

Old Testament Survey II:

# Prophets & Promise

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*A Survey of the Old Testament  
from Psalms to Malachi*

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Lectures by Dr. Douglas Stuart

## Old Testament Survey II

### **About the Ockenga Institute and Gordon-Conwell Theological Seminary:**

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**Preface:**

The *Dimensions of the Faith* series is developed with the firm conviction that a life of faith and obedience in Jesus Christ is based upon a working knowledge of God's word. *You cannot obey what you do not know.*

For this reason, Gordon-Conwell Theological Seminary has developed the *Dimensions of the Faith* series for any Christian who desires foundational knowledge in the areas of Old and New Testament, Biblical Interpretation, Church History, Theology, and Missions. The goals of each course are the following:

1. To paint the big picture of what you are learning;
2. To provide you with the basic content;
3. To introduce you to key words that will enlarge your capacity for knowing;
4. To guide you to understand how greater knowledge of God's word can be applied naturally  
to everyday life and service;
5. To direct you to valuable resources as God's word whets your appetite for further study.

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We pray that God will use this series as a powerful tool for expanding your knowledge of God and God's word so that you may be able to share the good news throughout the world.

## About the Study and Workbook Guide:

The following study guide is designed as a scratch notepad to be used as you listen to the accompanying taped lectures. You may have noticed that we have used the drawings of Leonardo Da Vinci as a motif for our materials. Just as Da Vinci sketched out his ideas in the process of creating a final painting, so we invite you to sketch out your own thoughts in the notebook while you listen to the lectures. Each chapter includes valuable information and questions for you to ponder while you listen. Use the designated blank spaces and margins as your opportunity to interact with what you are learning.

To guide you through the materials, we have provided you with a series of icons. We do so under the firm conviction that *a fuller knowledge of God and his word requires expanding your horizons in all directions.*



*Breadth of Biblical Knowledge:* Grasp the big picture, from A to Z.  
SCOPE



*Width of Biblical Knowledge:* Expand your understanding by enlarging your vocabulary.  
DEFINITION



*Height of Biblical Knowledge:* Grow in your knowledge of the basic content of Scripture, theology, church history, and culture.  
BASIC CONTENT



*Length of Biblical Knowledge:* Stretch yourself to obedience and service through correct understanding.  
APPLICATION FOR SERVICE



*Depth of Biblical Knowledge:* Use these resources to grow deeper.  
QUESTIONS FOR FURTHER STUDY

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Old Testament Survey II: Lecture One

breadth

Notes

A walk through any bookstore will reveal that we are a society struggling to know what to do with emotions. Books trying to teach us how to handle anger, disappointment, depression, and anxiety fill the shelves. Even as authors continue to develop theories and five-step formulas to improve our emotional well-being, are things really getting any better? The issues that now cause us to struggle are not new. For thousands of years, people have been struggling with the same things. This is very clear in the Book of Psalms: there we see the writers pouring their hearts out, modeling what it means to be honest with God about how we feel. While the Psalms may not provide formulaic answers to life's questions, in them God gives us words to express our deepest yearnings, hurts, and joys, and allows us to know that we are not alone in either our delights or our sorrows.

width

*Lament – a psalm asking God for help in a difficult circumstance.*

*Hymn – a psalm praising God for his goodness in creation, in history, or to Israel.*



height

What are the four types of complaints in the Psalms?

What is the metaphorical significance of Zion or Jerusalem?

What type of Psalm is Psalm 23?

Notes

What is an acrostic Psalm?

According to Dr. Stuart, what does it mean to love our enemies?

#### The Ten Types of Psalms

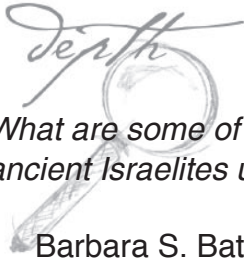
1. **Laments** (ACTDAP) 3, 12, 22, etc.  
Individual [including Penitential Psalms]  
Corporate
2. **Thanksgiving Psalms** (IMART) 30,34,92, etc.  
Individual [including royal]  
Corporate [some=hymns]
3. **Hymns** (SRR)  
Creator Hymns 8,104, etc.  
Israel Hymns 100,114, etc.  
History Hymns [including "Narrative Psalms"] 33,  
145-147, etc.
4. **Enthronement Psalms** [can = hymns] 47,95, etc.
5. **Royal Psalms** 2, 18, 110, etc.
6. **Zion Psalms** [can = hymns] 46, 84, etc.
7. **Wisdom Psalms** (x/y) 37, 49, etc.
8. **Trust Psalms** [subcategory of laments] 23, 91, etc.
9. **Liturgies** [somewhat catch-all] 15, 68, etc.
10. **Torah Psalms** 1, 119, etc.

*length*

If you were to write a testimonial section of a thanksgiving psalm right now, what are several things you would say God has done for you?

Who among your friends or family is facing a big problem that could be considered a "strong enemy"? If you were to pray for elimination of enemies as David does in many psalms, what would you want to see eliminated?





*What are some of the ceremonies and festivals for which the ancient Israelites used the psalms to worship?*

Barbara S. Bates. *Bible Festivals and Holy Days*. Nashville: Broadman Press, 1968.

*How does the New Testament relate the Psalms to the person and work of Christ?*

Simon Kistemaker. *The Psalm Citations in the Epistle to the Hebrews*. Amsterdam: W.G. van Soest, 1961.

Notes

“The Psalms are especially all-purpose. They try to be very all-purpose so that everybody in every culture, and every time and situation, can appreciate them.”



## Old Testament Survey II: Lecture Two

### Notes

*breadth*

What does it mean to be true to your word? To most of us, it means doing what you said you would do. When we see this type of integrity in a person, we are likely to put our trust in him or her. Similarly, when we see an absence of integrity, we know to be wary. In I and II Kings, we see that God is a God who is true to His word, even when the consequences are tough. In earlier Old Testament books we read of the agreement made between the Lord and His people: if they will worship Him and be His people, He will care for them and give them the Promised Land. Now as we see the Israelites continuing to move further and further from obedience to the covenant, God begins to weaken their kingdom and eventually to remove the people from the land. Should we expect anything else from a God is true to His word?

*width*

*Israelite – between 921 and 722, usually the northern kingdom only (i.e. not Judah).*

*“In the eyes of the Lord” – according to the Lord’s standards.*

*High places – pagan shrines where idolatrous worship occurred.*

*height*

What is the difference between Former and Latter Prophets?

Whose sin results in the division of Israel into two kingdoms?

What does Jeroboam do to make worship more convenient in the North?

Which kingdoms does God allow to grow and eventually defeat the Israelites?

Notes

What is the similarity between the stories of Elijah and Ruth?

Why does Jezebel go after Elijah?

“Tragically, in both North and South in general you see a downward spiral...in terms of obedience to the Word of God and in terms of keeping the covenant that was revealed by God to His people through Moses....”

#### **Orienting Data for 1 and 2 Kings**

**Content:** The reign of Solomon and 40 other kings of Israel and Judah;  
Former prophets

**Date:** 550 BC based on last verses of 2 Kings

**Historical coverage:** Death of David (971 BC) to the exile of Judah which began in 586 BC

#### **Emphases:**

1. The continuation of God's plan of redemption
2. How Solomon for all his wisdom was not a stable worshipper of the Lord as David had been and introduced idolatry officially into Israel
3. The division of Israel and Judah and civil war
4. The fact that most kings of Israel were not faithful to God
5. The degeneration of God's people into sins which required their removal from the promised land
6. The rise of powerful nations and the subjugation of Israel and Judah to them
7. The few good kings and revivals they led
8. The conquest and exile of Israel by the Assyrians and Judah by the Babylonians

Notes

*length*

What are some ways that our attempts to make worship more convenient or culturally sensitive could be dangerous? What core things need to be preserved to keep worship pleasing to God?

Do you know anyone who, like Elijah, is fighting to bring purity in the midst of corruption or heresy? How have you seen God help that person? How could you be praying for him or her?

**931-722: The Divided Monarchy**

1. A civil war never resolved
2. A nation split "permanently"
3. 40 kings — 20 North / 20 South
4. No decent northern kings
5. Only eight (partially) decent southern kings
6. Increasing apostasy
7. The rise of classical prophecy
8. Automatically and voluntarily heterodox North; voluntarily (less) heterodox South
9. A long time when only one Yahwistic prophet is openly preaching



Notes

*Why is Elijah viewed in the Bible as such a pivotal figure?*

William M. Taylor. *Elijah the Prophet*. Greenville: Ambassador Productions, 1997.

*What alliances and other political maneuvers did King Ahab make to try to secure the Northern Kingdom's position?*

M.B. van't Veer. *My God is Yahweh: Elijah and Ahab in an Age of Apostasy*. St. Catherines, Ontario: Paideia Press, 1980.

### Overview of 1 and 2 Kings

#### 1 Kings

- 1-2 Solomon's gaining throne, killing all rivals
- 3-4 Initially Solomon is wiser than David had been
- 5-8 Building of the temple great accomplishment
- 9-10 Solomon's flaws, bankrupting the government while accumulating excessive wealth for himself
- 11 End of life, embraced polytheism and idolatry
- 12-14 The North seceded and took the name Israel
- 15-22 The northern kings, not descended from David, were committed to a rival religious system, which meant that they automatically did "evil in the eyes of the Lord" as they kept Israel from faithful worship and obedience to the covenant
- 17-19 Elijah's fierce opposition to Israel's false religion was only partly effective

#### 2 Kings

- 1-8 Transition from Elijah to Elisha, whose many miracles confirmed the truth of his stern words of warning against Israel and its kings
- 9-10 After a relatively decent northern king, Jehu destroys the last members of the northern dynasty descended from Omri
- 11-14 The focus shifts somewhat more to the kings of Judah
- 15-17 Then because of its steady record of sin, Israel is destroyed by the Assyrians
- 18-25 Judah escapes this destruction and endures for an additional century and a half, during which two notably good kings reign (Hezekiah and Josiah, chs. 18-20 and 22-23) but a truly evil king, Manasseh, is more typical (ch. 21)
- 25 With the fall of Jerusalem to the Babylonians, again because of sin, Judah also goes into exile, where the tragic story ends

Old Testament Survey II: Lecture Three

Notes

*breadth*

Part of the work of a historian is to identify patterns. Often, what historians discover about the past informs decisions our leaders make in the present and plans they develop for the future. The writer of the Chronicles was a historian with a specific agenda for the Kingdom of Judah. He wanted them to learn what they did right so they would not repeat the mistakes that landed them in exile. He did not want to see the nation pay an even greater price for further disobedience. Just as we are encouraged and inspired by good choices made by leaders in modern history, the chronicler sought to help the Israelites find patterns and choices to be proud of in their past.

