

PROPHETS #1 (PRE-EXILIC) READING GUIDES AND ASSIGNMENTS

OVERVIEW OF BIBLE HISTORY

	Primeval History	Gen. 1-11
c. 2000	Wandering Nomads (Abraham Isaac, Jacob, Joseph)	Gen. 12-50
c. 1500	Slavery in Egypt and Exodus	Ex. 1-15
	Wilderness Wandering, Giving of Law	Ex. 16—Lev.—Num.—Deut.
c. 1250	Conquering/Settling of Canaan	Josh.—Judges
c. 1000	Kingdom (David and Solomon)	1 Sam—1 Ki. 12
931	Divided Kingdom	1 Ki. 12—2 Ki. 25
	Kings – ups and downs, mostly downs	
	<u>Prophets</u>	
	Jonah c.789 (?)	Jonah
	Amos c. 760	Amos
	Hosea c. 750-725	Hosea
	Isaiah c. 740-701	Isaiah
	Micah c. 735-700	Micah
721	Northern Kingdom Fall to Assyria	2 Ki. 17
	Judah (Southern Kingdom) continues	
	<u>Prophets</u>	
	Zephaniah 639-609	Zeph.
	Jeremiah 627-560	Jer.
	Nahum 621-612 (?)	Nahum
	Habakkuk c. 605 (?)	Hab.
	Obadiah c. 605 (?)	Obadiah
	Joel c. 600 ?	Joel
586	Southern Kingdom Falls to Babylon – EXILE	2 Ki. 25
	<u>Prophets</u>	
	Ezekiel 593-571	
	Daniel c. 550	
538	First Return from Exile (Zerubbabel)	Ezra
	Rebuilding of Temple and Jerusalem begins	
	<u>Prophets</u>	
	Haggai 520	Haggai
	Zechariah 520	Zech.
	Malachi 460	Mal.
c. 445	Walls of Jerusalem Rebuilt	Neh.

We are going to divide our look at the remaining historical books and the prophets up into two sessions. First we will look at the history and prophetic activity up to the exile of Judah; then we will focus on the exile and restoration.

This first division records the dividing of the kingdom and the decline of both the northern (Israel) and southern (Judah) kingdoms up to the respective collapses in 721 B.C. and c. 586 B.C. (There were actually three deportations covering a period of several years).

SUMMARY OF READING ASSIGNMENTS

1. Reading of Kings and accompanying assignments.
2. Charting of Kings of Judah and Israel, plotting of prophets on chart.
3. Reading of Prophets.
4. Detailed Case Study: Amos

1. Reading of Kings with Assignments

Since you will have to come back to chart the kings, don't press into too much detail in your reading. Look carefully enough to do the assignments, but don't get hung up on detail. The major issues are the division of the kingdom, the sins of the kings and the people, coupled with prophecy which seeks to correct and then goes on to predict the respective downfalls of the northern and southern kingdoms under Assyria and Babylon.

DIVIDED MONARCHY 1 KINGS 12:1 – 2 KINGS 18:12

1 KGS. 12:1 – 14:31 REHOBOAM AND JEROBOAM; KINGDOM DIVIDED

Here we have the tale of the kingdom's division and the "beginning" of Israel's sin.

ASSIGNMENT:

1. How did the kingdom become divided? (1 sentence)
2. What was Rehoboam's "drastic policy"? (1 sentence)
3. What was "the sin of Jeroboam"? (1 sentence)

1 KGS. 15:1 – 16:34 KINGS OF JUDAH/BUILDING OF NORTHERN CAPITAL

1 KGS. 17:1 – 22:53 ELIJAH AND AHAB

In the context of Ahab's political prowess and Jezebel's opposition to Israel's faith.

Do NOT spend a lot of time on Elijah or Elisha. You can read them, but simply notice the kinds of episodes recorded in each.

ASSIGNMENT:

1. Label or title the following Elijah episodes:

17:1-6 _____
17:7-24 _____
18:1-46 _____
19:1-18 _____
21:1-29 _____
2 Kgs. 1:2-18 _____

2 KGS. 1:1-8:29 EXPLOITS OF ELISHA

Again, simply notice the kinds of episodes recorded here

ASSIGNMENT:

1. Label or title the following Elisha episodes:

2:1-25 _____
4:1-7 _____
4:8-37 _____
4:38-41 _____
5:1-27 _____
6:1-7 _____
6:24-7:20 _____
8:1-6 _____
8:7-15 _____

2 KGS. 9:1 – 14:29 JEHU AND HIS HOUSE – TROUBLE IN ISRAEL

Jehu, a hard-driving, swashbuckling officer in Jehoram's army was chosen by Elisha to bring vengeance on the house of Omri. His revenge on Ahab's household was carried to vicious extremes.

Note the long and prosperous reign of Jeroboam II (14:23-29, c. 793-753 B.C.) which provides immediate or recent background for a number of pre-exilic prophets.

2 KGS. 15:1 – 17:41 THE LAST DAYS OF ISRAEL

From the battle of Qarqar (ca. 853) to the fall of Samaria (ca. 721), the threat of Assyrian attack was never far from the minds of the Israelites. Responses to this threat differed: Ahab joined with Ben-hadad I to thwart Shalmaneser's westward advance; Jehu chose rather to pay tribute to the Assyrians and left Hazael in the

lurch. But the threat was always there, even though its immediate pressure was not always felt; sometimes there was sufficient respite to allow Israel and Syria or Judah to go at each other. If there was some relief under Jeroboam II (ca. 752-742) while Assyria waged war elsewhere, the threat returned even more menacingly under Tiglath-pileser III (ca. 745-727) and his successors. Menahem (ca. 752-742), Pekah (ca. 742-732), and Hoshea (ca. 732-722), the three most important Israelite kings of this final period, had to reckon seriously with Assyrian invaders, whether in paying tribute or being ravaged (15:19f., 29; 17:3-6).

Coupled with this almost constant external pressure was serious internal instability. The houses of Jeroboam I, Baasha, and Omri were leveled by rebellion. Similarly, Jehu's house collapsed, as Hosea predicted (1:4), when Zechariah (ca. 753-752), son of Jeroboam II, was slain by Shallum (2 Kgs. 15:8-12). Shallum in turn was assassinated by the ruthless Menahem (vv. 13-16) after only a month on the throne (ca. 752). Menahem ruled about a decade and seemed to have died a natural death, the only one of the last half dozen kings of Israel to do so. Pekahiah (ca. 742), Menahem's son, was slain by his officer, Pekah, who occupied the throne until ca. 732 when Hoshea (ca. 732-722) conspired against him and gained the crown. It was to this relentless pattern of intrigue and counter-intrigue that the prophet Hosea, an eyewitness, referred:

All of them are hot as an oven,
and they devour their rulers,
All their kings have fallen;
and none of them calls upon me. (7:7)

Jeroboam had forcibly grabbed the throne of Israel from Rehoboam and thus had set a pattern for his successors throughout two centuries.

Old Testament Survey, pp. 274-275

Meanwhile in Judah, Uzziah (15:1-7), Jotham (15:32-38) and Ahaz (16:1-20) generally followed a program of appeasement with Assyria.

Chapter 17 is probably the most important passage in 1 and 2 Kings. Vv. 7-18 are the most important ones in the chapter. Notice, also, how the Assyrians conducted both a deportation and an importation (vv. 5-6, 23-24).

