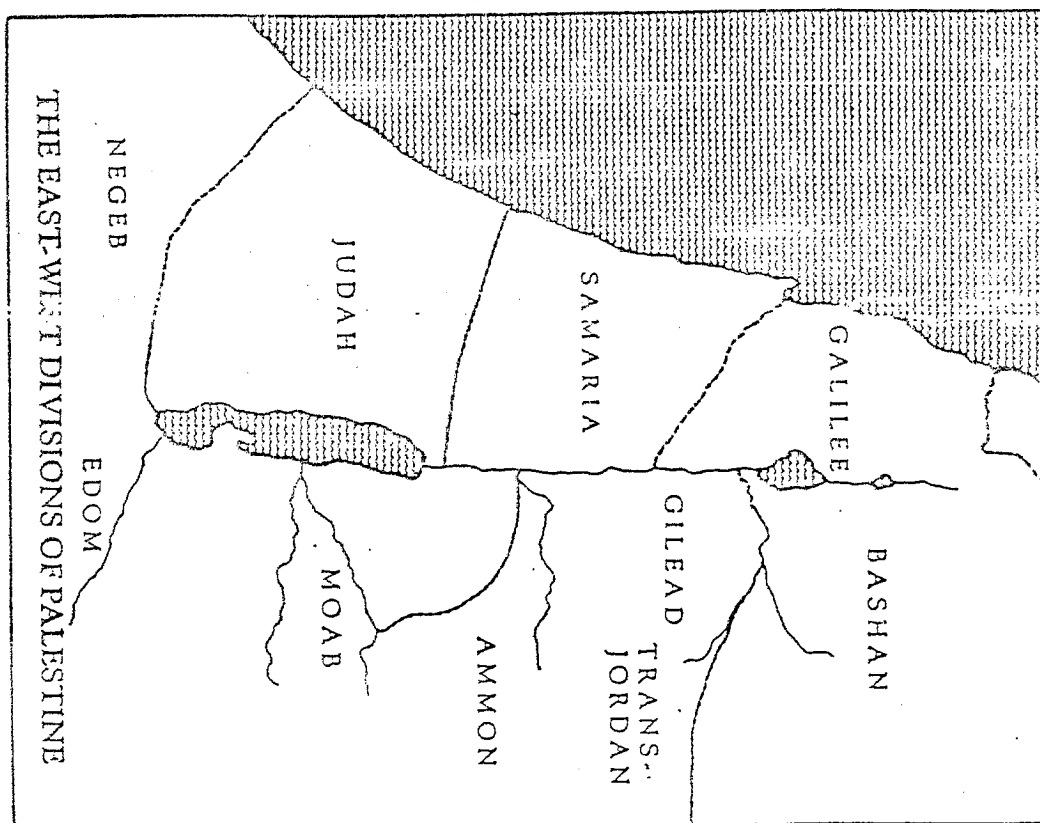
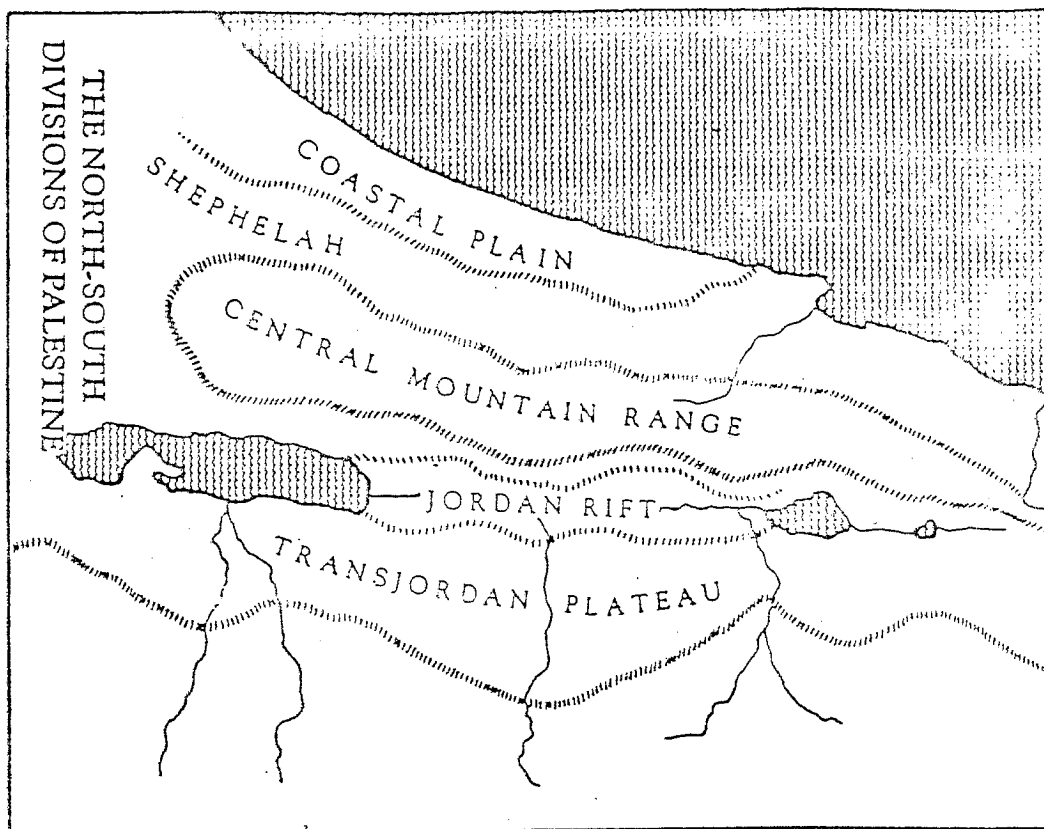


OLD TESTAMENT

SURVEY II

**The Master's College
B 102**

Professor: William Varner, Ed.D.



1 and 2 KINGS

I. THE INTRODUCTION TO THE BOOKS

A. Title

1. Originally the Jews referred to it as "The Book of Kings."
2. The LXX first divided this book into 2 books and called them, "3 and 4 Kingdoms." (1 & 2 Samuel = 1 & 2 Kingdoms)
3. The titles in the LXX and Latin Vulgate are actually more accurate since all four books together present the history of the monarchy, from its rise under Samuel to its demise with Zedekiah.

B. Author and Date

1. The author is unnamed, although Jewish tradition attributes it to Jeremiah (*Baba Bathra* 15a). Some conservative Christians agree (Archer, Schultz).
2. The author must have been a Babylonian exile who lived after 562 B.C., the date of the last event recorded (Jehoiachin's release - 2Kg. 25:27-30). He wrote to the Jews *in exile*.

C. Sources

1. The author refers to three historical records:
 - a. The Book of the Acts/Annals of Solomon (1Kg. 11:41).
 - b. The Book of the Chronicles/Annals of the Kings of Israel (1Kg. 14:19).
 - c. The Book of the Chronicles/Annals of the Kings of Judah (1Kg. 14:29).
 - d. Compare also 1Ch. 29:29; 2Ch. 9:29; 12:15; 20:34; 24:27; 26:22; 32:32.
2. 2Kg. 18:9-20:19 probably came from Isaiah's writings (chapters 36-39).

II. THE OUTLINE OF THE BOOKS

A. The United Kingdom (1 Kings 1-11)

970 - 931 B.C.

- Solomon's Accession and Reign (see map and temple design)

B. The Divided Kingdom (1 Kings 12 - 2 Kings 17)

931 - 722 B.C.

- Parallel Accounts of the Kings of Israel and Judah (see chart)
- Ministries of Elijah and Elisha (1 Kings 17 - 2 Kings 8)

C. The Surviving Kingdom (2 Kings 18-25)

722 - 586 B.C.

- Judah's Kings through the Babylonian Exile

III. THE SCOPE OF THE BOOKS

A. The period covered is approximately 400 years, from the death of David (c. 970 B.C.) to the release of Jehoiachin in captivity (c. 562 B.C.).

B. Summary of the Divided Kingdom:

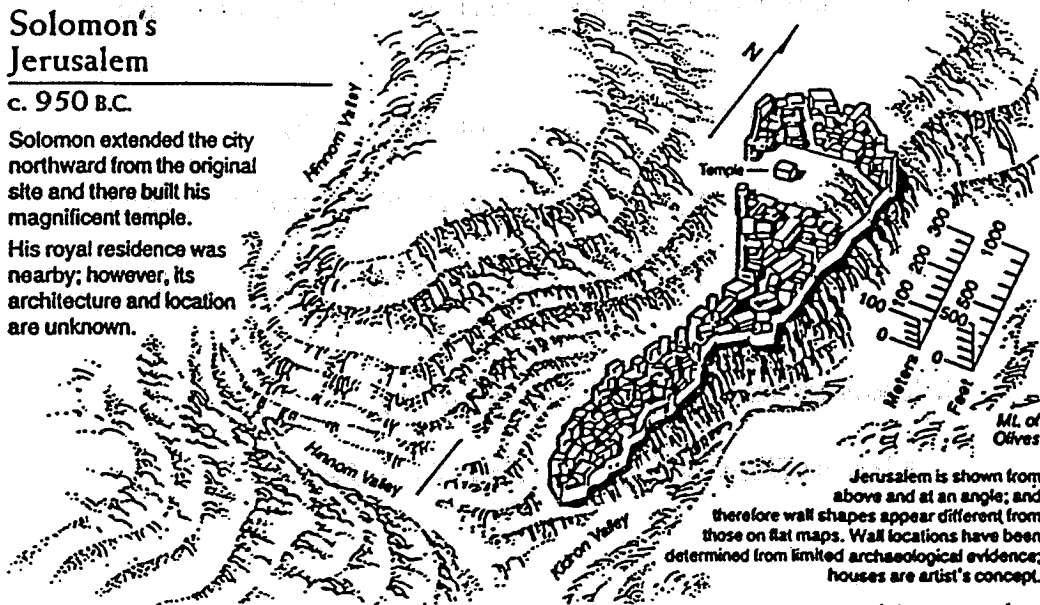
| KINGDOM | NORTHERN KINGDOM | SOUTHERN |
|------------|------------------|----------|
| •NAME | _____ | _____ |
| •RULERS | _____ | _____ |
| •GOOD | _____ | _____ |
| •DYNASTIES | _____ | _____ |
| •DATES | _____ | _____ |
| •YEARS | _____ | _____ |

Solomon's Jerusalem

c. 950 B.C.

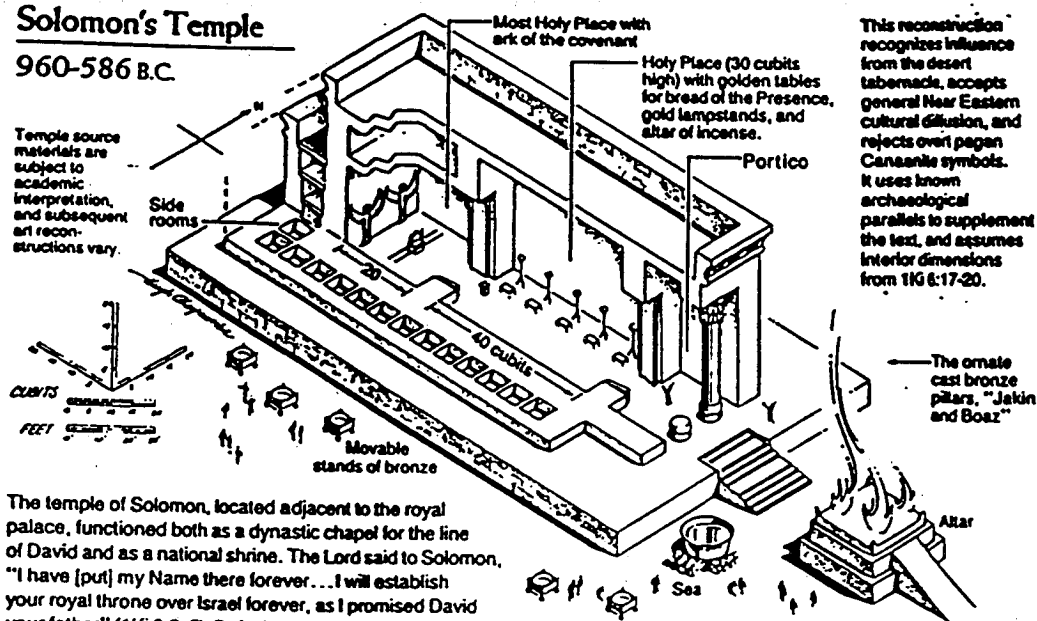
Solomon extended the city northward from the original site and there built his magnificent temple.

His royal residence was nearby; however, its architecture and location are unknown.



Solomon's Temple

960-586 B.C.



The temple of Solomon, located adjacent to the royal palace, functioned both as a dynastic chapel for the line of David and as a national shrine. The Lord said to Solomon, "I have [put] my Name there forever... I will establish your royal throne over Israel forever, as I promised David your father" (1Ki 9:3, 5). By its implicit and explicit cosmology, the sanctuary taught the absolute sovereignty of God over the created world, symbolizing simultaneously his headship over Israel.

The floor plan is a type that has a long history in Semitic religion, particularly among the West Semites. An early example of the tripartite division into *'ulam*, *hekal*, and *debir* (portico, main hall, and inner sanctuary) has been found at Syrian Ebla (c. 2300 B.C.) and, much later but more contemporaneous with Solomon, at Tell Tainat in the Orontes basin (c. 900 B.C.). Like Solomon's, the

later temple has three divisions, contains two columns supporting the entrance, and is located adjacent to the royal palace.

Many archaeological parallels can be drawn to the methods of construction used in the temple, e.g., the "stone and cedar beam" technique described in 1Ki 6:36. Interestingly, evidence for the largest bronze-casting industry ever found in Palestine comes from the same locale and period as that indicated in Scripture: Zarethan in the Jordan Valley c. 1000 B.C.

... © Hugh Claycombe 1981

The Kings of Israel and Judah

| ISRAEL | | JUDAH | |
|-----------------|------------|----------------|----------|
| 1. Jeroboam I | 930-909 | 1. Rehoboam | 930-913 |
| 2. Nadab | 909-908 | 2. Abijam | 913-910 |
| 3. Baasha | 908-886 | 3. Asa | 910-869 |
| 4. Elah | 886-885 | | |
| 5. Zimri | 885 | | |
| 6. (Tibni) | 885-880* | | |
| 7. Omri | 885-874 | | |
| 8. Ahab | 874-853 | 4. Jehoshaphat | 872-848 |
| 9. Ahaziah | 853-852 | 5. Jehoram | |
| 10. Jehoram | | (Joram) | 853-841 |
| (Joram) | 852-841 | 6. Ahaziah | 841 |
| 11. Jehu | 841-814 | 7. (Athaliah) | 841-835* |
| 12. Jehoahaz | 814-798 | 8. Joash | |
| 13. Jehoash | | (Jehoash) | 835-796 |
| (Joash) | 798-782 | 9. Amaziah | 796-767 |
| 14. Jeroboam II | 793-753 | 10. Azariah | 792-740 |
| 15. Zechariah | 753 | | |
| 16. Shallum | 752 | | |
| 17. Menahem | 752-742 | 11. Jotham | 750-732 |
| 18. Pekahiah | 742-740 | | |
| 19. Pekah | 752-732 | 12. Ahaz | 735-715 |
| 20. Hoshea | 732-723/22 | 13. Hezekiah | 729-686 |
| | | 14. Manasseh | 697-642 |
| | | 15. Amon | 642-640 |
| | | 16. Josiah | 640-609 |
| | | 17. Jehoahaz | 609 |
| | | 18. Jehoiakim | 609-598 |
| | | 19. Jehoiachin | 598-597 |
| | | 20. Zedekiah | 597-586 |

Kings of Judah and Israel and the Preexilic Prophets

| JUDAH | | | | ISRAEL | | | | |
|-----------------|-----------------------------------------------|-----------|---------|-------------|----------------------------------|-------------|------------|---------|
| | Kings* | Dates | Years | Dynasty† | Kings | Dates | | |
| | Rehoboam | 931-913 | 17 | 1st Dynasty | Jeroboam I | 931-910 | 22 | |
| | Abijah | 913-911 | 3 | " | Nadab ‡ | 910-909 | 2 | |
| | Asa | 911-870 | 41 | 2nd Dynasty | Baasha | 909-886 | 24 | |
| | Coregency† with Jehoshaphat | 873-870 | (3) | " | Elah ‡ | 886-885 | 2 | |
| | Jehoshaphat | 873-848 | 25 | 3rd Dynasty | Zimri | 885 | 7 days | |
| | Coregency with Jehoram | 853-848 | (5) | — | Tibni | 885-880 | 6 | |
| | Jehoram | OBADIAH** | 848-841 | 8 | Overlapping reign † with Omri | 885-880 | (6) | |
| | Ahaziah ‡ | 841 | 1 | 4th Dynasty | Omri | 885-874 | 12 | |
| | Queen Athaliah ‡ | 841-835 | 6 | " | E L I J A H | Ahab | 874-853 | 22 |
| | Joash ‡ | JOEL** | 835-796 | 40 | " | Ahaziah | 853-852 | 2 |
| | Amaziah ‡ | 796-767 | 29 | " | Jehoram (Joram) ‡ | 852-841 | 12 | |
| | Azariah's vice- regency under Amaziah | 790-767 | (23) | 5th Dynasty | E L I S H A | Jehu | 841-814 | 28 |
| | Azariah (Uzziah) | 790-739 | 52 | " | Jehoahaz | 814-798 | 17 | |
| | Coregency with Jotham | 750-739 | (11) | " | Jehoash (Joash) | 798-782 | 16 | |
| M I C A H | Jotham | 750-735 | 16 | " | Coregency with Jeroboam II | 793-782 | (11) | |
| | Ahaz's vice- regency under Jotham | 744-735 | (9) | " | H O S E A | Jeroboam II | JONAH AMOS | 793-753 |
| | Coregency of Jotham with Ahaz | 735-732 | 4 | " | Zechariah ‡ | 753-752 | 1/2 | |
| | Ahaz | 732-715 | 16 | 6th Dynasty | Shallum ‡ | 752 | 1/12 | |
| | Hezekiah's vice- regency under Ahaz | 729-715 | (14) | 7th Dynasty | Menahem | 752-742 | 10 | |
| | Hezekiah | 715-686 | 29 | " | Overlapping reign with Pekah | 752-742 | (10) | |
| | Manasseh's vice- regency under Hezekiah | 697-686 | (11) | " | Pekahiah ‡ | 742-742 | (2) | |
| | Manasseh | NAHUM | 697-642 | 55 | Overlapping reign with Pekah | 742-740 | (2) | |
| | Amon ‡ | 642-640 | 2 | 8th Dynasty | Pekah ‡ | 752-732 | 20 | |
| J E R E M I A H | Josiah | ZEPHANIAH | 640-609 | 31 | 9th Dynasty | Hoshea | 732-722 | 9 |
| | Jehoahaz | 609 | 1/4 | | | | | |
| | Jehoiakim | HABAKKUK | 609-598 | 11 | | | | |
| | Jehoiachin | 598-597 | 1/4 | | | | | |
| | Zedekiah | 597-586 | 11 | | | | | |

*Includes one queen (Athaliah).

†In a coregency the kings ruled together; in overlapping reigns they reigned separately; in a vice-regency a son ruled with his father in a subordinate position.

‡These kings and one queen were assassinated.

§A dynasty is a succession of rulers who are members of the same family or a single ruler of a family different from those before and after him. (The kings of Judah were all of one dynasty because they were all descendants of David.)

**Evangelical scholars differ on the dates of Obadiah and Joel. Some place them at later dates (see the Introductions to Joel and Obad.).

Note: In some kings' reigns the dates (e.g., Rehoboam, 931-913), when subtracted, may vary from the number in the "Years" column for that king. This is because the beginning and ending dates for a given king may include only portions of those years in the Gregorian calendar.

The dates of the kings are adapted from Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* 3rd ed. Grand Rapids: Zondervan Publishing House, 1961.