*width*

*Samaria – either the north's capital city or the north in general.*

*Restoration – the return to and rebuilding of Judah and the Jerusalem temple after the Exile.*

**Major Motivations in Chronicles**

1. The temple (520 BC)
2. Southern
3. Monarchy as example
4. Theocracy
5. Priesthood
6. Proper worship in all its details
7. Lineages, both personal and national
8. Reconstitution of a people around temple
9. Judean restoration
10. Faith and hope that God will reward those who do his will

height

Notes

What six ways can you look at the Old Testament?

How is Tiglath-Pileser's approach to war different than Holy War?

"What the Chronicler is looking for is continuity.... What can we get from the past that will guide us in rebuilding a nation...?"

How do the Samaritans end up with a different way of worshipping Yahweh?

#### Orienting Data for 1 and 2 Chronicles

**Content:** Judah and its kings from David to the Babylonian Exile; continues with Ezra and Nehemiah

**Date of composition:** Probably around 530 BC, since the last verses of 2 Chronicles mention the decree of Cyrus (539 BC)

**Historical coverage:** From Adam to the first return to Jerusalem (538 BC) in the genealogies of 2 Chronicles 1-9; from David (1011 BC) to Cyrus' decree (539 BC)

#### Emphases:

1. The continuation of God's plan of redemption
2. How Solomon for all his wisdom was not a stable worshipper of the Lord as David had been and introduced idolatry officially into Israel
3. The splitting apart of Israel and Judah into separate nations and the ongoing civil war between the North and South
4. The fact that most of the kings of Israel were not faithful to God and led the nation away from him
5. The degeneration of God's people into sins that required their removal from the promised land
6. The rise of powerful nations and the subjugation of Israel and Judah to them
7. The few good kings and the revivals they led
8. The conquest and exile of Israel by the Assyrians and Judah by the Babylonians

Notes

What are the three basic weapons of ministry?

Which kingdom is the focus of I and II Chronicles? What is the main point of the books?

Why would the Chronicler include the story of Abijah?

Why does the Chronicler emphasize lineage?

**The Old Testament: Always Applicable**

1. **Redemptive-historically**  
Where does this fit into the great redemptive plan of God?
2. **Covenantally**  
What does it show about God's relationship to his people?
3. **Proper-theologically**  
What do you learn about God from it?  
Gnostics need not apply.
4. **Doctrinally**  
What does it contribute to our knowledge of a given doctrine?
5. **Comparatively**  
How does it compare to NT teaching?  
How does it compare to Christ's teaching or work?
6. **Contrastively**  
How does it contrast with Christ's teaching or work?
7. **A combination of the above**



*length*

What do you know about the beliefs of Jehovah's Witnesses? Of Mormons? Why might it be important to know some of the key differences between these religions and orthodox Christianity?

Of the three weapons in ministry that Dr. Stuart mentions – prayer, truth, and love – which are you most likely to depend on? In which could you use some growth?

*Notes*

| Overview of 1 and 2 Chronicles |              |  |
|--------------------------------|--------------|--|
| <b>1 Chr</b>                   | <b>1-9</b>   | <b>Introduction and genealogies</b>                        |
|                                | 1-3          | Back to the beginning                                      |
|                                | 4-7          | The families of Judah and the other tribes                 |
|                                | 8            | Saul's genealogy   |
|                                | 9            | Levites and others at the throne and temple, and returnees |
| <b>1 Chr</b>                   | <b>10-29</b> | <b>David</b>   |
|                                | 10-12        | Coming to power  |
|                                | 13-17        | Ark return, temple plans                                   |
|                                | 18-20        | Military victories   |
|                                | 21-29        | Arrangements for building temple                           |
| <b>2 Chr</b>                   | <b>1-9</b>   | <b>Solomon</b>   |
|                                |              | Building temple  |
|                                |              | Dedicating temple  |
|                                |              | Other achievements   |
| <b>2 Chr</b>                   | <b>10-36</b> | <b>Judah from division to exile</b>                        |
|                                |              | Reign by reign   |
|                                |              | Virtually no northern data                                 |
|                                |              | Special emphasis on Hezekiah and Josiah                    |
|                                |              | Beginning of return (36:22-23)                             |

*Depth*

What are some of the issues and questions surrounding the dates of the reigns of the kings in Kings and Chronicles?

Edwin R. Thiele. *A Chronology of the Hebrew Kings*. Grand Rapids: Zondervan, 1977.

What archaeological evidence has been discovered related to stories in Kings and Chronicles?

Gaalyahu Cornfeld. *Archaeology of the Bible: Book by Book*. San Francisco: Harper and Row, 1982.

Old Testament Survey II: Lecture Four

Notes

*breadth*

It's no fun to be the bearer of bad news. Even if you're just the messenger, more often than not you bear the brunt of the recipient's emotional response to the information you're delivering. God chose to use people as His messengers as He sought to share with Israel His displeasure at their disobedience. These individuals were not often received warmly. But they were God's means of letting His people know that there was more to come. The story was not over yet, and because of their continuing rebellion it was not going to be pretty.

*width*

*Messenger formula – a set of words used to indicate that what follows are the words of the one who sent the messenger (e. g. “Thus says the Lord”).*

*Inspiration – the process by which God causes humans to say or write His words.*

*height*

To what are the prophets constantly alluding?

Why do the prophets not quote the Pentateuch?

What type of introductions were common for messengers to make before delivering a message?

What is verbatim inspiration?

Notes

In what situation would prophets have been most likely to use a lot of messenger-formula language?

What did Amos do before he was a prophet?

Why does God choose to speak through prophets rather than directly?

"All the prophet was doing was repeating what God had dictated into his brain. That is what a prophet understood himself to be doing."



Have you ever spoken to a hostile group or person? How did you alter your delivery of the message in light of the recipients' attitude?

What are some specific ways God has asked you to represent Him, i.e., to act on His behalf?

Notes

*Depth*

*What were ways used to distinguish bearers of God's word from false prophets?*

Willem VanGemeren. *Interpreting the Prophetic Word*. Grand Rapids: Zondervan, 1990.

*What are the different categories used to describe Old Testament prophets?*

Joel B. Green. *How to Read Prophecy*. Downers Grove, IL: Intervarsity Press, 1984.

## Old Testament Survey II: Lecture Five

breadth

“Are you sure you want me to do that, Lord?” Follow Christ for any amount of time and you are bound to discover that God’s assignments are not always easy. Sometimes we try to pretend we didn’t hear Him; sometimes we run; and other times we follow trustingly, knowing that God’s ways are not our ways. In the prophetic books we see extreme cases of God calling men to deliver messages to people who usually did not want to hear what they had to say. Just like us, their responses to God’s instructions vary, but in the end each of these heroes of the faith is willing to risk it all – reputations, families, lives – to be obedient to God’s call.

Notes

width

*Prostitution – a metaphor in Scripture for full-blown disloyalty to God’s covenant.*

*Woe – a word originally used to mourn the dead at funerals; used by the prophets to predict doom.*

height

Where is Amos called to preach?

Against which nation does Amos preach last?

What is the Day of the Lord?

What goal do the prophets all share?

Notes

**Orienting Data for Amos**

**Content:** Prediction of doom and exile for northern Israel followed by a brief reminder of eventual restoration blessing

**Author:** Amos, a southern prophet preaching in northern Israel

**Date:** About 760 BC, possibly during a single year

**Emphases:**

1. How a people's morality affects what will happen to them in the future
2. Why Judah and Israel were no better than their enemies in God's sight
3. How personal sin and social injustice are both odious to God
4. Visions of God's coming judgment
5. God's mercy in sparing and eventually restoring a remnant

**Overview :**

- 1-2 Oracles against foreign nations, including Judah and Israel
- 3-6 Judgment against Israel
- 7-9:10 Five visions and a bit of biography
- 9:11-15 Restoration promise

What is the significance of God's telling Hosea to marry a "prostitute?"

How is Jonah unusual among the prophetic books?

What teaching of Jesus does Jonah support?

Notes

### Orienting Data for Hosea

**Content:** The prophet condemns northern Israel for abandoning God's covenant, makes predictions of doom via conquest and exile, but also announces future restoration

**Author:** Hosea, one of only two northern prophets (the other being Jonah)

**Date:** ca. 760-722 BC

#### Emphases:

1. Universal corruption in Israel, especially via idolatry and polytheism, so that God is "divorced" from his unfaithful people
2. Various examples of sin that permeate the culture
3. The well-deserved judgment to follow
4. The opportunity of restoration to God's favor after a long exile

#### Overview:

- |      |   |
|------|---|
| 1-3  | Israel and God; Hosea's family used as a backdrop             |
| 4-8  | Judgment for pride, idolatry, corruption, etc.                |
| 9-13 | Certainty of divine judgment; increasingly retrospective tone |
| 14   | Future mercy for a penitent people                            |

"Woe to you who long for the day of the Lord! Why do you long for the day of the Lord? That day will be darkness, not light." Amos 5:18

### Orienting Data for Jonah

**Content:** The prophet Jonah is forced to offer the possibility of God's forgiveness to Nineveh, a hated enemy capital.

