

New Hope Baptist Church
Parrish, Florida

Old Testament Survey
Fall 2025 Seminar
October 23-25, 2025

Bible Teacher: Dr. G. Allen Gunn, PhD

Old Testament Survey Schedule

Thursday, Oct. 23

- Session 1, 6:50-7:40 (50 min + 20 min break)
 - Creation
 - Fall
 - Flood
- Session 2, 8:00-8:50 (50 min)
 - Patriarchs and Abrahamic Covenant

Friday, Oct. 24

- Session 3, 6:50-7:40 (50 min + 20 min break)
 - Exodus and Mosaic Covenant
- Session 4, 8:00-8:50 (50 min)
 - Deuteronomy 29-30 The backbone of all prophecy

Saturday, Oct. 25

- Session 5, 8:30-9:20 (50 min + 15 min break)
 - Judges, Monarchy, and Divided Kingdom
- Session 6, 9:35-10:25 (50 min + 15 min break)
 - Intro to Poetic genre
 - Psalms, part 1
- Session 7, 10:40-11:30 (50 min)
 - Psalms, part 2
- Lunch, 11:30-12:30
- Session 8, 12:30-1:15 (45 min + 10 min break)
 - Intro to Prophetic genre
 - Daniel, part 1
- Session 9, 1:25-2:10 (45 min + 10 min break)
 - Daniel, part 2
- Session 10, 2:20-3:00 (40 min)
 - Zechariah

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Old Testament Survey I

Genesis - Esther

Dr. G. Allen Gunn, PhD

The Pentateuch

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

The Significance:

A little over one-third of all OT references in the NT are from the Pentateuch (there are approximately 270 OT verses that are cited in the NT, of which 103 are from the Pentateuch). Jesus quoted from the Book of Deuteronomy more frequently than any other OT Book. Speaking of events recorded in the Book of Numbers, the apostle Paul wrote: “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come” (1 Corinthians 10:11 NASB95).

The Unity of the Collection:

Though we usually think of these as five separate books, they really should be seen as a single book having five parts. In fact the entire five-part Pentateuch is referred to in the NT simply as “The Book of Moses” (Mark 12:26). The Old Testament itself has many references to the various parts of the Pentateuch, seeing it as a whole and describing it as a single book (2 Chronicles 25:4; 35:12; Ezra 6:18; Nehemiah 13:1). One reason for dividing it into five parts may have been simply that it was too large to fit conveniently on one scroll (Note: probably for the same reason, the NT two-part work, Luke-Acts, was divided to fit more conveniently on two scrolls).

The Author:

Strictly speaking, the Pentateuch comes to us as an anonymous work. This does not mean that we can't reliably figure out who the author was; it simply means that the work itself does not claim to be written by anyone. The most important thing to keep in mind about the authorship of the Pentateuch, is that as Scripture, its Divine Author is the Holy Spirit who inspired its entire text (2 Timothy 3:16). Having said that, it must also be recognized that the Bible routinely refers to the Pentateuch as a work that was written by Moses (Luke 24:44; cf. 24:27; 16:31; Acts 26:22; 28:23).

The Mosaic authorship of the Pentateuch has come under attack at the hands of various liberal scholars. The first to do so was Spinoza 1632-1677), who noticed that the creation narrative uses two different Hebrew words for God. He took this to imply that there were originally two different authors who wrote at two different times, whose works were eventually edited and combined into the present day book of Genesis. Spinoza's theory was taken up and developed by several other critical scholars in following years. Most notable is the work of Graf and Wellhausen (1844-1918), who divided the Pentateuch into four different literary sources, denoted by the letters J, E, P, D:

J – Yahwistic (Jehovistic)

E – Elohist

P – Priestly

D – Deuteronomistic

The Setting:

Moses was not an eye-witness to many of the events recorded in the Pentateuch, particularly those in Genesis. Nevertheless, we know that the Holy Spirit so directed his research and thoughts, that what he wrote was accurate and true (2 Peter 1:21). It is important, however, to realize the circumstances, setting and purpose for which Moses recorded what he did. The Pentateuch was written primarily to the second generation of Israelites who came out of Egypt. Their fathers (the first generation) had failed to enter the promised land at Kadesh Barnea, due to their lack of faith (Numbers 13-14). It would take tremendous courage and faith on the part of the second generation to trust Yahweh for the conquest of Canaan under the leadership of Joshua and the establishment of a new nation under the direct rule of Yahweh. The Pentateuch is written to instruct this second generation about faith in Yahweh and how to avoid the pitfalls and dangers of idolatry, polytheism and unbelief.

Genesis**I. God and the World, 1-11**

- a. Creation, 1-2
- b. The Fall, 3-5
- c. The Flood, 6-9
- d. Babel, 10-11

II. God and Israel, 12-50

- a. Abraham, 12-23
- b. Isaac, 24-26
- c. Jacob, 27-36
- d. Joseph, 37-50

Abrahamic Covenant

Genesis 12:1-4
 13:14-17
 15:1-21
 17:1-8
 22:15-18
 26:1-5, Confirmed to Isaac
 28:1-4, 13-15, Confirmed to Jacob
 35:11-12, Confirmed to Jacob

Genesis 49 – Jacob’s prophetic blessing on his sons

Exodus

Date of the Exodus 1446 BC

(taken from <http://www.bible.org/docs/ot/books/exo/ex-intr.htm>)

- A. This date emphasizes the literal interpretation of the biblical numbers in Exodus 12:40 ("Now the time that the sons of Israel lived in Egypt was four hundred and thirty years"), Judges 11:26 ("While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, three hundred years, why did you not recover them within that time?") and 1 Kings 6:1 ("Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the Lord").
- B. Hill and Walton offer the following arguments for an early date:
1. "1 Kings 6:1 indicates the Exodus occurred 480 years prior to the 4th year of Solomon's reign. His 4th year is variously dated at 966/960/957 B.C., placing the Exodus at 1446/1440/1437.
 2. According to Judg. 11:26, Israel had occupied Canaan for 300 years before the judgeship of Jephthah, which is dated between 1100 and 1050. This dates Joshua's conquest between 1400 and 1350. Adding Israel's 40 years in the desert puts the Exodus between 1440 and 1390.
 3. Moses lived in exile in Midian 40 years (Acts 7:3; cf. Exod. 2:23) while the pharaoh of the oppression was still alive. The only pharaohs who ruled 40 years or more were Thutmose III (1504-1450) and Rameses II (1290-1224).
 4. The Merneptah Stela (ca. 1220) indicates Israel was already an established nation at the time.
 5. The Amarna tablets (ca. 1400) speak of a period of chaos caused by the "Habiru," very likely the Hebrews.
 6. The early date allows for the length of time assigned to the period of the judges (at least 250 years). The late date allows only 180 years.
 7. The Dream Stela of Thutmose IV indicates he was not the legal heir to the throne (i.e., the legal heir would have died in the tenth plague).
 8. Archaeological evidence from Jericho, Hazor, etc., supports a 15th-century date for the Exodus
 9. Exod. 12:40 dates the entrance of Jacob into Egypt during the reign of Sesostri/Senusert III (1878-43) rather than during the Hyksos period (1674-1567)."
 10. Therefore a plausible (and approximate) reconstruction would be as follows:
 - a. 966 = 4th full year (actually into the fifth) of Solomon's reign (971-931) when the Temple was begun
 - b. +44 yrs = start of David's reign (1010)

- c. +40 yrs = start of Saul's reign (1050)
- d. +40 yrs = the time from Saul to Jephthah's statement (1050-1090)
- e. +300 yrs = the time in the land (Jephthah's statement) (1390)
- f. +16 yrs = Joshua's leadership (1406)
- g. +40 yrs = wilderness wondering (1446)

This matches 1 Kings 6:1 where $966 + 480 = 1446$!

+430 yrs = the time that Israel lived in Egypt before the Exodus (Ex. 12:40)
and therefore Jacob moved to Egypt in 1876.

Outline For Memorization:

- I. The Redemption of God's People from Egypt (chaps. 1-18)
 - A. The oppression of Israel in Egypt (chap. 1)
 - B. The deliverer of Israel from Egypt (chaps. 2-4)
 - C. The struggle of Moses with Pharaoh in Egypt (5:1-12:36)
 - D. The deliverance of Israel from Egypt (12:37-18:27)
- II. The Revelation to God's People at Sinai (chaps. 19-40)
 - A. The covenant of God with His people (chaps. 19-31)
 - B. The failure and restoration of God's people (chaps. 32-34)
 - C. The construction of the tabernacle (chaps. 35-40)

Expanded Outline:

- I. The Redemption of God's People from Egypt (chaps. 1-18)
 - A. The oppression of Israel in Egypt (chap. 1)
 - 1. The setting: Israel in Egypt (1:1-7)
 - 2. The oppression: Israel under the Pharaohs (1:8-22)
 - B. The deliverer of Israel from Egypt (chaps. 2-4)
 - 1. The birth and protection of Moses in Egypt (2:1-10)
 - 2. The escape of Moses to Midian (2:11-4:17)
 - 3. The return of Moses to Egypt (4:18-31)
 - C. The struggle of Moses with Pharaoh in Egypt (5:1-12:36)
 - 1. The confrontations of Moses with Pharaoh (5:1-7:13)
 - 2. The judgments of God on Egypt (7:14-12:36)
 - D. The deliverance of Israel from Egypt (12:37-18:27)
 - 1. The flight in Egypt toward the sea (12:37-13:22)
 - 2. The crossing of the Red (Reed) Sea (chap. 14)
 - 3. The praise by Moses and Miriam for deliverance (15:1-21)

4. The journey to Mount Sinai (15:22-18:27)
- II. The Revelation to God's People at Sinai (chaps. 19-40)
 - A. The covenant of God with His people (chaps. 19-31)
 1. The setting for the revelation of the Law (chap. 19)
 2. The Decalogue (20:1-21)
 3. The Book of the Covenant (20:22-24:11)
 4. The ceremonial regulations (24:12-31:18)
 - B. The failure and restoration of God's people (chaps. 32-34)
 1. The breaking of the covenant by Israel (32:1-33:6)
 2. The renewal of the covenant by God (33:7-34:35)
 - C. The construction of the tabernacle (chaps. 35-40)
 1. The preparation for the construction (35:1-36:7)
 2. The building of the tabernacle (36:8-39:31)
 3. The completion of the tabernacle (39:32-43)
 4. The assembling at the tabernacle (40:1-33)
5. The dwelling of God with His people (40:34-38)

The 10 Plagues vs. the gods of Egypt

(taken from the *Bible Knowledge Commentary*)

- | | | | |
|-----|------------------------|--------------|---|
| 1. | Nile turned to blood | 7:14-25 | Hapi (also called Apis), the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god guardian of the Nile; and others |
| 2. | Frogs | 8:1-15 | Haqet, goddess of birth, with a frog head |
| 3. | Gnats | 8:16-19 | Set, god of the desert |
| 4. | Flies | 8:20-32 | Re, a sun god; or the god Uatchit, possibly represented by the fly |
| 5. | Death of livestock | 9:1-7 | Hathor, goddess with the cow head; Apis, the bull god, symbol of fertility |
| 6. | Boils | 9:8-12 | Sekhmet, goddess with power over disease; Sunu, the pestilence god; Isis, goddess of healing |
| 7. | Hail | 9:13-35 | Nut, the sky goddess; Osiris, god of crops and fertility; Set, god of storms |
| 8. | Locusts | 10:1-20 | Nut, the sky goddess; Osiris, god of crops and fertility; Set, god of storms |
| 9. | Darkness | 10:21-29 | Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess |
| 10. | Death of the firstborn | 11:1 - 12:30 | Min, god of reproduction; Heqet, goddess who attended women at childbirth; Isis, goddess who protected children; Pharaoh's firstborn son, a god |

Ten judgments were poured out on the Egyptians. These judgments, commonly called plagues, may be grouped in three units of three plagues each, with a 10th culminating in judgment. The 1st, 4th, and 7th judgments, at the beginning of each cycle of three, are introduced by the words, “in the morning” (7:15; 8:20; 9:13). The 1st three (blood, frogs, and gnats) were loathsome; the 2nd three were either bothersome (flies) or painful (death of livestock and boils on people and animals); and the 3rd three were “natural” plagues (hail, locusts, darkness). The 3rd plague ends with the defeat of the magicians (8:19), the 6th with their inability to stand before Moses (9:11), and the 9th with the separation of Moses and Pharaoh (10:28).

In plagues 1-3 Aaron used his staff (7:19; 8:5-6, 16-17) and in plagues 7-9 Moses used his staff (9:22-23; 10:12-13, 21-22; though 10:21-22 mentions only Moses’ hand, the staff may have been included). No staff was used by either man in plagues 4-6.

The 10 plagues may have occurred over a period of about nine months. The 1st occurred when the Nile rises (July-August). The 7th (9:31) was in January, when barley ripens and flax blossoms. The prevailing east winds in March or April in the 8th plague (10:13) would have brought in locusts. And the 10th plague (ch. 11-12) occurred in April, the Passover month. By the plagues God was judging the gods of Egypt (of which there were many) and showing Himself superior to them (12:12; 18:11; Nu 33:4).

Also, the plagues may have been designed to oppose and show up the impotency of the Pharaoh. Pharaoh’s people considered him the god Horus, son of Hathor. Hathor’s father was the god Amon-Re. The plagues also showed the Pharaoh and the Egyptians that He is the Lord (Yahweh; Ex 7:5, 17; 8:10, 22; 9:14, 16) and showed Israel the same truth (10:2).

Pharaoh’s response to each of the plagues is interesting. After the 1st one he would not even listen to the request for the Israelites’ release (7:22-23). In the 2nd plague he agreed to let the people go if the frogs were taken away (8:8). In the 3rd plague he refused to listen to his magicians’ suggestion (8:19). In response to the 4th plague he first suggested that the Israelites sacrifice in the land (8:25). Later he agreed to let them go but not far (8:28) and then backed down on his promise (8:32). Again after the 5th and 6th plagues he refused the request (9:7, 12), but after the 7th he promised to let them go (9:28) if the rain and hail would be stopped, but again he backed down (9:35). In the 8th plague he offered to let only the men go (10:11) and even admitted his sin (10:16), and in the 9th he said the men, women, and children could go but not their animals (10:24). After the 10th plague he actually urged them to go! (12:31-32 Psalms 78:46-51; 105:28-26 refer to several of the plagues as evidences of God’s power and care.

The Sinai Narrative (Ex 19-24)

(taken from John H. Sailhamer, *The Pentateuch as Narrative*, Grand Rapids: Zondervan, 1992, 51-52, 55-57)

It has long been noted that within Exodus 19 there are two different conceptualizations of Israel’s covenant with God at Mount Sinai. In one version of the account (Ex 19:1-16a), it is argued, God made a covenant with Israel in which they were to be a “kingdom of priests and a holy nation” (19:5). The only requirement of the covenant was that Israel

was to “have Faith” (19:9) and “obey God” (19:5). There appear to be no “laws” in this covenant. To ratify the covenant Moses and the people were to wait three days and then “go up” into the mountain and meet God there (19:10-13). Though this is not always reflected in English translations, there is little doubt that this is the view of the Hebrew text.¹ This same view of the Sinai covenant can also be found both earlier in Exodus (3:12)² and in later biblical texts that refer back to this chapter. In Jeremiah 7:22-23, for example, the Lord says, ‘For in the day that I brought them out of the land of Egypt I did not speak to your fathers or command them concerning burnt offerings and sacrifices. But this command I gave them, ‘Obey my voice, and I will be your God and you will be my people and you will walk in the way I will command you so that it would be well to you.’”³

In the other version of the Sinai covenant in Exodus 19 (vv. 16b-25), however, a much different view is presented. Instead of the notion of Israel being a “kingdom of priests,” a distinction is now made between the people and the priests—it is not a kingdom *of* priest but a kingdom *with* priests (19:22-24). Moreover, instead of the people being called to go up before God in the mountain, they were kept from going up; only Moses and Aaron were allowed up the mountain to be with God (19:12-13a, 21-23). Finally, instead of simple faith and obedience, the Decalogue and The Covenant Code became the basis of Israel's keeping their covenant with God. Curiously, this is the view of the Sinai covenant found in Ezekiel 20:18-26: “I am the LORD your God, walk in my statutes and keep my judgments and do them; keep my sabbaths holy and it will be a sign between you and me to know that I am the LORD your God.’ But they rebelled against me. . . . And I gave them statutes which did not result in good [for them] and judgments in which they could not have life.”⁴ ...

Fortunately, the narrative does not leave us without an answer to these questions. According to Exodus 19:16, on the third day, when the people were to be ready to “go up the mountain,” the horn was blown. Curiously enough, however, the text says that when the people saw the great display of God's power on the mountain, they “were afraid in the

¹ The NJPS has correctly rendered 19:13b, “they may go up on the mountain (בָּהָר).” See the discussion of this verse below.

² “When you [sing.] bring the people out of Egypt, you [plur.] shall worship God *on* this mountain (עַל הָהָר).” This verse clearly anticipates that Moses and the people were to worship God on the mountain (cf. Ex 4:27b; 5:3).

³ The translation above follows the RSV, NRSV, NASB, NJPS, and KJV. The NIV translation, “I did not just give them commands about burnt offerings and sacrifices,” appears to be a harmonistic attempt of the translators to remove an obvious problem.

⁴ The NIV and New Scofield Reference Bible's translation of וְנָתַתִּי לָהֶם חֻקִּים in Eze 20:25 as “I also gave them *over to* statutes” is an unfortunate harmonization of this difficult passage (cf. RSV, NRSV, NASB, NJPS, and KJV, which render it as above). The same is to be said of the addition of “in fire” to Eze 20:26 in some English versions, making it appear that the “statutes” in 20:25 relate to offering their firstborn “in the fire.” The words “in fire” do not occur in the Hebrew text, nor are they implied. Eze 20:26 is rendered correctly by NJPS: “When they set aside every first issue of the womb” (בְּהַעֲבִיר כָּל־פֶּטֶר רֶחֶם). This phrase relates to identical phraseology concerning God's claim of the firstborn in Ex 13:12: “You are to give over to the LORD the first offspring of every womb” (הַעֲבִירָה כָּל־פֶּטֶר־רֶחֶם), not to child sacrifice (cf. Ex 34:19; Num 3:12-13). Moreover, “causing one's children to pass through the fire” (הַעֲבִיר בְּנוֹ וּבְתוֹ בָּאֵשׁ) is expressly forbidden in Dt 18:10. The collocation of פֶּטֶר הַעֲבִיר does not occur in the OT with בָּאֵשׁ, but, as in Ex 13:12, with reference to the firstborn. When הַעֲבִיר occurs with בָּאֵשׁ, the object is not פֶּטֶר but rather בֶּן (Dt 18:10; 2Ki 17:17; 21:6; 23:10; 2Ch 33:6; Eze 20:31 [omitted in LXX]).

camp.” Moreover, the text goes on to recount that “Moses brought the people out from the camp to meet with God and they stood at the base of (בְּתֵּתֵי־הָהָר) the mountain” (Ex 19:17). When they saw the Lord’s appearance on the mountain, “they were afraid in the camp” and remained standing at the foot of the mountain (19:17b); Moses thus ascended to meet with God alone. Important from the standpoint of narrative strategy is the fact that at precisely this point in the narrative the people were warned not to “break through to look upon the LORD” (19:21). This is not, as we have seen, a repeat of the warning in 19:12 but a new warning. According to Moses’ own words in 19:23, God had “testified against the people” (19:21) that they were not to go up the mountain. What the whole of Exodus 19 then shows is that God’s original intention to meet with the people on the mountain (19:13b) was fundamentally altered because of the “people’s fear of God (19:16b). At this point it is also important to note that in 20:18-21, a later reflection on this same incident,⁵ we find exactly the same point of view about the failure of the people to draw near to God. We will thus turn to a brief discussion of that narrative.

There are marked similarities as well as differences between the two narratives on either side of the Decalogue (Ex 19; 16-24 and 20:18-20). Both narratives explain why Moses went up to the mountain alone and not with the people (19:16b; 20:19-20). Regarding differences, in 19:21, the Lord instructed Moses to keep the people from the mountain, “lest they break through to see the LORD and many of them fall [dead].” In 20:18-19, however, the people flee “a great distance” from the presence of the Lord on the mountain, telling Moses, “You speak to us and we will hearken so that the LORD not speak to us, lest we die.” Furthermore, according to 19:19, the Lord spoke only to Moses, whereas in 20:19 the narrative infers that God intended to speak with the people as well as Moses.

Without raising the question of whether such variations can be related to hypothetical literary documents,⁶ we will turn directly to the question of the role these variations play

⁵ This similarity of viewpoint raises the question of the relationship of the narrative in chapter 19 with that of chapter 20. It is frequently argued that the narrative about Israel’s retreat from the mountain and their fear of God in Ex 20:18-21 most naturally follow 19:25 rather than the Decalogue (20:1-17; cf. Eissfeldt, *Synopse*, 45-46). Moreover, the Decalogue begins with God speaking (“And God spoke all the words, saying. . .” [20:1]) rather than with Moses, as is suggested by its current position after 19:25, “And Moses said to them. . .” Therefore, according to literary critical theory, the narrative in its present state has been rearranged, with the Decalogue now coming before 20:18-21 rather than after it, where it more naturally belongs (cf. Dt 5:5-6). The purpose of this rearrangement, it is held, was redactional. It was to include the Covenant Code along with the Decalogue as part of the “word” which God spoke to Israel in the Sinai covenant. Whereas originally the Decalogue was the only “word” which God spoke at Sinai, in its present shape the “word” which God spoke at Sinai also includes the Covenant Code. Hence Ex 24:3a, “and all the judgments” is taken as a harmonistic gloss. Though there is little grounds for this hypothetical reconstruction, the basic structural observation on which it rests is sound. As the narrative now stands, the Decalogue (Ex 20:1-17) is presented not as the word which God spoke to the people but rather the word which Moses spoke to the people in 19:25. To be sure, Moses’ words to the people in 19:25 recounted what God had spoken to him earlier on the mountain (19:19). However, these words are in fact presented here as first given to Moses by God (19:19) and then given to the people by Moses (19:25ff.). In other words, the narratives show that there is now a growing distance between God and the people—one that was not intended at the outset of the Sinai narrative (19:12-13).

⁶ Eissfeldt identified Ex 19:19a, 20-25 with the Jahwist and 20:18-21 with the Elohist (*Synopse*, 147-50).

in the composition of the Pentateuch. Do the above-mentioned similarities and differences in the two narratives advance the author's purpose or intention?

It can be argued that in the present shape of the Pentateuch, the Decalogue (Ex 20:1-17) is intended to be read as the content of what Moses spoke to the people upon his return from the mountain in 19:25.⁷ After the Decalogue, the narrative in 20:18-21 looks back once again to the people's fear in 19:16-24.⁸ In retelling this incident, the second narrative fills the important “gaps” in our understanding of the first. Whereas 19:16-24 looks at the people's fear from a divine perspective, 20:18-21 approaches it from the viewpoint of the people themselves.⁹ What we learn from both narratives, therefore, is that there was a growing need for a mediator and a priesthood in the Sinai covenant. Because of the people's fear of God's presence, they are now standing “afar off” (20:21). Already, then, we can see the basis being laid within the narrative for the need of the tabernacle (Ex 25-31). The people who are “afar off” must be brought near to God. This is the purpose of the instructions for the tabernacle which follow this narrative.

⁷ By the time Moses speaks the words of the Decalogue to the people in Ex 19:25- 20:17, however, the narrative suggests he had already received both the Decalogue and the Covenant Code. It thus makes sense that when Moses spoke the Decalogue (20:1-17) to the people in 19:25, it is introduced with, "And God said. . . ." (20:1). Rather than betraying the presence of a mislocated text, the clause structure of 20:1 follows precisely that sense of the whole. Moreover, as can be seen from the syntax of 20:22 and 24:1, the narrative of the events at Sinai, which began in Ex 19, continues further (24:1) on the other side of the Covenant Code. The narrative link is established syntactically in 24:1 by means of a chiasmic coordination from 20:22: *וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה* (20:22) is continued by *וְאֶל־מֹשֶׁה אָמַר* (see Francis I. Anderson, *The Sentence in Biblical Hebrew* [The Hague: Mouton Publishers, 1980], 122-26). Thus, in Ex 24, we find Moses still on the mountain receiving God's “word.” In 24:3, when God had finished speaking, Moses went down the mountain to bring God's words to the people. The expression “all the words of the LORD *and all of the judgments*” (24:3) shows an intentional linking of the Decalogue *and the Covenant Code* to the final ceremony of 24:3-8. The mention of Moses, Aaron, and the priests in 24:1, then, anticipates the role of Moses, Aaron, and the priests in 24:9 and is a carryover from 20:21, where the people's “fear” necessitated a mediator and priesthood.

⁸ The syntax of 20:18, which begins with a circumstantial clause (W + NC), suggests that the narrative in Ex 20:18-21 is not to be read sequentially as a new narrative event but rather as a return to the previous events of Ex 19, or more specifically, 19:16ff.

⁹ The position taken here, though arrived at independently, is in some respects similar to that of Chirichigno, that the two passages reflect two different perspectives on the covenant: 19:16ff represents the Lord's perspective and 20:18-21 the people's perspective. Also for Chirichigno, 20:18-21 “elaborates in detail the fear of the people” (“The Narrative Structure of Exod 19-24,” 479). I also agree with Chirichigno that 20:18-21 “acts as a causal link between the fear of the people and their sinful acts below the mountain in Exod 32” (ibid.).