ASSIGNMENT:

- 1 According to 2 Kgs. 17, why did Israel fall to Assyria?
 - A. Generally (1 sentence)
 - B. Specifically (1-3 sentences)

JUDAH ALONE 2 KINGS 18-25

2 KGS. 18:1 – 20:21 HEZEKIAH’S REFORMS

Hezekiah was almost as highly favored by the ...writer (18:5) as Josiah (23:25). For this reason, perhaps, a comparatively large amount of space is allotted to Hezekiah’s reign. The reign was also significant because of political events such as the attack of Sennacherib (18:13), and because of the activities of the prophet Isaiah (19:2). These three chapters present many exegetical problems, but the main outlines of the story seem to be clear: Hezekiah revolted against Assyria (18:7) and Judah was severely punished (701 B.C.). Sennacherib himself reported that forty-six of the fortified cities and “countless small villages” were taken, while Hezekiah was shut up in Jerusalem “like a bird in a cage” (compared Is. 1:7-8). Jerusalem escaped capture only by the payment of a huge sum for indemnity (18:13-16). Judah was forced to remain a subservient vassal of Assyria. Some scholars believe that Sennacherib attacked again several years later and was repulsed; solid proof of this view (called “the two-campaign theory”) is lacking. 18:13 – 20:19 is repeated in Isa chs. 36-39 with certain omissions and additions. For additional comments see notes there.

The New Oxford Annotated Bible with the Apocrypha, pg. 480

ASSIGNMENT:

1. What was good about Hezekiah? (List 4 things noted in this section)
2. Who was Sennacherib and what did he do? (1 sentence)

2 KGS. 21:1-16 MANASSEH’S REBELLION

2 KGS. 22:1 – 23:30 (c. 639-605 B.C.) JOSIAH’S REVIVAL

ASSIGNMENT:

1. List five characteristics or accomplishments of Josiah’s reign.

2 KGS. 23:31 – 25:30 JERUSALEM’S FALL

Note Egypt’s dominance (23:33-35), which lasted only from 609-605 and then Babylon’s conquests, beginning in 605 with the defeat of Neco at Carchemish in 605, the allegiance of Jehoiakim (24:10).

Notice the different stages in the “Fall of Jerusalem”:

24:1-7 The First Fall of Jerusalem and the first deportation (reigns of Jehoiakim and Jehoiakin)

24:18 – 25:21 The reign of Zedekiah; Second Fall of Jerusalem and its destruction; second deportation

Here Zedekiah’s arrogance, despite the unheeded warnings of Jeremiah to submit. (He was considered a traitor for saying such things.)

25:22-26 Governorship of Gedeliah

Notice the detail of Jerusalem’s suffering – sacking and burning, spoiling and looting.

1 and 2 Kings ends on a hopeful note, the release of Jehoiakin (25:27-29)

ASSIGNMENT:

1. List five thoughts, feelings or questions the people of Judah may have had after Jerusalem fell.

2. Chart the Kings and Plot the Prophets

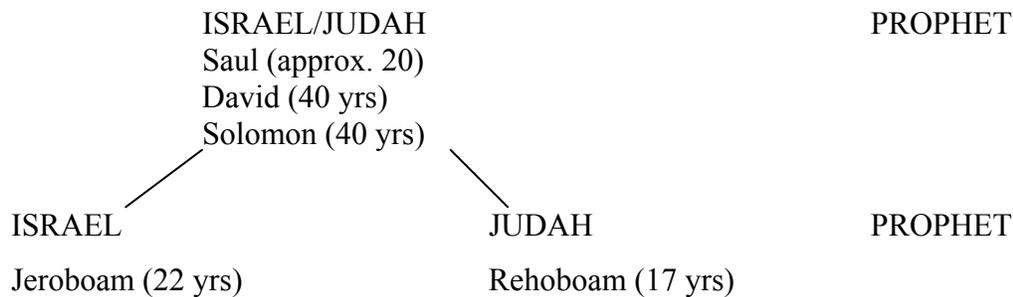
ASSIGNMENT:

- 1 Make a chart showing the succession of Kings in Israel and Judah.
- 2 Plot these prophets on the chart in accordance with the chronological reference in their books.

Plot these: Amos, Hosea, Micah, Isaiah, Zephaniah, Jeremiah.

The other pre-exilic prophets give no dates.

The dating of prophetic books begins with the opening references to kingly reigns and then tries to further pin down the date by means of the content of the prophecies. When there are no dating references in the prophecy (e.g. Joel), scholars will sometimes speculate on a dating based on the content within the prophecy.



3. Read the Prophets

A. Read Isaiah.

SELECTIONS FROM ISAIAH

The prophet Isaiah, the son of Amos, proclaimed his message to Judah and Jerusalem between 742 and 687 B.C., that critical period in which the Northern Kingdom was annexed to the Assyrian empire (2 Chr. 28:21). Nothing is known about the early life of the prophet, although it has been conjectured from certain aspects of his message and from Is. 6:1-8 that he may have been a priest.

In the tradition of Amos, Hosea, and Micah, contemporaries whose work he seems to know, Isaiah attacks social injustice as that which is most indicative of Judah's tenuous relationship with God. He exhorts his hearers to place their confidence in their omnipotent God and to lead public and private lives that manifest this. Thus, justice and righteousness, teaching and word, and assurance of divine blessing upon the faithful and punishment upon the faithless are recurrent themes in his message from the Holy One of Israel to a proud and stubborn people.

The New Oxford Annotated Bible With The Apocrypha, pg. 480

OUTLINE:

Part One: Judgment (chs. 1-35)

Judah's sins (chs. 1-12)

Arraignment (ch.1)

Jerusalem: Yahweh's and Israel's contrasted (chs.2-4)

Song of the Vineyard (ch. 5)

Isaiah's vision and commission (ch. 6)

Immanuel: The sign to Ahaz (chs. 7-8)

Prince of Peace (9:1-7 [MT 8:23-9:61])

Yahweh's anger; Assyria his rod (9:8 [MT 9:7]-10:34)

Future hope: The Branch (ch. 11)

- Song of thanksgiving (ch. 12)
- “Burdens” of judgment (chs. 13-23)
 - Burden concerning Babylon (13:1–14:27)
 - Burdens concerning Philistia, Moab, Damascus, Cush, Egypt, the wilderness of the west and Tyre (14:28-23:18)
- Yahweh’s purpose in judgment (chs. 24-27)
 - Judgment on the nations (ch. 24)
 - Salvation of Yahweh’s people (ch. 25)
 - Song of trust (ch. 26)
 - Deliverance of Israel (ch. 27)
- Warnings against humanistic efforts to save (chs. 28-35)
 - Ephraim a warning to Jerusalem (ch. 28)
 - Hypocrisy of Zion (ch. 29)
 - Reliance on Egypt of no avail (chs. 30-32)
 - Salvation from Yahweh (ch. 33)
 - Yahweh’s day of vengeance (ch. 34)
 - Zion’s blessed future (ch. 35)
- Historical interlude (chs. 36-39)
 - Sennacherib’s invasion and failure (36:1-37:20)
 - Isaiah’s message (37:21-38)
 - Hezekiah’s illness (ch. 38)
 - Envoys from the king of Babylon (ch. 39)

Part Two: Comfort (chs. 40-66)

- Deliverance (chs. 40-48)
 - Comfort from Yahweh (chs. 40-41)
 - Yahweh’s servant (ch. 42)
 - Yahweh the divine redeemer (ch. 43)
 - Idols no gods (ch. 44)
 - Cyrus, Yahweh’s anointed, but Yahweh supreme (ch. 45)
 - Judgment on Babylon (chs. 46-47)
 - Israel’s lack of faith rebuked (ch. 48)
- Expiation (chs. 49-59)
 - Yahweh’s servant a light to the nations (ch. 49)
 - Opposition to Yahweh’s servant (ch. 50)
 - Yahweh’s comfort of Zion (51:1-52:12)
 - Yahweh’s servant a redeemer of the people (52:13-53:12)
 - Heritage of Yahweh’s servants (ch. 54)
 - Mercy freely offered (ch. 55)
 - Righteousness and wickedness contrasted (chs. 56-58)
 - Confession of the nation’s transgressions (ch. 59)
- Glory (chs. 60-66)
 - Future glory of Zion (ch. 60)
 - Good tidings to the afflicted (ch. 61)
 - Vindication of Zion (ch. 62)
 - Yahweh’s wrath on the nations (ch. 63)

Prayer for mercy (ch. 64)
Rebellious punished (ch. 65)
New heavens and new earth (65:17-66:24)

Old Testament Survey, pp. 274-275

READING OUTLINE AND ASSIGNMENTS: (Reading to do is denoted by “→” and assignments are numbered)

→ Is. 1-11:9

1. List five sins of the people mentioned in Is. 1-11:9
2. What did the Lord call Isaiah to do (Chp. 6)? (1 sentence)

→ Is. 13:1-14:27 (From this you’ll get the feel of the following “burdens”, Chps 14-23).