**Author:** Unknown, though all the information necessary could have come from Jonah

**Date:** ca. 760 BC based on the information in 2 Kings 14:25 (though many date its composition much later)

#### Emphases:

1. God's love and concern for all peoples
2. The difficulty of running away from God
3. Hypocrisy
4. The need to rejoice in the spread of the possibility of salvation

#### Overview:

- |   |   |
|---|---|
| 1 | Trying to flee from God                               |
| 2 | Thanksgiving inside a fish                            |
| 3 | The repentance of Nineveh (Ashur-dan III, 773-756 BC) |
| 4 | No thanksgiving outside the city                      |

Notes

*length*

Have you ever had an experience in your church similar to that of Amos in which people did not want to listen once they realized the message was about them?

What would be a modern-day Nineveh for you?

*Depth*

*What connection does Amos have to a “social gospel”?*

Frederick A. Tatford. *Prophet of Social Injustice: An Exposition of Amos*. Eastbourne: Prophetic Witness, 1974.

*What are some of the different theories about Hosea and Gomer’s marriage?*

Douglas Stuart. *Hosea-Jonah*, Word Biblical Commentary. Waco: Word Books, 1987.





## Old Testament Survey II: Lecture Six

breadth

Notes

When times are tough, we tend to find ourselves praying more. During trials, both the frequency and the intensity of our attempts to seek God's counsel and comfort are likely to increase. For the leaders of Judah in the 8<sup>th</sup> century B.C., pressure was mounting. Their enemies were growing stronger and drawing closer. Words of truth from God became more and more important. Many of the kings sought to have prophets in their courts as something like a direct line to God. Today, in Christ, that direct line is always available to us, in good times and bad. We still seek counsel from wise friends, but our true dependence is on a constant union with Christ, the ultimate advisor.

width

*David – the greatest of ancient Israel's kings, but also his "Son," the Messiah, who is also called simply "David" in many passages.*

*Omniscience – knowing everything. God's omniscience is a great comfort in light of our frequent ignorance.*

height

What is the Fertile Crescent?

On what instead of God did the people of Judah rely to bring peace?

What are the roles of the Old Testament priest?

Why do prophets report on the future in the past tense?

Notes

What are some things that the prophetic books reveal about God's nature?

"Every follower of Christ should want to know more about God's nature. The more you understand God, the more you understand how to please Him, how to relate to Him, what He wants for you, how He guides you...."

In what way do the people at this time see God? How is He "useful"?

What are three roles of the prophet?

**The Late Eighth Century Prophets:  
Isaiah, Micah, Nahum**

- Who:** Mostly Assyria  
Sinful North and South  
Corrupt institutions, including kingship
- What:** Office of prophet  
Divine council reporter  
Messenger  
Intercessor  
Prophecies to all the world  
Written prophecy—preservation
- Where:** Judah ( and northern Israel)
- When:** Just before and after the fall of Samaria
- Why:** Long history of breaking covenant  
Yahweh relegated to national god status  
God's justice, righteousness inviolable  
Idolatry, social injustice, class divisions  
Punishment of nations/punishment of individuals

length

Describe a time when you saw someone you knew choose to trust God rather than rely on worldly resources for peace or safety.

Notes

In your own reading of the prophetic books, what aspect of God's nature has been most evident?

depth

*How do the Old Testament Prophets view Israel's downfall and eventual restoration?*

Avraham Gileadi, ed. *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison*. Grand rapids: Baker Book House, 1988.

*How are the roles of a New Testament pastor similar to those of an Old Testament priest? How are they different?*

Joseph Blenkinsopp. *Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel*. Louisville: Westminster John Knox Press, 1995.

Old Testament Survey II: Lecture Seven

Notes

*breadth*

The opposite of hope is despair. Without some sense of a light at the end of the tunnel, human beings tend to lose the desire to keep trying, to keep fighting the good fight. We need to know that our efforts are not futile. Hope serves that purpose, even if it comes in the form of the tiniest flicker of light. Isaiah's message to God's people was heavy and hard: dark days were coming. But threaded throughout was the truth that restoration lay ahead, a message of hope to help light their way through the exile.

*width*

*Gentiles – any and/or all people groups not among God's Old Covenant chosen people, Israel.*

*Call – God's revealed, specific job assignment; a requirement for any true prophet was a call from God.*

*height*

How are the prophetic books organized?

**Sample Themes in Isaiah**

1. Creation extends through Israel's creation and recreation
2. Apocalyptic begins
3. The reuse of (cleansed) Canaanite mythic themes begins
4. Identification of Messiah and nation like that of Christ and church
5. The council of Yahweh
6. Prophet as advisor to the king
7. [Initial blessing]/curse/restoration blessing expected in that order
8. All nations have a place in the plan of God
9. Israel cannot fall until God makes it fall; cannot return until God makes it return
10. Redemption dependent on divine opportunity

What is the natural outcome of worshipping an idol?

How long does Isaiah have to do the job God has given him?

Notes

What is one characteristic of apocalyptic literature?

What is Isaiah communicating to the people about how they will have to behave once they return from exile?

"What you find is that Isaiah is preparing the people for the need to not give up hope in God."

### Isaiah

- 1 Introduction (against merely external worship)
- 2-5 Early prophecies (kingdom of peace, day of the Lord, haughty women, vineyard)
- 6 Inaugural vision (holy, holy, holy)
- 7-12 Present world empires and coming kingdom of God
  - 7 Rebuke of Ahaz and coming of EMMANUEL
  - 8 Isaiah's temporary withdrawal from public speaking
  - 9 Birth of Messiah; hand stretched out to smite Ephraim
  - 10 Doom for Assyria
  - 11 Peace of Messiah's coming kingdom
  - 12 Song of thanksgiving
- 13-23 Oracles against foreign nations (Babylon, Assyria, the Philistines, Moab, Aram, Cush, Egypt, Edom, Arabia, etc... but also Samaria and Jerusalem!)
- 24-27 Isaianic Apocalypse
  - God's final victory
  - Earth and heaven judged
  - Triumph and a new people (the redeemed of the Lord)
- 28-33 Woes against Israel and Judah for unfaithfulness
- 34-35 Judgment on Edom; joy for the redeemed
- 36-39 Historical chapters (Sennacherib's invasion, Hezekiah's illness, messengers of Merodach-baladan of Babylon)
- 40-55 Looking forward to exile and need to return
  - 40 New Exodus
  - 41 Nations tremble, Zion rejoices
  - 42,49,50,52 Servant songs (Moses figure)
- 56-66 Zion's glory and shame
  - Availability of God's salvation
  - Sins of leaders rebuked
  - Comfort for the righteous
  - True religion vs. hollow ritual
  - Need for repentance
  - Deliverance for Zion
  - Need for cleansing from sin and faithfulness to God

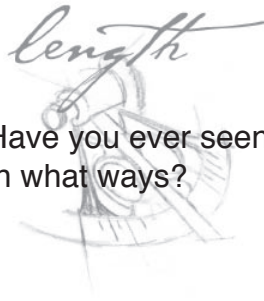
What is the good news of Isaiah's message?

Notes

**2 Kings 21:1-15  
Application**

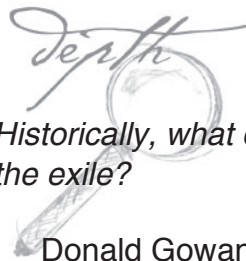
God keeps his word,  
including his promise  
to judge sin.

How is Jerusalem referred to differently in Isaiah from how it was in earlier books?



Have you ever seen yourself become like an idol you worshipped?  
In what ways?

In what ways is the fact that God's kingdom ultimately prevails  
affecting the way you are viewing your present-day circumstances?



*Historically, what do we know about the lifestyle of the Jews during  
the exile?*

Donald Gowan. *Bridge Between the Testaments*. Allison Park,  
PA: Pickwick Publications, 1986.

*In what other places in the Bible do we see examples of "ironic  
prophecy"?*

John Sailhamer. *Biblical Prophecy*. Grand Rapids: Zondervan,  
1998.

Old Testament Survey II: Lecture Eight

*breadth*

When we are children, our enemies seem obvious – a schoolyard bully, a mean teacher, maybe an unfair babysitter. As we get older, the world becomes more complex and the good guys and bad guys are not always as easy to distinguish. But we still know what it feels like to be treated unjustly – and it isn't good. Although God allows injustice to take part in the drama of history, He doesn't like it either. In prophets like Micah and Nahum, we see that God is promising a better day for His people who are currently suffering under the Assyrians. Even though the enemies seem unbeatable, God promises that justice will prevail.

Notes

*width*

*Rib* (רִיב) - pronounced "reev" – Hebrew term for "covenant lawsuit," in which a prophet imagines God prosecuting his people in court for their crimes against his covenant.

*Oracle* – an individual prophecy, in which God is quoted directly.

*height*

Why does Judah not join the anti-Assyrian alliance?

Why are the tribes of Zebulun and Naphtali singled out in Isaiah's prophecy?

**Syro-Ephraimite War**  
**2 Kings 16 (Background to Isa 8:23-9:6, etc.)**

|        |  |
|--------|--|
| 730's  | Tiglath-Pileser's conquests in Syria-Palestine |
| c. 735 | Rezin and Pekah form anti-Assyrian alliance    |
| 734    | Ahaz of Judah refuses to join alliance         |
| 734    | Syria and Israel attack Judah                  |
| 734-33 | Judah appeals to Assyria for help              |
| 733    | Assyria takes Syria and most of Israel         |
| 732    | Judah counterattacks, captures Bethel, etc.    |
| 732    | Israel reduced to a rump state                 |

What is Manasseh's chief shortcoming as king?

Notes

What takes place in the covenant lawsuit depicted in Micah?

