prophets serve as messengers of Yahweh, who have stood in His council and speak by His authority. They accuse Yahweh’s disobedient vassal of breach of covenant and threaten implementation of the covenant courses. Compare the accusations of the prophets with the OT law’s covenant *stipulations* (cf. Hos. 4:2 with Exod. 20:7, 13-16) and the covenant *curses* (cf. Isa. 1:7-8 with Deut. 28:33, 51-52; Isa. 1:9 with Deut. 28:62; 29:23). See the article by J. F. Ross, “The Prophet as Yahweh’s Messenger,” in *Israel’s Prophetic Heritage*, ed. B. W. Anderson and W. Harrelson (London: SCM, 1962), 98-107.

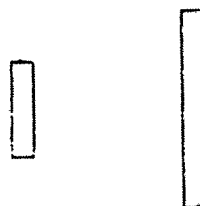
4. The *promise* or salvation oracle of the prophets also pictures God's restoration of His people after judgment. This is based on the covenant of "grant" made with Abraham and extended to David, foreseen even by Moses (Deut. 30:1-10). Prophets also anticipate the ultimate fulfillment of the Abrahamic promises (cf. Hos. 1:10) and the establishment of the Davidic throne (cf. Isa. 11). The common elements are three: reference to the future, mention of radical change, and mention of blessing (Amos 9:11-15; Hos. 2:16-22; 2:21-23; Isa. 45:1-7; Jer. 31:1-9; cf. Fee and Stuart, 160).
 5. The *covenant lawsuit* (Isa. 3:13-26; Hos. 4:1-19, etc.) is still another form, depicting God "imaginatively as the plaintiff, prosecuting attorney, judge, and bailiff in a court case against the defendant, Israel" (ibid.).
 6. The *woe oracle* (Mic. 2:1-5; Hab. 2:6-8; Zeph. 2:5-7) makes use of the common word "woe" which Israelites cried out when experiencing disaster, death, or funeral mourning. "Woe oracles contain, either explicitly or implicitly, three elements that uniquely characterize this form: an *announcement of distress* (the word "woe" for example), the *reason* for the distress, and a *prediction of doom*" (ibid., emphasis theirs).
- D. Historical Distance: Even if we do know the historical setting this is still very much different than we are used to today, so we should always be familiar with the date, audience, and circumstances of the prophetic passages we read. In general terms, the 16 prophets wrote in a relatively small time period of only four centuries between Obadiah (ca. 845 BC) to Malachi (ca. 425 BC) which was characterized by three factors (adapted from Fee and Stuart, 157):
1. *Unprecedented upheaval* in the political, military, economic, and social realms
 2. *Religious unfaithfulness* on Israel's part to the Mosaic covenant
 3. *Shifts* in populations and national boundaries
- E. Lack of Appreciation for Poetry: This also prevents us from understanding and appreciating the prophetic literature. For an introduction see page 390 of these notes.
- F. Unfamiliarity of Prophetic Books: The fact that these books are rarely preached and taught also makes them difficult to interpret. They constitute 17 writings to six different audiences in three time periods with many geographical and situation changes. See the overview charts on the following pages to help clear up some of the confusion.
- G. Ignorance of Eschatology: Most Christians are unable to state a biblical view of future things and therefore find it difficult to fit the prophetic eschatology into a larger framework. To understand these writings fully one must know something about the biblical covenants (see Genesis notes) and eschatological events in succession (see Daniel notes).
- H. Dual Eschatological Viewpoint: The preceding point addressed the fault of *the readers* but this one refers to the fact that *the prophets themselves* often blur chronological distinctions. They often depict as a single event two or more events that we now know to be separate. In this scheme the fulfillment of the nearer event serves as a "down payment" that the entire vision will be eventually fulfilled. This has been diagrammed clearly as two perspectives on two disks, a smaller one in front of a larger from a front view, but "then from the perspective of subsequent history to see them from a side view and thus see how much distance there is between them" (Fee and Stuart, 164):

PROPHETIC PERSPECTIVE OF CHRONOLOGICAL EVENTS

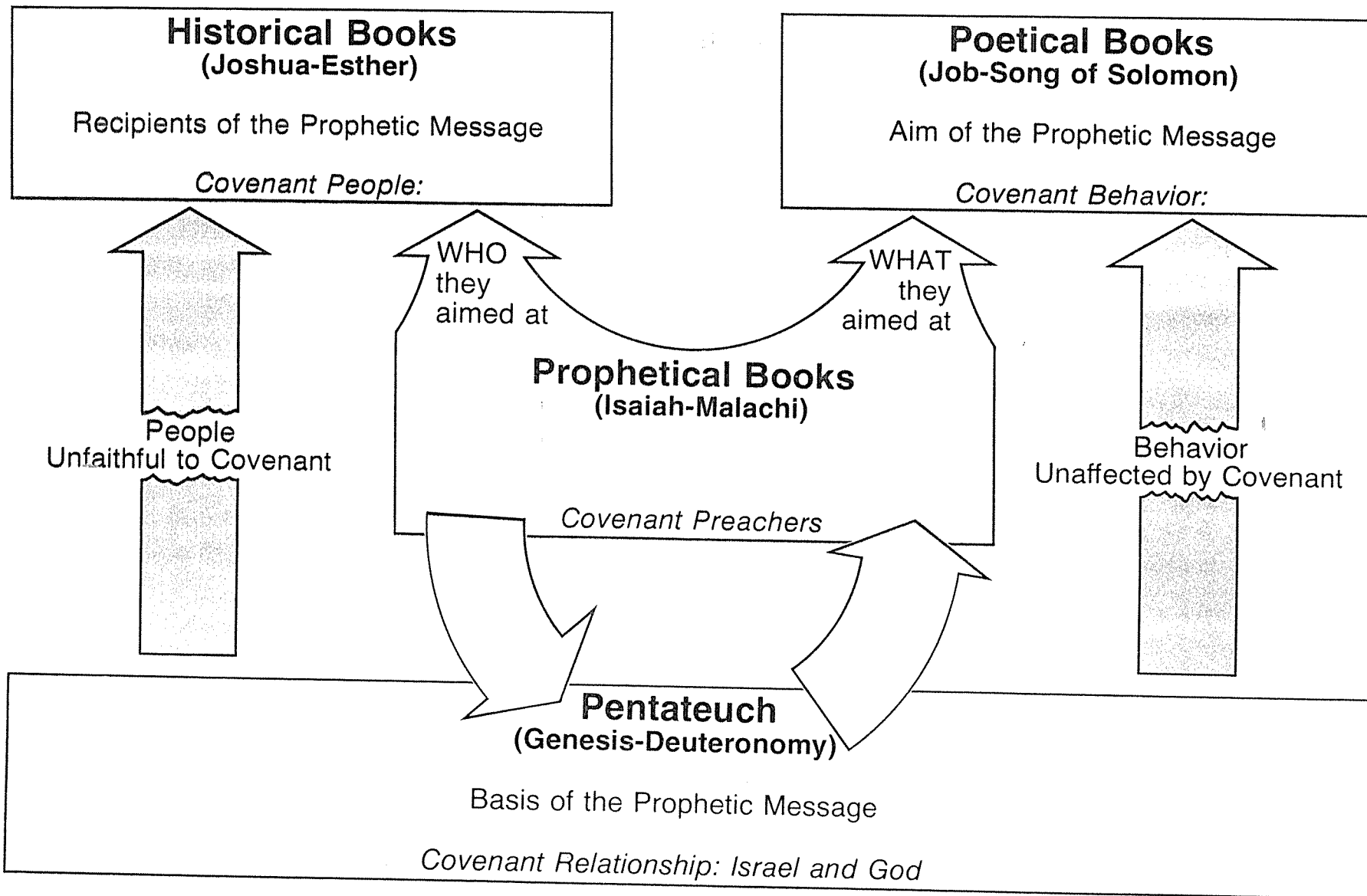
Straight on view



Side view



Purpose of the Prophetic Books



Prophets served as covenant *preachers* to get the covenant *people* to show covenant *behavior* based in the Law. Israel's responsibility was to show faith in God by obeying the Mosaic Covenant while God was responsible to uphold His promises in the Abrahamic Covenant.

II. The Purpose of the Prophetic Books

Israel & the Church

I. Definitions

- A. The *Law* refers to several things in Scripture. However, in this study, the Law refers to the five books of Moses. As noted on pages 112-116 of these notes, the Law as a code of conduct no longer has direct bearing on Christians since it was given only to Israel.
- B. *Israel* refers to the physical descendants of Abraham through Isaac and Jacob. This includes anyone from the twelve tribes which came from Jacob and his wives and their handmaidens. This includes both believing and unbelieving descendants of Jacob. A good synonym is the word "Jew," so one is either a Jew or a Gentile.
- C. The *Church* refers to the universal family of persons trusting Christ by faith for salvation. It began on the Day of Pentecost and includes both Jews and Gentiles (Acts 11:15 looks to Acts 1:5; 2:1 as "the beginning").

II. What *continuities* do both Israel and the Church share in common?

III. What *differences* distinguish Israel and the Church?

IV. *Why* must we discern between Israel and the Church?

A. Interpreting the Prophets

- 1. The issue concerns whether one will use the normal, grammatical-historical method of interpreting the prophets. When one does so, "Israel" will then always refer to the literal descendents of Abraham (rather than to the Church).

2. The prophets often prophesy of events concerning Israel that have never been fulfilled (e.g., Ezekiel's temple and land in chaps. 40-48). With apparently unfulfilled prophecies the interpreter has but a few options:
 - a) Consider the prophecy an error and don't worry about it (not an option for the evangelical believer).
 - b) Pick a past event and "squeeze" the prophecy into looking as if it has already been fulfilled then (i.e., use bad hermeneutics).
 - c) Spiritualize the prophecy so that it finds fulfillment only in the Church (abandon normal use of language).
 - d) Look for future fulfillment of the prophecy with a literal nation of Israel (i.e., take the prophecy at face value).

B. Applying the Prophets

1. "All Scripture is profitable for teaching, rebuking, correction, and training in righteousness" (2 Tim. 3:16), including the prophetic books. As obsolete elements of the Law can still be applied in principle, so the prophetic literature applies today.
2. However, a believer must know whether a verse is directed at him/her before knowing if it applies in a direct sense.

V. **Do You Agree or Disagree?**

To explore your own ideas on this vital subject, please mark as A, U, or D beside each statement below to show whether you Agree, are Unsure, or Disagree with the teaching.

- A. The Church is the "new Israel" in that it has replaced national or ethnic Israel due to the nation's rejection of Christ.
- B. A prophetic future for a believing remnant of national Israel still exists on God's timetable.
- C. The term "Israel" in the Bible always applies to ethnic descendants of Abraham.
- D. The abolishment of the Mosaic Covenant with Israel means that the nation no longer exists as God's people.
- E. The metaphor that God "divorced" Israel (Isa. 50:1; Jer. 3:1) means that Jews would never again be a people of God.

VI. **Conclusion**

Your view on Israel and the Church is one of the most important interpretive matters to decide when studying the prophetic *genre*. It is the dividing line whether you will take Scripture at face value (literally) or whether you will seek some other meaning.

VII. Journal Articles on Israel and the Church

- A. Brewer, David Instone. "Three Weddings and a Divorce: God's Covenant with Israel, Judah, and the Church." *Tyndale Bulletin* 47 (1996): 1-25.
1. As marriage is a legally binding covenant rather than simply a metaphor, Brewer argues that in the OT God divorced Israel (Hos. 1:4-8; Jer. 3:8) but not Judah (Isa. 54:6-7). Now, in the NT, he "married" the church as his bride. This allows Jews of the old covenant to join to Christ since the old covenant ended with death (Rom. 7:4).
 2. Brewer solves the apparent contradiction of God violating his own laws against divorce (Mal. 2:16) by allowing a united Judah and Israel to join the new covenant in the future (Hos. 1:11; Jer. 3:14-18; Ezek. 15-17) by marrying the resurrected Christ.
 3. One problem with Brewer's thesis is that if God only *separated* from Judah rather than divorced her, why would a marriage to Christ be necessary?
- B. Lincoln, Andrew T. "The Church and Israel in Ephesians 2." *The Catholic Biblical Quarterly* 49 (1987): 605-24.
1. This progressive dispensational view argues for both continuity and discontinuity.
 2. Continuity between Israel and the church is affirmed in salvation always being by grace, the existence of only one people of God and the replacement of the Jerusalem temple with the spiritual temple, the Church (Eph. 2).
 3. Discontinuity is advocated in abolishing of the law, Israel and the church remaining distinct even as fellow-heirs, and Israel continuing to exist as a nation.
- C. Van Buren, Paul M. "The Church and Israel: Romans 9-11." *The Princeton Seminary Bulletin* 1 (Suppl., 1990): 5-18.
1. The author addresses three problems: (a) the relationship between today's Christian and the Jewish people, (b) the relationship between Israel's God and the Gentiles in the first century, and (c) the believer's responsibility to handle Scripture.
 2. His solution is to sympathize with Judaism as Paul was not anti-Semitic. Paul did not condemn Judaism *per se* but the Jewish attitude towards Gentiles of his day. Van Buren advocates modern Jews to uphold the Torah but not require this of Gentiles. The key problem of this thesis is that it denies salvation by faith in Christ alone.
- D. Walvoord, John F. "Does the Church Fulfill Israel's Program?" in *The Bib Sac Reader* (Chicago: Moody, 1983), 40-51.
1. Walvoord argues for a distinction between Israel and the church, based on a literal interpretation of prophecy. The view that includes Gentile believers as part of Israel is seen as reading theological presuppositions into the text.
 2. This article defends a revised dispensational perspective against non-dispensational interpretations of four texts (Gal. 6:15-16; Rom. 9-11; Phil. 3:1-3; Heb. 8).

VIII. Hermeneutics of Theological Systems

- A. When getting help for sources to study the prophetic *genre*, one must know the starting point, ending point, and methodology of the interpreters.
- B. Below are simplified contrasts between two vastly different evangelical interpreters: Robert Chisholm (*Interpreting the Minor Prophets*) and Willem Van Gemeren (*Interpreting the Prophetic Word*):

	Chisholm	Van Gemeren
Basic Hermeneutic	Grammatical-Historical (Literal)	Spiritual (symbolic)
Eschatology	Premillennial	Amillennial
Focus of Study	Book structure/historical setting	Canonical function
Methodology of study	Formal and technical	Poetic
Concern in Research	Depth	Breadth
Context to Hear Prophets	Their time and space	Our time and space
Emphasis	Biblical	Theological
Fulfillment of OT Promises	Some past, others future	Extended to church
Fulfillment Frequency	Single or dual	Multiple, to each generation
Distinguishes...	"What it meant" vs. "what it means"	"What it means to me"
Fulfilled/unfulfilled Texts	Vital in interpretation	Not as important
Use of Time Diagrams	Frequent among premillennialists	Rare for amillennialists
Church and Israel	Distinct	Church as "new Israel"
Future for National Israel	Yes	No
Key Stylistic Devices	Wordplay, irony, <i>inclusio</i> , <i>chiasmus</i>	Metaphor, simile, imagination
Key Themes	Exodus and Exile	Historic-redemptive
Concern in Interpretation	How and when prophecies fulfilled	Who prophecies reveal
Covenants	Abrahamic foundational	Fulfillment in Christ
Judgment Structure	Accusation then announcement	Judgment and salvation
Background of Reference	Moses (Mosaic covenant)	Hosea
Application	Within its historical context	Reapplied to new contexts
Relation of OT and NT	Understand OT first, then NT	Read NT back into OT

GUIDELINES FOR INTERPRETING AND PREACHING FROM THE PROPHETS

1. You will need to work extra hard to identify the historical context, and then to make efforts to help your audience understand this [charts and/or overheads help!].
2. In particular, you need to understand the history surrounding the two major exiles (722 BC and 586 BC), for the prophets are primarily grouped around these two nodes of history.
3. Keep in mind that the prophets spoke to a people “under the Law” and who were accountable to the Law (believers today are not under the Law). Hence, we must ask this question: are the sins pointed out by the prophets also sins of the New Covenant?
4. You *must* see the prophets in relation to the governing principles of Deuteronomy 28--30. The prophets frequently call attention to the *curse*s (indicative of disobedience to the Law) and to the possibility of *blessings* (based upon repentance). [see chart]
5. Develop a synthetic book chart of the whole book before attempting to study any individual passage within the book. Try to understand the *big picture* of what the prophet is communicating.
6. Learn to look for the various types of “oracles” within a prophetic book.¹
[see handout “An Introduction to the Prophets”]

Prophetic books often alternate between “judgment oracles” and “salvation oracles” (see chart on Micah for example). The salvation oracles look to the future when God’s discipline has run its course, and He fulfills His ultimate intention to bring blessing (Gen 12; Deut 30). Since this is most often linked to Israel’s future under her Messiah (when He establishes His kingdom), this is where we often find “prophecies” related to the *Messianic era* and/or the Second Coming.

7. Don’t confuse God’s plan for national Israel with that of the “church.”
Don’t read the “church” back into the Old Testament and thereby *spiritualize* the passage in a vain effort to make the church fit in.
8. One must understand the developing motif within the Old Testament of God’s intention to fulfill the New Covenant.
 - A. Learn the terminology of this emerging motif, in order to heighten your sensitivity to “New Covenant” prophetic expectations.²

¹See Gordon D. Fee and Douglas Stuart, *How to Read the Bible for all its Worth*, 158-61.

²For help in this area, see my article: J. Paul Tanner, “Rethinking Ezekiel’s Invasion by Gog,” *Journal of the*
(continued...)

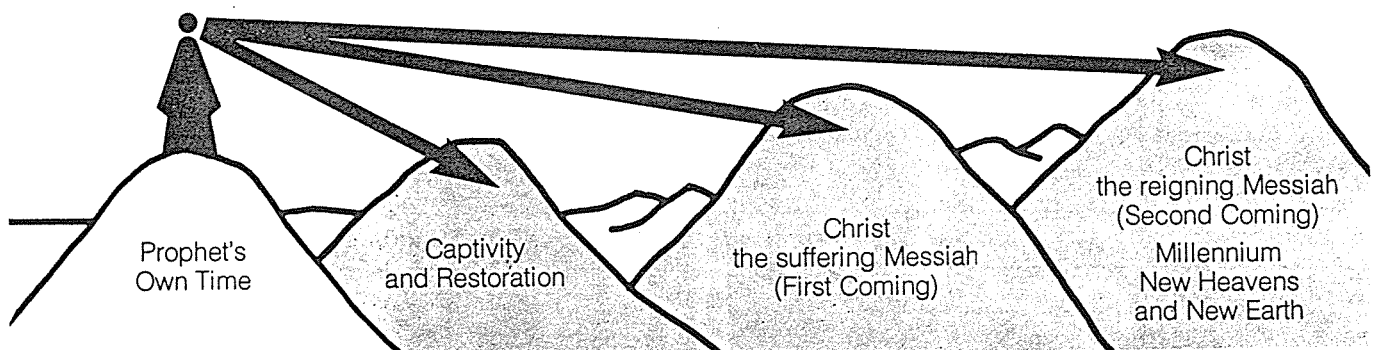
*Dr. J. Paul Tanner**Interpreting & Preaching the Prophets*

- B. Recognize that the New Covenant has been inaugurated at the cross and is *now* operational (partially fulfilled, but not totally).
9. Avoid unwarranted allegorization.

Remember: the basic rules of hermeneutics apply to prophetic truth just as they do to any other genre of Scripture. Attempt to interpret *literally* (i.e., according to the normal meaning of the words) unless there is clear direction from the text itself to do otherwise.

10. Make the effort (a long range goal) to develop a consistent eschatological framework for yourself. Systematize the biblical revelation about the future.³
11. Use teaching aids to help your audience!

Not all the material in the prophetic books is eschatological, but a great deal is. When teaching or preaching in regard to these sections, use charts to help people see the overall plan and how the details fit into that plan.



Time Period Views of The Prophets

The prophets had a twofold ministry. They exposed the sins of their own time. They also revealed the future (as God revealed it to them).

When reading the Books written by the 16 prophets (Isaiah through Malachi) this Chart will help you understand the scope of time periods referred to by the prophet.

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Charts on Revelation, p. 49

²(...continued)

Evangelical Theological Society 39 (March 1996): 29-46.

³As an aid to developing an overall eschatology, I would recommend that you review my notes "Old Testament Expectations, Part II: Israel's Future and the Kingdom Promises." Also helpful is Donald K. Campbell and Jeffrey L. Townsend, ed., *A Case for Premillennialism* (Chicago: Moody Press, 1992).

Appendix: The Kingdom Program in the Prophetic Books in Light of the Biblical Covenants

The Kingdom Program in the Prophetic Books in Light of the Biblical Covenants

I. PROPHECIES CONCERNING ISRAEL

A. Israel's spiritual condition. The prophets described in detail the spiritual condition of the nation that brought about their dispersion, their future discipline in anticipation of the return of their Messiah.

1. Spiritually blind
Isaiah 6:10; 42:19; 59:9-10; 65:12
2. Spiritually deaf
Isaiah 6:10; 42:19; 48:8, 65:12
3. Spiritually sluggish
Isaiah 6:10
4. Disobedient
Isaiah 42:24
5. Rebellious
Isaiah 42:24; 48:4; 63:10
6. Indifferent
Isaiah 43:22
7. Sinful
Isaiah 43:24; 43:27; 48:8;
59:2-15; 65:9, 12
Jeremiah 5:25-26; 30:12-17
Hosea 4:1-2

8. Withheld sacrifices
Isaiah 43:23-24
Hosea 3:4
9. Idolatrous
Isaiah 44:9-20; 48:5
10. Blasphemous
Isaiah 65:7
Ezekiel 36:17-22
11. Deceitful
Isaiah 59:13, 15
Jeremiah 5:27
12. Unjust
Isaiah 59:14
Jeremiah 5:28
13. Repudiated God
Isaiah 65:11
Jeremiah 5:23, 31
Ezekiel 6:9
Hosea 4:1-2

14. Forsaken by God
Isaiah 48:17-19

B. Israel's dispersion

1. The warning of
Israel's chastening

- Isaiah 5:1-7; 5:15, 16, 25; 6:11,
12; 42:13-25
Ezekiel 7:8-9; 36:17-23
Amos 9:1-10
Micah 5:3
Zechariah 11:7-14
2. The method of
Israel's chastening
Isaiah 5:26-30
Amos 9:4
Jeremiah 5:15-19
Ezekiel 36:17-22
3. The chastening a
divine judgment for sin
Isaiah 17:4-6; 28:17-19; 42:13-25;
50:1; 65:12
Jeremiah 30:14-15
Ezekiel 36:17-22
Zephaniah 1:7-18
Malachi 4:1
4. The chastening
temporary in duration
Isaiah 50:1
Amos 9:8-9

C. Israel's preservation

1. By divine protection
Isaiah 52:12; 63:7-9
Jeremiah 5:18; 30:7-24; 46:7-9
Ezekiel 11:14-16
Daniel 12:1
Joel 3:16
2. Based on mercy
Isaiah 63:7
3. By divine provision
Joel 2:18-27
4. Entails deliverance from her
enemies
Joel 2:20
Micah 5:4-15
Zechariah 12:4-9
5. The preservation based on Isra-
el's covenants
 - a. The Abrahamic
Micah 7:19-20
 - b. The Davidic
Jeremiah 33:20-26
 - c. The Palestinian

Ezekiel 16:60-63

D. The remnant

1. The fact of a
preserved remnant
Isaiah 4:2
Jeremiah 3:14
Ezekiel 6:8
Micah 4:6-7; 5:3
2. The remnant
preserved by divine power
Isaiah 1:9; 11:11-12
Jeremiah 23:3; 31:7
Ezekiel 6:8
Micah 2:12-13
3. The remnant will be small
Isaiah 65:8-9
Jeremiah 50:20
Joel 2:32
4. The remnant is a
believing remnant
Isaiah 10:20-27;
24:13-15
Jeremiah 50:20
Ezekiel 6:8-10; 39:22, 25-29
Joel 2:32
Zephaniah 3:13
Zechariah 13:9
5. The remnant of
Assyria a type of the remnant of
the Tribulation
Isaiah 37:31; 32
6. The remnant a
witness for Jehovah
Isaiah 24:14-15; 66:19
Ezekiel 14:22-23
Micah 5:7
Malachi 3:16-17
7. The remnant will be restored to
the land
Isaiah 11:11-12; 65:9-10
Jeremiah 23:3
Micah 2:12; 4:6-7
Zephaniah 2:6-7
8. The covenants will be fulfilled
in the remnant
 - a. The Abrahamic
Isaiah 65:8-9; 10:21-22
 - b. The Davidic
Micah 4:7

- Jeremiah 23:3-6
- c. The Palestinian
Isaiah 11:11-12; 65:9-10
Jeremiah 23:3
Micah 2:12; 4:6-7
Zephaniah 2:6-7
- d. The New
Jeremiah 50:20
Joel 2:32
Zephaniah 3:13
- E. Israel's restoration to the land
- The promise of restoration
Isaiah 1:25-29; 6:13; 10:20-27;
11:10-16; 27:6, 12, 13; 43:1-21;
46:3-4; 48:20-21; 49:6, 7-21;
51:1-16; 54:7-10; 56:8; 57:13;
60:4-5; 63:12-15; 65:8-10; 66:7-9;
66:19-21
Jeremiah 3:18; 12:14-16; 23:1-8;
24:4-7, 29:11-14; 30:1-24; 31:7;
32:36-44; 33:7-26; 50:4-7, 19
Ezekiel 11:17-21; 20:33-44;
28:25; 34:11-31; 36:7-10, 24;
37:1-14; 39:25-29
Hosea 1:10-11; 2:14-24;
3:4-5; 6:2; 11:8-9; 12:9
Joel 3:1; 3:20
Amos 9:14-15
Micah 4:6-8
Zephaniah 2:6-7;
3:10-20
Zechariah 2:6-7; 8:8; 9:10-17;
10:1-12
 - By divine power
Isaiah 11:10-16; 27:6, 12, 13;
43:1-21; 46:3-4; 48:20; 49:8-21;
51:3; 56:8; 65:8-10; 66:6-10
Jeremiah 12:14; 16:14-15; 23:1-8;
24:4-7; 29:14; 30:3, 10; 31:4,
11; 32:37-44; 50:19
Ezekiel 11:17; 20:33-34; 28:25;
34:11-31; 36:24; 39:25-29
Hosea 2:14; 6:1-3
Joel 3:1
Amos 9:14-15
Zephaniah 3:18-20
Zechariah 8:8; 10:6, 10
 - By the Messiah
Isaiah 48:11; 49:6-7; 60:21; 61:2-3
- Ezekiel 36:22-36; 39:21-25
- Assisted by the Gentiles
Isaiah 66:12, 19, 20
 - The return from Egypt the picture of the final restoration
Isaiah 11:16; 48:20-21
Jeremiah 16:14-15
Ezekiel 20:36-37
Hosea 12:9
 - The restoration a sign to the Gentiles
Jeremiah 16:19-20
Zephaniah 3:19-20
 - The restoration will be permanent
Jeremiah 24:6-7;
30:18-24; 31:36-40
Ezekiel 39:29
Joel 3:20
Amos 9:14
Micah 4:7
 - The restoration will fulfill the covenants
 - The Abrahamic
Isaiah 10:21-22; 65:8-9
 - The Davidic
Jeremiah 23:5-8; 33:14-26
Ezekiel 34:23-25
Hosea 3:5
Micah 4:7-8
Zephaniah 3:15
 - The Palestinian
Micah 2:12; 4:6-7
Isaiah 11:11-12; 65:9-10
Jeremiah 23:3
 - The New
Jeremiah 31:31-34; 32:37-40
Ezekiel 11:19-20
- F. The repentance of Israel prior to the Millennium
- The fact of Israel's repentance
Isaiah 2:5; 17:7; 26:11-18; 29:22-24;
63:7-19; 64:1-12
Jeremiah 24:7; 29:11-14; 31:18-19
Ezekiel 20:42-44
Hosea 6:1-3; 14:3-9
Micah 7:1-20
Zechariah 12:10-14; 13:9
 - The repentance at Babylonian captivity a type of the repentance of the remnant
Isaiah 37:16-20
 - Jonah's repentance a type of the repentance of the remnant
Jonah 2:1-10
 - The invitation to repent
Isaiah 1:18; 55:1; 65:1
Jeremiah 3:22; 29:11-14
Hosea 14:1-2
Joel 1:13-14; 2:12-17
Amos 5:4
Zephaniah 2:1-3
- G. The conversion of Israel
- The fact of Israel's conversion
Isaiah 1:25-27; 2:5; 4:2-4; 17:7;
25:8-9; 26:9-18; 27:13; 29:22-24;
44:22-24; 45:17-25; 48:9-11;
50:8-11; 54:7-10; 55:1-8; 57:15-21;
63:16-19; 65:17-19; 66:7-13
Jeremiah 16:17-18; 24:7; 31:1-40;
33:8; 50:20, 34
Ezekiel 11:17-20
Joel 2:28-32; 3:21
Micah 7:18-19
Zephaniah 3:12-13
Zechariah 3:1-7
 - By divine agency
Isaiah 1:25; 2:5; 6:6-7; 28:16;
44:22-24; 45:21-22; 48:9-11;
54:4-11; 63:8, 16
Jeremiah 3:22-23; 16:21; 24:7;
31:11; 50:20, 34
Ezekiel 20:37; 36:25-29
Zechariah 3:4, 9; 13:9
 - By a cleansing and redemption
Isaiah 1:25; 2:4; 44:22-24; 45:17-25;
48:17; 55:7; 57:18-19; 63:16
Jeremiah 31:11, 34; 33:8; 50:20, 34
Ezekiel 36:25-26
Hosea 14:4
Joel 3:21
Micah 7:18-19
Zechariah 13:9
Malachi 3:2-3
 - By the exercise of mercy
Isaiah 54:7-8, 11; 55:7; 63:7, 9
- Jeremiah 31:10
Ezekiel 39:25
Micah 7:18
- By the exercise of love
Jeremiah 31:3
Hosea 14:4
Micah 7:19
 - Israel made holy and righteous
Isaiah 4:3; 45:24
Malachi 3:3
 - Israel justified
Isaiah 51:8
Hosea 14:9
 - Israel will glorify God
Isaiah 44:23; 45:25; 55:5
 - Israel will be converted by faith
Isaiah 51:10; 55:1-4, 7; 57:13;
66:2
Joel 2:32
Zephaniah 3:12
 - Israel will be given a new heart
Jeremiah 31:33; 32:39
Ezekiel 11:19; 36:26
 - Israel will be given a new spirit
Ezekiel 11:19; 36:26-27
Joel 2:28-29
 - Israel will be made obedient
Jeremiah 31:33-34
Ezekiel 11:20; 36:27
 - This conversion is based on the New Covenant
Jeremiah 31:31-34
- H. The resurrection of Israel's dead
- The fact of the resurrection
Isaiah 26:19-20
Daniel 12:2-3, 13
Hosea 13:14
 - The time of the resurrection
Isaiah 26:20, at the end of the time of indignation
Daniel 12:1-2, "at that time"
Daniel 12:13, at the end of the 1,335 days
- The judgment and reward of Israel
Isaiah 40:10
Ezekiel 11:21; 20:33-44; 22:17-22

Kingdom Teaching in the ProphetsJ. Dwight Pentecost, *Thy Kingdom Come* (Wheaton, IL: Victor, 1990), 325-336 (3 of 6)

- d. The believers a witness during the period
Isaiah 24:14-15
Ezekiel 14:22-23; 39:27-28
Micah 5:7
Malachi 3:16-17
Isaiah 66:19

4. Gentile powers in the Tribulation

- a. The alliances among nations
 - (1) The revived Roman empire
Isaiah 14:4-11
Daniel 2:40-43; 7:7-8; 7:23-27; 9:26-27; 11:36-45
 - (2) The king of the north (Assyria)
Isaiah 10:12; 30:31-32; 31:8-9
Daniel 8:23-25; 11:40
Ezekiel 38:1—39:16
Joel 2:1-11, 18-20
Isaiah 37:36-38, Assyria a type
 - (3) King of the east
Daniel 11:44
 - (4) King of the south
Daniel 11:40
- b. The alliance between Israel and the beast
Daniel 9:26-27; 11:36-38
Isaiah 28:18
Zechariah 11:15-17
- c. The invasion of Palestine by the Gentile powers
 - (1) By the king of the north
 - (a) The Assyrian invasion a type of the invasion by the king of the north
Isaiah 3:1-26; 8:7-8; 14:25; 30:31-33; 31:8-9; 33:1-24
Jeremiah 6:22-26
Ezekiel 7:14-27
 - i. The pro-tection

- e. Punishment
Isaiah 26:21; 27:1
- f. Vengeance and recompense
Isaiah 34:8
Obadiah 15-16
- g. Trouble
Jeremiah 30:7
Daniel 12:1
Zephaniah 1:15
- h. Darkness
Joel 2:1-11
Amos 5:16-20
Zephaniah 1:15
Ezekiel 30:3

2. The time of the Tribulation period

- a. The duration
Daniel 9:24-27
- b. Within the Day of the Lord
Isaiah 2:12, 20; 24:21; 27:1-2, 12-13, 34:8
Jeremiah 25:33
Joel 1:15; 2:1-2
Zephaniah 1:14-18
Zechariah 12:3, 4, 6, 8, 9, 11; 13:1, 3, 4; 14:1, 6, 8, 9, 13, 20

3. Israel in the Tribulation

- a. The nation preserved
Isaiah 52:12; 63:7-9
Jeremiah 5:15-19; 30:7-24; 46:27-29
Ezekiel 11:14-16
Daniel 12:1
Joel 2:18-28; 3:16
Micah 5:4-15
Zechariah 12:4-9; 13:8-9
- b. The nation partially regathered in unbelief
Ezekiel 37:1-4
Daniel 9:24-27; 11:36-45
- c. The remnant converted
Isaiah 10:10-27; 24:13-15
Jeremiah 50:20
Ezekiel 6:8-10; 37:14; 39:22, 25-29
Joel 2:32
Zephaniah 3:13
Zechariah 13:9

- Amos 9:12
Micah 7:16-17
Zephaniah 2:11; 3:9
Zechariah 8:20-22; 9:10; 10:11-12; 14:16-19
- 2. The Gentiles will be Israel's servants
Isaiah 14:1-2; 49:22-23; 60:14; 61:5
Zechariah 8:22-23
- 3. The Gentiles in the Millennium will have been converted
Isaiah 16:5; 18:7; 19:19-21, 25; 23:18; 55:5-6; 56:6-8; 60:3-5; 61:8-9
Jeremiah 3:17; 16:19-21
Amos 9:12
Obadiah 17-21
- 4. The Gentiles in the Millennium will be subject to the Messiah
Isaiah 42:1; 49:6; 60:3-5
Obadiah 21
Zechariah 8:22-23

III. THE DAY OF THE LORD

A. The Tribulation

- 1. The nature and character of the period
 - a. A shaking of the earth
Isaiah 2:10-22; 13:13; 24:1-12, 16-20
Jeremiah 25:27-33
Joel 3:16
Haggai 2:6-7
 - b. Wrath, anger, indignation, and fury
Isaiah 13:13; 26:20; 30:27, 30; 34:2; 63:3, 6
Jeremiah 25:15
Daniel 8:19; 11:36
Zephaniah 1:14-18, 3:8
 - c. Judgment
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 - d. Destruction
Isaiah 24:3, 12; 24:19-20; 34:2
Jeremiah 25:18
Joel 1:12
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Daniel 12:3
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- J. The future blessing of Israel in the new heaven and new earth
Isaiah 65:17-18; 66:22

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- A. The times of the Gentiles
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- B. The course of Gentile powers
Daniel 2:31-45; 7:1-28. The entire Book of Daniel describes the development of Gentile world powers.
- C. The final form of Gentile world power
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- D. The destruction of Gentile power by the Messiah
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Isaiah 24:21
- E. The judgment on Gentiles
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- F. The blessing on Gentiles in the Millennium
 - 1. Their participation in the Millennium
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Jeremiah 3:17; 16:19-21; 49:6; 49:39
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- Jeremiah 1:15-19
Isaiah 37:33-35
- ii. The destruction of the Assyrian
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- (b) The invasion of the king of the north
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- (c) The destruction of the king of the north
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- (2) By the beast
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- (3) By the king of the south
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- (4) By the king of the east
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- d. The destruction of Jerusalem and Palestine by the Gentile powers
Isaiah 13:12-16; 51:17-23
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Joel 2:1-11
Zechariah 12:1-3; 13:8-9; 14:1-3
- e. Gathering of the nations to Jerusalem to battle for Armageddon
Isaiah 10:28-34; 33:19; 34:1-17; 63:1-6
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- f. The judgment on Gentile world powers
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- a. The Branch
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- b. The rod of Jesse
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- c. The Lord of Hosts
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- d. The stone
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- e. The King
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- g. Lawgiver
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- h. Thy God
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- i. Light
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- j. The Lord our righteousness
Jeremiah 23:6; 33:16
- k. The tender plant
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- l. The Ancient of Days
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- m. The Son of Man
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- n. Messiah the Prince
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- o. The Prince of princes
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- p. The wallbreaker
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- q. The Lord
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- r. The Son of Righteousness
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- s. The Redeemer
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- t. The Most High
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- a. The fact of the advent
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- c. He is coming as judge
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- f. He is coming to fulfill the covenants
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- h. The signs of His coming
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- b. David will be the regent

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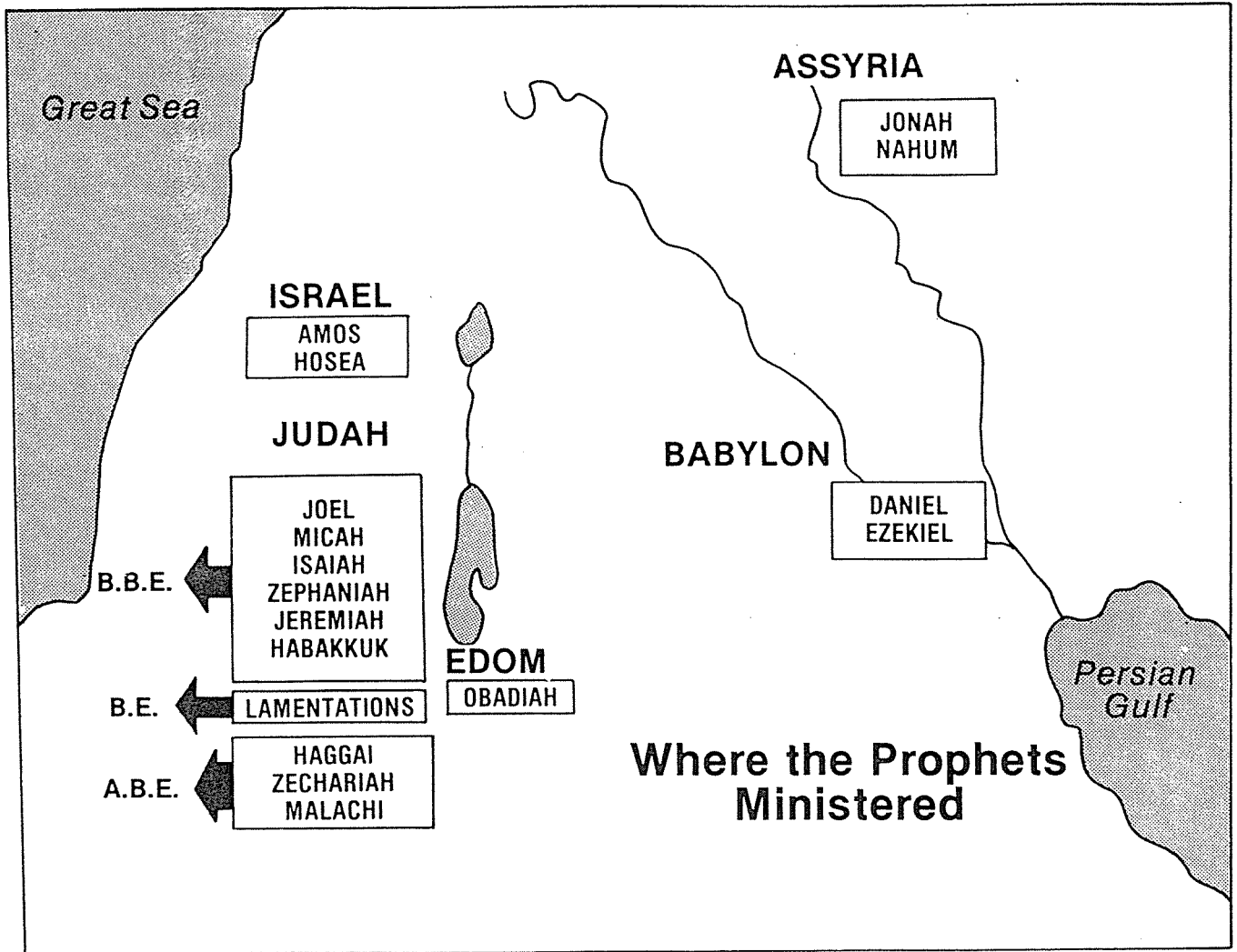
- Isaiah 9:7; 16:5
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 Hosea 3:5
 Amos 9:11
- c. Judges will be raised up
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- d. Nobles and governors will reign under David
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- e. There will be a unified government
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- f. Positions of responsibility will be assigned as rewards
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- g. The Messiah will rule with a rod of iron
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- a. Jerusalem will be the center of the millennial earth
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- c. The glory of the millennial Jerusalem
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- d. Jerusalem will be the center of the kingdom rule
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- f. The dimensions of Jerusalem in the Millennium
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- g. The accessibility of Jerusalem in the Millennium
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- b. The land will be enlarged
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- d. Productivity will be restored
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- e. Rainfall will be plentiful
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- f. The land will be rebuilt after its decimation
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- Ezekiel 36:33-38
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- a. Israel will be reunited as a nation
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- b. Israel will be related to Jehovah by marriage
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- c. Israel will be above the Gentiles
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- d. Israel will be made righteous
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- e. Israel will be the subjects of the King's reign
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- b. The temple and its worship
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- (3) The chambers
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- (9) The throne
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- (10) The Altar
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- (11) The offerings
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- (13) The worship
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- (14) The place for the preparation of offerings

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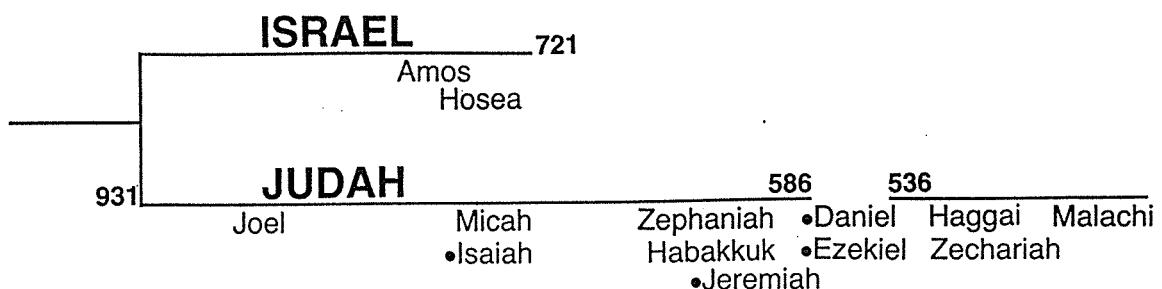
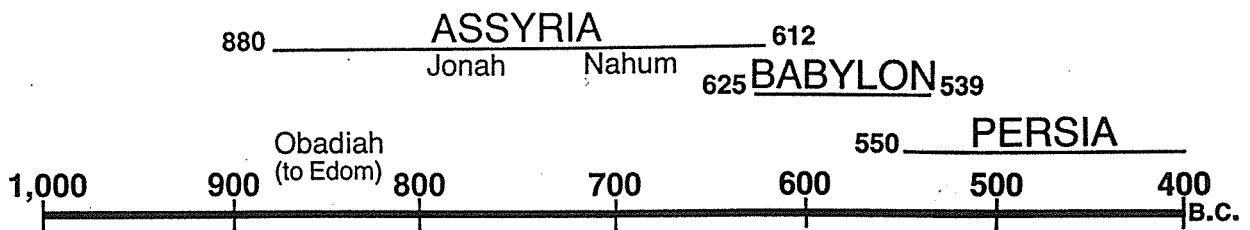
- Ezekiel 46:19-24
 (15) The river of the sanctuary
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 u. A fountain opened
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Where and When the Prophets Ministered

Terry Hall, *Bible Panorama*, 60; Paul Benware, *Survey of the OT*, 176

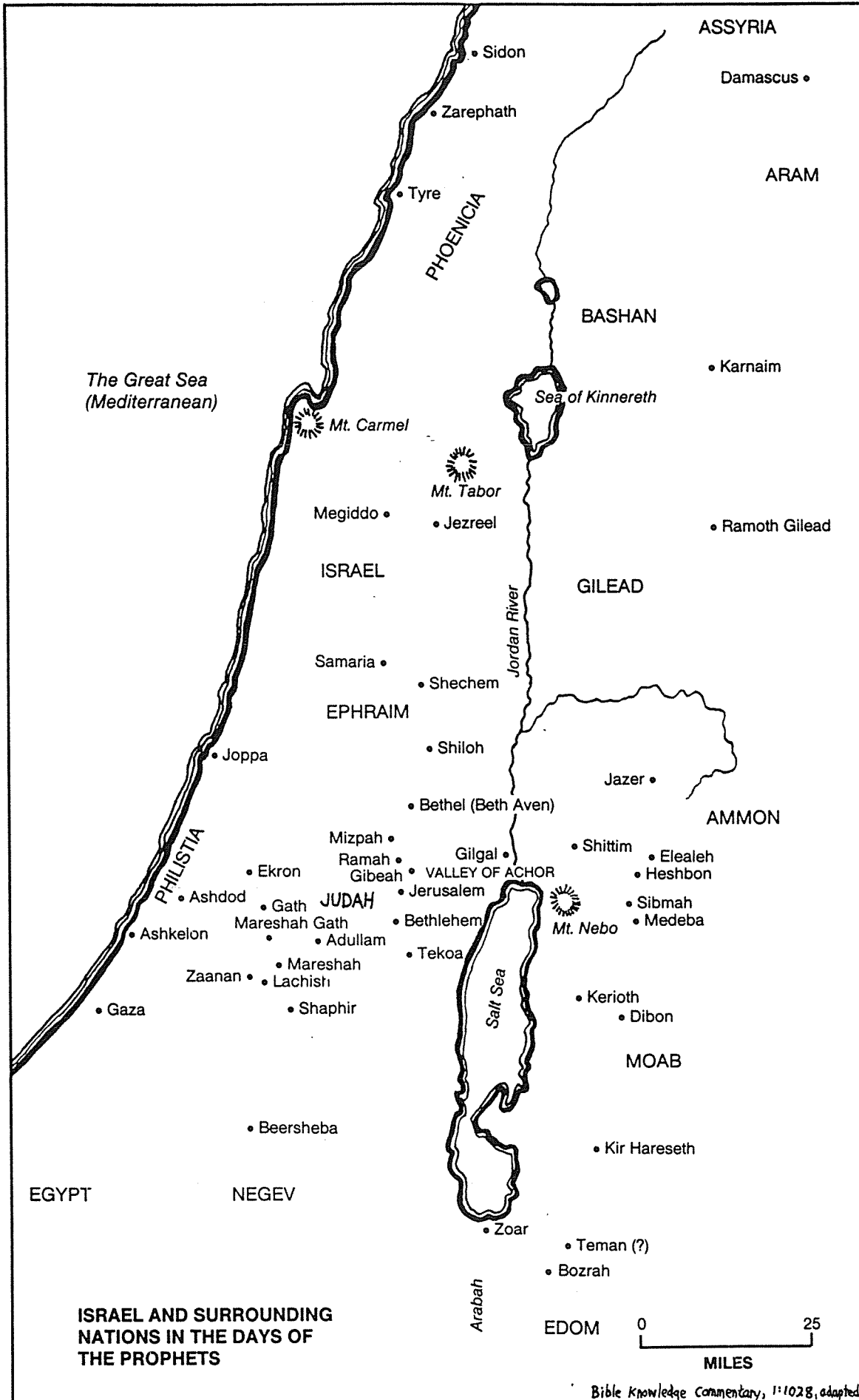


CHRONOLOGY OF THE PROPHETS OF ISRAEL AND JUDAH



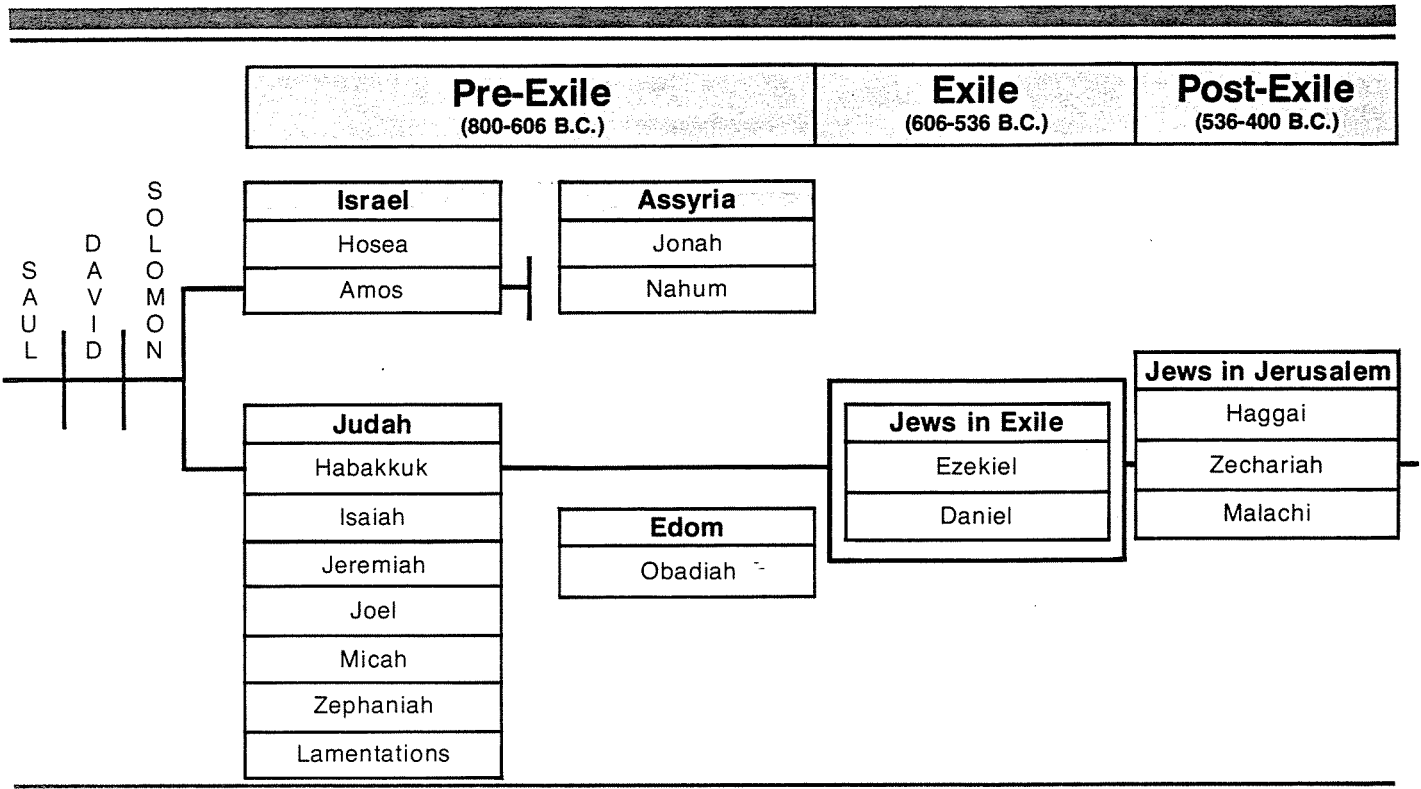
• - Major Prophet

Israel and the Surrounding Nations in the Days of the Prophets



Placing the Prophetical Books

The Daily Walk



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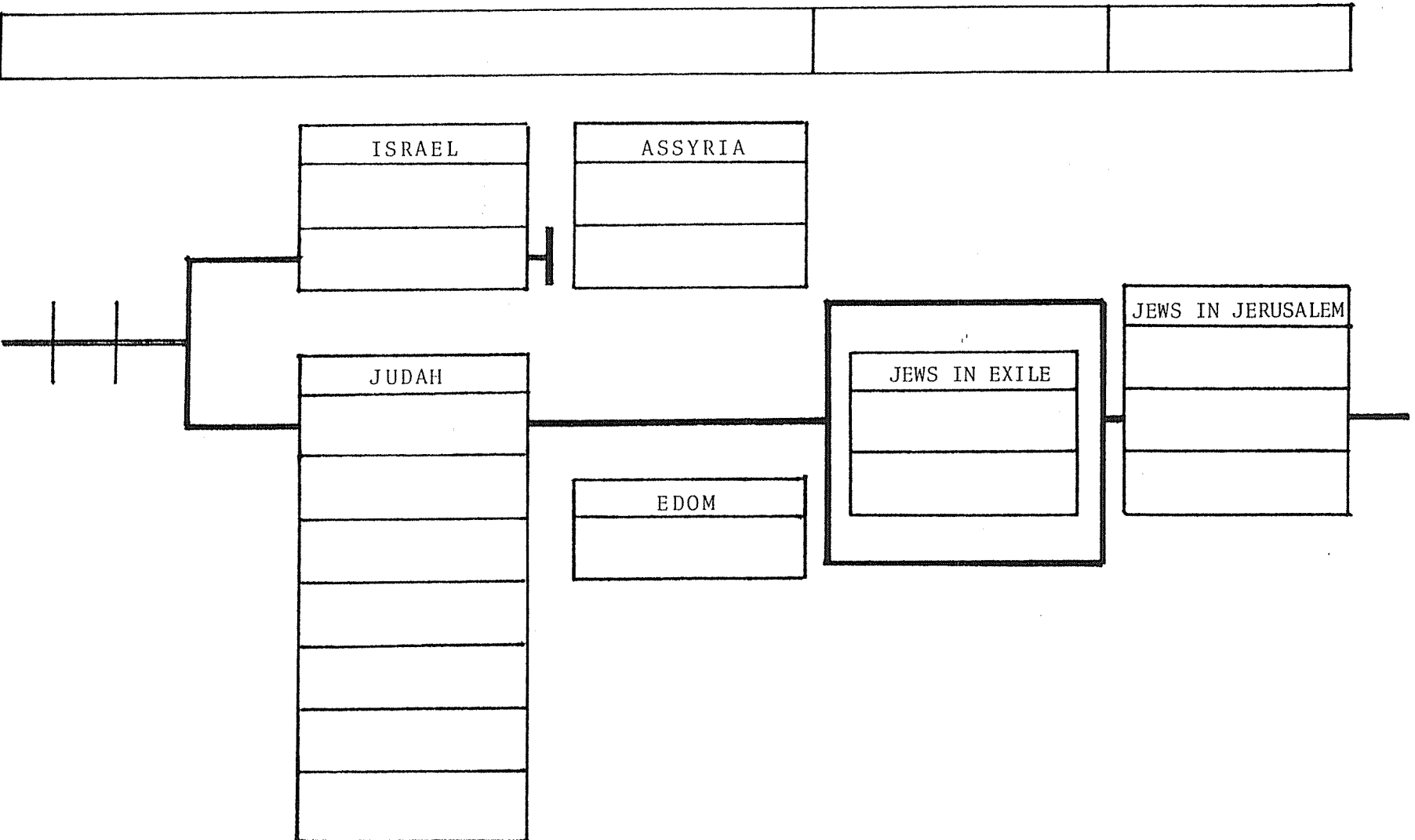
Observations

1. Most prophets ministered before the exile (God gave plenty of warning before judgment).
2. Most prophets preached to Judah (God gave special effort to protect the Davidic line).
3. All major prophets preached to Judah.
4. There were no major post-exilic prophets.
5. God's faithfulness to communicate with His people extended even into judgment via Ezekiel and Daniel (we also should never give up seeking to restore errant believers).
6. Prophets made predictions concerning four nations as a major concern (Judah, Israel, Assyria, Edom). One could also add Babylon (Habakkuk) and other nations noted in parts of various prophetical writings (e.g., Isa. 13-23; Jer. 46-51, etc.).


An Overview of the Prophetic Books

Mark L. Bailey, Dallas Theological Seminary

AN OVERVIEW OF THE PROPHETICAL BOOKS



Three Periods of the Prophets
 Terry Hall, *Bible Panorama*, 62

Three Periods of the Prophets		
B.B.E. (Before Babylonian Exile) (930-586 B.C.)	B.E. (Babylonian Exile) (586-516 B.C.)	A.B.E. (After Babylonian Exile) (516-424 B.C.)
<p>DIVIDED KINGDOM PERIOD (930-722 B.C.)</p> <p>OBADIAH (848-41 to Edom) JOEL (835-796 to Judah) JONAH (782-750 to Assyria) AMOS (782-739 to Israel) HOSEA (755-715 to Israel) MICAH (740-690 to Judah) ISAIAH (740-680 to Judah)</p> <hr/> <p>SURVIVING KINGDOM PERIOD (722-586 B.C.)</p> <p>NAHUM (661-612 to Assyria) ZEPHANIAH (630 to Judah) JEREMIAH (627-586 to Judah) HABAKKUK (610-599 to Judah)</p>	<p>DANIEL (606-534 to Babylon) EZEKIEL (593-571 to Babylon) LAMENTATIONS (586 to Judah)</p>	<p>HAGGAI (520 to Judah) ZECHARIAH (520-518 to Judah) MALACHI (435-424 to Judah)</p>
<p>(Dates refer to years of their ministries.)</p> 		

Prophets of Israel and Judah

Name	Date	Audience	World Power	Biblical Context	Old Testament References to the Prophet	Theme
Isaiah	c 740-680	Pre-exile: Judah	Assyria	2 Kgs. 15:1-20:21 2 Chr. 26:16-32:33	2 Kgs. 19-20 (passim); 2 Chr. 26:22; 32:20, 32; Isa. (passim).	Salvation is of the Lord
Jeremiah	c 627-580	Pre-exile: Judah	Assyria & Babylonia	2 Kgs. 22:3-25:30 2 Chr. 34:1-36:21	2 Chr. 35:25; 36:12, 21f; Ezra 1:1; Dan. 9:2; Jer. (passim).	Warning of Coming Judgment
Ezekiel	c 593-571	Exile: Exiles in Babylonia	Babylonia	2 Kgs. 24:8-25:30 2 Chr. 36:9-21	Ezek. 1:3; 24:24	Glory of the Lord
Daniel	c 605-535	Exile: Exiles in Babylonia	Babylonia & Medo-Persia	2 Kgs. 23:34-25:30 2 Chr. 36:4-23	Ezek. 14:14, 20; 28:3; Dan. (passim)	Sovereignty of God over men and nations
Hosea	c 755-715	Pre-exile: Israel	Assyria	2 Kgs. 14:23-18:12	Hos. 1:1, 2.	Loyal love of God
Joel	c 835	Pre-exile: Judah	Assyria	2 Kgs. 12:1-21 2 Chr. 24:1-27	Joel 1:1.	Day of the Lord
Amos	c 760-753	Pre-exile: Israel	Assyria	2 Kgs. 14:23-15:7	Amos 1:1; 7:8-14; 8:2.	Judgment on Israel
Obadiah	c 848-841	Pre-exile: Edom	Assyria	2 Kgs. 8:16-24 2 Chr. 21:1-20	Obad. 1	Doom on Edom
Jonah	c 782-753	Pre-exile: Assyria	Assyria	2 Kgs. 13:10-25; 14:23-29	2 Kgs. 14:25; Jonah (passim).	Salvation to the Gentiles
Micah	c 735-700	Pre-exile: Judah	Assyria	2 Kgs. 15:32-19:37 2 Chr. 27:1-32:23	Micah 1:1; Jer. 26:18.	Injustice of Judah and Justice of God
Nahum	c 664-654	Pre-exile: Assyria	Assyria	2 Kgs. 21:1-18 2 Chr. 33:1-20	Nah. 1:1.	The Destruction of Nineveh
Habakkuk	c 609-605	Pre-exile: Judah	Babylonia	2 Kgs. 23:31-24:7 2 Chr. 36:1-8	Hab. 1:1; 3:1.	The Just shall Live by Faith
Zephaniah	c 632-628	Pre-exile: Judah	Assyria	2 Kgs. 22:1-2 2 Chr. 34:1-7	Zeph. 1:1.	Judgment and Blessing in the Day of the Lord
Haggai	c 520	Post-exile: Jews who returned to Jerusalem from Babylonia	Medo-Persia	Ezra 5:1-6:15	Ezra 5:1; 6:14; Hag. (passim).	Rebuilding the Temple
Zechariah	c 520-480	Post-exile: Jews who returned to Jerusalem from Babylonia	Medo-Persia	Ezra 5:1-6:15	Ezra 5:1; 6:14; Neh. 12:16; Zech. 1:1, 7; 7:1, 8.	Future Blessing for Israel
Malachi	c 432-424	Post-exile: Jews who returned to Jerusalem from Babylonia	Medo-Persia	Neh. 13:1-31	Mal. 1:1.	Appeal to Backsliders

Contrasting the Prophets by Time Period

Differences

Preexilic	Exilic/Postexilic
Obadiah, Isaiah, Micah, etc.	Daniel, Ezekiel, Haggai, Zech., Malachi
Many in number (12)	Few in number (5)
Messages to Israel, Judah, nations	Messages to Judah only (post-exile)
Judgment of Israel/Judah emphasis	Judgment of nations emphasised
Warned of Jerusalem's fall	Looked back on Jerusalem's fall
Temple to be destroyed	Temple rebuilding exhorted
Solomon's temple	Zerubbabel's & Ezekiel's temple
Millennial temple not prominent	Millennial temple mentioned a lot
Condemnation/judgment promised	Comfort/blessing promised
All written in Palestine	Some written in Palestine
845-586 BC (260 years)	605-425 BC (180 years)
Earlier, longer time period	Later, shorter time period
Syria, Egypt, Assyria & Babylon	Babylon & Persia control
Preached against idols	No mention of idolatry
Contended with false prophets	No false prophets mentioned
Ministered to pagan/Jewish kings	Ministered to pagan kings only
More concrete	More abstract (e.g., Daniel, Zechariah)
Most include eschatology	All include eschatology

Similarities

Preexilic	Exilic/Postexilic
Both preached repentance	
Both preached both inside and outside the land of Israel	
Both included men who weren't professional prophets	
Both warned of religious complacency	
Both preached about both Israel and the nations	
Both preached in dual eschatological perspective	
Both emphasised God's sovereignty and justice	
Both include the judgment/blessing theme	
Both prophesied with visions, dreams, and signs	
Both based covenant obedience on the Pentateuch	
Both claimed divine authority ("The word of the Lord came to...")	

Maps of the OT and Modern Mid-East

Terry Hall, *Bible Panorama*, 49, adapted

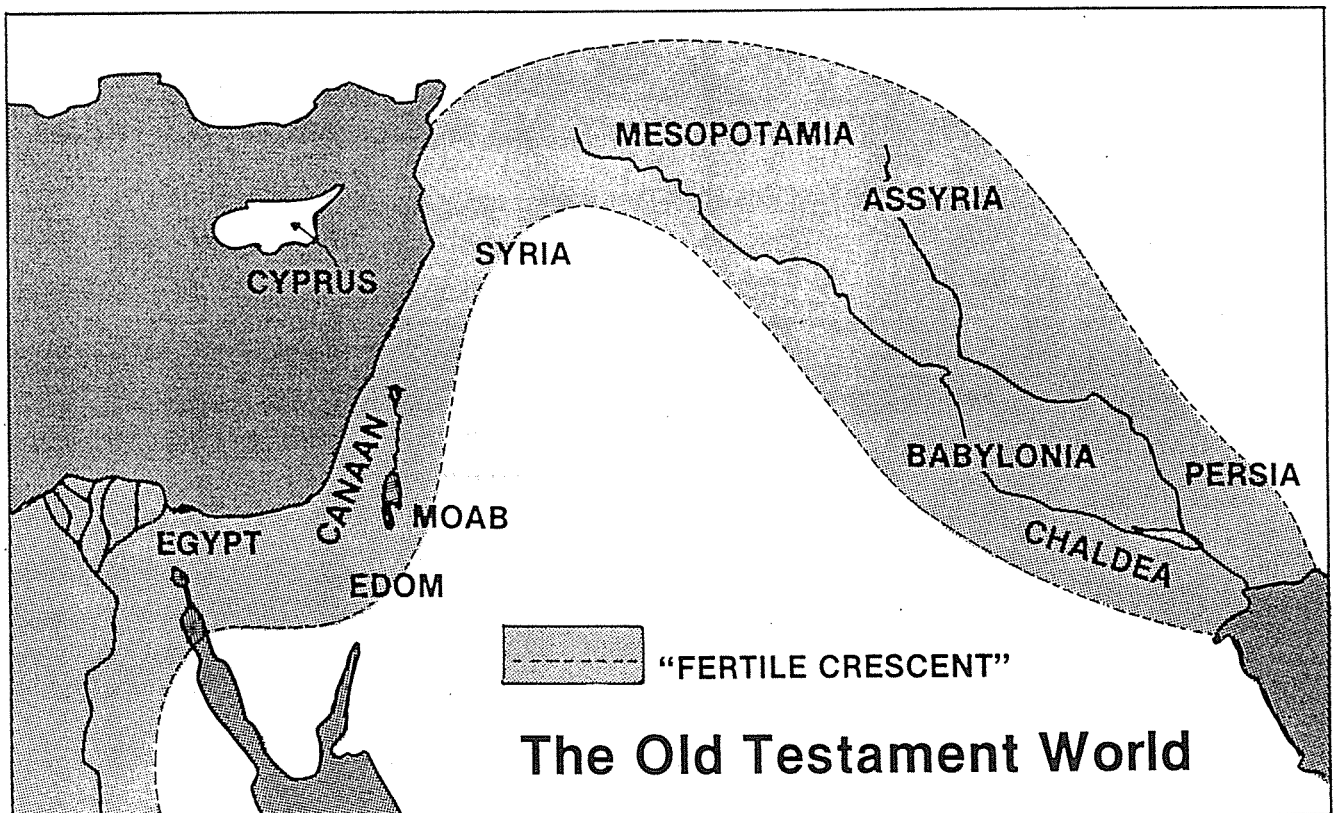
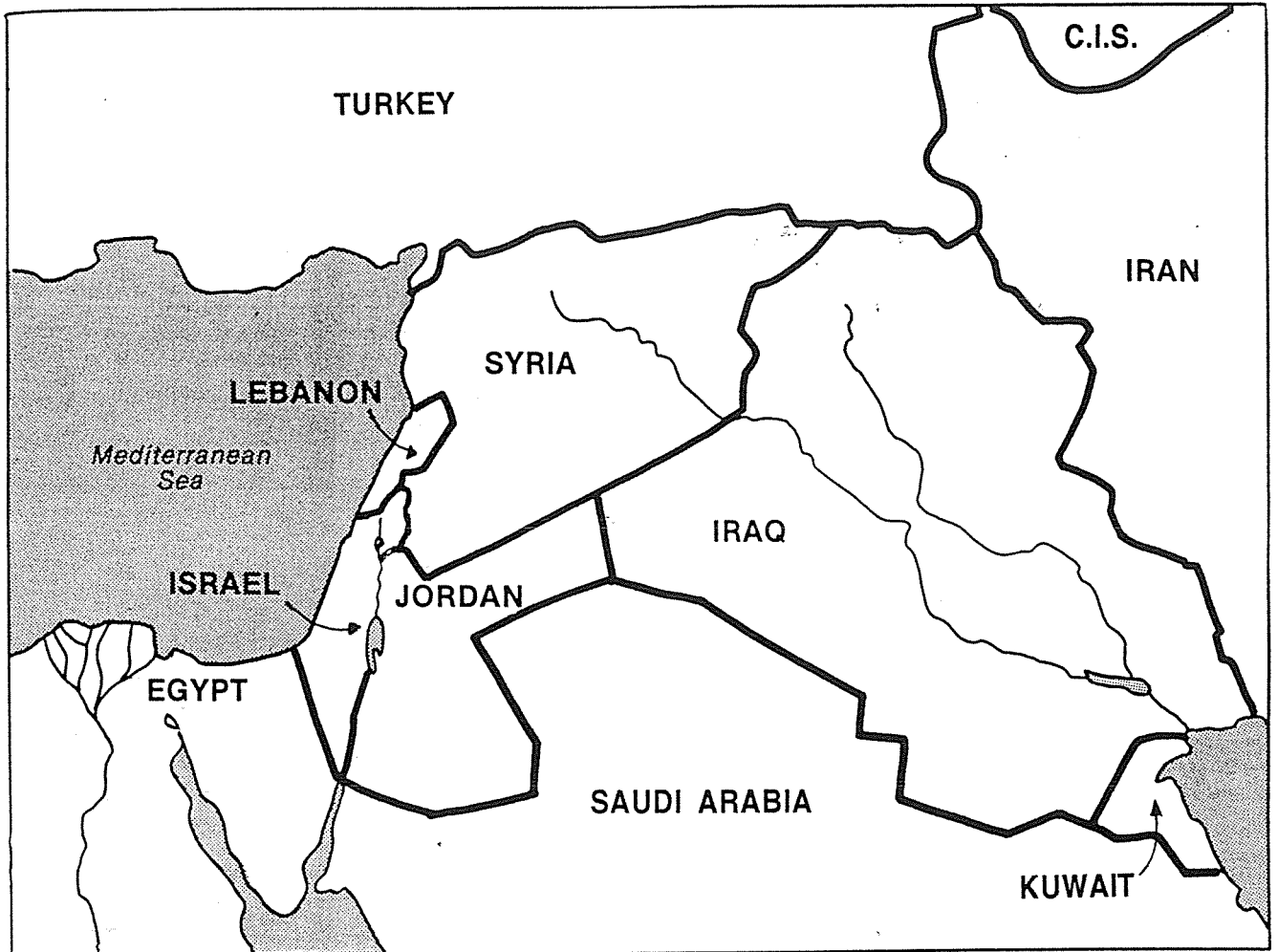


CHART OF PROPHETIC BOOKS

	BOOK	MEANING	DATE	SCRIPTURE	KINGS*	THEME
PRE-EXILIC	1. OBADIAH	"Worshiper of Jehovah"	840-830	II Kings 8-12	Jehoram, Ahaziah, Athaliah, Joash (S)	Retribution
	2. JOEL	"Jehovah is God"	830-820	II Kings 12	Joash (S)	Visitation
	3. JONAH	"Dove"	780-760	II Kings 14	Jeroboam II (N)	Commission
	4. AMOS	"Burden bearer"	755-750	II Kings 14	Jeroboam II (N)	Threatened
	5. HOSEA	"Salvation"	760-710	II Kings 14-17	Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea (N)	Estrangement
	6. ISAIAH	"Jehovah is salvation"	740-690	II Kings 15-21	Jotham, Ahaz, Hezekiah, Manasseh (S)	Salvation
	7. MICAH	"Who is like Jehovah"	735-700	II Kings 15-20	Jotham, Ahaz, Hezekiah (S)	Arraignment
	8. NAHUM	"Compassionate" (Counselor, Comforter)	650-620	II Kings 21-23	Manasseh, Amon, Josiah (S)	Doom
	9. ZEPHANIAH	"Hidden by Jehovah" (Protected)	630-620	II Kings 22-23	Josiah (S)	Vindication
	10. HABAKKUK	"Embraced"	620-605	II Kings 22-24	Josiah, Jehoahaz, Jehoiakim (S)	Justice
	11. JEREMIAH	"Established by Jehovah"	625-585	II Kings 22-25	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah (S), Nebuchadnezzar	Warning
EXILIC	12. LAMEN.	"Grieving"	585-580	II Kings 25	Nebuchadnezzar	Disconsolate
	13. EZEKIEL	"Strength of God"	593-570	II Kings 24-25	Zedekiah (S)	Glory
	14. DANIEL	"God is my Judge"	606-530	II Kings 23-25; Ezra 1-4	Jehoiakim (S), Nebuchadnezzar, Belshazzar, Darius, Cyrus	Dominion
POST-EXILIC	15. HAGGAI	"Festal"	520	Ezra 5-6	Zerubbabel, Darius I (Persian)	Consider
	16. ZECHARIAH	"Remembered by Jehovah"	520-480	Ezra 5-6	Zerubbabel, Darius I, Xerxes	Consummation
	17. MALACHI	"My Messenger"	430-420	Nehemiah 13	Artaxerxes, Darius II	Apostasy

*N = Northern Kingdom
S = Southern Kingdom

Chart of Prophetic Books
Source Unknown

Prophecy Percentages of Each Biblical Book

Tim LaHaye, ed., *Prophecy Study Bible* (www.prophecybible.com: AMG Pub., 2000)

How many verses of each book in the Bible are actually predictive? As one might expect, this varies markedly book by book. On the low end are Song of Songs, Philemon and 3 John (all 0%) as well as Proverbs (1%) as it only refers infrequently to the sacrifices typical of Jesus. On the other end of the scale is the Book of Revelation, which is 95% prophetic. (If Song of Songs is typical of Christ and the Church then it is 100% prophetic.)

OT Book	Prophecy Percent	Number of Prophecies	Prophetic Verses	Total Verses
Genesis	14	77	212	1533
Exodus	40	69	487	1213
Leviticus	59	37	506	839
Numbers	36	50	458	1288
Deuteronomy	36	58	344	959
Joshua	12	27	89	658
Judges	7	?	41	618
Ruth	18	?	15	85
1 Samuel	15	31	124	810
2 Samuel	10	22	68	695
1 Kings	23	44	189	816
2 Kings	20	50	144	719
1 Chronicles	14	?	132	942
2 Chronicles	31	37	268	882
Ezra	23	10	63	280
Nehemiah	11	14	45	406
Esther (6:13)	1	1	1	167
Job	2	?	22	1070
Psalms	10	59	242	2526
Proverbs	1	?	7	915
Ecclesiastes	3	?	7	222
Song of Songs	0	0	0	117
Isaiah	59	111	754	1292
Jeremiah	60	?	812	1364
Lamentations	5	4	8	154
Ezekiel	65	?	821	1273
Daniel	45	58	162	357
Hosea	56	28	111	197
Joel	68	25	50	73
Amos	58	25	85	146
Obadiah	81	?	17	21
Jonah	10	4	5	48
Micah	70	40	73	105
Nahum	74	35	35	74
Habakkuk	41	?	23	56
Zephaniah	89	?	47	53
Haggai	39	?	15	38
Zechariah	69	?	144	211
Malachi	56	19	31	55

Prophecy Percentages of Each Biblical Book (2 of 2)Tim LaHaye, ed., *Prophecy Study Bible* (www.prophecybible.com; AMG Pub., 2000)

NT Book	Prophecy Percent	Number of Prophecies	Prophetic Verses	Total Verses
Matthew	26	81 (47 OT)	278	1067
Mark	19	? (22 OT)	125	662
Luke	22	75 (24 OT)	250	1146
John	20	45 (25 OT)	180	866
Acts	13	63 (31 OT)	125	1003
Romans	21	29 (58 OT)	91	433
1 Corinthians	19	? (17 OT)	85	437
2 Corinthians	5	7 (9 OT)	12	257
Galatians	11	7 (10 OT)	16	149
Ephesians	5	? (4 OT)	8	155
Philippians	10	? (1 OT)	10	104
Colossians	9	? (0 OT)	9	95
1 Thessalonians	18	? (0 OT)	16	89
2 Thessalonians	40	12 (0 OT)	19	47
1 Timothy	4	2 (2 OT)	5	115
2 Timothy	20	? (0 OT)	17	83
Titus	2	? (0 OT)	1	46
Philemon	0	? (0 OT)	0	25
Hebrews	45	52 (39 OT)	52	137
James	6	? (5 OT)	7	108
1 Peter	20	? (11 OT)	21	105
2 Peter	41	11 (1 OT)	25	61
1 John	6	4 (0 OT)	6	105
2 John	15	2 (2 OT)	2	13
3 John	0	? (0 OT)	0	14
Jude	40	8 (0 OT)	10	25
Revelation	95	?	383	404
Averages & Totals	28%/book 27%/verses	—	8410	31028

Isaiah

Restoration of the Created Order							
Judgment (and Salvation)				Salvation (and Judgment)			
Chapters 1—39				Chapters 40—66			
Assyrian Invasion				Babylonian Captivity			
Prophecy			History	Prophecy			
Mostly Condemnation			Interlude	Mostly Consolation			
Violations & Deliverance 1—12	Judgment on the Nations 13—23	Worldwide Judgment & Blessing 24—35	Salvation, Sickness, & Sin 36—39	Shepherd of Israel 40—48	Suffering Servant 49—57	God’s Initiative 58—59	Restoration under Messiah 60—66
Judah							
739-681 BC (Before, During, and After the Israel’s Fall to Assyria in 722 BC)							

Key Word: Restoration

Key Verse: “Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail” (Isaiah 51:6).

Summary Statement:

Isaiah writes to encourage Judah that while God will *judge* for breaking His Law, He will also provide *restoration of the created order* through a godly remnant, a return to the land, and salvation through Messiah who will bring universal blessing.

Application:

The future restoration of the earth should cause us to get our priorities right now.

Isaiah

Introduction

I. **Title** The name Isaiah (יְשַׁעְיָהוּ, *y'esā'yahû*) means "salvation of Yahweh" (BDB 447d), a fitting title for the deliverance which the book describes.

II. Authorship

A. **External Evidence:** Because of the contrasting emphases of chapters 1—39 and 40—66, most scholars (e.g., S. R. Driver, *Intro. to Lit. of OT*, 204-8, 230-46; Robert H. Pfeiffer, *Intro. to OT*, 415-16, 452-81, etc.) since the rise of modern scholarship in the nineteenth century have challenged the unity of the book, saying that each of these two parts had a different author, the second part being written by a "Deutero-Isaiah" after the Babylonian captivity (586 BC). Some even say it had three authors (chs. 1—39; 40—55; 56—66), the last section being written by "Trito-Isaiah"). The unity is attacked on several fronts, each which is explained by conservative scholars who argue for the unity of the book (e.g., Edward J. Young, *Book of Isaiah*, 3:538-49; R. K. Harrison, *Intro. to the OT*, 764-800; cf. Archer, Merrill, etc.):

1. **Accusation:** Chapters 1—39 have an Assyrian background but chapters 40—66 have a Babylonian background.

Response: Babylon is mentioned more than twice as often in chapters 1—39 than in 40—66. The only shift is one of perspective from a present to a future time. Besides, Isaiah may have prophesied chapters 1—39 before Assyria conquered Israel and then preached chapters 40—66 afterwards concerning Babylon.

2. **Accusation:** The language, style, and theology of the two sections differ radically.

Response: The differences are exaggerated by critics and can be explained by different emphases (condemnation verses consolation). Critics often will not admit that content, time of writing, and circumstances normally affect an author's style.

3. **Accusation:** Messiah is presented as King in chapters 1—39 but as Suffering Servant in chapters 40—66.

Response: These two concepts are not contradictory and both depict each section.

4. **Accusation:** Isaiah could not have predicted the Babylonian captivity and return under Cyrus who is specifically mentioned by name (chs. 44—45) 150 years in advance.

Response: The accusation assumes the impossibility of predictive prophecy, despite God's claim to know the future (42:9). It also does not answer how many of Isaiah's prophecies were fulfilled even hundreds of years later in Jesus Christ (Isa. 53).

Furthermore, the New Testament upholds the unity of the book by attributing quotes from both sections to Isaiah. John 12:37-41 quotes Isaiah 6:9-10; 53:1 and Paul in Romans 9:27; 10:16-21 credits Isaiah with chapters 10, 53, and 65.

B. **Internal Evidence:** The book clearly identifies Isaiah, the son of Amoz, as author (1:1). He was married to a prophetess (8:3) and had two sons: Shear-Jashub (7:3) and Shalal-Hash-Baz (8:3). Isaiah probably lived in Jerusalem as he had access to the royal court (7:3; 36:1—38:8; cf. 2 Kings 18:3—20:19; 2 Chron. 26:22). Tradition says that he was a cousin of King Uzziah (Talmud *Meg.* 10b), but no firm evidence supports this (Martin, *BKC*, 1:1029). Tradition (Assumption of Isaiah; cf. LaSor, 366) also records that he was martyred in Manasseh's day by being sawn in two (cf. Heb. 11:37).

III. Circumstances

- A. Date: Isaiah's long ministry stretched through the reigns of four kings of Judah (1:1), beginning his ministry during the reign of King Uzziah (790-739 BC; 6:1), likely a few years before Uzziah's death (2 Chron. 26:22). His ministry then spanned the reigns of Jotham (739-731 BC), Ahaz (731-715 BC), and Hezekiah (715-686 BC) since Isaiah wrote Hezekiah's biography (cf. 2 Chron. 32:32). Isaiah also lived at least until Sennacherib's death in 681 BC (37:38), which means that his ministry lasted a minimum of 58 years (739-681 BC) and perhaps 65 years (745-680 BC; cf. LaSor)! Therefore, Isaiah prophesied both before and after the fall of Israel in 722 BC which may explain the difference between chapters 1—39 (pre-fall?) and chapters 40—66 (post-fall?).
- B. Recipients: The main hearers of his message were Jews in the southern kingdom of Judah who were seeing the destruction of the north and 46 of their own cities.
- C. Occasion: Uzziah (Azariah) of Judah died just before Isaiah was called as a prophet (6:1), ending a 52 year reign as king. During his reign Tiglath-Pileser, king of Assyria, made significant inroads into the west, conquering many lands and forcing the Israelites to pay tribute (cf. 2 Kings 15:29). Jotham, the next king, was a good man, but after him followed the wicked Ahaz (2 Kings 16:1-3). At the same time Rezin of Damascus and Pekah of Israel rose up against Judah. This military threat frightened Ahaz into making alliances with the Assyrian king Tiglath-Pileser, which Isaiah condemned as displeasing to God (Isa. 7:1-19).

During Ahaz's reign the northern kingdom fell to the Assyrians (722 BC) and Jerusalem was besieged by Israel and Syria (2 Kings 16:5, 6; 2 Chron. 28:5-15). During the reign of Hezekiah, the final king during Isaiah's ministry, Judah saw some positive reforms (2 Chron. 29:1—31:21). However, Isaiah ministered in a predominantly turbulent time in Judah's history. His message was that Judah should trust in God rather than in Assyria (against Israel and Syria) or Egypt or any of the other nations in the 12 nation anti-Assyrian coalition (Isa. 13—23). After all, only God could protect the nation and God alone had promised the glorious kingdom which Judah was seeking.

IV. Characteristics

- A. Isaiah is probably the best known of all the prophetic books of the Bible as it contains many passages known by Bible students (e.g., 1:18; 7:14; 9:6-7; 26:8; 40:3, 31; 53).
- B. It is the longest and most influential prophetic book, thus at the front of them in our Bibles.
- C. Isaiah spoke more than any other prophet of the great kingdom Israel will enter at the Messiah's Second Advent (Martin, *BKC*, 1:1029). Although only the book of Revelation gives the *length* of this kingdom as 1000 years (Rev. 20:1-6), Isaiah describes the *nature* of this millennial kingdom the most thoroughly of all biblical books.
- D. Isaiah shows the Bible in miniature: chapters 1—39 resemble the righteousness, holiness, and justice of God stressed in the 39 OT books, and the final 27 chapters (chapters 40—66) portray God's glory, compassion, and undeserved favor as seen in the 27 NT books (*TTTB*, 189).
- E. Isaiah is one of the most quoted OT books in the NT (100 quotes), surpassed only by Psalms (119 or more quotes).
- F. Many feel the prophecy of the king of Babylon's fall (14:12-14) is Satan's fall (cf. Ezek. 28).

Argument

The Book of Isaiah breaks down easily into two major sections: chapters 1—39, which concern the judgment that Israel and the surrounding nations faced, and chapters 40—66, which comfort God's people with the salvation and restoration God promised His people. The first section probably was written before the Assyrian exile and the second after the fall of the northern kingdom. Since Judah sought its neighbor nations for security, both sections encourage a return to God in repentance—especially since He will restore all creation in a glorious kingdom under Messiah.

Synthesis

Restoration of the created order

1 – 39

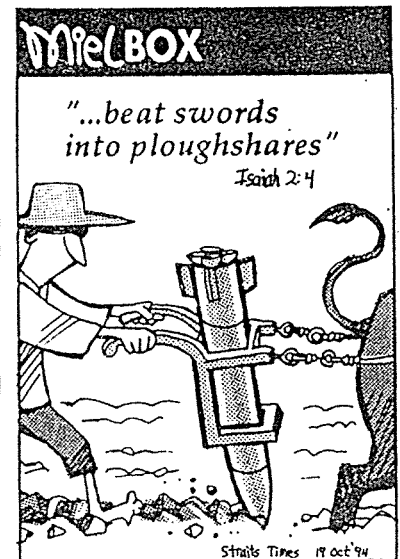
- 1–6
- 1:1
- 1:2-31
- 2–4
- 5
- 6
- 7–12
- 7:1–9:7
- 9:8–10:4
- 10:5-34
- 11–12
- 13–23
- 13:1–14:27
- 14:28-32
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- 30–31
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- 33
- 34–35
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- 35
- 36–39
- 36–37
- 38
- 39

Judgment and salvation

- Judah's violations
- Heading
- Indictment
- Future/present contrast
- Song of the vineyard
- Commissions Isaiah
- Deliverance: near/far
- Two sons
- Israel's exile
- Fall of Assyria
- Messiah
- Judgment on the nations (12 nation anti-Assyrian coalition)
- Babylon
- Philistia
- Moab
- Damascus/Israel
- Ethiopia
- Egypt
- Babylon by the Sea
- Edom
- Arabia
- Jerusalem
- Tyre
- Future judgment/restoration
- Great Tribulation
- Kingdom
- Song of praise (Isaiah)
- Song of praise (Redeemed)
- Universal restoration
- Woes (delight in God—not Egypt)
- Israel
- Judah
- Egyptian alliance
- Messiah
- Assyria
- Vengeance/blessing
- Judgment—nations
- Blessing—Israel
- Historical Parenthesis
- Salvation from Assyria
- Salvation from sickness
- Sin leading to exile

Messianic Prophecies

- 4:2 ff. Branch cleanses
- 7:14 Virgin birth
- 9:6-7 God, just, peace, right
- 11:1 Of Jesse: humble, just
- 32:1 King of righteousness



40 – 66

- 40–48
- 40
- 41
- 42
- 43:1–44:5
- 44:6–45:25
- 46–48
- 49–57
- 49–50
- 51:1–52:12
- 52:13–53:12
- 54:1–56:8

Salvation/restoration

- Shepherd of Israel
- Comfort/Sovereignty
- Cyrus/Israel = Servant
- Servants contrasted
- Restoration
- God's uniqueness vs. idols
- Babylon's destruction
- Suffering Servant
- Rejection = Gentile salvation
- Remnant should trust God
- Vicarious death/exaltation
- Salvation for Jews/Gentiles

- 40:3 Forerunner
- 40:10f. Power, shepherd
- 42:1-3 Spirit, meek, just
- 49:1f. Rejection
- 53:4-6 Vicarious, resurrected

56:9—57:21	Condemnation on leaders	
58—59	God's initiative	
58	False profession	
59	Sinful practices	
60—66	Restoration under Messiah	
60	Prosperity/peace	
61:1—63:6	Servant	61:1f. Blessing, judgment
63:7—65:25	Remnant prayer	
66	Restoration/eternal seed	

Outline

Summary Statement for the Book

Isaiah writes to encourage Judah that while God will *judge* for breaking His Law, He will also provide *restoration of the created order* through a godly remnant, a return to the land, and salvation through Messiah who will bring universal blessing.

Part 1 (Chapters 1—39)

God is justified in His future judgment of Judah by Babylonian exile for breaking His covenant in ungodly alliances, but He will also judge the nations and provide a godly remnant as well as blessing in the distant future through Messiah.

- I. (Chs. 1—6) God shows how Judah has violated the Mosaic Covenant to justify His righteous judgment of the nation.
 - A. (1:1) The heading for the book is given to identify the author, date, and nature of the prophecy following.
 1. (1:1a) The prophecy is called a vision because it previews what is and what is to come in Judah's history.
 2. (1:1b) The author of the vision is Isaiah, son of Amoz, whose name means "Yahweh is salvation," which summarizes the message of the book.
 3. (1:1c) The time period in which the vision takes place spans the reigns of four kings of Judah which totals at least 58 years.
 - B. (1:2-31) Isaiah indicts Judah in a court case for its breach of covenant by substituting ritual for repentance to motivate the people to repent for forgiveness rather than be judged for rebellion.
 - C. (Chs. 2-4) Isaiah contrasts the future restored nation to the present sinful nation in order to encourage the people to repent.
 1. (2:1-5) Isaiah affirms that Judah will be restored to the land in the future kingdom as an encouragement for the people to turn from their sin now.
 2. (2:6—4:1) Isaiah warns of the impending Day of the LORD because of the present pride and rebellion of Judah to move the people to personal and national repentance.
 3. (4:2-6) Isaiah affirms that holy survivors of Judah will be fruitful as a holy nation under the rule of Messiah ("the Branch of the LORD") to encourage the people with what life will be like when national repentance comes.
 - D. (Ch. 5) Through a parable, Isaiah's song of the vineyard indicts Judah for the nation's worthless deeds in response to God's goodness to vindicate God for allowing the nation to suffer the consequences of its sin.
 1. (5:1-7) Through a parable, Isaiah's song of the vineyard indicts Judah for the nation's worthless deeds in response to God's goodness.

2. (5:8-30) Isaiah indicts Judah through woes and predicted judgment in captivity to vindicate God for allowing the nation to suffer the consequences of its sin.

E. (Ch. 6) God commissions Isaiah to his ministry as prophet to His rebellious people sent to harden the hearts of the people so that God's judgment is vindicated, although a holy remnant will remain.

II. (Chs. 7—12) God promises deliverance of Judah in both the near and distant future to encourage the people that, although He will judge them, He will not forget His promise to bless them through Messiah's reign in a new kingdom.

A. (7:1—9:7) Isaiah prophesies of God's near and far deliverance of Judah through the births of two sons: Maher-Shalal-Hash-Baz and the Messiah.

1. (Ch. 7) Isaiah prophesies of the near birth of Maher-Shalal-Hash-Baz as a sign to Ahaz of God's speedy deliverance of Judah from Israel and Damascus and of the distant birth of the Messiah as deliverance of Judah from sin through God's own presence.

2. (Ch. 8) Isaiah records the first fulfillment of the Immanuel prophecy in the birth of Maher-Shalal-Hash-Baz to depict to the nation God's faithfulness to His word.

3. (9:1-7) Isaiah prophesies of the distant deliverance of the nation through the birth of the Messiah who will reign in righteousness.

*Note: "Everlasting father" refers to Christ in His:

- deity
- relationship to time, not to other members of the Trinity
- "fatherly rule"
- Davidic Covenant eternal kingdom

B. (9:8—10:4) Isaiah prophesies of God's near deliverance of Judah through the exile of Israel to Assyria to encourage the people through His protection and to warn them of judgment for the same sins.

C. (10:5-34) Isaiah prophesies of God's near deliverance of the nation through the fall of Assyria to demonstrate His justice even upon His instruments of justice.

D. (Chs. 11—12) Isaiah prophesies of God's distant deliverance of the nation through the coming of Messiah in demonstration of His faithfulness to His righteous remnant which will result in praise to God.

III. (Chs. 13—23) God pronounces judgment upon the twelve nation anti-Assyrian coalition to show Ahaz the futility of making alliances rather than trusting Him for protection from Assyria, which is God's agent of judgment.

A. (13:1—14:27) God pronounces judgment upon Babylon to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.

1. (13:1—14:23) God pronounces judgment upon Babylon for its pride characteristic of Satan at his fall to show Judah the futility of trusting this nation for protection from Assyria rather than trusting God.

2. (14:24-27) God pronounces judgment upon Assyria to show Judah that He will punish even the instrument of His discipline of the nation.

B. (14:28-32) God pronounces judgment upon Philistia for rejoicing in the destruction of Israel to show Judah God's protection of His people.

C. (Chs. 15—16) God pronounces judgment upon Moab to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.

- D. (Ch. 17) God pronounces judgment upon Damascus and Israel to show Judah the futility of trusting these nations for protection from the doomed Assyria rather than trusting God.
- E. (Ch. 18) God pronounces judgment upon Ethiopia to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.
- F. (Chs. 19—20) God pronounces judgment upon Egypt to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.
- G. (21:1-10) God pronounces judgment upon the desert uprising against Babylon by the Persian Gulf to show Judah the futility of trusting this 722 BC revolt for protection from the doomed Assyria rather than trusting God.
- H. (21:11-12) God pronounces judgment upon Edom to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.
- I. (21:13-17) God pronounces judgment upon Arabia to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.
- J. (Ch. 22) God pronounces judgment upon Jerusalem to show Judah the futility of trusting its defenses for protection from the doomed Assyria rather than trusting God.
- K. (Ch. 23) God pronounces judgment upon Tyre to show Judah the futility of trusting this nation for protection from the doomed Assyria rather than trusting God.

IV. (Chs. 24—27) God declares the period of global Tribulation to refine the nation followed by a great restoration of the people and world order in the kingdom to encourage Judah that He has not forgotten His covenant.

- A. (Ch. 24) God declares judgment upon the entire world during the Tribulation as a culmination of the individual judgments upon the nations in chapters 13-23.
- B. (Chs. 25—27) God declares blessing upon His people during the kingdom era to encourage Judah that He has not forgotten His covenant.
 - 1. (Ch. 25) Isaiah sings a song of praise for God's protection and prophesies both the Wedding Banquet of the Lamb for resurrected saints and the defeat of all of Israel's enemies (cf. Rev. 19).
 - 2. (Ch. 26) The redeemed will praise God in song for protection in their time of judgment.
 - 3. (Ch. 27) God declares a time of forgiveness and restoration of His people and the world order in the kingdom age after the nation has been refined to encourage Judah that He has not forgotten His covenant.

V. (Chs. 28—33) God pronounces six woes upon Israel, Judah and Assyria to affirm that deliverance from Assyria is in Himself rather than in Egypt and to establish His Messianic King on the throne.

- A. (Ch. 28) Woe upon the drunkards of Israel and scoffers of Jerusalem for not trusting in Him will be replaced with a restored Israel and Judah.
- B. (29:1-14) Woe upon Jerusalem (Ariel— "the lion of God") for external religion without heart conversion will result in a successful siege of the city.

- C. (29:15-24) Woe upon kings of Judah who seek security in foreign alliances rather than in the LORD will be replaced with awe of God's holy name.
- D. (Ch. 30) Woe upon Judah for its stubbornness seen in its alliances with Egypt rather than trusting in God is pronounced since Egypt also will be destroyed.
- E. (Chs. 31–32) God pronounces woe upon Judah for seeking security in Egypt and promises that the Messianic King will bring in an age of true security and blessing to motivate the falsely secure women to recognize that their luxurious lifestyle is short-lived.
- F. (Ch. 33) God pronounces woe upon Assyria (the destroyer) for afflicting Judah and assures that its judgment will make Jerusalem a place of justice and righteousness.

VI.(Chs. 34—35) God promises His vengeance upon all nations for mistreating Israel which will precede Israel's blessing through restoration to the land.

- A. (Ch. 34) God affirms that His vengeance will befall all nations for mistreating Israel.
- B. (Ch. 35) God promises that following the judgment of the nations Israel will be restored to the land in belief to enjoy kingdom blessings.

VII.(Chs. 36—39) An historical parenthesis teaches how Judah escapes Assyria due to God's sovereignty over the nations but will be taken into exile in Babylon for trusting alliances more than God to introduce Babylon (chs. 40—66).

- A. (Chs. 36—37) Hezekiah's salvation from the immediate Assyrian threat under Sennacherib demonstrates God's sovereignty over the gods of the surrounding nations and Assyria.
 1. (Ch. 36) Sennacherib's Assyrian army commander, Rabshakeh, ridicules the LORD before the Hebrews as he threatens to conquer Jerusalem if the people do not surrender.
 2. (Ch. 37) Hezekiah responds in faith by bringing the matter to God and the preincarnate Christ responds by killing 185,000 Assyrian soldiers as well as Rabshakeh, thus demonstrating God's sovereignty over the gods of the surrounding nations and Assyria.
- B. (Ch. 38) Hezekiah's miraculous salvation from sickness and 15-year lease on life show God's sovereignty even over death and the movements of the sun, let alone Assyria.
- C. (Ch. 39) Hezekiah's foolish reliance upon the Babylonian messengers rather than upon God will result in the nation being taken into exile in Babylon, thus providing a bridge to chapters 40—66 which primarily concern Babylon.

Part 2 (Chapters 40—66)

God promises return to the land and salvation in the vicarious death of Messiah whose rule as God's Servant will bring universal and eternal blessing to comfort Judah and convince the nation to trust His faithfulness to the covenant.

- I. (Chs. 40—48) God promises to punish Babylon and restore Judah to the land through Cyrus in order to comfort His people with His shepherding heart and sovereign knowledge of the future in contrast to Babylon's idols.
 - A. (Ch. 40) God's majesty and gentle shepherding of Israel comforts His people since the nation will have suffered enough for her sin by the end of Judah's exile in 539 BC.

- B. (Ch. 41) God's sovereignty over His servant Israel is demonstrated to the nations "in court" by his appointment of Cyrus (41:25) who is to come to prove His adequacy to redeem Judah from the puny Babylonians.

Note that "Servant" refers both to Israel (41:8; 42:19; 43:10; 44:1-2, 21; 45:4; 48:20) and to the Messiah (42:1; 49:3, 5-7; 50:10; 52:13; 53:11).

- C. (Ch. 42) God's Servant, the Messiah, is contrasted with His servant, Israel, to comfort His people that though they have been judged, His Messianic Servant will defeat Israel's enemies and rule the world.
- D. (43:1—44:5) God's restoration of the unworthy nation to the land comforts His people so that they can trust Him.
- E. (44:6—45:25) God's uniqueness comforts His people as they see the futility of trusting idols, the divine appointment of Cyrus and the promised restoration to their land.
- F. (Chs. 46—48) God's deliverance of Israel by destroying Babylon's idols and empire comforts His people with the knowledge that He alone is sovereign and committed to His covenant.
1. (Ch. 46) Babylon's idols will be destroyed because God is sovereign over them.
 2. (Ch. 47) Babylon's empire will be destroyed because God is sovereign over it.
 3. (Ch. 48) Israel will be delivered from Babylon's grasp and will return to its land because God is committed to His covenant.

(48:22) Epilogue: "There is no peace for the wicked."

II. (Chs. 49—57) God promises that His Suffering Servant will both restore the nation and bring blessing to the Gentiles through His vicarious death to encourage His righteous remnant to trust Him now.

- A. (Chs. 49—50) God promises that the rejected Messiah (Suffering Servant) will save the Gentiles and restore Israel to her land to show that He has not forsaken Israel.
- B. (51:1—52:12) God exhorts the righteous remnant to trust Him since they will be exalted.
- C. (52:13—53:12) God promises that when the Messiah (Suffering Servant) is rejected He will bring salvation through His vicarious death but afterwards He will be exalted so that Israel might take comfort in the ultimate sacrifice for its sin.
- D. (54:1—56:8) God promises that the Servant's salvation will extend to both Israel and the Gentiles as an evidence of His loving loyalty.
1. (Ch. 54) God promises a future time of prosperity when Israel will be numerous, regathered, and ruling over the world to comfort the nation with His consistent loyalty.
 2. (55:1—56:8) God promises blessing to the Gentiles who will be included in Israel's blessings to demonstrate to Israel how far His loving loyalty really extends.
- E. (56:9—57:21) God condemns the vile leaders of Israel to teach them that blessings in the kingdom will come only to the contrite in heart.

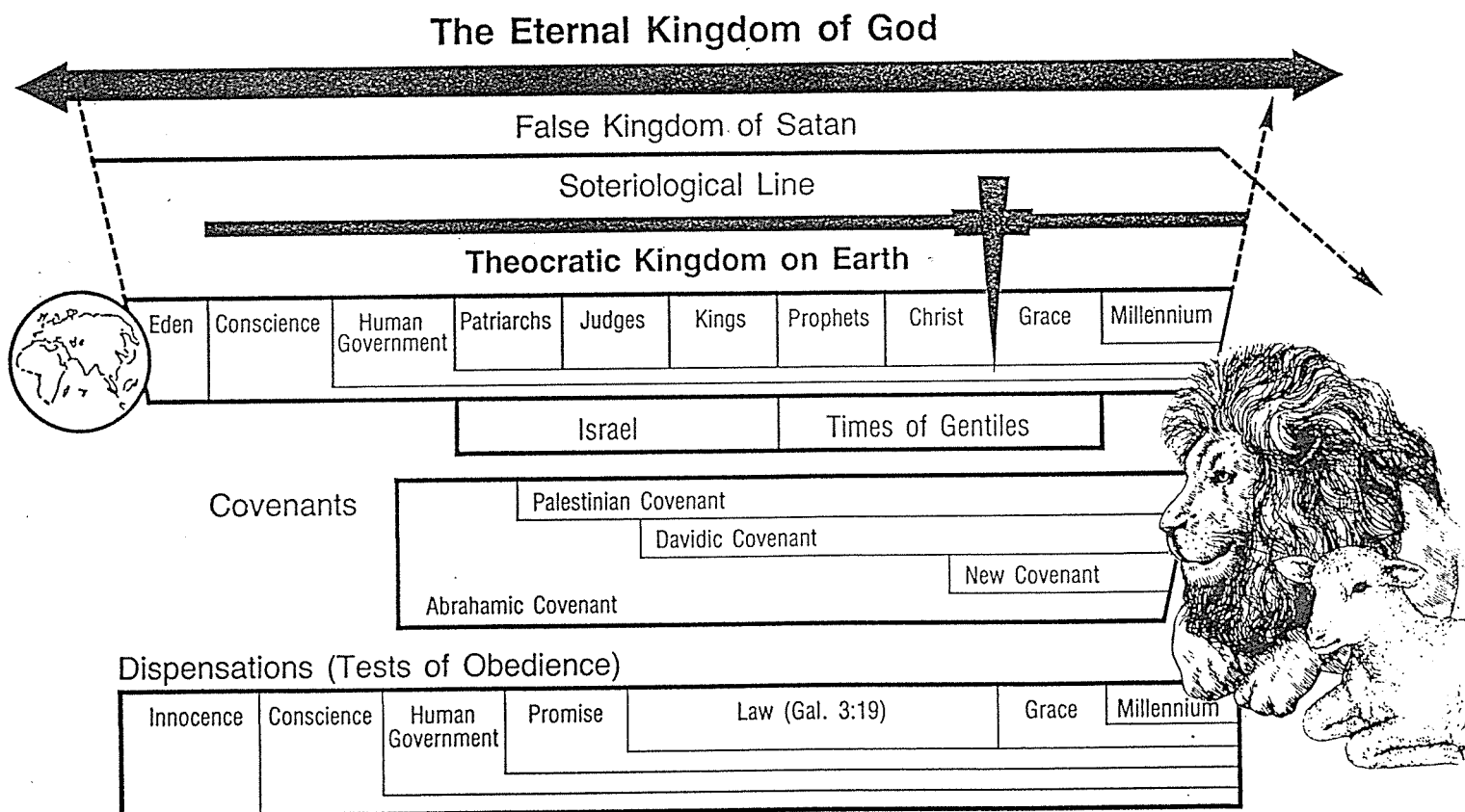
(57:21) Epilogue: "There is no peace for the wicked."

III.(Chs. 58—59) God reminds the nation of its false profession and sinful practices which caused His judgment to teach that salvation and restoration must result only from God's initiative rather than the nation's goodness.

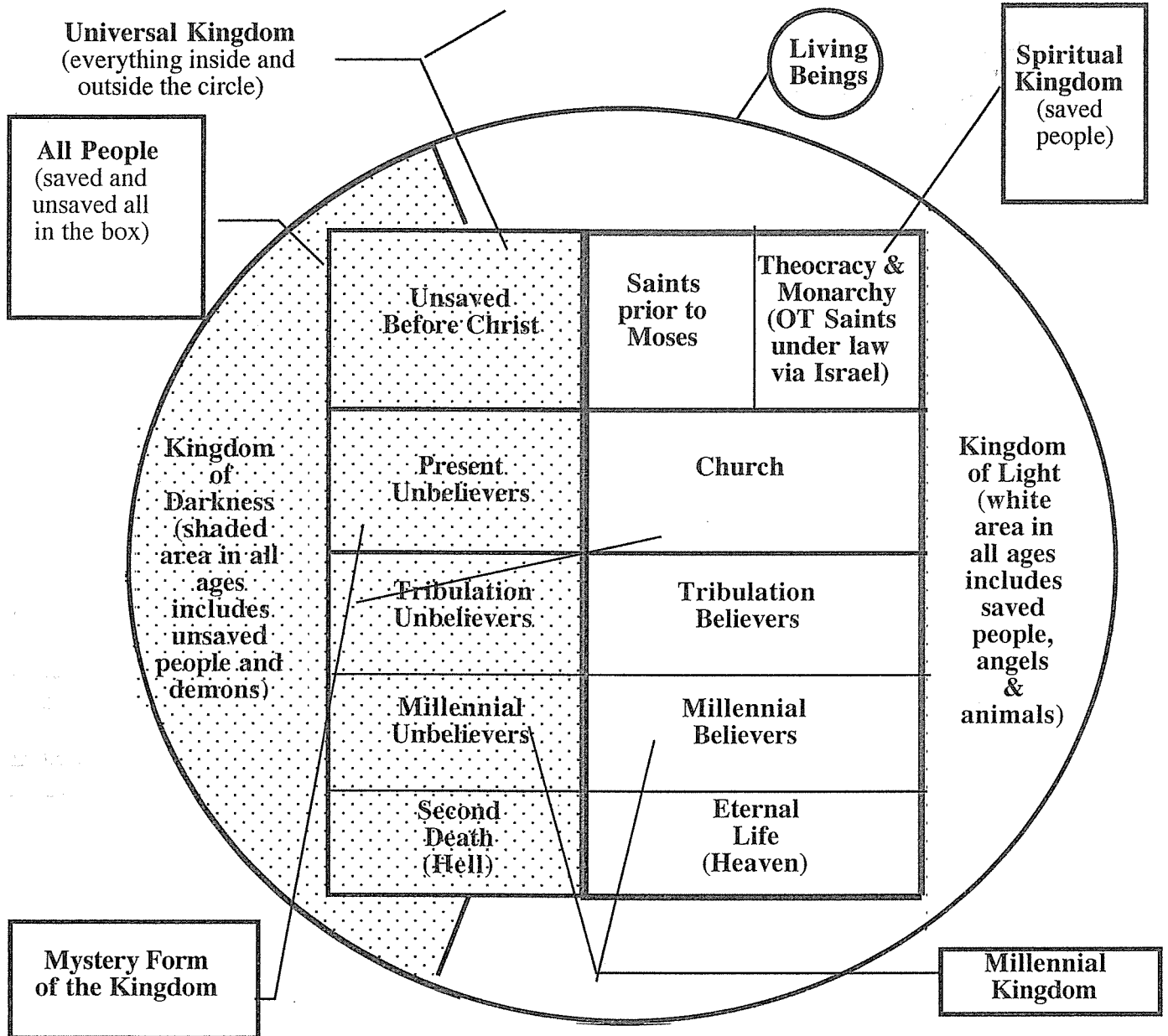
- A. (Ch. 58) God indicts the nation for making a false profession of godliness in response to God's threat of exile so that the nation would be characterized by true worship.
- B. (Ch. 59) God reveals the nation's sinful practices which caused His judgment to prove that salvation and restoration result only from God's initiative rather than the nation's goodness.

IV.(Chs. 60—66) God promises Israel a glorious future restoration under Messiah's rule of prosperity and peace to comfort His people that He will fulfill His promises in the Abrahamic Covenant.

- A. (Ch. 60) God promises Israel a glorious future of prosperity and peace in the kingdom.
- B. (61:1—63:6) God promises the coming of the Servant who will prepare the way in Jerusalem for the coming of the Father to usher in the eternal state.
- C. (63:7—65:25) Israel's remnant prays for forgiveness and restoration, which God answers with judgment and restoration.
 - 1. (63:7—64:12) Israel's remnant prays for forgiveness from past rebellion and for future restoration by God's grace.
 - 2. (Ch. 65) God responds to the nation's prayer by declaring His reasons for judging the people but also His promise to restore them.
- D. (Ch. 66) God promises Israel restoration to the land and descendants forever as a fulfillment of His promises in the Abrahamic Covenant.



The Kingdom Diagrammed



Aspect of the Kingdom

Description

Scripture

Universal Kingdom

All creation of every age

Ps. 145:13; 1 Chron. 29:12

Spiritual Kingdom

All saved of every age (white above)

Heb. 12:22-24; Col. 1:13b

Kingdom of Darkness

All unsaved of every age (dark above)

Col. 1:13a

Unsaved Before Christ

Unbelievers prior to Christ's death

Gal. 3:21-22

Saints Before Moses

Those with faith in God (e.g., Noah)

Gen. 6:9; 15:6 (Abraham)

Theocratic Kingdom

God's rule over Israel as mediators

Exod. 19:6

Mystery Form

Present saved & unsaved

Matt. 13:24-30, 47-50

Church

Saved between Pentecost & Rapture

Matt. 13:38

Present Unbelievers

Unbelievers in Church Age

2 Cor. 2:15

Millennium

All people of the Millennium

Isa. 65:20

Tribulation Unbelievers

Unsaved of the Tribulation

Rev. 16:10

Tribulation Believers

Saved of the Tribulation

Rev. 20:4

Millennial Unbelievers

Unsaved of the Millennium

Rev. 20:7-10

Millennial Believers

Saved of the Millennium

Zech. 8:23

Second Death

Unbelievers in Hell

Rev. 20:14

Eternal Kingdom

Spiritual Kingdom in new creation

Dan. 2:44; Rev. 21-22

The Kingdom in Isaiah

Christians often talk about Jesus being king. It is especially discussed about Him being *born* king at Christmas. But this raises two important questions:

1. What kind of kingdom does Jesus bring as king? Many (esp. amillennialists) say that this is only a spiritual kingdom with no earthly or physical aspects, but others (esp. premillennialists) note many dimensions of the kingdom: spiritual, physical, political, etc.
2. What kind of kingdom did both John (Matt. 3:2) and Jesus (Matt. 4:17) mean when they preached, "Repent, for the kingdom of heaven is near"? Like the OT prophets, they said that Jews needed to turn from sin to enter the kingdom (Deut. 30:1-2). Had the nation repented, then this fulfillment would have occurred (Deut. 30:3-10). One should assume that this kingdom was the same kingdom that the OT prophets preached. Otherwise, Jesus and John would have misled the people.

Since Israel rejected this kingdom, Christ will not rule over it until the nation believes (see verses below in the "Spiritual" section). So after Israel finally believes in the future and Christ returns to establish his kingdom on earth (Rev. 19), what will this new period look like? Revelation 20:1-6 reveals the length of this era as 1000 years when saints will rule (cf. Rev. 5:10) and Satan will be bound from deceiving the nations (cf. Rev. 20:1-3). However, Isaiah gives the best *total* picture of what the kingdom will be like with more information than any other book in Scripture. This is the correct background one should know to understand Matthew's concept of the kingdom.