→ Scan, look over Chps. 24-27 to get a feel for the nature of this material.

→ Chps. 30-32, 35 These chapters will give you the feel/nature of Chps. 28-35.

→ Chps. 40-44 (note the distinct change in the tone, feel, nature and content between Chps 1-39 and Chps. 40-66)

3. Why should Israel be “comforted”? (Chp. 40) (2 sentences)
4. List two reasons mentioned in Chp. 44 why it is foolish or inappropriate for Israel to worship idols.

→ 51-53

5. List three characteristics of The Servant in Is. 53.

→ 55, 56-58

→ 60-62, 65:17-66:24

MICAH

The double note of grace and judgment provides the basic structure for the book. Its order is chronological rather than thematic. The beginning of the book identifies him as a younger contemporary of Isaiah.

The prosperous half-century of peace enjoyed by the northern kingdom was ended by the death of Jeroboam II and the westward advance of the Assyrians. In 731 B.C. the fall of Damascus marked the end of Syria’s freedom; a brief decade later brought the same fate to Israel and its capital at Samaria. Although the kingdom

of Judah was spared at that time from the Assyrian yoke, the anti-Assyrian policies of Hezekiah brought Sennacherib of Assyria to Judah in 701 B.C. and Judah was left a weak vassal state.

The new Oxford Annotated Bible with the Apocrypha

OUTLINE:

Part One:

Messages of Doom 1:2-3:12
(brief glimmer of hope in 2:12ff)
Messages of Hope chs. 4-5

Part Two:

Messages of Doom 6:1-7:7
Messages of Hope 7:8-20

ASSIGNMENT:

1. List the three most prominent sins mentioned in Micah.
2. Pick a verse that typifies the book.
3. According to Micah 3, in one sentence, what is the business of leadership?

JONAH is like a little story or parable; you can SKIP it for now.

HOSEA is similar to Isaiah or Micah in thrust, full of images and graphic pictures. SKIP it for now.

ZEPHANIAH, NAHUM, HABAKKUK, OBADIAH, JOEL: SKIP also.

With the exception of Zephaniah, these books are not dated; we can only surmise on the basis of the content as to when they were written. But they have little messages that are worthwhile, though a couple of them are difficult to understand.

JEREMIAH

Approaching this massive collection of material and seeking to arrange it chronologically under the reign of one of the several kings under whose reigns he ministered is a task all by itself, lying far beyond the confines of our purpose. I'll include for you some introductory material and some sample reading so that we can get a sense of his ministry and book.

Jeremiah was a descendant of the priest Abiathar, who was banished by Solomon to Anathoth (1 Kg. 2:26, 27); compare 1 Sam 3:10-14. His ministry began in 627 B.C. and ended sometime after 580, probably in Egypt.

The book bearing his name consists essentially for a collection of oracles against Judah and Jerusalem which he dictated to his aide Baruch (1:4-6:30), from the time of Josiah; 7:1-20:18, from the time of Jehoiakim; 21:1-25:14, from the time of Zedekiah), Baruch's memoirs (Chps. 26-35; 35-45), and a group of oracles against foreign nations (25: 15-38; Chps. 46-51), together with an introduction (1:1-3) and a historical appendix (Chp. 52). Some other materials were added when the book was edited sometime after 560 B.C. In general, a chronological order is followed in the two main sections of the book (1:4-25:14; Chps. 26-45), but because of the editing, some materials are now misplaced.

Jeremiah is much concerned with rewards and punishment, the recompense for good and evil, faithfulness and disobedience (see Chp. 35). He criticized Judah for its worship of gods other than the Lord, with all the attendant evils in cult and daily life. God's covenant people must return to Him. The judgment must come, but the ominous future (later, the unhappy present) would be replaced by a new and more enduring relationship with God.

The New Oxford Annotated Bible with the Apocrypha

Here are some outstanding sample prophecies from the collection of Jeremiah:

1:1-9 Jeremiah's call

2:1-37 Examples of the kind of indictments the prophet leveled against Judah

16:1-13 Jeremiah's life as a symbol

30:1-31:40 The "New Covenant"

19:1-20:6 Jeremiah – not a real popular guy, especially with the leadership!

18:1-11 A classic prophecy, "The Potter's House"

10:17-24; 16:16-18 Prepare for Exile!

29:1-29 Jeremiah's letter to the exiles. Prediction of 70 years. Important.

24:1-10 Good and bad figs

51:59-64 Destruction of Babylon prophesied

21:1-10 Is this guy (Jeremiah) a traitor, or what?

Don't read but notice how the Lord directs Jeremiah to buy a field in Anathoth as a symbol of hope for return from exile. 32:1-44

52:1-30 Fall of Jerusalem 586 B.C.

4. Case Study: Amos

Read Amos

The book of Amos is in many ways a typical prophetic book. Let's study it in just a bit more detail than we have the others. Do your own work before you read the introduction I've included. Let that be the last thing you do.

OUTLINE:

INTRODUCTION: PROPHET'S IDENTITY AND GOD-GIVEN MESSAGE (1:1-2)

1. Judgment of Israel's Neighbors
(note highly stylized form) (1:3-2:5)
2. Three Speeches Against Israel

"Hear this word" 3:1, 4:1, 5:1

"Therefore" the judgment 3:11, 4:12, 5:16
3. Three Warnings – Woes

Day of Lord 5:18
Ease in Zion 6:1
Lie in beds 6:4
4. Five Visions of Judgment
 - A. The locusts 7:1
 - B. The fire 7:4
 - C. The Plumbline 7:7

Interruption: Amaziah's opposition 7:10
 - D. The Basket of Fruit 8:1
 - E. The Lord by the Altar 9:1

CONCLUSION: PROMISE OF RESTORATION 9:11-15

ASSIGNMENT:

1. HISTORICAL CONTEXT: Using the reference in the book itself and the materials I have given you, explain the historical context (concretely and characteristically) into which these prophecies were spoken. (3 sentences)

2. THE PROPHET: What can we tell from the book itself about Amos' background (1 sentence)
3. THE MESSAGE:
 - A. In one sentence, what is the message of 1:2-2:16?
 - B. List three chief transgressions mentioned in Amos.
 - C. Do you see notes of hope in this book? If so, where?

Now read this introduction to Amos....