**Orienting Data for Micah**

**Content:** Predictions of God's punishment of Israel and Judah for breaking his covenant, balanced by promises of restoration after the punishments are over

**Author:** Micah, a Judean prophet

**Date:** ca. 740-705 BC

**Emphases:**

1. Condemning Israel's sins, especially social injustice
2. The influence of corrupt leaders on society
3. Coming judgment and eventual restoration
4. The need for the Messiah
5. The fabulous future in store for those who turn to God

**Overview of Micah: 3 Groups of Woe-Weal Progressions**

Chapters 1-2

|             |         |   |
|-------------|---------|---|
| <b>WOE</b>  | 1       | Punishment of Samaria and Judah         |
|             | 2:1-11  | Woe to oppressive nation                |
| <b>WEAL</b> | 2:12-13 | Reunification and increase under Yahweh |

Chapters 3-5

|             |         |  |
|-------------|---------|--|
| <b>WOE</b>  | 3       | Fall of corrupt leaders and Jerusalem        |
| <b>WEAL</b> | 4:1-5   | Restoration of Zion and peace                |
|             | 4:6-13  | God's protection of Zion after the exile     |
|             | 5:1-9   | Messiah's birth, deliverance blesses remnant |
|             | 5:10-15 | Purification from idolatry                   |

Chapters 6-7

|             |        |   |
|-------------|--------|---|
| <b>WOE</b>  | 6:1-8  | Covenant lawsuit against Israel   |
|             | 6:9-16 | Covenant lawsuit against Jerusalem  |
| <b>WEAL</b> | 7      | Lament ending with extensive deliverance plea, trust, and assurance, praise |

How does the book of Micah end?

Against whom is Nahum's prophecy?

What is a woe oracle?



length

Describe a contemporary example of a nation like Assyria which has displayed “endless cruelty.”

Practically, how could you act justly, love mercy and walk humbly with your God today?

Notes

“...the basic concept is that a just God who loves His own chosen people is going to advance the causes of His chosen people by causing a decline in their enemies. You can't encourage people that the future is going to be bright if their enemies are hanging around as powerful as ever.”

Depth

*What are different interpretations of the Messianic prophecies in Micah?*

David Prior. *The Message of Joel, Micah and Habakkuk*. Downers Grove, IL: Intervarsity, 1999.

*How do we make sense of the severity of Nahum's prophecy and its apparent absence of forgiveness and compassion?*

O. Palmer Robertson. *The Books of Nahum, Habakkuk and Zephaniah*. Grand Rapids: Eerdmans, 1990.

#### Orienting Data for Nahum

**Content:** A foreign nation oracle against Nineveh

**Author:** Nahum, probably a southern prophet

**Date:** Sometime between 633 BC, when Thebes fell to Assyria (3:8), and 612 BC when Nineveh fell to the Babylonians in fulfillment of this book

#### Emphases:

1. Defeat of those who thought themselves impossible to defeat
2. Divine justice against evil
3. The eventual righting of wrongs

#### Overview:

- 1 God's righteous anger requires him to relieve his people of their oppressor
- 2 God will cause Nineveh to be destroyed by their enemies in war
- 3 A woe oracle describes Nineveh's extensive wickedness and no chance of escape from destruction

#### General advice:

Nahum, like Obadiah, is a single prophecy against a nation that had oppressed Israel.

## From Revival to Exile

### Old Testament Survey II: Lecture Nine

Notes

*breadth*  
**D**o you remember the first time you really paid attention to what the Bible said? The first time the words became more than just words? As anyone who has spent time studying it will agree, the Bible is a radical book with a radical message. In the Old Testament, King Josiah had his world turned upside-down when he truly listened to the Book of the Law. Because he was king, his radical experience translated into radical reform for all of Judah. It's as true today as it was then: God's truth, when really heard, does not leave the hearer unchanged.

*width*  
*Captivity – another word for exile, since only captured people are exiled.*

*Curses – the Covenant predictions of miseries and death for disobedience to the Covenant.*

*height*  
What is King Josiah's fatal error?

What does the Greek term "Armageddon" mean?

What purpose does the foundation deposit serve in the temple?  
What does Josiah find there?

Who is Zedekiah?

Notes

What evidence supports the story about Jehoiachin at the end of II Kings?

What two events connected to the fall of Jerusalem could have led many Jews to doubt Yahweh?

“When the king heard the words of the Book of Law he tore his robes... ‘Great is the Lord’s anger that burns against us because our fathers have not obeyed the words of this book.’” II Kings 22:11, 13

**Some Observations about 2 Kings 22-25**  
(Adapted from *How to Read the Bible Book by Book*)

Covers Judah’s last days, up to its conquest and exile by the Babylonians (640-560).

Josiah (chapters 22-23), the last king to do the right thing.

Heartening, instructive about how to stand against prevailing moral and religious decline. Before him (Manasseh) and after him, kings of Judah ignored God’s law and trusted idols, political alliances, military power, and anything else they thought might help them fend off the power of the Assyrians and their equally brutal successors, the Babylonians.

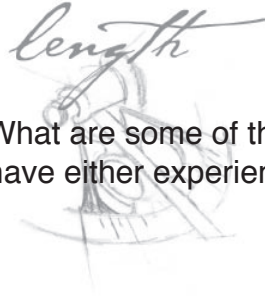
The “sins of Manasseh” (24:3) are remembered as the ultimate breaking point of the covenant.

The great Babylonian empire that had swallowed up Assyria devoured them as well (chapter 25).

But we’re not supposed to lose hope. The story ends with a glimmer of light. Jehoiachin, Judah’s last independent king, is not only released from prison but given a special position of honor among the conquered kings (25:27-30), an amazing turn of events perhaps engineered by Daniel, but definitely confirmed by Babylonian records. God continues to work for his people. His judgment is swift, but his promises are eternal.

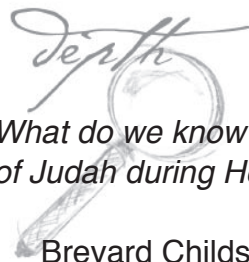
General note: 1 and 2 Kings follow the divine plan of redemption through Israel’s greatest days as a nation and into exile, its worst, all the while reminding the reader that God’s purposes will be accomplished in spite of human failings.

Notes



What are some of the common denominators of revivals that you have either experienced or heard about?

Have you ever felt similar to the Jews in their lack of belief after the fall of Jerusalem? What do you think is the most effective way to care for someone who is going through a hard time and struggling to believe that God is good?



*What do we know about the Assyrian King Sennacherib's invasion of Judah during Hezekiah's reign?*

Brevard Childs. *Isaiah and the Assyrian Crisis*. London: S.C.M. Press, 1967.

*What is the history of Meggido?*

Eric H. Cline. *The Battles of Armageddon: Megiddo and the Jezreel Valley from the Bronze Age to the Nuclear Age*. Ann Arbor: University of Michigan Press, 2000.



## Old Testament Survey II: Lecture Ten

*breath*

Weightlifting involves tearing down old muscle fibers in order to build up new ones. It hurts, but for most people the results are worth the pain. As was the case with many prophets, Jeremiah and Zephaniah spoke directly about the coming trials the Jews would face. Many people did not want to hear this, choosing to listen to more pleasant messages. Yet those who turned away also missed the good news, which was that God was tearing down His people in order to build them up. The salvation and purification that lay ahead was beautiful beyond their imagining – yet many refused to listen once they heard there would be pain.

Notes

*width*

*Day of the Lord – the time of God's sudden, decisive intervention in human history to set things right.*

*Remnant – those of God's people who survive the Exile; also, the church.*

*height*

What about the content of Jeremiah is different from the other prophetic books?

“Before I formed you in the womb, I knew you...”  
Jeremiah 1:5

What does Jeremiah recommend that the Jews do with regard to Babylonia? What does Hananiah prophesy about the same situation?

Who is Baruch?

Notes

What are the four elements of a funeral lament?

What is the point of the judgment described in Zephaniah?

According to Zephaniah, what must precede salvation?

### Prophets and Opposition

(Jeremiah is the most detailed source, but cf. Malachi, Haggai, Zechariah, Ezekiel, Isaiah, etc.)

#### Opposition from false prophets:

Jer 23:9 ff. (judgment against false prophets and hints about how they operated)  
Cf. Jer 5:12,13; 28 (the story of the false prophet Hananiah)

#### Opposition from the government:

Jer 36, 37, 38

#### Opposition from priests:

Jer 2:26,27 (idolatry among the priests)  
5:31 (the priests rule by their own authority)  
18:18 ("let's attack Jeremiah")  
20:1-6 (Pashhur the priest has Jeremiah beaten and put in stocks)

#### Opposition from the people in general:

Jer 25:1-7; 43:1-2 (still opposition in Egypt!)  
44:15-19 (insisting on doing idolatry in Egypt and that Jeremiah is wrong)

### Elements of the Prophetic Lament Form

1

Call to mourning

2

Direct address to the dead

3

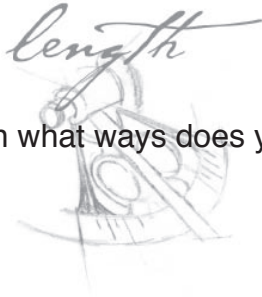
Eulogy of the dead

4

Evaluation of the extent of the loss to the survivors

What hyperbole does Zephaniah use?

Notes



In what ways does your church emphasize conversion?

**Prophets and  
Disciples: The Sources**

Elijah and Elisha  
(1 Kings 19ff.)

Elisha and his disciples  
(2 Kings 6 ff.)

Jeremiah and Baruch  
(Jeremiah 36)

John the Baptist  
and his disciples  
(Matthew 9,11; Luke 11)

Jesus and his disciples

**Orienting Data for Jeremiah**

**Content:** Prophecies through Jeremiah for God's people, as well as stories involving Jeremiah

**Author:** Jeremiah. His friend Baruch may have written some of the stories about Jeremiah in chapters 26-45.

**Date:** 627-585 BC, covering the last days of Judah and the beginning of the exile

**Emphases:**

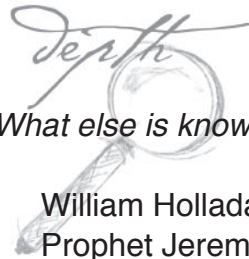
1. Jeremiah is a "prophet to the nations" (1:5).
2. The Judeans' need to accept the coming Babylonian invasion and destruction of Judah as God's will, as well as to prepare for the great blessing to come after the exile as God's will also
3. Some sub-themes are:
  - Blessing/curses/blessing pattern of history
  - Relationship between prophets and disciples
  - Prophets and political events
  - Prophets and opposition
  - Corrupt national leadership and its consequences

**Overview:**

- 1-25 Prophecies against Judah and Jerusalem (mostly poetry)
- 26-45 Biographical accounts about Jeremiah (mostly prose; Baruch could be the author of some)
- 46-51 Oracles against foreign nations
- 52 Historical conclusion (cf. 2 Kings 24:18 ff.)