I. Political

A. Jerusalem

1. Capital of the earth (2:2b)
2. A safe refuge for people (14:32; 25:4; 26:1-4; 32:18; 33:20-24; 35:9; 60:18; 62:8-9; 66:12)
3. City of glory without unbelievers (33:24b; 35:8-10; 52:1-3, 6)
4. Accessible (11:15-16; 33:21; 35:8; 60:15)

B. Israel's Political Blessings

1. Enemies judged by Messiah (2:12-21; 24:21-23; 29:20-21; 45:14; 61:2; 66:24)
2. Exalted above the Gentiles (2:3; 14:1-2; 18:7; 49:22-23; 60:5, 14-17; 61:5-9; 62:1-4)
3. Serves as a nation of witnesses for God (44:8, 21)

C. Messiah's Rule

1. His Second Advent precedes the kingdom (60:2; 61:11)
2. Extent of his rule
 - a. Rules on David's throne as Davidic covenant fulfilled (4:2; 9:6-7; 16:5a)
 - b. Rules as King over the world (9:6-7; 11:3-5; 16:5; 24:21-23; 40:10)
 - c. Rules as King from Jerusalem (2:3; 24:23b; 33:17-22)
3. Nature of his rule
 - a. Rules gloriously (4:2; 24:23; 35:2; 40:5; 60:1, 2)
 - b. Rules wisely (11:2)
 - c. Rules meekly (42:3)
 - d. Rules righteously (32:1)
 - e. Rules nations with justice (9:7; 11:5; 16:5b; 32:1; 42:1, 4)
 - f. Rule unquestioned (11:4; 25:1-5; 29:17-21; 30:30-33; 42:13; 49:24-26; 66:14-19)
 - g. Rule in kingdom merges with eternal state (9:7; 33:20)

D. Other Rulers

1. Elders or rulers serve with Messiah in Jerusalem (24:23b; 32:1)
2. Judges serving as counselors (1:26)
3. Positions of responsibility given as rewards (40:10)

E. Worldwide peace rather than war (2:4; 9:4-7; 32:17-18; 55:12; 54:13; 60:18)

II. Physical

- A. Earth and heavens renewed (65:17; 66:22)
 - 1. Sun and moon
 - a. Light from both diminished in the Tribulation (13:10)
 - b. Sun still rises (41:25; 45:6; 59:19)
 - c. Moonshine equals the sun, which itself is seven times brighter (30:26)
 - d. Yet the sun and moon less intense and not harmful (24:23a; 49:10)
 - e. Both sun and moon finally eradicated in the eternal state (60:19-20)
 - 2. Land of Israel
 - a. Borders enlarged (26:15; 33:17; 54:2-3; 61:7)
 - b. Land rebuilt after destruction (32:16-18; 49:8, 19; 61:4-5)
 - c. Much rainfall and water in the desert (30:23-25; 35:1-2, 6-7; 41:17-18; 49:10b)
 - d. Broad rivers flowing from the temple (33:20-21)
 - e. Animals blessed with much food (30:23)
 - f. Crops abundant (27:6; 35:1-2, 6-7) with the Genesis 3:17-19; Romans 8:19-22 curse on the earth removed (11:6-9; 35:9; 65:25)
 - g. Verdant trees replace thornbushes and briars (55:13)
 - h. Mountain trees in previous desert wastelands (41:19)
 - i. Israel beautified and prosperous from the wealth of many nations (60:5; 61:6; 62:3; 66:10-12)
 - j. Glorified (60:1-9)
 - 3. Jerusalem
 - a. Topographical changes with temple mount at city's high point (2:2)
 - b. Cloud of smoke and pillar of fire protects Jerusalem (4:5-6)
 - c. Temple mount holy (11:9; 27:13; 56:7; 57:13; 65:25; 66:20)
- B. Humans living in unique circumstances
 - 1. Some Israelites living in glorified bodies after tribulation (26:19-20)
 - 2. Babies still born to those in mortal bodies (44:3; 61:9; 65:20, 23)
 - 3. Longevity of life where immaturity is rare but death is still existent (65:20)
 - 4. Food for people plentiful (30:23; 62:8-9; 65:21-22)
 - 5. Protection from harm with wild animals tamed (11:6-9; 35:9; 41:8-14; 65:25)
 - 6. Work existent but always protective (62:8-9; 65:21-23)
 - 7. Blind, deaf, lame, and mute all healed (29:17-19; 35:5-6)
 - 8. Illness in Jerusalem eradicated (33:24; 65:23)
 - 9. Death eventually destroyed in Jerusalem (25:7)

III. Emotional

- A. Strength replaces fear (35:3-4; 41:10, 13-14)
- B. Joy and gladness replace weeping, sorrow and sighing (9:1-4; 12:3, 6; 25:8-9; 30:29; 35:10; 42:10-11; 45:25; 52:8-9; 55:12; 60:15; 61:3, 7; 65:18-19; 66:10-11, 14)
- C. Israel's sentiment
 - 1. The name "Israel" replaced with the new names Hephzibah (Heb. "my delight is in her") and Beulah (Heb. "married"; 62:2)
 - 2. Israel no longer feeling shame (25:8; 29:22)
 - 3. Israel the praise of the earth (43:4; 62:7, 10) due to unique "marriage" to the LORD (54:1, 4-7; 62:5 NIV margin)
 - 4. Israel singing (14:7; 30:29; 42:10-11; 52:9)

IV. Intellectual

- A. Knowledge fills the earth based on the fear of the Lord (2:3; 11:9; 33:6)
- B. Knowledge of God's work seen in mountain trees flourishing in the desert (41:19)
- C. People taught by the Lord himself (49:10; 54:13)
- D. Teachers succeed in providing direction (30:20-21)
- E. People listen, understand, and articulate God's values (32:3-4)

V. Spiritual

- A. Satan bound (14:15)
- B. Gentiles (Church)
 - 1. Converted (16:5; 18:7; 49:6; 55:5; 60:3)
 - 2. Disciplined for sin (19:19-22)
- C. Jerusalem
 - 1. Righteousness and holiness in the city (1:26-27; 4:3-4; 11:4-5; 35:8-9; 42:1-4; 52:1; 60:21; 61:3b) and desert (32:16)
 - 2. Justice in the city (29:18-24; 65:21-23) and desert (32:16)
- D. Israel's spiritual restoration
 - 1. Israel cleansed by God's judgment before the kingdom (1:25; 4:2-4; 29:1-4; 30:26b; 31:6-7)
 - 2. Israel reunited and regathered to the land (11:10-13, 15-16; 43:1, 5; 49:6; 61:4; 65:8-9)
 - 3. Israel victorious over enemies (2:12-21; 11:14; 24:21-23; 41:11-14; 45:14; 61:2; 66:14b)
 - 4. Israel free from oppression (14:3-6; 42:6-7; 49:8-9)
 - 5. Israel believing in Messiah (2:5; 10:20-22; 25:8-9; 26:2; 29:23; 40:9; 45:17, 25; 52:3, 6-7, 9-11; 54:7-10; 62:12)
 - 6. Israel forgiven, redeemed and righteous (1:25-27; 2:3; 4:3-4; 33:24; 44:22-24; 45:25; 48:17; 63:16)
 - 7. Israel blessed and rewarded by Christ (19:25; 40:10; 62:11; 61:8)
 - 8. Israel comforted by Christ (12:1-2; 40:1-2, 11; 49:12; 51:3; 65:18-19; 66:11-13)
 - 9. Israel filled/empowered by Holy Spirit as never before (32:15; 44:3; 59:21)
 - 10. Israel's covenants fulfilled (42:6; 49:8; 54:10; 61:8)
 - a. Abrahamic (19:25; 41:8-10)
 - b. Davidic (9:7; 11:1-2; 55:3)
 - c. Land (11:11-16; 65:9)
 - d. New (32:15; 44:3; 49:6; 59:21; 66:22)
- E. Millennial worship
 - 1. Israel worshipping the true God (12:1-6; 25:9-26:19; 56:7)
 - 2. Jerusalem as capital of nations' (Gentile) worship (2:2-4; 11:12; 27:13; 30:29; 44:22-24)
 - 3. Whole earth knows God—at least initially (11:9b)
 - 4. Temple worship (56:5)
 - 5. Priests and Levites serving the Lord (61:6; 66:21)
 - 6. Animal sacrifices (56:7; 66:20-23)
 - 7. Monthly New Moon celebrations (66:23)
 - 8. Reinstitution of the Sabbath (56:4; 66:23)
- F. Millennium absorbed into eternity
 - 1. Kingdom age ends though salvation does not (51:6, 8)
 - 2. Prosperity forever as a sign of God's blessing (55:13)
 - 3. Temple eunuchs blessed forever (56:5)
 - 4. Both sun and moon finally eradicated in the eternal state (60:19-20)
 - 5. Divine covenant continues on to be fulfilled in eternity (55:3; 61:8)

Concluding Applications

- ◆ Since we will rule the world, we better start showing discernment now (1 Cor. 6:1-3)
- ◆ Since this world must last 1000 more years (Rev. 20:1-6), we should take good care of it.
- ◆ Work for Christ now before the 1000-year Sabbath comes with its restful service (Heb. 4:9-11).

Contrasting Amil & Premil Views on the Prophets

The OT prophets wrote much on the kingdom. However, what they note is seen in very different ways from an amillennial verses premillennial perspective (see also OTS, 442d-f, 461b-d, 473a).

	Amillennial	Premillennial
Time of the kingdom	Present church age (after Christ's first coming)	Future millennial age (after Christ's second coming)
Interpretive approach	Symbolic rather than literal view of texts is allowed and even encouraged in prophetic genre	Normal, grammatical sense of language is used (figures of speech all have literal referents)
References to Israel	May mean Israel or the church, which is deemed the "new Israel"	"Israel" always means Israel (the ethnic seed of Abraham)
Location of Christ's reign	Either heaven or the new earth in eternal state (= Rev. 21:1)	A renewed earth (but not the new earth of Rev. 21:1)
Political Subjects of Christ's reign	The church in heaven and earth before the Second Coming, then on the new earth only after this	All people on earth from Jerusalem as the capital of the world (Isa. 2:3)
Spiritual life	Some see Jews repenting in mass numbers	Israel & Gentiles repentant and cleansed (Ezek. 36)
Topographical Changes	Apocalyptic upheaval at the return of Christ seen in a symbolic sense (or not addressed at all)	Mt. Olives split (Zech. 14:4-5), temple at highest point (Isa. 2:2) with river flowing from it (Joel 3:18; Ezek. 47)
Geography	The church spreads the gospel throughout the earth	Tribes of Israel allotted new land boundaries (Ezek. 47-48)
Physical life	The present age has life-spans generally under 100 years with death inevitable for all people	Most people live past 100 years (Isa. 65:20), babies still born (Isa. 44:3), death only for those in mortal bodies but many live in glorified bodies
Social life (Isa. 11:6-9)	Animals symbolize peace between believers and animals today or in the eternal state (OTS, 473a)	Peace between people and animals on a renewed earth (cf. Isa. 2:4)
Religious life	A millennial temple and sacrifices viewed as contradicting Hebrews 9 and deemed obsolete	Millennial temple (Ezek. 40-43) with sacrifices memorial of Christ (Ezek. 44-46)
Intellectual life	Knowledge of God heightened worldwide as the gospel advances	Worldwide knowledge of God where all people are believers (Jer. 31:34)
Emotional life	Christ gives joy now to all believers	Jerusalem a city of joy (Isa. 9:1-4)

Millennial vs. Eternal State Covenant Fulfillment

In recent years premillennialists have moved closer to the amillennial camp by admitting greater continuity between the two testaments. In like manner, amillennial interpreters have shifted towards the premillennial position by agreeing to a more normal, grammatical hermeneutic. One example is their belief in a more literal fulfillment of the land promises to Abraham, including the dimensions from the southern boundary of the Wadi of Egypt to the northern boundary of the Euphrates River (cf. Gen. 15:18).

Both Isaiah and Ezekiel looked to the day when this land promise will be fulfilled:

- ◆ Isa. 27:12 In that day the LORD will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one.
- ◆ Ezek. 47:19 “On the south side it will run from Tamar as far as the waters of Meribah Kadesh, then along the Wadi of Egypt to the Great Sea. This will be the south boundary.
- ◆ Ezek. 48:28 “The southern boundary of Gad will run south from Tamar to the waters of Meribah Kadesh, then along the Wadi of Egypt to the Great Sea.

The key question here, though, is *when* will this reach its literal fulfillment? Amillennialists do not believe in a future 1000-year rule of Christ on this earth prior to the eternal state, so they typically argue for fulfillment in the new heavens and new earth in the eternal state (cf. Rev. 21).

Premillennialists, however, have long held that this land promise (and also *all* of the promises of the Abrahamic Covenant) will occur in the millennial rule of Christ on the present earth. In my opinion, this view is more plausible for the following reasons:

1. Ezekiel's temple of this period (Ezek. 40–43) receives a great deal of attention in the context in which Ezekiel's two prophecies above occur (Ezek. 40–48). Since there will be no temple in the eternal state (Rev. 21:22) it is impossible for Ezekiel's fulfillment to occur in the eternal state.
2. Time will still exist at this time since following the return of Christ the nations will go up to Jerusalem year after year (Zech 14:3-4, 16). In contrast, the eternal state knows no time as the sun and the moon will no longer exist (Rev. 21:23).
3. Death will still exist in the time of which Isaiah speaks since he notes that people will live longer yet still die (Isa. 65:20); however, there will be no more death in eternity (Rev. 21:4).
4. Israel will be prominent among the nations during Isaiah's prophetic age (Isa. 2:1-3) whereas in the eternal age all the nations are noted as bringing their wealth into the New Jerusalem which makes no mention of Israel (Rev. 21–22).

Isaiah's Center

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INTRODUCTION

The Center of Isaiah

In Isaiah, as in the Old Testament as a whole, it is difficult to find a center from which all the material flows. Upon first reading it appears that there should be two centers: one for chapters 1--39 and another for chapters 40--66. Chapters 1--39 seem to speak primarily of judgment while chapters 40--66 speak of comfort. It is no wonder that modern critics want to split the book in two, seeing two different authors.

The problem which must be overcome can be stated as follows: What principle governs both judgment (chapters 1--39) and comfort/salvation (chapters 40--66)? Robert Rendall (History, Prophecy, and God. London: The Paternoster Press, 1954. P. 49.) helps in the understanding of judgment in the Old Testament. He sees catastrophic events of judgment as revelation--not revelation of word but revelation of the action of God. The revelation of judgment creates a crisis which "carries into effect various complementary purposes. They have, in the main, a threefold end. According to the point of view taken, they may be described as revelation, retribution, or redemption." (p. 50)

If Rendall is correct, then it is possible to see chapters 1--39 either in the light of retribution or redemption. Certainly Isaiah 27:7-13 would lend support to this idea. In that passage the judgment upon the nation is seen as a purifying force which leads to the forgiveness and pardoning of sins (see especially v. 9).

But redemption or pardoning from sins does not seem to be broad enough to fit the description of Isaiah which tells of a change in the order of nature (11:6-9; 55:12-13). A broader term such as "Restoration" needs to be employed to describe the change in the whole structure of the cosmos. Throughout the book reference is made to YHWH's standard which has been broken time and time again not only by Israel, but also by the other nations of the world. The sections dealing with the blessing of the kingdom show a restoration of YHWH's created order. He did not create the world "a waste" (45:18). The Servant's role will be to deliver justice (צדק) or order to the world. The Lord promises Israel that they will be restored (שוב) and smelted and then will be called a city of righteousness (1:24-26).

* The center, therefore, will be seen as "YHWH's restoration of His created order." It is amazing how much restoration and salvation can be seen in chapters 1--39 which upon first reading seem so full of judgment.

Inductive Validation of the Center

Book One--Chapters 1--39 *Deals primarily with the Assyrian Invasion*

1:1-6:13 YHWH's indictment of the nation.

Chapter one is a lawsuit against the nation which shows the justification for YHWH's action of judgment. But even in the lawsuit there is a major section of restoration of the nation (1:24-31).

Isaiah's Center

John A. Martin, Dallas Theological Seminary (2 of 3)

Chapters 2--4 are a contrast between the future restored nation (2:1-4) and the present sinful nation (2:5--4:1). But chapter 4 closes with a promise of holy survivors who are restored (4:2-6).

Chapter 5 is an indictment of the present sinful condition of the nation, while chapter 6 is Isaiah's response not only to YHWH's indictment but to YHWH himself. The section ends with a note of hope--a holy seed (6:13).

7:1--12:6 Prophecies of Deliverance

This entire section deals with the coming deliverance of the nation in both the historical context and in the distant future. Not only will the nation have deliverance from the Syrian-Israel alliance (7:3-9; 8:1-15; 9:7--10:4) but there also will be the rise of a new glorious empire which will take the place of the Assyrian empire which will fall (11:1--12:6). The future deliverance of the nation will come about through one who will come from Galilee, whose kingdom is eternal (8:23--9:6/Eng. 9:1-7). The remnant will be regathered a second time (11:11-12) and they will sing a song of thanksgiving because they will be with the source of their salvation (12:1-6/esp. v. 3).

13:1--23:18 Judgment upon the nations

Even in the section of judgment on the nations there is a theme of restoration. Israel will again be in the land ruling over peoples which have oppressed it (14:1-2). Moab will come to Israel for protection, justice and the establishment of order (16:1-5). Gifts will be brought to Mt. Zion (18:7). Judah will control Egypt (19:16-17) and part of Egypt will swear allegiance to the God of Israel (19:18). The worship of the true God in Egypt will signal peace on earth (19:19-25).

24:1--27:13 Punishment and Kingdom Blessing

Chapters 25--27 are full of the salvation of the Lord and the restoration of both the people and the world order. God preserves his people (25:1-12) and is praised by the redeemed (26:1-27). The evil system is judged (27:1) and the remnant is restored (27:2-13). It is important to notice that judgment upon the nation comes for a refining purpose (27:7-13).

28:1--33:24 The Woes

At the end of the three sections of woe there is a word of comfort: judgment will only last for a short while and is designed to purge the people (28:23-29), future things will be different and a remnant will glorify the Lord (29:17-24), and the Lord will bless his people (30:23-26; 31:4-9) and protect them. The final section (32:1--33:24) describes the reign of the just king in a time of justice and righteousness.

34:1--35:10 Vengeance and Blessing

Even in the vengence section there is a note that a remnant will be gathered together (34:16-17). The land will then be free from the curse and the remnant will dwell with everlasting joy upon their heads (35:1-10).

Isaiah's Center

John A. Martin, Dallas Theological Seminary (3 of 3)

36:1--39:8 Historical Interlude

The Lord promises immediate deliverance in the present historical situation (37:30-32). The primary purpose of this section seems to be to function as a hinge to lead the reader to the Babylonian section, Book Two.

Book Two--Chapters 40--66 *Deals primarily with the Babylonian Captivity*

40:1--48:22 The Deliverance of God's People

The entire section deals with deliverance and salvation. In the immediate historical context God will deliver the people from their captivity in Babylon. In the more distant future he will change the entire world (41:17-20). His Servant is on a mission of salvation to the Gentiles (42:1-7). In his mission he will effect justice (צדק) on the earth--restore order to the earth (42:1-4). The Lord promises to regather his unworthy servant Israel to the land (43:14--44:5). He uses a Gentile power to restore temple worship in the land (44:24-28). He promises that the Gentile world will bow down to a redeemed Israel, for they are his chosen people (45:14-19).

49:1--57:21 Restoration by the Suffering Servant

This section is overwhelmingly about salvation and restoration. The Servant will take salvation to the Gentiles and then at the proper time Israel shall return (49:1-13). The Lord assures the deserted land that it will be restored (49:14-26). The righteous remnant will be exalted (51:1--52:12). The Servant is exalted and receives his deserved place because he voluntarily did the will of God (52:13--53:12). The Servant's salvation includes both Israel (54:1-17) and the Gentiles (55:1-13).

58:1--66:24 The Realization of Restoration

The Lord requires obedience (58:1-14) and since the nation is depraved salvation and restoration must come by God's initiative (59:1-21). In the period of salvation there will be prosperity and peace on the earth for those whom the Lord has redeemed (60:1-22). The Anointed One will come (61:1-11) and will clothe the redeemed with a robe of righteousness (61:10-11). The Lord describes a new kingdom which will be set up (65:17-25). The Lord promises to fulfill his promises which are in the Abrahamic covenant and restore Israel to a prominent place (66:7-21).

Other Clues to the Center

Names in the Book

Although a small clue to the center, the meaning of names plays a large role in several of the prophecies. Isaiah means "the Lord's salvation." Shearjashub means "a remnant shall return." Isaiah's other son was named Mathershalahashbaz meaning "swift is the booty, speedy is the prey," having reference to the deliverance of Judah from the Syrian-Israel alliance. Each of the names has reference to some sort of deliverance.

Lifting of the Curse

In 51:3 Israel will be like Eden. See also 11:6-9 and 55:12-13.

Messianic Prophecies in the Book of Isaiah

1. He will be called before His birth to be God's Servant (49:1).
2. He will be born of a virgin (7:14).
3. He will be a Descendant of Jesse and thus in the Davidic line (11:1, 10).
4. He will be empowered by the Holy Spirit (11:2; 42:1).
5. He will be gentle toward the weak (42:3).
6. He will be obedient to the Lord in His mission (50:4-9).
7. He will voluntarily submit to suffering (50:6; 53:7-8).
8. He will be rejected by Israel (49:7; 53:1, 3).
9. He will take on Himself the sins of the world (53:4-6, 10-12).
10. He will triumph over death (53:10).
11. He will be exalted (52:13; 53:12).
12. He will come to comfort Israel and to bring vengeance on the wicked (61:1-3).
13. He will manifest God's glory (49:3).
14. He will restore Israel spiritually to God (49:5) and physically to the land (49:8).
15. He will reign on David's throne (9:7).
16. He will bring joy to Israel (9:2).
17. He will make a New Covenant with Israel (42:6; 49:8-9).
18. He will be a light to the Gentiles (42:6; 49:6).
19. He will restore the nations (11:10).
20. He will be worshiped by Gentiles (49:7, 52:15).
21. He will govern the world (9:6).
22. He will judge in righteousness, justice, and faithfulness (11:3-5; 42:1, 4).

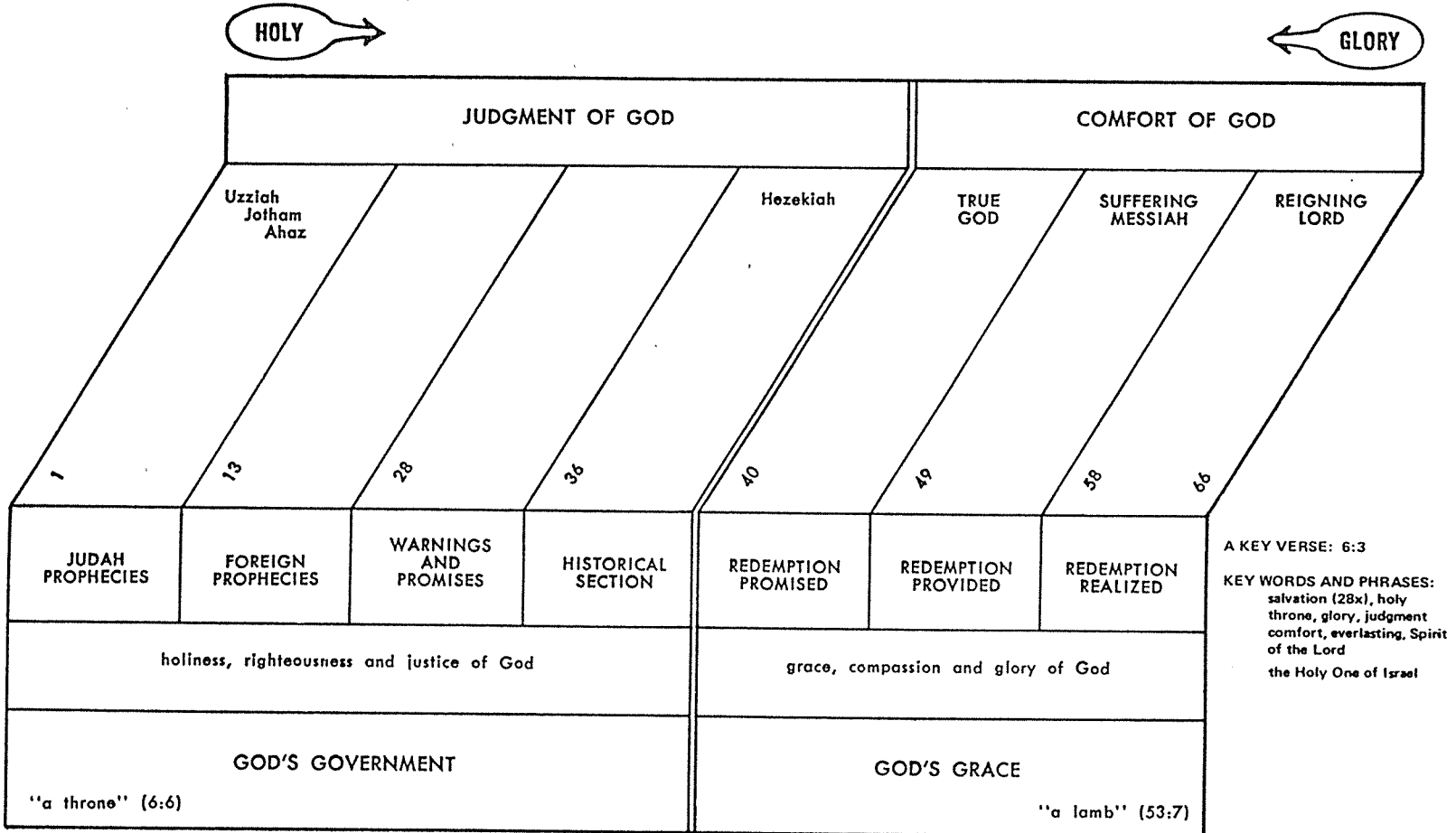
Bible Knowledge Commentary:OT



Chart of Isaiah
 Irving L. Jensen, *Jensen's Survey of the Old Testament*, 334

ISAIAH

THE GLORIOUS THRONE OF JEHOVAH THE HOLY ONE



"Lamb . . . in the midst
of the throne"
(Rev. 7:17)

THE PIT

By Kenn Filkins

The Wittenburg Door

From Issue #96, April/May, 1987 p.31

A man fell into a pit and couldn't get himself out.

A SUBJECTIVE person came along and said:

"I FEEL for you, down there."

An OBJECTIVE person said:

"It's logical that someone would fall down there."

A CHRISTIAN SCIENTIST came along:

"You only THINK that you are in a pit."

A PHARISEE said:

"Only BAD people fall into a pit."

A MATHEMATICIAN

calculated **HOW** he fell into the pit.

A ROCK-HOUND

asked him of any rare specimens in the pit.

A NEWS REPORTER

wanted the exclusive story on his pit.

A FUNDAMENTALIST said:

"You DESERVE your pit."

CONFUCIUS said:

"If you would have listened to me, you would not be in that pit."

BUDDHA said:

"Your pit is only a state of mind."

A REALIST said:

"That's a pit."

A SCIENTIST

calculated the pressure necessary (lbs./sq.in.) to get him out of the pit.

A GEOLOGIST

told him to appreciate the rock strata in the pit.

An EVOLUTIONIST said:

"You are a rejected mutant destined to be removed from the evolutionary cycle." In other words, he is going to DIE in the pit, so that he cannot produce any "pit-falling offspring."

An I.R.S. man

asked if he was paying taxes on the pit.

The COUNTY INSPECTOR

asked if he had a permit to dig a pit.

A PROFESSOR

gave him a lecture on: *"The Elementary Principles of the Pit."*

An EVASIVE person

avoided the subject of his pit altogether.

A SELF-PITYING person said:

"You haven't seen anything until you've seen MY PIT!!!"

JIMMY THE GREEK said:

"CHANCES are that anyone could fall into a pit."

A VALLEY GIRL said:

"It's really you, Sweets. IT's your decor!!!"

A CHARISMATIC said:

"Just CONFESS that you're not in a pit."

An OPTIMIST said:

"Things COULD be worse."

A PESSIMIST said:

"Things WILL get worse!!!"

JESUS, seeing the man, took him by the hand and LIFTED HIM OUT of the pit.



Up Front

"Go Where, Lord?"

THEN I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" (Isaiah 6:8).

And I said: Go where, Lord?

Will it be a nice place to live? A comfortable climate? A compatible lifestyle? Not too far from home?

Will there be adequate cultural and recreational opportunities? Good schools for my children? An encouraging church family? Is it safe?

by _____

JUDY DOWNS DOUGLASS

For how long, Lord?

Two years? Five years? A lifetime? What kind of hours will I have? How much will I have to work? Will I have time for myself? For good vacations? Can I retire comfortably?

To do what, Lord?

Will it fit my goals? Will I be able to move along my career path? Will I be challenged to grow and develop? Will it be too hard? Will I enjoy what I do? Will I have significant responsibilities?

With whom, Lord?

Will I be on an agreeable team? Will they accept and appreciate and affirm me? Can I relate to the people I will minister to? Will they respond to me? Will they be a burden? Will I have lots of good fruit?

Will I like them? Will they like me?

For how much, Lord?

Will I have a comfortable standard of living? A nice home? A few pleasures in life? Good discounts and special concessions because of my sacrifices for You?

Can I afford activities for my children? Will there be good benefits and insurance? What might I have to give up? Will I have everything I need?

Why me, Lord?

Am I really the best person for this assignment? Is this beyond my abilities—or beneath my abilities? Will I be able to adjust? What will my family and friends say? How great will my trials and tribulations be?

Are You sure You don't want someone else?

To what end, Lord?

Will I succeed? Will I use my gifts and talents? Will I reach my maximum potential? Will I find satisfaction and fulfillment?

No, Isaiah didn't ask any of those questions. He simply said, "Here am I. Send me."

I, unlike Isaiah, am all too likely to ask questions. Not all these, though certainly many of them, are legitimate. But the questions should come only after I have responded like Isaiah:

"Here I am, Lord. Send me . . . anywhere, for as long as You say, to do anything You want, to minister with and to anyone You choose, for as little or as much as You give, to the end that I become more like Jesus, Your kingdom is built and You are glorified." ■

Death by Crucifixion

THE legionnaire leaned against his spear and studied the boy standing at the base of the cross. The old soldier had handled hundreds of crucifixions, and this one was no different. Every crucifixion had its victim. Every crucifixion had its Roman sanction. Every crucifixion had its audience.

The guard was a seasoned student of the expressions on each spectator's face. Most

feigned disgust or clucked useless sympathies, but their eyes betrayed a morbid fascination.

As the day wore on, people came and went among the flock of spectators, drawn then repulsed by the sight. By the evening meal, the crowd had left. Only the boy remained. He stood quite still, his bundle of wood patiently waiting at his feet. The guard recognized him; he was a tradesman's son and often traveled the

Idol Wordplays in Isaiah

Robert B. Chisholm, Jr., Dallas Theological Seminary

Repetition is one of the most common characteristics of Hebrew style (cf. J. Muilenburg, "A Study in Hebrew Rhetoric: Repetition and Style," Supplements to Vetus Testamentum 1 (1953):97-111). One of the functions of repetition is to highlight thematic contrasts (cf. P. Raabe, "The Effect of Repetition in the Suffering Servant Song," JBL 103 (1984):77). Repetition for contrastive purposes is especially prominent in Isaiah 40ff., where it contributes in a powerful way to Isaiah's argument that the Lord is infinitely superior to the idol-gods of the pagans. Several words found in his idol polemics (cf. 40:18-20; 41:5-7, 21-29; 42:17; 44:9-20; 45:16, 20; 46:1-2, 6-7; 48:5, 14) are used in descriptions of Yahweh's activities in such a way as to demonstrate the uniqueness of the God of Israel. Consider the following examples:

- 1) According to 40:19-20 and 41:7 the idol is a product of the human craftsman (ḥārās). However, Yahweh created the craftsman (54:16).
- 2) According to 40:19; 41:7 and 46:6 a human refiner (šōrēp) makes the idol. Yahweh, on the other hand, refines (šārap) his people (48:10).
- 3) The verb ^{bang out} rāqa is used in 40:19 of the craftsman's work on the idol. The same verb is used in 42:5 and 44:24 of Yahweh's creation of the earth.
- 4) Trees/wood (ēš) are used in the production of idols. In contrast to this, Yahweh plants trees (41:19). The trees, as part of his creation, praise his salvific work (44:23).
- 5) Humans choose (bāḥar) wood to be used in idol-making (40:20); Yahweh chooses men as instruments to perform his sovereign will (43:10; 44:1-2; 48:10; 49:7).
- 6) An idol is the product of human wisdom (40:20); Yahweh frustrates human wisdom (44:25) (cf. the root hkm in both texts).
- 7) <sup>idols always passive
God always active</sup> Men set up (40:20, cf. l'ehākīn, fr. kūn) idols; Yahweh establishes (45:18, cf. kōn'nāh, fr. kūn) the earth (cf. also 54:14, where he establishes Zion).
Hiphil קונן
- 8) Yahweh formed (yāšar) his people Israel (44:2); the gods are formed by their worshipers (44:9-10).
- 9) Israel need not fear (phd) because Yahweh, their king, is the true God (44:8). The worshipers of idols should be afraid because their trust in the products of their own hands will prove to be misdirected and unfounded (44:11).
- 10) Yahweh, the sovereign ruler of all, empowers his weary people with supernatural strength (40:29-31). The idols are brought into existence by frail men, who expend all their energy in the process (44:12) (note the use of kōah and y'p in both passages).
- 11) Yahweh sits (yāsab) on the horizon of the earth (40:22); the idol sits in a little shrine (44:13).
- 12) Yahweh stretched out (nāṭāh) the heavens like a tent (40:22); a carpenter stretches out a measuring line over a piece of wood in forming an idol (44:13).
- 13) All the trees in Lebanon could not fuel an adequate sacrificial fire for Yahweh (40:16). However, an idol is formed from part of the wood used by a man to build a fire so that he might cook his food and warm his hands (44:15) (cf. bā'ar in both texts).

Recurring Strands in Isaiah 40-48

Homer Heater, Jr., Dallas Theological Seminary

Recurring strands in Isaiah 40-48

Chapter 40

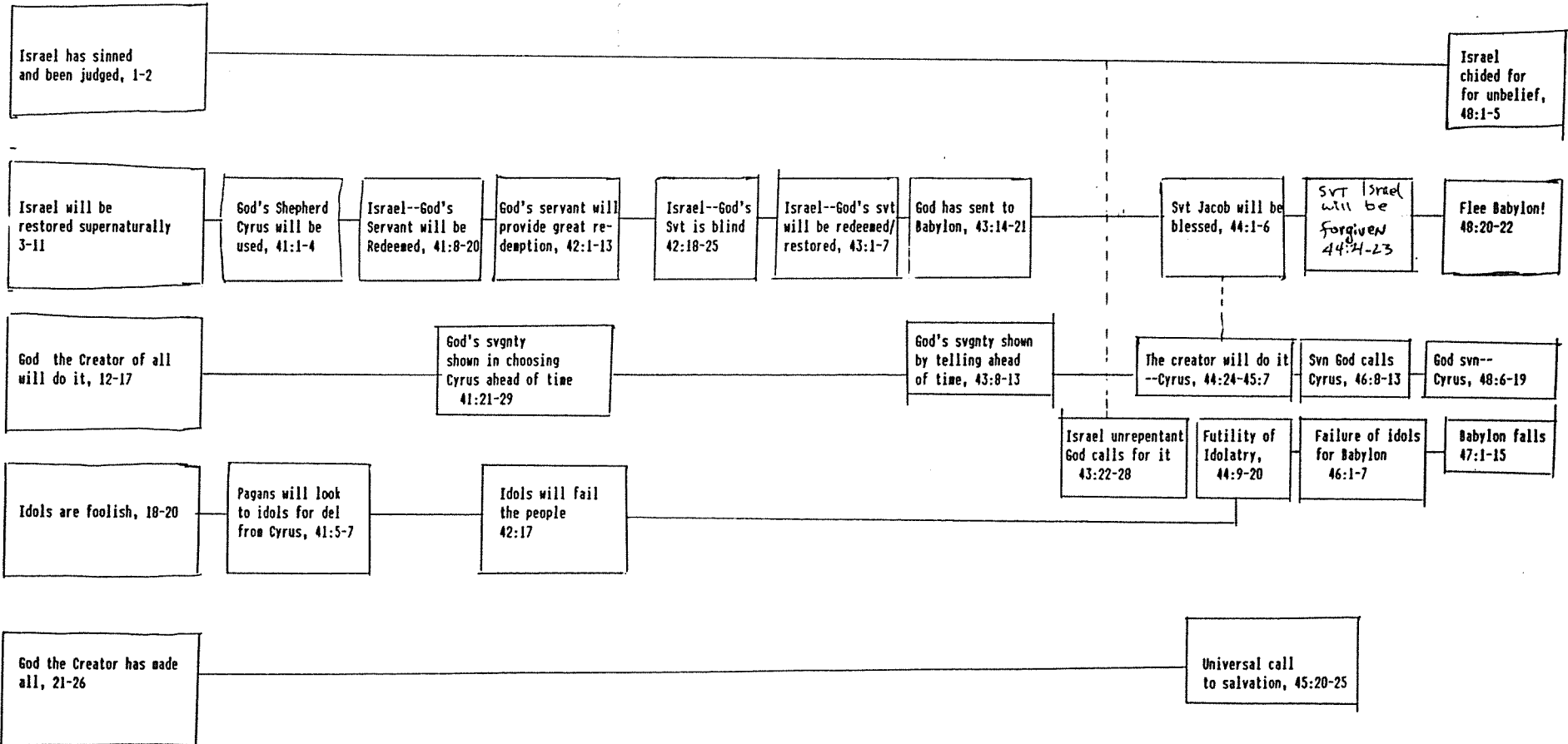
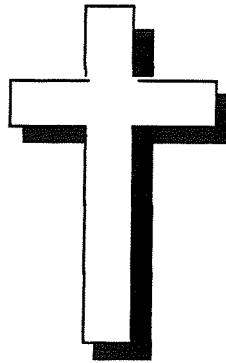


Diagram of Isaiah 40-66

John A. Martin, Dallas Theological Seminary

Comfort	Deliverance	Encouragement for Jews	for Gentiles	Cleaning from Sin	Condition of Glory
40-45	46-48	49-52	53 54-57	58-59	60-66



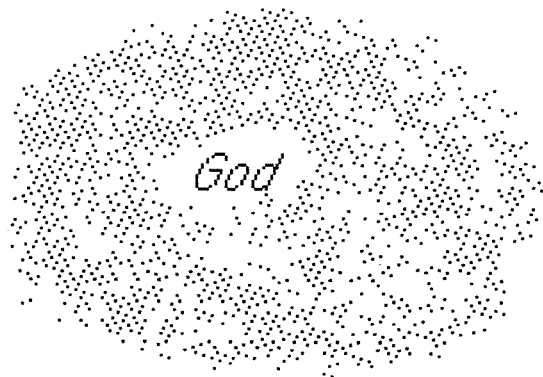
**Deliverance
from
Babylon**

**Deliverance
from
Sin**

**Deliverance
in the
Millennium**

Isaiah's Eschatology

Adapted from John A. Martin, Dallas Theological Seminary



Severe
Persecution
of Israel and
Realization
of Sin



Cry out
to God for:

- forgiveness
- deliverance
(intervention
requested)

Appearance of
God's Glory:

- New Covenant
- Judgment on Enemies
(intervention
granted)



- Restoration of Nation
- Physical Healing
- Restoration of Earth
- Universal Peace

The Branch
Huang Sabin, Singapore Bible College

Is 11:1-5

Stem of Jesse

Is 4:2

Beautiful

Jer 23:5

Righteous King

Jer 33:15

Just & righteous

Ez 17:22-24

New kingdom

Zech 3;8

God's Servant

Zech 6;12-13

Priest & King



Isaiah's versus John's "New Heaven(s) and New Earth"

	Isaiah's New Heavens and New Earth (Isa. 65:17; 66:22)²	John's New Heaven and New Earth (Rev. 21:1)
Term Used	Plural: "new heavens"	Singular: "new heaven"
Time Period	Millennium	Eternal State
Life span of Inhabitants	Greatly extended yet not infinite life (65:20)	Eternal Life
Death	Possible, though dying at 100 years old is "young" (65:20; cf. 66:24)!	No death (Rev. 21:4) since death is abolished at the Great White Throne Judgment (Rev. 20:14)
Marriage & Childbirth	Possible (65:23)	Impossible (Matt. 22:30)
Activity	Building of houses and planting of vineyards (65:21)	Christ claimed that he himself would prepare a place for us (John 14:1f.).
Animal Activity	Peaceful cohabitation of wild animals (65:25a)	No animals are noted by John or in any other text on heaven
Associated City	Protection of God in Jerusalem (65:25b)	Focus is the new Jerusalem (Rev. 20—21)
Gathering of Nations	Brought to Jerusalem to see God's glory (66:18-20; cf. Zech. 14:16-19)	God's glory provides light for the nations (21:23-24)
Priesthood & Temple	Has a temple, priests, and Levites (66:20-21; cf. Ezek. 40—43)	Has no temple (21:22), so by implication no priests are needed
Celebrations	New Moon and the Sabbath (56:6-7a; 66:23) ³	No need for these since there will be no need for rest in eternity ⁴
Time	Still existent	Abolished with night (Rev. 22:5), so a heavenly rest day every seven "days" is absurd.
Place of Worship	Jerusalem (65:23)	Throne of God (22:3-4)

²Isaiah 66:22 makes a comparison between the endurance of new heavens and earth and the endurance of Israel, which may indicate that a specific time period is not in view here at all. However, if a time period is indeed envisioned, it certainly cannot be the eternal state for Israel will see bodies just slain by the LORD (66:17) and this will occur at the time of the celebration of the Sabbath and New Moon.

³Sabbath observance will be true of both Jews (Isa. 56:2, 4-5, 8) and Gentiles (Isa. 56:3, 6-7; 66: 23; cf. Zech. 8:20-23). As uncomfortable as this may seem to the modern Sunday observer, this is what the authoritative text indicates. The Sabbath, although not in effect in the present dispensation, will again find divine approval in the next. This teaching also supports a premillennial view of Scripture, for Isaiah affirms that Israel has a future.

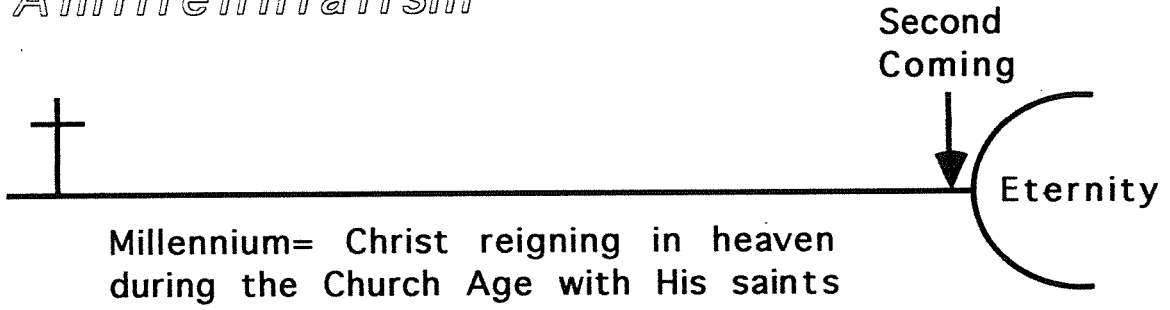
⁴Nevertheless, Young suggests that worship in the new heavens and new earth (which he sees as heaven) "will be in accordance with and in observance of the prescribed seasons of the Old Testament dispensation" (Young, *Isaiah*, 3:536). Similarly, the *Seventh-day Adventist Bible Commentary* notes that "the Sabbath is an eternal institution" (Nichol *et al.*, eds., *SDABC*, 4:338). Kubo agrees by stating that glorified believers in heaven will still meet every seventh day for worship (Sakae Kubo, *God Meets Man*, 65).

Differences Between the Millennium and Heaven

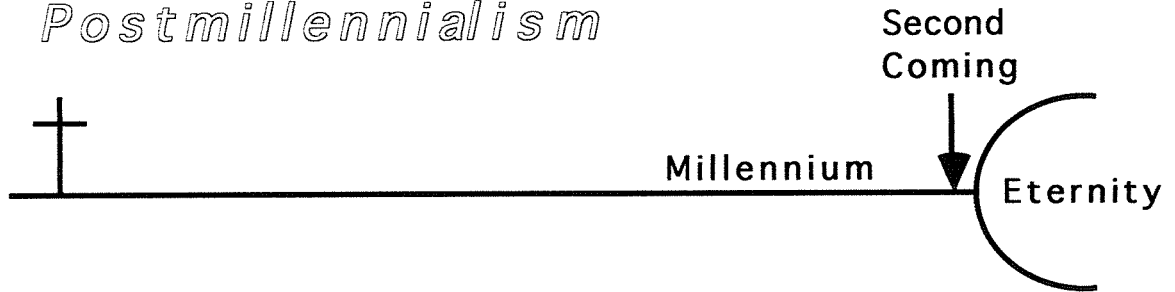
	Millennium	Heaven
Duration	1000 years (Rev. 20:1-6)	Eternal (Rev. 22:5)
Death	Possible (Isa. 65:20)	Impossible (Rev. 21:4)
Longevity of Life	“Never again will there be an infant who lives a few days. He who dies at a hundred will be thought a mere youth” (Isa. 65:20)	No aging (Rev. 21:4 implied)
Sin Nature	Active (Rev. 20:7-9)	Abolished (Rev. 21:27)
Inhabitants	Initially Christian, but later includes unbelievers —no living with angels? (Matt. 25:34; Rev. 20:7-9)	Saints and angels alone (Rev. 21:27)
Bodies	Mortal and immortal living together (Isa. 65:20; 1 Cor. 15:42-44)	Only immortal (glorified) (1 Cor. 15:42-44)
Satan	Bound, but then released after 1000 years (Rev. 20:3, 7)	In lake of burning sulfur, never to be released again (Rev. 20:10)
Political & Religious Centre	Jerusalem (Isa. 2:2-3; Micah 4:1-2, 7)	New Jerusalem (Rev. 21)
Place	Earth (Rev. 5:10)	New heavens and new earth (Rev. 21:1)
Key Passages	Psalm 72; Isaiah 2; 11; 65-66; Revelation 20:1-6	Revelation 21-22

Views on the Millennium

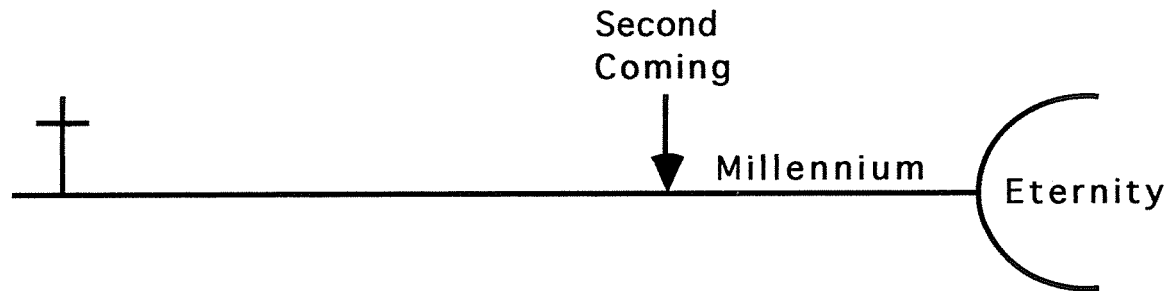
Amillennialism

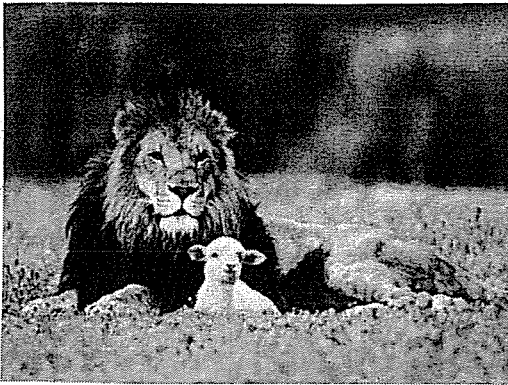


Postmillennialism



Premillennialism





Views on Isaiah 11

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

Isaiah 11:6-9

This describes neither the present nor the eternal state. However, this age perfectly fits the age of Messiah's rule detailed in the following texts (cf. see also Wayne Grudem, *Systematic Theology*, 1127-1131):

- a. Isaiah 11:6-9 notes a time when ferocious animals are tame towards one another (e.g., "wolf will live with the lamb") and with children (e.g., "child put his hand into the viper's nest"). Should we take this literally? When is this? Views abound...
 - 1) *Symbolic*: Some say this portrays peace between believers (John Calvin, *Isaiah*, 1:101). But this ignores the plain reading of the text. If the animals are believers, then who are the children? And which church has complete peace?
 - 2) *Literal*: Most admit that the text does refer to the animal kingdom.
 - a) Present: Some amillennialists say it's possible today. "When righteousness, faithfulness and the knowledge of Yahweh control the palace, such a scene is possible" (John D. W. Watts, *Isaiah 1-33*, WBC, 175). But how do even godly kings tame animals today? And where has this ever happened?
 - b) Never to be Fulfilled: Modern rationalists claim that this is a beautiful dream wish (cited by Delitzsch, *Isaiah*, 7:285). Yet this view is of little help either to Isaiah or us—and the text says that it will be fulfilled in association with Messiah's rule (note the repeated "will...").
 - c) Future: Most agree that this scene has not happened yet. But when?
 - 1] Eternal State: Many see this fulfilled in the new heavens and new earth (e.g., Leupold, *Exposition of Isaiah*, 1:222; Otto Kaiser, *Isaiah 1-12*, OTL, 161). However, the new earth will have no death (Rev. 21:4) but Isaiah 11:10-16 says "in that day" Israel will be restored to her promised boundaries by plundering the surrounding nations. "The LORD will reach out his hand a second time to reclaim the remnant... of his people from Assyria, from Lower Egypt," etc. (v. 11). While some say the first time was at the Exodus (*NIV Study Bible*, 1027), this restored the entire nation (not just a remnant). The first time He restored a remnant was in 538 BC but this will happen again at Christ's return to restore descendants of those dispersed in AD 70.
 - 2] Millennial State: I agree with those who see Isaiah depicting an earthly yet future scene (e.g., Delitzsch, 7:285; Ronald Clements, *Isaiah 1-39*, NCBC, 122; W. E. Vine, *Isaiah*, 49-50). After all, "the earth will be full of the knowledge of the Lord" and peace will be "on all my holy mountain" (v. 9), which is Jerusalem.
- b. Isaiah 65:20 notes that those who die at 100 will be considered young. Leupold (3:366) claims this will happen in the new heavens and new earth, but death will be done away with at this time (Rev. 21:4).
- c. Psalm 72 has more depictions of life under the millennial state than any psalm.
- d. Zechariah 14:5-17 says that after Messiah's return, nations will go up to Jerusalem for worship year after year. This cannot fit into an amillennial scheme where believers would be: (1) in heaven immediately following Christ's return, or (2) on a renewed earth without the sun, night, or time (Rev. 21:22-25).

Covenant Contrasts

There are only four key eschatological covenants in Scripture. They share these traits in common:

1. Unconditional
2. Eternal
3. Partially & spiritually fulfilled at present
4. Fully & literally fulfilled in the future
5. Universal in scope

Yet they can be contrasted in many ways as well (see also pages 21-22, 55a, 59-61, 116):

	Abrahamic	Land	Davidic	New
Definition: God's promise to give Israel...	land, rule, and blessing to benefit the world	<i>physical land</i> from the Wadi of Egypt to the Euphrates River (Gen. 15:18)	<i>political rule</i> of a descendant of David forever from Zion	<i>spiritual blessings</i> of national cleansing and restoration
Relationship	Umbrella	Land	Seed	Blessing
Key Text	Gen. 12:1-3	Deut. 30:1-10	2 Sam. 7:12-16	Jer. 31:31-34
Recipient Date Place	Abraham 2060 BC Ur of Chaldees	Moses 1445 BC Mt. Sinai	David 1004 BC Jerusalem	Jeremiah 595 BC Jerusalem
Personal Blessings to First Recipient	Possessions & name blessed, son, opposers disciplined	Privilege of seeing Canaan from afar	Sons ("house") never wiped out (Matt. 1:1-17)	—
National Blessings	A great nation would come from Abraham	Reproof (exile) Regathering Reunited (Isa. 11:11-16) Repentance Restored land prosperity	Temple (via son) Righteous king to rule (a Davidic descendant) over a kingdom where Israel prominent (Isa. 11:1-5)	Reuniting of Israel and Judah Forgiveness Indwelling Spirit New heart 100% Christian (Ezek. 36:25-38)
Universal Blessings	All nations blessed through Christ	World blessed via visiting Jerusalem (Zech. 14:16-19)	Kingdom (political rule over entire world)	All the world evangelised
Present (Partial) Fulfillment	Church as spiritual seed of Abraham (Gal. 3:5)	Regathering & rebirth of modern Israel (Ezek. 37:7-8)	Church as spiritual temple (Eph. 2:19-22) & Christ as King awaiting rule	Law abolished, forgiveness, new nature and Spirit indwelling
Future (Full) Fulfillment	All four covenants fulfilled in the millennial kingdom	Israel given full borders (Ezek. 37:8-28; 47-48)	Christ rules world (Isa. 2, 11) with saints (Rev. 5:10)	World 100% Christian and Israel/Judah reunited

Why I Am Premillennial

1. The best way to interpret the Scriptures is a normal, literal, historical, grammatical interpretation.
 - a. Of course, this does not exclude the use of figures. "The literal meaning of the figurative expression is the proper or natural meaning as understood by students of language. Whenever a figure is used, its literal meaning is precisely that meaning determined by grammatical studies of figures. Hence, figurative interpretation does not pertain to the spiritual or mystical sense of Scripture, but to the literal sense" (Bernard Ramm, *Protestant Biblical Interpretation*).
 - b. Radmacher also adds that "literalism is not the same as letterism... we realize upon our reading the statement of Jesus, 'I am the door,' that he is not a 2'8" x 6'8" birch door, but he is that which the figure literally signifies, namely, a way of entrance and, more specifically in the context, the way of entrance into eternal life. The literal meaning is the intention of the metaphor" (Earl Radmacher, "The Current Status of Dispensationalism and Its Eschatology," in *Perspectives on Evangelical Theology*, eds. K. Kantzer & S. Gundry [Grand Rapids: Baker, 1979], 167-168).
2. The Second Coming of Christ will precede the Millennium (Rev. 19 precedes Rev. 20).
 - a. Revelation 1:19 gives an overview of the book of Revelation when the angel commanded John to write "the things which you have seen" (Rev. 1), "the things which are" (Rev. 2-3), and "the things which shall take place after these things" (Rev. 4-22). In this third section of the book the Second Coming of Christ (Rev. 19:11-21) precedes the Millennium (Rev. 20:1-6) in chronological order.
 - b. Since Christ will be physically present during the kingdom age (Isa. 11:3-4) ruling at Jerusalem (Isa. 24:23; Mic. 4:7; 5:2b), He must return *before* this age can begin. Acts 1:6-11 notes that the kingdom will not be restored to Israel until He returns.
3. The Millennium will be a literal 1000-year reign of Christ on earth (Rev. 20:1-6).
 - a. Revelation 20:2-7 states six times that Christ's kingdom will last 1000 years.
 - b. "Those who lived next to the Apostles, and the whole Church for 300 years, understood [the 1000 years] in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside [what nearly all the ancient Bible expositors taught]" (Henry Alford, *The Greek New Testament*, 4:372).
 - c. Although Christ's reign is eternal (Luke 1:30-33; 1 Tim. 1:17; Rev. 11:15), His earthly theocratic rule is limited to 1000 years according to Revelation 20:1-6.
 - d. The Millennium is separated by resurrections before and after, so there must be a time period to divide the two (not a general resurrection as amillennialists claim).
4. The Church Age: Premillennialism best fits the NT data about the present age. Israel rejected Christ's kingdom offer and has been temporarily rejected by the Lord. This present era is called the "times of the Gentiles" (Luke 21:24) while the gospel is preached to the world before Israel repents at Christ's return. Paul notes that the Church was unforeseen in the OT (Eph. 3:5-6; Rom. 16:25; Col. 1:24-27) and Israel's kingdom promises have not been abandoned but postponed (Rom. 11:25-26).
5. The place the saints rule is not in heaven now as the amillennialists claim. They will clearly "reign on the earth" (Rev. 5:10), showing both the time (future) and place (earth). That the rule is future is noted in other texts too (Luke 19:17, 19; 1 Cor. 6:3; Rev. 2:26-27; 3:21; 20:4-6 is after a resurrection).
6. Other pages detail millennial life not descriptive of the present age or heaven. See "Kingdom Teaching in the Prophets" (pp. 442a-f), "The Kingdom in Isaiah" (pp. 461a-d), "View on Isaiah 11" (p. 473), and "Outline of End-Time Events Predicted in the Bible" (pp. 549-550)

Returns to the Land

The OT prophets often blur the two returns of Jews back to the land of Israel promised to Abraham. Perhaps separating them in the following manner may help.

	<i>First Return</i>	<i>Second Return</i>
Dates in Exile	605-536 BC (Jer. 25:11)	AD 132-1948 (Jews excluded from Israel by Romans to UN Mandate)
Period Returned	538 BC – AD 132	AD 1948 – Present
Place of Origin	Babylon (Ezra 2:1)	Many nations (Isa. 11:11)
People Returned	Only Judah (Ezra 2:64; Neh. 11:1)	Israel & Judah return as a united nation (Jer. 30:3; 31:31)
Israel Before Return	Prosperous (Jer. 29:4-7)	“Time of trouble” (Jer. 30:7; Matt. 24:4-14)
Nations Before Return	Victorious (Dan. 7:1-4)	Ruling over Israel in “times of the Gentiles” (Luke 21:24)
Nations at Return	Supportive (Ezra 1:1-4)	Judged (Dan. 2:44; 7:19-26; Jer. 30:6; Zech. 14:2-3; Rev. 19:11-21)
Conditions Following:		
— Freedoms	Subjects of Persia, Greece, & Rome (Dan. 7)	“No longer will foreigners enslave them” (Jer. 30:8)
— Wars	Many (Dan. 11:1-35)	None (Isa. 2:4; Jer. 30:10)
— Covenant	Mosaic (Jer. 31:32)	New (Jer. 31:31)
— Temple	Second (Ezra 6:15)	Ezekiel’s (Ezek. 40:48)
— Boundaries	Judah later expanded to Galilee (e.g., Matt. 2:2)	Wadi of Egypt to Euphrates River (Isa. 27:12; cf. Gen 15:18)
— Palace	None (Ezra 4:4)	Rebuilt (Jer. 30:18b)
— King	None (Hos. 3:4)	Christ (Isa. 9:6; 11:1-5; Mic. 5:2)
— Emotions	Regret (Mal. 3:14)	Comfort & joy (Jer. 31:13)

Jeremiah

Deserved Captivity & Undeserved Restoration										
Jeremiah's Call	Judah's Judgment Deserved				Nations' Judgment Deserved				Jerusalem's Fall	
Chapter 1	Chapters 2—45				Chapters 46—51				Chapter 52	
Commission	Condemnation & Comfort				Condemnation				Captivity	
Judgment Message but God's Presence	Pre-Fall 2-38	Fall 39	Post-Fall 40-44	Baruch 45	South-west 46-47	East 48:1-49:22	North 49:23-33	North-east 49:34-51:64	Fall 52:1-30	Rise 52:31-34
Prologue	Ministry								Epilogue	
Judah					Nations				Babylon	
c. 627-580 BC										

Key Word: Inevitable

Key Verse: (Jeremiah to Judah) "...For the LORD our God has doomed us to perish and given us poisoned water to drink, because we have sinned against him" (Jeremiah 8:14b).

Summary Statement:

Jeremiah prophesies at great personal cost the *deserved fall of Jerusalem*, seventy year captivity, judgment of Gentiles, and *restoration under a new covenant*, to give hope and exhort Judah to accept God's inevitable discipline by yielding to Babylon.

Application:

If we choose to continue in sin we'll eventually come to the point where God's discipline is inevitable (i.e., resisting repentance requires breaking before remaking).



Jeremiah

Introduction

I. **Title** The name Jeremiah (יֵרֵמְיָהוּ *yirm^eyahu*; BDB 941c 1) is difficult to determine in meaning as it may come from either of two roots meaning "cast, shoot" or possibly "loosen." Some say it has the connotation "Yahweh throws," perhaps in the sense of laying a foundation, or even "Yahweh establishes, appoints or sends" (*TTTB*, 198), but no one really knows.

II. Authorship

- A. External Evidence: Daniel 9:2 calls Jeremiah 25:11-14; 29:10 a prophetic writing from Jeremiah's hand, as does the NT explicitly in Matthew 2:17-18 (31:15) and implicitly in Matthew 21:13; Mark 11:17; Luke 19:46 (7:11), Romans 11:27 (31:33) and Hebrews 8:8-13 (31:31-34), this last quote being the longest OT quote in the NT. The Talmud, Josephus, and Ecclesiasticus also affirm Jeremiah as author (*TTTB*, 198).
- B. Internal Evidence: Despite the above external support, critical scholars continue to doubt Jeremiah's authorship on several internal grounds. However, the author is clearly designated as Jeremiah (1:1, 11) who was appointed to be a prophet by God before his birth (1:5) and officially called to the prophetic office as a youth (1:6f.). He was the son of Hilkiah, one of the priests at Anathoth in the territory of Benjamin (1:1; 11:21, 23; 29:27; 32:7-9), a village just over two miles (three kilometers) north of Jerusalem.

However, chapter 52 is nearly identical to 2 Kings 24:18–25:30 and the postscript (52:31-34) says Jehoiachin was released 37 years into his exile (ca. 560 BC) and lived at the king's table until his death. Assuming 645 BC for Jeremiah's birth would make him at least eighty-five when Jehoiachin was elevated (but no one knows how long Jehoiachin lived after this). It is likely that chapter 52 was recorded by the same author as the 2 Kings postscript under the direction of the Holy Spirit, especially since "the words of Jeremiah end here" (51:64).

III. Circumstances

- A. Date: Jeremiah prophesied in the darkest days of Judah's history, starting in the thirteenth year of Josiah (627 BC; cf. 1:2) and extending past the fall of Judah (586 BC) to about 580 BC. Thus, his ministry spanned over four decades during the reigns of Josiah's four successors, the last kings of Judah (Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah). Most of his material, however, concerns events after Josiah's tragic death in 609 BC (LaSor, 404).
- B. Recipients: The majority of the prophecy addresses Judah before the fall of Jerusalem, but some directs itself to the exiles following the fall (chs. 38–44, 52). One chapter (ch. 29) was sent to the exiles in Babylon *before* the fall of Jerusalem.
- C. Occasion: Rule over Judah during Jeremiah's time shifted hands from several powers:
1. Assyria: Since before 722 BC (nearly 100 years before Jeremiah's birth) Assyria had been the foreign power dominating Jerusalem.
 2. Babylon: In 612 BC Nineveh, Assyria's capital, fell to Babylon, the rising power to the south. This meant Judah would be subject to Babylon.
 3. Egypt: But Assyria-Babylon conflicts in the east gave Egypt control of Israel in the west. Pharaoh Neco killed Josiah of Judah in 609 BC, then his son Jehoahaz ruled three months. Neco then deposed him and replaced him with Jehoahaz's brother Jehoiakim.

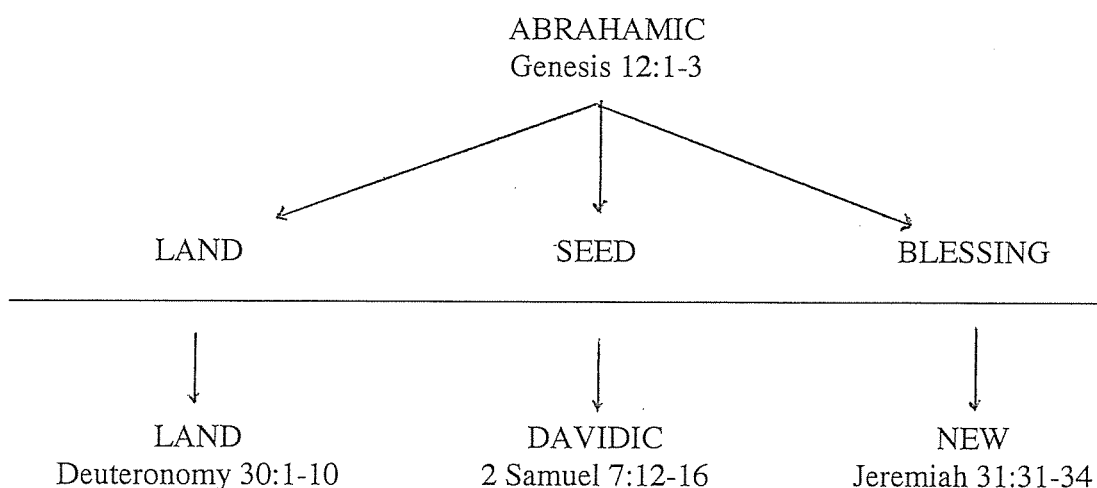
4. Babylon: When Nebuchadnezzar of Babylon defeated Pharaoh Neco of Egypt at the Battle of Carchemish (605 BC), Jehoiakim switched allegiance from Egypt to Babylon.
5. Egypt: Then again only four years later (601 BC) Neco defeated Nebuchadnezzar and Jehoiakim switched his allegiance back to Egypt.
6. Babylon: Jehoiakim's trust again in Egypt as the main power force was a fatal mistake. Within 3 years (597 BC) Nebuchadnezzar regrouped, successfully attacked Jerusalem and killed Jehoiakim. Nebuchadnezzar replaced him with his son Jehoiachin and 3 months later deported him to Babylon with 10,000 others, replacing him with his uncle Zedekiah as Judah's vassal king. Zedekiah's control was unstable and defiant towards Babylon, which soon sieged Jerusalem, leading to the city's final fall in 586 BC.

Although Jeremiah preached over forty years, most of his prophecy (all except chs. 1–6, 11–12, 52) was delivered in this 22-year period (points #3-6 above; cf. p. 477 chart) before Jerusalem's fall (ca. 607-586 BC). At times he encouraged the people of Judah to repent, but after chapter 19 he indicated to Judah that God's warnings against the nation's sin would soon stop since the captivity was inevitable. Many of his sermons noted the people's sins, which demonstrated that God was just in punishing the nation.

IV. Characteristics

- A. Jeremiah communicated his messages through many symbolic acts, including a rotten waistband (ch. 13), his never marrying (ch. 16), a potter's clay (ch. 18), a broken jar (ch. 19), wearing a yoke (ch. 27), purchasing a field (ch. 32), hiding stones in the palace of Egypt (ch. 43), and throwing scrolls into a river (ch. 51).
- B. Several types of literary materials compose the prophecy: poetic discourse (e.g., chs. 30–31), prose discourse (e.g., chs. 32–33), and prose narrative (e.g., chs. 46–51).
- C. The LXX (Greek) version of this book has a different arrangement and omits about one eighth (about 2700 words) of the original. The LXX omits 10:6-8; 27:19-22; 29:16-20; 33:14-26; 39:4-13; 52:2-3, 15, 28-30, etc. in comparison to the MT (Hebrew) that underlies the English translations. The LXX is therefore not recommended.
- D. Jeremiah includes the key passage in the entire Bible on the New Covenant (31:31-34). The significance of this covenant can be seen in the following:
 1. Definition: God's unconditional amplification of the *blessing* promise in the Abrahamic Covenant in which Israel and Judah will experience national and spiritual redemption.

Four Unconditional Biblical Covenants



2. Provisions

- | | |
|--|-------------------|
| a. Indwelling of the Holy Spirit (Jer. 31:33 with Ezek. 36:27) | Fulfilled now |
| b. New nature, heart, and mind (Jer. 31:33; Isa. 59:21) | |
| c. Forgiveness of sins (Jer. 31:34b) | |
| d. Everyone will know the Lord (Jer. 31:34a) | Not yet Fulfilled |
| e. Israel and Judah will be reunited (Jer. 31:31) | |

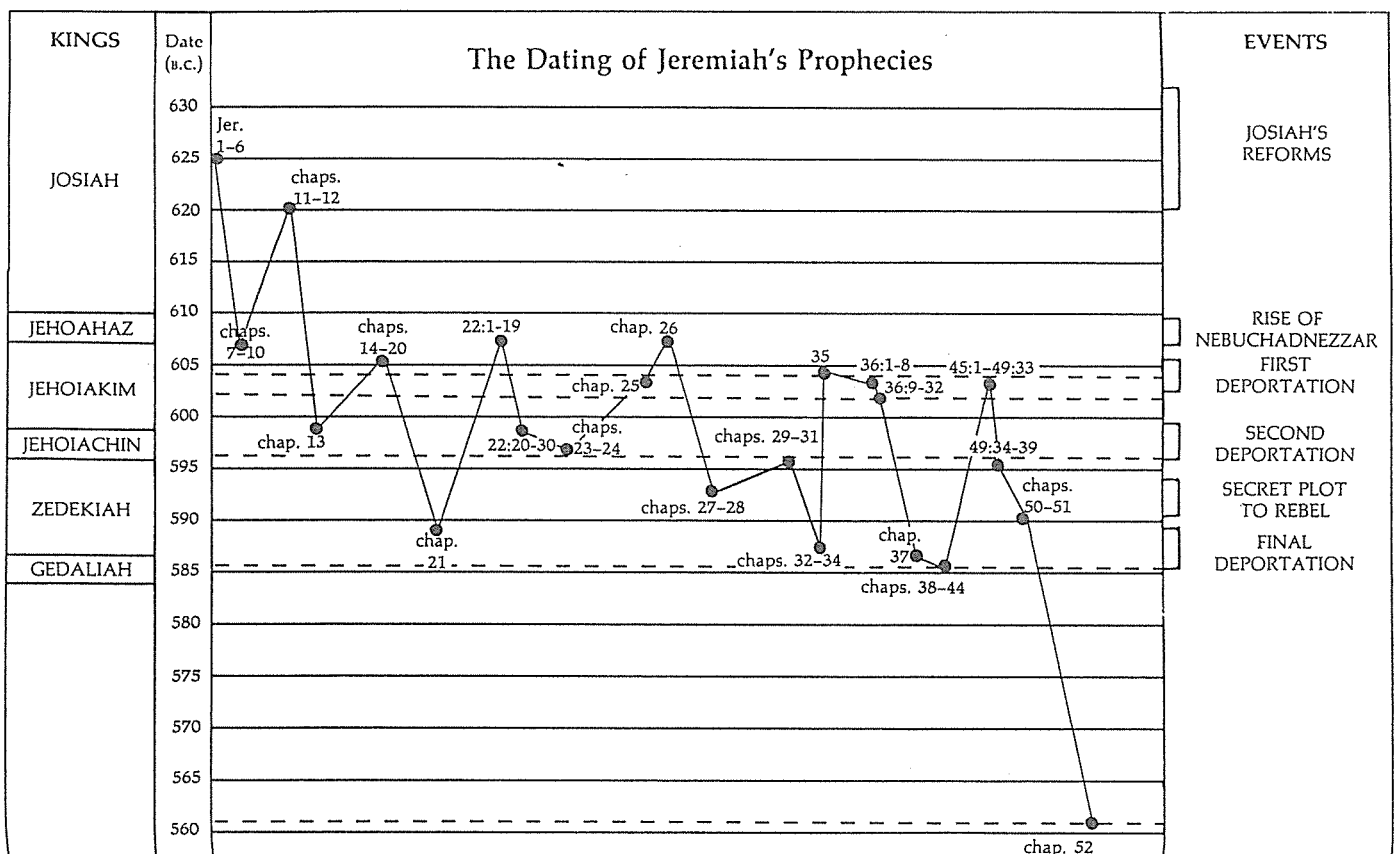
3. Unconditional Nature

- a. Eternal (Jer. 31:36, 40; 32:40; 50:5; Isa. 61:2, 8-9; 24:5; Ezek. 37:26)
- b. Amplification of the Abrahamic Covenant, which is unconditional
- c. Unqualified "I will" statements of God (Jer. 31:31-34; Ezek. 16:60-62)

4. Time of Fulfillment

- a. *Partial* fulfillment in the *present* church age: Three premillennial views have been given on how to correlate Jeremiah 31:31f. with various NT passages (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15; cf. p. 490 for other views.)
 - 1) Only one New Covenant for Israel (Darby)
 - 2) Two New Covenants: one for Israel and one for the church (Chafer)
 - 3) One New Covenant with a two-fold application: to the church now and to Israel in the future (Scofield)
- b. *Complete* fulfillment in the *future* after return of Christ (amillennialists believe all of the provisions of the New Covenant are being realized now in the Church which they consider the "new Israel")

E. Jeremiah edited his own material, arranging it logically rather than chronologically (as did Ezekiel). Therefore, dates of the prophecies move from the reigns of earlier kings to later ones and back several times. This has been charted by Charles H. Dyer (*BKC*, 1:1126):



- F. Jeremiah is the only prophet to specify the length of the exile as 70 years (25:11-12; 29:10).
- G. Jeremiah is the only prophet to chronicle the fall of Jerusalem twice in the same book (chapters 39, 52). He also wrote a poetic description in Lamentations on the same theme.
- H. Jeremiah was the only prophet in Judah who ministered through the fall of the southern kingdom. Thus he alone provides personal perspectives before, during, and after Jerusalem's downfall.
- I. Jeremiah is the longest prophetic book in terms of the number of words.

Book	Chapters	Verses	Words
Psalms	150	2461	43,743
Jeremiah	52	1364	42,659
Ezekiel	48	1273	39,407
Genesis	50	1533	38,267
Isaiah	66	1292	37,044

- J. Jeremiah 31:31-34 is the longest OT quotation found in the NT (Heb. 8:8-13).
- K. This prophet alone records how judgment for Judah was inevitable. In other words, the nation had gone so far in its sin that even if it repented, the judgment would still come. This is seen in the book in several ways:
 1. The people are encouraged to repent only up until chapter 19 (e.g., 15:19; 17:24; 18:8; cf. 5:3; 8:6). Yet after this point no exhortations to repent are forthcoming.
 2. Jeremiah was instructed by God not even to pray for the people of Judah (11:14; 14:11).
 3. Jeremiah told the people that each could individually have life instead of death if he/she would surrender to the Babylonians, but the destruction still would come on the nation as a whole (21:8-9; 24:1-10; 27:5-12, 16-17; 32:5; 38:17-23; 42:9-22; 52:24-27).
 4. God's determination of the length of the captivity at 70 years indicates that judgment was unavoidable (25:11-12; 29:10).
 5. Jeremiah smashed a pot to illustrate that God's decision to destroy the city was not retractable (19:1-2, 10-11).
 6. Jeremiah instructed those already in exile to settle down (29:4-14) in contrast to the false prophet Hananiah, who said the exile would only last two years (28:1-3, 10-12). This indicates that the "die was already cast" and even repentance of the people could not forestall God's judging hand.

Argument

As already noted, Jeremiah's prophecies follow a thematic arrangement. This explains why the fall of Jerusalem appears twice in the book (chs. 39, 52). Following the introductory chapter which reveals Jeremiah's mission to proclaim God's judgment upon the nation (ch. 1), the material is arranged to demonstrate the deserved judgment of Judah (chs. 2-45) and the nations (chs. 46-51). The final chapter (ch. 52) describes how God fulfilled His promise of judgment in the fall of Jerusalem but would soon return the people to their land. Throughout the prophecy Jeremiah lists the moral and spiritual causes for God's judgment balanced with His gracious promise of hope through restoration to the land under a new covenant.

Synthesis

Deserved captivity and undeserved restoration

1	Jeremiah's call
1:1-3	Ministry at fall
1:4-10	Judgment and restoration
1:11-16	Branch and pot
1:17-19	God's presence
2—45	Judah's deserved captivity
2—38	Pre-fall ministry
2—20	Reasons for judgment
2	Treatment of God
3—6	Spiritual adultery
7—10	Temple address (temple trust misguided)
11—12	Covenant sermon (Mosaic covenant replaced by idolatry)
13—20	Illustrations
13	Rotten waistband
14—15	Drought
16:1-9	Restrictions: singleness, no parties or funerals
16:10—17:18	*Restoration (excursus)
17:19-27	Sabbath disobedience
18—20	Pots
18	Potter
19	Broken pot
20	Pashhur #1 (evil)
21—29	Captivity unavoidable
21:1—23:8	Messiah replaces civil leaders—Pashhur #2 (righteous)
23:9-40	False prophets
24	Figs
25	70 year captivity
26—29	Opposition
26	Priests
27	Yoke
28	Hananiah (“Exile’s only 2 years!”)
29	Shemaiah (“Don’t believe Jeremiah”)
30—33	Book of Comfort (Undeserved restoration)
30—31	New Covenant (Israel/Judah reunited)
32	Field redemption
33	Restoration under Messiah
34—38	Siege messages
34—36	Contrasts
34	Zedekiah (evil)
35	Recabites (good)
36	Jehoiakim (evil)
37—38	Jeremiah's imprisonment
39	Fall ministry
40—44	Post-fall ministry
40—42	in Judah
43—44	in Egypt
45	Baruch's depression
46—51	Nations' deserved judgment
46	Egypt
47	Philistia
48	Moab
49:1-6	Ammon
49:7-22	Edom
49:23-27	Damascus
49:28-33	Kedar/Hazor

49:34-39

Elam

50—51

Babylon

52

Fall of Jerusalem

52:1-30

Fall

52:31-34

Elevation (of Jehoiachin by Evil-Merodach)

Outline

Summary Statement for the Book

Jeremiah prophesies at great personal cost the *deserved fall of Jerusalem*, seventy year captivity, judgment of Gentiles, and *restoration under a new covenant*, to give hope and exhort Judah to accept God's inevitable discipline by yielding to Babylon.

- I. (Ch. 1) Jeremiah records his prophetic call for proclaiming judgment and restoration to the nation in order to express the divine approval of his prophecy.
 - A. (1:1-3) Jeremiah reveals himself as author and gives the span of his ministry lasting over four decades from Josiah's thirteenth year (627 BC) to the exile (586 BC).
 - B. (1:4-10) Jeremiah is called by God as a prophet to proclaim judgment and restoration to the nation.
 - C. (1:11-16) Jeremiah's call to proclaim judgment is confirmed through the signs of the blossoming almond branch and the boiling pot.
 - D. (1:17-19) Jeremiah is assured of God's presence to encourage him to speak all of God's message without fear.
- II. (Chs. 2—45) Jeremiah prophesies to Judah of its deserved captivity before, during, and after Jerusalem's fall to encourage the people to submit to a seventy year Babylonian captivity before restoration under a new covenant.
 - A. (Chs. 2—38) Jeremiah prophesies *before the fall* of Jerusalem messages which reveal the just reasons God has to judge the nation to encourage the people to submit to a seventy year captivity in Babylon before restoration under a new covenant, and is violently opposed.
 1. (Chs. 2—20) Jeremiah prophesies messages that reveal the *just reasons God has to judge the nation* so Judah cannot think its punishment is undeserved.
 - a. (Ch. 2) God indicts the nation for its sinful treatment of God seen in its ingratitude, idolatry, immorality, and irrationality (see esp. 2:10-11).
 - b. (Chs. 3—6) God calls the nation to repent from spiritual adultery to motivate the people to escape the impending judgment of the Babylonians.
 - 1) (3:1—4:4) God calls Israel to repentance from its spiritual adultery shown in its turning to other gods.
 - 2) (4:5—6:30) God foretells of the impending destruction from Babylon as a motivation for the people to repent.
 - c. (Chs. 7—10) Jeremiah's temple address aims at convincing the people to turn from their false dependence upon the temple and their idolatry to avoid the impending judgment.
 - 1) (7:1—8:3) Jeremiah preaches his temple sermon to convince the people that God's judgment will still fall upon their false worship even with the temple in their midst.
 - 2) (8:4—10:25) God details the coming judgment for the nation's idolatry to cause the people to repent from their false worship.

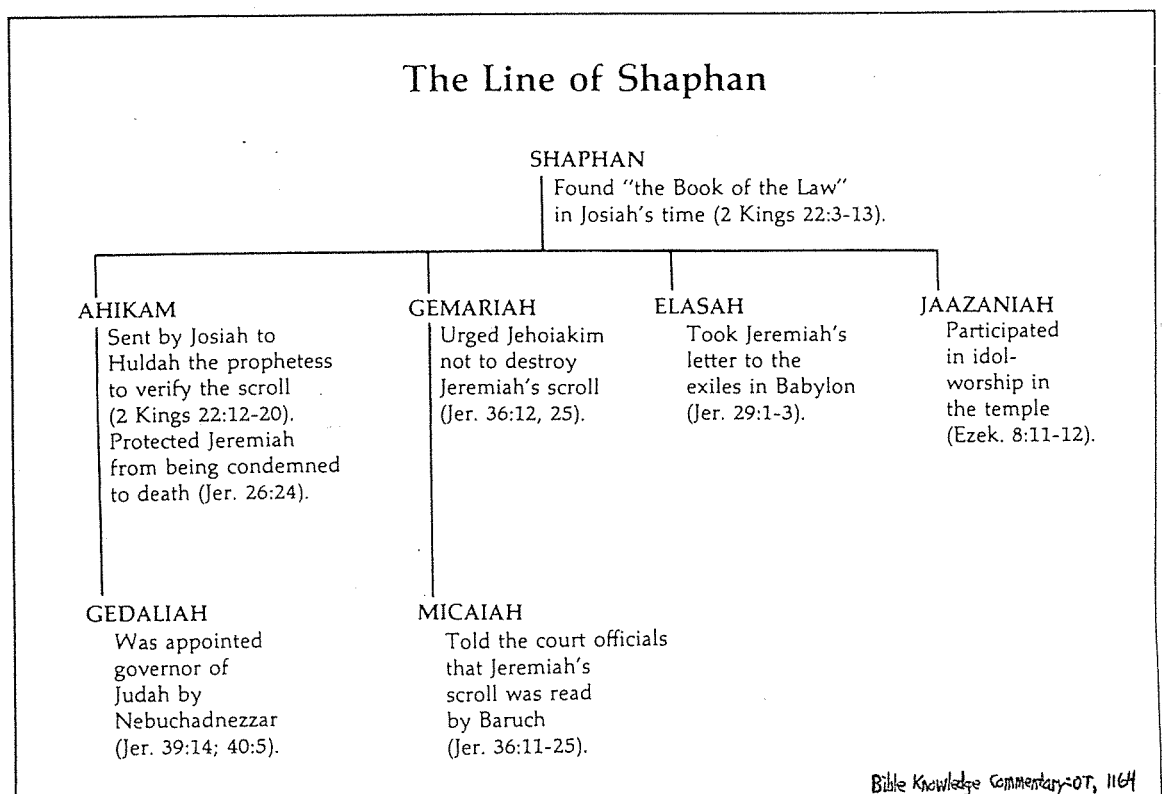
- a) (8:4—9:26) God describes the coming judgment as imminent and terrible so that the people would lament like Jeremiah does.
 - 1] (8:4-17) God's description of the coming judgment as imminent and terrible is given to enable the people to see His perspective.
 - 2] (8:18—9:2) Jeremiah's lament models the kind of repentant response God desires of the entire nation.
 - 3] (9:3-26) God again describes the horrible nature of and justified reasons for the coming catastrophe.
- b) (Ch. 10) God proclaims that the judgment will come upon the nation for its idolatry and Jeremiah requests judgment on the other nations also.
- d. (Chs. 11—12) Jeremiah delivers his covenant sermon detailing how Judah violated God's statutes and the consequences of violating the covenant.
 - 1) (11:1-17) Jeremiah delivers his covenant sermon that proclaims that Judah violated God's statutes through its idolatry.
 - 2) (11:18-23) The men of Anathoth, Jeremiah's own home town, plot against his life because they do not want to listen to the violations of the covenant.
 - 3) (Ch. 12) Jeremiah complains to God about the prosperity of the wicked and God says that worse events are coming but the destruction will bring Judah to repent.
- e. (Chs. 13—20) God illustrates Judah's judgment in captivity through several means so as to graphically portray the severity of Judah's sin and His response.
 - 1) (Ch. 13) A rotten waistband and a proverb about drunkenness depict how useless the nation has become to God.
 - 2) (Chs. 14—15) Jeremiah identifies with Judah during God's judgment of drought.
 - 3) (16:1-9) God places the restrictions of singleness and refusal to attend funerals or parties upon Jeremiah to illustrate His judgment coming upon the land.

Excursus (16:10—17:18) God promises restoration after Judah experiences the consequences of its sin and Jeremiah expresses his trust in Yahweh.

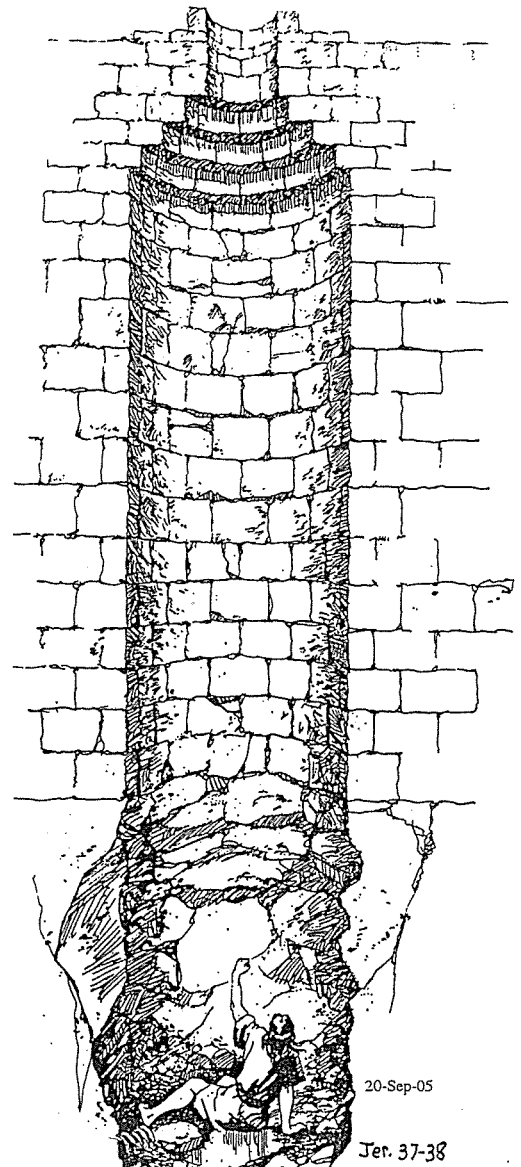
 - 4) (17:19-27) Jeremiah rebukes the Sabbath disobedience shown in carrying loads on this day which signifies the covenant.
 - 5) (Chs. 18—20) God's sovereign decision to destroy Judah is announced by Jeremiah through the imagery of pots and he is persecuted by Pashhur as a result.
 - a) (Ch. 18) God is sovereign like a potter with clay.
 - b) (Ch. 19) God will destroy Judah like a broken pot.
 - c) (Ch. 20) The priest Pashhur persecutes Jeremiah because he compares the judgment of Judah to the broken pot, then Jeremiah laments to God.
- 2. (Chs. 21—29) Jeremiah prophesies to Judah's leaders of an unavoidable 70-year captivity to encourage the people to submit to Babylon and receives stiff opposition to his message.
 - a. (21:1—23:8) Jeremiah prophesies judgments against Judah's kings and leaders but promises that the Messiah will come to lead the nation justly.

- 1) (21:1—22:9) Jeremiah tells another Pashhur and Zephaniah the priest to tell Zedekiah that he will be judged and God will reject his request for a miracle to save them from the Babylonian siege.
 - 2) (22:10-12) Shallum (Jehoahaz) will be judged through his death in exile.
 - 3) (22:13-23) Jehoiakim will be judged through a terrible death without burial.
 - 4) (22:24-30) Coniah (Jehoiachin) will be judged by not having any of his immediate descendants sit upon the throne.
 - 5) (23:1-8) Godless leaders will be replaced with ones who genuinely care for the people, the Messiah (Righteous Branch) being the preeminent leader.
- b. (23:9-40) Jeremiah prophesies destruction on Judah's false prophets who claim that God sent them to prophesy safety on the unrepentant land.
 - c. (Ch. 24) God uses baskets of good and bad figs to represent Jews who go into exile and die in the land, respectively, to encourage the nation to submit to God's chastisement through Babylon even though Jeconiah had been deported (597 BC).
 - d. (Ch. 25) Jeremiah predicts seventy years of captivity (605-536 BC) to let the people know that while God will punish Judah it will not be permanent.
 - e. (Chs. 26—29) Jeremiah and his message receive stiff opposition from the leaders of Jerusalem which shows that captivity is unavoidable due to the unbelief of the leaders.
 - 1) (Ch. 26) Priests and false prophets oppose Jeremiah in his second temple sermon but the common people and Ahikam son of Shaphan save him in contrast to Uriah who prophesies for God but dies trying to save his own life.

Note the following genealogy of Shaphan (26:24) that depicts how his sons righteously stood for the truth in various ways (with the exception of the youngest, who rebelled against his father's values)



- 2) (Ch. 27) Jeremiah uses a yoke to convince the people of Judah and the nations to submit to Babylon.
 - 3) (Ch. 28) The false prophet Hananiah opposes Jeremiah by claiming that the captivity will last only two years.
 - 4) (Ch. 29) The false prophet Shemaiah opposes Jeremiah's open letter to the exiles that tells them to unpack their bags for a long stay.
3. (Chs. 30—33) Messages of hope for Israel in a future restoration to the land under Messiah with a new covenant (The Book of Comfort) encourages the remnant that God has not forgotten His promises to Abraham.
 - a. (Chs. 30—31) Israel and Judah will be reunited in the land with a new heart under a new covenant [after Messiah's second coming].
 - b. (Ch. 32) Jeremiah redeems a field through purchase as an illustration of the future restoration to the land to comfort the people that they will return.
 - c. (Ch. 33) Jeremiah prophesies restoration of the people, land, and Davidic line under Messiah who will sit on the throne.
 4. (Chs. 34—38) Jeremiah gives final messages of warning against disobedience as Jerusalem is besieged but is imprisoned instead.
 - a. (Chs. 34—36) His messages contrast the disobedience of Zedekiah and Jehoiakim with the obedience of the Recabites in order to convince the people not to disdain God's word but to surrender to Babylon.
 - 1) (Ch. 34) Zedekiah frees Jewish slaves in supposed repentance but takes them back.
 - 2) (Ch. 35) The Recabites' obedience of abstinence is held as an example to the people of obedience for promised blessing.
 - 3) (Ch. 36) Jehoiakim burns Jeremiah's scroll in disdain for God's word by not submitting to Babylon, but Jeremiah rewrites an expanded prophecy to illustrate how God's word cannot be thwarted.
 - b. (Chs. 37—38) Jeremiah suffers in a dungeon and cistern for continuing to faithfully proclaim God's message of judgment to Zedekiah.
 - B. (Ch. 39) Jerusalem's fall fulfills God's promise of destruction upon the disobedient Israelites but Ebed-Melech, God's foreign servant, is spared for protecting Jeremiah's life (cf. 38:7-13) to show the benefits of obedience.
 - C. (Chs. 40—44) Jeremiah is not required to go to Babylon so he ministers to the remnants in Judah and Egypt as an evidence of God blessing his faithfulness.
 1. (Chs. 40—42) Jeremiah exhorts the remnant in Judah after the slaughter of Gedaliah by Ishmael to remain in the land under Babylon's rule rather than go to Egypt.



2. (Chs. 43—44) Jeremiah rebukes the remnant in Egypt who disobeyed God's command by fleeing Israel to warn against only claiming to want God's will when one's mind is already made up.

D. (Ch. 45) An incident 20 years before when Jeremiah encouraged Baruch in his depression over Jehoiakim's burning of the scroll is placed here to show that God is sovereign and His promise to save his life was fulfilled.

III.(Chs. 46—51) God's judgment against the nations that persecuted Judah encourages Judah that God will also judge others who defy Him.

A. (46:1) The title introduces chapters 46—51 as oracles against nations that persecuted Judah.

B. (46:2-28) God prophesies judgment against Egypt at Carchemish and within its own borders as a testimony to Judah that God will regather her from exile.

1. (46:2-12) God prophesies judgment against Egypt at Carchemish [fulfilled in 605 BC].

2. (46:13-26) God prophesies judgment against Egypt to occur within its own borders in an invasion and exile.

3. (46:27-28) God encourages Judah that He will regather the nation from exile even if all nations are destroyed.

C. (Ch. 47) God prophesies judgment against Philistia to encourage Judah that its enemies will be punished also.

D. (Ch. 48) God prophesies Moab's judgment to encourage Judah that its enemies will be punished also.

E. (49:1-6) God prophesies Ammon's judgment to encourage Judah that its enemies will be punished also.

F. (49:7-22) God prophesies Edom's judgment to encourage Judah that its enemies will be punished also.

G. (49:23-27) God prophesies Damascus' judgment to encourage Judah that its enemies will be punished also.

H. (49:28-33) God prophesies Kedar and Hazor's judgment to encourage Judah that its enemies will be punished also.

I. (49:34-39) God prophesies Elam's judgment to encourage Judah that its enemies will be punished also.

J. (Chs. 50—51) God prophesies Babylon's judgment to encourage Judah that its enemies will be punished also [key verse is 51:49].

IV.(Ch. 52) An epilogue describes how God fulfilled His promise of judgment in the fall of Jerusalem but would soon return the people to their land to teach Judah that His justice is balanced with mercy and faithfulness.

A. (52:1-30) The fall of Jerusalem is detailed as a declaration of God's faithfulness to fulfill His promise of judgment upon His unrepentant people.

B. (52:31-34) Evil-Merodach's elevation of Jehoiachin is mentioned as an encouragement to the exiles that they too would soon be elevated in a return to the land as evidence of God's mercy and faithfulness to His land promise.

The Man Jeremiah

Wilmington's Guide to the Bible, 204



Jeremiah

HIS PERSONAL LIFE

1. Was the son of a priest (Jeremiah 1:1)
2. Was commanded to remain unmarried (16:2)
3. Protested his call by God at first, pleading youth as an excuse (1:6)
4. Was assured that God had already chosen him prior to birth (1:5)
5. Attempted to find one honest man in Jerusalem (5:1-5)
6. Pleaded with Judah to return to God (3:12-14; 26:1-7)
7. Fearlessly denounced Judah's sin and was persecuted by:
 - His family (12:6)
 - Hometown people (11:21)
 - Religious world (20:1-3; 26:7-9; 37:11-16)
8. Listed Judah's many sins
 - Their worship of the queen of heaven (7:18; 44:17)
 - Their sacrifice of their own children to devil gods (8:31; 9:15)
 - Their murder of Judah's own prophets (2:30)
9. Warned them about coming Babylonian captivity
 - Jerusalem to be surrounded (4:17; 6:3-5)
 - Her own trees to be used against her (6:6)
 - Temple to be destroyed (7:14)
 - Corpses to feed animals (7:32; 9:22; 12:8, 9)
 - Captivity for seventy years (7:15; 25:11; 29:10)
10. Wept over this captivity (4:19-21; 8:18, 21; 9:1, 2, 10; 13:17; 14:17)
11. Had his original manuscript burned by King Jehoiakim (36:21-23)
12. Threatened to resign (20:7-9, 14-18)
13. Ordered to buy a field while in prison to prove a point (32:6-15)
14. Was freed by Nebuchadnezzar (40:1-6; 39:14)
15. Helped newly appointed governor Gedaliah (40:6)
16. Advised Johanan when Gedaliah was killed (42:1-5)
17. Was carried by force to Egypt by Johanan (43:1-7)
18. Continued to preach out against sin (43-44)
19. Probably died in Egypt

*"I ordained thee a prophet
unto the nations"*

Jeremiah

RULERS HE MINISTERED UNDER

- JOSIAH** Judah's last godly king
- JEHOIAKIM** Ungodly, Bible-burning king
- JEHOIACHIN** A ninety-day wonder judged by God
- ZEDEKIAH** Judah's final king
- NEBUCHADNEZZAR** Great Babylonian conqueror
- Gedaliah** Babylonian appointed governor of occupied city of Jerusalem
- JOHANAN** Successor of Gedaliah who was assassinated.

PEOPLE HE MINISTERED TO

1. To the majority in Judah about the coming captivity—a warning
2. To the minority already captive in Babylon—an encouragement (see chapter 29)

NATIONS HE PROPHESED AGAINST

- EGYPT** 46:1-27
To be defeated by Nebuchadnezzar at battle of Carchemish
- PHILISTIA** 47:1-6
To be overrun and destroyed by the Egyptians
- MOAB** 48:1-47
To be conquered by Babylon
- AMMON** 49:1-6
To be destroyed for sinning against Israel
To be reestablished during the millennium
- EDOM** 49:7-22
To become as Sodom and Gomorrah
- DAMASCUS** 49:23-27
To be destroyed in a single day
- KEDAR AND HAZOR** 49:28-35
To be destroyed by Nebuchadnezzar
- ELAM** 49:34-39
To be overrun by Nebuchadnezzar
To be reestablished during the millennium
- BABYLON** 50:1—51:64
These prophecies concern two Babylons. (See next outline.)

Structure of Jeremiah

Homer Heater, Jr.
 Dallas Theological Seminary
 Structure of Jeremiah

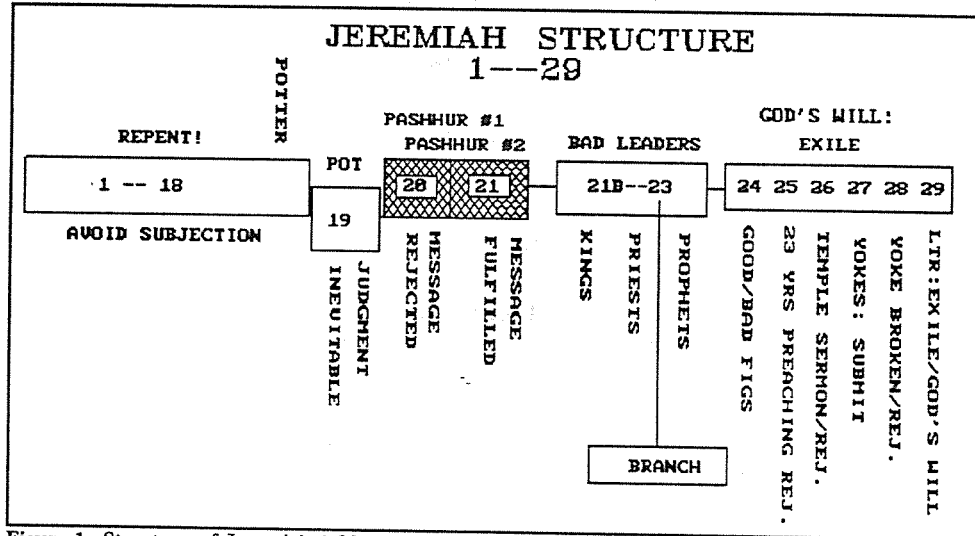


Figure 1 Structure of Jeremiah 1-29

1. It seems that Jeremiah wants us to understand that the Judeans had ample opportunity to repent and thus avoid subjection. This is especially illustrated in the temple sermon (chapter 7) and in chapters 17-18. In the potter imagery, the nation that chooses to repent will avoid reshaping in judgment. God will change his mind about the plans for that nation.
2. Moving from the potter in chapter 18 to the pot in chapter 19 is an abrupt change. The smashed pot indicates that judgment is inevitable. Even if they were to repent now, they would only preserve their lives. Submission to Babylon is now unavoidable.
3. Chapters 20 and 21 are to be viewed together. Chapter 20 represents official rejection of Jeremiah. Pashhur ben Immer persecutes Jeremiah and denies his message. However, chapter 21 (from after 588 or several years later) shows that Jeremiah's message was fulfilled when another Pashhur (ben Malchijah) entreats Jeremiah to pray for the city (now under siege by Babylon).
4. Chapters 21b-23 introduce a new element: the leaders of Israel have failed in their responsibility and Judah has suffered. First it is the kings and finally it is the prophets. But in between is the marvelous message of hope of a coming Branch. As in Isaiah, this ideal king will judge with equity and will deliver the people of God.
5. Chapter 24 teaches that the Jews who went into exile in 597 are the good figs, not in the sense that they are more moral, but that God's purpose has been fulfilled.
6. Chapter 25 is a recap of the twenty-three years of preaching, showing that there was ample

Structure of Jeremiah 2 of 4

opportunity to repent, but that the people refused to do so.

7. Chapter 26 is an abbreviation of the temple sermon of chapter 7 with the addition of the persecution and threat of death to Jeremiah. This again shows that there was a clear offer of repentance and avoidance of judgment, but it was rejected.
8. Chapter 27 is the yoke chapter. The Judeans no longer have the option of avoiding subjection, their only option now is to submit to Nebuchadnezzar's yoke. The alliance into which Zedekiah is entering is futile because it is not the will of Yahweh.
9. Chapter 28 is the breaking of the yoke by Hananiah, illustrating the official rejection of Jeremiah's message. His judgment for doing so is death.
10. Chapter 29 is a letter to the exiles urging them to accept Yahweh's will and settle down. The false hope raised by the prophets will only bring pain. They will be there seventy years.

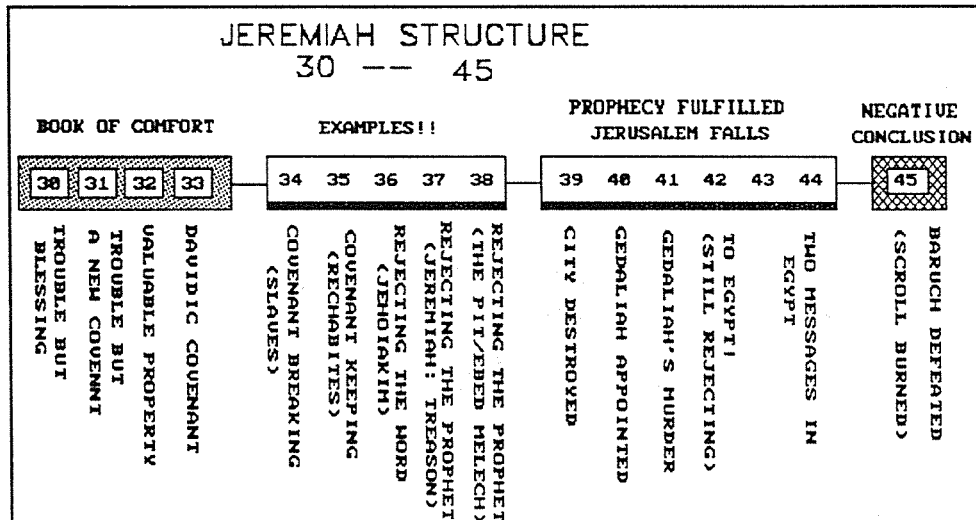


Figure 2 Structure of Jeremiah 30-45

1. Jeremiah 30-33 is one of the clearest units in the book. Here the prophet has collected messages preached over some period of time containing messages of hope and consolation. They are placed here to show that in spite of the judgment of God brought upon his people, that there is still a future for Israel. The New Covenant, especially, gives great hope for the future of Israel. The context clearly calls for the seed of Abraham to be restored in the eschaton. Chapter 32 is a historical account, but it is in the section on hope, because Jeremiah is instructed by Yahweh to buy a piece of land while the city is under siege! This teaches that the "real estate" will again prove to be valuable. Chapter 33 harks back to the Davidic Covenant and shows that the "Branch" spoken of in chapter 23 will rule and reign in equity and justice.
2. Chapters 34-38 are a series of "Examples" of why the Judeans had to go into exile. Chapter 34 shows how the covenant of God was broken (on the freeing of slaves) and even the covenant they had made was broken. Chapter 35 is an example of people who kept the covenant of their ancestor, Jonadab, and thus shamed the Judeans. Chapter 36 is an example of the king of Judah

Structure of Jeremiah 3 of 4

flagrantly rejecting the word of God by burning it in the fire. A contrast is being drawn with the response of Josiah to the scroll of the law and that of his son Jehoiakim to the scroll of the prophet. Chapters 37-38 provide two examples of the rejection of God's spokesman, Jeremiah. In 37 he is called a traitor and in 38 he is put into the pit to die.

3. We come back to a historical unit in chronological order in chapters 39-44. All the prophecies of Jeremiah about the fall of the city are fulfilled. The people continue to reject the word of the prophet even though he has been fully vindicated as a true prophet of Yahweh. They go to Egypt after the violent death of Gedaliah and Jeremiah continues to prophesy in the Delta region. It was presumably sometime after this in Egypt that Jeremiah and Baruch compiled his messages of the previous forty or so years.
4. Chapter 45 stands in a unique position. The time of the prophecy is 605 when Jeremiah wrote the scroll that Jehoiakim burned (chapter 36). Why is it placed last? It forms an appendix, much as do the oracles against the nations (46-51). I am treating it as a negative conclusion: Jeremiah and Baruch are called upon to preach to a God-rejecting people. Their task will not be easy. In the traumatic experience of chapter 36, Baruch became discouraged with the task. God tells him through Jeremiah not to be discouraged. I suspect this chapter stands here to say, "All the prophetic ministry of Jeremiah from 627 to 586 and afterward was rejected, but God's purposes will none-the-less stand. Therefore, Baruch must not be discouraged."

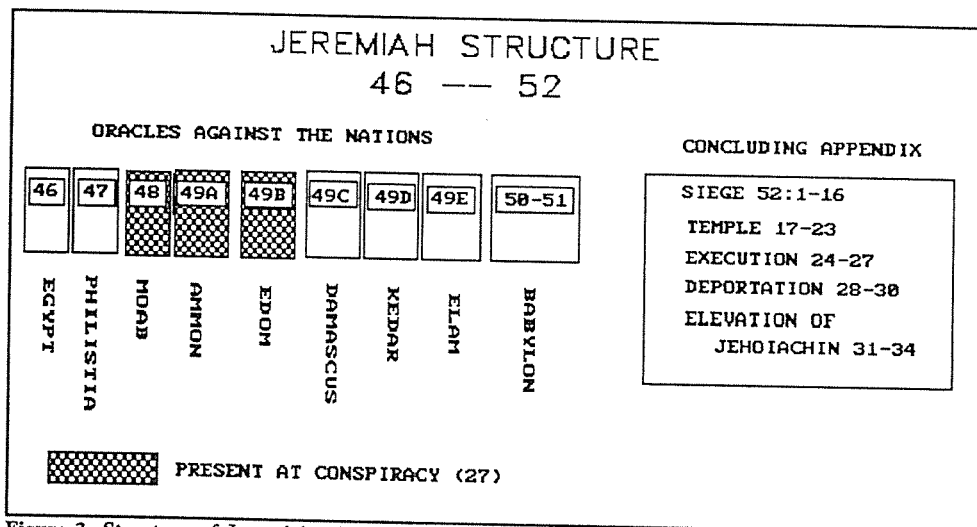


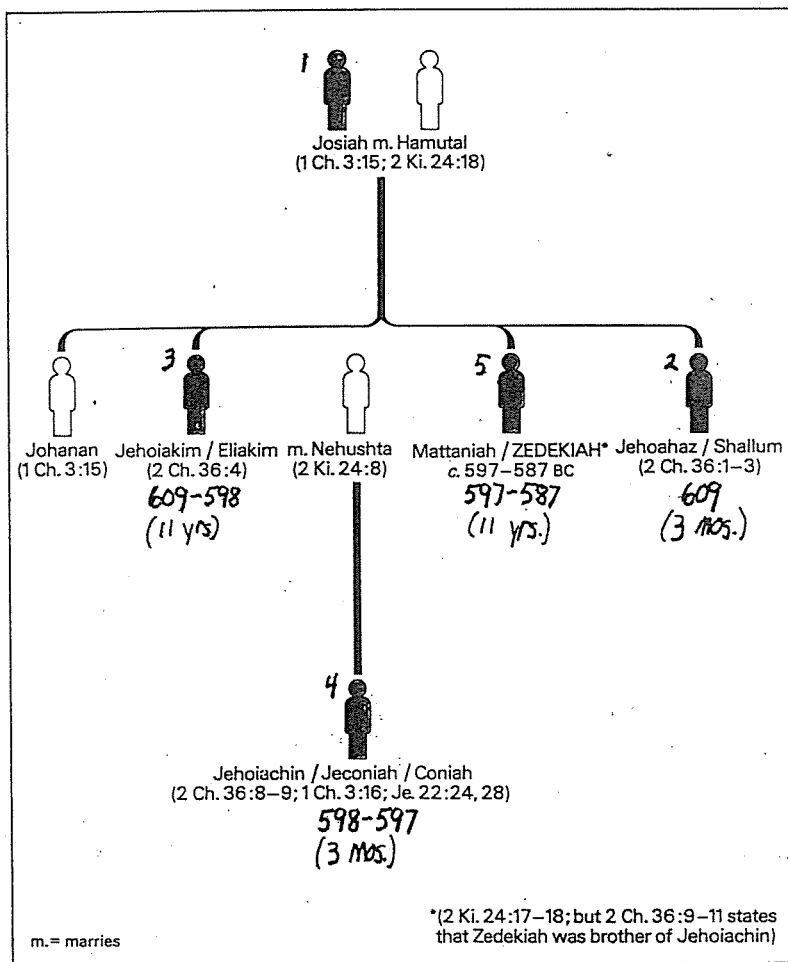
Figure 3 Structure of Jeremiah 46-52

1. Various oracles against several nations were given by Jeremiah in the course of his ministry. Chapter 26 is a good example of one of those oracles. There Jeremiah is told to make the nations drink the wine of God's wrath. Those nations include: Judah, Egypt, Uz, Philistines, Edom, Moab, Ammon, Tyre, Sidon, Dedan, Tema, Buz, Arabia, Zimri, Elam, Media, Kings of the North, Sheshack (Babylon). As a matter of fact, chapters 46-51 are placed after the middle of 26:13 in the Septuagint. In the Hebrew text, they are treated as an appendix at the end of the book.
2. Egypt is the first nation to receive an oracle and Babylon is the last. As in Isaiah, God wants

Structure of Jeremiah 4 of 4

His people to understand that He is in charge of the universe and determines the events and outcomes of all peoples. Egypt, at first an enemy but later an ally, is shown in 605 B.C. to be under God's judgment, for Babylon will defeat her at Carchemish. But Babylon, the nemesis of all nations and God's servant for judgment, will one day in turn be judged. Some of the material comes from after 586 and reflects the exile. From that exile, God will deliver his people and judge Babylon. Likewise all the other nations will be defeated sooner or later. Therefore, the puny plans of man are a waste of time.

- Finally, chapter 52 is an appendix to show the ultimate outcome of all God's work concerning his people Judah. The city and temple were destroyed, the leadership was judged by Babylon for rebelling, people were taken into captivity, and finally, even the king in exile, Jehoiachin was elevated by Evil Merodach (Awil Marduk) in 560 B.C. Thus the skein of prophecy is spun out. God's purposes have triumphed over all the plans of man. Ultimately, Judah will be restored both in 539 and in the eschaton. Then God's plans for Israel will be joyously fulfilled.



An interpretation of Zedekiah's family tree.

D. W. Baker, "Zedekiah," *New Bible Dictionary*, 2nd ed., p. 1277

Covenant Conditions

Adapted from John F. Walvoord, "The New Covenant," in *Integrity of Heart, Skillfulness of Hands*, eds. Dyer & Zuck (Baker, 1994), 186-200

Covenant	God's Part	Man's Part
Edenic Gen. 1:26-31; 2:16-17	<ul style="list-style-type: none"> ◆ Gave man rule over all creatures ◆ Commanded man to be fruitful ◆ Permitted man to eat green plants 	<ul style="list-style-type: none"> ◆ Adam and Eve could not eat from the tree of the knowledge of good and evil
Adamic Gen. 3:14-19	<ul style="list-style-type: none"> ◆ Judged Satan (3:14-15) ◆ Judged Adam & Eve (3:16-19) ◆ Cursed ground (3:17-19) ◆ Promised Redeemer (3:15) 	<ul style="list-style-type: none"> ◆ RESULTS (not conditions) ◆ Difficult to find food (3:17-19) ◆ Sorrow & death (3:19)
Noahic Gen. 6:18; 9:9-16	<ul style="list-style-type: none"> ◆ Instructions on ark ◆ Promised no more worldwide floods ◆ Invented rainbow (9:13) 	<ul style="list-style-type: none"> ◆ RESULTS (not conditions) ◆ Noah got drunk but covenant still unconditional (9:20-23) ◆ Assumed that Noah would build ark
Abrahamic Gen. 12:1-3	<ul style="list-style-type: none"> ◆ Made Abram great (12:2b) ◆ Made Israel great from Abram (12:2a) ◆ Blesses all [believing] peoples through him (12:3b) ◆ Will give land eternally (Gen. 12:7; 17:8; Jer. 23:5-8; 31:4-11; 35-37; Ezek. 20:33-38; 47-48) 	<ul style="list-style-type: none"> ◆ Abram left Ur (a condition?) ◆ Man must bless Israel as persecutors are always judged (12:3a) ◆ Circumcision is the sign (Gen. 17) ◆ Land possession conditioned on obedience (Deut. 28; 30:1-10) but the covenant is unconditional as its ultimate fulfillment is certain
Mosaic Exod. 20; Lev. 26; Deut. 28	<ul style="list-style-type: none"> ◆ Imposed this works covenant on Israel (not on any other nation) ◆ Warned of blessings & cursings ◆ Set standards for temporal blessing (not eternal salvation) 	<ul style="list-style-type: none"> ◆ "Be holy, because I, the LORD your God, am holy" (Lev. 19:2) ◆ Obey covenant stipulations such as Ten Commandments (Exod. 20)
Davidic 2 Sam. 7:12-17; 1 Chron. 17:10b-14; Ps. 89	<ul style="list-style-type: none"> ◆ Promised far beyond what David deserved (thus unconditional) ◆ Descendent will rule Israel forever (7:13, 16) ◆ Never will rescind the covenant (7:15-16) ◆ Will fulfill at Israel's regathering (Ps. 72; Jer. 23:5-8; Ezek. 39:25-29; Jer. 30:5-9) 	<ul style="list-style-type: none"> ◆ Accept divine discipline for sin (7:14), which would interrupt the line of kings by disobeying the Mosaic covenant (Ps. 132:11-12) ◆ The covenant applies only to David's descendants and thus is limited in scope (not for all people not even for all Israel directly, though indirectly all will be blessed in Christ's reign)
New Jer. 31:31-37; Isa. 61:8-9; Jer. 32:27-41; Ezek. 37:1-22	<ul style="list-style-type: none"> ◆ Will make it with Israel and Judah (31:31) ◆ Will make it unlike Mosaic law ◆ Write His laws on hearts (31:33) ◆ Promises that all on earth will know Him (31:34a) ◆ Will forgive and forget Israel's sins (31:34b) ◆ Unconditional promise for Israel to be a nation forever (31:35-37) 	<ul style="list-style-type: none"> ◆ The new covenant is by grace through faith in Christ (Rom. 3:21-24) and not works (Eph. 2:8-10) to bring redemption (Eph. 2:4-7) so no conditions are given beyond faith ◆ The sign of this covenant is the cup of the Lord's Supper (Luke 22:20), which believers are commanded to take (1 Cor. 11:24-25)

Signs of the Covenants

God has made many covenants with man over the ages. He has also attached a sign or memorial with each one to function as reminders of his and/or our responsibilities to keep these covenants.