The Mosaic Covenant Compared with Suzerainty Treaties(Taken from *The Bible Knowledge Commentary*)

Parts in the Near Eastern Suzerainty Treaties	Given on Mt. Sinai	Given in the Transjordan	Given in Canaan
Preamble	Ex 20:2a	Dt 1:1-4	Josh 24:1-2a
Historical prologue	Ex 20:2b	Dt 1:5 – 4:43	Josh 24:2b-13
General stipulations	Ex 20:3-17	Dt 4:44 – 11:32	Josh 24:14-15, 23
Specific stipulations	Ex 20:22 – 23:33	Dt 12:1 – 26:15	
Deposit and periodic reading	Ex 25:16, 21	Dt 31:9-13, 26	Josh 24:25-26a
Invocation of Witnesses		Dt 31:9-13, 26	Josh 24:22, 26b-27
Curses and Blessings	Lev 26	Dt 27 – 28	Josh 24:19-20
Vassal's oath of allegiance	Ex 24:3		Josh 24:16-18, 21, 24
Solemn ceremony	Ex 24:4-11		

Leviticus

Theme Verse: 19:2 “Be holy, because I, the Lord your God, am holy.”

Theme of the book: Holiness

Outline for memorization:

- I. The Way of Approach to God by Sacrifice, 1-16
- II. The Walk of Holiness before God by Separation, 17-27

Expanded Outline:

- I. The Way of Approach to God by Sacrifice, 1-16
 - A. The laws concerning sacrifices, 1-7
 - 1. General sacrificial regulations for the people, 1:1 - 6:7
 - 2. Additional sacrificial regulations for the priests, 6:8 - 7:38
 - B. The inauguration of the priesthood and sacrificial system, 8-10
 - 1. The ordination of Aaron and his sons, 8
 - 2. The commencement of the public sacrificial system, 9
 - 3. The consequences of priestly ceremonial deviation, 10
 - C. The laws concerning uncleanness, 11-15
 - 1. The laws of food and clean and unclean animals, 11
 - 2. The law of childbirth, 12
 - 3. The laws for infectious skin diseases and mildew, 13-14
 - 4. The laws of uncleanness from human discharges, 15
 - D. The laws of the Day of Atonement, 16
 - 1. Introduction, 16:1-2
 - 2. The preparation of the high priest and the animals for the ceremonies, 16:3-5
 - 3. A summary statement of the ceremonies, 16:6-10
 - 4. A detailed description of the ceremonies, 16:11-28
 - 5. The institution of the Day of Atonement as an annual ceremony, 16:29-34
- II. The Walk of Holiness before God by Separation, 17-27
 - A. The laws for sacrifice and eating meat, 17
 - 1. Introduction, 17:1-2
 - 2. The requirement to kill domestic animals at the tabernacle, 17:3-7
 - 3. The requirement to offer sacrifices at the tabernacle, 17:8-9

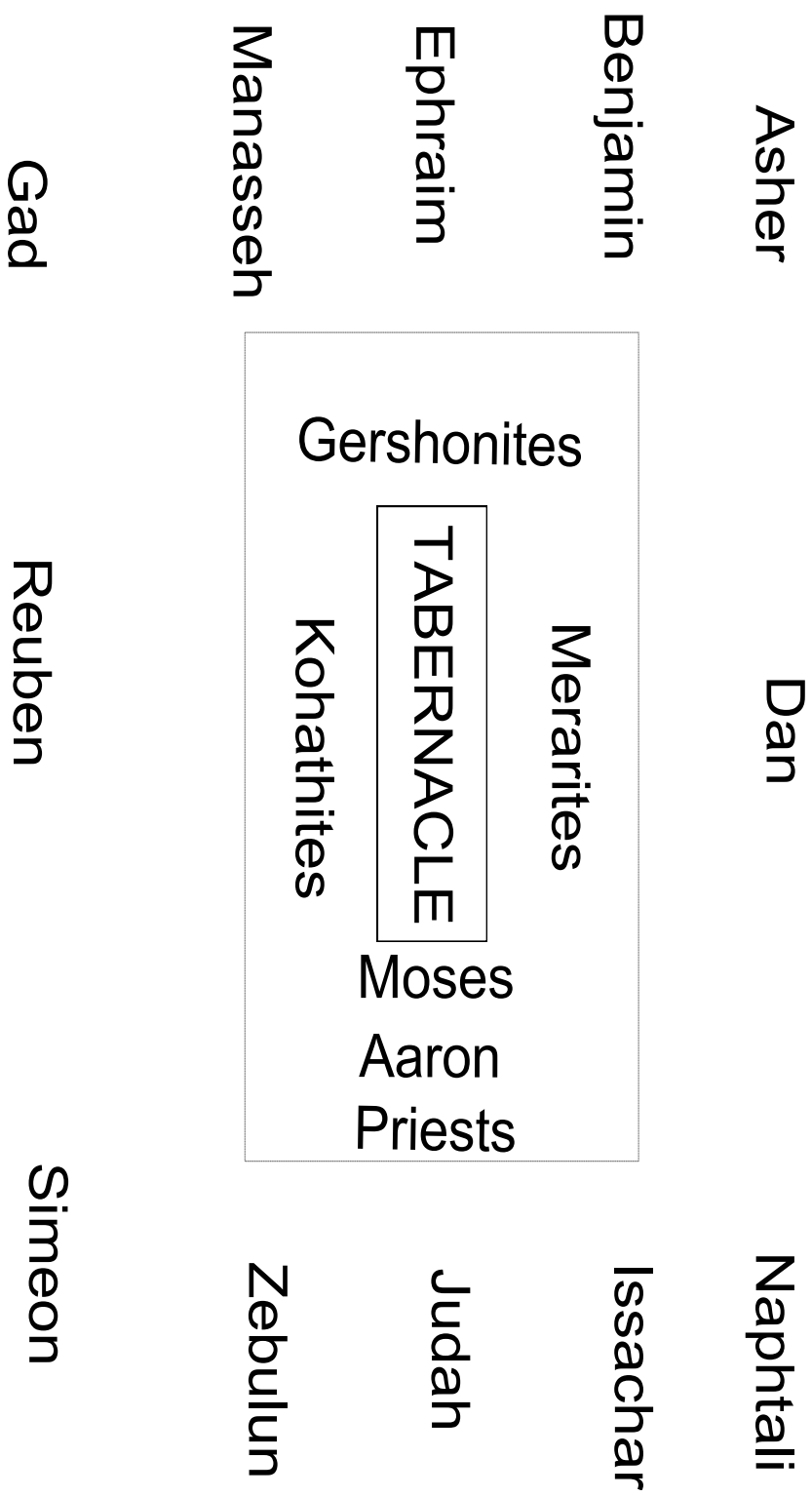
4. The prohibition against eating blood, 17:10-12
5. The application of these requirements to hunting game, 17:13-16
- B. The laws for covenant morality and nonconformity to pagan practices, 18-20
 1. Laws restricting sexual relations, 18
 2. Laws promoting practical holiness before God and man, 19
 3. Laws requiring punishment, 20
- C. The laws for priestly and sacrificial holiness, 21-22
 1. Personal restriction for priestly service, 21
 2. Sacrificial regulations for sacred offerings, 22
- D. The laws concerning the appointed feasts of the Lord, 23
 1. Introductory command, 23:1-4
 2. The spring festivals, 23:5-22
 3. The fall festivals, 23:23-43
 4. Concluding summary, 23:44
- E. Ceremonial and moral regulations, 24
 1. The daily and weekly ministry in the Tent of Meeting, 24:1-9
 2. An incident of blasphemy and the divine law based on the case, 24:10-23
- F. The laws concerning special years, 25
 1. The sabbatical year, 25:1-7
 2. The Year of Jubilee, 25:8-55
- G. G. The covenant blessings for obedience and curses for disobedience, 26
 1. Introductory summary of the fundamentals of the law, 26:1-2
 2. The blessings for obedience, 26:3-13
 3. The curses for disobedience, 26:14-45
 4. Concluding summary, 26:46
- H. The law of vows, gifts, and tithes, 27
 1. Vows pertaining to people and animals, 27:1-13
 2. Dedication of houses and lands, 27:14-25
 3. Other dues and gifts, 27:26-33
 4. Conclusion, 27:34

Numbers

- I. The Old Generation (Sinai to Kadesh), 1 – 14
 - a) The Numbering, 1 – 4
 - b) The Instructing, 5 – 9
 - c) The Journeying, 10 – 14
- II. The Transition Era (In the Wilderness), 15 – 20
 - The Wandering
- III. The New Generation (Kadesh to Moab), 21 – 36
 - a) The New Journeying, 21 – 25
 - b) The New Numbering, 26 – 27
 - c) The New Instructing, 28 – 36

The 2 Numberings of Numbers:

<i>Tribe</i>	<i>Old Census</i>	<i>New Census</i>	<i>Decrease</i>	<i>Increase</i>
Reuben	46,500	43,730	6%	
Simeon	59,300	22,200	63%	
Gad	45,650	40,500	11%	
Judah	74,600	76,500		2.5%
Issachar	54,400	64,300		18%
Zebulun	57,400	60,500		5.5%
Ephraim	40,500	32,500	20%	
Manasseh	32,200	52,700		63%
Benjamin	35,400	45,600		29%
Dan	62,700	64,400		2.5%
Asher	41,500	53,400		28%
Naphtali	53,400	45,400	15%	
	<hr/> 603,550	<hr/> 601,730		



Deuteronomy

Structure:

Deuteronomy follows the pattern of the vassal treaties typical of the second millennium B.C. When a king (a suzerain) made a treaty with a vassal country the treaty usually contained six elements:

- (a) a preamble,
- (b) a historical prologue (a history of the king's dealings with the vassal),
- (c) a general stipulation (a call for wholehearted allegiance to the king),
- (d) specific stipulations (detailed laws by which the vassal state could give concrete expression to its allegiance to the king),
- (e) divine witnesses (deities called to witness the treaty),
- (f) blessings and curses (for obedience or disobedience to the treaty).

Deuteronomy approximates this structure, for

- 1:1-4 constitutes a preamble;
- 1:5-4:43 a historical prologue;
- 4:44-11:32 a general stipulation;
- chapters 12-26 specific stipulations;
- chapters 27-28 blessings and curses.

These parallels with the form of vassal treaties of the second millennium B.C. also argue for an early date for the Book of Deuteronomy.

Outline:

- I. Introduction: The Historical Setting of Moses' Speeches (1:1-4)
- II. The First Address by Moses: Historical Prologue (1:5-4:43)
- III. The Second Address by Moses: Covenant Obligations (4:44-26:19)
- IV. The Third Address of Moses: Covenant Renewal Commanded and the Declaration of Blessings and Curses (27:1-29:1)
- V. The Fourth Address by Moses: A Summary of the Covenant Demands (29:2-30:20)

VI. The Transition from Moses to Joshua (chaps. 31-34)

Purpose:

To prepare the second generation of Israelites to enter the promised land by faith.

Though Deuteronomy follows the vassal treaty form, in general it is more sermonical in nature. Moses was preaching the Law to Israel to impress God's Word on their hearts. His goal was to get the people to renew the covenant made at Sinai, that is, to make a fresh commitment to the Lord. Only by unreservedly committing themselves to the Lord could the people hope to enter the Promised Land, conquer its inhabitants, and then live in prosperity and peace.

The fact that Israel was soon to enter the Promised Land is indicated by almost 200 references to the "land" in Deuteronomy (1:7). Moses repeatedly urged the people to "take possession" of the land (1:8), encouraging them not to be afraid of the enemy (1:21). Israel was to realize that this was their "inheritance" from the Lord (4:20) for God had given it to them by "oath" (4:31) as promised to their "forefathers" (1:35). They were to "remember" (4:10) what God had already done for them, and to "obey" Him (4:30), "fear" Him (5:29), "love" Him (6:5), and "hold fast" to Him (10:20). (The words in quotation marks each occur frequently in Deuteronomy; the references in parentheses show where comments are made on those words.)

Joshua:Two-fold Theme:

1. God's faithfulness to His promises.
2. Israel's failure to trust and obey.

Outlines:*For Memorization:*

- I. The Invasion of Canaan (1:1-5:12)
- II. The Conquest of Canaan, 5:13 – 12:24
- III. The Division of Canaan, 13 – 21
- IV. Conclusion, 22 - 24

Expanded:

- I. The Invasion of Canaan (1:1-5:12)
 - A. The commissioning of Joshua, 1
 - B. The spying out of Jericho, 2
 - C. The crossing of the Jordan, 3
 - D. The erecting of memorials, 4
 - E. The consecration of the Israelites, 5:1-12
- II. The Conquest of Canaan, 5:13 – 12:24
 - A. Introduction: The divine Commander, 5:13-15
 - B. The central campaign, 6 – 8
 1. The conquest of Jericho, 6
 2. The defeat at Ai, 7
 3. The victory at Ai, 8
 - C. The southern campaign, 9 – 10
The matter of the Gibeonites
 - D. The northern campaign, 11:1-15
 - E. The review of the victories, 11:16 – ch. 12
- III. The Division of Canaan, 13 – 21
 - A. The portions for the two and one-half tribes, 13
 - B. The portion for Caleb, 14
 - C. The portions for the nine and one-half tribes, 15 – 19:48
 - D. The portions for Joshua, manslayers, and Levites, 19:49 – ch. 21
- IV. Conclusion, 22 - 24

- A. A border dispute, 22
- B. The last days of Joshua, 23 – 24:28
- C. The appendix, 24:29-33

Judges:Purpose:

To demonstrate the need for godly leadership and thus pave the way for the kingship.

Summary Statement:

“In those days there was no king in Israel; every man did what was right in his own eyes.” Judges 17:6; 21:25 (see also 18:1; 19:1).

Authorship and Date of Writing:

Internal evidence in the Book of Judges suggests that it was written during the early days of the monarchy – after the coronation of Saul (1051 B.C.) but before the conquest of Jerusalem by David (1004 B.C.).

1. The stylistic motto – “in those days Israel had no king” – repeated toward the end of the book (17:6; 18:1; 19:1; 21:25) looks backward from a period when Israel *did* have a king.
2. The statement about Jerusalem that “to this day the Jebusites live there” (1:21) is most clearly explained as written before David’s conquest of the city (cf. 2 Sam 5:6-7).
3. The reference to Canaanites in Gezer suggests a date before the time the Egyptians gave that city to Solomon’s Egyptian wife as a wedding present (cf. 1 Ki 1:29; 9:16).

Though there is no internal evidence identifying the author of Judges, the Talmud (Tractate *Baba Bathra* 14b) ascribes to Samuel the Books of Judges, Ruth, and Samuel. Though difficult to substantiate, identifying Samuel as the author of Judges harmonizes with the internal evidence mentioned above and the known fact that Samuel was a writer (1 Sam 10:25). Judges thus appears to have been written between about 1040 and 1020 B.C.

Outline:

- I. Prologue: Causes Introducing the Days of the Judges, 1 - 2:5
 - A. The Political-military background – partial conquest of Canaan, 1
 - B. The Religious-spiritual background – covenant broken by Israel, 2:1-5
- II. Documentary: The Deeds of the Judges, 2:6 - ch. 16
 - A. Introduction, 2:6 – 3:6
 - B. The 12 Judges, 3:7 – ch. 16

- III. Epilogue: Conditions Illustrating the Days of the Judges, 17 - 21
- A. Idolatry of Micah, 17 - 18
 - B. The Levites Concubine and the War with Benjamin, 19 - 21

The 12 Judges:

“On Every Shabbat Deborah Gets The Joy, Joy In Every Absolute Sabbath.”

Othniel –

Ehud –

Shamgar –

Deborah –

Gideon –

Tola –

Jair –

Jephthah –

Ibzan –

Elon –

Abdon –

Samson –

The Spirit of the Lord in Judges (7 times):

3:10 - Othniel

6:34 - Gideon

11:29 - Jephthah

13:25 - Samson (as a child)

14:6 - Samson

14:19 - Samson

15:14 - Samson

RuthPurpose:

1. Show the rich heritage of the house of David.
2. Show that God works His plan in sovereign ways, but only with the obedience of His chosen people.
3. Show that God's plans for the house of David extend to the Gentiles.

- I. In the Land of Moab, 1
- II. In the Field of Boaz, 2
- III. On the Threshing Floor of Boaz, 3
- IV. In the Heart and Home of Boaz, 4

1Samuel

Date of Writing:

After Solomon, 1 Sam 27:6

Purpose:

To chronicle the transition from the Theocracy to the Monarchy.

Outline:

- I. Samuel, Judgeship, 1-7
 - A. Samuel's birth and childhood (chap. 1)
 - 1. Samuel's family (1:1-3)
 - 2. Hannah's problem (1:4-8)
 - 3. Hannah's prayer (1:9-18)
 - 4. Samuel's birth (1:19-23)
 - 5. Samuel's presentation to God (1:24-28)
 - B. Hannah's song (2:1-10)
 - 1. Hannah's exulting in the Lord (2:1)
 - 2. Hannah's extolling of the Lord (2:2-8)
 - 3. Hannah's expectation from the Lord (2:9-10)
 - C. The situation at Shiloh (2:11-36)
 - 1. Samuel's progress (2:11, 26)
 - 2. The sins of the priesthood (2:12-17, 22-25)
 - 3. The blessing of Samuel's family (2:18-21)
 - 4. The rejection of the priesthood (2:27-36)
 - D. Samuel's call (chap. 3)
 - 1. The divine voice (3:1-10)
 - 2. The divine message (3:11-14)
 - 3. Samuel's vindication (3:15-21)
 - E. The ark (chaps. 4-7)
 - 1. The capture of the ark (chap. 4)
 - 2. The power of the ark (chap. 5)
 - 3. The return of the ark (6:1-7:1)
 - 4. The restoration of the ark (7:2-17)
- II. Saul's Kingship, 8-15
 - A. Saul's Selection (chaps. 8-9)
 - 1. The demand for a king (8:1-9)

2. The nature of the king (8:10-18)
 3. The introduction of the king (8:19-9:14)
 4. The choice of the king (9:15-27)
- B. Saul's ascendancy (chaps. 10-14)
1. Saul's choice by Israel (chap. 10)
 2. Saul's first victory (chap. 11)
 3. The address by Samuel (chap. 12)
 4. Saul's first rebuke (chap. 13)
 5. Jonathan's peril (chap. 14)
- C. Saul's rejection (chap. 15)
- III. Decline of Saul and Rise of David, 16-31
- A. Saul and David (chaps. 16-26)
1. On friendly terms (chaps. 16-17)
 2. On unfriendly terms (chaps. 18-26)
- B. Saul's death (chaps. 27-31)
1. David at Ziklag (chap. 27)
 2. Saul at Endor (chap. 28)
 3. David's return to Ziklag (chaps. 29-30)
 4. The battle of Gilboa (chap. 31)

2 Samuel

- I. David's Rise to Kingship in Jerusalem, 1 - 6
 - A. Lament for Saul and Jonathan (chap. 1)
 - B. Battle between David and Abner (chap. 2)
 - C. Conflict between Joab and Abner (chap. 3)
 - D. Death of Ish-Bosheth (chap. 4)
 - E. The capital at Jerusalem (chap. 5)
 - F. The return of the ark (chap. 6)
- II. The Davidic Covenant, 7
 - A. David's Plan and a Prophetic Approval (7:1-3)
 - B. A Vision and a Revision (7:4-11a)
 - C. The House God Will Build For David:
The Announcement of the Davidic Covenant (7:11b-17)
 - D. David's Response (7:18-29)
- III. The Decline of David, 8 - 24
 - A. David's campaigns (chap. 8)
 - B. David's kindness to Saul's family (chap. 9)
 - C. David's ambassadors to Ammon abused (chap. 10)
 - D. David's adultery (chap. 11)
 - E. Nathan's rebuke and David's punishment (chap. 12)
 - F. Sin and murder of Amnon (chap. 13)
 - G. Absalom's estrangement from David (chap. 14)
 - H. Absalom's revolution (chaps. 15-18)
 - 1. Absalom's capture of the kingdom (chap. 15)
 - 2. Absalom's solidification of power (chap. 16)
 - 3. Absalom's pursuit of David (chap. 17)
 - 4. Absalom's defeat and death (chap. 18)
 - I. David's return to power (chaps. 19-20)
 - 1. The preparations for return (chap. 19)
 - 2. The reestablishment of authority (chap. 20)
 - J. Slaughter and burial of Saul's sons (chap. 21)
 - K. David's song (chap. 22)
 - 1. Extolling of the Lord (22:1-4)
 - 2. Exploits of the Lord (22:5-20)
 - 3. Equity of the Lord (22:21-30)
 - 4. Excellence of the Lord (22:31-51)
 - L. David's heroes (chap. 23)
 - M. David's sin in taking the census (chap. 24)

Kings

Kings	Chronicles
<u>Author</u> : Anonymous, possibly Jeremiah	<u>Author</u> : Anonymous, possibly Ezra
<u>Date</u> : Written during the Babylonian Captivity, 2Kin 25:27-30	<u>Date</u> : Written after the Babylonian Captivity, 2Chr 36:22-23. [Note: 1Chr 3:24, the last person referred to is Anani, the 8 th generation from Jehoiachin. Jehoiachin was taken captive by the Babylonians in 598 B.C. If 25 years are allotted for each generation. Anani would have been born between 425 and 400 B.C.]
<u>Purpose</u> : To show that the Babylonian Captivity was God's judgment for Israel's and Judah's failure.	<u>Purpose</u> : To encourage the returning exiles in their work of rebuilding the temple and restoring Jerusalem.
<u>Scope</u> : Both Israel and Judah, from Solomon to the Babylonian Captivity.	<u>Scope</u> : Judah only, from David to the decree of Cyrus.
<u>Focus</u> : Failure of the Kings (a few exceptions) and the success of the Prophets.	<u>Focus</u> : The Temple (i.e., the realm of the priests).

For Memorization:

1 Kings:

- I. The Forty Years' Reign of Solomon, 1-11
- II. The First Eighty Years of the Divided Kingdom, 12-22

2 Kings:

- I. Annals of the Israel (the Northern Kingdom), 1-10
- II. Annals of Both Kingdoms (alternating), 11-17
- III. Annals of Judah (the Southern Kingdom), 17-25

1 Kings:

- I. The Forty Years' Reign of Solomon, 1-11
 - A. Solomon's Accession and Early Acts, 1-4
 - B. Solomon's Temple and Palace Built, 5-8
 - C. Solomon's Fame and Glory, 9-10
 - D. Solomon's Decline and Decease, 11
- II. The First Eighty Years of the Divided Kingdom, 12-22
 - A. Accession of Rehoboam: The Disruption, 12
 - B. Kings of Judah: Rehoboam to Jehoshaphat, 13-22
 - C. Kings of Israel: Jeroboam to Ahaziah, 13-22
 - D. Elijah's ministry to Israel, 17-22

Chronicles:Sources used by the Chronicler:

1. Words, or History (דְּבָרִי), of Samuel the Seer, 1Ch 29:29
2. Words, or History (דְּבָרִי), of Gad the Seer, 1Ch 29:29
3. Words, or History (דְּבָרִי), of Nathan the Prophet, 1Ch 29:29
4. The Prophecy (נְבוּאָה) of Ahijah the Shilonite, 2Ch 9:29
5. The Visions (חֲזוֹנֹת) of Iddo the Seer 2Ch 9:29
6. Words, or History (דְּבָרִי), of Shemaiah the Prophet, 2Ch 12:15
7. Words, or History (דְּבָרִי), of Iddo the Prophet on genealogies, 2Ch 12:15
8. A Midrash (מִדְרָשׁ i.e., commentary) of Iddo the Prophet, 2Ch 13:22
9. Words, or History (דְּבָרִי), of Jehu, son of Hanani, 2Ch 20:34
10. Acts (דְּבָרִי) of Uzziah, by Isaiah the Prophet, 2Ch 26:22
11. Book (סֵפֶר) of the Kings of Israel and Judah, 2Ch 27:7
12. A Midrash (מִדְרָשׁ i.e., commentary) on the Book of the Kings of Israel and Judah, 2Ch 24:27
13. The Vision (חֲזוֹן) of Isaiah the Prophet, 2Ch 32:32
14. Words, or History (דְּבָרִי), of Hozai (or “the Seers”), 2Ch 33:19

For Memorization:

1 Chronicles:

- I. Israel’s Main Genealogies, 1-9
- II. David’s Reign at Jerusalem, 10-29

2 Chronicles:

- I. Solomon’s Forty Years’ Reign, 1-9
- II. Judah’s History to the Exile, 10-36

Expanded Outlines:

1 Chronicles:

- I. Israel's Main Genealogies, 1-9
 - A. Adam to Jacob, 1
 - B. Jacob to David, 2
 - C. David to Zedekiah, 3
 - D. Tribe Genealogies and Allotments, 4-8
 - E. Post-exile resettlement, 9
- II. David's Reign at Jerusalem, 10-29
 - A. The Anointed of the Lord, 10-12
 - B. The Ark of the Lord, 13-16
 - C. The Covenant of the Lord, 17-21
 - D. The Temple of the Lord, 22-29
 - E. The Death of King David, 29:26-30

2 Chronicles:

- I. Solomon's Forty Years' Reign, 1-9
 - A. Solomon's Early Establishment, 1
 - B. Solomon Builds the Temple, 2-7
 - C. Solomon's Glory, 8-9
 - D. Solomon's Death, 9:29-31
- II. Judah's History to the Exile, 10-36
 - A. The "Disruption" of the Kingdom, 10
 - B. The Twenty Kings of Judah, 11-36
 - C. The Deportation to Babylon, 36:15-21
 - D. The Edict of Cyrus, 36:22-23

The Kings of Judah and Israel:

The table below shows the kings of the divided kingdom, showing roughly how the reigns in the two lines synchronize, giving the number of years each king reigned. In the line of Judah, good kings are indicated by a +, bad kings by a -.