Attach three tables (these pages had been photocopied)

- Eighth Century Prophets and Their World,*
(Old Testament Survey by La Sor, Hubbard & Bush)
- Seventh Century Prophets and Their World*
(Old Testament Survey by La Sor, Hubbard & Bush)
- Exilic and Postexilic Prophets and Their World*
(Old Testament Survey by La Sor, Hubbard & Bush)

Eighth Century Prophets and Their World

	<i>Prophet</i>	<i>Judah</i>	<i>Israel</i>	<i>Syria</i>	<i>Assyria</i>	<i>Egypt</i>
800	I M H A J s i o m o a c s o n		Jehoash 798-782		Adad-nirari III 810-783	
790	i a e s a a h a h h (?)	Amaziah 796-767	Jeroboam II 793-753			
780	(?)	Azariah (Uzziah) 790-740			Shalmaneser IV 782-772	
770					Ashur-dan III 771-754	
760						Sheshonk IV 763-727
750		Jotham 751-732	Zechariah 753 (6 mos.) Shallum 752 (1 mo.) Menahem 752-742	Rezin 750-732	Ashur-nirari V 753-744	
740			Pekahiah 741-740 Pekah 752-732		Tiglath-pileser 747-727	
730		Ahaz 735-716	Hoshea 731-722	Fall of Damascus 732		
720		Hezekiah 728-687	Fall of Samaria 722		Shalmaneser V 727-722	Osorkon IV 727-716
710					Sargon II 722-705	Shabako 715-702
700		Manasseh 696-642				Shabataka 702-690
690			Coregency	¶Rival claim to throne	Sennacherib 705-681	Tirhaqa 690-664

Seventh Century Prophets and Their World

	<i>Prophet</i>	<i>Judah</i>	<i>Egypt</i>	<i>Assyria</i>	<i>Babylonia</i>	<i>Notable Events</i>
700		Hezekiah 728-687		Sennacherib 705-681		
695		Manasseh 696-642				
690			Tarhaqa 690-664			
685						
680				Esarhaddon 681-669		
675						
670				Ashurbanipal 669-627		
665			Psamtik I 664-610		Samas-sum-ukin 668-648	Thebes sacked by Ashurbanipal
660						
655						Psamtik revolts ca. 655
650						Babylonian revolt fails
645					Kandalanu 647-627	
640		Amon 642-640				
635		Josiah 639-609				
630				Sin-shar-iskun 629-612	Nabopolassar 626-605	
625	Zephaniah ca.627 Jeremiah 627-					
620	Nahum 621-612 (?)					
615				Fall of Nineveh 612		
610	Habakkuk	Jehoazaz 609	Neco II 610-595	Assur-uballit 612-609 last Assyrian king		Neco to Carchemish Josiah killed
605	Obadiah (?)	Jehoiakim 608-597			Nebuchadnezzar 605-562	Neco deposes Jehoahaz Battle of Carchemish
600	Joel (?)	Jehoiachin 597				Ashkelon submits Jehoiakim submits Jerusalem falls 597
595		Zedekiah 597-586				

Exilic and Postexilic Prophets and Their World

	<i>Prophet</i>	<i>Judah</i>	<i>Babylonia</i>	<i>Egypt</i>	<i>Persia</i>	<i>Notable Events</i>
600	Jeremiah	Jehoiakim 608-597 Jehoiachn	Nebuchadnezzar 605-562	Neco II 610-595		Fall of Jerusalem 15/16 Mar. 597
595	Ezekiel	597 Zedekiah 597-586		Psamtik II 595-589		Ration tablets of Jehoiachin. 10 th -35 th yrs. Of Nebuchadnezzar
590	Daniel			Apries 589-570		
585						Destruction of Jerusalem 12 Aug. 586
580						
575						
570				Amasis 570-525		Jehoiachin set free
565			Evil-merodach 562-560			
560			Neriglissar 560-556 Labashi-Marduk Nabonidus 556-539			Cyrus king of Anshan 559
555						
550						
545						
540		Zerubbabel returns 538	Last king of Babylon		Cyrus 539-530	Fall of Babylon Cyrus enters Babylon 12 Oct. 539, "Year 1" Rebuilding temple begins 537
535						
530				Psamtik III	Cambyses	
525				Cambyses	530-522	
520	Haggai Zechariah			Darius I	Darius I 522-486	Work on temple resumed
515						Completed 10 Mar. 516
510						
500						
480				Xerxes I	Xerxes I 480-465	
465	Malachi			Artaxerxes I	Artaxerxes I 464-423	
458		Ezra				
445		Nehemiah 445-423				

PROPHETS DISCUSSION #1 (Pre-Exilic)

WALK THROUGH THE HISTORY

A. ISRAEL AND THE LAND

The fulfillment of promises to the patriarchs through Moses and Joshua.

B. THE WARNINGS OF DEUTERONOMY C. 1250 BC

General, regarding other gods e.g., 6:10-15; 8:11-20

Specific, regarding disobedience e.g., 28:15-68, esp. 36-37, 47-57, 68

C. POSSESSION OF LAND Joshua/Judges

D. ESTABLISHMENT OF MONARCHY Samuel, Saul, David, Solomon

E. DIVIDED KINGDOM 1 Kgs. 11-12 922 BC

Solomon's Sins 11:1-13 cp. 11:30ff

Other wives lead him to other gods.

“The Heart”, the critical component in leadership. 11:3, 4 (2x!), 9

The Judgment vv. 11-13 cp. 11:30ff

Rehoboam's Drastic Policy And Revolt of North 12:1-24

Evidence of resentment of iron rule of David and Solomon. Note popular initiative.

Again we see an intermingling of the sovereignty of the Lord and the acts of men.

cp. 12:15

F. THE SINS OF JEROBOAM 1 Kgs. 12:30; 13:34

Jeroboam's sins consisted in erecting sanctuaries at Bethel and Dan (1 Kgs. 12:30 and 13:34) thus violating the law of single sanctuary (e.g., Deut. 12) and establishing idolatrous worship. (12:28).

G. FALL OF SAMARIA (The Ten Northern Tribes) 721 BC 2 Kgs. 17:1-41

What Happened

Deportation v. 6 (Sargon II says, over 27,000)

Importation v. 24 (Sargon = “more populous than before”)

Syncretism vv. 23-41 Slightly emphatic!

Note: This is the origin of “The Samaritans”

Why It Happened

a. "Israel Sinned" v. 7

- ▶ In the context of gracious salvation
- ▶ by:
 - Forsaking the commandments vv. 15ff
 - Worshipping other gods v. 7
 - Walking in unrighteousness v. 8

b. Did not listen to prophets sent to warn them vv. 15ff

What prophets would these have been?

Amos
Hosea
Micah
Isaiah

But these prophetic warnings were heard with difficulty, if at all, partly because they prophesied during the prosperous reign of Jeroboam II (786-746 BC).

And what was the prophets' essential message? v. 13

Note: The nature of Old Testament prophecy.

Is it predicting the future or addressing the present?

Others? e.g., the "man of God" 1 Kgs. 13:1-32
 e.g., Ahijah 1 Kgs. 14:14-16
 e.g., Elijah 1 Kgs. 18

c. Note the emphasis on the role of leadership vv. 21-23

Jeroboam - 10 out of 12 Northern kings receive the same formulaic evaluation.

e.g., 2 Kgs. 3:2-3

Solomon 1 Kgs. 11:11-13, 33

Cp. Micah 3

Cp. Jeremiah 23

d. Note the implicit warning to Judah vv. 13, 18-19

H. SENNACHERIB'S INVASION OF JUDAH 701 BC

2 Kgs. 18:13-37, cp. Is. 36

The north may fall, but Jerusalem never will; it can't because it's the city of the Lord.

I. THE FALL OF JERUSALEM (THE EXILE) 603, 597 AND 586 BC

2 Kgs. 24:1-25:30

1. Stages of Exile

603 Forced allegiance to Nebuchadnezzar (24:1a)

597 Following rebellion of Jehoiakim (24:1b), Jehoiakim slain. New king Jehoiakin and 10,000 leaders deported to Babylon (24:10-15)

586 Following rebellion of Zedekiah (24:20, cp. 2 Chron. 36:12 re. Jeremiah), Jerusalem utterly destroyed by Nebuchadnezzar (25:1-21, cp. Jer. 52, 2 Chron. 36:11-21)

Look at 2 Kgs. 25:1-12 and 2 Chron. 36:15-21

2. Warnings Regarding the Exile

e.g., Habakkuk 1-2

I am sending the Babylonians, but if you'll remain faithful, you'll live. And after all, in due time, they'll get theirs.

e.g., Jer. 27:1-15 Don't listen to the false prophets, receive judgment!