<i>Covenant</i>	<i>Definition</i>	<i>Promise</i>	<i>Fulfillment</i>	<i>Sign</i>
Noahic	Unconditional promise not to flood the earth again	Gen. 9:12-17	No more sea (Rev. 21:1)	Rainbow (Gen. 9:12-17)
Abrahamic	Promise to provide Israel a land, rule, and spiritual blessing	Gen. 12:1-3; 15:13-18	Continues at present (Gal. 3:17) but Israel still has a future (see Rom. 11:25-27)	Circumcision (Gen. 17:11)
Mosaic	Conditional stipulations for blessing on Israel	Exod. 19—31; Deut. 28	Death of Christ (Rom. 7:4-6)	Sabbath (Exod. 31:13)
Land	Promise of <u>physical</u> land from the Wadi of Egypt to the River Euphrates	Deut. 30:1-10	Land blessed (Amos 9:13-15)	Israel's partial restoration to the land in unbelief (Ezek. 37:8, 21)
Davidic	Promise of eternal, <u>political</u> rule of a descendant of David	2 Sam. 7:12-17	Rule renewed (Amos 9:11-12)	Christ seated at the right hand of the Father (Acts 2:34-36)
New	Promise of <u>spiritual</u> indwelling of the Spirit ("law written on hearts"), forgiveness, and total evangelization of Israel	Jer. 31:31-34	Paul & the Apostles (2 Cor. 3-4) All Israel saved (Rom. 11:26-27)	Cup of the Lord's Supper (Luke 21:20; 1 Cor. 11:25)

Views on the New Covenant

Issue: How can the OT and NT data on the New Covenant be reconciled? Jeremiah 31 declares it is for Israel and Judah but the NT (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15) apply it to the church. Is there actually *no* New Covenant, is it only for *Israel* or only for the *church*, or are there *two* New Covenants, or does the *church participate* in some of its aspects while awaiting the final fulfillment of the covenant? This study takes the last view, as do most modern premillennialists.

View	Explanation	School/Scholars	Problems
Restated Mosaic	No New Covenant	Critical -Couturier -Duhm -Schmidt -Potter	<ol style="list-style-type: none"> 1. OC/NC distinctions in text ignored 2. OC=conditional, NC=unconditional 3. OC=temporal, NC=eternal 4. OC=external, NC=internal 5. OC=no enablement, NC=enablement 6. NC=peace, prosperity, sanctuary, Spirit (parallel passages)
Church Alone	No Israel Participation	Amillennial/ Postmillennial -Allis -Cox -Smick -Boettner	<ol style="list-style-type: none"> 1. Ignores OT data by equating Israel and the Church 2. NC introduced≠fulfilled to Israel 3. Present need to know YHWH (need for Great Commission) 4. AD 70 Jerusalem vs. Jer. 31:40
Israel Alone	No Church Participation	Misc/Classical Dispensational -Darby -Thompson -von Rad	<ol style="list-style-type: none"> 1. Ignores NT data -Christ's Last Supper words -Paul's statements -Hebrews application to Church 2. Ignores present work of Spirit
Two New Covenants	NC for Israel NC for Church	Early 1900s Dispensational -Chafer -Walvoord (old) -Ryrie (old)	<ol style="list-style-type: none"> 1. Same terminology for OT & NT NCs 2. Israel/Church distinction too sharp 3. Basis of forgiveness the same 4. If 2 NCs then no OC for Church 5. Church doesn't possess Israel's promises
Church Participation	Primarily for Israel Secondarily for Church	Misc/Present Dispensational -Keil -Lemke -Bright -Scofield -Walvoord (DTS) -Ryrie (DTS) -Archer (TEDS) -Kaiser (TEDS) -Feinberg (Talbot) -Thiessen (Talbot)	<u>Support:</u> <ol style="list-style-type: none"> 1. Primary fulfillment future—Rom 11 2. Deals with both OT & NT data 3. Forgiveness/Spirit= blessings now 4. NC has new law 5. Rebuttals to above views

Journal Articles on the Covenants

The New Testament builds upon the Old Testament teaching on the OT covenants but also presents some difficulties, especially concerning the role these play in the church. The following has some articles from evangelical theological journals that attempt to reconcile these difficulties.

NEW COVENANT

- Decker, Rodney J. "The Church's Relationship to the New Covenant" (2 pts.)
Bibliotheca Sacra 152 (July-Sept 1995): 290-305; 152 (Oct-Dec 1995): 431-56.
- Kaiser, Walter C. "The Old Promise and the New Covenant," *JETS* 15 (Winter 1972): 11-23.
- Kent, Homer A., Jr. "The New Covenant and the Church," *Grace Theological Journal* 6 (Fall 1985): 289-98.
- Wallis, Wilber B. "Irony in Jeremiah's Prophecy of a New Covenant," *JETS* 12 (Spring 1969): 107-110.

DAVIDIC COVENANT

- Rogers, Cleon L., Jr. "The Covenant of David in the New Testament" (2 pts.), "The Davidic Covenant in the Gospels," *Bibliotheca Sacra* 150 (Oct-Dec 1993): 458-78.
- _____. "The Davidic Covenant in Acts-Revelation," *Bibliotheca Sacra* 151 (Jan-March 1994): 71-84.

inite article; the Lord referred to *the* New Covenant, not a New Covenant.

The blessings received as part of salvation today parallel those promised to Israel in the New Covenant. This raises the question of identity (or at least relationship) in the provisions. The following list sets forth the principal parallels. The New Testament list is only representative, not exhaustive.⁶

Provisions	Old Testament	New Testament
Internalization of the Word of God; indwelling of the Spirit	Jer. 31:33; Ezek. 36:27	John 16:13; 1 Cor. 6:19; 2 Cor. 3:3
Personal relationship with God	Jer. 31:33; Ezek. 36:28	John 14:23
Comprehensive knowledge of God	Jer. 31:34	Gal. 4:9; 1 John 5:20
Forgiveness of sin	Jer. 31:34; Ezek. 36:25	Eph. 1:7
Responsive heart	Ezek. 36:26	Rom. 7:22
Motivation and ability for obedience	Ezek. 36:27	Rom. 8; 2 Cor. 3:6, 17-18

Second Corinthians 3:6 refers to Paul and (perhaps) the other apostles⁷ as "ministers of a new covenant"—and this covenant is in direct contrast to the Old Covenant ("the letter"). "Allowing Paul to define his own terms, the 'new covenant' (which his preaching of the gospel was promoting) was the same New Covenant which Jesus announced in the upper room and which his death secured for believers."⁸ If the apostles (or even an apostle) were connected with the New Covenant, it would be logical to consider the relationship of the church to the New Covenant since apostleship was an office in the early church.

⁶ Shick devotes a chapter of his thesis to a discussion of these parallels (Orville L. Shick, "The Blood of the New Covenant" [Th.M. thesis, Dallas Theological Seminary, 1944], 42-44).

⁷ The context seems to contrast the readers ("you") with Paul. The plural "we" is typical of Pauline style and often refers to Paul himself. It should not usually be viewed as an inclusive "we" (incorporating the readers), though it may at times refer to the apostles as a group.

⁸ Kent, "The New Covenant and the Church," 293.

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"I know that you fear God" (22:12). Then God ratified the remaining promises He had previously made to Abraham (recorded in chaps. 12, 13, 15, and 17). Accompanied by a blood ceremony (the sacrifice in 22:13) and a formal oath ("I swear by myself," 22:16), the promises of blessings, seed, and land were reiterated (22:17-18). The specifics listed are these: "I will surely bless you, [I will surely] make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed."

	To: Abram Seed	Condition Promise Oath Blood	Land Seed Blessing	Summary
Gen. 12:1	A	C		Leave country/people/family; go to the land
12:2-3	A A	P P	S B	Make you a great nation Bless you; make your name great; you will be a blessing; bless/curse those who bless/curse you; all peoples blessed through you
12:7	S	P	L	To your offspring I will give this land
13:15	A & S	P	L+	All the land I will give you and your offspring
13:16	A	P	S+	I will make your offspring like dust
15:4-5	A	P	S	A son; offspring like the stars
15:18	S	O & B	L+	To your offspring I will give this land, from . . . to . . .
17:1	A	C		Walk before Me and be blameless
17:2	A	P	(L+) S	Confirm My covenant; greatly increase your numbers
17:4-6	A	P	S+	Father of many nations; very fruitful; nations and kings
17:7-8	A & S	P	L+	Whole land of Canaan . . . an everlasting possession
17:9-12	A	C		You must keep My covenant (circumcision = the sign of the covenant)
22:1-2 22:15-18	A A & S	C O & B	B, S, L	Sacrifice Isaac I will surely bless you; descendants numerous as the stars and sands; your offspring will take possession of cities; all nations will be blessed

[+ = additional information or provisions related to this aspect of the covenant]

Rodney J. Decker, "The Church's Relationship to the New Covenant" (Part I), *Bibliotheca Sacra* 152 (July-September 1991)

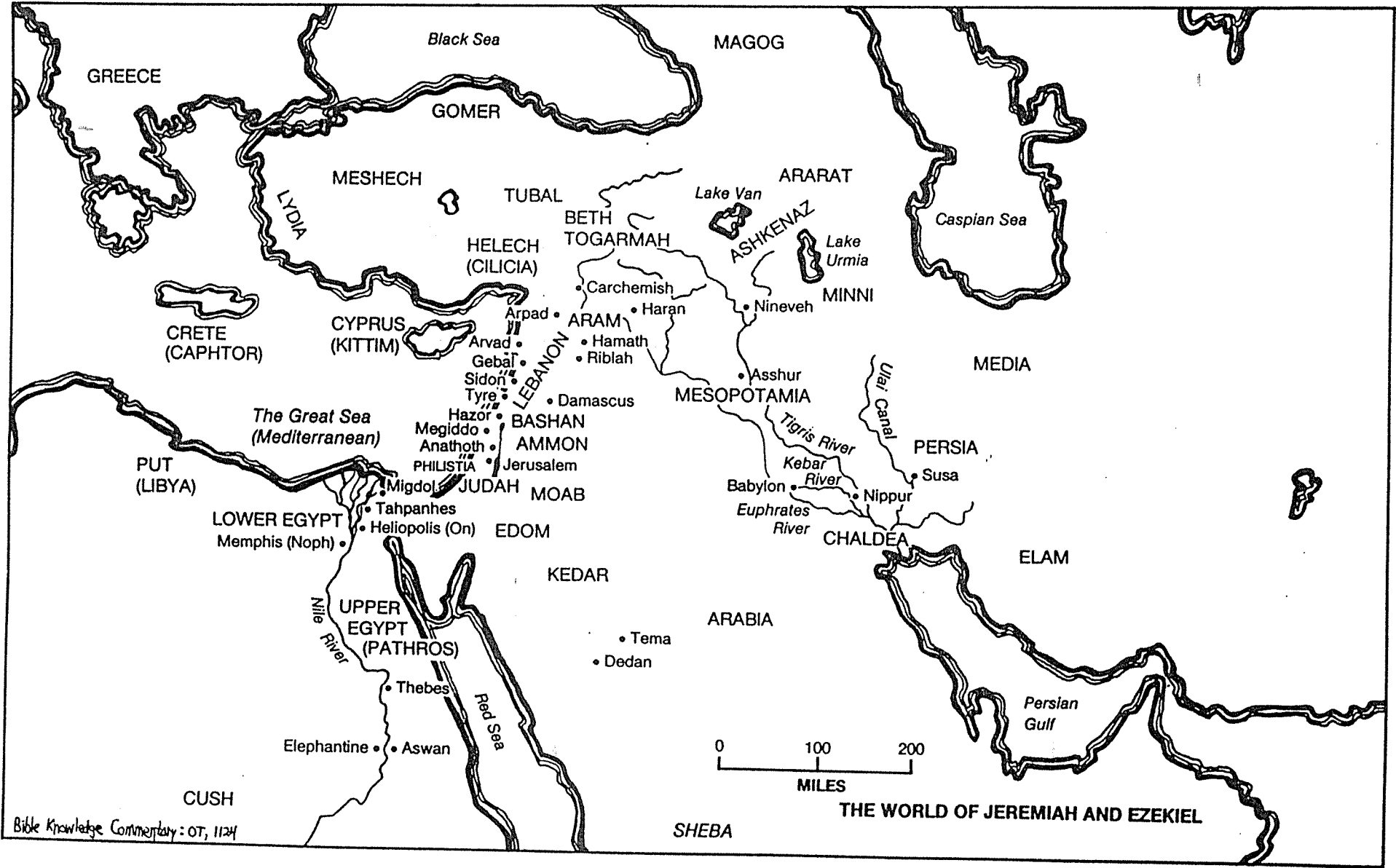
The Church's Relationship to the New Covenant

Dr. Rick Griffith

Old Testament Survey: Jeremiah

490b

The World of Jeremiah and Ezekiel



Bible Knowledge Commentary: OT, 1124

Nebuchadnezzar's Six Deportations to Babylon

Sequence & Size	Date	King of Judah	Number Taken	Key Captives	Results/Comments
1 Minor	605 BC	Jehoiakim	Few (Dan. 1:3)	Daniel, his 3 friends, & other nobility & royalty	Tribute imposed. Egypt powerful.
2 Moderate	598 BC	Jehoiakim	3,023 (Jer. 52:28)	—	Minor deportation before the 597 BC deportation
3 Major	597 BC	Jehoiachin	10,000 (2 Kings 24:14)	Jehoiachin (2 Kings 24:12b), Ezekiel (Ezek. 1:2), Mordecai (Esther 2:6)	Large deportation. Jehoiachin replaced with his uncle Zedekiah.
4 Minor	587 BC	Zedekiah	832 (Jer. 52:29)	—	Minor deportation before the 586 BC destruction
5 Major	586 BC	Zedekiah	ca. 10,400* (2 Kings 25:11)	Zedekiah	Jerusalem & temple destroyed after 30 month siege
6 Minor	582 BC	—	745 (Jer. 52:30)	—	Four years after Jerusalem's destruction

* Jeremiah 52:30b says that 4600 people were brought into captivity during the minor deportations (598, 587, and 582 BC). However, assuming the total captives reached about 25,000 (Eugene H. Merrill, *Kingdom of Priests*, 471), since the 597 deportation took 10,000 captives (2 Kings 24:14) then the fall in 586 must have included approximately 10,400 exiles (25,000 - 10,000 - 4600 = 10,400).



Lamentations

Emotions of and Reasons for the Fall					
Fall Described		Judgment Acknowledged	Jeremiah's Feelings	Trusting Leaders	Prayer
Chapter 1		Chapter 2	Chapter 3	Chapter 4	Chapter 5
The Suffering		The Cause	The Hope	The Reason	The Lament
3 Line Acrostic		3 Line Acrostic	1 Line Acrostic	2 Line Acrostic	1 Line Not Acrostic
People		God	Prophet	God	People
Third Person Singular ("she") 1:1-11	First Person Singular ("I") 1:12-22	Third Person Singular ("He") 2:1-10	First Person Singular ("I") 2:11—4:22	First Person Plural ("us/our") 5:1-22	
Jerusalem					
586 BC					

Key Word: Confession

Key Verse: "Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness" (Lamentations 3:22-23).

Summary Statement:

Jeremiah expresses in deeply emotional terms the siege conditions and reasons God caused the fall of Jerusalem as a model of national confession that the remnant would repent and trust God for His merciful restoration.

Application:

When God punishes us, our only hope lies in turning to our 'Enemy'

(Adapted from Huang Sabin)

Lamentations

Introduction

I. Title The Hebrew title for the book (תְּהִי עָקָה *'ekah*) is the exclamation "How!" (BDB 32d 2) or "Oh!" taken from the first word of chapters 1, 2, and 4 (1:1; 2:1; 4:1, 2; cf. Isa. 1:21; Jer. 48:17). The Greek title *Threnoi* means "Dirges" or "Laments," and the Latin title *Threni* ("Tears" or "Lamentations") was derived from this word. The subtitle in Jerome's Vulgate became the basis for the English title "The Lamentations of Jeremiah" (*TTTB*, 207). Lamentations is the only prophetic book not named after its author. Rather, the title conveys the deep personal and national loss which the author feels after the fall of Jerusalem.

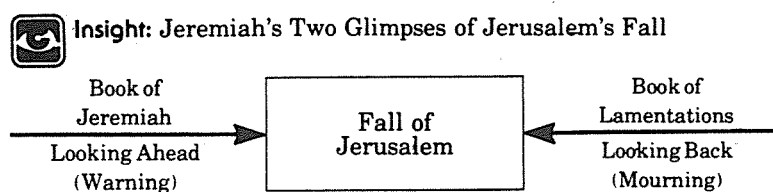
II. Authorship

- A. **External Evidence:** The Masoretic (Hebrew) text does not claim a particular author, but Jewish tradition attributes the authorship to Jeremiah (Targum at Jer. 1:1; Talmud *B. Bat.* 15a; LXX and Vulgate headings: cf. LaSor, 617, n. 2). The LXX introduction reads: "And it came to pass after Israel was taken captive and Jerusalem laid waste that Jeremiah sat weeping and raised this lament over Jerusalem..." Jeremiah's authorship was universally accepted until 1712 when Herman von der Hardt challenged it (Dyer, *BKC*, 1:1207). All objections of von der Hardt and others have been thoroughly refuted (LaSor, 618; Gleason L. Archer, Jr., *A Survey of Old Testament Introduction*, 365-7; Walter C. Kaiser, *A Biblical Approach to Personal Suffering*, 24-30).
- B. **Internal Evidence:** The book is anonymous yet its contents reveal an author who was an eyewitness, profound theologian, skillful poet, and true patriot (LaSor, 618). Nothing in it gives any reason to doubt the tradition that the author is Jeremiah. The similarities between the Books of Jeremiah and Lamentations are striking: 1:2 (Jer. 30:14); 1:15 (Jer. 8:21); 1:16; 2:11 (Jer. 9:1, 18); 2:20; 4:10 (Jer. 19:9); 2:22 (Jer. 6:25); 4:21 (Jer. 49:12). Both books express the same compassion, sympathy, and grief over Judah's downfall (*TTTB*, 207). It is no wonder that Jeremiah has been called "the weeping prophet."

III. Circumstances

- A. **Date:** Nearly all scholars agree that the book was composed in conjunction with the fall of Jerusalem to Nebuchadnezzar of Babylon in 586 BC. Nothing indicates that it was written during the exile. The vividness and deep emotions in the account indicate that it was composed by an eyewitness shortly after the events took place.
- B. **Recipients:** Jeremiah was never exiled to Babylon (cf. Jer. 40-44), so Lamentations shows to the remnant left in the land the devastating effects of God's judgment on His people.
- C. **Occasion:** In 586 BC Nebuchadnezzar destroyed Jerusalem with its temple and the nation of Judah went into exile, following years of prophetic warning by Jeremiah, Zephaniah, Habakkuk, and others—warnings which stretched back even as far as the Law (cf. Deut. 28:41, 49-57, 64f.). On the heels of such a catastrophic defeat Jeremiah mourned the loss in the five poems which comprise Lamentations. These poems express the anguish of the remnant and the reasons for God's judgment as a stimulus to national repentance.

The worst disaster ever to befall the Jewish nation was certainly this destruction of Jerusalem and the temple (including the departure of the Spirit of God from the Holy of Holies). The two scriptural books written by Jeremiah focus on this tragic event:



Source: *The Daily Walk*

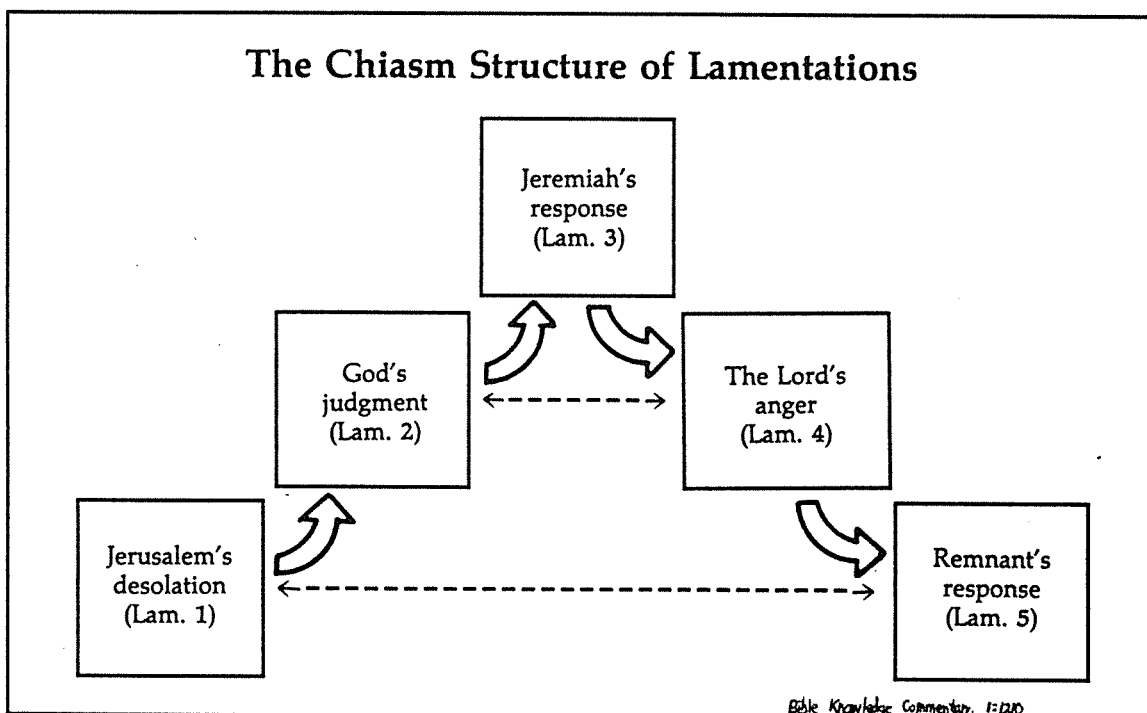
IV. Characteristics

- A. As previously noted, Lamentations is the only prophetic book not named after its author (which makes sense since Jeremiah already has a prophecy bearing his name). The title conveys the deep personal and national loss which he felt after the fall of Jerusalem.
- B. This is the saddest of all books in Scripture. In 2 Kings 25 and Jeremiah 52 one can find the *facts* of the destruction of Jerusalem and the temple, but only Lamentations captures the *emotions* (LaSor, 617).
- C. Lamentations is also the only book in Scripture whose basic structure forms an acrostic. All chapters (except chapter 3) have 22 verses, each beginning with successive letters of the Hebrew alphabet (except chapter 5). Chapter 3 has 66 verses with each letter being repeated three times. The pattern may be this way for easy memorization or to emphasize to the readers the complete nature of their suffering because of sin (Dyer, *BKC*, 1:1211).

<u>Verse</u>	<u>Chapter 1</u>	<u>Chapter 2</u>	<u>Chapter 3</u>	<u>Chapter 4</u>	<u>Chapter 5</u>
1	א (=A)	א	א	א	not
2	ב (=B)	ב	א	ב	acrostically
3	ג (=“C”)	ג	א	ג	arranged
4	ד (=D)	ד	ב	ד	
5	ה (etc.)	ה	ב	ה	
6	ו (etc.)	ו	ב	ו	
etc.	etc.	etc.	etc.	etc.	
# of Verses	22	22	66	22	22
# of Lines	66	66	66	44	22
Lines/stanza	3	3	1	2	1

Chapter 5 is not an acrostic, but it does have a "mini-acrostic." Verses 19-20 are composed of four lines starting with the letters A, K, L, and "Z," respectively (i.e., א, כ, ל, and ז). The effect is to express the highest praise for Yahweh followed by the last two verses of the book which contain a tentative, hopeful cry for help (Homer Heater, Jr., "Structure and Meaning in Lamentations," *Bibliotheca Sacra* 149 [July-September 1992]: 304-15).

- D. Not only does the book use multiple acrostics but it has a chiasmic structure as well. In other words, certain elements reappear in a deliberate order later in the book. Chapters 1 and 5 both depict Jerusalem's destruction from the viewpoint of the inhabitants, chapters 2 and 4 both describe God's view, and the center of the book (chap. 3) shows Jeremiah's response:



E. Deuteronomy 28 prophesied the terrible judgments resulting from sin nearly 800 years before Lamentations was written. The parallels between these writings are striking:

Parallels between Lamentations and Deuteronomy

Lamentations	Deuteronomy
1:3 She dwells among the nations; she finds no resting place.	28:65 Among those nations you will find no repose, no resting place for the sole of your foot.
1:5 Her foes have become her masters.	28:44 He will be the head, but you will be the tail.
1:5 Her children have gone into exile, captive before the foe.	28:32 Your sons and daughters will be given to another nation.
1:6 In weakness they have fled before the pursuer.	28:25 The LORD will cause you to be defeated before your enemies. You will come at them from one direction but flee from them in seven.
1:18 My young men and maidens have gone into exile.	28:41 You will have sons and daughters but you will not keep them, because they will go into captivity.
2:15 All who pass your way clap their hands at you; they scoff and shake their heads at the Daughter of Jerusalem.	28:37 You will become a thing of horror and an object of scorn and ridicule to all the nations where the LORD will drive you.
2:20 Should women eat their offspring, the children they have cared for?	28:53 Because of the suffering that your enemy will inflict on you during the siege, you will eat the fruit of the womb, the flesh of the sons and daughters the LORD your God has given you.
2:21 Young and old lie together in the dust of the streets.	28:50 . . . a fierce-looking nation without respect for the old or pity for the young.
4:10 With their own hands compassionate women have cooked their own children.	28:56-57 The most gentle and sensitive woman among you . . . will begrudge the husband she loves and her own son or daughter the afterbirth from her womb and the children she bears. For she intends to eat them secretly during the siege.
5:2 Our inheritance has been turned over to aliens, our homes to foreigners.	28:30 You will build a house, but you will not live in it.
5:5 We are weary and find no rest.	28:65 Among those nations you will find no repose.
5:10 Our skin is hot as an oven, feverish from hunger.	28:48 In hunger and thirst . . . you will serve the enemies the LORD sends against you.
5:11 Women have been ravished in Zion, and virgins in the towns of Judah.	28:30 You will be pledged to be married to a woman, but another will take her and ravish her.
5:12 Elders are shown no respect (4:16b).	28:50 . . . a fierce-looking nation without respect for the old . . .
5:18 Mount Zion . . . lies desolate, with jackals prowling over it.	28:26 Your carcasses will be food for all the birds of the air and the beasts of the earth, and there will be no one to frighten them away.

Argument

Jeremiah's Lamentations consists of five poems which express in deeply emotional terms the siege conditions and reasons God caused the fall of Jerusalem. The purpose of documenting such an unpleasant situation is to serve as a model of national confession that the remnant would repent and trust God for His merciful restoration. He begins with two acrostic poems of equal length which describe the siege (ch. 1) as a result of God's withdrawal of His hand (ch. 2), then expresses in an extended poem his own feelings of affliction, hope, and repentant confidence in God as a model for the suffering people to follow (ch. 3). The fourth acrostic poem indicates that the city fell for trusting in its leaders rather than God (ch. 4), and the final poem (not an acrostic) laments, acknowledges national sin, and requests restoration (ch. 5). The chiasmic structure makes chapter 3 the focal point in which Jeremiah models the repentant attitude needed in Judah (see previous paragraph "D" above).

Synthesis

Emotions of and reasons for the fall

1	Fall described
1:1-11	Heights to depths (3ps)
1:12-22	Deserved desolation (1ps)
2	Judgment acknowledged
2:1-10	God caused it
2:11-22	Lament/exhortation
3	Jeremiah's feelings
3:1-18	Affliction
3:19-39	Hope
3:40-66	Repentant confidence
4	Reason: trusting leaders
4:1-11	Glory vs. siege
4:12-20	Trusted leaders—not God
4:21-22	Edom to be punished
5	Prayer
5:1-15	Lamentation
5:16-18	Confession
5:19-22	Restoration

Outline

Summary Statement for the Book

Jeremiah expresses in deeply emotional terms the siege conditions and reasons God caused the fall of Jerusalem as a model of national confession that the remnant would repent and trust God for His merciful restoration.

- I. (Ch. 1) **Jeremiah provides a vivid, dramatic description of Jerusalem's fall as a reminder of the awful effects of rebellion towards God to stimulate Judah to repentance and future obedience.**
 - A. (1:1-11) Jeremiah records in the third person the fall of Jerusalem from prominence to a lowly position as a reminder to the nation of the heights the city enjoyed by grace before God's judgment.
 - B. (1:12-22) Jeremiah connotes in the first person Jerusalem's confession of her deserved desolation because of her sin, thus conveying the agony the people feel as a reminder of the awful effects of rebellion towards God to stimulate them to repent and obey in the future.

II. (Ch. 2) Jeremiah acknowledges that God caused the destruction of the city and exhorts all involved to acknowledge the city's fall as His judgment so that He would act mercifully.

- A. (2:1-10) Jeremiah acknowledges that God caused the destruction of the city and its covenantal institutions to help his readers associate their sin with God's judgment.
- B. (2:11-22) Jeremiah laments the city's condition and exhorts the people and God Himself to acknowledge its awful state as God's judgment so that He would act mercifully.
1. (2:11-17) Jeremiah laments the suffering because the people listened to their false prophets so that enemies control them as God prophesied (cf. Deut. 28).
 2. (2:18-19) Jeremiah calls upon the people to cry out to God in prayer to prevent their deaths from starvation.
 3. (2:20-22) Jeremiah calls upon God to observe the cannibalism, murders, and terrors on every side in hopes that God would give them some relief.

III.(Ch. 3) Jeremiah voices his own feelings of affliction, hope, and repentant confidence in God as a model for the suffering people to follow.

- A. (3:1-18) Jeremiah's afflictions are described in general, poetic terms to identify with the suffering people.
- B. (3:19-39) Jeremiah's hope is placed in God as an example to the people of Judah to pray for mercy from God.
- C. (3:40-66) Jeremiah's prayer of repentance and acknowledgment of God's deliverance is voiced as a model of national repentance and confident faith in God.
1. (3:40-42) He encourages the suffering to penitent prayer so that those still living after the holocaust will repent.
 2. (3:43-54) He laments the sad state of the people to remind them of the awful consequences of disobedience.
 3. (3:55-66) He expresses confidence in God that He will uphold the case of the repentant Israelites and pay back the Babylonians to encourage national repentance and confident faith in God's justice.

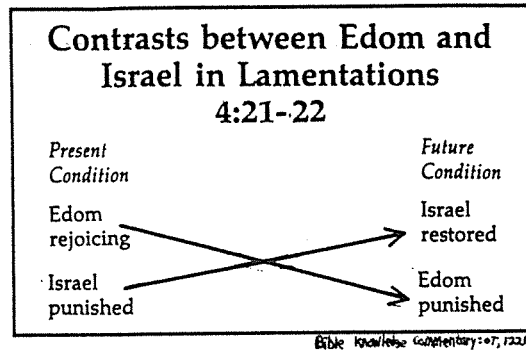
IV.(Ch. 4) Jeremiah asserts that the siege conditions came as a judgment for trusting in Jerusalem's leaders rather than God and notes that Edom also will be punished as an encouragement to rely upon God.

- A. (4:1-11) Jeremiah contrasts the glory of pre-siege Jerusalem with the contemptible conditions of the siege to recall God's wrath for the city's breaking the covenant.

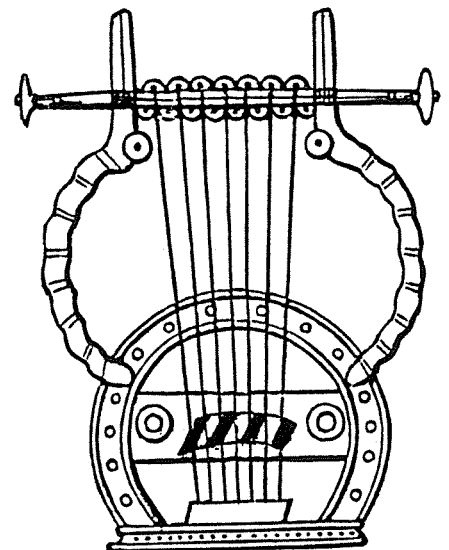
Parallelism in Lamentations 4:1-11

4:1-6		4:7-11	
vv. 1-2	The value of the sons of Zion has become despised.	vv. 7-8	The value of the princes has become despised.
vv. 3-5	The little children and adults suffer.	vv. 9-10	The little children and adults suffer.
v. 6	Conclusion: The calamity is God's punishment.	v. 11	Conclusion: The calamity is God's punishment.

- B. (4:12-20) Jeremiah notes that the city fell because the people trusted their prophets, priests, elders, alliances, and king rather than God as a stimulus to rely upon God even now.
- C. (4:21-22) Jeremiah sarcastically calls to Edom to rejoice over Jerusalem's doom but warns that her judgment is coming as an encouragement to Judah that God will punish her enemies for their sin also.



- V. (Ch. 5) Jeremiah prays a lament, acknowledgment of sin, and request for restoration to motivate the remnant to repentance and hope for renewal.
- A. (5:1-15) Jeremiah laments to God on behalf of the remnant to identify with their suffering.
- B. (5:16-18) Jeremiah acknowledges the nation's sin on behalf of the remnant to exhort the people to repentance.
- C. (5:19-22) Jeremiah prays for restoration as an encouragement to the remnant to not relinquish hope of renewal.



Ezekiel

Sovereign Departing and Return of Glory						
Glory Departs		Nations Judged (No Glory)			Glory Returns	
Chapters 1—24		Chapters 25—32			Chapters 33—48	
Exile		Sovereignty Vindicated			Restoration	
Judgment of Judah		Judgment of Nations			Blessing of Israel	
Judah's Fall		Judah's Foes			Judah's Future	
Before the Siege (592-588 BC)		Through the Siege (587-586 BC)			After the Siege (586-573 BC)	
Call in Glory 1—3	Pre-Exile Hopelessness 4—24	Ammon, Moab, Edom, Philistia 25	Tyre and Sidon 26—28	Egypt 29—32	New Life 33—39	New Order 40—48
Babylon (592-570 BC)						

Key Word: Glory

Key Verse: (God to Israel) “For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit within you; I will remove your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws” (36:24-27).

Summary Statement:

Ezekiel prophesies two messages of judgment and one of blessing to encourage the exiles that God would sovereignly judge His people, destroy their adversaries, and restore the glory of the LORD which had departed before the destruction of the temple.

Application:

God disciplines us for our sin but restores us by His grace.

Ezekiel

Introduction

I. **Title** The name Ezekiel (יְהֵזְקֵאל, *yehezke'l*) means literally "God strengthens" (BDB 306b 1). He was indeed strengthened by the God who called him to a hard-headed people (3:8-9).

II. Authorship

- A. **External Evidence:** Not until recent years has the unity, authorship, or exilic date for Ezekiel been challenged. The first to question the authorship was Spinoza (1632-1677), whose work was taken up by Oeder and published in 1771, claiming that the prophecy concluded with chapter 39 while chapters 40—48 were a "spurious addition to the genuine work" (noted by Harrison, 823). Also, the traditions preserved in rabbinic circles said that the men of the Great Synagogue wrote Ezekiel and the twelve minor prophets (*Bab. Bath. 15a*), but this probably means that they copied or edited the book (*ibid.*).
- B. **Internal Evidence:** Only two verses in the book itself mention Ezekiel as author and he appears nowhere else in the Old Testament. The text clearly indicates that Ezekiel, a priest and the son of Buzi (1:3), penned the work (24:24). He grew up in Palestine, probably in Jerusalem, but lived in Babylon "among the exiles" in a transplanted Jewish colony most of his life (1:1). His wife died as a sign to Judah when Nebuchadnezzar began his final siege on Jerusalem (24:16-24). Some scholars have questioned the book's unity, but the text: (1) identifies the author as Ezekiel, (2) maintains a consistent style, language, and theme throughout, and (3) repeats key phrases throughout, such as "they shall know that I am the LORD," "Son of man," "the word of the LORD came to me," and the "glory of the LORD" (*TTTB*, 213).

III. Circumstances

- A. **Date:** Ezekiel's Babylonian exile began in 597 BC (33:21) at the age of twenty-five. We know this because five years after he and Jehoiachin had been exiled in Babylon (1:2-3) he began his prophetic office at thirty years old (1:1). This makes his birth year 622 BC. Therefore, he ministered from 593 to at least 573 BC, which is the last recorded date in the prophecy (see. P. 519). Thus, his ministry lasted at least twenty-three years (LaSor, 461-62).
- B. **Recipients:** Ezekiel directs his message towards the captives in Babylon (1:1) who had been there from five to twelve years when he began prophesying. Some, like Daniel, were taken captive in 605 BC and had been there twelve years. Others, taken into exile with Ezekiel himself, had waited in Babylon for five years to see what would happen to Judah.
- C. **Occasion:** Nebuchadnezzar destroyed Jerusalem in three stages: 605 BC (Daniel and friends taken), 597 BC (Ezekiel, Jehoiachin, and 10,000 hostages taken), and 586 BC (the final stage which leveled Jerusalem and destroyed the temple). Between this second and third siege the captives in Babylon waited with anticipation as they watched Judah. Ezekiel proclaimed that the exiles waited with a false hope as God had decreed that the entire nation pay for its sins through exile. However, he also prophesied of a future restoration of the nation. The people needed to know the truth about their punishment, but also the reality that they would be restored once again. Ezekiel taught both.

IV. Characteristics

- A. After Jeremiah 31:31-34, Ezekiel has one of the key texts on the new covenant (36:24-28).
- B. Ezekiel uses prophecies, signs, symbols, drama, and parables to express God's word in creative and interesting ways. Because of this "strange behavior" he has been called ecstatic, visionary, neurotic, psychotic, and schizophrenic (cf. LaSor, 462).
- C. Ezekiel and Daniel are the only prophets of God whose entire prophetic ministry was outside the borders of Palestine. Yet Ezekiel alone wrote in the first person (except 1:3).

D. God's glory first hovered over the waters of creation (Gen. 1:2), then descended on Mount Sinai (Exod. 19:16-17), and later filled the tabernacle (Exod. 40:34-35). Since Solomon's time (ca. 959 BC) the *shekinah* glory had been above the ark in the Holy of Holies in the Jerusalem temple (1 Kings 8:10-11). After Ezekiel sees God's glory in Babylon (1:28; 3:23), he sadly reports God's glory departing from the temple in stages followed by a future return:

8:4	North gate of inner court (assuming "there" means <i>outside</i> sanctuary; cf. 9:3)
9:3	Ark to temple threshold
10:4	Ark to temple court
10:18-19	Threshold to east gate of the temple court
11:23	City to east mountain (Mount of Olives)
43:1-5	Glory returns to Millennial temple (yet future)

E. Ezekiel provides one of the two most important passages in all of Scripture (cf. Isa. 14:12-15) on the sin and fall of Satan from heaven, given in a dual sense by referring to the King of Tyre as well as to the devil (28:11-19). This difficult passage actually has several views:

1. A literal ruler alone is in view (not Satan in any sense).
 - a. A literal ruler based upon a *myth* is depicted.
 - b. An *exaggerated*, satirical, hyperbole view of a literal ruler is portrayed.
 - c. The literal ruler is the *king of Tyre* alone.
2. Satan is in view.
 - a. The "literal ruler" is *Satan*, who is the person *behind the human ruler*.
 - b. *Only Satan* is in view (no literal king).
 - c. Both *Satan and the literal king of Tyre* are in view (double reference—my view).
3. Man is in view (Eugene Merrill, ed. Roy B. Zuck, *Biblical Theology of the OT*, 384)

F. Ezekiel 40–48 refer to a rebuilt temple and sacrificial system is one of the most difficult OT texts as the temple dimensions and modified sacrificial system find no parallel in Scripture or history. The views abound (some saying that it refers to an "ideal" temple, Solomon's temple, Zerubbabel's temple, Herod's temple, or even the church), but this study takes the perspective that a literal, Millennial temple is in view (surveyed in detail on pages 520-28).

Argument

The predominant theme of Ezekiel's writing is the sovereignty and glory of God shown in the oft-repeated phrases "they shall know that I am the LORD" and "the glory of the LORD." God's sovereignty and glory is demonstrated in the threefold outline of the book: His calling of Ezekiel and impending judgment upon the nation (chs. 1–24), His judgment of nations which oppressed Judah (chs. 25–32), and His unconditional restoration of the nation which includes the return of the glory of the LORD (chs. 33–48). Within these sections three visions of this glory appear (1:1–3:27; 8:1–11:25; 40–48) to demonstrate His holiness. The book first traces the glory of God that resides with the people (1:28; 3:23) before the fall of Jerusalem but at the destruction of the temple departs (10:4, 18). This "glory of the LORD" is not mentioned again in chapters 12–32, which deal not with Judah but the surrounding nations although God does declare that even in their judgments that His glory would be displayed (25:9; 28:22; 30:13; 39:21). However, this glory will return when the Millennial temple is constructed (43:1-5).

Despite exile and the glory departing, Ezekiel gives a message of comfort that His glory will again dwell with His people. Therefore, these revelations of God's holiness and sovereignty are given to encourage the exiles in Babylon that, though God will judge them by removing His glory from the temple, He will also restore His glory to the temple according to His sovereign purpose.

Synthesis

Sovereign departing and return of glory

1—24	Glory departs—exile
1—3	Glory revealed in call
1	Glory seen
2—3	Commission given
4—24	Pre-exile hopelessness
4—11	Judgment necessary
4—5	Four signs: tablet, laying on sides, cow dung food, burned hair
6—7	Two sermons: mountains, people
8—11	Four visions: idolatry, executions, glory departing, judgment
12—19	Optimism futile
12:1-20	Two signs: packs bags, trembles while eating
12:21—14:23	Five sermons: doom, soon, false prophets, idolatry, remnant
15—17	Three parables: fruitless vine, adulterous wife, eagles/vine
18	One message: individual responsibility
19	Two parables: two lions, withered vine
20—24	Judgment deserved
20	Present corruption/future restoration
21	Nebuchadnezzar = God's sword
22	Siege for sin
23	Parable of two harlot sisters = judgment justified
24:11-14	Parable of cooking pot = day siege begins
24:15-27	Wife dies
25—32	Judgment of the nations—sovereignty vindicated
25:1-7	Ammon
25:8-11	Moab
25:12-14	Edom
25:15-17	Philistia
26:1—28:19	Tyre
26	Never rebuilt
27	Lamented
28:1-10	Prince overthrown
28:11-19	King overthrown like Satan fell
28:20-26	Sidon
29—32	Egypt
33—48	Glory returns—restoration
33—39	New life
33	Ezekiel's reappointment
34	New Shepherd
35	Judgment on enemies
36—37	Restoration
36	to land
37:1-14	to life
37:15-22	to unity
37:23-27	to obedience under David
37:28	to witness
38—39	Defeat of Russia (?) and allies
38:1-16	Attack
38:17—39:29	Defeat
40—48	New order
40—43	New temple
44—46	New worship
47—48	New inheritances

Outline

Summary Statement for the Book

Ezekiel prophesies two messages of judgment and one of blessing to encourage the exiles that God would sovereignly judge His people, destroy their adversaries, and restore the glory of the LORD which had departed at the destruction of the temple.

- I. (Chs. 1—24) God commissions Ezekiel, who prophesies that His glory residing with Judah will leave the nation at Jerusalem's fall to prove His sovereignty by warning of His necessary, irrevocable, and justified judgment.
 - A. (Chs. 1—3) God reveals His glory and commissions Ezekiel to prepare him as a prophet to deliver His messages of judgment and blessings for Judah when God's glory still resides with the people.
 1. (Ch. 1) Before the fall of Jerusalem, Ezekiel sees a vision of God in His glory to show God's sovereignty and holiness as the foundation for his message in the book.
 2. (Chs. 2—3) God commissions Ezekiel as prophet by giving him the words of judgment for Israel and empowers him by the Spirit as Israel's watchman to prophesy despite opposition and physical restraints.
 - a. (2:1-7) Ezekiel is told to fearlessly deliver God's message to Israel despite the nation's rebellion so that the people would know that a prophet is among them.
 - b. (2:8—3:3) Ezekiel eats a scroll to receive God's word of judgment upon the nation.
 - c. (3:4-11) Ezekiel is sent to Israel to deliver the message of judgment written on the scroll but warned that the nation will not listen.
 - d. (3:12-27) The power to perform Ezekiel's ministry as a watchman for Israel when God's glory still resides with the people is given by the Spirit to prophesy despite physical restraints imposed upon him by the LORD.
 - B. (Chs. 4—24) Ezekiel prophesies a pre-exile message of judgment that God's glory will leave the nation for its disobedience, Jerusalem's fate is sealed which shows the futility of optimism, and God's righteousness in judgment is justified due to Judah's corrupt history.
 1. (Chs. 4—11) Signs, sermons, and visions reveal that judgment upon the nation is necessary because of its disobedience.
 - a. (Chs. 4—5) Ezekiel prophesies four signs of judgment upon the nation to reveal Judah's disobedience.
 - 1) (4:1-3) He symbolizes Jerusalem under attack by using a clay tablet.
 - 2) (4:4-8) He symbolizes Israel's 390 years of sin and Judah's 40 years of sin by lying on his sides for over fourteen months.
 - 3) (4:9-17) He symbolizes the necessity of eating unclean food by eating food cooked with cow dung to illustrate the scarcity of food and water during Jerusalem's siege.
 - 4) (Ch. 5) He symbolizes Jerusalem's division and destruction because of its disobedience despite God's revelations by using the illustration of hair divided and burned.
 - b. (Chs. 6—7) Two sermons show that judgment upon the nation is necessary because of its disobedience.
 - 1) (Ch. 6) Prophecies against the mountains of Israel depict judgment upon the nation for its idolatry on the high places.

- 2) (Ch. 7) Prophecies against the people of the land show that judgment is certain, soon, complete, and continuous.
- c. (Chs. 8—11) Four visions of how God is justified in judging the nation because of its disobedience culminate in the actual departure of God's glory.
 - 1) (Ch. 8) A vision of the idolatry in the doomed temple itself shows worship of the jealousy idol, paintings, Tammuz, and the sun to depict God's abhorrence with idolatry.
 - 2) (Ch. 9) A vision of the execution of the godless people of Jerusalem, leaving a righteous remnant, shows that God would not allow open rebellion to continue.
 - 3) (Ch. 10) A vision of God's glory departing from the temple in the form of wheels and cherubim depicts how God can not dwell among a wicked, idolatrous people.
 - 4) (Ch. 11) A vision shows those remaining in Jerusalem being judged for their wicked rulers, the restoration of the people in captivity, and the final departure of God's glory from the city.
2. (Chs. 12—19) Two signs, six messages and five parables pronounce judgment so that the people would see that Jerusalem's fate has been sealed to show the futility of any optimism.
 - a. (12:1-20) Two signs demonstrate that judgment is inescapable.
 - 1) (12:1-16) Ezekiel packs and carries his baggage as a sign of the exile so that the people would know that YHWH is the LORD.
 - 2) (12:17-20) Ezekiel trembles while he eats as a sign of the nearness of the judgment.
 - b. (12:21—14:23) Five messages on the certainty of God's judgment remove any doubt whether Ezekiel's preaching was not of divine origin.
 - 1) (12:21-25) His message of doom would surely come true despite the people's skepticism.
 - 2) (12:26-28) The fulfillment of the predicted judgment would be soon and not far as the people had supposed.
 - 3) (Ch. 13) The false peace proclaimed by the false prophets and prophetesses is exposed in order to keep the people from having a false security based upon lies.
 - 4) (14:1-11) Ezekiel preaches against the elders engaged in idolatry to warn them either to repent or suffer judgment.
 - 5) (14:12-23) Judgment is inescapable for those who have sinned but a righteous remnant would be spared comforts the people so that the nation may know that while judgment will come, the righteous may escape.
 - c. (Chs. 15—17) Three parables stress the impossibility of deliverance for Israel.
 - 1) (Ch. 15) The parable of a fruitless vine depicts the certainty of God's judgment upon Jerusalem for its lack of spiritual fruit.
 - 2) (Ch. 16) The parable of the adulterous wife depicts God's care for Jerusalem as an unwanted nation but her betrayal by worshipping other gods which will result in judgment followed by restoration.
 - 3) (Ch. 17) The parable of the eagles and vine depicts God's judgment upon Jerusalem and Zedekiah under Nebuchadnezzar for turning to Egypt instead of Him, resulting in more judgment followed by restoration.

- d. (Ch. 18) That God holds each person individually responsible for his sin is shown to encourage each individual to repent and escape judgment.
- e. (Ch. 19) Two parables lament the false optimism of Israel's kings in Jerusalem which led them into captivity.
 - 1) (19:1-9) The parable of two lions laments the reckless reigns of Jehoahaz and Jehoiakim who ended up in exile in Egypt and Babylon, respectively.
 - 2) (19:10-14) The parable of the withered vine laments Zedekiah's rule which will culminate in the nation (vine) in exile in Babylon.
3. (Chs. 20—24) God's righteous judgment is justified due to Judah's history of corruption so that Nebuchadnezzar is laying siege to Jerusalem because of the nation's sins.
 - a. (Ch. 20) God's righteous judgment is justified due to Judah's history of corruption but following the present judgment will be a future restoration.
 - 1) (20:1-31) A rehearsal of Israel's past history of unfaithfulness in Egypt, in the wilderness, and in the Promised Land reminds the nation that God's righteousness in judgment is justified.
 - 2) (20:32-44) Although the nation wanted to imitate its idolatrous neighbors, God will not allow this but will restore Israel to Himself in the future.
 - 3) (20:45-49) The "fire" in Judah is God's judgment so that all will see it as God's doing.
 - b. (Ch. 21) The coming judgment under Nebuchadnezzar will be God's sword against the nation and Ammon as well.
 - c. (Ch. 22) Three messages reveal Jerusalem's sins, the resultant punishment under Nebuchadnezzar and the various recipients of judgment.
 - d. (Ch. 23) The parable of two harlot sisters depicts how God's righteousness in judgment is justified because of the sins of Samaria and Jerusalem.
 - e. (24:1-14) The parable of the cooking pot denotes that on that very day Nebuchadnezzar began his siege of Jerusalem.
 - f. (24:15-27) The death of Ezekiel's wife happens as a sign to all that everyone will lose relatives dear to them in the siege of Jerusalem.

II. (Chs. 25–32) A message of destruction upon Gentile nations that have oppressed Judah shows that God's sovereignty would be vindicated and His glory demonstrated.

- A. (25:1-7) Ammon will be judged for rejoicing when the sanctuary was destroyed to vindicate God's sovereignty.
- B. (25:8-11) Moab will be judged for thinking that Israel was like all of the other nations to vindicate God's sovereignty.
- C. (25:12-14) Edom will be judged for avenging Judah to vindicate God's sovereignty.
- D. (25:15-17) Philistia will be judged for avenging Judah to vindicate God's sovereignty.
- E. (26:1–28:19) Tyre will be destroyed and never rebuilt because of the city's arrogance in its beauty, might and trade, its prince and its king in order to vindicate God's sovereignty.
 - 1. (Ch. 26) Tyre will be destroyed by Nebuchadnezzar and others so thoroughly that it will not be found or rebuilt, which was fulfilled in 573/72 after a 13-year siege (585-573/72 BC).
 - 2. (Ch. 27) Tyre's beauty, might and trade will be lamented after its fall as testimony to the awesome sovereignty of God.
 - 3. (28:1-10) The prince of Tyre will be overthrown for his claim to deity in order to vindicate God's sovereignty.
 - 4. (28:11-19) As Satan was cast to the earth at his fall so the king of Tyre will be overthrown to vindicate God's sovereignty.
- F. (28:20-26) Sidon will be judged for maliciousness against Judah to vindicate God's sovereignty by gaining glory in the judgment.
- G. (Chs. 29–32) Egypt will be judged by Nebuchadnezzar and taken to Babylon to vindicate God's sovereignty (fulfilled in 571 BC; each oracle begins with "The word of the LORD came to me").
 - 1. (29:1-16) Egypt will be exiled 40 years because of her violence and arrogance and then restored but never to her former power over other nations (prophesied January 5, 587).
 - 2. (29:17-21) Egypt will be plundered by Nebuchadnezzar unlike Tyre which gave him no reward but both Egypt and Israel will be restored (prophesied April 26, 571).
 - 3. (30:1-19) The destruction of Egypt is foretold in a lament to show God's sovereign workings in poetic form (undated).
 - 4. (30:20-26) God is using Babylon as His instrument to break Pharaoh so that His sovereignty will be demonstrated (prophesied April 29, 587).
 - 5. (Ch. 31) As Assyria was like a large and important tree cut down by Babylon (612-605 BC), so Pharaoh will be cut down by Nebuchadnezzar that his pride might be humiliated in a demonstration of God's sovereignty (prophesied June 21, 587).
 - 6. (32:1-16) The downfall of Pharaoh by Babylon is foretold in a lament to show God's sovereign workings in poetic form (prophesied March 3, 585 BC).
 - 7. (32:17-32) Babylon will destroy Egypt just like it did to Assyria, Persia (Elam), Meshech, Tubal, Edom, and Sidon to show God's sovereignty (prophesied March 17, 585 BC).

III.(Chs. 33–48) A message of blessing through restoration to a new life in the land with a new order in the Millennial Kingdom provides encouragement for the people that God's glory would return to them once again.

- A. (Chs. 33–39) Prophecies of blessings for Judah in a new life through Ezekiel's reappointment, the replacement of false shepherds, judgment on Israel's enemies, and a restoration to the land help prepare Judah for the return of God's glory.
1. (Ch. 33) Ezekiel is reappointed as a watchman who announces to the people the recent fall of Jerusalem to explain the reasons for God's judgment, emphasizing national restoration in preparation for the return of the glory of God.
 2. (Ch. 34) A new life will be restored to Judah through the replacement of the false, self-serving shepherds with the LORD as the true, selfless Shepherd who will guide the nation after the glory has returned.
 3. (Ch. 35) A new life will be restored to Judah through the judgment upon Israel's enemies, represented by Edom, who opposed Israel with arrogance against God in order that Israel not be opposed by its neighbors.
 4. (Chs. 36–37) A new life will be restored to the united nation through national blessing, cleansing, and the restoration to the land under the Abrahamic Covenant in order that God's holy character and sovereignty might be shown.
 - a. (Ch. 36) Judah will be restored to national blessing, cleansing, and restoration under the New Covenant to the land (cf. Jer. 31:31-34) in order that God's holy character might be shown.
 - b. (37:1-14) Judah, a "dead nation," will be restored to life once again in the land in fulfillment of the Land Covenant (cf. Deut. 30:1-10) to show forth God's sovereignty (fulfillment began in AD 1948 with the State of Israel).
 - c. (37:15-28) Judah and Israel will no longer be two nations but united as one under Messiah's rule in fulfillment of the Davidic Covenant (cf. 2 Sam. 7:13-14) as a witness God's holiness to other nations.
 5. (Chs. 38–39) An attack against Israel by the area of Gog and its allies, comprising an alliance of northern Arab armies, will be turned back by God during the Tribulation Period to insure Israel's safety and to demonstrate God's sovereignty.
 - a. (38:1-16) The area of Gog and her allies, comprising an alliance of northern Arab armies, will unite to attack Israel with strength so great they will look so unconquerable that this will serve to demonstrate God's power.

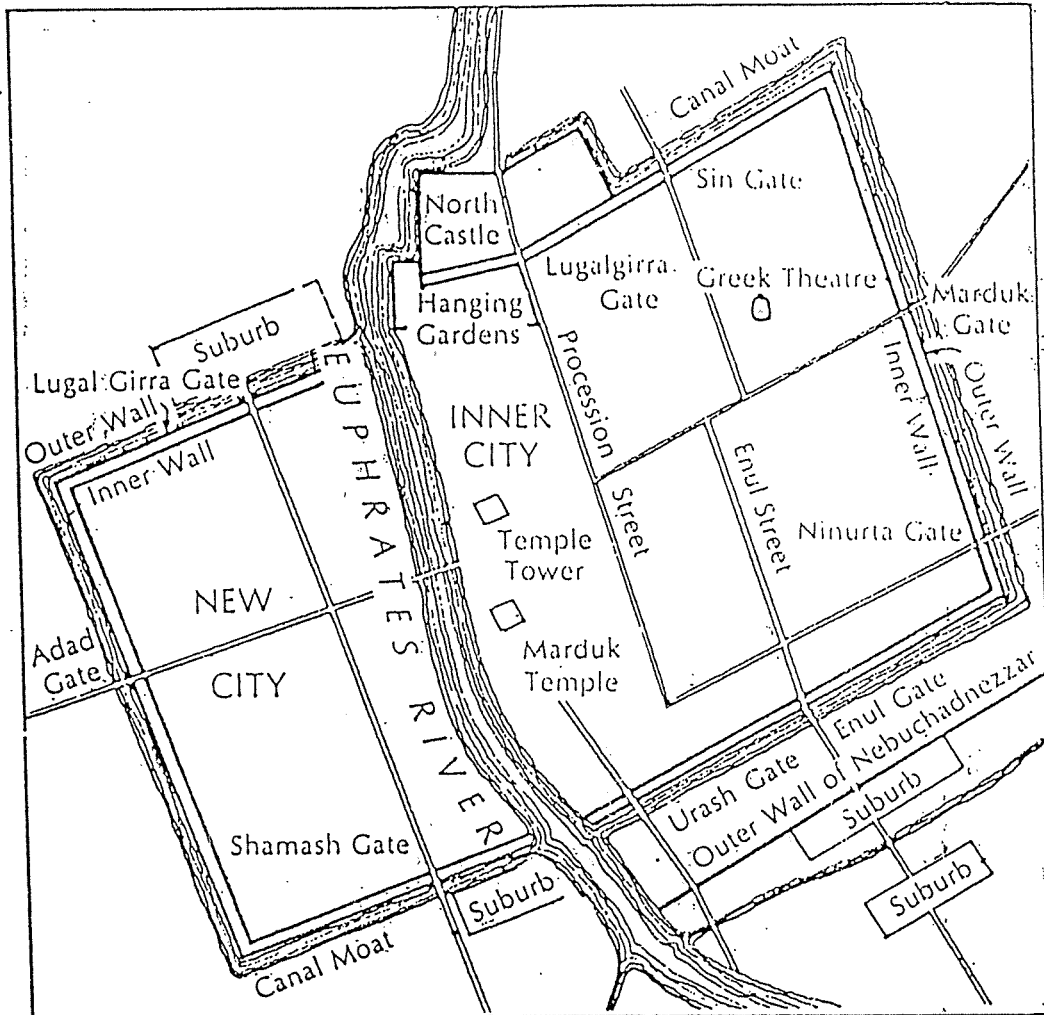
*Many dispensationalists argue that Magog is Russia, but arguing against this are Bible atlases that equate this area with modern-day Turkey (e.g., Beitzel, 76, 78). J. Paul Tanner, "Daniel's 'King of the North': Do We Owe Russia an Apology?" *Journal of the Evangelical Theological Society* 35 (September 1992): 315-28 believes a confederation of northern Arab nations is in view.
 - b. (38:17–39:29) These enemies of Israel will be turned back by God through setbacks in nature, destruction, and fire during the Tribulation Period to insure Israel's safety and to demonstrate God's sovereignty.
- B. (Chs. 40–48) A new order for Israel in the Millennium which includes a new temple, a new service of worship, and a new division of the land will testify of God's faithfulness to the Abrahamic and New Covenants and of His promised glory returning to His people.
1. (Chs. 40–43) A new temple, established in the Millennium and filled with God's glory, will have commemorative sacrifices as a visible sign of the nation's new relationship with God under the New Covenant to testify of God's presence with Israel.

- a. (40:1-4) Ezekiel sees the magnificent temple buildings from a distance that would have been a tremendous encouragement to Israel both during the time of a destroyed temple and during the period of the inferior postexilic temple (vision in 573 BC).
 - b. (40:5-47) The inner and outer courts are described in detail as perfect squares.
 - 1) (40:5-27) The outer court with its gates and chambers form a square.
 - 2) (40:28-47) The inner court with its gates, slaughtering tables, and priests' chambers also form a perfect square.
 - c. (40:48–41:26) The temple building itself contains a rectangular nave, the most holy place, a rectangular separate building and an interior filled with galleries of carvings.
 - d. (42:1-14) The two sets of chambers are for the changing and dining of the priests.
 - e. (42:15-20) The wall surrounding the entire complex is another perfect square which divides between the holy and the profane.
 - f. (43:1-12) The glory of the LORD fills the temple as proof that the temple is God's earthly dwelling place among His people and that God will fulfill His promise to once again dwell with His people.
 - g. (43:13-27) The altar of burnt offering is measured and consecrated so that sin offerings which commemorate the sacrificial death of Christ may begin as testimony of the complete restoration of God's fellowship with Israel.
2. (Chs. 44–46) A new service of worship including priests, Levites and Jewish ceremonies will be established in the Millennium.
- a. (44:1–45:8) The duties and land of the temple priests and Levites are given to establish standards for temple ministers.
 - 1) (Ch. 44) The duties of the temple priests will be to exercise oversight of the temple, and sons of Zadok will offer sacrifices and teach the people.
 - 2) (45:1-8) The land of the temple priests and Levites comprises two separate rectangles with the temple in the midst of the priests.
 - b. (45:9–46:24) Honesty among the princes is commanded and offerings, feasts, Sabbath worship and the Year of Jubilee will serve as memorials to the death of Christ during the Millennium.
 - 1) (45:9-12) The princes are commanded to be honest in their dealings with the people.
 - 2) (45:13-17) All the people are to present sacrifices for David, the prince of Israel, as memorials to the death of Christ during the Millennium.
 - 3) (45:18–46:24) Feasts, Sabbath worship, and the Year of Jubilee will be reinstated during the Millennium.
3. (Chs. 47–48) A new division of the land will occur in a river flowing from the temple, equal inheritances for the tribes, gates in the Millennium in fulfillment of the Abrahamic Covenant, plus the city will be renamed as testimony to the returned glory of God.
- a. (47:1-12) A river will flow from the temple eastward in an ever-deeper depth to make the Dead Sea fresh water with fish as a symbol of the cleansing power of the temple.

- b. (47:13-23) New, equal boundaries (from the southern boundary of the Wadi of Egypt to Lebo Hamath in the north) will be given to each tribe as well as a land inheritance for the aliens as indication that the Abrahamic Covenant is finally fulfilled (cf. Gen. 15:18).
- c. (48:1-29) Inheritances for each tribe include seven areas for the northern tribes, a center portion for priests, Levites, the city and David the prince, and five areas for the southern tribes—with maidservant sons on the extreme north and south (Gen. 35:23-26).
- d. (48:30-34) Twelve gates (one per tribe) will surround the city for access from any side.
- e. (48:35) The circumference around the city will be 18,000 cubits [about two miles].
- f. (48:36) The name of the city will be "the LORD is there," thus emphasizing the return of God in His glory to dwell with His people during the Millennium.

Map of Babylon

Merrill F. Unger, *Archaeology and the Old Testament*



CITY PLAN OF ANCIENT BABYLON

Ezekiel's Prophecies of Restoration

Adapted from a doctoral research paper by Rev. Michael Shen, Dallas Theological Seminary

Throughout the Book of Ezekiel God promises that He will continue to be faithful to His despairing and rebellious people in exile because of His unconditional covenant to give Israel the land of Palestine (cf. Gen. 12:1-3; 15:17-21; Deut. 30:1-10). This restoration is depicted in Ezekiel 36-37 more than any other section of the prophecy, but several key elements of the restoration appear throughout the book in many other chapters:

Chapter	Land Restored	Cleansing from Sin	Spirit Given	New Heart	New Covenant	David Ruling	Permanent Restoration	Whole House	Recognition Formula
11	x	x		x				x	
16		x			x		x	x	x
17						x			x
20	x	x			x			x	x
28	x							x	x
34	x				x	x	x	x	x
36	x	x	x	x	x		x	x	x
37:1-14	x		x					x	x
37:15-28	x	x			x	x	x	x	x
39	x		x					x	x

The above chart makes clear that no passage contains all elements of the restoration, but put together all the texts paint a picture of a glorious future. The three aspects that appear consistently are the promise of the land, the promise that the whole house of Israel (both Israel and Judah) will inherit the land, and the recognition formula in which God promises that the restoration will demonstrate that "I am the LORD." Indeed, even in our generation (1948) we have seen a partial physical (or national) restoration of Israel to the land (37:1-8, 11-13). However, the full (spiritual) restoration of the nation will not occur until Israel trusts in Jesus Christ as Messiah at Christ's return (37:9-10, 14-28).

Signs in Ezekiel

Irving L. Jensen, *Jensen's Survey of the Old Testament*, 366

SIGN	TEACHING	PASSAGE
1. Sign of the Brick	Jerusalem's siege and fall	4:1-3
2. Sign of the Prophet's Posture	Discomforts of captivity	4:4-8
3. Sign of Famine	Deprivations of captivity	4:9-17
4. Sign of the Knife and Razor	Utter destruction of the city	5:1-17
5. Sign of House Moving	Removal to another land	12:1-7,17-20
6. Sign of the Sharpened Sword	Judgment imminent	21:1-17
7. Sign of Nebuchadnezzar's Sword	Babylon the captor	21:18-23
8. Sign of the Smelting Furnace	Judgment and purging	22:17-31
9. Sign of Ezekiel's Wife's Death	Blessings forfeited	24:15-27
10. Sign of the Two Sticks	Reunion of Israel and Judah	37:15-17

CHIASTIC STRUCTURE OF EZEKIEL

by Paula Spencer, SBS Singapore 1992

- A. Chapter 1-11 Glory departs from Jerusalem
- B. Chapter 12 Exile prophesied. Rebellious house.
- C. Chapter 13-15 Defiled land-Dead
- D. Chapter 16 Harlot/Unclean
- E. Chapter 17 Proud rulers. Rebellious kings.
- F. Chapter 18 Man accountable for own sin
- G. Chapter 19 Lamentation (for Israel).
- H. Chapter 20 Speak to Elders [idolatry and disobedience]
- I. Chapter 21 Prophecy against Israel and the Nations
- J. Chapter 22-23 Judge Jerusalem
- K. Chapter 24 The seige of Jerusalem**
- J. Chapter 25-29 Judge Nations
- I. Chapter 30 Prophecy against Nations
- H. Chapter 31 Speak to the King of Egypt [pride]
- G. Chapter 32 Lamentation (for Egypt)
- F. Chapter 33 man accountable for own sin
- E. Chapter 34 Shepherds out. God, the king, in.
- D. Chapter 35-36 Israel rebuilt/made clean
- C. Chapter 37 Israel restored-revived
- B. Chapter 38-39 Brought back from exile. Rebellion punished
- A. Chapter 40-48 Glory of God dwells in the New Jerusalem

Restoration of Edenic Ideals

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

<p>The ideal characteristics of life in Eden were forfeited because of sin. The OT prophets developed the theme of restoration of these ideals and the hope of a coming ideal community. Ezekiel developed every aspect of this restoration hope of a new Eden (Ezek 36:35)</p>		
<p>Life Gen 2:7-9</p>	<p>Death Gen 3:19; 4:8</p>	<p>NEW LIFE (everlasting) Ezek 36:25-27; 37:1-14; 47:1-2, 5-10; Rev 22:1-2, 14</p>
<p>Work Gen 2:15</p>	<p>Toil, Labor Gen 3:17-19</p>	<p>WORK (rewards for labor) Jer 31:15-17; Ezek 36:8-11, 33-36; 1 Cor 3:11-15; 15:58</p>
<p>Rest Gen 2:3</p>	<p>No Rest Gen 3:19a</p>	<p>REST (cessation of human efforts) Jer 6:16; Ezek 34:27-28; Matt 11:28; Heb 4:8-11; Rev 14:13</p>
<p>Peace (harmony) Gen 2:8-20</p>	<p>Enmity Gen 3:15; 4:8</p>	<p>PEACE (new harmony) Isa 9:6; 11:6-8; Ezek 34:25; 37:26; Jer 31:31-34; Mic 4:1-3; Eph 2:14; Rev 22-23</p>
<p>Companionship Gen 2:18, 21-25</p>	<p>Discord Gen 3:12, 16 (polygamy 4:19)</p>	<p>COMPANIONSHIP Isa 11:11-12; Ezek 34:13, 16, 23-24, 30; 36:28; 37:15-28; Rev 22:3</p>
<p>Knowledge Gen 2:9, 17 (by revelation and discernment)</p>	<p>Knowledge Gen 3:7 (by experience) Amos 8:11-12; Hos 4:6</p>	<p>KNOWLEDGE (by revelation and experience) Jer 31:31-34; Ezek 34:30; 36:26-27; Col 1:9; 1 Tim 2:3-4; 2 Tim 3:16-17</p>
<p>Dominion (stewardship) Gen 1:26-28; 2:19-20</p>	<p>Domination Gen 3:6; 4:17; 6:5</p>	<p>DOMINION (stewardship renewal) Ezek 34:39; 36:28-38; Zech 9:10; Rev 22:3-5</p>
<p>Productivity</p>	<p>Unproductivity Gen 3:17-18</p>	<p>PRODUCTIVITY Joel 2:23-24; Ezek 29:21; 34:26-31; 36:8-12, 30-32, 37-38; 47:12; Amos 9:11-15; Rev 22:2-3</p>
<p>Security (garden = sheltered, protected area) Gen 2:8</p>	<p>Fear</p>	<p>SECURITY (eternal) Ezek 34:28; 37:27-28; Mic 4:4; 1 John 4:18; Rev 7:14-17; 21:3, 8; 22:3-4</p>

Taken from Lamar E. Cooper, *Ezekiel*, p. 349.

Tyre's Trading Partners

Ezekiel 27:12-25

Name	Location	Merchandise
1. Tarshish	Spain (?)	Silver, iron, tin, lead
2. Greece	Modern Greece	Slaves, bronze implements
3. Tubal	Eastern Turkey	Slaves, bronze implements
4. Meshech	Central Turkey	Slaves, bronze implements
5. Beth Togarmah	Eastern Turkey	Work horses, war horses, mules
6. Rhodes*	Modern Rhodes	Ivory tusks, ebony
7. Aram (or Edom)†	Syria (or Jordan)	Turquoise, purple fabric, embroidered work, fine linen, coral, rubies
8. Judah	Palestine	Wheat, olive oil, balm, confections, honey
9. Israel	Palestine	Wheat, olive oil, balm, confections, honey
10. Damascus	Syria	Wine, wool
11. Danites‡	Aden(?)	Wrought iron, cassia (a bark for perfume), calamus (an herb)
12. Greeks§ from Uzal	Yemen (or southeastern Turkey)	Wrought iron, cassia, calamus
13. Dedan	Arabia	Saddle blankets
14. Arabia	Arabia	Lambs, rams, goats
15. Kedar	Arabia	Lambs, rams, goats
16. Sheba	Southern Arabia	Spices, precious stones, gold
17. Raamah	Southern Arabia	Spices, precious stones, gold
18.-23. Haran, Canneh, Eden, Sheba, Asshur, Kilimad	Mesopotamia	Blue fabric, embroidered work, multicolored rugs

*The Hebrew has "Dedan" (*d'dān*) while the Septuagint has "Rhodes" (*rōdān*). The difference in the Hebrew consonants is between a "d" (ד) and an "r" (ר). Since "Dedan" occurs again in verse 20, it is better to see "Rhodes" here.

†Most Hebrew manuscripts have "Aram" (*'ārām*) but some Hebrew manuscripts and the Syriac read "Edom" (*'ēdōm*), and the Septuagint reads "men" (*'ādām*). The difference in the Hebrew consonants is between an "r" (ר) and a "d" (ד).

‡The "Danites" are not the tribe of Dan which had already been taken into captivity. The NASB translates the word as "Vedan." The best conjecture is that it should be associated with the city of Aden on the Persian Gulf.

§"Greeks" is the translation of "Javan" (cf. v. 13), but the Javan in verse 19 must be different from that of verse 13. "Javan" could be referring to a tribe by that name in Yemen, or "Uzal" could refer to the city of Izalla in the Anatolian foothills of Asia Minor.

When Will the Invasion of Gog Occur (Ezekiel 38–39)?

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Time period	Description
This passage is entirely symbolic. It does not refer to any literal army.	But would a symbolic battle be described in such detail? How are the various details accounted for in the symbolic view?
It will occur before the tribulation, either just prior to or at the time of the Church's rapture.	Since the tribulation has not yet begun, this may explain the security and peace faced by Israel. But this does not accord with the scheme of end-time events, which requires a period of preparation after which Israel will enjoy a time of peace (Dan. 9:27; cf. Eze 38:8b, 11, 14). Furthermore it could hardly be the period where the Lord's name would not be profaned (Eze 39:7, 22) with the tribulation still ahead.
It will occur in the middle of the tribulation.	This battle is associated with Revelation 14:14-20 and Daniel 11:40-41. It also happens at the time when the Antichrist will break his covenant with Israel. It will happen at a time when Israel is already in the land enjoying a period of false security through her treaty with the Antichrist. But, Cooper indicates that there is no battle mentioned at mid-tribulation. The peace and security in Ezekiel does not seem to be false. Judgment is at its height during the tribulation not peace.
It will occur at the end of the tribulation.	There is an allusion to the great feast of Ezekiel 39:17-20 in Revelation 19:17-21. Israel is restored to her land after the battle of Armageddon (Rev 16:12-16). However, this view has the same problems as the previous one.
It will occur in the transitional period between the end of the tribulation and the Millennium.	This can explain the fact that Israel is restored to her land after the tribulation and enjoying a true sense of peace and security, while awaiting the arrival of the Millennium. But, is there scriptural support for such a transitional period? Some sees the extra 45 days in Daniel 12:12 as postulating this period. However, there is no biblical evidence that a battle will occur during this period. Then, there is hardly time to include the burning of weapons and the burial of bodies.
It will occur at the end of the Millennium.	This battle is associated with Revelation 20:7-10. The support that it draws upon is the explicit mention of Gog and Magog in Revelation 20:8. The Millennium would certainly explain Israel's time of peace and security. It also provides the time for the burning of weapons and the burial of bodies. But, as mentioned above, it is debatable whether Gog and Magog in Revelation is the same as the one in Ezekiel.
A combination of the fourth and sixth views.	That is, Ezekiel 38-39 is a description of the battles in Revelation 19:17-21 and 20:7-10. It has the advantages of both of these views.

(This chart is adapted from data in various sources)

Gog & Magog in Ezekiel and Revelation

Contrasting Ezekiel 38–39 with Revelation 20

CHRONOLOGICAL ORDER OF TRIBULATION

HAROLD W. HOEHNER
Dallas Theological Seminary

1. Regathering of Israel (Ezekiel 37)

Began in 1948 continuing through the first half of tribulation and culminating at the second advent.
(Note: Both Ezekiel 36 and 37-39 go from 1948 to the second advent)
2. Beginning of the Tribulation

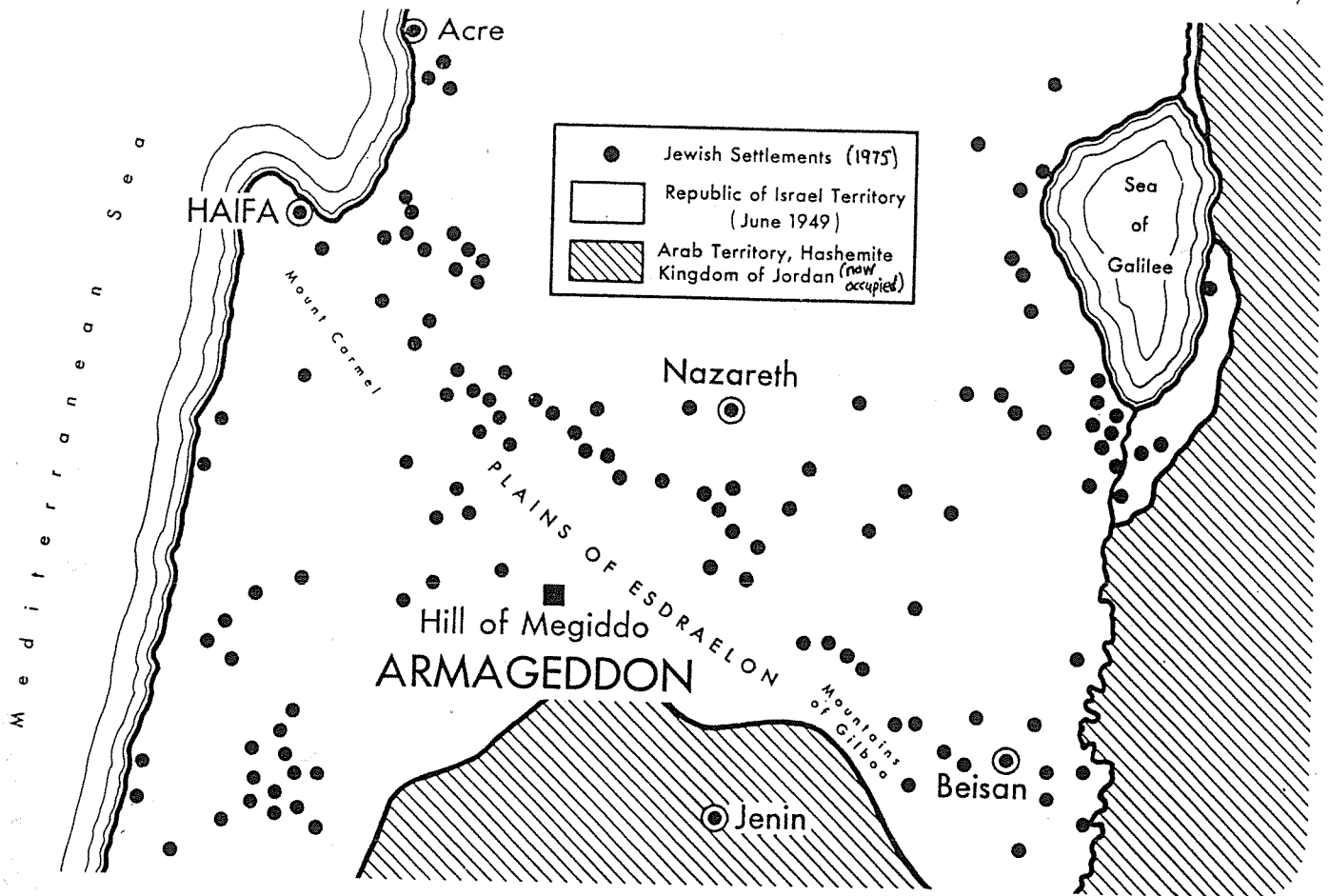
Israel signs covenant with Western Confederacy/King of the West (Dan 9:27).
Result: Security in the land (Ezek 38:8, 11, 14).
3. Middle of the Tribulation
 - a. North and South will invade Promised Land (Dan 11:40; Ezek 38 especially vv. 2, 5, 13).¹
 - b. King of the West will break covenant (Dan 9:27) and enters Promised Land (Dan 11:40, 41) and defeats Egypt, Libya (=Put, Ezek 38:5) and Ethiopia (=Cush, Ezek 38:5; Dan 11:42, 43).
NOTE: Apparently King the North withdraws voluntarily (or God or the West forces him back) as King of the West comes into the land, However, notice in Daniel 11:40 King of the West will enter many countries. It may include the North. Also, Ezekiel 38:17-23 would indicate the North is judged and thus withdraws.
 - c. This is the commencement of Battle of Armageddon.
 - d. This the time that Satan is cast out of heaven (Rev 12:9, 10).
 - e. King of the West sets himself up as god --Abomination of Desolation in the temple (Dan 9:27; Matt 24:15; 2 Thess 2:4; Rev 13:5).²
 - f. Israel persecuted and flees Promised Land (Rev 12:15-17; Matt 24:16-20). Unbelieving Israel will be deceived by false prophet (Matt 24:11-18) and go into apostasy (Matt 24:12; 2 Thess 2:11). Believing Israel will proclaim the message (Matt 24:14; Rev 7, 14).
4. At End of the Tribulation
 - a. Kings of the North and East attack Israel (or Western Confederacy) (Dan 11:44; Rev 16:12; Ezek 39). They attempt to get rid of Israel and secure world domination.
 - b. Messiah appears and as a result the nations gang up against Him (Rev. 19:19; Matt 24:30; Zech 14:4).
 - c. He destroys their power in order to show He is God (Ezek 39:6, 7, 13, 21, 22, 28; Dan 11:45).
5. After the Tribulation
 - a. Destruction of weapons (Ezek 39:9-10).
 - b. Burial of carcasses and birds eat them (Ezek 39:11-20; Zech 14:12; Matt 24:28; Rev 19:17-21).
 - c. Interval period of 75 days (Dan 12:12).
 1. Israel regathered (Matt 24:31).
 2. Israel judged (Ezek 20:33-39; Matt 25:1-30).
 3. Gentiles gathered into Valley of Jehoshaphat (Joel 3:1, 2).
 4. Gentiles judged (Joel 3, Matt 25:31-46).
6. The Millennium (Ezek 39:21-29; Ezek 40-48; Rev 20).

¹Gog and Magog of Ezek 38:2 are not the same as Gog and Magog of Rev. 20:8. The reasons are:

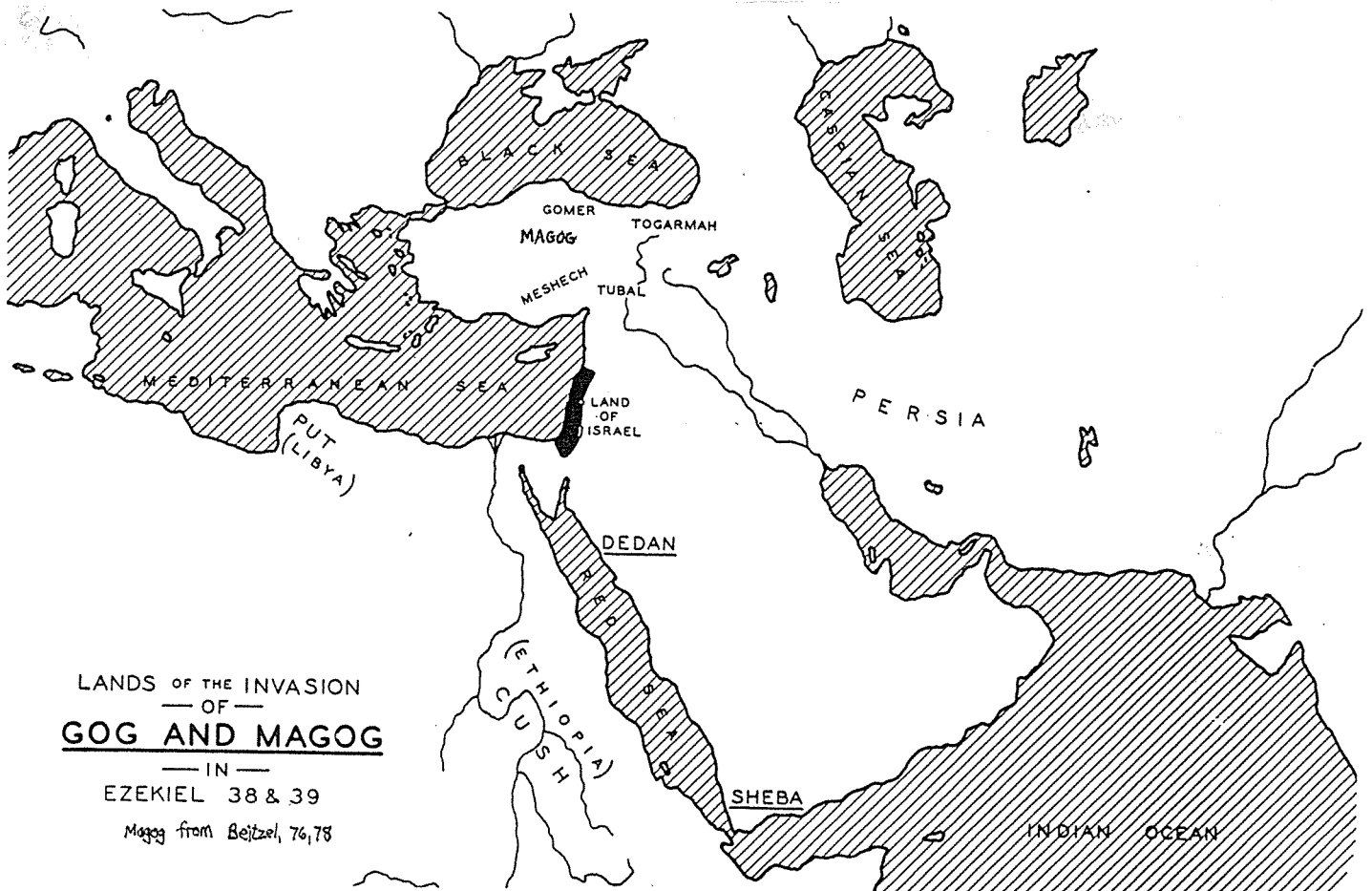
- a. In Ezek 38:2 only the northern (local) power identified as Gog and Magog.
In Rev 20:8 all nations are identified as Gog and Magog.
- b. In Ezek 38:2, Gog is prince; Magog is land which contains Rosh, Meshech, and Tubal.
In Rev 20:8 Gog and Magog are all nations.
- c. In Ezek 38:15-16 Gog goes against Israel.
In Rev 20:8 Gog and Magog go against Messiah.
- d. In Ezek 39:4, 17 the invaders fall upon Israel's mountains.
In Rev 20:8-9 fire from heaven will devour the invaders.
- e. In Ezek 39:17-20 after the battle, there is a great feast of corpses which fits well with Rev 19:17-21 (end of the tribulation).
In Rev 20 after the battle, Satan is cast into the lake of fire (end of millennium).
- f. In Ezek 38-39 the events fit chronologically before the restored millennial temple. g. In Ezek. 38:4 God brings Gog forth.
In Rev. 20:8 Satan brings Gog forth.

²The harlot in Rev 17 is seen as a spiritual leader (vv. 2, 5), power broker over the political leader (v. 3), rich (v. 4), persecuting the saints (v. 6), and worldwide influence (v. 15). She is destroyed by the beast, Antichrist (vv. 16-17).

End Time Battles



R. Ludwigen, *A Survey of Bible Prophecy*, 29



LANDS OF THE INVASION OF GOG AND MAGOG

IN EZEKIEL 38 & 39

Magog from Beitzel, 76,78

R. Ludwigen, *A Survey of Bible Prophecy*, 63

Different Sanctuaries of Israel

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Name	Description	Dimensions
Tabernacle	This is the mobile abode of God constructed during Israel's wandering years. Moses received verbal instructions from God and built the tabernacle according to the pattern God has shown him (Exo 25:40).	Courtyard – 150 feet by 75 feet. Tabernacle – 45 feet by 15 feet.
Solomon's temple	The details of the temple constructed by Solomon are given in 1 Kings 6-8. Nebuchadnezzar destroyed this temple in 586 BC.	Temple – 90 feet by 30 feet.
Zerubbabel's temple	When the Hebrews returned from their exile in Babylon in 535 BC, one of its first priorities was to lay the foundation for a new temple. The structure was dedicated in 516 BC. Zerubbabel, a descendant of David, was in charge of this reconstruction.	No dimensions were given. But it was most probably smaller than Solomon's temple (Ezra 3:12; Hag 2:3)
Herod's temple	Antiochus Epiphanes desecrated the second temple in 169 BC. However, Herod the Great refurbished and enlarged the existing structure. The work began in 19 BC and was completed not long before the fall of Jerusalem in AD 70.	Herod enlarged the Temple Mount in order to accommodate a larger courtyard.
The Present temple	Believers in Christ are now the present temple of the Lord. They are God's representation of what His temple was designed to communicate to humanity.	All believers from all ages.
The temple of Revelation 11	The temple of Rev 11:1-2 comes into the picture sometime during (or before?) the final week of Daniel 70 weeks. The Antichrist will set up world headquarters in this temple at Jerusalem.	Is this a different temple from the one seen by Ezekiel?
Ezekiel's temple	This temple is described in detail in chapters 40-48. Many believe this temple will be built during the millennium for Israel's use in worship commemorating the new covenant with Messiah.	Courtyard – 875 feet by 875 feet. Temple – 190 feet by 103.5 feet.
The eternal temple	John records the end of the first heaven and the first earth (Rev 21:1-3) and declares that God Himself will dwell with his people and will be the temple of the new Jerusalem (Rev 21:22)	Cannot be measured.

(Adapted from Lamar E. Cooper, *Ezekiel*, p. 354;

Dimensions are taken from John W. Schmitt & J. Carl Laney, *Messiah's Coming Temple*, pp. 83, 94)

Different Interpretations of Ezekiel 40–48

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

Type of Interpretation	Description	Comments
Literal/ Historical	<i>The First Temple.</i> The vision is a literary memorial of the pre-captivity temple, that is Solomon's temple, which was destroyed by the Babylonians in 586 BC.	Dimensions and details do not match. Furthermore why another description when there is already one in the books of Kings and Chronicles? How can a former destroyed temple be a beacon of hope to Israel?
Literal/ Historical	<i>The Second Temple.</i> The postexilic temple built by the Jews after they returned from the Babylonian captivity. Ezekiel's vision was to serve as a blueprint for the returning exiles in rebuilding the temple.	The returning exiles probably anticipated a rebuilt temple. But the dimensions do not match, as the Second temple is smaller than Solomon's. Anyway, it is <i>physically</i> impossible for the exiles to follow this blueprint. Hence, the details in 40-48 were never realized in the Second temple.
Literal/ Historical	<i>Herod's temple.</i> Perhaps the blueprint given in Ezekiel's vision was finally completed through Herod the Great.	Herod did enlarge the Temple Mount to incorporate a larger courtyard. But still has the same problems as the one above.
Symbolic/ Present	<i>The Christian Church.</i> This vision had its fulfillment symbolically in the Church. It rejects the "overly" literal interpretations and sees the visions as symbolizing the origin, development, influence and consequent completion of the Church. (H. A. Ironside)	The remarkable amount of details and its immensity can scarcely be literally applied. The problem of the reinstitution of the sacrifices. There is no clear call to build the temple. Hence a symbolic fulfillment should be implied. Yet, those who hold to the literal interpretations see these details as proof of an actual temple. This view succumbs to many questionable and inconsistent allegories and symbols.

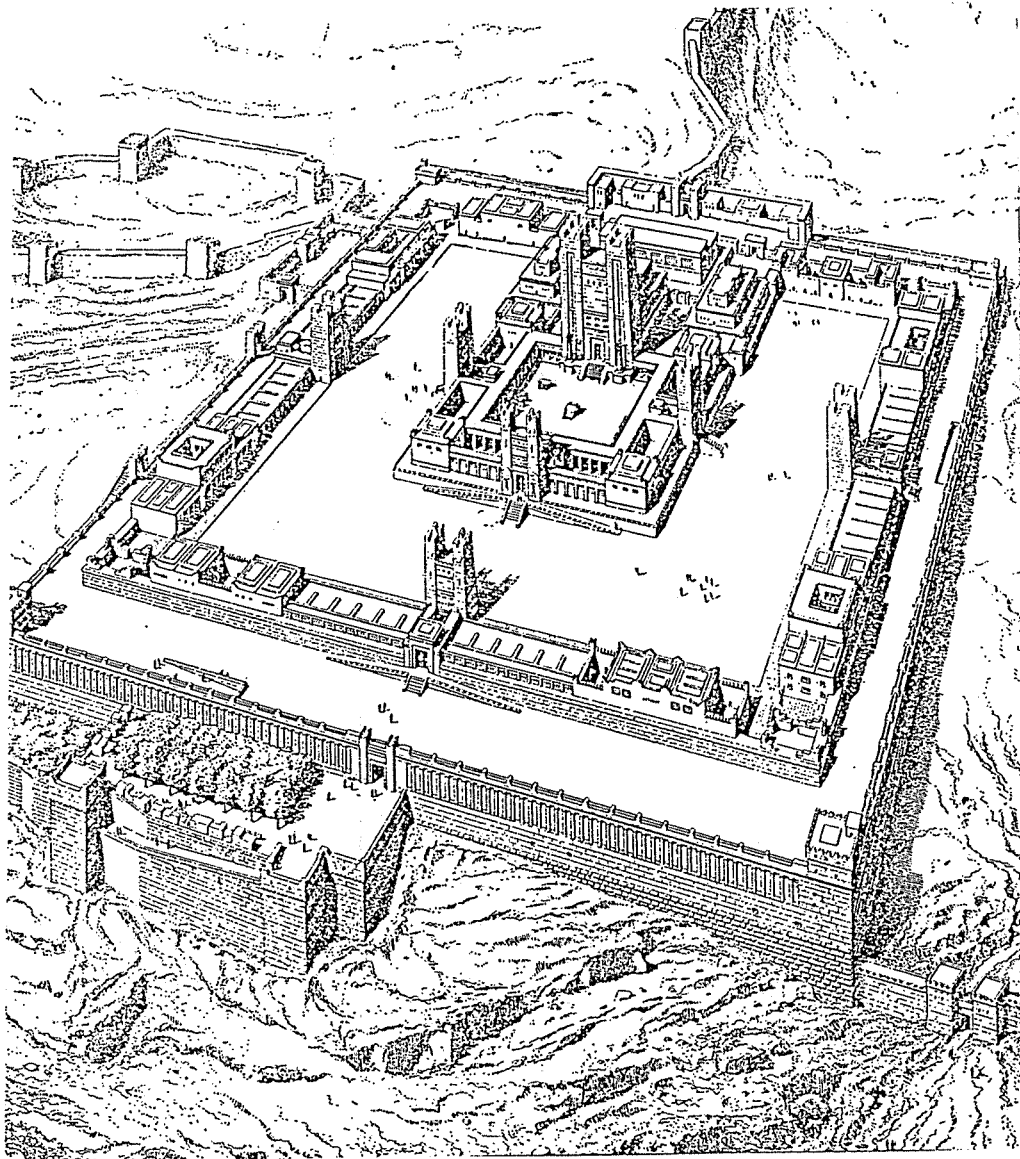
Different Interpretations of Ezekiel 40-48 (2 of 2)

Vincent Richard Lee, OT Theology III Class Presentation (SBC: MDiv3 course, 26 April 2002)

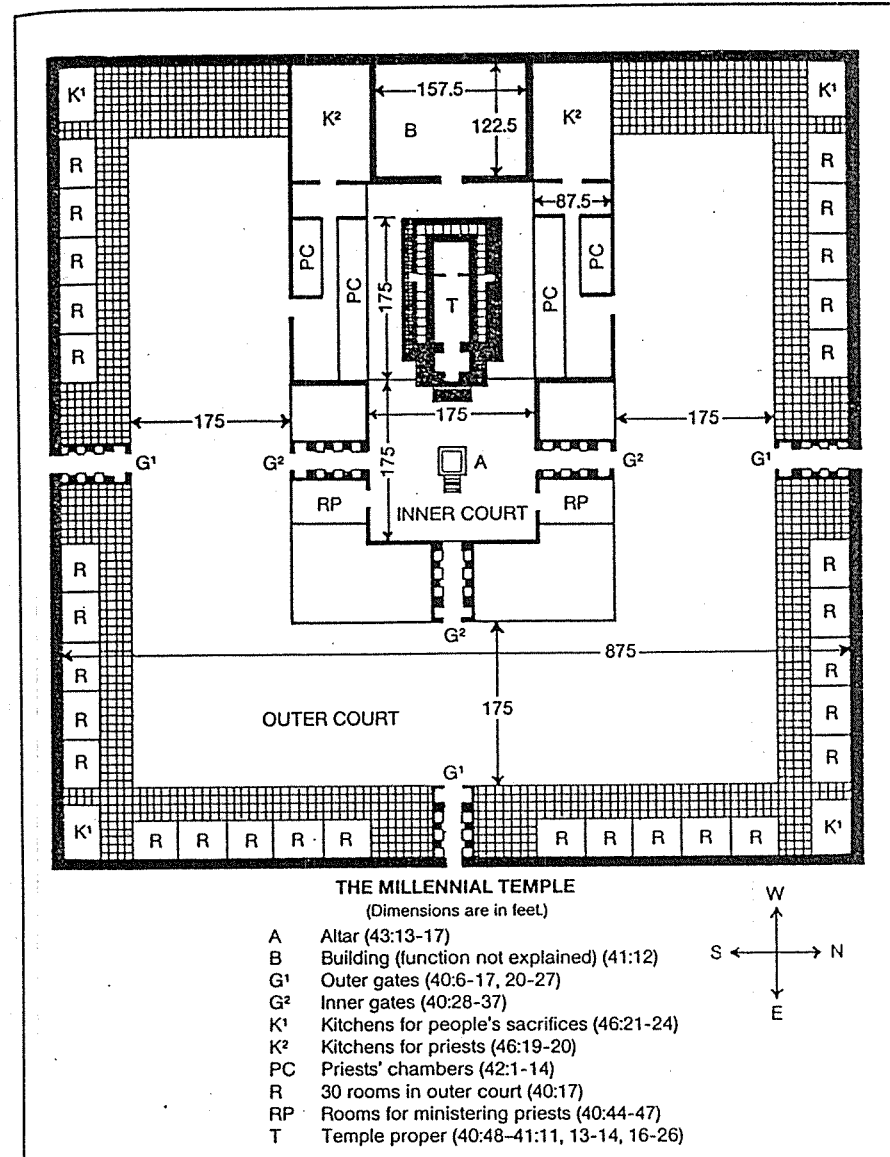
Apocalyptic/ Present	<p><i>Idealized temple.</i> The characteristic of apocalyptic writings was to enable prophetic faith in God and hope for His kingdom to burn brightly in the midst of oppressive times. So the temple and restoration of land are symbolic representations of the solid hope that we can hope for in God. Literal events may be in view but descriptions are not intended to portray the events literally.</p> <p>(Leslie C. Allen, Daniel Block, Joseph Blenkinsopp, John B. Taylor, E. W. Hengstenburg, Moshe Greenburg)</p>	<p>Probably recognizes the same problems of the literal interpretation as the last view. But deny the previous view, as the message must also speak to the original reader. So, an apocalyptic view allows the message (thought) to transcend the details (form). But, once again the amazing details work against seeing this as <i>merely</i> apocalyptic. How do we differentiate between form and thought?</p>
Literal/ Future	<p><i>The Millennium Temple.</i> This is a literal description of a real future kingdom. This kingdom is inaugurated at the Second Coming of Christ, who comes to fulfill all God's promises to Israel.</p> <p>(John W. Schmitt & J. Carl Laney, Hobart E. Freeman, Charles Feinberg, Lamar E. Cooper, Ralph Alexander)</p>	<p>This view sees the many legislative and architectural details as requiring a literal implementation. Takes seriously the injunction given in 40:4, 43:10-11, 44:5. Claims that there is no reason to depart from normal (literal) historical-grammatical interpretation. The sacrifices serve as a continuous memorial that the Messiah has come. But, the details necessary for implementation are rather incomplete. The concept of atonement is a difficulty for many.</p>
Literal/ Eternal	<p><i>The Kingdom of God.</i> This refers to the future consummation of the kingdom of God in its heavenly state. This is the state that is described in Revelation 21-22.</p> <p>(G. R. Beasley-Murray)</p>	<p>The defeat and destruction of Gog and Magog (38-39) followed by the new state of affairs (40-48) in Ezekiel is similar to Revelation, where the defeat of Gog and Magog (Rev 20:7-8) precedes the eternal state (Rev 21-22). But, Gog and Magog in these two books are not the same. There are also many significant differences that a casual reader can observe.</p>

(This chart is a compilation of different views from various sources)

Ezekiel's Millennial Temple

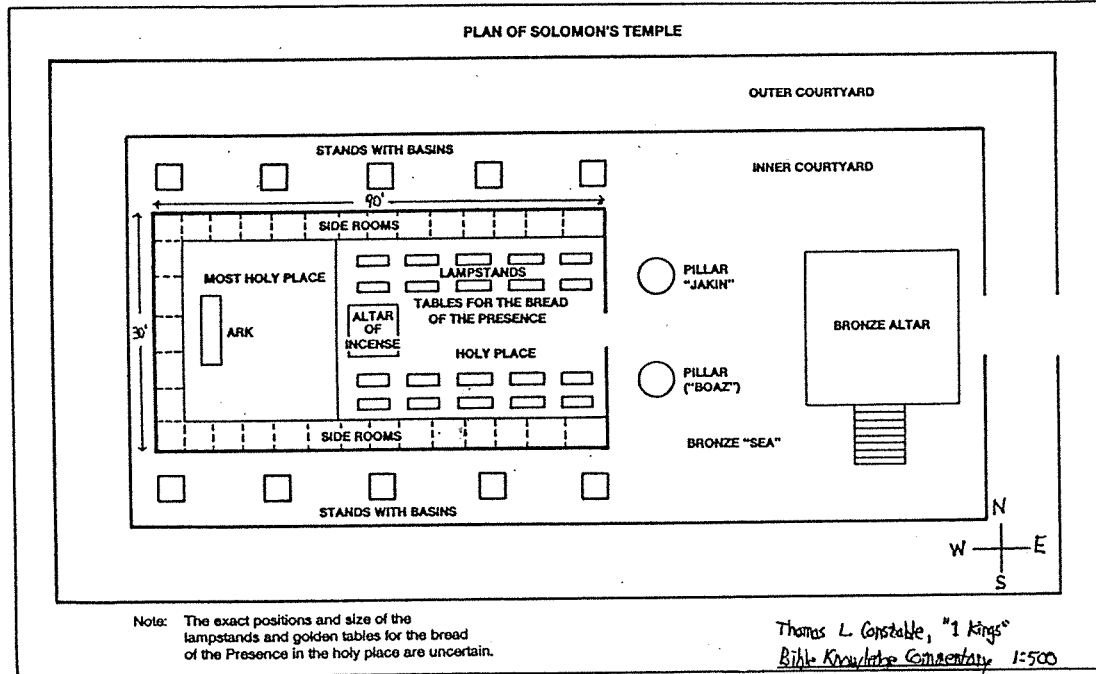


Theo. G. Soares, "Ezekiel's Temple," *Biblical World* 14 (1899): 94



Charles H. Dyer, "Ezekiel," *Bible Knowledge Commentary*, 1:1303

Solomon's & Ezekiel's Temples Contrasted

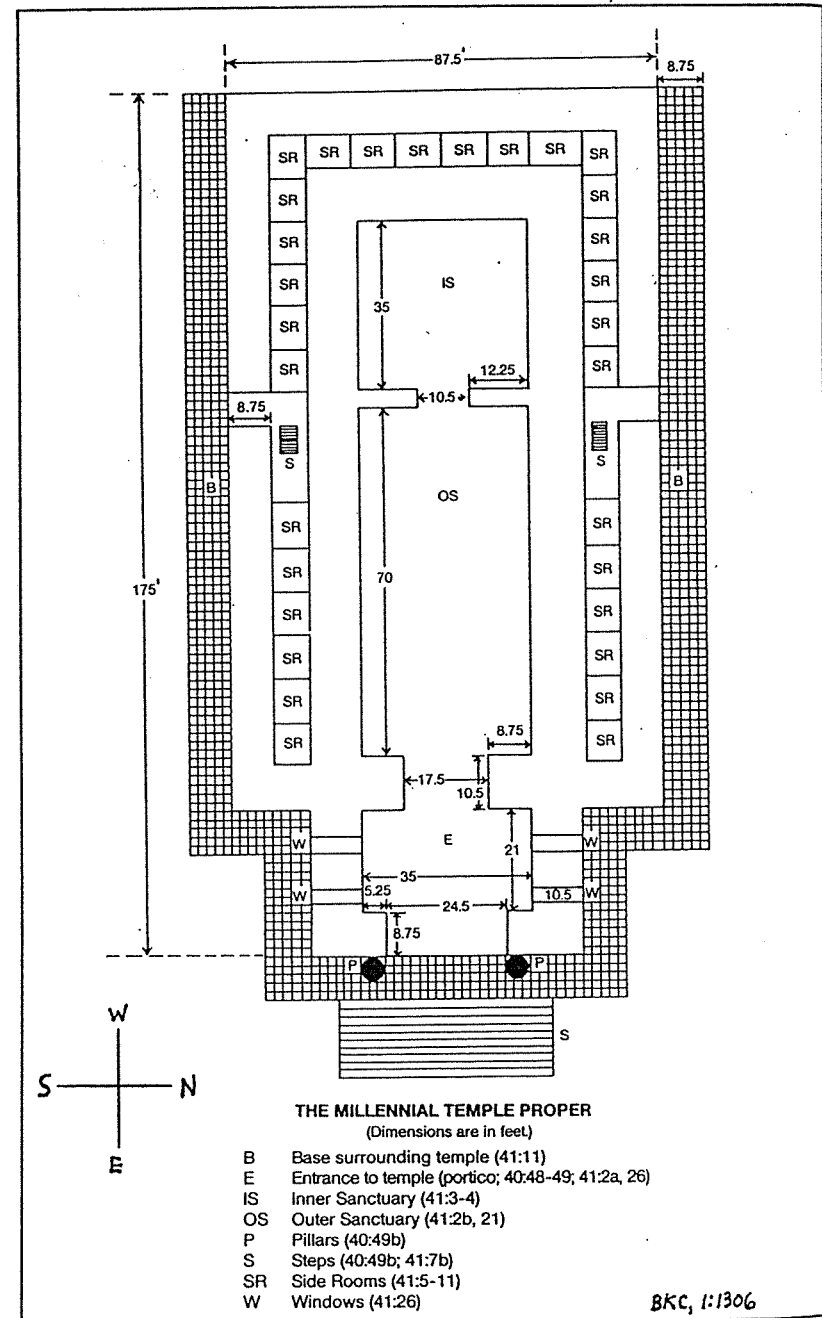


The diagram of Solomon's temple above is not completely to scale in its length or courtyard sizes. However, the two diagrams on this page are roughly to the same scale to show differences between Solomon's and Ezekiel's temples. In fact, the temple proper is about one third the size of Ezekiel's (the length of Solomon's temple equals the width of Ezekiel's). Since Ezekiel gave exact measurements, we should assume that these are to be taken literally. Doing so reveals that this temple has never been built but will be constructed in the last days.

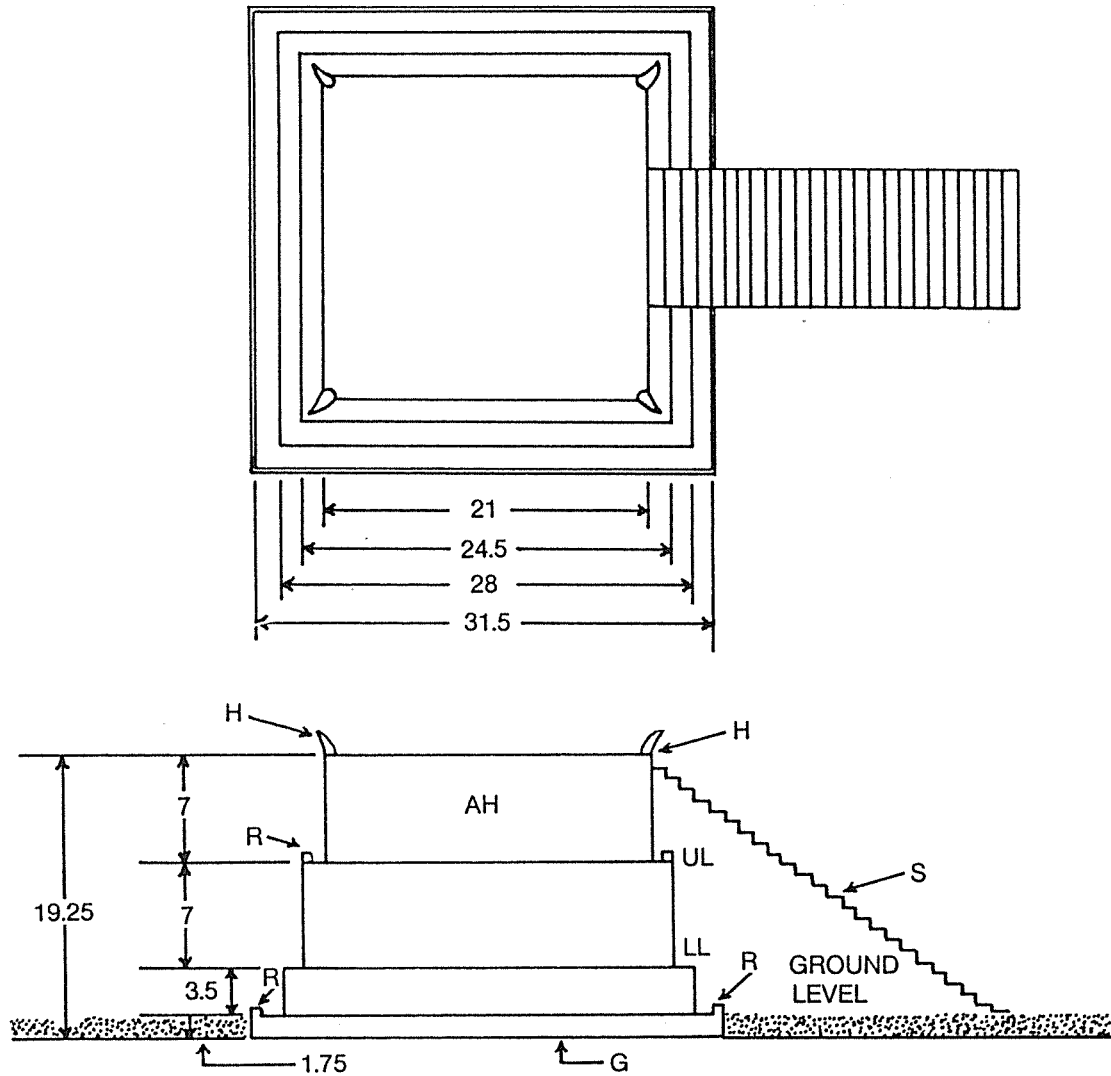
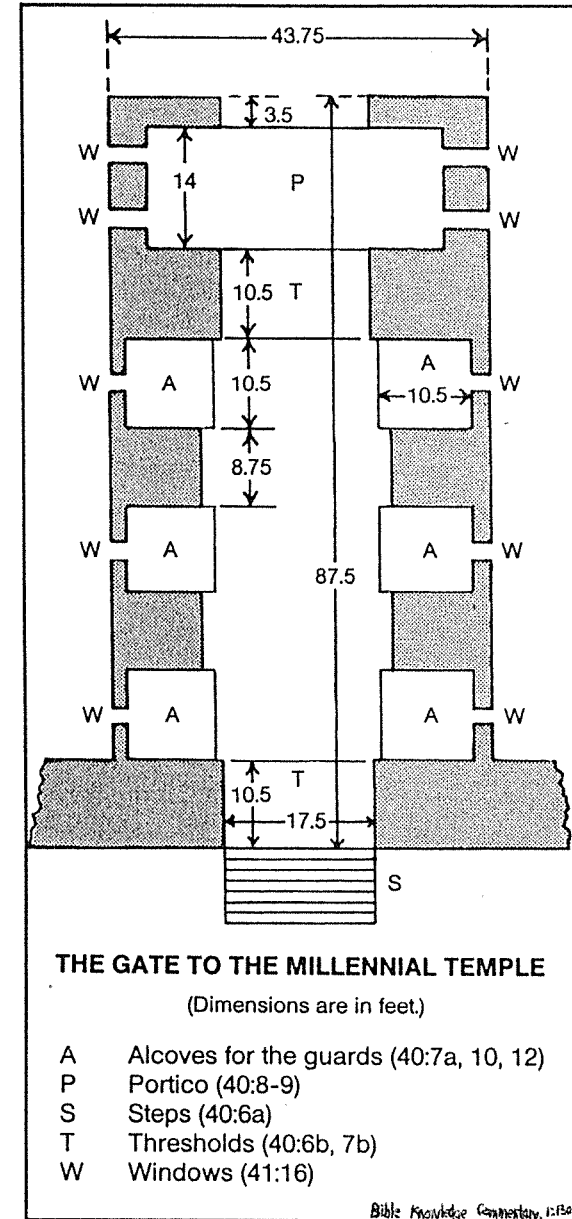
Some Contrasts

	<u>Solomon</u>	<u>Ezekiel</u>
Dimensions		
Temple Height	45 feet (15 meters)	Not given
Temple Length	90 feet (30 meters)	175 feet (58 meters)
Temple Width	30 feet (10 meters)	87.5 feet (29 meters)
Inner Courtyard	150 x 400 feet	175 x 427.5 feet
Furniture	22 articles, Urim & Thummim	No articles, no Urim & Thummim
Veil	Separates holy & most holy place	No veil
Lavers & brazen sea	Present	Absent
Priesthood	Aaronic, Levitical, & high priest	No high priest, only Zadok descendants
Location	Temple mount	A "very high mountain" (40:2; 43:12)
City	Small (irregular City of David)	Huge (a square with 6750 foot sides)
River	None	Flows through city without tributaries!