Judah		Israel	
- Rehoboam	17	Jeroboam	22
- Abijam	3	Nadab	2
+ Asa	41	Baasha	24
		Elah	2
		Zimri	1 Week
		Omri	12
+ Jehoshaphat	25	Ahab	22
		Ahaziah	2
		Jehoram	12
- Jehoram	8	Jehu	28
- Ahaziah	1		
- Athaliah	6		
+ Joash	40	Jehoahaz	17
+ Amaziah	29	Jehoash	16
+ Azariah (Uzziah)	52	Jeroboam II	41
		<i>Interim</i>	12
		Zechariah	½
		Shallum	1 month
		Menahem	10
		Pekahiah	2
+ Jotham	16	Pekah	20
- Ahaz	16	Hoshea	9
+ Hezekiah	29		
- Manasseh	55		
- Amon	2		
+ Josiah	31		

- Jehoahaz	3 months
- Jehoiakim	11
- Jehoiakin	3 months
- Zedekiah	11

Hezekiah:

(taken from J. Sidlow Baxter, *Explore the Book*, Grand Rapids: Zondervan, 1960, II:146-147)

Good king Hezekiah was a really remarkable man. Soldier, statesman, architect, poet, saint—he was all these. His reign was the greatest since the days of David and Solomon. While pondering the three chapters which here tell of him ([2 Kings] xviii.-xx) we certainly ought to read the parallel account in 2 Chronicles xxix.-xxxii. It is a noble record. Immediately upon his accession he reopened and repaired the Lord's House, he reorganised the priesthood and the Levitical services. He recalled his subjects to the worship of the true God, and led the way by his own illustrious example. Throughout the land he destroyed idols and groves and false altars. He gathered his people to a great national observance of the Passover, of which it is written, "Since the days of Solomon, the son of David, king of Israeli there was not the like in Jerusalem." He also smote Israel's enemies and extended his borders, and became "magnified in the sight of all nations" (2 Chron. xxxii. 23). Indeed, it is said of him, "He trusted in the Lord God of Israel so that after him was none like him among all the kings of Judah, nor any that were before him." Oh, what solid benefactions always result when men and kings and nations walk in the ways of the true God! Those golden hopes begin to materialise which politics, economics, legislation and education by themselves can never bring to fulfilment.

Hezekiah and the Scriptures

But Hezekiah's importance is not limited to his own reign and time. Although few may realise it, his impact is still felt in our modern world. He is really one of the *very* important men of history, and the repercussions from his labours will last to the end of the age.

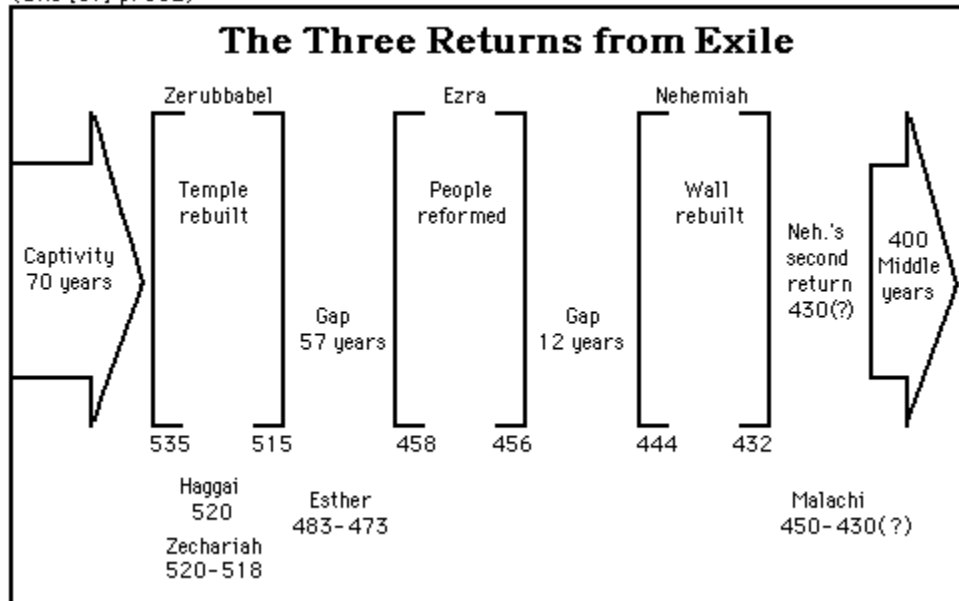
It seems clear that in good degree we owe to Hezekiah *the arrangement and transmission of the Old Testament Scriptures*. Think what that has meant to the nations and to history. Note some of the evidences of Hezekiah's activities in connection with the Scriptures. We mark his zeal for the *house* of Jehovah (2 Chron. xxix. 3-19), and for the *worship* of Jehovah (verses 20-36), and his strict adherence to the Davidic pattern (verses 25, 27, 30). Clearly, his delight was in the *word* of Jehovah. And, further, 2 Chronicles xxxi. 21 speaks of the "*work*" which he commenced "*in the Law and in the Commandments.*" Nor is this all; he formed a guild of men for this devout literary work. A reference to Proverbs xxv. 1 will show that these "men of Hezekiah" had a good hand in shaping the Book of Proverbs into its present form. Their work would scarcely begin and end with that one book! It has been well said that in Hezekiah's age "Israel reached its golden literary prime" with Hezekiah himself as the royal patron of piety and letters. Isaiah and Shebna and Joah were leaders among these "men of Hezekiah" (2 Kings xviii. 18, xix. 2).

There seems to be a curious confirmation of Hezekiah's work on the Scriptures in the form of a certain peculiarity which perhaps few people may know about. At the end of many books in the Old Testament, in the Hebrew originals, three capital letters occur which no transcriber has dared to omit, even though their meaning was lost. They are the three Hebrew letters corresponding to H, Z, K. the first three in the Hebrew name. Hezekiah. Nothing is more likely, says the late J. W. Thirtle, than that when "the men of Hezekiah" had completed their work of transcribing the different books, Hezekiah should have thus affixed his own sign-manual in royal confirmation. When we come to study the Book of Psalms we shall find not only that Hezekiah had much to do with the shaping of that collection, but that he himself was a composer of psalms and Songs.

Now Hezekiah's reign is made unique by the fact that an extra fifteen years were added to his life (2 Kings xx.; Isa. xxxviii.). It was in those extra years that Hezekiah's literary activities reached their high point. There is more in this than at first meets the eye. Judah's days were numbered. Only five more kings were to reign before the deportations to Babylon began, and four out of the five were to prove ungodly failures. The moment had certainly come for the bringing together and editing of the inspired Scriptures, with a view to their preservation and transmission; and who should be God's man for this purpose? Who was more suitable and willing than Hezekiah? We have good cause to thank God for Hezekiah, and for those added fifteen years, and for his labours in the Scriptures which were to mean so much to posterity. Yes, Hezekiah is a great figure.

Ezra & Nehemiah

(BKC [OT] p. 652)

**4 Decrees:**

1. Cyrus, 539 B.C., 2 Chr 36:22-23; Ezra 1:1-4; 6:3-5
2. Darius, 519/18 B.C., Ezra 6:1-12
3. Artaxerxes to Ezra, 457 B.C., Ezra 7:11-26
4. Artaxerxes to Nehemiah, 444 B.C., Nehemiah 2:1-8

3 Returns:

1. 538 B.C.
2. 458 B.C.
3. 444 B.C.

3 Deportations:

1. 605 B.C.
2. 597 B.C.
3. 586 B.C.

There were three returns from Babylon to the land of Israel (in 538, 458, and 444 B.C.), just as there had been three deportations from the land to Babylon (605, 597, and 586 B.C.). The first return was led by Zerubbabel (Ezra 1-6; Hag.; Zech.) in 538 B.C. The rebuilding of the temple was of vital importance for this group. The second return was under Ezra (Ezra 7-10) in 458 B.C. The people needed reforming; they needed to return to their covenant obligations. The third return was led by Nehemiah in 444 B.C. Nehemiah's concerns were to rebuild the walls of Jerusalem and, as in Ezra's time, to lead the people back to obedience to the Lord.

The Book of Ezra covers two distinct time periods. Chapters 1-6 cover the 23 years from the edict of Cyrus to the rebuilding of the temple in Jerusalem (538-515 B.C.). Chapters 7-10 deal with the events after Ezra returned from Babylon (458 B.C.). The two exceptions are 4:6, which refers to an event in the reign of Xerxes (485-465) and verses 7-23, which parenthetically include a letter written later during the reign of Artaxerxes (464-424).

The original readers were exiles who had returned under Zerubbabel and Ezra, but who were then wavering in their relationship to God. Ezra wrote to encourage the remnant to be involved in true temple worship and to remind them to fulfill their covenantal obligations because of God's mercy. The highlight of the book is in chapters 9-10, which tells of the people's proper response after sin was found in their midst.

(BKC [OT] p. 654)

Chronology of the Postexilic Period				
Persian Kings	Dates of Their Reigns	Biblical Events	Scripture References	Dates
Cyrus	559-530 B.C.	Edict of Cyrus for the return <i>First return of 49,897 exiles, under Zerubbabel (to build the temple)</i>	Ezra 1:1-4 Ezra 2	538 B.C. 538
		The altar and the temple foundation built	Ezra 3:1-4:5	536
Cambyses	530-522			
Smerdis	522			
Darius I	521-486	Haggai prophesied	Book of Haggai	520
		Zechariah prophesied	Book of Zechariah	520-518
		The temple completed	Ezra 5-6	515
Xerxes (Ahasuerus)	485-465	Accusation against Judah	Ezra 4:6	486
		Esther became queen	Esther 2:17	479
Artaxerxes I (Artashasta)	464-424	Artaxerxes stopped the rebuilding of Jerusalem	Ezra 4:7-23	ca. 464-458
		<i>Second return of 4,000-5,000 exiles, under Ezra (to beautify the temple and reform the people)</i>	Ezra 7-10	458
		<i>Third return of exiles, under Nehemiah (to rebuild the walls of Jerusalem)</i>	Book of Nehemiah	444
		Nehemiah's second return	Nehemiah 13:6	ca. 430
		Malachi prophesied	Book of Malachi	450-430 (?)

Purpose of Ezra-Nehemiah:

To encourage the returning exiles to complete the building of the temple and city and return to the true worship of the LORD God.

Ezra

- I. The First Return and Rebuilding under Zerubbabel (chaps. 1-6)
- II. The Second Return and Reform under Ezra (chaps. 7-10)

Nehemiah

- I. The Rebuilding of the Walls (chaps. 1-6)
- II. The Restoration of the People (chaps. 7-13)

Key events:

Ezra

Problem of a Lack of Genealogy, 2:61-63

Beginnings of temple worship in Jerusalem, 3

Opposition to the work, 4

Reference to all 12 tribes, 6:17 – 8:25, 35; 7:13; 10:1; cf., Neh 7:73; 9:2;
see 2 Chr 34:33; 35:17-18

Problem of intermarriage, 9-10

Nehemiah

Building in spite of opposition, 4

Problem of interest being charged, 5

Revival under Ezra, 8-10

Nehemiah's second visit, 13:6

Restoration of the Sabbath, 13

Problem of intermarriage, 13

Are the Ten Tribes Really Lost?

by Dr. Charles Halff

(<http://www.cjf.org/pages/triblost.htm> 5/30/2001)

IT IS AN UNUSUAL PARADOX THAT, while the Jews are so often hated, reviled, and persecuted, there are so many groups of people trying to claim that they are Jews!

For example, the Mormon church teaches that Native Americans are descended from Israelites who left Jerusalem for the New World before their city was destroyed by the Babylonians. Others say the Israelite tribes fathered the Oriental or Black races.

British Israelism, the most popular of these theories, teaches that the English-speaking people of England, western Europe, and America descended from the ten "lost" tribes of the Northern Kingdom of Israel. Supporters are bent on proving that the British and American people are specially favored by God, and heirs to Israel's precious covenant promises. Bizarre and unbiblical as this teaching is, defenders are eager to convince the gullible with their "evidence."

The British Israelism Heresy

Lacking any biblical or historical proof for their doctrine, supporters of British Israelism have produced maps describing fictitious migrations of the "ten" Israelite tribes from the Babylon area across Europe to England. They also have tried to connect Queen Victoria with the House of David, saying that the English coronation stone is the stone Jacob slept on at Bethel (Gen. 28:11), but the English stone is a type of red sandstone which is not found anywhere near Bethel.

British Israelism has also concocted a peculiar kind of verbal evidence. It is argued that the word "British" is derived from two Hebrew words: (b'rith, meaning "covenant") and (ish, meaning "man"). B'rith is pronounced "Brit" since the Hebrews never say a "th" sound. Thus, "Brit-ish" is said to come from the Hebrew for "covenant man" or "man of the covenant."

Connections between similar sounding words in Hebrew and English are not supported by any other study of English word derivatives, for the two languages are linguistically unrelated.

Beloved, the Hebrew words b'rith and ish simply translate as "covenant" and "man," not "covenant man," and certainly not "man of the covenant." If we were to translate it as a phrase, the closest we could get is "covenant of man." Connections between similar sounding words in Hebrew and English are not supported by The Oxford Dictionary, Webster's Dictionary, or any other study of English word derivatives (etymology), for the two languages are linguistically unrelated.

British Israelism originated in the mid-1600s as a political argument to persuade Oliver Cromwell to allow the Jews to return to England. Appealing to Cromwell's British pride and nationalism, influential patrons convinced him that the Jews represented the southern tribe of Judah, and Anglo-Saxons were descended from the ten northern tribes, which were said to have been scattered and "lost" after being conquered by Assyria in 722 BC. These two groups (the Northern and Southern Kingdoms)-God's Chosen People-should work together until the Throne of England would rule the world with the help of the Jews.

By the end of the 19th century, British Israelism claimed two million supporters-mostly Church of England members. In the 20th century, Herbert W. Armstrong's Worldwide

Church of God preached these doctrines. He identified the tribe of Ephraim with Great Britain, Manasseh with the United States, the other Israelite tribes with various European nations, and Judah with the Jews.

Since Armstrong's death, the Anglo-Israel teaching has been repudiated by his church, along with most of his other heresies.

Since Armstrong's death, the Anglo-Israel teaching has been repudiated by his church, along with most of his other heresies. A November 1995 Worldwide Church of God study paper, "United States and Britain in Prophecy," reported that Anglo-Israelite literature depends on "folklore, legends, quasi-historical genealogies, and dubious etymologies." It went on to say there is no recorded eyewitness to any Israelite tribal migrations across Europe and that no medieval or ancient genealogies have ever linked the royal families of the British Isles with the Israelites.

British Israelism crosses denominational lines and has no official church organization. Some British Israelite groups go so far as to say God's chosen race, the "true Israel," includes only white Anglo-Saxon, Germanic, and kindred peoples. Adam is said to be the father of the white race only, and whites alone have the divinely implanted spirit. All nonwhite peoples are excluded from the redemptive work of Christ. Jews are a "race of vipers," "Satan's seed," "Christ killers," and persecutors of God's "true Israel." These ideas have been adopted by the so-called Christian Identity Movement and Revival Centre International, and other extreme conservative religious organizations, as well as extreme right-wing political groups and survival groups, such as the Ku Klux Klan.

Other organizations sharing these beliefs include the American Nazi Party, Aryan Nation, National Association for the Advancement of White People, and many more.

Not all British Israelis supporters endorse these anti-Semitic extremes. But racist ideas are easily derived from British Israelism because it demotes the Jews and exalts Anglo-Saxons as "true Israel." Racist groups do not hesitate to rewrite history, mistranslate words, and ignore Paul's warning: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: . . ." (1 Tim. 1:4; see also Titus 3:9).

The Mystery of the "Lost" Israelite Tribes

Central to British Israelism is the contention that the ten tribes that constituted the Northern Kingdom of Israel were scattered and lost after the Assyrians invaded Samaria. It is said that those ten tribes (excluding Judah and Benjamin, which made up the Southern Kingdom) were not represented when Ezra and Nehemiah brought the captives back to the land around 444 BC. We will see that there is no biblical support for that view which, ironically, appears to have been invented by Jews in the Middle Ages.

The Jewish Encyclopedia says Diaspora Jews may have invented this theory, hoping to avoid persecution as "Christ killers." These Jews claimed innocence, saying they never returned to the Holy Land after deportation to Assyrian captivity centuries before Christ (1901, Vol. 12, p. 250).

Actually, the ancient tribes of Israel have never been lost, except spiritually. Isaiah prophesied that, although the Hebrew people would be scattered among the Gentiles, their nationality would never be lost, nor their identity unknown (Isa. 61:9).

Jews have always been recognizable as Jews and have never lost their Jewishness.

However, they are indeed lost spiritually, as the prophets described (Isa. 29:10-14). Over 2500 years ago, God told us that the political revival of Israel would be a spiritually dead

revival until a later time when God would breathe life into His people (Ezek. 37:8-9). The Lord also promised to regather all the Jews and unite His beloved people into one great kingdom at Christ's return (Isa. 11:11-13).

History of the Ten Tribes

Are the Jews of today descended only from the southern tribes (Judah and Benjamin) that remained loyal to Solomon's son Rehoboam? The Bible clearly shows that was not the case.

After Solomon's death, the ten northern tribes set up a separate kingdom (Israel) under King Jeroboam, who was not of the House of David (1 Kings 12:20). During the time of the divided kingdom, many Israelites in the Northern Kingdom identified themselves with the House of David (2 Chron. 11:14-17; 15:9; 19:4). The terms "Israel," "Judah," and "Jacob" became interchangeable (Isa. 1:1-3; 48:1; 2 Chron. 19:1; 21:2).

Judah's godly kings (particularly Asa, Jehoshaphat, Hezekiah, and Josiah) addressed all twelve tribes and offered up sacrifices on their behalf (2 Chron. 15:8-15; 19:4; 29:24; 35:18). This is the point where British Israelites err most seriously. They wrongly insist that the two-kingdom division between Israel and Judah never ceased. History shows otherwise. The ancient tribes of Israel have never been lost, except spiritually.

Artaxerxes' decree specified that "all they of the people of Israel" were free to return to Jerusalem (Ezra 7:13).

Surely no one could argue that the ten tribes were excluded from that return from captivity.

Were the Ten Tribes Lost After the Captivity?

The Assyrians took the Northern Kingdom captive in 722 BC, and the Southern Kingdom was captured by Babylon in 586 BC. Following both invasions, the Jews were deported to the same general geographical area (modern-day Iraq and Iran). Because Babylon and Assyria ruled largely the same territory, the Israelite and Judean captives commingled. Both groups lived as captives under similar conditions. During this time, the divisions, enmity, and rivalry between Judah and Israel ended. Jeremiah says the captors made no distinction between Israel and Judah (Jer. 50:33).

Later, the Book of Esther records that the Jewish people were scattered throughout the Persian empire, and that Esther (along with her uncle Mordecai) thwarted Haman's plot to destroy all the Jews. They not only survived, but they attained some prominence and prosperity in those regions of the empire. They did not need to migrate to Russia, eastern Europe, or distant parts of Asia.

After the captivity, when Ezra and Nehemiah led the dispersed Jews back to the land of Israel from Persia, those who returned were called "all Israel" or "the children of Israel" or "the seed of Israel" (Ezra 6:16-17; 8:25, 35; 10:1; Neh. 7:73; 9:2). Artaxerxes' decree specified that "all they of the people of Israel" were free to return to Jerusalem (Ezra 7:13). Surely no one could argue that the ten tribes were excluded from that return from captivity. In fact, the evidence shows that some returned from all of the tribes-while many remained in positions of influence in Persia.

Exiles from both kingdoms looked forward to a unified national future. They were conscious of a common destiny based upon God's promises to the patriarchs and to the House of David. The Israelite Prophets Joel, Amos, and Hosea had prepared the way earlier when they spoke of national unity and the centrality of Jerusalem or Zion (Amos

9:11). Ezekiel spoke about unification and the coming rule by a descendant of David (Ezek. 37:15-25).

"Jew" and "Israelite": Interchangeable Names

In 458 BC, Artaxerxes allowed Ezra the scribe and the Children of Israel to return to Zion with the priests and Levites (Ezra 7:7, 13; 8:35). Ezra's caravan of over 1800 families was made up of all the "children of Israel," with no mention of tribal distinctions. The Book of Nehemiah likewise reveals that both kingdoms participated in the restoration. The word "Jew" is used eleven times and "Israel" twenty-two times, referring to the same people.

After return from captivity, "Jew" and "Israelite" became synonymous terms, referring to the physical descendants of Abraham through Jacob. Forgetting earlier national differences, purity of the bloodline was the critical issue. Ezra required that all Gentile wives be put away (10:2-11), and the mongrelized Samaritans were spurned (2 Kings 17:24; Neh. 4-6).

The returned remnant grew in numbers during Greek rule (330-167 BC), the Maccabean period (167-63 BC), and Herodian-Roman rule (beginning in 63 BC). By the first century, "the Jews" were a relatively large nation numbering in the millions.

Additionally, more Jews lived in Diaspora settlements than in the Promised Land. Those in the dispersion still looked to Jerusalem as their national center, cherished the same history and traditions, grew up under the same laws and institutions, and anticipated a common future.

In the New Testament, there is no hint of any "lost tribes of Israel." In fact, "Hebrew" was used interchangeably with "Israelite" and "Jew"-of the same people.

For example, Nicodemus is referred to as a "ruler of the Jews" and a "master of Israel" (John 3:1, 10). In Mark 15:26 and 15:32, Jesus is called "King of the Jews" and "King of Israel." Paul (a Benjamite) calls himself a Jew in Acts 21:39 and 22:3, an Israelite in Romans 11:1, and a Hebrew in Philippians 3:5.

He also spoke of all twelve tribes having hope in the resurrection (Acts 26:7). James, Jesus' brother, addresses his epistle to "all the twelve tribes scattered abroad" (1:1). Peter spoke to the "men of Judea," addressing them as "fellow Israelites" (Acts 2: 14, 22).

In Scripture, we see that "Hebrew," "Israelite," and "Jew" all refer to the physical descendants of the patriarch Jacob. There is a very important reason why these three names are used synonymously in Scripture: to emphasize that both houses of the nation (all twelve tribes) were and still are God's covenant people, sharing the same promises, blessings, curses, and destiny.

The Jewish historian Josephus, writing nearly one hundred years after Christ, knew that the ten Israelite tribes were not "lost." He said these ". . . tribes are beyond the river Euphrates till now, and are an immense multitude, not to be estimated by numbers" (Antiquities of the Jews, Book XI, Chapter 5, Section 2). He stated that the Israelites remained "beyond the Euphrates" east of Jerusalem, not west in Britain or the Americas as British Israelism argues. Also, we have much extra biblical evidence of an ongoing Jewish presence in the region of Babylon.

In his commentary on the Book of James, Jerome, the translator of the Latin Vulgate, remarked that the ten tribes were still in Persia in his day (AD 331-420). As late as AD 1835, a medical missionary, Dr. Asahel Grant, placed the ten tribes in the region of Assyria and Media or modern-day Iraq and Iran. In very recent times (after the Islamic

revolution in Iran), the Ayatollah Khomeini expelled hundreds of Persian Jews, who resettled in America. God said He would return Israel to their land (Deut. 30:1-5), and now He has done so.

Where Are the Tribes of Israel Now?

God's Word answers this question so clearly that no one should go astray. God declared through Moses that Israel would be plucked from the Promised Land and scattered to the ends of the earth (Deut. 28:63-64). With the Assyrian-Babylonian captivities, God fulfilled this word, and did so again after Rome took Jerusalem in AD 70. But despite unbelievable persecution and tribulation, a remnant of Israel has always survived with their Jewish identity intact.

God said He would return Israel to their land (Deut. 30:1-5), and now He has done so. With the reestablishment of Israel in 1948, we saw an amazing fulfillment of prophecy. How many other nations have been conquered and scattered, only to reoccupy their ancient territory and gain statehood thousands of years later? Who, witnessing Hitler's madness during World War II, would imagine the Jews could survive and reestablish themselves in the Holy Land? But as was divinely foretold, Israel would endure and become one nation (Ezek. 36:24; 37: 16-22; Jer. 23:8;31:1ff).

How Un-Jewish Those British Are!

Even with all their wonderful and endearing qualities, the British do not act like Jews-lost or otherwise. Beloved, look at the evidence.

Historically, the Anglo-Saxon peoples are an uncircumcised race which, according to Genesis 17:14, excludes them from any national blessing promised to Abraham.

The English are a mixed race descending from many peoples: Angles, Saxons, Picts, Germanic tribes, and many others. Numbers 23:9 tells us that Israel is "a people who dwell apart," meaning they maintain racial purity. Jews have always frowned upon intermarriage with other peoples, viewing this as a form of racial adultery and betrayal. Wherever the Children of Israel dwelt, they were to keep (and whenever possible, did keep) the Sabbath Day holy (Ex. 31:16-17). Have the British ever kept the seventh-day Sabbath?