At first, the prophets warned to avoid invasion. Now, they counsel in order to avoid complete destruction.

3. Results of Exile

- a. Physical
- b. Emotional/Intellectual

Cp. Lamentations

Scorn of the enemy 1:7, 9,21

Anguish of the elect 2:1,20; 4:2; 5:2

Scope of the destruction = City, gates, walls, sanctuary, temple treasuries and functions, Mt. Zion

Famine and starvation 4:5, 1:11, cp. 5:6, 9, 10

Cannibalism 2:20; 4:9-10

The Lord is an enemy 2:21

We are sinners 5:7, 16; 3:42 (Leaders are chief! 2:14)
Notes of restrained hope 3:21-23, 31; 5:19-20, et al.

FLICKER OF HOPE

Release of Jehoiakin from prison 2 Kgs. 25:27-30, cp. Jer 52:31-34
Decree of Cyrus 2 Chron. 36:22-23, cp. Ezra 1:1-3

FOLLOW UP ON:

A. THE PROPHETS

1. Jeremiah

- ▶ Essential Message 2:13
- ▶ Letter of Advice to Exiles 29:1-14

2. Amos

Outline:

Introduction: Prophet's Identify and God-given Message (1:1-2)

I. Judgment of Israel's Neighbors...And Israel (1:3-2:16)

II. Three Speeches Against Israel (3:1-5:17)

“Hear this word” 3:1, 4:1, 5:1

“Therefore”, the Judgment 3:11, 4:12; 5:16

III. Three warnings – Woes

Day of the Lord 5:18

Ease in Zion 6:1

Lie in Beds 6:4

IV. Five Vision of Judgment

A. The Locust 7:1

B. The Fire 7:4

C. The Plumbline 7:7

Interruption: Amaziah's opposition 7:10

D. The Basket of Fruit 8:1

E. The Lord on the Altar 9:1

Conclusion: Promise of Restoration 9:11-15

Example of many things

Relation of message to historical context

Figures of speech, forms

Message

B. 1 AND 2 CHRONICLES

C. THE WRITINGS

Psalms	Lamentations
Job	Esther
Proverbs	Danielle
Ruth	Ezra
Song of Solomon	Nehemiah
Ecclesiastes	Chronicles

PROPHETS #2 (EXILIC AND RESTORATION) READING GUIDE AND ASSIGNMENTS

OVERVIEW OF BIBLE HISTORY

	Primeval History	Gen. 1-11
c. 2000	Wandering Nomads (Abraham, Isaac, Jacob, Joseph)	Gen. 12-50
c. 1500	Slavery in Egypt and Exodus	Ex. 1-15
	Wilderness Wandering, Giving of Law	Ex. 16-Lev.-Num.-Deut.
c. 1250	Conquering/Settling of Canaan	Josh-Judges
c. 1000	Kingdom (David and Solomon)	I Sam.-I Ki 12
931	Divided Kingdom	I Ki 12-II Ki 25
	Kings-ups and downs, mostly downs	
	<u>Prophets</u>	
	Jonah c. 780 (?)	Jonah
	Amos c. 760	Amos
	Hosea c. 750-725	Hosea
	Isaiah c. 740-701	Isaiah
	Micah c. 735-700	Micah
721	Northern Kingdom Falls to Assyria	II Ki 17
	Judah (Southern Kingdom) continues	
	<u>Prophets</u>	
	Zephaniah 639-609	Zeph.
	Jeremiah 627-560	Jer.
	Nahum 621-612 (?)	Nahum
	Habakkuk c. 605 (?)	Hab.
	Obadiah c. 605 (?)	Obadiah
	Joel c. 600 (?)	Joel
586	Southern Kingdom Falls to Babylon -- EXILE	II Ki. 25

Prophets

Ezekiel 593-571
Daniel c. 550

538 First Return from Exile (Zerubbabel) Ezra
 Rebuilding of Temple and Jerusalem begins

Prophets

Haggai 520 Haggai
Zechariah 520 Zech.
Malachi 460 Mal.

c. 445 Walls of Jerusalem Rebuilt Neh.

INTRODUCTION:

Now we will finish the prophets and the remaining historical books. Also, in order to give you a feel for the so-called “Intertestamental period” (the period from Malachi 460 BC to the birth of Jesus), I’ve included a section from Bruce Metzger’s New Testament Background book (“The New Testament, Its Background, Growth and Content”, Abingdon, 1965). A basic acquaintance with this period helps us to better understand the historical context of the life and ministry of Jesus.

EXILIC PROPHETS (Ezekiel and Daniel)

EZEKIEL

Ezekiel was a priest whose ministry to his fellow exiles extended from 593 (1:2) to 563 B.C., if the enigmatic “thirtieth year” in 1:1 is taken as the thirtieth year after his call and as the date of the initial compilation of the book of Ezekiel by the prophet himself. The latest dated oracle included in the book is of the year 571 B.C. (29:17). The book of Ezekiel has the most thorough chronological notation of any of the books of the prophets, with only three dates out of order (26:1; 29:17; 33:21). The dates do not necessarily apply to all the oracles following a given date, and the chronological position of undated oracles may be ascertained from the nature of their contents. The capture and destruction of Jerusalem in 587 B.C. was a decisive factor in Ezekiel’s ministry. The oracles of warning (chs. 1-24) are to be dated before the fall of Jerusalem. The oracles of hope (chs. 33-48) belong after the fall of Jerusalem. The oracles against the foreign nations (chs. 25-32) belong to the middle period of Ezekiel’s ministry (587 to 585 B.C.; but 29:17-21, 571 B.C.)

The original collection was rewritten and expanded by an editor, but Ezekiel's beautiful prose and poetry may be recognized throughout the book. The text has suffered much in transmission; as a consequence, the interpretation is frequently uncertain.

As a prophet to the exiles, Ezekiel assured his hearers of the abiding presence of God among them. He constantly emphasized the Lord's role in the events of the day, so that Israel and the nations "will know that I am the Lord" (a refrain which occurs many times throughout the book). He underscored the integrity of the individual and his personal responsibility to God. To a helpless and hopeless people he brought hope of restoration to homeland and temple by their just and holy God. In Ezekiel we have an unparalleled synthesis of the terrestrial and celestial in Israel's religion, truly fitting for one whose ministry marks the transition from pre-exilic Israelite religion to post-exilic Judaism.

New Oxford Annotated Bible, New York, Oxford University Press, 1973

OUTLINE:

Oracles of Warning Chs. 1-24 (Dated before fall of Jerusalem)

Prophet's call (1:1-3:21)

Idolatry of the people (3:22-7:27)

Visions of warning (chs. 8-11)

Parables and allegories of judgment (chs. 12-19)

Judgment on the nation (chs. 20-24)

Oracles Against Foreign Nations Chs. 25-32 (Belonging mostly to middle period of Ezekiel's ministry)

[Ammon, Moab, Edom, Philistia, Tyre, Egypt]

Oracles of Hope Chs. 33-48 (Belonging to period following the fall of Jerusalem)

RESTORATION!