Ezekiel



The Millennial Temple Gate and Altar



Problems with a Millennial Temple

Excerpted from Richard James Griffith, "The Eschatological Significance of the Sabbath,"
ThD dissertation, Dallas Seminary, 1990, pp. 235-66

The particular temple and time period mentioned here [Ezek. 46:1] have long perplexed scholars. A proper understanding must address both the nature of the temple and the time of its institution (along with the Sabbath). This verse falls within the much debated section of Ezekiel's book (chaps. 40—48) which describes a new temple (chaps. 40—43), a new order of worship (chaps. 44—46), and new boundaries for Israel in Palestine (chaps. 47—48). Ezekiel wrote his prophecy while in exile in Babylon. The Solomonic temple had been destroyed decades earlier and all hope of a national restoration was lost. Nevertheless, God gave him from an eschatological perspective detailed dimensions of a temple not elsewhere described in Scripture. Included with the temple restoration is also a restoration of the national life, animal sacrifices, and priesthood. These chapters have so puzzled commentators that some deny Ezekiel's authorship⁵ and many are ambiguous as to the time and nature of the prophecy's fulfillment.⁶ However, among those who have proclaimed a position, at least seven different views of these chapters have been proposed.

One suggestion is that this is Solomon's temple,⁷ but this view has several flaws. First, the dimensions of these two temples are different. While Solomon's temple was fairly small (90 feet long, 30 feet wide, and 45 feet high),⁸ Ezekiel's temple measures much larger (175 feet long and 87.5 feet wide).⁹ "The square of the temple in 42:20 is six times as large as the circuit of the wall enclosing the old temple, and, in fact, is larger than the former city itself."¹⁰ Second, if this description depicted the former temple, it must be asked what hope Ezekiel could offer his oppressed brethren by reminding them of the glory of Solomon's temple which at that time lay in ruins. Third, the Books of Kings and Chronicles already provide detailed

⁵For example, see George Ricker Berry, "The Authorship of Ezekiel, 40—48" *JBL* 34 (1915): 17-40. Arguing to the contrary is Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Int* 38 (1984): 181-208.

⁶G. A. Cooke, "Some Considerations on the Text and Teaching of Ezekiel 40—48," *ZAW* 42 (1924): 105-15; Peter C. Craigie notes that the chapters express "in a profoundly symbolic manner the nature of the restored Israel that God would establish in the future," but then he never explains whether such a restoration has ever occurred (*Ezekiel*, 275).

⁷Adam Clarke, "Ezekiel," in *Clarke's Commentary*, 4:535.

⁸Solomon's temple measurements in 1 Kings 6:2 are noted at 60, 20, and 30 cubits; the above measurements in feet were obtained by multiplying these three lengths by the standard 18 inches per cubit.

⁹This is the minimum measurement based upon Ezekiel 41:13 using Ezekiel's long (21 inch) cubit explained in 40:5 (cf. 43:13) where a rod is equal to 6 long cubits, each of which is an 18 inch cubit plus a 3 inch handbreadth; therefore, a rod must be 10.5 feet long since 6 cubits at 21 inches equals 126 inches, or 10.5 feet. Nowhere does the account provide the height of the temple although the entire temple area is enclosed by a wall one rod (קנה, "stalk, reed" BDB 889d) in height (40:5), or 10.5 feet. (If the measurement is with the normal, or shorter [18 inch] cubit, the temple dimensions must be adjusted slightly to 150 feet by 75 feet.) This issue becomes even more confusing as the temple area measurements in 42:16-19 are plagued with textual difficulties. In each verse the MT measures in "rods" (קנין; cf. NASB, NIV margin, KJV, NKJV, Ampl), but the LXX follows the Qere which reads the transposed "cubits" (במאות; cf. NIV, RSV, GNB). Therefore, a single temple court side in the MT is "500 rods" (משואבית קנין) or 5250 feet, but in the LXX it is "500 cubits" (πεντακοσίους) or 875 feet (using the long cubit). Furthermore, the situation is complicated by the fact that Ezekiel uses the cubit (40:5b, 9, 11—42:20; etc.), the rod (40:3, 5a-7; 42:16-19), and an ellipsis (45:1-6; 48:8-21, 30-35) for measurement. Most commentators agree that the cubit is the proper unit since use of the rod would make four sides of the temple area nearly one mile in length, an unlikely size. For further study on the measurements of the temple in cubits see Theo G. Soares, "Ezekiel's Temple," *BW* 14 (1899): 93-103. Adhering to the rod view is Cameron M. MacKay, "The City and the Sanctuary: Ezekiel 48," *PTR* 20 (1922): 399-417 (cf. id., "Prolegomena to Ezekiel 40—48," *ET* 55 (1943/44): 292-95), who advocates an enormous temple situated in the Valley of Shechem (cf. id., "Ezekiel's Sanctuary and Wellhausen's Theory," *PTR* 20 [1922]: 661-65, which argues against the documentary hypothesis). MacKay's first article (pp. 399-417) is critiqued by W. F. Lofthouse, "The City and the Sanctuary," *ET* 34 (1922/23): 198-202 and rebutted by MacKay in "The City and the Sanctuary," *ET* 34 (1922/23): 475-76. In either case, whether rods or cubits is used, the temple is one which has never been constructed in Israel.

¹⁰Hobart E. Freeman, *An Introduction to the Old Testament Prophets*, 313.

descriptions of Solomon's temple, so another record would be unnecessary. For these reasons, Ezekiel's temple is not the same as Solomon's.

A second interpretation supposes that the temple in view here is the post-exilic temple built under Zerubbabel.¹¹ A plan of Zerubbabel's temple is not provided anywhere in Scripture which makes an exact size comparison of the two impossible. However, since the post-exilic temple failed in comparison to the Solomonic (Hag. 2:3),¹² and the Solomonic failed in comparison to Ezekiel's temple,¹³ it follows that the temple of Ezekiel is greater than the post-exilic structure. Therefore, Ezekiel's temple is so large that it cannot be one and the same with that built by Zerubbabel. One searches the Books of Ezra, Nehemiah, Haggai, and Zechariah in vain to find even an attempt on the part of the remnant to follow Ezekiel's plan. Another problem with the post-exilic view is that Ezekiel's temple sits upon a very high mountain (40:2)¹⁴ in contrast to the post-exilic temple, which was built in Jerusalem. A third difference between the two temples relates to those whom they benefited. Whereas Zerubbabel's temple was for the two tribes of Judah and Benjamin, this temple serves all twelve tribes (chaps. 47—48) and aliens as well (47:22-23). Fourth, God promised to dwell in this temple perpetually with the nation never defiling his name (43:7), which obviously did not occur with Zerubbabel's temple as it was defiled by Antiochus Epiphanes IV and eventually removed by Rome. Further, never does the prophecy indicate a conditional aspect to its fulfillment. Fifth, the dimensions of the mysterious sanctuary area (750 feet by 750 feet)¹⁵ exceed those of the temple mount (525 feet by 660 feet).¹⁶ Finally, the filling of the temple by the Spirit also mitigates against this Zerubbabel view. This return of the glory of God is prophesied in Ezekiel 43:1-5 but never is the filling mentioned in conjunction with the dedication of the post-exilic temple under Zerubbabel (Ezra 6:13-18). It is inconceivable that Ezra could neglect to record such a happening if it had occurred.

A third temple view is actually a modified version of the preceding perspective. This view perceives the temple as an ideal one¹⁷ (especially apocalyptic in nature),¹⁸ some scholars believing it was planned for the post-exilic community but never built.¹⁹ The *Seventh-day Adventist Bible Commentary* expresses it thus: "According to [this view] the temple vision would have been literally fulfilled if the people

¹¹Walther Zimmerli, *Ezekiel 2*, Herm, 345.

¹²Haggai's prophecy notes that the postexilic temple failed to compare with Solomon's *in glory* and makes no mention of size differences. However, since Ezekiel's temple necessitates topographical changes to fit into Jerusalem (explained later in this section) it exceeds both of these other temples in both size and glory.

¹³See the paragraph immediately above for size comparisons.

¹⁴It is difficult to determine the exact location of the temple, whether outside of the city (45:1-6) just north of Jerusalem (40:2) and outside Judah (48:8, 15), or within the city itself (40:1-2; cf. Isa. 2:2-3). In any case, other descriptions of topographical changes indicate that this is a vastly altered city from that of Zerubbabel's time.

¹⁵The temple lies within a sacred area five hundred cubits square (45:2).

¹⁶M.-Jos. Lagrange, "Topographie de Jérusalem," *RevBib* 1 (1892): 4; Yohanan Aharoni and Michael Avi-Yonah, *The MacMillan Bible Atlas*, 127. This comparison assumes the smaller temple size.

¹⁷Keith W. Carley, *The Book of the Prophet Ezekiel*, 267; John W. Wevers, *Ezekiel*, NCBC, 207; E. W. Hengstenberg, *The Prophecies of the Prophet Ezekiel Elucidated*, 353; Crawford Howell Toy, *The Book of Ezekiel*, SBOT, 177, n. 3 ("the vision is here a literary device . . . the work of reflection," italics his); G. C. M. Douglas, "Ezekiel's Temple," *ET* 9 [1897/98]: 517; F. W. Farrar, "The Last Nine Chapters of Ezekiel," *Exp* 3d series 9 (1899): 7-9; Toni Craven, *Ezekiel, Daniel*, CoBC, 83. A modification of this view is that the temple in view is a hybrid structure resembling both Solomon's temple and the "walled and fortified sanctuaries in Babylonia" (G. A. Cooke, *A Critical and Exegetical Commentary on the Book of Ezekiel*, ICC, 425); Walther Eichrodt maintains that "the temple makes its appearance as a heavenly reality created by Yahweh himself and transplanted to earth," with the implication that such a transfer to earth never occurred (*Ezekiel*, OTL, 542).

¹⁸Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Interpretation* 38 (1984): 181-208; John B. Taylor, *Ezekiel*, TOTC, 253.

¹⁹Nichol *et al.*, eds., *SDABC*, 4:715.

had been faithful to their trust, but because they failed, the prophecy could not be fulfilled in its original intent."²⁰ The main objection to this view is whether God would provide such a detailed prophetic description if it was never to be fulfilled. Surely He would not invest a full nine chapters of Ezekiel's prophecy in vain.²¹ Again, God's promise to dwell in this temple perpetually (43:7) indicates that an actual, not ideal, temple must be in view.

A fourth historic temple which could possibly be in view is that built by Herod and completed just prior to Jerusalem's fall in AD 70.²² However, this view has the same problems as the two above, namely, the dimensions do not match. Further, the sacrificial procedure of Ezekiel 43—46 was not followed during the Herodian era.

All four preceding views (Solomonic, post-exilic, ideal, Herodian) lack the necessary characteristics of the mysterious temple and do not match the worship procedure of chapters 43—46. Recognizing such, a fifth perspective has been proposed, favored especially by amillenarians. This view considers Ezekiel 40—48 as a symbolic description of the church rather than a literal temple.²³ Greenhill represents such a view, for he soundly refutes the notion that Ezekiel's and Zerubbabel's temples are the same by comparing the locations and measurements of the temples; however, he then surprisingly states, "The vision, therefore, points out the introduction of a better hope, viz. the church of Christ under the gospel."²⁴ If this is true, one must wonder how all the specific designations here can be matched with the blessings of the church in the present age. Such a view must spiritualize descriptions which appear to be very physical and literal.²⁵ The chapters include measurements, topographical descriptions, etc.; therefore, it is not surprising that those who deny the normal sense of these terms also do not believe in a literal kingdom. Finally, Gray notes that those who hold to this symbolic church perspective differ widely in their explanations and thus cannot explain the symbolism of which they speak.²⁶ This inconsistency and subjectivity is shown in the fact that adherents of this view "interpret Ezekiel's earlier, now-fulfilled prophecies literally, yet interpret his yet unfulfilled prophecies symbolically."²⁷ There is no reason to abandon the normal grammatical-historical hermeneutic when approaching Ezekiel's prophecy.

²⁰Ibid.

²¹The Adventist response to this question is: "God left no method untried to induce Israel to accept the high destiny originally planned for them. Up to this point their history had been one of repeated failures. God was now offering them another opportunity to begin again" (Nichol *et al.*, eds., *SDABC*, 4:717). This answer fails to address how the post-exilic community was to initiate the topographical alterations necessary for the temple construction. Ezekiel's temple is to be built upon a high mountain (40:3) with a river flowing from it which extends to the Dead Sea (47:1, 7; cf. Joel 3:18) and supernaturally makes it fresh (47:8). The miraculous trees which bear fruit monthly (47:12) and several other supernatural descriptions in the prophecy indicate that its fulfillment was not possible during the post-exilic age.

²²*ISBE*, s.v. "Temple," by T. Whitelaw, 5:2935, notes of Ezekiel's temple "that in important respects it forecasts the plans of the second (Zerubbabel's) and of Herod's temples."

²³Carl Friedrich Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K&D, 2:180, applies the vision to "the new kingdom of God . . . in which the announcement of salvation for Israel is brought to its full completion," then explains this "Israel" to be the church (2:425); Milton S. Terry, *Biblical Hermeneutics*, 437; William Greenhill, *An Exposition of the Prophet Ezekiel*, 774-75.

²⁴Greenhill, 774.

²⁵The passage includes a description of a river (47:1-12) with fishermen (47:10) and salty swamps (47:11) which "lend a touch of realism to the passage. These details become meaningless if the passage is only symbolic of spiritual blessing" (Charles H. Dyer, "Ezekiel," *BKC*, 1:1313).

²⁶James Martin Gray, *Christian Worker's Commentary on the Old and New Testaments*, 265.

²⁷Dyer, 1:1304.

A sixth view interprets the passage literally but sees the eternal state in view.²⁸ Allis champions this perspective which distinguishes between the kingdom and the Millennium, seeing the "Millennium" as a limited period (the church age) which precedes an endless "kingdom" (the eternal state). He asserts that the passages studied thus far in Isaiah and Ezekiel both apply to this latter period.²⁹ This view which sees eternity in Ezekiel's prophecy cannot be accepted because of the existence of the temple itself, which is not part of the new heavens and new earth (cf. Rev. 21:22). Other dissimilarities between the temple of this prophecy and the eternal state are evident:

The city's [sic: cities'] dimensions are different (Ezek. 48:30-35; Rev. 21:15-17). The waters that flow toward the east have different sources: the temple in Ezekiel (43:7; 47:1-5) and God's throne in the Revelation (22:1, 3) The tribal allotments of Ezekiel include the sea as the western boundary (47:15-20), whereas in the Revelation John declares that the sea no longer exists (Rev. 21:1).³⁰

All of the above views fail to take into account the unique character of these chapters. In contrast, Jewish³¹ and premillennial³² scholarship recognizes that the most natural reading of this section indicates that it refers to a literal, future temple in the kingdom period. Allis considers the problems associated with the millennial view to be so insurmountable that he calls Ezekiel 40—48 "the Achilles' heel of the Dispensational system of interpretation."³³ Nevertheless, several lines of evidence suggest this to be the best view.

The first merit of the millennial view is that it fits the argument of Ezekiel's prophecy. The book follows a threefold design: the impending judgment upon Judah by Babylon (chaps. 1—24), followed by the judgment upon the nations (chaps. 25—32), and concluding with God's unconditional restoration of the nation (chaps. 33—48). This last section first promises Israel a *new life* through restoration to the land and national cleansing (chaps. 33—39). This restoration of Israel includes God's defeat of Gog and her allies (chaps. 38—39), which premillennialists place during the seven year Tribulation Period preceding the Millennium. This premillennial chronology follows Ezekiel's precisely, as he details events in the Tribulation first (chaps. 38—39), followed by the millennial order (chaps. 40—48). It would be strange and misleading for Ezekiel to depict Israel's restoration as a people possessing His Spirit in 39:29 (the verse preceding chapters 40—48), then to suddenly revert back to some historical period in the remaining nine chapters. These chapters, the climax of the prophecy, aptly describe Israel's climax as a nation in her final restoration.³⁴

The millennial interpretation is also favorable because it does not abandon the normal grammatical-historical hermeneutic. None of the measurements of the temple need be spiritualized or

²⁸Keil holds a modification of this view in which the vision is a symbolic representation of the entrance of spiritual Israel (the church) into the heavenly Canaan, i.e., it "sets forth the kingdom of God established by Christ in its perfect form" (Carl Friedrich Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K&D, 2:417).

²⁹Allis, *Prophecy and the Church*, 238 (cf. 50, 325-26).

³⁰Alexander, 6:945.

³¹Rabbi Fisch acknowledges that the coming invasion of Gog (Ezek. 38–39) "is apocalyptic and relates to the indefinite future, the advent of the Messiah, indicated by the phrase *the end of days*," followed in chapters 40–48 by "a design of the Temple, the sacrificial worship, the people and the land in the new era which follows the overthrow of Gog" (S. Fisch, *Ezekiel*, SBB, 253, 265, italics his).

³²Alexander, 6:942-46; Gleason L. Archer, *Encyclopedia of Bible Difficulties*, 280-81; Dyer, 1:1302-1304; Paul P. Enns, *Ezekiel*, BSC, 180; Charles Lee Feinberg, *The Prophecy of Ezekiel*, 233-39, 267-68; Walter DeMotte Forsythe, "The Restoration of Ezekiel's Temple," Th.M. thesis, Dallas Theological Seminary, 1957, 40-54; Freeman, *An Introduction to the Old Testament Prophets*, 312; Arno C. Gaebelien, *The Prophet Ezekiel*, 271, 273; Gray, 265-67; Ironside, *Expository Notes on Ezekiel the Prophet*, 289, 314-15; Raymond Norman Ohman, "The Biblical Doctrine of the Millennium," Th.D. diss., Dallas Theological Seminary, 1949, 151-163; Soares, "Ezekiel's Temple," 93; Henry Sulley, *The Temple of Ezekiel's Prophecy*, 13; Merrill F. Unger, "The Temple Vision of Ezekiel," *BS* 106 (January-March 1949): 60, 169-77.

³³Allis, *Prophecy and the Church*, 248.

³⁴Ezekiel's premillennial argument is traced in further detail by Alexander, 6:943-44, 952.

reconciled with previous temples whose descriptions do not match. The canonical text can stand on its own when one interprets these nine chapters as depicting a future kingdom period.

A related support for the millennial age is Ezekiel's description of the topographical changes characteristic of the kingdom age. Such changes are prophesied about elsewhere in the prophets. For example, Zechariah prophesied that at the return of Messiah the Mount of Olives will undergo a radical change:

Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south (Zech. 14:3-4).

It is obvious that Zechariah's prophecy has not yet been fulfilled.³⁵ "According to this prophecy God is to rearrange the land so that the millennial temple will fit into it."³⁶ Ezekiel verifies this as the temple area alone encompasses a three by eight mile area (45:3).³⁷ Such a catastrophic realignment in geography is necessary not only for the enormous temple and the "very high mountain" upon which it sits (40:2; 43:12),³⁸ but also for the new city.³⁹ The new boundaries of this city will comprise a square with each side measuring 6,750 feet,⁴⁰ which is much larger than the Jerusalem of Ezekiel's day. This city also has a river without tributaries flowing from the temple to the east with trees bearing fruit monthly for healing (45:1f., 12)—obviously a depiction which has yet to occur in the land.⁴¹ Further, while the size of Palestine as a whole will not change, the inheritances for each tribe will be equal (47:14)⁴² and include portions for the priests and Levites (45:1-5), which never was the case under Joshua (Josh. 13—19). All of these topographical changes point to a time period which has not yet occurred.⁴³

Furthermore, the exilic prophet Ezekiel is not the only prophet who mentions a millennial temple. Other citations are provided by the pre-exilic prophets Isaiah (2:3; 60:13) and Joel (3:18), as well as the post-exilic prophet Haggai (2:7, 9). Although not an inspired source, 1 Enoch 90:26b-29 also indicates that the

³⁵Homer Heater, Jr., *Zechariah*, BSC, 114; F. Duane Lindsey, "Zechariah," *BKC*, 1:1570.

³⁶Ohman, "The Biblical Doctrine of the Millennium," 158.

³⁷It also includes a large (180 feet by 105 feet) and mysterious extra building (41:12, 15) which appears along with no other known temple in Jerusalem.

³⁸Eichrodt suggests that the city is the Zion of Ezekiel's time and that "the assertion of its great height is a strange piece of *poetic license*. To be sure, we have here the influence of the idea, widespread in the ancient East, including Israel, that the mountain of God is the highest of all mountains (cf. Isa. 2.2; Ps. 48.2; Zech. 14.10) and that the river of paradise had its source in it (Zech. 14.8; Ps. 46.4; Ezek. 47.1ff.)" (*Ezekiel*, 541; emphasis mine). This "poetic license" does not fit the general context which is not given to exaggeration but rather to minute detail.

³⁹A renewed Jerusalem was commonly taught in extra-biblical literature (e.g., 2 Baruch 4.1-6; for other references see Hermann L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament*, 3:531-32, 573).

⁴⁰Ezekiel 48:15b-16 notes that each of the city's four sides stretch 4,500 cubits. With the standard cubit equal to 18 inches (1.5 feet), this yields a measurement of 1.5 X 4500=6,750 linear feet.

⁴¹Terry, 345, describes this depiction as one of the "insuperable difficulties in the way of any literal exposition of the vision," but the miraculous will be commonplace in the Millennium (Paul Lee Tan, *The Interpretation of Prophecy*, 322).

⁴²The divisions for each tribe stretch from east to west in regular portions which seem to ignore topographical differences, or, more likely, seem to indicate a regular contour. "We may well question whether Ezekiel's arrangement ever could be carried out in actual life until that day when Jehovah was to return in glory, and every mountain and hill was to be brought low; see Isa. 40:3-5; Zech. 14:10" (G. C. M. Douglas, "Ezekiel's Vision of the Temple," *ET* 14 [1902/03]: 425).

⁴³For a fuller discussion of topographical changes in the Millennium, see Carl Eugene Bollinger, "The Land of Palestine in the Millennium," Th.M. thesis, Dallas Theological Seminary, 1949.

"ancient house" would be replaced with a new temple at the end of the age.⁴⁴ Many other rabbinic references convey the same idea of a restored earthly temple.⁴⁵ Such references show that the idea of a temple in Israel's kingdom age was not unique to Ezekiel but stretched throughout the pre-exilic, exilic, and post-exilic periods even up to New Testament times.⁴⁶

Finally, the absence of many features associated with the Law of Moses is consistent with a temple which is chronologically subsequent to Israel's other temples.⁴⁷ The account lacks a high priest⁴⁸ and only Levitical priests descending from Zadok serve in the temple.⁴⁹ Also missing are the Urim and Thummim,⁵⁰ anointing of the temple, ark with its mercy seat and tablets of commandments,⁵¹ lampstands,⁵² a distinction between the holy place and most holy place (i.e., no veil), and the lavers or brazen sea.⁵³ Feasts which are not celebrated include Firstfruits, Pentecost (Weeks), Trumpets, and the Day of Atonement.⁵⁴ While these omissions do not prove Ezekiel's is a millennial temple, the lack of many features of the Mosaic dispensation hints that an age other than under the Mosaic law is in view.

The most commonly voiced objection to the millennial interpretation of Ezekiel 40—48 concerns the reinstatement of the sacrifices (40:38-43; 43:13-27), especially the sin offerings (40:39; 43:19, 21-22, 25).⁵⁵ The claim is that such animal sacrifices would constitute a retrogression or return to weak and beggarly

⁴⁴E. Isaac, trans., *1 (Ethiopic Apocalypse of) Enoch*, in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 1:71.

⁴⁵Eth. En. 89:73 (135 BC); 91:13 (prior to 167 BC); Tob. 14:5 (2nd/1st cent. BC); Jub. 1:17, 27 (Maccabean). That the temple will function as a universal sanctuary of the nations is seen in Eth. En. 90:33; Tob. 13:13; Jub. 4:26. A few sources advocate a heavenly temple and heavenly Jerusalem (Wis. 9:8; Slav. En. 55:2), but the exegesis for such is questionable as it is based largely upon texts which supposedly indicate that the earthly temple and Jerusalem serve as a copy of the heavenly (e.g., Exod. 25:9, 40; 26:30; 27:8; Ps. 122:3). For further study see *TDNT*, s.v. το ἱερόν, by Gottlob Schrenk, 3:239-40; s.v. ναός, by Otto Michel, 4:882.

⁴⁶The fragmentary *1 Enoch* dates from various sources in the second century BC to the first century AD (ibid., 2:5-7), with chapter 90 dating probably from about 165-161 BC (ibid., 2:7).

⁴⁷The following factors are explained by Douglas, "Ezekiel's Temple," 365-67, 420-22, 468-70, 515-18; ibid., "Ezekiel's Vision of the Temple," 365-68, 424-27.

⁴⁸The work of the high priest has already been completed in the once-and-for-all death of Jesus Christ (Heb. 10:11-12), who is the high priest now (Heb. 4:14; 7:26—8:6) and presumably will continue to act as such in the Millennium.

⁴⁹Serving in the temple are not just anyone in the Aaronic line, but only priests who were Levites and sons of Zadok (40:46; 43:19; 44:15; cf. Mal. 3:3) because of their faithfulness during Israel's apostasy (48:11).

⁵⁰Decisions will not need to be settled through this ancient method as the omnipotent Lord will be reigning personally and available for counsel.

⁵¹The glory of God will not be confined to a particular place within the temple.

⁵²These are unneeded as God's glory has returned to the house (43:6f.). In heaven the situation is even more significant as there will be no need for even the temple itself (Rev. 21:22-23).

⁵³These items will be replaced with a river of living water flowing from Jerusalem (47:1-13; cf. Zech. 14:8). By "living water" perhaps that which has no natural source is meant.

⁵⁴"The atonement is already complete, the most holy place stands open, and perhaps all priests appear habitually clothed as the high priest used to be on that great day" (Douglas, "Ezekiel's Temple," 421).

⁵⁵That the sacrifices play an important part in Ezekiel's description is evident in that he gives a more detailed account of the altar than of anything else in the temple, and in its enormous size in comparison to the altar associated with Solomon's temple (43:13-17).

elements.⁵⁶ However, such is not the case.⁵⁷ The Millennium, rather than being a retrogression, will be an advancement as it will complete the many prophetic promises which God made to Israel (Ezek. 37:15-28). This era will see the culmination of the many promises in all of Israel's covenants: Abrahamic (37:26; cf. Gen. 12:1-3), Land (37:21-22; cf. Deut. 30:1-10), Davidic (37:24-25; cf. 2 Sam. 7:14-16), and New Covenants (37:15-21; cf. Jer. 31:31-34). Moreover, even the *Mosaic Covenant* will be fulfilled at Israel's restoration, shown in Ezekiel's repetition of the covenant formula "I will be their God, and they will be my people" (37:27).⁵⁸

One must not take the prophecy of Ezekiel in isolation, for millennial sacrifices are affirmed elsewhere in the prophetic writings. Isaiah notes that God will accept burnt offerings from both Israelites (Isa. 60:7; 66:20) and foreigners who bind themselves to the LORD (Isa. 56:6-7). Zechariah's last statement in his prophecy affirms the presence of millennial sacrifices in the temple (Zech. 14:21).⁵⁹ While Ezekiel's description provides the fullest explanation of these sacrifices, other prophets besides Ezekiel obviously had no problem with their reinstatement at the national restoration after Messiah's coming.

Another objection, on the basis of the Book of Hebrews, is that the blood of bulls and goats can never take away sin and that Christ's one sacrifice is sufficient (Heb. 10:4, 14).⁶⁰ This is not a concern in relation to millennial sacrifices for several reasons.

First, the context in Hebrews relates to the believer's possible return to the Jewish sacrificial system during the age of grace. Sacrifices in this present age in which the church is prominent should not be confused with sacrifices in the future Millennium when Israel is restored as nation.⁶¹ The writer of Hebrews deals not with atonement in a future age but only with atonement in the present dispensation.

Second, the point of Hebrews is that animal sacrifices never took away human sin anyway. The offerings under the Mosaic system were designed for a people who had already entered into a relationship with God under the Abrahamic Covenant. Specifically, the sin and guilt offerings under the law functioned to restore one's *fellowship* with God, not to establish one's *relationship* with Him in a way analogous to confession of sin in the present age (e.g., 1 John 1:9). Old Testament Israelites were saved by grace through faith just as believers in the present age (Rom. 4:3, 9). The point of the Hebrews passage is that Old Testament sacrifices were inadequate in that they could not provide permanent cleansing and found their efficacy only in the Ultimate Sacrifice to which they pointed.⁶² However, while some do not view Old

⁵⁶Oswald T. Allis, *Prophecy and the Church*, 247; cf. Nichol *et al.*, eds., *SDABC*, 4:715, "It is impossible to conceive that animal sacrifices could ever again be restored by divine command and find acceptance with God."

⁵⁷Tan, 293-98, elaborates on the legitimacy of a reinstatement of the sacrificial system (cf. Alexander, 6:946-52).

⁵⁸This formula is used of both the Mosaic Covenant (Lev. 26:12; Exod. 19:5-6; Deut. 26:18-19) and the New Covenant (Jer. 30:22; 31:33; 32:38).

⁵⁹Similarly, Malachi explains that after the coming in judgment of the messenger of the covenant (Christ), grain offerings will be presented to God: "The LORD will have men who will bring [grain] offerings in righteousness, and the [grain] offerings of Jerusalem and Judah will be acceptable to the LORD, as in former years" (Mal. 3:3b-4). While some consider these to be *animal* sacrifices (e.g., Beth Glazier-McDonald, *Malachi*, SBL 98, 155), they are actually grain offerings (BDB, s.v. "בְּנֵי־אֵשׁ", 585b 4). Instead of viewing Malachi's description as depicting Christ's judgment associated with His second coming, some commentators suggest that it portrays the Mosaic period as the ideal era (Joyce G. Baldwin, *Haggai, Zechariah, Malachi*, 244) or that it is "symbolic of a cleansed and sanctified church" (Robert L. Alden, "Malachi," EBC, 7:719). However, neither of these views adequately considers the judging nature of the arrival of the messenger (Mal. 3:2-3a).

⁶⁰Allis, *Prophecy and the Church*, 247.

⁶¹Hughes responds sarcastically to this argument: "To restore all these today, under the New Covenant, would be apostasy. But, in a millennium, under the same New Covenant, it is supposed to be according to prophecy!" (Archibald Hughes, *A New Heaven and a New Earth*, 157).

⁶²Jerry Hullinger, "The Problem of Sacrifices in Ezekiel's Temple," doctoral seminar paper for the course 375 Seminar in the Exilic and Postexilic Prophets, Dallas Theological Seminary, 1989, 26.

Testament sacrifices as efficacious,⁶³ this view is difficult to reconcile with the indications in the Old Testament that the worshipper actually was forgiven when he offered his sacrifice according to the law (Lev. 1:4; 4:26-31; 16:20-22).⁶⁴ Nevertheless, under the Mosaic dispensation all Israelites functioned under the theocracy even if they were not related to God spiritually. This will be the case even to a greater degree in the Millennium when Christ rules the theocracy. For this reason it is best to see the millennial sacrifices as restoring Israelites to the covenant community in the theocratic state.⁶⁵

A third reply may be made as to how millennial sacrifices do not stand in contradiction with the atonement of Christ. New Testament saints freely took part in temple worship (Acts 2:46; 3:1; 5:42) without seeing a contradiction with faith in Christ, and Paul even offered a sacrifice in good conscience (Acts 21:26), perhaps because he viewed it as memorial to the death of Christ. As Mosaic sacrifices prior to the cross looked to Christ's finished work of redemption, so millennial sacrifices after the cross could possibly look back upon this completed work.⁶⁶ Further, as the Lord's Supper commemorates Christ's death in the present, so millennial sacrifices may accomplish this same memorial function in the future.⁶⁷ As such these sacrifices would replace the Lord's Supper as vivid object lessons of Christ's supreme sacrifice on Calvary.⁶⁸ Admittedly, nothing in the passage indicates that Ezekiel saw these sacrifices as memorial and this view alone does not explain the expiatory nature of the sacrifices, so it does not marshal as much evidence as does the theocratic view; however, the memorial and theocratic perspectives are not mutually exclusive.

Therefore, one need not be perplexed about the existence of millennial sacrifices when viewed in light of their proper purpose. They form a part of the height of Israel's history as a nation (not a return to "beggarly elements"), they are taught by other prophets, they are inappropriate in the present age but not in the future, and they serve both theocratic and commemorative functions as they look back to the finished work of Christ at Calvary.

The preceding discussion on Ezekiel 40—48 has been quite involved. However, it has been necessary to provide the proper millennial context which is vital to understanding the nature of the Sabbath

⁶³Alexander, 6:949; Alva McClain, *The Greatness of the Kingdom*, 250; Feinberg, *The Prophecy of Ezekiel*, 234; John Mitchell, "The Question of Millennial Sacrifices," *BS* 110 (1953): 344.

⁶⁴Hobart E. Freeman, "The Problem of Efficacy of Old Testament Sacrifices," *BETS* 5 (Summer 1962): 73-79; John C. Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," *GTJ* 6 (1985): 208-12.

⁶⁵Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," 201-17; Charles Caldwell Ryrie, *Dispensationalism Today*, 128.

⁶⁶Gaebelein, *The Prophet Ezekiel*, 312; Mitchell, "The Question of Millennial Sacrifices," 267; Merrill F. Unger, "The Temple Vision of Ezekiel," *BS* 106 (January-March 1949): 60; Clive A. Thomson, "The Necessity of Blood Sacrifices in Ezekiel's Temple," *BS* 123 (July-September 1966): 237-48. Archer seeks to explain the view as such: "It is true that the same Hebrew terms are used in Ezekiel 43 as were employed in the law of Moses [e.g., "sin offering"], but they will have a new meaning. They were used by the Old Testament prophet because they furnished the closest analogy to the millennial offerings that the Hebrew believer had any acquaintance with. But like so many other terms employed in connection with the end times, so these designations of sacrifice were sublimated and altered to fit the new conditions of the new age yet to come" (Archer, *Encyclopedia of Bible Difficulties*, 280-81).

⁶⁷Debate remains whether the Lord's Supper will be celebrated in the Millennium. It is claimed that the celebration will continue since Jesus said He would not "drink of the fruit of the vine again until the kingdom of God comes" (Luke 22:18; cf. Matt. 26:29; Mark 14:25; Alexander, 6:951). However, it is also argued that there will be no more need for the Lord's Supper in the Millennium since it "proclaims the Lord's death until he comes" (1 Cor. 11:26; Dyer, 1:1305; cf. Archer, *Encyclopedia of Bible Difficulties*, 280). It appears to the present writer that the latter view is correct since Christ's statement in the gospels relates to His celebration of the Passover (Luke 22:15-16), not the Lord's Supper. In either case, nothing prohibits the coexistence of the memorial sacrifices and memorial Supper in the future age.

⁶⁸Alexander, 6:951, "Consequently, the sacrifices in the millennial sacrificial system of Ezekiel appear to be only memorials of Christ's finished work and pictorial reminders that mankind by nature is sinful and in need of redemption from sin."

mentioned in Ezekiel 46:1. The evidence indicates that the Sabbath will indeed be reinstated during this time. Alexander elaborates on the legitimacy of this millennial Sabbath observance:

The Sabbath and the observance of the new moon would [will] be part of the worship ritual during the Millennium. It may seem incongruous that the Sabbath, the sign of the Mosaic covenant (cf. Exod. 31:13, 16-17), would be observed in the millennial kingdom when it is not observed in the church age under the new covenant. Is this a retrogression in God's purposes? Not if it is understood that all God's covenants would be fulfilled and operating in the messianic kingdom (cf. 37:15-28) . . . The Mosaic covenant showed Israel how to live a holy life in a relationship with God, and that type of life is still valid under the new covenant (cf. Jer. 31:33-34; Rom. 8:4). Therefore, for the Mosaic covenant and the new covenant to be fulfilled side by side is not incongruous . . .⁶⁹

This reinstatement of the Sabbath along with the sacrifices may seem problematic to some Bible interpreters.⁷⁰ However, one should not be troubled about the reinstatement of the Sabbath during the Millennium if the predominantly Jewish nature of this period is remembered.⁷¹ As the Sabbath was the sign of the Mosaic covenant, so it will be elevated again to prominence when Israel is restored to the Lord in the millennial kingdom.

The millennial era is characterized by many other features of the Mosaic system, including some of the great feasts celebrated under the law (46:9, 11). Ezekiel specifically mentions two of these appointed feasts: Passover (45:21a) and Unleavened Bread (45:21b, 25).⁷² The millennial prophecy of Zechariah adds the Feast of Tabernacles or Booths as a third feast (Zech. 14:16-19). Since these three feasts will be operative in the kingdom, this should not evoke surprise that the Sabbath also will be in effect at this unique time. These changes function as part of the Jewish nature of this era. [See the following pages for diagrams relating to the reinstatement of certain practices.]

⁶⁹Ibid., 6:986.

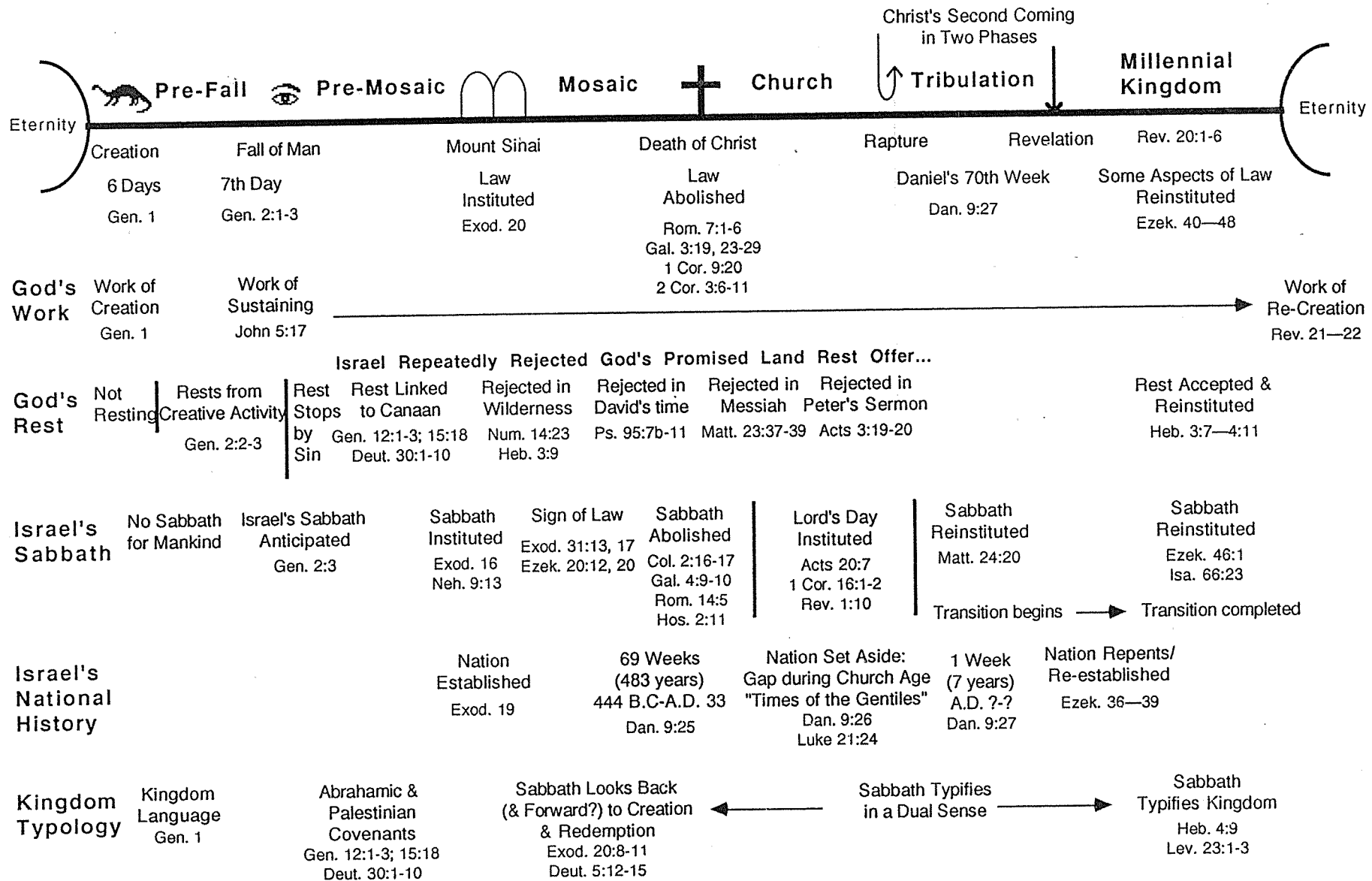
⁷⁰An attempt at this problem by one amillennial interpreter is to have the Sabbath signify Christian worship on the Lord's day, the open gate signify the gate of heaven open to believers for blessing, the prince's worship as representative of civil officials' need for worship without meddling in church affairs (or symbolic of Christ's incarnation and intercession), and the six working days as the term of man's life with its labor and sorrow (Greenhill, 810-11). Such is the imaginative exegesis of those who abandon the normal, literal hermeneutic.

⁷¹One premillennialist sees a typical (N.B., not allegorical) significance to this account: "The six working days (typical of 6,000 years) are forever gone, the seventh day, the seventh thousand, the Day of the Lord, has come. And when the Millennium ends, the complete, eternal rest comes for all the people of God. The new moon is typical of Israel's re-establishment as a nation. The nation, like the moon, had waned and disappeared, but now she shines again like the new moon" (Gaebelein, 326-27).

⁷²Alexander suggests that the Feast of Firstfruits is included by implication but does not present his evidence (6:947).

The Eschatological Significance of the Sabbath

A visual summary of a ThD dissertation by Richard James Griffith, Dallas Theological Seminary, 1990



The Eschatological Significance of the Sabbath
A summary of my dissertation relating to the reinstatement of the Sabbath in Ezekiel 46:1

MOSAIC ORDER

Lev. 23:4-5	Ex. 12:1-14
Passover (Passover Lamb)	
1st mo.	14th day
Ex. 12:15-20	Lev. 23:6-8
Unleavened Bread	
1st mo.	15th-22nd day
Lev. 23:9-14	
Firstfruits	
1st mo.	16th day
Lev. 23:15-22	
Pentecost	
3rd mo.	6th day
Lev. 23:23-25	
Trumpets	
7th mo.	1st day
Lev. 16; 23:26-32	
Day of Atonement (Sin offering)	
7th mo.	10th day
Lev. 23:33-38	Nom. 29:12-38
Tabernacles	
7 mo.	15th-22nd day

50 days
Feast of Weeks

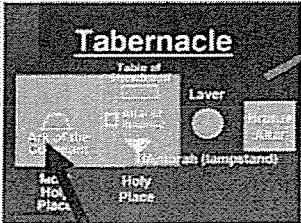
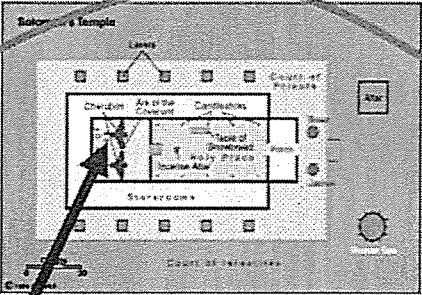
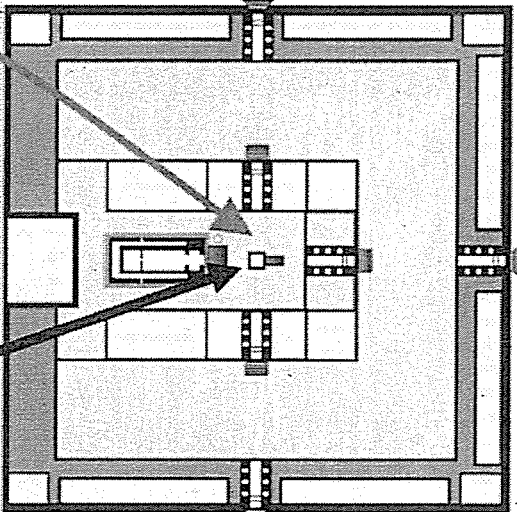
- Contrasts two Centers of Worship
 1. Mosaic - Day of Atonement
 2. Millennial - Passover (no Ark of Covenant in Mill. temple) - Jer. 3:16
- () Contrasts in Offerings of Passover
 1. Mosaic - Passover Lamb
 2. Millennial - Sin Offering (no Day of Atonement)

MILLENNIAL ORDER

Ezek. 45:21-22	
Passover (Sin offering)	
1st mo.	14th day
Ezek. 44:21-24	
Unleavened Bread	
1st mo.	15-22nd day
Ezek. 45:25	
Zech. 14:16-19	
Tabernacles	
7th mo.	15th-22nd day

Mosaic and Millennial Feasts Contrasted
Harold H. Hoehner, Dallas Theological Seminary

Comparing the Furniture

Moses's Tabernacle	Solomon's Temple	Ezekiel's Temple
 <p>Tabernacle</p> <p>Ark of the Covenant Table of Showbread Laver Altar of Incense</p>	 <p>Solomon's Temple</p> <p>Ark of the Covenant Altar of Burnt Offering Table of Showbread Laver</p>	 <p>Ezekiel's Temple</p> <p>Ark of the Covenant Altar of Burnt Offering</p>
<p>Ark of the Covenant (Exod. 40:34)</p>	<p>Ark of the Covenant (1 Kings 8:21)</p>	<p>Altar of Burnt Offering (Ezek. 43:13-27)</p>
<p>Contrasting Centers of Worship:</p> <p>Moved Millennial Furniture: Altar of Burnt Offering: from the outer (Exod. 40:6) to inner court (Ezek 43:13)</p> <p>Missing Millennial Furniture: Ark of covenant (Exod. 25:22), veil, lampstand, table of showbread, & laver</p>		

Who is the Prince in Ezekiel 40–48?

When do Ezekiel's final nine chapters (Ezek. 40–48) take place? This section depicts a sacrificial system, temple in Jerusalem, and division of land up to the Mediterranean Sea that has never been seen in Israel's *past* history. Yet in the *future* eternal state there will be no temple (Rev. 21:22), no sea (Rev. 21:1), and no Jerusalem with its traditional boundaries since believers will live in the new Jerusalem that is 2200 kilometers square (Rev. 20:16). Further, Ezekiel 40–48 certainly does not describe the *present* era. Therefore, they must depict a period yet future but before the eternal state. Since the kingdom era spoken by the prophets (cf. OTS, 442a-f, 461a-c) fits this era of the Messiah's rule from Jerusalem (cf. Isa. 2:2-4), this period is the likely time in view.

But if Christ rules then, who then is this prince noted fifteen times in these chapters?

I. The Prince cannot be Christ.

- A. He provides sin offerings for himself (45:22). Thus he is a human in a mortal body rather than the glorified body that Jesus has that can disappear and reappear (Luke 24:31, 39).
- B. Priests offer burnt offerings and fellowship offerings for the prince (46:2). While Joseph and Mary did this for the infant Jesus, it would seem strange for others to present sacrifices for Christ after He has sacrificed himself for man.
- C. The prince has sons (46:16-18). Thus, by implication, he must also have a wife. This obviously omits Christ from consideration since He never married.
- D. Since Jesus is the King, it is unlikely that he would be called the prince as well.

II. The Prince is a Human Serving under Christ.

- A. *Objection:* It is unlikely that Ezekiel would speak more of the prince than of the Messiah (each of these objections from Raymond Ludwigson, *A Survey of Bible Prophecy*, 54).
Response: Even though Christ is not noted at all in these nine chapters, the rest of the prophetic writings clearly show his kingdom rule. Why would Ezekiel have to maintain the same ratio as the other prophets?
- B. *Objection:* A prince would be reigning on David's throne that is reserved for Christ.
Response: None of the verses say that the prince will rule. Each relates to the prince's religious functions (44:3; 45:16-17; 45:22; 46:2-18) or land (45:7; 48:21-22).
- C. *Objection:* It is unlikely that a mortal man would rule over the twelve tribes that Jesus promised to the twelve apostles (Matt. 19:28).
Response: The text shows the prince involved in temple worship rather than in ruling.
- D. *Objection:* God would not vest millennial worship (or rule) in a person able to sin.
Response: Why not? Worship leaders have always been morally capable of sin. The prince in his human state will better relate to the others also in mortal bodies since he will need to offer sacrifices just as they do (45:22).

Conclusion: While some difficulties yet remain, it seems that the millennial prince indeed is a mortal man who will perform religious functions in Jerusalem.

Dates in Ezekiel

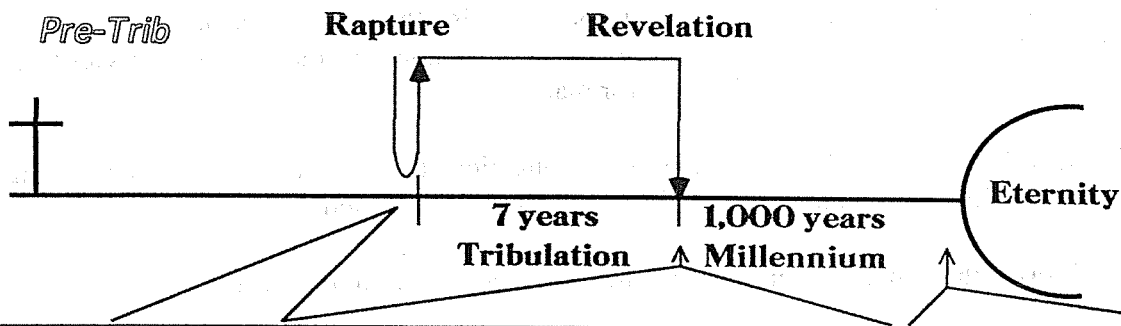
REFERENCE	YEAR	MONTH	DAY	MODERN RECKONING	EVENT
1. 1:1	30	4	5	July 31, 593 B.C.	Inaugural vision
1:2	5	—	5		
3:16	"At the end of seven days"				
2. 8:1	6	6	5	Sept. 17, 592	Transport to Jerusalem
3. 20:1-2	7	5	10	Aug. 14, 591	Negative view of Israel's history
4. 24:1	9	10	10	Jan. 15, 588	Beginning of siege (see also 2 Ki 25:1)
5. 26:1	11	—	1	Apr. 23, 587 to Apr. 13, 586	Oracle against Tyre
6. 29:1	10	10	12	Jan. 7, 587	Oracle against Egypt
7. 29:17	27	1	1	Apr. 26, 571	Egypt in exchange for Tyre
8. 30:20	11	1	7	Apr. 29, 587	Oracle against Pharaoh
9. 31:1	11	3	1	June 21, 587	Oracle against Pharaoh
10. 32:1	12	12	1	Mar. 3, 585	Lament over Pharaoh
11. 32:17	12	—	15	Apr. 13, 586, to Apr. 1, 585	Egypt dead
12. 33:21	12	10	5	Jan. 8, 585	Arrival of first fugitive
13. 40:1	25	1	10	Apr. 28, 573	Vision of the future
40:1	"fourteenth year after the fall of the city"				

Resurrections & Judgments

I. Introduction

- A. Amillennialists teach from John 5:28-29 one resurrection of all people, but the Bible records at least *four* distinct resurrected groups in three separate time periods (see below).
- B. It is inaccurate to speak of a single judgment day as Scripture records *seven* judgments.
- C. Multiple judgments should not sound strange to our ears as there has already been multiple judgments in the past: Lucifer and angels (2 Pet. 2:4; Jude 6), Flood (Gen. 6-7), Babel (Gen. 11:1-9), Northern nation of Israel (2 Kings 17:1-6), Judah (2 Kings 25:1-12), Ananias and Sapphira (Acts 5:1-11), and even the present (Rom. 1:18).
- D. Past judgments only applied to *some* people, but future judgments will apply to *all* people who have ever lived (Heb. 9:27). The general guide for severity of punishment will be: the greater the knowledge of the truth, the greater the judgment (Matt. 11:24; Luke 12:48).

II. Chart of Resurrections and Judgments



Time	Rapture	Second Coming at End of the Tribulation				End of Millennium	
Resurrection	Yes	Yes	Yes	No	No	No	Yes
Judgment	Judgment Seat of Christ	Old Testament Saints	Tribulation Saints	Nation of Israel	Nations (Gentiles)	Satan and Fallen Angels	Great White Throne
Persons	Believers of church age (1 Thess. 4:13-18)	Believers of OT times	Believers martyred in the Tribulation	Jews who survive the Tribulation	Gentiles who survive the Tribulation	Satan and demons	Unbelievers of all time
Place	Bema of Christ (heaven)	Earth?	Earth?	Wilderness (Ezek. 20:35)	Valley of Jehoshaphat (Joel 3:1-2)	Angelic sphere?	Great White Throne in Heaven
Basis	Works and walk of the Christian life	Faith in God	Faith in Christ	Faith in Christ shown in works (Mal. 3:2-3)	Faith in Christ shown in treatment of Israel (Matt. 25:40, 45)	Satan's fall (Isa. 14:12-17; Ezek. 28:12-19); demonic allegiance to Satan	Rejection of God's general revelation and/or special revelation in Christ
Results	Rewards or loss of rewards	Rewards (Dan. 12:3)	Reign with Christ in the Millennium	Believers enter kingdom; rebels sent to Hades	Believers enter kingdom; rebels sent to Hades	Lake of Fire (hell)	Lake of Fire (hell)
Scripture	Luke 14:14; 1 Cor. 3:10-15; 15:20-54; 2 Cor. 5:10	Dan. 12:1-3	Rev. 20:4-6	Zech. 13:8-9; 14:4; Matt. 25:1-30	Joel 3:1-2; 11-16; Isa. 34:1-2; Matt. 25:31-46	Matt. 25:41; 2 Pet. 2:4; Jude 6; Rev. 20:10	Rev. 20:11-15

HEBREW MONTHS, FESTIVALS, AND SEASONS

LUNAR MONTHS	BEGIN AT NEW MOON OF	DAYS OF LUNAR MONTHS	FESTIVALS	APPROXIMATE AGRICULTURAL SEASONS
1. Abib (Nisan)* Ex. 23:15 (Neh. 2:1)	March or April	1	New Moon	Latter rains (Joel 2:23)
		10	Passover lamb selected. Ex. 12:3	
		14	PASSOVER killed "in the evening"; eaten "that night," beginning of 15th. Ex. 12:6-8	
		15†	UNLEAVENED BREAD begins. Lev. 23:6, 7	
		16	Wave sheaf offered. Lev. 23:10-11	Barley harvest; new crop may be eaten
		21	Last day of Unleavened Bread. Lev. 23:8	Dry season begins
2. Zif (Iyyar) 1 Kings 6:1	April or May	1	New Moon	
		14	Passover for those unclean in 1st month. Num. 9:10, 11	Wheat ripe in lowlands
3. (Sivan) (Esther 8:9)	May or June	1	New Moon	Early figs
		6	PENTECOST, or Feast of Weeks. Wave loaves offered, 50th day from Nisan 16. Lev. 23:15-21	Hot weather Wheat harvest, general
4. [Tammuz]	June or July	1	New Moon	Wheat harvest in mountains
		5. [Ab]	July or Aug.	First grapes
6. (Elul) (Neh. 6:15)	Aug. or Sept.	1	New Moon	Olives in lowlands
		7. Ethanim [Tishri] 1 Kings 8:2	Sept. or Oct.	Dates, figs Vintage
8. Bul [Marheshvan or Heshvan] 1 Kings 6:38	Oct. or Nov.	1	New Moon	
		10	DAY OF ATONEMENT, or Yom Kippur. Lev. 23:27-32; Lev. 16	
		15-21	FEAST OF INGATHERING or Tabernacles. Lev. 23:34-43	End of harvest
		22	Holy convocation. Lev. 23:36, 39; Num. 29:12, 35	Former or early rains Plowing begins
9. (Chislev or Kislev) (Neh. 1:1)	Nov. or Dec.	1	New Moon	Barley and wheat sown
		10. (Tebeth) (Esther 2:16)	Dec. or Jan.	Winter rains
11. (Shebat) (Zech. 1:7)	Jan. or Feb.	1	New Moon	Lowlands green
		12. (Adar) (Esther 3:7)	Feb. or March (14, 15)	Oranges ripe in lowlands Barley ripe at Jericho
[13. Second Adar 7 times in 19 years.]	March	[14, 15	Purim in 7 out of 19 years.]	

THE JEWISH CALENDAR

(With postexilic month names derived from Babylonia)

Religious Year (Spring to Spring)	Beginning of Jewish months (varying with moon, within range of one month)	Civil Year (Fall to Fall)
Order of the months		Order of the months
1. Nisan	March/April	
2. Iyyar*	April/May	
3. Sivan	May/June	
4. Tammuz*	June/July	
5. Ab*	July/Aug.	
6. Elul	Aug./Sept.	
7. Tishri*	Sept./Oct.	7. Tishri*
8. Marheshvan*	Oct./Nov.	8. Marheshvan*
9. Kislev (Chislev)	Nov./Dec.	9. Kislev (Chislev)
10. Tebeth	Dec./Jan.	10. Tebeth
11. Shebat	Jan./Feb.	11. Shebat
12. Adar†	Feb./March	12. Adar†
	March/April	1. Nisan
	April/May	2. Iyyar*
	May/June	3. Sivan
	June/July	4. Tammuz*
	July/Aug.	5. Ab*
	Aug./Sept.	6. Elul

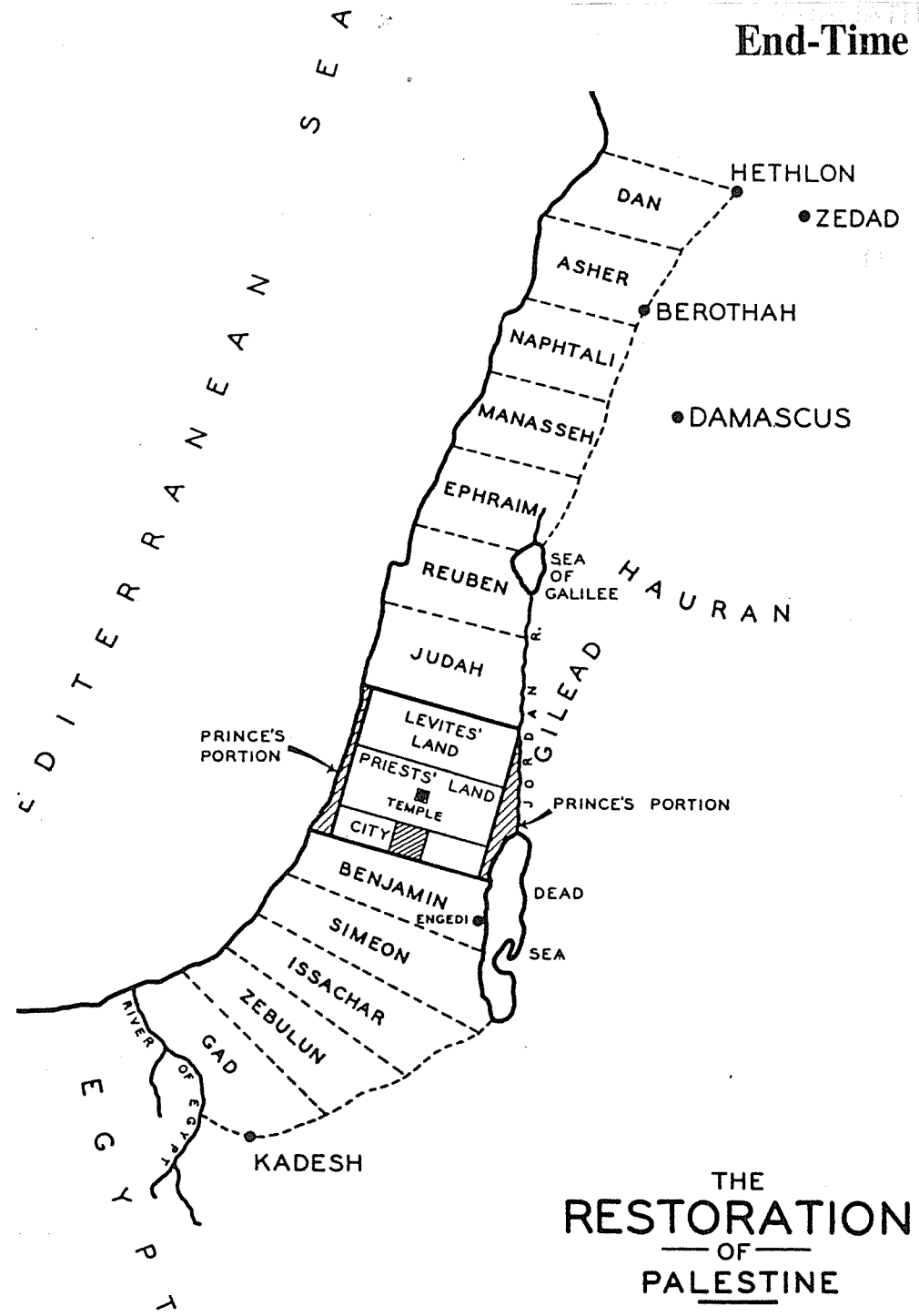
* Month names not mentioned in the Bible.
† In leap years a second Adar follows Adar, preceding Nisan.

* The first day of Abib always came in our March or April, and coincided with the new moon. Similarly, the month of Zif began in April or May. The other months of the Hebrew calendar follow the same pattern.

† Annual ceremonial sabbaths (cf. Col. 2:16, 17) in italics.

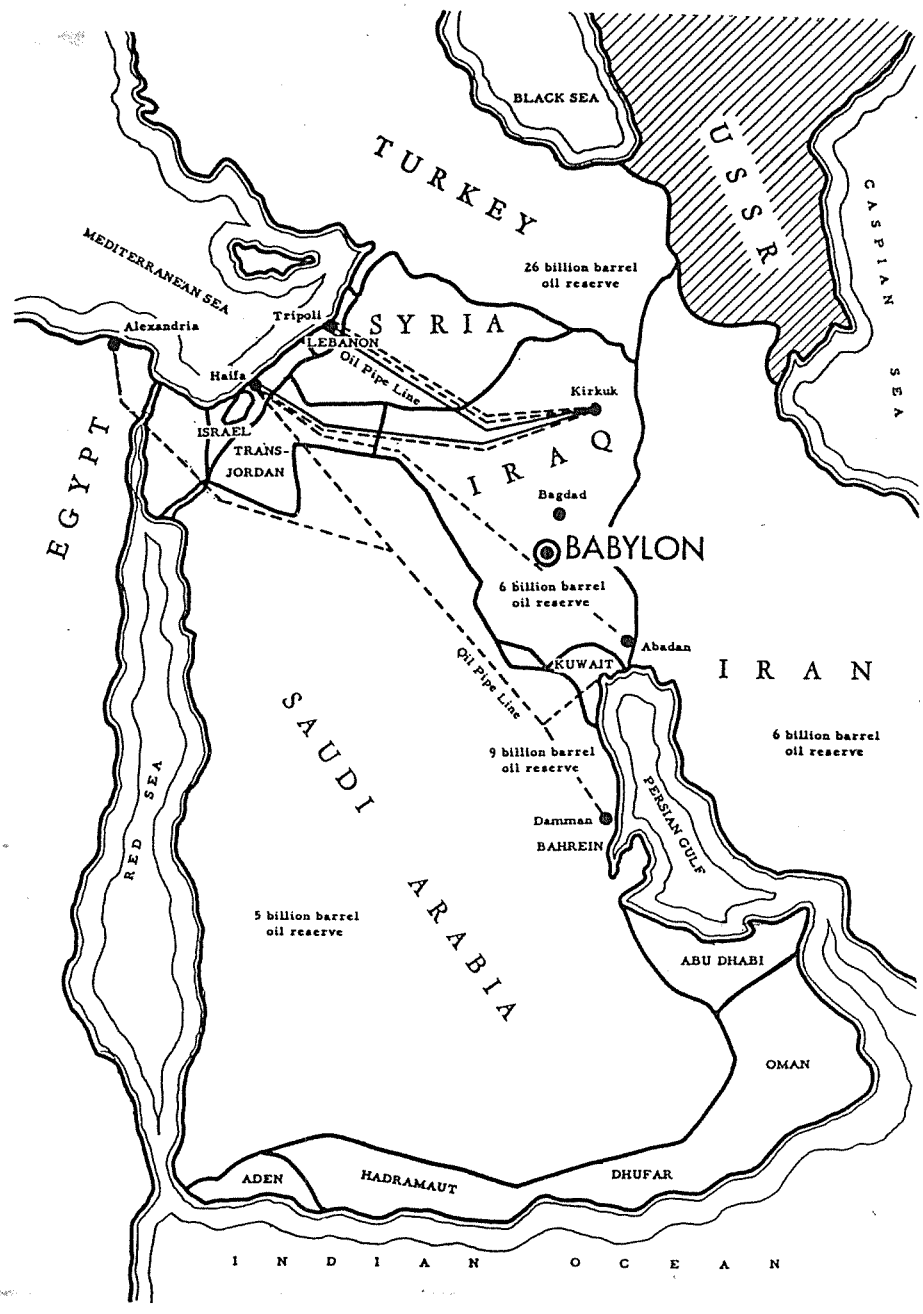
{ } Postexilic month names or festivals.
{ } Postexilic months not mentioned in the Bible.

End-Time Geography



THE RESTORATION OF PALESTINE
EZEKIEL 47 & 48

R. Ludwigen, A Survey of Bible Prophecy, 56



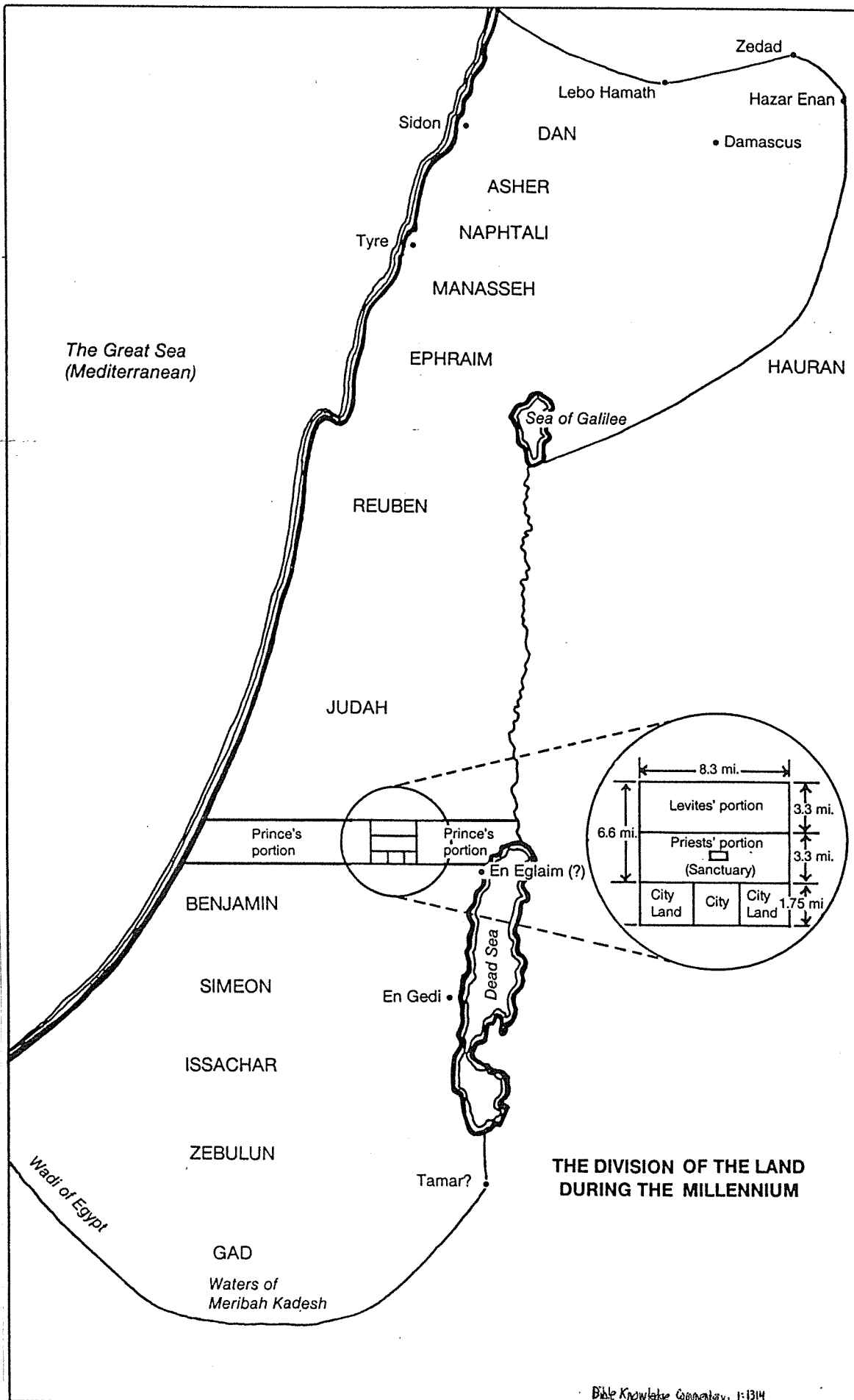
----- Proposed Oil Pipe Lines
———— Oil Pipe Lines

R. Ludwigen, A Survey of Bible Prophecy (1975), 39

End Time Geography

Division of the Land in the Millennium

Ezekiel 47-48



THE DIVISION OF THE LAND DURING THE MILLENNIUM

Daniel

Universal Sovereignty in Times of the Gentiles											
Sovereignty over Daniel			Sovereignty over Gentiles						Sovereignty over Jews		
Chapter 1			Chapters 2—7						Chapters 8—12		
Narrative			Visions in Narrative						Visions		
Hebrew			Aramaic						Hebrew		
Gentile Names for God			Gentile Names for God						Jewish Names for God		
Third Person (“Daniel”)			Third Person (“Daniel”)						First Person (“I”)		
Daniel’s Example			Daniel Interprets King’s Dreams						Angel Interprets Daniel’s Dreams		
Exile 1:1-7	Food 1:8-16	Exaltation 1:17-21	Images		Kings					Return to Seventy “7s” 9	Intertestament Period to Tribulation 10—12
			Varied 2 Promoted	Gold 3 Furnace	Neb. 4 Exile	Bel. 5 Party	Dar. 6 Lions	All 7 Beasts	Medo-Persia to Greece 8		
Babylon											
605-536 BC											

Key Word: Sovereignty

Key Verse: (Daniel to God) “...Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them...” (Daniel 2:20-21a).

Summary Statement:

Daniel writes to encourage Judean exiles of God's sovereign control over all nations to preserve Israel between Nebuchadnezzar's invasion of Jerusalem (605 BC) and the establishment of the Kingdom blessings under the Messiah-Ruler.

Application:

Believers need not fear political and personal trouble since God rules all nations.

Daniel

Introduction

I. **Title** Daniel (דָּאֲנִיֵּ'ֵל *dani'el*, Ezek. 14:14, 20; 28:3; דָּנִיֵּי'ֵל *daniye'l*, Dan. 1:3, etc.) means literally "El [God] is my judge" (BDB 193b 4). While liberals have inferred that the difference in spelling above indicates two separate persons, this is unnecessary as Ezekiel wrote about 50 miles away and at the same time as Daniel, who was an important government figure. The meaning of the name is fitting since the main focus of Daniel's writing declares God's sovereign right to judge.

II. Authorship

A. **External Evidence:** Ezekiel lists Daniel along with Noah and Job as models of righteousness (Ezek. 14:14, 20) and wisdom (28:3), indicating that his reputation as a man of character spread quickly. Christ acknowledged Daniel 9:27 as spoken by "Daniel the prophet" (Matt. 24:15), but others note that Jesus did *not* say that it was *written* by Daniel (LaSor, 667). Evidence from the Jewish Talmud appears contradictory as it attributes the work to Daniel (*TTTB*, 221) yet LaSor (*ibid.*) notes that *B. Bat.* 15a indicates that "a Jewish tradition placed some sort of editorial responsibility for Daniel on the men of the Great Synagogue, sometime between Ezra (*ca.* 450) and Simeon the Just (270)." However, the fact that Jews accepted the work into the canon of Scripture bears witness that Daniel indeed was the author as the internal evidence indicates below.

B. **Internal Evidence:** While many have sought to discredit Danielic authorship, the internal factors support it as Daniel is expressly referred to as author (7:2; 8:1; 9:2; 12:4) and he uses the autobiographical first person throughout the prophetic section (7:2–12:13). Since the first section has historical (not prophetic) material written in the third person, some have inferred a multiplicity of authors, especially since Daniel uses two different languages. However, the different content explains the change in languages and this practice was not unusual. Also, ancient literature often used different literary forms (e.g., historical and prophetic) to heighten contrast, as is the case with Job, which consists mainly of poetry with the exception of the prologue (chs. 1–2) and epilogue (42:7–17).

Who was Daniel? The book refers to him as a youth in 605 BC who was taken captive by Nebuchadnezzar because he was of nobility or from the royal family (1:3). Daniel was trained in the Babylonian court because of his health, good looks, intelligence, and ability to learn quickly (1:4). He proved to possess an unusual commitment to the LORD as a youth who held to his standards without compromise (1:5, 8–20), could understand dreams (2:27), and possessed great administrative skill. As a result, he served under several administrations over the entire seventy year exile until the third year of Cyrus (536 BC; 10:1). If he was 16 when captured then he would have been 85 in Cyrus' third year after which he retired! This chronology places his birth year at about 621 BC, at about the same time as Ezekiel, who was born about 622 BC (see Ezekiel notes). Therefore, these contemporaries were roughly the same age although Ezekiel was taken to Babylon eight years after Daniel (in 597 BC).

III. Circumstances

A. **Date:** The biographical data above indicates that Daniel recorded his prophecy from 605 (1:1) to sometime after 536 BC (10:1). Nevertheless, the date of Daniel has been debated more than in any other biblical book (LaSor, 665). A large number of liberal scholars date the work at about 164 BC and others in the fourth or fifth century (e.g., LaSor, 666). A late date is held generally for three reasons (*TTTB*, 222):

1. *The prophetic argument* holds that Daniel could not have made so many accurate predictions which were fulfilled between the exile and the Maccabean era (*ca.* 164 BC). Chapter 8 very specifically foresees the rise of the Persian and Greek empires, and chapter 11 details over one hundred specific prophecies, including those about Alexander the Great and his four generals who succeeded him (vv. 3–4), the Ptolemies and Seleucids (vv. 5f.), and particularly the desolation of the temple by Antiochus IV Epiphanes in 168 BC (v. 31). Late date advocates believe that such knowledge could

only be known "after the fact" and therefore consider Daniel's account as recounting history rather than giving predictive prophecy. They claim that the kingdoms mentioned in chapters 2 and 7 were accurately recorded as history and ended at 168 BC, then Daniel's prophecy was then written within four years (168-164) since there is no historical evidence that 11:40-45 can be applied to Antiochus (he died in 164 BC) so this must be an inaccurate prediction.

2. *The linguistic argument* claims that the book uses a late Aramaic in chapters 2—7 and Persian and Greek words which could only have been known in the second century. A median date of the fourth or fifth century has also been advocated based upon linguistic evidence (e.g., by LaSor, 666).
3. *The historical argument* asserts that Daniel inaccurately recorded the reigns of some kings in the book. Especially attacked is the lack of evidence that Nebuchadnezzar was insane for seven years (4:25, 32).

What can be said in response to these claims? The late date theory falls on several fronts:

1. *The prophetic argument* begins with the assumption that prophecy cannot happen, which is foreign to the entire tenor of Scripture. Daniel repeatedly states that his prophecies come from God, not man (2:27-28; 4:9), and God certainly knows the future. Also, it is impossible that Daniel's prophecy could have been written after 168 and then copied and circulated so that it gained acceptance within four years before the "never fulfilled" prophecies of 11:40-45 could be exposed as inaccurate.
2. *The linguistic argument* also is invalid as the language of the book is earlier than the second century (LaSor, 666). The Hebrew resembles that of the Chronicles and the Aramaic (2:4b—7:28) is closer to that of Ezra and the fifth-century papyri than to that of Qumran (second century). Similarly, one should not be surprised to find Persian words since Daniel lived in the Persian period under Cyrus! Finally, the only Greek words are the musical instruments, which would be expected as Greek mercenaries served in the Assyrian and Babylonian armies. Even more Greek words would be expected if the book was composed in the second century Greek period.
3. *The historical argument* also has recently been proved wrong as recent inscriptions found at Haran show Belshazzar reigning in Babylon while his father Nabonidus was fighting the Persians. Further, while liberals thought Darius the Mede (5:31; 6:1) to be fictitious, recent archaeological finds have identified him as Gubaru, a governor appointed by Cyrus (*TTTB*, 222). Finally, to date there is no attested activity by Nebuchadnezzar from 581-573 BC except the ongoing, drawn out siege of Tyre (Hill and Walton, 350).
4. The late date view denies the authorship of the book by Daniel (see Internal Evidence above). Daniel lived before (605 BC; cf. 1:1-6), throughout (chs. 1—9), and after (536 BC; cf. 10:1) the seventy year captivity. This means that the writing must have occurred from 605-536 BC.
5. The 1947 Dead Sea Scrolls discovery includes fragments from Daniel circulating in the Qumran Community (ca. 100 BC—AD 68). This find makes the late date of 164 BC impossible as it requires as a period of only sixty-four years between the date of composition in Babylon and the final, copied form in this small community in Palestine!
6. Daniel is found even earlier as it appeared in the Septuagint (Greek translation of the OT in ca. 250 BC). How, then could it have been written ca. 165 BC?

B. Recipients: Daniel writes primarily to the Jews in captivity in Babylon.

C. Occasion: During the dark days of captivity Jews certainly wondered whether they would ever return to their homeland and regain independence. In all probability those who did believe expected the kingdom of God to be established upon their return from exile. Daniel answers by proclaiming that they would indeed return but Gentile domination which begin with the captivity would last many years, followed by the messianic kingdom which will last forever. Therefore, Daniel's message is one of hope for the captives that God is sovereign over all nations. It also includes elements which encourage continued purity before God while awaiting the restoration to the land of Israel.

IV. Characteristics

- A. Daniel is the most symbolic of OT books. Since nine of its twelve chapters include symbolic and unusual depictions about dreams of trees, animals, beasts, and images, Daniel has sometimes been referred to as the "Apocalypse of the Old Testament."
- B. The man Daniel is unique among the prophets in regard to his profession. While God called some prophets from their "secular" vocations (e.g., Amos), Daniel remained in his position as politician throughout his ministry. Additionally, he is not called a prophet in the book itself as he did not deliver a message *publicly* to the nation Israel (Pentecost, *BKC*, 1:1323).
- C. As stated under "Date" above, the date of the Book of Daniel has been debated more than in any other biblical book.
- D. Daniel and Ezra are the only biblical works which in their original were penned in two languages: Hebrew (cf. Dan 1:1—2:4a; 8:1—12:13) and Aramaic (2:4b—7:28).
- E. Daniel is one of two OT books which were recorded outside of Israel. The other is Ezekiel.
- F. While both Job and Daniel teach on God's sovereignty, Job emphasizes God's sovereignty over individuals whereas Daniel sees God's rule over the nations.
- G. Daniel records more about the "times of the Gentiles" of any book in Scripture (see p. 548). Jesus referred to this time period as the "times of the Gentiles" in His Olivet Discourse shortly before His death (Luke 21:24):

1. Beginning: The "times of the Gentiles" refers to that period in Israel's history in which the nation is ruled and disciplined by Gentile powers rather than exercising its own self-rule. The beginning date for such a situation is 605 BC when Nebuchadnezzar invaded Judah the first of six times, deported some of its citizens (e.g., Daniel), and brought the nation under his control through puppet kings. Daniel acknowledges that Nebuchadnezzar began this era in his prophecy in chapter 2 through the image of many materials and in chapter 4 in the vision of Nebuchadnezzar as a large tree cut down.
2. Continuation: Chapters 2 and 7 provide the broad scope of this time period in a prophetic history of four nations: Babylon, Medo-Persia, Greece, and Rome. While each of these nations defeated the former in the succession of intertestamental kingdoms, none of them will be finally defeated in their ultimate sense until the establishment of the kingdom of Messiah. This finds support in the fact that the various layers of material in the image (ch. 2) lay upon one another without replacing the former, and the entire image will be destroyed simultaneously by the "Rock" (Christ, 2:44). Similarly, the beasts of chapter 7 are not specifically declared defeated until they all die at once (7:17-18, 27). History bears this out in that each of these kingdoms is now operative in some sense: Babylon (mystery religions, included in many elements of Catholicism), Medo-Persia (systems of government), Greece (art, literature, sciences), and Rome (also art, literature, etc.).

Daniel's prophecy also includes very specific prophecies in the Hellenistic era. Chapter 11 includes over 100 pointed predictions which were fulfilled during Alexander the Great's conquest and the subsequent Seleucid and Ptolemaic attempts to control Palestine during the times of the Gentiles.

The final acts of the times of the Gentiles which Daniel records relate to the Antichrist (11:36-45). After an initial time of peace in his covenant with Israel (9:27), he will seek worship for himself and cause the slaughter of many in a battle of rage.

3. Culmination: The end of the times of the Gentiles can only arrive when Israel as a nation chooses to accept its Messianic Ruler at the Second Coming of Christ. This will not occur until the end of the Great Tribulation, which Daniel specifies as 3 and 1/2 years in length (the latter half of the Tribulation noted in 9:24-27; cf. ch. 12). At Israel's reception of Christ the times of the Gentiles will come to a close since Jesus Himself will rule the nation.

Argument

The book of Daniel aims to encourage Babylonian exiles that God is sovereign over any and all nations, including Babylon. Daniel records this through his personal history of God's sovereign work in his own life as an exemplary exile (ch. 1), but primarily in God's sovereign timetable in the prophetic history of the Gentiles (chs. 2—7) and of His own covenant people (chs. 8—12). Since God is sovereign, a practical application of this truth is that His people should keep themselves pure from the godless (e.g., polytheistic) influences of the Gentile world until the long-awaited kingdom is finally established.

Synthesis

Universal sovereignty in times of the Gentiles

<p>1</p> <p>1:1-7 1:8-16 1:17-21</p>	<p>Narrative: Example for captives</p> <p>Exile Food Exaltation</p>	
<p>2—7</p> <p>2 3 4 5 6 7</p>	<p>Visions in Narrative: Gentile history</p> <p>Multi-material image destroyed Golden image - fiery furnace Nebuchadnezzar humbled Belshazzar humbled Darius humbled (lion's den) Vision of Gentile world history</p>	<p style="text-align: center;"><i>Chiastic Structure</i></p> <p>2—Kingdom 3—Deliverance 4—King humbled 5—King humbled 6—Deliverance 7—Kingdom Animals</p>
<p>8—12</p> <p>8 9 10—12 10:1—11:1 11:2-35 11:36—12:3 12:4-14</p>	<p>Visions: Jewish history</p> <p>Medo-Persia to Greece (Antiochus) Restoration after Seventy "Sevens" Intertestamental period to Tribulation period Vision of Gabriel Intertestamental Persian and Greek battles Tribulation battles of Antichrist Judgment/blessing in 3 and 1/2 year Tribulation</p>	<p style="text-align: center;">Animals</p>

Outline

Summary Statement for the Book

Daniel writes to encourage Judean exiles of God's sovereign control over all nations to preserve Israel between Nebuchadnezzar's invasion of Jerusalem (605 BC) and the establishment of the Kingdom blessings under the Messiah-Ruler.

- I. (Ch. 1) Daniel explains God's sovereign workings in his own personal history of deportation, faithfulness to the Law, and reward for his obedience as an example of devotion to God for Judeans living in a pagan land and culture (written in Hebrew and the third person ["Daniel"] with Gentile names for God).
 - A. (1:1-7) At the first deportation to Babylon (605 BC) Daniel and his friends are taken hostage to prepare them educationally and administratively for ministry among Babylon's kings during the country's subjugation of Judah.
 - B. (1:8-16) Daniel and his friends demonstrate their faithfulness to the Law of God even while in captivity as an encouragement to other exiles to remain true to God.
 - C. (1:17-21) Daniel and his friends impress the king with their wisdom and understanding and enter his service as a reward by God for their commitment to obey the Law.

II. (Chs. 2—7) Through Daniel's interpretation of dreams and his devotion along with that of his friends, God reveals the prophetic history of "the times of the Gentiles" to show His sovereignty over the nations (written in Aramaic and the third person ["Daniel"] with Gentile names for God).

A. (Ch. 2) Nebuchadnezzar acknowledges God's sovereignty and promotes Daniel after he reveals and interprets the king's undisclosed dream of the destruction of a multi-material image representing God's authority over Nebuchadnezzar and all kingdoms of the world.

1. (2:1-13) In 604 BC Nebuchadnezzar has a dream which he conceals from his wise men, demonstrating their inability to discern messages from God.
2. (2:14-45) In contrast to the wise men, Daniel reveals and interprets the king's undisclosed dream of the destruction of a multi-material image representing God's power over Nebuchadnezzar and all kingdoms of the world.

Note: The view of critical scholarship on this section is: gold (Babylon), silver (Medes), bronze (Persia), iron (Greece), iron/clay (Maccabean), and rock (kingdom). But note also that the kingdoms here follow one another in *dominion*, but are simultaneous in *influence* (2:44 *all* of the "kings" [plural] are destroyed at once—not just the last one).

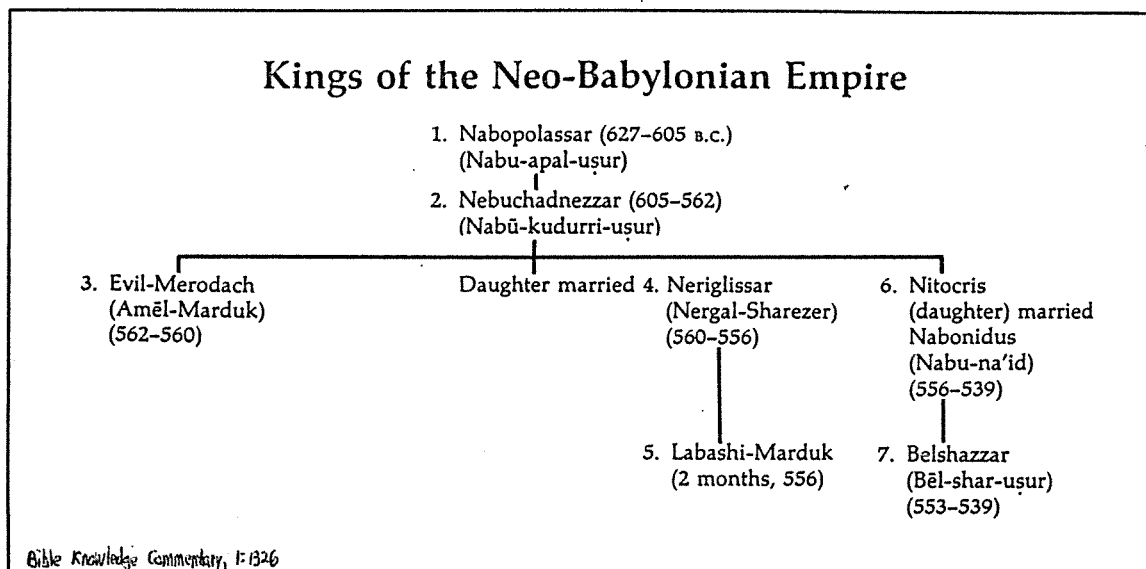
3. (2:46-49) After seeing Daniel do what no man could do, Nebuchadnezzar acknowledges God's sovereignty and promotes Daniel to a high position in the kingdom.

B. (Ch. 3) Nebuchadnezzar admits that God is the true God after witnessing God's power to rescue Daniel's friends from the fiery furnace because of their loyalty to God demonstrated in their unwillingness to worship Nebuchadnezzar through his golden image.

1. (3:1-7) Nebuchadnezzar erects a golden image, indicating his desire for worship, and the statue is worshiped by all the peoples of Babylon.
2. (3:8-23) Daniel's friends, Shadrach, Meshach, and Abednego, refuse to worship the image as an example to Israel and Babylon of loyalty to the true God.
3. (3:24-27) Daniel's friends are delivered by God from the fiery furnace as an example of how God often protects those who fear Him.
4. (3:28-30) Nebuchadnezzar admits that God is the true God after witnessing God's power to rescue Shadrach, Meshach, and Abednego.

C. (Ch. 4) Nebuchadnezzar again acknowledges God's sovereignty over his own kingdom and all nations, but this time as a result of his own experience.

1. (4:1-3) Nebuchadnezzar makes a proclamation that because of his own experience he knows that God's kingdom is supreme and eternal.
2. (4:4-37) Nebuchadnezzar relates the events from his experience of humiliation by God for his pride which led him to acknowledge God's sovereignty.
 - a. (4:4-18) Nebuchadnezzar expresses confidence that, though his wise men are unable, Daniel through his God can interpret the meaning of his vision about the near destruction of a large tree.
 - b. (4:19-27) Daniel interprets the dream for Nebuchadnezzar, expressing that the king himself is the great tree and needs to repent and acknowledge God's sovereignty to forestall God's judgment.
 - c. (4:28-33) Nebuchadnezzar refuses to repent but exalts himself instead and receives God's judgment by living like a wild animal for seven years.
 - d. (4:34-37) As a result of the judgment, Nebuchadnezzar acknowledges God's sovereignty over him and all nations.



D. (Ch. 5) Belshazzar denies God's sovereignty by drinking from the temple goblets and idolatry and is murdered to demonstrate the cost of denying God's sovereignty while Daniel is honored to show God's wisdom and pleasure towards those acknowledging Him.

1. (5:1-4) In 539 BC Belshazzar denies God's sovereignty at a huge party by drinking from the temple goblets and praising the gods of gold, silver, bronze, iron, and stone.
2. (5:5-9) God conceals his message of judgment upon Belshazzar for his pride through an unreadable inscription on the wall which the wise men cannot decipher despite Belshazzar's offer of third rank in the kingdom for the one who reads it correctly.
3. (5:10-28) Daniel interprets the inscription in the power of God as God's judgment upon Belshazzar, who knowingly defied God by arrogantly drinking from the goblets, to demonstrate God's wisdom given to those who acknowledge His sovereignty.
4. (5:29) Daniel is promoted to the third position in the kingdom as Belshazzar had promised to demonstrate God's pleasure with those who acknowledge His sovereignty.
5. (5:30) Belshazzar dies that very night and his kingdom is given to Darius the Mede [during the reign of Cyrus the Persian, 6:28] in order to demonstrate the cost of denying God's sovereignty.

E. (Ch. 6) Darius admits that God is the true God after witnessing Daniel's deliverance from the lion's den for refusing to petition any god or man except Darius.

1. (6:1-3) In 539 BC under the new rule by Darius the Mede (Gubaru), Daniel's distinguishing himself by his extraordinary spirit so that he is promoted to administer one third of the empire shows the exiles that a pure lifestyle is possible even among pagans.
2. (6:4-9) Jealous of Daniel's anticipated further promotion and unable to show negligence on his part, Daniel's fellow officers trick Darius into publishing a decree that anyone who petitions any god or man except Darius should be killed by lions.
3. (6:10-15) Daniel continues to openly worship God as Sovereign Ruler despite the death penalty for disobeying the decree, thus serving as a model of faithfulness to God for the exile captives who were daily tempted to worship Babylonian gods.
4. (6:16-24) Daniel is cast into the lion's den but delivered by the power of God as a testimony to God's sovereignty and power.

5. (6:25-27) Darius admits that God is the true God after witnessing Daniel's deliverance from the lion's den.
 6. (6:28) Daniel continues his work with integrity and is rewarded during the reigns of Darius the Mede (Gubaru, 539-525 BC) and Cyrus (550-530 BC).
- F. (Ch. 7) Daniel sees a vision of the future world history culminating in Christ's rule over the Millennial Kingdom, demonstrating God's sovereignty over all worldly kingdoms (some place this chapter with the second half of the book [chs. 7–12] as it is prophetic).

1. (7:1-14) In 553 BC during the reign of Belshazzar, Daniel sees a vision of four beasts succeeded by "one like a son of man" before the "Ancient of Days" whose kingdom lasts forever with sovereign power over all peoples.

Note: The view of critical scholarship on this section is: lion (Babylon), bear (Medes), leopard (Persia), horrible beast (Greece), and 10 horns/little horn (Maccabean). See page 552 on 9:24-27.

2. (7:15-28) Gabriel interprets the vision of the future world history as the kingdoms of Babylon, Medo-Persia, Greece, Rome, and the Millennial Kingdom under the rule of Christ to demonstrate God's sovereignty over all worldly kingdoms.

III.(Chs. 8—12) Daniel records visions of Israel's future during "the times of the Gentiles" to encourage Israel that God's sovereignty over the nations includes faithfulness to His covenant to Israel (written in Hebrew and the first person ["I, Daniel"] with Jewish names for God).

- A. (Ch. 8) Daniel sees a vision of a ram, a goat, and various horns representing Alexander the Great's destruction of the Medo-Persian Empire and the rise of Antiochus IV Epiphanes, who will desecrate the temple in foreshadowing of the same by the Antichrist.
1. (8:1-14) In 551 BC during the reign of Belshazzar, Daniel sees a vision of a double horned ram destroyed by a large horned goat whose horn breaks off and is replaced by four smaller horns, one gaining prominence and desecrating the temple.
 2. (8:15-26) Gabriel interprets the ram as Medo-Persia and the goat as Alexander the Great, from whom will come four kingdoms, the Seleucid dynasty under Antiochus IV Epiphanes being the most powerful, who will desecrate the temple as a foreshadowing of the desecration by the Antichrist near the middle of the Tribulation (cf. 9:27).
 3. (8:27) As a result of the vision Daniel gets sick, and even after recovering does not understand the significance of the vision.
- B. (Ch. 9) After Daniel sees the nearness of the restoration to the land and confesses the nation's sin, Gabriel gives him a vision of seventy "sevens" to delineate the completion of the captivity, the coming of Messiah, and events preceding His Second Coming.
1. (9:1-2) In 539 BC during the reign of Darius, Daniel discovers from Jeremiah's prophecy (Jer. 25:11-12) that the exile was to last seventy years (605-536 BC), which is only three years away.
 2. (9:3-19) Seeing the nearness of the restoration to the land, Daniel confesses Israel's sins and acknowledges God's faithful judgment but also requests His favor and mercy to restore the temple in Jerusalem for His name's sake.
 - a. (9:3-11) Seeing the nearness of the restoration to the land, Daniel confesses that Israel has sinned by disobeying the Law of Moses.
 - b. (9:12-15) Daniel acknowledges that God has faithfully judged His people by subjugating them to Gentiles as He said He would (cf. Deut. 28:48-57, 64-68).

- c. (9:16-19) Daniel requests God's favor and mercy to restore the temple in Jerusalem for His name's sake.
3. (9:20-27) Gabriel brings to Daniel God's message of seventy "sevens" (490 years) concerning the completion of the captivity, the coming of Messiah and events preceding the Second Coming of Christ.
 - a. (9:20-23) Gabriel appears to Daniel while he confesses and petitions God for the restoration and introduces a vision not only of the end of the captivity, but of the future for Israel as well.
 - b. (9:24-27) The vision for Daniel is God's message of seventy "sevens" (490 years) concerning the completion of the captivity, the coming of Messiah and events preceding the Second Coming of Christ.
 - 1) (9:24) Seventy "sevens," or 490 years after the completion of the captivity, are decreed for Israel to embrace Christ's atonement and experience Kingdom blessings at the Second Coming of Christ.
 - a) (9:24a-c) Israel will *embrace Christ's atonement on the cross at Christ's Second Coming* at the completion of the 490 years, or seventy "sevens" after the completion of the captivity.
 - 1] (9:24a) Israel's sin of disobedience will be brought to an end at Christ's Second Coming when it embraces Him as Messiah and Savior based on His atoning death on the cross.
 - 2] (9:24b) Israel's sin having previously gone unpunished will be punished in Christ as its Substitute so that the nation's sin will be removed when it repents at Christ's Second Coming.
 - 3] (9:24c) Israel's sin of wickedness will be propitiated, or satisfied, by Christ's blood when the nation embraces Christ as Savior at His Second Coming.
 - b) (9:24d-f) Israel will *experience the blessings of the Millennial Kingdom* at the completion of the 490 years, or seventy "sevens" after the completion of the captivity.
 - 1] (9:24d) Israel's kingdom will be brought in as a righteous age at the completion of the 490 years, or seventy "sevens."
 - 2] (9:24e) Israel's kingdom will completely fulfill all that God spoke through visions and prophecies concerning His covenant with Israel.
 - 3] (9:24f) Israel's kingdom will be inaugurated with the enthronement of Christ as the Holy Ruler [or will be inaugurated with the dedication of the holy, Millennial temple described in Ezekiel 40—46].
 - 2) (9:25-27) The seventy "sevens" include seven "sevens" (49 years), sixty-two "sevens" (434 years) and one "seven" (7 years), from Artaxerxes' decree to rebuild Jerusalem (444 BC) to the end of the Tribulation.
 - a) (9:25) Sixty-nine "sevens" (483 years) will transpire between Artaxerxes' decree to rebuild Jerusalem (444 BC) and Jesus Christ's presentation to Israel as Messiah at the Triumphal Entry (AD 33).
 - 1] (9:25a) Seven "sevens" (49 years) after Artaxerxes I's decree to completely rebuild Jerusalem (March 5, 444 BC) the city will be completely rebuilt (395 BC).

- 2] (9:25b) Sixty-two "sevens" (434 years) after 395 BC Jesus Christ will be officially presented to Israel as Messiah at the Triumphal Entry (March 30, AD 33).
 - 3] (9:25c) Jerusalem will surely be rebuilt with streets and trench, but only amid much opposition (i.e., during Nehemiah's time).
- b) (9:26) After the sixty-two "sevens" (following March 30, AD 33) Christ the Messiah will die, Titus will destroy Jerusalem, and Israel's sufferings will continue in the Church Age until Christ's Second Coming.
- 1] (9:26a) After the sixty-two "sevens" (following March 30, AD 33) Christ the Messiah will die and have no Messianic kingdom over Israel due to the nation's rejection, thus inaugurating the Church Age.
 - 2] (9:26b) During this intervening period between the sixty-ninth and seventieth weeks (between AD 33 and Christ's Second Coming), Titus and the Romans will destroy Jerusalem and the temple (AD 70).
 - 3] (9:26c) Israel's sufferings will stretch throughout the Church Age while the nation is set aside from AD 70 until her freedom from Gentile bondage at Christ's Second Coming.
- c) (9:27) At the middle of the last "seven" (7 year Tribulation), Antichrist will break his covenant, and replace temple sacrifices with worship of himself until his doom.
- 1] (9:27a) At the middle of the final "seven" (7 year Tribulation), the Antichrist, Titus' antitype (cf. 9:26b), will break his seven year covenant by ending the revived Levitical sacrifices and offerings.
 - 2] (9:27b) The False Prophet will set up an image of Antichrist in the temple and force people to worship it, until the end of the Tribulation when both will be cast into the Lake of Fire (cf. Rev. 13:14; 20:10).
- C. (Chs. 10—12) Daniel receives from Gabriel, appearing in great splendor, a vision of the history of Israel's future during the intertestamental period and the Tribulation until Christ's Second Coming which demonstrates God's sovereignty over the nations.
1. (10:1—11:1) In 536 BC, Gabriel appears to Daniel in great splendor and explains that, though delayed by a demon, he comes to strengthen Daniel to understand Israel's future and to show God's sovereignty over the nations.
 - a. (10:1-3) In 536 BC, during the rebuilding of the temple under Cyrus, Daniel receives a message indicating that Israel will be in a great war with its neighbors rather than enjoying immediate peace in the land, so he mourns for three weeks.
 - b. (10:4-9) Gabriel appears to Daniel in great splendor at the Tigris River and the men with him still run away in fear even though they do not see Gabriel, leaving Daniel alone in a deep sleep.
 - c. (10:10-14) Gabriel explains that he started to come to Daniel at the beginning of his mourning but was delayed by the demon assigned to Persia and that he comes to Daniel because he is highly esteemed and needs to know Israel's future.
 - 1) (10:10-11) Gabriel explains that one of his purposes for appearing to Daniel is because he is highly esteemed.
 - 2) (10:12-13) Gabriel explains that he started to come to Daniel at the beginning of his mourning but was delayed by the demon assigned to Persia.

- 3) (10:14) Gabriel explains that his other purpose for appearing to Daniel is because Daniel needs to know about Israel's future.
- d. (10:15—11:1) Gabriel gives Daniel strength to understand the message he is about to receive.
2. (11:2-35) Gabriel explains Israel's history during the intertestamental era which includes rule by Persia and the Hellenistic Empire—events prophesied beforehand which demonstrate God's sovereignty over the nations [liberals agree this is Maccabean].
- a. (11:2) Israel's history under Persia will span still four more kings, the fourth being the wealthy Xerxes who will fight against Greece.
- b. (11:3-35) Israel's tumultuous history under Hellenistic rulers (Alexander, the Ptolemies, and the Seleucids), will culminate in the temple desecration by Antiochus IV, events prophesied beforehand to demonstrate God's sovereignty.
- 1) (11:3-4) Alexander the Great will rule with great power and then have his kingdom divided into four empires.
- 2) (11:5-20) Various rulers of the Ptolemies and the Seleucids will battle against one another and over the land of Israel.
- 3) (11:21-35) Antiochus IV Epiphanes of the Seleucids will defeat the Ptolemies at first but later on a second attempt will be defeated and will desecrate the Jerusalem temple [by offering up a pig on the altar en route back home].

The Ptolemies and the Seleucids in Daniel 11:5-35

Ptolemies (Kings "of the South," Egypt)		Seleucids (Kings "of the North," Syria)	
Daniel 11:5	Ptolemy I Soter (323–285 B.C.)*	Daniel 11:5	Seleucus I Nicator (312–281 B.C.)
11:6	Ptolemy II Philadelphus (285–246)		Antiochus I Soter† (281–262)
11:7-8	Ptolemy III Euergetes (246–221)	11:6	Antiochus II Theos (262–246)
11:11-12, 14-15	Ptolemy IV Philopator (221–204)	11:7-9	Seleucus II Callinicus (246–227)
11:17	Ptolemy V Epiphanes (204–181)	11:10	Seleucus III Soter (227–223)
11:25	Ptolemy VI Philometer (181–145)	11:10-11, 13, 15-19	Antiochus III the Great (223–187)
		11:20	Seleucus IV Philopator (187–176)
		11:21-32	Antiochus IV Epiphanes (175–163)

*The years designate the rulers' reigns.

†Not referred to in Daniel 11:5-35.

Bible Knowledge Commentary, 1:1367

3. (11:36—12:3) Israel's future history involves the self-deification and military might of the Antichrist who will die at Christ's Second Coming to end the Tribulation, prophesied to show God's sovereignty over the nations [liberals can't figure this section out].
 - a. (11:36-39) The Antichrist will set himself up as God to rule by military might.
 - b. (11:40-45) The Antichrist will be attacked repeatedly and will die at the Second Coming of Christ which ends the Tribulation.
 - 1) (11:40-43) The Antichrist will be attacked simultaneously by both Egypt and its allies from the south and an Arab alliance from the north but will defeat them and many other countries.
 - 2) (11:44) The impending invasion of [200 million Chinese] soldiers from the east and Arab nations from the north will incite the Antichrist to slaughter many in a rage.
 - 3) (11:45) The Antichrist will pose as Christ from Jerusalem over a one-world government and religion but will be destroyed at the Second Coming of Christ (cf. Rev. 19:19-20).
 - c. (12:1-3) Israel will be protected by Michael prior to the ushering in of the Millennial Kingdom and resurrections will determine entrance into the Millennium or punishment.
 - 1) (12:1) The archangel Michael will protect the nation of Israel during these difficult times.
 - 2) (12:2-3) A resurrection of the righteous to life in the Millennium and of the wicked into punishment will occur.
4. (12:4-14) Gabriel tells Daniel to protect the prophecies for Israel to understand in the Tribulation and promises the Great Tribulation judgment for unbelievers but blessing for Israel, to encourage Israel with God's sovereignty.
 - a. (12:4) Gabriel tells Daniel to write and protect these prophecies for Israel to understand in the Tribulation, and to encourage them that God's sovereignty over the nations includes faithfulness to His covenantal promises.
 - b. (12:5-13) At the Tigris River, Gabriel responds to two questions, declaring that the Great Tribulation will last three and one half years and that at the end of that time unbelievers will be punished while Israel will enter the Kingdom.
 - 1) (12:5) The setting for questions regarding the Great Tribulation is Daniel's observations of two angels standing on opposite sides of the Tigris River (cf. 10:4).
 - 2) (12:6-7) In response to the first question from an angel Gabriel says the Great Tribulation will last three and one half years (1260 days).
 - a) (12:6) One of the two angels requests Gabriel, a third angel above the Tigris River, regarding the length of the Great Tribulation.
 - b) (12:7) Gabriel responds that the Great Tribulation will last a time, times and half a time, or three and one half years (1260 days).
 - 3) (12:8-13) Gabriel answers Daniel's second question that the Great Tribulation will be judgment for ignorant unbelievers who worship Antichrist but blessing for wise Israel who will enter the Kingdom.
 - a) (12:8) Daniel asks Gabriel the second question concerning the outcome of the Great Tribulation.

- b) (12:9-13) Gabriel responds that unbelievers at the end of the Great Tribulation (1290 days) will ignorantly worship the Antichrist but Israel will understand and enjoy Kingdom blessings after 1335 days.
 - 1] (12:9-10) Gabriel tells Daniel not to inquire too deeply about the period after the Great Tribulation since those persecuted during that period will understand while others remain ignorant.
 - 2] (12:11-12) Gabriel tells Daniel that the worship of Antichrist will last to the end of the Great Tribulation (1290 days), but Israel will wait until the 1335 days and be rewarded with Kingdom blessings.
 - a] (12:11) Daily sacrifice will be replaced by Antichrist worship 1290 days before the end of the 1260 day Great Tribulation (30 days before the middle of the 7 year Tribulation).
 - b] (12:12) Judgment will remove the unbelieving at the end of 1290 days, but believing Israel (with some Gentiles) will last 45 more days to the 1335 days to receive Kingdom blessings.
 - 3] (12:13) Gabriel assures Daniel that, although he will die, he will receive his inheritance after the Great Tribulation to enjoy during the Kingdom.

Names of Daniel and His Friends

Names are significant. We tend to live up to them or down to them, as the case may be. Yet Daniel and his friends who were brought into exile did not stoop to the low meaning of their new names. Nebuchadnezzar's chief official changed their Hebrew names that each ended with the name "God" (-*el*) or "LORD" (-*iah*) into names that honored Babylonian deities. Daniel's new name was never used again in the book except by the king himself (4:9, 18) whereas the others *only* used their new names. However, despite these name changes, all four of these men stayed true to their God.

Hebrew Names	Babylonian Names
<i>Daniel</i> "God is judge"	<i>Belteshazzar</i> "Bel, protect his life!"
<i>Hananiah</i> "The LORD is gracious"	<i>Shadrach</i> "Command of Aku (moon god)"
<i>Mishael</i> "Who is what God is?"	<i>Meshach</i> "Who is what Aku is?"
<i>Azariah</i> "The LORD helps" (or "Whom the LORD helps")	<i>Abednego</i> "Servant of Nego" (or Nebo, i.e., the god Nabu)

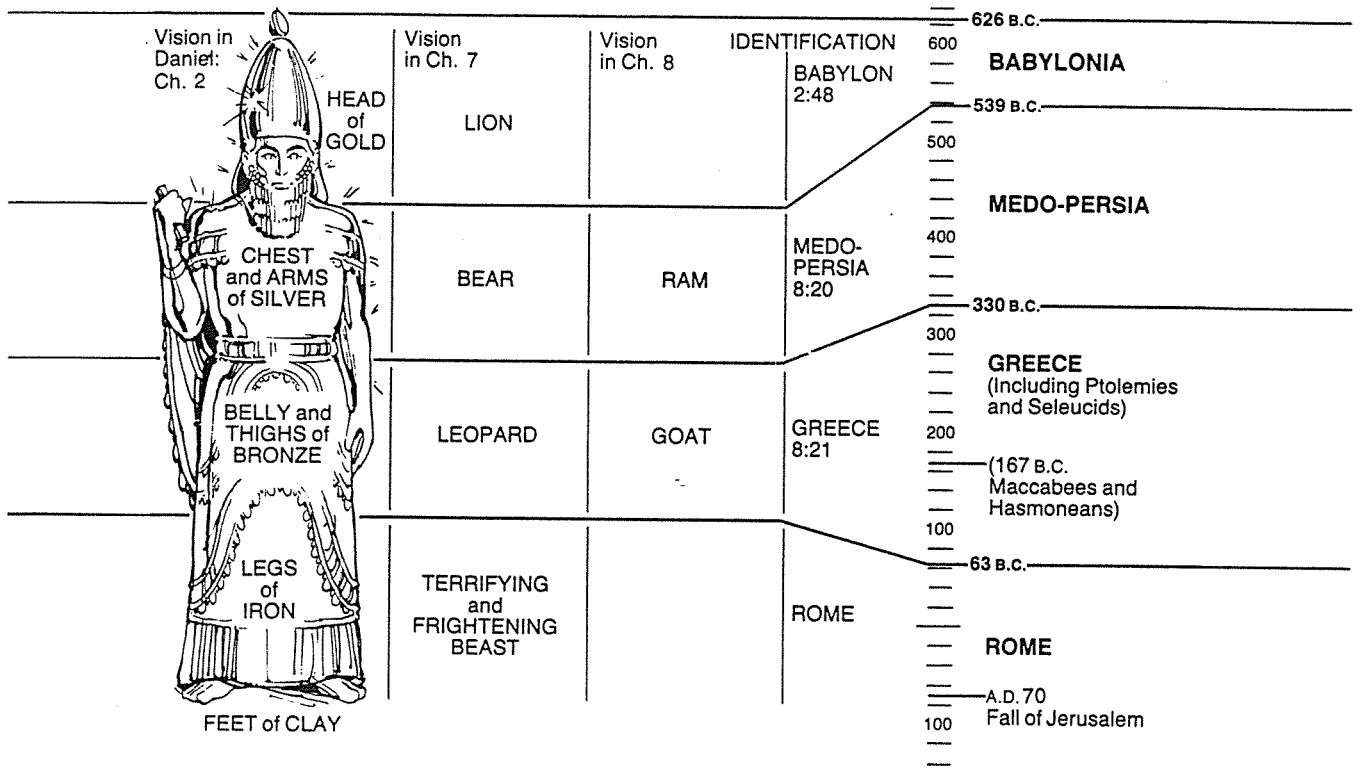
Despite taking pagan names, these men exemplified many *principles of obedience*:

1. Choose your battles carefully—for example, don't insist on your "godly" name (1:7)
2. Resolve to obey God even when others compromise (1:8a)
3. Appeal to proper authority when asked to do something wrong (1:8b)
4. Test the Lord's faithfulness in a plan to set yourself apart (1:11-16)
5. Show "staying power" despite changes in authorities (1:21)
6. Appeal to proper authority when threatened (2:16)
7. Wait upon God's answer rather than doing something rash (2:16)
8. Involve others in solving problems (2:17)
9. Pray to God for wisdom and mercy (2:18)
10. Give God the credit for abilities he has given you (2:19, 28-30)
11. Worship God alone despite the outcome (3:12; 6:7)
12. Accept the consequences of obedience (3:16-18; 6:16)
13. Humble yourself so God will not have to humble you (4:28-37; 5:22)
14. Handle all your affairs with utmost integrity (6:3-4)
15. Obey publicly—not just privately (6:10)
16. Respect your persecutors with authority even over your life (6:21-22)

The Four Kingdoms and Map of the Babylonian Empire

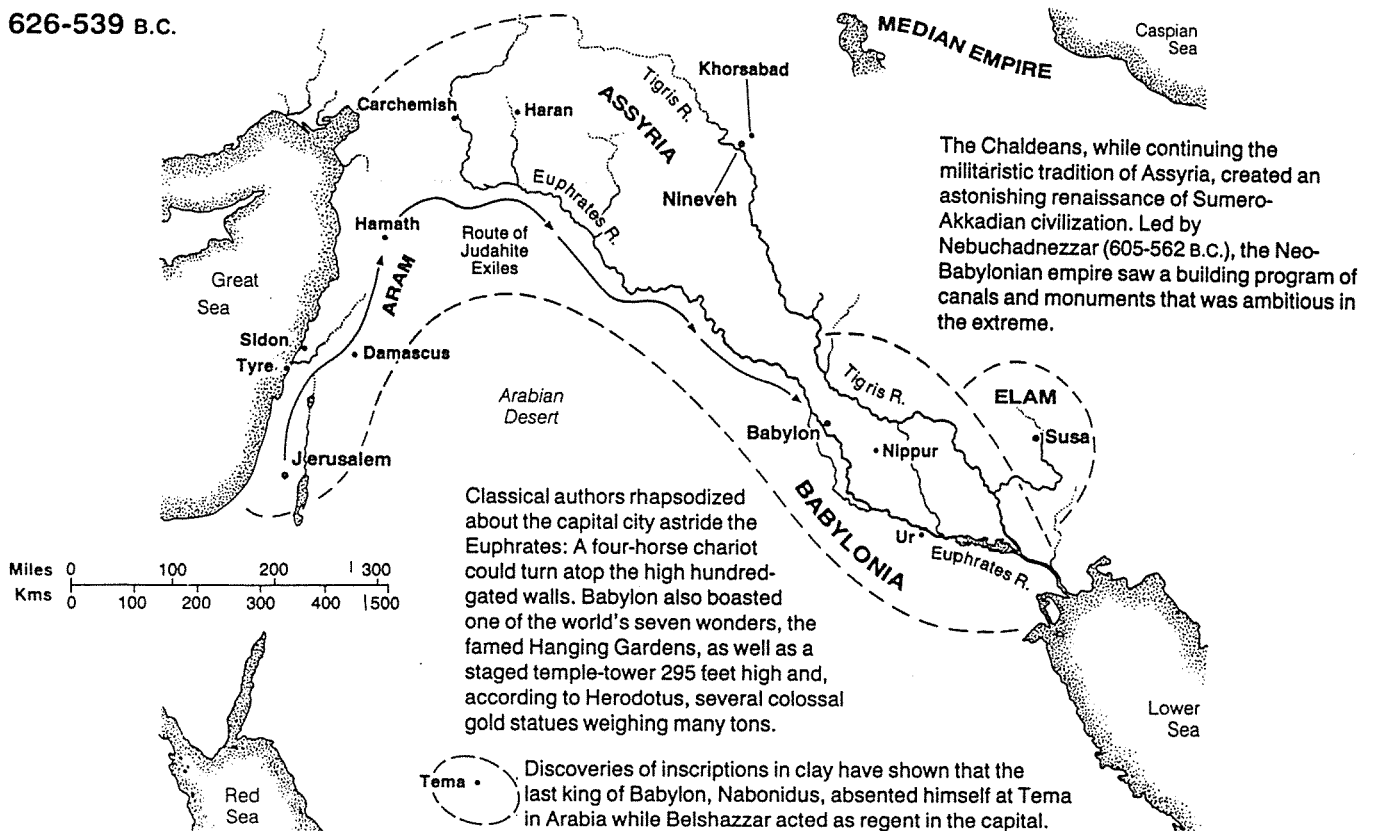
Identification of the Four Kingdoms

Chronology of Major Empires in Daniel



The Neo-Babylonian Empire

626-539 B.C.