The Jews were to abide ". . . many days without a king and without a prince . . ." (Hosea 3:4). This can be said of the Jews, especially after AD 70-but certainly never of the British, many of whom pride themselves on their royal family!

The Jews were commanded to keep the Passover and Feast of Unleavened Bread. Have the British, as a nation, ever observed the Passover?

Many promises made to Israel are connected with restoration to their own land from the lands of dispersion (Ezek. 36:24-28). How can these promises possibly apply to the British?

Beloved, both the Bible and history make it clear that the Anglo-Saxons and the Israelites are completely different peoples, whose different customs, legends, living patterns, and names reveal separate origins. It does no good to confuse the issue with the racial-transference ideas that British Israelism (and Mormonism) propose. These doctrines distort Scripture and history, and tend to stimulate racism-often against Jews.

Each person's eternal destiny depends not on racial descent or nationality, but only on being "in Christ."

Such theories are devilish distractions designed to divert our attention from the most important issue in this dispensation; namely, that each person's eternal destiny depends not on racial descent or nationality, but only on being "in Christ."

Paul tells us in Galatians 3:28 that there are only two significant classes of people: believers (the saved) and unbelievers (the unsaved). All other distinctions are unimportant to God insofar as salvation is concerned.

Nonetheless, the New Testament distinguishes the Jews from other unbelievers (1 Cor. 10:32) in order to emphasize that God has not forgotten His unique relationship with the Jews-nor indeed can He. God still loves the Jews and has a special plan for them (Isa. 49: 14-16).

Let us follow God's leading and not try to rob Israel of her God-given privileges. It is unscriptural and simply wrong to take the promises that God gave to Israel and apply them to other people. The Bible assures us that God will fulfill every vow He made to the Jews: ". . . the gifts and calling of God are without repentance" (Rom. 11:29).

God told Abraham, ". . . I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3). This promise to Abraham, and to the chosen descendants through Jacob, has never been repealed. Indeed, God's vow has been fulfilled in history so many times that, if men were logical, self-interest alone would spur everyone to bless the Jews-and anti-Semitism would have disappeared entirely!

Both Jew haters and Jew baiters may continue to curse Israel. But our responsibility, as members of the Body of Christ, is to bless the Jews-and especially to share the Gospel with them. Regardless of how our efforts are received, we can rest in the knowledge that God's Word shall not return void; it shall not return without accomplishing what God desires and without succeeding in the matter for which it was sent (Isa. 55:11).

Esther

The story of Esther is similar to several other stories in the Bible where a gifted Israelite is taken into the palace of a foreign king and is there granted an opportunity to preserve the life of God's people. Cf. Joseph (Gen 37-50), Moses (Ex 2), David (1Sa 29-30), Daniel (Dan 1), Nehemiah (Neh 1). (Sailhamer, *NIV Compact Bible Commentary*, p.309).

"... Likely ... is the view that the author lived in [Israel] and wrote this account of events transpiring in the Persian Empire for the benefit of his fellow returnees to the land. It is unlikely that the book was written for Persian readers. No doubt it was composed to encourage Israelites that God was working on their behalf, even through some people who had refused to come back to the land." (BKC)

The name of God appears nowhere explicitly in the Book of Esther; however, both Jewish and Christian scholars have recognized 5 hidden acrostic references to God's name. Four of these references (1:20; 5:4, 13; 7:7) are to the covenant name of God, "Yahweh" (or "Jehovah"), also known as the *Tetragrammaton* for the 4 Hebrew consonants which make up this name: יהוה. The other reference (7:5) is to the name "I Am" (cf. Ex. 3:14) אֶהְיֶה. The reason for all this secrecy is probably to replicate the actual condition of the Jews living in Persia. The fact that Haman was able to arouse such violent anti-Semitism so easily infers that Jews may have had to carry on their unique worship of God in secrecy. For these 5 acrostic references, see below.

- I. Vashti deposed by Xerxes (chap. 1)
- II. Esther elevated to queen (2:1-20)
- III. The Jews Marked for Extermination (2:21-4:3)
 - Mordecai vs. Haman
- IV. Calamity Averted by Esther (4:4-9:19)
 - A. Communications between Esther and Mordecai (4:4-17)
 - B. Plot exposed by Esther (chaps. 5-7)
 - (Parenthetical: Haman and Mordecai, 5:9 - chap. 6)
 - C. Jews delivered, and take revenge (8:1-9:19)
- V. Feast of Purim Established (9:20-32)
- VI. Greatness of Mordecai Described (chap. 10)

Esther

Outline for Memorization

- I. Vashti Deposed, Ch. 1
- II. Esther Elevated to Queen, Ch. 2
- III. The Jews Marked for Extermination, Chh. 2-4
 - Mordecai vs. Haman
- IV. Calamity Averted by Esther, Chh. 4-9
- V. Feast of Purim Established, Ch. 9
- VI. Greatness of Mordecai Described, Ch. 10

Five Acrostic References to God in Esther:

Esther 1:20 (יהוה)

20 וַיִּשְׁמַע פֶּתַח הַמֶּלֶךְ אֲשֶׁר-יַעֲשֶׂה בְּכָל-מַלְכוּתוֹ כִּי רַבָּה
הָיָא וְכָל-הַנָּשִׁים! תָּנּוּ יִקְרָ לְבַעֲלֵיהֶן לְמַגְדֹּל וְעַד-קָטָן:

Esther 5:4 (יהוה)

4 וַתֹּאמֶר אֶסְתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב! בּוֹא הַמֶּלֶךְ! הֵמָּן הַיּוֹם
אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתִי לוֹ:

Esther 5:13 (יהוה)

13 וְכָל-זֶה אֵינְנִי שׁוֹה לִי בְּכָל-עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת-מְרֹדֶכִי הַיְּהוּדִי
יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

Esther 7:7 (יהוה)

7 וְהַמֶּלֶךְ קָם בַּחֲמַתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל-גִּגַּת הַבַּיִת וְהָמָן עָמַד לְבַקֵּשׁ
עַל-נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה כִּי רֹאֶה כִּי-כָלְתָה אֵלָיו הָרָעָה מֵאֵת
הַמֶּלֶךְ:

Esther 7:5 (אֱהִיָּה)

5 וַיֹּאמֶר הַמֶּלֶךְ אַחֲשׁוּרוּשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה
מִי הִיא זֶה וְאִי-זֶה הוּא אֲשֶׁר-מָלְאוּ לָבוֹ לַעֲשׂוֹת כֵּן:

Old Testament Survey II

Job – Malachi

Dr. G. Allen Gunn, PhD

The Literary Character Of Hebrew Poetry/Wisdom¹⁰

1. Rhythm of Thought. The genius of Hebrew poetry is in the realm of thought rhyme" and the key to thought rhyme is in the technique of parallelism (the correspondence of one thought with another)
 - a. *Synonymous parallelism* exactly balances the thoughts or meanings in two lines of poetry by saying the same thing twice in nearly the same way (Ps. 3:1; 7:16; 2:4)

Psalm 3:1
O LORD, how my adversaries have increased!
Many are rising up against me.

Psalm 7:16
His mischief will return upon his own head,
And his violence will descend upon his own pate.

Psalm 2:4
He that sitteth in the heavens will laugh:
The Lord will have them in derision.
 - b. *Synthetic and Climactic parallelism* further takes up and develops a thought begun in the first line by adding a little more to enrich one's thinking (Ps. 95:3; 1:1).

Psalm 95:3
For Jehovah is a great God,
And a great King above all gods.

Psalm 1:1
Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:

Occasionally the expansion is expressed in a tiered structure in which each line repeats the first with the exception of the last term/phrase where a new one is added (Ps. 29:1)

Psalm 29:1
Ascribe to the Lord, O sons of the mighty,
Ascribe to the Lord glory and strength.
 - c. *Emblematic parallelism* uses images to convey the poetic meaning. While one line conveys the main point in a direct fashion, the parallel line illuminates it by an image. There is a movement from point to picture (Ps. 23:1,2,4; 103:13; 57:1)

Psalm 23:1,2,4
The Lord is my shepherd, (emblem)
I shall not want. (point)

¹⁰ Excerpted from "Psalms" © 1996 David Malick <http://bible.org/docs/ot/books/psa/ps-intr.htm>.

He makes me lie down in green pastures; (emblem)
 He leads me beside quiet waters. (emblem)
 Even though I walk through the valley of the shadow of death, I fear no evil; (point)
 for Thou art with me; (point)
 Thy rod and Thy staff, (emblem)
 they comfort me. (point)

Psalm 103:13

Just as a father has compassion on his children, (emblem)
 So the Lord has compassion on those who fear Him. (point)

Psalm 57:1

Be gracious to me, O God, be gracious to me,
 For my soul takes refuge in Thee; (point)
 And in the shadow of Thy wings I will take refuge, (emblem)
 Until destruction passes by.

- d. *Antithetical parallelism* balances the thoughts or ideas within the line pairs by stating a truth in one line and its opposite or contrast in the other line. (Ps. 1:6; 57:6)

Psalm 1:6

For the Lord knows the way of the righteous,
 But the way of the wicked will perish.

Psalm 57:6

They dug a pit before me;
 They themselves have fallen into the midst of it. [Selah].

- e. *Chiastic or Inverted parallelism* contraposes or alternates the words or phrases in consecutive lines (Ps. 51:3; 135:15-18; Hos. 13:14; Ps. 51:1)

Psalm 51:3

a - For I know	b - my transgressions,
b' - And my sin	a' - is ever before me.

Hosea 13:14

a - Shall I ransom them from the power of Sheol?
b - Shall I redeem them from death?
b' - O Death, where are your thorns?
a' - O Sheol, where is your sting? Compassion will be hidden from My sight.

Psalm 51:1

a - Be gracious to me, O God,
b - According to Thy lovingkindness;
b' - According to the greatness of Thy compassion
a' - Blot out my transgressions.

Psalm 135:15-18

a - The idols of the nations are but silver and gold,
b - The work of man's hands.
c - They have mouths, but they do not speak;
d - They have eyes, but they do not see;
d' - They have ears, but they do not hear;
c' - Nor is there any breath at all in their mouths.
b' - Those who make them will be like them,
a' - Yes, everyone who trusts in them.

2. Rhythm of Sound (in Hebrew)

- a. *Acrostic Poems* are written so that the initial letters of consecutive lines form an alphabet, word, or phrase (Ps. 9; 10; 25; 34; 37; 11; 112; 119; 145; Prov. 31:10-31; Lam. 1; 2; 3; 4; Nahum 1:2-20). This was a mnemonic tool (memory device) conveying ideas of order, progression, and completeness.

- b. *Alliteration* is the consonance of sounds at the beginning of words or syllables (Ps. 122:6)

Psalm 122:6

Pray for the peace of Jerusalem

שְׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם

Sha^alu Sh^elom Y^erushalam

3. Wisdom Speech Forms

- a. The *Parable* is a "warning speech" (Prov. 6:20- 35; 2 Sam. 12:1-4)
- b. The *Precept* is an authoritative instruction or regulation for behavior connecting wisdom with the moral codes of the Law (Prov. 3:27)
- c. The *Riddle* is a puzzling question stated as a problem calling for mental acumen to solve it (Judg. 14:14)
- d. The *Fable* is a brief tale embracing a moral truth using people, animals, or inanimate objects as characters (Judg. 9:7-20)
- e. The *Wise Saying* is a generalization about the way of wisdom based on the insight of experience or a folk expression of plain common sense (Prov. 18:18)
- f. The *Numerical Proverb* culminates numerical progression (Prov. 6:16-19; 30:18-31)
- g. *Rhetorical Questions* (Prov. 5:16; 8:1), *Allegory Through Personification* (Prov. 8--9; Eccl. 12:1-8), *Satire and Irony* (Prov. 11:22; Eccl. 5:13-17)

Job

Theme: God sovereignly cares for His people, even in times of adversity.

- I. Prologue (chaps. 1-2)
 - A. Job's character (1:1-5)
 - B. Job's calamities (1:6-2:10)
 - C. Job's comforters (2:11-13)
- II. Dialogue (3:1-42:6)
 - A. The first round of speeches (chaps. 3-14)
 - B. The second round of speeches (chaps. 15-21)
 - C. The third round of speeches (chaps. 22-31)
 - D. Elihu's four speeches (chaps. 32-37)
 - E. God's two speeches and Job's replies (38:1-42:6)
- III. Epilogue (42:7-17)
 - A. God's condemning of Job's friends (42:7-9)
 - B. God's restoring of Job's prosperity and family (42:10-17)

3 Key Themes in Job¹¹

1. The Doctrine of Divine Retribution

"Man's problems are caused by God's punishment for sin." Cf. Jn 9:1-3

Job's three friends: Since God, who is an impartial judge, did not punish the upright man nor preserve the evildoer, Job's suffering was a sign of hidden sin (see 4:7-11; 5:8-16; 8:3, 11-22; 18:5-21). Therefore, Job was a sinner who needed to repent of his sins and to become piously obedient so that God would bless him again (see 22:4-11, 21-30; 11:13-20).

Job: questioned the validity of this argument because of the prosperity of the wicked (21:7-13, 34).

Elihu: Closer to the truth than the three friends because he seems to have sensed that Job was guilty of pride (33:17; 35:12) and emphasized suffering as mainly remedial in purpose (33:16-30; 36:8-12), he also was wrong in assuming that Job was guilty of sin before his suffering (34:37) in order to defend God's justice. Elihu failed to divorce himself from the dogma of divine retribution (34:11, 25-27; 34:33; 36:17; 37:13).

God: Refutes the doctrine of divine retribution:

a) Rain, frequently a vehicle of both reward and blessing in the Bible (cf. 37:10-13; 5:10), is inherently designed to fall on the desert where it has no relevance for man (38:25-26).

b) 41:11 [NASB]

“Who has given to Me that I should repay *him*?

Whatever is under the whole heaven is Mine.

c) The restoration of Job and the two-fold recompense of his prosperity (42:10, 12-17) was not a reward or payment, but a free gift based solely on God's sovereign grace.

2. Natural Revelation)

Job's own existence has become so miserable that he despises the day of his creation and expresses his preference for a state of preexistence or nonexistence in sheol. 7:15-16.

Evidence of God's goodness from the created universe has become clouded and obscure to Job, God seems to be a capricious agent who wields his sovereign power without regard for man's well being and does not act fairly or justly, 9:5-12, 17; 12:13-25; 30:18-23

The three friends point to nature to support their doctrine of divine retribution, 4:8-11; 20:27-29.

Eliphaz: 36:26 - 37:24, evidence of God's benevolent dealings in nature.

¹¹ *Bib Sac*, Apr-Jun '81, pp.139ff.

The Lord's speeches (which are saturated with the creation motif) demonstrate that God's sovereign cosmic power was not the retributive justice (as the friends had argued) nor the "uncontrolled caprice" (as Job had perceived it) of an impersonal cosmos, but rather the majestic omnipotence and mysterious creative genius of a personal and gracious God.

3. Legal metaphors

9:33 Job wishes for an impartial mediator to arbitrate a settlement between God and himself.

13:7-12 Job accuses his three friends of being partial witnesses on God's behalf who argue His case for Him

16:18-21 Job's confidence that surely there must be someone in heaven who could be his witness or advocate

19:25 Job's belief that his *goel* was alive. The Heb. *goel* can mean "a helper in a lawsuit to see that justice is done to his protégé."

32:21-22, Elihu stated that he would be an impartial witness, and suggested that if there were an angel available to Job to plead for God's clemency, actually this "mediator would be on God's side, interpreting God's will and leading Job to repentance rather than defending his integrity (33:23-30).

The legal metaphor often employed in Job rarely appears in the Lord's speeches (38-42:6). This rare usage of legal metaphor may be used ironically.

THE BOOK OF PSALMS¹²

- A. The Canonical Order of the Book of Psalms
1. The Book of Psalms is subdivided into five smaller books:
 - a. Book I: 1-41
 - b. Book II: 42-72
 - c. Book III: 73-89
 - d. Book IV: 90-106
 - e. Book V: 107-150
 2. The Psalms may well be editorially grouped in accordance with the history of the nation Israel around the Davidic Covenant:
 - a. INTRODUCTION: The righteous one 1 — 2
 - b. BOOK I: David's conflict with Saul 3 — 41
 - c. BOOK II: David's kingship 42-72
 - d. BOOK III: The Assyrian crisis 73 — 89
 - e. BOOK IV: Introspection about the destruction of the temple and the Exile 90 — 106
 - f. BOOK V: Praise and Reflection on the Return and the new era 107 — 145
 - g. CONCLUSION: climactic praise to God 146 — 150
- B. The Theological Principle of Psalms: The Lord, who sovereignly rules the universe, will establish His just rule on the earth in and through his people whereupon the righteous will prosper and the wicked will suffer.
1. Since the OT saint did not have a concrete sense of a “final” judgment in eternity, they often worked out this theology through the events of their earthly world.
 2. At times it was difficult to resolve issues of God's rule since the wicked seemed to prosper (Ps. 73).
 3. Nevertheless, the wise person would be upright before God awaiting his blessing.
 4. Also imprecations were pronounced upon those who continued in rebellion against God's theocracy with a desire that He might deal with them in this life (Pss. 10:15; 28:4; 58:6; 69:22-28; 109; 137:9; 139:19-21 et cetera).

¹² Excerpted from “The Book of Psalms” by David Malick, accessed 12/13/2002 <<http://www.bible.org/docs/ot/books/psa/ps-intr.htm>>.

5. Often YHWH is described in polemical terms so as to express his sovereign rule over all of Israel's neighbor's gods:
 - a. It is YHWH who "rides on the clouds" rather than the Canaanite Baal (Ps. 68:4).
 - b. It is YHWH who brings about a storm in Canaanite territory rather than the storm god Baal (Ps. 29).
 - c. This was not myth as in their neighboring religions, but a departure from myth through YHWH.

C. The Forms of the Psalms

1. Individual Laments — a prayer for help out of distress (Pss. 51; 57; etc.)
 - a. Introductory Cry to God
 1. Address
 2. Cry for Help
 - b. Lament
 1. Foes
 2. I
 3. Thou
 - c. Confession of Trust
 - d. Petition
 1. Hear!
 2. Save!
 3. Punish!
 4. Because...
 - e. Conclusion:
 1. Vow of Praise or Expression of Praise
 2. Assurance, Trust/Praise "heard"
2. National Laments — usually shorter than the individual laments; the nation faced some difficulty so they approached God together with their lament (Ps. 44; 58; 60 etc.).
 - a. Introductory Cry to God
 1. Address
 2. Cry for Help
 3. Report of "former saving deeds"
 - b. Lament

1. Foes
 2. Me
 3. Thou
 - c. Confession of Trust
 - d. Petition
 1. Hear!
 2. Save!
 3. Punish!
 4. Because...
 - e. Vow of Praise
3. Declarative Praise (Thanksgiving) Psalms of the Individual — praise or thanksgiving is giving to God because of some kind of personal deliverance (Pss. 30; 32; 121; etc.; cf. also I Sam. 2:1-10; Jonah 2:1-9).
 - a. Proclamation of Intention to Praise God
 - b. Introductory Summary of Praise
 - c. Reflection on Past Distress (= Lament)
 1. Foes
 2. I
 3. Thou
 - d. Report of Deliverance
 1. I cried
 2. He heard
 3. He delivered
 - e. Renewed Vow of Praise
 - f. Conclusion
 1. Praise (descriptive)
 2. Instruction (etc.)
4. Descriptive Praise Psalms of the People (Hymns) — direct praise of God for his works among men (Pss. 24; 100; 113; etc.).
 - a. Call to Praise
 - b. Cause for Praise
 1. Summary
 2. Reason for praise

- a. The greatness of God
 - b. The grace of God
 - c. Specific Illustrations
 - c. Call to Praise
- D. Psalms Distinctive in Thought:
 - 1. Wisdom Psalms (Pss. 1; 37; 112; 127; etc.)
 - a. These are related in their motifs with wisdom literature in the Hebrew Scriptures (e.g., Proverbs).
 - b. They emphasize the theme of “Two Roads” through numerous sayings:
 - 1. “Better” sayings (Ps. 119:72)
 - 2. Numerical sayings (Ps. 62:11-12a)
 - 3. Admonitions to “sons” (Ps. 34:11)
 - 4. Blessing formulas (Ps. 1:1)
 - 5. Emphasis upon the Law (Ps. 119)
 - c. They are also identified with “Torah Psalms” expounding the wisdom of following the Law.
 - 2. Pilgrim Psalms (Pss. 120-134)
 - a. These all have the heading, “A song of ascents” which probably refer to Israel’s “going up” to Jerusalem for the three festivals (cf. 1 Sam. 1:3; Ps. 122:4; Isa. 30:29; also Ex. 23:14-19; Lev. 23:4-44; Ps. 42:4 [Spring-Passover & Unleavened Bread, Summer — Weeks or Pentecost, Fall — Atonement & Tabernacles]).
 - b. Hill and Walton suggest that the canonical placement of these Psalms is to emphasize the return to Jerusalem after decades of exile.
 - 3. Royal Psalms (Pss. 2; 18; 21; 45; 72; 89; 101; 110; 132; 144)
 - a. These emphasize the anointed King after the line of David (Ps. 89; 132; cf. 2 Sam. 7).
 - b. Historically the texts refer to some high point in the monarch such as his coronation (Ps. 2), his wedding (Ps. 45) or his going into battle (Pss. 20; 144); his anticipated coming in conquest (110), and his glorious reign (Ps. 72).
 - c. Many of these Psalms speak through David (the ideal king, cf., 2 Ki. 25:27-30) of the coming Messiah in a typically Messianic or typico-prophetic Messianic manner.

4. Enthronement Psalms

- a. These are songs of God's Kingship characterized by the expression "The Lord Reigns" (Pss. 93; 96-97; 99), the Lord is "the great King" (Pss. 47; 95), or the Lord "comes to judge" (Ps. 98).
- b. While these Psalms may have expressed aspects of God's reign at different times, they have their fullest sense in the coming Messianic kingdom (cf. Isa. 52:7).

E. Headings of the Psalms:

1. The Ascription of the Psalms as to Author

- a. Their historical accuracy. The current, popular, negative opinion concerning the historical reliability of the notations in the headings regarding authorship is reflected in the following comment by Barth: "Unfortunately, in the form in which the Psalms have been handed down to us, they give no clue to the identity of their authors." More positively the following argument can be advanced in defense of the accuracy of these notations:
 1. The abundant evidence elsewhere in Scripture that David was a writer of sacred poetry.
 2. The abundant internal evidence that Moses composed Psalm 90.
 3. The well-established point of Hebrew grammar that lamed (l) can indicate authorship.
 4. The denial of the historical reliability of these notices is closely connected with the older, critical theory that most of the Psalms were composed in the Maccabean period. New evidence, particularly from Ras Shamra has conclusively demonstrated the early date of many of these same Psalms.
 5. Undoubtedly they were considered as part of the Scriptures by Christ and His apostles.
- b. Classification of the Psalms according to authorship:
 1. Moses: Ps. 90
 2. David: seventy-three Psalms mostly in Books I and II
 3. Asaph: Pss. 50, 73-83
 4. Heman, the Ezrahite: Ps. 88
 5. Ethan, the Ezrahite: Ps. 89
 6. Solomon: Ps. 72, 127

2. Technical names to designate the types of Psalms

- a. “Psalm” (Heb. *mizmor*): “a song accompanied by the plucking of the strings of an instrument.” Fifty-seven of the Psalms are so labeled.
- b. “Song” (Heb. *shir*): “a song.” Twelve of the Psalms are so labeled.
- c. *Maskil*: “A contemplative poem.” Thirteen of the Psalms are so labeled.
- d. *Miktam*: root meaning is disputed. Later Hebrew (LXX and Modern Hebrew understand the word to mean “inscription poem,” or “epigram,” “a poem containing pithy sayings, etc.” Term is found in six superscriptions.
- e. “Prayers” (Heb. *tepillah*): “Prayer.” Found in five Psalms titles and Hab. 3.
- f. “Praise” (Heb. *Tehillah*¹³): “Praise” found in Ps. 145.

3. Musical Terms

- a. “To the chief musician” (Heb. *lam-menasseah*): Disputed term. Most construe the term to mean “To the choir leader.” Found in 50 Psalms.
- b. “Sons of Korah” (Pss. 42, 44-49, 84, 87-88): Disputed whether the term refers to authorship or to musical rendition. The evidence — would involve dual authorship in Ps. 88, the use of the plural, the LXX confusion — suggests that the sons of Korah were the musical performers of these ten Psalms.
- c. “*Jeduthun*” (Pss. 39,62,77). Disputed term. Perhaps it refers to a guild of musicians who rendered the Psalms.
- d. “*Neginoth*” (Pss. 4,6,54,55,67,76,61 [singular]): “with stringed instruments.”
- e. “*Alamoth*” (Ps. 46): “Upon lyres tuned to the voice of maidens.”
- f. “*Sheminith*” (Pss. 6,12). “with an eight stringed lute.”
- g. “*Nehilloth*” (Ps. 5): Obscure term (“wind instrument”?).
- h. “*Gittith*” (Pss. 8,81,84): Disputed term (“wine song”? or “instrument from Gath”?).
- i. “*Selah*” (not in superscriptions). “Lift up”? Probably denotes places in the Psalm where the worshipers were to lift up their voices.