True shepherds (chs. 33-34)

Land (chs. 35-36)

People (chs. 37-39)

Temple (chs. 40-43)

Worship (chs. 44-46)

River of life, holy city, holy land (chs. 47-48)

2. Read these sections of Ezekiel's prophecy:

→ **WARNING (Chps. 1-24)**

1:1-31, 4:1-5:17, 6:1-14, 7:1-4 Chapters 8-11, chs. 13, 14:1-11

ASSIGNMENT:

1. What was the prophet's message to Jerusalem? (1 sentence)

2. Why was all this taking place?

→ **THE NATIONS (Chps. 25-32)**

For the best example from the oracles against the nations read the one directed against Tyre, 26:1-28:19

→ **RESTORATION (Chps. 33-48)**

→ **Chps. 33-34**

ASSIGNMENT:

1. What does Ezekiel teach about individual responsibility (1 sentence)

2. How did the shepherds of Judah fail? (1 sentence)

→ **36:1-38 Though dispossessed by Edom (35:1-15) and surrounding nations (Neh. 2:19), Israel will be restored to her heritage (Mal. 1:2-5).**

→ **37:1-14 The famous vision of the valley of dry bones – about the reconstitution of Israel as a nation.**

NOTE (don't have to read) Gog and Magog oracles used in book of Revelation and in End Times prophecy studies.

→ **Breeze through**, i.e., look through the section of the restored temple and land (40-48).

→ **Read glory of God returning to temple 43:1-12.**

DANIEL

Daniel begins with 6 stories (chs. 1-6) designed to encourage people living in exile or under persecution to remain faithful. The visions of chs. 7-12 engender hope for the ultimate triumph of God's kingdom.

→ **Read five of the six stories, including the first.**

→ **Read the visions in 7:1-22 (the passing of the kingdoms to make way for the kingdom of God), the prophecy of the seventy weeks in 9:1-27 (expounding on the prophecy of Jeremiah, Jer. 25:11-12; 29:10) and the vision of the end times and its interpretation in 10:1-12:13.**

Don't labor over this stuff – just read it.

RESTORATION HISTORY AND PROPHETS

EZRA-NEHEMIAH

The Books of Ezra and Nehemiah formed a single book in the Hebrew canon and apparently the practice of dividing them into two books arose in Christian circles, first attested in the third century, through the influence of a development within the Septuagint (Gk. 70, traditionally thought to be the number of translators who translated from Hebrew to Greek).

Bible scholars have forever struggled with literary, historical and chronological problems inherent in the books themselves and in relation to the known historical background of the times.

However, in the books themselves, there is a clear chronological pattern which serves theological as well as historical interests:

The present structure of the books of Ezra-Nehemiah shows a clear mark of intentionality which an author or editor established by means of a chronological sequence. The book of Ezra begins with a date formula (538) and continues with a series of dates to the completion of the temple in 516. Ezra's arrival is set in ch.7 ("the seventh year...the first day of the fifth month"), and carefully carried through to the execution of Ezra's reform in 10:17. Again, the book of Nehemiah follows a clear chronological schema from the twentieth year of Artaxerxes (2:1) to his thirty-second year (13:6). The only major disruption in the scheme occurs in Ezra 4:6-23. This section is enclosed within references to the reign of Darius, and is clearly a use of a topical order to illustrate the nature of the continual resistance against the Jews. In sum, the present arrangements of the chapters are not simply accidental, but reflect a purposeful chronological pattern.

Introduction to the Old Testament as Scripture, Brevard S. Childs, pg. 631

The books stand in their present form, "in order to describe the restoration as a theological model for the obedient and holy people of God" (Childs).

OUTLINE:

Ezra 1-6 Release Under Cyrus to Reconstruction of the Temple

Ezra 7-10 Arrival of Ezra and His Initial Reform

Nehemiah 1-6 Rebuilding of the Walls

Nehemiah 7-10 Reordering of the Community's Life

This is the climax of the sacred history featuring the combined activity of Ezra and Nehemiah.

→ **Read Ezra-Nehemiah**

ASSIGNMENT:

1. Identify by means of at least three references the following themes in Ezra-Nehemiah:
 - A. God's use of foreign rules for Israel's sake.
 - B. Continuing bitter opposition from the people of the land.
 - C. The separation of Israel from the people of the land in order to reflect the purity of the people of God.
 - D. Repentance.

HAGGAI, ZECHARIAH AND MALACHI

HAGGAI

On 12 October 539 B.C., the army of Cyrus the Great entered Babylon and brought the Babylonian empire to an end. Dominion of the world thus passed from East to West, for the empires of Assyria and Babylonia had been Semitic, but the new Medo-Persian empire was Indo-European. The Nabonidus chronicle says simply: "On the sixteenth day Ugbaru the governor of Gutium and the troops of Cyrus without fighting entered Babylon." Cyrus likewise records that the conquest was "peaceable"; "Without any battle [Marduk] made [Cyrus] enter his town Babylon, sparing Babylon any calamity."

Cyrus not only claimed to be invading at the invitation of Marduk, patron god of Babylon, but he also boasted that he was returning the gods of Sumer and Akkad, who had been brought to Babylon by the conquests of Nabonidus "to dwell in peace in their habitations." Consistent with this attitude, in 538 Cyrus allowed the Jews to return to their own land and rebuild the temple of Jerusalem (see Ezra 1:1-4; 6:3-5).

HISTORICAL SITUATION

The return. One might suppose that the Jews, who had been in exile in Babylonia for fifty years or more (from 605 or 597 or 586 to 538), would be more than anxious to return "home". But, following Jeremiah's advice, they had settled in Babylonia, build houses, planted gardens, married, and raised families. Some became very successful in business. Children born in exile were now more than fifty years old, with children and grandchildren of their own. Not all wanted to tear up established roots and return to a land they had never known. Some fifty thousand did return (Ezra 2:64; Neh. 7:66), with subsequent returns under Ezra (in 458) and Nehemiah (445). A sizable Jewish community remained in Babylon for centuries becoming a center of Jewish scholarship producing, among other things,

the Babylonian Talmud. Therefore the return in 538 included only a fraction of the exiles.

Rebuilding the Temple. When the band of exiles under Sheshbazzar, who had been appointed governor, reached Jerusalem, they attempted to rebuild the temple (Ezra 5:14-16). But the discouragements were many, including opposition from Samaritans – Israelites who had not gone into exile – and work soon ceased. According to Ezra, they built the altar and instituted some cultic practices, but the foundation was not yet laid (3:2-6). Some, who recalled the glory of the former temple, were discouraged by the miserable building that was being constructed.

Old Testament Survey, pp. 480-482

The book of Haggai contains four prophecies, each precisely dated, all given within a four-month period.

OUTLINE:

First Message 1:1-11 (Response 1:12-15a)

As a result of the discouraging efforts of the opposition, the work ceased for twenty years (Ezra 4:24-5:2!). In response to the prophecy the building recommenced.

Second Message 2:1-9

Third Message 2:10-19

Fourth Message 2:20-23

ASSIGNMENT:

1. In 1:1-11, what does the prophet say to the people to get them back to work? (1 sentence)
2. In 2:1-9,
 - a. What was discouraging the people? (1 sentence)
 - b. How did Haggai seek to encourage them? (1 sentence)

Summary of the Period. The postexilic period is considerably different from the preceding periods of the Old Testament. No king occupied the Davidic throne for most of the Second Commonwealth. No centralization characterized the cult at the Jerusalem temple that was at best a nominal central sanctuary, for the local synagogues served the needs of most Jews. No strong prophetic voice arose. Political and sociological pressures worked against the concept of national existence, countered in part by legalistic emphasis on the Torah and in part by apocalyptic hopes and expectations.

Haggai was the prophet to open this period of the foundations of Judaism. Others – the prophets Zechariah and Malachi, the scribe Ezra, the administrator Nehemiah – would make valuable contributions. Nevertheless in the postexilic period Israel indeed dwelled “many days without king or prince” (Hos. 3:4).

Old Testament Survey, pg. 488

ZECHARIAH

OUTLINE:

Chapters 1-8 Dated Prophecies

This section is made up of dated prophecies, mostly in the form of visions.