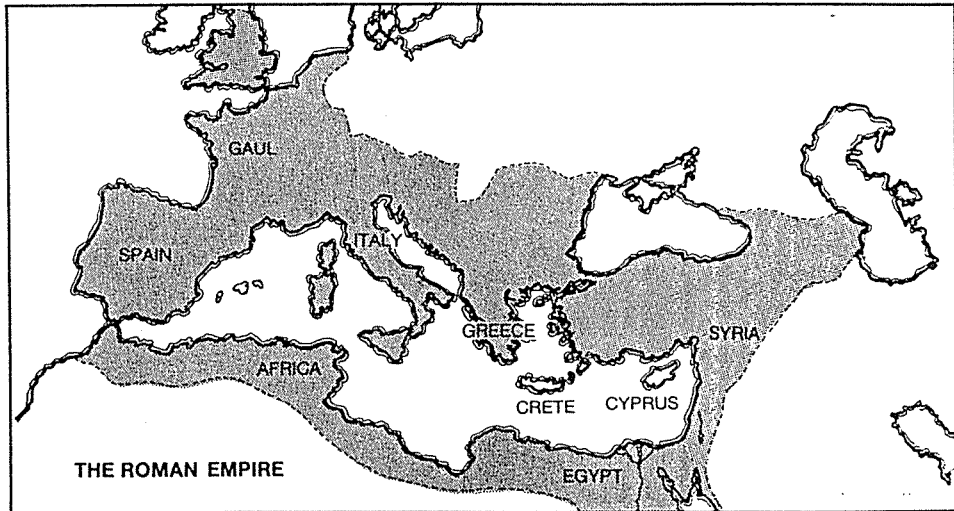
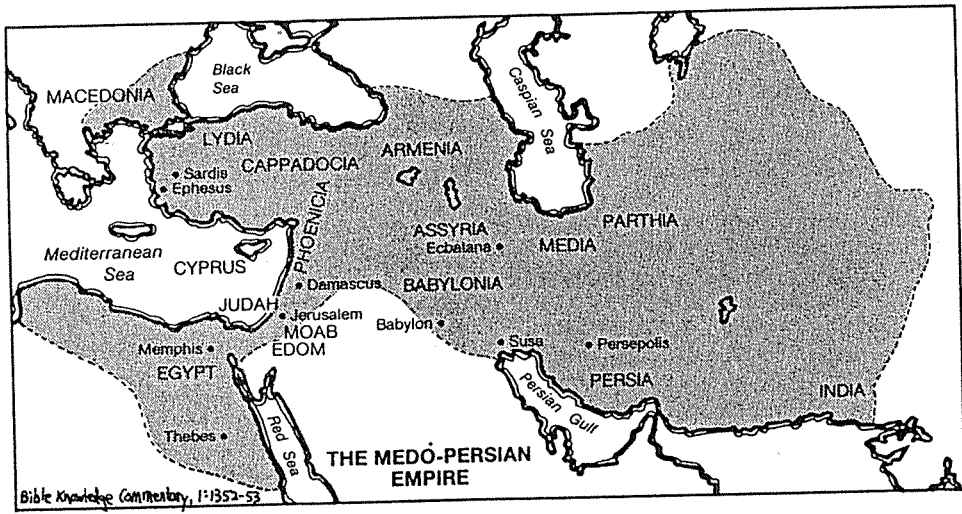
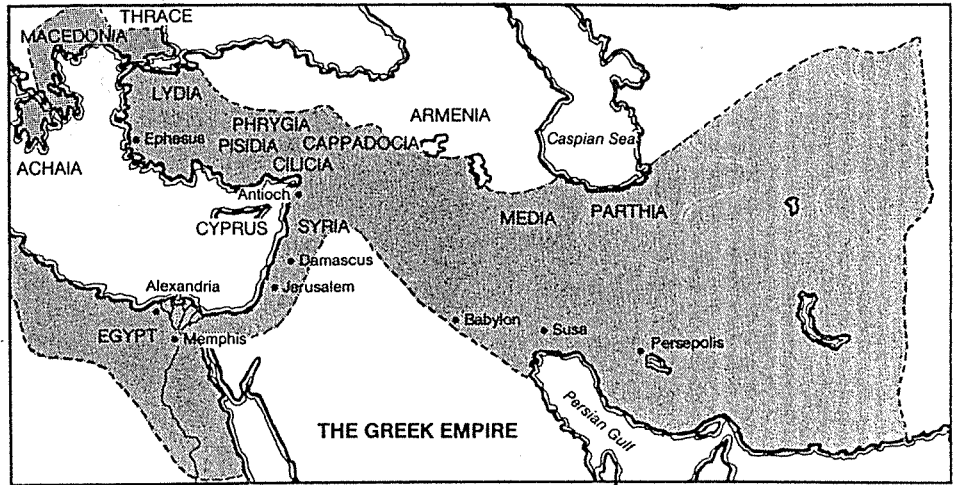
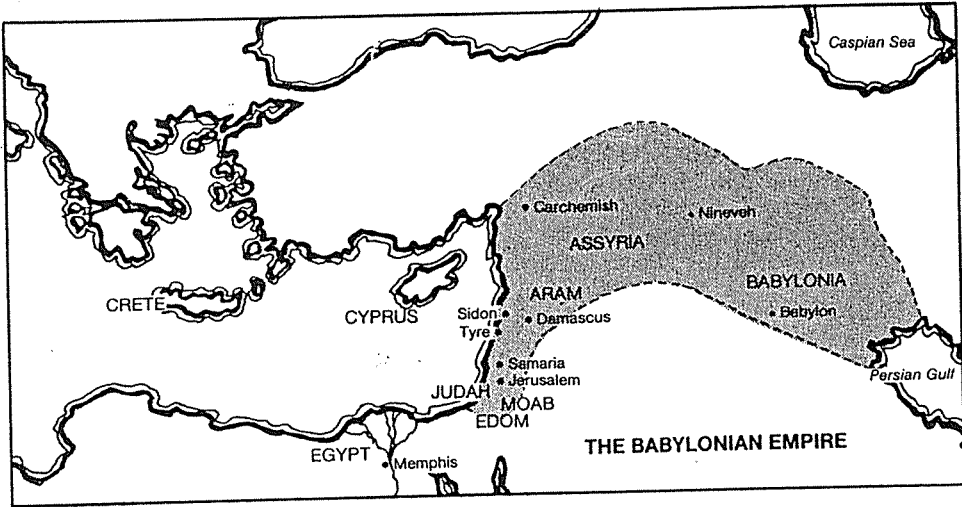


Comparison of Daniel 2, 7, 8, 9, 11, and Revelation 13

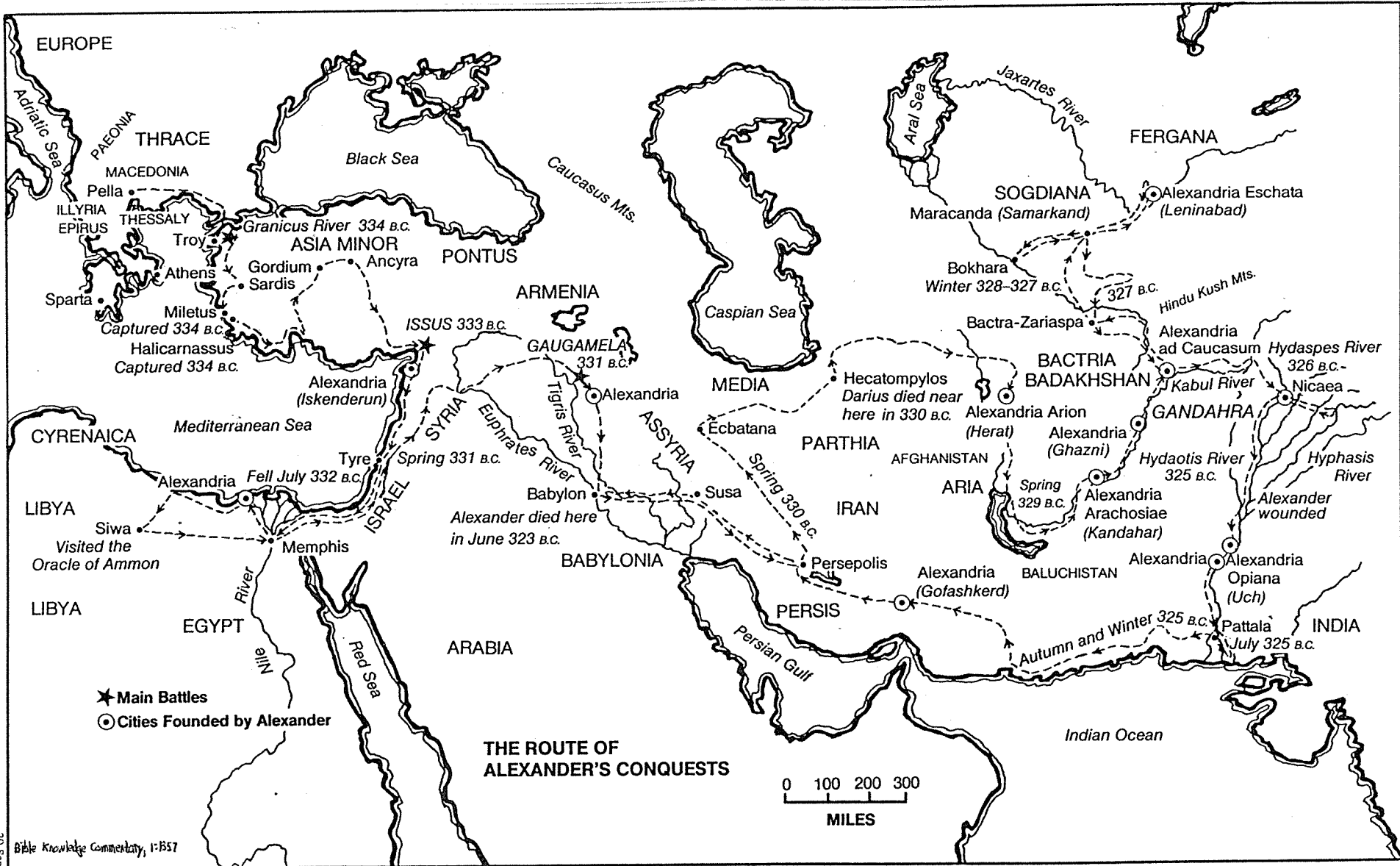
Dr. Homer Heater, Dallas Theological Seminary

Chapter two	Chapter seven	Chapter eight	Chapter nine	Chapter eleven	Revelation thirteen
Head of Gold (Babylon)	Lion				Leopard
Breast of Silver (Medo-Persia)	Bear	Ram (two horns)	Decree to build the city	11:2	Bear
Belly & thighs of Bronze (Greece)	Leopard	Goat (one horn) (four horns) (little horn)	V 69 S E V E N S V Messiah the Prince	11:3-35	Lion
Legs of Iron (Rome)	Awful Beast				Beast
Feet/toes of clay/iron (Last days kingdom)	Ten horns Little horn		Seventieth Seven — Covenant Broken —	11:36	Ten horns Seven heads
Stone from mountain (God's kingdom)	Thrones set (God's judgment)				
	Son of Man				
Kingdoms destroyed	Beasts killed				
Kingdom established	Kingdom established				

Maps of the Four Empires in Daniel



The Route of Alexander's Conquests (Dan. 8:5-8)



20-Sep-05 Bible Knowledge Commentary, 1:157

Outline of End-Time Events Predicted in the Bible

Outline of End-Time Events Predicted in the Bible*

I. Events Before, During, and After the Seven-Year End-Time Period (This seven-year period is the 70th "seven" of Daniel, Dan. 9:27.)

A. Events immediately before the seven-year period

1. Church raptured (John 14:1-3; 1 Cor. 15:51-52; 1 Thes. 4:16-18; Rev. 3:10)

2. Restraint removed (2 Thes. 2:7)

3. Judgment seat of Christ (in heaven, 1 Cor. 3:12-15; 2 Cor. 5:10)

B. Events at the beginning of the seven-year period

1. Antichrist (the coming "ruler") makes a covenant with Israel (Dan. 9:26-27)

2. Two witnesses begin their ministry (Rev. 11:3)¹

C. Events in the first half of the seven-year period

1. Antichrist rises to power over the Roman confederacy (Dan. 7:20, 24)²

2. Israel living in peace in the land (Ezek. 38:8)

3. Temple sacrifices instituted (Rev. 11:1-2)

4. World church dominates religion and the Antichrist (Rev. 17)

D. Events perhaps just before the middle of the seven-year period

1. Gog and his allies invade Palestine from the north (Ezek. 38:2, 5-6, 22)³

2. Gog and his allies destroyed by God (Ezek. 38:17-23)³

E. Events at the middle of the seven-year period

1. Satan cast down from heaven and energizes the Antichrist (Rev. 12:12-17)

2. Antichrist breaks his covenant with Israel, causing her sacrifices to cease (Dan. 9:27)

3. The 10 kings under the

Antichrist destroy the world church (Rev. 17:16-18)

4. The 144,000 Israelites saved and sealed (Rev. 7:1-8)⁴

F. Events of the second half of the seven-year period

These three-and-one-half years are called "the Great Tribulation" (Rev. 7:14; cf. "great distress," Matt. 24:21; "time of distress," Dan. 12:1; and "a time of trouble for Jacob," Jer. 30:7)

1. Rebellion (apostasy) against the truth in the professing church (Matt. 24:12; 2 Thes. 2:3)⁵

2. Antichrist becomes a world ruler (1st seal,⁶ Rev. 6:1-2) with support of the Western confederacy (Rev. 13:5, 7; 17:12-13)

3. Antichrist revealed as "the man of lawlessness," "the lawless one" (2 Thes. 2:3, 8-9)

4. War, famine, and death (2nd, 3rd, and 4th seals,⁶ Rev. 6:3-8)

5. Converted multitudes from every nation martyred (5th seal,⁶ Rev. 6:9-11; 7:9-14; Matt. 24:9)

6. Natural disturbances and worldwide fear of divine wrath (6th seal,⁶ Rev. 6:12-17)

7. Antichrist's image (an "abomination") set up for worship (Dan. 9:27; Matt. 24:15; 2 Thes. 2:4; Rev. 13:14-15)

8. The false prophet promotes the Antichrist, who is worshipped by nations and unbelieving Israel (Matt. 24:11-12; 2 Thes. 2:11; Rev. 13:4, 11-15)

9. Mark of the beast used to promote worship of the Antichrist (Rev. 13:16-18)

10. Two witnesses slain by the Antichrist (Rev. 11:7)⁷

11. Two witnesses resurrected (Rev. 11:11-12)⁷

12. Israel scattered because of the anger of Satan (Rev. 12:6, 13-17) and because of the

"abomination" (Antichrist's image) in the temple (Matt. 24:15-26)

13. Jerusalem overrun by Gentiles (Luke 21:24; Rev. 11:2)

14. Antichrist and false prophets deceive many people (Matt. 24:11; 2 Thes. 2:9-11)

15. The gospel of the kingdom proclaimed (Matt. 24:14)

16. Israel persecuted by the Antichrist (Jer. 30:5-7; Dan. 12:1; Zech. 13:8; Matt. 24:21-22)

17. Trumpet judgments (Rev. 8-9) and bowl judgments (Rev. 16) poured out by God on Antichrist's empire

18. Blasphemy increases as the judgments intensify (Rev. 16:8-11)

G. Events concluding the seven-year period

1. The king of the South (Egypt) and the king of the North fight against the Antichrist (Dan. 11:40a)⁸

2. Antichrist enters Palestine and defeats Egypt, Libya, and Ethiopia (Dan. 11:40a-43)⁸

3. Armies from the East and the North move toward Palestine (Dan. 11:44; Rev. 16:12)

4. Jerusalem is ravaged (Zech. 14:1-4)

5. Commercial Babylon is destroyed (Rev. 16:19; 18:1-3, 21-24)

6. Signs appear in the earth and sky (Isa. 13:10; Joel 2:10, 30-31; 3:15; Matt. 24:29)

7. Christ returns with the armies of heaven (Matt. 24:27-31; Rev. 19:11-16)

8. Jews flee Jerusalem facilitated by topographical changes (Zech. 14:5)

9. Armies unite at Armageddon against Christ and the armies of heaven (Joel 3:9-11; Rev. 16:16; 19:17-19)⁹

10. Armies are destroyed by Christ (Rev. 19:19, 21)⁹

11. The "beast" (Antichrist) and the false prophet are thrown

into the lake of fire (Rev. 19:20)

H. Events following the seven-year period

1. Final regathering of Israel (Isa. 11:11-12; Jer. 30:3; Ezek. 36:24; 37:1-14; Amos 9:14-15; Micah 4:6-7; Matt. 24:31)

2. A remnant of Israelites turn to the Lord and are forgiven and cleansed (Hosea 14:1-5; Zech. 12:10; 13:1)

3. National deliverance of Israel from the Antichrist (Dan. 12:1b; Zech. 12:10; 13:1; Rom. 11:26-27)

4. Judgment of living Israel (Ezek. 20:33-38; Matt. 25:1-30)

5. Judgment of living Gentiles (Matt. 25:31-46)

6. Satan cast into the abyss (Rev. 20:1-3)

7. Old Testament saints resurrected (Isa. 26:19; Dan. 12:1-3)

8. Tribulation saints resurrected (Rev. 20:4-6)

9. Daniel 9:24 fulfilled

10. Marriage supper of the Lamb (Rev. 19:7-9)

11. Christ begins His reign on earth (Ps. 72:8; Isa. 9:6-7; Dan. 2:14-35, 44; 7:13-14; Zech. 9:10; Rev. 20:4)

II. Characteristics and Events of the Millennium

A. Physical characteristics

1. Topography and geography of the earth changed (Isa. 2:2; Ezek. 47:1-12; 48:8-20; Zech. 14:4, 8, 10)

2. Wild animals tamed (Isa. 11:6-9; 35:9; Ezek. 34:25)

3. Crops abundant (Isa. 27:6; 35:1-2, 6-7; Amos 9:13; Zech. 14:8)

4. Human longevity increased (Isa. 65:20-23)

B. Spiritual and religious characteristics and events

1. Satan confined in the abyss (Rev. 20:1-3)

2. Millennial temple built (Ezek. 40:5-43:27)

3. Animal sacrifices offered as memorials to Christ's death (Isa. 56:7; 66:20-23;

*Though premillennialists differ on the order of some of these events (see notes at the end of this outline) they do include all these events in the pattern of the end times.

Outline of End-Time Events Predicted in the Bible

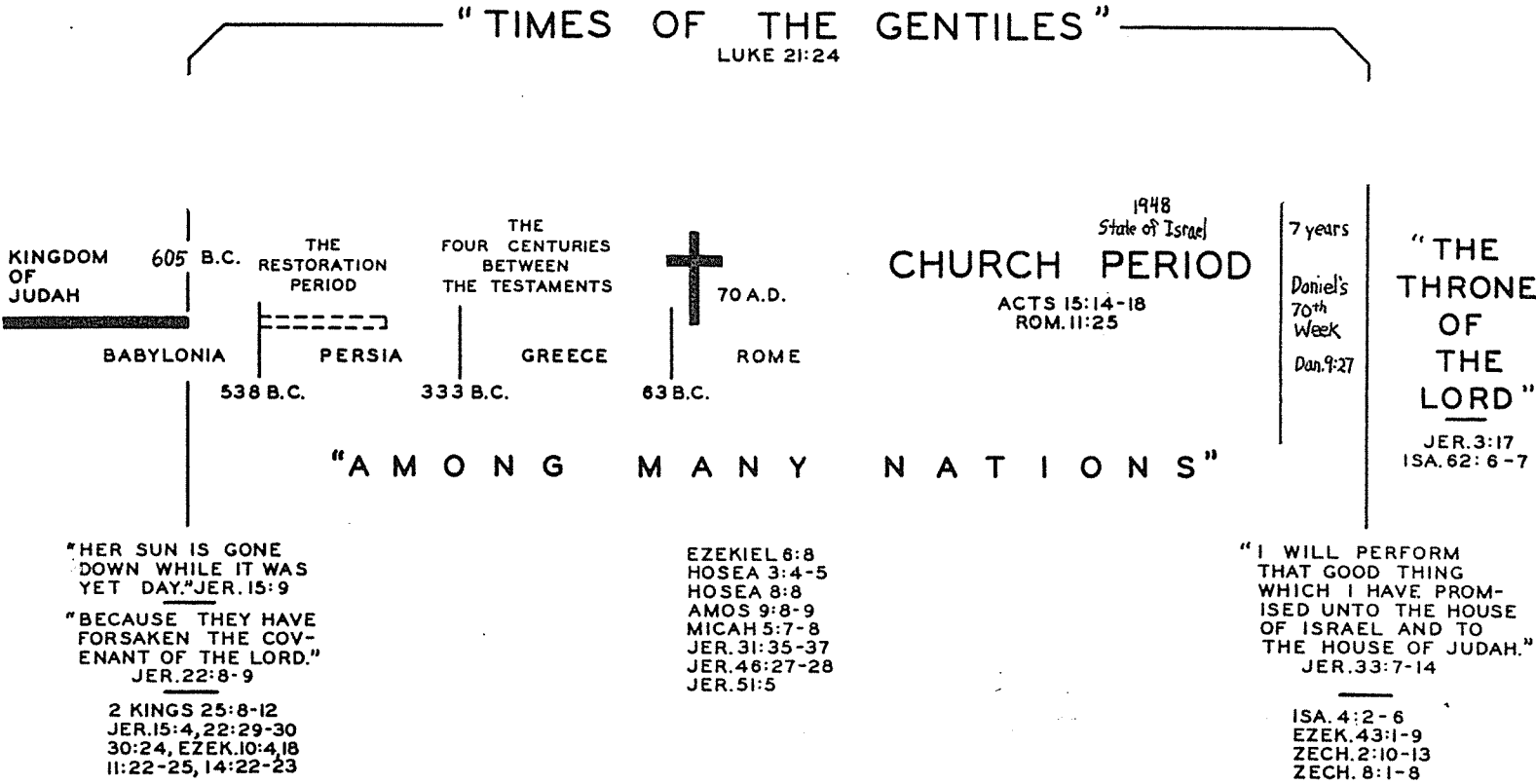
- Jer. 33:17-18;
Ezek. 43:18-27; 45:13-46:24;
Mal. 3:3-4)
4. Feasts of the New Year, Passover, and Tabernacles reinstated (Ezek. 45:18-25; Zech. 14:16-21)
 5. Nations worship in Jerusalem (Isa. 2:2-4; Micah 4:2; 7:12; Zech. 8:20-23; 14:16-21)
 6. Worldwide knowledge of God (Isa. 11:9; Jer. 31:34; Micah 4:5; Hab. 2:14)
 7. Unparalleled filling of and empowerment by the Holy Spirit on Israel (Isa. 32:15; 44:3; Ezek. 36:24-29; 39:29; Joel 2:28-29)
 8. New Covenant with Israel fulfilled (Jer. 31:31-34; Ezek. 11:19-20; 36:25-32)
 9. Righteousness and justice prevails (Isa. 9:7; 11:4; 42:1-4; Jer. 23:5)
- C. Political characteristics and events
1. Israel reunited as a nation (Jer. 3:18; Ezek. 37:15-23)
 2. Israel at peace in the land (Deut. 30:1-10; Isa. 32:18; Hosea 14:5, 7; Amos 9:15; Micah 4:4; 5:4-5a; Zech. 3:10; 14:11)
 3. Abrahamic Covenant land-grant boundaries established (Gen. 15:18-21; Ezek. 47:13-48:8, 23-27)
 4. Christ in Jerusalem rules over Israel (Isa. 40:11; Micah 4:7; 5:2b)
 5. Davidic Covenant fulfilled (Christ on the throne of David, 2 Sam. 7:11-16; Isa. 9:6-7; Jer. 33:17-26; Amos 9:11-12; Luke 1:32-33)
 6. Christ rules over and judges the nations (Isa. 11:3-5; Micah 4:2-3a; Zech. 14:9; Rev. 19:15)
 7. Resurrected saints reign with Christ (Matt. 19:28; 2 Tim. 2:12; Rev. 5:10; 20:6)
 8. Universal peace prevails (Isa. 2:4; 32:17-18; 60:18; Hosea 2:18; Micah 4:2-4; 5:4; Zech. 9:10)
 9. Jerusalem made the world's capital (Jer. 3:17; Ezek. 48:30-35; Joel 3:16-17; Micah 4:1, 6-8; Zech. 8:2-3)
10. Israel exalted above the Gentiles (Isa. 14:1-2; 49:22-23; 60:14-17; 61:5-9)
 11. The world blessed through Israel (Micah 5:7)
- D. Events following the Millennium
1. Satan released from the abyss (Rev. 20:7)
 2. Satan deceives the nations (Rev. 20:8)
 3. Global armies besiege Jerusalem (Rev. 20:9a)
 4. Global armies destroyed by fire (Rev. 20:9b)
 5. Satan cast into the lake of fire (Rev. 20:10)
 6. Evil angels judged (1 Cor. 6:3)
 7. The wicked dead resurrected (Dan. 12:2b; John 5:29b)
 8. The wicked judged at the Great White Throne (Rev. 20:11-14)
 9. The wicked cast into the lake of fire (Rev. 20:14-15; 21:8)
- III. Eternity
- A. Christ delivers the mediatorial (millennial) kingdom to God the Father (1 Cor. 15:24)
 - B. Present heavens and earth demolished (Rev. 21:1)
 - C. New heavens and new earth created (2 Peter 3:10; Rev. 21:1)
 - D. New Jerusalem descends to the new earth (Rev. 21:2, 10-27)
 - E. Christ rules forever in the eternal kingdom (Isa. 9:6-7; Ezek. 37:24-28; Dan. 7:13-14; Luke 1:32-33; Rev. 11:15)
- Notes
1. Some Bible scholars say the work of the two witnesses will be in the second half of the seven-year period.
 2. Some identify Antichrist's initial rise to power with the first seal judgment (Rev. 6:1-2)
 3. Some place the battle of Gog and his allies at the very middle of the seven-year period; others place it later.
 4. Some say the 144,000 will be saved and sealed in the first half of the seven-year period.
 5. According to some, this apostasy will begin in the first half of the seven-year period.
 6. Many premillenarians place the seal judgments in the first half of the seven-year period.

7. Others suggest that the two witnesses will be slain and resurrected in the first half of the seven-year period.

8. Some equate these events with the battle of Gog and his allies.

Source : *The Bible Knowledge Commentary Old Testament Ed.* pp.1319-1322

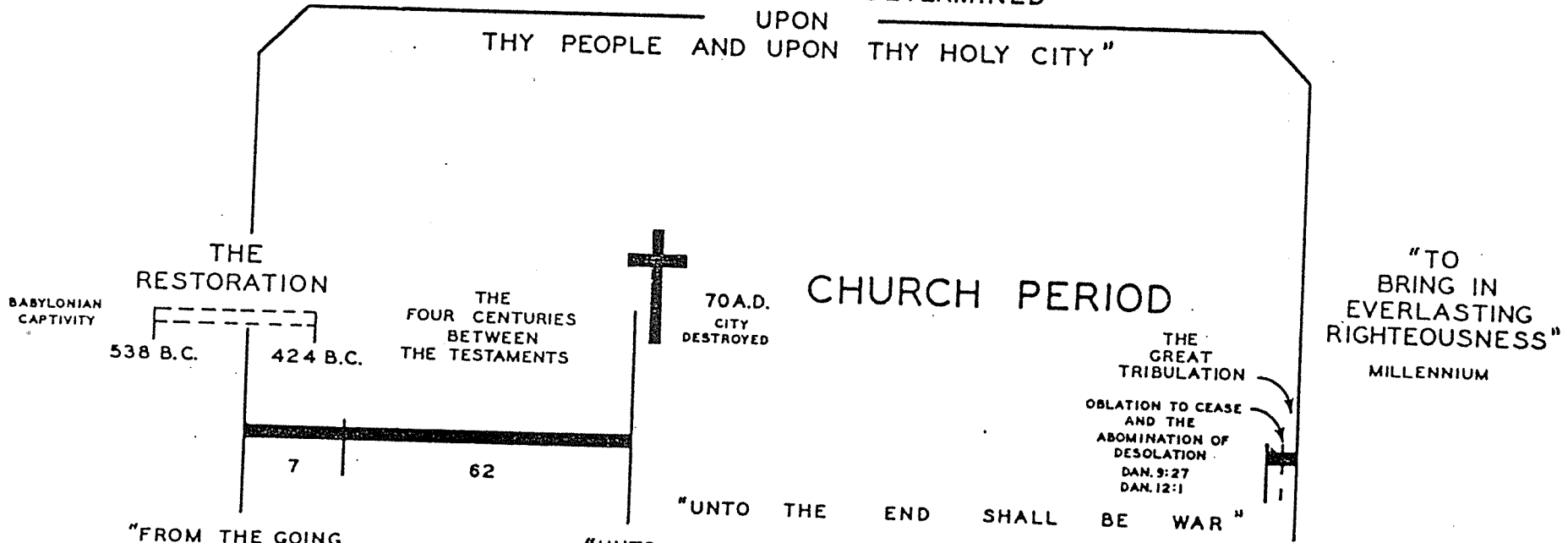
The Times of the Gentiles



Adapted from R. Ludwison, A Survey of Bible Prophecy, 181

Chart of Daniel's Seventy Weeks

"SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE AND UPON THY HOLY CITY"



BABYLONIAN CAPTIVITY

THE RESTORATION

538 B.C.

7

"FROM THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND TO BUILD JERUSALEM"

NEHEMIAH 2:1-8
444 B.C.

THE FOUR CENTURIES BETWEEN THE TESTAMENTS

424 B.C.

62

"UNTO MESSIAH THE PRINCE"

ZECH. 9:9
LUKE 19:28-29
33 A.D.

MESSIAH CUT OFF
"AFTER" 69TH WEEK



70 A.D. CITY DESTROYED

CHURCH PERIOD

"UNTO THE END SHALL BE WAR"

THE GREAT TRIBULATION
OBLATION TO CEASE AND THE ABOMINATION OF DESOLATION
DAN. 9:27
DAN. 12:1

"TO BRING IN EVERLASTING RIGHTEOUSNESS" MILLENNIUM

THE CONSUMMATION

THE SEVENTY WEEKS OF THE BOOK OF THE PROPHET DANIEL
CHAPTER 9:24-27

Adapted from R. Ludwison, A Survey of Bible Prophecy

Determinations of the Seventy Weeks

Daniel's Seventy Weeks

March 5, 444 B.C. Nisan 1 of Artaxerxes' 20th Year Nehemiah 2:1-8	March 30, A.D. 33 Triumphal Entry on Nisan 10 A.D. 33 Luke 19:28-40				
69 WEEKS	* CHURCH AGE				
$69 \times 7 \times 360 = 173,880 \text{ days}$ March 5, 444 B.C. + 173,880 days = March 30, A.D. 33	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td colspan="2" style="text-align: center; padding: 5px;">70th WEEK</td> </tr> <tr> <td style="width: 50%; text-align: center; padding: 5px;">1/2 Week</td> <td style="width: 50%; text-align: center; padding: 5px;">1/2 Week</td> </tr> </table>	70th WEEK		1/2 Week	1/2 Week
70th WEEK					
1/2 Week	1/2 Week				

Verification

444 B.C. to A.D. 33 = 476 years

$476 \text{ years} \times 365.24219879 \text{ days} = 173,855 \text{ days}$
 $+ \text{ days between March 5 \& March 30} = 25 \text{ days}$
173,880 days

*Messiah cut off after 69 weeks—April 3, A.D. 33.

Rationale for 360-Day Years

1/2 week—Dan. 9:27
 Time, times, 1/2 time—Dan. 7:25, 12:7;
Rev. 12:14

1,260 days—Rev. 12:6, 11:3
 42 months—Rev. 11:2, 13:5
 Thus: 42 months = 1,260 days = time,
 times, 1/2 time = 1/2 week
 Therefore: month = 30 days; year = 360 days

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Source: Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan Publishing House, 1977), p. 139. Used with permission.

The 483 Years in the Jewish and Gregorian Calendars

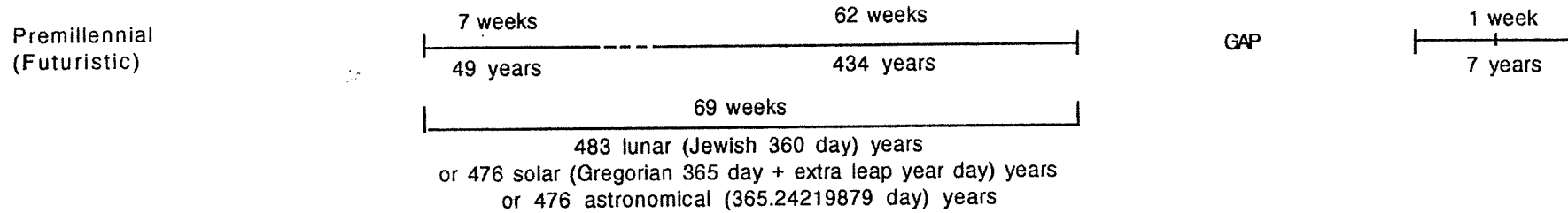
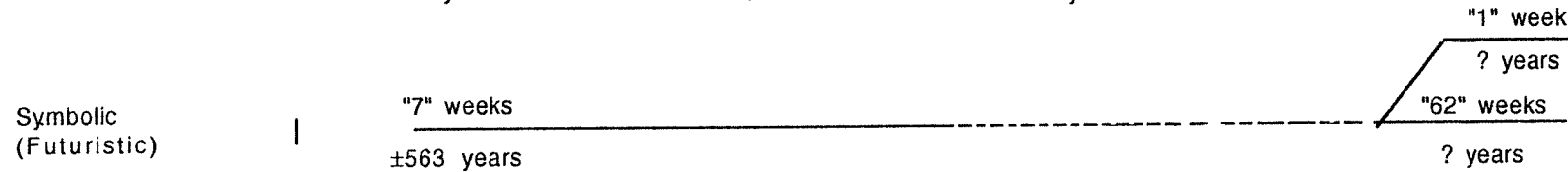
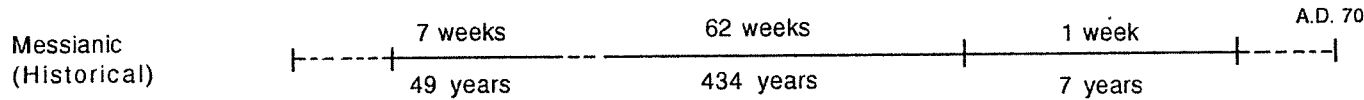
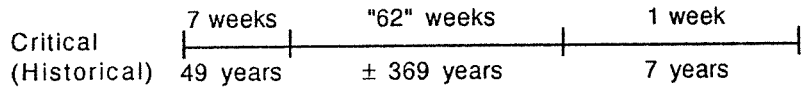
<p>Jewish Calendar (360 days per year*)</p> <p>$(7 \times 7) + (62 \times 7) \text{ years} = 483 \text{ years}$</p> <table style="margin-left: auto; margin-right: auto;"> <tr><td style="text-align: right;">483 years</td></tr> <tr><td style="text-align: right;">× 360 days</td></tr> <tr><td style="text-align: right; border-top: 1px solid black;">173,880 days</td></tr> </table>	483 years	× 360 days	173,880 days	<p>Gregorian Calendar (365 days a year)</p> <p>444 B.C. to A.D. 33 = 476 years†</p> <table style="margin-left: auto; margin-right: auto;"> <tr><td style="text-align: right;">476 years</td></tr> <tr><td style="text-align: right;">× 365 days</td></tr> <tr><td style="text-align: right; border-top: 1px solid black;">173,740 days</td></tr> <tr><td style="text-align: right;">+ 116 days in leap years‡</td></tr> <tr><td style="text-align: right;">+ 24 days (March 5–March 30)</td></tr> <tr><td style="text-align: right; border-top: 1px solid black;">173,880 days</td></tr> </table>	476 years	× 365 days	173,740 days	+ 116 days in leap years‡	+ 24 days (March 5–March 30)	173,880 days
483 years										
× 360 days										
173,880 days										
476 years										
× 365 days										
173,740 days										
+ 116 days in leap years‡										
+ 24 days (March 5–March 30)										
173,880 days										

*See comments on Daniel 9:27b for confirmation of this 360-day year.
 †Since only one year expired between 1 B.C. and A.D. 1, the total is 476, not 477.
 ‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119 because centennial years are not leap years, though every 400th year is a leap year.

Bible Knowledge Commentary, 1:1363

Summary of Views on Daniel 9:24-27

Jer. 25:11 Prophecy	Cyrus' Decree 538	Art.1st Decree 457	Art.2nd Decree 444	Murder of Onias 171/0	Antiochus Desecration 167	Temple Reded. 164	BC AD	Christ's Baptism 26	Christ's Baptism (P) or Christ's Death (M) 30	Christ's Death (P) or Stephen Martyred (M) 33	(GAP)	<u>7 Year Tribulation</u>			
605 or 586	538	457	444	171/0	167	164		26	30	33		Rapture A.D. ?	Midtrib A.D. ?	Revelation A.D. ?	Millennium A.D. ?



Key
 Art. = Artaxerxes
 P = Premillennial view dating
 M = Messianic view dating

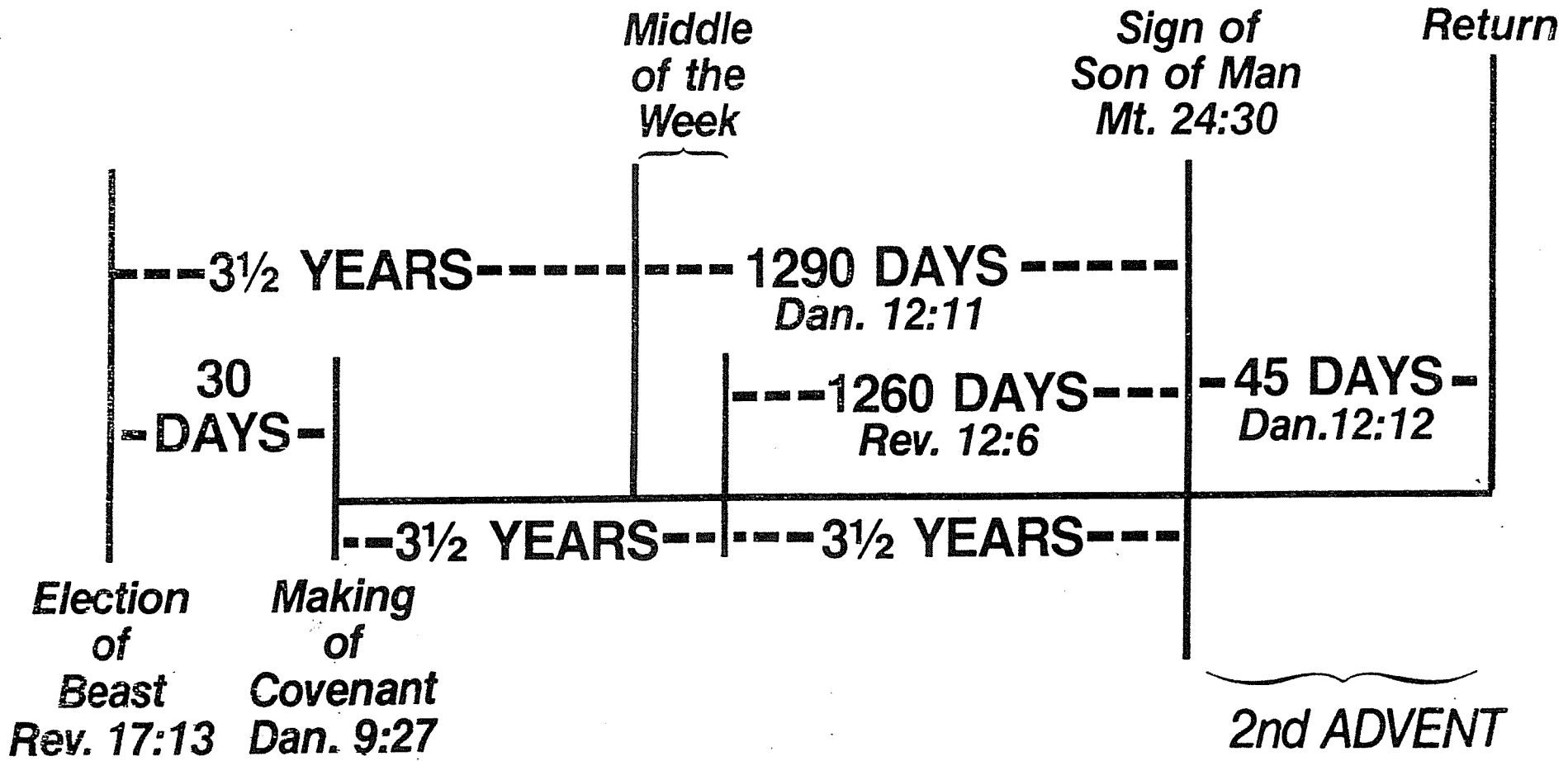
Evaluating Views on Daniel 9:24-27

(Correlate with previous page and a more detailed chart in Payne, *The Theology of the Older Testament*, 250-52)

	Historical		Futuristic	
	Critical	Messianic	Symbolic	Premillennial
Who's decree begins the 70 "sevens" (v. 25)?	Jeremiah (Jer. 25:11), referring to 605 BC or 586 BC (better)	Cyrus (538 BC) or Artaxerxes' 1st decree (457 BC, Ezra)	Cyrus (538 BC)	Artaxerxes' 2nd decree (444 BC, Nehemiah)
When do the 70 "sevens" end (v. 27)?	Temple Rededication (164 BC)	Stephen's death and Paul's call (AD 33)	Rapture of the Church (no 7 yr. Tribulation)	Christ's return after the Tribulation
Who is the "Anointed One" and when does he "come" (vv. 25-27)?	Cyrus (538 BC) in v. 25 but Joshua the High Priest (457 BC) in v. 26	Christ at His baptism (AD 26)	Christ at His baptism (AD 26)	Christ at His triumphal entry (AD 33)
Who destroys the city and the Temple (v. 26)?	Antiochus Epiphanes desecrates the Temple	Titus destroys Jerusalem and the Temple (AD 70)	Antichrist destroys the visible Church	Titus destroys Jerusalem and the Temple (AD 70)
Is there a gap between the 69th and 70th "7"?	No	No	No	Yes
Who makes covenant/ends sacrifice (v. 27)?	Antiochus Epiphanes (170-164 BC)	Christ (AD 26-33)	Antichrist	Antichrist (as antitype of Titus)
What's the covenant?	(Noncommittal view)	New Covenant	Covenant of terror	Peace with Jews
With whom is the covenant confirmed (who are the "many")?	Jerusalem Jews tired of Hellenistic (Greek) rule	Disciples at the Last Supper (extended to the church)	The Gentile masses who follow the Antichrist	End-time Jews (who are "[Daniel's] people," v. 24)
What is "the end to sacrifice" (v. 27)?	Offering a pig on the Temple altar	Christ's death	Antichrist overthrows Church's worship	Antichrist stops future Tribulation sacrifices
Who causes the desolation's (v. 27b)? How?	Antiochus sets up a pagan emblem on the temple porch	Titus destroys Jerusalem and the Temple (AD 70)	Antichrist's idols—materialism, goals, paradise w/o God, etc.	Antichrist insists that the Jews worship his image (Rev. 13:14-15)
Problems	<ul style="list-style-type: none"> • Says prophecy is a forgery after the fact • Inconsistent identity of the Anointed One (vv. 25, 26) • Antiochus made no covenant with Jews • Antiochus did not destroy the city or temple (desecrated it only) and Jesus saw this as future (Matt. 24:15; Mark 13:14) • The city was <i>ruined</i> in 586, not <i>rebuilt</i> as required by v. 25 • 538 to 170 BC is only 369 yrs. (not the required $62 \times 7 = 434$)—65 years off target • Accuses Daniel of mathematical errors 	<ul style="list-style-type: none"> • Inconsistent use of the word "seven" (in 538 BC reckoning) • Christ didn't make a covenant in AD 26 • Christ's death didn't end sacrifices—they continued to AD 70 • See "abomination" as AD 70 but before "week" of AD 26-33 • A 7 yr. period re: Christ does not exist • Not 7 yrs. between Christ's death and AD 70, so v. 27 not fulfilled literally • Rev. 13:5, 14-15 (written AD 95) are future fulfillment • "He" (v. 27) looks back to Titus as antecedent (v. 26b), not to Christ (v. 26a) 	<ul style="list-style-type: none"> • Why all the specific "sevens" if each is indefinite—not years? • "City and sanctuary" are allegorized to be the Church • Daniel's people (Israel) is addressed, not the church/masses • Stretches it to call "sacrifice & offering" the Church's worship • Overlapping of the 62 "sevens" and 70th "sevens" improbable • Francisco's teaching that Jerusalem has not yet been destroyed and that the present age is the last half-week denies history and allegorizes the text 	<p>Support:</p> <ul style="list-style-type: none"> • The decree of 444 BC is the best date since it included both the city and walls (cf. Neh. 2:3, 5, 8) • Employs 360-day (lunar) years of the Jewish calendar but still works with the Gregorian and even astronomical calendar • Deals fairly with a gap "after the 62 sevens" (v. 26) • Allows a literal fulfillment of vv. 24, 27—neither of which is presently fulfilled • Considers v. 27 as future in line with Dan. 7:25; Rev. 12, 13, 19
Advocates	Montgomery (ICC), Hartman & DiLella (AB), F. F. Bruce (but he notes future significance too)	E. J. Young, Pusey, J. Barton Payne	Leupold, Keil, McComisky, Francisco, <i>Review & Expositor</i> 57 (April 1960): 126-37	Hoehner, Anderson, Walvoord, Whitcomb, Archer (but he says 457 BC—AD 27 for the 69 "sevens")
Perspective	Liberal critical	Conservative amil or premil	Conservative amillennial	Conservative premillennial

† Due to varying opinions even within each of the four views, the chart mostly reflects opinions of their first advocate.

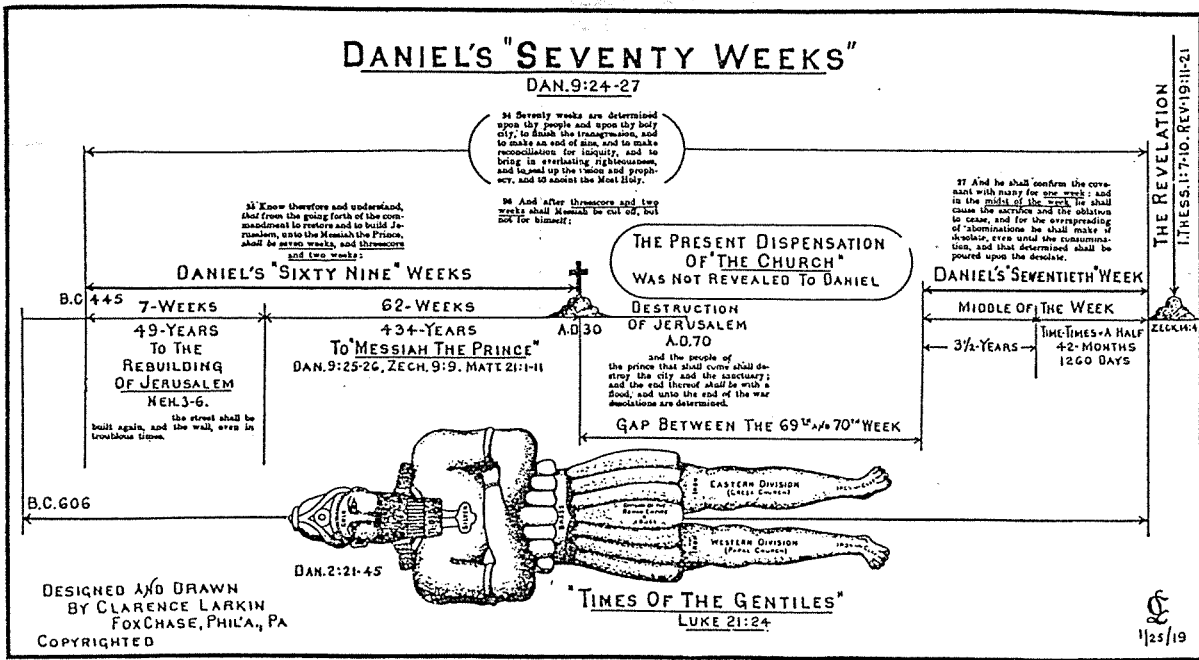
Chronology of the Seventieth Week



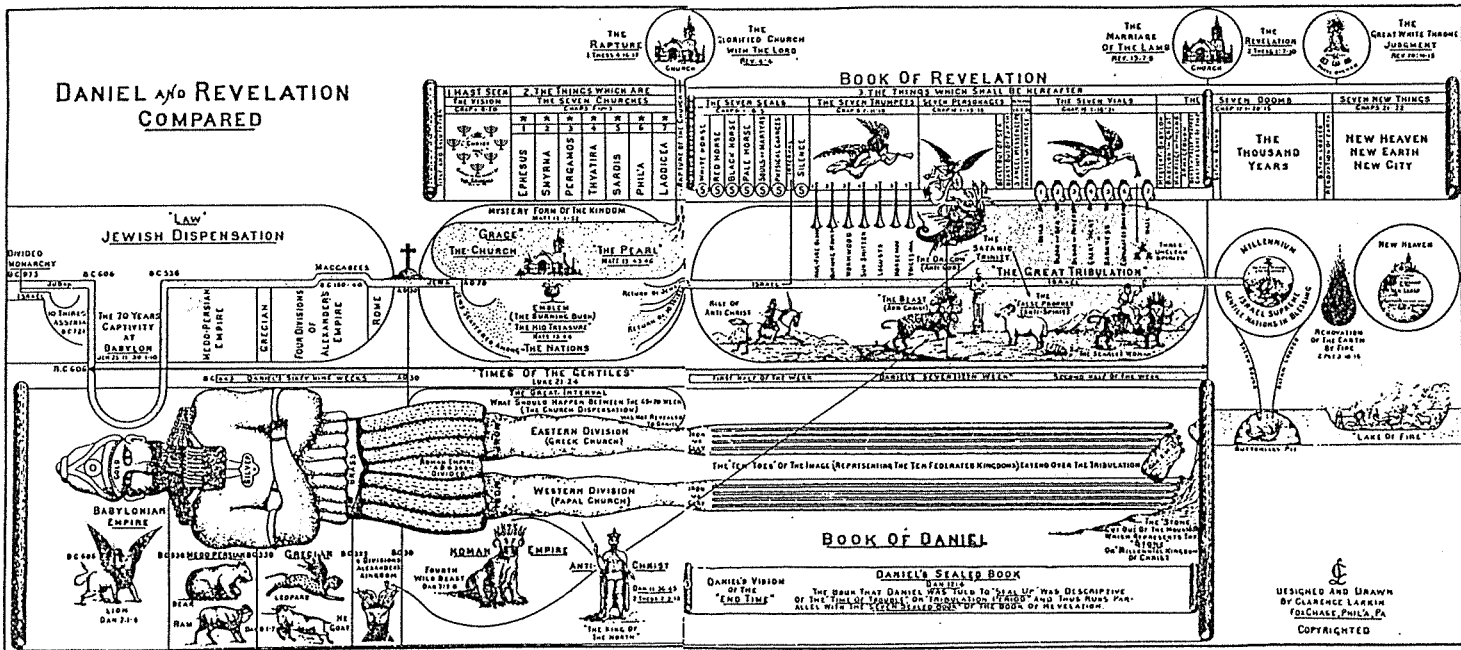
Daniel's Seventy Weeks Compared with Revelation

Secondary Source: George M. Marsden Fundamentalism and American Culture New York: Oxford Univ. Press, 1980

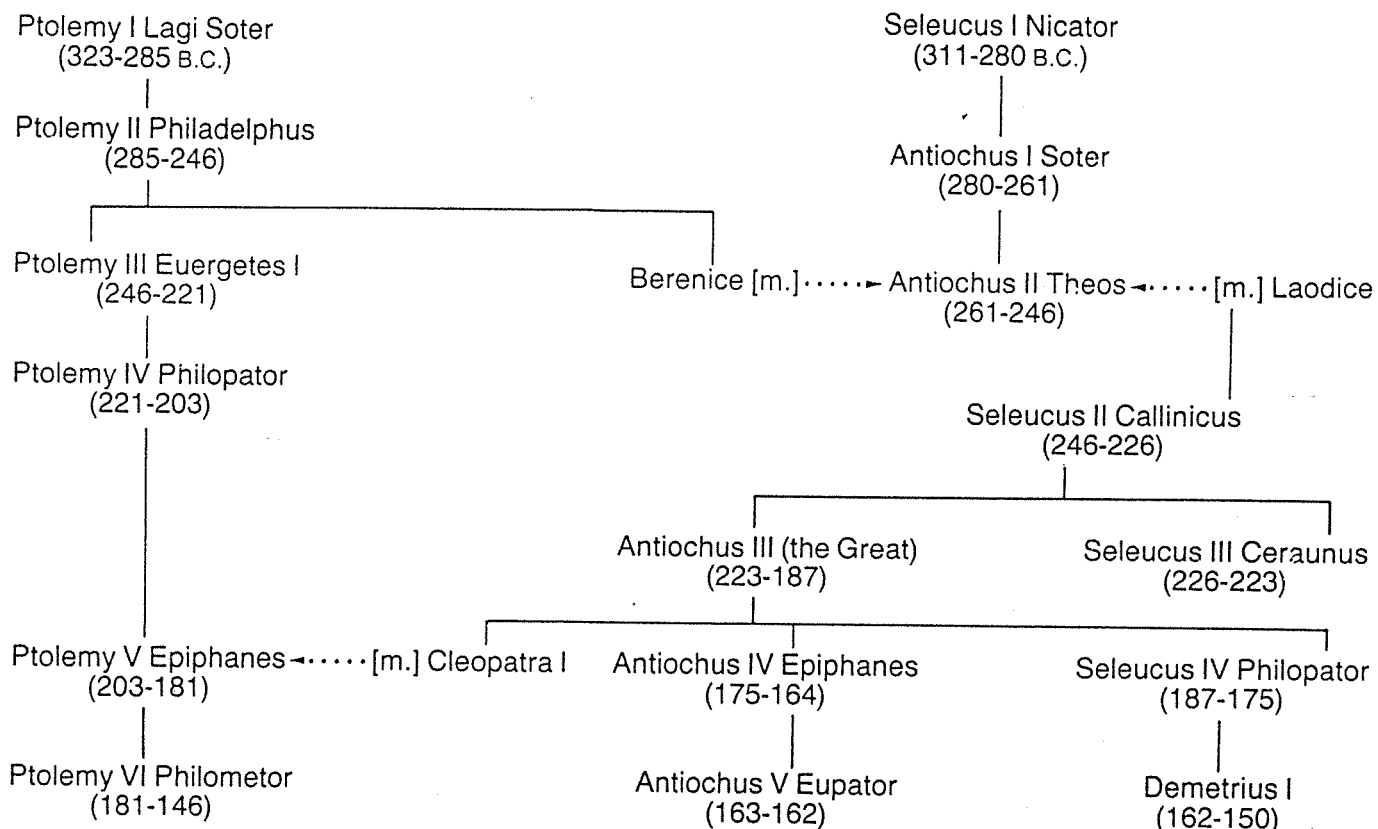
p. 53 pp 58-59



From Dispensational Truth or God's Plan and Purpose in the Ages (Philadelphia, 1920 [1918]). (out of print)



Ptolemies and Seleucids

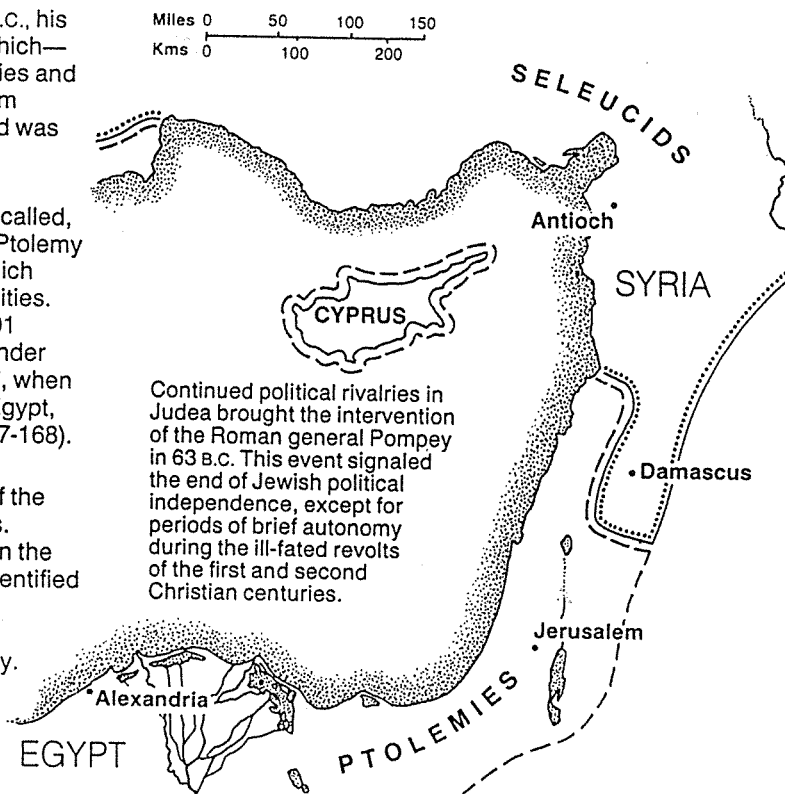


Soon after the death of Alexander the Great in 323 B.C., his generals divided his empire into four parts, two of which—Egypt and Syria—were under the rule of the Ptolemies and Seleucids respectively. Palestine was controlled from Egypt by the Ptolemaic dynasty from 323 to 198, and was subsequently governed by the Seleucids of Syria from 198 to 142.

The Diadochi, as the successors of Alexander were called, struggled bitterly for power over his domain. At first Ptolemy I seized his own satrapy, Egypt and North Africa, which had splendid resources and natural defense capabilities. Seleucus gained Syria and Mesopotamia, and by 301 Lysimachus held Thrace and Asia Minor and Cassander ruled Macedon. The situation changed again by 277, when only three major Hellenistic kingdoms stabilized in Egypt, in Syria, and in Macedonia under the Antigonids (277-168). Each continued until the eventual triumph of Rome.

Da 11 treats the “king of the South” and the “king of the North,” describing their conflicts, wars and alliances. Their hostility toward the people of God culminated in the “abomination that causes desolation” (Da 11:31), identified historically with the reign of Antiochus IV Epiphanes (175-164). The Maccabean revolt followed, leading eventually to the founding of the Hasmonean dynasty.

Borders shown } PTOLEMIES -----
 c. 240 B.C. } SELEUCIDS



STUDY-GRAPH

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BABYLONIAN CAPTIVITY

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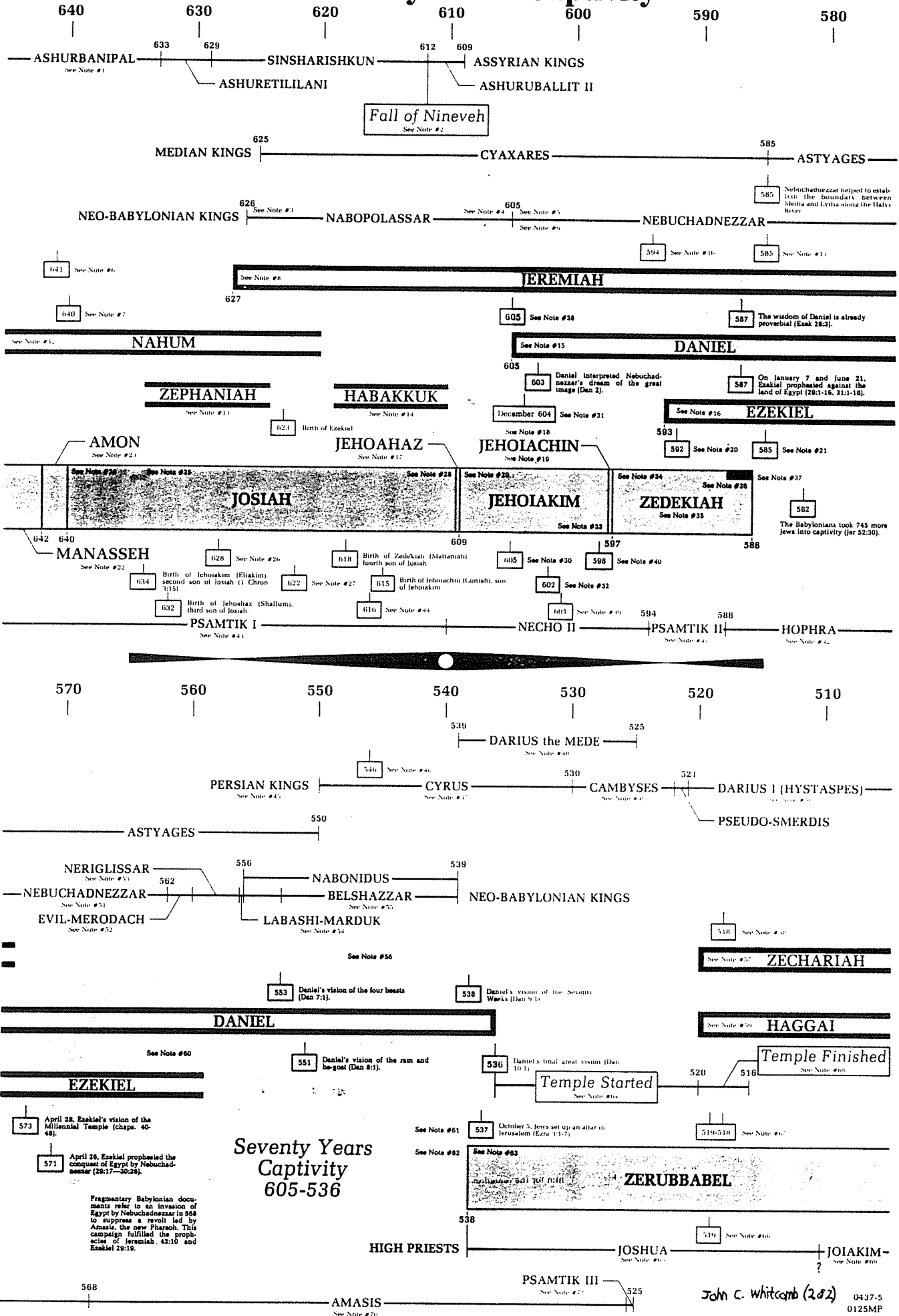
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NOTES

- Ashurbanipal (669-633) was famous for his campaigns against Egypt and Elam and for his interest in culture and education. In 1863, archaeologists uncovered the library of his royal palace, which contained thousands of cuneiform tablets, some containing copies of the Babylonian flood and creation stories (discovered by George Smith at the British Museum, 1872). Soon after his death, the Assyrian Empire collapsed.
- Nineveh had been under siege by the armies of Cyaxares the Mede. Final destruction (612) was produced by the combined attack of Cyaxares, the Scythians, and Nabopolassar of Babylon. The Medes took the regions east and north of the Tigris, and the Babylonians took the regions to the west and south. Sinarahshkun died in Nineveh, but a remnant of Assyrians held out in Haran under Ashurbanipal II until 609 and in Carchemish until 605.
- Shamash-shum-ukin (brother of Ashurbanipal) was made ruler of Babylon (669) by his father, Esarhaddon. He led a revolt (651) against his Assyrian overlords, but was defeated by his brother (648) and committed suicide. The Assyrian province of Babylonia was then ruled by Kandrianu (648-627). Nabopolassar, his successor, took advantage of Assyria's increasing troubles to gain independence for Babylonia and establish the Neo-Babylonian Empire. He assisted Cyaxares the Mede in destroying Nineveh (612). In May 605, Nabopolassar (in poor health) sent his son Nebuchadnezzar against the Egyptians at Carchemish. He died (August 15) while his son was in battle.
- Hearing of his father's death, Nebuchadnezzar took the short route across the Arabian Desert, sending his prisoners (including Daniel) the long route (Josephus, Ant. 10:11:1). He was crowned king (September 6, 605), beginning his first official year the following spring (April 2, 604).
- Elam revolted against the Assyrians, but Ashurbanipal crushed the Elamites, either killing or deporting them (cf. Ezra 4:9). Their territory was taken over by the Persians, who were still subject to the powerful Medes.
- Western kings who took advantage of the Elamite revolt to withhold their tribute were crushed by the Assyrians. Possibly Amon was murdered by an anti-Assyrian party in Jerusalem. The "people of the land" sought to avoid Assyrian retaliation by executing his murderers (2 Kings 21:23-24). Dymstiah, son of Hilkiah (not the high priest who discovered the Book of the Law), was born in Anathoth, near Jerusalem. He was of the rejected line of Ithamar priests (1 Kings 2:26), who had lived in Anathoth since the days of Solomon, but God made him one of the greatest prophets (Dan 9:2; Matt 16:14). Called by God at an early age (Jer 1:7), he encouraged Josiah in his reformation, boldly denounced and suffered under the last four kings of Judah, survived the destruction of Jerusalem (586), and finally ministered to apostate exiles in Egypt.
- After defeating the Egyptians under Necho II at the Battle of Carchemish (May-June 605), Nebuchadnezzar "conquered all of the Hatti country" (Syria and Palestine) and besieged Jerusalem. Among the captives were Daniel and his three friends (Dan 1:1-2) and King Jehoiachin, who was bound and carried to Babylon (2 Chron 36:6), but who was probably released after giving assurance that he would be a loyal vassal of Babylon.
- An army revolt in Babylon was crushed by Nebuchadnezzar. Such revolts may have fostered plots among western kings (including Zedekiah) to regain their independence, in spite of the warnings by Jeremiah (Jer 27-28).
- Nebuchadnezzar began a partially successful thirteen-year siege of Tyre (Ezek 26-28; cf. 29:18). This island fortress was not captured until Alexander the Great (332) had built a giant causeway from the mainland.
- Nahum prophesied the destruction of Nineveh, using the destruction (603) of Nineveh (Nineveh) as an example (3:8-10). His prophecies were fulfilled when Nineveh fell (612), never to rise again (2:13, 3:19).
- Early in Josiah's reign, Zephaniah preached against the sins of Judah (1:1-2:3, 3:1-7) and prophesied the fall of Nineveh (2:12-15).
- Habakkuk foresaw the rise of Babylonia as a world power (1:5-11), but was so shocked at the thought of this wicked nation being God's instrument for chastening Israel that he prayed for further light on this problem (1:2-2:1). God replied that the righteous remnant in Israel would live by faith, but wicked people and nations would be judged (2:4-20).
- Daniel and his three friends were taken to the court of Babylon for intensive training (fall 605).
- Ezekiel saw in Babylon (July 31, 593) the vision of the four cherubim and the wheels (1:1-3), and the vision (September 17, 592) of the abominations in the Jerusalem Temple and the departure of God's glory (chaps. 8-11).
- Jehoahaz (Shallum), a younger son of Josiah, was anointed king by the people, but after three months was deposed and taken to Egypt by Necho II.
- Jehoiachin (also named Coniah and Jeconiah), a son of Jehoiachin, was eighteen when his father died. He reigned only three months and 10 days.
- Jehoiachin was taken captive by Nebuchadnezzar (March 18, 597). He left Jerusalem (April 2) to begin exile with ten thousand others, including Ezekiel.
- A Babylonian tablet lists Jehoiachin and his five sons among those who received regular rations in Babylon. Later, however, he was treated more harshly (Jer 52:31-34).
- Word reached Ezekiel (January 8) in Babylon that Jerusalem was destroyed (33:21). From March 3 to 17, he uttered lamentation over Pharaoh and the Egyptians in Sheol (chaps. 32).
- Though very wicked during most of his fifty-five-year reign, Manasseh repented when Ashurbanipal carried him off to Babylon in chains. His last days were occupied with rebuilding Jerusalem and removing his idols.
- Amon, the wicked son of Manasseh, was murdered by his servants, who were then slain by the people of the land.
- Josiah was eight years old when he began to reign. His father, Amon, was twenty-four when he was assassinated, so Josiah was born when Amon was sixteen.
- Josiah began "to seek after the God of David his father" at the age of sixteen.
- Josiah (aged twenty) began to purge Jerusalem, Judah, and the northern provinces.
- Hilkiyah (high priest) discovered the Book of Law in the Temple, and that year the greatest Passover since the days of Samuel was celebrated.
- Josiah was killed (spring 609) by Necho II at Megiddo when he attempted to block Egypt's attempt to aid the Assyrians at Carchemish. He was mourned by Jeremiah (2 Chron 35:25; cf. Zech 12:11), and was followed on the throne by his son and a grandson.
- Eliakim (elder brother of Jehoahaz) was made king by Necho II, who changed his name to Jehoiakim.
- Jehoiakim became a vassal of Nebuchadnezzar.
- Jehoiakim cut Jeremiah's scroll and threw it into the fire.
- After serving three years, he rebelled against Nebuchadnezzar.
- Jehoiakim died in Jerusalem (December 10, 598) and was given a disgraceful burial as prophesied (Jer 22:18, 36:30). Mattaniah, Jehoiachin's uncle, was made king of Judah by Nebuchadnezzar, and his name was changed to Zedekiah. In spite of Jeremiah's warnings (chaps. 27-28), he plotted against Babylon.
- When Jerusalem fell, Zedekiah tried to escape to Jordan. He was captured at Jericho, carried to Riblah, blinded after seeing his sons slain, and deported to Babylon, where he died.
- The siege of Jerusalem lasted from January 15, 588, to July 18, 586.
- One month after the fall of Jerusalem, Nebuzaradan, the captain of the guard, burned the city and Temple (Jer 3:16), looted Temple treasures, and brought Seraiah (high priest) and others to Nebuchadnezzar at Riblah for execution (2 Kings 25:8-21). Gedaliah was appointed governor of the land, and Jeremiah remained with him at Mizpah, the new capital (Jer 40:1-12). The hopes of this remnant were dashed when Gedaliah was murdered by Ishmael, a renegade Jew. Fearing reprisals from the Babylonians, they fled (under Johanan) to Egypt, taking Jeremiah along against his wishes (Jer 40:13-44:30).
- In 605, Jeremiah prophesied the seventy-year captivity of Judah (chap. 25). That same year his scribe, Baruch, complained of his hard lot (chap. 45).
- Necho II battled Nebuchadnezzar to a standstill on the border of Palestine and Egypt.
- Nebuchadnezzar captured 3,023 Jews in a preliminary campaign (Jer 52:1-3).
- Pasmтик I attacked Phoenicia (590) to harass Nebuchadnezzar.
- Pharaoh Hophra (Apries) came to the aid of Zedekiah, causing Babylon to lift its siege of Jerusalem temporarily (Jer 37:7-11). This may have been the time of the captivity of the 832 Jews (Jer 52:29).
- Pasmтик I, the first pharaoh of the twenty-sixth (Saite) Dynasty, was pushed into power by Ashurbanipal in 663, following the Assyrian conquest of Egypt. He broke from Assyrian control in 654, and a revival of Egyptian culture followed.
- In order to have a buffer state between Egypt and its potential enemies, Pasmтик I moved north to support the tottering Assyrian Empire against the advancing Medes and Babylonians.
- Until 550, Persian kings were vassals of the Medes. One vassal, Cambyses I (600-558) married Mandane, a daughter of Astyages and his son was Cyrus II, the Great. Amytis, another daughter of Astyages, was a wife of Nebuchadnezzar. Her homesickness caused him to construct the famous Hanging Gardens of Babylon.
- Croesus, the wealthy king of Lydia, refused to acknowledge the sovereignty of Persia. Cyrus defeated him and absorbed his kingdom into the empire. For the next six years, Cyrus prepared to conquer Babylon.
- Cyrus II succeeded his father as king of the small Persian kingdom of Anshan (559). Soon he began to foment rebellion against his grandfather, the corrupt Astyages. He was encouraged by Nabonidus, the new king of Babylon. Astyages tried to crush the revolt, but his general, Harpagus, whom he had previously wronged, deserted him and brought his army over to Cyrus. The Median king was soon seized by his own men, and the Persians took the capital city of Ecbatana (550) without a battle. From then on, the Medes and Persians fought together under the leadership of Cyrus.
- Darius the Mede, probably the "Cubaru" of the Nabonidus Chronicle, was a subordinate of Cyrus who appointed governor in Babylon (e.g., Daniel: Dan 6:1-3) on October 29, after Ugaru took the city. He was sixty-two (Dan 5:31), and the tablets indicate that he ruled Babylon, Syria, and Palestine until 525.
- From 539 to 520, Cambyses lived in Sippar, representing his father, Cyrus (who was busy extending the eastern frontiers, at the New Year's festivals in Babylon). He was also to prepare for a great expedition against Egypt, which he conquered in 525, five years after his father's death.
- Darius—Hystaspes (521-486) is known as Darius the Great because of his brilliant achievements in restoring the Persian Empire amidst the chaos following the death of Cambyses. Cambyses died (suicide?) while returning from the conquest of Egypt upon hearing that a pretender (who claimed to be Smerdis, another son of Cyrus whom Cambyses had secretly murdered for suspected disloyalty) had taken the throne of Babylon. The Achaemenid dynasty of Persia would have ended with Cambyses had not Darius, son of Hystaspes, retained the loyalty of the Persian army. In two months he captured and killed the pseudo-Smerdis (whose real name was Bardiya or Gaumata, and who ruled Babylon from March to September 522), and during the next two years he defeated nine kings in nineteen battles. His father, Cyrus (who was busy extending the eastern frontiers), in the first year of his reign (539) is recorded in a large trilingual cuneiform inscription (Old Persian, Babylonian, and Elamite) on the face of the Behistun Rock. He is most famous for reorganizing the empire into satrapies and for his ill-fated efforts against the Greeks (493 and 490).
- After building the city of Babylon and subduing his enemies, Nebuchadnezzar was punished by God for his pride. If the "times" of Daniel 4:32 refer to years (cf. 7:25), he was mad for most of the last seven years of his reign.
- Evil-Merodach (Amel-Marduk), son of Nebuchadnezzar, lifted Jehoiachin out of prison April 2, 561, and honored him for the remainder of his life (Jer 52:2 Kings 25).
- Nergal-sher-uisur, a son-in-law of Nebuchadnezzar, murdered Evil-Merodach and seized the throne in August 560. A newly published tablet tells of his campaign to Cilicia (557). He was probably the Nergal-sher-uisur who held the office of roq mag at the siege of Jerusalem in 586 (Jer 39:3:13).
- Labashi-Marduk, son of Neriglissar, reigned but two months (May-June 556), and was murdered by some conspirators including Nabonidus, a Babylonian noble and son-in-law of Nebuchadnezzar.
- From 553 to 539, while he attempted to build a commercial center at Tema in Arabia, Nabonidus led the administration of Babylon to his profligate son Belshazzar. That he had incurred the wrath of the official Marduk priesthood by concentrating his favors on the cult of the moon god Sin may explain his desire to live as far from Babylon as possible. When Cyrus threatened invasion, Nabonidus came to Babylon for the New Year's festival of April 4, 539, and sought divine protection for the city by bringing the images of Babylonian gods into from surrounding towns. It was to no avail. In September, the armies of Cyrus, commanded by Ugaru, defeated the Babylonians at Opis. On October 10, Sippar (thirty miles north of Babylon) was taken without a battle, and Nabonidus fled. Two days later, Ugaru's troops entered Babylon and killed Belshazzar. For over two thousand years the "times" of Daniel contained the only known historical reference to Belshazzar. In the late nineteenth century, some cuneiform tablets that refer to Bel-shar-uisur (Bel protect the king) as "son of the king" (mor-sharri) were unearthed. In the early twentieth century, a tablet was published stating that Nabonidus "entrusted the kingship" to his son when he went to Arabia, indicating that he was the de facto king of Babylon when it fell. It is significant that Belshazzar's highest office to Daniel was to make him "third ruler of the kingdom" (Dan 5:7:16:29). On October 12, 539, Daniel interpreted the handwriting on the wall and "in that night Belshazzar the Chaldean king was slain" (Dan 5:30).
- In October or November 520, just after work on the Temple had been resumed, Zechariah began his ministry (1:1-6). On February 14, 519, he saw the eight night visions pertaining to Israel (1:7-8:8).
- A deluge of Jews came from Bethel to Jerusalem to ask the priests and prophets about the need of continuing their mourning and fasting in commemoration of the destruction of Jerusalem. This became the occasion for an important message from God through Zechariah (chaps. 7-8).
- On August 20, 520, Haggai began to exhort Jews to resume work on their Temple, which work had been left unfinished since 535 because of opposition from pagan neighbors (cf. Ezra 4:1-5). So effective was his ministry that the Jews under Zerubbabel and Joshua began to work again on September 20 (1:12-15; Ezra 5:1-2). On October 17, Haggai gave the Jews more words of encouragement to the workmen (2:1-9) and on December 18, he gave his final prophecies, including promises of great blessing for Zerubbabel, faithful governor of Judah (2:10-23).
- That Ezekiel dated his prophecies according to the year of Jehoiachin's captivity indicates that he, rather than Zedekiah, was considered by the exiles to be the legitimate king of Judah. They also knew that the monarchy as they remembered it was at an end. For Jeremiah had said that no physical descendant of Jehoiachin could ever sit on the throne (22:30). This not only excluded his grandson Zerubbabel (Ezra 3:2; 1 Chron 3:19) from royal privileges, but also required that Jesus (Jer 23:5) be adopted legally by Joseph rather than be begotten by natural generation.
- In spite of the initial bitterness of their captivity (cf. Psalm 137), the Jews settled down to a comparatively peaceful and prosperous life, as God had instructed (Jer 29:4-7). The majority were content to remain in Babylonia and to give of their wealth to the remnant of fifty thousand who returned to Jerusalem in 537 (Ezra 1:6).
- Cyrus the Great entered Babylon (October 29, 539) and presented himself as a gracious liberator and benefactor. He reversed the cruel Assyrian and Babylonian policies by permitting transplanted populations to return to their homelands. Cyrus permitted and encouraged the Jews to return to Palestine and rebuild their Temple (2 Chron 36:22-23; Ezra 1:1-4). About one hundred and fifty years before this, Isaiah had prophesied that Cyrus would be God's chosen instrument for liberating the Jews and initiating the restoration of the Temple (Isa 44:28; 45:1:7:13). Cyrus was not a true believer (Isa 45:4), though he probably recognized the God of Israel as one of the chief deities, especially if Daniel showed him these prophecies of Isaiah, as Josephus claims (Ant. 11:1:11).
- Zerubbabel laid the foundation of the second Temple (Ezra 3:2; Zech 4:9); but in an official letter to Darius I, a Persian governor claimed that "Zerubbabel" said that (Ezra 5:16). Thus, Zerubbabel's name in Babylon was Shesthabzar (Ezra 1:8), even as Daniel's name was Belshazzar. His father was Shealtiel (Ezra 3:2), but in 1 Chronics 3:19 he is listed as a son of Shealtiel's younger brother, Pedaiah. This means Shealtiel died childless and Pedaiah contracted a levirate marriage with his brother's widow. Because Shealtiel was the firstborn son of the exiled king Jehoiachin, Zerubbabel was a Messianic link between David and Joseph (Matt 1:12).
- In April or May 536, the foundation of the second Temple was laid amid great celebration. Many of the older men who had seen the first Temple before its destruction in 586 wept aloud because of the sad contrast in both size and design (Ezra 3:8-13).
- Joshua (Jeshua) was in the direct line of the high priests. His father, Jozabad (Ezra 3:2), was taken captive by Nebuchadnezzar (1 Chron 6:15); his grandfather Seraiah was slain at Riblah (2 Kings 25:18-21); and Seraiah's grandfather Hilkiyah discovered the Book of the Law in the Temple (2 Chron 34:14) in 622. In one of Zechariah's visions (519), Joshua was seen as representing the nation before God (Zech 3:2,9); but he did not possess the Urim and Thummim to inquire of God (Ezra 2:63).
- Joshua was crowned by the prophet Zechariah to symbolize the dual great-king office that would be held someday by Messiah (Zech 6:9-13).
- Tattenai, a Persian governor, wrote to Darius I to challenge the rebuilding of the Temple. Darius wrote the decree of Cyrus in the library at Ecbatana and commended Tattenai to help the Jews.
- The completion of the Temple in February or March 516 may be considered the end of a special seventy-year captivity of Jerusalem and its Temple (Zech 1:12, 7:5).
- Joiakim, son of Josiah, is mentioned in Nehemiah 12:10-12, and Zechariah is listed as a contemporary of Nehemiah.
- As Necho II had tried to bolster the tottering Assyrian Empire for a buffer against Babylon, so Amasis tried in vain to hinder the growth of Persian power by alliances with Croesus of Lydia and Nabonidus of Babylon. He saw both of those allies defeated, and a few months after his own death, Egypt fell before the Persians.
- Pasmтик I signed only six months before Persia, under Cambyses, attacked him. His Egyptian army was defeated at Pelusium (525), and Cambyses took the throne as the first king of the twenty-seventh Dynasty. The Persian rule of Egypt continued until Alexander the Great conquered it in 332. After his death in 323, Egypt was ruled by the Ptolemies (six are mentioned in Daniel 11:5-25) until the death of Cleopatra (30 B.C.), when the Romans took over.

Babylonian Captivity

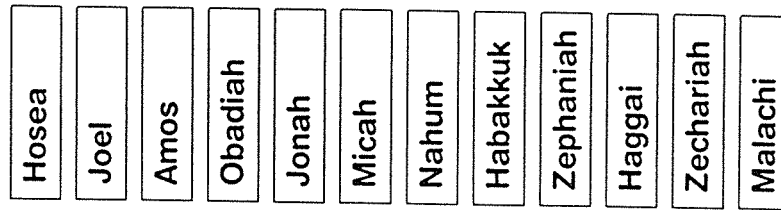


Seventy Years Captivity 605-536

Contrasting the Exilic Prophets

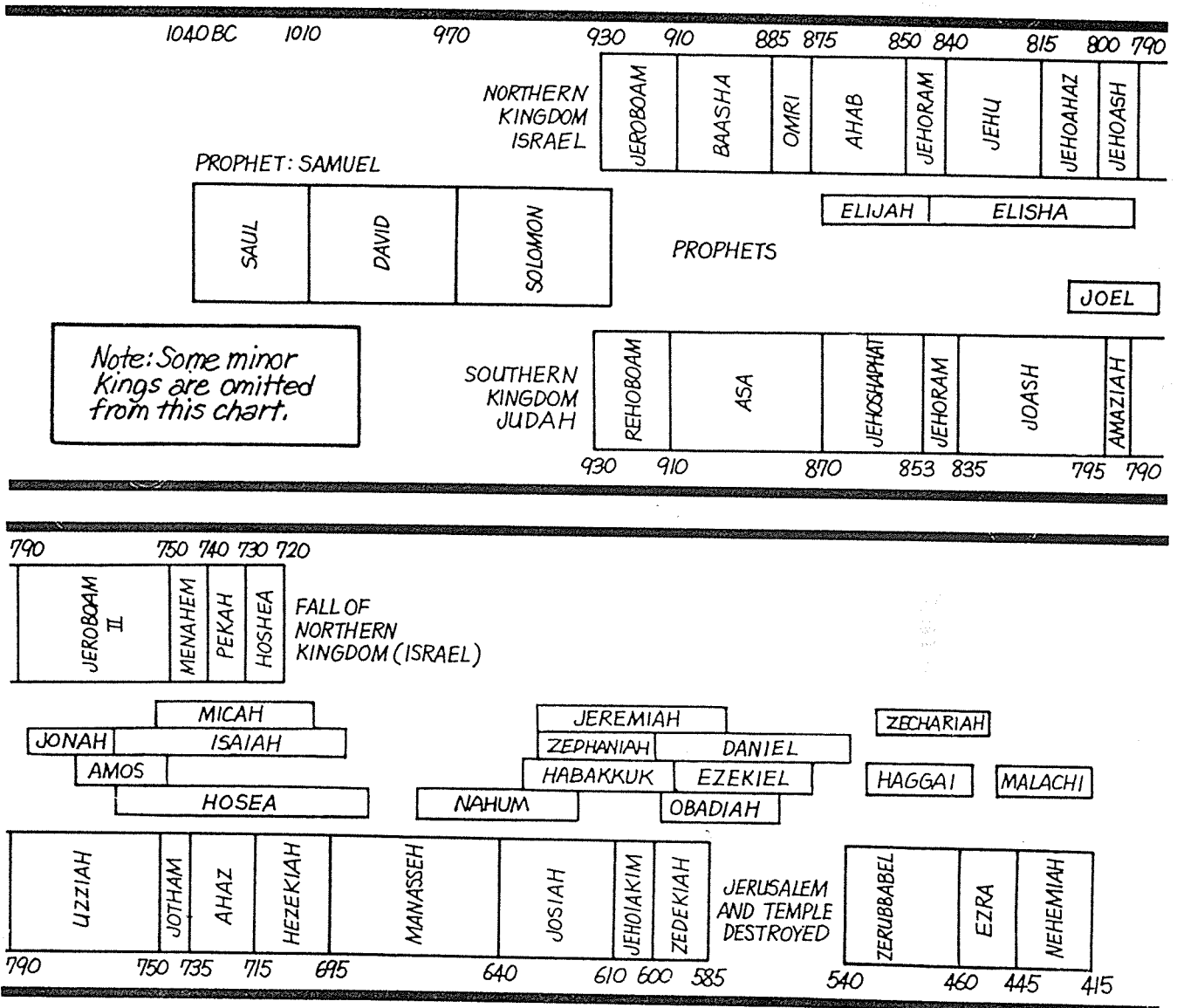
	Daniel	Ezekiel
<i>Date</i>	605-536	597-570
<i>Beginning of Ministry</i>	First invasion of Nebuchadnezzar	Second invasion of Nebuchadnezzar
<i>End of Ministry</i>	After the exile	In the exile
<i>Length of Ministry</i>	longer (70 years)	shorter (27 years)
<i>Restoration</i>	Political	Religious
<i>God's</i>	Sovereignty	Glory/Holiness
<i>Occupation</i>	Administrator/prophet	Prophet
<i>Style</i>	Abstract	Concrete
<i>Length</i>	12 chapters	48 chapters
<i>Subjects</i>	Nations & Israel	Israel & Nations
<i>Proclamations</i>	Private	Public

The Minor Prophets



These twelve books of Old Testament prophecies are called the "minor" prophets because they are shorter than the "major" prophets (prophecies)—not because they are less important. Remember that the term "prophet" means to "forth-tell" God's word as much as to fore-tell the future.

When Events Happened



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* Note that the dates above are rounded to the nearest 5-year point and dates for Joel and Obadiah differ from this course (p. 342).

The Book of the Twelve, or the Minor Prophets

In Ecclesiasticus (an Apocryphal book written c. 190 B.C.), Jesus ben Sira spoke of “the twelve prophets” (Ecclesiasticus 49:10) as a unit parallel to Isaiah, Jeremiah and Ezekiel. He thus indicated that these 12 prophecies were at that time thought of as a unit and were probably already written together on one scroll, as is the case in later times. Josephus (*Against Apion*, 1.8.3) also was aware of this grouping. Augustine (*The City of God*, 18.25) called them the “Minor Prophets,” referring to the small size of these books by comparison with the major prophetic books and not at all suggesting that they are of minor importance.

In the traditional Jewish canon these works are arranged in what was thought to be their chronological order: (1) the books that came from the period of Assyrian power (Hosea, Joel, Amos, Obadiah, Jonah, Micah), (2) those written about the time of the decline of Assyria (Nahum, Habakkuk, Zephaniah) and (3) those dating from the postexilic era (Haggai, Zechariah, Malachi). On the other hand, their order in the Septuagint (the earliest Greek translation of the OT) is: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi (the order of the first six was probably determined by length, except for Jonah, which is placed last among them because of its different character).

In any event, it appears that within a century after the composition of Malachi the Jews had brought together the 12 shorter prophecies to form a book (scroll) of prophetic writings, which was received as canonical and paralleled the three major prophetic books of Isaiah, Jeremiah and Ezekiel. The great Greek manuscripts Alexandrinus and Vaticanus place the Twelve before the major prophets, but in the traditional Jewish canon and in all modern versions they appear after them. *NIV Study Bible, 1320*

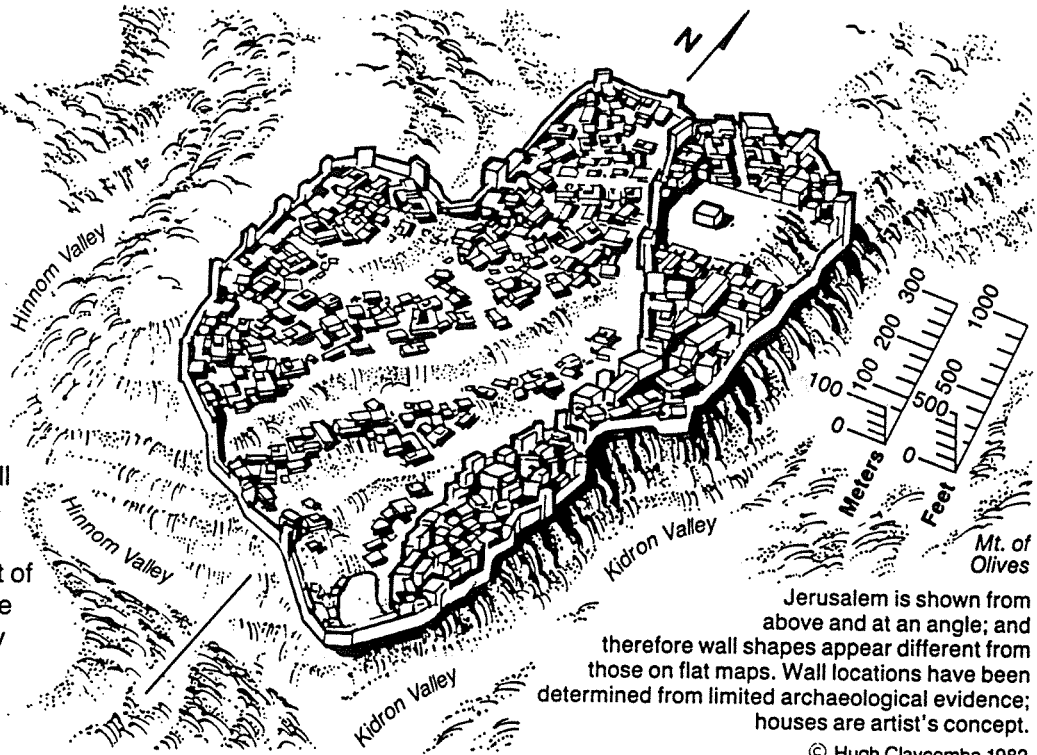
Former Prophets				Latter Prophets																
Nonwriting Prophets				Major Prophets				MINOR PROPHETS												
Samuel	Nathan	Elijah	Micahiah	Elisha	Isaiah	Jeremiah	Ezekiel	Daniel	Hosea	Amos	Joel	Micah	Habakkuk	Zephaniah	Obadiah	Jonah	Nahum	Haggai	Zechariah	Malachi
United Kingdom		Divided Kingdom		Babylon		Israel		Judah				Nineveh		Judah						
Monarchy				Exile		Pre-Exile						Post-Exile								

The twelve short books which make up the “Minor Prophets” (so called because of their length, not their unimportance) were originally grouped together on one scroll in the Hebrew Bible, and were called simply “The Twelve.” Together, they cover a time span of about 400 years (800–400 B.C.). Theologically, the Minor Prophets “major” on warnings of impending judgment, teachings on righteous living, encouragement to the faithful and oppressed, and predictions of God’s future plans.

Jerusalem During the Time of the Prophets

c. 750-586 B.C.

Refugees arrived in Jerusalem about the time of the fall of the northern kingdom (722 B.C.). Settlement spread to the western hill, and a new wall was added for protection. Hezekiah carved an underground aqueduct out of solid rock to bring an ample water supply inside the city walls, enabling Jerusalem to survive the siege of Sennacherib in 701.



Jerusalem is shown from above and at an angle; and therefore wall shapes appear different from those on flat maps. Wall locations have been determined from limited archaeological evidence; houses are artist's concept.

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"Oh Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you

were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'"—Matthew 23:37-39

For further reference to the development of Jerusalem see: page 63, *The City of the Jebusites and David's Jerusalem*; page 73, *Solomon's Jerusalem*; page 99, *Jerusalem of the Returning Exiles*

Hosea

God's Loyalty to Repentant Israel							
Unfaithful Gomer			Unfaithful Israel				
Faithful Hosea			Faithful LORD				
Marriage of Hosea			Message of Hosea				
Personal			National				
Chapters 1—3			Chapters 4—14				
Personal Marriage Tragedy 1:1—2:1	Judgments/ Restoration 2:2-23	Gomer Received Back Ch. 3	Lawsuit Summary 4:1-3	Spiritual Knowledge 4:4—6:3	Loyal Love 6:4—11:11	Faithfulness 11:12—13:16	Repentance Yields Fruitfulness Ch. 14
Northern Nation of Israel							
755-710 BC (Before, During, and After Israel's Exile in 722 BC)							

Key Word: Loyal

Key Verse: (God about Israel) "I will plant her for myself in the land; I will show my love (*hesed*) to the one called 'Not my loved one.' I will say to those called 'Not my people,' 'You are my people'; and they will say, 'You are my God'" (Hosea 2:23).

Summary Statement:

Hosea experiences a personal marriage tragedy which illustrates God's faithful reception of His unfaithful people who show lack of knowledge of God, rejection of loyal love, and faithlessness to His covenant, to motivate them to repentance.

Application:

God's loyal love is tough love so He'll do what it takes to bring us back to Him.

Hosea

Introduction

I. Title The name Hosea (חֹשֶׁה *hoshea*) means "salvation" (BDB 448a 3). In Hebrew it is exactly the same name as that of Hoshea (last king of Israel) and the original name of Joshua (whose name Moses changed from Hoshea to Joshua; Num. 13:6, 16). The names Joshua and Jesus both come from the same root but carry an additional concept: "Yahweh is salvation."

II. Authorship

- A. **External Evidence:** Hosea is not mentioned elsewhere in Scripture outside of this prophecy but few critics have debated authorship by Hosea on these grounds. Their concerns are more internal (see below).
- B. **Internal Evidence:** The first verse of the prophecy notes Hosea ministered during the reigns of both kings in the north (Israel) and south (Judah) of the divided kingdom. Some scholars debate Hosea's claim to be author, supposing that later redactors (editors) added references to Judah and passages similar to Deuteronomy (see William R. Harper, *A Critical and Exegetical Commentary on Amos and Hosea*, pp. clix-clxii, and Hans W. Wolff, *Hosea*, AB, pp. xxix-xxxii). However, this poses no problem for those who recognize that Hosea's message, though primarily to Israel, included all the people of God. Also, allusions to Deuteronomy is understandable since Moses wrote the book hundreds of years before Hosea's time (but these liberal scholars date Deuteronomy after Hosea's time). Nothing is known about Hosea except that he was the son of Beerī (1:1), his wife was Gomer (1:3), and he had at least one child (1:3) and as many as three children (1:3-9; this depends upon how one interprets 2:4). Hosea evidently lived in Israel as he called the king of Samaria "our king" (7:5).

III. Circumstances

- A. **Date:** Hosea began prophesying during the prosperous reigns of Jeroboam II, king of Israel (782-753 BC), and Uzziah, king of Judah (767-739 BC). His prophecies stretched through the reigns of these two kings and those of Jotham (739-731 BC), Ahaz (731-715 BC), and Hezekiah (715-686 BC), kings of Judah. Similarly, in the north the six last kings of Israel (following Jeroboam II) reigned briefly during his preaching. Therefore, his ministry lasted approximately forty-five years during the time before, during, and after the captivity of the northern kingdom by Assyria and during the reigns of eleven kings from the two nations (755-710 BC). It is presumed that he compiled his prophecy in this book during the early years of Hezekiah, the last of these eleven kings.
- B. **Recipients:** The book is addressed primarily to the northern kingdom of Israel (4:1f.), though it contains fifteen references to Judah (1:1, 7, 11; 4:15; 5:5, 10, 12, 13, 14; 6:4, 11; 8:14; 10:11; 11:12; 12:2), thirteen to Egypt, and eight to Assyria.
- C. **Occasion:** When Hosea began his ministry during Jeroboam II's reign, Israel enjoyed a temporary period of prosperity. However, the tide soon turned with seven kings on the throne in only thirty-two years, five of whom were murdered and the last brought with the nation into exile. Israel was a nation of idolatry and God promised judgment for such.

IV. Characteristics

- A. Although many prophets used object lessons in their prophesying, Hosea's *personal* tragedies illustrate God's relationship to Israel more than any other prophet.
- B. Unlike other books of Scripture, the message of Hosea appears twice: personally with an adulterous wife and faithful husband (chs. 1-3), and nationally with an adulterous nation and a faithful God (chs. 4-14).
- C. Some have advocated that Hosea's marriage to Gomer was only visionary or allegorical, not literal, because they feel that God would not ask a prophet to marry someone of disreputable

character, but this does not hold weight. The account is presented in a straightforward narrative and God sometimes asked His prophets to do difficult tasks (e.g., Isa. 20:1-4; Ezek. 4:1-5:4). However, even considering the account as historical still has its problems. Three difficult issues will decide how the first section of the book (1:2-9) should be interpreted:

1. Was Gomer adulterous *before* or *after* her marriage to Hosea? Since the term “adulterous” refers to sexual sin *after* marriage (2:2, 4; 4:12; 5:4) and the emphasis of the book is upon Gomer’s and Israel’s behavior *following* the initiation of their covenants, it is best to see her adulterous condition as that which followed her marriage. Thus the Lord’s command should be seen as follows: “Go, take to yourself a wife who will prove to be unfaithful...” (Chisholm, *BKC*, 1:1379).
 2. Were Gomer’s second and third children fathered by Hosea or an adulterous relationship? Hosea is not specifically mentioned in the text (1:6, 9) as he is with his first child (1:3). This is an argument from silence, though, and the fact that *all three* children are called “children of unfaithfulness” (1:2), the parallel absence of the father’s name in Genesis 29:32-35, and the emphasis on the *mother’s* (not the children’s) character, all indicate that these children were “born *in the context of* (but not as a direct result of) Gomer’s infidelity” (idem., 1:1380, emphasis mine). So Hosea fathered all three.
 3. Did Hosea divorce Gomer? And if he did, what are the implications for those whose spouses are unfaithful today? It seems that only a separation is in view here (see p. 574).
- D. Hosea uses a Hebrew equivalent for the English word “love” (חֶסֶד, *hesed*) six times in his short writing (2:19; 4:1; 6:4, 6; 10:12; 12:6 [7]). Although the same word is used by Isaiah (8 times) and Jeremiah (6 times), Hosea uses this term more frequently than any other prophet (proportionally, considering his small book size). What really does *hesed* mean? The KJV often translates it as “lovingkindness” (2:19) or “mercy” (4:1; 6:6; 10:12; 12:6) but sometimes “goodness” (6:4) and “kindness” (Joel 2:13). The NASB emphasizes these last two translations while the NIV agrees and adds the concept of acts of devotion, unflinching love, great love, unflinching kindness, favor, devout, faithful, grace, loyalty, approval, lovingkindness, and many other terms! It is an important term since it is used nearly 250 times in the OT.

The above was the traditional understanding until Nelson Glueck’s 1927 study advocated that the term referred not to God’s *mercy*, but to His *loyalty* to His covenant obligations made with the nation (just as the Hittites and other pagan nations were bound to show loyalty to their deities). This view has gained wide acceptance though with some exceptions (e.g., R. Laird Harris, “חֶסֶד,” *Theological Wordbook of the Old Testament*, 1:305-7 sees it referring to a kind of love, including mercy, when the object is in a pitiful state).

This may seem like a technical study but it becomes quite important since *hesed* is used in reference to the Ten Commandments (Exod. 20:6; Deut. 5:10). Are these commandments: (1) *temporary* stipulations stemming from God’s *covenant* given only to *Israel* to whom God remains true and demands loyalty, or (2) are they “*eternal* principles stemming from *God’s nature* and his creation to which *all* men are obligated...” (idem., 305, emphasis mine).

The present study of Hosea follows Glueck’s view above (#1) which interprets the term as referring to covenant loyalty. In particular, the Mosaic Covenant is in view which obligates both God and Israel to certain requirements (cf. Exod. 19–20), including Israel’s blessings for obedience and curses for disobedience (Deut. 28). Therefore, God continues to show commitment and mercy towards the nation (based upon the Abrahamic Covenant) and Israel should respond by demonstrating loyalty towards God by following the Mosaic stipulations. This best fits the theme of the book as Gomer’s violation of the marriage covenant illustrates Israel’s violation of the nation’s covenant with God. Also, “LORD (Yahweh),” the covenant name for God, appears 48 times in contrast to “God (Eloheim)” — a non-covenantal designation occurring only 29 times. (For a more complete study on these covenant ideas see the Deuteronomy notes for this course.) The terms “loyal love” or “loving loyalty/kindness” in the following outlines are used when referring to *hesed*.

Argument

The Book of Hosea flows in two broad sweeps with chapters 1—3 illustrating the remainder of the book (chs. 4—14). In chapters 1—3 Hosea's personal marriage tragedy later finds parallel in chapters 4—14 wherein Israel's unfaithfulness is contrasted with God's faithfulness.

In the major portion of the book (chs. 4—13) God summarizes an official lawsuit against Israel in 4:1—3, which provides the outline for the remainder of the book (except chapter 14). This lawsuit marshalls evidence against Israel, the guilty defendant who is guilty of lacking three covenantal requirements: knowledge of God (4:4—6:3), loving loyalty/kindness (6:4—11:11), and faithfulness (11:12—13:16). Finally, God calls for the wise and righteous in the nation to repent and turn to Him for fruitfulness which can only come from Him (ch. 14).

Synthesis

God's loyalty to repentant Israel

1—3	Unfaithful Gomer/faithful Hosea
1:1—2:1	Personal marriage tragedy
2:2-23	Judgments/restoration
3	Gomer received back
4—14	Unfaithful Israel/faithful God
4:1-3	Lawsuit summarized: lack of...
4:4—6:3	Spiritual knowledge
4:4-19	Idolatry
5	Prostitution/restoration
6:1-3	Forgiveness for repentance
6:4—11:11	Loyal love
6:4—7:16	Formalism, vices, alliances
8:1—11:11	Dispersion coming
11:12—13:16	Faithfulness
11:12—12:14	Alliances, pride, rejecting prophets
13	False worship
14	Repentance yields fruitfulness



Outline

Summary Statement for the Book

Hosea experiences a personal marriage tragedy which illustrates God's faithful reception of His unfaithful people who show lack of knowledge of God, rejection of loyal love, and faithlessness to His covenant, to motivate them to repentance.

I. (Chs. 1—3) Hosea's marriage tragedy illustrates God's sorrow over Israel's unfaithfulness to the Law to enable Israel to repent its sin, yet the saving of his marriage depicts God's restoration of Israel after captivity to give hope.

A. (1:1—2:1) Hosea's adulterous wife Gomer bears three children before the Assyrian deportation who symbolize God's rejection of Israel, yet God encourages the nation through His promise of restoration because of His commitment to the Abrahamic Covenant.

1. (1:1) The date of the prophecy is given as a forty-five year period preceding, during, and after the Assyrian deportation in order to demonstrate God's last minute warnings to His wayward people Israel.

2. (1:2-9) Hosea obeys God's instructions to marry the adulterous Gomer and she bears three children who symbolize God's rejection of Israel and compassion on Judah.

a. (1:2-5) Hosea obeys God's instructions to marry the adulterous Gomer and she bears him a son named "God scatters" to predict God's dispersion of the house of Jehu for his murder of Ahaziah and his relatives (cf. 2 Kings 9:27ff.).

- b. (1:6-7) Gomer bears a daughter named "Not loved" to illustrate God's compassion upon Judah but His lack of compassion upon Israel.
 - c. (1:8-9) Gomer bears a son named "Not my people" to illustrate God's rejection of the northern nation of Israel.
3. (1:10—2:1) God promises Israel a restored population, relationship, and land as His beloved people because of His faithfulness to the Abrahamic Covenant.
- a. (1:10a) God promises that Israel will be numerous so that the nation will realize He will not totally wipe them out because of His faithfulness to the Abrahamic Covenant.
 - b. (1:10b) God promises that Israel will once again be called His people because of His faithfulness to the Abrahamic Covenant.
 - c. (1:11) God promises that Israel will be restored to the Promised Land because of His faithfulness to the Abrahamic Covenant.
 - d. (2:1) God promises that Israel will once again be called His beloved people because of His faithfulness to the Abrahamic Covenant.

*The Church is also called God's people in a quote from Hosea (Rom. 9:25-26), yet this does not annul God's promise to the nation. See W. Edward Glenny, "The 'People of God' in Romans 9:25-26," *Bibliotheca Sacra* 152 (January-March 1995): 42-59.

- B. (2:2-23) God rejects Israel and withholds the nation's crops for trusting the Baals to woo the people back to Himself, but also promises restoration because of His commitment to the Abrahamic Covenant.
- 1. (2:2-13) God officially rejects His "wife" Israel and warns that He will make life difficult because of the nation's idolatry (adultery) so that Israel would realize that returning to Him is best.
 - a. (2:2a) God gives a formal legal accusation against the people of Israel for their idolatry (adultery) to officially declare His temporary rejection of them as His people.
 - b. (2:2b-7) God warns Israel that He will make life difficult because of the nation's idolatry (adultery) so that Israel would realize that following God again is best.
 - c. (2:8-13) God warns that since the nation trusted the Baals for their crops He would destroy them that Israel might acknowledge His Lordship.
 - 2. (2:14-23) God promises that He will tenderly bring His faithless "wife" Israel back to Himself and restore the covenant relationship because of His commitment to the Abrahamic Covenant.
 - a. (2:14-20) God promises to woo His "wife" Israel back to Himself again because of His commitment to the Abrahamic Covenant.
 - b. (2:21-23) God promises to restore the covenant relationship with His faithless "wife" Israel because of His commitment to the Abrahamic Covenant.
- C. (Ch. 3) Hosea redeems Gomer from prostitution and quarantines her to depict God's future restoration of Israel after being away from the land.
- 1. (3:1-3) Hosea redeems Gomer from prostitution by paying her debts and quarantines her from other men.
 - 2. (3:4-6) Hosea's restoration of Gomer depicts God's future restoration of Israel after the nation returns to God "in the last days."

II. (Chs. 4—14) God indicts Israel for lacking spiritual knowledge, loving loyalty, and faithfulness but promises fruitfulness for repentance to encourage the nation to turn from sin and avoid captivity.

- A. (4:1-3) God declares an official lawsuit against Israel which promises judgment for breaking the covenantal requirements of knowledge of God (4:4—6:3), loving loyalty/kindness (6:4—11:11), and faithfulness (11:12—13:16).
- B. (4:4—6:3) God will judge Israel and Judah for lack of spiritual knowledge, resulting in prostitution and idolatry, but promises to accept them when they repent.
1. (4:4-19) God will judge Israel for lack of spiritual knowledge which results in rejecting God by participation in idolatry.
 - a. (4:4-9) God describes the lack of spiritual knowledge in the land as inexcusable and bringing His judgment.
 - b. (4:10-19) God warns of judgment for idolatry and prostitution that Israel might repent of her ways.
 2. (Ch. 5) Lack of knowledge in both Judah and Israel prevents them from repenting of prostitution and idolatry, but God promises that they will eventually repent and seek Him.
 - a. (5:1-7) Lack of knowledge in both Judah and Israel prevents them from repenting of prostitution and idolatry.
 - b. (5:8-15) God warns both Judah and Israel of coming exile and prohibits trust in Assyria, but promises that they will eventually repent and seek Him.
 - 1) (5:8-12) God includes Judah with Israel in His promises of judgment as a warning to the southern nation to repent.
 - 2) (5:13) God warns Israel against relying upon Assyria since this nation will be His means of judgment.
 - 3) (5:14) God warns both nations that they will be carried into exile.
 - 4) (5:15) God promises that the nations will eventually repent and seek Him.
 3. (6:1-3) Hosea encourages the nation to repent because of God's willingness to accept them back.
- C. (6:4—11:11) God will judge Israel for substituting loving loyalty (*hesed*) to God's covenant with formalistic sacrifice, idolatry, wickedness and alliances.
1. (6:4—7:16) God desires Israel's loving loyalty but instead observes formalistic sacrifice, internal vices and external alliances.
 - a. (6:4-11) God prefers loving loyalty (*hesed*) over sacrifice but Israel's murders and prostitution demonstrate how it broke the covenant.
 - 1) (6:4-7) God expresses to Israel His desire for loving loyalty (*hesed*) over formalistic sacrifices so that the nation could see how she broke the covenant.
 - 2) (6:8-11) God proves the lack of loving loyalty among the people by citing their murder and prostitution.
 - b. (7:1-16) The internal vices and external alliances of Israel both demonstrate a lack of loving loyalty to God's covenant and God's right to judge.

- 1) (7:1-7) God deplores Israel's internal actions of deceit, thievery, lying, adultery, drunkenness, lust, and murder, all which demonstrate lack of loving loyalty to God's covenant.
 - 2) (7:8-16) God deplores Israel's external alliances with Egypt and Assyria and will destroy the nation for refusing to seek Him.
2. (8:1—11:11) God describes a judgment of dispersion to come upon Israel for replacing loving loyalty with idolatry and alliances.
- a. (Chs. 8—9) God describes the dispersion coming upon Israel for forsaking loving loyalty for idolatrous worship and alliances to justify His impending judgment.
 - 1) (Ch. 8) God shows how Israel has replaced dependence upon His law with reliance on idolatry and alliances to explain why He will soon judge the nation.
 - a) (8:1-4) The people claim to know God but reject loving loyalty to His covenant by appointing godless kings and by idolatry.
 - b) (8:5-7) The people engage in calf-worship at Samaria.
 - c) (8:8-10) The people's alliance with Assyria will bring them under foreign oppression.
 - d) (8:11-14) The people will return to Egypt because of their idolatry.
 - 2) (Ch. 9) God describes the dispersion coming upon the people for lacking loving loyalty shown in rejecting Hosea and participating in false worship.
 - a) (9:1-6) Israel should not rejoice over being spared from Damascus' defeat by Assyria [733 BC] because its own lack of loving loyalty will disperse the nation to Egypt and Assyria.
 - b) (9:7-9) Israel's rejection of the prophet Hosea brings the nation deep into corruption.
 - c) (9:10-17) Israel's land will be barren because of false worship at Baal-peor and Gilgal so that God will vindicate Himself for His chastening.
 - b. (10:1—11:11) God compares Israel with a luxuriant vine, trained heifer, and loved son to illustrate the nation's idolatry and wickedness instead of loving loyalty.
 - 1) (10:1-10) God compares Israel with a luxuriant vine which credits idolatry for its prosperity and as a result became increasingly faithless.
 - 2) (10:11-15) God compares Israel with a heifer (a young cow which has not produced a calf) which God designed to show loving loyalty but showed wickedness instead.
 - 3) (11:1-11) God compares Israel with a loved son whose father could not reject despite his idolatry and murder.
- D. (11:12—13:16) God warns Israel of judgment for its faithlessness to the covenant shown in alliances, pride over its prosperity, rejection of prophets, and false worship to motivate the people to seek God as Jacob did at Bethel.
1. (11:12—12:14) God warns Israel against faithlessness to the covenant shown in alliances, pride over its prosperity, and rejection of prophets to motivate the people to seek God as Jacob did at Bethel.
 - a. (11:12—12:2) God warns the nation that its lying demonstrates faithlessness in covenants with Assyria and Egypt as well as with God.