4. Melody Indicators:

- a. “*Shushan, `el shoshannim*” (Pss. 45,60,69,89). “To the lily (lilies).”
- b. “*Mahalath*” (Pss. 53,88). Very obscure. May also be a liturgical term.
- c. “*al ayyelth hash-shahar*” (Ps. 22): “to the hind of the morning.”

¹³ The Hebrew name for the Book of Psalms (*T^ehillim*) comes from the plural of this term.

- d. “*al yonath elem rehoqim*” (Ps. 56): “According to a silent dove of the distances”?
 - e. “*al tashheth*” (Pss. 57,58,59,75): “Do not Destroy.”
 - f. “*al mut labben*” (Ps. 9): disputed.
5. Liturgical Indicators:
- a. “Sabbath” (Ps. 92): Psalm to be used on the Sabbath day.
 - b. “Thanksgiving” (Heb. *todah*) (Ps. 100): Psalm to be used at the time of the offering up of the acknowledgment offering.
 - c. “To bring to remembrance” (Heb. *Lehazkir*) (Pss. 38,70): A Psalm intended to bring the lamenter to Yahweh’s remembrance.
 - d. Prayer of the afflicted when he pines away.”

Authorship of the Psalms¹⁴

Here is a summary of the Psalm-titles as they relate to authorship:

Names	Bk. 1	Bk. 2	Bk. 3	Bk. 4	Bk. 5	Total
	1-41	42-72	73-89	90-106	107-150	
David	37	18	1	2	15	73
Asaph		1	11			12
Korah		7	3			10
Moses				1		1
Solomon		1			1	2
Ethan			1			1
Heman			1			1
Anonymous	4	4		14	28	50
Totals	41	31	17	17	44	150

Taking them as they stand it is noteworthy that each Book is, at its beginning, given distinctiveness as a Collection, and what follows supplements preceding Collections. So Book I is Davidic; Book II is Korahite; Book III is Asaphic, and Books IV and V are Anonymous.

Solomon would gather together certain of his father's Psalms. The compiler of Book II, who had Korah in mind, added a substantial supplement of Davidic Psalms. The compilers of Book III had Asaph in mind. In Books IV and V anonymous Psalms are collected, with a supplement of fifteen more of David's in Book V. We may never be able to say with certainty on what principle these collections were made. The following shows at a glance the details relating to authorship:

¹⁴ The material below is taken from J. Sidlow Baxter's *Explore the Book*.

Book I Davidic		Book II Korahite		Book III Asaphic		Book IV Anonymous		Book V Anonymous	
1	An	42	K	73	A	90	M	107	An
2	An	43	An	74	A	91	An	108	D
3	D	44	K	75	A	92	An	109	D
4	D	45	K	76	A	93	An	110	D
5	D	46	K	77	A	94	An	111	An
6	D	47	K	78	A	95	An	112	An
7	D	48	K	79	A	96	An	113	An
8	D	49	K	80	A	97	An	114	An
9	D	50	A	81	A	98	An	115	An
10	An	51	D	82	A	99	An	116	An
11	D	52	D	83	A	100	An	117	An
12	D	53	D	84	K	101	D	118	An
13	D	54	D	85	K	102	An	119	An
14	D	55	D	86	D	103	D	120	An
15	D	56	D	87	K	104	An	121	An
16	D	57	D	88	H	105	An	122	D
17	D	58	D	89	E	106	An	123	An
18	D	59	D					124	D
19	D	60	D					125	An
20	D	61	D					126	An
21	D	62	D					127	S
22	D	63	D					128	An
23	D	64	D					129	An

24	D	65	D
25	D	66	An
26	D	67	An
27	D	68	D
28	D	69	D
29	D	70	D
30	D	71	An
31	D	72	S
32	D		
33	An		
34	D		
35	D		
36	D		
37	D		
38	D		
39	D		
40	D		
41	D		

130	An
131	D
132	An
133	D
134	An
135	An
136	An
137	An
138	D
139	D
140	D
141	D
142	D
143	D
144	D
145	D
146	An
147	An
148	An
149	An
150	An

D = David

An = Anonymous

K = Korah

A = Asaph

H = Heman

E = Ethan

S = Solomon

M = Moses

Various Classifications of Psalms

1. Devotional
3, 16, 28, 41, 54, 61, 67, 70, 86, 122, 144
2. Didactic
1, 5, 7, 15, 17, 50, 73, 94, 101
3. Experiential
3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142
4. Hallelujah (Praise) – Each of these Psalms begins and ends with the Hebrew expression *Hallelu-Yah* (“Praise the LORD”).
106, 111*, 112*, 113, 117, 135, 146, 147, 148, 149, 150
*These Psalms do not end with *Hallelu-Yah*, but it is likely that Psalms 111-113 originally formed one unit.
5. Historical – Psalms that relate the history of God’s dealings with his people.
78, 105, 106
6. Hodu (Thanks) – Somewhat similar to the Hallelujah Psalms, these begin with the Hebrew expression *hodu* (“O give thanks”).
105, 106, 107, 118, 136 (see also 33:2)
7. Imprecatory – This name is taken from the Latin *imprecatus* (orig. “to pray”; later, “to invoke evil upon”). These Psalms contain prayers to God for vengeance against one’s enemies.
35, 58, 59, 69, 83, 109, 137
8. Messianic – These Psalms are prophetic of some feature either of the first or second coming of Christ.
2, 8, 16, 22, 23, 24, 31, 40, 41, 45, 68, 69, 102, 110, 118
9. Millennial – Prophetic of the future Messianic kingdom.
46, 72, 89
10. Natural – Psalms which feature God’s revelation in nature
8, 19, 29, 33, 104
11. Penitential – Psalms in which the psalmist expresses sorrow and repentance for his sin and seeks God’s forgiveness.
6, 32, 38, 51, 102, 130, 143
12. Songs of Degrees or “Ascents” - Pilgrim songs sung when the Israelites “ascended” (went up) to Jerusalem for the annual feasts. Four of these 15 psalms are ascribed to David (Pss. 122; 124; 131; 133), 1 to Solomon (Ps. 127), and the other 10 are anonymous
120 – 134

A Few Other Psalms Worthy of Note:

Psalms referring to King Saul:

Psalm 18:1

Psalm 52:1 (cf. 1Sa 21:7; 22:9-23)

Psalm 54:1 (cf. 1Sa 23:19-23; 26:1-3)

Psalm 56:1 (by implication, cf. 1Sa 21:10-15)

Psalm 57:1 (cf. 1Sa 24:1-4)

Psalm 59:1 (1Sa 19:11)

The Davidic Covenant: Psalm 89

Two Kinds of Revelation: Psalm 19

The two Psalms Most Frequently Quoted or Alluded to in the New Testament (14 times each)

Psalm 2

v. 1; Rev 11:18

v. 2; Rev 19:19

v. 7; Mt 3:17

v. 7; Mt 17:5

v. 7; Mk 1:11

v. 7; Mk 9:7

v. 7; Lk 3:22

v. 7; Lk 9:35

v. 7; Jn 1:49

v. 8; Heb 1:2

vv. 8-9; Rev 2:26-27

v. 9; Rev 12:5

v. 9; Rev 19:15

v. 11; Php 2:12

Psalm 110

v. 1; Mk 16:19

v. 1; Ro 8:34

v. 1; 1Co 15:25

v. 1; Eph 1:20

v. 1; Col 3:1

v. 1; Heb 1:3

v. 1; Heb 8:1

v. 1; Heb 10:12

v. 1; Heb 10:13

v. 1; Heb 12:2

v. 4; Jn 12:34

v. 4; Heb 5:10

v. 4; Heb 6:20

v. 4; Heb 7:3

Proverbs

Introductory Observations:¹⁵

1 Ki 4:32 – Solomon was known to have produced at least 3,000 proverbs. 300-400 have been preserved in this book, or about 10%.

In its present form, the book displays a discernible shape with a specific purpose.

Prologue, 1-9, an extended apologetic for the value and importance of seeking wisdom.

Body, 10-24, and appendix, 25-29, a selection of wise sayings, gathered for the purpose of study and meditation.

Conclusion, 30-31, an effort to show the application in specific situations of the wisdom embodied in the book.

For the most part, however, the arrangement and groupings of the proverbs defy any attempt to demonstrate a coherent structure. It is better to appreciate this fact than to attempt to overlay the text with an artificial construct. This very lack of a coherent structure, in fact, forces the reader to concentrate on each individual proverb in its own right. There is no getting around it. One must read the book of Proverbs one proverb at a time and meditate on it apart from the context of the rest of the book.

The lack of literary context within the book forces the reader to provide a context for interpretation from his or her own life. Behind the apparent randomness of the arrangement of the book, therefore, is the goal of forcing the reader to apply the wisdom of the proverbs to one's own life.

¹⁵ Sailhamer, *NIV Compact Bible Commentary*.

Outline:

- I. Wisdom's Plea, 1-9
- II. Body, 10-29
 - A. Main Part, 10-24
 - B. Appendix, 25-29
- III. Conclusion, 30-31
 - A. Agur, 30:1-33
 - B. King Lemuel, 31:1-9
 - C. The Virtuous Wife, 31:10-31

Synonyms for "Wisdom" in Proverbs 1:¹⁶

1. Instruction or training (*musar*; 1:2a, 3a) a far from static term, is the first synonym, giving notice at once that wisdom will be hard-won, a quality of character as much as of mind. This word has usually ... a note of sternness, ranging from warning (e.g. 24:32) to chastening (whether by the Lord, 3:11, or by the rod, 23:13; cf. the extreme instance: Is. 53:5). Its frequent companion is *correction*, or *reproof* (*tokachat*; 1:23; 3:11, etc.), a noun whose derivation emphasizes verbal rather than physical persuasion: an appeal to reason and conscience (cf. Is. 1:18; cf. Jn. 16:8 with the LXX's equivalent of *tokachat*). The two terms together can be summed up as *discipline*; they give the reminder that wisdom is not to be had through extra-mural study: it is for disciples only.

2. The second synonym in Proverbs 1 is *understanding*, or insight (*bina*, 1:2b; *ʿbuna*, 2:2, etc.). The background idea (though it is not always prominent) can be gauged from the fact that the verb 'to discern' is parent to both nouns, and the preposition 'between' is a newer relation. Solomon put the two together in 1 Kings 3:9: 'that I may *discern between* good and evil'. (Cf. Phil. 1:9, 10; Heb. 5:14.) Another word (*leb*, 'heart', i.e. 'mind') is also rendered 'understanding' in AV and RV, but is better called *sense*, as in RSV: e.g. 6:32; 10:13; cf. Ho. 7:11.

3. The third is *wise dealing* (derivatives of the root *s-k-l*: *haskel*, 1:3a; *maskil*, 10:5; *sekel*, 12:8), i.e. good sense, practical wisdom, *savior-faire*. Its particular character shows in its verb-form, which often means 'be successful'. Eve, in the garden, misconceived it as sophistication (Gn. 3:6), but Abigail finely displayed it in her handling of a crisis (1Sa. 25:3). Its supreme expression (giving the lie to Eve) is in the unworldly triumph of the Servant of the Lord: Isaiah 52:13. At its first appearance in Proverbs it is claimed for the right master by being coupled with 'righteousness, judgment and equity' (1:3b). A companion term is *tusiyya* (e.g. 2:7a; 8:14; Is. 28:29c), *sound wisdom*.

4. In the same range lie the expressions *shrewdness* (*'orma*, 1:4a) and *discretion* (*m'zimma*, 1:4b) - the former of these seen in enemy hands in Genesis 3:1, and the latter (which means, in C.H. Toy's words, 'the power of forming plans') so often degenerating into mere scheming that it can be used by itself in a bad sense (e.g. 12:2) more often than in a good. But these qualities need not be corrupt, and the book is largely concerned to show that the godly man is in the best sense a man of affairs, who takes the trouble to know his way about, and plan his course realistically (cf. 22:3: 'a shrewd man sees danger and hides himself; but the simple go on, and suffer for it'). To use the literal meaning of *counsels* (*tachbulot*, 1:5), he knows *the ropes*.

5. A fifth group consists of the words *knowledge* (*da'at*) and *learning* (*leqach*, 1:5); the former implying not so much an informed mind as a knowing of truth and indeed of God Himself (2:5; 3:6), and the latter tending to emphasize that doctrine is something given and received, or grasped.

¹⁶ *Proverbs* by Derek Kidner, IVP, 1964, pp.36-37.

Wisdom and Foolishness Personified and Contrasted, 9:1-18

<u>Wisdom 9:1-6</u>	<u>Foolishness 9:13-18</u>
Built her house, 7; pillars, 1	Clamorous, 13a
Killed beasts, mixed wine, furnished a table, 2	Simple, knoweth nothing, 13b
Sent forth maidens, 3	
Crieth upon highest places of the city	Sitteth on a seat in the high places of the city to call, 14-15
“Whoso is simple, let him turn in here,” 4	“Whoso is simple, let him turn in here,” 16
“Come, eat of my bread, and drink of the wine which I have mixed,” 5	“Stolen waters are sweet, and bread eaten in secret is pleasant,” 17
“Forsake the foolish and live, and go in the way of understanding,” 6	“The dead are there, her guests are in the depths of sheol,” 18

Burning Coals (Romans 12.20)¹⁷

The fragility of metaphor is well illustrated by Paul's approach to the question of how Christians ought to deal with their opponents:

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. 'Do not be overcome by evil, but overcome evil with good.' (Romans 12.14-21)

The metaphor in verse 20, 'You will heap burning coals upon his head', elicits no appropriate response in the thinking of the modern reader of the Bible. If the modern reader goes to other parts of the Bible for his explanation of the burning coals he is almost certain to conclude that the idea of *judgment* is primary. Nadab and Abihu are destroyed by fire from the Lord in Leviticus 10.2. Sodom and Gomorrah are destroyed by fire out of heaven in Genesis 19.24. Psalm 11.6 warns 'On the wicked he will rain coals of fire and brimstone'. Ezekiel prophesies in the name of Yahweh, 'I will blow upon you with the fire of my wrath' (Ezekiel 21.31). Peter describes the day of judgement in terms of the heavens being 'kindled and dissolved', and Revelation describes the 'second death' as a lake of fire (20.14). The metaphor is then interpreted as indicating that the Christian who forgives his enemies, in the very act of renouncing retaliation himself, hands his enemy over to the fiery judgement of God. This interpretation has the merit of conforming to 2 Esdras 16.53: 'Let no sinner say that he has not sinned; for God will burn coals of fire on the head of him who says, "I have not sinned before God and his glory",' but conflicts with the central thrust of Romans 12.20 which is forgiveness, *not* judgement.

An alternative approach which would render the problematic words by something like 'burning with shame' has little to commend it, since it appeals to a culturally bound figure of speech. It is true that this idiom is current, although it is becoming more rare, in English-speaking society, but there is no corresponding idiom in Hebrew, and no firm evidence of it in Greek of the time so that we would be guilty both of a synchronic error and of a cross-cultural error if the idiom were pressed into service to explain Paul's metaphor.

A third possibility is the appeal to some contemporary activity involving coals of fire. William Klassen, in his detailed study of the coals of fire metaphor, quotes J. E. Yonge who confidently asserts that 'it is generally agreed that the metaphor is taken from metallurgy', and former missionary John Steele who suggests that the metaphor referred to the work of the blacksmith. However the understanding of the phrase used by Paul may be recovered by reference to the original usage of the metaphor in Proverbs 25.21-2. We give here the relevant verses together with the following verse, verse 23, the significance of which will become apparent shortly:

If your enemy is hungry, give him bread to eat;
and if he is thirsty, give him water to drink;

¹⁷ Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation*, Downers Grove, IL: Intervarsity Press, 1989, 302-305.

for you will heap coals of fire on his head,
and the Lord will reward you.

The north wind brings forth rain;
and a backbiting tongue, angry looks.

Verse 23 has perplexed commentators, some of whom have resorted to conjectural emendation of the text to resolve the problem, since in Palestine it is simply not the case that the north wind brings rain. The Jewish commentator A. Cohen admits as much: '... the north wind which is said to herald fair weather ... whereas it is the wind from the east and the west which brings rain.' However, the statement *is* true for Egypt, and it has been suggested that the origin of the metaphor in verse 22 and of the statement about the wind in verse 23 is Egypt and not Palestine.

Klassen points for an explanation to an Egyptian text first published by F. L. Griffith, *Stories of the High Priests of Memphis*, from which it appears that a penitent would go to the individual he had wronged, bearing on his head a clay dish containing burning coals. The meaning of the metaphor as it is used in Proverbs then becomes clear: if a man acts generously towards his enemy he may bring him to repentance. And if this is the sense of the metaphor as Paul understood it, then he is telling us that if a Christian has an enemy, and instead of threatening him forgives him, then he is likely to bring his enemy to the point of repentance; metaphorically the Christian is himself putting the clay bowl of burning coals on the man's head and starting him on his way to repentance. Is this a possible explanation for the metaphor? In response to the question five comments may be made:

1. It is not necessary that the actual *practice* attested in the metaphor should have spread into Palestine: being geographically contiguous the metaphor could spread even without the actual practice.
2. Proverbs itself comes from precisely that genre of literature which might draw in contributions from a wide region: mottos, maxims, proverbs, apophthegms. The fact that verse 23 contains a statement appropriate to Egypt makes it at least possible that verse 22 has the same provenance.
3. Negatively it must be admitted that the demotic text recording the Egyptian practice is later than Proverbs, but clearly the *practice* must have preceded the *recording* of the practice.
4. This interpretation agrees with the context both of the original Proverbs passage and of Paul's quotation of it.
5. Of course it must be emphasized that there is no necessary suggestion here that Paul was aware of the existence of an Egyptian repentance ritual involving a clay dish and burning coals. What Paul *did* know was the text of the Old Testament, and the contemporary understanding of the metaphor. We would suggest that that understanding of the metaphor conformed generally to that outlined above, for such a sense provides a more credible explanation of Paul's words in this context than the alternatives at present on offer.

Furthermore we should be wary of offering for the phrase 'coals of fire' and for the passage in which it stands any *retributive* sense. Paul is not unlikely to have known Jesus' teaching on loving one's enemies (Matt. 5.44; Luke 10.25-37), and on non-retaliation (Mt. 5. 38ff.). He might even have known the tradition that Jesus had rebuked his disciples when they wished to call down fire on unbelieving Samaritans (Luke 9.51-6). Unless he was quite unaware of all these

strands of tradition (and others beside) he is unlikely to have intended a retributive teaching in Romans 12.20.

So then, in writing to the church at Rome, Paul faces the important question of how a Christian should respond to his enemies, reaches back into the Old Testament for the verses regarding feeding an enemy and giving him drink, and retains the metaphor which accompanied and completed the original text. The meaning of the whole must be a harmonious unity, but failure correctly to interpret the metaphor by some commentators has led to a measure of confusion in which the entirely natural, human, desire to see the enemies of God's people get their come-uppance is gratified at the expense of the consistent teaching both of Jesus and of Paul. Ernst Käsemann summarizes: 'Whatever may be the meaning of the original text ... the statement seems to point to an Egyptian penitential ritual involving a forced change of mind ... This supports the opinion that the saying is not related to a divine penalty ... but to the remorse and humiliation of the adversary.'

Ecclesiastes

Thematic Statement: Trust in the world is folly and futility, but trust and fear of God is both wise and necessary.

We may say that the fear of the Lord is the central theme of Ecclesiastes. Evidently Ecclesiastes was written in a time when godliness was scarce and worldliness was dominant. The norm for the day was to “trust in uncertain riches.” The temptation to the godly was to follow suit. But regardless of the apparent success of worldliness, the exhortation of Ecclesiastes is,

Although a sinner does evil a hundred *times* and may lengthen his *life*, still I know that it will be well for those who fear God, who fear Him openly. But it will not be well for the evil man and he will not lengthen his days like a shadow, because he does not fear God.
Ecclesiastes 8:12-13 NASB

“Fear God.” The fear of God brings eternal reward, but the best that worldliness can bring is only temporal, for both the righteous and the wicked face the same temporal end, death (2:14; 6:8), and both the righteous and the wicked will be judged by God (3:17). In that day, all the worldly trust will be burned up and consumed. Leupold has expressed well the comfort which Ecclesiastes gives to the godly in a time of spiritual depravity:

The book is written primarily for the godly in Israel. They are the only ones, as usual, who would give attention to a book such as this. Since the times are evil and the godly suffer much, this is primarily a book of comfort. It shows God’s people how to meet their difficult problems. Cox is right in claiming that this is “one of the most consolatory and inspiring Scriptures.” It is for this reason that the second half of the book gives counsel and comfort for evil days exclusively.... The way is prepared for such comfort by the first part of the book, which beautifully illustrates the major purpose of the book. By teaching with tremendous emphasis the vanity of all earthly things the author first disillusion his hearers. For men will have at least some expectation of the comfort and the solace that are to be derived from the possession of earthly goods. As long as they are thus minded they are preparing the way for added sorrows. Especially in evil times, men should stake no hope on earthly goods and treasures. The best service that can be rendered a man is to divorce him from the things of this world as completely as possible. We call that disillusionment. The author aims to achieve such an end as thoroughly as possible. Men who know the vanity of all things are well prepared for the trials of depressing times. (*Exposition of Ecclesiastes* Grand Rapids: Baker, 1966, p. 17).

It is not uncommon for the child of God to become discouraged when, in spite of his faithfulness toward God, everything seems to go wrong. The prime example is seen in the many Christian martyrs down through the centuries. They were despised, beaten, imprisoned, tortured, and put to death because of their faithfulness to God. It does not seem right, but their fear of God pays off in eternity. In light of this, why should the child of God become discouraged though he suffer financial loss even when he tithes faithfully, or suffers illness from lack of sleep due to service toward God, or even the unexplainable adversities that come upon the godly? Rather, Ecclesiastes exhorts the believer, in the midst of ungodliness to “keep seeking the things above, where Christ is, seated at the right hand of God.” (Col 3:1).

Subject Studies in Ecclesiastes

One view of the book of Ecclesiastes states that the book presents worldly philosophy and shows that it leads ultimately to despair, then finally the conclusion is reached, and 12:13-14 are placed in juxtaposition with the rest of the book. This view, however, does not really square with the entire contents of the book. The following subject studies make clear that the book of Ecclesiastes is the Word of God, not the word of man. Under the following three headings (God, The Fool, and Wisdom) the doctrine of Ecclesiastes will be seen to be entirely orthodox.

1. God

- 1:13 God has given the grievous task of searching out wisdom to the sons of men.
- 2:24,26 God rewards good with good, and evil with travail, therefore it is altogether proper for those who have labored to enjoy their fruits (cf. 5:18-20; contrast 6:1, 2. The opposite of this is evil; cf. 8:15; 9:7; 11:9 - 12:1).
- 3:10-11 Regarding the task God has given the sons of men (cf. 1:13), God has made wisdom *attainable* in time but not *absolutely* attainable. Man will never *fully* understand all of God's workings. Cf. 8:16, 17; 11:5.
- 3:14-15 God's works are eternal, they abide forever and hence serve the purpose of causing men to fear God (cf. 7:13-14).
- 3:17 God will judge both the righteous and the wicked.
- 3:18 God tests men in order to show their frailty.
- 5:1-2 In God's presence, silence and obedience are of greater value than foolish sacrifice.
- 5:4 A vow made to God is to be kept, and kept on time.
- 5:6-7 True fear of God should keep us from sinning. If we do sin, we have no right to expect God to patch up our mistakes; if He does so, it is totally by His grace (cf. 5:18; 12:13-14).
- 5:18 A godly life (one characterized by the fear of God) results in a properly balanced life (cf. 12:13-14).
- 7:29 God made men upright, but man is now a sinner.
- 8:10-14 Regardless of the apparent success of the godless, fear of God eventually triumphs; those who do not fear God will be judged.
- 9:1-2 God, in His sovereignty, has predestined the end of the righteous and the wicked.
- 12:7 The spirit of a man returns to God after death.

2. The Fool

- 2:13 "Wisdom excels folly as light excels darkness."
- 2:14 The fool walks in darkness
- 2:14 The same fate befalls the fool and the wise - i.e., death (see v.16; cf. 6:8). This fact caused Solomon to despair of life.
- 4:5 A fool's laziness causes his own destruction.
- 4:13 Wisdom is a more precious commodity than age or riches so that a poor youth with wisdom is better than an old foolish king.
- 7:5-6 A rebuke from the wise is better than a song from a fool.
- 7:9 "Anger resides in the bosom of fools."

- 9:17 Capable words, spoken to fools, are useless.
 10:1 It only takes a little foolishness to pervert even *much* wisdom.
 10:2-3 A fool is one by nature, and demonstrates such by his actions.
 10:12-13 A fool's *words* cause his own destruction (cf. 4:5).

3. Wisdom

- 1:3 It is a grievous task to seek after wisdom (cf. vv. 16-18).
 2:13-14 "Wisdom excels folly, as light excels darkness."
 2:14-15 The same fate for the fool and the wise.
 2:26 God gives wisdom to the righteous.
 4:13 Wisdom, even with youth and poverty, is better than age and riches.
 7:7 Oppression makes a wise man mad.
 7:12 Wisdom is protection and preservation of life.
 7:19 Wisdom is strength.
 8:1 Wisdom illumines a face.
 8:16-17 Wisdom cannot be discovered in totality.
 9:13-18 Wisdom is better than strength or leadership.
 10:1 Much wisdom can be destroyed by just a little folly.
 12:11 "The words of wise men are like goads ... they are given by one Shepherd."