Describe a time in your life when pain led to purification.

Notes



*What else is known about Jeremiah's character and life?*

William Holladay. *Jeremiah: A Commentary on the Book of the Prophet Jeremiah*. 2 Vols. Minneapolis: Fortress Press, 1989.

*What messianic prophecies are included in Jeremiah?*

Walter C. Kaiser, Jr. *The Messiah in the Old Testament*. Grand Rapids: Zondervan, 1995.

#### **Orienting Data for Zephaniah**

**Content:** God's judgment makes way for future righteousness

**Author:** Zephaniah, a southern prophet

**Date:** About 627 BC, in good king Josiah's reign (640-609 BC)

#### **Emphases:**

1. God's determination to eliminate evil completely
2. The day of the Lord
3. Judah and Jerusalem as bad as their enemies
4. Conversion must precede salvation

#### **Overview:**

Five predictions of judgment

Chiastic order in five judgment predictions:

- A Judgment on the entire world (1:1-3)
- B Judgment on Judah (1:4-2:3)
- C Judgment on Judah's enemies (2:4-15, a foreign nation oracle)
  - Philistia Nubia Ammon
  - Moab Assyria
- B' Judgment on Judah's capital, Jerusalem (3:1-7)
- A' Judgment on the entire world (3:8)

The restoration promises:

- Promise of conversion (3:9-13)
- Promise of salvation (3:14-20)

Hyperbole in Zephaniah and the prophets in general: signals change to new era (e.g., "I will sweep away everything from the face of the earth").



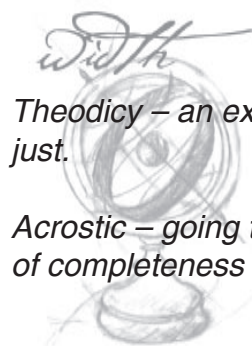


## Old Testament Survey II: Lecture Eleven

breadth

**“What** is going on here?” It’s a common question we ask of God when things start going bad around us. Through the centuries believers have struggled to make sense of the combination of bad events and a good God. In Habakkuk, Joel, and Lamentations, we get some clues about why God has allowed Jerusalem to fall and how righteous people can respond to the tragedy. The answers are not easy, but the prophets help God’s people live in the tension of His faithfulness and the difficult circumstances around them.

Notes



*Theodicy – an explanation of how and/or why God’s actions are just.*

*Acrostic – going through the alphabet. Acrostic poems give a sense of completeness to a theme.*

height

What instruction does Habakkuk give to the righteous who are living during a wicked time?

What type of psalm is included in Habakkuk Chapter 3?

What is different about the Day of the Lord Joel describes?

How are the blessings of God described at the end of Joel?

Notes

### Orienting Data for Habakkuk

**Content:** God's answer to the injustice (local and international) in the last days of Judah

**Author:** Habakkuk, a southern prophet

**Date:** About 600 BC when the Babylonians were threatening Judah

**Emphases:** How to live in a wicked world; God's use of world events and powers; the purpose of the Babylonian conquest of Judah; hope in the new exodus.

#### Overview:

Complaint #1: Habakkuk asks why God lets evil and injustice continue (1:2-4).

Answer #1: God answers that he will punish evildoers via the approaching Babylonian conquest (1:5-11).

Complaint #2: Habakkuk asks how God can use so wicked a nation to punish others, some of whom are less wicked than the Babylonians (1:12-2:1).

Answer #2: God answers that he will punish the Babylonians as well (2:2-19).  
2:4 The just shall live by faith

Concluding psalm depicting a new exodus/conquest that saves God's people (chapter 3)  
3:17-18 Rejoice in the Lord in all circumstances

#### Form:

- Something like a large lament psalm (cf. Lamentations)
- Two complaint sections, two assurance sections, and a third chapter which is an historical psalm
- Contains the usual six elements that are found in any lament psalm: direct address to God (1:2,12; 3:2,8), complaint (1:2-4; 1:12-21), trust (3:16-18), deliverance plea (2:1; 3:2), assurance (1:5-11; 2:2-20), and praise (3:19).
- The third chapter is an historical psalm worked into the overall lament structure, replete with vocabulary and themes associated with the first exodus from Egypt and the conquest of Canaan (also the theme of various history psalms). In other words, chapter three predicts a second exodus/conquest—a total deliverance of God's people.

Who is Obadiah prophesying against? How are they different from Israel's other foes?

Notes

"There's a catharsis or comfort that comes in suffering in trial. When people are suffering they need to get their minds around it."

#### Orienting Data for Joel

**Content:** Joel describes an invasion of locusts (literal or metaphorical) and calls for repentance. He also predicts the new age of the Spirit and judgment on all nations.

**Author:** Joel, a southern prophet about whom nothing personal is known

**Date:** Uncertain, perhaps about 588 BC or some time between 516 and 400 BC

#### Emphases:

1. Disaster should cause God's people to repent and turn to him for mercy
2. Israel's foes do God's will as his army
3. The Holy Spirit is no respecter of persons but gives access to God's blessings to all believers equally
4. All peoples will answer to God at the final judgment
5. God has a great future for his people

#### Overview:

- |         |   |
|---------|---|
| 1       | "Locust" invasion and call to lamentation                     |
| 2:1-17  | Invasion continues, call to repentance                        |
| 2:18-32 | Hope: removal of enemy, age of the Spirit                     |
| 3       | Judgment on the nations, peace and abundance for God's people |

#### Major/Related Themes:

1. The day of the Lord  
Origins in sovereign's day of conquest
2. Oracles against foreign nations in general  
Function of these oracles as restoration blessings  
Joel 3:1-8
3. War oracles  
Joel 2:1-11  
Joel 3:9-16 [melts into a judgment oracle]
4. The democratization of the Holy Spirit  
Joel 2:28-32

Notes

**Orienting Data for Obadiah**

**Content:** A foreign nation oracle against Edom for its sins against God's people

**Author:** Obadiah, a southern prophet

**Date:** About 586 BC (cf. Lamentations)

**Emphases:**

1. Defeat of those who thought themselves unconquerable
2. Edom's taking advantage of the Babylonian conquest of Judah in 588-586 BC
3. Deliverance and restoration on the day of the Lord

**Overview:**

|            |  |
|------------|--|
| Verses 1-9 | Predicts Edom's defeat   |
| 10-14      | Reviews its crimes against Judah while the country was helpless because of the Babylonian invasion |
| 15-21      | Tells how on the day of the Lord Israel's sovereignty will be restored                             |

**Background:**

- Single, unified prophecy, probably preached to various groups of Judeans to encourage them in the aftermath of their national tragedy
- The traditional enmity of Edom toward Judah
- What Edom had done to Judah after 586 BC:
  1. Taking advantage of the Babylonian attack on Judah
  2. Grabbing Judean farmland and towns
  3. Turning fleeing refugees over to Babylonians
  4. Selling refugees into slavery

What is provided for God's people in Lamentations?

*length*

What metaphors or images best help you comprehend the abundance of God's blessing?

### Structure of Lamentations

#### Chiastic as follows:

Ch 1 <—> Ch 5 Summary depictions of the disaster

Ch 2 <—> Ch 4 Explicit, focused details of grimness

Ch 3 Central both in intensity and in subject matter (trust in God's goodness to Israel)

#### Change of Speaker:

Ch 1 Jerusalem personified, speaks (much of the time)

Ch 3 The individual sufferer speaks

Ch 5 The people as a whole group speak

Chs 2 and 4 balance this with general narration

#### Acrostic:

Ch 1 3 couplets per verse; only the first couplet begins acrostically

Ch 2 Likewise

Ch 3 Triple acrostic

Ch 4 Two couplets per verse; only the first begins acrostically

Ch 5 One couplet per verse and no acrostic format, but 22 verses

Thus:



### Orienting Data for Lamentations

**Content:** Five long lament songs about the fall of Jerusalem in 586 BC.

**Author:** Unknown, possibly Jeremiah. (Jewish tradition calls him the author, and cf. 2 Chronicles 35:25 where Jeremiah is mentioned as a “lamerter”); at any rate, an eyewitness

**Date:** 586 BC, right after the city fell, and while there is still great suffering

#### Emphases:

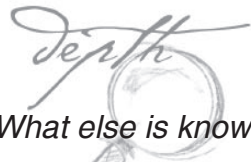
Theodicy (pointing out why God was right to cause such a terrible suffering for his people) and appeal for deliverance from present miseries (the purpose for any lament).

#### Overview:

- Prayer in five parts (five chapters) for help in aftermath of fall of Jerusalem in 586 BC
- For two years, tens of thousands of Judeans huddled in Jerusalem, hoping Babylonians would discontinue siege
- People and animals gradually starved, got sicker and sicker, turned to cannibalism of the dead
- When walls are breached, Babylonian soldiers are brutal, killing defenders, raping women, smashing babies' heads against walls, etc.
- Asks God for mercy, from point of view of survivors; some on way to Babylon in chains
- Poorest and least educated left behind without food, not having planted for next harvest
- How would God help them? When would he? This is the plea of the book.

Notes

Describe a time in your life when you lived through something without understanding what God was doing at the time.



*What else is known about the Edomites?*

Bert Dicou. *Edom, Israel's Brother and Antagonist: The Role of Edom in Biblical Prophecy and Story*. Sheffield: JSOT Press, 1994.

*For what occasions or ceremonies do Jews read Lamentations?*

David Kirshenbaum. *Feast Days and Fast Days: Judaism Seen Through Its Festivals*. New York: Bloch, 1969.