IV. THE PURPOSE AND THEMES OF 1 & 2 KINGS

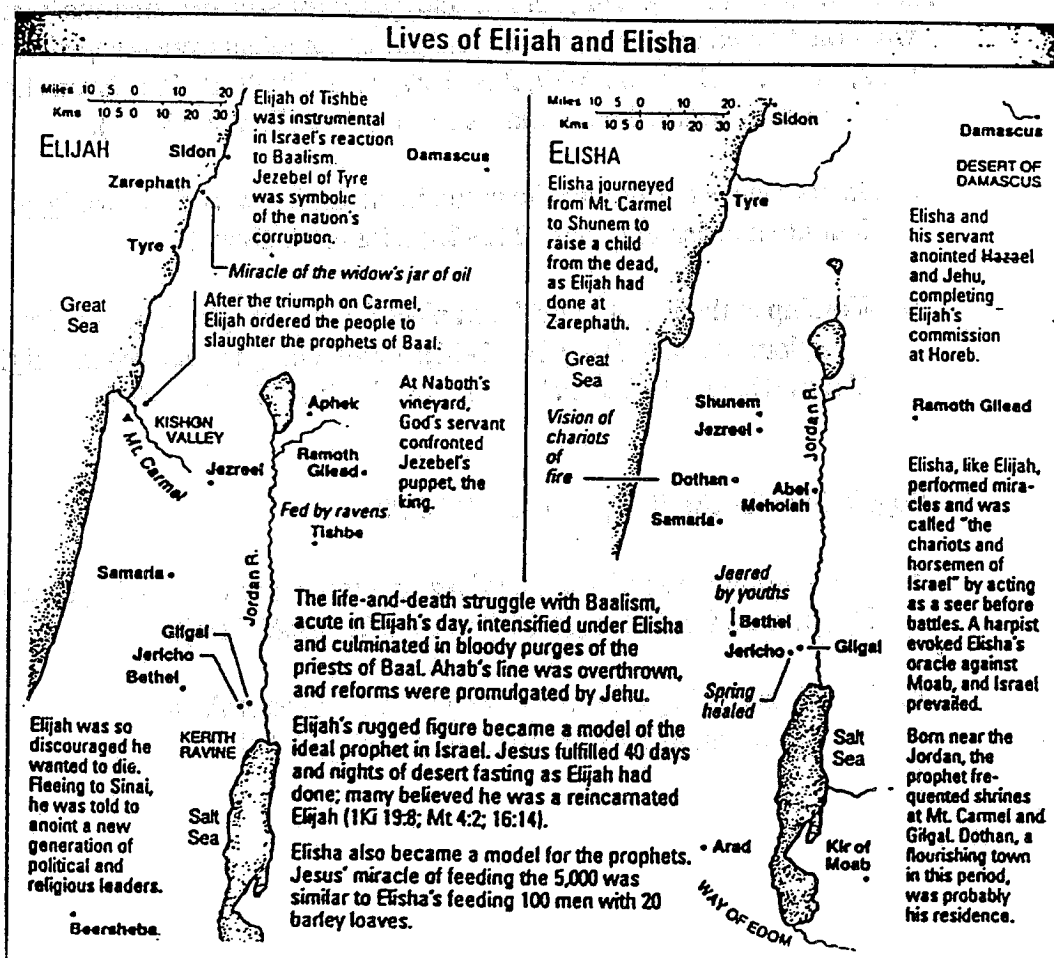
- A. The books are **not** a social-political-economic history of Israel's monarchy. The author refers to other sources for those who desire such "facts" (see above I. C.).
- B. These books describe the history of the kings of Israel and Judah *in light of God's covenants*, in particular the Mosaic and Davidic Covenants.
- C. The kings who receive the most attention are those whose reigns were notably a deviation from Mosaic Covenant faithfulness (e.g. Ahab) or an affirmation of it (e.g. Hezekiah). Some kings who were historically very important receive scant attention (e.g., Omri and Jeroboam II).
- D. The positive standard by which the kings of Judah were judged was David (1Kg. 11:36; 15:4; 2Kg. 8:19; 16:2; 18:3). The negative standard that set the pattern for the kings of Israel was "Jeroboam the son of Nebat, who caused Israel to sin" (e.g. 1Kg. 16:26,31; 22:52; 2Kg. 3:3). All but 2 of the 20 Israelite kings were described as following in Jeroboam's sin (Shallum & Hoshea are the exceptions).
- E. The peculiar regulations of the book of Deuteronomy seem to be prominent in the writer's mind:
 1. Regulations for a Central Sanctuary - Deut. 12:1-14
 - There was to be *one central* (but not sole) place for sacrifice after the Temple was constructed in Jerusalem. Others places for altars were acceptable (1Sa. 9:12; 11:15; 16:1-2; 20:26-29; 2Sa. 15:7; 1Kg. 18:30; 19:10). Even the Mosaic Law permitted other places for sacrifice (Exo. 20:24-26).
 - a. Disobedience to this was the preeminent marked sin of the Northern Kingdom of Israel (1 Kg 12:25-33; refer to D. above).
 - b. Worship at the illegitimate "high places" was a major sin in the Southern Kingdom of Judah (1Kg 14:21-24). Only 2 kings destroyed the high places (Hezekiah & Josiah). Cf. 1Sa. 9:12; 10:5; 1Kg. 3:2,4.
 2. Regulations for the King - Deut. 17:14-20
 - a. The multiplication of horses, wives, silver and gold, and going down to Egypt were forbidden (cf. Solomon, 1Kg. 10:26-11:1).
 - b. But when he obeys the Word, he will reign successfully.
(cf. Joash, 2Kgs 12 and Hezekiah, 2Kgs 18-20)

• Special notes on Hezekiah's tunnel in Jerusalem:

1. 2Sa. 5:8, "David said, 'Anyone who conquers the Jebusites will have to use the water shaft to reach those 'lame and blind' who are David's enemies'."
2. 2Kg. 20:20, "As for the other events of Hezekiah's reign, all his achievements and how he made the pool and the tunnel by which he brought water into the city, are they not written in the book of the annals of the kings of Judah?"
3. 2Ch. 32:1-4,30, "Sennacherib king of Assyria came and invaded Judah....It was Hezekiah who blocked the upper outlet of the Gihon spring and channeled the water down to the west side of the City of David."
4. This tunnel utilized at its beginning the old Jebusite tunnel which brought water under the eastern city wall from the Gihon Spring. Hezekiah's engineers extended the tunnel 1750 to the west side of the growing city where it emptied into the Pool of Siloam. It was rediscovered in 1880 and can be traversed today.

3. Regulations for the office of the Prophet - Deut. 18:15-22

- a. One of the marks of a true prophet is that his prophecies *always* come true.
- b. See the ministries of Elijah (1Kg. 17:1; 18:1,44; 22:38; 2Kg. 1:17; 10:17) and Elisha (2Kg. 2:22; 9:26,36; 10:10) as well as other prophets (1Kg. 13; 15:29; 16:7,12).



4. Regulations for the Covenant - Deut. 28

a. Obedience brings blessing and honor (Deut. 28:1-14); disobedience brings drought, disease, defeat, and exile (Deut. 28:15-68).

b. Note the curses of God in Deuteronomy which are fulfilled in 1-2 Kings:

- Deut. 28:21-22 -- 2Sa. 24
- Deut. 28:23-24 -- 1Kg. 17-18
- Deut. 28:36-37 -- 2Kg. 17:24-34
- Deut. 28:49-52 -- 2Kg. 25
- Deut. 28:53-57 -- 2Kg. 6:24-30; Jer. 19:9; Lam. 2:20; Josephus' *Jewish War*, 6:3-4 (AD 70).

F. In light of the above, the author's message to those languishing in exile is: God has not failed and His covenant has not been foiled. On the contrary, He has been faithful to His word. You are suffering for your sin (2Kg. 17:7-23; cf. 18:10-12).

G. There is an element of hope, however. The concluding passage (2Kg. 25:27-30) illustrates a hope for the future through the restored descendant of David--Jehoiachin (cf. Matt. 1:11-12). In other words: "Yahweh has judged you, but He has not abandoned you."

God's Miracles through Elijah and Elisha

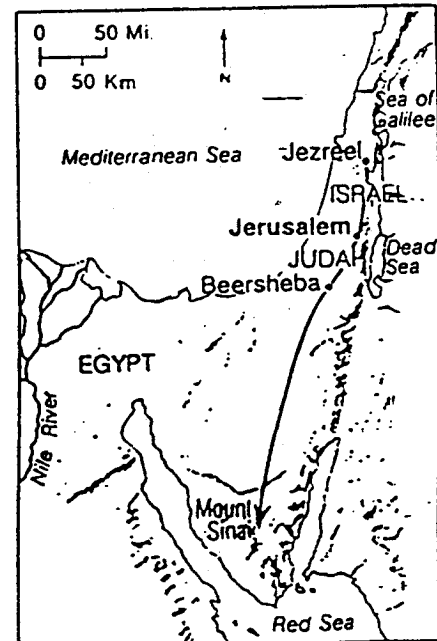
ELIJAH

| | Some of the Elements Involved* |
|------------------------------------------|--------------------------------|
| 1. Elijah fed by ravens | Water and food |
| 2. Widow's food multiplied | Flour and oil |
| 3. Widow's dead son raised to life | Life |
| 4. Elijah's altar and sacrifice consumed | Water and fire |
| 5. Ahaziah's 102 soldiers consumed | Fire |
| 6. Jordan River parted | Water |
| 7. Elijah's transport to heaven | Fire and wind |

ELISHA

| Miracle | Some of the Elements Involved* |
|-------------------------------------------------------|--------------------------------|
| 1. Jordan River parted | Water |
| 2. Jericho spring water purified | Water |
| 3. Widow's oil multiplied | Oil |
| 4. Shunammite's dead son raised to life | Life |
| 5. Poisonous stew purified | Flour |
| 6. Prophets' food multiplied | Bread and grain |
| 7. Naaman healed of leprosy | Water |
| 8. Gehazi's leprosy | — |
| 9. Axhead floated | Water |
| 10. Horses and chariots surrounded the city of Dothan | Fire |
| 11. Aramean soldiers blinded | — |

Many of these elements—water, flour, oil, fire, and wind—were polemics against Baal, the god of rain, lightning (fire), and vegetation. Even the restoration of two boys back to life (one by Elijah and one by Elisha) was a polemic against the practice of child sacrifice and against the myth that Baal was dead six months each year and then was raised annually. Baal's restoration to life was only mythical; the boys' restoration to life was real.



ELIJAH FLE FROM JEZREEL. After killing the prophets of Baal, Elisha ran from the wicked Queen Jezebel. He fled to Beersheba, into the desert, and finally to Mount Horeb (Sinai). The Moses centuries earlier, he fled with God.

1st & 2nd CHRONICLES

I. THE TITLE OF THE BOOKS

- A. The Hebrew title is "the events of the days." This phrase is usually translated "chronicles" or "annals" (1Kg. 14:19).
- B. The LXX title is "the things omitted," that is, things omitted from Samuel and Kings and now given as a supplement.
- C. Jerome, in the Latin Vulgate, suggested the title, "The Chronicle of the Whole Sacred History."

II. THE AUTHOR OF THE BOOKS

- A. Jewish tradition states that it was Ezra, and this has the support of Ezra 1:1-3 which is virtually identical with 2Ch. 36:22-23.
- B. The author lived during the restoration, after the Exile, c. 450-400 BC.

III. THE SOURCES OF THE BOOKS

- A. About half is taken basically word for word from I-II Samuel and I-II Kings.
- B. About half is taken either from the author's own knowledge or from many other sources cited, as well as the other Biblical books:
 1. The book of the kings of Israel (1Ch. 9:1)
 2. The book of the annals of King David (1Ch. 27:24)
 3. The writings of Samuel the Seer (1Ch. 29:29)
 4. The writings of Nathan the Prophet (1Ch. 29:29)
 5. The writings of Gad the Seer (1Ch. 29:29)

IV. THE OUTLINE OF CHRONICLES

- A. Genealogies 1Ch. 1 - 9
- B. David 1Ch. 10 - 29
- C. Solomon 2Ch. 1 - 9
- D. The Kings of Judah 2Ch. 10 - 36

V. THE PURPOSES AND THEMES

- It was written to a community *restored from exile* with a restored Temple. The Chronicler addressed real needs and questions the Israelites must have had.
- A. To the question, "Is God still interested in us?" the Chronicler answers, "Yes, He always has been," and shows that their history goes all the way back to Adam (1Ch. 1:1).
- B. To the question, "Where do we go from here?" Chronicles points to the Temple and David.
 1. His elaborate description of the Temple under Solomon speaks to their present situation with the rebuilt "second Temple" under Zerubbabel (finished in 516 BC; Ezra 6:15).
 2. His idealized presentation of David speaks to their promise of a future Son of David, the Messiah.
- C. "We're a chosen people (1Ch. 1-9) in a chosen land (2Ch. 36)!"

VI. THE CONTENTS OF THE BOOKS

A. Genealogies (1Ch. 1 - 9)

1. Patriarchs (1)
2. Sons of Jacob (2-9)
 - a. Judah and Simeon (2-4)
 - b. Reuben, Gad, and the 1/2 tribe of Manasseh (5)
 - c. Levi (6)
 - d. Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher (7-9)
3. Purposes of the Genealogies
 - a. They demonstrate continuity with the _____. This was needed because of the serious breach in their national history because of the exile.
 - b. They legitimize the _____. To serve as a priest (1Ch. 6) one must have correct pedigree (cf. Neh. 7:61-65).
 - c. They insure the _____. There must be a list of royal succession so the credentials of the future Messiah will be valid.

B. Reigns of David (1Ch. 10-29) and Solomon (2Ch. 1-9)

1. Information that is included:

- a. The entire histories of these 2 kings revolve around David's extensive preparations for the Temple (1Ch. 22-29 are not in Samuel), and Solomon's elaborate construction of the Temple (2Ch. 2-7 is mostly unique to Chronicles).
- b. The outlook of Samuel/Kings is from the *throne* (kingly), while that of Chronicles is from the *altar* (priestly).

2. Information that is excluded:

- Everything evil, questionable, or less than worthy about their reigns is omitted, such as:

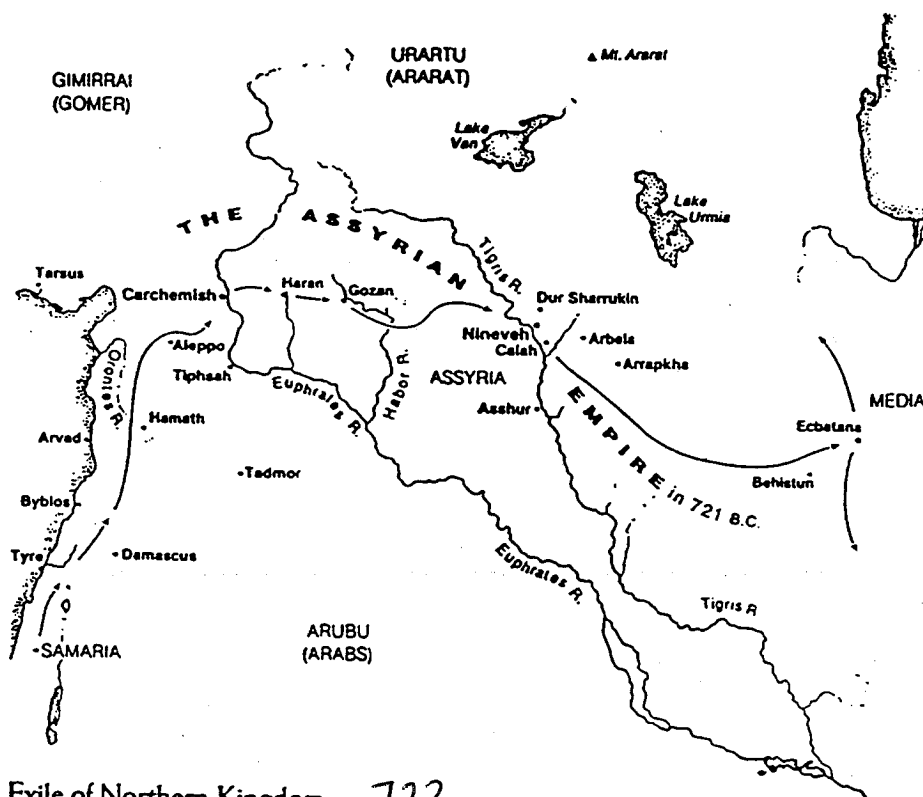
- a. David's life as refugee and "traitor" (1Sa. 18-29)
- b. David's struggle with Ish-bosheth and his first reign in Hebron (2Sa. 1-4)
- c. David's adultery with Bathsheba (2Sa. 11-12)
- d. David's trouble with Amnon, Absalom, Sheba, Adonijah (2Sa. 13-2Kg. 4)
- e. Solomon's many wives and idolatry (1Kg. 11)

3. The purpose is not to contradict Samuel-Kings or to be dishonest in treating history. Rather it is to present David and Solomon as *ideal types* of the Messianic King, the Son of David, who is to come.

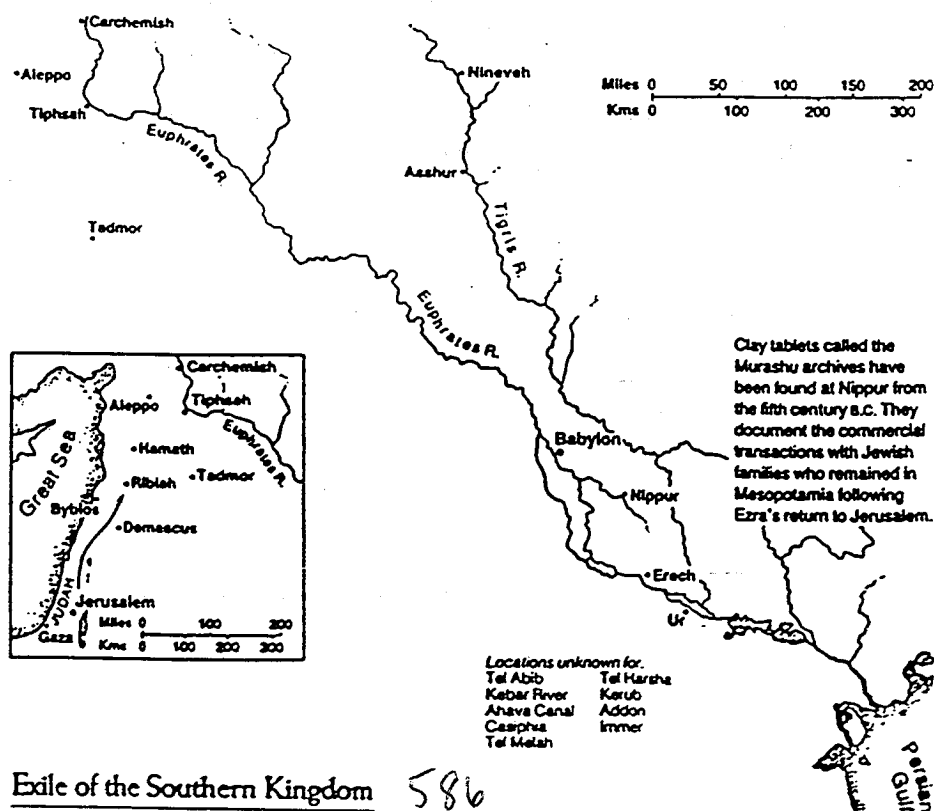
C. The Reigns of the Kings of Judah (2Ch. 10-29)

1. Chronicles does not discuss the kings of Israel because they were not part of the Davidic, royal lineage.
2. The moral judgment on the kings is whether or not they walked in the ways of David (cf. 2Ch. 28:1 with 29:2).
3. In keeping with the theme text (2Ch. 7:14), the Chronicles portrays the kings as receiving immediate blessings when they obey, immediate judgments when they disobey, and immediate forgiveness when they repent.
 - a. Immediate judgment is illustrated by Uzziah.
 - The leprosy mentioned in 2 Kgs. 15:1-7 is explained in 2Ch. 26:16ff as due to his prideful act in the Temple.

- b. Immediate forgiveness and blessing is illustrated by Manasseh.
- To the sins mentioned in 2Kg. 21:1-18 are added his exile in Babylon, his repentance, and his restoration (2Ch. 33:11-17).



Exile of Northern Kingdom 722



Exile of the Southern Kingdom 586

EZRA AND NEHEMIAH

I. THE INTRODUCTION TO THE BOOKS

A. Titles

1. The books were regarded as one in ancient times.
2. The Talmud and LXX regard these as one book named "Ezra." Origin was the first to call these two separate books (1 & 2 Ezra).
3. Protestant Bibles have divided them into two books.