- b. (12:3-6) God reminds the people how Jacob met Him at Bethel to motivate the them to also return to faithfulness to the covenant.
 - c. (12:7-9) God warns that the material prosperity is not a result of righteousness and promises that the nation will again live in tents [rather than houses].
 - d. (12:10-14) God reminds Israel that it has historically rejected God's prophets with idolatry and bloodshed that the nation might recognize God's anger leading to judgment.
2. (Ch. 13) God warns that the people's unfaithfulness to the covenant seen in its false worship throughout its history will result in a coming destruction.
 - a. (13:1-3) Israel's obvious faithlessness to the covenant seen in Baal worship, idol craftsmanship, human sacrifice and kissing calf-idols will cut short the nation's life span.
 - b. (13:4-16) God warns of impending destruction for being faithless throughout its history despite His constant faithfulness demonstrated since the Exodus.
- E. (Ch. 14) God calls the wise and righteous in Judah to turn to Him and promises fruitfulness which can only come from Him.
 1. (14:1-3) The nation must repent and turn to Him rather than to idols or alliances.
 2. (14:4-7) God promises to heal Israel's apostasy and make the nation fruitful again.
 3. (14:8) Since He alone provides prosperity, there is no value in clinging to idols.
 4. (14:9) The wise and righteous who understand the prophecy must obey the ways of the Lord.



Gomer's Children

Hosea and Gomer were not the only object lessons of God's faithful love towards Israel in the prophecy of Hosea. As their children grew up and friends and family spoke their unusual names, this also continually reminded the people that God would replace His seemingly heartless judgments with a compassionate restoration of the nation to the land as God's chosen people.

Text	Hosea 1: 2-5	Hosea 1:6-7	Hosea 1:8
Name	Jezreel	Lo-Ruhamah	Lo-Ammi
Sex	Boy	Girl	Boy
Hebrew	יִזְרְעֵאל	לֹא רַחֲמָה	לֹא עַמִּי
Translation	"He [God] scatters"	"No compassion"	"Not my people"
Interpretation	God will <i>scatter</i> Israel by Assyria just like Jehu scattered (killed) Ahaziah at the valley of Jezreel	God will not have <i>pity</i> as Assyria conquers Israel but He will protect Judah from these invaders	God will not call Israel His <i>people</i> for a long time
Past Judgment	Assyria <i>scattered</i> Israel among Iraq, Iran, Turkey, Russia, etc. for 2000 years (beginning 722 BC)	God <i>destroyed</i> Samaria in 722 BC but allowed Jerusalem 136 more years before its 586 BC destruction	Intermarriage with pagans hindered Israel from being called God's <i>children</i>
Future Hope	God will <i>regather</i> Israel with Judah (1:10a, 11b) prior to the return of Christ	God will compassionately show his love by restoring the nation under Messiah (1:11, 2:1b)	After Israel trusts in Messiah (1:11a) she will once again be deemed God's people (2:1a)
Play on words	Jezreel also means "plants" so God's "scattering" will be His way to replant the nation in the land again (1:11c)	As Lo-Ruhamah is feminine (girl's name), so God will show the compassion of a mother on His own children	As Lo-Ammi is masculine (boy's name) and men alone bore the family name, so God will give His fatherly name to both Israel and Judah

Did Hosea Divorce Gomer?

As divorce and remarriage become more common in the church, people are asking if biblical support can be granted to the practice (especially in the case of adultery). Sometimes the example of Hosea and Gomer is cited in defense of divorce and remarriage (alluded to with support by Jay E. Adams, *Marriage, Divorce, and Remarriage in the Bible*, 29). Similarly, if God “divorced” Israel for spiritual adultery, why cannot believers do the same for physical adultery? “After all,” it is argued, “God even *commanded* Hosea to divorce his unfaithful wife.” But is this true?

Evidence Cited for Divorce

1. Individuals of Israel are commanded to rebuke their “mother”—the apostate nation of Israel as a whole—which is followed by the Lord’s declaration, “for she is not my wife, and I am not her husband” (Hos. 2:2; cf. 1:9). This seems to clearly indicate a broken marriage (divorce).
2. God claims to betroth Israel again three times (Hos. 2:19-20). Why would such language be used if no divorce ever occurred?
3. Gomer says, “I will go and return to my first husband” (Hos. 2:7, NASB, KJV), thus indicating that the first marriage had been dissolved.
4. “God divorced Israel for adulterous fornication” (Jer. 3:8; Adams, 56).
5. God also asked Israel, “Where is the certificate of divorce, by which I have sent your mother away?” (Isa. 50:1).

Evidence Cited for Separation (no Divorce)

1. In Hosea 2:2 God never claims to have divorced Israel. “The point God is making is that as adultery destroys marriage, so idolatry destroys the intimate and unique relationship between God and His people” (J. Carl Laney, *The Divorce Myth*, 104).
2. Hosea 2:19-20 use the word “betroth” only in the sense of the relationship between God and His people being renewed (Laney, 104).
3. God prohibits remarriage to a woman who has been divorced and remarried, then divorced again (Deut. 24:1-4; Jer. 3:1), so this cannot be the meaning of the “first husband” of Hosea 2:7. Rather, the NIV renders it correctly: “I will go back to my husband as at first” which recalls the beauty of her marriage to Hosea prior to her adultery.
4. Jeremiah 3:8 states that God married both Israel *and her sister Judah*, so if one wants to establish theology based on an allegorical hermeneutic, this would also advocate polygamy (William A. Heth, *Jesus and Divorce*, 136)! Besides, God declares a few verses later for the people to return since he still was a husband to them (Jer. 3:14).
5. Isaiah 50:1 noted above expects a *negative* answer to the question. The point is that God never did give the nation a bill of divorce.
6. God Himself says, “I hate divorce” (Mal. 2:16), so why would He command Hosea to do something here which He prohibits elsewhere?
7. God told Hosea to “show your love to your wife again” (Hos. 3:1). Note that she is still called his wife and no remarriage is mentioned or even implied.

Hosea’s marriage tragedy illustrates God’s continued loyal love of covenant faithfulness while unfaithful Gomer persisted in her immorality. Thus it serves as God’s ideal in the case of a broken marriage, which is covenant faithfulness rather than divorce (Heth, 125). In this sense it is consistent with Paul’s advice to believers not to divorce but to remain unmarried so as to facilitate reconciliation (1 Cor. 7:10).

The divorce and remarriage issue is complex with reputable scholars supporting a variety of positions. The perspectives are clearly laid out in H. Wayne House, ed., *Divorce and Remarriage: Four Christian Views* (Downers Grove, IL: IVP, 1990) where scholars interact with another from four angles: No Divorce & No Remarriage (J. Carl Laney), Divorce but No Remarriage (William Heth), Divorce & Remarriage for Adultery and Desertion (Thomas Edgar; cf. Jay Adams above), and Divorce & Remarriage under a Variety of Circumstances (Larry Richards). In my opinion, these four views are already listed in order of priority as it relates to the scriptural data.

Joel

Day of the LORD				
“Locust” Plagues			Blessing	
1:1—2:17			2:18—3:21	
Zion’s Discipline			Zion’s Deliverance	
The LORD fights <i>against</i> His people			The LORD fights <i>for</i> His people	
Introduction 1:1-3	Repent from literal locusts 1:4-20	Repent from Babylonian/ Armageddon “locusts” 2:1-17	Forgiveness after repentance 2:18-27	Spiritual awakening 2:28—3:21
Lamentation 1:1—2:17			Salvation 2:18-32	Judgment 3:1-21
Past		Future		
Judah (c. 590 BC)				

Key Word: Locusts

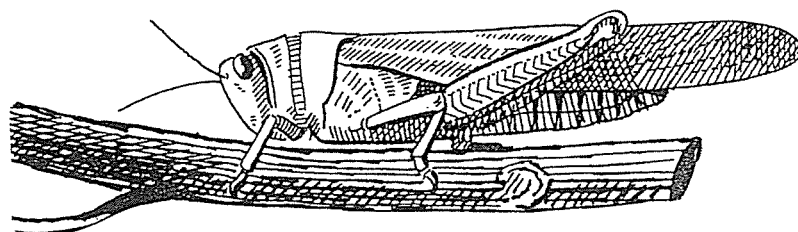
Key Verse: “...The day of the LORD is great; it is dreadful. Who can endure it? ‘Even now,’ declares the LORD, ‘return to me with all your heart, with fasting and weeping and mourning’” (Joel 2:11b-12).

Summary Statement:

A recent judgment of Judah by locusts should cause the people to repent as a more dreadful day of the LORD will come in a Babylonian invasion and at Armageddon, yet God promises forgiveness, deliverance, and restoration by judging the nations.

Application:

Do you need God to strip you of everything before you repent? (Huang Sabin)



Joel

Introduction

- I. **Title:** The name Joel (יֹאֵל *Yo'el*) is usually interpreted to mean "Yahweh is God" but other related meanings may be "strong willed" (Nestles) and "take refuge" (Arabic; cf. BDB 222b). The reverse form of Joel ("Yahweh is Eloheim") is Elijah ("Eloheim is Yahweh").

II. Authorship

- A. External Evidence: The Joel of this prophecy is mentioned nowhere else in the Old Testament. Critical opinions as to his identity relate to the time of the writing (see Date below).
- B. Internal Evidence: The title declares the author to be Joel, the son of Pethuel (1:1), which means "persuaded of God" (BDB 834d). Although several Joels are mentioned in Scripture, nothing is known of the author of this prophecy except what may be determined from the book. Because of the several references to Zion and the Temple (1:9, 13-14; 2:15-17, 23, 32; 3:1, 5-6, 16-17, 20-21) it has been suggested that he probably lived close to Jerusalem. The references to religious activities and priestly ceremonies (1:13-14; 2:17) may suggest that Joel was a temple prophet (LaSor, 438).

III. Circumstances

- A. Date: The time of Joel's writing remains a thorny problem since the book makes no explicit time references in the superscription (unlike most other prophetic books). Until recently most dating estimates fell into two general periods (1 and 2 below).
1. The first date proposed is early pre-exilic, usually during the time of Joash (ca. 835 BC; cf. Keil, 169-170; *TTTB*, 240-241). Support is sought in: (a) the reference to Israel's early enemies of Tyre, Sidon, Philistia, Egypt and Edom (3:4, 19), (b) the government of elders (1:2; 2:16) and priests (1:9, 13; 2:17) which held power while Joash was still a boy as he was crowned at age seven (cf. 2 Chron. 24:1), (c) the position of Joel between Hosea and Amos in the Hebrew canon, and (d) Amos' dependence on Joel (Amos 1:2 on Joel 3:16; Amos 9:13b and Joel 3:18a; cf. Benware, 181).

Response: Even OT prophets in the Babylonian era preached against the nations mentioned above (cf. Jer. 46-47; 49:7-22; Ezek. 27-30; Zeph. 2:4-7; cf. Chisholm, *BKC*, 1:1409). The government issue is also argued by proponents of a *late* date which makes it inconclusive and the LXX order is different than the Hebrew, thus making the order in the canon insignificant concerning date. Also, one cannot tell whether Amos quotes Joel or *vice versa*. Further, Greek slave trade (3:6) was not characteristic of this time period.

2. Others suggest a post-exilic date near the end of the exile (ca. 540 BC) or even as early as 350 BC (R. H. Pfeiffer, *Introduction*, 575; R. K. Harrison, *Intro. to the OT*; J. A. Brewer, *Joel*, ICC; Wolff, *Hermeneia*). They give four arguments (summarized by Chisholm, *BKC*, 1:1410) for this position: (a) Joel notes Babylon's destruction of Jerusalem and exile in 586 BC (3:1-2, 17) while the temple in other places (1:9, 13; 2:17) refers to the postexilic temple of 516 BC, (b) the government of elders appears rather than of a king, (c) Joel quotes the exilic prophet Ezekiel (2:3 with Ezek. 36:35; 2:10 with Ezek. 32:7; 2:27-28 with Ezek. 39:28-29), and (d) Greek slave trade (3:6) can refer only to when the post-exilic Greek empire had its greatest control of Palestine.

Response: (a) Joel 3 records a future restoration following captivity and does not require captivity to have already occurred, (b) not mentioning a monarchy in the book does not disprove its existence at the time of writing, especially since elders were prominent *before* the exile (2 Kings 23:1; Jer. 26:17; Lam. 5:12, 14; cf. Kapelrud, *Joel Studies*, 187-89), (c) dependency is speculative in parallel quotations as it is difficult to know who quoted whom, and (d) slave trade between the Phoenicians and Greeks (Ionians) flourished as early as the seventh and early sixth centuries (Ezek. 27:13; cf. Kapelrud, 154-58). Also, Greek control of Palestine (331-143 BC) came *after* the post-exilic date of 540 B.C. above.

3. A mediating late pre-exilic time period between 597 and 586 BC has been supported recently (by Kapelrud; Chisholm, *BKC*, 1:1411-1412) due to affinities between Joel, Zephaniah, and Jeremiah, especially since Zephaniah refers to the day of the LORD as a time of darkness (LaSor, 439). Further, this perspective alone answers how seventh-sixth century Greek slave trade (3:6) could be characteristic of Joel's time. Finally, a date between 597 and 586 BC seems best because the invasion of 3:2b could refer to the Babylonian invasion which deported 10,000 men in 597 BC (cf. 2 Kings 24:10-16) before the final exile and temple destruction in 586 BC, thus explaining why the temple is still prominent in the book.
- B. Recipients: The total lack of reference to Israel indicates that Joel had those living in Judah in mind when he penned the prophecy. This is also supported by the many references to Zion and the Temple (1:9, 13-14; 2:15-17, 23, 32; 3:1, 5-6, 16-17, 20-21). That the prophecy addressed Judah may also provide additional evidence that it was written just before Judah's fall (586 BC) rather than over two centuries later (835 BC).
 - C. Occasion: Because of the difficulty in determining the correct date of the book (see above) it remains equally speculative to posit an exact occasion for the prophecy. However, it is evident that the people of Judah were recovering from a severe and recent devastation from locusts since this Joel graphically described (chs. 1-2). This catastrophe thoroughly (1:4) plagued the land for at least two years (2:25). Joel used this calamity to illustrate an even more serious future devastation of the land by the Babylonian army (2:1-11; 3:2). The people needed to see that the ultimate devastation was not the loss of their crops but the loss of their existence as a nation. Joel prophesied the latter loss unless the people repented of their sins.

IV. Characteristics

- A. The locust plague in Joel's prophecy (see Occasion above) was not merely a natural disaster. It was a supernatural disaster, for Moses had predicted that when locusts invaded the land the people should see this as a divine judgment on their sin (Deut. 28:38, 42; cf. Lev. 26:20).
- B. No date is given in the superscription or anywhere else in the book, making it difficult to date.
- C. The prophecy makes no mention of a king nor of Judah's three greatest enemies: Assyria, Syria, and Babylon (LaSor, 439, n. 20).
- D. The Temple is prominent (1:9, 14, 16; 2:17).
- E. Although calls to repentance are made in the book (2:12, 15-17), never are the sins of the nation specifically spelled out.
- F. The coming day of the LORD, a time of awesome judgment upon people who have rebelled against God, is the preeminent theme of the prophecy (1:15; 2:1, 11, 31; 3:14, 18). The day of the LORD theme pervades this prophecy perhaps more than any other with the possible exception of Zephaniah (e.g., Zeph. 1:14-18, 2-3) and finds mention throughout the Bible (cf. Amos 1:3-2:3; Zech. 12-14; Isa. 13:6, 9; 14:28-32; 17:1ff.; 20:1-6; 31:1-5; Jer. 46:10; Ezek. 30:3ff.; 1 Thess. 5:2, 4; 2 Thess. 2:2; 2 Pet. 3:10). Joel mentions this "day" several times (1:15; 2:1-2, 11, 31; 3:14, 18), indicating that it actually refers to a time period that "is to be a day of wrath and judgment upon the wicked and a day of salvation to the righteous" (Hobart E. Freeman, *An Introduction to the OT Prophets*, 146).

When is this day? The mention of apocalyptic phenomena such as wonders in the heavens (i.e., the sun being turned to darkness and the moon to blood; 3:20-21) indicate that while to some extent *near* judgment would strike Judah for disobedience, the *ultimate* judgment would befall the nation at Christ's second advent (cf. Matt. 24:29-30). However, this will not just be a day of wrath upon the unbelieving but of blessing as well for the righteous (Joel 2:32; Zech. 14; Zeph. 3:8-20; Isa. 2, 11; 65-66; Amos 9:11-15; Ezek. 20:33-44, etc.; idem., 147). For more details see page 639.

G. The difficult relationship between the literal locusts in chapter 1 and the "locusts" in 2:1-11 has produced at least 15 different views. Who are these "locusts" in 2:1-11? The following views are adapted from a chart by John Martin, "Views on the Locust Plague in Joel 2" (cf. Freeman, 150-54):

Supernatural Creatures (Figurative View)

1. Distant Future (Scorpions/Supernatural Insects; cf. Rev. 9:3-10; Wolff, Pfeiffer)

Armies (Allegorical View)

2. Near Future (Assyria, Babylon, Greece, Rome; cf. church Fathers, Jewish rabbis, Cyril of Alexandria, Luther, Hengstenberg, Pusey)

Armies (Literal/Apocalyptic Views)

3. Near Future (Assyria)
4. Near Future (Egypt) referring to Pharaoh Shishak (1 Kings 14:25; 1 Chron. 12:2-9)
5. Near Future (Egypt) referring to Pharaoh Neco (2 Chron. 35:20—36:4)
6. Distant Future (Armageddon)
7. Distant Future (Gog and Magog)
8. Distant Future (Army of God leader Brother Amos)
9. Near Future (Assyria) and Distant Future (Armageddon; cf. Patterson, Martin)
10. Near Future (identity unknown) and Distant Future (Armageddon; cf. Chisholm)
11. Near Future (Babylon) and Distant Future (Armageddon; cf. Freeman, Griffith)

Locusts (Literal Views)

12. Past (same locust invasion as in chapter 1; cf. LaSor, Allen, Driver, Thompson, Fleer, Keil, Heater, NIV Study Bible)
13. Near Future (in Joel's Day)
14. Distant Future (in the Tribulation)

Locusts and Army (Combination View)

15. Near Future (literal locusts) and Distant Future (figurative army at Armageddon)

As stated above, the present study holds to the apocalyptic view (#11) which sees a near army (Babylon) and a far army (Armageddon) in view. This finds support in several lines of evidence (cf. Freeman, 152-54), four of which are listed here:

1. The imagery of chapter 2 far exceeds the description of a locust plague, such as an earthquake, signs in the skies, and ominous events (2:10, 30-31; Matt. 24:29).
2. The invaders of chapter 2 are called "people" (2:2), an "army" (2:11), and "the northern army" (2:20).
3. Literal locusts never invade Palestine from the north as does this "army" (2:20).
4. The term "northern one" (2:20) would be an unsuitable designation for locusts since it is an adjective ("northern") with a prefixed article, thus meaning "the northerner," or "the northern one." In contrast, Israel's eschatological enemies are often said to be ones who will invade from the north (cf. Zech. 6:8; Jer. 1:14-15; 6:1, 22; Ezek. 38:6, 15; 39:2; Isa. 14:31; Zeph. 2:13).

H. Another difficult issue concerning Joel's prophecy is the relationship of Joel 2:28-32 to the day of Pentecost:

1. Joel 2: Joel's prophecy details the coming of a "day of the LORD" which follows a recent locust invasion in Judah. The prophet's point is that while the people are concerned about the existence of their *crops* due to the locusts, even more serious "locusts" (eschatological armies) are coming which threaten the existence of their *nation*.

Then Joel declares that in the last days the LORD will pour out His Spirit upon all flesh (all of Judah) with the result that the young men will dream dreams and the old men will see visions (2:28-32). Here is the clear prophecy of the coming of the Holy Spirit and its

eschatological dimensions. In other words, deliverance in Joel's time foreshadows deliverance in the end times.

2. **Acts 2:** When Peter and the apostles experienced the coming of the Holy Spirit on the day of Pentecost, several unusual things also occurred. Each of the apostles praised God in new languages which could be understood by pilgrims to Jerusalem visiting at that time (e.g., from Pontus, Cappadocia, Rome, and other distant places). Further, tongues of fire appeared on their heads. With these new languages and strange fiery phenomena the accusation came that the apostles were drunk with wine. Peter refuted this claim by quoting Joel 2:28f. He declared that what they were witnessing was an actual fulfillment of Joel's prophecy of the giving of the Holy Spirit. This is clear in his designation, "This is *that* which was spoken..." which leaves no question that the reception of the Spirit was what Joel had in mind.

However, it must also be admitted that Joel's prophecy spoke of strange events in the sky as well—the sun darkened and the moon turning blood red. Acts 2 records no such phenomena because the prophecy was left incomplete due to Israel's unbelief. These certain elements are reserved for a future time when the nation will believe just prior to the return of Christ. (For a study of five views on this issue see Freeman, 154-56.)

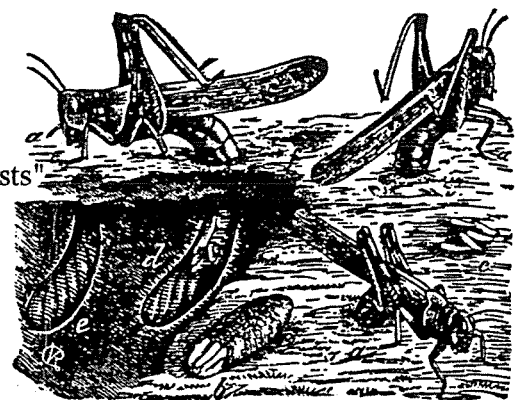
Argument

The prophet Joel masterfully illustrates both the judgment and grace of God using a recent devastation of a locust plague in the land of Judah. In the first of two major movements in the book (1:1–2:17) Joel declares that the recent judgment of Judah by locusts should cause the people to repent as a more dreadful day of the LORD is coming upon the land in the Babylonian army invasion. This is followed by the major part (2:18–3:21) in which Joel notes God's forgiveness and promises that He will eventually deliver His people by judging the nations and restoring Judah. Therefore, the book follows the popular judgment/blessing pattern of many of the prophetic writings and is written to encourage repentance based on God's mercy.

Synthesis

Day of the LORD

1:1–2:17	"Locust" plagues
1:1-3	Introduction
1:4-20	Repent from literal locusts
2:1-17	Repent to avoid Babylonian/Armageddon "locusts"
2:18–3:21	Blessing
2:18-27	Forgiveness after repentance
2:28–3:21	Spiritual awakening
2:28-32	Indwelling of the Spirit
3:1-17	Restoration/judgment of nations
3:18-21	Fruitfulness



Locust laying eggs, with ovipository deep in the ground (from Comstock *Introduction to Entomology*). ©M.P.S.

Outline

Summary Statement for the Book

A recent judgment of Judah by locusts should cause the people to repent as a more dreadful day of the LORD will come in a Babylonian invasion and at Armageddon, yet God promises forgiveness, deliverance, and restoration by judging the nations.

- I. (1:1–2:17) **The recent judgment of Judah by locusts should cause the people to repent as a more dreadful day of the LORD is coming upon the land in the Babylonian army invasion.**
 - A. (1:1-3) In the introduction Joel affirms the divine authority of his prophecy and the uniqueness of the event he will describe so the people will pass his words on to future generations.

1. (1:1) Joel notes that the following prophecy came to him from God Himself to affirm the authority of the prophecy.
 2. (1:2-3) Joel notes that nothing like what he is about to tell them has ever happened so the people should pass this word on to the succeeding generations.
- B. (1:4-20) Joel calls the people to mourn and repent to seek God's deliverance from the terrible locust invasion.
1. (1:4-13) A call to mourn is given to the land for the terrible locust invasion which has eaten everything in its path.
 - a. (1:4) A terrible locust invasion has eaten everything in the land of Judah.
 - b. (1:5-13) A call to mourn is given to the drunkards, land, farmers, and priests for the uncountable invading pests.
 2. (1:14-20) A call to repent and seek God's face from this day of the LORD is given as the locust plague and accompanying drought has caused man and animal alike to look to God for deliverance.
 - a. (1:14) The religious leaders should call the people to repent through fasting and gathering at the temple to pray for God's mercy.
 - b. (1:15) The locust invasion should indicate that an even greater day of the LORD is imminent from God's hand.
 - c. (1:16-18) The locust plague is supplemented by a severe drought which results in scarcity of food for man and animal alike.
 - d. (1:19-20) Joel compares the locusts to a fire which destroys everything in its path before man and animal alike, which both must look to God for deliverance.
- C. (2:1-17) The people should repent as an even more dreadful judgment (day of the LORD) is coming upon the land through the Babylonian army (near future) and Armageddon itself (distant future).
1. (2:1) Joel calls Judah to repentance by reiterating the locust plague as a prefiguring of a future day of the LORD judgment in the Babylonian army (near future) and Armageddon itself (distant future).
 2. (2:2-11) Joel reiterates the locust plague imagery as a prefiguring of a future judgment (day of the LORD) through the Babylonian army and Armageddon.
 - a. (2:2) The locust plague of God's judgment and destruction prefigures a judgment which the world has never known (even worse than the Egyptian plagues; cf. Exod. 10:14).
 - b. (2:3-5) The havoc created by the invasion of "locusts" will leave the land totally devastated.
 - c. (2:6-9) The people's reaction to the "locusts" is one of terror as the organization of the "army" causes them to advance quickly and thoroughly.
 - d. (2:10-11) The approaching locust army is accompanied by cosmic disorder.
 3. (2:12-17) God and Joel both call Judah to sincere, inner repentance demonstrated in fasting because of God's character which repents from calamity.
 - a. (2:12) God Himself calls Judah to sincere, inner repentance demonstrated outwardly in fasting, weeping, and mourning.

- b. (2:13-14) Joel adds that sincere repentance may change God's mind about sending calamity because of His grace, compassion, patience and love.
- c. (2:15-17) Joel calls Judah to national repentance shown in gathering the nation together for fasting and prayer.

II. (2:18—3:21) Joel notes God's forgiveness and promises that He will eventually deliver His people by judging the nations and restoring Judah [in the Tribulation period] as a motivation for the nation to repent.

- A. (2:18-27) God promises that after Judah repents He will forgive and *physically* bless His covenant people to motivate the people to repent.
 - 1. (2:18-20) Upon the people's repentance God promises to bless the people through fertility of crops, unreproached reputation, and removal of the Babylonian army.
 - 2. (2:21-27) God promises to make up for the years of food loss because of the locusts so that the people will know He is the only God and so they will never be ashamed again.
- B. (2:28—3:21) God promises a great time of *spiritual* awakening in the future when He delivers His restored people by judging the nations to motivate the people to repent.
 - 1. (2:28-32; Hebrew text = 3:1-5) In the day of the LORD God will marvelously intervene on His people's behalf through the indwelling of the Spirit upon all Jews and celestial signs [when the Jewish nation repents at the return of Christ].
 - a. (2:28-29) The outpouring (indwelling) of the Spirit, prophecy, dreams, and visions will characterize Jews of every class.
 - b. (2:30-32) God will marvelously intervene on His people's behalf through celestial signs and an offer of salvation which will deliver some of His people.
 - 2. (3:1-17) God promises that when Israel is restored as a nation He will judge the nations because of their harsh treatment of Judah.
 - a. (3:1) God gives hope to Judah by promising a restoration to the land.
 - b. (3:2-8) God promises that He will judge the nations because of what they did to Judah in order to comfort Judah with His loyal love and justice.
 - c. (3:9-17) Joel describes the warfare between God and the nations so that the people would know that God's judgment will be complete.
 - 3. (3:18-21) Joel describes the fruitfulness of Judah in contrast to the desolation of Edom and Egypt as an indication that Judah will be inhabited forever.
 - a. (3:18-19) Judah will be fruitful while Edom and Egypt will be desolate wastelands.
 - b. (3:20-21) Judah will be inhabited forever due to God's vindication and forgiveness.

JOEL 2:21-27

	In Joel's Day	In the Day of the Lord
Land	Mourned (1:10)	Will rejoice and be glad (2:21)
Animals	Groaned, wandered, were hungry (1:18)	Will not be afraid (2:22a)
Fields and Orchards	Were barren and nonproductive (1:7, 10-12)	Will grow and be fruitful and productive (2:22)
Rain	Drought (with dryness causing fire) (1:20)	Will pour down in abundance (2:23)
Grain, wine, oil	Ruined and dried (1:10)	Will be plentiful (2:24)
Crops	Damaged by locusts (1:4)	Damage will be replaced with productivity (2:25-26)

Amos

Judgment for Social Injustice			
Eight Judgments	Three Sermons	Five Visions	Promise of Restoration
Chapters 1—2	Chapters 3—6	7:1—9:7	9:8-15
“This is what the LORD says...” (1:3, 6, 9, 11, 13; 2:1, 4)	“Hear this word...” (3:1; 4:1; 5:1)	“This is what the Sovereign LORD showed me...” (7:1, 4, 7; 8:1)	“In that day...” and “The days are coming...” (9:11, 13)
God’s Impartiality	God’s Justice	God’s Judgments	God’s Grace
Pronouncements of Judgment	Provocations of Judgment	Future of Judgment	Promises after Judgment
Judgment			Renewal
Horror			Hope
Neighbor Nations	Northern Nation		
767-753 BC (before the fall of Samaria)			

Key Word: Injustice

Key Verse: “But let justice roll on like a river, righteousness like a never-failing stream” (Amos 5:24).

Summary Statement:

Amos’ message of judgment upon social injustices of Israel and the surrounding nations warns of the coming exile and declares God’s promise to restore a remnant in faithfulness to the Abrahamic Covenant to urge the nation to repent.

Application:

Prosperous Christians must not wink at social injustice.

1. What social injustices do you see in Singapore society?
2. What responsibility does the Church have to correct these wrongs?
3. What is God telling *you* to do about a social inequity?

Amos

Introduction

I. Title The name Amos (עָמוֹס) is derived from the verb 'amas (עָמַס), "to load" or "to carry a load," and thus means "burden" or "burden-bearer" (BDB 770c). The significance of such a name is seen in the largely heavy nature of the prophecy. Of the nine chapters only eight verses refer to anything positive, that being the restoration of the nation (cf. 9:8-15).

II. Authorship

A. External Evidence: Amos' authorship has not been seriously debated.

B. Internal Evidence: Amos describes himself as a shepherd (1:1), herdsman (7:14) and grower of sycamore figs (7:14). He came from the rural area of Tekoa, twelve miles south of Jerusalem. While this description may sound like he was a poor man (LaSor, 319), the Hebrew may suggest otherwise (Sunukjian, *BKC*, 1:1425):

1. The word used for "shepherd" in 1:1 is not the usual word *ro'eh*, but the unusual word *noqed* (נֹקֵד), which refers to a "sheep-raiser, -dealer, or -tender" (BDB 667a). The only other occurrence of this word is in 2 Kings 3:4 where it describes Mesha, king of Moab, who raised 100,000 sheep and 100,000 rams. Thus, as a sheep-breeder, "Amos evidently managed or owned large herds of sheep and goats, and was in charge of other shepherds."
2. Similarly, "herdsman" (בֹּקֵר *boqer*; 7:14) appears only here in the Old Testament and properly refers to a "herdsman" (BDB 133c) who oversaw livestock operations much like a cattleman.
3. Finally, since sycamore figs did not grow in Tekoa, but only in the warmer lowlands in western Judah (1 Kings 10:27), it is possible that Amos supervised the taking care of these trees as a seasonal sideline.

At any rate, Amos himself admitted to not being a prophet by occupation or having the training of a prophet in the prophetic schools as a "son of a prophet" (7:14-15).

III. Circumstances

A. Date: Two powerful and long-lived kings ruled the divided kingdom while he prophesied for a short time (1:1). Jeroboam II, king of Israel (793-753 BC including co-regency, or 782-753 BC alone), ruled forty-one years in the north and Uzziah (Azariah) ruled Judah fifty-two years in the south (790-739 BC including co-regency, or 767-750 BC alone). The overlapping reigns of these kings leaves us with a date of composition between 767-753 BC—only about forty years before the northern tribes were taken into captivity by Assyria (LaSor, 320). Astronomical calculations note that a solar eclipse occurred in Israel on June 15, 763 BC—an event perhaps fresh in the minds of Amos' hearers (8:9: *TTTB*, 245).

B. Recipients: Amos had the dubious missionary challenge of leaving Judah to prophesy in Israel. Therefore, his message was unpopular, his nationality was foreign, and his credentials considered suspect since he was a common man made prophet (7:14).

C. Occasion: Amos prophesied during a pre-exilic time of tremendous optimism. Due to Assyria's pressure upon Syria and the battle between Damascus and Hamath over control of their area, Israel had extended its borders to the original extent enjoyed under David and Solomon (2 Kings 14:25). Judah had also conquered the Philistines, Arabians, and Ammonites. During these years, Assyria, Babylonia, Syria and Egypt all had weak influence, which made it difficult for the hearers of Amos' message to envision disaster from enemies in the near future.

This political peace brought about false religious worship (3:14; 5:4-5, 21-23; 7:9; 9:1-4), great material prosperity (3:15; 4:1; 6:1, 4-6), and international trade, which in turn resulted in

greed, injustice, neglect of the poor, and finally persecution of the poor (5:10f., 15; 6:4f.; cf. LaSor, 321). Thus God raised up Amos to speak out against the religious and moral evils of his day in the northern kingdom so that justice could “roll on like a river, righteousness like a never-failing stream” (5:24).

IV. Characteristics

- A. Most of the book is negative, with all but the last eight verses speaking of judgment. This gives it the highest judgment/blessing ratio of the prophetic books.
- B. Amos is also characterized by blunt, pointed sermons and picturesque sign language which use everyday objects.

Argument

The Book of Amos begins with seven judgments upon the nations surrounding Israel as well as Israel itself (chs. 1–2), followed by three sermons against Israel's injustices (chs. 3–6), illustrated through five visions of judgment (7:1–9:7), and concluding with eight verses of hope in restoration (9:8–15). His purpose for declaring judgment upon Israel for its social injustices is to motivate the nation to repent since God is committed to the Abrahamic Covenant.

Synthesis

Judgment for social injustices

1 – 2	Judgments
1:1-2	Introduction
1:3–2:5	Nations indicted for sins against Israel
2:6-16	Israel indicted for sins against itself
3 – 6	Sermons
3	Ignorance of doing right
4	Exploitation/formalism
5–6	Exile for violations
7:1–9:7	Visions
7:1-3	Locusts
7:4-6	Fire
7:7-9	Plumbline
7:10-17	(Historical interlude: Amaziah opposes Amos)
8	Ripe fruit
9:1-7	Smashed pillars
9:8-15	Restoration
9:8-10	Remnant
9:11-15	Complete renewal

Outline

Summary Statement for the Book

Amos' message of judgment upon social injustices of Israel and the surrounding nations warns of the coming exile and declares God's promise to restore a remnant in faithfulness to the Abrahamic Covenant to urge the nation to repent.

I. (Chs. 1—2) Several years before the calamity, Amos declares God's judgment upon seven surrounding nations and upon Israel itself that it might realize that God will punish sin irregardless of nationality.

A. (1:1-2) Amos composes the message of judgment upon Israel several decades before its actual accomplishment as proof that the nation had plenty of time to repent.

1. (1:1a) The author, Amos, notes he was a shepherd from Tekoa to strengthen his message by showing God's special choice of him as one who was not a professional prophet.
2. (1:1b) Amos prophesies two years before a great earthquake (in 760 BC?; Zech. 14:5) while the reigns of Jeroboam II and Uzziah overlapped (767-753 BC) to show that Israel had nearly four decades to repent before these judgments took place (722 BC).
3. (1:2) The theme of the prophecy is that God, like a roaring lion and thunder, will devastate Israel in judgment for its sins.

B. (1:3—2:16) Amos declares God's judgment upon seven surrounding nations and upon Israel itself that it might realize that God will punish sin irregardless of nationality.

1. (1:3—2:5) God indicts the nations surrounding Israel for sins against Israel, moving closer to Israel in the indictments that the nation might realize its greater responsibility before God and understand God's just punishment (see p. 591 and locations on p. 444).

Structural Marker: "This is what the Lord says" (1:3, 6, 9, 11, 13; 2:1, 4)

- a. (1:3-5) God indicts Aram, Israel's bitter enemy, for its opposition to Transjordan Israel so that Israel might know that God will not let this nation go unpunished.
 - b. (1:6-8) God indicts Philistia, Israel's bitter enemy, for selling Israel into slavery so that Israel might know that God will not let this nation go unpunished.
 - c. (1:9-10) God indicts Tyre, a former ally of Israel (1 Kings 5), for selling Israel into slavery and breaking its covenant of brotherhood so that Israel might know that God will not let this nation go unpunished.
 - d. (1:11-12) God indicts Edom, blood relatives through Esau yet enemies of Israel, for persistent hostility towards Israel so that Israel might know that God will not let this "brother" nation go unpunished.
 - e. (1:13-15) God indicts Ammon, blood relatives through Lot yet enemies of Israel, for taking Transjordan Israel's land by bloodshed of pregnant women so that Israel might know that God will not let this "brother" nation go unpunished.
 - f. (2:1-3) God indicts Moab, blood relatives through Lot yet enemies of Israel, for mistreating Edom so that Israel might know that God will not let this "brother" nation go unpunished.
 - g. (2:4-7) God indicts Judah, Israel's closest "brother" through Jacob, for rejecting the law of God even in its privileged position, so that Israel might know that God will not let this nearest "brother" nation go unpunished and that God's judgment is just.
2. (2:6-16) God's longest indictment is against Israel itself for rejecting His grace for sins against itself in social injustices even though it had much revelation.
 - a. (2:6-8) Israel broke the covenant and got involved in injustice, materialism, oppression of the poor, sexual immorality, and ritualistic worship.
 - b. (2:9-12) Israel rejected God's grace revealed in His clearing the Amorites from them, delivering them from Egypt and sending prophets and Nazarites to them.
 - c. (2:13-16) Israel will be punished so it will realize that God keeps His word.

II. (Chs. 3—6) Amos delivers three sermons of judgment to Israel to show God's righteous reasons for judging the nation.

Structural Marker: "Hear this word" (3:1; 4:1; 5:1)

- A. (Ch. 3) Judgment is coming upon Israel because, although the people were a chosen people, they still did not know how to do right.
1. (3:1-10) Israel's judgment is deserved for being a nation privileged with redemption from Egypt and blessed with prophets, yet still not knowing how to do what is right.
 - a. (3:1-2) Israel will receive a more strict judgment than the other nations because God redeemed the people from Egypt and gave them a chosen status.
 - b. (3:3-8) As certain events in ordinary life are always associated, so Israel's judgment is inevitable and must be spoken by God's prophets.
 - c. (3:9-10) God summons pagans to see Israel's destruction for not knowing how to do right.
 2. (3:11-15) Israel's judgment is described as leaving only a remnant among destroyed fortresses, pagan altars, and beautiful homes to demonstrate God's displeasure with the nation but simultaneous commitment to the Abrahamic Covenant.
 - a. (3:11) God will use an enemy to destroy the strongholds and fortresses.
 - b. (3:12) Only a remnant will be saved in fulfillment of the Abrahamic Covenant.
 - c. (3:13-15) God will destroy the pagan altars and beautiful homes because of His displeasure with the nation's idolatry and materialism.
- B. (Ch. 4) Judgment is coming upon the rich women of Bashan for exploiting the poor while involved in ritual formalism and upon all Israel for refusing God's warnings to repent.
1. (4:1-3) Judgment is coming upon the rich women of the region of Bashan because they exploit the poor to satisfy their expensive tastes.
 2. (4:4-5) God sarcastically invites these rich women to heap up more sins of religious ritualism without proper deeds.
 3. (4:6-13) God had already sent a series of judgments to motivate the nation to repent, but the people persisted in their sin and thus demonstrated God's righteous judgment.
 - a. (4:6) Through famine God unsuccessfully sought to turn Israel to repentance.
 - b. (4:7-8) Through drought God unsuccessfully sought to turn Israel to repentance.
 - c. (4:9) Through crop failure God unsuccessfully sought to turn Israel to repentance.
 - d. (4:10) Through plagues God unsuccessfully sought to turn Israel to repentance.
 - e. (4:11) Through the devastation of some cities God unsuccessfully sought to turn Israel to repentance.
 - f. (4:12-13) God's coming judgment is only because of the nation's unwillingness to repent so that His chastening is just.
- C. (Chs. 5—6) Exile and death will come on Israel for its idolatry, religious ritual, and refusal to repent.

1. (5:1-3) Amos sings God's funeral song about Israel's exile with a ninety percent mortality rate in war to alert the people that soon most of them would be dead.
2. (5:4-9) God warns the people to turn from cult centers to seek Him as sovereign, Creator God.
3. (5:10-15) God warns the people to turn from their legal injustices to seek Him as the LORD God Almighty.
4. (5:16—6:14) God warns that the impending judgment and exile will be a time of mourning for the secure and prideful nation.
 - a. (5:16-20) The deliverance associated with the Day of the LORD will be accompanied by mourning, darkness, and judgment.
 - b. (5:21-27) God will exile the nation and turn a deaf ear towards its religious ritual accompanied by idolatry.
 - c. (6:1-7) The cities of Calneh, Hamath, and Gaza all were defeated even though they were larger and better defended than Samaria so Israel's wealthy men should not feel secure and arrogant.
 - d. (6:8-11) God will so utterly destroy the nation for its arrogance that even those who survive will fear mentioning God's name lest He hear and strike them too.
 - e. (6:12-14) Because the nation does the unthinkable by pridefully perverting justice, God promises to raise up Assyria (not mentioned by name) to oppress them.

III.(7:1—9:7) Amos illustrates the nature of the coming judgment to the nation through five visions to show Israel that the terrible judgment can be avoided by repentance.

Structural Marker: "This is what the Sovereign LORD showed me" (7:1, 4, 7; 8:1)

- A. (7:1-3) In the vision of the locusts God shows His desire to strip the land bare so that Israel would die from famine, but He will not actually do it in fulfillment of His Covenant.
 1. (7:1) In a vision God shows Amos His desire to strip the land bare with locusts.
 2. (7:2-3) Since Israel would die from famine had the locusts eaten up the crop, God relents from destroying the nation because of the Abrahamic Covenant.
- B. (7:4-6) In the vision of the fire God shows His desire to burn the entire nation, but He will not actually do it in fulfillment of His Covenant.
 1. (7:4) In a vision God shows Amos His desire to destroy the nation with fire.
 2. (7:5-6) Since the fire would destroy the entire nation, God relents from this act because of the Abrahamic Covenant.
- C. (7:7-9) In the vision of the plumb line God illustrates how the nation is morally crooked compared to His absolute standards, so He will destroy the people and the altars.
 1. (7:7-8a) In a vision God shows Amos a plumb line on a correctly built house.
 2. (7:8b-9) The plumb line illustrates how the nation is morally crooked compared to God's absolute standards, so He will destroy the people and the altars.
- D. (7:10-17) Amos records a historical interlude in which Amaziah seeks to stop him from prophesying, thus revealing how even religious Israel refused to hear his message.

1. (7:10-13) Amaziah the priest accuses Amos with disturbing the peace before King Jeroboam II and then forbids him to prophesy, demonstrating how even religious Israel refused to hear his message.
 2. (7:14-17) Amos defends his right to prophesy and prophesys judgment on Amaziah.
 - a. (7:14-15) Amos responds by saying he prophesies only because God told him to do it—not because he is a professional prophet.
 - b. (7:16-17) Amos prophesies judgment against Amaziah's wife, children, land, life, and nation.
- E. (Ch. 8) In the vision of the ripe fruit God relates that the nation's end would soon come in judgment for disregarding social and religious duties.
1. (8:1-3) In the vision of the ripe fruit God relates that the nation's end would soon come.
 2. (8:4-6) The reason for the judgment is because of the nation's disregard for the poor, the New Moon festival, the Sabbath, and fair business practices.
 3. (8:7-10) The nation will be severely judged in its land, sky, and religious feasts.
 4. (8:11-14) The nation will be severely judged with no more prophetic words from God.
- F. (9:1-7) In a vision of the smashed pillars the Almighty God declares that He will destroy Israel's religious system as He did any other disobedient land.
1. (9:1-4) God declares that He will destroy the pagan religious system so that His name will not be profaned any longer.
 2. (9:5-7) The Almighty God will judge Israel as He will any other disobedient foreign power.
- IV. (9:8-15) Amos declares God's promise to restore a remnant of Israel politically, nationally, materially, and geographically in order to encourage Israel with God's commitment to the Abrahamic Covenant.**
- A. (9:8-10) God declares that He will not totally destroy Israel but would leave a remnant in demonstration of His loyalty to the Davidic Covenant.
- B. (9:11-15) God promises to restore Israel's remnant politically, evangelistically, materially, and geographically in demonstration of His loyalty to the Abrahamic Covenant [which will find fulfillment in the kingdom era].
1. (9:11) God promises to restore the Davidic line in a political renewal in fulfillment of the Davidic Covenant which promised that David's descendants would never be wiped out but would rule forever (cf. 2 Sam. 7:12-16).
 2. (9:12) God promises to restore Israel to its original evangelistic purpose as a light to the Gentile nations.
 3. (9:13-15) God promises to restore Israel materially and geographically in accordance with the Land Covenant.
 - a. (9:13) Israel will enjoy material wealth with overflowing crops and wine.
 - b. (9:14-15) Israel will once again return to the Promised Land and enjoy its material benefits in fulfillment of the Land Covenant (cf. Deut. 30:1-10).

Contrasting Hosea and Amos

Israel's Only Two Prophets

While the southern nation of Judah had at least twelve prophetic books directed towards it, the northern nation of Israel had but two prophets: Hosea and Amos. Both of their writings noted that Israel would experience judgment for abusing its privileged position before God; however, they were different in several ways as well:

HOSEA	AMOS
Professional Prophet (1:1)	Nonprofessional Prophet (7:14)
National from Israel (7:5)	Missionary from Judah (1:1)
Concern: Religious Idolatry (Worship)	Concern: Social Injustice (Walk)
Israel's Unfaithfulness	Israel's Injustice
God's Faithfulness	God's Justice
God's Grace	God's Righteousness
God's Loyal Love (<i>Hesed</i>)	God's Judgment
Sympathetic Tone	Stern Tone
Compassionate (11:1)	Coarse (4:1)
Difficult Structure	Simple Structure
Israel Lacks Knowledge	Israel Lacks Morality
"Know God" (4:1, 6; 6:6)	"Seek God" (5:4, 6)

Eight Nations Denounced by Amos

Wilmingtons Guide to the Bible

Eight Nations Denounced Amos 1-6

NATION	CRIME	PUNISHMENT
SYRIA (1:1-5)	Had often harassed Israel	<ul style="list-style-type: none"> ● The capital at Damascus to be burned ● Their strongholds to be broken ● Their citizens to be enslaved
PHILISTIA (1:6-8)	Had sold Israelites into slavery to Edom	<ul style="list-style-type: none"> ● The burning of their four main cities: Gaza, Ashdod, Ashkelon, Ekron
PHOENICIA (1:9, 10)	Had broken their peace covenant with Israel	<ul style="list-style-type: none"> ● The burning down of the forts and palaces in Tyre, their chief city.
EDOM (1:11, 12)	Had murdered many Jews	<ul style="list-style-type: none"> ● The destruction of their cities
AMMON (1:13-15)	Had murdered Jewish women	<ul style="list-style-type: none"> ● Their cities to be burned ● Their citizens to be enslaved
MOAB (2:1-3)	Had desecrated the tombs of the dead	<ul style="list-style-type: none"> ● They would be defeated in battle
JUDAH (2:4, 5)	<ul style="list-style-type: none"> ● Had rejected the Word of God ● Had disobeyed the God of the Word 	<ul style="list-style-type: none"> ● Their Temple in Jerusalem to be destroyed
ISRAEL (2:6-16)	<ul style="list-style-type: none"> ● Had accepted bribes ● Had enslaved the poor ● Had committed adultery ● Had stolen ● Were totally unthankful ● Had caused the innocent to sin 	<ul style="list-style-type: none"> ● Their punishment would make them groan as a loaded-down wagon ● Their armies would stumble in battle

Additional indictments upon the whole house of Israel
—both southern and northern kingdoms (3-6)

Perils of Prosperity

Israel's Prophets Under Jeroboam II

The reign of Jeroboam II in Israel (793-753 BC) was the wealthiest time of the northern kingdom. Due in part to the weakness of Assyria in decline to the northeast, Israel's boundaries expanded nearly to the dimensions of the golden era of the united kingdom of David and Solomon (prophesied by Jonah in 2 Kings 14:25).

Yet this prosperity brought with it problems as well, so God sent three prophets to this godless, wealthy, oppressive nation:

	Jonah	Amos	Hosea
Responsibility Addressed	Evangelistic	Social	Spiritual
Israel's Problem	Myopia	Injustice	Adultery
God's Attribute	Compassion	Justice	Faithfulness
Key Word	Compassion	Injustice	Loyal
Summary	God cares even for cruel Gentiles, so you should care too!	God is fair with you, so you should be fair with others!	God keeps His covenant with you, so be faithful to Him as well!
Modern Parallels	Failure in Mission Responsibility	Oppression of Maids & Foreign Workers	Church's God is Modernity (Methods)
Date of Ministry (approx.)	785-758 Beginning of Jeroboam's reign	767-753 Middle of Jeroboam's reign	755-710 End of Jeroboam's reign

The Use of Amos 9 in Acts 15

The final verses of Amos' prophecy (9:11-12) provide hope for restoration to Israel after discipline by the Lord. In fact, reference is made to both a restoration of the Davidic reign and expansion of the nation's borders to include land as far southeast as Edom.

This text from Amos was used by James in the Jerusalem Council of Acts 15:16-18 to argue for an inclusion of Gentiles in the church without need for circumcision. Yet notable differences remain between the two as James does not quote Amos exactly.

Amos 9:11-12

"In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things."

Acts 15:16-18

"After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things"

"Edom" (עֲדָמָא) is Hebrew (Masoretic) Text with vowel pointing אֲדָמָא which was not added until the eighth century AD. Yet in Amos' time without the vowels the same word could be read either as "Edom" or "mankind" (also אֲדָמָא). In Acts 15 James quoted it as "mankind." A similar problem occurs between "possess" (שָׁרַר) and "seek" (שָׁרַר) which are only different by one consonant.

For interpretive problems such as the claim that the church is being referred to here, see the supplement to the book of Acts in my *New Testament Survey*. Also, note the following from Donald R. Sunukjian, "Amos," in *The Bible Knowledge Commentary*, 1:1451.

V. The Restoration after Judgment (9:11-15)

After all God's judgments are past, when the nation has received full punishment for her sins, the Lord will move in mercy to renew and refresh His people. God will restore David's kingdom over both the North and the South, and through it He will bless all nations of the earth. He will reverse the covenant curses and bring unprecedented prosperity to the land. Dispersed Israel will be returned to her land, there to dwell securely and enjoy its goodness. Then He who has always claimed them as "My people" (7:8, 15; 8:2; 9:10, 14; cf. Hosea 2:23; Zech. 8:8; 13:9) will once again take the title "your God" (Amos 9:15).

A. Political renewal (9:11)

9:11. In that day (cf. Isa. 4:2; Micah 4:6; 5:10) God will restore David's fallen tent. Previous references in Amos to "that day" had spoken of it as a day of darkness and destruction (Amos 2:16; 3:14; 5:18-20; 8:3, 9, 11, 13). But when Israel's ordeal is finally over, "that day" will also become the day of her renewal.

God will reestablish David's "tent" over both the Northern and Southern Kingdoms. A "tent" (lit., "booth") or awning was made by setting up a simple frame and spreading branches over it. Its primary purpose was to shelter those under it, whether troops in the field (2 Sam. 11:11; 1 Kings 20:12-16), a watchman at post (Jonah 4:5), or pilgrims at the Feast of Booths (also called the Feast of Taber-

nacles, Lev. 23:33-42). David's dynasty, which had been a protective canopy over all the people of Israel, had "fallen" with the great schism of the 10 Northern tribes from the 2 Southern tribes (1 Kings 12). This booth had been broken in two. But God promised to unite the two kingdoms once again under Davidic rule (cf. Jer. 30:3-10; Ezek. 37:15-28; Hosea 3:4-5). He will restore the sheltering tent, repair its broken places, building it as it used to be. God will carry out His good promise to David that He would raise up a Descendant after him and establish His rule forever (2 Sam. 7:11-16, 25-29).

B. National purpose (9:12)

9:12. The united kingdom under its Davidic King will then become the source of blessing to all Gentiles. Edom, a nation perpetually hostile toward God's people (cf. Num. 20:14-21; Ps. 137:7; Obad. 1; see comments on Amos 1:11-12), and therefore representative of all Israel's enemies, will become a sharer in the promises to David: Israel will possess the remnant of Edom (cf. Obad. 19). In fact, all . . . nations will be brought under the dominion of the Davidic King, for they too bear God's name. To "bear someone's name" meant to be under the suzerainty and protection of that individual (cf. Deut. 28:9-10; 2 Sam. 12:26-28; 1 Kings 8:43; Isa. 4:1; 63:19; Jer. 15:16; Dan. 9:18-19). All nations belong to God (cf. Amos 1:3-2:16; 3:9; 9:4, 7) and therefore will be included in the blessings of the future kingdom.

From the beginning, God's plan has been to provide salvation for the Gentile

nations. His promise to Abraham was that through his descendants "all peoples on earth" will be blessed (Gen. 12:3; cf. Gen. 18:18; 22:17-18; 26:3-4; 28:13-14). Through Isaiah God continually affirmed that a united Israel under its Davidic King, the Messiah, will bring light, justice, and full knowledge of the LORD to all nations on the earth (Isa. 9:1-7; 11:1-13; 42:1-7; 45:22-25; 49:5-7; 55:1-5). When God restores the kingdom (the Millennium) under David's Son, both Jews and Gentiles will bear the name of the Lord.

At the Jerusalem Council, James cited Amos 9:11-12 as proof that the Gentiles of his day need not be circumcised and live as Jews in order to be saved (Acts. 15:1-20). James was aware that Israel's judgments were not yet over (cf. the Lord's statements regarding the coming destruction of the temple and renewed persecution and death, Matt. 24:1-22; Luke 21:5-24, and that the restoration had not yet begun; cf. Acts 1:6-7). But James also knew from Amos' succinct statement and from extended passages in other prophets (cf. "prophets" in Acts 15:15; also note Isa. 42:6; 60:3; Mal. 1:11) that when the promised kingdom would come, the Gentiles will share in it as Gentiles and not as quasi-Jews. Since this was God's millennial purpose, James concluded that the church should not require Gentiles to relinquish their identity and live as Jews. James was not saying the church fulfills the promises to Israel in Amos 9:11-12. He was saying that since Gentiles will be saved in the yet-to-come Millennium, they need not become Jews in the Church Age.

Obadiah

Edom's Destruction for Opposing Judah				
Edom's Destruction			Day of the LORD	
Verses 1-14			Verses 15-21	
Judgment on Edom			Blessing on Judah	
Proud Esau Defeats Defenseless Jacob			Powerful Jacob Defeats Humbled Esau	
Edom's Contempt & Crimes			Edom's Condemnation & Calamities	
Past			Future	
Author	Judgment	Reasons	Destruction	Possession
Inspired Title 1a	Humbling Prophesied 1b-9	Judgment for Injustices 10-14	Judgment on Modern Enemies 15-16	Blessing on Modern Israel 17-21
c. 845 BC				

Key Word: Edom

Key Verses: *Judgment on Edom:* (God to Edom) "Because of the violence against your brother Jacob [Judah], you will be covered with shame; you will be destroyed forever" (v. 10).

Blessing on Israel: "Deliverers will go up on Mount Zion [Jerusalem] to govern the mountains of Esau. And the kingdom will be the LORD's" (v. 21).

Summary Statement:

Destructions of both Edom in the near future and all nations in the day of the LORD will come as God's judgment for their opposing Judah, but Judah can be comforted with a promise of blessing due to God's protection in the Land Covenant.

Application:

God judges the prideful who try to destroy His people.

God "does unto you" as you have "done unto others" (v. 15)

Obadiah

Introduction

I. Title The name Obadiah (עֲבַדְיָהוּ 'obad^eyah) means "servant of Yahweh" (BDB 715d), being a derivative noun of a Hebrew word for servant (עֲבָד). His name is significant in that his prophecy relates to Edom, which worshiped *other* gods.

II. Authorship

- A. External Evidence: As Obadiah was a common name, at least twelve Old Testament men were named Obadiah. Some of the likeliest candidates for this prophecy include: (1) Ahab's servant who hid the prophets of God in a cave (1 Kings 18:3 and Talmud *Sanh.* 39b; ca. 845 BC), (2) Jehoshaphat's official sent out by the king to teach the law in the cities of Judah (2 Chron. 17:7; ca. 860 BC), (3) Josiah's temple repair overseer who was a Levite (2 Chron. 34:12; ca. 620 BC), (4) Ezra's leader who returned from the Exile (Ezra 8:9; ca. 458 BC), or (5) a priest involved in the revival of Nehemiah's time (Neh. 10:5; ca. 445 BC). The best evidence supports the first Obadiah above (see "Occasion" below).
- B. Internal Evidence: The superscription of the book is no help in identifying the author as it simply reads, "The vision of Obadiah" (1:1a), which mentions neither his father's name, home region, or the reign of a king. Obadiah remains an obscure prophet who probably lived in the southern kingdom and did not come from a royal or priestly line.

III. Circumstances

- A. Date: The book itself gives little help in determining its date, which is why the candidates for Obadiah above range from the ninth to fifth century! The only indication of date is the recent invasion mentioned in verses 10-14, which is explained below under "Occasion." It seems that the best evidence suggests a date of ca. 845 BC.
- B. Recipients: While Obadiah prophesies of the destruction of Edom, the mention of Jerusalem (vv. 11, 20; "Mt. Zion" in vv. 17, 21) and Judah (v. 12; "Jacob" in vv. 17-18) indicate that the prophecy was originally delivered to the southern kingdom and not to Edom itself.
- C. Occasion: The Edomites, descendants of Jacob's brother Esau, rejoiced (v. 12b) over a major foreign invasion which had recently occurred in Judah (vv. 12b-13). They even took advantage of the situation by standing by without helping (v. 11), looking down on Judah in arrogance (vv. 12a, 13b), taking some of the spoil for themselves (v. 13c), and ambushing survivors to give to the enemy (v. 14). The difficult issue is determining which *specific* calamity has overcome Judah. Four possibilities exist (*TTTB*, 251-52):
1. In 926 BC Shishak of Egypt plundered both Jerusalem's temple and palace during Rehoboam's reign (1 Kings 14:25-26). This view is unlikely, though, since Edom was subject to Judah whereas verses 10-14 indicate that Edom was independent.
 2. About eighty years later (848-841 BC under Jehoram) the Philistines and Arabs looted the palace (2 Chron. 21:16-17) and Edom revolted, becoming a bitter enemy (2 Kings 8:20-22; 2 Chron. 21:8-20)—a description fitting Obadiah's (vv. 10-14).
 3. In 790 BC King Jehoash of Israel invaded Judah (2 Kings 14; 2 Chron. 25). This cannot be the invasion spoken of by Obadiah since verse 11 refers to *foreign* invaders.
 4. In 586 BC Nebuchadnezzar of Babylon completely destroyed Jerusalem's city and temple (2 Kings 24-25), which was encouraged by the Edomites (Psalm 137:7). This view is popular among liberal scholars and evangelicals (Carl Armerding, *EBC*, 7:351-52; Leslie Allen, *NICOT*, 129-33, Chisholm in Zuck, ed., *Biblical Theology of the OT*, 397).

However, this late date does not seem likely since: (a) Obadiah does not indicate a complete destruction (admittedly an argument from silence), (b) Nebuchadnezzar, in his arrogant despotism, would not have "cast lots for Jerusalem" with anyone (v. 11), (c) Obadiah does not mention Nebuchadnezzar or Babylon by name which is characteristic of the other prophets, (d) Nebuchadnezzar left no fugitives such as those mentioned in verse 14 except Zedekiah and his party who were soon captured, (e) Joel 2:32 (590 BC) quotes Obadiah 17 (see below) and (f) the Hebrew verb forms translated "You should not..." (vv. 12-14) warn Edom against repeating *again* what she had already done which would be impossible following Jerusalem's destruction by Nebuchadnezzar.

Although one cannot be dogmatic, the second view seems to marshal the best evidence, especially since the oldest known Jewish tradition identifies the Obadiah of this prophecy with the Obadiah of Ahab's reign (Talmud *Sanh.* 39b). It also seems very possible that the Philistines, Arabs, and Edomites would have cast lots to designate the parts of the city for each to plunder (Baker, *BKC*, 1:1454). This early date would make the author a contemporary of Elisha and the earliest of the writing prophets.

IV. Characteristics

- A. Obadiah is the shortest book of the Old Testament canon—only twenty-one verses long.
- B. Obadiah is the earliest of the prophetic writings.
- C. Although not quoted in the New Testament, three other Old Testament prophets quote from his short prophecy. Dependence is hard to determine but one statement in Joel 2:32 refers to Obadiah 17 as what "the LORD has said," thus showing Obadiah's priority chronologically. The quotations or allusions of other prophets are as follows:

<u>Obadiah</u>	<u>Amos</u>	<u>Jeremiah</u>	<u>Joel</u>
845 BC	755 BC	604 BC	590 BC
1		49:14	
2		49:15	
3-4		49:16	
5		49:9	
6		49:10	
8		49:7	
9		49:22b	
9-10	1:11-12		
10			3:19
11			3:3
14	1:6		
15			1:15; 2:1; 3:3-4, 14
16		49:12	
17			2:32; 3:17
18	1:12		
19	9:12		

- D. While judgment against Edom is mentioned in more Old Testament books than judgment against any other nation (cf. Isa. 11:14; 34:5-17; 63:1-6; Jer. 9:25-26; 25:17-26; 49:7-22; Lam. 4:21-22; Ezek. 25:12-14; 35; Joel 3:19; Amos 1:11-12; 9:11-12; Mal. 1:4), this prophecy is the *only entire book* in Scripture devoted to Edom's destruction.

Argument

Obadiah prophesies a message of judgment upon Edom as a comfort to the people of Judah who have seen Edom gloat over the recent devastation of Jerusalem by the Philistines and Assyrians. The first part of the prophecy (vv. 1-14) describes Edom's downfall for committing injustices towards Judah so that Judah might be comforted with Yahweh's vengeance upon its behalf. The LORD invites the nations to judge Edom (v. 1a), describes the fall of the nation from its pride (vv. 1b-9), and delineates the reasons Edom is to be judged (vv. 10-14).

In the second division of the vision (vv. 15-21) Obadiah relates how, because of God's commitment to His people, *all* nations which opposed Judah will be judged (vv. 15-16) while Judah will experience His blessings of holiness, enlarged territories, and victory over Edom (vv. 17-21)—probably used as a symbol of all nations which oppose God by opposing His people.

Synthesis

Edom's destruction for opposing Judah

1-14	Edom's destruction
1a	Inspired title
1b-9	Humbling prophesied
10-14	Judgment for injustices to Judah
15-21	Day of the LORD
15-16	Judgment upon opposers of Judah
17-21	Blessing upon Judah

Outline

Summary Statement for the Book

Destructions of both Edom in the near future and all nations in the day of the LORD will come as God's judgment for their opposing Judah, but Judah can be comforted with a promise of blessing due to God's protection in the Land Covenant.

- I. **(1-14) The LORD through Obadiah describes Edom's future destruction for doing injustices to Judah to comfort Judah with His protective hand.**
 - A. (1a) Obadiah declares that his vision concerning Edom is from the LORD to encourage Judah that God will sovereignly and irrevocably protect His people by destroying Edom.
 - B. (1b-9) The LORD describes Edom's destruction aided by deceptive allies and involving a humiliating slaughter and plundering (Fulfillment: The Nabateans around 500 BC were invited to a Edomite banquet but deceived, slaughtered and plundered the Edomites).
 1. (1b-4) God describes Edomite destruction by the nations as being brought low in humiliation from arrogant dwellings high in the rocks and as a fallen eagle.
 - a. (1b) God invites the nations to come and judge Edom [which occurred as the Nabateans, Jews under John Hyrcanus, and Romans under Titus all contributed to the annihilation of the Edomites].
 - b. (2-3) God describes the Edomites' destruction as being brought low in humiliation from their arrogant dwellings high in the rocks.
 - c. (4) God compares Edom's being brought low to the fall of an eagle whose nest is in outer space.
 2. (5-6) Invaders will plunder Edom's wealth.

3. (7) Edom will be totally deceived and overpowered by its allies.
 4. (8-9) Edom's people will be slaughtered—the wise, the warriors, and the common people.
- C. (10-14) The LORD specifies the reason for Edom's judgment as doing injustices to Judah in order that Judah might be comforted by God's protective hand.
1. (10) The LORD prophesies the ultimate shame and destruction of Edom as a nation for its injustices done to Judah.
 2. (11-14) The LORD lists the specific ways Edom did injustices to Judah to justify His judgment upon the nation.
 - a. (11) Rather than helping Judah in trouble [when the Philistines and Arabs attacked], Edom participated in dividing the plunder of Jerusalem.
 - b. (12-13) Edom looked down on Judah in arrogance and took some of the spoil for itself.
 - c. (14) Edom even handed over survivors to the enemy.

II. (15-21) Obadiah describes the day of the LORD as God's judgment on end times nations who opposed Judah but His blessing upon Judah to comfort His people with His faithfulness to the Land Covenant.

- A. (15-16) The day of the LORD will be God's judgment upon all nations which have opposed Judah so that God's law of retribution will be accomplished.
- B. (17-21) The day of the LORD will be God's blessing upon the modern nation of Israel in holiness, expanded boundaries, and victory over Edom—all evidences of God's commitment to the Land Covenant.
1. (17) Modern Israel will be characterized by holiness in its own land.
 2. (18) Modern Israel will triumph over Edom [Jordan] like fire consumes wood, leaving only stubble.
 3. (19-20) Modern Israel will have enlarged boundaries which even encompasses those of Edom [Jordan], Philistia [Gaza Strip], Samaria [West Bank], Gilead [Jordan], Zarephath [Lebanon] and the Negev [southern Israel].
 4. (21) The LORD through modern Israel will govern the area formerly occupied by Edom.

Note: Since Judah has yet to possess these enlarged boundaries this prophecy must still await future fulfillment (at the return of Messiah) when the modern nation of Israel trusts in Christ.

History of Petra

Biblical Significance

About 262 kilometers south of Amman (SE of the Dead Sea) lies the city of Petra, “the rose red city half as old as time.” Just to the north is Ain Moses, a spring with a large rock considered by Muslims as the rock which Moses struck (Num. 20:8-13). (The real rock is 100 miles west in Israel.)

Petra lies within the rugged mountains of Edom. Aaron died and was buried on one of these mountains called Mount Hor (Num. 20:23-29). Petra was probably the land of the ancient Horites (Gen. 14:6), a non-Semitic people now known as Hurrians. After Esau migrated to this area, he and his descendants (Edomites) presumably drove out the Horites (36:20, 21, 29).

Petra is also called Sela (Isa. 16:1; CF. Jer. 49:16-17). King Amaziah of Judah conquered Edom, and, presumably Petra as well (2 Kings 14:7). Petra is also probably the place which the future godly remnant will flee in the Tribulation after the Abomination that causes Desolation is erected in the Jerusalem temple of Antichrist (Matt. 24:15-21; Rev. 12:14-17; Isa. 16:1-4).

Chronology

2000 BC	Horites occupy Petra during Abraham’s time
1900	Edomites conquer Horites
797-779	Amaziah of Judah occupies Sela and renames it Joktheel
650	Nabateans (Ishmaelites) pay tribute to Assyria
312	Antigonus Monophthalmos captures Petra, but is waylaid by the Nabateans in a night attack and his army is destroyed
312-63	Nabateans maintain independence and control spice trade despite the efforts of the Seleucids (Greek rulers) and Maccabeans (Jewish rulers) to control them
63 BC-AD 106	Nabatean autonomy but more or less dependent on Rome
AD 106-400s	Roman province of Aracia annexes Petra

Points of Interest

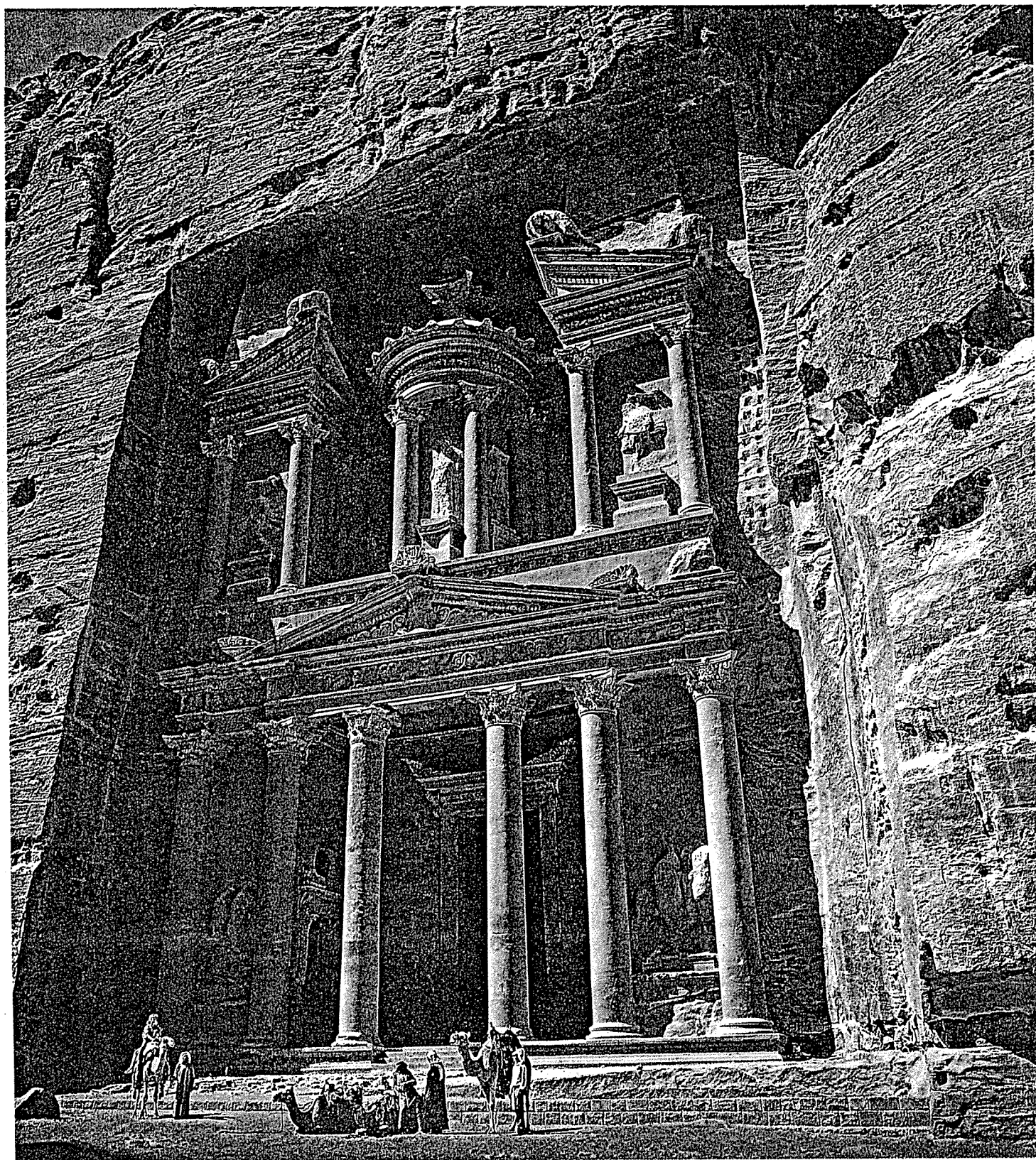
“Petra” means “rock” in Greek—an appropriate name as the city is carved out of rock passageways.

1. The Siq: One enters the city through a one kilometer narrow crack in the rock called the Siq, where on either side the sandstone cliffs rise from 70-100 meters! This single entrance made the city almost impossible to conquer. The only time after Obadiah when the city was conquered was through Nabatean trickery rather than military defeat (cf. notes, 597 on Obad. 1-9).
2. The Aqueduct cut into the Siq served as the city’s water supply.
3. The Treasury (Arabic *el Khazneh*) is the most imposing landmark, standing two stories high at the end of the Siq. The lower story has six impressive Corinthian columns. This site is where Indiana Jones fought his last battle in Hollywood’s “Raiders of the Lost Ark.”
4. The Monastery (Arabic *Ed Deir*) is a huge, 55-metre wide and 47-metre high face carved into a rock wall. Some believe it originally served as a temple but then was used as a Christian church in the third cent. AD.
5. The Triumphal Arch is only partially standing, but opens into a flagstone-paved road of ancient public buildings: the baths, marketplace, gymnasium, and palace.
6. The Tombs show how bodies were buried straight into the carved wall.
7. The Altar (Arabic *al Madhbah*) stands high on a hill as a fifteen by six metre rock-hewn platform. It also has two obelisks over six metres tall and connected with ancient pagan rituals such as human sacrifices.

History of Petra (2 of 3)

Jordan: Where Adventure Awaits You (Amman: Jordan Tourism Board, 1994?)

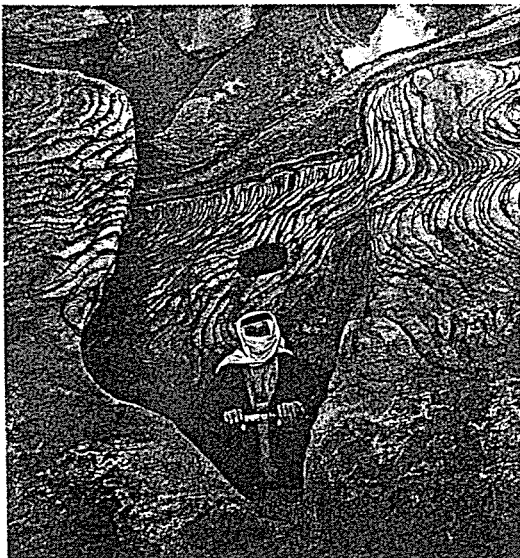
PETRA...the spectacular



The Treasury (el Khazneh)

History of Petra (3 of 3)

lar rose-red city



*Top: Urn Tomb
Center: The Monastery (ed Deir)
Bottom: Natural colored sandstone*

The most famous attraction in Jordan is the Nabataean city of Petra, some 262 kilometers or 160 miles south of Amman. The Victorian traveller and poet, Dean Burgon, gave Petra a description which holds to this day—"Match me such a marvel save in Eastern clime, a rose-red city half as old as time."

More than 2,000 years ago Petra was used as a temporary refuge by nomadic Nabataean Arabs, Bedouins who came north out of Arabia. From a few caves in a rocky outcrop, easy to defend, the Nabataeans created Petra as a fortress city.

Petra still forms part of the domain of the Bedouin. The visitor finds them waiting with their horses and camels for the unforgettable trip into the rose-red city.

To reach the city the visitor travels on foot, on horseback, or by horse-drawn carriage through the awesome "Siq", an immense crack in the Nubian sandstone. It is a winding, one-kilometer-long fissure between overhanging cliffs that seem to meet more than 300 feet overhead.

Near the end of the passage, the Siq, with great style, makes one last turn and out of the gloom in the towering brightness appears Petra's most impressive monument, el Khazneh—The Treasury. This, one of the most elegant remains of antiquity, carved out of the solid rock from the side of the mountain, is nearly 140 feet high and 90 feet wide.

Beyond el Khazneh the visitor is surrounded on both sides







by hundreds of Petra's carved and built structures, soaring temples, elaborate royal tombs, a carved Roman theatre (seating 3,000), large and small houses, burial chambers, banquet halls, water channels and reservoirs, baths, monumental staircases, cultic installations, markets, arched gates, public buildings and paved streets.

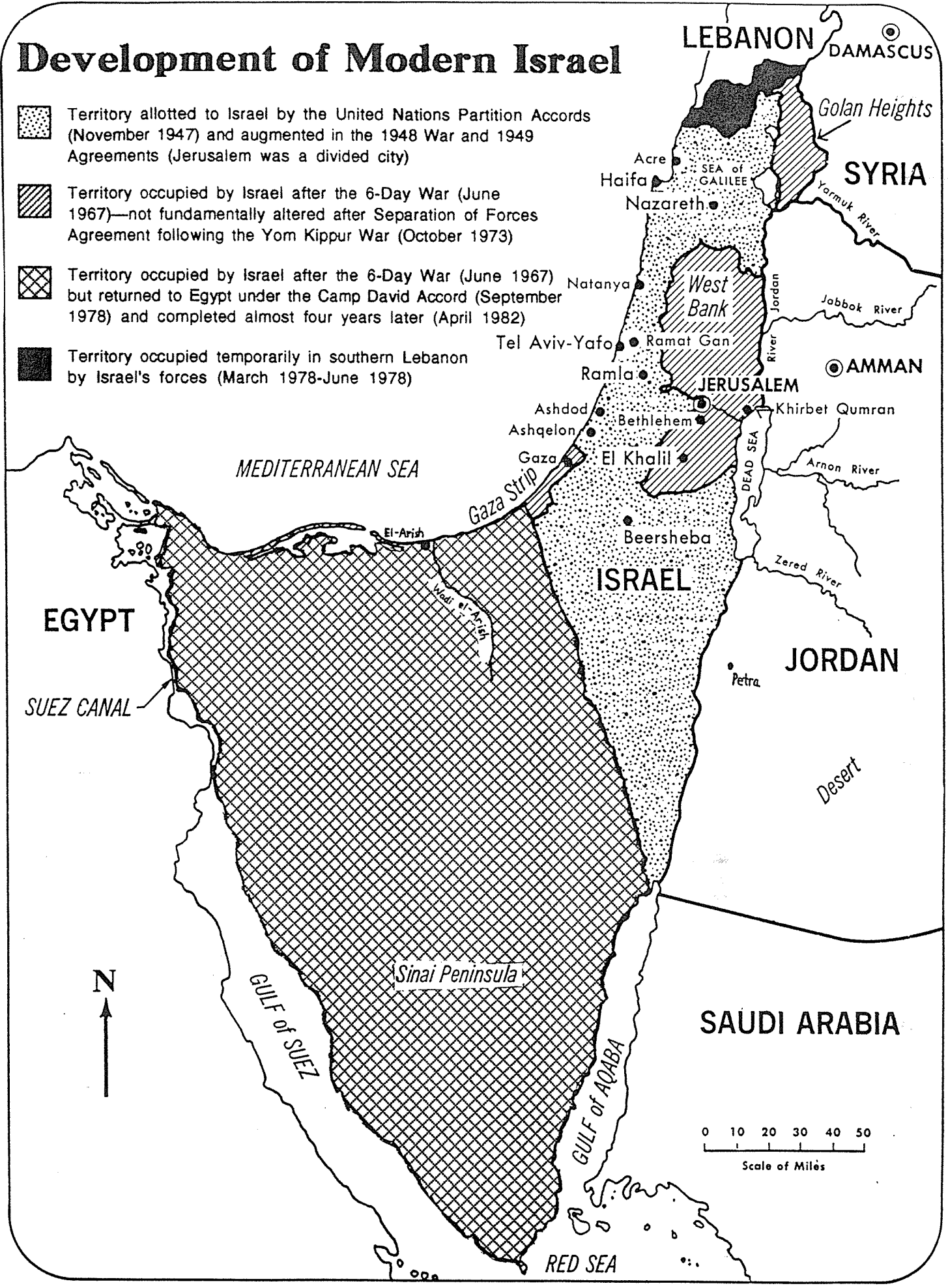
But Petra is not only about the Nabataeans. Within a fifteen-minute drive of Petra the visitor can walk through 8,000-year-old excavated Stone Age villages at Beidha and Basta, wander among the ruins of settlements of the biblical Edomites, or explore the sprawling remains of the Roman legionary fortress at Udruh.



*Ornately carved
top of the Monastery*

Development of Modern Israel

-  Territory allotted to Israel by the United Nations Partition Accords (November 1947) and augmented in the 1948 War and 1949 Agreements (Jerusalem was a divided city)
-  Territory occupied by Israel after the 6-Day War (June 1967)—not fundamentally altered after Separation of Forces Agreement following the Yom Kippur War (October 1973)
-  Territory occupied by Israel after the 6-Day War (June 1967) but returned to Egypt under the Camp David Accord (September 1978) and completed almost four years later (April 1982)
-  Territory occupied temporarily in southern Lebanon by Israel's forces (March 1978-June 1978)



Adapted from Marjie Mehlis, *Maps of the Holy Land for Overhead Projection* (Elgin, IL: David C. Cook Pub. Co., 1973), 8; Barry J. Beitzel, *The Moody Bible Atlas* (Chicago: Moody Press, 1985), 191

Jonah

God's Compassion on Gentiles					
Disobeys Missionary Mandate			Obeys Missionary Mandate		
Chapters 1—2			Chapters 3—4		
God's Mercy on Jonah			God's Mercy on Nineveh		
The Great Sea			The Great City		
Commissioning 1:1-2	Disobedience 1:3	Consequences 1:4—2:10	Recommissioning 3:1-2	Obedience 3:3-4	Consequences 3:5—4:10
“Go!”	“No!”	“So Row!” “Lo!”	“Go!”	“Yo!”	“Whoa!” “Oh No!”
Jonah's * Perversity Chapter 1	Jonah's Prayer Chapter 2		Jonah's Preaching Chapter 3		Jonah's Pouting Chapter 4
Jonah Wants to Die	Jonah Wants to Live		Jonah Wants to Live		Jonah Wants to Die
c. 760 BC					

Key Word: Compassion

Key Verse: “[Jonah] prayed to the LORD, “O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity” (4:2)

Summary Statement:

Jonah's disobedience and indifference towards Nineveh symbolizes the same sins in Israel and depicts God's sovereignty and compassion for responsive Gentiles in order to remind Israel of its missionary purpose to the nations.

Application:

Responding to God's heart means catching His heart for the lost.

* This row taken from Eugene Merrill, *An Historical Survey of the OT*, 271

Jonah

Introduction

I. Title The name Jonah (יֹנָתַן *yonah*) means "dove" (BDB 401d; 402a). It is significant that the same metaphor is used of Israel in the Old Testament (cf. Hosea 7:11; 11:11; Psalm 74:19) since the experience of Jonah the prophet (dove) represents the entire nation of Israel (also a dove).

II. Authorship

- A. External Evidence: The only verse outside the book of Jonah itself that mentions the prophet is 2 Kings 14:25. It states that Jonah had correctly prophesied that during the reign of Jeroboam II Israel's borders would once again expand from Hamath in the north to the Sea of Arabath (Dead Sea) in the south. It also reveals Gath Hopher, a small town three miles north of Nazareth, as Jonah's hometown.
- B. Internal Evidence: The book nowhere states that Jonah is the author and some have supposed that he could not have penned the writing since he is referred to in the third person (1:3, 5, 9, 12; 2:1; 3:4; 4:1, 5, 8-9). This argument ignores the fact that third person autobiographies were common in ancient times and practiced by Moses for entire books in which he is included (e.g., Exodus, Numbers, Deuteronomy) and by Daniel and Isaiah in portions of their prophecies (e.g., Isa. 37:21; 38:1; 39:3-5; Dan. 1:1-7:1). As the book contains little about the admirable qualities of the prophet, Jonah must be commended for recording such a faithful autobiographical work!

III. Circumstances

- A. Date: Jonah prophesied during the reign of Jeroboam II of Israel (2 Kings 14:25; 782-753 BC), making him a contemporary of Amos. Critics claim that the work comes from the fifth to third centuries (see "Characteristics" section below, point D), but this assumes an anonymous author writing of a fictional Jonah. This is unacceptable as Christ Himself supported the historical accuracy of the book (cf. Matt. 12:39-41). He probably wrote during the end of Jeroboam's reign (ca. 760 BC) when Jonah's popularity was high from his fulfilled prophecy about Israel's expansion (2 Kings 14:25).
- B. Recipients: Jonah recorded his autobiographical account for the benefit of the self-sufficient northern kingdom, of which he was part. However, this message for Israel had strong implications for the southern kingdom and the present time as well.
- C. Occasion: The time of Jeroboam II was characterized by great expansion to reclaim former borders (see "External Evidence" above) since Assyria, the ruling power, was in temporary decline due to internal dissension. These factors resulted in a narrow, nationalistic focus in Israel, which enjoyed its prosperity. Unfortunately, Jewish nationalism contributed to its religious decline and blinded God's covenant people from seeing beyond their own borders to other peoples who needed to know the God of Israel. The least of those whom Israel cared about was the ruthless Assyrians, whose cruelty had become legendary. Through Jonah the people of God learned that God remained the God of the nations as well as of Israel. Inclusion of the Gentiles in God's program was not a new concept to Israel at this time (cf. Gen. 9:27; 12:3; Lev. 19:33-34; 1 Sam. 2:10; Isa. 2:2; Joel 2:28-32), but the short-sightedness of the nation nevertheless needed a sharper focus on God's compassion for all.

IV. Characteristics

- A. All prophetic writings record what God said through the *words* of a prophet, but Jonah is unique in that it records what God intended to communicate through the *experiences* of a prophet. The story of what happens to Jonah is the message of the book itself (LaSor, 347) and this remains the only narrative prophetic writing. However, God has the first (1:1-2) and the last word (4:11), and Jonah is not the principal person in the book—God is.

- B. Jonah is the only prophet in Scripture who attempted to run from God. In fact, the book is unique among writings in Scripture in that of all people and things in the book—the storm, the lots, the sailors, the fish, the Ninevites, the plant, the worm, and the east wind—only Jonah himself failed to obey God.
- C. Jonah is the only entire biblical book emphasizing Israel's response to the Gentile nations.
- D. The historicity of Jonah has been denied by many scholars who have difficulty: (1) swallowing a story about one actually living for three days in a great fish (1:17), (2) believing that Nineveh was so large it had 120,000 inhabitants (4:11), and (3) supposing that all of Nineveh really repented (3:5f.). Two such skeptics both posit a postexilic date of 400 to 200 BC rather than the ninth century BC as is argued above under “Date”:

“The story of the wilful prophet is one of the best known and most misunderstood in the Old Testament: an occasion for jest to the mocker, a cause of bewilderment to the literalist believer but a reason for joy to the critic... What an exaggerated idea of the greatness of Nineveh the author had!.... And what a wonderful result followed his preaching! The greatest prophets in Israel had not been able to accomplish anything like it... We are in wonderland! Surely this is not the record of actual historical events nor was it ever intended as such. It is a sin against the author to treat as literal prose what he intended as poetry” (Julius A. Bewer, *A Critical and Exegetical Commentary on Jonah*, ICC, 3-4).

“Its [the city of Nineveh] colossal size in 3:3 reflects the exaggerated tradition echoed by the fourth-century Ctesias rather than literal fact” (Leslie C. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, NICOT, 186).



“For crying out loud, Jonah! Three days late, covered with slime, and smelling like fish! ... And what story have I got to swallow *this* time?”

What can be said in response to these doubts?

1. There have been several documented accounts of people who have been actually swallowed by large fish or whales and lived.
 - a. Sperm whales have swallowed 15 foot sharks (Frank T. Bullen, *Cruise of the Chachalot Round the World after Sperm Whales*. London, Smith, 1898).
 - b. “Others have written that whale sharks (the *Rhineodon Typicus*) have swallowed men who were later found alive in the sharks’ stomachs” (John D. Hannah, “Jonah,” in *The Bible Knowledge Commentary*, 1:1463).
 - c. Two accounts (one in 1758 and the other in 1771) have documented that a man was swallowed by a whale and vomited up shortly after with only minor injuries. See A. J. Wilson, “Sign of the Prophet Jonah and Its Modern Confirmations,” *Princeton Theological Review* 25 (October 1927): 630-42; George F. Howe, “Jonah and the Great Fish,” *Biblical Research Monthly* (January 1973): 6-8.
 - d. “One of the most striking instances comes from Francis Fox, *Sixty Three Years of Engineering* (pp. 298-300), who reports that this incident was carefully investigated by two scientists (one of whom was M. DeParville, the scientific editor of the *Journal Des Debats* in Paris). In February, 1891, the whaling ship, *Star of the East*, was in the vicinity of the Falkland Islands, and the lookout sighted a large sperm whale three miles away. Two boats were lowered and in a short time, one of the harpooners was enabled to spear the creature. The second boat also attacked the whale, but was then upset by the lash of its tail, so that its crew fell into the sea. One of them was drowned, but the other, James Bartley, simply disappeared without a trace. After the whale was killed, the crew set to work with axes and spades removing the blubber.

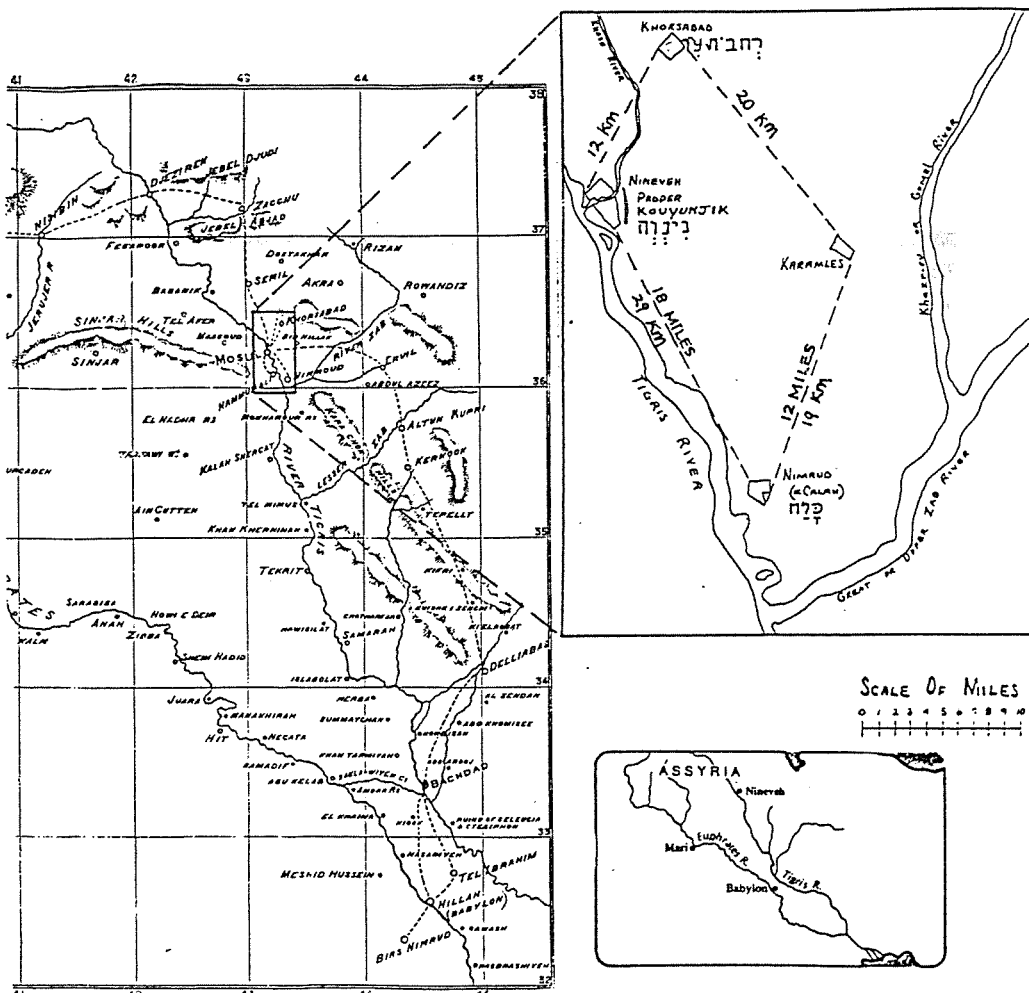
They worked all day and part of the night. The next day they attached some tackle to the stomach, which was hoisted on deck. The sailors were startled by something in it which gave spasmodic signs of life, and inside was found the missing sailor, doubled up and unconscious. He was laid on the deck and treated to a bath of sea water, which soon revived him. At the end of the third week, he had entirely recovered from the shock and resumed his duties . . . His face, neck and hands were bleached to a deadly whiteness and took on the appearance of parchment. Bartley affirms that he probably would have lived inside his house of flesh until he starved, for he lost his senses through fright and not through lack of air” (Gleason L. Archer, *A Survey of Old Testament Intro.*, 302).

Unfortunately, despite the wide circulation of this story, it is false as: (a) James Bartley never sailed on this ship, (b) the *Star of the East* was not a whaler (c) whaling near the Falkland Islands did not begin until 1909, and (d) the captain’s wife denied that a man was ever thrown overboard on her husband’s ship (Edward B. Davis, “A Whale of a Tale: Fundamentalist Fish Stories,” *Perspectives on Science and Christian Faith* 43 [December 1991]: 224-37).

2. That it took three days to walk around Nineveh (3:3) with such a large population is also questioned. Hannah, an evangelical (*BKC*, 1:1463), cites the critics’ argument: “True, the circumference of Nineveh’s inner wall, according to archeologists, was less than eight miles. So the diameter of the city, less than two miles, was hardly a three day journey. (One day’s journey in the open territory was usually about 15-20 miles.)” However, this can also be explained in one of two ways:

a. “The great city of Nineveh” (1:2; 3:2; cf. 4:11) almost surely included three other towns in the vicinity as well. Four cities (Nineveh, Rehoboth Ir, Calah, and Resen) are mentioned in Genesis 10:11-12 as “the great city” and are called Kouyunjik, Khorsbad, Nimroud, and Karamles today. This can be observed on the following map by Austin Henry Layard, *Nineveh and Its Remains*, 2:40.

THE METROPOLIS OF NINEVEH



- b. If one remains unconvinced about the four city theory then he can also realize that since Jonah stopped along the way as he preached through the city (3:3-4), it is not unreasonable that such a trip would take three days.
3. The historicity of Jonah's experience is supported by other factors:
- Jesus Himself confirmed the fact that Nineveh did indeed repent as the Book of Jonah records (Matt. 12:40-41). Those who deny that such was possible contend with the Lord, who affirmed the validity that Jonah was indeed a historical figure.
 - That Jonah served as a type of Christ also supports its historicity for "if the antitype was historical, then the type must also have been historical" (Gleason L. Archer, *Encyclopedia of Bible Difficulties*, 302).
 - Known cities are mentioned in the book, including Nineveh (1:2; 3:2-4, 6-7; 4:11), Tarshish (1:3; 4:2), and Joppa (1:3).
 - Jonah is viewed as a historical person from Gath Hopher (2 Kings 14:25) who lived during the reign of another historical figure, Jeroboam II.
 - Considering Jonah as nonliteral (a parable, allegory, or fiction) places its literary form out of character in comparison with the other prophetic books, which all record literal, historical prophets.

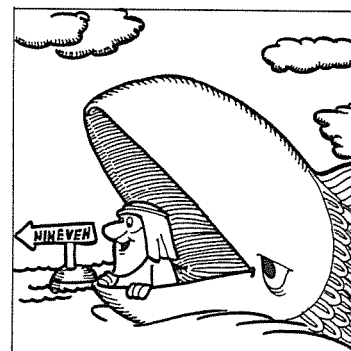
Argument

The actions of Jonah depicted the actions of the entire nation of Israel. As Jonah disobeyed God in his lack of concern for the nations (chs. 1-2), so had Israel. Further, as Jonah brought the message of God to Nineveh and learned that God's compassion extends towards Gentiles (chs. 3-4), so must Israel. Throughout the book God demonstrates His sovereign means of accomplishing His purposes in order to remind Israel of its missionary purpose to the nations.

Synthesis

God's compassion for Gentiles

1 - 2	Disobeys missionary mandate
1:1-2	Commissioning
1:3	Disobedience
1:4-2:10	Consequences
1:4-16	Storm—judgment
1:17-2:10	Fish—deliverance
3 - 4	Obeys missionary mandate
3:1-2	Recommissioning
3:3-4	Obedience
3:5-4:10	Consequences
3:5-10	Nineveh spared
4	Jonah angry



Outline

Summary Statement for the Book

Jonah's disobedience and indifference towards Nineveh symbolizes the same sins in Israel and depicts God's sovereignty and compassion for responsive Gentiles in order to remind Israel of its missionary purpose to the nations.

I. (Chs. 1—2) Jonah's disobedience to God's commission to preach to Nineveh and subsequent deliverance by the fish depicts Israel's neglect of its missionary mandate and God's compassion towards Israel even in its disobedient state.

- A. (1:1-2) God commissions Jonah to preach against Nineveh to illustrate His missionary mandate for Israel to share His compassionate love with the nations.
- B. (1:3) Jonah disobeys God's commission as a picture of the failure of the nation to carry out its missionary mandate.
- C. (1:4—2:10) The consequences of Jonah's disobedience demonstrate both the difficulties Israel undergoes for spurning His call and God's compassion towards His wayward people.
1. (1:4-16) The great storm is God's sovereign means of discipline upon Jonah for complacently rejecting His call and pictures the difficulties Israel undergoes for spurning His call.

- a. (1:4-5a) God sends a great wind and storm as His sovereign means of discipline upon Jonah for rejecting His call to illustrate the difficulties Israel also experienced for rejecting its missionary mandate.

Parallels Between Chapters 1 and 2

The Sailors	
1:4	Crisis on the sea
1:14	Prayer to Yahweh
1:15b	Deliverance from the storm
1:16	Sacrifice and vows offered to God
The Prophet	
2:3-6a	Crisis in the sea
2:2, 7	Prayer to Yahweh
2:6b	Deliverance from drowning
2:9	Sacrifice and vows offered to God
<small>Bible Knowledge Commentary, 1:1467</small>	

- b. (1:5b-6) Jonah complacently sleeps through the travail until awakened to illustrate Israel's apathy towards spurning His call and the consequences associated with this disobedience.
- c. (1:7-9) The sailors correctly determine Jonah to be the cause of divine wrath as a rebuke to Israel, whose Gentile neighbors even saw divine discipline upon the nation while the nation remained apathetic.
- d. (1:10-16) The sailors' lives are spared when they throw Jonah overboard as a picture of God's mercy upon Gentiles despite the unfaithfulness of His people.
2. (1:17—2:10) The great fish is God's sovereign and merciful means of deliverance for Jonah, who pictures the thankful response Israel should have towards God for His mercy to the nation even in its self-sufficient indifference to its missionary mandate.
- a. (1:17) God provides a great fish as His merciful means of deliverance for Jonah to picture God's mercy to the nation even in its self-sufficient indifference to its missionary mandate.
- b. (2:1-9) Jonah's psalm of thanksgiving for being delivered by the fish is recorded to encourage Israel to also thank God for His mercy shown in sparing the nation despite its disobedience.
- c. (2:10) The fish vomits Jonah by God's command to illustrate how God sovereignly uses even nature to motivate His people to fulfill their missionary mandate.

II. (Chs. 3–4) Jonah's obedience to God's recommission and Nineveh's belief demonstrates God's compassion upon all peoples who do not deserve it but can receive it by faith to motivate Israel to share His love with the lost nations.

- A. (3:1-2) God recommissions Jonah to preach against Nineveh as illustration of His second opportunity for Israel to share His compassionate love with the nations.
- B. (3:3-4) Jonah obeys God's commission as a picture of the need for the nation to carry out its missionary mandate.
- C. (3:5—4:10) The consequences of Jonah's obedience demonstrates God's great compassion upon all peoples who trust Him to show Israel that the undeserved mercy of God should be shared by all.
1. (3:5-10) Nineveh is spared from destruction because of the repentance and belief of the people and king to demonstrate to Israel God's great compassion upon all peoples who trust Him.
 - a. (3:5) The repentance of the people is seen in their immediate belief, fasting, and sackcloth, which serve as a subtle reminder that Gentiles can turn to God if given the opportunity by Israel as His mediatorial instrument.
 - b. (3:6-9) The repentance of the king goes even farther than that of the people by extending the fast to drinking and including animals to show Israel the great extent of belief which can happen if the nation is faithful to its missionary mandate.
 - c. (3:10) The repentance of God comes in response to the obvious belief of Nineveh to demonstrate to Israel His great compassion upon all peoples who trust Him.
 2. (Ch. 4) Jonah is angry about God's compassion for Nineveh but God answers that all deliverance comes through His mercy to motivate Israel to share His compassion with the nations since it is undeserved but still can be claimed by faith.
 - a. (4:1-5) Jonah's anger over God delivering Nineveh symbolizes how Israel also knows of God's compassion and should allow it to extend to Gentiles.
 - b. (4:6-10) God's answer by providing a vine reaffirms His sovereign and undeserved actions towards Jonah to show Israel how all nations do not deserve His mercy but should still have opportunity to receive it by faith.

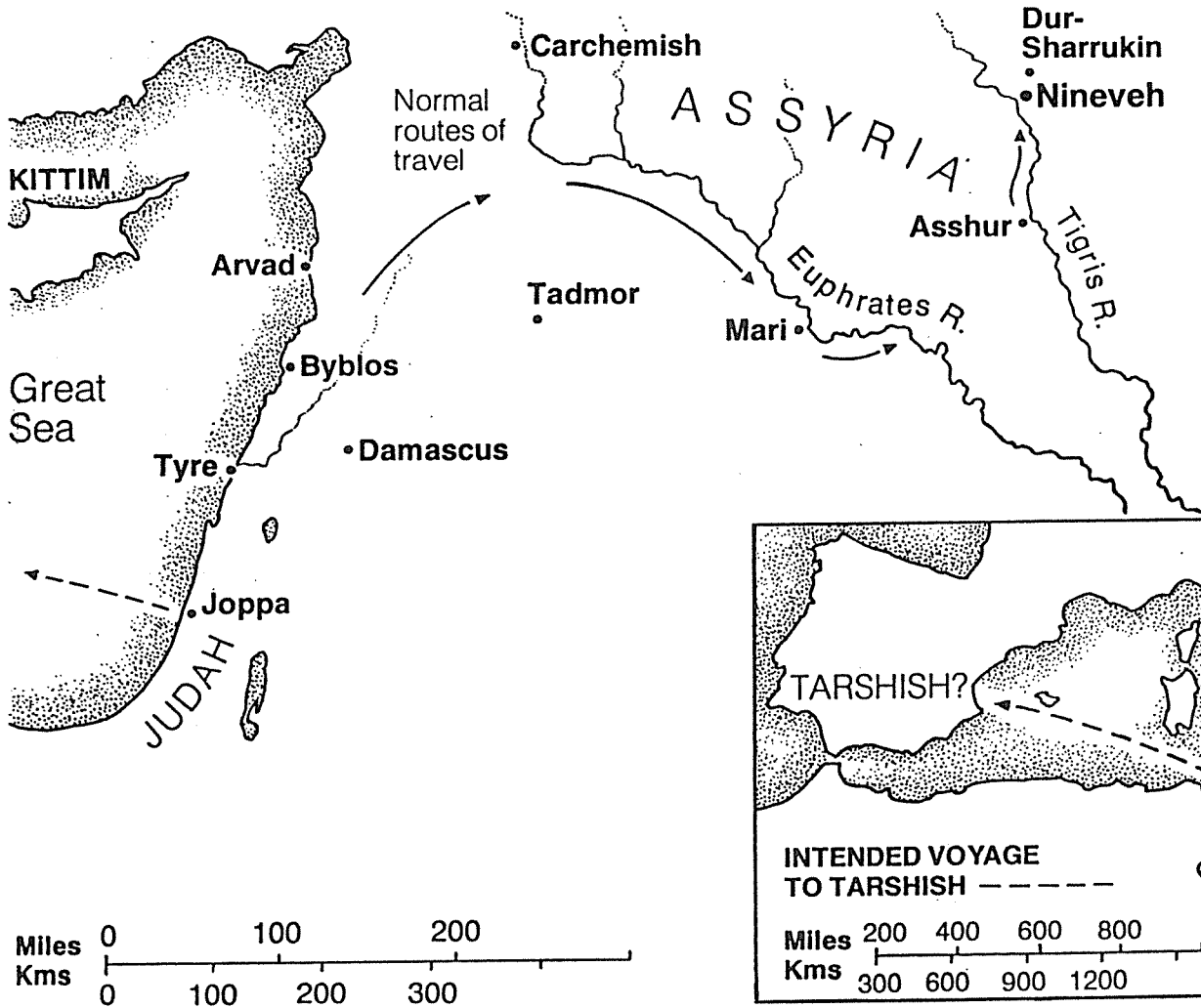


Events Leading to Nineveh's Repentance in 758 BC

Pagan peoples see bad omens in political and natural phenomenon (e.g., plagues, eclipses). These calamities, along with recent worship of only one God, would have made the city of Nineveh very receptive to Jonah's message of judgment!

787	Monotheistic worship of Nabu started
765	Plague throughout Assyria
763	Revolt in the city of Asshur
763	Eclipse of the sun
762	Revolt in the city of Asshur
761	Revolt in the city of Arrapha
760	Revolt in the city of Arrapha
759	Another plague
758	"Peace in the land" (repentance under Jonah?)

The Book of Jonah



Nineveh and Tarshish represented opposite ends of the Levantine commercial sphere in ancient times. The story of Jonah extends to the boundaries of OT geographic knowledge and provides a rare glimpse of seafaring life in the Iron Age. Inscriptions and pottery from Spain demonstrate that Phoenician trade linked the far distant ends of the Mediterranean, perhaps as early as the 12th century B.C.

Geography of Jonah's Flight
The Bible Visual Resource Book, 151

Kings and Geography of Assyria

Kings of Assyria in the Middle and New Assyrian Kingdoms

Ashur-uballiṣ I	1365-1330	Shamshi-Adad V	824-811
Enlil-nirāri	1329-1320	Adad-nirāri III	811-783
Arik-dēn-ili	1319-1308	Shalmaneser IV	783-772
Adad-nirāri I	1307-1275	Ashur-dan III	772-754
Shalmaneser I	1274-1245	(Jonah preached to the Ninevites in this king's reign.)	
Tukulti-Ninurta I	1244-1208	Ashur-nirāri V	754-746
Ashur-nādin-apli	1207-1204	Tiglath-Pileser III (Pul)	745-727
Ashur-nirāri III	1203-1198	(This king attacked Israel and Aram.)	
Enlil-kudurri-uṣur	1197-1193	Shalmaneser V	727-722
Ninurta-apil-Ekur	1192-1180	(This king besieged Samaria for three years, 725-722 and destroyed it in 722.)	
Ashur-dan I	1179-1134	Sargon II	722-705
Ashur-rēsha-ishi	1133-1116	(This king engaged in mopping-up operations in Samaria in 721 after Shalmaneser V died in 722.)	
Tiglath-Pileser I	1115-1077	Sennacherib	705-681
Ashared-apil-Ekur	1076-1075	Esarhaddon	681-669
Ashur-bēl-kala	1074-1057	Ashurbanipal	669-626
Eriba-Adad II	1056-1055	(Nahum wrote of the fall of Nineveh in the reign of this king.)	
Shamshi-Adad IV	1054-1051	Ashur-etil-ilāni	626-623
Ashurnasirpal I	1050-1032	Sin-shar-ishkun	623-612
Shalmaneser II	1031-1020	Ashur-uballiṣ II	612-609
Ashur-nirāri IV	1019-1014		
Ashur-rabi II	1013-973		
Ashur-rēsha-ishi II	972-968		
Tiglath-Pileser II	967-935		
Ashur-dan II	935-912		
Adad-nirāri II	912-889		
Tukulti-Ninurta II	889-884		
Ashurnasirpal II	883-859		
Shalmaneser III	859-824		

weaker kings - period of decline

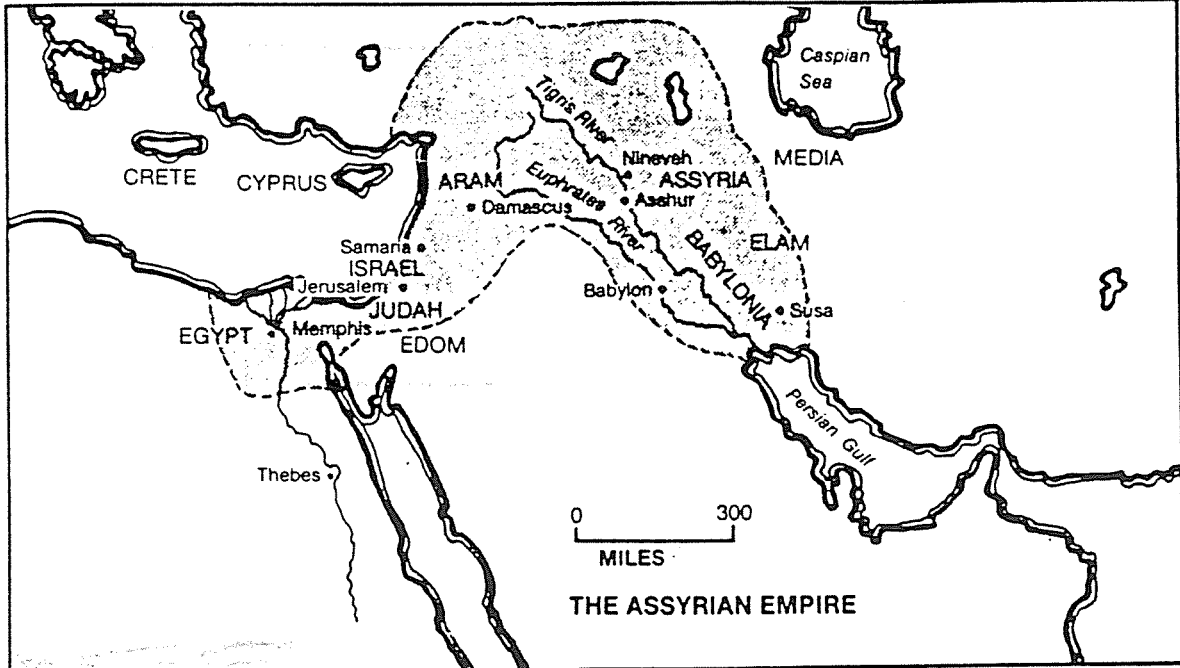
758 BC Jonah

New Dynasty

Strong Kings

(This king attacked Israel and received tribute from Jehu, king of Israel.)

Bible Knowledge Commentary, 1:1463



Bible Knowledge Commentary, 1:1465

Literary Parallels in the Book of Jonah

As an illustration of this tendency in the literature of Israel and Judaism we may focus upon the book of Jonah because here in the Near East we find patterns that are very close to those discerned in Luke-Acts. Building upon the work of a number of other scholars,⁵⁰ George M. Landes points out that one of the most remarkable features of the book of Jonah is the construction of the narrative into two parts, each roughly parallel to the other.⁵¹

1:17	The focus shifts to Jonah.	4:1-11	The focus shifts to Jonah.
2:10	Jonah is spared.	4:1	Jonah is angry because Nineveh is spared.
2:1	Jonah prays.	4:2a	Jonah prays.
2:2-6a	He refers back to his distressing situation in the deep.	4:2a	He refers back to his distressing situation in Palestine.
2:6b-7	He asserts God's merciful deliverance.	4:2b	He asserts the mercy of God that leads to deliverance.
2:8	He draws an insight from this deliverance: idolators forsake the one who loves them.	4:2a	He draws an inference from the thought that God may save Nineveh: he must flee to Tarshish.
2:9	Jonah's response to Yahweh: worship with sacrifices and vows.	4:3	Jonah's response to Yahweh: a plea for death.
2:10	Yahweh's response to Jonah: he acts so that the prophet may respond favorably to the divine mission, still to be accomplished.	4:4-11	Yahweh's response to Jonah: he acts so that the prophet may respond favorably to the divine mission, already accomplished.

Moreover, Landes points out that chs. 1 and 2 exhibit several parallel motifs.

1:4	Crisis situation: threatened by destruction by a storm.	2:3	(cf. 1:15) Crisis: threatened drowning in the sea.
1:14	The sailor's response to the crisis: prayer, ultimately to Yahweh.	2:2	Jonah's response to the crisis: prayer to Yahweh.
1:15b	Yahweh's reaction to the sailor's prayer: deliverance from the storm.	1:17; 2:6b	Yahweh's reaction to Jonah's prayer: deliverance from death in the sea.