# The End in Sight

## Old Testament Survey II: Lecture Twelve

*breadth*

Have you ever tried to describe an event that was more wonderful than words could capture? Or draw a face whose beauty couldn't be held on paper? Some emotions and some images defy the limited tools we have to depict them here on earth. In Ezekiel we find a number of seemingly strange visions. Their uniqueness and intensity are part of Ezekiel's communication of the glory of God that will be revealed fully one day. These images were a means of hope to a people who needed to know that the time of the curse would end – and that what waited on the other side was more glorious than their minds could comprehend.

*Notes*

*width*

*Bifid* – purposely organized into two parts (most prophetic books are).

*Hyperbole* – purposeful exaggeration for effect.

*height*

What is one reason apocalyptic literature may use a lot of images?

What are a couple of forms that God takes when He makes an appearance in Scripture?

### Apocalyptic as a Category (Ezekiel, Daniel, Zechariah, Isaiah)

1. Hidden truth revealed
2. Symbols
3. Numbers (numerical codes)
4. Encouragement in distress/hard times: certainty for the elect
5. Historical sweep (covers much time and space)
6. Futuristic
7. Visionary
8. Plans via symbolic images, structures (e.g. statues, trees, lampstands, strange animals)
9. Travel in spirit
10. Q. and A. dialogues of prophet with God or angel

What does God show about Himself with the symbolism of the chariot that can go in any direction?

Notes

### Orienting Data for Ezekiel

**Content:** Prophecies predicting the fall of Jerusalem to the Babylonians; oracles against various foreign nations; visions of the new Jerusalem and new temple

**Author:** Ezekiel, a priest exiled to Babylon in 598 BC

**Emphases:**

1. God's judgment in fulfillment of his covenant promises
2. The presence of the Lord as manifest by his "glory"
3. Rampant idolatry in Jerusalem's last days
4. The omnipresence and omnipotence of God
5. Destruction of the world powers of that day
6. Total final victory of God on behalf of his people
7. How the new covenant age will be vastly different from the old
8. The Messiah as the unifier and deliverer of all the people of God

What is different about Ezekiel's prophecies against other nations?

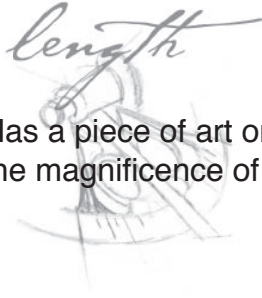
What are some common misconceptions about Satan?

"People need when they are suffering to know that there's an end. They desperately need that. And they need to know what kind of end that is. They don't want a false end or false hope. They want a real end."

What does Ezekiel teach about individual responsibility and the final judgment?

How does Ezekiel show that the period of the curse has come?





Notes

Has a piece of art or music ever helped you to better understand the magnificence of God's glory? If so, describe it.

### Themes and Issues in Ezekiel

#### Major Themes:

- The need to give up hope (false hope that Jerusalem would not fall)
- The prophet as advisor to a community
- The interrelationship of leader and people (esp. in the oracles against foreign nations)
- Universal divine sovereignty
- The need for the right kind of hope in a hopeless situation
- Individual responsibility and national irresponsibility
- Unification as a prelude to eschatological fulfillment
- Corporate leadership of the Holy Spirit
- Certainty of fulfillment of God's word
- Transformation of people prior to eschatological fulfillment
- Temple transformed
- Promised land transformed
- Presence of God

#### Highlights:

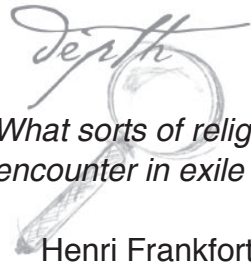
- 1-24 Woe: Jerusalem must fall  
25-32 Oracles against foreign nations: God's people must be delivered  
33-39 Hope after the fall  
40-48 Visions of the future—"you ain't seen nothin' yet"

#### Other Issues in Ezekiel:

1. The Turning of History: Woe and Weal
2. Apocalyptic - Ezek 1 (wheels in wheels); Ezek 40-48
3. The Prophetic Lament Form: often allegorical, much like woe but longer  
Ezek 19 (lion cubs); Ezek 27 (Tyre as a ship); Ezek 30 (Egypt); Ezek 32 (Pharaoh)
4. Dated Prophecies
5. Limits of Materialistic Interpretation of the Restoration:  
When NT writers quote OT restoration promises as applying to the church, they are doing just what the promises themselves call for. The language is too hyperbolic and too non-materialistic to be taken literally.

Notes

What ways have you seen it dangerous to attribute too much power to Satan?



*What sorts of religious practices did Ezekiel and his contemporaries encounter in exile in Babylon?*

Henri Frankfort, et al. *Before Philosophy*. New York: Penguin, 1951.

*What is the meaning of the phrase "Son of Man" in Ezekiel?*

Douglas Stuart. *Ezekiel*. Dallas: Word Books, 1989.

Old Testament Survey II: Lecture Thirteen

*breadth*

It's not always safe to stand out in a crowd. In fact, it can be downright dangerous. This is especially true in times of instability when suspicions are running high. During the exile, Daniel was bold enough to live in such a way that he was guaranteed to stand out. As a Jew, he was already at risk, but he chose to live out his beliefs in a way that undoubtedly put him at greater risk. The results included a certain amount of success, respect, and the trust of those around him – none of which mattered to him as much as pleasing God.

Notes

*width*

*Visionary – characterized by or related to revelations via descriptions of something seen. What is seen is only a memory device. What is said is important.*

*Seventy years – From 586, when the First Temple was destroyed, to 516, when the Second Temple was completed.*

*height*

Why do Haggai, Zechariah, and Ezekiel date their prophecies?

What literary style characterizes the first six chapters of Daniel?

How does Daniel demonstrate that he is not an opportunist?

Notes

**Overview of Daniel**

- 1-6 Historical, rather dramatic stories
  - 1 To Babylon/faithfulness/reputation
  - 2 Nebuchadnezzar's first dream (statue)
  - 3 Nebuchadnezzar's image of gold (furnace)
  - 4 Nebuchadnezzar's vision of a great tree
  - 5 Belshazzar and the handwriting on the wall
  - 6 Darius' irreversible decree (30 days/lions' den)
  
- 7-12 Daniel's first-person visions about Israel's destiny relative to the rest of the nations
  - 7 Daniel's vision of four beasts  
(all kingdoms give way to God's)
  - 8 Vision of ram and male goat  
(Media and Persia will give way to the Messiah)
  - 9 The 70 weeks (desolation before the end)
  - 10-12 Visions of Israel's future and the end times  
(12:1-4 resurrection)

What are the parallels between Daniel and Joseph?

**Dated OT Prophecies:  
Exceptions to the Rule**

|                  |                               |             |
|------------------|-------------------------------|-------------|
| <b>Haggai</b>    | 1:1; 2:1; 2:10; 2:20 (520 BC) |             |
| <b>Zechariah</b> | 1:1; 1:7; 7:1 (520-518 BC)    |             |
| <b>Ezekiel</b>   | <u>Chapter</u>                | <u>Date</u> |
|                  | 1:2                           | 593         |
|                  | 8:1                           | 592         |
|                  | 20:1                          | 591         |
|                  | 24:1                          | 588         |
|                  | 26:1                          | 586         |
|                  | 29:1                          | 587         |
|                  | 29:17                         | 571         |
|                  | 30:20                         | 587         |
|                  | 31:1                          | 587         |
|                  | 32:1                          | 585         |
|                  | 32:17                         | 585         |
|                  | 33:21                         | 585         |
|                  | 40:1                          | 573         |

What honor does Daniel receive after he interprets the king's dream?

What other language is included in Daniel?

What New Testament event is prophesied in Daniel 12?

Notes

*length*

Do you believe God still speaks through dreams? What experience, positive or negative, have you had with this?

In what ways do you obey God that would be seen as odd by non-believers?

#### Orienting Data for Daniel

**Dating:** Virtual unanimity among liberal scholars as to the Maccabean date

For the traditional date:

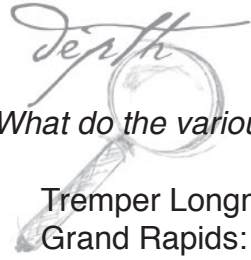
1. Quality of Aramaic, early (Like Elephantine or Ezra vs. Heb of Ecclesiasticus)
2. Qumran presence of Daniel fragments
3. Immediate acceptance in Maccabean period already
4. Knowledge that new Babylon was the creation of Nebuchadnezzar (4:30), otherwise unknown in ancient sources and confirmed only by recent archaeology
5. Belshazzar's co-regency (ch 5) confirmed by archaeology
6. Many other minor details of culture, e.g. punishment by fire under Babylonians (ch 3) but by lions under Persians (ch 6) since fire was sacred to Persians (Zoroastrianism)

**Authorship:** Obviously pseudopigraphic, if you grant the dating decisions by liberal scholars; otherwise obviously Daniel. General agreement that the book is the product of a single author.

**Other Issues:**

- Style factor: how a story is told does not say anything about its accuracy
- Aramaic section, 2:4b-7:28
- Note how Daniel's order (regular, then apocalyptic) is opposite that of Zechariah but more like Revelation

Notes



*What do the various animals in Daniel's dreams symbolize?*

Tremper Longman. *Daniel: The NIV Application Commentary*. Grand Rapids: Zondervan, 1999.

"To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds."  
Daniel 1:17

*How does Daniel describe the progression of ancient kingdoms and empires until the time of Christ?*

Stephen R. Miller. *Daniel*. Nashville: Broadman and Holman, 1994.

# Resilient Remnant

## Old Testament Survey II: Lecture Fourteen

breadth

Notes

Every July 4<sup>th</sup>, Americans celebrate the beginning of their independence as a nation. Every July 14<sup>th</sup>, the French celebrate Bastille Day. And November 9<sup>th</sup>, 1989, will long be remembered as the day the Berlin Wall fell. For the Jews, the return to Jerusalem was a more gradual event. It was the beginning of a new chapter in their history, but only those who knew Scripture well knew just how faithful God had been, how perfectly He had timed their return. Although the dark days of exile were over, true freedom would not come until once again they were led by a king.

width

*Purim – the Jewish feast celebrating the Jews’ victory over their enemies as described in Esther.*

*Return – the great emigration out of Babylonian territories back to Judah and Jerusalem.*

height

Why does the book of Esther not mention God?