Call to repentance (1:1-6)

Night visions (1:8-6:8)

Four horsemen; promise of restoration (vv. 8-17)

Four horns, four smiths; judgment on nations (vv. 18-21 [MT 2:1-4])

Man with measuring line; rebuilding of Jerusalem (2:1-13 [MT 5-17])

Joshua and Satan; promise of “My servant the Branch” (ch. 3)

Gold lampstand and two olive trees; “by My Spirit” (ch. 4)

Flying scroll; curse over whole earth (5:1-4)

Woman in ephah; Wickedness (vv. 5-11)

Four chariots and their horses; patrolling the earth (ch.6)

Real reason for fasting (7:1-14)

Result of Yahweh’s promise: peace, prosperity for all (8:1-23)

Chapters 9-14 Two Other Oracles

Events leading to end of the age (chs. 9-11)

Yahweh Lord of hostile cities (9:1-8)

Zion’s King comes (vv. 9-17)

Shepherdless people gathered to the land (chs. 10-11)

Events of end of the age (chs. 12-14)

Siege laid against Jerusalem (12:1-3)

Yahweh sustains Judah and destroys nations (vv. 4-9)

Yahweh pours out grace on His people (vv. 10-14)

Fountain of cleansing opened (13:1-6)

Judgment executed on the shepherd (vv. 7-9)

Day of the Lord described (ch. 14)

Simply read Zechariah...quickly, to simply get a feel for the book. Don’t try to completely understand it!

MALACHI

Malachi is not only the last Book of the Twelve; the prophet himself is traditionally the end of prophetic activity (cf. Ps 74:9; Zech. 12:2). In the days of the Maccabees it was written: “There was great distress in Israel, such as had not been since the time that prophets ceased to appear among them: (1 Macc. 9:27; cf. 4:46; 14:41). According to Jewish tradition, when the last prophets (Haggai, Zechariah, Malachi) died, the Holy Spirit departed from Israel (Tosefta *Sotah* 13.2; *Sanh.* 11a). Josephus attributed the inferior nature of “the complete history”

after the time of Artaxerxes to “the failure of the exact succession of the prophets” (Apion 1.8 §41).

Old Testament Survey, pg. 501

The Times. The date of this prophecy receives broad scholarly consensus. The temple had been rebuilt, and was operating with cultic details already somewhat old and jaded (1:10, 13; 3:1, 10). The prophecy against mixed marriages (2:10-16) is similar to Nehemiah’s view (see Neh. 13:23-27), which may suggest that Malachi was either contemporary with or slightly before Nehemiah. An approximate date of 450 B.C. is reasonable.

The conditions described simply that the return from exile had not brought anything like the messianic age. The people had lost heart. Some wept (2:13), but others had become skeptical (1:2; 2:17; 3:14f.). Adultery, perjury, oppression, and discrimination were characteristic (3:5). Organized religion was held in contempt (1:14; 3:7-12), underscored by widespread marriage with unbelievers (2:10). Anything was good enough for the service of Yahweh (1:9f.). The prophetic revelations that something new was necessary – a new heart, a new spirit, the law written on the heart, a shepherd who reflected perfectly the divine image – would be necessary if God’s people were to walk in His ways.

Old Testament Survey, pg. 502

OUTLINE:

Superscription (1:1)
Yahweh’s love illustrated by Edom’s fate (vv. 2-5)
Denunciation of clergy (1:6-2:9)
Idolatry and intermarriage (2:10-16)
God of justice (2:17-3:5)
Withholding tithes (3:6-12)
The righteous and the wicked (3:13-4:3 [MT 3:21])
Elijah and the day of Yahweh (4:4-6 [MT 3:22-24])

Read the entire Book of Malachi.

ASSIGNMENT:

1. List the sins with which the people are charged.

So the prophetic period closes. Clearly, the message says “Unfinished”. The Exile was not the end, and the return was not the beginning of the new age. Malachi leaves an expectation – a fear of judgment and a hope of healing.

Old Testament Survey, pg. 506

Regarding “The Forerunner”:

Unique to Malachi is this doctrine concerning “Elijah the prophet” (4:5 [MT 3:23]). Isaiah had spoken of the “voice” that cries: “In the wilderness prepare the way of the Lord” (40:3). The somewhat vague idea that someone is to precede the messianic king and prepare for His coming develops into a rather full doctrine in the intertestamental period, and is found in Qumran and in the New Testament. Malachi names this forerunner “my messenger” in 3:1 and then, more specifically, “Elijah”, an idea taken over in Judaism. In the New Testament, John the Baptist is recognized as the forerunner, although that term is not used; he is asked: “Are you Elijah” (see John 1:21; see also Mark 1:2-8; Luke 7:27f.; and esp. Matt. 11:14).

Old Testament Survey, 506

It might be helpful to read a section in one of the New Testament histories or introductions that talk about the period between Malachi and the time of Jesus. Examples of books you could consult are F.F. Bruce’s, “New Testament History” (Doubleday) or Eduard Lohse’s, “The New Testament Environment” (Abingdon). Bruce’s is shorter, more readable; Lohse’s more exhaustive or exhausting! The best treatment of the Intertestamental Period is D.S. Russell, “Between The Testaments” (Fortress).

REVIEW OF EXILIC AND RESTORATION MATERIAL

A. NOTES ON EZEKIEL

1. The Prophet
From priestly family (1:3) in Palestine
Taken into Exile in 597 (33:21; 2 Kgs. 24:11)
Called strange, psychotic, even schizophrenic
2. Flavor of Life in Exile
Physical conditions good
Business as usual (Jer. 29)
Religious Activity – Synagogue, Talmud
3. Allegories and Prophetic Actions
4. “Son of Man”
Contrast between human instrument and wholly otherness of the Lord “I am the Lord” over 60 times, usually following, “and they shall know that I am...”
5. Visions of God as Symbolic of God’s Presence in Exile
e.g., Living Creatures ch. 1
e.g., Glory of God 9:3, 10:19, 11:23
45:1-5 Glory of God departed in accordance with God’s warning to Solomon (2 Chron. 7:19-22), but now Ezekiel sees it return to temple.
6. People think, “We’re suffering for what our fathers did.”
Ezekiel = That’s “sour grapes” ch. 18

Personal responsibility 18:2 (cp. Jer. 31:29)
Son not spared because his father is righteous; neither punished for father’s sins.
“The soul that sins shall die”
Idolatry 8:7-18; 13:17-23; ch. 16 Cp. Lev. 26:14-45 & Deut. 28:15-68
Sabbath “My sabbath” 12 times See ch. 20 cp. Jer. 17:21-27;
2 Chron. 36:21
True Shepherd ch. 36
New Heart and Spirit ch. 36
Vindication of the Lord’s character (“for the sake of My holy name”)
Valley of Dry Bones ch. 37 Revival and re-establishment of nation
Temple Rebuilt in Messianic Age? Chs. 40-48
Ezekiel quoted 48 times in Revelation
7. Present Responsibilities for Judah:
Recognize God’s righteous judgment on the nation

Repent for sins

8. True Leadership (ch. 34)

Precarious nature of True Leadership ▶ ▶ ▶ Always near judgment

Humble nature of True Leadership ▶ ▶ ▶ Serving needs of people rather than self

Confident nature of True Leadership ▶ ▶ ▶ Ultimately, the Lord is the one who does it

B. NOTES ON DANIEL

1. History of Criticism

2. “Apocalyptic” Prophecy

Timeless form, future orientation

Proliferates in Intertestamental Literature

Example = Book of Revelation

3. Structure and Message

Structure

1-6 = Stories about Daniel and companions

7-12 = Visions of world history

Message

7-12 = call to endurance as faithful servants of God (WHY endure)

1-6 = Illustrations of how to do it (HOW to endure)

“How to live in a foreign land?”