Eat, Drink, and be Merry

Many statements in Ecclesiastes seem to be contrary to other Scriptural teaching. Actually, such is only the case when these statements are taken out of context and misunderstood. One such statement is the oft repeated, "eat, drink, and be merry" (2:24; 5:18-20; 8:15; 9:7). In the passages just mentioned this idea is commended, but if this is so, why does 1 Cor. 15:32 (cf. Isa 22:13) seem to frown upon the same idea? The answer is that the context in Ecclesiastes is radically different from that in 1 Cor. 15. Consider Ecclesiastes 2:24-26:

There is nothing better for a man *than* to eat and drink and tell himself that his labor is good. This also I have seen, that it is from the hand of God. For who can eat and who can have enjoyment without Him? For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in God's sight. This too is vanity and striving after wind.

Here, verse 24 tells us that such enjoyment is "from the hand of God." The reason that such enjoyment is here proper stems from a general principle given in verse 26 — God rewards good with good and evil with travail. The idea here is that if a thing that is enjoyable comes from the hand of God, then, by all means, enjoy it. Indeed, the New Testament tells us to "trust ... the living God who giveth us richly all things to enjoy" (1Ti 6:17). This is the general principle, and, under normal circumstances, it is proper for a man to enjoy the God-given fruits of his righteous labor.

However, there *are* exceptions to the norm. We see the same general principle stated in 5:18-20:

Here is what I have seen to be good and fitting: to eat, to drink and enjoy oneself in all one's labor in which he toils under the sun *during* the few years of his life which God has given him; for this is his reward. Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God. For he will not often consider the years of his life, because God keeps him occupied with the gladness of his heart.

This is good, but note that it is immediately followed by an “evil ... under the sun”:

THERE is an evil which I have seen under the sun and it is prevalent among men— a man to whom God has given riches and wealth and honor so that his soul lacks nothing of all that he desires, but God has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a severe affliction. (6:1-2)

In spite of the general principle, which is good under normal, godly conditions, this evil disease is common in an ungodly environment. Because of sin in the human race, the wicked end up enjoying some of the temporal things which actually should belong to the righteous. It is called here both an “evil” and “a severe affliction,” yet God permits it to take place. We must remember, here, that this is not the norm as God has ordained it but the exception to the norm which God allows due to sin in the human race. In an environment where worldliness and sin predominate, this severe affliction becomes “common.”

Is there a remedy for this severe affliction? Is there anything that can comfort the heart of God's child when surrounded by such conditions? Of course there is. Back in the context of 2:24-26 the preacher expounds that everything that happens serves a purpose in God's economy (3:1-8). In New Testament language this means that “all things work together for good to them that love God to them who are the called according to His purpose, for whom He did foreknow He did also predestinate to be conformed to the image of His Son.” (Ro 8:28-29). This is essentially what the preacher says in Eccl. 3:11, “He has made everything beautiful in its time.” The necessary recognition here, however, is that, while God has His sure purpose, the child of God may not fully understand that purpose — “He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end” (Ecclesiastes 3:11). Man's finiteness excludes his fully understanding the purposes of the Infinite God, yet there is absolute assurance in His wisdom for the child of God; our “faith is the victory which overcomes the world,” (1Jn 5:4).

I know that everything God does will remain forever;
There is nothing to add to it
And there is nothing to take from it,
For God has *so* worked that men should fear Him.

—Ecclesiastes 3:14

Paragraph Titles for Ecclesiastes

- 1:1-18 Introductory. Solomon observes life and sets out by wisdom to understand the many complexities.
- 2:1-11 Experiment #1, regarding riches and pleasure.
Conclusion: All is vanity and vexation of spirit.
- 2:12-26 Experiment #2, regarding wisdom and folly.
Conclusion: The situation where both of these exist together is vanity and vexation of spirit.
- 3:1-15 There is an appointed time for all t hings. God is really in control, even though we may not understand it all.
- 3:16-22 An observation: Both evil and good seem to be at work side by side. But their end is the same – death. Both will be judged.
Conclusion: Work hard, live a just life, and enjoy the fruits of your righteous labor.
- 4:1-12 Several observations of vanity:
- 4:1-3 The wicked have power over the oppressed, rendering death better than life.
- 4:4-6 The good have but travail; fools have ease.
- 4:7-12 A good man labors and is lonely (hence, two are better than one).
- 4:13 – 5:20 The excellency of wisdom over folly.
- 4:13-16 The general principle is stated.
- 5:1-7 Re: words and God
- 5:8 Re: humility
- 5:9-20 Re riches
- 6:1-12 Unjust paradoxes of life:
- 6:1-2 A man works and another enjoys the fruit of his labor.
- 6:3-6 A man lives to be old but as no enjoyment from life.

- 6:7-12 Good does not seem to be rewarded and things just go on in life.
- 7:1-22 Some recommended remedies against vanity (cf. 6:11, 12):
- 7:1 Honor
 - 7:2-4 Gravity
 - 7:5-6 Wisdom
 - 7:7-10 Patience
 - 7:11-22 Reverence (this, above all). This last makes all of the unjust paradoxes bearable.
- 7:23-29 Man is exceedingly sinful.
- 8:1-8 The excellence of wisdom.
- 8:10-11 The progress of evil in this life without judgment is vanity.
- 8:12-13 In spite of all the vanity, God's judgment will eventually be meted out.
- 8:14-15 Unjust men receiving those things which belong to the just is vanity.
- 8:16-17 Solomon, the wisest, is not able to comprehend why all these things are.
- 9:1-3 It is an evil that both good and evil men end up the same way.
- 9:4-10 Since death is final and universal, life contains hope, and it is in life that important decisions and acts must be made.
- 9:11-12 The righteous often are victims of the time in which they live.
- 9:13-18 Wisdom has its great value, but it will often go unrecognized "under the sun."
- 10:1-3 The value of wisdom.
- 10:4-7 Dealing with unjust government.
- 10:8-11 Observations of injustice in life situations.

- 10:12-20 The value of wisdom as opposed to folly.
- 11:1-6 Regardless of what appears to be the situation, go ahead and live justly, be charitable.
- 11:7-10 If good and justice happen to come, be sure to enjoy them and give thanks for them, for such will not always be the case.
- 12:1-8 Live the good situations (youth, specifically) in light of the fact that they are from God, thy Creator.
- 12:9-14 Conclusion: The message – fear and obey God. Eventual judgment is certain.

Song of Solomon

The Song of Solomon is the only example in the Bible of “love poem” literature. This kind of literature, however, was fairly common in the ancient near east. Archaeology has yielded numerous texts from both ancient Mesopotamia and ancient Egypt of this type of literary genre. The inclusion in the Bible of an extended love poem raises some difficult questions about inspiration. Why is the Song of Solomon even there? What is the purpose of its inclusion in the canon? 2 Timothy 3:16 tells us that “all Scripture is ... profitable for doctrine ...” How does Solomon’s very graphic song about his love and desire for a young beautiful woman benefit our faith in the Lord?

First, it is important to note that, while the Song of Solomon certainly bears many resemblances to other love poetry of the ancient near east, there are some important differences, too. Though the Song of Solomon may seem a bit risqué to the sensitive Christian reader, it is, in fact, quite mild when compared with the Mesopotamian and Egyptian texts. The non-biblical texts are quite explicit and graphic in describing sexual material — what we might consider “X-rated.” By comparison, the Song of Solomon appears to be worded quite delicately and tactfully.

Another important difference between the Song of Solomon and the non-biblical texts is in length.¹⁸ The Egyptian poems average about 13 lines each, with the longest being 45 lines. The Mesopotamian poems are a little longer, averaging 35 lines, with the longest being 142. By contrast, the Song of Solomon is a whopping 227 lines — almost twice as long as the longest ancient love poem found anywhere!

Still, even though there are important differences between the Song of Solomon and other ancient love poetry, the simple truth is that, on the face of it, the Song is clearly a love poem, and both Jews and Christians have felt a compulsion to resort to a variety of interpretations to “justify” its inclusion in the Bible.¹⁹ The most common Jewish and Christian approach to the Song has been to allegorize it, either as a symbol of God’s covenant love for Israel, or of Christ’s love for the Church. Many deeply spiritual and devotional works have been written along these lines. Though this approach might make us “feel better” about the book’s inclusion in the Bible, this hardly justifies the use of a faulty hermeneutic.

Similar to the allegorical approach is to understand the book in terms of typology. This view sees the poem as based on an actual historical incident in Solomon’s life with the Shulamite country girl, but also sees Solomon as a type of Christ and the girl as a type either of Israel or the Church. Solomon is, in fact used in Scripture as a type of Christ (2Sam 7:12-17; 23:1-7; Ps 72; cf. Mt 12:42). But, as Tanner has said,

The question ... is not whether typical interpretation is valid but whether the Song should be so interpreted. The text itself gives no indication from the New Testament that the Song is to be interpreted or applied Christologically. Thus to interpret the Song of Songs by the typical view is to do so at the interpreter’s suggestion, not that of Scripture itself.²⁰

¹⁸G. Lloyd Carr, “The Love Poetry Genre in the Old Testament and the Ancient Near East: Another Look at Inspiration” JETS, 25/4 (December 1982) 489-498.

¹⁹See J. Paul Tanner, “The History of Interpretation of the Song of Songs” Bib Sac 154 (January-March 1997): 23-46.

²⁰*Ibid.* However, Sailhamer (*NIV Compact Bible Commentary* Grand Rapids: Zondervan, 1994, 359-361) suggests a very interesting Messianic interpretation, based on linguistic elements in the text itself.

Some Christian interpreters have opted for a literal interpretation of the Song of Solomon. The earliest seems to have been Theodore of Mopsuestia (ca. 350-428). The allegorical view was so popular in his day, however, that his literal view was rejected as heresy by the Second Council of Constantinople in A.D. 553. More recently, though, quite a number of evangelical Christians have taken the literal view, and simply hold that this book is given us to instruct us about the beauties of physical love within the pure bonds of marriage.²¹

John Sailhamer's view is intriguing.²² He sees several literary elements within the Song itself which suggest that it was intentionally written with allusions both to the book of Proverbs and to the book of Genesis, and that these allusions justify a typological²³ interpretation in which Solomon is a type of the coming Messiah, and the Shulamite girl is a type of Wisdom. Thus the book anticipates the Messianic kingdom in which true godly wisdom will characterize the day. He takes the thrice repeated phrase, "Do not arouse or awaken love until she so desires" (2:7; 3:5; 8:4), as pointing to some kind of a theme. The last time this phrase occurs, it is immediately followed by the cryptic words spoken by the Shulamite: "Under the apple tree I roused you; there your mother conceived you, there she who was in labor gave you birth. Put me like a seal over your heart, like a seal on your arm." (8:5-6). Sailhamer sees in these verses allusions to Proverbs 3:3; 7:1-4 and to Genesis 3:6, 15. Furthermore, Song 8:1, "If only you were to me like a brother," may have its parallel in Prov 7:4, "Say to wisdom, 'You are my sister.'" If Sailhamer is correct, then the theme of the Song of Solomon is consistent with much of the rest of the Bible's Wisdom literature.

²¹See, for example, Jack S. Deere in, *The Bible Knowledge Commentary : An Exposition Of The Scriptures* by Dallas Seminary faculty ; editors, John F. Walvoord, Roy B. Zuck. Wheaton, IL : Victor Books, 1985, and S. Craig Glickman, *A Song for Lovers*, Downers Grove, Ill.: InterVarsity Press, 1976.

²²*NIV Compact Bible Commentary* Grand Rapids: Zondervan, 1994, 359-361.

²³Though Sailhamer himself doesn't use the term "type."

Excerpts from John Sailhamer, *NIV Compact Bible Commentary* (Grand Rapids: Zondervan, 1994) pp.359-61.

"There is no question that the book is a poetic drama of a lover's longing for his beloved and of her willing complicity. To suggest, however, that this drama of two lovers is, in fact, the intent of the book is to confuse the poetic imagery with the purpose of the poem. ...one's interpretation of this book should come from within the book itself, and preferably from the clues given by the author himself.

"... the overall structure of the book.... the 'reflections on love' of the lover and the beloved do not progress and build in intensity in the course of the poem itself. Rather, the intensity of their love for each other remains at a feverishly high pitch from the beginning of the poem to its end.... This is therefore not a 'love story' as such. It is not about a boy who meets a girl and they fall in love and live happily together. Furthermore, it should be noted that, though the poetic imagery comes close at times to suggesting the lover and his beloved have in fact come together and joined themselves in that union that they so longingly describe, the structure of the book itself suggests that has not yet happened. The book, in fact, closes with the words of the beloved, still wooing her lover to come away with her and be 'like a young stag on the spice-laden mountains' (8:14). That which they both long for has not yet happened. It lies yet in the future. The poem itself focuses on the quest of the lovers and says very little about the obtainment of their goal. If anything, it leaves the reader with the sense that the goal itself is unattainable. The lovers' quest is an ideal, a longed-for desire that lies beyond their own grasp.

"There is another structural clue. ... the refrain, 'Do not arouse or awaken love until she [NIV, it] so desires' (2:7b; 3:5b; 8:4b). The refrain itself is densely ambiguous. Were it not for the larger structural links in the book, its meaning would be virtually unattainable.

"As it turns out, however, at the close of the book, the author links this refrain to the last series of statements of the beloved by the words, 'Under the apple tree I roused you; there your mother conceived you, there she who was in labor gave you birth' (8:5b). ... 'under the apple' ... proves to be an important identification ... an allusion to at least two other key biblical texts: (1) the prologue to the book of Proverbs and (2) the account of the Fall in Ge 3. ... 'the beloved' in the Song of Solomon is intended to be understood as a personification of 'wisdom' and Solomon, or 'the lover,' is intended as a picture of the 'promised seed' of Ge 3:15, i.e., the Messiah.

"...a portrait of Israel's long-awaited messianic king. Solomon, the son of David (cf. 2Sa 7:16), whose quest for wisdom characterizes the central core of the book of Proverbs, speaks in the prologue of that book of binding wisdom to himself and on his heart (Pr 3:3; 7:1-3) in the same way that in this book the beloved says, 'Place me like a seal over your heart, like a seal on your arm' (8:6). Moreover, in Proverbs Solomon says, 'Say to wisdom, You are my sister' (Pr 7:4), just as here the beloved says, 'If only you were to me like a brother' (8:1). An extended comparison of these two books suggests that these are not mere coincidental similarities of words and phrases, but rather a deliberate 'inter-textuality,' or allusion of one text to another.

"The Messiah is here pictured by Solomon, and 'wisdom' is personified by the young and beautiful beloved.... The quest for wisdom was aroused 'under the apple tree' (8:4a), probably an allusion to the time of the Garden of Eden when the first woman 'saw that the fruit of the tree was ... desirable for gaining wisdom [and] she took some and ate it' (Ge 3:6). The obtainment of wisdom, however, will come only when one like Solomon comes to claim is beloved.

"... the reference to 'there your mother conceived you, there she who was in labor gave you birth' (8:5b) would suggest that the author of the Song of Songs also understood both the promised 'seed' in Ge 3:15 and the reference to Eve as 'the mother of all living' (Ge 3:20) messianically."

[Additional observation: Eve had a wrong relationship with the fruit of the tree. Note that her son, Cain (Eve's expected Messiah?), had a wrong relationship with sin, compare Gen 4:7 with 3:16. The Song of Solomon anticipates a day when the true Messiah will have the right relationship with Wisdom.]

Song of Solomon 2:7b, You will not arouse or awaken *my* love, until she pleases.

Song of Solomon 3:5b, You will not arouse or awaken *my* love, until she pleases.

Song of Solomon 8:4b-5, Do not arouse or awaken *my* love, until she pleases. Who is this coming up from the wilderness, leaning on her beloved? Beneath the apple tree I awakened you; There your mother was in labor with you, There she was in labor *and* gave you birth.

<p>Proverbs 3:3 Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart.</p> <p>Proverbs 7:1-3 My son, keep my words, And treasure my commandments within you. Keep my commandments and live, And my teaching as the apple of your eye. Bind them on your fingers; Write them on the tablet of your heart.</p>	<p>Song of Solomon 8:6 Put me like a seal over your heart, Like a seal on your arm.</p>
<p>Proverbs 7:4 Say to wisdom, "You are my sister,"</p>	<p>Song of Solomon 8:1 Oh that you were like a brother to me, Who nursed at my mother's breasts.</p>
<p>Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make <i>one</i> wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.</p> <p>Genesis 3:15 And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."</p> <p>Genesis 3:20 Now the man called his wife's name Eve, because she was the mother of all <i>the</i> living.</p> <p>Genesis 4:1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a [the] manchild with <i>the help of</i> the Lord."</p>	<p>Song of Solomon 8:5 Beneath the apple tree I awakened you; There your mother was in labor with you, There she was in labor <i>and</i> gave you birth.</p>

ISAIAH¹

I. AUTHOR:

- A. There is debate as to whether there was one or two (three or four) authors of the book because there does not seem to be any reason for eighth century Isaiah to discuss events lying 200 years in the future for Hezekiah's generation. It is assumed that chapters 40 - 66 were written by a Second Isaiah at the end of the exile to deported and defeated fellow-countrymen. This broad generalization is not a necessary conclusion.
- B. He is identified as Isaiah ben Amoz (1:1)
- C. He was born into an influential, upper class family and thus knew royalty and gave advice concerning foreign affairs of the nation (7:3,4; 8:2 30:1-7; 36:1--38:8, 21f cf. 2 Kings 18:3--20:19)
- D. He was married to a prophetess (8:1) and had at least two children: Shear jashub (bwvy rav) "a remnant will return") Mahershalalhashbaz (zB Vj llV rhm) "hurry spoil, hasten booty"
- E. He attacked social problems which were symptomatic of the Judah's covenant relationship (1:3-9; 38:6-10)
- F. He lived most of his life in Judah and was sawn in two inside of a hollow log (according to tradition: Assumption of Isaiah) during the reign of Manasseh (696 - 642). See Hebrews 11:37
- G. Tradition states that Isaiah was a cousin of Uzziah or a nephew of Amaziah (Talmud Meg. 10b)
- H. He was probably a scribe or keeper of the official chronicle of Uzziah (2 Chronicles 26:22).

II. DATE:

- A. The basic dates are from 740 -700 B.C. The Northern Kingdom is in captivity [from 722] and there are 150 years left in the Southern Kingdom
- B. Isaiah's Judean ministry extended for at least 40 years (740-701):
 - 1. Uzziah's death 740 B.C. (6:1)
 - 2. Through the reign of Jotham (750-731)
 - 3. Through the reign of Ahaz (735-715)
 - 4. Through the reign of Hezekiah (certainly 701)
 - 5. Possibly through some of the reign of Manasseh [if it was he who assassinated him] (696-642)

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C. If Isaiah recorded Sennacherib's death (Isa. 37:38 as he probably did), then his court life and prophetic ministry extended from 745 to about 680 (cf. 2 Chronicles 26:22 where he may have been active in Uzziah's court before the king's death)

D. Assyrian kings:

1. Tiglath-pileser III (745-727)
2. Shalmaneser V (727-722)
3. Sargon II (722-705)
4. Sennacherib (705-681)

III. HISTORICAL SETTING:

A. Isaiah was a contemporary with Amos, Hosea and Micah for at least part of his ministry

B. Tiglath-pileser had conquered all of northern Syria by 740 (the date of Uzziah's death)

1. He conquered the Aramean city-state of Hamath
2. He forced all small kingdoms, including Israel under Menahem to pay tribute (2 Kings 15:19f) and Judah under "Azariah" (Uzziah)²
3. He entered Palestine in 734 B.C., set up a base of operations at the River of Egypt. Many small states rebelled against him including Israel in the Syro-Ephraimite war (733 B.C.).
4. Judah would not participate in the Syro-Ephraimite coalition. The coalition attempted to overthrow the Davidic dynasty to appoint a king who would join the coalition (2 Kings 15:37; 16:5; Isa. 7:1)
5. Isaiah exhorted Ahaz to trust in the YHWH; he refused and turned to Assyria (Isa. 7; 2 Kings 16:7-9)
6. Tiglath-pileser invaded Israel and almost came to Judah's borders (Isa. 15:29)
 - a. Israel's king -- Hosea paid tribute to Tiglath-pileser (732)
 - b. Tiglath-pileser died (727) and Hosea (who overtook Pikkah in Israel) refused (in alliance with So of Egypt) to pay tribute to Shalmaneser V as he had to Tiglath-pileser (2 Kings 17:4).

C. Assyria (Shalmaneser or his successor Sargon II) moved against Israel and after a three year siege, took the capital of Samaria (722/1) and carried the people into captivity

D. Assyria expanded unto the northern boundary of Judah. Judah was also left alone when many of the city states of Palestine and Syria along with Egypt rebelled against Assyria and were put down in 720 B.C.

E. Judah (under Hezekiah) joined an uprising along with Egypt, Edom, and Moab against Assyria (713-711)

F. Sargon (of Assyria) took Ashdod and Gath leaving Judah vulnerable

² LaSor, et al, p. 367 -- cannot find this in ANET, p. 283f.

- G. Sargon died in 705 leading to revolt by many including Judah under Hezekiah along with Babylon (2 kings 20:12- 19; Isa. 39:1-4)
- H. Sennacherib (of Assyria) retaliated in 701 defeating Sidon, receiving tribute from Ashdod, Ammon, Moab, and Edom, subjugating Ashkelon and Ekron, and surrounding Hezekiah³ and forcing him to pay tribute to Sennacherib (2 Kings 18:13-16)
- IV. THE BOOK'S DESIGN: To exhort people (and especially Israel) to place their trust in YHWH for their deliverance by predicting and historically demonstrating the judgment which falls on those who do not trust in YHWH and the blessing which comes to those who do trust in Him.

³ Cf. ANET, p. 288.

Isaiah Outline

Thematic Statement: Judgment is coming, but there is hope in the promised Messianic Kingdom.

I. Coming Judgment and Future Hope, 1-39

- Isaiah's commission, 6:1-4
- The Virgin birth, 7:14
- Prophecy of the coming King, 9:1-7
- Judgment on 11 nations, 13-23

Babylon (13:1-14:27) Philistia (14:28-32) Moab (chaps. 15-16) Damascus (17:1-11) The land of whirring wings (17:12-18:7) Egypt (chaps. 19-20) The desert (21:1-10) Edom (21:11-12) Arabia (21:13-17) Jerusalem (chap. 22) Tyre (chap. 23)

Note: Lucifer's fall, 14:12-21

- Mini Apocalypse, 24-27
- The Lord's day of blessing, 35

II. Restoration by God, 40-66

A. Deliverance of God's People, 40-48

- 40:3, John the Baptist
- 44:28 - 45:1, Prophecy of Cyrus (538 B.C.)

B. The Suffering Servant, 49-57

C. Restoration realized and completed, 58-66

- 59:21, The New Covenant
- 61:1-3, Cf. Christ in the Nazareth synagogue, Lk 4:16-21

Messianic Prophecies of Isaiah

1. He will be born of a virgin.	7:14	
2. He will bring joy to Israel.	9:2	
3. He will govern the world.	9:6	
4. He will reign on David's throne.	9:7	
5. He will be a Descendant of Jesse and thus in the Davidic line.	11:1, 10	
6. He will be empowered by the Holy Spirit.	11:2	42:1
7. He will judge in righteousness, justice and faithfulness.	11:3-5	42:1-4
8. He will restore the nations.	11:10	
9. He will be gentle toward the weak.	42:3	
10. He will be a light to the Gentiles.	42:6	49:6
11. He will make a new covenant with Israel.	42:6	49:8-9
12. He will be called before His birth to be God's Servant.	49:1	
13. He will manifest God's glory.	49:3	
14. He will restore Israel spiritually to God.	49:5	
15. He will be rejected by Israel.	49:7	43:1, 3
16. He will be worshiped by the Gentiles.	49:7	52:15
17. He will restore Israel physically to the land.	49:8	
18. He will be obedient to the Lord in His mission.	50:4-9	
19. He will voluntarily submit to suffering.	50:6	53:7-8
20. He will be exalted.	52:13	53:12
21. He will take on Himself the sins of the world.	53:4-6,10-12	
22. He will triumph over death.	53:10	
23. He will come to comfort Israel and to bring vengeance on the wicked.	61:1-3	

Jeremiah

Introduction¹:

- I. AUTHOR: The prophet Jeremiah meaning "Yahweh establishes" or "throws/lays a foundation" with the assistance of his servant, Baruch

3 Prophets were also priests:

- Jeremiah (Jer 1:1)
- Ezekiel (Ezk 1:3)
- Zechariah (Neh 12:1)

- A. The author was "Jeremiah son of Hilkiah" (1:1)
- B. Jeremiah was commanded to write down the words which the Lord had given to him (36:1-3)
- C. Jeremiah used a scribe named Baruch the son of Neriah to write down his dictation (36:4)
- D. The scroll was read before king Jehoiakim and destroyed by him, but another scroll was made through Baruch the son of Neriah (36:32)²
- E. It is probable that chapters 26--52 were appended to 1--25 by Baruch, the scribe of Jeremiah, after his death³

II. THE LIFE OF JEREMIAH

A. Ministry under Josiah:

- 1. Jeremiah began his ministry at about age twenty in the thirteenth year of Josiah (626 B.C.)
- 2. He was of a priestly family (living in Anathoth⁴ about three miles NE of Jerusalem) and came to Jerusalem for the annual feasts
- 3. He may have been well off financially since he bought the estate of his bankrupt kinsman without difficulty
- 4. Josiah offered protection to Jeremiah and good relations

B. Ministry after Josiah's Death:

- 1. Jeremiah was persecuted by the rise of an idolatrous faction in Judah

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² Perhaps this was what is now commonly known as book I-- Ten Messages of Judgment against Judah (1--25).