How is the leadership style of the Persians different from earlier conquerors?

### The Post-Exilic Books in Chronological Order

(The exile starts to end in 539 BC with the Decree of Cyrus. It definitely ends in 516 with completion of temple.)

|                  |            |
|------------------|------------|
| 530 BC.....      | Chronicles |
| 520 BC.....      | Haggai     |
| 520-500 BC ..... | Zechariah  |
| 460 BC.....      | Malachi    |
| 458-430 BC ..... | Ezra       |
| 444-430 BC ..... | Nehemiah   |

[440 BC?            Esther, but this is more “exilic”]

Notes

**Lack of Faith in the Restoration**

(Zech 13:1-6; Haggai 2:10-19; Mal 1:6-14)

1. Orthodoxy not strong
2. Economic conditions poor
3. Political conditions not favorable
4. Many decades of discouragement

**Themes and Issues in Esther**

1. Honor granted — challenged — vindicated — enhanced (Job, Moses, Joseph, David, Esther and Mordecai, Daniel, Nehemiah)
2. What happened to those who did not return from the exile?
3. Would God further punish his people or not?
4. Accommodationist Judeans (not Judaism)
5. Esther's less than ethical approach
6. Lack of any mention of God in the book
7. Lack of citation in the New Testament
8. Danger of exemplarism
9. Law of the Medes and Persians and ways around it

**Orienting Data for Esther**

**Content:** Jews throughout the Persian Empire narrowly escape death and instead gain prominence during the days of the Persian king Xerxes. The story tells how the new Jewish queen, Esther, and her cousin/stepfather, Mordecai, make this happen.

**Author:** Probably a fifth-century BC Jew, prominent in the Persian civil service, as some Jews were, with access to official Persian records (6:1; 10:2).

**Date:** Most of the story takes place during a single year, probably near the end of the reign of Xerxes (486-465 BC). It may have been written down in the late 400's BC, since it reflects a time when the feast of Purim had become a well-established part of Jewish life.

**Emphases:** The amazing way that the Jewish people and Jewish identity survived in a hostile culture, and the importance of remembering that survival via celebration of the feast of Purim.

**Overview:** The Persian queen is deposed because she refuses to be put on display at a huge state banquet and a young Jewish girl named Esther is chosen queen in her place (1-2). Her cousin Mordecai, a palace official, helps foil a plot against the king (2:19-23). But all is not well for these Jews or for Jews in general. Haman, the king's highest advisor and an anti-Jewish bigot, manages to get a royal edict published in the king's name but without the king's full knowledge, calling for people all over the empire to attack and exterminate the Jews (3). Mordecai appeals to Esther to get the king to intervene, which she does at great personal risk (4-5) while Haman prepares special gallows on which to hang Mordecai (5:9-14). When the king learns that Haman has tricked him, he orders Mordecai honored (6) but Haman hanged on those very gallows (7) and sends out another edict, crafted by Mordecai, that allows the Jews to defend themselves when the attack comes (8). The result is better than if the original attack were never ordered, because now the previously covert enemies of the Jews are openly identified and soundly defeated (9:1-17). The Jews commemorate their victory with an annual feast (Purim, 9:18-32), and Mordecai becomes the new high advisor to the king (10).



What aspect of God's character is highlighted in the book of Esther?

Notes

According to the prophets, what things are going to happen during the Latter Days?

What year does the exile start to end? When is it completed?

What name for God do the Jews start to use during the exile?

What two things does Cyrus' decree do?

**What the OT and NT Expect in the "Latter Days"  
(with thanks to Dr. Greg Beale)**

1. Tribulation for Israel:
  - a. Judgment leading to captivity (Jer 23:20; 30:24)
  - b. Subsequent oppression (Ezek 38:14-17)
  - c. Persecution (Dan 10:14 ff; 11:27-12:10)
  - d. False teaching, deception, apostasy (same Daniel references)
2. Return to the Lord
  - a. They seek the Lord (Hosea 3:4-5)
  - b. They are delivered (Ezek 38:14-16 ff; Dan 10:14ff; 12:1-13)
  - c. Their enemies are judged (Ezek 38:14-16 ff; Dan 10:14 ff; 11:40-45; 12:2)
3. The Messiah conquers Israel's Gentile enemies (Gen 49:1,8-9; Num 24:14-19; Isa 2:2-4; Micah 4:1-3; Dan 2:28-45; 10:14-12:10)
4. The saints of Israel are raised from the dead (Dan 12:2)
5. God establishes a new covenant with Israel (Jer 31:31-34; 30:24)
6. God establishes a new kingdom and rules over it via a Davidic king (Isa 2:2-4; Micah 4:1-3; Dan 2:28-45; Hosea 3:4-5)
7. Many Gentiles [former enemies] experience deliverance as well (Jer 47:48; 49:39; Isa 19:19-25)

Notes

*length*

How have you seen God use non-believers to accomplish His purposes in your life?

In what area do you tend most to worry or to “play it safe” rather than to act boldly for God?

*Depth*

*What sort of archaeological evidence is there for any of the events described in the book of Esther?*

C.A. Moore. “Archaeology and the Book of Esther,” *Biblical Archaeologist* 38 (1975) 62-79.

*What do we know about Jewish life in the Persian Empire?*

Paul-Eugene Dion. *The Jews During the Persian Period: A Bibliography*. Toronto: University of Toronto, 1990.

Old Testament Survey II: Lecture Fifteen

*breadth*  
Whether we admit it or not, most of us operate under the maxim, “If you want something done right you’d better do it yourself.” Often when left to others, tasks are either forgotten or not done in the way we would have liked. Our patience wears thin and we make a mental note: next time, do it yourself. Amazingly, after all the ups and downs of Israel’s history, God still wants to involve them in the most crucial parts of His plan. In Haggai and Zechariah, we see His desire to have the Jews rebuild the temple. As we saw earlier in the Old Testament, the temple was God’s dwelling place. There was no holier ground. Yet God still gave the responsibility for its restoration to His beloved, but slow-to-obey, people.

Notes

*width*  
*Post-exilic – after the Exile, i.e. at least after the first return in 538 BC.*

*Eschatological – referring to the end of an era or the last days of an age.*

*height*  
Who is the next significant Persian leader after Cyrus?

What is the main message of Haggai and Zechariah?

Why does the theory of priesthood demand that a priest be pure?

What answer does Zechariah receive from God about the annual fasts?

Notes

**Haggai Overview**

All four prophecies within 3 months in the year 520 BC  
Encouragement to Zerubbabel and Jeshua/Joshua

|         |   |
|---------|---|
| 1:1-15  | Problems unless the temple is rebuilt           |
| 2:1-9   | Promise of glory for the future temple          |
| 2:10-19 | Contagion of defilement                         |
| 2:20-23 | Power over the nations and choice of Zerubbabel |

**Dates in Haggai and Zechariah**

| <b>Haggai</b> |  | <b>Zechariah</b> |   |   |
|---------------|--|------------------|---|---|
| 1:1           | 2nd year (520 BC)<br>6th month<br>1st day  |                  |   | Obviously, there was something very important about the second year of Darius.  |
| 2:1           | 2nd year (520 BC)<br>7th month<br>21st day |                  |   |   |
|               |  | 1:1              | 2nd year (520 BC)<br>8th month<br>? day     | <b>Note:</b> Although there are a few places in the Bible where the new year may have been calculated as beginning in the fall (thus the first month was September-October), most biblical dates assume a spring new-year with the first month being March-April. |
| 2:10          | 2nd year (520 BC)<br>9th month<br>24th day | 1:7              | 2nd year (520 BC)<br>11th month<br>24th day |   |
|               |  | 7:1              | 4th year (518 BC)<br>9th month<br>4th day   |   |

Notes

**Zechariah Overview**

**1- 6 Eight Visions and a Coronation**

- 1:1-17 Horseman report: earth is subdued
- 18- 21 Plowmen send horned animals (threatening nations) back home
- 2:1-5 Measuring Jerusalem for future greatness
- [2:6-13 Three invitations corresponding to first three visions]
- 3:1-10 New priestly garb for Jeshua/Joshua
- 4:1-14 Zerubbabel and Jeshua as the olive branches on the temple lampstand
- 5:1-4 A purifying scroll
- 5:5-11 Evil personified banished to Mesopotamia
- 6:1-8 Four chariots: God has given rest
- 6:9-15 Coronation= encouragement of Jeshua

**7-8 Answers to a delegation from Bethel and several short prophecies of hope and restoration**

**9-14 Oracles generally reflecting concerns after the temple is completed (after 516 BC)**

- 9:1-8 Judgment on Israel's former oppressors
- 9:9-17 Coming of the Messianic king
- 10 Restoration and redemption for Judah and Ephraim
- 11 Enactment prophecy against the Persian kings, with the prophet in the symbolic role of "shepherd"
- 12 Via the crucifixion, God will rescue his people and give them an attitude of repentance
- 13 Cleansing from sin and falsehood, the shepherd's death, and restoration to God
- 14 The day of Yahweh: the battle, the new creation, the worldwide reign of God, and universal holiness

Why does Jesus ride a donkey?

What is the difference in style between the first and second parts of Zechariah?

In Zechariah's final vision, what do the four chariots symbolize?

Notes

*length*

Where does worship fall in your personal list of priorities as a believer?

### Zechariah's Visions

#### 1:1-6 Introduction to the Book

The people are challenged to return to the Lord and reminded what happened to their ancestors who did not. The people return.