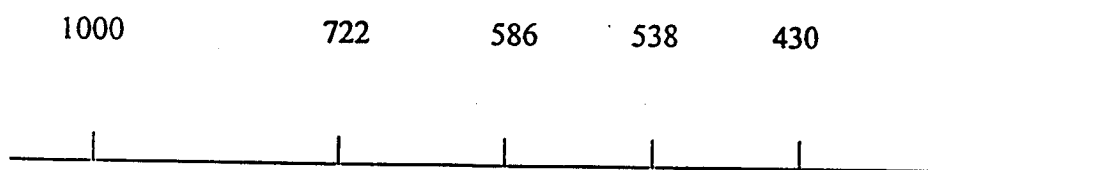
B. Author

1. Ezra the priest is generally considered as author or compiler of Chronicles, Ezra, and Nehemiah. Possibly he used the memoirs of Nehemiah for part of that book.
2. Ezra was a priest, descended from Aaron through Eleazar (Ezra 7:1-5). He is accorded an extremely important role in Jewish tradition.
 - a. He was a second "Moses the Law-giver." Just as Moses wrote the first five OT books, so Ezra wrote the final four (Ezra, Neh., 1-2 Chron.). The Talmud states that had not Moses preceded him, Ezra would have been the agent to present the Torah to Israel (*San.* 21b).
 - b. He re-instituted proper worship in the rebuilt temple in 457 B.C. He is considered as the author of Psalm 119.
 - c. He presided over the "Men of the Great Synagogue" and handed down the oral tradition regarding laws, interpretations, and arrangement of the canon.
 - d. He instituted local synagogues in Judah as he had in Babylon.
 - e. He applied the Torah in a specific way to problems (Ezra 9,10; Neh. 8-10).

C. Historical Setting

1. The history covers the period from 538-430 BC, involving returns under Zerubbabel (537), Ezra (457), and Nehemiah (444, 432).
2. Persia was the ruler during this time (538-330 BC).
3. The ministries of the prophets Haggai and Zechariah are mentioned (Ezra 5:1; 6:14). The ministry of Malachi closed this period (c. 400 BC).

POST-EXILIC PROPHETS AND BOOKS



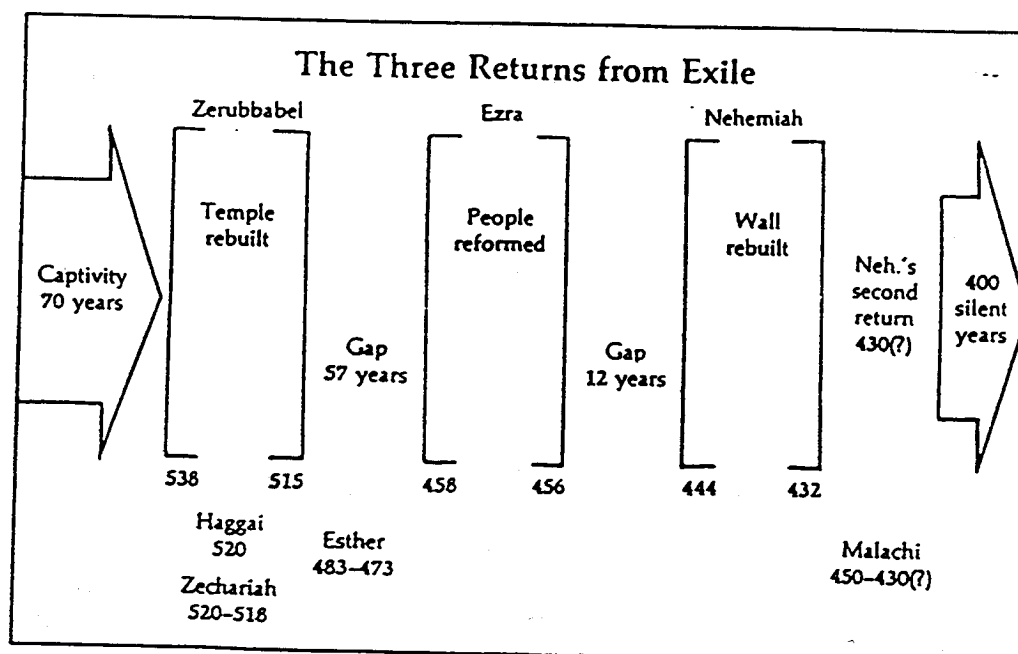
David Israel Exiled Judah Exiled R e t u r n s

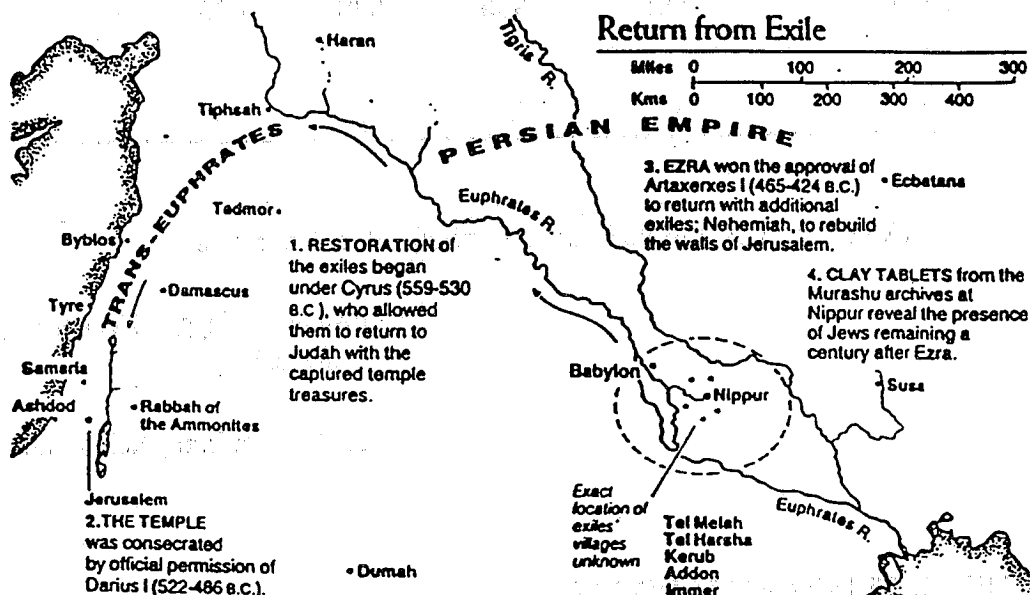
• Prophets: Haggai, Zechariah, Malachi

• Historians: Ezra, Nehemiah, Esther

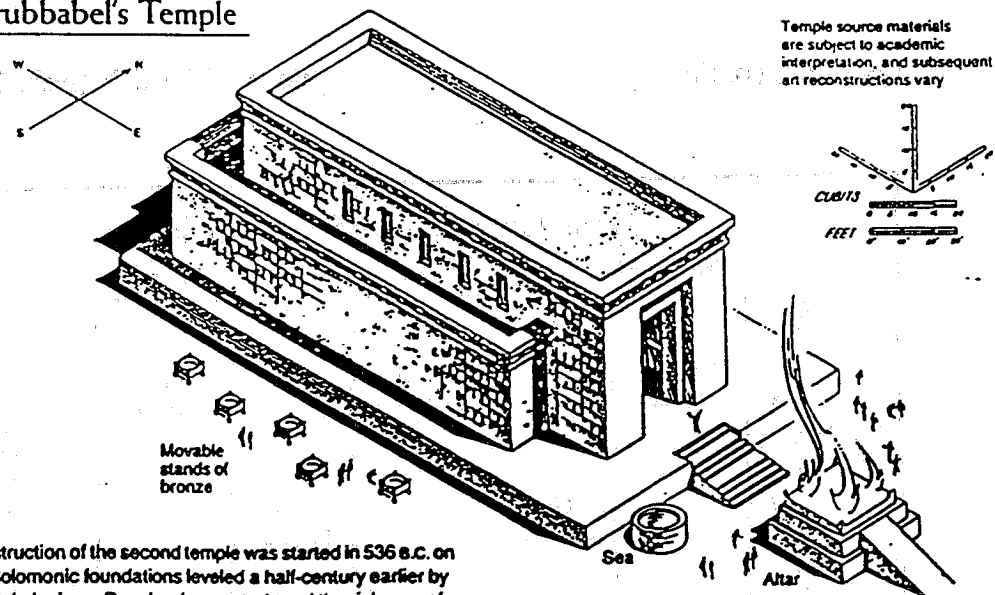
II. THE OUTLINE OF THE BOOKS

- A. Rebuilding of the _____ under Zerubbabel (Ezra 1-6)
- B. Rebuilding of the _____ under Ezra (Ezra 7-10)
- C. Rebuilding of the _____ under Nehemiah (Neh. 1-13)





Zerubbabel's Temple



Construction of the second temple was started in 536 B.C. on the Solomonite foundations leveled a half-century earlier by the Babylonians. People who remembered the richness of the earlier temple wept at the comparison (Ezr 3:12). Not until 516 B.C., the 6th year of the Persian emperor Darius I (522-486), was the temple finally completed at the urging of Haggai and Zechariah (Ezr 6:13-15).

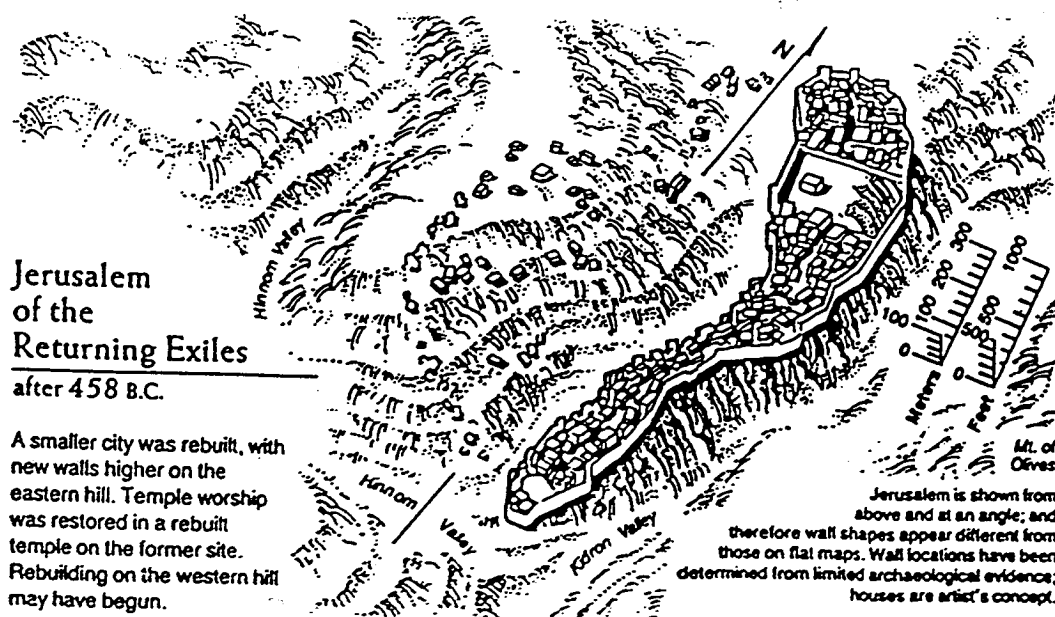
Archaeological evidence confirms that the Persian period in Palestine was a comparatively impoverished one in terms of material culture. Later Aramaic documents from Elephantine in Upper Egypt illustrate the official process of gaining permission to construct a Jewish place of worship, and the opposition engendered by the presence of various foes during this period.

Of the temple and its construction, little is known. Among the few contemporary buildings, the Persian palace at Lachish and the Tobiad monument at Iraq el-Amir may be compared in terms of technique.

Unlike the more famous structures razed in 586 B.C. and A.D. 70, the temple begun by Zerubbabel suffered no major hostile destruction, but was gradually repaired and reconstructed over a long period. Eventually it was replaced entirely by Herod's magnificent edifice.

III. THE CONTRIBUTIONS OF THE BOOKS

- A. Ezra documents the fulfillment of the prophetic word about the 70 year Babylonian captivity (cf. Jer. 25:11-12; 27:22; 29:10ff with Ezra 1:1; cf. Lev. 25:2-5; 26:33-35 with 2Ch. 36:20-21).
1. 605-536 B.C. - a *political* captivity, from the first deportation to the first return
 2. 586-516 B.C. - a *religious* captivity, from temple's destruction to its rebuilding
- B. Nehemiah documents the command to rebuild the wall (445 BC), which was probably the date for the beginning of Daniel's "70 weeks" (Dan. 9:24ff). Thus, these books provide encouragement concerning past prophecy and the beginning of future prophecy.
- C. The Samaritan controversy of Ezra 4 illustrates the rift between the "Jews" (Ezra 4:12) and this hybrid people (cf. 2Kg. 17). The Samaritans accepted only the Pentateuch and had a rival temple on Mt. Gerizim. This rivalry later is illustrated in the N.T. (cf. John 4; Luke 9:51-56).
- D. Ezra is described as preeminently a man of the **Word** (Ezra 7:6-10). Almost every reference to him is in connection either to his knowledge of the Word or application of it to the people (cf. the intermarriage situation in Ezra 9-10).
- E. Nehemiah is described as preeminently a man of **Prayer**. The first of these is long (1:4-11), but most are short and sharp cries to God (cf. 6:14; 13:14,22,29,31).



F. Zerubbabel's temple is not described in detail. Although its base was larger than Solomon's (Ezra 6:3-4), it was simpler and less ornate (cf. Ezra 3:11-13). Its furniture was more limited (one menorah instead of ten), and the Talmud states that some things in the Solomonic temple were absent in Zerubbabel's: the ark, the sacred fire, the Shekinah glory, the Holy Spirit, and the Urim and Thummim.

G. Zechariah portrays Zerubbabel and Joshua the High Priest as types of the Messiah in His dual role as King-Priest (Zec. 6:13). Haggai portrays Zerubbabel as the one who receives God's "signet ring" to rule all nations (Hag. 2:23) and is in the Messianic line (Matt. 1:12).

Postexilic Chronology

| | |
|----------------------------------------------------------------|---------|
| Cyrus II captures Babylon | 539 |
| Cyrus issues emancipation decree (Ezra 1:1) | 538 |
| Jews return to Palestine (Ezra 2) | 538/537 |
| Altar rebuilt (Ezra 3:2) | 538/537 |
| Temple foundations laid (Ezra 3:8-10) | 536 |
| Opposition encountered (Ezra 4:1-5, 24) | 536-520 |
| Temple completed (Hag. 1:14-15; Ezra 6:15) | 520-515 |
| Opposition to Jews in Jerusalem (Ezra 4:6) | 485(?) |
| Esther and Mordechai rise in the Persian Court | 484-465 |
| Further opposition to Jews in Jerusalem (Ezra 4:7) | 463-??? |
| Ezra returns to Jerusalem (Ezra 7:1, 8) | 458 |
| Nehemiah returns to Jerusalem (Neh. 2:1) | 445 |
| Nehemiah visits Babylon and returns to Jerusalem (Neh. 13:6-7) | 433 |

The Early Kings of the Persian Empire

| | |
|---------|----------------------|
| 559-530 | Cyrus II (the Great) |
| 530-522 | Cambyzes |
| 522-486 | Darius I |
| 486-465 | Xerxes I (Ahasuerus) |
| 464-423 | Artaxerxes I |
| 423-404 | Darius II Nothus |
| 404-359 | Artaxerxes II Mnemon |

ESTHER

I. THE TITLE OF THE BOOK

- A. The title is derived from the central figure, whose name in Persian is related to the Babylonian goddess "Ishtar" and means "star" (כוכב). Her Hebrew name was "Hadassah" (הדסה) meaning "myrtle" (2:7).
- B. This is one of the two books named after women:
 - 1. Ruth - a Gentile - married a Jew of royal promise - Boaz.
 - 2. Esther - a Jewess - married a Gentile of royal power - Ahasuerus.

II. THE AUTHOR OF THE BOOK

- A. According to the Talmud (*Baba Batra* 15a), "...the men of the Great Synagogue wrote the scroll of Esther."
- B. Josephus (*Antiquities* 11:1,6) and the 12th century commentator Ibn Ezra suggested Mordecai as the author (but see 10:3).
- C. It was probably written by a Jew who had lived in Persia and had then returned to Israel to proclaim the feast of Purim. The date of writing is c. 460 BC.

III. THE HISTORICAL SETTING OF THE BOOK

- A. "Ahasuerus" was the Persian king Xerxes, who warred with the Greeks (these events occurred between Esther 1 and 2). "Susa" was the Persian capital also known as "Shushan."
- B. The time span involved about ten years:
 - 1. In 483, Queen Vashti was deposed (Ahasuerus' 3rd year).
 - 2. In 479, Queen Esther was crowned (Ahasuerus' 7th year).
 - 3. In 473, the Jewish deliverance occurred (Ahasuerus' 13th year).

IV. TWO OUTLINES OF THE BOOK

- A. The Feast of Ahasuerus (1-2)
- B. The Feast of Esther (3-7)
- C. The Feast of Purim (8-10)

Note = Ten mentions of "feasts" in the book:

A. Threat to the Jews (1-4)

1. Vashti's Demotion (1-2)

2. Haman's Commotion (3-4)

B. Triumph of the Jews (5-10)

1. Esther's Devotion (5-7)

2. Mordecai's Promotion (8-10)

Notes parallel of Esther to the story

V. THE LITERARY/RELIGIOUS FEATURES OF THE BOOK

A. Lack of specific reference to God

1. Various explanations have been given:
 - a. Perhaps Mordecai knew that the Persians would want a copy of the book in their official archives and would substitute the names of their idols for the name of God. To prevent this, the author omitted the name of God altogether (suggested by Ibn Ezra).
 - b. Perhaps the Lord would not associate His name with these Jews because they did not return to Jerusalem under the decree of Cyrus, even though He still took care of them. The majority of Jews did *not* return but stayed in the lands of the Dispersion in the east.
 - c. Perhaps God's "absence" is a literary device to actually heighten the effectiveness of the story since it is evident that divine providence was behind the unfolding of the events. "If the name of God is not there, his finger is" (Matthew Henry).
 - d. A Hellenistic Jew before the time of Christ composed various prayers and speeches mentioning God and inserted them in the Greek text (LXX) of the book entitled "Additions to Esther."
2. E. W. Bullinger claimed that the Tetragrammaton (יהוה) appeared at four different locations in the book by means of hidden acrostics.
 - a. Twice it is spelled backwards (1:20; 5:13), while twice it is spelled forward (5:4; 7:7).
 - b. Two verses form the Name by initial letters (1:20; 5:4), and two by final letters (5:13; 7:7).

אַסְתֵּר אִמ־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהַמֶּן הַיּוֹם אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂיתִי לוֹ:

- c. The Masoretes (7th cent. A.D.) were the first to call attention to this fact. A number of ancient Hebrew manuscripts have the appropriate Hebrew letters standing out in large type. See also *The Companion Bible*, Appendix 60.

B. Institution of the Festival of Purim (Lots)

1. The 14th of Adar (usually in March) is celebrated as a day of feasting and rejoicing with an extra day celebrated in Jerusalem (the ancient walled city; 9:18,19,26-28).
2. The modern observance involves costumes, parades, "purim-shpiels" (plays), the reading of the book in a synagogue with "drowning out" of Haman's name, general merrymaking, baking of "hamantaschen."
3. The Jewish estimate of the book is extremely high, "Whereas the Prophets and the Writings might come to naught, the Pentateuch and Esther will never perish" (Jerusalem Talmud, *Megillah*).
4. Although this feast is never mentioned in the OT or NT, it is important to Christians since, in a historical sense, "If there was no Purim, then there would be no Israel; if there was no Israel, there would be no Messiah."
5. Haman's was the **second** attempt in the OT to destroy the Jewish people. Each led to a Jewish "holiday."
 - a. Pharaoh (Exodus 1) -----→ Passover
 - b. Haman (Esther) -----→ Purim
 - c. Antiochus Epiphanes (1 Maccabees) -----→ Hanukkah (165 BC)

C. Theological Theme: Conflict of Israel and Amalek

1. Haman the "Agagite" / Mordecai the "Benjaminite"
2. "Agag" was King of the Amalekites (I Samuel 15)

Amalek from Esau – Gen 36:12

Amalek attacked Israel - Exo. 17:8-16

Remember them – Deut 25:17-19

Spared by Saul – I Sam 15

Amalekite boasted of killing Saul – II Sam 1

JOB

I. Literary Importance of Job

- A. "There is nothing written, I think, in the Bible or out of it, of equal literary merit." (Thomas Carlyle).
- B. "...the greatest poem of ancient or modern times" (Alfred Tennyson)

II. Authorship and Historical Character of Job

- A. According to Ezekiel 14:12-20 and James 5:11, he was a **real person**, not simply a literary figure.
- B. Jewish tradition attributes the authorship to **Moses**, although others have been suggested, e.g. Elihu (cf. chps. 32-37), Solomon, Hezekiah, Isaiah, and Ezra.
- C. Several factors point to the suggestion that Job is the **oldest** book in the Bible; written during the period of the Patriarchs:
 - 1. Job's **age** (cf. 42:16) points to the period of patriarchal longevity (e.g., Abraham: 175; Isaac: 180; Jacob: 147)
 - 2. Job's wealth was reckoned in **livestock**, true also of Abraham (Gen. 12-16) and Jacob (Gen. 30:43).
 - 3. The Hebrew word, Kesitah (42:11) or "**piece of money**," is used elsewhere only in reference to Jacob (Gen. 33:19; Josh. 24:32).
 - 4. The book contains **no references to the Mosaic Law** (priesthood, tabernacle, special religious days, etc.).
 - 5. Job acted as a **priest** of his own family in offering sacrifice (1:5), a practice common to pre-Mosaic times.