³ For discussions of those who question the prophet as author see LaSor, Hubbard, and Bush, Old Testament Survey, 409- 10; Gleason L. Archer, Jr. A Survey of Old Testament Introduction, 370-72.

⁴ This was a priestly city given to the descendants of Aaron by Joshua (cf. Josh 21:15-19). Although Jeremiah was of a priestly line (like his contemporary Ezekiel (Ezk 1:3) and Zechariah (Zech 1:1; cf. Neh 12:1, 4, 16), we are never told that he entered the priesthood in Jerusalem.

2. Jeremiah was still protected some by god-fearing elders and princes after his messages against the nation in 7--10
3. When Jeremiah was forbidden to enter the temple precinct, he sent Baruch as his spokesman to proclaim prophecies which he dictated to him
4. King Jehoiakim destroyed Jeremiah's dictated prophecies
5. King Zedekiah allowed the nobles to arrest Jeremiah as a traitor urging the nation to submit to Babylon
6. King Zedekiah was also fearful of Jeremiah because of the fulfillment of his past prediction concerning the Chaldean invasion of 598 so he rescued him and kept him safely hidden until the fall of Jerusalem

C. Ministry after the Fall of Jerusalem:

1. Although Jeremiah was offered a place of honor by the Babylonians for urging the Jews to submit to them, he chose to stay with his people in Palestine and minister to those who remained after the deportation
2. After the murder of Gedaliah he was taken off to Egypt by fugitive, remnant Jews who refused to experience Nebuchadnezzar's reprisal
3. Jeremiah lived a few years in Egypt and then died there

III. DATE: 627/26 until shortly after 586 [582?]

- A. Jeremiah was commanded by God to write down all the words which He had spoken to him in the fourth year of Jehoiakim, son of Josiah (605 B.C.) 36:1-3
- B. Jeremiah's call came in 627/26 B.C. two years after the young⁵ king Josiah reached the age of twenty (626 B.C.) and in the same year that Assyria's last great king, Ashurbanipal, died leading to the establishment of an independent Babylonian state which would grow to overtake Judah
- C. After the death of Josiah his sons ended his religious reforms, plotted against Babylon and were finally defeated in the destruction of Jerusalem in 586 B.C.
 1. The second deportation occurred in 597 under Jehoiakim's rebellion; included in this deportation were Jehoiachin (Jehoiakim's son) and the prophet Ezekiel
 2. The third deportation occurred in 586 under Zedekiah's rebellion with the fall of Jerusalem. Jeremiah prophesied between 597 and 586 that this further judgment was coming upon the people, but they refused to believe him and submit themselves to God's plan
- D. Although Jeremiah was offered a place of honor by the Babylonians for urging the Jews to submit to them, he chose to stay with his people in Palestine and minister to those who remained after the deportation. After the murder of Gedaliah, Jeremiah was taken off to Egypt by fugitive, remnant Jews who refused to experience Nebuchadnezzar's reprisal. Jeremiah lived a few years in Egypt and then died there.

⁵ LaSor et al suggest that Jeremiah was also probably young when he received his calling being born shortly after 650 B.C. (Hubbard, and Bush, Old Testament Survey, 404).

IV. HISTORICAL BACKGROUND:⁶

- A. Josiah brought about the final spiritual revival for Judah when he came to the throne in 622 B.C.
- B. The Assyrian Empire Fell
 - 1. The Assyrian power rose with Ashurnasirpal II (884- 859 B.C.) and Shalmaneser II (859-824 B.C.)
 - 2. Tiglath-pileser III (Pul in the Scriptures) began a group of conquerors who took Syria and Israel including Shalmaneser V (727-722 B.C. who began the deportation of Samaria), Sargon II (722-705 B.C. who completed the deportation of Samaria), Sennacherib (704-581 B.C. who attacked king of Judah, Hezekiah [Josiah's father]), and Esarhaddon (681-669 B.C. who led campaigns against Egypt)
 - 3. Esarhaddon's son, Ashurbanipal (669-631) ruled much of the upper Egyptian city of Thebes, but his decline and that of Assyria's soon followed
 - 4. Nineveh, the capital, was destroyed in 612 B.C.
 - 5. Assyria's army was defeated in 609 B.C. at Haran
 - 6. What was left of Assyria's army went to Carchemish (just west of the Euphrates River and north of Aram)
- C. The Neo-Babylonian Empire Arose
 - 1. Merodach Baladan was a Chaldean and father of Nabopolassar and grandfather of Nebuchadnezzar. Merodach Baladan sent ambassadors to Hezekiah (Isa 39; 2 Ki 20:12-19)
 - 2. In October 626 B.C. Nabopolassar defeated the Assyrians outside of Babylon
 - 3. In 616 B.C. Nabopolassar expanded his kingdom, and in 612 B.C. he joined with the Medes and destroyed Nineveh

⁶ This was adapted from Charles H. Dyer, "Jeremiah," The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament, 1125-27, and Homer Heater, Jr., "Notes on the Book of Jeremiah," unpublished class notes in seminar in the preexilic Old Testament prophets (Dallas Theological Seminary, Fall 1990), 101-105.

D. A Realignment of Power in 609 B.C. and later

1. Judah: When Assyria fell and Babylon arose, Judah, under Josiah, removed itself from Assyria's control and existed as an autonomous state until 609 B.C. when it lost a battle with Egypt on the plain of Megiddo
2. Egypt:
 - a. Attempted to expand its presence into Palestine with Assyria's troubles
 - b. Egypt joined with Assyria to fight the Babylonians at Haran
 - 1) Judah tried to stop Egypt's (Pharaoh Neco II) alliance but was defeated on the plain of Megiddo with the loss of their king, Josiah (cf. 2 Chron 35:20-24)
 - 2) The Assyrians lost their battle with Babylon (even with the help of Egypt) and disappeared as a power in the world, and Egypt retreated to Carchemish as the dividing line between Egypt and Babylonian
 - 3) Egypt ruled Judah:
 - a) Egypt (Necho) replaced Josiah's son, Jehoahaz, after three months with Jehoiakim (who was another son of Josiah) as a vassal king (2 Ki 23:34-35)
 - b) Egypt (Necho) plundered Judah's treasures
 - c) Egypt (Necho) took Jehoahaz into captivity in Egypt

E. In 605 B.C. other changes of power occurred:

1. Nebuchadnezzar defeated the Egyptians at Carchemish
2. Judah's king, Jehoiakim, changed his loyalty to the Babylonians rather than the Egyptians and became Nebuchadnezzar's vassal king (2 Ki. 24:1)
3. Nebuchadnezzar had to return to Babylon with the death of his father, Nebopolassar
4. Nebuchadnezzar solidified his rule by appointing vassal kings and taking hostages; Daniel was taken as a part of this deportation (Dan 1:1-6)

F. In 601 Egypt defeated the Babylonians

1. Judah's king, Jehoiakim, switched loyalty from Babylonia to the Egyptians (2 Ki 24:1)
2. On December of 598 Babylonia made an attack on Jerusalem leading to Jehoiakim's death and the surrender of the city by his successor, Jehoiachin, in March of 597
3. Nebuchadnezzar, replaced Jehoiachin after only three months of reign, deported him and 10,000 other leaders⁷ from the city, looted the city, and placed Zedekiah Judah's vassal king (cf. 2 Ki 24:12-16)

G. Zedekiah was a weak king who repeated the errors of those before him; he was convinced by Egypt to revolt with a coalition of other states (Tyre and Ammon) against Babylon

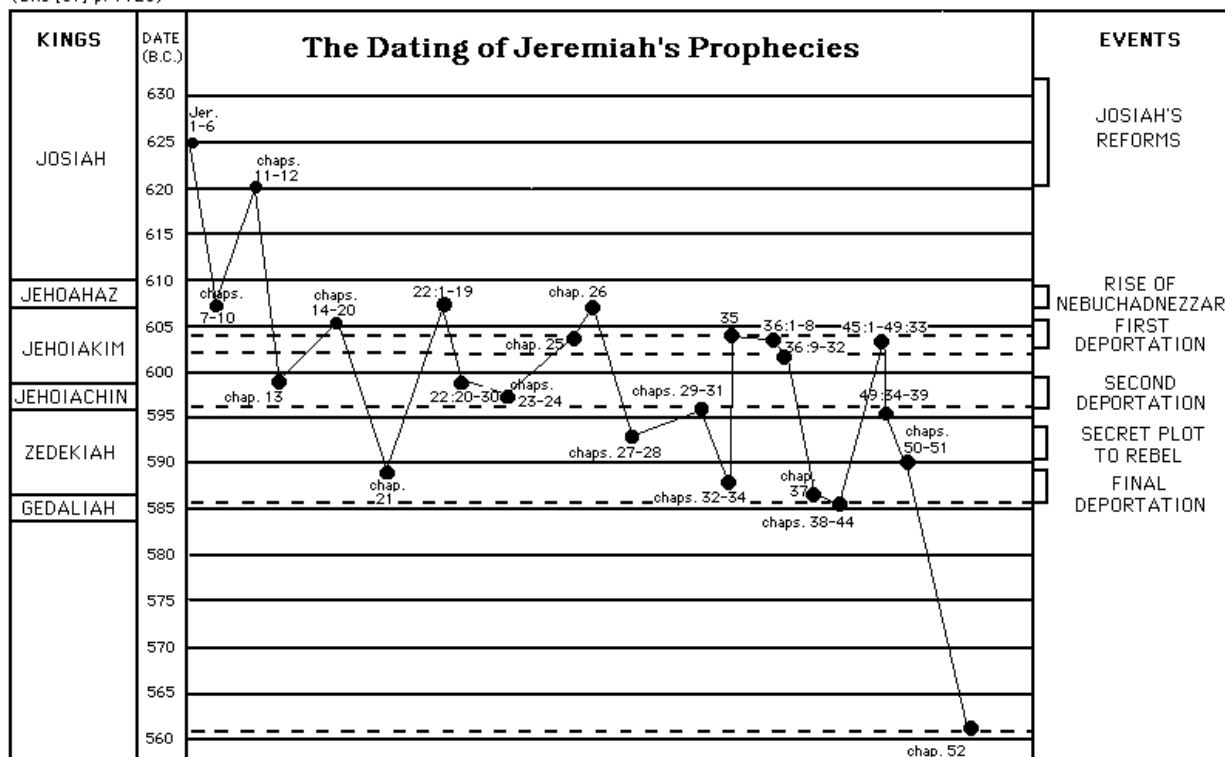
⁷ Perhaps Ezekiel was one of those deported during this second deportation. He would have begun his prophetic ministry five years later.

(588 B.C. against the advise of Jeremiah) and Nebuchadnezzar destroyed Jerusalem in 586 B.C.

H. Evil-merodach (Ewal Marduk) restored Jehoiachin on the 27th day of the 12th month of the 37th year of the captivity (506 B.C.; cf. 2 Ki 25:27)

V. DATING JEREMIAH'S PROPHECIES:⁸

(BKC [OT] p. 1126)



⁸ The chart is from Charles H. Dyer, "Jeremiah," in *The Bible Knowledge Commentary*, I:1126. Dyer notes three observations about these prophecies: (1) there is no chronological consistency, (2) Jeremiah's messages were given during difficult times of stress, upheaval, and need like during King Josiah's reforms (1--6; 11--12), during Nebuchadnezzar's rule (7-10; 14- 20; 22:1-19; 26), the first and second deportations to Babylon, the plot to rebel against Babylon, and the final deportation to Babylon, (3) the book demonstrates multiple stages of growth. Concerning number three he writes, "That is, Jeremiah, at different stages of his ministry, collected his prophecies and rearranged them in a definite pattern (cf. 25:13; 30:2; 36:2, 32). Jeremiah could have completed the final form of chapters 1-- 51 after he was taken hostage to Egypt (cf. 51:64). But what about chapter 52? Jeremiah 52, nearly identical to 2 Kings 24:18- -25:30, was written sometime after 561 B. C. when King Jehoiachin was released from prison in Babylon (Jer. 52:31). Apparently this last chapter was appended to Jeremiah's prophecies by the same writer who compiled the book of Kings. The chapter was added to show that Jeremiah's words of Judgment had been fulfilled and that Jehoiachin's release foreshadowed God's promises of restoration and blessing" (Charles H. Dyer, "Jeremiah," in *The Bible Knowledge Commentary*, I:1123-25).

Relevant Dates for Jeremiah:

Date	King of Judah	Jeremiah's Activity	Gentile Nations
640	Josiah begins to rule		
627		Jeremiah begins to prophesy	
625			Nabopolassar of Babylon defeats Assyrians outside of Babylon
612			Nineveh destroyed by Babylonians allied with Medes
609	Death of Josiah		
605	Jehoahaz		Nebuchadnezzar attacks Jerusalem and takes captives, incl. Daniel 1 st major deportation
597	Jehoiakim		More captives taken, incl. Ezekiel 2 nd major deportation
586	Jehoiakin		
	Zedekiah		Destruction of Jerusalem, 3 rd major deportation
	Gedaliah		

Chronological Indicators in Jeremiah

Kings mentioned in Jeremiah:

Jeremiah 1:1-3 THE words of Jeremiah, the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, ²to whom the word of the LORD came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign. ³It came also in the days of Jehoiakim, the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.

- Josiah, 17th king of Judah, reigned for 31 years 640–609

Jeremiah 25:3 - 617 BC From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened.

- (Jehoahaz – not mentioned in Jeremiah, 18th king of Judah upon his father's death at Megiddo 609. After reigning 3 months, he was deported by the pharaoh Neco.
- Jehoiakim, 19th King of Judah, 609–598

Jeremiah **25:1 - 605 BC** THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),

Jeremiah **36:1 - 605 BC** AND it came about in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from the LORD, saying,

Jeremiah **45:1 - 605 BC** *This is* the message which Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written down these words in a book at Jeremiah's dictation, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying:

Jeremiah **36:9 - 604 BC** Now it came about in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD.

- Jehoiachin, appointed 20th king of Judah by the Babylonians following the revolt and death of his father Jehoiakim, 6 December 598. His brief reign of 3 months and 10 days
- Zedekiah, 21st, and last, king of Judah, 597–587

Jeremiah **28:1 - 593 BC** Now it came about in the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of the LORD in the presence of the priests and all the people, saying,

Jeremiah **51:59 - 593 BC** The message which Jeremiah the prophet commanded Seraiah the son of Neriah, the grandson of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. (Now Seraiah was quartermaster.)

Jeremiah **39:1 - 588 BC** Now it came about when Jerusalem was captured in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came to Jerusalem and laid siege to it;

Jeremiah **32:1 - 587 BC** THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

Jeremiah **52:5 - 586 BC** So the city was under siege until the eleventh year of King Zedekiah.

Jeremiah **52:31 - 560 BC** Now it came about in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, that Evil-merodach king of Babylon, in the *first* year of his reign, showed favor to Jehoiachin king of Judah and brought him out of prison.

VI. MT and LXX

- A. It is possible that an earlier edition of Jeremiah's prophecy written by Jeremiah was published in his lifetime in Egypt; this edition was 25% shorter than the MT and was used by the Septuagint⁹
- B. The Masoretic Text seems to be based upon a larger, posthumous collection of Jeremiah's words which were compiled and rearranged in a more logical order (by Jeremiah's servant, Baruch?)¹⁰
- C. The following table compares the MT with the LXX¹¹

MT	LXX ¹²
1:1 - 25:13	1:1 - 25:13
25:14 - 45:5	32:1 - 51:35
46:1 - 51:64	25:14 - 31:44

VII. PURPOSES

- A. To warn of impending judgment for Judah
- B. To exhort people (and specifically Judah) to repentance and the obedience of YHWH's word
- C. To precipitate judgment by confronting Judah's response to her final warnings and pleas for repentance
- D. To predict, warn, and historically record the fall and hope of Jerusalem, as well as, its surrounding nations due to their disobedience to Yahweh's word

Jeremiah Outline:

I. Judgment Against Judah, Jerusalem, and the Nations, 1-25

⁹ Heater writes, "The LXX text of Jeremiah is one eighth shorter than the Hebrew text underlying our English translations. In addition there is somewhat of a different arrangement of material (e.g., the oracles against the nations are situated in a different place than in the MT). Qumran fragments support a reading unique to the LXX and lead to an inference that there was a Hebrew Vorlage (or underlying text) for the Greek translation. But we must stress that it is only an inference since all we have are a few fragments (4QJer). I believe we must deal with these differences as text critical problems (some want to talk about a developing canon, but canon speaks of the book, whereas textual criticism speaks of the changes in the text). See Homer Heater, Jr., "Notes on the Book of Jeremiah," unpublished class notes in seminar in the preexilic Old Testament prophets (Dallas Theological Seminary, Fall 1990), 105.

¹⁰ Archer affirms, "In this connection, note that 36:32 indicates that a second preliminary edition was published in the reign of Jehoiakim, and it is therefore reasonable to assume that Jeremiah kept adding to these earlier sermons the messages the Lord gave him in the reign of Zedekiah and in the period subsequent to the fall of Jerusalem (A Survey of Old Testament Introduction, 370).

¹¹ Gleason L. Archer, Jr. A Survey of Old Testament Introduction, 370.

¹² LaSor *et al* affirm, "A likely explanation is the editors' desire to shape the book according to the patterns of Isa. 1--39 and Ezekiel: oracles of doom against Judah, oracles of doom against the nations, and oracles of hope for Judah. This stylized arrangement argues against priority of the LXX structure" (LaSor, Hubbard, and Bush, Old Testament Survey, 410).

- Call of Jeremiah, 1
 - A satire on idolatry, 10
 - The marred belt, 13
 - Don't pray for their good! 14:11
 - The heart is deceitful, 17:9-10
 - Messiah, the righteous Branch, 23
 - Prophecy of the 70 years, 25 (vv. 11-12; cf. 29:10, 12, 19; Lv 26:33-35, 40-46; 2Chr 36:21; Dan 9:2)
- II. Salvation for Israel and Judah, 26-35
- The New Covenant, 31:27-34
 - Illustration of the Rechabites, 35
- III. Baruch Tells of Jeremiah's Sufferings, 36-45
- Jehoiachim and the burning of Jeremiah's scroll, 36
 - Jeremiah goes to Egypt, 43
 - Baruch warned of selfishness, 45
- IV. Judgment Against the Nations, 46-51
- V. Conclusion, 52
- A. Recounting the Fall of Jerusalem
Cf. 2Ki 24:18 - 25:21
- B. Recounting the Royal Treatment of Jehoiachin
Cf. 2Kin 25:27-30

Lamentations

Acrostic arrangement. One key stylistic element that defies translation is the acrostic arrangement of chapters 1-4. An acrostic is a composition in which the first word of each sentence or line, when taken in order, forms a word, a connected group of words, or the regular sequence of the letters of the alphabet. In the Book of Lamentations each of the first four chapters is arranged in an acrostic pattern. Thus verse 1 begins with the letter *aleph*, verse 2 with *beth*, etc. Chapters 1, 2, and 4 each have 22 verses which begin with the 22 letters of the Hebrew alphabet. Chapter 3, the heart of the book, has 66 verses. In this chapter the first three verses begin with *aleph*, the next three begin with *beth*, etc. Only chapter 5 is not arranged acrostically, though (like chaps. 1-2, and 4) it has 22 verses.

The Book of Lamentations has a definite structural balance. Chapters 1-2 and 4-5 parallel each other and are arranged in a chiasm pattern. Thus chapters 1 and 5 focus on the people while chapters 2 and 4 focus on the Lord. Chapter 3 provides the pivot for the book, pointing to Jeremiah's response in the midst of affliction.

- I. Jerusalem's Desolation because of Her Sin (chap. 1)
- II. God's Punishment of Jerusalem's Sin (chap. 2)
- III. Jeremiah's Response (chap. 3)
- IV. The Lord's Anger (chap. 4)
- V. The Remnant's Response (chap. 5)

Relationship to Deuteronomy 28. A crucial, though often overlooked, characteristic of the Book of Lamentations is its relationship to Deuteronomy 28... All the heartaches and hardships experienced by Jerusalem in the Book of Lamentations had been predicted about 900 years earlier by Moses. God had warned of the fearful consequences of disobedience and, as Jeremiah carefully noted, God faithfully carried out those curses. Yet this characteristic makes the Book of Lamentations a book of hope for Israel. God was *faithful* in discharging every aspect of the covenant He had made. Israel was punished for disobedience, but she was not consumed because God's covenant was still in force. The same covenant that promised judgment for disobedience also promised restoration for repentance (cf. Deut. 30:1-10). Thus Jeremiah could offer hope in the midst of despair (Lam. 3:21-32). Jeremiah's message to the Israelites in captivity was to learn the lessons of Deuteronomy 28 and turn back to their Lord. The prayer of Lamentations 5:21-22 was not a doubting cry from a discouraged remnant. Rather it was the response of faith from those captives who had mastered the lessons of Deuteronomy 28 and the Book of Lamentations. They were calling on God to fulfill the final part of His covenant and to restore them as a nation from captivity.

Lamentations	Deuteronomy 28
1:3 She dwells among the nations; she finds no resting place.	28:65 Among those nations you will find no repose, no resting place for the sole of your foot.
1:5 Her foes have become her masters.	28:44 He will be the head, but you will be the tail.
1:5 Her children have gone into exile, captive before the foe.	28:32 Your sons and daughters will be given to another nation.
1:6 In weakness they have fled before the pursuer.	28:25 The Lord will cause you to be defeated before your enemies. You will come at them from one direction but flee from them in seven.
1:18 My young men and maidens have gone into exile.	28:41 You will have sons and daughters but you will not keep them, because they will go into captivity.
2:15 All who pass your way clap their hands at you; they scoff and shake their heads at the Daughter of Jerusalem.	28:37 You will become a thing of horror and an object of scorn and ridicule to all the nations where the Lord will drive you.
2:20 Should women eat their offspring, the children they have cared for?	28:53 Because of the suffering that your enemy will inflict on you during the siege, you will eat the fruit of the womb, the flesh of the sons and daughters the Lord your God has given you.
2:21 Young and old lie together in the dust of the streets.	28:50 . . . a fierce looking nation without respect for the old or pity for the young.
4:10 With their own hands compassionate women have cooked their own children.	28:56—57 The most gentle and sensitive woman among you . . . will begrudge the husband she loves and her own son or daughter the afterbirth from her womb and the children she bears. For she intends to eat them secretly during the siege.
5:2 Our inheritance has been turned over to aliens, our homes to foreigners.	28:30 You will build a house, but you will not live in it.
5:5 We are weary and find no rest.	28:65 Among those nations you will find no repose.
5:10 Our skin is as hot as an oven, feverish from hunger.	28:48 In hunger and thirst. . . you will serve the enemies the Lord sends against you.
5:11 Women have been ravished in Zion, and virgins in the towns of Judah.	28:30 You will be pledged to be married to a woman, but another will take her and ravish her.
5:12 Elders are shown no respect.	28:50 ...a fierce—looking nation without respect for the old . .
5:18 Mount Zion.. lies desolate, with jackals prowling over it.	28:26 Your carcasses will be food for all the birds of the air and the beasts of the earth, and there will be no one to frighten them away.

Ezekiel

Like Jeremiah (Jer. 1:1) and Zechariah (Zech. 1:1; cf. Neh. 12:4, 16), Ezekiel was a priest (Ezek. 1:3). Ezekiel's father Buzi is mentioned only in 1:3. Jeremiah, Zechariah, and Ezekiel were the only prophet-priests; and all three prophesied during the exilic or postexilic periods. Ezekiel's priestly background explains in part his emphasis on the temple in Jerusalem, the glory of the Lord, the actions of Jerusalem's priests, and God's future temple.

The date for Ezekiel's ministry can be determined by noting the following chronological notations in his book:

Ezekiel 1:2 On the fifth of the month in the fifth year of King Jehoiachin's exile,

Ezekiel 8:1 AND it came about in the sixth year, on the fifth *day* of the sixth month, as I was sitting in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell on me there.

Ezekiel 20:1 NOW it came about in the seventh year, in the fifth *month*, on the tenth of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me.

Ezekiel 24:1 AND the word of the LORD came to me in the ninth year, in the tenth month, on the tenth of the month, saying,

Ezekiel 29:1 IN the tenth year, in the tenth *month*, on the twelfth of the month, the word of the LORD came to me saying,

Ezekiel 29:17 Now in the twenty-seventh year, in the first *month*, on the first of the month, the word of the LORD came to me saying,

Ezekiel 30:20 And it came about in the eleventh year, in the first *month*, on the seventh of the month, that the word of the LORD came to me saying,

Ezekiel 31:1 AND it came about in the eleventh year, in the third *month*, on the first of the month, that the word of the LORD came to me saying,

Ezekiel 32:1 AND it came about in the twelfth year, in the twelfth *month*, on the first of the month, that the word of the LORD came to me saying,

Ezekiel 32:17 And it came about in the twelfth year, on the fifteenth of the month, that the word of the LORD came to me saying,

Ezekiel 33:21 Now it came about in the twelfth year of our exile, on the fifth of the tenth month, that the refugees from Jerusalem came to me, saying, "The city has been taken."