#### 1:7-17 Zechariah's First Vision

There is peace and stability throughout the earth, and now it is time for God to return with blessing to his temple, city and land. (Chiastic concord with eighth vision, 6:1-8)

*Horsemen report to the angel of the Lord.*

#### 1:18-21 [Heb 2:1-4] Zechariah's Second Vision

Four horns, symbolizing the nations that had exiled Israel and Judah, are frightened away. (Chiastic concord with seventh vision, 5:5-11)

#### 2:1-5 [Heb 2:5-9] Zechariah's Third Vision

A man is stopped from trying to measure Jerusalem. Its glorious future will be measureless, when the Lord protects it and dwells in it. (Chiastic concord with sixth vision, 5:1-4)

#### 2:6-13 [Heb 2:10-17] Three commands corresponding to themes in the first three visions

1. Return to Zion
2. Protection from enemy nation
3. The presence of God.

All humanity is to be still before Yahweh because he is on the move. (2:13; Heb 2:17)

#### 3:1-10 Zechariah's Fourth Vision

The high priest Joshua receives reassurance, new vestments, a charge to be obedient, and a promise of great blessings for the nation. (Chiastic concord with the fifth vision, 5:1-4)

#### 4:14 Zechariah's Fifth Vision

Zechariah sees the temple lampstand and its two attached olive trees, symbolizing God's presence and Judah's two human leaders. He is assured that Zerubbabel will finish the temple. (Chiastic concord with fourth vision, 3:1-10)

#### 5:1-4 Zechariah's Sixth Vision

Zechariah sees a flying scroll (or sickle) symbolizing the coming purification of both civil and religious life. (Chiastic concord with third vision, 2:1-5)

#### 5:5-11 Zechariah's Seventh Vision

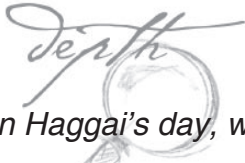
Zechariah sees the departure of a measuring basket with a woman in it symbolizing the removal of evil from the land. (Chiastic concord with second vision, 1:18-21; Heb 2:1-4)

#### 6:1-8 Zechariah's Eighth Vision

Zechariah sees four horse-drawn chariots symbolizing the four spirits or winds of heaven, indicating God's omnipotence throughout the earth.

Describe a time when God let you know that the time was right for you to do something.

Notes



*In Haggai's day, what political pressure did the Jews feel?*

S. McEvenue. "The Political Structure in Judah from Cyrus to Nehemiah," *Catholic Biblical Quarterly* 43 (1981) 353-364.

*How do Zechariah's visions fit within the overall message of his book?*

Thomas McComiskey. *Zechariah: The Minor Prophets*. Grand Rapids: Baker Book House, 1998.

"God does want the plan of redemption to go forward, and His plan of redemption involves concluding the Exile."

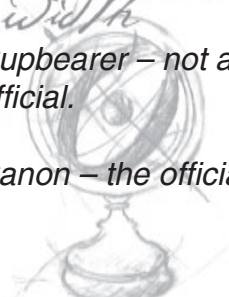


## Old Testament Survey II: Lecture Sixteen

Notes

*breadth*  
Change does not come easily. Unless there has been a radical transformation, change tends to come piece by piece, step by step. Often this can be discouraging when we are trying to do something new or change the way we are living. At the end of the Old Testament we find several books that help us see that even though the time of the curse is over, many of the Jews' struggles remain the same. They still struggle to believe in God's faithfulness. But He is patient and yet again provides people who are willing to risk everything by crying out for truth. The Lord does not give up. In fact, His greatest effort to display His boundless love is right around the corner.

*width*  
*Cupbearer – not a mere household servant, but a major royal official.*  
*Canon – the official content of scripture; the entirety of scripture.*



### Some Dates Relevant to Ezra

|            |  |
|------------|--|
| 586 BC     | Jerusalem falls; Jews taken into captivity   |
| 540 BC     | Persia conquers Babylonian Empire  |
| 539 BC     | Decree of Cyrus  |
| 538 BC     | First wave of exiles returns to Judah;<br>completion of the foundation of the temple |
| 520 BC     | Temple construction continues (Hag, Zech)  |
| 516 BC     | Temple completed   |
| 486-485 BC | Reign of Ahasuerus/Xerxes I (Esther)   |
| 464-424 BC | Reign of Artaxerxes I  |
| 458 BC     | Arrival of Ezra in Jerusalem   |
| 444 BC     | Arrival of Nehemiah in Jerusalem   |



height

Notes

What three "r's" characterize Ezra and Nehemiah?

Why does Zerubbabel turn down the help offered by the enemies of Judah and Benjamin?

What is Ezra's profession?

What does Ezra find as the major problem among the people?  
What is his solution?

#### Orienting Data for Ezra and Nehemiah

**Content:** Return, rebuilding, and reform in post-exilic Judah, especially as it involved two allies born in captivity, the priest Ezra and the governor Nehemiah. Ezra-Nehemiah was originally one book; its division into two is artificial.

**Authors:** Basically Ezra and Nehemiah themselves, whose writings may have been grouped and supplemented with lists and descriptions by someone whose identity we don't know.

**Date of composition:** About 400 BC for the final product, but earlier for several of the documents included; Ezra 1-6 includes material from 539 to ca. 450 BC.

**Historical Coverage:** From the first return (538 BC) to the end of the fifth century, but especially the time from 458 BC to 430 BC during the reign of the Persian king Artaxerxes.

**Emphases:** The challenges of rebuilding the temple and the walls of Jerusalem were part of the challenge of reforming orthodox Judaism, which had deteriorated considerably and needed revival according to God's word.

What is Nehemiah's profession?

Notes

What do both Ezra and Nehemiah use as guidelines?

**Nehemiah 8: What Shape Was Jerusalem In?**

- 1:3 They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. **The wall of Jerusalem is broken down and its gates have been burned with fire.**"
- 11:1 Now the leaders of the people lived in Jerusalem and the rest of the people cast lots to bring one out of ten to live in Jerusalem the holy city, while **nine tenths remained in the other towns.**
- 11:2 And the people blessed all the men who willingly offered to live in Jerusalem.
- 11:3 These are the chiefs of the province who lived in Jerusalem; but **in the towns of Judah every one lived on his property** in their towns: Israel, the priests, the Levites, the temple servants, and the descendants of Solomon's servants.

**Overview of Ezra and Nehemiah**

**Ezra**

- 1-6 What happened between 538 BC when the first Jews returned and 458 BC when Ezra arrived?  
1-3 Initial enthusiasm for return and rebuilding gave way to inactivity, despair  
4-6 resulting partly from fear of enemies  
7-8 so that by the time of Ezra's return from Babylon  
9-10 Jerusalem not only lay in ruins as it had for 130 years but Judah also was morally decrepit, a situation Ezra had to address firmly.

**Nehemiah**

- 1-2 Nehemiah received an appointment as governor of Judah and arrived in Jerusalem in 444 BC.  
3-4 The first need he addressed was safety: getting the walls patched to make the city defensible against enemies and criminals.  
5 In the process he had to solve problems of economic injustice  
4,6 and the threat of attack by neighboring states—and even of being assassinated himself.  
7 After identifying legitimate temple workers and priests  
8-10 Nehemiah and Ezra led the nation in renewal of the covenant.  
11-12 Initial resettlement of Jerusalem and assignment of priests was followed by a dedication of the wall.  
12 Still, serious moral problems resurfaced, which Nehemiah also addressed firmly.

What format is used in Malachi to communicate God's truth to His people?

Notes

### Malachi Overview

#### 1:1 Superscription

Malachi identified as vehicle for the divine message

#### 1:2-5 First Disputation

Oracle against Edom, showing God's faithfulness to his covenant with Israel

#### 1:6-2:9 Second Disputation

Oracle against the Jerusalem priests, who have shown their unfaithfulness by the way they have ignored various provisions of the Sinai covenant

#### 2:10-16 Third Disputation

Oracle against the people of Judah who have shown their unfaithfulness to the covenant by religious intermarriage with foreign women and by divorcing their first wives to do so

#### 2:17-3:5 Fourth Disputation

Oracle against the people of Judah for their unfaithfulness to the covenant via their general practices of unrighteousness and injustice

#### 3:6-12 Fifth Disputation

Oracle against the people of Judah for their unfaithfulness to the covenant via their failure to provide tithes and adequate offerings to God

#### 3:13-24 Sixth Disputation [3:13-4:6 Eng.]

Oracle against the people of Judah for their unfaithfulness to the covenant via their failure to fear and honor God

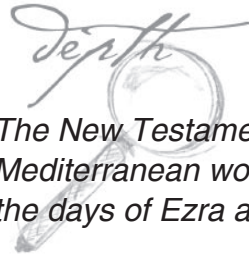
"...You've got to have a change of nature to have... a people of God.... The Son of Righteousness will come.... Then you will be what you ought to be."

*length*

Describe an area where you need to be encouraged to keep fighting the good fight.

Notes

In a couple of sentences, describe how in your study of the Old Testament you have seen God set the stage for the coming of His son.



*The New Testament refers to Jews dispersed throughout the Mediterranean world (Acts 2). Is there evidence for this already in the days of Ezra and Nehemiah?*

B. Porter and J.C. Greenfield. *Jews of Elephantine and Arameans of Syene*. Jerusalem: Hebrew University Press, 1974.

*How sure can we be of the dates for Ezra and Nehemiah?*

Frank M. Cross, Jr. "A Reconstruction of the Judean Restoration," *Journal of Biblical Literature* 94 (1975) 4-18.

### **The Closing of the OT Prophetic Canon**

- a) The restoration was underway, but just barely. This, then, obviously was not the full restoration predicted since Moses and by all the pre-exilic prophets as well as the exilic prophets.
  - The situation politically—domination, not independence or theocracy—shown by references in Haggai and Zechariah to dating according to the Persians, by the reference in Zechariah 8:9-10 to the dangers of rebuilding the temple, and by Malachi's reference to the Persian governor in 1:8; cf. also Ezra and Nehemiah.
  - The situation economically—shown by Haggai 1:6 [inflation, etc.]
- b) The restoration depended upon and required the Messianic arrival, and the full restoration could be said to depend on the complete, unhindered Messianic reign.
- c) The full restoration expected and required the democratization of the Holy Spirit, the establishment of the new covenant, and the redefinition of Israel as the true remnant (Isa 10:22,23)
  - Thus the opportunity to return to a homeland, according to the Decree of Cyrus, opened up the beginning of the restoration, but still did not bring Israel out of the anticipatory age.