III. Structural Outline of Book

A. There are 3 major divisions of the book:

1. A **Prologue** (chps. 1,2) (*prose*)

2. A **Dialogue** (chps. 3-41) (*poetry*)

3. An **Epilogue** (chp. 42) (*prose*)

B. The main section of the book (chps. 3-41), actually are comprised of these different sections of "speeches."

1. Chapters 3-31 are a series of three "rounds" of speeches between Job and his three "friends," Eliphaz, Bildad, and Zophar.

2. Chapters 32-37 are primarily a series of addresses by another of Job's "comforters," Elihu, with brief responses by Job.

3. Chapters 38-41 are primarily an address by God with two replies by Job.

C. Therefore, an easily remembered outline of the book would be:

1. **PROLOGUE** - Job's Test (chps. 1,2)

2. **DIALOGUE** - Job's Three Friends (chps. 3-31)

3. **MONOLOGUE** - Elihu's Speeches (chps. 32-37)

4. **THEOLOGUE** - God Speaks (chps. 38-41)

5. **EPILOGUE** - Job's Restoration (chp. 42)

IV. Summary of the Book

A. PROLOGUE (chps. 1,2)

1. Earthly scene (1:1-5)
2. Heavenly scene (1:6-12)
3. Earthly scene (1:13-22)
4. Heavenly scene (2:1-6)
5. Earthly scene (2:7-10)
6. Job's Three "Friends" (2:11-13)

B. DIALOGUE (chps. 3-31)

1. After Job's "death wish" in 3:1-26, his three "friends" alternately address him in three cycles of speeches with Job attempting to answer them.
 - a. First round of speeches (chps. 4-14)
 - b. Second round of speeches (chps. 15-21)
 - c. Third round of speeches (chps. 22-31)
2. Their arguments can be summarized in the following propositions:
 - a. The wicked are always punished in this life.
 - b. The righteous always prosper in this life.
 - c. Job was being punished; therefore, he was wicked .
 - d. Job was no longer prospering; therefore, he was not righteous .
(cf. 4:7-11)

3. Job's replies were that **righteous people do suffer and often the wicked** ___ do prosper.

cf. 9:22-24; 10:7; 23:11-12

(cf. also Lk. 13:4,5; Jn. 9:1-3; 1 Peter 2:19,20; Ps. 73)

C. MONOLOGUE (chps. 32-37)

1. When the "three" could not budge Job and finally gave up (32:1), a young man named **Elihu** entered the discussion. (32:1-5)
2. In four speeches, Elihu expresses his anger both with Job for considering himself righteous, and with the "friends" because they did not have the correct answer to Job's suffering.
3. He stated that Job had sinned and what God was doing was chastening Job to bring him to a place of repentance. Job's sin, however, was an attitude of pride because he was suffering.
4. Elihu's views contrast with the harsh words of the three and reflect greater insight into Job's situation.

D. THEOLOGUE (chps. 38-41)

1. To understand God's address, it must be recognized that Job had stated a number of times that, if he had a chance to **debate** with God about this matter, he would win.

Job 9:32-35 ; 13:3;18-22 ; 23:4-7 ; 31:35

2. God addresses Job twice (38,39 and 40,41), while Job responds briefly to each address (40:3-5 and 42:1-6).

a. God's questions about the **natural world** (38:4-38)

b. God's questions about the **animal world** (38:39-39:30)

Note Job's response: 40:3-5

- c. Job must cope with God's **Person** . (40:6-10)
- d. Job must cope with God's **Providence** . (40:11-14)
- e. Job must consider the futility of standing against God since he cannot stand against God's **creatures** . (40:15- chp. 41)

Note Job's response: 42:1-6

E. EPILOGUE (chp. 42)

- 1. God **condemns** Job's "friends." (42:7-9)
- 2. God **restores** Job's prosperity and family. (42:10-17)

V. Suffering and the Book of Job.

A. Insufficient Answers:

- 1. The three friends said that suffering's purpose is always **discipline** (punishment for wrongdoing).
- 2. Job felt it was for **destruction** (God was determined to destroy him).
- 3. Elihu stressed that its aim was **direction** (to keep him from death).
- 4. God is kind, but not omnipotent (When Bad Things Happen to Good People, Rabbi Harold Kushner)

B. Sufficient Answer:

God said it was for **demonstration**, i.e., that Satan's allegations were false; and for **development**, i.e., of Job's spiritual insight.

- C. Job did not receive plain explanations regarding his problems, but he did come to a deeper sense of the majesty and loving care of God.
- D. "There is (to some) an unsatisfactory climax in which God, although He does not answer Job's questions or charges, He proclaims the greatness of His all-might, and Job is satisfied. He realizes that his concept of God collapsed because it was too small; his problems evaporate when he realizes the greatness of God. The book does not set out to answer the problem of suffering but to proclaim a God so great that no answer is needed, for it would transcend the finite mind if given." Ellison, H.L. New Bible Dictionary.

PSALMS

I. Introduction to Hebrew Poetry

- A. Poetry in all cultures is marked by such literary devices as special vocabulary, grammar, rhythm, simile, metaphor, personification, hyperbole, and alliteration--all of which are also present in Hebrew poetry.

B. Importance of Figurative Language:

1. Word pictures by which ideas are conveyed to the mind's eye:
2. Figurative language can usually be interpreted by the context :
 - a. e.g. Psalm 32: 1-6:

- b. Interpretation usually should be a "just as...so" situation:

Psalm 32:7-9

C. Importance of Parallelism

1. While much poetry is rhymed by similarity of sound, Hebrew poetry is rhymed by parallelism of thought .

2. Kinds of parallelism:

a. Synonymous Parallelism

Idea expressed in 2nd line repeats idea of 1st line in different words:

²⁵
Psalm ~~32~~:4

Psalm 121:5

b. Antithetic Parallelism

Idea expressed in 2nd line contrasts with idea of 1st line:

Proverbs 10:1

Psalm 32:10

c. Synthetic Parallelism

Idea in 2nd line adds to or explains idea of 1st line:

Psalm 110:1

Psalm 32:2

The above are the three main types of parallelism. Two others that are occasionally employed are:

d. Climactic Parallelism

The 2nd line builds on the same word used in the 1st line:

Psalm 29:1

Psalm 29:4

e. Emblematic Parallelism

The use of a simile or metaphor in comparing the 2nd line to the 1st:

Psalm 42:1

Proverbs 25:25

The value of parallelism and figurative language is that they force the reader to **slow down** when he/she reads and to “see” the word pictures being brought to the mind. They also help us to understand the meaning of sometimes obscure words.

Psalm 16:9 “glory” cf. Genesis 49:6

Psalm 105:15

D. Use of Acrostics

In some poetic passages each verse or group of verses begin with a successive letter of the Hebrew alphabet.

1. Complete Alphabet

Psalms 37, 111, 112, 119

Proverbs 31:10-31

E. use of chiasm :

Lamentations 1-4

2. Incomplete Alphabet

Psalms 9,10 Psalm 25 Psalm 34 Psalm 145

II. Title of Book of Psalms

A. Tehillim (תהלים): "praises"

Even though there are different types of psalms (historical, didactic), all are intended to give praise to God.

B. Psalmoi (in LXX): "songs sung to musical accompaniment"

C. Biblion Psalmon: "book of psalms" (Lk. 20:42; Acts 1:20)

III. Authors of the Psalms

A. David.

- at least 75 (73 ascribed, 2 in New Testament)

B. David's Singers.

1. Sons of Korah - 11 psalms (42,44-49,84,85,87,88)

- from Levi through Kohath

2. Asaph - 12 psalms (50,73-83)

- from Levi through Gershon

3. Ethan - 1 psalm (89)

C. Solomon (72,127)

D. Moses (90)

IV. Structure of the Book of Psalms

A. Divisions

1. Book I: Psalms 1-41 - Note 41:13 (mainly David)

2. Book II: Psalms 42-72 - Note 72:18,19 (David and Korah)

3. Book III: Psalms 73-89 - Note 89:52 (mainly Asaph)

4. Book IV: Psalms 90-106 - Note 106:48 (anonymous)

5. Book V: Psalms 107-150 - Note 150:6 (mainly David)

B. Some interpreters have seen a parallel with the five books of the Torah:

1. Book I: Genesis (Man)

2. Book II: Exodus (Israel)

3. Book III: Leviticus (Sanctuary)

4. Book IV: Numbers (Moses and Wilderness)

5. Book V: Deuteronomy (Law and Land)

V. Classification of the Psalms

- A. **Didactic** Psalms - teaching on character of good and bad men (e.g., 1, 5, 7, 9-12, 14, 15, etc.); on excellency of the Law (e.g., 19, 119); on vanity of human life (e.g., 39, 49, 90). ("Wisdom" Literature)
- B. **Penitential** Psalms - contrition for sin committed (e.g., 6, 32, 38, 51, 102, 130, 143)
- C. **Messianic** Psalms - preview person and work of King/Messiah (e.g., 2, 8, 16, 22, 45, 69, 110)
- D. **Thanksgiving** Psalms - for mercies to individuals (e.g., 9, 18, 22, 30, 34, 40, etc.); for mercies to Israel (e.g., 46, 48, 65, 66, 68, etc.)
- E. **Imprecatory** Psalms - implore God's vindication of His own against persecutors (e.g., 52, 58, 59, 69, 83, 109, 139, 140)
- F. **Hallel** Psalms - particularly employ term meaning "praise the Lord" (e.g., 111-113, 115-118, 146-150)
- G. **Ascent** Psalms - sung as pilgrims went up to Jerusalem at feasts (120-134, 127)

VI. Character of the Psalms

"The popularity of the Psalms rests in the fact that they reflect the common experiences of the human race. Various psalms express the emotions, feelings, attitudes, gratitude, and interests of the average individual. Universally people have identified their lot in life with that of the Psalmist."

Samuel Schultz, Old Testament Speaks, p. 286.

VII. Praying the Psalms:

VII. Exposition of a Didactic or Wisdom Psalm

Psalm 1

A. The Way of the Godly (1:1-3)

1. Separated from the World (1)

He does not:

- a. Walk in the counsel of the ungodly
- b. Stand in the way of sinners
- c. Sit in the seat of scorners

2. Saturated with the Word (2)

He does:

- a. Delight in the Word
- b. Devour the Word

3. Situated by the Water (3)

He is:

- a. Sustained
- b. Sturdy
- c. Successful

B. The Way of the Ungodly (1:4-6)

He is:

- 1. Unstable (4)
- 2. Unprepared (5)
- 3. Unknown (6)

VIII. Exposition of a Messianic Psalm

Psalm 2

Introduction: Untitled psalm--mentioned in Acts 4:25 as David. The language goes beyond any earthly king.

Four "strophes" or divisions in the psalm:

- I. Rebellion of the Nations (2:1-3)
- II. Reaction of the Lord (2:4-6)
- III. Response of the King (2:7-9)
- IV. Recommendation to the Nations (2:10-12)

Note: There are two persons in each "strophe."

2:1-3 LORD, Messiah

2:4-6 LORD, King

2:7-9 Son, Father

2:10-12 LORD, Son

A. Rebellion of the Nations (2:1-3)

- speaker is psalmist -

1. a universal confederation against God and His anointed one (Messiah)
2. cited in Acts 4:25-38 as having a fulfillment at crucifixion

B. Reaction of the Lord (2:4-6)

- speaker is the Lord -

1. "my king"
2. a future time when Messiah will reign is so assured that in God's mind it is done "prophetic perfect"

C. Response of the King (2:7-9)

- speaker is Messiah -

1. Lord said to me: "You are my Son"

"Son is a relationship title implying both identity of nature and submission in role to the Father. (Phil. 2:6-8)

2. "This day have I begotten you"

- fulfilled at the resurrection (Heb. 1:5; Acts 13:32-34)

3. "ask of me" (2:8,9)

- fulfillment in judgment at Armagedden -

D. Recommendation to the Nations (2:10-12)

- speaker is psalmist -

1. "Get smart, Get taught" (2:10)
2. "Serve and Rejoice" (2:11)
3. "Do Homage to the Son" (2:12) cf. 1 Samuel 10:1; 1 Kings 19:18

"Son" is a legitimate translation
Aramaic word used here: (bar)

- a. "bar" is used in biblical Hebrew as "son" (Prov. 31:2)
- b. Appropriate to use rare word in poetry
(Jastrow, p. 186 - says bar is "son" in poetic Hebrew)
- c. Gentile word used in address to Gentiles
- d. Use of bar avoids dissonance
Leeser's Translation "do homage to the son"

v. 12c

IX. Exposition of a Penitential Psalm

Psalm 51

Introduction: Note psalm "title" (cf. 2 Sam. 11,12)

Three Themes summarize the prayer:

A. Repentance of Sin (51:1-5)

1. Right View of Sin (1,2)

- a. "transgression"
- b. "iniquity"
- c. "sin"

2. Right View of God (1,4)

- a. "Against you only" (4)
- b. Mercy, lovingkindness, tender mercies (1)

B. Removal of Sin (51:6-9)

1. Removal of a "Disease" (7a)

2. Removal of a "Dye-stain" (7b)

3. Removal of a "Debt" (9)

C. Renewal from Sin (51:10-15)

1. God's Presence (10-12)

2. God's Power (13)

3. God's Praise (14-17)

Conclusion: The effect of his sin on the nation. (18,19)

X. Exposition of an Ascent Psalm

Psalms 127

Introduction:

One of 15 psalms (120-134) entitled "Song of Degrees" or "Song of Ascents" (Shir Hamaalot)

Ideas about their use:

1. Sung by the Levites upon flight of 15 steps leading from Court of Women to the Court of Israel in the Second Temple. (Mishna: Middot 2:5)
2. Denotes a kind of "ascending" structure, in which each verse takes up and repeats a word or clause from preceding verse. (e.g., Ps. 121)
3. Songs sung by exiles returning from Babylon. (cf. Ezra 7:9)
4. "Songs of the Goings Up" were sung on occasions of pilgrim festivals. (cf. 1 Sam. 1:3; Ps. 122:4; also Isa. 30:29; Ps. 42:4)

Suggestion: Number "four" was original use with number "one" as a later practice.

Background:

1. The Psalm fits the period of Nehemiah:

- a. There was much need for building houses (and the Temple?) and also for security - v. 1,2.
- b. There was much need for increasing the population through offspring - v. 3-5.

2. However, the psalm title's ascription to "Solomon" may reflect the "house" of verse 1 as the Temple and the "beloved" of verse 2 as a reference to "Jedidiah." (2 Sam. 12:25)

A. THE FUTILITY OF HUMAN EFFORT WITHOUT GOD (v. 1,2)

1. God's Help in Civic Affairs (1)

- a. In building a "house." (no article in Hebrew)
- b. In protecting the "city."

2. God's Help in Individual Affairs (2)

- a. The most industrious labor in vain without his aid.
- b. God provides even when you are not working.

B. THE FRUITFULNESS OF HUMAN EFFORT WITH GOD (v. 3-5)

1. The Blessing of Children (3)

- a. They are an inheritance.

"synonymous" (cf. Num. 27:8-11)

- b. They are a reward.

2. The Benefits of Children (4,5)

- a. As protection against attack (4)
- b. As defense against injustice (5)

XI. Exposition of an **Imprecatory Psalm**

Psalm 139

Introduction:

"This is the noblest utterance in the Psalter of pure contemplative theism, animated and not crushed by the thought of God's omniscience and omnipresence."
(Maclaren)

"This psalm is the most glorious on the theme of the ways of God and is unequalled in the five Books of the Psalter." (Ibn Ezra)

The psalm is not, however, a rational contemplation of abstract reality, but is intensely personal ("I," "me," "my" appear 37 times in 18 verses)

A. GOD'S OMNISCIENCE - He is all-knowing (v. 1-6)

B. GOD'S OMNIPRESENCE - He is all-present (v. 7-12)

C. GOD'S OMNIPOTENCE - He is all-powerful (v. 13-18)

D. GOD'S OPPOSITION - He is all-holy (v. 19-24)

1. Although this passage may seem out of harmony with the sublime thoughts preceding, actually it is in harmony with them. The Psalmist, burning in zeal for God, asks, "How can this omniscient God tolerate the existence of wicked men, who blaspheme and hate Him."

2. Factors to remember about the "imprecatory" psalms:

- a. They are not motivated by private vindictiveness and personal thirst for revenge.
- b. They spring ultimately from a burning zeal for God's cause and a holy realization of the radical difference between good and evil--the truth of God and the false ideas of the heathen.

- c. The psalmist leaves the punishment of his enemies with God--he does not engage in personal attacks.
- d. Speaking from the standpoint of "Biblical Theology," it is important to understand that when these were written, there was still no clear revelation of an ultimate judgment in which evil will be finally condemned. Men expected to see a present and visible distinction made between the righteous and the wicked. The righteous in the Old Testament often agonized with the seeming impunity of the wicked. (Job, Ps. 73). To see the wicked destroyed was a manifest truth of the righteous government of God.
- e. New Testament believers live with a fuller revelation of the truth. Yet, to pray for God's kingdom to come is to pray also for the judgment of the wicked and vindication of the righteous.
- f. Those who criticize these statements err in two areas:
 - (1) they too quickly impose a developed theology on an earlier stage of revelation, and
 - (2) they perhaps reveal their own lack of zeal for the absolute holiness of God and His righteous cause.
- g. Prophetic teaching on the attitude of God toward sin and impenitent sinners.

PROVERBS

I. Meaning of the Term

- A. "Mashal" (משל) means "proverb, by-word" or "comparison, similitude, parable" or "sentiment, maxim."
- B. Sometimes it even had an negative connotation. (cf. Num. 21:27; 1 Sam. 10:12; Isa. 14:4; Jer. 24:9; Job 17:6)
- C. The literary proverb exemplified in this book represents "common sense wisdom expressed in a short and crisp form."

II. The Importance of "Wisdom"

- A. The "Wisdom Books" of the Old Testament consist of Proverbs, Job, and __ Ecclesiastes.
- B. The "wise man" was active in ancient Israelite society:
 1. Jeremiah 18:18
 2. 1 Chronicles 27:32,33
 - an advisor to kings
 - an instructor of the young
 3. 1 Kings 4:29-34; 10:23,24

III. Purpose of the Book

Proverbs 1:1-7

- A. To increase the practical understanding of life.
- B. To instruct the young in knowledge and discretion.
- C. To establish that the importance of "the fear of the Lord" as the basis of life, i.e., wisdom begins in a right relationship with God.
- D.

IV. Structure of the Book

PROLOGUE: Purpose and Theme (1:1-7)

- A. THE WAY OF WISDOM (1:8-9:18)
- B. THE PROVERBS OF SOLOMON (10:1-22:16)
- C. THE SAYINGS OF THE WISE (22:17-24:34)
- D. FURTHER PROVERBS OF SOLOMON (25-29)
(Hezekiah's collection)
- E. WORDS OF AGUR (30)
- F. WORDS OF KING LEMUEL (31)

EPILOGUE: A Virtuous Woman (31:10-31)

V. Literary Features of the Book

- A. The first section (1:8-9:18) consists of a series of discourses that prepare the reader for the pithy Solomonic proverbs to follow.
 - 1. Note the often appeals to "my son" or "my sons."
(1:10; 2:1; 3:1; 5:1; 6:1; 7:1)

2. Note the personification of "FOLLY" in chapters 5-7.

3. Note the personification of "WISDOM" in chapters 8,9.

B. The second section (10:1-22:16) consists of a group of Solomonic proverbs collected during his lifetime.

1. There are 375 "proverbs" answering to the numerical value of "Solomon" ____

2. Most of these consist of antithetical parallelism (cf. 10:1; 15:1), but there are also examples of synonymous (20:13) and synthetic (10:22) parallelism as well.

3. Almost every phase of life is put into proper perspective (see subject groupings at end of outline).

C. The "words of the wise" (22:17-24:34), the sayings are in short paragraphs rather than couplets.

Examples: Evil Hospitality (23:6-8)

Gluttony (23:19-21)

Drink (23:29-35)

D. Another group of Solomon's Proverbs appears in chapters 25-29.

1. These were collected by "the men of Hezekiah."

- possibly Isaiah and Micah were included in this group

2. There is a greater grouping of sayings here than in the earlier section of Solomon's proverbs.

e.g., kings and courtiers (25:2-7)

fools (26:1-12)

sluggards (26:13-16)

3. The "simile" (like...as) is employed heavily in chapter 25.
(25:11-13,20,25)

- E. The "words of Agur" (chapter 30) introduces the " numerical " proverb.

e.g., 30:15,16

30:18,19

30:21-23

30:24-28

30:29-31

- F. The "words of King Lemuel" (chapter 31) provide instruction to a king (31:1-9) and the alphabetic acrostic of the "virtuous woman" (31:10-31).