4. Use in End Times prophecy

Prophecy of weeks in Dan. 9

C. RESTORATION AS A THEOLOGICAL MODEL (EZRA/NEHEMIAH, HAGGAI/ZECHARIAH)

Ezra and Nehemiah stand in their present form, “in order to describe restoration as a theological model for the obedient and holy people of God.” (B. Childs)

Here is a model for ministry to those in need of restoration (i.e., Every human being!):

Promise of Restoration: Hope for the future Jer. 29:10-11

Possibility for Restoration: A Sovereign Decree Ezra 1:1-4

- Why needed:
1. Not free to go without it.
 2. It releases resources necessary for the project
 3. Supplies authority to resist challenges

Application: The decree HAS been issued!

Priority for Restoration: Scriptural Worship Ezra 3:1-7

The first thing they did was begin to worship according to the Word!

Walls not built

Not even foundations of temple yet laid (v.6)

Application: Worship even though there's not much happening!

Important note: "Worship" also includes the critical lifestyle/repentance issues raised in these books, like repentance, separation, etc. And the dynamic is the same we've always known and taught – Word touches people with grace to repent; repentance begins to make possible the continuance of the restoration process.

Problems in Restoration: Appearances, Adversaries and Agains

1. Dealing with Appearances Ezra 3:11-13
 - a. The Problem Poignant mix of joy and sorrow
 - b. The Prophecy Hag. 2:1-9
 - Appearance issue v. 3
 - "Be strong and work" v. 4
 - "I am with you" v. 4
 - "Glory of the latter house greater than glory of former, because..." v. 9

2. Dealing with Adversaries Ezra 4:1-24 Cp. Also Nehemiah
 - a. The Problem (Attempted Tactics)
 - Infiltration vv. 1-3
 - Discouragement of various kinds vv. 4-6
 - Intimidation vv. 7-24, especially v. 24 and 5:1
 - b. The Prophecy Hag. 1:1-11
 - It IS time!
 - Go up to the mountain and bring wood
 - Build the house

3. Dealing With Agains Ezra chs. 9-10
 - a. The Problem
 - Background
 - Principle of separation Dt. 7:1-4
 - Five months teaching of Word Ezra 9:1-4
 - Intermarriage, unbeknownst to him

Evidently, people and leaders had been allowing it!

Ezra's Prayer 9:6-15 esp. v. 14 "AGAIN?"

What do you do when, having begun the work of rebuilding, you transgress again? Is it all over?

No, It's not over! Ezra 10:1-2

"Yet now there is hope in Israel concerning this thing"

- b. The Prescription/Process Ezra 10:11-19 (Three Things To Do)
Confess v. 11.
"Separate" vv. 11-17
Offer a sacrifice v. 19

D. NOTES ON MALACHI (Problems in the Post-Exilic Community)

1. Feelings of Divine Neglect 1:2-5
Still part of remote Persian province
Hostility of people (Disputation formula)
"Where's all the great prophetic blessing?" "Does God love us anymore?"
Application: A great insight into the nature of disobedience
2. Priests' Wrongful Conduct 1:6-2:9
 - a. Understandable
Political rule out of Israel's hands
No mention of prophets
No king, no prophets, all rests on priests
 - b. Failure to obey Law and failure to teach Law
 - c. Failure fatal because it is a breach of covenant
3. Pagan Marriages 2:10-12
4. Divorces 2:13-16
5. Divine Injustice 2:17-4:6
Complaints against God
2:17 The wearying of God
3:13 The "stout words" against Him
Good happening to the wicked and vice-versa

Two-fold answer:

1. God will come!
2. You worry about your part!

III. THE INTERTESTAMENTAL PERIOD

- A. HISTORICAL SKETCH (See “Historical Background of the Gospels”)**
- B. INTERTESTAMENTAL LITERATURE (following 4 pages)**

JEWISH LITERATURE AROUND THE TIME OF JESUS

1. Septuagint
2. Apocrypha and Pseudopigrapha
 - A. Apocrypha
 - B. Pseudepigrapha
 - C. Importance
3. Dead Sea Scrolls (Qumran)
 - A. Discovery
 - B. Documents
 - C. Dating
 - D. The Community
4. Josephus
5. Philo
6. Rabbinic Literature
 - A. "Torah"
 - B. Compilation
 - C. The Writings
 - D. Applicability
 - E. Resources
7. Use and Abuse of the Literature

APOCRYPHA AND PSEUDEPIGRAPHA

Apocrypha

1 Esdras	Wisdom of Solomon	Susanna
2 Esdras	Ecclesiasticus	Bel and the Dragon
Tobit	Baruch	Prayer of Manasseh
Judith	Letter of Jeremiah	1 Maccabees
Additions to Esther	Prayer of Azariah and Song of Three Young Men	2 Maccabees

Pseudepigrapha

Palestinian

Testament of the Twelve Patriarchs	Martyrdom of Isaiah
Psalms of Solomon	Paralipomena of Jeremiah
Lives of the Prophets	Life of Adam and Eve
Jubilees	Assumption of Moses
Testament of Job	Apocalypse of Baruch
Enoch	Testament of Abraham
	Apocalypse of Abraham

Alexandrian

Aristeas	IV Maccabees
Sibylline Oracles	Slavonic Book of Enoch (2 Enoch)
III Maccabees	Greek Apocalypse of Baruch (2 Baruch)

There are also a good number of intertestamental works discovered at Qumran which I will not list (see IDB Vol. 3, p. 962).

INTERTESTAMENTAL LEGACY

Scribes and Pharisees (Ez. 7:1ff. Ezra, the archetypical scribe)

An Oppressed People

Domination, Shame, Need

Prophetic Silence

Messianic Expectation

Foreign rule + Long Prophetic silence = Big build up

EXAMPLE: Psalms of Solomon chap. 17

Psalms of
Solomon 17

17:21 Behold, O Lord, and raise up for them their king, the son of David, at the appointed time which, O God, you did choose, that he may reign over Israel, your servant.

And gird him with strength, that he may shatter unrighteous rulers, and may cleanse Jerusalem from the Gentiles, that trample her down in destruction.

Wisely and righteously let him expel sinners from the inheritance, and destroy the sinner's pride as a potter's vessel,

With a rod of iron may he break in pieces all their resources. Let him destroy the lawless Gentiles by the word of his mouth.

At his rebuke the nations' shall flee from his presence, and he shall convict sinners in the thoughts of their hearts,

And he shall gather a holy people, whom he shall lead in righteousness, and he shall judge the tribes of a people that has been sanctified by the Lord, his God.

And he shall not permit unrighteousness to lodge any more in their midst, nor shall any person who approves of evil dwell with them. For he shall recognize them, that they are all God's sons.

And he, as one thought of God, shall be a righteous king over them. And there will be no unrighteousness in their midst in his days. Because they are all holy people, and their king is the lord's anointed.

For he shall not place his hope in horse or rider or bow, nor shall he multiply for his advantage gold or silver for war, nor shall he gather confidence from many (people) against the day of battle,

The Lord himself is the king, the hope of him who is mighty through his hope in God, and he will have mercy upon all the nations that come in fear into his presence,

For he will smite the earth with the word of his mouth for ever. He will bless the Lord's people with wisdom and gladness.

And he himself will be pure from sin so that he may rule a mighty people. He will rebuke princes and expel sinners by the might of his word.

And he will not grow weary all the days because he relies on his God; for God will cause him to be powerful by the Holy Spirit, and be wise by the counsel of understanding with strength and righteousness.

18:4 Your disciplining is ours (O God), as upon a son who is firstborn and special, to convert our obedient souls from the unteachableness due to ignorance.

May God cleanse Israel against the day when he shows mercy in blessedness, against the day he chooses to lead in his anointed one.

Happy are they who will be born in those days, to see the Lord's goodness which he shall bring upon a generation to come,

Under the chastening rod of the Lord's anointed, who lives in the fear of his God, with wisdom that comes from the spirit and righteousness and might.