In addition to Landes' study, R. Pesch⁵² has recently shown that the first chapter of Jonah is arranged in a balanced fashion with an inverted order, as may be seen in the following scheme:

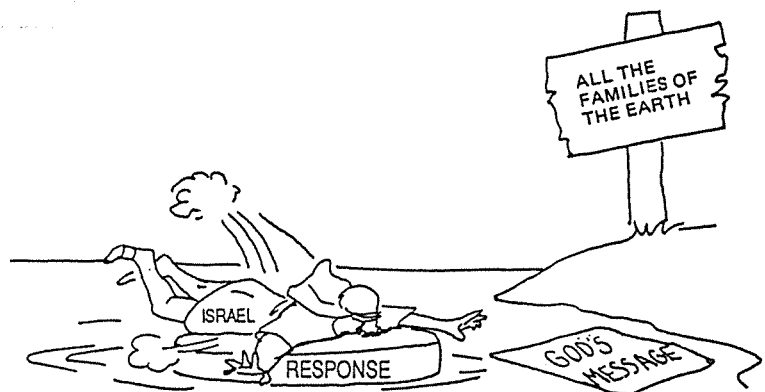
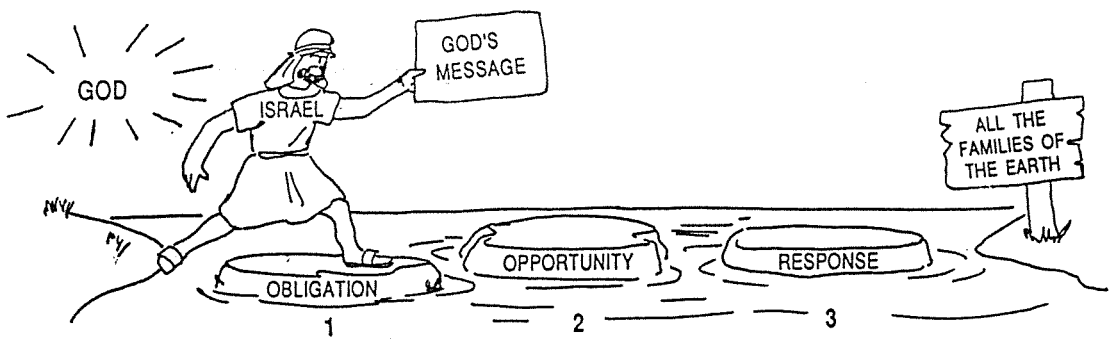
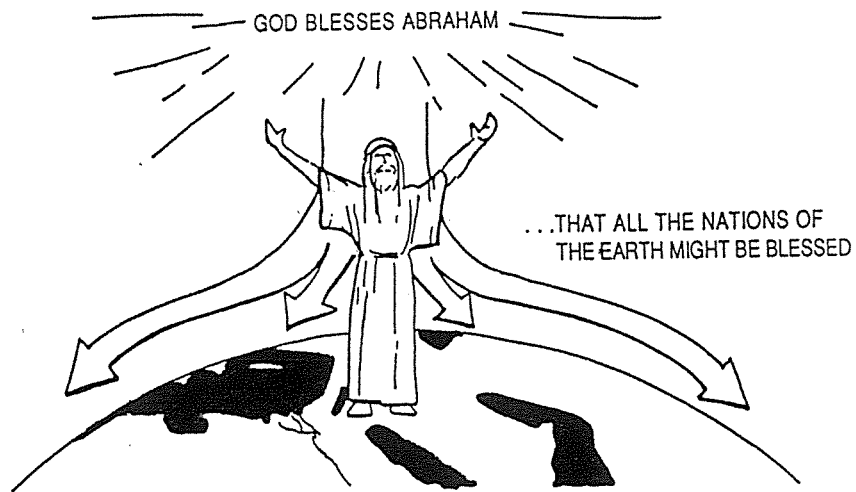
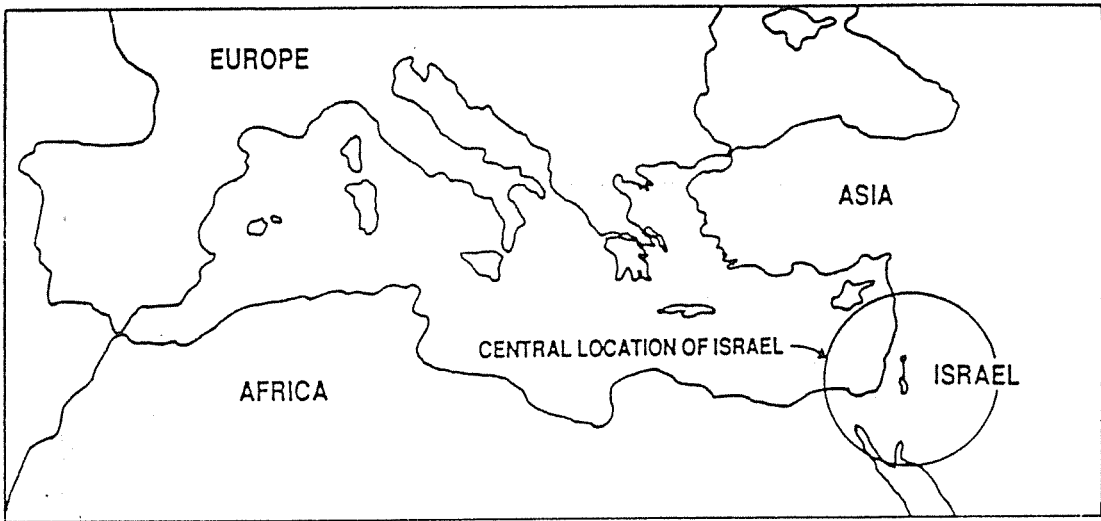
- A- vs. 4, 5a The sailors are afraid: the sea rages.
 B- vs. 5a, b The sailors cried to their gods.
 C- vs. 5b, c, 6a Attempts to save the ship.
 D- vs. 6a, b Jonah is exhorted to help.
 E- vs. 7a The sailors ask the cause of their plight.
 F- vs. 7b The lot fell upon Jonah.
 G- vs. 8 Jonah is asked to explain.
 H- vs. 9, 10a I fear Yahweh, the creator.
 G- vs. 10a, b Jonah is asked to explain.
 F- vs. 10c They knew Jonah was fleeing from Yahweh.
 E- vs. 11 The sailors ask Jonah the remedy to their plight.
 D- vs. 12 Jonah gives instructions that will help.
 C- vs. 13 Attempts to save the ship are in vain.
 B- vs. 14 The sailors cry to Yahweh.
 A'- vs. 15, 16a The sea ceased from its raging: the sailors feared Yahweh.

Introversion

—From Charles H. Talbert, Literary Patterns, Theological Themes, and the Literary Genre of Luke-Acts (Missoula, Mont.: Scholars Press, 1974, pp. 71-72)

Israel's Privileges & Responsibilities

Jonathan Lewis, ed., *World Mission: Part One* (Pasadena, CA: William Carey Library, 1987)



34:1-17). These prophecies tended to exalt the place of Israel in God's future at the expense of all the other nations of the world. The author of Jonah thus condemns a religio-national pride in some of his contemporaries.

This interpretation fails to recognize a number of matters, however. The complete absence of any reference to prophecy in the book (see Chapter II above) should make one hesitant in saying that a fundamentally prophetic conflict is being addressed. Moreover, such an understanding assumes a reasonably secure people, confident that all will be well with their future (see Amos 5:18-20). But we have seen (Chapter II above) that the book reveals an audience *lacking* in self-confidence, quite uncertain about what God has in store for them. The book thus addresses those for whom such optimistic prophecies had seemingly *failed*. Also, we have seen (Chapter I above) that there is no radical Israel/heathen dichotomy in the book.

Finally, this perspective fails to see that the interpretation of Jonah's prophecy in 2 Kings 14 is a highly positive one. There is, moreover, no comparable evidence that his prophetic work in the time of Jeroboam was given a negative assessment. It is thus probable that the author uses the figure of Jonah in the positive sense represented in 2 Kings 14:24-27. The highly compassionate activity of God toward Israel (14:26) and his *refusal* to blot out Israel's name (14:27) in spite of Israel's persistent sinfulness (14:24) indicates clearly that God has had a *more than just* pity for *Israel* in the past. If God had dealt with Israel as she had deserved to be dealt with, she would have perished long ago (see Isaiah 48:9).³

The author's use of Jonah as the focal point for his message to his people would thus have served to recall this picture of God's gracious dealings with Israel in the past. The point for his audience would thus have been clear: If God has been more than just with Israel in the past, Israel (Jonah) should be able to understand God's dealings with the Ninevites more clearly than she has. God relates himself to people in ways that go beyond any

simple system of justice. And he expects Israel to do the same. Sharpening this reason for choosing the figure of Jonah is the fact that Jonah was a prophet from the northern kingdom, Israel. Israel was destroyed by Assyria, whose capital was Nineveh, less than fifty years after Jonah's prophetic career (in 721 B.C.). Now, from the perspective of a later generation, it was seen that Jonah, who had announced the greatness of Israel's future under Jeroboam II, was called upon to offer a future to the very country that was later to put an end to Israel. As we have seen, how can God be just, if he offers life to the wicked Ninevites, when he had destroyed Israel (which was certainly no more wicked!)? Was not God being inconsistent?

These factors would seem to be sufficient reason for the choice of Jonah (and possibly, a story about Jonah) to speak to a generation like the one we have described (see above, Chapter II).

Finally, it has been suggested that the meaning of the Hebrew names Jonah and Amittai may have been important for the author.⁴ Amittai means "truthfulness" or "faithfulness." An ironic point may be intended. Jonah as the son of truth abandons his faithfulness again and again.

Jonah means "dove," a metaphor sometimes used for Israel in the Old Testament (see Hosea 7:11, 11:11; Psalm 74:19). Thus Jonah = dove = Israel. This may have been a way for the author to make more transparent the fact that Jonah represents Israel as a whole and is not simply to be considered an isolated individual (see above, Chapter II).

Repetition of Key Words

Now we must look at other words which are repeated in the book.

1. Great. This is the most repeated word in the book (fourteen times). It occurs only twenty-eight times in the other eleven minor prophets. As we will see, the use of the extraordinary serves the author's use of irony well (see Chapter IV). Great is used six

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times of Nineveh or the Ninevites (1:2, 3:2, 3, 5, 7, 4:11). The word is used to specify the great area and population of the city (3:3 even intensifies it, "an *exceedingly* great city" or, literally, "great even for God") and the extent of the response to Jonah's message. This great city is evil (1:2). Yet, even though great, Jonah hardly begins his work (3:2-3) and the city wholeheartedly responds to his message, including even the greatest (3:5, 7). Finally, the city in its greatness is stated as the object of God's pity (4:11).

The point made seems to be clear. It is no small hamlet that has responded to Jonah's message. In spite of the prophet's reluctance a great metropolis has been converted. How surprising, and how in contrast to Israel's own response! Yet, what a responsibility God's people have in the face of such potential.

But, however important the human factor is in bringing the message, such results are possible finally only because of the greatness of God's activity. Four times the word is used to refer to the means God uses to carry out his purposes (1:4a, 4b, 12, 17): wind, storm and fish. In addition to Nineveh such action had brought about a great response on the part of the sailors (1:10, 16).

But unlike both the sailors and Nineveh, Jonah's response in the face of this work of God is great anger (4:1). A response of great joy is possible for Jonah only when he himself experiences deliverance (4:6). God's goal for Jonah was to broaden that great joy so that it would be his response, not simply to the deliverance of the wicked Ninevites, but to all of God's actions on behalf of his creatures, no matter how unjust they may appear in the light of ordinary human considerations.

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2. Evil. This word (noun and verb) occurs ten times in the course of the narrative (1:2, 7, 8, 3:8, 10a, 10b, 4:1a, 1b, 2, 6). It is used in two closely related senses. On the one hand it refers to the wickedness of people, the Ninevites (1:2, 3:8, 10) and Jonah (4:6). On the other hand, it refers to the judgment which is (is

not) visited upon human sinfulness by God (4:2), on Jonah and the sailors (1:7, 8) and on Nineveh (3:10).

Evil is here seen as a continuum (as in the Old Testament generally) whereby human wickedness sets into motion a chain reaction that leads inevitably to the judgment (like a pebble thrown into the water, whose ripples finally reach the shore), unless God intervenes. God can choose to break into this continuum (4:2) and not allow the judgment to take place. This is what he does for both Jonah and the Ninevites. (It is to be noted that the wickedness of the sailors is never mentioned. They suffer the evil of the storm because of *Jonah's* wickedness.) In the case of Jonah, his disobedience led to the evil of the storm, which God stopped before it achieved its destructive ends. In the case of the Ninevites, their wickedness led to the announcement of judgment, which God stopped because of their repentance.

In spite of Jonah's own deliverance, it is because of the latter intervention of God that Jonah reacts so violently in 4:1, literally translated, "And it was evil to Jonah, a great evil." This is the only time in the entire book that the word "great" is attached to evil. Given our discussion above, this means that the author is giving special attention to Jonah's reaction to God's repentance of evil. Jonah is here placing God's action under judgment! God's repenting of evil, his *saving* action, is seen by Jonah to be a great evil. This is an astounding judgment: Salvation is evil! Jonah has set himself up as judge over God. He is placing God's actions toward Nineveh under condemnation.

Now the final use of "evil" in the book (4:6) comes into focus. God comes to Jonah in order to save him from his evil (see below, Chapter IX). God's actions toward Jonah now become directed toward the deliverance of Jonah in the same way in which they were earlier directed toward the deliverance of Nineveh. Jonah is now where Nineveh was, only his wickedness is related to his judgment of God's actions. God in his gracious way seeks to move Jonah to repentance with a graciousness that goes beyond justice. Hopefully Jonah can see this and draw the

proper conclusions regarding God's deliverance of the (now) Jonah-like Ninevites.

It is the evil in Nineveh and Jonah that prompts much of God's activity in the book. This divine activity is highlighted by the repetition of three words:

לָחַץ [3. *Hurl.*] In 1:4 God hurls a wind upon the sea. This action of God sets into motion all of the events of the first chapter, stressed by the repetition of the word "hurl." The sailors throw the cargo of the ship into the sea in order to appease the one who caused the storm (1:5) and finally Jonah (1:15), after Jonah himself suggests this measure in a sacrificial move (1:12). (For the significance of sacrifice in 1:12, see below, Chapter VI).

מִנְּחָל [4. *Appoint.*] God appoints a fish (1:17), a plant (4:6), a worm (4:7) and a wind (4:8). The degree to which God makes use of elements of the natural order to carry out his purposes is made strikingly clear here. They are used both as instruments of judgment (worm, wind) and of salvation (fish, plant).

And yet the book makes quite clear that such hurling and appointing on God's part is insufficient for the ultimate salvific purposes he has in mind for his creatures. He needs human beings to interpret the meaning of such natural occurrences (as in the case of the sailors) or to verbalize the meaning of such natural occurrences himself (as in the case of Jonah).

קָרָא [5. *Call.*] This word occurs nine times in the book (including the related noun, "message," in 3:2). It is used primarily in two different senses. Four times it has reference to the proclamation of God's word to Nineveh (1:2, 3:2, 4). God's action thus takes both verbal and nonverbal forms. Four times it is used of the human cry to God in time of distress: Jonah (1:6, 2:2), the sailors (1:14) and the Ninevites (3:8). (It is also used once for the proclamation of a fast in 3:5, a response to the call of God.) All of the participants in the story, Jonah as well as the heathen, are placed on the same level of need before God in the time of distress. The call to God makes the difference between life and

death—for one and all. There is no difference among them in their need for deliverance from the hand of God.

This word, which has reference both to God's action and human response, provides a point of transition to words repeated to stress the human response to the activity of God. Some are positive and some are negative.

יָרָא [6. *Fear.*] This word (verb/noun) occurs six times in the first chapter with some differences in meaning. The sailors react in fright to the storm (1:5). Then, in reaction to Jonah's confession that he fears the Lord (1:9), the sailors respond in "great fear" (1:10). Finally, after the stilling of the storm, the sailors fear the Lord with a great fear (1:16). In the last two instances both the verb and the noun are used together to intensify the reaction of the sailors. The sequence of events, triggered by God's action and furthered by Jonah's action in verses 9 and 12, leads the sailors from simple fright, to awe at the awareness of being in the presence of such a great God, to trust in the Lord. The movement is striking: from fear, to great fear, to great fear of the Lord.

שָׁבַח [7. *Turn, repent.*] While "fear" is the word governing the rhythm of divine action and human response in Chapter 1, "turn, repent" translate a Hebrew word which is used five times to describe much the same rhythm in Chapter 3. The Ninevites turn from their wicked way (3:8) in the hope that God may change his mind and turn from his anger (3:9). When God sees that the Ninevites have turned (repented), he repents or relents (3:10). God's repentance is a sovereign, free response to the repentance of the people. In 4:2 Jonah confesses that this is indeed a characteristic of his God, a characteristic with which he is not altogether happy. It is the indiscriminate exercise of this repenting activity of God which occasions his conflict with God (see Chapter 1).

יָרַד [8. *Go down.*] While Jonah's response to the Word of God should have been an "arising" to go (1:2-3, 3:2-3, cf. 1:6), he chooses to flee initially, which leads to a progressive "descent." He goes down to Joppa (1:3), goes down to (on board) the ship (1:3), goes down into the innermost parts of the ship (1:5), and

finally descends to the very realm of death, Sheol (2:6). Down, down, down . . . the inevitable path of one who seeks to move in disobedient directions from the Word of God. This is clearly intended to depict a movement toward death (see Psalm 88:4-6; Proverbs 5:5).

9. Anger. While flight and descent are descriptive of Jonah's response in Chapters 1 and 2, anger characterizes his response to God's action in Chapter 4. One word for "anger" occurs four times with reference to Jonah (4:1, 4, 9a, 9b) and another word occurs twice with reference to God (3:9, 4:2). Jonah's anger is a response to God's slowness to anger (4:2), the turning away of his wrath (3:9). For Jonah in 4:4, God was not angry when he should have been angry. Jonah in his anger believes himself to be responding rightly to the situation. He decides that he will be what God should have been. He will be just if God will not be. This is a judgment on Jonah's part of God's non-anger.

Then in 4:9 Jonah is angry, not because God turned away his wrath, but because God *exercised* his wrath and visited destruction upon *Jonah* through the removal of the plant and its shade. Again Jonah by his angry response challenges the rightness of God's action. Only this time it relates to God's judgment rather than his deliverance. The issue here shifts to a sphere broader than the deliverance of Nineveh; it now includes God's actions toward Jonah (Israel). And Jonah's anger to the point of death is expressed so sharply here because he believes he perceives injustice in God's ways of dealing with him as over against Nineveh. The one he delivers, the other he judges. In the face of such unfairness, anger is the only appropriate response.

10. Perish, die. The human reactions we have seen are fundamentally related to the question of life and death. This issue is particularly focused in the use of these two words. "Perish" occurs four times (1:6, 14, 3:9, 4:10) while "die" (verb/noun) occurs four times (4:3, 8b, 8c, 9). It is also a prominent theme in the psalm in Chapter 2.

The captain (1:6), the sailors (1:14) and the king of Nineveh

(3:9) all pray for life in the face of the threat of death. When, however, the Ninevites are spared from death, Jonah expresses the wish to die (4:3). On the other hand, when Jonah's own plant is not spared (4:10), he expresses the wish to die even more strenuously (4:8f.).

The issue at stake for Jonah is thus the question of life and death. God and he disagree as to who should live and who should die. God has the unjust continuing to live and the just experiencing death. If this is the way things are to be, then life is absurd. Death is much to be preferred to life with a God such as this. Or, in the remarkably parallel words of Socrates, "If the rulers of the universe do not prefer the just man to the unjust, it is better to die than to live."

11. Pity. This verb is used twice, in 4:10-11. When used of human beings, it has reference to the actions of a ruler (1 Samuel 24:11; Psalm 72:13; Jeremiah 21:7), or a representative thereof in instances of war (Deuteronomy 7:16; Isaiah 13:18) or administration of justice (Deuteronomy 13:9, 19:13, 21, 25:12). Thus there is a sovereign decision or action in view when this verb is used. It characterizes a movement from a superior to those who are subordinate in some way. It relates to superiors who are (are not) moved to pity toward those who are within their jurisdiction. Clearly implicit throughout the usage of this term is the right of the sovereign (or his representative) to have pity or not have pity as he sees fit in specific circumstances of life.

This verb thus does not have reference to some fixed attribute of God such as, e.g., love. An abstract statement about God's compassion for his creatures cannot be inferred from these final verses in Jonah. There is, in fact, frequent reference to God's refusal to exercise pity (see Jeremiah 13:14, 21:7; Ezekiel 5:11, 7:4, 9). God does not always act in a pitying fashion. The basic idea of the verb is much less that of a subjective "compassion" than of an objective "sparing," though the two ideas might be brought together to give the sense in 4:11: may God not be "moved to spare" Nineveh.

Naughty Ninevites

Elliott E. Johnson, "Nahum," in *The Bible Knowledge Commentary*, 1:1493-1494

In 731 B.C. Ahaz, king of Judah (732-715), became a vassal of Tiglath-Pileser III, and Assyria invaded Damascus in the Syro-Ephraimite war. Shalmaneser V (727-722) besieged Samaria and defeated it in 722 B.C., thus defeating the Northern Kingdom (2 Kings 17:3-6; 18:9-10). Twenty-one years later (in 701), Sennacherib (705-681) invaded Judah and destroyed 46 Judean towns and cities. After encircling Jerusalem, 185,000 of Sennacherib's soldiers were killed overnight and Sennacherib returned to Nineveh (2 Kings 18:17-18; 19:32-36; Isa. 37:36). Esarhaddon (681-669) regarded Judah as a vassal kingdom, for he wrote in a building inscription, "I summoned the kings of the Hittite land [Aram] and [those] across the sea, Ba'lu, king of Tyre, Manasseh, king of Judah . . ." (Daniel David Luckenbill, *Ancient Records of Assyria and Babylonia*. 2 vols. Chicago: University of Chicago Press, 1926-7, 2:265).

In 669 B.C. Ashurbanipal succeeded his father Esarhaddon as king of Assyria. He may have been the king who released Manasseh king of Judah (2 Chron. 33:10-13). Ashurbanipal defeated Thebes in Egypt in 663 and brought treasures to Nineveh from Thebes, Babylon, and Susa. He established an extensive library at Nineveh.

The city of Nineveh fell to the Babylonians, Medes, and Scythians in August 612 B.C.

Nineveh was situated on the west bank of the Tigris River (see the map "The Assyrian Empire," near Jonah 1:1). Sennacherib fortified the city's defensive wall whose glory, he said, "overthrows the enemy." On the population of Nineveh, see "Authenticity and Historicity" in the *Introduction* to Jonah and comments on Jonah 4:11. Jonah called Nineveh "a great city" (Jonah 1:2; 3:2-4; 4:11).

The city's ruins are still evident today. The city was easily overtaken when the Khosr River, which flowed through it, overflowed its banks (see Nahum 1:8; 2:6, 8).

Nineveh was the capital of one of the cruelest, vilest, most powerful, and most idolatrous empires in the world. For example, writing of one of his conquests, Ashurnasirpal II (883-859) boasted, "I stormed the mountain peaks and took them. In the midst of the mighty moun-

tain I slaughtered them; with their blood I dyed the mountain red like wool. . . .

The heads of their warriors I cut off, and I formed them into a pillar over against their city; their young men and their maidens I burned in the fire" (Luckenbill, *Ancient Records of Assyria and Babylonia*, 1:148). Regarding one captured leader, he wrote, "I flayed [him], his skin I spread upon the wall of the city . . ." (ibid., 1:146). He also wrote of mutilating the bodies of live captives and stacking their corpses in piles.

Shalmaneser II (859-824) boasted of his cruelties after one of his campaigns: "A pyramid of heads I reared in front of his city. Their youths and their maidens I burnt up in the flames" (ibid., 1:213). Sennacherib (705-681) wrote of his enemies, "I cut their throats like lambs. I cut off their precious lives [as one cuts] a string. Like the many waters of a storm I made [the contents of] their gullets and entrails run down upon the wide earth. . . . Their hands I cut off" (ibid., 2:127).

Ashurbanipal (669-626) described his treatment of a captured leader in these words: "I pierced his chin with my keen hand dagger. Through his jaw . . . I passed a rope, put a dog chain upon him and made him occupy . . . a kennel" (ibid., 2:319). In his campaign against Egypt, Ashurbanipal also boasted that his officials hung Egyptian corpses "on stakes [and] stripped off their skins and covered the city wall(s) with them" (ibid., 2:295).

No wonder Nahum called Nineveh "the city of blood" (3:1), a city noted for its "cruelty"! (3:19)

Ashurbanipal was egotistic: "I [am] Ashurbanipal, the great [king], the mighty king, king of the universe, king of Assyria. . . . The great gods . . . magnified my name; they made my rule powerful" (ibid., 2:323-4). Esarhaddon was even more boastful. "I am powerful, I am all powerful, I am a hero, I am gigantic, I am colossal, I am honored, I am magnified, I am without equal among all kings, the chosen one of Asshur, Nabu, and Marduk" (ibid., 2:226).

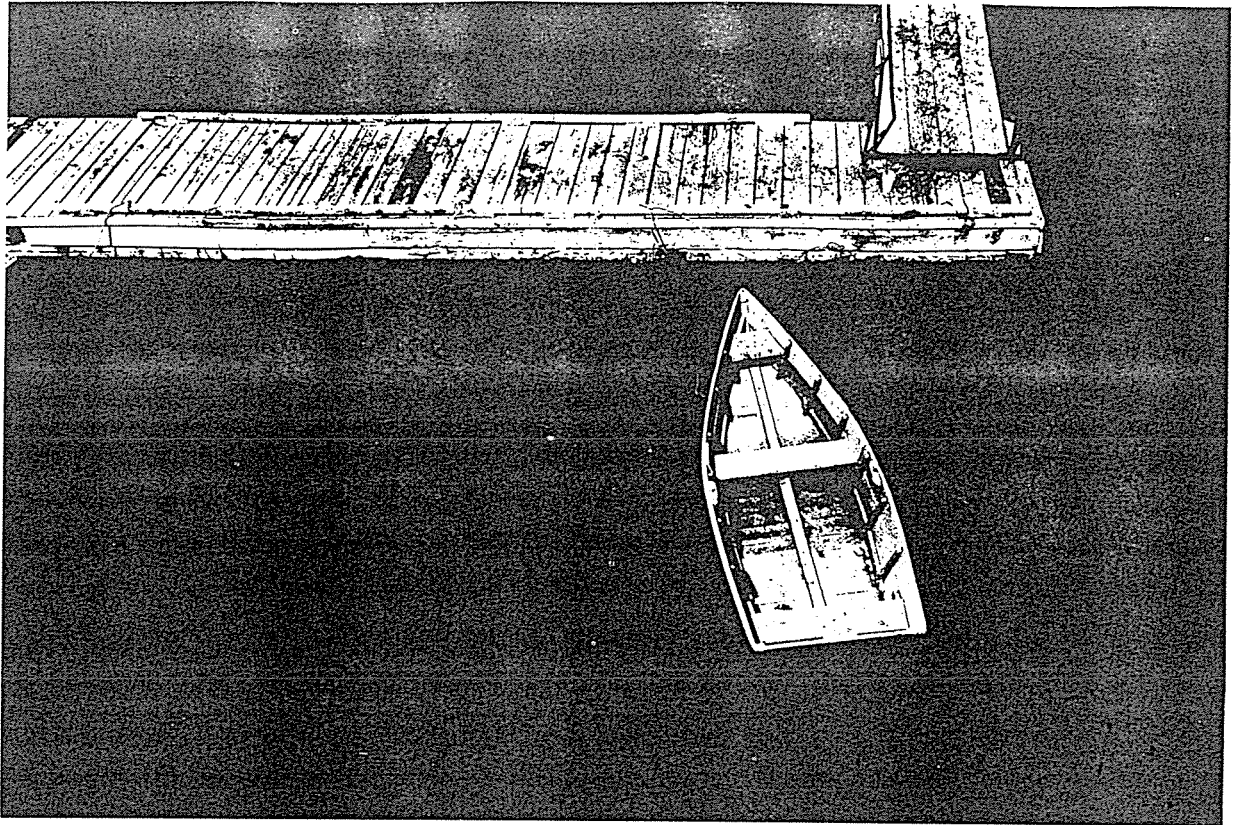
Gross idolatry was practiced in Nineveh and throughout the Assyrian Empire. The religion of Assyria was Babylonian in origin but in Assyria the national god was Assur, whose high priest and representative was the king.

80 years
before Jonah

100 years
after Jonah

80 years
after Jonah

100 years
before Jonah



THE LIFESAVING STATION

by Theodore Wedel

On a dangerous seacoast where shipwrecks often occur there was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time, money and effort to support its work. New boats were bought and new crews trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. They replaced the emergency cots with beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely, because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in this club's decorations, and there was a liturgical lifeboat in the room where the club initiations were held.

About this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet, and half-drowned people. They were dirty and sick; some of them had black skin, some had yellow skin. The beautiful new club was in chaos. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that seacoast today, you will find a number of exclusive clubs along that shore. Shipwrecks are frequent in those waters, but most of the people drown.

*How do you react to this parable?
Where is the defective thinking in the club?*

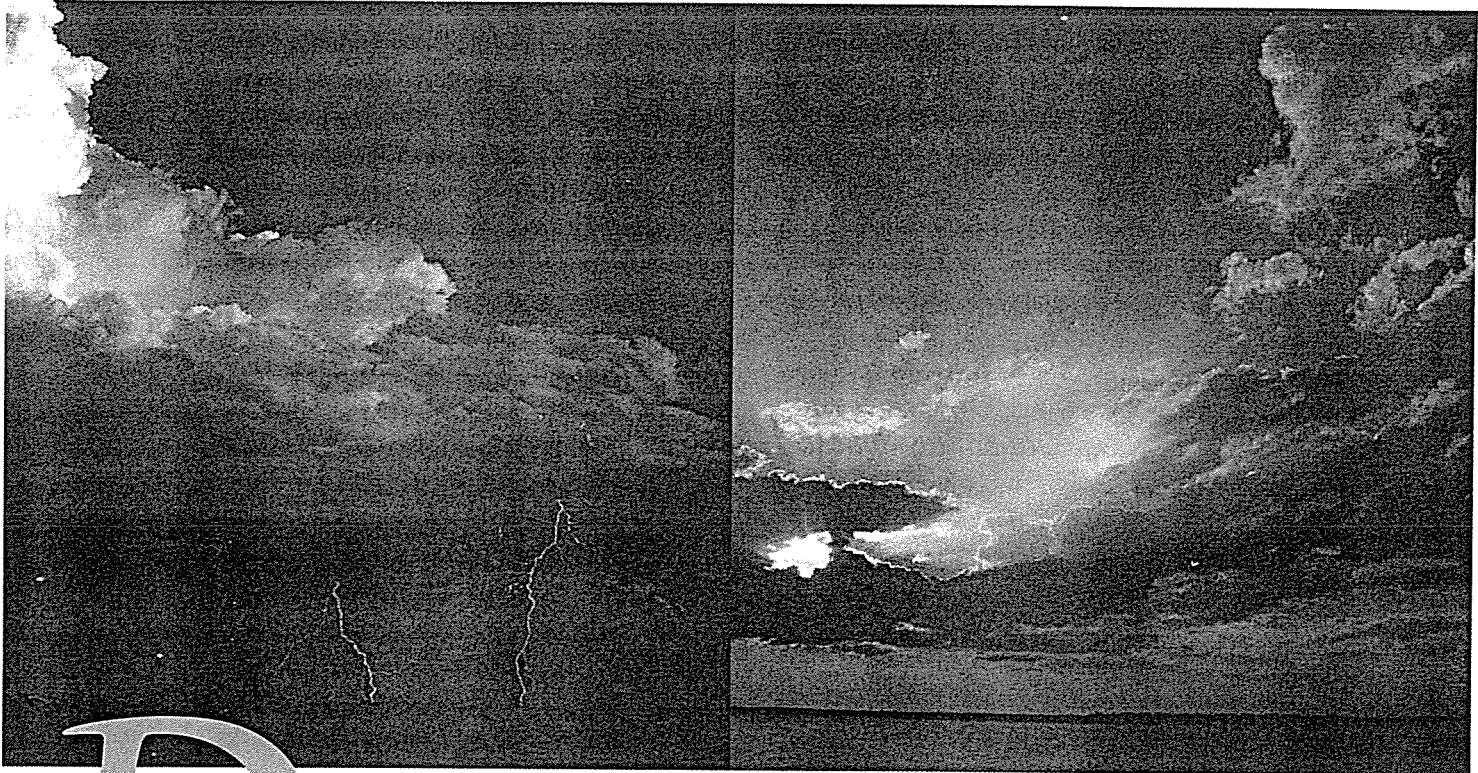
LESSONS from Jonah

1. Don't run away from God's will for your life (1:3).
2. There's a personal cost to disobeying God (1:3-17).
3. God uses difficulties to help us see our stubbornness (1:3-17).
4. Other people also suffer from our rebellion (1:4-5).
5. Sometimes unbelievers have more insight and pray than do believers (1:6, 14, 16).
6. Even in His discipline, God provides deliverance (1:17).
7. God—not chance—controls all creation (1:4, 15; 4:6, 7).
8. Sometimes it's when the dark is darkest that we see the light (2:1).
9. Beware of the downward spiral of sin—see "down" progression (1:2a, 2b, 5; 2:6).
10. Near death experiences can be life changing (2:7).
11. Reciting God's Word we have memorized can help us get back on track (2:2-9).
12. God is the God of the second chance (3:1).
13. Don't let a previous failure set a negative pattern for you (3:3).
14. You never know if people will repent until you tell them God's Word (3:3-10).
15. Don't underestimate the spiritual potential of even the highest rulers (3:6-9).
16. God has always prepared people for his message more than we know (3:5).
17. Even the worst of people can genuinely repent and be forgiven (3:5, 10).
18. God always prefers our repentance over our judgment (3:10).
19. We sometimes prefer others' judgment over their repentance (4:1-2).
20. Watch out when you enjoy proclaiming God's wrath more than His love (4:2).
21. God often doesn't answer suicide requests and other stupid prayers (4:3, 9, 10).
22. God has compassion even on those rebelling against Him (4:6, 11).
23. God sends little tests to show us big lessons (4:7).
24. Sometimes God speaks most clearly through questions (4:4, 9, 11).
25. We too often care more about things than we do people (4:10).
26. God always cares more about people than he does things (4:11).

DALLAS SEMINARY FACULTY ANSWER YOUR QUESTIONS

Does God Change His Mind?

Robert B. Chisholm Jr.



Does God change His mind? Many would answer, “Are you kidding? God doesn’t change!” Some theologians would agree, “The omnipotent, sovereign God decrees all things and does not change His mind. He is omniscient and immutable.”

The Bible seems to support their answer. In Numbers 23:19 we read, “God is not a man, that he should lie, nor a son of man, that he should change his mind.” First Samuel 15:29 affirms, “He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind.” Psalm 110:4 says, “The

LORD has sworn and will not change his mind.”

Perhaps the issue is not as cut-and-dried as it may appear. Other passages assert that God typically *does* change His mind (Jer. 18:5–10; Joel 2:13; Jon. 4:2), describe Him doing so (Exod. 32:14; Amos 7:3, 6; Jon. 3:10), or at least assume that He might (Jer. 26:3; Joel 2:14; Jon. 3:9). Though the NIV uses “relent” in each of these verses, the underlying Hebrew verb is the same one translated “change his mind” in Numbers 23:19, 1 Samuel 15:29, and Psalm 110:4. The Hebrew verb carries the same meaning in both sets of texts.

How do we resolve this apparent con-

tradiction? Some theologians argue that the biblical references to God changing His mind are “anthropomorphic”—they picture God as if He were a man. Even though God does not really change His mind, these texts describe Him doing so, because from the human perspective that is what appears to be happening. This proposed solution arbitrarily elevates one set of texts over another and fails to take seriously Joel 2:13 and Jonah 4:2, which identify God’s willingness to change His mind as one of His fundamental attributes, closely associating it with His grace, compassion, patience, and love.

To arrive at a solution, it is important to look first at how divine promises and

Does God Change His Mind?

warnings work. When God announces His intention to reward or punish, the announcement may be unconditional or conditional. On the one hand, God sometimes issues a decree or commits Himself by oath to a particular course of action (Gen. 22:16–18; Ps. 89:3–4, 33–37). Such statements are unconditional. God announces what He will do and He will not deviate from His announced intention. The oath gives the statement a binding quality.

On the other hand, God's promises and warnings are often conditional. He may not follow through on a warning or promise, depending on how the recipient of the message responds. For example, in Jeremiah 26:4–6 God declares, "If you do not listen to me and follow my law...and if you do not listen to the words of my servants the prophets...then I will make this house like Shiloh and this city an object of cursing among all the nations of the earth."

Sometimes God's promises and warnings are not clearly marked as unconditional or conditional. This explains why the recipient of a divine warning sometimes does what is appropriate and then says, "Who knows? He may turn and have pity" (lit., "change his mind," Joel 2:14; see also Jon. 3:9). One must wait and see how God responds in order to know if the divine announcement is conditional or unconditional.

Sometimes the divine warning turns out to be conditional. For example, when the people of Nineveh repented (Jon. 3:7–9), God changed His mind about the judgment He had threatened (v. 10), though the warning contained no stated condition and sounded very certain (v. 4). On other occasions the divine warning turns out to be unconditional, as David discovered when he prayed that his infant son might be spared (2 Sam. 12:14,

22–23). When Nathan announced that the child would die (v. 14), David repented, for he thought to himself, "Who knows? The LORD may be gracious to me and let the child live" (v. 22). When the boy died, David realized that Nathan's announcement had been an unconditional decree (v. 23).

Understanding the distinction between God's unconditional and conditional announcements is the key to answering the question, "Does God change His mind?" If God issues a decree or makes an oath, then He will not change His mind or deviate from what He has announced. But if He merely announces His intention conditionally (whether explicitly or implicitly), then the response of the recipient may very well move Him to deviate from a stated course of action.

In those passages that affirm God will not change His mind, an unconditional divine decree is in view. In Numbers 23:19, the prophet Balaam informed King Balak that God's blessing of Israel, made in accordance with his unconditional promise to Abraham, was unalterable (Num. 23:20–24). In 1 Samuel 15:29 the declaration that God will not change His mind marks the announcement of Saul's demise as unconditional. In Psalm 110:4 the Lord refers specifically to the unconditional solemn oath He made to David. These statements should not be applied too generally; they refer specifically to decrees and not to every statement of

intention God might make.

In those texts where God does change His mind, conditional divine announcements are in view. While God warned that He intended to judge those who had violated His standards, He had not decreed their demise. When Moses and Amos interceded for sinful Israel, God changed His mind and decided not to judge His people (Exod. 32:12–14; Amos 7:1–6). When the Ninevites repented, God changed His mind and did not judge them as He had threatened (Jon. 3:4–10). This willingness to change His mind is an aspect of divine mercy, which He typically extends toward sinners (Jer. 18:5–10; Joel 2:13; Jon. 4:2).

When we say that God changes His mind, are we denying His immutability, which affirms that God's essential being and nature do not change? No. God is sovereign, but our sovereign God is also personal and often enters into give-and-take relationships with people. While the human mind cannot fully understand the relationship between divine sovereignty and human freedom, the Bible teaches that God some-

times announces His intentions and then subordinates His actions to the human response. When God announces His intentions conditionally, He allows people to help determine the outcome by how they respond to His word. ■

In each issue of *Kindred Spirit*, the Dallas Seminary faculty will address your questions. If you have a question or a comment, please write or send e-mail to us at ks@dts.edu. We'd like to hear from you.

Understanding the distinction between God's unconditional and conditional announcements is the key to answering the question.

Micah

Judgment on Israel and Judah for Exploitation							
Israel's Exploitation			Leaders' Exploitation		Wicked Ritualism		
Chapters 1—2 "Hear..." (1:2)			Chapters 3—5 "Hear..." (3:1)		Chapters 6—7 "Hear..." (6:1)		
Punishment & Blessing			Punishment & Blessing		Punishment & Blessing		
Wealth (2:1-2, 8-12)			Wealth (3:1-3, 9-11)		Wealth (6:10-12; 7:1-6)		
Destruction of Samaria & Judah 1:2-16	Judgment for Exploitation 2:1-11	Regathering 2:12-13	Judgment for Exploitation Ch. 3	Messianic Blessing 4—5	Religious Ritual & Exploitation 6:1-8	Wickedness 6:9—7:6	Confidence 7:7-20
Israel and Judah							
735-710 BC (Before, During, and After the Fall of Israel)							

Key Word: Exploitation

Key Verse: "He has shown you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6:8).

Summary Statement:

God indicts Israel and Judah for wickedness and exploitation of the poor and declares a judgment in exile to motivate them to repent, but promises vindication and kingdom blessing under Messiah in fulfillment of the Abrahamic Covenant.

Application:

Show justice, mercy, and humility rather than getting rich by making others poor.

Micah

Introduction

I. Title The name Micah (מִיכָה *Miykah*) is the shortened form of Micayahu (מִיכַיָּהוּ *Mikayahu*), which means "Who is like Yahweh?"

II. Authorship

- A. **External Evidence:** Some explain Micah's affinities to Isaiah by postulating the same group of disciples ("the Isaiah School") who collected and edited Micah's prophecies (cf. B.F. Childs, *Intro. to the Old Testament as Scripture*, 434-36, 438; cited by LaSor, 356). This view, however, is mere speculation. The same response applies to the accusation that the notes of hope within the book must be later additions (J. L. Mays, *Micah*, OTL, 13; C. Kuhl, *The Old Testament: Its Origins and Composition*, 214; A. Weiser, *Old Testament*, 254f.). Obviously the same prophet can predict both judgment and restoration.
- B. **Internal Evidence:** As with nearly all the prophetic writings, the writer is clearly designated in the title: Micah of Moresheth (1:1; probably Moresheth Gath in 1:14). Some lines of evidence seem to indicate he was a "country preacher" (though not professionally; cf. Amos) from a rural area about 25 miles southwest of Jerusalem near the Philistine city of Gath: "He attacks the crime and corruption of Jerusalem and Samaria as one not really at home in either capital (vv. 1, 5-9; 3:1-4, 12), and takes great pains to show how the impending judgment is to affect the villages and towns of his home region, southern Judah (1:10-16)" (LaSor, 356). Micah stands in contrast to Isaiah in this respect, who felt at home with kings and leaders, but both men held up the covenant with courage and conviction against the flagrant abuses by Israel's people and leaders.

III. Circumstances

- A. **Date:** Micah prophesied during the reigns of three kings of Judah (1:1): Jotham (739-731 BC), Ahaz (735-715 BC), and Hezekiah (715-686 BC). Therefore, his prophecies both preceded and followed the fall of Damascus in 732 BC and the historic fall of Samaria in 722 BC, which he predicts will fall in 1:6. Micah's strong denunciations of Judah's sins of exploitation suggest that most of his messages preceded Hezekiah's reforms, but his ministry during Hezekiah's reign nevertheless was significant (cf. Jer. 26:17). Sins condemned include idolatry (1:7; 5:12-14; 6:7, 16).
- B. **Recipients:** Micah's message was directed towards the capitals of both the northern (Samaria) and the southern (Jerusalem) kingdoms, which appear in the title (1:1). He spoke of the destruction of Samaria by the Assyrians (1:6) and Judah by the Babylonians (4:10).
- C. **Occasion:** While Micah preached against the exploitation of Israel and Judah, Assyria committed its own immoral expansion into the west under Tiglath-Pileser (745-727 BC), Shalmaneser V (727-722 BC), Sargon II (722-705 BC), and Sennacherib (705-681 BC). Micah announced that Assyria and Babylon would be God's agents of discipline upon His people for their violation of the Mosaic Covenant, which stipulated exile as His punishment for spurning His decrees (Deut. 28:15-68).

IV. Characteristics

- A. Micah remains the only Old Testament book to specify the exact city in which the Messiah was to be born (5:2).
- B. In many ways Micah is like a miniature Isaiah as both prophets addressed the same sins of the same people. Compare 1:2 (Isa. 1:2), 1:9-16 (Isa. 10:28-32), etc. (*TTTB*, 264). However, most of Micah's prophecy concerned moral rather than eschatological issues.
- C. Micah speaks more of Israel's future, the Messiah, and the kingdom than any other prophet in proportion to his writing. "Among his predictions are: the fall of Samaria in 722 BC (1:6-7);

the invasion of Judah by Sennacherib (1:9-16); the fall of Jerusalem and destruction of the temple in 586 BC (3:12; 7:13); the exile in Babylon (4:10); the return from captivity and the future peace and supremacy of Israel (4:1-8, 13; 7:11, 14-17); the birth of the Messianic King in Bethlehem (5:2)" (Freeman, 217).

Argument

Micah's prophecy falls easily into three sections (chs. 1-2, 3-5, 6-7), each beginning with the word "hear" (1:2; 3:1; 6:1). The first section (chs. 1-2) indicts Israel and Judah twice for sins of exploitation and promises judgment in exile, ending with a short section on restoration (2:12-13). The second section (chs. 3-5) indicts the leaders for the same sins of exploitation but has a much longer hope section (chs. 4-5). In the third and final section (chs. 6-7) God twice more indicts His people but ends with a final hope section to encourage them that He has not abandoned them because of His promise in the Abrahamic Covenant (7:7-20). Each of the five indictments from God is answered by Micah, who generally laments the lack of godliness in the land but also prophesies of national restoration in order to convince his people to repent and not give up hope.

Synthesis

Judgment on Israel/Judah for exploitation

1 – 2	Exploitation message # 1
1:1	Introduction
1:2-16	Destruction of Samaria and Judah
2:1-11	Judgment for exploitation
2:12-13	Regathering
3 – 5	Exploitation message # 2
3	Judgment for exploitation
4-5	Messianic blessing
6 – 7	Exploitation message # 3
6:1-8	Religious ritual/exploitation
6:9-7:6	Wickedness
7:7-20	Confidence

Outline

Summary Statement for the Book

God indicts Israel and Judah for wickedness and exploitation of the poor and declares a judgment in exile to motivate them to repent, but promises vindication and kingdom blessing under Messiah in fulfillment of the Abrahamic Covenant.

- I. (Chs. 1-2) God twice indicts Israel for sins of exploitation to encourage repentance and Micah laments the coming judgment and discrediting of his ministry by false prophets, but God promises restoration to instill hope.
 - A. (1:1) Micah affirms God's authority in writing the prophecy to Judah and Israel during the days preceding and following Israel's fall to his recipients that God, not man, has spoken these words.
 1. (1:1a) Micah declares the following prophecy the Word of YHWH to affirm to his recipients that God, not man, has spoken these words.
 2. (1:1b) The prophet through whom God has spoken is designated as the country prophet, Micah of Moresheth, that the Word might carry all the more authority in that God has chosen one of humble origins as His mouthpiece.

3. (1:1c) The time of the prophecy is given as the time of Jotham (739-731), Ahaz (735-715), and Hezekiah (715-686) to place it in the historical context when Israel was at the end of its downward spiral due to neglect of the Law.
 4. (1:1d) The recipients of the prophecy are designated as Samaria and Jerusalem, the capital cities of the northern and southern kingdoms.
- B. (1:2-16) God pronounces judgment upon Samaria and Micah laments the destruction on ten cities of Judah to motivate the people to repent from the future destruction.
1. (1:2-7) God brings a case against both the northern and southern kingdoms and pronounces the judgment of desolation [by Assyria] for Samaria.
 2. (1:8-16) Micah laments in clever plays on words the future destruction of nine cities of Judah up to Jerusalem to urge the people to repent [fulfilled in the Assyrian destruction of 46 towns in Judah and the surrounding of Jerusalem; 2 Kings 18—19 in 701 BC]
- C. (2:1-11) God again pronounces judgment for exploitations and Micah laments that the false prophets also exploit others so as to defend his own prophetic ministry.
1. (2:1-5) God pronounces a judgment of humiliation upon the proud people who exploit others for their own prosperity.
 2. (2:6-11) Micah laments the false prophets who also exploit the people in the name of God for alcoholic drink in order to defend his own prophetic ministry.
- D. (2:12-13) God predicts to Israel the nation's future regathering in order to instill hope.
- II. (Chs. 3—5) God again indicts the prophets and rulers of Israel and Judah for exploitation but promises a time of kingdom blessing under Messiah after they are judged to comfort the people that God has not abandoned them.**
- A. (Ch. 3) God again indicts the nations for exploitation and Micah indicts the prophets and rulers for the same to warn them of the impending judgment.
1. (3:1-4) God again indicts Israel and Judah for exploiting the poor to answer why He will not respond when they complain of the judgment.
 2. (3:5-12) Micah powerfully declares judgment against the self-serving false prophets and leaders to warn them of the impending destruction.
- B. (Chs. 4—5) God through Micah foretells a time of kingdom blessing under the Messiah following the necessary judgment to encourage the people that He has not abandoned them.
1. (4:1-8) God predicts Jerusalem's strength, security and prominence in the world in the coming kingdom to encourage the people that He has not abandoned them.
 2. (4:9—5:1) Micah foretells Israel's exile, restoration and victory over its enemies to precede the establishment of the kingdom that the people would realize that God's holiness (shown in judgment) is balanced with His mercy (shown in restoration).
 3. (5:2-15) Micah describes the Messianic Ruler born in Bethlehem who, although initially rejected, will gather the nation bring in the kingdom through destroying the forces which are destroying Israel.
 - a. (5:2-3) The Messiah will reunite and restore the nation.
 - b. (5:4) The Messiah will care for the people and give them security.
 - c. (5:5-9) The Messiah will destroy Israel's enemies.
 - d. (5:10-11) The Messiah will purge Israel of reliance on military power.

e. (5:12-15) The Messiah will destroy false worship within Israel.

III.(Chs. 6—7) God twice more indicts His people's wicked religiosity to convince them to repent, and Micah proclaims the justice of God's judgment balanced with His vindication of them in fulfillment to the Abrahamic Covenant.

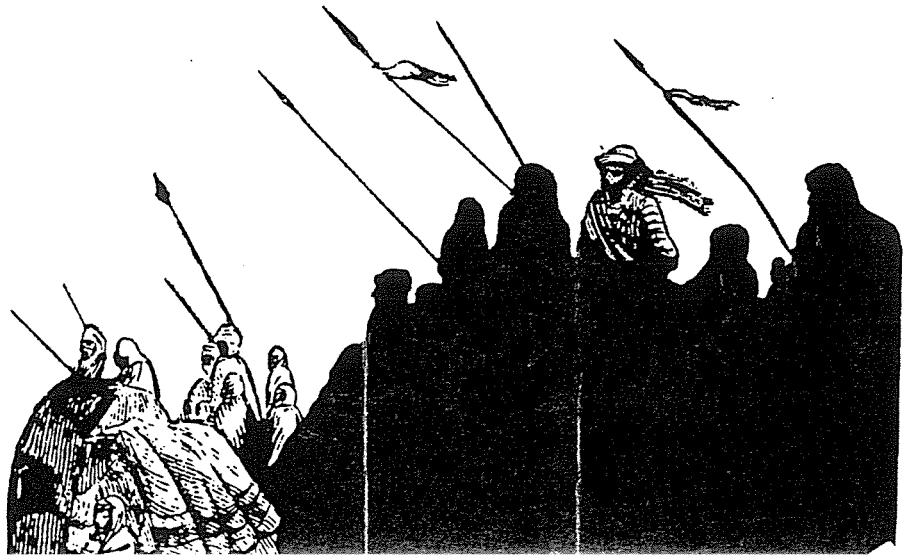
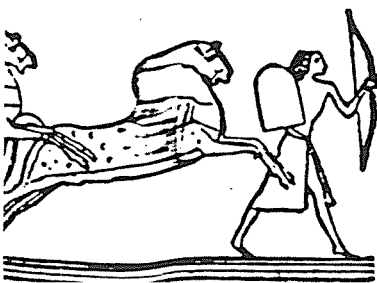
A. (6:1-8) God again indicts His people and Micah responds to proclaim God's displeasure with the simultaneous religious ritual and exploitation of others.

1. (6:1-5) God again brings His case against His people for their sins to justify His blamelessness.
2. (6:6-8) Micah confesses that God is not impressed with sacrifices over justice, mercy and humility to proclaim God's displeasure with the simultaneous religious ritual and exploitation of others.

B. (6:9—7:6) God gives a final indictment upon the people for their wickedness, warning of destruction as a final attempt to convince Israel to repent, but Micah can only lament that the lack of godliness in the land proves the righteousness of God's actions.

1. (6:9-16) God gives a final indictment upon the people for their wickedness and warns of destruction as a final attempt to convince Israel to repent.
2. (7:1-6) Micah again laments the lack of godliness in the land which proves the righteousness of God's actions.

C. (7:7-20) Micah confidently places his trust in God who will miraculously shepherd and vindicate His people in accordance with the Abrahamic Covenant to close his prophecy with a note of expectation, hope, and comfort.



Structure of Micah
Dr. Homer Heater, Dallas Theological Seminary

Micah--Heater--Page 36

V. The Structure of the Book.

The following chart may help to see the organization of the messages of Micah:

	Hear--1:2		Hear--3:1		Hear--6:1	
JUDGMENT - God	God's case against Israel & the sentence pronounced by the judge. 1:1-7 Cf. Isaiah 1	God's case detailed and more sentencing. 2:1-5	God's further indictment. 3:1-4	God's case against Israel 6:1-5	God's indictment. 6:9-16 Statutes of Omri Works of House of Ahab	
- Micah	Micah's lament. Ten cities of Judah. 1:8-16	Micah's lament and defense. Cf. Paul 2:6-11	Micah's diatribe against false prophets. 3:5-12	Micah's confession of what God requires. 6:6-8	Micah's lament of lack of godliness. 7:1-6	
HOPE - God		Hopeful Promise for Israel. 2:12-13	Hope in Last Days (Zion) 4:1-8		Hope for Israel in the future. 7:7-20	
- God			Babylonian Exile and Return. 4:9-5:1			
- God			More hope of future deliverance. 5:2-15.			

Nahum

Nineveh's Destruction								
Certain			Detailed			Justified		
Chapter 1			Chapter 2			Chapter 3		
Destruction Decreed			Destruction Described			Destruction Deserved		
Verdict of Vengeance			Vision of Vengeance			Vindication of Vengeance		
What God Will Do			How God Will Do It			Why God Will Do It		
God's Anger			God's Actions			God's Accusations		
God's Predictions for Judah			God's Power for Judah			God's Justice for Judah		
Title 1:1	God's Attributes 1:2-8	Plotting Against God 1:9-11	Destruction is Judah's Deliverance 1:12-15	Battling vs. Judah's Splendor 2:1-2	Destruction & Despoiling 2:3-13	Judgment for Cruelty 3:1-7	Drunk when Destroyed 3:8-11	Burned with Fire 3:12-19
In Judah Against Assyria's Capital, Nineveh								
c. 660 BC								

Key Word: Nineveh

Key Verse: "The LORD is slow to anger and great in power; he will not leave the guilty unpunished" (Nahum 1:3a).

Summary Statement:

Nahum prophesies certain destruction upon Nineveh for its scheming against God and cruelty against man to comfort Judah that God will powerfully protect it by destroying Nineveh in accordance with His justice.

Application:

Do not mistake the patience of God as the impotence of God (Huang Sabin).

Nahum

Introduction

I. Title Nahum (נְחֻם) means "comfort" (BDB 637b)—an appropriate name for the prophet who comforted Judah by decreeing the fall of the Assyrians who had severely persecuted Israel.

II. Authorship

- A. External Evidence: The rest of the Old Testament is of no help in determining information about the author as he is mentioned only in this prophecy.
- B. Internal Evidence: Nahum resided in the town of Elkosh (1:1), the location of which is unknown at this time. Four options have been presented: (1) a short distance from Nineveh (unlikely), (2) the city of Elkesi in Galilee (since their consonants are similar), (3) Capernaum means "City of Nahum" and the former Elkosh may have been changed to Capernaum in Nahum's honor, and (4) about 20 miles southwest of Jerusalem. As Nahum had a keen interest in the triumph of the southern kingdom of Judah (1:12, 15; 2:2) this last choice is most likely.

III. Circumstances

- A. Date: The short book mentions the fall of Thebes in Egypt (3:8-10), which occurred in 664 BC, yet Nineveh's fall (612 BC) had not yet occurred by the time of Nahum's writing. However, Thebes was restored a decade after its defeat but Nahum makes no mention of this. Therefore, the date of composition probably falls between 663 and 654 BC. This time period falls during the reign of Manasseh (686-642 BC), Judah's most wicked king, which makes it understandable why Nahum makes no mention of him in the superscription.
- B. Recipients: Although the message concerned Nineveh (1:1), the capital of Assyria, no record exists of it having reached this empire. The recipients were likely the people of Judah who needed to know that God would judge the nation that persecuted them.
- C. Occasion: The city of Nineveh had repented under the brief preaching of Jonah over one hundred years earlier (about 760 BC; cf. Jonah 3 and the chart at the end of this study). However, the revival was short-lived and the city returned again to its evil practices. Assyria destroyed Samaria in 722 BC under Sargon II and soon afterwards invaded Judah in 701 BC under Sennacherib's leadership, but Hezekiah was delivered from his hand (cf. Isa. 36-37). By the time of Nahum five decades later, God felt it was time to announce the doom of this evil empire to His people.

Therefore, since the book was written during the period after the fall of Samaria to the Assyrians (722 BC) but before the fall of Nineveh itself (612 BC), it was written during a time of great fear in Judah that the same fate as Samaria awaited her. God used this prophecy against Assyria to encourage His people in Judah that they would not fall to Assyria as well. Apparently only Judah received this word about Nineveh's fate (1:15).

IV. Characteristics

- A. Nahum is the only entire prophetic book against Assyria in the Old Testament. While Jonah also concerned this nation, it is a narrative account rather than a prophetic pronouncement. The only other prophets who preached against other nations are Habakkuk (against Babylon) and Obadiah (against Edom). These three empires (Assyria, Babylon, Edom) were the major empires that afflicted the Jewish people during the ninth to sixth centuries.
- B. Unlike most prophets, the preaching of Nahum was not a call to repentance but rather an announcement of irreversible judgment. By Nahum's time Assyria had already filled up her measure of sins in a similar way that Jeremiah would later claim of Judah.
- C. The historical fulfillments of Nineveh's destruction are some of the most clearly documented prophetic fulfillments in archaeology today. See the accompanying chart, "Fulfillments of Nahum's Prophecies," on page 625.

Argument

Nahum's prophecy, though directed towards the powerful and cruel Assyrian capital city of Nineveh, is given for the benefit of Judah. He prophesies certain destruction upon Nineveh (ch. 2) for its scheming against God (ch. 1) and cruelty against man (ch. 3) so that Judah might find comfort in the fact that God will powerfully protect His people by destroying Nineveh in accordance with His justice. The prophecy cites that irreversible destruction is decreed (ch. 1) and described in detail (ch. 2) because such judgment is deserved (ch. 3) upon the formerly repentant but backslidden nation.

Synthesis

Nineveh's destruction

1	Certain
1:1	Introduction
1:2-8	God's attributes
1:9-11	Plotting against God
1:12-15	Destruction = Judah's deliverance
2	Detailed
2:1-2	Battling vs. Judah's splendor
2:3-13	Destruction and despoiling
3	Justified
3:1-7	Judgment for cruelty
3:8-11	Drunk when destroyed
3:12-19	Burned with fire

Outline

Summary Statement for the Book

Nahum prophesies certain destruction upon Nineveh for its scheming against God and cruelty against man to comfort Judah that God will powerfully protect it by destroying Nineveh in accordance with His justice.

- I. (Ch. 1) Nahum declares the certainty of God's judgment upon Nineveh for scheming against the powerful and just God to comfort Judah that God will protect it by destroying Nineveh.
 - A. (1:1) Nahum declares that the following prophecy is a vision from God regarding Nineveh's doom to declare to Judah the divine authority behind his message.
 - B. (1:2-8) Nahum describes the justice, power and goodness of God to vindicate His vengeance upon Nineveh and to demonstrate His covenant loyalty towards Judah.
 1. (1:2-6) The justice and power of God is described to assure Judah of both God's fairness and ability to overthrow Nineveh.
 - a. (1:2-3) The justice of God over His enemies is described to encourage Judah that Nineveh will not go unpunished.
 - b. (1:4-6) The power of God over nature demonstrates that no one can withstand His wrath so that Judah would be comforted by His ability to judge Nineveh.
 2. (1:7-8) The goodness of God towards Judah is contrasted with His judgment of Nineveh to demonstrate His covenant loyalty towards Judah.
 - C. (1:9-11) Nahum declares that Nineveh's plotting against the LORD will result in its own destruction to comfort Judah of God's protection.

D. (1:12-15) Nahum announces Judah's deliverance through Nineveh's destruction so that the people might find comfort in safety again.

II. (Ch. 2) Nahum prophesies the future destruction of Nineveh in detail to enable Judah to see that God is more powerful than Assyria and more than adequate for protection.

A. (2:1-2) Nahum warns Nineveh to prepare for battle because God considers the restoration of Judah's splendor an accomplished fact.

B. (2:3-13) Nineveh's destruction and despoiling are compared to a lion's den filled with torn flesh to enable Judah to graphically visualize God's power over the puny Assyrians.

1. (2:3-8) The destruction of the city is detailed to enable Judah to graphically visualize God's power over the puny Assyrians.

2. (2:9-10) The despoiling of the city is described to show Judah how the proud city is reduced to ruins.

3. (2:11-13) The destruction and despoiling are compared to a lion's den filled with torn flesh as illustration of God's power over the powerful Assyrians.

III. (Ch. 3) Nahum claims that Nineveh will be destroyed because of its cruelty to help Judah realize that God's justice would not let the city go unpunished.

A. (3:1-7) Nineveh will be made a spectacle before other nations because of its insatiable violence and cruelty so that Judah would realize that God's justice would not let the city go unpunished.

1. (3:1-4) Nineveh's bloodshed, lying and insatiable lust for plunder has caused great violence and cruelty.

2. (3:5-7) God vows that Nineveh will be made a spectacle before other nations because of its treatment of others.

B. (3:8-11) Nineveh will be drunk when destroyed and will go into hiding for its cruel treatment of Thebes in Egypt in 663 BC.

C. (3:12-19) Nineveh will be burned with fire because its defense efforts cannot stand up against God's vengeance.

Fulfillments of Nahum's Prophecies

Nahum's Prophecies

Historical Fulfillments

- | | |
|---|---|
| 1. The Assyrian fortresses surrounding the city would be easily captured (3:12). | 1. According to the Babylonian Chronicle the fortified towns in Nineveh's environs began to fall in 614 B.C. including Tabris, present-day Sharif-Khan, a few miles northwest of Nineveh. |
| 2. The besieged Ninevites would prepare bricks and mortar for emergency defense walls (3:14). | 2. A.T. Olmstead reported: "To the south of the gate, the moat is still filled with fragments of stone and of mud bricks from the walls, heaped up when they were breached" (<i>History of Assyria</i> . Chicago: University of Chicago Press, 1951, p. 637). |
| 3. The city gates would be destroyed (3:13). | 3. Olmstead noted: "The main attack was directed from the northwest and the brunt fell upon the Hatamti gate at this corner. . . . Within the gate are traces of the counterwall raised by the inhabitants in their last extremity" (<i>History of Assyria</i> , p. 637). |
| 4. In the final hours of the attack the Ninevites would be drunk (1:10; 3:11). | 4. Diodorus Siculus (ca. 20 B.C.) wrote, "The Assyrian king . . . distributed to his soldiers meats and liberal supplies of wine and provisions. . . . While the whole army was thus carousing, the friends of Arbakes learned from some deserters of the slackness and drunkenness which prevailed in the enemy's camp and made an unexpected attack by night" (<i>Bibliotheca Historica</i> 2. 26. 4). |
| 5. Nineveh would be destroyed by a flood (1:8; 2:6, 8). | 5. Diodorus wrote that in the third year of the siege heavy rains caused a nearby river to flood part of the city and break part of the walls (<i>Bibliotheca Historica</i> 2. 26. 9; 2. 27. 13). Xenophon referred to terrifying thunder (presumably with a storm) associated with the city's capture (<i>Anabasis</i> , 3. 4. 12). Also the Khosr River, entering the city from the northwest at the Ninlil Gate and running through the city in a southwesterly direction, may have flooded because of heavy rains, or the enemy may have destroyed its sluice gate. |
| 6. Nineveh would be destroyed by fire (1:10; 2:13; 3:15). | 6. Archeological excavations at Nineveh have revealed charred wood, charcoal, and ashes. "There was no question about the clear traces of the burning of the temple (as also in the palace of Sennacherib), for a layer of ash about two inches thick lay clearly defined in places on the southeast side about the level of the Sargon pavement" (R. Campbell Thompson and R.W. Hutchinson, <i>A Century of Exploration at Nineveh</i> . London: Luzac, 1929, pp. 45, 77). |
| 7. The city's capture would be attended by a great massacre of people (3:3). | 7. "In two battles fought on the plain before the city the rebels defeated the Assyrians. . . . So great was the multitude of the slain that the flowing stream, mingled with their blood, changed its color for a considerable distance" (Diodorus, <i>Bibliotheca Historica</i> 2. 26. 6-7). |
| 8. Plundering and pillaging would accompany the overthrow of the city (2:9-10). | 8. According to the Babylonian Chronicle, "Great quantities of spoil from the city, beyond counting, they carried off. The city [they turned] into a mound and ruin heap" (Luckenbill, <i>Ancient Records of Assyria and Babylonia</i> , 2:420). |
| 9. When Nineveh would be captured its people would try to escape (2:8). | 9. "Sardanapalus [another name for King Sin-shar-ishkun] sent away his three sons and two daughters with much treasure into Paphlagonia, to the governor of Kattos, the most loyal of his subjects" (Diodorus, <i>Bibliotheca Historica</i> , 2. 26. 8). |
| 10. The Ninevite officers would weaken and flee (3:17). | 10. The Babylonian Chronicle states that "[The army] of Assyria deserted [lit., ran away before] the king" (Luckenbill, <i>Ancient Records of Assyria and Babylonia</i> , 2:420). |
| 11. Nineveh's images and idols would be destroyed (1:14). | 11. R. Campbell Thompson and R.W. Hutchinson reported that the statue of the goddess Ishtar lay headless in the debris of Nineveh's ruins ("The British Museum Excavations on the Temple of Ishtar at Nineveh, 1930-1," <i>Annals of Archaeology and Anthropology</i> , 19, pp. 55-6). |
| 12. Nineveh's destruction would be final (1:9, 14). | 12. Many cities of the ancient Near East were rebuilt after being destroyed (e.g., Samaria, Jerusalem, Babylon) but not Nineveh. |

Contrasts Between Jonah and Nahum

Jonah	Nahum
First Book (4 chapters)	Sequel (3 chapters)
c. 760 BC	c. 660 BC
Repentance from Sin	Return to Sin
Nineveh Delivered	Nineveh Destroyed
Israel Responsible	Israel Protected
Opportunity to Repent	No Opportunity to Repent
Narrative	Declarative
Focus on the Messenger	Focus on the Message
Prophet Disobeys	Prophet Obeys
Nineveh Obeys	Nineveh Disobeys
Deliverance from Water	Destruction by Water
Repented then Relented	No Repenting, No Relenting
Jonah's Wrath Refused	Jonah's Wrath Revisited
God's Compassion	God's Judgment

Habakkuk

Faith in Babylon's Destruction						
Punishment of Babylon				Praise Song		
Chapters 1—2				Chapter 3		
Habakkuk's Perplexity				Habakkuk's Praise		
God's Actions Challenged				God's Actions Commended		
Faith Troubled				Faith Triumphant		
Problem				Resolution		
Habakkuk	God	Habakkuk	God	Habakkuk		
Why aren't you judging Judah's sin, God? 1:1-4	I will. I'll judge Judah with the Babylonians! 1:5-11	But can you use a nation <i>more</i> wicked than Judah? 1:12—2:1	Sure, but I'll judge them too. 2:2-20	In wrath remember mercy. 3:1-2	Our God is an awesome God! 3:3-15	I'll wait patiently for Babylon's judgment and rejoice in God. 3:16-19
Judah						
c. 607-605 BC						

Key Word: Faith

Key Verse: (God regarding Babylon) "See, he is puffed up; his desires are not right—but the righteous will live by his faith" (Habakkuk 2:4).

Summary Statement:

Habakkuk questions God's discipline of Judah by Babylon, whom He promises to punish, to which Habakkuk responds by praising His sovereign, faithful workings in the past to encourage Judah to trust Him in the future despite the circumstances.

Applications (especially the first one below):

From Habakkuk's View: Do you trust in God despite the perplexities of your life?

From Babylon's View: When God's people do not remove sin in their midst, God will raise up other means to guard His holiness.

Habakkuk

Introduction

I. **Title** The name Habakkuk (חַבְבְּקֻק) comes from a verb (חָבַק) which means to "clasp [e.g., the hands]" or to "embrace" (BDB 287d). This helps very little, however, as it can only be guessed whether the embracing is to be taken in an active ("the embracer") or passive ("the embraced") sense. Confusing matters even more is the related Assyrian word *hambakuku*, which is the name of a plant (BDB 287d). In light of the argument of the book which traces how Judah is to be disciplined by God through Babylon (which will also be disciplined) it seems that the passive sense of Judah being "embraced by God" may make the best sense. However, until further evidence is presented, the meaning of the name must remain a mystery.

II. Authorship

- A. **External Evidence:** As is true of many of the minor prophets, Habakkuk is mentioned only in his prophecy. Much discussion abounds about his identity, including his being the son of the Shunammite woman whom Elijah restored to life (Rabbinic tradition on 2 Kings 4 due to his name meaning "embrace" and the words of Elijah to the woman that she will embrace a son; 2 Kings 4:16; Blue, *BKC*, 1:1506). The apocryphal *Bel and the Dragon* places Habakkuk as an aid to Daniel who was cast into the lion's den a second time. Both of these theories must be cast aside due to their improper dating of Habakkuk's life and speculative nature, respectively.
- B. **Internal Evidence:** Habakkuk is called a prophet (1:1; 3:1) but he also notes in his third chapter, "For the director of music. On my stringed instruments" (3:19b), which may suggest that he was a musician of the Levitical office as well (Blue, *BKC*, 1:1506). This evidence suggests that he was a priest connected with the temple worship in Jerusalem. He also was a poet as evidenced in his educated, sensitive, and articulate poetic style.

III. Circumstances

- A. **Date:** The author gives no reference to a king in the superscription and dates ranging from 700 to 300 BC have been speculated (LaSor, 449). However, the reference to the attacking Babylonians (1:6) places the time of the prophecy between 625 BC, when Nabopolassar seized the throne that gave birth to the Neo-Babylonian kingdom, and 605 BC at Nebuchadnezzar's first attack on Jerusalem in which Daniel was taken captive. The imminency of the Babylonian invasion (2:1; 3:16) argues for a date just before or during 605 BC. In May-June of this year Babylon routed Egypt in the battle of Carchemish before attacking Jerusalem in September (Pentecost, *BKC*, 1:1326). A date between these months for Habakkuk's prophecy therefore would make good sense, but 607-605 is near certain.
- B. **Recipients:** As the northern kingdom had fallen one hundred years earlier, only Judah can be in view as recipients. While the prophecy concerned Babylon it was directed towards the people of Judah.
- C. **Occasion:** The recent rise of Babylon over Assyria provoked terror among the people of Judah as the Babylonians swept the land westward toward them (1:6), but God was more concerned about the *internal* affairs of His people. Josiah's reforms were short-lived and incomplete, and his son Jehoahaz was deposed by Egypt after only three months. His brother and successor, Jehoiakim, was evil and rebellious (2 Kings 23:36—24:7; 2 Chron. 36:5-8). Habakkuk therefore saw the internal problems of violence (1:2), injustice (1:3a, 4), strife and conflict (1:3b), disobedience to the law (1:4a), and the oppression of the righteous by the wicked (1:4b). With problems both internal and external Habakkuk cried out to God, "LORD, why don't you do something?" The prophecy records God's response.

IV. Characteristics

- A. Habakkuk is the only preexilic prophet who is specifically designated a prophet by profession in the title of his book (1:1). (Haggai and Zechariah are also designated "prophets" but preached after the exile.)
- B. Habakkuk is also unique among the prophets in that most prophets declared God's message *to people*, but Habakkuk dialogued with God *about people*. Also, normally the prophetic process was initiated by God—but in Habakkuk's case he initiated the dialogue which takes up two thirds of the book (*TTTB*, 275).
- C. Whereas most Old Testament prophets *proclaimed* God's judgment, Habakkuk *pleaded for* God's judgment!

Argument

Habakkuk's prophecy actually takes the form of a dialogue as much as a prophetic pronouncement. In the first two chapters Habakkuk questions God why Judah's sin has gone unpunished and God answers that Babylon will be His means of judgment, but that this nation will also be punished as a demonstration of His sovereignty over the nations. In recognition of God's sovereign and just ways, the prophet concludes by writing a praise song which acknowledges His faithful workings in the past in order to encourage Judah to trust Him in the future despite the circumstances (ch. 3). The prophet's purpose is to express that God has everything in control and knows what He is doing.

Synthesis

Babylon's destruction

Interchange

1—2	Punishment of Babylon, God's arm against Judah	
1:1	Introduction	
1:2-4	"Why aren't you judging Judah's sin, God?"	Habakkuk
1:5-11	"I am. I'll use the Babylonians!"	God
1:12—2:1	"But You can't use a nation even <i>more</i> wicked, can You?"	Habakkuk
2:2-20	"Sure, but I'll judge them too."	God
3	Praise song	Habakkuk
3:1-2	Prayer for mercy	
3:3-15	Pondering God's majesty	
3:16-19	Confesses fear and rejoicing	

Outline

Summary Statement for the Book

Habakkuk questions God's discipline of Judah by Babylon, whom He promises to punish, to which Habakkuk responds by praising His sovereign, faithful workings in the past to encourage Judah to trust Him in the future despite the circumstances.

- I. (Chs. 1—2) Habakkuk questions God why Judah's sin has gone unpunished and God answers that Babylon will be His means of judgment, but that this nation will also be punished to encourage Judah to trust His sovereignty.
 - A. (1:1) Habakkuk identifies himself as God's prophet who has a message from God to give the people in order to affirm the divine authority of his message.
 - B. (1:2-4) Habakkuk doubts God's justice by complaining to God that He has allowed the injustices in Judah to go unpunished too long.

1. (1:2) Habakkuk asks how long he must point out the violence in the land to the deaf ears of God.
 2. (1:3) Habakkuk asks why he must see continued injustice, destruction, violence, strife, and conflict while God stands by without punishing the evildoers.
 3. (1:4) Habakkuk notes that the result of these injustices is a spurned law, injustice, and the oppression of the righteous by the wicked.
- C. (1:5-11) God responds by declaring that He will punish Judah through the Babylonians to convince Judah of His sovereignty over the nations.
1. (1:5) God responds to Habakkuk's question by declaring that He is about to do something amazing and unbelievable.
 2. (1:6-11) God explains that what He will do is to raise up the fierce and arrogant Babylonians as His instrument of judgment upon Judah as evidence of His sovereignty over the nations.
- D. (1:12—2:1) Habakkuk doubts God's justice by complaining that He cannot punish Judah with a nation even more sinful, unjust, and idolatrous.
1. (1:12-13) Habakkuk questions how God can employ a nation with even more iniquity than Judah.
 2. (1:14-15) Habakkuk questions how God can employ a nation with even more injustice than Judah.
 3. (1:16-17) Habakkuk questions how God can employ a nation with even more idolatry than Judah.
 4. (2:1) Habakkuk likens his anticipation of God's reply to a sentinel anxiously watching for the approaching enemy on the watchtower.
- E. (2:2-20) God responds to Habakkuk's doubts by commanding him to record woes against Babylon for its injustices so that a righteous remnant of Judah will trust Him.
1. (2:2-3) God tells Habakkuk to record His revelation regarding the demise of Babylon so that everyone would know His just dealings with the wicked nation.
 2. (2:4-5) God contrasts the demise of the proud, debauched, greedy, bloodthirsty Babylonians with the preservation of the righteous remnant of Judah to encourage His people to trust Him.
 3. (2:6-20) God prophesies that the nations conquered by Babylon will sing a taunt song of woe against the arrogant, unjust nation after its fall.
 - a. (2:6-8) Judgment ("woe") is pronounced upon Babylon for its greed as it will also be plundered [by the Medo-Persians].
 - b. (2:9-11) Judgment ("woe") is pronounced upon Babylon for its material gain by exploitation which return upon its own head.
 - c. (2:12-14) Judgment ("woe") is pronounced upon Babylon for its being full of violence in contrast to God's filling the earth with His glory.
 - d. (2:15-17) Judgment ("woe") is pronounced upon Babylon for its immorality forced upon others.
 - e. (2:18-20) Judgment ("woe") is pronounced upon Babylon for its powerless idols in contrast to the sovereign majesty of God which the whole world will recognize when the nation falls.

II. (Ch. 3) Habakkuk responds to God's promise of Babylon's demise by praising His sovereign, faithful workings in the past as a basis for confident rejoicing that He can be trusted in the future despite the circumstances.

- A. (3:1-2) Habakkuk prays for God's mercy demonstrated in the past as an indication of his acceptance of God's method of judgment through the Babylonians.
- B. (3:3-15) Habakkuk ponders God's majesty demonstrated in the past workings on the nation's behalf to encourage Judah to trust Him for the future as well.
1. (3:3-4) God's splendor and majesty at Mount Sinai showed His sovereign control.
 2. (3:5) God's power over nature was demonstrated in the plagues of Egypt.
 3. (3:6) God's eternity was demonstrated in His destroying age-old mountains by earthquake.
 4. (3:7) God's workings for Israel distressed nations on both sides of the Red Sea.
 5. (3:8-10) God's power was shown in His sovereign control of rivers.
 6. (3:11) God's power was shown in causing the sun and moon to stand still to defeat Joshua's enemies.
 7. (3:12-13) God's faithfulness to the Davidic Covenant was shown in delivering Israel from destruction by the nations to preserve the line for the Messiah.
 8. (3:14) God's protection of Israel was shown in causing the Midianites to destroy themselves under Gideon.
 9. (3:15) God's protection of Israel was shown in destroying Pharaoh and his men in the Red Sea as if done with "God's horses."
- C. (3:16-19) Habakkuk confesses both fear and confident rejoicing that God will accomplish His word regarding Babylon and be his Source of strength despite the circumstances.
1. (3:16) Habakkuk confesses his fear of the Babylonians but waits patiently for God's word to come true regarding Babylon's fall.
 2. (3:17-19) Habakkuk proclaims in song that his confidence and rejoicing is in a Person, the Sovereign LORD, not in circumstances.
 - a. (3:17-18) Habakkuk commits himself to rejoice in the LORD despite the worst of circumstances.
 - b. (3:19a) Habakkuk proclaims that his confidence and rejoicing is in a Person, the Sovereign LORD.
 - c. (3:19b) Habakkuk indicates to the music director that this song is to be accompanied by stringed instruments.

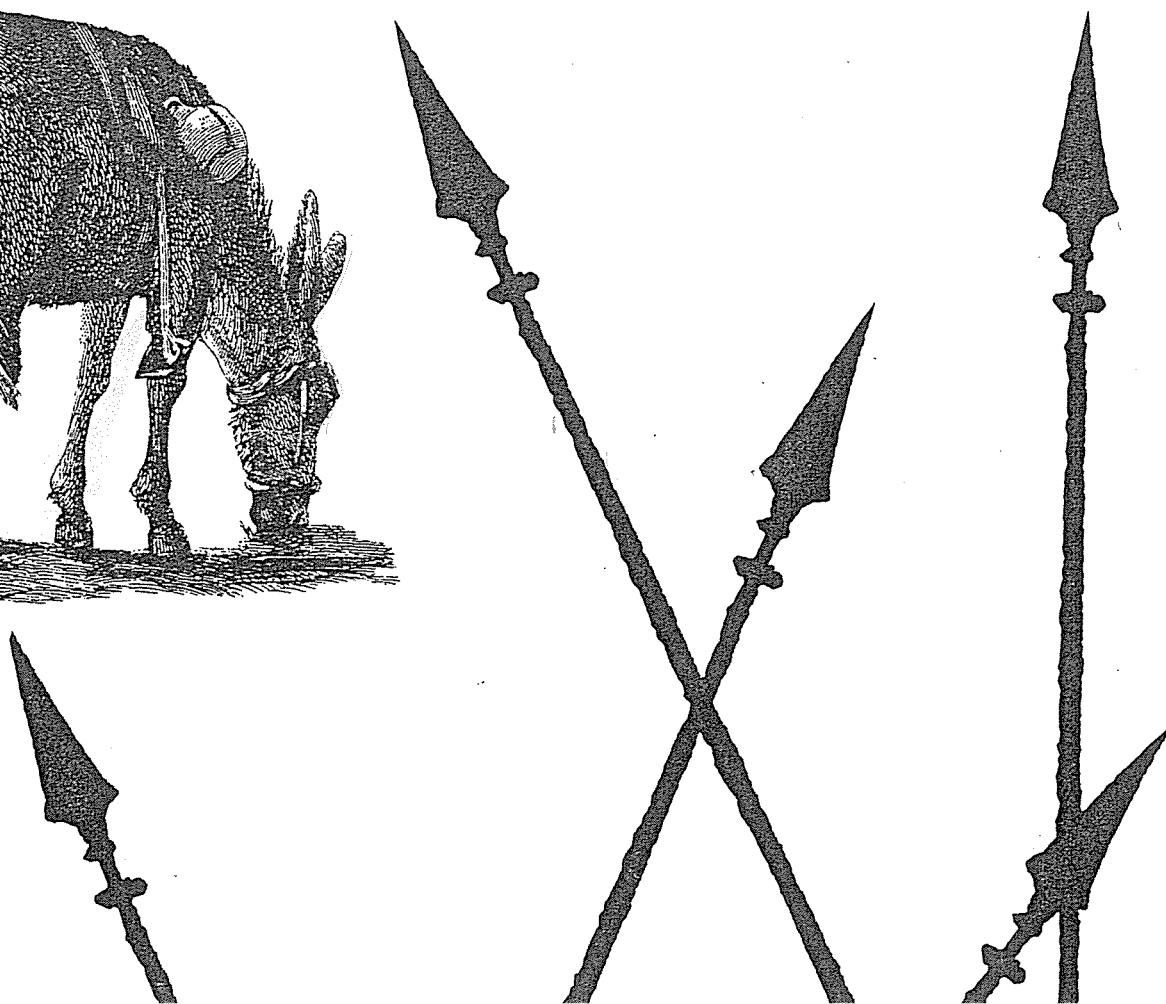
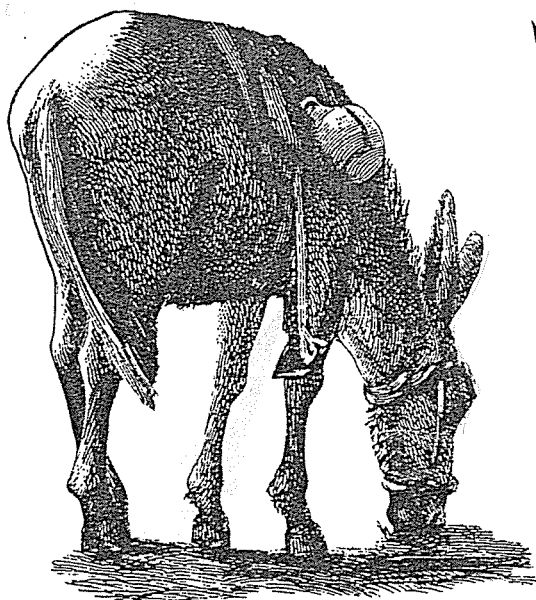
Man and God Contrasted in Habakkuk

MAN	GOD
Accuses God of injustice (1:2-4)	Justly uses whoever He wants (1:12b)
Asks “Why?” (1:3a)	Answers “Who?” (2:20)
Tolerates sin (1:3b-4)	Cannot tolerate wrong (1:13a)
Feels things are out of control (1:14-17)	Has all things in control (1:5)
Says God can’t use the wicked (1:13)	Uses even the wicked in His plan (1:6)
Impatient with God’s judging sin (1:2)	Patient in judgment of sin (2:3; cf. 2 Pet. 3:9)
Wants God to show him by sight (2:1)	Wants man to trust Him by faith (2:4)

Contrasting Zephaniah, Habakkuk, and Lamentations

Zephaniah	Habakkuk	Lamentations
Decades before the fall of Jerusalem (ca. 630)	Just before the fall of Jerusalem (ca. 607-605)	Just after the fall of Jerusalem (586)
God will judge	God, when will you judge?	God has judged
Preview of trouble	Promise of trouble	Presence of trouble
Declaration	Dialogue	Dirge
Day of the LORD	Dominion of the LORD	Destruction of the LORD
God is in your midst (3:15, 17)	God is your strength (3:19)	God is your portion (3:24)

Adapted from Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible*, 280



Zephaniah

Day of the LORD							
Judgment				Salvation			
1:1—3:8				3:9-20			
Day of Punishment				Day of Praise			
D-Day				V-Day			
Destruction				Deliverance			
Ruin				Restoration			
God's Righteousness				God's Faithfulness			
Warning				Encouragement			
Title 1:1	Earth 1:2-3	Judah 1:4—2:3	Nations 2:4-15	Jerusalem 3:1-7	Earth 3:8	Remnant Regathered 3:9-10	Redeemed & Restored 3:11-20
Judah, Nations, and Whole Earth							
c. 630 BC							

Key Word: Day

Key Verse: “Gather together...before the day of the LORD’s wrath comes upon you. Seek the LORD, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD’s anger” (Zephaniah 2:1-3).

Summary Statement:

Zephaniah prophesies the day of the LORD judgment upon Judah, the surrounding nations, and the entire earth to exhort Judah to repent because of God's righteous character and His promise of a remnant in a national restoration.

Application:

If you insist on *living* like a pagan, then you will *die* like a pagan (Huang Sabin)

Zephaniah

Introduction

I. Title The name Zephaniah (זְפַנְיָהּ) literally means "Yahweh hides" or "Yahweh treasures up" (BDB 861b; or "protects," cf. Heater). Zephaniah's name may recall the suppression of prophetic activity under the wicked King Manasseh, as the prophet may very well have had to be "hidden of the Lord" in order to survive the purges of the impious king (LaSor, 431, n. 1).

II. Authorship

- A. External Evidence: Nothing is known about Zephaniah except what may be discovered in this prophecy.
- B. Internal Evidence: That Zephaniah is the author is indisputable (1:1), but his residence in Jerusalem can only be inferred from his use of the phrase "this place" (1:4) and the familiarity he had with the city (1:9-10). As the great-great-grandson of King Hezekiah (1:1), Zephaniah remains the only prophet of royal descent and also the only prophet related to the king under whose reign he prophesied (in this case Josiah). Perhaps the author states his extensive four generation genealogy to substantiate his intimate knowledge of the sins of Jerusalem's leaders (1:11-13; 3:3-5; cf. LaSor, 431).

III. Circumstances

- A. Date: Zephaniah ministered during the reign of Josiah (640-609 BC; 1:1b) and since Nineveh had not yet fallen (2:13-15), his prophecy pre-dates the fall of the great city in 612 BC. Also, his preaching about the idolatrous practices in Judah and Jerusalem make it likely that his prophecy preceded Josiah's reforms following the discovery of the book of the Law (622 BC). Therefore, the likely dates of composition are 640-622 BC. This means that Jeremiah (called in 627 BC) and Zephaniah could have been contemporaries.
- B. Recipients: The northern kingdom had fallen to the Assyrians approximately one hundred years earlier (722 BC). Zephaniah's preaching was directed towards the southern kingdom of Judah about four decades before Judah fell to Babylon.
- C. Occasion: Zephaniah ministered at the close of the darkest years of Judah's history after the evil Manasseh occupied the throne—a king from whose infamous fifty-five year rule the nation never recovered. Manasseh made altars to Ashtoreth (Canaanite), Chemosh (Moabite), Milcom (Ammonite), and Baal (Canaanite) deities. He restored child sacrifice (2 Kings 21) and even sacrificed two of his own sons in the Valley of Hinnom. Astrology, occultism, witchcraft, spiritism, and divination were common (2 Chron. 33:5-6), and Manasseh even placed a carved idol in the temple (v. 7). His son Amon was named after an Egyptian god.

Although Manasseh later made some token efforts at reforming Yahweh worship (cf. 2 Chron. 33:12-19) under the influence of some unnamed prophets of God (v. 18), the people had gone too far into idolatry (v. 17). After his son Amon assumed the throne briefly (642-640 BC), Josiah became king. The false worship of the earlier part of Josiah's reign still continued during the ministry of Zephaniah (1:4-5, 8, 9, 12). Zephaniah was God's spokesman to turn a people of false worship back to the true God.

IV. Characteristics

- A. As noted above, Zephaniah is unique in that it is the only prophecy by a man of royal blood (who prophesied to his relative made king).
- B. Zephaniah's predominant theme is the same as that of Joel—the day of the LORD. This technical term refers to a time still future for Israel in which the nation will be disciplined followed by blessings in the kingdom era (see p. 639).

Zephaniah is a short prophecy, yet it uses the phrase “day of the LORD” more than any other prophet. Variations of the NIV term occur twenty-three times in only three chapters (almost 8 times/chapter):

<u>Term</u>	<u>Chapter 1</u>	<u>Chapter 2</u>	<u>Chapter 3</u>
"day of the LORD"	1:7, 8, 14b		
"great day of the LORD"	1:14a		
"that day"	1:9, 10, 15	2:2a	3:11, 16
"at that time"	1:12		3:19, 20
"a day"	1:15 (5 times), 16		
"day of the LORD's wrath"	1:18	2:2b	
"day of the LORD's anger"		2:3	
"the day"			3:8

Argument

Zephaniah follows prophet’s common judgment/blessing theme rather closely, emphasizing the former. The bulk of his prophecy conveys judgment upon Judah for its sin (1:1–3:8 uses a chiasm around the day of the LORD theme). This is followed by the hope of ultimate deliverance (3:9-20). His aim is to encourage Judah that while God will judge, He will still restore a remnant in faithfulness to His covenants.

Synthesis

Day of the LORD

1:1—3:8	Judgment
1:1	Introduction
1:2-3	Judgment upon whole earth
1:4—2:3	Judgment upon Judah
2:4-15	Judgment upon nations
3:1-7	Judgment upon Jerusalem
3:8	Judgment upon whole earth
3:9-20	Salvation
3:9-10	Remnant from the nations
3:11-20	Redeemed and restored Judah

Outline

Summary Statement for the Book

Zephaniah prophesies the day of the LORD judgment upon Judah, the surrounding nations, and the entire earth to exhort Judah to repent because of God's righteous character and His promise of a remnant in a national restoration.

- I. (1:1–3:8) Judgment (the day of the LORD) will come on Judah, the surrounding nations and the entire earth, so Judah should repent because of God's righteous character.
 - A. (1:1) Zephaniah notes that the following prophecy came to him between 640-609 BC (Josiah's reign) from God Himself to affirm its divine authority.
 - B. (1:2-3) Judgment will come on the whole earth for its wickedness so that Judah might realize that it is not alone in judgment.
 - C. (1:4—2:3) Judgment will come on Judah for its idolatry and social injustice, so the nation should repent to avoid the terrible calamity.
 1. (1:4-13) Judgment will come on various people in Judah for sins of idolatry and social injustice.

- a. (1:4-6) Judgment will come on the pagan priests who have led the people into all forms of idolatrous and false worship.
 - 1) (1:4) Some people are led into Baal worship.
 - 2) (1:5a) Some people have gotten involved in astrology.
 - 3) (1:5b) Some people have a religious syncretism which mixes Yahweh worship with that of the Ammonite god Milcom (Molech).
 - 4) (1:6) All the people have simply rejected Yahweh, having turned their back on Him.
 - b. (1:7-8) Judgment will come on the princes and aristocracy who evidence their disobedience by adopting foreign dress and practices.
 - c. (1:9) Judgment will come on those who oppress fellow citizens by robbing them to offer objects up for pagan worship.
 - d. (1:10-11) Judgment will come on the people throughout the city and the merchants in the business district who have grown rich by taking advantage of others.
 - e. (1:12-13) Judgment will come on the indifferent that feel that God could keep neither His promises nor His threats.
- 2. (1:14-18) The day of the LORD will have terrible bloodshed and celestial signs that will ravage the earth.
 - 3. (2:1-3) Judah is urged to gather together in humble and righteous repentance to try to avert the day of the LORD.
- D. (2:4-15) Judgment will come on the nations in all directions from Judah for their arrogance and mistreatment of Judah, who will inhabit some of their territory.
- 1. (2:4-7) Judgment will come on *Philistia in the west* so that the devastated land will be inhabited by a remnant of Judah.
 - 2. (2:8-11) Judgment will come on *Moab and Ammon in the east* for their arrogance against Judah, who will also inhabit their land.
 - 3. (2:12) Judgment will come on *Ethiopia in the south* who will die from an invading army.
 - 4. (2:13-15) Judgment will come on *Assyria in the north* for its arrogance through the Babylonians, who will leave Nineveh inhabited only by wild beasts.
- E. (3:1-7) Judgment will come on Jerusalem for arrogantly spurning God's righteous and just warnings against its depraved spiritual condition.
- 1. (3:1-4) Jerusalem is spiritually depraved.
 - 2. (3:5-6) God's judgment of the other nations is fair and just, so He will also be fair and just with Jerusalem.
 - 3. (3:7) God gave Jerusalem chances to repent, but in vain since the city spurned His warnings.
- F. (3:8) Judgment will come on the whole earth so Judah should wait upon God.

II. (3:9-20) The day of the LORD also includes the salvation of a remnant from the nations and the restoration of Judah, declared to encourage the nation.

- A. (3:9) The day of the LORD includes worship by a remnant from the nations beyond Egypt.
- B. (3:10-20) The day of the LORD includes the restoration of a redeemed and restored Judah under the protection of the LORD Himself.
1. (3:10-13) The remnant of the nation will be redeemed in humility.
 2. (3:14-17) Judah should rejoice since the LORD will protect it from enemies forever.
 3. (3:18-20) Judah will be regathered and restored to the land [as preparation for entrance into the Millennial Kingdom].

Judgment and Blessing in the Prophets

The dual themes of judgment and blessing appear in every prophetic book. This is because God always balances His justice with His mercy! If one can grasp these two concepts in the prophets (with their related covenants), then a much better understanding of the OT will result.

	Judgment	Blessing
Explanation	Retribution for Sin	Restoration from Sin
Recipients	Nations and Israel	Nations through Israel
Covenant	Mosaic	Abrahamic
Nature of the Covenant	Conditional	Unconditional
God's Attribute	Justice	Faithfulness
Key Covenant Texts	Exod. 19-20; Deut. 28	Gen. 12:1-3; 15:17-21; 17:8
Isaiah	1-39	40-66
Jeremiah (J-B-J pattern)	1-29, 34-52	30-33
Lamentations	1:1-5:18	5:19-22
Ezekiel	1-32	33-48
Daniel	1-7	8-12
Hosea (pattern twice)	1:1-2:13; chs. 4-13	2:14-3:5; ch. 14
Joel	1:1-2:17	2:18-3:21
Amos	1:1-9:7	9:8-15
Obadiah	1-14 (vv.)	15-21 (vv.)
Jonah	1:1-3:9	3:10-4:10
Micah (pattern thrice)	1:1-2:11; 3:1-12; 6:1-7:6	2:12-13; 4:1-5:15; 7:7-20
Nahum (J-B-J pattern)	1:1-11; chs. 2-3	1:12-15
Habakkuk	1-2	3
Zephaniah	1:1-3:8	3:9-20
Haggai (pattern twice)	1:1-15; 2:10-19	2:1-9; 2:20-23
Zechariah	1:1-6	1:7-14:21
Malachi	1-3	4

The Day of the LORD

I. Usage

- A. The “day of the LORD” concept appears in every prophetic writing in the Old Testament, although not always by that same term.
- B. The judgment aspect receives detailed treatment in Zephaniah, Joel, Revelation 6—19. Some believe that the “Lord’s day” of Revelation 1:10 also refers to this period (cf. 2 Thess. 2:2-3).

II. Definition

- A. The day of the LORD is “the time of Yahweh’s final intervention in history when He will judge the wicked, deliver the righteous, and establish His kingdom” (Hobart Freeman, *An Introduction to the OT Prophets*, 146).

1. Judgment

- a. Primarily it refers to a destruction of Israel’s enemies (Zeph. 2—3; Amos 1:3—2:3; Joel 3; Zech. 12—14; Isa. 13:6, 9; 14:28-32; 17:1ff.; 20:1-6; 31:1-5; Jer. 46:10; Ezek. 30:3ff.).
- b. However, it also includes punishment of the rebellious and disobedient in the nation of Israel (Jer. 30:7; Amos 5:18-20). It is a judgment for sins (Zeph. 1:17) as a day of terror (1:15).
- c. The Great Tribulation of Revelation 6—19 finds so many parallels with descriptions by the OT prophets that the two judgments must certainly be the same period. The day is a time of universal judgment (Zeph. 1:2-3; 2:4-15; 3:8) with great convulsions of nature (Zeph. 1:15).
- d. Ultimately the day of the LORD will end in a destruction of the world (2 Pet. 3:10).

2. Deliverance

- a. Israel’s salvation from Gentile oppressors will occur through God who preserves and delivers a remnant of Israel (Joel 2:32; Zech. 14; Zeph. 3:8-20; Isa. 2, 11, 65-66; Amos 9:11-15; Ezek. 20:33-44, etc.).
- b. This salvation is to enable Israel to enter into the kingdom in which God will fulfill all His promises to Abraham (cf. class notes, 336-37).
- c. The deliverance includes many blessings (Deut. 30:3-9) that also apply to Gentiles (Zeph. 3:9). As a result, a remnant will be redeemed (Zeph. 3:16-17).
- d. Final salvation after judgment will be in the new heaven and earth (2 Pet. 3:11-13).

3. Diagram

<i>Judgment</i>	+	<i>Salvation</i>	=	<i>Day of the LORD</i>
Great Tribulation	+	Christ’s Return/ Millennium	=	Day of the LORD

- B. The day of the LORD also had a nearer aspect to the prophets, depicting an imminent (Zeph. 1:14), impending disaster—generally through the Assyrians or Babylonians. Sometimes even both the near and far aspects appear together in a dual sense. God did not clearly reveal whether a near or far perspective was to be understood so as to encourage repentance.
- C. For further study see Greg A. King, “The Day of the LORD in Zephaniah,” *Bibliotheca Sacra* 152 (January-March 1995): 16-32.

Haggai

Drought for Neglected Temple Rebuilding

Temple		Blessings	
Wrong Priorities	Greater Glory	Drought Judgment	Zerubbabel's Authority
1	2:1-9	2:10-19	2:20-23
Rebuke #1	Promise #1	Rebuke #2	Promise #2
"Is it a time for you yourselves to be living in your paneled houses, while this house remains in ruins? ...Go...and build the house" (1:4, 8a)	"I will fill this house with glory...The glory of this present house will be greater than the glory of the former house" (2:7b, 9a)	"Whatever [my people] do and whatever they offer is defiled... [yet] from this day on I will bless you" (2:14b, 19b)	"I will shake the heavens and the earth. I will overturn royal thrones and shatter the power of the foreign kingdoms" (2:21-22)
Present	Kingdom	Present	Kingdom
Drought	Sadness	Food Shortage	Leadership
August 29, 520 BC	October 17, 520 BC	December 18, 520 BC	December 18, 520 BC
Jerusalem			

Key Word: Priorities

Key Verse: (God to Judah) "'You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?' declares the LORD Almighty. 'Because of my house, which remains a ruin, while each of you is busy with his own house'" (Haggai 1:9).

Summary Statement:

Haggai rebukes the remnant to correct its wrong priorities judged in a drought to encourage the rebuilding of the temple that God might bless the nation with crops and Zerubbabel with authority, foreshadowing Messiah's authority in the kingdom.

Application:

Don't pursue personal prosperity more than you pursue God's work.

Honestly, which is more important to you—God? or money?

Haggai

Introduction

I. Title The name Haggai (חַגַּי *haggay*) is derived from an uncertain origin (BDB 291b), but may be from *hag* (חָג), which means "festival-gathering, feast, pilgrim-feast" (BDB 290d). Thus, his name may mean "festal" or "feast," possibly because he was born on the day of a major feast, perhaps Tabernacles (LaSor, 482). Haggai's second message takes place on that feast (2:1; *TTTB*, 283).

II. Authorship

- A. External Evidence: Haggai is known only from this book and two references to him by Ezra (5:1; 6:14).
- B. Internal Evidence: Some have supposed that the book was composed from several sources, especially since it is written in the third person. However, authors often used the third person in ancient writings (e.g., Moses, Jonah, etc.). Since Haggai's name appears nine times (1:1, 3, 12-13; 2:1, 10, 13-14, 20) few challenge his authorship of the book.

III. Circumstances

- A. Date: Haggai is the most precisely dated book of all the Bible, so it is virtually uncontested. The prophecy divides itself up into four sections with three different dates ranging from August 29, 520 BC to December 18 that same year. The reign of King Darius I Hystaspes establishes the basis for such an accurate accounting (1:1).
- B. Recipients: The original readers of Haggai constituted the returning Jewish exiles who had begun to settle in Jerusalem.
- C. Occasion: In 538 BC, near the end of the seventy year captivity, Cyrus of Persia decreed that the Jews living in Babylon could return to their homeland (Ezra 1:1-4). However, after living away from Jerusalem for nearly fifty years or more (605 or 597 or 586 to 538 BC), most considered *Babylon* their home and were not thrilled about "returning to their homeland" which they had never even visited. Following Jeremiah's advice, the exiles had built houses, planted gardens, married, and raised families (cf. Jer. 29:4-7). Some had done well in business and some Jews born in exile fifty years earlier undoubtedly had children and grandchildren of their own. Why move to a "foreign" land devastated years earlier which didn't even have a city wall?

As a result, the initial return a few months later comprised a mere 50,000 who came back with Zerubbabel (September 538 BC; cf. Ezra 2:64-65). They quickly began work on the temple foundation, rebuilt the altar, and resumed the sacrifices (537 BC; cf. Ezra 3), but opposition by Samaritans caused the project to cease (536 BC; cf. Ezra 4).

The story picks up in the Book of Haggai, which shows how the returnees adopted a similar lifestyle of comfort as their brethren who remained in Babylon. They lived in paneled houses while God's own house laid in ruins (1:4). Therefore, God raised up Haggai and Zechariah, who prophesied so that the temple work resumed on September 21, 520 at their encouragement (1:15). Not only did Haggai write to encourage the rebuilding of the temple, but he also explained why the returnees experienced crop failure from a drought sent by God to cause them to return to correct their priorities (1:11).

IV. Characteristics

- A. As already noted, Haggai is the most precisely dated book in the Scripture.
- B. Haggai is the only scriptural writing organized by dates of prophetic revelations.
- C. Haggai is the first of the three post-exilic prophets (the others are Zechariah and Malachi).

Argument

Haggai's purpose in writing to the returned exiles is to explain that the drought they experienced was due to their neglect of the Lord's temple. His aim was to encourage them to resume the rebuilding of the temple so they could once again know God's blessing. He accomplishes this by first rebuking them for concern for their own homes more than for God's house (ch. 1), promising God's presence with glory even greater in the new temple than in Solomon's (2:1-9), then explaining that neglect of the temple resulted in judgment by drought but the resumption of the task would bring God's blessing in renewed crops (2:10-19), and finally promising Zerubbabel divinely bestowed authority in foreshadowing the authority of Messiah in the future messianic kingdom (2:20-23).

Synthesis

Drought for neglecting temple rebuilding

1	Wrong priorities	Rebuke
1:1	Setting	
1:2-6	Homes—not temple	
1:7-11	Drought for motivation	
1:12-15	Work resumes	
2:1-9	Greater glory	Promise
2:1-2	Setting	
2:3-5	God's presence despite inferior reconstruction	
2:6-9	Greater glory	
2:10-19	Drought judgment	Rebuke
2:10-11	Setting	
2:12-14	Defiled worship	
2:15-19	Crops with rebuilding	
2:20-23	Zerubbabel's authority	Promise
2:20-21a	Setting	
2:21b-22	Judgment of the nations	
2:23	Foreshadowed authority	

Outline

Summary Statement for the Book

Haggai rebukes the remnant to correct its wrong priorities judged in a drought to encourage the rebuilding of the temple that God might bless the nation with crops and Zerubbabel with authority, foreshadowing Messiah's authority in the kingdom.

- I. (Ch. 1) The first message of Haggai (August 29, 520 BC) rebukes the people for their wrong priorities in order to convict them of the need to finish the temple rebuilding.
 - A. (1:1) On August 29, 520 BC Haggai prophesies to Zerubbabel and Joshua the high priest his first message from the LORD.
 - B. (1:2-6) Haggai rebukes the remnant for being more concerned for their own houses than for rebuilding the temple to show them their wrong priorities.
 - C. (1:7-11) Haggai reminds the remnant that their economic poverty resulted from postponing the temple rebuilding so that they would know that resuming the task would please God and eliminate the drought.
 - D. (1:12-15) Haggai records the remnant's response seen in the resumption of the work on the temple and gives God's promise of His presence for the remainder of the task.

II. (2:1-9) The second message of Haggai (October 17, 520 BC) promises the remnant God's presence and a glory greater in the new temple than that of Solomon's to encourage them in the rebuilding.

- A. (2:1-2) Two months after the first message, on October 17, 520 BC, Haggai prophesies to Zerubbabel, Joshua and the remnant his second message from the LORD.
- B. (2:3-5) Haggai promises God's presence with the temple reconstruction even though the new temple may appear inferior to Solomon's to encourage continued rebuilding.
- C. (2:6-9) God promises a glory greater in the millennial temple than in Solomon's temple which includes the wealth of the nations and brings His peace.

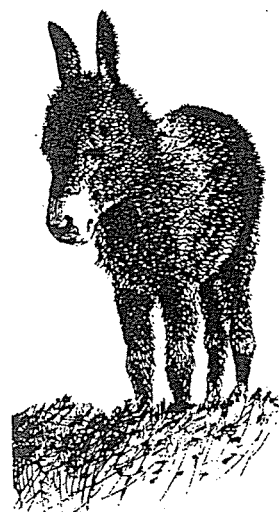
Note: Some understand the glory in 2:7, 9 to be Christ's presence in Zerubbabel's temple during His *first* advent (cf. Matt. 12:6; Luke 2:32; John 2:13-22). However, verse 6 seems to indicate that Christ's *second* advent followed by treasures in the millennial temple is in view (cf. vv. 21-22; Isa. 2:12-21; 13:13; Ezek. 38:20; Amos 8:8; Joel 3:16; Matt. 24:29-30).

III.(2:10-19) The third message of Haggai (December 18, 520 BC) reveals that neglecting the temple resulted in drought but resuming the task will bring renewed crops to encourage the remnant that its effort will be rewarded.

- A. (2:10-11) Two months after the second message, on December 18, 520 BC, Haggai prophesies to the priests his third message from the LORD.
- B. (2:12-14) Haggai records the priests' admission that consecration cannot be transferred while defilement can to illustrate the nation's defiled service and worship due to sin.
- C. (2:15-19) Haggai reveals that the drought has resulted from the nation's neglect of the temple rebuilding, but with the return to the task God's blessing will follow with renewed crops to encourage the people that their effort will be rewarded.

IV. (2:20-23) The fourth message of Haggai later that day (December 18, 520 BC) promises Zerubbabel divinely bestowed authority in foreshadowing the authority of Messiah in the future messianic kingdom.

- A. (2:20-21a) Later on the same day, on December 18, 520 BC, Haggai prophesies to Zerubbabel alone his fourth message from the LORD.
- B. (2:21b-22) God promises to demonstrate His power by overthrowing the nations [at the coming of the millennial kingdom].
- C. (2:23) God promises Zerubbabel divinely given authority in foreshadowing the authority of the Messiah in the future messianic kingdom.

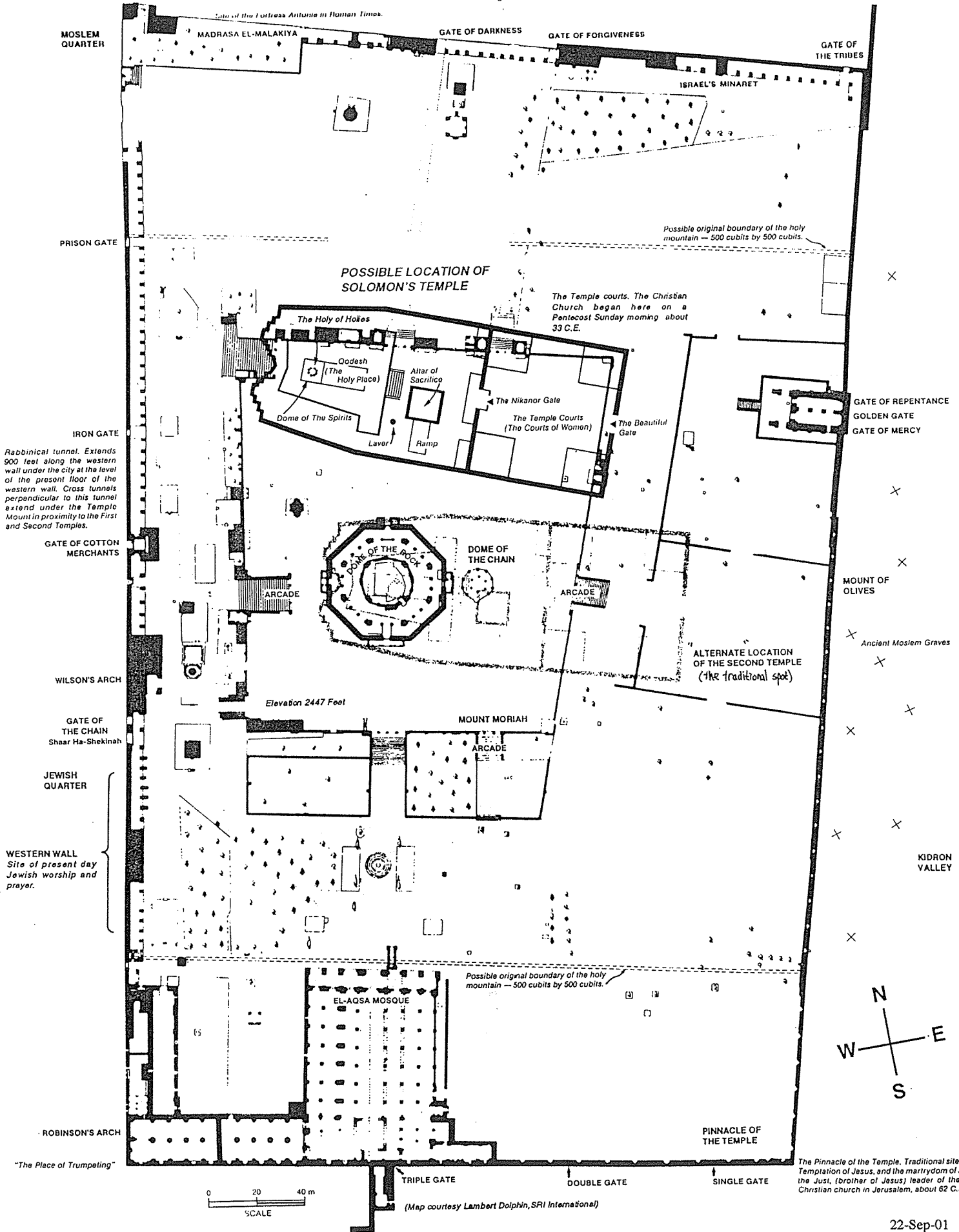


Temples in Scripture

The Jerusalem temples all relate to the same spot where God's Spirit dwelt in the Holy of Holies on Temple Mount. However, some notable differences exist between these various structures.

	Solomon	Zerubbabel/ Herod	Tribulation	Millennial
<i>Temple Period</i>	First	Second	Third	Fourth
<i>Description</i>	1 Kings 6-7	Ezra 3-6	Rev. 11:1-2	Ezek. 40-43
<i>Haggai Texts</i>	Haggai 2:3a, 9b	Haggai 1:4, 8-9; 2:3b	—	Haggai 2:7, 9a
<i>Construction</i>	966-959 BC	536-516 BC	Materials being gathered now	Still future
<i>Desecrated by</i>	Israelites and pagan kings such as Nebuchadnezzar (2 Kings 25:9)	Antiochus, money changers (John 2:16), Pompey, Titus (Dan. 9:25)	Antichrist (Dan. 9:27)	No one (Zech. 14:20-21)
<i>Destruction</i>	586 BC	AD 70	End of Great Tribulation?	Before new heavens and new earth (Rev. 21:22)
<i>Longevity</i>	380 years	606 years	Under 7 years?	1000 years
<i>Sacrifices</i>	Before Christ	Before (approved) and after Christ (unapproved)	After Christ (unapproved)	After Christ (approved)
<i>God's Glory</i>	Filled it (1 Kings 8:10-11)	Didn't fill it	Won't fill it	Will fill it (Ezek. 43:1-5)
<i>Sanctuary</i>	90' x 30' = 2,700 sq. ft.	?	?	87.5' x 175' = 15,312 sq. ft.
<i>Inner Court</i>	150' x 400' = 60,000 sq. ft.	?	?	175' x 427.5' = 74,812.5 sq. ft.
<i>Outer Court</i>	500 x 500 cubits (875' x 875') or else six times as large (see note 9 on OTS, 520)	?	?	875' x 875' = 765,625 sq. ft.

The Temple Mount



Post World Trade Center Priorities

The world was shocked at the "911 Tragedies" on September 11, 2001 when terrorists flew passenger planes into the World Trade Center in New York and the Pentagon in Washington D.C. As I watched the WTC buildings collapse on TV, I could identify with millions of other people that Osama bin Laden and others who did this must be brought to justice. Since this killing of thousands of innocent lives must be strongly opposed, the USA defeated the Taleban in Afghanistan to counter this threat.