Proverbs → Ruth in order of Hebrew Bible

VI. Suggestions for Studying the Book

- A. "The maxims of this book are given as general principles, not as mechanical, "cause and effect" formulae. They declare how God normally works or responds to persons, what folly generally brings, and the rewards wisdom and righteousness generally lead to in this life. Principles, however, are not inflexible but often involve exceptions in their universal applications....The veracity of God's promises in the Proverbs is not to be judged by immediate results. They are general principles that spell out the way God normally works and the way cause and effects can normally be anticipated." (Stanley Ellisen, Knowing God's Word, p. 151,152)

B. Because of the often disjointed structure of individual proverbs, the best way to study the book is by gathering the subjects covered into common headings. Consider the following ethical topics and their references:

1. Bad company and its effects

(1:10-10; 4:14-19; 13:20; 24:1-2; 29:24)

2. Contention

(3:20; 10:12; 13:10; 15:1-4; 16:27-28; 18:6-8)

3. Discipline and its rewards

(1:8; 6:20; 10:13; 13:24; 15:10; 22:15; 23:13; 29:15)

4. Fear of the Lord

(1:7; 9:10; 15:33; 16:6; 23:17; 24:21-22)

5. Filial respect

(1:8-9; 6:20-21; 13:1; 15:20; 19:26; 30:17)

6. Recognizing a fool

(1:7; 12:15-16,23; 13:20; 14:9; 17:24; 18:2-7; 19:1; 20:3; 23:9)

7. Aware of God's omniscience

(15:3,11; 22:12)

8. Value of good character

(22:1; 24:21-22)

9. Hypocritical religion

(15:8,29; 21:27)

10. Intemperance and its dangers

(20:1; 23:1-3,20-35; 31:4-6)

11. Liberality
(3:9-10; 11:24-25; 13:7; 19:6,17; 22:9; 28:27)
12. Licentiousness (immorality)
(2:16-19; 5:3-20; 6:23-35; 7:4-27; 22:14)
13. Lying and deceit
(6:16-17; 12:13-14,19-22; 19:5-9; 26:28)
14. Pride and its dangers
(6:16; 8:13; 11:2; 13:10; 16:18; 20:6; 27:2; 29:23)
15. Sloth or idleness
(6:6-11; 10:4-5; 13:4; 18:9; 20:4; 21:25; 24:30-34)

ECCLESIASTES

I. Title of the Book

- A. The Hebrew term is "Kohelet" (קהלת), which is a participial form of the Hebrew verb "Kahal" (קהל), meaning "one who assembles."
- B. Idea is "one who leads an assembly." The KJV translation "preacher" is not that bad.
- C. English title is derived from the LXX translation.

II. Authorship of the Book

- A. The traditional view is that the author was Solomon, although his name does not appear in the book.

- 1. Note 1:1: "son of David, king in Jerusalem"
- 2. References to authors great wisdom (1:16) and his great works (2:4-11) fit well with King Solomon.
- 3. Rabbinic tradition supports Solomonic authorship: (Megillah 7a)

"Solomon wrote the 'Song' with its stress on love, in his youth; Proverbs, with its emphasis upon practical problems, in mid-life; and Ecclesiastes, with its characteristic pessimism, in old age." (Shir Hashirim Rabbah).

- B. Many, including some prominent evangelicals, reject Solomonic authorship:

- 1. Name "Solomon" does not appear, as in his other writings, and vague term "Kohelet" seems to intend that he was not author.
- 2. Term "son" (1:1) can mean "descendant," and "king" could refer to some later descendant of David.
- 3. In 1:16 author refers to "all before me over Jerusalem" and implies someone after Solomon. Furthermore, 1:12 says "I was king. . ."
- 4. The background of book does not fit age of Solomon--a time of misery and vanity (1:2-11); splendor of Solomonic era was gone (1:12-2:26); injustice and violence were present (4:1-3); plus the negative references to the king in 4:13; 8:9; 9:14-16.

- C. However, these characteristics can all be explained. The view from here is still that **Solomon** was the author.

III. Estimates of the Book

- A. In skeptical circles, the book has been applauded as expressing the legitimate pessimism and doubts that are inevitable in life. Troubled by its pessimism, some have viewed its inclusion in the biblical canon as a mistake.
- B. Some evangelicals have also expressed a rather "negative" view toward the book while defending its inclusion in the canon and its inspiration.
1. Scofield Reference Bible, p. 696: "This is the book of man 'under the sun' reasoning about life. Inspiration sets down accurately what passes, but the conclusions and reasonings are, after all, man's. ...the 'conclusion' (12:13) is legal, the best that man apart from redemption can do, and does not anticipate the Gospel."

Page 702, re: 9:10: "Verse 10 is no more a divine revelation concerning the state of the ~~here~~^{dead} than any other conclusion of 'the Preacher' is such a revelation. These reasonings of man apart from divine revelation are set down by inspiration just as the words of Satan are so set down."

2. Robert Lee, Outlined Bible: "No one can deny that it contains statements at variance with the remainder of Bible teaching, and gives its approval to things Christians denounce. Even if we decide that the Book is contradictory and impossible to understand we cannot dispense with it, for it is quoted largely in the New Testament."
3. John Cawood, Let's Know the Bible, p. 82,83: "It must be remembered that this book is man speaking out of his own experiences and, unless the statements can be backed up with other Scripture, we had best not assume the statements to be truth in the realm of doctrine. Remember this is man speaking his conclusion of what he has seen with his own eyes. ...follow the writer as he first shows things he has tried are empty of any lasting satisfaction. Then the writer gives more advice by showing what a man can do in this life of barrenness to make life at least a little more bearable."

C. All of the above views are impossible to square with the testimony of the author about his own writing as recorded in Ecclesiastes 12:8-12.

1. "...the preacher...taught the people knowledge, yea, he gave good heed ... (v. 9)

2. "The preacher sought to find out 'acceptable words' (lit. 'words of delight'): and that which was written was 'upright,' even 'words of truth.'"

3. "The words of the wise...are given from one 'Shepherd!' (i.e., the Lord; cf. Ps. 23:1; 80:1; Is. 40:11)

4. According to verse 12 the works of men are wearying--only the words from one shepherd are building and encouraging. The ultimate conclusion of verses 12-14 rests on this assertion.

5. "The language of verse 10 is so forceful that, if we dare assume the preacher's language is not the language of truth, it suggests calculated error on his part with an aim to deceive." Tom Taylor

6. The false opinions of people like Job's "friends" are emphatically declared erroneous in the last chapter of that book. (Job 42:7,8). Nothing is stated here, however, that the Preacher's teaching is wrong.

7. On the contrary, Ecclesiastes 12:8-12 affirms that not only the recording of the "Preacher's" words were inspired BUT ALSO THE MESSAGE. We conclude from these verses that they present an internal claim to the inspiration and accuracy of the book that is not reflected in the "negative views expressed previously in sections A and B.

IV. Purpose of the Book

A. To show that life is a "vanity of vanities" without God.

1. The word "vanity" (havel - הָבֵל) appears 71 times in the Old Testament and 36 times in Ecclesiastes.

2. The basic meaning is "wind" or "breath." (cf. Isa. 57:13)

3. In the book it refers to the transitory and empty nature of a life not lived with the necessary fear and respect for God and His Word.

B. To exhort us to rejoice in life when it is lived with a divine perspective. (cf. 2:24-26; 3:12,13; 9:7-10; 11:8-10)

- C. The purpose of the book is not negative, but positive. How, then, do we understand the seemingly negative and naturalistic passages? (2:14-16; 3:19-20; 9:2; etc.)

V. The Interpretation of the Book

- A. Ecclesiastes 12:11 suggests that the Preacher's method in setting in order "many proverbs" (v. 9) was to present a series of " goads ", each of which was followed by a " nail " which was fastened, i.e., made sure and firm.

Suggested alternate translation: "The words of the wise are like goads; and the collected sayings are like fastened nails—they come from one Shepherd."

1. The purpose of a "goad" passage was to present a goading problem that drives the reader on through a series of proverbs.
 2. The purpose of the "nail" passage which follows was to present a firm, authoritative and glorious solution to the goading problem that had just preceded.
- B. This approach of alternating "goading problems" and "authoritative interpretations" is apparent in other wisdom literature as well.
1. Job : alternation of Job's standpoint with that of his friends until God's ratification comes in the epilogue.
 2. Psalms 73 : a goading problem of the prosperity of the wicked (v. 2-16) followed by the authoritative interpretation when he went into God's sanctuary (v. 17-28).
- C. While it is not the last word on the problems of life, consider James 4:13-17 and Romans 8 as developing practically and theologically the message of Ecclesiastes.

VI. A Survey of the Book

A. First Discourse (chps. 1,2)

1. "Goad" (1:2-2:23)

- all is subject to vanity (1:2-11)
- strivings after earthly wisdom (1:12-18), and selfish pursuits (2:1-23) are vain

2. "Nail" (2:24-26)

- the higher standpoint of the man who pleases God
- He gives knowledge and joy

B. Second Discourse (chps. 3-5)

1. "Nail" (3:1-15)

- life is a gift of God
- our activities depend on God's providential times
- fear of God leads to the highest good

2. "Goad" (3:16-4:16)

- man may live from a lower standpoint (i.e., "under the sun")
- as long as he saw things this way, he did not favor immortality
- cf. 1 Kings 11:5-7 ("a sun-worshiper"??)

3. "Nail" (5:1-20)

- the "house of God" brings home the thought: "fear of God" (v. 7)
- highest good is serving Him in obedience

4. Note: Augustine, a former sun-worshiper, stated that Kohelet contrasts a life under the sun with a life under God who made the sun. Phrase used in a "bad" sense (3:16; 4:7) and in a "good" sense (15:18).

C. Third Discourse (chps. 6,7)

1. "Goad" (6:1-12)

- state of the miser more evil than he who has not seen the "sun" (6:5)

2. "Nail" (7:1-28)

- the man who has wisdom is better as he "sees the sun" (7:11)
- this wisdom sees God's work and fears God (7:18)
- the wise are strong in spite of difficulties (7:19-28)
- these are due to man's depravity (7:20,29)

D. Fourth Discourse (chps. 8-12)

Inquiry: Who is as the wise man? Who knows the interpretation (i.e., "nail") of a thing? (i.e., "goad")

Then follows 7 "things" (goads) with 7 "interpretations" (nails) from a higher viewpoint.

For example:

Goad 7 (12:8) - "vanity of vanities - what is the order?"

Nail 7 (12:9-14) - "order is goads then nails - Fear God is the summary"

Regarding final conclusion:

"No statement elsewhere in the book can be interpreted as a final conclusion if it contradicts the statement at the end of the book." Stafford Wright

VII. Summary of the Book

God alone can put the pieces of life together into a meaningful whole.

SUGGESTED COMMENTARY:

Although there are commentators who take a "positive" view of the book, the only one I know who has tried to tie the structure of the book to the "goads" and "nails" is The Art of Staying Off Dead End Streets by R.W. DeHaan, Victor Books, 1974.

SONG OF SOLOMON

I. Estimates of the Book

- A. Jewish : "In the entire world there is nothing to equal the day on which the Song of Songs was given to Israel. All the Writings (i.e., the Ketuvim) are holy, but the Song of Songs is the holy of holies." (Rabbi Akiba) Mishnah, Yadaim 3:5.
- B. Christian : "Nowhere in Scripture does the unspiritual mind tread upon ground so mysterious and incomprehensible, while the saintliest men and women of all ages have found in it a source of pure and exquisite delight." (C.I. Scofield)

II. Title and Authorship of the Book

- A. "Shir Hashirim" or Song of Songs; "leshlomoh" (לשלמה)
i.e., "by Solomon, for Solomon, or about Solomon"

B. Author showed an amazing knowledge of "fauna" and "flora."

1. About 15 species of animals and 21 varieties of plants are mentioned.
2. Consider 1 Kings 4:33.

C. Author showed great familiarity with geography:

1. From Jerusalem to Lebanon many geographical sites, are named.
2. This reflects a time before the division of the kingdom.

D. Since 1 Kings 4:32 states that Solomon spoke 3,000 proverbs and 1,005 songs, there is no reason to doubt his authorship. This song was his best, the "song of songs" (i.e., superlative).

III. Interpretations of the Book

"There is no book of the Old Testament which has found greater variety of interpretation than the Song of Songs." H.H. Rewley

Among evangelical interpreters there are three main approaches:

A. The Allegorical Interpretation

1. Jewish Allegory

- a. Representing the love of God for and His dealing with His chosen people, Israel.
(compare the experience of Hosea and Gomer)
- b. "Throughout Chapter One, Israel, represented by the woman, reminisces upon her early history, first going back to the giving of the Torah, symbolized by the kisses of the mouth, representing God's direct revelation of the Torah to Israel. Israel longs for this proximity to God as the deserted wife longs for the kisses of her husband who has forsaken her." Rabbi A.J. Rosenberg, The Five Megillot, p. 17.
- c. This association of the "Beloved" with Israel's history is why the book is read each year during Passover in Israel's religious festival cycle.

2. Christian Allegory

- a. Beginning with Origen (3rd cent.) and continuing down to present, this sees book as describing Christ's dealings with His church.
(note chapter headings in KJV)
- b. The extremes to which an uncontrolled allegorical interpretation may go can be seen by the following:
 - 1:5 - means black with sin but comely by conversion (Origen)
 - 1:12 - "between my breasts" refers to Old Testament and New Testament, between which is Christ (Cyril of Alexandria)
 - 2:12 - refers to preaching of apostles (Cassiodorus)
 - 5:1 - refers to Lord's Supper

Bernard of Clairvaux ("Jesus Thou Joy of Loving Hearts") wrote _____ sermons on the first 2 chapters of the book before he died, each following allegorical interpretation.

B. The Natural Interpretation

1. Many, rejecting the extremes of allegory, refuse to see any type of "story" but see a collection of lyrics extolling love.
2. Sometimes a typical application of Solomon to Christ and Shulamite to the church is made.
3. Evangelicals would see the Song as extolling married love while higher critics simply view book as a collection of sensual Oriental love songs.

C. The Dramatic Interpretation

While not discounting the typical application, this view does discern a developing storyline in the Song.

1. "Solomon and Shulamite"

Summary; "King Solomon had a vineyard in the hill country of Ephraim, about 50 miles N of Jerusalem, 8:11. He let it out to keepers, 8:11, consisting of a mother, two sons, 1:6, and two daughters--the Shulamite, 6:13, and a little sister, 8:8. The Shulamite was 'the Cinderella' of the family, 1:5, naturally beautiful but unnoticed. Her brothers were likely half brothers, 1:6. They made her work very hard tending the vineyards, so that she had little opportunity to care for her personal appearance, 1:6. She pruned the vines and set traps for the little foxes, 2:15. She also kept the flocks, 1:8. Being out in the open so much, she became sunburned, 1:5. One day a handsome stranger came to the vineyard. It was Solomon disguised. He showed an interest in her, and she became embarrassed concerning her personal appearance, 1:6. She took him for a shepherd and asked about his flocks, 1:7. He answered evasively, 1:8, but also spoke loving words to her, 1:8-10, and promised rich gifts for the future, 1:11. He won her heart and left with the promise that some day he would return. She dreamed of him at night and sometimes thought he was near, 3:1. Finally he did return in all his kingly splendor to make her his bride, 3:6-7. This prefigures Christ, who came first as Shepherd and won His Bride. Later He will return as King, and then will be consummated the marriage of the Lamb." Unger's Bible Handbook, acknowledging H.A. Ironside's summary, p. 299,300.

2. "Shepherd Hypothesis"

- a. Summary: "The principal figure seems to be a Shulamite maiden who is transferred from a pastoral environment to the royal palace of Solomon. As the King woos this attractive country lass, his overtures are rejected. The splendor of the palace and the choral appear of the court women fail to impress her. She passionately yearns for her former lover. Ultimately her conflict is resolved as she declines the overtures of the king and returns to the shepherd hero." S.J. Shultz, Old Testament Speaks.

b. Questions:

What kind of example was Solomon of "pure married love" in light of 1 Kings 11:1-8?

How could Solomon be viewed as a type of Christ?

- c. The existence of someone with "shepherd" characteristics appears in the book. (1:7,8)

- d. A proper understanding of the epilogue seems to put Solomon in a bad light and love as triumphing over the offers of a rich suitor.

8:6,7

8:11,12

- e. Sadly, some (e.g., Unger and Mason) have labeled this view as "higher - critical," but following are some of the staunchly evangelicals who espouse it:
Christian David Ginsburg (1856); Frederic Godet (1894); E.W. Bullinger (1920); W. Twyman Williams (1947); J. Barton Payne (1965); Samuel Schultz (1968); Walter Kaiser (1979); Hill and Walton (1991), and Larry Helyer (1996).
- f. The faithfulness of the Shulamite illustrates the power and purity of true marital love and is typical of the believer's faithfulness to Christ in the midst of temptation. The **shepherd**, however typifies Christ, not Solomon.

IV. An Approach to the Book

Note: The following is taken from Theology of the Older Testament by J. Barton Payne (p. 523). It is based on the idea that the "Song" is a semi-dramatic pastoral" and that the heroine was "Abishag the Shulamite" mentioned in 1 Kings 1:3,4 and 2:17. It is difficult to be dogmatic about the assigning of every individual verse, but I suggest that this is the best approach to the book:

Act I. ABISHAG'S PLIGHT (1:3-5). Setting: "The city" (Jerusalem, 3:3), the palace chambers (1:4; 2:9).

Scene 1 (1:2-7)

Daughters of Jerusalem: (2-4) Rightly do we all love Solomon.

Abishag: (5-7) describes herself, But I love a shepherd.

Dau: (8) You can have him! (enter Solomon)

Solomon: (9-11) praises her.

Abi: (12-14) But I have a spice plant in my bosom reminding me of Shepherd.

Sol: (15) praise.

Abi: (16-2:1) My beloved is the fair one; I'm a country flower.

Sol: (2) You're a lily, among thorns (reflects on the harem).

Abi: (3-7) Shepherd's banner over me was love (5, overcome with love, not sick of it). Refrain: the charge, Don't force love.

Scene 2 (2:8-3:5), reveries.

Abi: (8-9) I can hear him saying:

Shepherd: (10-14) Come to me (a high-point in poetic expression).

Abi: (15-17) Stop the foxes first? But why worry, it's love!

(3:1-5) second reverie, finding him and marriage. The charge.

Act II. ABISHAG'S STEADFASTNESS (3:6-8:4). Setting: Lebanon (4:8), in a royal dwelling (5:4); with a view (3:6).

Scene 1 (3:6-5:1)

Dau #1: (6) What comes?

Dau #2: (7-11) Solomon in chariot, ready for his wedding, all turn out!

Sol: (4:1-5) praises Abishag.

Abi: (6) I would rather be home.

Sol: (7-15) Come with me, my heart is ravished.

Abi: (16) May I be worthy of my Shepherd, whose I am.

Sol: (5:1) But here I am, let's drink.

Scene 2 (5:2-6:3), dream told the daughters.

Abi: (2-8) I dreamed I missed him; if you see him tell him I'm true.

Dau: (9) Who is this man, anyhow?

Abi: (10-16) He's the fairest of 10,000, altogether lovely.

Dau: (6:1) We become interested.

Abi: (2-3) Oh no, I am his and he is mine.

Scene 3 (6:4-8:4)

Sol: (4-9) You dismay me, better than 60 queens and 80 concubines.

Dau: (10) (insulted), What are you saying!

Abi: (11-12) I was summoned to court; I came not by my own will.

Dau: (13a) Good, let us see thee.

Abi: (13b) I'm no public dancer.

Sol: (7:1-9a) praise; ends, "Thy mouth is like the best wine--"

He may have been building up to a kiss and she breaks in.

Abi: (9b-8:4) "--reserved for my Shepherd. I am his." She calls for Shepherd to come and get her (Solomon agrees?) The charge.

Act III. ABISHAG'S REWARD (8:5-14). Setting: Abishag's home in Shunem.

Only scene:

Brothers: (5a) Who comes with her beloved?

Shep: (5b) points out "old apple tree" where we fell in love; and her cottage.

Abi: (6-7; the climactic statement), Love conquers all, a very flame of God.

Bro #1: (8) When she was young, what did we warn her?

Bro #2: (9) A firm, chaste wall, rewarded; a yielding door, no.

Abi: (10-12) I proved a wall before Solomon. He can have his wealth: I have my "vineyard."

Shep: (13) Say that to me.

Abi: (14) Make haste, my beloved (how does the scene end?)

V. The Message of the "Song of Songs"

Song 8:6,7: "Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death, jealousy is cruel as sheol; its coals are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, he would utterly be rejected."

- A. Love is Permanent ("seal")
- B. Love is Possessive ("death, grave")
- C. Love is Powerful ("vehement flame" or "flame of Yah")
- D. Love is Persevering ("many waters")

E. Love is Priceless ("all substance...condemned")

ISAIAH

INTRODUCTION:

The scroll of Isaiah is the first of the "latter prophets" (Isaiah – Malachi), compared to the "former prophets" (Joshua – Kings).

"For sheer grandeur and majesty probably no book in the Hebrew Bible can be compared with "Isaiah" (Dillard/Longman, p. 267).

"The Book of Isaiah is one of the great masterpieces of the world's literature." (A.A. Macrae, 1).

"The most quoted, the most poetic, the most dramatic, the most messianic, the most evangelical, the most universal, the most apocalyptic. Many superlatives can be attached to the first book of the latter prophets... Its appeal has been pervasive and diverse. (Wm. Gertrup).

"Isaiah sets for the doctrine of Christ in such full detail that he has rightly been described as the 'evangelical prophet'." (Gleason Archer, SOTI, 363.).

I. *ISAIAH – THE PROPHET*

A. The Man

Isaiah ben Amoz was a resident of Jerusalem. He began his prophetic ministry in the year that King Uzziah died (740 BC; ch. 6:1) and continued to live into the reign of Manasseh (696-642 BC). He reports the death of Sennacherib in 37:8 (681 BC). The apocryphal book Assumption of Isaiah preserves the tradition that he was sawn in two during the reign of Manasseh (cf. Heb. 11:37). The Talmud reports that he was related to the royal house, a cousin of Uzziah (Megillot 10b). He was married to a prophetess and he was the father of at least two sons (7:3;8:3). The sources used by the author of Chronicles attribute to him a history of Uzziah's reign (2Chron. 26:22).

B. The Historical Background Isaiah 7; 36-39; 2 Kings 18-20; see Merrill, HSOT, pp. 257-265.

Isaiah lived during the period of the ascendancy of the Assyrian Empire. When Tiglath-pileser III (745-727 BC) expanded Assyrian control into Aram, Isaiah warned Ahaz against participating in an anti-Assyrian coalition led by Aram and Israel (Isa. 7). This coalition then turned against Ahaz to press him into allying Judah with their efforts, and Ahaz looked to Assyria for help. For Tiglath-pileser III, this show of weakness on Ahaz's part was an invitation to assert Assyrian domination over Judah (2 Chron. 28:16-21). After the death of "TP", Shalmaneser and Sargon moved against the northern kingdom, destroying Samaria and deporting the population (722 BC). When Sargon died in 745 BC, Sennacherib faced rebellions both among the Syro-Palestinian states and in Babylon. Merodach-baladan of Babylon sent envoys to Hezekiah to enlist his participation in a coalition that would force Sennacherib to fight on two fronts (39:1-8; 2 Kings 20:12-19; 2 Chron. 32:31). Sennacherib was busy for a few years dealing with the revolts in other regions, but he turned his attention to Judah in 701. Although Jerusalem was miraculously saved from destruction, Hezekiah was reduced to paying tribute to Sennacherib (Isa. 36:39; 2 Kings 18:13-16). The announcement that all of the wealth of the royal place would be carried off to Babylon (39:6) signals the transition from the first half of the book (the Assyrian crisis) to the affairs of the Babylonian exiles (40-66).

II. **ISAIAH – THE PROPHECIES**

A. Literary Structure and Outline

1. Isaiah follows a general pattern seen in many of the writing pophets:

Judgment on Israel (1-12)

Judgment on the Nations (13-27)

Blessing for Israel (and nations) (40-66)

(see also Ezekiel, Zephaniah, Joel)

2. Outline Chart:

| FOCUS | PROPHECIES OF CONDEMNATION | | | | HISTORICAL PARENTHESIS | PROPHECIES OF COMFORT | | | | | | | | | | |
|-----------|----------------------------|-------------|---------------|---------------------|-----------------------------------------|-----------------------|----------------------|--------------------|--------------------------|--|------|--|------|--|------------|--|
| REFERENCE | 1:1 | | 13:1 | | 24:1 | | 28:1 | | 36:1 | | 40:1 | | 49:1 | | 58:1-66:24 | |
| DIVISION | PROPHECIES AGAINST | | PROPHECIES OF | | HEZEKIAH'S SALVATION, SICKNESS, AND SIN | | ISRAEL'S DELIVERANCE | ISRAEL'S DELIVERER | ISRAEL'S GLORIOUS FUTURE | | | | | | | |
| | JUDAH | THE NATIONS | DAY OF LORD | JUDGMENT & BLESSING | | | | | | | | | | | | |
| TOPIC | PROPHETIC | | | | HISTORIC | | MESSIANIC | | | | | | | | | |
| | JUDGMENT | | | | TRANSITION | | HOPE | | | | | | | | | |
| LOCATION | ISRAEL AND JUDAH | | | | | | | | | | | | | | | |
| TIME | c. 740-680 B.C | | | | | | | | | | | | | | | |

3. Note the “inclusio” phrase : “heavens and earth” (1:2 and 66:22).

B. Authorship

(for full treatment of this critical issue, see Archer, Survey of OT Intro, 365-390)

Isaiah 40-66 have a different tone” than the earlier chapters. This and also because they predict the appearance of Cyrus (44:28;45:1), critics have strongly asserted dual or triple authorship of the book.

1. Ancient evidence indicates single authorship:

Ecclesiasticus (Sirach) 48:22-25 (180 BC)

Dead Sea Scrolls (150 BC)

2. New Testament evidence indicates single authorship:

Matthew 12:17,18 // Isaiah 42:1

Acts 8:28 // Isa 53:7,8

Luke 3:4 // Isaiah 40:3-5

John 12:38-41 // Isaiah 53:1; 6:9,10

3. Numerous shared phrases indicate single authorship:

“the Holy One of Israel” – 12 times in ch. 1-39 and 14 times in ch. 40 – 66
(it occurs only 4 other times in the O.T.)

III. *ISAIAH – THE PRINCIPAL THEMES*

A. The Holiness of God

“the Holy One of Israel” appears, in various forms, over 37 times

- the consequent sinfulness of man (1:4-6 and 1:18)

Isaiah 6:1 – 8:

B. The “Remnant”

1:9; 4:3; 7:3 (Shear Yashuv); 10:20-22; 11:11,16; 15:9; 16:14; 17:3; 28:5;

37:4,31; 46:3

C. The "Son"

The "Book of Immanuel" (ch. 7 – 12)

7:12 ff

9:6.7

D. The "Servant"

42:1-4

49:1-6

50:4-9

52:13 – 53:12

E. The "Millennial Vision"

2:1 – 4

11:1- 9

35:1-10

65:17-25

JEREMIAH

I. THE PROPHET

- about
- A. More is known ~~as~~ Jeremiah than any other writing prophet. He is the most "autobiographical" of all the prophetic books. His message cannot be separated from his the experiences of his life. No prophet disclosed more of his heart and spiritual yearnings than Jeremiah. No Old Testament prophet encountered more opposition from his enemies.
- B. "Many are agreed that his greatest contribution to posterity is his personality: by birth a priest; by grace a prophet; by the trials of life a bulwark for God's truth; by daily spiritual experience one of the greatest exponents of prophetic faith in his unique relation to God; by temperament gentle and timid, yet constantly contending against the forces of sin; and by natural desire a seeker after the love of a companion, his family, his friends, and above all, his people – things which were all denied him. Jeremiah's life – private and public – is openly displayed in his book. Both his actions and feelings are clearly presented. His sufferings are undeniably as poignant as those of any other Jewish prophet. His life may be characterized as one long martyrdom." (Charles Feinberg, Expositor's Bible Commentary, vol. 6, p. 358)
- C. "Jeremiah was born shortly before 640 B.C., during the last years of the reign of Manasseh. He came from a long line of priests from the village of Anathoth, a few miles northwest of Jerusalem. He received his call to become a prophet around 626 B.C. and continued to serve for over four decades, dying some years after the fall of Jerusalem in 586 B.C., probably in Egypt to which he had fled.

during

His ministry was ~~doing~~ during the last years of the history of Judah., encompassing the reigns of Judah's last five kings. He witnessed the three deportations from Jerusalem (605, 597, 586 B.C.) and also saw the destruction of the Temple, of which he "lamented" (see the book of Lamentations).

II. THE PROPHECIES

Jeremiah is the longest book in the Bible. It is actually one-third larger than the combined Minor Prophets! The Books of Psalms and Isaiah have more "chapters" and "verses" but Jeremiah has more words!

His experiences are not in chronological order and, therefore, the book is not easy to outline. There are certain "chunks" of material linked together by common themes:

A. Oracles Regarding Judah Chapters 1 – 25

- largely poetic in form
- covers first two decades of his ministry

B. Historical Incidents Chapters 26 – 45

- largely prose in form
- characterized by opposition

C. Oracles Regarding Foreign Nations Chapters 46 – 51

Egypt, Philistia, Moab, Ammon, Edom, Damascus, Babylon

D. Historical Appendix Chapter 52

- added by Baruch? (see 51:64)
- parallel to 2 Kings 24:18 – 25:30

Following are some of Jeremiah's main experiences and messages linked to the reigns of four kings: Josiah, Jehoiakim, Jehoiachin, Zedekiah (app. 626 – 586 B.C.)

A. JOSIAH (2 Kings 22, 23)

1. His Call and Commission, chapter 1

2. His initial messages about Apostasy, ch. 2 - 6

Note 2:13:

B. **JEHOIAKIM** (2 Kings 23:35 – 24:6)

1. The “Temple Sermon” chapters 7 – 10

Note parallels with Jesus’ condemnation in the Temple (Matt. 23,24):

Note the “weeping prophet” (9:1)

2. The Seventy Year Captivity chapter 25:1 – 38

C. **JEHOIACHIN** (2 Kings 24: 8 – 17)

1. “Write this man childless” (22:24 – 30)

Coniah = Jehoiachin = Jeconiah

2. The Basket of Figs (24:1 –10)

D. **ZEDEKIAH** (2 Kings 24:17)

1. “Settle Down” (29:1-32)
2. “New Covenant” (31:31 ff)
3. Act of faith (32:1 – 3:26)

E. **GEDALIAH** (2 Kings 25: 22-25)

During his rule, Jeremiah went to Egypt, where he died at a later unknown date.

III. THE PAIN

A. Chapters 11-20 have been referred to as **"Jeremiah's Confessions."** They are similar to the "Psalms of Lament" and "Job" in that they question God's dealings with him.

1. 11:18-20

2. 12:1-6

3. 15:15-18

4. 18:19-23

5. 20:7-18

B. **"Jeremiah's Conflicts"** were with false prophets and officials:

1. 28 - Hananiah

2. 36 - Jehoiakim

writing

reading

burning

re-writing

3. 38 - Zedekiah

Concluding question: Why did some say of Jesus that he was **"Jeremiah?"** (Matt 16:14)

EZEKIEL

I. THE PROPHET

- A. Ezekiel was a priest as well as a prophet (1:3). He was one of 10,000 captives taken to Babylon by Nebuchadnezzar at the time when Zedekiah commenced his eleven year reign as Judah's last king (cf. II Kings 24:11-18).
- B. Historical Background (The three stages of the Babylonian Conquest)
 - 1. Deportation of Daniel and others (2 Kings 24:8-16; Jeremiah 24:1; Daniel 1:1-4). This took place around 605 B.C.
 - 2. Deportation of Ezekiel and others (2 Kings 24:11-18; Ezek. 1:2), occurring ca. 597 B.C.
 - 3. Deportation of remaining Judeans, occurring around 587 B.C. (2 Kings 25:8-12).
- C. Thus, Ezekiel's ministry was to the exiles; he was a married man (24:16-18); he had his own house at Tel-Aviv (3:24; 8:1); and, according to tradition, he was slain by a fellow-exile whose idolatries he had rebuked.

II. THE PURPOSE

- A. One of the book's purposes is to remind the Jews of Jerusalem that, although two deportations from Jerusalem had taken place, the final blow was yet to come (cf. Ezekiel 11:15; 33:24). The exiled Jews were permeated by the delusive idea that their captivity would soon be ended, and that the Lord would never allow His chosen city, Jerusalem, to be ruined. Ezekiel was to correct this delusion.
- B. As is so often the case with the writing prophets, Ezekiel also holds out a future hope of restoration for all the exiles -- **a reunited people, a re-erected temple, a reorganized worship, and a regenerated Israel.**
- C. The key phrase is "they shall know that I am the LORD," which appears 70 times. This applies to both Israel and the Gentile nations.
- D. Ezekiel's abundant use of **literary devices and symbolic actions** to present his message is his unique contribution.
 - 1. Proverbs 12:22, 23 18:2,3
 - 2. Visions 1 8-11
 - 3. Parables 17 24:1-14
 - 4. Strange Acts 4,5 12 24:15-27
 - 5. Allegories 16,17

III. THE PLAN

Threefold Outline:

THE FALL OF JERUSALEM 1-24

THE FOES OF JERUSALEM 25-32

THE FUTURE OF JERUSALEM 33-48

Extended Outline:

Prologue: The Call and Commission of Ezekiel (ch. 1-3)

1. The Call (1)

2. The Commission (2,3)

A. THE FALL OF JERUSALEM (ch. 4-24)

1. The Signs of Judgment (ch. 4-7)

a. Brick Portrayal 4:1-3

b. Prolonged Lying 4:4-8

c. Mixed Bread 4:9-17

d. Shorn Hair 5:1-4, 12

e. Destruction and Description of the Babylonian Conquest (6,7)

2. The Departure of the Glory (ch. 8-11)

a. Cause of the Departure (8)

b. Course of the Departure (9-11)

3. Signs, Parables, and Messages of Judgment (ch. 12-24)

a. Two Signs (12:1-20)

b. Five Messages (12:21 - 14:23)

c. Three Parables (15-17)

fruitless vine (15)

adulterous wife (16)

two eagles (17)

d. Individual Responsibility (18)

e. Judgement on Jerusalem (19-24)

B. **THE FOES OF JERUSALEM** (ch. 25-32)

1. Ammon (25:1-7)

2. Moab (25:8-11)

3. Edom (25:12-14)

4. Philistia (25:15-17)

5. Tyre (26:1-28:19)

(pre-fall condition of Satan?)

6. Sidon (28:20-26)

7. Egypt (29-32)

C. THE FUTURE OF JERUSALEM (ch. 33-48)

1. Cleansing of the People (ch. 33-37)

- (a) The Watchman (33)
- (b) Shepherds - false and true (34)
- (c) Edom (35)
- (d) Prophecy about the Land and the People (36)

- (e) Restoration from the Dead (37)

2. Conflict of the Nations (ch. 38, 39)

3. Consecration of the Temple/City (ch. 40-48)

- a. New Temple (40-43)

- b. New Worship (44 – 46)

- c. New Land (47-48)

DANIEL

I. THE AUTHORSHIP AND DATE OF THE BOOK

A. The Prophet Daniel

1. In the Hebrew canon, the book is not in the "Prophets" but in the "Writings."
 - a. He never spoke publicly as did most prophets.
 - b. He never referred to himself as a prophet.
2. Jesus called him a prophet in Matthew 24:15 (the prophetic "gift" and "office" ?)
3. Daniel is mentioned in Ezekiel as a righteous and wise man (14:14,20; 28:3).
4. "Daniel" (דָּנִיֵּאל) means "God is my judge." Two other men in the OT had this name.
5. He wrote this book during the Babylonian era (606-539 BC) and the Persian period (539-35 BC). This has been the view of both Jewish and Christian tradition.
6. The book is quoted by the Lord Jesus Christ in the NT (Mt. 24:30; 26:64; Mk. 13:26; 14:62; Lk. 21:27). He believed it to be historical and predictive! The book is alluded to in the NT over 100 times.

B. The Critics of Daniel

1. Most critics date Daniel to the time of Antiochus Epiphanes (c. 165 BC).
2. Their antisupernatural bias against the Scriptures causes them to treat prophecy as history. This approach began with the philosopher Porphyry (AD 233-304) and continues through the German literary critical movement of the nineteenth century into the modern day (e.g., S. R. Driver, J. Montgomery, N. W. Porteous, J. M. Myers).
3. For evidence against this view, see Bruce K. Waltke, "The Date of the Book of Daniel," *Bibliotheca Sacra* (October-December, 1976) 133:532, 319-29; plus many treatments in conservative Old Testament Introductions (Archer, e.g.)

II. THE BACKGROUND OF THE BOOK

1. The emerging kingdom of Babylonia defeated the Assyrians at Nineveh in 612 BC and thereby became the dominant world power.
2. Daniel and his three associates were deported to Babylon in the first attack (605 BC).
3. Daniel served in the Babylonian government from 605 to 539 BC. When the Persians conquered Babylonia in 539 BC, Daniel continued to work in that new government. He provides a wonderful example of a godly statesman.

III. THE OUTLINE OF THE BOOK

A. The Literary Structure's Clue

1. The book contains two languages:

a. *Hebrew* is used in Daniel 1:1-2:4a and 8:1-12:13.

b. *Aramaic* is used in Daniel 2:4b-7:28 ("Syriack" in the KJV of 2:4; it is also used in Gen. 31:47 [2 words]; Ezra 4:8-6:18; 7:12-26 [decrees]; and Jer. 10:11).

2. The two languages reveal the message of the book.

a. To Israel - the Hebrew portions

b. To Gentiles - the Aramaic portion

3. The two types of genre in the book are (1) Court tales, chapter 1-6; and Apocalyptic prophecies, chapters 7-12.

B. The Theme and Outline

• Theme: *God's Rule over History* (4:35)

I. God's Rule in Bringing Daniel to Babylon (1)

II. God's Rule over World Empires (2-7) *Aramaic*

- A. Nebuchadnezzar's Dream of the Great Statue (2) - God's Rule over 4 World Empires
- B. Nebuchadnezzar's Golden Image (3) - God's Rule Preserves Daniel's Friends
- C. Nebuchadnezzar's Dream of the Tree (4) - God's Rule humbles Nebuchadnezzar
- D. Belshazzar's Feast (5) - God's Rule Judges Forgetful Belshazzar
- E. Darius' Decree (6) - God's Rule Preserves Daniel in the Den
- F. Daniel's Dream of the Four Beasts (7)

III. God's Rule over Israel's Future (8-12) *Hebrew*

- A. Daniel's Dream of the Ram, Male Goat, and Little Horn (8) - Israel's Persecution
- B. Daniel's Prayer and the Revelation of 70 Weeks (9) - The End of Israel's Persecution
- C. Daniel's Vision of Heavenly Messenger (10-12) - Israel's Persecution & Restoration

IV. THE MESSAGE OF THE BOOK

A. To the Gentile world: judgment and ultimate defeat

1. This is now the "times of the Gentiles" (Lk. 21:24). It began when Israel was disciplined by God as stipulated in the Mosaic Covenant.
2. These times will be concluded in the future. Jesus said they will "be fulfilled" (Lk. 21:24), and Paul refers to a future time when "the fullness of the Gentiles has come in" (Rom. 11:25).

B. To the Israelites: hope and ultimate deliverance

1. God's promise to the Israelites was unconditional in the Abrahamic Covenant (Gen. 12, etc.). Even though the Israelites were being punished under the Mosaic Covenant, God is still faithful to His word in the Abrahamic and Davidic (2 Sam. 7) Covenants. He *will* continue His love for Israel, and He will fulfill His covenants.
2. After describing the future conclusion to the "times of the Gentiles," Paul declares that "all Israel will be saved" (Rom. 11:26). This NT teaching is rooted in Daniel's prophetic portions.

C. "The central theological theme of Daniel--that the arrogant, God-denying sovereignty of man will be overturned so that God might reign--finds unequivocal fulfillment in the eternal dominion of His saints who, despite all apparent evidence to the contrary, will eventually prevail" (Eugene H. Merrill, "A Theology of Ezekiel and Daniel," *Biblical Theology of the Old Testament*, R. B. Zuck, Ed. [Chicago: Moody, 1991], p. 395).

ANALYSIS OF DANIEL

I. God's Rule in Bringing the Israelites to Babylon (1)

• This section is written in Hebrew to explain the circumstances associated with this book, the identity of the Daniel and his associates, and the events that put Daniel in the political positions described in this book (Culver, *Daniel and the Latter Days*, p. 108):

- A. Their Deportation (1:1-2)
- B. Their Training (1:3-7)
- C. Their Devotion (1:8-16)
- D. Their Excellence (1:17-21)

II. God's Rule over Gentile World Empires (2-7)

- This section is written in Aramaic because it deals almost exclusively with the Gentiles.
Only at the end of chapter 7 is there the unveiling of Israel's part in the Gentile's demise.