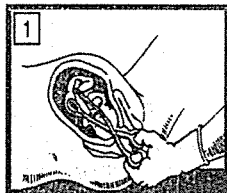
As heinous as this tragedy is, where is the public outcry over another tragedy that has taken far more innocent lives? In 1973 the US Supreme Court's *Roe v. Wade* decision legalized abortion at any stage of the baby's life. Since then in the USA alone, over 40 million Americans have been killed within the supposed sanctuary of their mother's wombs! Is this not an equally appalling terrorist act? Is this not even *worse* in terms of the number of people murdered, especially since these are planned attacks by family members with government approval?

The problem has become so severe that in recent years even *partial-birth* abortions have gained legal protection in the USA (but not in Singapore). The US Congress twice put legislation before President Clinton to abolish this practice of killing babies during birth, but both times Clinton vetoed it.

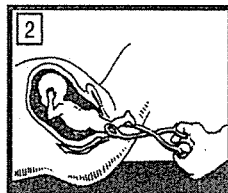
The prophecy of Haggai urges us to make God's priorities *our* priorities. As God's holy people, we should fight terrorism on all fronts—public and private, illegal and legal.

What is a Partial-Birth Abortion?

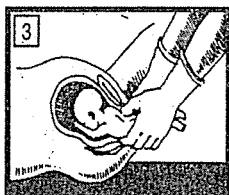
The partial-birth abortion procedure is used after 20 weeks (4½ months) of pregnancy—often to six months, and even later. The difference between partial-birth abortion and homicide is a mere three inches . . .



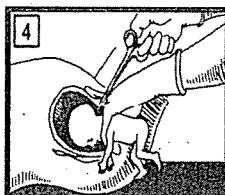
1
Guided by ultrasound, the abortionist grabs the baby's leg with forceps.



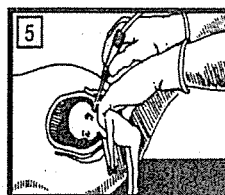
2
The baby's leg is pulled out into the birth canal.



3
The abortionist delivers the baby's entire body except for the head.



4
The abortionist jams scissors into the baby's skull. The scissors are then opened to enlarge the hole.



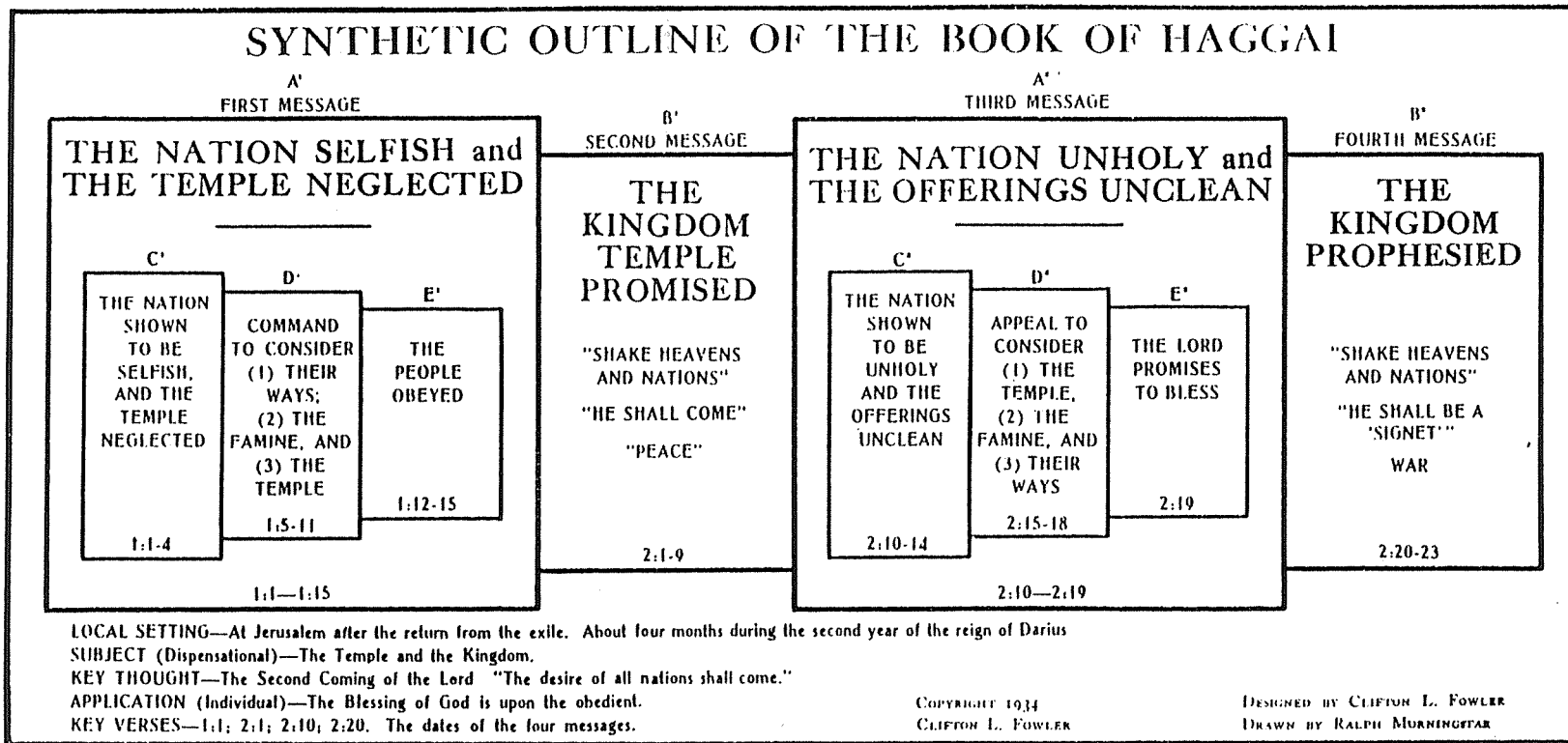
5
A suction tube is inserted. The child's brains are sucked out, causing the skull to collapse. The dead baby is then removed.

National Right to Life News

Haggai and the Second Coming
 Clifton L. Fowler, 1934 (Book Unknown)

HAGGAI AND THE SECOND COMING

by THE EDITOR



Applications from Haggai

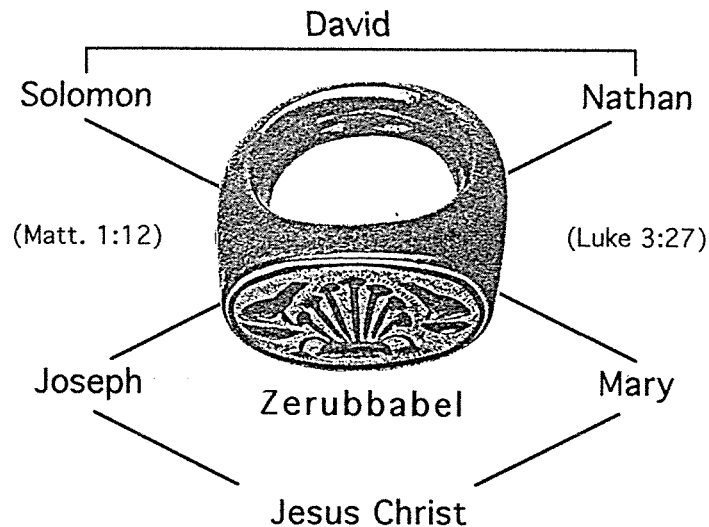
Adapted from Mark Bailey, Dallas Theological Seminary

1. The work of the Lord should never be procrastinated (1:3).
2. Misplaced priorities hinder the work of God (1:4, 9).
3. The goal of God's work is His glory and pleasure (1:8).
4. God sometimes uses natural disasters for spiritual discipline (1:6, 10, 11).
5. Obedience and reverence are prerequisites for spiritual blessing (1:12-14).
6. It is never too late to start obeying God (1:12-15).
7. Courage comes from knowing that God is present (2:1-4).
8. The remedy for a discouraged heart is to see the divine perspective (2:6-7).
9. Everything belongs to God and is under His control (2:7-8).
10. Holiness is not transferable (2:11-12).
11. Sin contaminates everything one does (2:13-14).
12. Disobedience brings discipline while obedience guarantees blessing (2:15-19).
13. God is sovereign over all the nations and kingdoms of the world (2:20-22).
14. The covenants of the Lord are guaranteed to be fulfilled (2:23).

Zerubbabel's Authority

Talk Thru the Bible, 285

Haggai portrayed the Messiah in the person of Zerubbabel when God said to Zerubbabel, "I will make you like my signet ring, for I have chosen you" (2:23). As a signet ring denoted authority, so Zerubbabel became the center of the Messianic line in which both Joseph and Mary's lines merged:



In both genealogies the father of Zerubbabel is Shealtiel, but each genealogy follows a different son of Zerubbabel until they end with Joseph and Mary. This makes Zerubbabel and his father the common link in each lineage.

Haggai and Zechariah Contrasted

Talk Thru the Bible, 291, adapted

HAGGAI

ZECHARIAH

Rebuke

Encouragement

Priorities

Messiah

More Concrete

More Abstract

*Concise
(2 chapters)*

*Expanded
(14 chapters)*

Present Concern

Future Concern

4 visions

Many visions

Take Part!

Take Heart!

Older Activist

Younger Visionary

Zechariah

Rebuild Temple for Messiah					
God's Covenant Faithfulness			Future Messianic Rule		
Chapters 1—6			Chapters 7—14		
“The word of the LORD came to Zechariah...” (1:1)			“The word of the LORD came to Zechariah...” (7:1)		
Visions of the Covenant			Visions of the Messiah		
Command to Repent 1:1-6		Eight Covenantal Visions 1:7—6:8		Two Burdens	
				Joshua's Symbolic Coronation 6:9-15	
Rejected at First Advent 9—11		Received at Second Advent 12—14			
“The word of the LORD came to Zechariah”		“Then I looked up—and there before me”		“The word of the LORD came to me”	
“The word of the LORD came to me”		“The burden of the word of the LORD” (NASB)		“The burden of the word of the LORD” (NASB)	
Pictures			Problems		Predictions
Israel's Fortune			Israel's Fasting		Israel's Future
While Building the Temple 520-518 BC (1:1; 7:1)				After Building the Temple 480-470 BC (9:13?)	
Jerusalem					

Key Word: Messiah

Key Verse: “This is what the LORD says, ‘I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called The City of Truth, and the mountain of the LORD Almighty will be called The Holy Mountain’” (Zechariah 8:3).

Summary Statement:

Zechariah prepares Judah for the Messiah by encouraging the nation to respond to its privileged covenant position among the nations by rebuilding the temple in light of future blessings when the Messiah rules in the kingdom.

Application:

How does your future reign with Christ affect the way you make decisions today?

Zechariah

Introduction

I. **Title** The name Zechariah (זְכַרְיָהוּ *zekaryahu*) in Hebrew means "Yahweh remembers" (BDB 272b 1f). The title is fitting as this book records how God remembers the covenant He made with the people of Israel and will complete it through the Messiah's rule.

II. Authorship

- A. **External Evidence:** The universal testimony of Jewish and Christian tradition affirms Zechariah as the author of the entire book (*TTTB*, 289). For exceptions see "Date" below.
- B. **Internal Evidence:** The name Zechariah is shared by about thirty men in the Old Testament, but this book specifically designates Zechariah, son of Berechiah, the son of Iddo as author (1:1). The same verse calls him a prophet, and his grandfather served as head of the priestly families which returned from the exile (Neh. 12:4, 16). This makes Zechariah both prophet and priest, which accounts for his emphasis on the temple. Zechariah was born in Babylon and called to prophesy at a young age (2:4). He died at the hands of a murderer "between the temple and the altar" (Matt. 23:35) in the same way that another Zechariah was murdered years earlier (cf. 2 Chron. 24:20-21).

III. Circumstances

- A. **Date:** The date of his writing is pinpointed to October-November 520 BC during the reign of Darius I Hystaspes, King of Persia (1:1). The beginning of Zechariah's ministry occurred just two months after Haggai began his ministry. Chapters 1–8 include dated prophecies (1:7; 7:1) which stretch only two years later while the remainder of the book is undated. The reference to Greek influence (9:13; ca. 490-470 BC) may indicate that Zechariah prophesied the later chapters (chs. 9–14) about forty years later, which would explain some of the differences in style, content, and vocabulary (cf. Gleason Archer, *A Survey of Old Testament Introduction*, 415f.).

The dates in Zechariah and Haggai can be summarized (*NIV Study Bible*, 1405, adapted):

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|--|------------------|
| 1. Haggai's first message (Hag. 1:1-11; Ezra 5:1) | Aug. 29, 520 BC |
| 2. Rebuilding of the temple resumes (Hag. 1:12-15; Ezra 5:2) | Sept. 21, 520 |
| —Rebuilding was hindered (?) from 536 to c. 530 (Ezra 4:1-5) and the work ceased altogether from c. 530 to 520 (Ezra 4:2). | |
| 3. Haggai's second message (Hag. 2:1-9) | Oct. 17, 520 |
| 4. Beginning of Zechariah's preaching (1:1-6) | Oct./Nov. 520 |
| 5. Haggai's third message (Hag. 2:10-19) | Dec. 18, 520 |
| 6. Haggai's fourth message (Hag. 2:20-23) | Dec. 18, 520 |
| 7. Tattenai's letter to King Darius seeking to stop the temple building (Ezra 5:3–6:14) | 519-518 |
| 8. Zechariah's eight night visions (1:7–6:8) | Feb. 15, 519 |
| 9. Joshua crowned as high priest (Zech. 6:9-15) | Feb. 15 (?), 519 |
| 10. Repentance urged, blessings promised (Zech. 7–8) | Dec. 7, 518 |
| 11. Dedication of the temple (Ezra 6:15-18) | March 12, 516 |
| 12. Zechariah's final prophecy (Zech. 9–14) | After 480 (?) |

However, recent attacks from critical scholars advocate that chapters 9–14 come from either preexilic (before 586 BC) or late Maccabean authorship (ca. 100 BC). This is rejected since these dates assume that predictive prophecy cannot occur, overemphasize differences in the two sections, and neglect to account for differences in style and purpose due to change in topic or time. There exists no reason to believe that the book of Zechariah actually was not recorded during the time in which the prophet himself preached.

- B. **Recipients:** The post-exilic Jews who had returned to their homeland 18 years previously were the original recipients of this prophecy.

- C. Occasion: In 538 BC, near the end of the seventy year captivity, Cyrus of Persia decreed that the Jews living in Babylon could return to their homeland (Ezra 1:1-4). However, after living away from Jerusalem for fifty years or more (from 605 or 597 or 586 to 538 BC), most considered Babylon their home and were not thrilled about "returning to their homeland" which they had never even known. Following Jeremiah's advice, the exiles had built houses, planted gardens, married, and raised families (Jer. 29:4-7). Many Jews had done well in business and undoubtedly had children and grandchildren of their own. Why move to a "foreign" land devastated years earlier which didn't even have a city wall?

As a result, the first return comprised only 50,000 who returned with Zerubbabel (September 538 BC; cf. Ezra 2:64-65). They quickly began work on the temple foundation, rebuilt the altar, and resumed the sacrifices (537 BC; cf. Ezra 3), but opposition by Samaritans caused the project to cease (536 BC; cf. Ezra 4).

The story picks up in the Books of Zechariah and Haggai, which show how the returnees adopt a similar lifestyle of comfort as their brethren who remained in Babylon. They had become lax in their zeal to rebuild the temple, so Zechariah encouraged them that the temple needed to be rebuilt as it played a significant part in God's plan for the nation.

IV. Characteristics

- A. Zechariah is the "major Minor Prophet"—the longest of the Minor Prophets (*TTTB*, 290). It is even 9 chapters longer than Lamentations, which is one of the "Major Prophets"!
- B. Zechariah is second only to Isaiah in number of messianic passages.
- C. The style contains considerable variety with its visions, messages, and apocalyptic oracles.
- D. While Zechariah and Daniel tell the most about the Gentile domination, Daniel emphasizes the role of Gentiles whereas Zechariah provides the greater insight into Israel during this period.
- E. Zechariah is the most positive OT book with little about judgment and much about blessings.

Argument

Zechariah's prophecy aims to prepare the people of God for the coming Messiah. The first half (chs. 1–6) reminds Judah of God's faithfulness to His covenant in the past and present to motivate the people to complete the temple construction because of their unique position before God. The second half (chs. 7–14) looks to the future messianic rule. Chapters 7–8 remind the people that while God punished sin through the exile, restoration will come after the nation's obedience. Finally, chapters 9–14 encourage obedience because, although the Messiah will be rejected at His first advent (chs. 9–11), redemption of the nation will result at His second advent (chs. 12–14). Therefore, since the Messiah is indeed coming, the nation should respond in obedience now, especially by rebuilding the temple since the Messiah's glory will inhabit it.

Synthesis

Rebuild temple for Messiah

1–6	God's covenant faithfulness	
1:1-6	Command to repent	
1:7–6:8	Eight covenantal visions	Meaning = God's...
1:7-17	Man among myrtles	Anger at nations/restoring Israel
1:18-21	Horns and craftsmen	Judging nations afflicting Judah
2	Man with measuring line	Future blessing on restored Israel
3	New garments for Joshua	Cleansing Israel as priestly nation
4	Lampstand and olive trees	Spirit enabling as light to the nations
5:1-4	Flying scroll	Judgment upon individual Israelites
5:5-11	Woman in a basket	Removal of Israel's sin of rebellion
6:1-8	Four chariots	Judgment upon Gentile nations
6:9-15	Joshua's symbolic coronation	

7—14	Future Messianic rule
7—8	Restoration for obedience
7:1-3	Fasting questioned
7:4—8:23	Unnecessary when restored
9—14	Messiah's coming provides reasons to obey
9—11	Rejection at first advent
9:1-8	Alexander the Great to judge Israel's enemies
9:9—10:12	Messiah's offers
9:9-10	Peace
9:11-17	Deliverance
10:1-5	Destruction of false shepherds
10:6-12	Regathering
11	Messiah's rejection, Israel's scattering
12—14	Reception at second advent
12—13	Israel's redemption
12:1-9	Physical
12:10—13:9	Spiritual
12:10a	Outpouring of Spirit
12:10b-14	Mourning of the nation
13:1-6	Cleansing of the nation
13:7-9	Excursus: Rejection of Shepherd at First Advent
14	Judgment/blessings summarized
14:1-5	Jerusalem delivered via Christ on Mt. of Olives
14:6-11	Kingdom established
14:12-15	Enemies destroyed
14:16-19	Messiah worshiped
14:20-21	"Holy to the LORD"

Outline

Summary Statement for the Book

Zechariah prepares Judah for the Messiah by encouraging the nation to respond to its privileged covenant position among the nations by rebuilding the temple in light of future blessings when the Messiah rules in the kingdom.

- I. (Chs. 1—6) The introductory oracle, eight visions, and symbolic coronation of Joshua show God's commitment to the Abrahamic covenant to encourage the remnant to see its privileged position as a motivation to complete the temple.
 - A. (1:1-6) The introductory oracle commands the remnant to repent *before* judgment so that God could bless the people rather than repenting *after* judgment as their forefathers had done.
 - B. (1:7—6:8) The eight visions preached by Zechariah demonstrate God's commitment to the Abrahamic covenant in order to stir Israel to see its privileged position among the nations as a motivation to complete the temple.
 1. (1:7-17) The vision of the man among the myrtle trees demonstrates God's anger towards the nations but favor towards Israel to stir Israel to see its privileged position among the nations as a motivation to complete the temple.
 2. (1:18-21) The vision of the four horns and four craftsmen demonstrates God's jealous care for Israel seen in His judgment upon nations from the four corners of the earth which afflicted Israel.
 3. (Ch. 2) The vision of the man with the measuring line demonstrates God's protection of Israel through the rebuilding and reinhabiting of Jerusalem while the nations who destroyed Israel would fall for afflicting His special people.
 4. (Ch. 3) The vision of the new garments for Joshua the high priest demonstrates God's gracious cleansing of Israel's sin through the future Messiah who will restore Israel as a priestly nation.

5. (Ch. 4) The vision of the golden lampstand and two olive trees demonstrates that God's empowerment through His Spirit upon Israel, Joshua, and Zerubbabel would be the only means for them to be a light to the nations.
 6. (5:1-4) The vision of the flying scroll demonstrates God's warning to Israel that the sin of individual Israelites would not go unpunished.
 7. (5:5-11) The vision of the woman in a basket demonstrates God's removal of the nation's sin of wickedness and idolatry to Babylon.
 8. (6:1-8) The vision of the four chariots demonstrates God's judgment upon Gentile nations opposing Him and His people.
- C. (6:9-15) Joshua's symbolic coronation represents the coming Messiah who will rebuild the future temple and serve as both Priest and King.

Zechariah's Eight Night Visions		
Vision	Reference	Meaning
The Red-horse Rider among the Myrtles	1:7-17	God's anger against the nations and blessing on restored Israel
The Four Horns and the Four Craftsmen	1:18-21	God's judgment on the nations that afflict Israel
The Surveyor with a Measuring Line	Chapter 2	God's future blessing on restored Israel
The Cleansing and Crowning of Joshua the High Priest	Chapter 3	Israel's future cleansing from sin and reinstatement as a priestly nation
The Golden Lampstand and the Two Olive Trees	Chapter 4	Israel as the light to the nations under Messiah, the King-Priest
The Flying Scroll	5:1-4	The severity and totality of divine judgment on individual Israelities
The Woman in the Ephah	5:5-11	The removal of national Israel's sin of rebellion against God
The Four Chariots	6:1-8	Divine judgment on Gentile nations

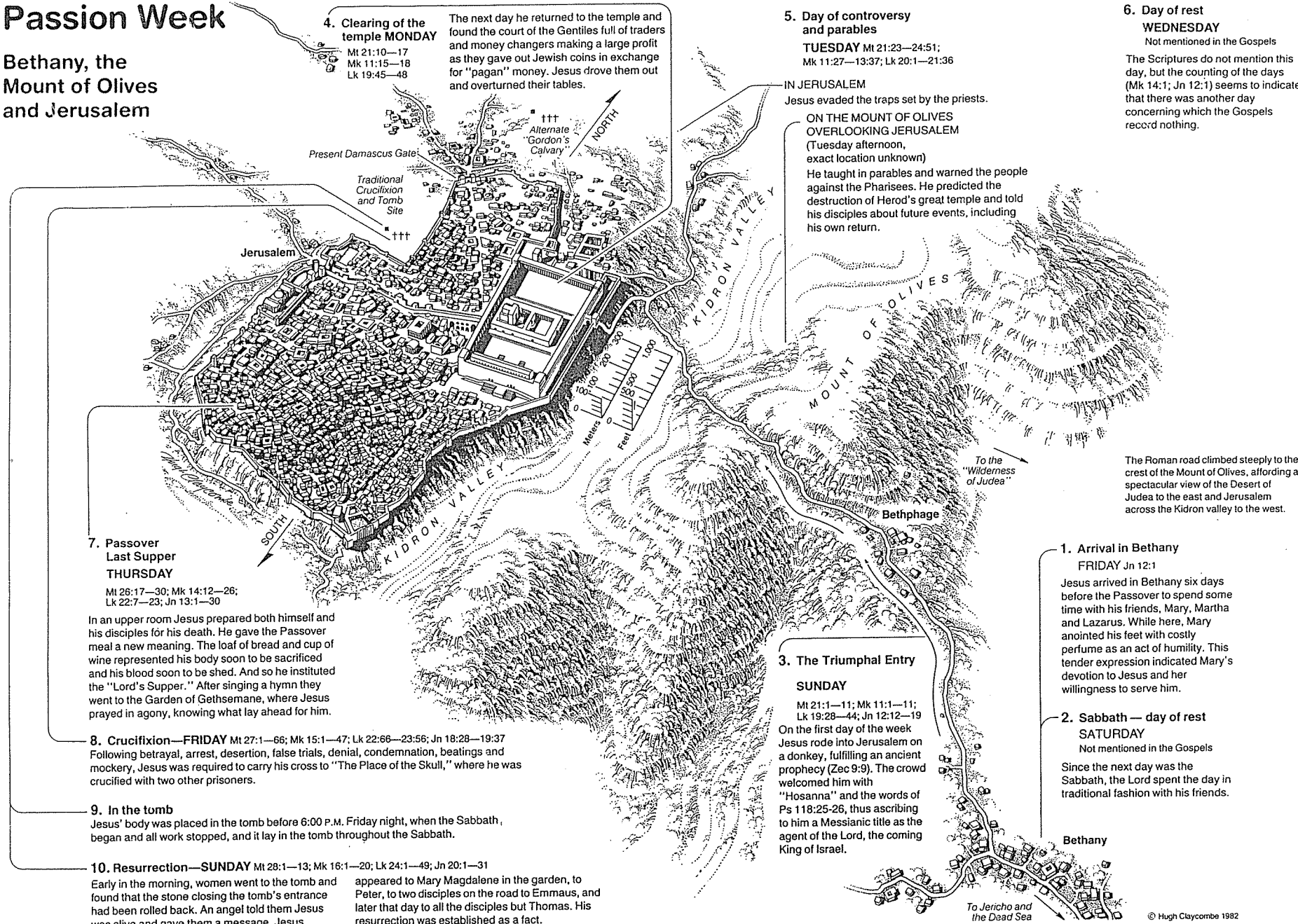
II. (Chs. 7—14) The two oracles about the first and second advents of the Messiah promise His rejection and Israel's judgment followed by salvation for Israel in the messianic kingdom when the nation repents at the Second Advent.

- A. (Chs. 7—8) The four messages of rebuke for sin and restoration for obedience remind Israel that the reason for the exile was national sin to encourage them to obey in light of future blessings.
1. (7:1-3) A delegation from Bethel requests whether to stop their self-imposed religious fast commemorating Jerusalem's destruction.
 2. (7:4—8:23) In response to the question of fasting, four messages from God rebuke Israel's hypocritical fasting and disobedience resulting in exile and promise restoration in Jerusalem at the return of the LORD after the nation is obedient.
 - a. (7:4-7) The first message rebukes Israel's hypocritical fasting and feasting to show the nation's disobedience to the prophets.
 - b. (7:8-14) The second message reminds the remnant that God requires justice and mercy (not fasting) to show how God's judgment in the exile resulted only because of the nation's unwillingness to obey what it knew.
 - c. (8:1-17) The third message promises restoration in response to the nation's faithfulness to God's commands.
 - d. (8:18-23) The fourth message promises that the return of the LORD will be accompanied by joyful obedience rather than fasting when Israel will be regathered in Jerusalem as a testimony to the Gentile nations.
- B. (Chs. 9—11) The first oracle records how, despite God's judgments upon the nations and promise of a peaceful Messianic rule, the Messiah will be rejected at His first coming, resulting in the scattering of Israel.
1. (9:1-8) Alexander the Great will be God's means of judgment upon the nations surrounding Israel prior to Israel's experience of the blessings of Messiah, but he won't destroy the temple.
 2. (9:9—10:12) Israel can rejoice at the appearance of Messiah as a peaceful deliverer because His kingdom bring peace, deliverance for Israel, destruction of false shepherds, and the regathering of Israel.
 - a. (9:9-10) Israel can rejoice at the appearance of Messiah as a peaceful deliverer.
 - b. (9:11-17) The Messiah's kingdom will bring deliverance for Israel.
 - c. (10:1-5) The Messiah's kingdom will bring destruction of false shepherds.
 - d. (10:6-12) The Messiah's kingdom will bring the regathering of Israel.
 3. (Ch. 11) The Messiah will be rejected at His first advent, resulting in the scattering of Israel.
 - a. (11:1-3) The coming wrath after the Messiah's rejection will devastate the entire land of Palestine (fulfilled by Vespasian and Titus in AD 66-70).
 - b. (11:4-17) Contrasts between the Messiah as the True Shepherd and the Antichrist as the False Shepherd are given to warn against following the wrong shepherd.
 - 1) (11:4-14) Israel's True Shepherd will lead Israel which was destined for slaughter by the Romans, but the nation will lose its favor and national unity in dispersion due to unbelief by attaching the price of a slave to the Messiah (Exod. 21:32).

- 2) (11:15-17) Israel's false and wicked shepherd, the Antichrist, will be condemned for his selfish leading of the nation.
- C. (Chs. 12—14) The second oracle declares that Jerusalem's redemption at the Second Advent will occur when the Messiah is worshiped and enthroned as King following the destruction of Gentile oppressors so that holiness may characterize the age.
1. (Chs. 12—13) Israel will be redeemed spiritually following the nation's physical deliverance from Gentile powers at the Second Advent.
 - a. (12:1-9) Israel will experience physical redemption from the LORD when other nations seek to lay siege to Jerusalem.
 - b. (12:10—13:9) Israel will experience spiritual redemption from the LORD when Jews realize they have been rejecting the Messiah and turn to Him for cleansing at the Second Advent.
 - 1) (12:10a) There will be an outpouring of the Holy Spirit after the Gentile nations are destroyed.
 - 2) (12:10b-14) The nation will mourn clan by clan over its murder of Jesus and rejection of Christ over the ages.
 - 3) (13:1-6) Israel will experience cleansing from sin.
 - 4) (13:7-9) An excursus on the nation's rejecting Christ as True Shepherd and the resultant judgment by the Romans at His first Advent reminds the people that they will undergo God's discipline for cleansing at His Second Advent.
 2. (Ch. 14) After the destruction of Gentile oppressors, the Messiah will be worshiped and enthroned as King over the long-awaited messianic kingdom so that holiness may characterize the kingdom age.
 - a. (14:1-5) Jerusalem will be delivered by the LORD Himself from Gentile oppressors at the Second Advent and His coming will split the Mount of Olives.
 - b. (14:6-11) Messiah's kingdom will be set up in Jerusalem in an amazing set of circumstances.
 - c. (14:12-15) Israel's enemies will be destroyed.
 - d. (14:16-19) Messiah will be worshiped annually at the Feast of Tabernacles.
 - e. (14:20-21) Holiness will characterize Jerusalem and Judah during the messianic kingdom.

Passion Week

Bethany, the Mount of Olives and Jerusalem



4. Clearing of the temple MONDAY
 Mt 21:10—17
 Mk 11:15—18
 Lk 19:45—48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

5. Day of controversy and parables TUESDAY Mt 21:23—24:51;
 Mk 11:27—13:37; Lk 20:1—21:36

IN JERUSALEM
 Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES OVERLOOKING JERUSALEM (Tuesday afternoon, exact location unknown)
 He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest WEDNESDAY
 Not mentioned in the Gospels

The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

1. Arrival in Bethany FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath — day of rest SATURDAY
 Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

3. The Triumphal Entry SUNDAY
 Mt 21:1—11; Mk 11:1—11;
 Lk 19:28—44; Jn 12:12—19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

7. Passover Last Supper THURSDAY
 Mt 26:17—30; Mk 14:12—26;
 Lk 22:7—23; Jn 13:1—30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb
 Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY Mt 28:1—13; Mk 16:1—20; Lk 24:1—49; Jn 20:1—31

Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

Luke 19:37 notes that Jesus fulfilled Zechariah 9:9 at the Triumphal Entry when He was hailed as Messiah at the summit of the Mount of Olives. More than that, Zechariah 14:4 prophesizes that the next time He will be acknowledged as Messiah will be at this very point where He was last acknowledged as Messiah!

Dr. Rick Griffith

Old Testament Survey: Zechariah

Luke 19:37 and Zechariah 14:4

Fasts in Zechariah

Adapted from a Dallas Theological Seminary Class Handout

Zechariah	Time	Fast Commemorates:	Scripture
8:19d	10th Month 10th Day	Nebuchadnezzar Began Jerusalem Siege (15 January 588)	Jer. 39:1; 52:4; 2 Kings 25:1
8:19a	4th Month 9th Day	Jerusalem Destroyed (18 July 586)	Jer. 39:2; 52:6; 2 Kings 25:3
7:3, 5 8:19b	5th Month 10th Day	Jerusalem & Temple Burned (15-18 August 586)	Jer. 52:12-13; 2 Kings 25:8
7:5 8:19c	7th Month 3rd Day	Gedaliah Slain (9 October 586)	Jer. 41:1-3 2 Kings 25:25-26

Visionary Literature

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CHARACTERISTICS OF VISIONARY LITERATURE

1. STRUCTURE pictures a kaleidoscopic structure of self-contained units.
2. SYMBOLISM communicates historical realities through ideological (not) literalistic symbols.
3. SUPERNATURAL portrays a supernatural or transcendental world with Divine, demonic, or angelic agency.
4. SCOPE transforms the known or present state of things into a situation which can only be imagined at the time of writing.
5. SUBJECTS includes the familiar in juxtaposition to the unfamiliar of both people and places.
6. SCENIC reveals a cosmic rather than localized scenes
7. STRANGENESS characterizes people, settings, and events in extraordinary descriptions of reality.

PRINCIPLES FOR INTERPRETING THE VISIONARY LITERATURE

1. The self-contained units of visionary material should be interpreted in relationship to both its own unit as well as within the context of the section or book in which it is found.
2. Biblical symbols are to be interpreted according to the "analogy of the faith" and in comparison to other biblical symbols.
3. Visionary literature anticipates the Divine intervention of God for the salvation or judgment of both men and nations.
4. Visionary literature is primarily futuristic in its time reference and uses present images to explain future unknowns especially as they relate to the Day of the Lord and the events of the end times.
5. Acquaintance with the whole of visionary literature in the Scripture will enable the student to separate near and far fulfillments as well as to offer protection against individual spiritualization of the text.
6. National and cosmic implications are more often predicted than individual destinies.
7. Not every detail of extraordinary descriptions have to be interpreted.

(Adapted from Leland Ryken's How to Read the Bible as Literature)

Malachi

Warning of Judgment for Hypocrisy					
Rebuke of Seven Sins			Blessing by Heeding Elijah		
Chapters 1—3			Chapter 4		
Present			Future		
Pollution of the Nation			Promise to the Nation		
1:1—3:18	Israel's 7 Questions	God's 7 Responses	Day of Judgment	Obey Law	Heed Elijah
1:1-5	"How have you loved us?"	Election	4:1-3	4:4	4:5-6
1:6—2:9	"How have we despised Your name?"	Unacceptable sacrifices			
2:10-16	"Why do You despise our offerings?"	Divorce			
2:17—3:7a	"Why aren't you just?"	Messiah will judge'			
3:7b-8a	"How can we repent?"	Stop robbing Me			
3:8b-12	"How have we robbed You?"	Withholding tithes			
3:13-18	"How have we blasphemed You?"	Materialistic motives			
Jerusalem in ca. 425 BC					

Key Word: Hypocrites

Key Verse: “You have wearied the LORD with your words. ‘How have we wearied him?’ you ask. By saying, ‘All who do evil are good in the eyes of the LORD, and he is pleased with them’ or ‘Where is the God of justice?’ ‘See, I will send my messenger, who will prepare the way before me. Then suddenly the LORD you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,’ says the LORD Almighty” (Malachi 2:17—3:1).

Summary Statement:

The LORD rebukes postexilic Judah for their hypocrisy by answering their defensive questions in order to encourage them to leave their sinful lifestyle and return to Him in preparation for the coming day of judgment and blessing.

Application:

Fear God by repenting of superficial religion so you won't get disciplined.

Malachi

Introduction

I. **Title:** The name Malachi (מַלְאָכִי *mal'aki*; BDB 522b) literally means "my messenger."

II. Authorship

- A. External Evidence: The name Malachi appears nowhere else in the Hebrew canon.
- B. Internal Evidence: The only mention of Malachi is in the first verse of the prophecy (1:1), and nothing is known of his family background (not even his father's name), although a Jewish tradition says that he was a member of the Great Synagogue (*TTTB*, 295). However, most scholars do not believe it to describe a historical name of an author (LaSor, 501). The Targum adds a phrase to make the statement in 1:1 read: "by the hand of my messenger whose name is called Ezra the scribe" (Targum on Mal. 1:1; cf. 3:1; Talmud *Meg.* 15a), but scholarship in general does not identify Malachi with Ezra. Some suppose that "my messenger" in 3:1 is an anonymous designation, so the same ought to be true of 1:1. The LXX complicates the matter further with the translation "his messenger" (ἄγγελου αὐτου) in 3:1.

However, no legitimate reason exists for considering this author as the "anonymous prophet." All of the other prophetic writings which state the same or similar formula "the word of the LORD...through..." give proper names and no legitimate reason exists to interpret otherwise for Malachi. The traditions (above) are contradictory and 3:1 is better seen as a word play on the prophet's name (Blaising, *BKC*, 1:1573) or better, the forerunner of Messiah (3:1a; i.e., John the Baptist) and Messenger of the Covenant (3:1b; i.e., Christ). Even the priest is called a messenger (2:7) so it is least confusing to view Malachi as the author's name.

III. Circumstances

- A. Date: Scholarly consensus dates the book approximately 450 BC, supported by points #1 and #2 below. However, a later date of 433-420 BC may have merit as well (point #3).
1. The mention of the Persian term for governor, *pechah* (1:8; cf. Neh. 5:14; Hag. 1:1, 14; 2:21), indicates that the book had to be written during the Persian domination of Israel (539-333 BC).
 2. Sacrifices are offered in the temple (1:7-10; 3:8), which was rebuilt in 516 BC. It appears that the temple has been in operation again for enough time for the people to grow complacent (2:13).
 3. The conditions in Israel may point to a date between 433 and 420 BC (*TTTB*, 295; cf. Blaising, *BKC*, 1:1573). This is because the situation is very similar to that encountered when Ezra (458 BC) and Nehemiah (444 BC) returned to the land: intermarriage with Gentiles (2:10-11; cf. Ezra 9:1-2; Neh. 13:1-3, 23-28), neglect of tithes and offerings for the Levites (3:7-12; Neh. 13:10-13), corrupt priests (1:6—2:9; Neh. 13:1-9), and oppression of the poor (3:5; cf. Neh. 5:4-5). Nehemiah returned to Persia in 433 BC but came back to Palestine about 420 BC and dealt with the sins described in Malachi (Neh. 13). It could be that Malachi prophetically addressed these vices in this interim just before Nehemiah returned and set the people right.
- B. Recipients: Those addressed by Malachi are the second to fourth generations of the Jews who returned from Babylon about 110 years earlier.
- C. Occasion: After living in the land again for over a century, the people certainly knew they were experiencing anything but the messianic age. The temple and houses had been rebuilt, but Persia still has political domination over the people (1:8). Harvests are poor and locusts have eaten what was left (3:11), little respect for the Law exists among the people and even the priests (1:6-14), intermarriage and divorce is commonplace (2:10-16), and the loss of heart is evident in either the people's tears (2:13) or skepticism (1:2; 2:17; 3:1, 10). Malachi therefore writes in an attempt to alleviate this sense of hopelessness among the people that the kingdom would not be restored to Israel.

IV. Characteristics

- A. Malachi marks the end of Old Testament prophecy, closing up the divine utterances until the time of John the Baptist four hundred years later.
- B. Malachi is only one of two books in Scripture that employs a question-and-answer style in its entirety (the other book is Habakkuk).
- C. Malachi and Isaiah are the only prophets who end their books with judgment.

Argument

Given the deplorable conditions in post-exilic Israel, the average Jew probably doubted whether God would indeed fulfill His covenant promise of a new, messianic kingdom. Malachi prophesies that God will indeed bring in this time of future blessing, but it must be preceded by a repentant nation. The author accomplishes this by introducing the book as God's "burden" (1:1 NASB; "oracle" NIV), thus indicating that God would be rebuking them. First, however, God initiates with a statement of His love for Israel (1:2a), beginning an interchange between the nation and God. Israel responds with seven questions posed to the LORD that God answers in seven responses backed by His evidence that Israel has sinned (1:2–3:18). The final section (Ch. 4) shows that while the day of the LORD is coming for punishment, those who revere God and heed the ministry of an "Elijah" will find this "day" a time of blessing (4:2-3). Therefore, Malachi's purpose is to rebuke Israel's sin to exhort the people to leave their sinful lifestyle in exchange for blessing in the kingdom.

Synthesis

Warning of judgment for hypocrisy

1—3	Rebuke of seven sins	God's 7 Responses
1:1	Title: Burden	"I have loved you" (1:2a)
1:2—3:18	<u>Israel's 7 Questions</u>	Election
1:2b-5	"How have you loved us?"	Unacceptable sacrifices
1:6—2:9	"How have we despised Your name?"	Divorce
2:10-16	"Why do You despise our offerings?"	Messiah will judge
2:17—3:7a	"Why aren't you just?"	Stop robbing Me
3:7b-8a	"How can we repent?"	Withholding tithes
3:8b-12	"How have we robbed You?"	Materialistic motives
3:13-18	"How have we blasphemed You?"	
4	Blessing by heeding Elijah	
4:1-3	Day of judgment/blessing	
4:4	Obey Law	
4:5-6	Heed Elijah	

Outline

Summary Statement for the Book

The LORD rebukes His backslidden people Israel for their sin by answering their defensive questions in order to encourage them to leave their sinful lifestyle and return to Him in preparation for the coming day of judgment and blessing.

I. (Chs. 1—3) Seven self-defensive questions from Israel are answered by God to encourage the nation to leave its lifestyle of sin and return to the LORD.

- A. (1:1) The title of the book (a "burden" or "oracle") indicates that the Lord rebukes His people Israel through Malachi.

B. (1:2—3:18) Seven self-defensive questions from Israel are answered by God to encourage the nation to leave its lifestyle of sin and return to the LORD.

1. (1:2-5) When Israel questions God's love, God affirms His choice of Israel over its neighbor Edom even while the nation is living in rebellion so that the nation would respond to His love despite His rebuke.
2. (1:6—2:9) When Israel questions despising God, He proves it to the priests who offer unacceptable Levitical offerings in disregard for the Law to encourage the nation to honor God.
3. (2:10-16) When Israel questions why God rejects its offerings, God says it is because of the nation's divorce of fellow Israelites for intermarriage with pagans to exhort His people to be faithful to their own marriage covenants.
4. (2:17—3:7a) When Israel questions God's justice, God promises to send His Messianic Messenger to judge the nation in justice.
5. (3:7b-8a) When Israel asks how it can repent, God says to quit robbing Him in order to get the people to think about *how* they might be doing just that.
6. (3:8b-12) When Israel questions how it robs God, He explains that the people have withheld His tithes and offerings to encourage giving again so that God could bless them.
7. (3:13-18) When Israel questions blaspheming God, He reveals the nation's materialistic motives and then promises security to the obedient who signed a scroll of remembrance so that the nation would know that God distinguishes between the righteous and wicked.

II.(Ch. 4) The epilogue promises that Israel will be prepared for the judgments and blessings of the future day of the LORD by obeying the law and heeding the ministry of an "Elijah" who will precede that day.

- A. (4:1-3) God prompts His people to fear Him by declaring that the future day of the LORD will judge the wicked but heal the righteous.
- B. (4:4) God commands obedience to the Mosaic law as the preparation for the day of the LORD.
- C. (4:5-6) God promises that an "Elijah" (John the Baptist) will precede the day of the LORD to prepare His people in repentance that they may escape the judgment of that day.

OT vs. NT Prophecy

Other Names: Prophesying, Inspired Utterance

In NT Lists: Romans 12:6; 1 Corinthians 12:10, 28, 29; Ephesians 4:11

Greek: **propheteia** (προφητεία) comes from **pro** "forth" and **phemi** "I speak" i.e., speak forth.

"In the Septuagint [the 250 BC Greek translation of the Hebrew OT], [**prophetes**, ' the noun form of '**propheta**'] is the translation of the word '**roeh**,' a seer; 1 Sam 9:9, indicating that the prophet was one who had immediate intercourse with God. It also translates the word '**nabhi**' meaning either one in whom the message from God springs forth or one to whom anything is secretly communicated" (Vine).

Prophets spoke an uninterpreted message of God (2 Pet. 1:20-21), some OT prophets not even fully understanding what person or time their message indicated (1 Pet. 1:10-12). NT prophets spoke divine revelation on the impulse of sudden inspiration to exhort the church (1 Cor. 14:29-31), as contrasted with teachers, who systematically instructed hearers in a better understanding of the Scriptures (Acts 28:30-31).

Definition: "The special ability...to receive and communicate an immediate message of God to His people through a divinely anointed utterance" (C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 228).

Characteristics of those with the gift of prophecy:

1. Spoke both predictively ("fore-telling," Acts 11:27-28; 21:10-14) and proclamation or preaching ("forth-telling," Acts 15:32; 1 Cor. 11:4-5), but always from divine origin (2 Pet. 1:21).
2. Received messages by divine revelation (1 Cor. 14:26, 29-30; Eph. 3:5).
3. Did not interpret God's message, but just declared it (2 Pet. 1:20-21).
4. Declarations were 100% accurate, totally free from error (Deut 18:14-22)—the implication is that after weighing it for truth, it should be rejected if any error is taught (1 Cor. 14:29).
5. Generally directed messages to believers (1 Cor. 14:22) for exhortation (1 Cor. 14:3), edification (1 Cor. 14:3-5, 26), consolation (1 Cor. 14:3), and teaching (1 Cor. 14:19, 22, 31).
6. Could have evangelistic results for unbelievers in a church service (1 Cor. 14:23-25), though not its main emphasis (1 Cor. 14:22).
7. Served as the second most important gift in the Church (1 Cor. 12:28; Eph. 4:11), to be emphasized especially over tongues (1 Cor. 14:1, 5, 29).
8. Differs from *non*-inspired proclamation by teachers (Rom. 12:8) or pastor-teachers (Eph. 4:11).

Scriptural Examples: Agabus (Acts 11:27-28; 21:10-11), Barnabas, Simeon, Lucius, Manaen, Paul (Acts 13:1), Philip's four daughters (Acts 21:9), Judas and Silas (Acts 15:32).

Temporary Nature: Prophecy was foundational to the Church (Eph. 2:20). Revelation 22:18-19 closes the Scripture with a warning to never add to His completed revelation. Jude 3-4 also seems to indicate that the canon is closed and that God no longer speaks prophetically. However, two future witnesses are yet to come during the Great Tribulation who will both prophesy (Rev. 11:3). If true prophesies which add to God's revelation do not exist today, the warning "do not despise prophetic utterances" (1 Thess. 5:20) cannot be disobeyed except in reference to disobeying biblical commands. Prophecy is equal in authority to the Bible, for it is God's inerrant word in spoken form rather than written form.

Other Viewpoints:

1. Preaching: Revelational prophecy ceased with the completion of the canon, but today "prophesying has come to mean the proclamation of the written Word of God..." (Leslie Flynn, 53; Earl Radmacher, "Spiritual Gifts" tape, Campus Crusade for Christ; Billy Graham, 139-141; John MacArthur, *The Church*, 139; Alan Redpath, *The Royal Route to Heaven*, 142-43; C. K. Barrett, *I Corinthians*, 316).
2. Exhortive Preaching: Non-revelatory prophecy exists today as powerful exhortive-type preaching (Gothard, "Understanding Your Spiritual Gift," 5).
3. Revelational prophecy exists today (Charismatics, Wagner—see definition above, 228).

4. Any Christian who is involved in “telling something that God has spontaneously brought to mind” (Wayne A. Grudem, “Why Christians Can Still Prophecy: Scripture Encourages Us to Seek this Gift yet Today,” *Christianity Today* [September 16, 1988] 29; cf. Grudem’s 1988 book, *The Gift of Prophecy*). His article is reproduced in my Eschatology notes on pages 124-28.

Since Grudem’s view has gained the greatest following recently in both charismatic and non-charismatic settings it deserves closer scrutiny. His main points are dangerous—if you believe Grudem then you must believe the following:

- a. OT prophets have their counterpart in NT apostles (not NT prophets) in their authoritative function of writing Scripture.

Response:

- 1) It is true that both wrote Scripture, but this does not lower the value of NT prophets. It only affirms that NT apostles received revelation directly from God. It does not indicate the NT prophets also did not receive divine revelation.
 - 2) NT prophets are ranked second only to apostles (1 Cor. 12:28) and thus had very high status. In fact, they formed the foundation of the church along with apostles (Eph. 2:20).
 - 3) Continuity between OT and NT prophets is affirmed by Peter who noted that NT prophecy was of the same nature (Acts 2:17-18; cf. Joel 2:28).
- b. OT and NT prophecy are different in nature. OT prophets spoke with absolute divine authority but “this ordinary [NT] gift of prophecy had less authority than that of the Bible, and even less than that of recognized Bible teaching in the early church” (p. 30). There exist two kinds of NT prophecy: infallible “apostolic” prophecy and fallible “congregational” prophecy.

Response:

- 1) Grudem’s argument begins with a broad, *secular* definition of prophecy meaning “one who speaks on the basis of some external influence” (p. 30). Scripture often uses secular Greek terms but attaches more specific meaning (e.g., for *logos*, *agape*, etc.). We do not determine the nature of OT prophecy based upon secular usage but only Scripture; the same authority is to be used in determining the nature of NT prophecy.
- 2) Identical terms for OT and NT prophecy are used (cf. LXX), so we should assume these are of the same nature unless good exegetical grounds can be shown for a difference. Would God use the same terms with completely different meanings, leading to confusion?
- 3) We should test and not despise prophecies (1 Thess. 5:20-21), but this hardly argues for less authority than OT messages. In fact, it is *identical* to the OT requirement that true prophecies must be tested to make sure they come true under penalty of death (Deut. 13:1-5; 18:14-22). Only the death penalty is not reiterated in the NT. The parallel of “Thus saith the Lord” is still used in the NT as “The Holy Spirit says” (Acts 21:11).
- 4) That Paul disobeyed the Spirit’s warning not to go to Jerusalem (Acts 21:4) does not indicate “fallible but inspired” prophecy, as Grudem claims. It may indicate a fallible Paul. Paul felt he was compelled by the Holy Spirit (20:22-23) but maybe he was mistaken. Perhaps God wanted him to live longer than he did. Other apostles also erred in practice (e.g., Peter withdrew from Gentiles in Galatians 2), though they did not err in doctrine.

- 5) Grudem says, "If prophecy had equaled God's word in authority, [Paul] would never have had to tell [the Thessalonians] not to despise it" (p. 30); but this statement shows great ignorance of the massive rejection of OT prophets (Matt. 23:37; Heb. 11:33-40). People reject God's inspired word even today despite His warnings.
 - 6) The stipulation that prophets were to "weigh what is said" (1 Cor. 14:29) is interpreted by Grudem as "sift the good from the bad" (p. 31). But is this the intent of Paul? The discernment was to judge whether the *message itself* was from God, not to pick and choose which parts were good and bad. This is why God gave the gift of discernment (1 Cor. 12:10), for false prophets were in their midst (12:3).
 - 7) The stipulation that prophets were allowed to interrupt one already speaking (1 Cor. 14:30) does not indicate fallibility in their messages as Grudem claims (p. 31). Why can't God stop one person from declaring a message when enough has been said? "A prophecy which is truly from God is evidenced by an orderly and rational manner of presentation" (Farnell, 86). True prophets remained in control of their mind in contrast to pagan ones.
 - 8) The idea that early church prophets had less authority than teachers is erroneous (cf. Grudem, 34). True, elders were to teach, but even this emphasizes the *high* standing attributed to prophecy, with which few (if any) elders were gifted. In fact, prophecy appears first when listed with teaching (Acts 13:1), indicating prophecy's prominence. The spiritual gifts are listed in order of importance in 1 Corinthians 12:28 with prophets *ahead* of teachers. Surely if the gift included erroneous material inspired by the Holy Spirit it would not be given such priority! The high place ascribed to prophecy is clear in that it is the only gift mentioned in each gift list in the NT (cf. p. 6).
- c. God is the author of error since He brings things to believers' minds but they mess it up in the transmission of the message.

Response:

- 1) Grudem amazingly accuses the Holy Spirit of error (called "inaccuracies of detail") when Agabus prophesies that Paul would be bound by *Jews*, though it actually happened by *Romans* (Acts 21:10-11, 33). But the Jews *caused* the riot that resulted in the Romans binding Paul (21:27f.), so the Spirit was not wrong in His message through Agabus.
- 2) Agabus also prophesied that the Jews would hand Paul over to the Gentiles (21:11b). The fact that they preferred to kill him in no way argues for "inaccuracy in detail" by the Spirit as Grudem alleges, for in fact the Jews did hand him over, though involuntarily.
- 3) Grudem essentially teaches that a message can be inspired but erroneous, which is incredible to imagine. Will God really author error? If so, what about our Bible? This is similar to saying Scripture is inspired but not inerrant in the original manuscripts.
- 4) If NT "congregational prophecy" was "simply a very human—and sometimes partially mistaken—report of something the Holy Spirit brought to someone's mind" (Grudem, *The Gift of Prophecy...*, 14), who can determine the authoritative (accurate) from the non-authoritative (mistaken) messages of God?

- d. Prophecy may be exercised by any Christian. As defined earlier, this new view on prophecy is simply “telling something that God has spontaneously brought to mind” (Grudem, “Why Christians Can Still Prophesy,” 29). Since any Christian can share something which the Lord has impressed in his/her mind, prophecy can be exercised by any believer.

Response:

- 1) “Are all apostles? Are all prophets?” (1 Cor. 12:29). The obvious answer is “no” since God distributes the gifts as He wills (12:11, 18) and therefore has not given the potential of the same gift to every believer. Thus this verse is clear that not every Christian should or can have the gift of prophecy.
- 2) “Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy” (1 Cor. 14:1; cf. v. 39) does *not* exhort each individual believer to prophesy. If it did, it would contradict the verses just preceding it (see above). Rather, this is written in the second person plural (“all of you”) encourage the church *as a whole* to promote prophecy over tongues—this is not a command to *each* believer. The context indicates that the church should emphasize prophecy rather than tongues.
- 3) Grudem supposes that even the discernment of prophecy can be exercised by any believer (*The Gift...*, 60-62; cf. 1 Cor. 14:29), but the most logical antecedent of “the others” is the “prophets” noted in the first part of the verse. Paul used *allos*, the word for “another of the same kind,” rather than *heteros*, meaning “another of a different kind” (i.e., not a prophet). Grudem notes, “Especially hard to believe is the idea that the teachers, administrators and other church leaders without special gifts of prophecy would sit passively awaiting the verdict of an elite [prophetic] group” (p. 62). But is this so hard to imagine? “Inspired spokesmen were in the *best* position to judge spontaneously whether a new utterance agreed with Paul’s teaching... The responsibility of New Testament prophets to weigh the prophecies of others does not imply that true prophets were capable of giving false prophecies, but that false prophets could disguise their falsity by occasional true utterances” (Farnell, 84-85, emphasis mine).

Summary of Prophetic Views

Grudem’s View	Biblical View
Prophecy is declaring anything (true or false) that the Spirit brings to one’s mind	Prophecy is declaring God’s inspired and inerrant revelation to others
The above definition was invented in 1988 by Wayne Grudem	The above definition has been the teaching of the church for 20 centuries
OT prophets are parallel to NT apostles	OT prophets are parallel to NT prophets
God changed the definition of prophecy from the OT to the NT	God kept the meaning of prophecy consistent between the two testaments
God gives some prophecies with errors	God gives all prophecies without errors (2 Pet. 1:20-21)
Any believer can prophesy	Only those with the gift of prophecy can prophesy (1 Cor. 12:29)
There’s two kinds of NT prophecy (fallible and infallible)	There’s one kind of NT prophecy (infallible)
Fallible prophecy can be inspired	Fallible prophecy is false prophecy (Deut. 13:1-5; 18:14-20)
God sometimes lies	God always tells the truth since He cannot lie (Heb. 6:18)

The Three Elijahs

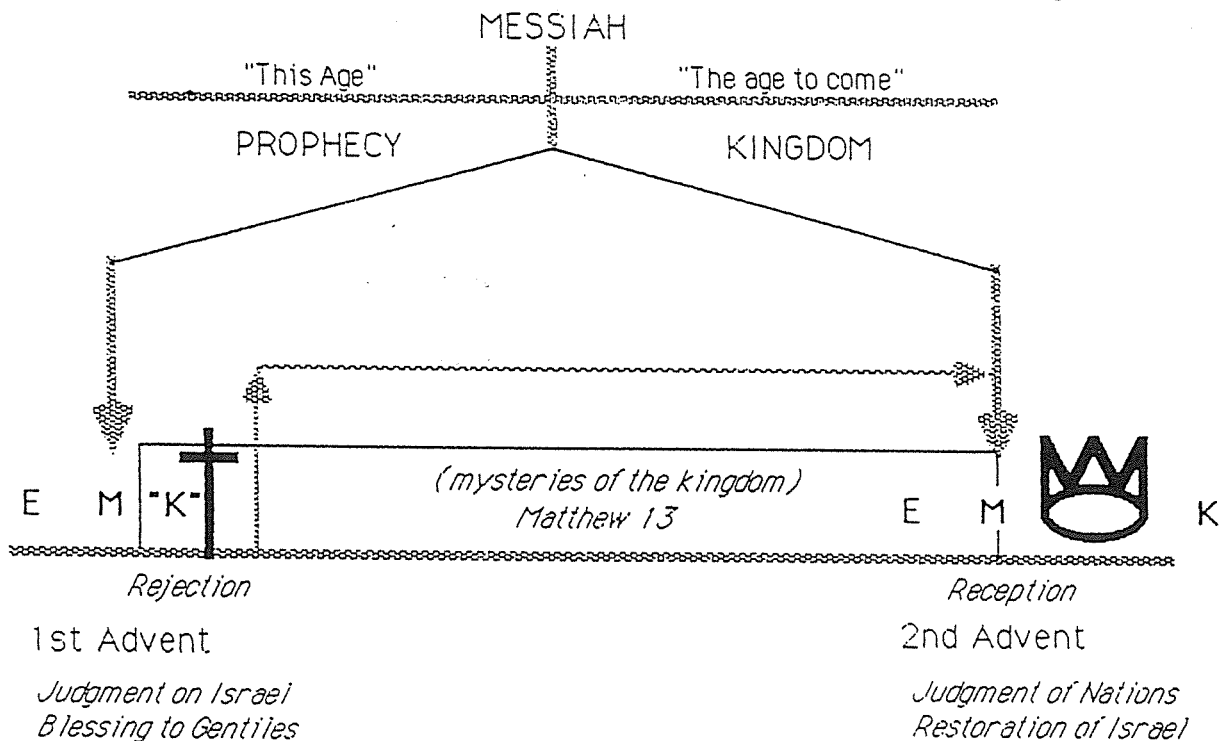
Chart from Mark L. Bailey, Dallas Theological Seminary

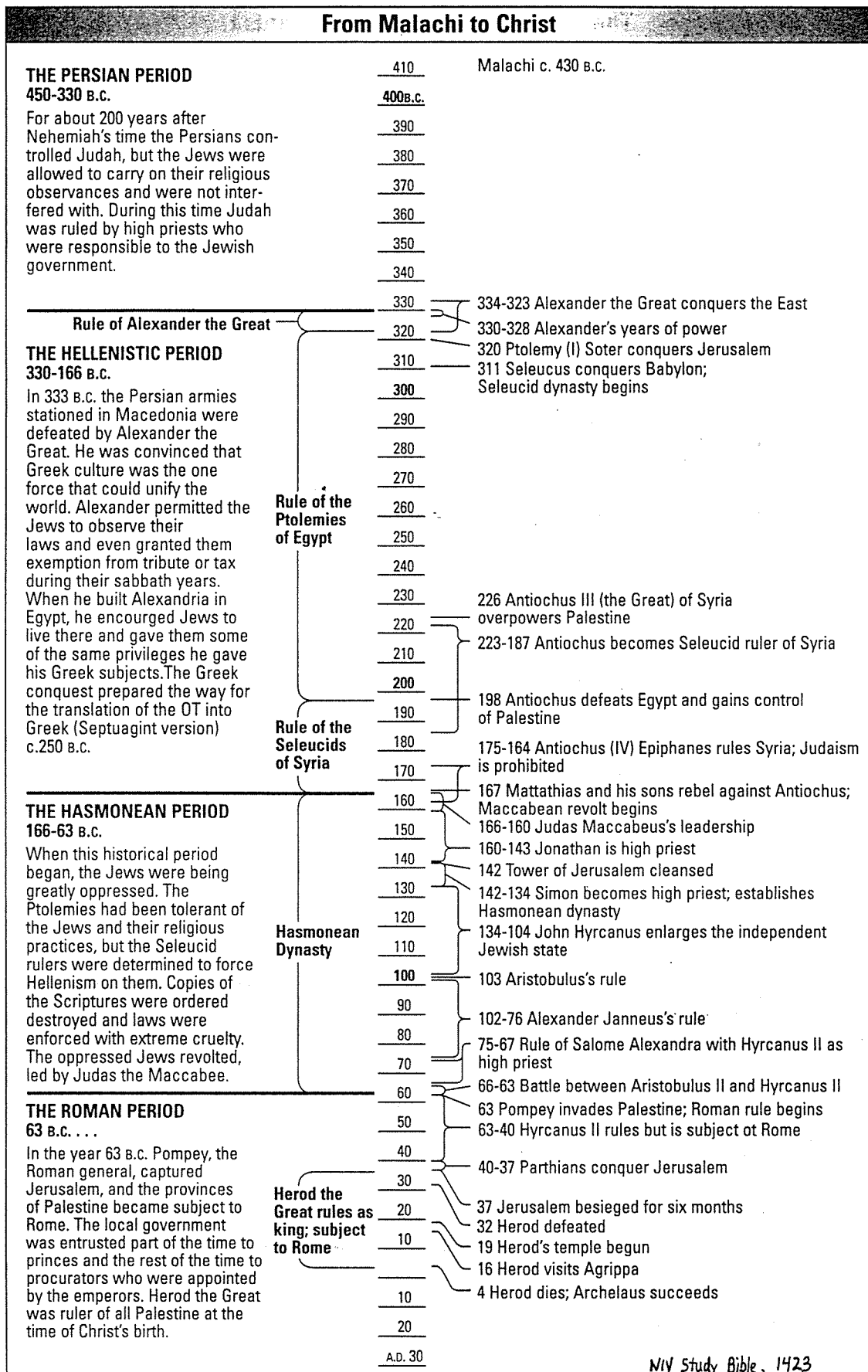
The word "Elijah" means "My God is the Lord." Scripture records three men named "Elijah" who minister in three separate periods:

1. The first Elijah ministered during the dark days of the northern kingdom after Baal worship had been introduced by Ahab (1 Kings 17:1). He lived up to his name by withholding rain from heaven and defeating the prophets of Baal at Mount Carmel to show the superiority of the LORD over Baal (1 Kings 18). He preceded the ministry of judgment and redemption by Elisha.
2. The second Elijah noted in Malachi 3:1; 4:5-6 was promised before the day of the LORD arrived. John the Baptist was prophesied by the angel to "go on before the Lord, in the spirit and power of Elijah" in the exact sense that Malachi notes (Luke 1:17). Jesus also referred to John as the fulfillment of Malachi's prophecies (Matt. 11:10; 17:11-12; Mark 9:12-13). However, Christ also said that, had the Jews repented, John the Baptist could have been this "Elijah" (Matt. 11:14) and John expressly denied being Elijah (John 1:21-23). How can these be reconciled? One solution is that John denied being the person Elijah himself, and Jesus meant that if the nation repented then John could have been said to fulfill Malachi's prophecy fully. Since the Jews refused to repent, yet another Elijah will come to turn the hearts of children and fathers towards one another.
3. This third "Elijah" is probably the Elijah-like ministry of two witnesses in the yet future Great Tribulation (Rev. 11:3). They will have power to turn water into blood and create plagues (as did Moses), but also to shut up the sky for three and a half years—the same time period as did Elijah. Some think that these will be the actual (resurrected) Moses and Elijah sent back to earth, but the fact that they will be killed argues against this (Rev. 11:7). Nevertheless, the appearance of this "Elijah" will indicate that the coming of the Lord is very near.

Therefore, while the appearance of Messiah will end the present age and introduce the age to come (millennial kingdom), this must be preceded by Elijah. He came in Christ's first advent in the person of John but John did not succeed in convincing Israel to repent, so the kingdom that followed came only in mystery form (Matt. 13). After the successful ministry of the future "Elijah" (Rev. 11:1-14) the Messiah will come a second time (Rev. 19). This time Christ will rule in the kingdom in its ultimate sense with a believing nation who can lead into the kingdom age (Rom. 11:26-27).

The Expectation: EMK (Elijah the Prophet; Messiah; Kingdom)





Final Exam Study Questions

FORMAT

This exam will be composed of various types of questions: multiple-choice, chart fill-ins and analysis, essay, and matching of key passages. You will have two hours to complete it.

CONTENT

1. The exam will cover only the class notes (vols. 1 & 2). It will not cover IBS readings, but some overlapping material from online readings and notes does exist.)
2. Make sure you have a grasp of the overall big picture of the OT periods. These pages can help:
 - 20 Stages of God's Plan in History
 - 35/340 Structure of the OT
 - 43/341 Integration of the OT (also know the canonical order of the OT books)
 - 232/342 Chart of the OT Kings and Prophets
 - 445-446 Placing the Prophetic Books (practice on the blank sheet)
 - 449 Contrasting the Prophets by Time Period
3. Be familiar with the basic biblical theology (kingdom view, pp. 32-33, 39-40) and tenants/timing of the major covenants (Abrahamic, Mosaic, Land, Davidic, New):
 - 21/336 The Abrahamic Covenant & Its Fulfillment
 - 22/337 Kingdom & Covenants Timeline
 - 59-61 Nature & Relationship of Abrahamic to Three Eschatological Covenants (pp. 473b, 489a-b)
 - 116 Contrasting the Abrahamic & Mosaic Covenants
 - 461b-d Kingdom teaching in Isaiah (cf. Kingdom in the Prophets, pp. 442a-f))
4. Know the following for each OT book:
 - Period in which it was written (p. 43/341).
 - Key word (pp. 39-40, 343-44) and meaning of this word
 - Title phrase at the top of each book chart (e.g., "Origin in Election & Promise," p. 56)
 - Summary statement (pp. 41-42, 346-47)
 - Correct English spelling of each OT book
 - Characteristics that make this particular book unique
5. Know the key geographical locations of pagan peoples such as those of Ammon, Phoenicia, Philistia, etc. on "The Old Testament World" map (pp. 27, 444) and Israel's tribes on the "Division of Canaan" map (p. 171). Also know the judgment/blessing motif of the Day of the Lord (pp. 638-39).
6. Know which OT book has these significant people: Rehoboam, Gideon, Zerubbabel, Solomon, Elisha, David, Samson, Mordecai, Xerxes, Elijah, Saul, Isaac, Jeroboam, Darius, Gomer, Shulammitte, Nathan, Jacob, Caleb, etc. Students should instead know the amil and premil views on the prophets (pp. 461e, 473a).
7. Have a good enough understanding of the OT so that you could recognize the book from which an important verse was taken.
8. Review your IBS quizzes to refresh your memory on key issues.
9. Make more copies of the blank chart on the next page and fill them out for study.
10. Pray that God will help you to retain what you have gained from this course for your life for ministry situations when an overview of the OT will be crucial to help others come to know Him in a deeper way.

OLD TESTAMENT KINGS & PROPHETS

(by Jasmine Ng L.C., 1992. Rev. from John C. Whitcomb IN: BMH Bks. Cartoons from What the Bible is all about.)
by Francis Blankenbaker, Regal Books, 1989



Saul chasing David & his men through the wilderness.

SAUL - Israel's 1st King (1 Sam. 8-15)



Samuel anointed Saul to be king. Samuel presented Saul to the people as their 1st KING.



The Israelites rejoiced when their new king defeated the Ammonites. BUT he failed to keep GOD's commands.

1st) In his impatience, he assumed role of priest for fear of Philistine invasion.



2nd) In his rashness, he kept his men from food. Men defiled themselves in eating blood his foolish son almost lost his son Jonathan's life.

3rd) In his disobedience, he did not completely destroy the Amalekites.



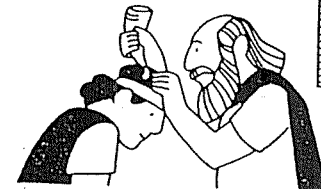
GOD REJECTED SAUL AS KING because of his DISOBEDIENCE.



How your kingdom will not endure. The LORD has sought out a man after his own heart and appointed him leader of his people. 1 Sam 13:14.

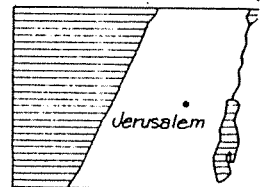
DAVID - a New King Chosen (1 Sam. 16-31)

Samuel anointed David, the son of Jesse to be the New King.



After Saul's death, Ish-bosheth ruled Israel (northern tribes). The people of Judah (southern tribes) made David their king.

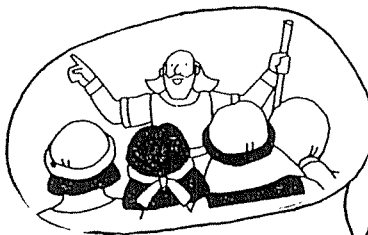
Young David killed Goliath, the giant champion of the Philistines.



David ruled over all the tribes when Ish-bosheth was murdered. He made his capital in the city of JERUSALEM.

1043

SAMUEL - the last judge



"Give us a king to judge us." (1 Sam 8:6)

Word of Samuel: "It is not you they have rejected. They have rejected me from being king over them. 1 Sam 8:7"

1011

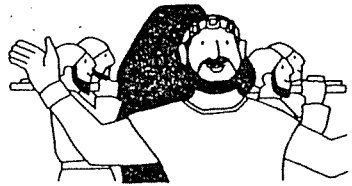
(DAVID in Hebron)



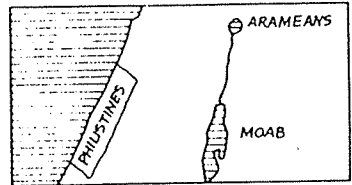
David spared Saul's life 2 times (i) in the Cave of En Gedi (ii) Saul sleeping in his camp

Establishment.

(i) brought back the ark of covenant to Jerusalem.



(ii) defeated the Philistines, Moab, Zobah and the Arameans.



(iii) wanted to build a temple but God said it is HE who will build a house (family) for David.

Sin.

David sinned by taking wife of uriah. He then planned for uriah to be killed in battle.

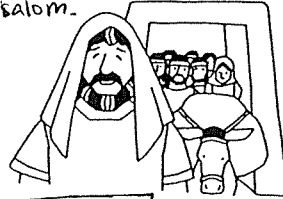


Consequences.

(1) Family Problems. Though David repented and God forgave him, God punished him by allowing his child to die.



(2) Political troubles. Absalom, his son plotted to take away David's power forcing David and household to escape from Jerusalem. David's men found and killed Absalom.



Appendix.

Despite God's protection in battle with Philistines, David doubted God. He took a census to be sure of his nation's strength.

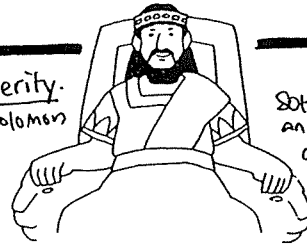


There are 800,000 fighting men in Israel and 500,000 in Judah.

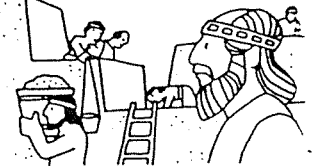
God sent a plague and many people died. After peace offering made God forgave and stopped plague.

SOLOMON

Obedience → Prosperity. David chose his son Solomon to be King.



Solomon built strong army and navy, and built many cities throughout his Kingdom.



People from all over came to hear the wisdom of Solomon and get his help.

The Queen of Sheba visited Solomon to hear his wisdom and bring him gifts. Solomon became known as the wisest and richest king on earth.

Ask for what ever you want

Give me wisdom & understanding that I may rule the people

God was pleased. He gave him wisdom, riches and fame.



Solomon built the temple of God with the finest material and skilled workers. Temple started 7 years of building



The king & people had a celebration for 14 days. He dedicated the temple with message and prayer. The glory of God came on the temple.



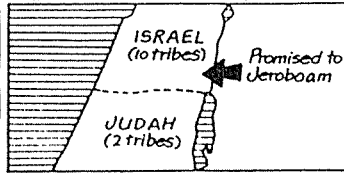
971

↑
966 - TEMPLE STARTED
(480 years after the Exodus)

NORTHERN KINGDOM

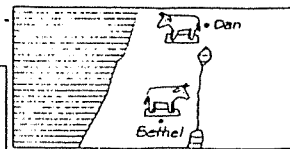
ISRAEL

JEROBOAM



God promised the rule of the 10 northern tribes (Israel) to Jeroboam as soon as Solomon died.

Golden calves set up at Bethel & Dan. The people offer sacrifices to these idols.



God sent a prophet to rebuke Jeroboam but he continued in his wrong way.



NADAB

BAASHA

• Baasha killed Nadab and thus fulfilled Amijah the prophet's prediction. (1kin 15:29)
 (1kin 4:4)
 • Built wall to cut off trade with Jerusalem.
 • His seed was predicted to suffer the same judgement as that of Jeroboam.

ZIMRI
 ELAH

Assassinated by soldier rebel while drunk
 Zimri reigned for 1 week
 trapped by rebel soldiers in his palace, resulting in a fiery suicidal death.

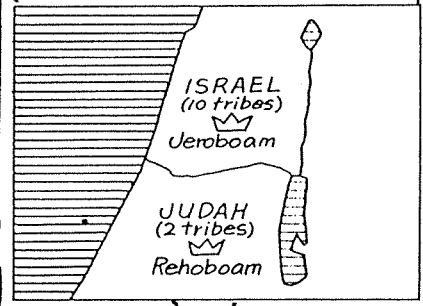
910 909

886

Disobedience → Decline

- Solomon turned from God in his disobedience. He failed to obey the Mosaic Law to remain faithful to God.
 - He enslaved instead of exterminating the Canaanites.
 - He multiplied wealth for himself.
 - He multiplied horses.
 - He had many wives and concubines
 - He worshiped pagan gods.
- All these led to his downfall.
- He faced external opposition from Hadad, the Edomite, Rezon the Zoabite.
 - His son, who took the throne after him rule only the tribe of Judah in a divided Kingdom.

THE DIVIDED KINGDOM



WAR between Jeroboam and Abijam. Victory to Judah by God's divine intervention.

GOOD KING
 BAD KING

WAR between Baasha and Asa, who allied with Ben-Hadad.

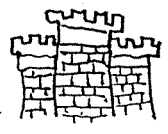
SOUTHERN KINGDOM

JUDAH

REHOBAM

Rehoboam listened to the counsel of young men - inflicted more suffering on people with increased taxes. The people turned away from him
 → Division.

Priest & Levites allied with Judah. Rehoboam built his cities and defenses.



He abandoned the law of God. King of Egypt, Shishak invaded

Rehoboam humbled himself & repented

Not totally destroyed

ABIJAM

ASA

• Asa removed idols in high places. Repaired altar of God



He deposed of Maacah, grandmother, from her position of idolatry. There was revival in Judah.

BUT he relied on Ben-Hadad king of Aram rather than God. And he had thrown into prison a prophet who rebuked his sin. He suffered a disease of the feet for the last 2 years of his life.

913 911

673

TIBNI

never ruled

- made Samaria his capital.
- defeated Tibnites
- encouraged idolatry
- arranged marriage of son to Jezebel.

AHAB

Ahab and his wife, Jezebel led the people to worship false gods. GOD used Elijah to rebuke them but they continued in their wicked ways.

Ahab defeated the Arameans in battle. He took possession of a vineyard whose owner Jezebel arranged to have killed.

Ahab died in battle. Though God forewarned not to fight he disobeyed.

AHAZIAH

JORAM

alliance with Jehoshaphat is ship building enterprise. suffered severe fall in palace in Samaria. Turned to pagan god for healing. rebuked by Elijah who predicted his death.

Joram murdered in valley of Jezreel by Jehu

JEHU

Elisha warned Joram about an attack by the Arameans

Elisha anointed Jehu king of Israel

885

880

874

853

852

841

ELIJAH

He fled from Ahab and Jezebel. GOD took care of him in the wilderness where he ran to.

Elijah challenged and defeated the prophets of the false god Baal.

The acts of Elisha many and exciting.

- Parting the waters at Jericho.
- Purifying the waters at Jericho.
- Judging some hoodlums at Bethel.
- Cursing some empty ditches to fill with water.

Elijah trained Elisha to take his place as God's prophet when Elijah died.

Elijah was taken up in a whirlwind, leaving Elisha to take over work as prophet.

OBADIAH (Edom)

Bless to JU Made shall Edom

God's Judgement against EDOM for opposing Judah.

Kingdom usurped by Edom.

Alliance betw. Ahab and Jehoshaphat to go Ramoth-Gilead. Micahiah and Zedekiah prophesy

Wicked alliance betw. Jehoshaphat and Ahab

Ahaziah visited Joram wounded in battle with Joram. Jehu spined him.

Kingdom usurped by Edom.

JEHOSHAPHAT

- Jehoshaphat set teachers of the law
- He completes reforms of Asa but retained high places
- Forces and garrisons strengthened.
- Ships broken in Eziyongeber word of Elijah

JEHORAM

- He received tribute money from Philistine and horses from Arabia
- Coregency began in 873.

AHAZIAH

- revolt of Edom & Knaah. Attacked by Philistines.
- died of an incurable disease not buried in the tombs of the kings.

ATHALIAH

Athaliah wanted the throne of Judah for herself. She ordered the slaying of the royal seed. Joash survived the bloody purge.

873

870

853

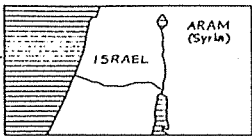
848

841

835

Jehu executed:

- Anaziah, King of Judah
- Jehoram (or Joram)
- Jezebel
- Ahab's 77 sons, relatives and friends.
- 42 royal princes of Judah
- the Baal worshippers.



GOD promised Kingdom of Israel to John's family for 4 generations. But he disobeyed God. Aram (Syria) overpowered areas of Israel.

• Sinful reign.
• delivered in hands of Syria to Hazael and Benhadad II
• briefly repented over sins but not genuine

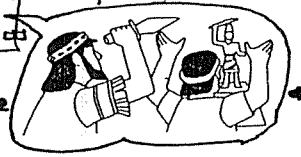
JEHOAHAZ

JEHOASH

JEROBOAM II

• related of Jezebel to ridicule arrogance of Amaziah
• plundered Jerusalem, taking hostages & wealth.

• Coregency began 793
• recovered much of Israel's lost territory
• ruled longer than any other northern King



814

798

793

5 Creating oil in empty vessels.

7 Purifying a poisonous stew at Gilgal.

10 Predicting the judgement of leprosy upon Gehazi.

12 Revealing the secret war plans of Aram.

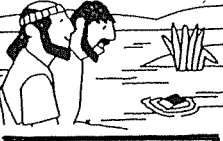


17 Predicting 3 victories by Israel over Arameans.

6 Raising a dead boy at Shunam leprosy.

8 Feeding 100 men by supernaturally increasing 20 loaves of bread and a sack of corn.

11 Recovering a lost axe-head from the Jordan



13 Praying that his servant would see an invisible angelic host

15 Promising deliverance to starving Samaritans

18 Raising a dead man years after Elisha himself had died.

What happened to Edom... many years after the Edomites were driven from their rocky home by King Nebuchadnezzar of Babylon five years after he destroyed Jerusalem. The Edomites fell before the same Babylonian kingdom they had helped five years before—when Jerusalem was attacked. Hundreds of years later, after the crucifixion of Jesus, the Edomites completely disappeared from history.

Edomites' prophecy?

v. 15

v. 18

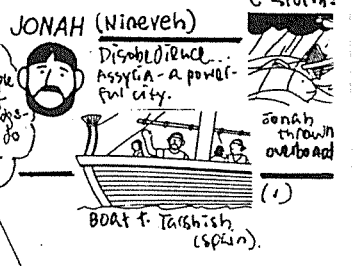


Prophets -
J: Judah
I: Israel
B: Babylon

14 Blinding the entire Aramean army.

16 Predicting the death of Benhadad, Aramean King and reign of Hazael.

JONAH, GO warn the people of Nineveh of the wrong judgments if they do not repent of their wicked ways.

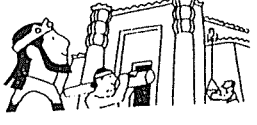


Amaziah challenged Jehoash as the "thistle king" - defeated, temple treasures taken away



Joash was crowned king at 7 years old with the help of priest Jehoiada.

Joash commanded a fixed levy for the repair work of the temple.



Burnt offering was presented continually in the temple.

But after Jehoiada's death, the temple was abandoned. When rebuked by Zechariah, son of Jehoiada, he sanctioned him to be stoned.



When king of Aram threatened to attack, Joash gave him all the treasures of the Temple & the palace. He was severely injured in battle.

He was murdered by his own palace officials.

AMAZIAH

AMAZIAH

• Did 'right' but not with perfect heart
• executed officials who murdered Joash.

• dismissed paid soldiers of Israel use own soldiers → victory over the Edomites.

• bowed down to gods of Edom brought from battle.

• Coregency began in 792 B.C.
• Sought God and did right.

SUCCESS

😊

😊

😊

796

790

675

ZECHARIAH (sad face) **SHALLUM** (sad face) **PEKAHIAH** (sad face) **HOSHEA** (sad face)

reigned for 1 mth murdered by cruel soldier Menahem

Son of Menahem. slain by Captain Pekah

740 732

Murdered by a rebel - Shallum

Thus fulfilling God's prophecy against Jehu

2 Kin 10:30
14:29
18:8-12

Menahem: cruelties to Ishshah - ripped off pregnant women
bought off Assyrian King Tiglath-pileser with 2 million-dollar bribe.

Pekahiah: First 12 yrs in co-regency with Menahem & Pekahiah.

Hoshea: ruled 9 yrs by himself
Joined Syria in an unsuccessful attempt to punish Judah for refusal to team up against Assyria.
assassinated by Hoshea

Subdued by Shalmaneser of Assyria
conspired with So of Egypt to rebel against Assyria. Imprisoned in Assyria.
Samaria besieged for 3 yrs

753 752 742 722

AMOS (I) (3-6) (7-9)

3 sermons! RITUALISTIC WORSHIP
SOCIAL INJUSTICES!
Hear this word...

5 VISIONS
fire
plumb-line
basket of fruits
EUREKA! Alter.

Someday, God will restore the family line of David

Conflict between Jotham and Pekah

HOSEA (I) (1-3)

SALVATION
Hoshea married Gomer. They had 3 children.

Gomer left Hoshea for other men.
Despite of Gomer's unfaithfulness Hoshea went after her, bought her back from slavery.

ISAIAH (J) (1-5)

JUDGEMENT 40:1-39
Isaiah told Israel's sinfulness caused enemy to attack.
Isaiah's call to speak for God

God shall judge you for your wickedness and exploitation of the poor!

but... BLESSINGS.

A gathering of a strong nation of Israel.

God's judgement against the enemies of Israel

Isaiah's call to speak for God

HOSEA loved Gomer in spite of her unfaithfulness

God was sad because of Israel's idolatry.

Hoshea warned the people of the coming captivity and exile to Assyria.

Murdered by conspiracy at Lachish.

BUKIAH (BUT) became proud. He intruded into the office of priesthood by burning incense to the LORD.
smitten by leprosy.
His fame spread. Became very powerful.

767

JOTHAM (750)

Victory over Philistines, Arabs, Moabites and Ammonites.
great capacity for ruling administration.
built engines, towers and dug wells.

Ozziah died as a leper. He lived in exclusion from the temple of God.

Conflict with Rezin of Syria and Pekah of Israel

co-regency began in 750 B.C.
offered sons on altars.

alliance with Assyria to receive help against Syria - give away riches of temple.

739 735 731 729

76

GOD told His people that if they obeyed Him, He would bless them in the land He gave them. If they disobeyed Him, He would send them out of this land (1E 9:6-9). GOD kept warning but they wouldn't listen. The 10 northern tribes (Israel) were the first to be sent out of land.

ISRAEL (10 tribes)
JUDAH (2 tribes)

First to go into captivity

Israel became a province under Sargon II in 722

Israel under control of Sennacherib in 705 B.C.

Your enemies would also suffer.

a MESSIAH will be born in Bethlehem. He will bring peace and strength. -Abraham's covenant

God says to help the poor.

"Though you deserved to be punished, it shall not be forever. GOD loves you & cares for you as a shepherd for His sheep. (67)

To us a child is born.

Your God will come.

Wonderful promise of a coming Saviour. (7-12)

Events in Jerusalem recorded (Also Zechon. 29-32) GOD will protect Judah & destroy Assyria (36-38)

King Hezekiah showed off riches to visiting Babylonians (39)

SALVATION chp 40-66

GOD will use Israel's enemy to teach them a lesson. (40-48)

The suffering servant - a promise & Saviour described. (49-)

A time will come when GOD's power & glory will be revealed to all nations. He will judge the people, in reward or punishment.

GOD's visible people of a restoration under the Messiah. (58-66)

GOD will discipline you. But He loves you. He will care for you. (4-14)

GOD loved His children in spite of their unfaithfulness

Establishment of a Kingdom of GOD worldwide (24-35)

Isaiah warned Hezekiah about Babylonians' friendliness. They would someday seize the treasures.

but they shall learn obedience and return to Israel. It shall regain its strength.

Defeated by

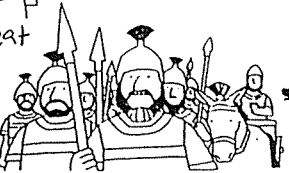
- Aram
- Israel
- Edom
- Philistines.

HEZEKIAH

Hezekiah repaired the temple, organized the orchestral group.

He added 15 Psalms to the old Testament canon. GOD answered his prayer and healed him of a terminal disease and added 15 years to his life.

GOD sent an angel to defeat the Assyrian enemies at night



After long reign, Hezekiah died. Coregency began in 697 B.C.

MANASSEH

One of the longest reigning kings than any other in the north or south.

- Manasseh:
- rebuilt high places
 - worship Baal
 - sacrifice sons in fire
 - practiced sorcery, divination, witchcraft
 - consulted mediums and spirits.
 - Put carved image in GOD's temple.

He led the people astray by his idolatry.



King of Assyria defeated him in battle and took him as prisoner.

JUDGEMENT DESERVED!

JEREMIAH (J)



God called Jeremiah to speak for Him.



He spoke against their idolatry & disobedience to GOD.
 Jeremiah spoke to the people about the coming judgement on Judah. (2-25)

Q.1. Why aren't you judging Judah's sin?
 I will. Babylonians will punish Judah. 1:5-6

Q.2. But how can you use a nation more wicked than Judah?
 Habakkuk's perplexity 1:12-2:1

Babylonians will also be punished 2:2-20

But God is an awesome God!! 3:3-15

I will rejoice in the God of my salvation!
 Habakkuk's praise 3:16-19

NAHUM (Nineveh) 100 years after Jonah



ē WORD will by no means leave guilty unpunished. (1:2)

A great flood... destroy ē walls of city. Nineveh would be attacked, taken & burned. (2)

Destruction of Nineveh deserved. It is certain, irreversible.

Like father. followed idolatry. No reforms. slain by servants

The Destruction described

Destruction is deserved.

GOD's powerful protection Judah. In His justice, He will punish Nineveh for its scheming against GOD...

... and cruelty against man.

GOD executed justice for Judah.

ZEPHANIAH (J) ē DAY OF ē WORD!



JUDGEMENT
 - on earth
 - on Jerusalem
 - all the nations (1-3:8)

SALVATION
 Promises of L
 - return to land of Israel
 - a blessing to all the earth. (3:9-20)

HABAKKUK (J)



I will rejoice in the God of my salvation!

While in enemy prison, he humbled himself and sought favour from GOD.

→ GOD responded to his plea and brought him back to Jerusalem.

Manassah got rid of foreign gods. Removed image from temple, restored altar of the WORD.



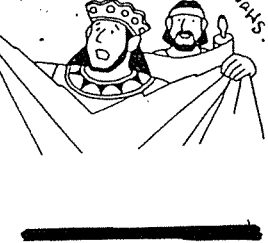
Josiah was crowned king at 8 when his father Amon died.

He removed idol worship in high places, and repaired the Temple.

Hilkiah found the Book of the law and presented it to the king.



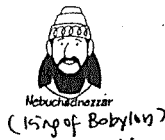
Josiah tore his robes indicating the law.



He humbled himself. He read the law to his people. They renewed the covenant.



There was revival in Judah at this time



Nebuchadnezzar (King of Babylon)

After "worst" plagues...

JOEL:



... that destroyed all green plants needed for food. There was drought & there was no rain.

BUT JOEL wrote that this was nothing compared to what GOD is going to do for the people's disobedience.



THEREFORE -

Repent! Turn back to GOD, while there's still time.

THEN -

GOD is kind & merciful. He will forgive. He will fight back for his people and protect them. (2-3)



Because of their sins, they will be exiled to Babylon for many years.



For his many involvement in events leading to the Fall...

... of Jerusalem, in rejection, he was thrown into prison.

He was taken to Egypt by group of God's people who went in disobedience to GOD.



JERUSALEM'S FALL

The destruction of Jerusalem described. All leaders were killed and the people carried off to Babylon. (52)



But GOD showed Daniel the dream & its meaning. He told the King the dream.



The dream relates to the future of Nebuchadnezzar's kingdom.

DANIEL (Babylon)



Daniel was taken from Jerusalem.

to Babylon is the prince. King Nebuchadnezzar ordered the strongest young men to be taken to Babylon.



Daniel and his friends were in this group.

They were trained to serve in the King's palace.



Despite this, they were healthier and more intelligent than the other young men.



Daniel & friends would not eat food not allowed according to God's laws. They ate only vegetables & water.



The King demanded that his wisemen interpret his dream.



Jerusalem looted by Nebuchadnezzar. Jehoiachin 10,000 people carried to Babylon.

EZEKIEL (Babylon)

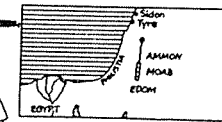


GOD called Ezekiel to speak to people in exile in Babylon.



By special stories & actions, he taught the people, who GOD would destroy Jerusalem.

The prisoners hoped to go home soon. But this did not happen.



Other nations who did not listen to GOD would be destroyed.



Josiah went in battle with Neo King of Egypt and was killed.

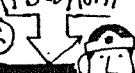
1st invasion of Babylon 605

2nd invasion of Babylon

JEHOAHAZ



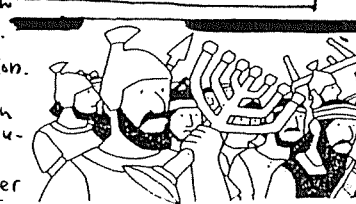
o battle of Carchemish o made servant of King Nebuchadnezzar, whom he rebelled.



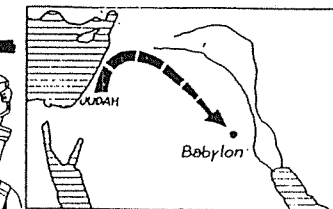
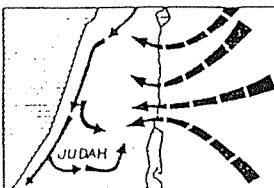
JEHOIACHIN

= youngest son of Josiah = uncle of Jehoiachin. Rebelled against Babylon. Captured, blinded and taken into Babylonian captivity by King Nebuchadnezzar.

FALL OF JERUSALEM!



GOD allowed other nations to attack Judah. The King of Babylon captured Judah. The treasures and all were carried away. The Kingdom of Judah had also ended.



Remnant left in land under the government of Gedaliah. Gedaliah slain, people flee to Egypt.

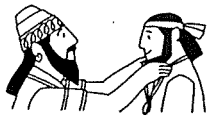
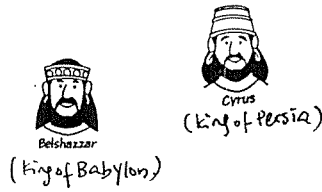
One day, the people of Israel will be gathered to be a great nation. A great shepherd will lead them.

609 After Josiah died, son was captured by army of Egypt. Another of Josiah's son was made king.

597 reigned 3 months. land under tribute to Egypt. (Necho II)

586 The temple was destroyed and the wall of city was broken down.

Jehoiachin received kind treatment in Babylon by Evil-merodach = Tolshai. A RAY OF HOPE!



Daniel was given an important job in government.

After Nebuchadnezzar's dream, Daniel explained that the king would be sick-in-mind & act like an animal.



Belshazzar, the new king threw a party. A mysterious light appeared in the wall. Daniel interpreted what it meant.



Belshazzar was warned of the end of his kingdom. That night he was killed. Darius of Persia captured Babylon. (5)



A new law was passed that all must worship Daniel's mighty God.

Daniel's success made many jealous. He was forced for praying to God. He was thrown into the lion's den. But God delivered him. (6)

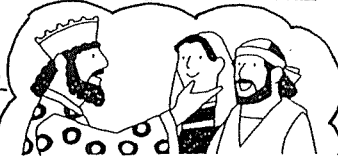


The king built a golden statue of himself. Every one who do not worship it will be killed.

But at the end, the king understood the power of God & worshiped Him. (3)



Daniel's friends refusal to worship the statue. They were thrown into the furnace. God protected them in the furnace.



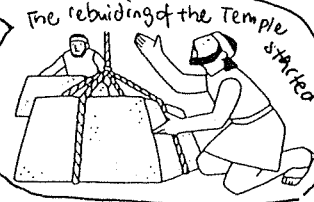
Cyrus, King of Persia allowed the Jewish captives to return to Jerusalem to rebuild the Temple.

THE RETURN

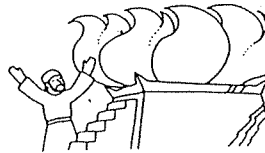
After 70 yrs of captivity....



50,000 - the first returnees.

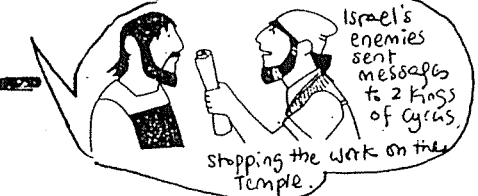


The rebuilding of the Temple started.



The feast of the Tabernacles celebrated.

Upon arrival, the people built an altar of God and offered sacrifices to God.



Israel's enemies sent messengers to 2 Kings of Cyrus stopping the work on the Temple.

ZECCHARIAH (Jews)



Zechariah had visions of restoration of Jerusalem. (1-6)



When asked about their ceremonies, Zechariah said, 'Be kind to one another & please God. Also, a servant of God who will rule' (7,8)

A great king would be coming in 2 ways. (9-14)



Your king is coming to you.

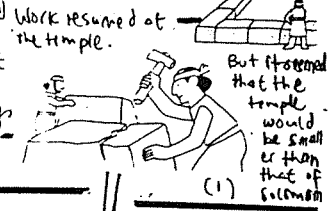
HAGGAI (Jews)



The people started building the temple, but stopped.

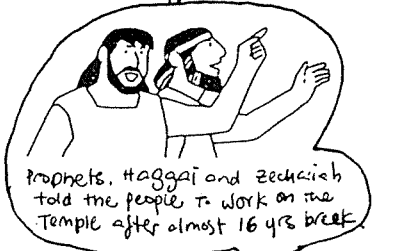


God took away the blessings. He held back the rain needed for the crops and animals.



Work resumed at the temple.

But Haggai stated that the temple would be smaller than that of Solomon (1)



Prophets, Haggai and Zechariah told the people to work on the Temple after almost 16 yrs break.

ESTHER: story of Jews in Persia.

1 In King Ahasuerus (Xerxes) palace...
 In Susa. The King wanted Queen Vashti to be part of a great celebration. She refused. She was punished and sent away from the palace.

2 The King saw that Esther was beautiful. He made her queen in Vashti's place. She was told to hide her identity as a Jew.

3 Mordecai would not honor Haman, the proud captain of the princes. On learning that Mordecai was Jewish, he plotted to have King order the execution of all Jewish people.

4 Esther made plans of her own to save her people. She invited King and Haman to a banquet. When King read the records, he learnt of Mordecai's past deed in exposing a plot to kill King. He ordered Haman to give honor to Mordecai.

5 When Esther told the King of Haman's plot to kill her people, Haman was ordered to be hanged in the gallows he prepared for Mordecai. Since the order would not be changed, a new order was made that the Jews could meet to defend. The Jews joined together to defeat their enemies.

6 The people celebrated God's care with feasting and joy (The Feast of Purim). Mordecai was made 2nd importance after the King.

1st He would first live as man, die on the cross for our sake.
 2nd He will judge the nations & rule over the whole world.

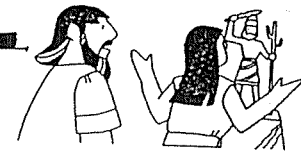
Haggai encouraged the people. God would cause a 2nd Temple to be built. God will judge the nations and reward those who have been faithful. Zerubbabel, who led the 1st return, will be blessed. (2)

King Darius gave permission for completion of Temple upon discovery of King's Cyrus announcement.

Artaxerxes, the king of Persia allowed Ezra to return to Jerusalem.



2nd group of returnees - about 5000 people, led by Ezra.



At this time, people were marrying foreign wives and worshipping idols.

Ezra prayed for the people. The people were sorry of their sins. They promised to obey God from then on.

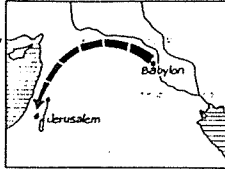


The foreign wives and their children were divorced and sent away.

MALACHI (JEWS)



When the people returned from captivity, they fell



into sin. They worshipped idols & married idolaters.



GOD reminded them of HIS love!



GOD warned of the judgement & coming saviour. He urged His people to put Him first.

GOD said the wicked will be judged & those who love GOD will be rewarded.



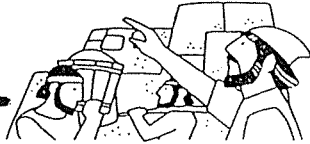
(3-4)

The people went through the forms of worship but didn't really please GOD.
(1-3)



Nehemiah was a Hebrew servant to Artaxerxes, King of Persia. He was sad that the wall of Jerusalem was broken down. He prayed to God of His covenant to Moses.

The King allowed Nehemiah to go home to rebuild the wall.



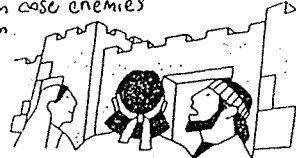
Nehemiah organised the people to work in the rebuilding.



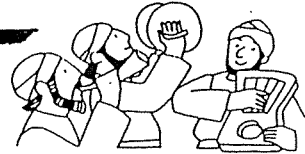
His attempt was taunted by enemies Sanballat and Tobiah.



The people carried weapons and work in case enemies attack them.



The wall was completed in only 52 days. Indeed God's blessing was on them.



The completion of the wall was celebrated with much rejoicing as the people dedicated it to God.

APPENDIX 1

GENERAL BIBLE FAMILIARITY

The purpose of this assignment is to test your general Bible familiarity which comes from a regular time of reading in your Bible. You should complete it without using your Bible or any aids. On the next page, you will find an "Event Line" filled in with significant names and events. On the left side, under the title "Time Line," write in a general date that will reflect when the person lived or the event happened (i.e., whenever it is possible to do so). The first line to the right is entitled "Book Line." List the books that speak about these events or persons (Note: in some cases you may lump books together where appropriate, such as Pentateuch, Prophets, Epistles). Next to the "Book Line" is what we call the "Historical Line." Under this heading write in the key nations with which the persons interacted or that were in historical prominence at these times (other than Israel). The next line is called the "Theme Line." List five or at the most six verses or passages of Scripture that you think would adequately represent the redemptive plan of God. Be prepared to defend your choices. Then, in your notebook describe this plan in five sentences or less. The final line is called the "Style Line." Under this section, list the type of literature that is associated with the books of the Bible that you noted earlier, i.e., prose, poetry, wisdom, prophetic, apocalyptic, and epistolary.

To illustrate what we are looking for, we have filled in all the lines (except the "Theme Line") with the facts related to Creation.

GENERAL BIBLE FAMILIARITY QUIZ

TIME LINE	EVENT LINE	BOOK LINE	HISTORICAL LINE	THEME LINE	STYLE LINE
15000 - 4000 B.C.	Creation	Genesis 1-3	↑	↑	↑
	Fall	↑	Pre-Flood Man	<i>Write in this column 6 Bible references that would indicate the theme of the Bible as you conceive it.</i>	↑
	Flood	↓	↓		↓
	Abraham				↓
	Moses				↓
	Joshua, Judges, Samuel		↑		↓
	Saul		↑		↓
	David		↓		↑
	Solomon		↓		↓
	Division				↓
	Northern Kingdom to Assyria				↑
	Southern Kingdom to Babylon			↓	
	Rebuilding of Temple/ Jerusalem			↓	
	Intertestamental			↓	
	Birth & Life of Christ	↓	↑	↓	
	Death of Christ/ Birth of Church	↓	↓	↓	
	Fall of Jerusalem	↓	↓	↓	
	End of New Testament			↓	

Answers on page 994a.

In this way the full consistency and rationality of historic evangelical belief will become apparent. It is certainly consistent to claim finality for a Christ who announced the divine authority of His person and whom the Father vindicated by raising Him from the dead. And, despite popular misconception, orthodoxy has no difficulty with irrationality, since its entire basis is the supernaturally accredited Christ-event. Unlike Bultmann, orthodoxy can meet all reasonable demands for validation.

2. *Christ Without Myth.* There is a final point which Bultmann is ill-equipped to see because of his naturalistic blinders. "Myth" is an important category in human culture for the expression of penetrating insights into the structure of human existence. It crops up in every society as a device for thematising the dimension of ultimacy in man's experience. Indeed "myth" often embodies the deepest aspirations and religious longings of the human spirit. Perhaps the Greek fathers had hold of a profound insight when they presented Jesus Christ as God's concrete answer to man's felt need. Is it not possible to regard Christ as the one in whom the aspirations expressed in the myths of universal man? that, in Christ, the best myth has become history? C. S. Lewis comments, "If ever a myth had become fact, had been incarnated, it would be just like this."¹⁵ J. R. R. Tolkien had this idea. For him the historical incarnation captured the very essence of fairy stories, the great eucatastrophy, by which legends have been hallowed and dreams fulfilled.¹⁶ Bultmann has it all backwards. It is not that the Christ event should be sucked up into a mass of mythical material, but rather that Jesus Christ is the concrete fulfillment of the world's aspirations, the historical embodiment of the earth's fairest dreams. "What therefore you worship as unknown, this I proclaim to you" (Acts 17:23).

15 C. S. Lewis, *Surprised by Joy* (New York, 1955), p. 236.

16 *The Tolkien Reader* (New York, 1966), pp. 71-73.

#6

Bib Soc 178 (July 1971): 227-233

The Purpose of the Law

J. Dwight Pentecost

What is the purpose of the Law? Such is the question the Apostle Paul faced with his readers in the third chapter of Galatians as he taught them the doctrine of sanctification by faith in Jesus Christ. Paul is dealing with the problem as to how a person is sanctified, made perfect, or how he attains experientially the promises and blessings that are his in Christ. The Galatians had been led to believe that sanctification is by the Law and that through keeping of the Law believers obtain the promises that were given to them by God. In order to show the fallacy of this interpretation, the apostle has cited the experience of Abraham. Abraham was given promises by God (Gen. 12) which were repeated (Gen. 13) and ratified by a blood covenant (Gen. 15). All that Abraham obtained he obtained by faith in the promise of God. Such teaching would be incontrovertible by virtue of the fact that no Law had been given in Abraham's time. Therefore, all that Abraham realized he had to realize by faith in the promise of God.

The error that had been propagated among the Galatians was that although Abraham attained by faith alone, the giving of the Law altered the basic plan by which God dealt with men, so that Abraham's children subsequent to the giving of the Law must attain by keeping the Law rather than by faith in the promise of God. In order to dispel this error, Paul shows in verse 17 of the third chapter of Galatians that "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Paul adds in verse 19 that rather than disallowing the Law or nullifying the Law, the Law was added, or better added

alongside the existing promise, in order to serve a specific function. He further shows in verse 21 that there is no basic conflict between the Law and the promises of God and that the two can coexist. Anticipating certain objections or questions in the minds of his readers, Paul faces the question specifically. "Wherefore, then, serveth the law?" (v. 19). It is this specific question that must be considered now.

It should be observed that many who lived under the Law had the deepest reverence, respect, and love for the Law. David writing in Psalm 119 frequently reflects his attitude. In verse 97 he said, "O how love I thy law! It is my meditation all the day." Or in verse 77 he said, "Thy law is my delight." Again, in verses 103-4, he wrote, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding." Or once again, in verse 159, he said, "Consider how I love thy precepts." David shows a love for and dependence upon the Law. In contrast with much current antinomianism which treats the Law as a worthless worn-out garment to be discarded, the Apostle Paul in Romans 7:12 says, "The law is holy and the commandment holy, and just, and good." That which was loved, revered, and respected by Old and New Testament writers must have served a worthy function.

It needs to be noted that the Law of Moses was given to a redeemed people. The writer to the Hebrews in Hebrews 11:28 says of Moses, "Through faith he kept the passover, and the sprinkling of blood, lest he who destroyed the firstborn should touch them. By faith they passed through the Red Sea as by dry land." Israel, the night of the Passover in Egypt, was redeemed by blood. By faith they began a walk through the wilderness toward the land of promise. It was on the basis of that blood redemption that God could say to the nation as recorded in Isaiah 43:1, "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." The nation that was redeemed by faith through blood was brought to Mount Sinai. Although that nation had been redeemed, it was a nation which was viewed as being in spiritual immaturity. They recognized a responsibility to the Redeemer which they did not know how to discharge.

The fact of Israel's infancy at the time of the giving of the Law is recognized by the Apostle Paul who writes in Galatians 3:23-26, "But before faith came, we were kept unto the law, shut

up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." Or again in Galatians 4:1-5, "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Paul views those living under the Law as children in a state of immaturity, and he views the Law as a pedagogue, a child trainer or overseer whose responsibility it was to supervise every area of the life of the child committed to its care. It is because of this fact of immaturity that Israel needed the Law. Thus the Law was given as a gracious provision by God to a redeemed people who were in a state of spiritual infancy to meet their needs.

As the Scriptures are studied, a number of reasons may be derived why the Mosaic Law was given to the nation Israel. First, it was given to reveal the holiness of God. Peter writes in 1 Peter 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." The fact that God was a holy God was made very clear to Israel in the Law of Moses. Perhaps the primary function of the Law was to reveal to Israel the fact of the holiness of God and to make Israel aware of the character of the God who had redeemed them from Egypt. All the requirements laid upon the nation Israel were in the light in the holy character of God as revealed in the Mosaic Law.

Second, the Mosaic Law was given to reveal or expose the sinfulness of man. It is of this that Paul writes in Galatians 3:19, when he says, "It [the Law] was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator. . . . But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." The holiness of God as revealed in the Law became the test of man's thoughts, words, and actions, and anything that failed to conform to the revealed holiness of God was sin. It is this fact that Paul has in mind when he writes in Romans 3:23, "For all have sinned, and come short of the glory

of God." That in which God finds His highest glory is His own holiness. Sin is not only want of conformity unto the Law but want of conformity unto the holiness of God of which the Law is a revelation. Consequently the holiness of God becomes the final test of sin rather than the Law which is the reflection of that holiness. Because all Abraham's seed were born in sin, the Law was given by which Israel might readily determine their sinfulness before a Holy God. The Law made very specific the requirements of divine holiness so that even children in spiritual infancy could determine whether their conduct was acceptable to a holy God.

③ A third purpose of the Law, related to the above, was to reveal the standard of holiness required of those in fellowship with a holy God. Israel had been redeemed as a nation. They were redeemed in order to enjoy fellowship with God. As these redeemed ones faced the question of what kind of life was required of those who walk in fellowship with their Redeemer, the Law was given to reveal the standard that God required. It is this the psalmist recognized in Psalm 24:3-5 as he said, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Those who were redeemed were redeemed to enjoy the Redeemer, and the Law made it very clear the kind of life that was required if they were to walk in fellowship with Him.

④ A fourth purpose of the Law is stated by the apostle in Galatians 3:24, "Wherefore the law was our schoolmaster . . . unto Christ." The word *schoolmaster* refers to the slave selected by the father whose responsibility it was to supervise the total development of the child, physically, intellectually, spiritually. The child was under the pedagogue's constant supervision till such time he should move out of infancy into adulthood. Every area of the child's life was under the supervision of the pedagogue until he came to maturity. It is the teaching of the apostle that the Law served to supervise physical, mental, and spiritual development of the redeemed Israelite until he should come to maturity in Christ. The psalmist reflects this same concept in Psalm 119:71-72, "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." David confesses that through the Law that had been revealed he learned of God's requirements.

⑤ A fifth purpose of the Law is that it was given to be the unifying principle that made possible the establishment of the nation. In Exodus 19:5-8 one reads, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do." One notices in the eighth verse that in response to the instruction given by Moses as to what God had revealed, the nation voluntarily submitted themselves to the authority of the Law. Apart from voluntary submission to a unifying principle there could have been no nation. And the people redeemed out of Egypt by blood who had begun a walk by faith are constituted a nation when they voluntarily submit themselves unto the Law.

This same truth is reaffirmed in Deuteronomy 5:27-28, "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken." From the divine viewpoint Israel was constituted a nation at the time they voluntarily submitted themselves unto the Law.

It is significant that the prophet Jeremiah warns the people that because they have abandoned the Law God will deliver them into the hand of the Gentiles. The Babylonian captivity by which Israel lost their national identity came about because of their failure to observe the Law. In Deuteronomy 28 Moses had made it very clear that if the people abandoned the Law, God would deliver them into the hands of the Gentiles. And it is not without significance that until Israel submits to the authority of the law of her Messiah-King she will not be recognized by God as a nation again.

⑥ Related to this in the sixth place it is to be observed that the Law was given to Israel to separate Israel from the nations in order that they might become a kingdom of priests. In Exodus 31:13 one reads "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that

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 doth sanctify you." Israel was sanctified or set apart according to Exodus 19:5,6 to become a kingdom of priests, that is, a nation that mediated the truth of God to the nations of the earth. The Law became a hedge that separated Israel from the nations of the earth. The Law separated, preserved the nation and kept them intact. In order that Israel might serve the function of a light to the world, they were given the Law, that the Law might separate them from the nations.

7
 In the seventh place the Law was given to a redeemed people to make provision for forgiveness of sins and restoration to fellowship. In Leviticus 1-7 there are the five offerings that God instituted for the nation. While the nation as a nation was preserved before God because of the annual offering of the blood of atonement, individuals in the nation were restored to fellowship, received forgiveness for specific sins through the use of the offerings that God provided. The God who had redeemed the nation by faith through blood provided that the redeemed could walk in fellowship with Himself. The same Law that revealed their unworthiness for fellowship also provided for restoration to the fellowship. This was one of the primary functions of the Law.

8
 In the eighth place the Law was given to make provision for a redeemed people to worship. A redeemed people will be a worshipping people, and a people who walk in fellowship with God will worship the God with whom they enjoy fellowship. In Leviticus 23 the Law revealed a cycle of feasts which the nation was expected to observe annually. These feasts were the means by which the nation as a redeemed nation worshipped God. In the cycle of feasts Israel's attention was directed backward to the redemption out of Egypt and forward to the final redemption that would be provided through the Redeemer according to God's promise.

9
 The Law, in the ninth place, provided a test as to whether one was in the kingdom or the theocracy over which God ruled. In Deuteronomy 28 as Israel stood on the border of the promised land, Moses revealed the principle by which God would deal with the nation. The first portion of the chapter outlines the blessings that would come upon the nation for obedience. A great portion of that extensive chapter deals with the curses that would come on the nation because of disobedience. Even though the nation as a whole entered into the promised land, because not all had believed God, not all were eligible to receive the blessings promised to those

in the land. The Law, then, became that which revealed whether a man was rightly related to God or not. Those who submitted to and obeyed the Law did so because of their faith in God which produced obedience. Those who disobeyed the Law did so because they were without faith in God, and lack of faith produced their disobedience. Whether a man obeyed the Law or not, then, became the test as to whether he was rightly related to God or in God's kingdom.

10
 Finally, it becomes clear from the New Testament that the Law was given to reveal Jesus Christ. The great truths concerning the person and the work of the Lord Jesus Christ are woven throughout the Law, and the Law was given in order that it might prepare the nation for the coming Redeemer King. It was because of this that the Lord on the Emmaus road could expound to His companions great truths concerning the Messiah that had been revealed in the Law and the Prophets. Israel, through the Law, was being prepared for the coming Messiah through the revelation of Him which it contained.

As one looks back over these reasons for the giving of the Law, he can observe that there was in the Law that which was *revelatory* of the holiness of God. This aspect of the Law was permanent. Holiness does not change from age to age, and that which revealed the holiness of God to Israel may still be used to reveal the holiness of God to men today. That which reveals the holiness of God reveals concomitantly the unholiness of man, and the Law may still be used to reveal the unholiness of men today. It is this revelatory aspect of the Law that Paul refers to as holy, just, and good.

There was also that in the Law which was *regulatory*. The Law regulated the life and the worship of the Israelite. It is this regulatory aspect of the Law that was temporary, that has been done away. Paul in Timothy 1:8 writes, "But we know that the law is good if a man use it lawfully." How can the Law be used lawfully in an age in which it is said that the Law had been done away? If a Law is used to reveal the holiness of God, the unholiness of man, the requirements of those who would live in fellowship with the holy God, or to learn of the person and work of Christ, it is used lawfully. One who attempts to use the regulatory portions of the Law which were "only until Christ" is using the Law unlawfully. While one sings, "Free from the law, or happy condition," one still recognizes that the Law is "holy, just and good."