A. Nebuchadnezzar's Dream of the Great Statue (2) - God's Rule over 4 World Empires

1. The Content (2:1-13)

- a. Nebuchadnezzar had not forgotten his famous dream, as the KJV implies, "The thing is gone from me" (2:5). Better, "The command from me is firm" (NASB), "This is what I have firmly decided" (NIV), "My decision is firm" (NKJV).
- b. He wanted to eliminate the frauds; God superintended that Daniel emerge as interpreter.

2. The Revelation (2:14-24)

3. The Interpretation (2:25-45)

- a. The head of gold (2:38): Babylonian empire under Nebuchadnezzar
- b. The breast and arms of silver (2:39a): Medo-Persian empire
- c. The belly and thighs of brass (2:39b): Grecian empire
- d. The legs of iron; feet part iron, part clay (2:40-43): Roman empire
- e. The Stone which smites the feet (2:44-45): God's Kingdom

4. Their Promotion (2:46-49)

B. Nebuchadnezzar's Golden Image (3) - God's Rule Preserves Daniel's Friends in the Furnace

C. Nebuchadnezzar's Dream of the Tree (4) - God's Rule humbles Proud Nebuchadnezzar

D. Belshazzar's Feast (5) - God's Rule Judges Forgetful Belshazzar

E. Darius' Decree (6) - God's Rule Preserves Daniel in the Den

F. Daniel's Dream of the Four Beasts (7)

1. The Revelation (7:1-14)

a. The Four Beasts (7:1-8)

• Nebuchadnezzar had seen (in chapter 2) a vision of Gentile history as a beautiful human image. Daniel now sees it as a series of savage beasts.

- 1) The lion with eagle's wings: the Babylonian empire (7:4)
- 2) The bear: the Medo-Persian empire (7:5)
- 3) The leopard with four wings: the Grecian empire (7:6)
- 4) The dreadful and strong beast with iron teeth: the Roman empire (7:7-8)

b. The Kingdom of God (7:9-14)

2. The Interpretation (7:15-28)

| TIME | TIMES | HALF A TIME | TOTAL |
|-----------|-----------|-------------|-------------|
| 1 year | 2 years | 1/2 year | 3-1/2 years |
| 12 months | 24 months | 6 months | 42 months |
| 360 days | 720 days | 180 days | 1260 days |

III. God's Rule over Israel's Future (8-12)

• This section is written in Hebrew because it deals with the Israelites and their future.

A. Daniel's Dream of the Ram, Male Goat, and Little Horn (8) - Israel's Persecution

1. The Revelation (8:1-14)

2. The Interpretation (8:15-27)

B. Daniel's Prayer and the Revelation of Seventy Weeks (9) - The End of Israel's Persecution

1. The Prayer (9:1-19)

2. The Prophecy (9:20-27)

a. The term "weeks" (literally "sevens")

b. These seventy weeks relate to the Jews ("your people") and Jerusalem ("your holy city"), not to the church (9:24).

c. The seventy weeks have various purposes (9:24):

d. The start of the 70 weeks is the commandment "to restore and rebuild Jerusalem" (9:25). Most have suggested one of the two following dates:

1) **458/457 BC** -- The command given in the 7th year of king Artaxerxes Longimanus (Ezra 7:11-26). This command pertains to the money needed for animal sacrifices in the Temple and its construction; it does not concern the city. But the dates do work out correctly. This is the view of Boutflower, L. Wood, G. Archer.

2) **445/444 BC** -- The command given in the 20th year of king Artaxerxes Longimanus (Neh. 2:1-8). This command pertains to rebuilding the city and its walls. This is the view of R. Anderson and many others. For more details see Paul D. Feinberg, "An Exegetical and Theological Study of Daniel 9:24-27," *Tradition and Testament* (Chicago: Moody, 1981), pp. 189-220.

e. After 7 weeks (49 years) the walls of Jerusalem finished, c. 395 BC (9:25).

f. After 62 weeks more (434 years) Messiah shall be cut off (9:26).

1) The total of the 69 weeks would be 483 years (see Hoehner's work).
(AD 32 or 33, if 445 or 444 BC is the starting point)

2) Others hold that if 458 BC is the starting point, it would run out in AD 26.

g. "Messiah (מָשִׁיחַ) will be cut off" predicts His violent death (9:26).

h. The people of "the prince who is to come" will destroy the city & the sanctuary (9:26).

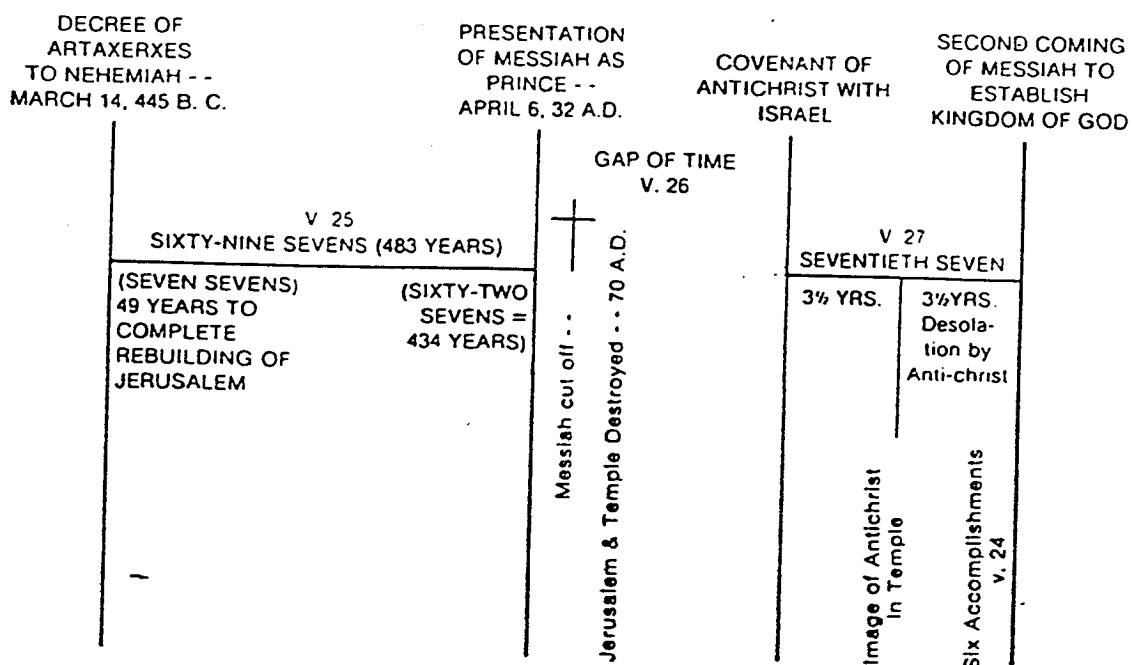
i. The seventieth week is a seven year period which is yet future (9:27).

j. The "prince who is to come" is the Antichrist (9:26-27).

C. Daniel's Vision of the Heavenly Messenger & Message (10-12) - Israel's Persecution and Restoration

1. The Preparation of Daniel (10:1-21)
2. Israel under the Second and Third Empires (11:1-35)
 - a. From Persian Empire to Death of Alexander (11:1-4)
 - b. Wars between Ptolemies and Seleucids (11:5-20)
 - c. Persecution under Antiochus Epiphanes (11:21-35)
 - d. Persecution under Antichrist (11:36-45)
3. Tribulation & Triumph (12:1-13)
 - a. The Great Tribulation (12:1)
 - b. The Resurrection and Judgment (12:2-3)
 - c. The Sealing and "hiding" of the book (12:4-10)
 - d. "Blessed is he who waits" (12:11-13)

THE PROPHECY OF SEVENTY SEVENS (490 YEARS)
DANIEL 9:24-27



THE MINOR PROPHETS

I. Introduction to the Books

- A. The final twelve prophetic books (Hosea-Malachi) were viewed as one group in Jewish tradition. They were called the Acharim Naviim", latter prophets, and were often simply referred to as "the Twelve."
- B. From the 4th century A.D. the church has generally referred to them as the "Minor Prophets," not due to their lack of importance, but because of their length when compared to the "Major Prophets" (i.e., Isaiah, Jeremiah, and Ezekiel).
- C. The following chart locates on a timeline the various prophets and identifies which kingdom (Israel/North or Judah/South) was the focus of their ministry.

| | | | | | | | |
|------------------------|-------|--------------------------|-----------------------|-----------|--------------|-------------------------|---------|
| | | <u>Israel</u> (North) | | | | | |
| | Amos | | | | | | |
| | Jonah | Hosea | | | | | |
| 931 | | | 722 | | 586 | 536 | 400 |
| <u>Divided Kingdom</u> | | | <u>Judean Kingdom</u> | | <u>Exile</u> | <u>Restored Kingdom</u> | |
| | Joel | | | Zephaniah | | Haggai | |
| | | Micah | | Habakkuk | | Zechariah | Malachi |
| | | <u>Judah</u> (South) | | | | | |

(It is uncertain whether Obadiah (844) and Nahum (625) ministered to Israel or Judah.)

- D. The basic messages of each prophet can be summarized briefly in the following poetic "slogans":
 1. Hosea pictures faithful love
to man below from God above.
 2. In Joel locust strip the land,
and then comes judgment from God's hand.
 3. The plumbline shows in Amos' book,
the grim results when God's forsook.
 4. The prophet Obadiah cried
for God to deal with Edom's pride.
 5. In Jonah's book a fish is sent
to help the prophet preach "Repent!"
 6. In Micah's book Messiah's birth
brings hope for justice on the earth.
 7. In Nahum's book a stronghold's found
that keeps the saint both safe and sound.

8. Habakkuk's prayer brings this reply:
"The just shall live by faith on high."
9. In Zephaniah, lukewarm love
results in judgment from above.
10. A half-built temple spells disgrace,
till Haggai thunders, "Build with haste."
11. In Zechariah's nightly dreams,
God gives us Messianic themes.
12. In Malachi the nation's sin
prevents God's truth from entering in.

II. Analysis of the Books

We will consider each prophetic book in its canonical order which is generally, although not exactly, a chronological arrangement.

A. HOSEA

1. The Prophet

His name means "salvation" (cf. Joshua). He was the "son of Beeri" (1:1)
He ministered from ca 755-715 B.C. and his ministry was focused on Israel
(1:1; 7:3-7)

2. The Purpose

- a. To declare Israel's faithlessness to her covenant relationship with Yahweh.
- b. Israel's covenant relationship to the Lord is compared to marriage - thus
Israel's unfaithfulness is spiritual adultery.
- c. As the Lord will implement the covenant curses, so He will be faithful to
implement the covenant blessings.

3. The Plan

TRAGEDY IN HOSEA'S HOMELIFE (chapters 1 – 3)

TRAGEDY IN HOSEA'S HOMELAND (chapters 4 – 14)

a. Tragedy in Hosea's Homelife (chp. 1-3)

(1) The Signs (reflected in the children) chp. 1

(a) The "marriage" problem

(b) "Jezreel"

(c) "Loruhammah"

(d) "Lo-ammi"

(2) The Sins (reflected in the wife) chp. 2

(a) "Divorce"?

(b) Application to Israel

(3) The Salvation (reflected in the husband) chp. 3

(a) The "redemption"

(b) Application to Israel

b. Tragedy in Hosea's Homeland (chps. 4-14)

(1) A Polluted People (chps 4-7)

(2) A Punished People (chps. 8-10)

(3) A Pardoned People (chps. 11-14)

B. JOEL

1. The Prophet

- a. "Joel" means "Yahweh is God" and no other information is known about him apart from the fact that he was the "son of Pethuel." (1:1) He was doubtless from Judah, and possibly from Jerusalem (1:9; 2:15-17,23,32; 3:1)
- b. Date is probably around 840 B.C. This is due to absence of mentioning kings and prominent mention of priests. Could this reflect the rule of Athaliah (841-835 B.C.) when Joash was being hidden and later ruled under the High Priest Jehoiada? (2 Kings 11,12)

2. The Purpose

- a. The occasion of the prophecy was a devastating locust plague and drought. (chp. 1)
- b. On the basis of this calamity, the people are called to repentance in view of the imminent coming of the "Day of the LORD" of which the locust plague is a forerunner. (chp. 2)

"Day of the LORD"

- c. Repentance will insure security and a future outpouring of the spirit of prophecy (end of chp. 2), which will precede an eschatological judgment that is sure and certain (chp. 3).

3. The Problems

- a. "Is the locust plague of chapter 2 to be interpreted literally, allegorically, or apocalyptically?"
- b. "Was Joel 2:28-32 completely fulfilled or only partly fulfilled on the day of Pentecost in Acts 2?"

4. The Plan

a. The Day of the LORD in Retrospect (1:1-20)

(1) Past Day of the Locust 1:1-12

(2) Past Day of the Drought 1:13-20

b. The Day of the LORD in Prospect (2:1 - 3:21)

(1) Imminent Day of the LORD 2:1-27

(a) Prophecy of Invasion of Judah 2:1-11

(b) Promise of Salvation of Judah 2:12-27

(2) Ultimate Day of the Lord 2:28 - 3:21

(a) Last Events before Terrible Day of LORD 2:28-32

(b) Events of Terrible Day of the LORD 3:1-21

C. AMOS

1. The Prophet

- a. "Amos" means "burden," which also conveys the type of message he gave (i.e., judgment). Do not confuse him with Amoz, the father of Isaiah.
- b. His ministry was during reigns of Jereboam II of Israel (782-753) and Uzziah of Judah (767-739): see 1:1. Therefore, a date of around 760 would be appropriate.
- c. He prophesied against a historical background of national security and prosperity (see chp. 6). The denunciation of carnal ease, pride, luxury, greed, and oppression of the poor fits well this period.
- d. He lived in Tekoa (1:1 - 5 miles southeast of Bethlehem). Thus he was a shepherd (1:1) and dresser of sycamore trees (7:14), and was called while engaged in that humble occupation (7:14,15). His fearless preaching in Bethel aroused the apostate priest Amaziah, who denounced him to Jereboam (7:10-17).

2. The Purpose

- a. The principle Amos insists upon is that external practice of religion divorced from right ethical conduct is unacceptable to God. There can be no separation between worship and conduct (5:21-24).
- b. He denounced a life of prosperity, luxury, ease, and idleness (6:1-6). Note the use of irony in 4:4-5. This effective rhetorical device heightened the shame of Israel's profession.
- c. Amos emphasizes that Israel's election is for a purpose. The greater the privileges, the greater the responsibilities (3:2). There are no special privileges to this kind of "elect" group in the "Day of the LORD" (5:18-20).

3. The Plan

The prophecy is easily outlined due to its structure composed of three groups of oracles preceded by a brief "prelude" (1:1-2) and a longer "postlude" (9:11-15)

a. Eight "Burdens" (chps. 1,2)

- (1) Damascus (1:3-5)
- (2) Gaza (1:6-8)
- (3) Tyre (1:9-10)
- (4) Edom (1:11,12)
- (5) Ammon (1:13-15)
- (6) Moab (2:1-3)
- (7) Judah (2:4,5)
- (8) Israel (2:6-16)

b. Three "Words" (or "Sermons") (chps. 3-6)

Each sermon preceded by "hear this word"

(1) "Children of Israel" (3:1-15)

"therefore" - 3:11

(2) "Cows of Bashan" (4:1-15)

"therefore" - 4:12

(3) "House of Israel" (5:1 - 6:14)

"therefore" - 5:16; 6:7

c. Five "Visions" (chps. 7 - 9)

(1) Grasshoppers (7:1-3)

(2) Fire (7:4-6)

(3) Plumbline (7:7-9)

Historical Interlude (7:10-17)

(4) Summer Fruit (8:1-14)

(5) Lord by Altar (9:1-10)

EPILOGUE: Final promise to Israel (9:11-15)

D. OBADIAH

1. The Prophet

- a. The name means "servant of Yahweh." nothing else is known of him. Efforts, however, have been made to identify him with the Obadiah in the house of Ahab (1 Kings 18:3), with the Obadiah commissioned by Jehoshaphat to teach the law (2 Chron. 17:7), or with the Obadiah who helped in repairing the Temple under Josiah (2 Chron. 34:12).
- b. The date depends on identifying the occasion of the invasion and plundering of Jerusalem described in the book. Although four such events are mentioned in the Old Testament history, only the following two seem to be possible:
 - (1) During the reign of Jehoram of Judah, the Philistines and Arabians made a devastating attack upon Judah (2 Chron. 21:16,17).
 - (2) The destruction of Jerusalem by Nebuchadnezzar in 586 (2 Kings 24,25).

No. 1 seems best so a date for Obadiah should be around 845 B.C.

2. The Purpose

- a. The prophet denounces Edom because of the sin of pride. (v. 1-4)
- b. The prophet denounces the way in which Edom viewed the suffering of their "cousins" in Israel. They not only rejoiced in the calamity which had befallen Jerusalem, but also actually assisted the enemy in afflicting Jacob. (v. 10-14)
- c. Historical Background:

"The name 'Edom' means red. It is the name which was given to Jacob's brother, Esau, because he sold his birthright for Jacob's red pottage. See Genesis xxv. 30: 'Esau said to Jacob: Feed me, I pray thee, with that same red pottage, for I am faint. Therefore was his name called Edom.' the Edomites were Esau's descendants, and their country was Mount Seir. Genesis xxxvi. 8,9, says: 'Esau dwelt in Mount Seir: Esau is Edom...the father of the Edomites in Mount Seir.'

This 'Mount Seir' was not just one mountain, but a mountainous region extending from the south of the Dead Sea to the Gulf of Akabah, and it was named 'Seir' after Seir the Horite. In Genesis xvi. 6 and xxxvi. 20, we read: 'The Horites in their Mount Seir...These are the sons of Seir the Horite ('Horite means, a rock-dweller), who inhabited the land.' So, then, the Horites, or rock-dwellers, were the earlier inhabitants of Mount Seir, and the land was called after the early Horite chief, Seir. The Edomites, or Esauites, later displaced the Horites and settled in Mount Seir. This we read in Deuteronomy ii. 12: 'The Horims (Horites) dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them, and dwelt in their stead.'

It is a coincidence that the name 'Seir' means hairy, rough, rugged. Whether the Horite chief, Seir, was so named because he was a hairy, rough, rugged man is not said, though it may possibly be suggested that he was such a man by the fact that he and his fellow tribesmen were rock-dwellers. This, however, is certainly true, that the name of this man after whom Mount Seir was called was a most appropriate name for the territory where he and his people lived, with its straggling bushes and tufts, its ragged crags, and serrated ridges. It is an added coincidence that Esau himself is said to have been a hairy man (Gen. xxvii. 11), and that he was called Esau for that very reason (Gen. xxv. 25) - for the name 'Esau' means rough, or hairy. It may have been because of this, and because of his love for the field and the hunt and the wild life of the open, that Esau was first drawn to Mount Seir and its Horites, or rock-dwellers. At any rate, this was the identity and background of the Edomite people who are addressed by the prophet Obadiah. Their Father was Esau. Their country was Seir.

the area occupied by the Edomites, although mountainous and craggy, had no lack of fertile valleys and fruitful soil. The ancient capital was Bozrah, a few miles south of the Dead Sea; but in Obadiah's days the capital was the famous Sela, or Petra, the rock city, which, because of its peculiar position, its difficult access, its rock-hewn dwellings, and its precipitous natural defenses, was considered impregnable, and had fostered a spirit of fierce independence and security in the Edomites, which defied attack and scorned all attempts to subjugate them.

Now the Edomite people were like both their father and their country. Their nature was marked by a hard earthiness. They were profane, proud, fierce, cruel; and these tempers found concentrated vent in a stangely persistent, implacable, bitter, gloating spite against Israel, the nation which had descended from the twin-brother of their own national father, Esau. This violent nastiness had expressed itself again and again in the history of the two peoples. A never-forgotten instance of it was away back in the the days of Israel's wilderness wanderings, when, with vicious threat, Edom had flung refusal to the courteous appeal of Moses that Israel might be allowed to pass through the Edomite country (Num. xx. 14-22)."

- taken from Explore the Book, p. 137-139.

3. The Plan

a. The Destruction of Edom (1-16)

(1) Certainty of It (1-9)

(2) Reason for It (10-16)

b. The Deliverance of Israel (17-21)

(1) Promise of It (17,18)

(2) Fullness of It (19-21)

E. JONAH

1. The Prophet

- a. Jonah means “dove,” and is known as Jonah ben Amittai in Jonah 1:1 and in 2 Kings 14:25. He was from Gath-hepher in Zebulun, just north of Nazareth. He prophesied during the reign of Jereboam II (c. 782-753). Therefore, a date of approximately 760 is suggested.
- b. The historicity of the prophet is underscored by 2 Kings 14:25; the naming of the prophet with his father; the non-symbolic character of his name; and most of all by the testimony to his existence by Christ Himself (Mt. 12:39-41).

2. The Purpose

- a. Most critics, mainly due to their anti-supernatural bias, describe the book as either a religious short story with a moral or as an allegory concerning Israel. (It is a sin against the author to treat as a literal prose what he intended as poetry...a story with a moral, a parable, a prose poem like the story of the Good Samaritan” - Bewer, ICC, “Jonah,” p. 4)
- b. However, the book presents itself as a historical narrative. Ancient Jews, moreover, who often assigned allegorical meaning to Scripture, viewed the book as historical (Tobit 14:4; Josephus’ Antiquities IX, 12:2)
- c. The purpose of the book should not be viewed, however, as primarily missionary in character. Israel’s calling was not to do missionary work among the heathen but to display to the nations through her separation (i.e., “holiness”) true religion and morality (Dt. 7:6; Lev. 20:24-26).
- d. The object of Jonah’s mission to Nineveh was to (1) enlighten Israel to the future adoption of the repentant heathen, and (2) to show to Israel the magnitude of divine compassion which embraces all mankind (see Jonah 4:2).
- e. The Savior utilized the book not only to typify his death and resurrection (Mt. 12:39,40), but to accentuate the obduracy of the Jewish nation in His day that contrasted with the repentance of a pagan nation in Jonah’s day (Mt. 12:41; 11:20-24).
- f. Although historical, “the book is not to be considered mere history, for them it would have no place among the twelve Minor Prophets in the Hebrew canon, but is to be viewed as predictive or typical history.” (Freeman, Introduction to Prophetic Books, p. 164)

3. The Problems

- a. The “miraculous” elements in the book are only a problem to those who have a problem with the omnipotence of the God of Israel.

- b. Although not needed to “prove” the events of the book, some interesting occurrences of modern “Jonahs” provide fascinating reading. (See Explore the Book, J. Sidlow Baxter, p. 151-154)

4. The Plan

- a. The book clearly divides itself into two halves, each beginning with the phrase, “Now the word of the Lord came to Jonah...” (1:1;3:1).

Therefore, a literary outline would be:

- (1) The First Commission of Jonah (1,2)
- (2) The Second Commission of Jonah (3,4)

- b. Homiletically, the flow of the book can be seen by the content of each of the four chapters:

(1) Jonah and the Storm (1)

-fleeing from God-

(2) Jonah and the Fish (2)

-praying to God-

(3) Jonah and the City (3)

-speaking for God-

(4) Jonah and the LORD (4)

-learning of God-

F. MICAH

1. The Prophet

- a. Micah's name is a shortened form of the Hebrew for "Who is like the Lord?" (cf. 7:18)
- b. He was from Maresheth Gath (1:14), ca. 25 miles southwest of Jerusalem on the border of Judah and Philistia in the heart of the Shephelah, not too distant from Lachish and the valley of Elah.
- c. Micah was a contemporary of Isaiah (Micah = rural; Isaiah = urban) and they share a common passage (Micah 4:1-3/Isaiah 2:2-4). His contemporary in the north was Hosea.
- d. He prophesied during the days of Jotham (739-731), Ahaz (731-715) and Hezekiah (715-686). His ministry was from approximately 735-710 B.C.

2. The Purpose

- a. During Micah's ministry, the northern kingdom collapsed under pressure from the Assyrians (722 B.C.). Their threat to Judah was constant (2 Kgs 15-20).
- b. Micah's ministry to Judah emphasizes the relationship between true spirituality and social ethics. Micah 6:8 states that God wants justice tempered with mercy as a result of a humble relationship with Him.
- c. About one-third of Micah's message deals with sins, about one-third deals with sin's punishment, and about one-third holds out hope following sin's punishment.

3. The Plan

Some have despaired of finding a literary or thematic structure to the book. "They (the prophets) have a queer way of talking, like people who, instead of proceeding in an orderly manner, ramble off from one thing to the next, so that you cannot make head or tail of them or see what they are getting at." (Martin Luther)

However, if notice is taken of three occurrences of "hear..." (1:2; 3:1; 6:1), three main discourses emerge. Each of these emphasizes the doom of Israel's sin and punishment and conclude with a declaration of hope for the future (2:12.13; 4:1 - 5:15; 7:7-20).

a. Penalty and Promises (chps 1-2)

HEAR "all you peoples"

(1) Doom (1:2 - 2:11)

(2) Hope (2:12-13)

b. Destruction and Deliverance (chps 3-5)

HEAR "heads of Jacob"

(1) Doom (3:1-12)

(2) Hope (chps 4-5)

c. Groaning and Grace (chps 6-7)

HEAR "O you mountains"

(1) Doom (6:1 - 7:7)

(2) Hope (7:8-20)

F. NAHUM

1. The Prophet

- a. "Nahum is a shortened form of "Nehemiah" (i.e., "comfort of the Lord"). The prophet provided little comfort to Nineveh, but the message of its destruction was a comfort to Judah who lived in fear of Assyrian cruelty.
- b. The only mention of the prophet in the Old Testament is found in 1:1 where he is called an "Elkoshite." Two locations of "Elkosh" have been suggested:
 - (1) A city in Judah between Jerusalem and Gaza (later called Elcesei).

(2) The town of Capernaum (lit. village of Nahum"), which was renamed in honor of Nahum.

- c. The fall of Nineveh to the Babylonians took place in 612 B.C. The fall of the city of Thebes, referred to by Nahum in 3:8-10 took place in 664 B.C. Since Nahum does not refer to Thebes' rebuilding 10 years later, his prophecy is probably dated to ca. 660 B.C.

2. The Purpose

- a. The prophecy is concerned with one theme: The Doom of Nineveh. He does not directly address Israel's sins or problems. The message to Israel is indirect.
- b. "The conversion of the Ninevites in response to Jonah's message of judgment took place about 760 B.C. The revival was evidently short-lived, because the Assyrians soon returned to their ruthless practices. In 722 B.C., Sargon II of Assyria destroyed Samaria, the capital of the northern kingdom of Israel, and scattered the ten tribes. Led by Sennacherib, the Assyrians also came close to capturing Jerusalem in the reign of King Hezekiah in 701 B.C. By the time of Nahum (c. 660 B.C.), Assyria reached the peak of its prosperity and power under Ashurbanipal (669-633 B.C.). This king extended Assyria's influence farther than had any of his predecessors. Nineveh became the mightiest city on earth with walls 100 feet high and wide enough to accommodate three chariots riding abreast. Dotted around the walls were huge towers that stretched an additional 100 feet above the top of the walls. In addition, the walls were surrounded by a moat 150 feet wide and 60 feet deep. Nineveh appeared impregnable and could withstand a twenty-year siege. Thus, Nahum's prophecy of Nineveh's overthrow seemed unlikely indeed. Assyrian power faded under Ashurbanipal's sons. Nahum predicted Nineveh's end would be 'with an overflowing flood' (1:8), and this is precisely what occurred. The Tigris River overflowed its banks and the flood destroyed part of Nineveh's wall. The Babylonians invaded through this breach in the wall, plundered the city, and set it on fire. Nahum also predicted that Nineveh would 'be hidden' (3:11). After its destruction in 612 B.C. the site was not discovered until A.D. 1842." -Open Bible, p. 928-

3. The Plan

- a. **Nineveh's Doom Decreed** (chp 1)
- b. **Nineveh's Doom Described** (chp 2)
- c. **Nineveh's Doom Deserved** (chp 3)

G. HABAKKUK "The Prophet with a Problem"

1. The Prophet

- a. "Habakkuk" is derived from the Hebrew word "Habak" meaning "embrace." His name thus means "one who embraces or clings." the appropriateness of the name is seen when he chooses to cling firmly to God no matter what happens to his nation (3:16-19).
- b. The Greek title in the LXX is "Ambakoum," and he appears in the apocryphal book Bel and the Dragon as the rescuer of Daniel.
- c. He is identified only as "the prophet" (1:1; 3:1), probably indicating a "professional" status. The closing statement: "to the chief singer on my stringed instruments" suggests that he also may have been a priest or a Levite in Jerusalem.
- d. Since he describes the Babylonian invasion as a imminent event (1:6; 2:1; 3:16) and gives a description of Judah's immoral condition (1:2-4), a probable date in Jehoiakim's reign is indicated (ca. 607 B.C.).

2. The Purpose

- a. In 612 B.C., the Babylonians destroyed Nineveh. In Jehoiakim's reign Babylon was the uncontested world power. Soon they were advancing into "Palestine" and Egypt, beginning the first of three deportations of Judians (605 B.C. - Daniel; 597 B.C. - Ezekiel; 586 B.C. - Zedekiah).
- b. Habakkuk's prophecy consists of a dialogue with God. First, he expostulates with God over the severe godlessness of his own people (1:2-4). When God tells him that He will punish that godlessness by means of the Babylonians (1:5-11), then Habakkuk has a second problem - why would God use a heathen nation to judge His own people? (1:12 - 2:1)
- c. God's extended answer to Habakkuk's problem (chp 2) provides a solution not only for the prophet but also for everyone who questions the incongruity between God's ways and man's perception of His ways.
- d. Habakkuk's triumphant conclusion (chp 3) describes the personal journey from mystery to certainty, from questioning to affirming, and from complaint to confidence.

"Habakkuk begins with a sob and ends with a song."

3. The Plan

The text consists of a “burden” (1:1) a “vision” (2:2) and a “prayer” (3:1).

a. The “**Burden**” (Habakkuk Grappling with the Problem) (chp 1)

(1) God’s Silence (1:2-4; 5-11)

(2) God’s Sovereignty (1:12 - 2:1)

b. The “**Vision**” (Habakkuk Grasping the Solution) (chp 2)

(1) “Just shall live by faith” (2:2-4)

(2) God shall ultimately triumph (2:5-20)

c. The “**Prayer**” (Habakkuk Glorifying in Assurance) (chp 3)

(1) His Prayer (3:1-15)

(2) His Praise (3:16-19)

H. ZEPHANIAH

1. The Prophet

- a. Zephaniah comes from two Hebrew words: the verb zafan ("to hide") and the shortened suffix -yah ("the LORD") - thus meaning "the LORD has hidden."
- b. Zephaniah 1:1 traces his lineage back four generations to Hezekiah (the king?). If he was born in the reign of wicked King Manasseh, his name may signify that he was "hidden" from Manasseh's atrocities. There may also be a reflection of his name in 2:3.
- c. He dates his ministry in the reign of "Josiah" (i.e., 640-609 B.C.). Since 2:13 indicates that Nineveh was not yet destroyed (as it was in 612 B.C.), we can date his prophecy ca. 630-625 B.C.

2. The Purpose

- a. The wickedness of the reigns of Manasseh and Amon had been tempered by the reforms of Jonah. The seeds of Judah's destruction had already been sown, however. Along with Jeremiah and Habakkuk, Zephaniah was an "eleventh hour prophet" to Judah.
- b. Zephaniah's main theme (as with Amos and Joel) is the "Day of the LORD" (see 1:14-16) - a time when God visits judgment on sin and idolatry, but also a time when He delivers a "remnant" (2:1-3)
- c. Zephaniah 3:9-20 highlights another side of the "Day of the LORD" - a day of blessing after judgment is complete.
- d. Zephaniah serves as a compendium of the oracles of all the prophets. In many ways he linked his prophecy to those of the earlier prophets. This, he linked his prophecy to those of the earlier prophets. Thus, he did use distinctive expressions found in his predecessors' writings. "Be silent in the presence of the LORD God" is found in Habakkuk 2:20. Note also 1:7/Joel 1:15/Isaiah 34:6; 2:14/Isaiah 13:21; 34:11; and 2:15/Isaiah 47:8.

3. The Plan

- a. **Day of Judgment (1:2 - 3:8)**
 - (1) Against Judah 1:2 - 2:3
 - (2) Against Gentiles 2:4-15
 - (3) Against Jerusalem 3:1-8

9-20

b. Day of Joy (3:1-8)

(1) Return of a Scattered People 3:9,10

(2) Return of a Sinful People 3:11-13

(3) Rejoicing of a Saved People 3:14-20

I. HAGGAI

1. The Prophet

a. The name "Haggai" is derived from the Hebrew word "hag" ("Festival"), possibly because he was born on one of the major Jewish festivals. His name is mentioned nine times (1:1,3,12-13; 2:1,10,13-14,20).

b. The dates of the book's messages are clearly given. The four messages were given:

- | | |
|---------------------------|--------|
| (1) September 1, 520 B.C. | (1:1) |
| (2) October 21, 520 B.C. | (2:1) |
| (3) December 24, 520 B.C. | (2:10) |
| (4) December 24, 520 B.C. | (2:20) |

(Since we do not know the exact dates of the Jewish months during this calendar year, the specific dates on our calendar are approximate.)

c. Haggai is mentioned elsewhere in Ezra 5:1 and 6:14, where he is working alongside the prophet Zechariah.

2. The Purpose

- a. The purpose of the prophecy is evident: urging the returnees from Babylon to complete the temple which they had begun but had neglected.

- b. Historical Background (Ezra 1-6)

In 538 B.C., Cyrus allowed the Jews to return to their land and rebuild their Temple. The first return was led by Zerubbabel, and in 536 B.C., work on the temple began. Ezra describes how the Samaritans hindered the work. This opposition added to the discouragement of the remnant. They had given up the relative comfort of Babylon to pioneer a land full of enemies. Thus, they ceased work on the Temple. This led to spiritual lethargy and occupation with their building projects. They also used a "prophetic" theory that the Temple was not to be built until some time later as an excuse for neglecting their assigned task.

Following the ministries of Haggai and Zechariah, work was resumed in 520 and completed in 516 B.C. (Ezra 6:15).

| | |
|------------------------------|------------------------------------|
| 536 | Ezra 4 |
| Return from Captivity | 520-518 |
| Ezra 1-2 | Ministries of Haggai and Zechariah |
| 535 | Ezra 5 |
| Altar erected; | 516 |
| Foundation of Temple is laid | Temple is finished |
| Ezra 3 | |
| 535-520 | Ezra 6 |
| No work in the Temple | |

3. The Plan

a. First Message - **"To Build"** (1:1-15)

b. Second Message - **"To Behold"** (2:1-9)

c. Third Message - **"To Behave"** (2:10-19)

d. Fourth Message - **"To Believe"** (2:20-23)

K. ZECHARIAH

1. Author and Date

- a. Zechariah means "He whom Jehovah remembers." He is the central figure in the group of post-exilic prophets. He was on priestly descent (1:1). He succeeded his grandfather in the priestly order (Neh. 12:4,16). He entered his prophetic ministry two months after his contemporary, Haggai (Oct-Nov, 520 B.C.)
- b. Chapters 1 through 8 were written 520-518 b.c. chapters 9 through 14 were probably written between 480 and 470 b.c. when Zechariah was about 70 years old. The difference in the author's age and the changing political circumstances are sufficient to account for the differences in content and style between the two sections.

2. Purpose

- a. To exhort the returned exiles to turn from their sins to the LORD for cleansing and blessing (1:3).
- b. To comfort and encourage the returned remnant regarding the rebuilding of the Temple and God's future work among His people in Jerusalem (1:16,17; 2:12; 3:2; 4:9; 6:14-15).

3. Theme

- a. A detailed portrayal of God's future dealings with His chosen people, Israel.
-Messiah "the Branch" (6:12) is seen to be the one who will accomplish God's spiritual work among His people.
- b. Theme simply stated:

The restoration of God's people Israel through the redeeming and delivering work of Messiah.

4. Outline

Content -

Chapters 1-8 are **historically** oriented, designed to encourage the returned exiles to turn from their sinful ways of the past.

Chapters 9-14 are **eschatologically** oriented, designed to encourage the despairing remnant concerning the future glories of Zion.

- a. 1:1-6 - Introduction, Call to Repentance

b. 1:7 - 6:15 - The Night Visions

- (1) 1:7-17 - Red Horse Rider Among Myrtles
- (2) 1:18-21 - 4 Horns and 4 Craftsmen
- (3) 2:1-13 - The Surveyor with Measuring Line
- (4) 3:1-10 - Cleansing of the High Priest
- (5) 4:1-14 - The Lampstand and 2 Olive Trees
- (6) 5:1-4 - The Flying Scroll
- (7) 5:5-11 - The Woman in the Ephah
- (8) 6:1-8 - The 4 chariots
- (9) 6:9-15 - Crowning of Joshua

c. 7:1 - 8:23 - Question Concerning Fasting

(1) 7:1-3 - Inquiry by Men of Bethel

(2) 7:4-7 - LORD's Rebuke of Empty Ritualism

(3) 8:1-17 - The Future Restoration of Zion

(4) 8:18-23 - Future Joys of God's People

d. 9:1 - 11:17 - Oracles Concerning Israel and the Nations

(1) 9:1-17 - The Divine Warrior Hymn

(2) 10:1-12 - The Plan of Restoration

(3) 11:1-17 - Rejection of the Good Shepherd

e. 12:1 - 14:21 - Oracle concerning Israel's Future

- (1) 12:1-9 - Physical Deliverance of the Nation
- (2) 12:10 - 13:6 - Spiritual Renewal of the Nation
- (3) 13:7-9 - The Fate of the Shepherd and His Flock
- (4) 14:1-7 - The Second Coming of Messiah
- (5) 14:8-11 - The Messiah's Kingdom
- (6) 14:12-15 - Israel's Enemies Judged
- (7) 14:16-21 - Worship in Messiah's Kingdom

L. MALACHI

1. The Prophet

- a. This is the only mention of the prophet in the Old Testament. His name means "My Messenger" - note Malachi 3:1.
- b. No mention is made of the prophet's father or background; Jewish tradition does state that he was a member of the "Men of the Great Synagogue."
- c. The date of the book is during the Persian period (539-333 B.C.), since a Persian term for "governor" is used in 1:8. Since sacrifices were being offered in the Temple (1:7-10; 3:8), the date must be following 516 B.C. However, time must have passed because the priests had grown tired of the system and corruption had crept in. Therefore, a date of around 425 B.C. is suggested.

2. The Purpose

- a. Malachi uses a question-and-answer method to direct a message of judgment against Israel's corrupt priests, wicked practices, and false sense of security.
- b. He probes the issues of hypocrisy, infidelity, mixed marriages, divorce, false worship, and arrogance. However, God reveals his continuing love inspire of Israel's lethargy. A day of reckoning is coming when the godless will be punished, but the godly will be blessed.

3. The Plan

a. Appeal - The Present Sin (chps. 1-2)

(1) Appeal to Priests (LORD the Speaker) 1:6 - 2:9

(a) Denying God's Love 1:1-5

(b) Despising God's name 1:6

(c) Defiling God's Altar 1:7-14

(d) Disregarding God's Law 2:1-9

(2) Appeal to **People** (Malachi the Speaker) 2:10-17

(a) Detestable Worship 2:10-13

(b) Deserted Wives 2:14-16

(c) Distorted Words 2:17

b. Appeal - The Prophetic "Day" (chps. 3-4)

(1) That "Day" will Judge the Guilty 3:1-6

"appeal" (3:7-15)

(2) The "Day" will Bless the Godly (3:16-4:3)

"appeal" (4:4-6)

THE MINOR PROPHETS

Prior to the Northern Captivity (722 BC)

| <u>Prophet</u> | <u>Date</u> | <u>Character of God</u> | <u>Covenant Message</u> |
|----------------|-------------|-------------------------|------------------------------------------|
| Hosea | 740 | God's Love | Israel's Broken Covenant Relations |
| Joel | 835 | God's Judgment | Judah's Warning of Judgment for Sin |
| Amos | 760 | God's Righteousness | Israel's Warning of Ripened Judgment |
| Obadiah | 845 | God's Vengeance | Judah's Reminder of Covenant Protection |
| Jonah | 765 | God's Mercy to World | Israel's Rebuke for National Selfishness |
| Micah | 735 | God's Pardon | Judah's rebuke for Social Injustices |

Prior to the Southern Captivity (606-586)

| | | | |
|-----------|-------|-------------------|------------------------------------------|
| Nahum | c.710 | God's Jealousy | God's Terror on Judah's Attackers |
| Habakkuk | 608 | God's Holiness | God's Use of Foreigners to Discipline |
| Zephaniah | 625 | God's Indignation | Covenant Fulfillments in Day of the Lord |

After the Return from Captivity (536-425)

| | | | |
|-----------|-----|-------------------|---------------------------------------|
| Haggai | 520 | God's Glory | Their Real Glory in God's Presence |
| Zechariah | 520 | God's Deliverance | Covenant Fulfillments through Messiah |
| Malachi | 430 | God's Greatness | Covenant Obligations until Messiah |

from Knowing God's Word by Stanley Ellisen, p. 218