Ezekiel 40:1 IN the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was taken, on that same day the hand of the LORD was upon me and He brought me there.

All Ezekiel's prophecies are arranged chronologically (starting with "the 5th year of the exile," 1:2, and ending with "the 25th year of our exile," 40:1, except the prophecies introduced in 29:1,

17). These two variations may be explained by the fact that they are grouped topically as part of the prophecies against Egypt in chapters 29-32.

Ezekiel's ministry began "in the fourth month on the fifth day" of "the fifth year of the exile of King Jehoiachin" (1:1-2). Jehoiachin came to the throne in December 597 B.C. after Jehoiakim died (2 Kings 24:1-12). After a reign of only three months Jehoiachin was captured by Nebuchadnezzar and deported to Babylon. The fifth year of Jehoiachin's exile was 593 B.C., and the fourth month was the month Tammuz. ... The Book of Ezekiel was written during the time of Judah's bondage to Babylon under Nebuchadnezzar's rule. Ezekiel lived with a group of captives in Tel Aviv (not the modern-day city in Israel by that name), located beside the Kebar River (3:15) in Babylon. The exact site of this settlement is unknown, but the Kebar River has been identified with the Grand Canal (Akk., *naru kabaru*) in Babylon. This canal branched off from the Euphrates just above Babylon and flowed east of the city. It continued through the site of ancient Nippur and then reentered the Euphrates near Uruk (biblical Erech).

The last dated prophecy in Ezekiel was "in the 27th year, in the first month on the first day" (Ezek. 29:17). Since Ezekiel began prophesying in 593 (the fifth year of Jehoiachin's exile, 1:2), this prophecy was 571 B.C. (March 26). So Ezekiel's prophetic activity spanned at least 22 years (593-571 B.C.), from age 30 to 52.

During these final years Ezekiel was ministering in Babylon, predicting the coming collapse of Jerusalem. His message fell on deaf ears till word of the city's destruction was received in Babylon. The fall of the city prompted a change in Ezekiel's prophetic message. Before Jerusalem fell, Ezekiel's message focused on Judah's forthcoming destruction because of her sin. After Jerusalem's fall, Ezekiel's message centered on Judah's future restoration.

God's character determined His conduct throughout the book. Fifteen times God declared that He had acted for the sake of His name to keep it from being profaned (20:9, 14, 22, 39, 44; 36:20-23 [twice in v. 23]; 39:7 [twice], 25; 43:7-8). Over 60 times God said He had acted so that the people would "know that I am the LORD" (e.g., 6:7, 10, 13-14).

Ezekiel used unique literary devices to drive home his message to a "hardened and obstinate" people. These included proverbs (12:22-23; 16:44; 18:2-3); visions (chaps. 1-3; 8-11; 37; 40-48); parables (chap. 17; 24:1-14); symbolic acts (chaps. 4-5; 12; 24:15-27); and allegories (chaps. 16-17).

- I. Judgment on Judah (chaps. 1-24)
 - Ezekiel's vision of God, 1
 - Ezekiel's call, 2-3
 - Vision of the defiled temple, 8
 - Vision of the glory of God departing from the temple, 10 - 11
 - The New Covenant, 16:59-63
 - The significance of Sabbath observance, 20:10-26
 - The death of Ezekiel's wife, 24:15-27
- II. Judgment on Gentile Nations (chaps. 25-32)
 - The anointed cherub's fall, 28:11-19
- III. Blessings on Israel (chaps. 33-48)
 - Israel's restoration, 36
 - Valley of Dry Bones, 37
 - Gog & Magog Invasion, 38 - 39
 - Millennial temple, 40 - 47
 - The glory of God returns to the temple, 43:2-5; 44:4

Gog & Magog Invasion of Ezekiel 38-39

1. Identity of the Invaders, 38:1-6

- Gog – leader of the land of Magog
- Magog – Scythian tribes³⁹
- Rosh – Scythians, or generally of all the nations of the north
- Meshech – Phrygia
- Tubal – Cappadocia
- Persia – Iran/Iraq
- Cush – Ethiopia
- Put – Lybia
- Gomer – Germany (?)
- Togamah – Armenia or Mid-Turkey

2. Gog's Invasion

Note 8 details concerning this invasion in verse 8:

- a. After many days – i.e., not during Ezekiel's life time
- b. Shalt be visited – Heb. *paqad* used of God's visitation, either in blessing or in judgment
- c. In the latter years – An O.T. phrase for Messianic times = "latter days" cf. v. 16; 38:8, 14, 16, 18; 39:8, 11
- d. The land brought back from the sword – a people who had been previously exiled by enemy invasion. This may place these events at the end, rather than the beginning, of the Tribulation Period.
- e. Gathered out of many peoples – more likely describes the regathering from world-wide dispersion following A.D. 70, than the more localized dispersion of the Babylonian Captivity.
- f. Which have been always waste – a longer period than the 70 years' Babylonian Captivity.
- g. Brought forth out of the nations – the supernatural agency of God.
- h. They shall dwell safely – result of a pact with the Antichrist?

3. Their Intention to Plunder, 38:10-13

The goal here is not one of territorial expansion or revenge, but of wealth!

Note verse 13, Sheab and Dedan (Arabia) marvel, because they would expect – especially the Persian/Arab members of the confederacy – to attack for territorial/revenge motives.

³⁹ In Ezekiel's day, the Scythians' realm extended from Asia Minor (Modern day Turkey) across to northern India, and included what now consists of the countries of Azerbaijan, Armenia, Georgia, northern Iran, Turkmenistan, Afghanistan and Pakistan.

Tarshish – Spain or Sardinia

4. God's Intention, 38:14-16

- a. v. 15 Northern Parts - יִרְכָּתִי צָפוֹן (*yark^etey tsaphōn*), "the extreme northern limits" (see also in v. 6). In Ezekiel's day this would correspond to modern day Turkey, Armenia, Azerbaijan, Georgia, roughly equivalent to the northern region of the ancient Scythian realm.
- b. v. 16 God will be sanctified, i.e., the world will recognize that His dealings with Gog are just.

5. Annihilation of the Enemy, 38:17-23

- a. v. 17 What prophecies are referred to here? Probably the general prophetic idea that God will judge the ungodly nations of the world, rather than any specific mention of Gog, *per se*. Cf., Is 13 – 26; Nu 24:17-24; Jer 3 – 6; Jl 3; Dan 2:44-45; Zph 1:14; 3:8.
- b. vv. 19-23 order of judgments:
 - earthquake, 19-20 (cf. Zph 1:10; Is 2:1-2; Jer 4:23-26)
 - anarchy, 21
 - pestilence and natural disasters, 22 (cf. Zph 1:19-18)

6. Gog's Judgment Described, 39:1-10

7. Purification of the Land, 39:11-16

- a. v. 11 "Valley of the travellers" גֵּי הָעֹבְרִים (*gey ha-ōv^erīm*), the Jordan Valley above the Dead Sea.

"East of the Sea" קִדְמַת הַיָּם (*qid^emat hayōm*) lit., "in front of the Sea".

- b. v. 14 need of "cleansing" because spilling blood brings defilement; cf., 36:18; Nu 35:33-34.

8. The Feast of the Birds & Beasts, 39:17-20

9. God's Overruling Purpose, 39:21-29

- a. vv. 21-24 A lesson to the nations
- b. vv. 25-29 Complete return of Israel as a clear miracle of God.

Daniel

- I. Personal History of Daniel, 1
- II. Prophetic History of the Gentiles during the Times of the Gentiles, 2-7
 - Nebuchadnezzar's dream of a great image, 2
 - Nebuchadnezzar's dream of the four beasts, 7
- III. The Prophetic History of Israel during the Times of the Gentiles, 8-12
 - The Ram and the Goat, 8
 - The 70 - 7s, 9
 - Antichrist's career, 11:36 - 12:3

Note: Christ refers to the "times of the Gentiles" in Lk 21:24

Daniel's Visions & Prophecies

Chapter 2 - Nebuchadnezzar's Image

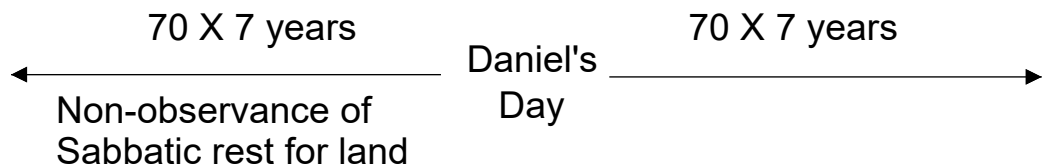
Head of Gold	Nebuchadnezzar (Babylon), 606 BC
Breast and Arms of Silver	Medo-Persian Kingdom, 539 BC
Belly and Thighs of Bronze	Alexander the Great, 331 BC
Legs of Iron	Rome, 146 (?) BC
Feet of mixed Iron and Clay	Revived Rome in End Times

Chapter 7 - The Four Beasts

Winged Lion	Nebuchadnezzar (Babylon), 606 BC
Bear Raised on One Side	Medo-Persian Kingdom, 539 BC
Leopard with 4 wings/heads	Alexander the Great, 331 BC
Terrible Beast	Rome, 146 (?) BC
10 Horns & 1 Little Horn	Revived Rome in End Times as a 10 Nation Confederacy Ruled by Antichrist

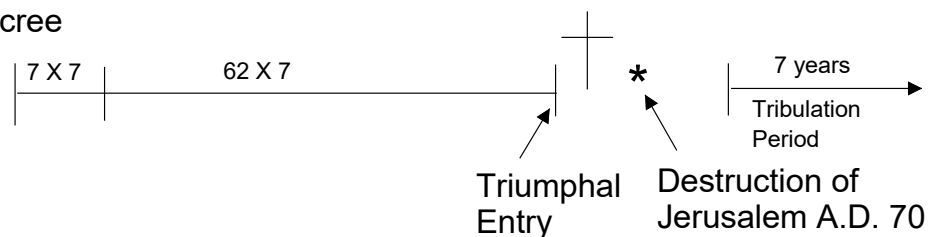
Chapter 9 - The Seventy "Sevens"

"Week" (Heb. *shevu'a*) = "seven" In this context = period of seven years.



444 B.C.
Artaxerxes'
Decree

The 70 7's



Chronological Aspects of the Life of Christ⁴⁰

Part VI:

Daniel's Seventy Weeks and New Testament Chronology

—
Harold W. Hoehner

While Daniel was in the Babylonian captivity (605–538/37 B.C.), he was given the prophecy of the seventy weeks (Dan 9:24–27), which has become the subject of many discussions and interpretations. The purpose of this article is to determine how this prophecy relates to the chronology of Christ's life discussed in the previous articles in this series.

The Context Of The Seventy Weeks

In the first year of Darius, 538-37 B.C. (Dan 9:1 ; 2 Chron 36:21–23 ; Ezra 1 ; 6:3–5), Daniel observed that the seventy-year captivity prophesied by Jeremiah (Jer 25:11–12 ; 29:10) was nearing its completion. The reason for Israel's captivity was their refusal to obey the Word of the Lord from the prophets (Jer 29:17–19) and to give their land sabbatical rests (2 Chron 36:21). God had stated that Israel, because of her disobedience, would be removed from her land and scattered among the Gentiles until the land had enjoyed its sabbaths (Lev 26:33–35).

According to 2 Chronicles 36:21 the land would be desolate for seventy years. One may therefore conclude that in the eight hundred year's history of Israel in the land, seventy sabbatical years were not kept. Now Daniel, seeing that the seventy years of captivity were nearing their completion, realized that before the exiles could return to their homeland they needed to confess and repent of their sin of disobedience before God (Lev 26:40–46). Hence, Daniel confessed on behalf of his people the disobedient course they had followed and pleaded that God's anger would be turned away so that Israel may return to her land. While Daniel was making his petition, the angel Gabriel came to give him understanding of the prophetic message of the seventy weeks. Daniel had asked about Israel's imminent return to their land, but instead God gave him the revelation of the seventy weeks which was to assure Daniel that God will fulfill His covenant promises to the nation. Gabriel informed Daniel that God would bring Israel back into their land and set up the messianic kingdom. However, Gabriel went on to say that this would not be ultimately fulfilled at the end of the seventy-year captivity in Babylon but at the end of the seventy-week period stated in 9:24–27 .

The Terminology Of The Seventy Weeks

Introduction

Over the centuries the meaning of the seventy weeks has been the *crux interpretum* . Some writers see the seventy weeks already fulfilled in some way during the Maccabean times.¹ Others view the weeks as merely symbolic. According to Young, "Since these numbers represent periods of time, the length of which

⁴⁰ Article taken from *Bibliotheca Sacra* January 1975, pp. 47-65, Electronic version, Libronix Software, 1995.

1. James A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel* (New York: Charles Scribner's Sons, 1927), pp. 390-401; George A. F. Knight, "The Book of Daniel," *The Interpreter's One-Volume Commentary of the Bible* , ed. M. Laymon (Nashville: Abingdon Press, 1971), pp. 447-48.

is not stated, and since they are thus symbolical, it is not warrantable to seek to discover the precise lengths of the sevens.”²

However, in the light of Daniel’s inquiry about the consummation of a literal seventy-year captivity in Babylon, it seems most reasonable that the seventy weeks are not symbolical but must be interpreted literally. And as Wood observes, the fact of Daniel’s use of definite numbers—seven, sixty-two, and one—makes it difficult to think of symbolical indefinite periods of time.³ Hence in the light of the context the literal interpretation makes the most sense.

Interpretation

The term שבועים in the Old Testament. The term שבועים is the plural form of שבוע which is a unit or period of seven, heptad, or week.⁴ It is used twenty times in the Old Testament. Three times it means a unit of seven and is followed by ימים “days” (Ezek 45:21 ; Dan 10:2 , 3); six times it means “week(s),” a normal seven-day week (Gen 29:27 , 28 ; Deut 16:9 bis; Lev 12:5 ; Deut 16:10 , 16 ; 2 Chron 8:13); and six times it is used as a “unit of seven” without reference to days (Dan 9:24 , 25 bis, 26 , 27 bis). Therefore, the context determines its meaning. This can also be illustrated by עשר which is normally translated “ten days” because the context demands this rendering thirteen out of sixteen occurrences in the Old Testament. However, three times (Ps 33:2 ; 92:3 ; 144:9) it has reference to a musical instrument and would have to be translated “ten strings.”⁵ Thus has the idea of a “unit of ten” as determined by the context.

In conclusion the term שבוע means “a unit of seven” and its particular meaning must be determined by the particular context.

The term שבועים in Daniel 9:24-27. In this passage the term refers to units of seven years and thus Daniel is speaking of seventy of these units of seven years or a total of 490 years. The reasons for this conclusion are as follows.

First, in the context Daniel had been thinking in terms of years as well as multiples (ten times seven) of years (Dan 9:1–2).

Second, Daniel had been considering Jeremiah 25:11 and 29:10 regarding the seventy-year captivity. The captivity was a result of violating the sabbatical year, which was to have been observed after every six years (2 Chron 36:21 ; cf. Lev 26:34–35 , 43). Each year of captivity represented one seven-year cycle in which the seventh or Sabbath year had not been observed. Thus it is clear that the context refers to years, not days. Daniel then saw another 490 years into Israel’s future. This can be diagrammed in the following way:



2. Edward J. Young, *The Messianic Prophecies of Daniel* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), p. 56; cf. H. C. Leupold, *Exposition of Daniel* (Columbus, OH: Wartburg Press, 1949), pp. 409-10; and C. F. Keil, *Biblical Commentary on the Book of Daniel*, trans. M. G. Easton (Edinburgh, 1876), pp. 399-402.

3. Leon Wood, *A Commentary on Daniel* (Grand Rapids: Zondervan Publishing House, 1973), p. 247.

4. Francis Brown, S. R. Driver, and Charles Briggs, eds., *A Hebrew and English Lexicon of the Old Testament* (Oxford: At the Clarendon Press, 1907), pp. 988-89; Ludwig Koehler and Walter Baumgartner, eds., *Lexicon in Veteris Testamenti Libros* (Leiden: E. J. Brill, 1958), p. 940.

5. Brown, Driver, and Briggs, *Hebrew and English Lexicon*, p. 797.

Third, the only other usage of שבעים ימים by Daniel is in 10:2, 3 where the phrase שלשה שבועים ימים is literally “three units of seven days” or twenty-one days. This has reference to Daniel’s mourning for three weeks since the word ימים is included. The very fact that Daniel adds ימים in, indicates that he did not want his readers to think of the unit of seven the same way it was used in chapter nine. Everyone would have realized that Daniel would not have fasted twenty-one years, but the fact that he inserted ימים “days” in 10:2, 3 when it was not necessary would seem to indicate that he *would* have used ימים in 9:24–27 if there he meant 490 “days.” Therefore, in 9:24–27 Daniel was referring to years and not days.

Fourth, it is impossible to fit the events described in 9:24–27, regardless of the terminus a quo, into 490 days or weeks. Only that number of years is viable.

Fifth, in 9:27 the covenant that will be confirmed for one “unit of seven” (שבוע) will be broken in the middle of that unit of seven. If one accepts the שבוע as a unit of seven years, this would mean that the covenant will be broken at the three and one-half year point and the last three and one-half years will be a time of trouble and desolation. This fits well with the trouble described by the temporal note “time, times, and half a time” in Daniel 7:25 and 12:7 as well as in Revelation 12:14.

Sixth, although the term שבוע does not refer to years elsewhere in the Bible it has this meaning in the Mishnah.⁶

In conclusion the term שבועים in Daniel 9 most reasonably refers to a unit of seven years. To make it anything else does not make good sense. However, for the sake of clarity this unit of seven years will be called “week(s)” for the remainder of this article, for it is simpler to refer to seventy “weeks” than to seventy “units of seven years.” Therefore, Daniel’s reference to seventy weeks means a period of 490 years.

The Terminus A Quo Of The Seventy Weeks

Daniel 9:25 states that the starting point of the seventy weeks is the issuance of a command to restore and rebuild Jerusalem where a plaza (or square) and a moat (or trench) will be built during distressing times.

The Description Of The Rebuilding

Three things are to be noted in the description of the rebuilding of Jerusalem. First, the words להשיב ולבנות (“to restore and to rebuild”) suggest that the city was raised to its former state. It is not a partial rebuilding but a complete restoration.⁷

Second, the words רחלב וחרוץ (“plaza and moat”) give weight to the position for a complete restoration of the city. The first of these words means a plaza, street, or square, “the broad spaces, generally just inside the city gates, the centre of city life.”⁸ It is a wide and free unoccupied place in the city (cf. Ezra 10:9; Esther 4:6; 2 Chron 32:6; Neh 8:1, 3). The second word, חרוץ, is more difficult to define. It is a passive participle of חרץ meaning “to cut, to sharpen, to decide.”⁹ In the Old Testament it is used fourteen times: four times it refers to a sharpened threshing instrument, a threshing sledge (Isa 28:27; 41:15; Amos 1:3);¹⁰ one time it suggests the idea of being maimed, cut, or mutilated (Lev

6. Mishnah: Baba Metzia ix. 10; Sanhedrin v. 1.

7. For a fuller discussion of these terms, see E. W. Hengstenberg, *Christology of the Old Testament*, trans. Theodore Meyer and James Martin, 4 vols. (Edinburgh: T. & T. Clark, 1872–78), 3:115–17.

8. Montgomery, *Commentary on the Book of Daniel*, p. 380.

9. Brown, Driver, and Briggs, *Hebrew and English Lexicon*, p. 358.

10. Joseph Reider, “Etymological Studies in Biblical Hebrew,” *Vetus Testamentum* 2 (April 1952): 116–17.

22:22); six times it is used poetically of gold from the idea of the sharp bright color or from the idea that it is eagerly desired by men (חָרַץ can have the idea “to be eager, to covet”) (Ps 68:14 [13]; Prov 3:14 ; 8:10 , 19 ; 16:16 ; Zech 9:3); two times it refers to “something decided,” a strict decision as in the phrase “valley of decision” (Joel 3:14 bis); and once it is used in Daniel 9:25 . Outside the Bible this term is used in Aramaic of a “trench”;¹¹ in Akkadian it has the idea of a “city moat”;¹² in the Qumran writings it is used of a “moat of the rampart or bulwark”;¹³ and in mishnaic and targumic literature it has the idea of an incision, furrow, or trench.¹⁴ Thus its basic idea is to make an incision or cut or dig a trench.

Commentators are divided on how to apply the two words, רַחֲבֵי לְחָרוֹץ , to Daniel 9:25 , but it is best to take the first word *plaza* as referring to the interior of the city and the second word *trench* as referring to a moat going around the outside of the city. Part of Jerusalem’s natural defenses consisted of a great cutting in the rock along the northern wall, which is still visible, for the purpose of building a defense wall.¹⁵ Montgomery states that these “two items present a graphic picture of the complete restoration.”¹⁶

Third, it should be noted that the rebuilding of Jerusalem would be done in times of distress or oppression.

In conclusion, then, Daniel describes the rebuilding of Jerusalem as being a complete restoration during troublous times.

The Time Of The Rebuilding

Having discussed the description of the rebuilding of Jerusalem, one needs to determine when this occurred.

The decree of Cyrus . The first decree is the one of Cyrus to rebuild the temple, probably given on October 29, 539 B.C.¹⁷ (2 Chron 36:22–23 ; Ezra 1:1–4 ; 6:3–5). This decree concerned the return of the captives and the rebuilding of the temple but not a complete restoration of the city. However, Keil,¹⁸ Leupold,¹⁹ and Young²⁰ feel this. decree marks the starting point of the seventy weeks. Young states:

This edict [Cyrus’], furthermore, was issued in fulfillment of the prophecy of Jer., and it speaks expressly of going to Jerusalem and building there the temple—the first and most important step in rebuilding of the city. In this connection also one should consider the prophecies of Isa 44:28 in which Cyrus is described as “saying to Jerusalem, Thou shalt be built; and to the temple, Tby foundation shall be laid.” Likewise Isa 45:13 declares of Cyrus, “he shall build my city, and he shall let go my captives.” Lastly, it should be noted that the book of Ezra pictures Jerusalem as an existing city (cf. Ezra 4:12 , 9:9).

11. Montgomery, *The Book of Daniel* , p. 380.

12. Ibid.

13. M. Baillet, J. T. Milik, et R. de Vaux, Les “*Petites Grottes*” de Qumrân 2 vols., *Discoveries in the Judean Desert of Jordan: III* (Oxford: At the Clarendon Press, 1962), 1:244.

14. Marcus Jastrow, comp., *A Dictionary of the Targumin, the Talmud Bibli Yerushalmi, and the Midrashic Literature* , 2 vols. (London: W. C. Luzac and Co., 1903), 1:502; cf. p. 505.

15. Montgomery, *The Book of Daniel* , p. 380; Judah J. Slotki, *Daniel, Ezra and Nehemiah* (London: Soncino Press, 1951), p. 78.

16. Montgomery, *The Book of Daniel* , p. 380.

17. John C. Whitcomb, Jr., *Darius the Mede* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959), pp. 70-71.

18. Keil, *Daniel* , pp. 355-56.

19. Leupold, *Exposition of Daniel* , pp. 417-26.

20. Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), pp. 202-3.

It cannot be denied that this was the year in which the effects of the going forth of a word began to appear in history. Cyrus issued the decree which brought an end to the exile and again turned the Jews toward Jerusalem. It is not justifiable to distinguish too sharply between the building of the city and the building of the temple. Certainly, if the people had received permission to return to Jerusalem to rebuild the temple, there was also implied in this permission to build for themselves homes in which to dwell. There is no doubt whatever but that the people thus understood the decree (cf. Haggai 1:2–4). The edict of Cyrus mentions the temple specifically, because that was the religious center of the city, that which distinguished it as the holy city of the Jews. If, therefore, we are to discover in history the effects of the going forth of a Divine word we discover them first appearing during the first year of Cyrus the king, and this year is thus to be regarded as the *terminus a quo* of the 70 sevens.²¹

While at first sight this all seems quite convincing, there are several problems with this view. First, Cyrus' edict refers to the rebuilding of the temple and not to the city. Although it is granted there were inhabitants and a city was built in Cyrus' time as predicted by Isaiah, certainly it was not a city that could defend itself as described in Daniel 9:25. Young cites two Scripture verses from Ezra to substantiate his view. The first passage—Ezra 4:12 (see also vv. 13 and 16)—is not applicable for it is referring not to Cyrus' time but to Artaxerxes' reign (465/64–423 B.C.) as even Young argues vigorously in another work of his.²² The second passage—Ezra 9:9—also refers to Artaxerxes' reign and not Cyrus' reign. Also the word for “wall,” גִּדָּר, is a fence used to surround a vineyard and not a military defensive wall.²³ It is never used in Nehemiah in relation to building a defensive wall. Most likely it is metaphorically speaking of security brought about by the protection of the Persian kings.²⁴ The only other references to the walls in Ezra are the walls of the temple (Ezra 5:3, 8, 9). Therefore, neither of these Scripture passages is in the context of Cyrus' decree and has no reference to a defensive wall.

Second, a distinction should be made between the rebuilding of a city and the restoration of a city to its former state. Japan rebuilt itself after World War II, but that is quite different from restoring it to its pre-World War II military state. The commencement of the rebuilding began with Cyrus' decree but the city's complete restoration was not at that time.

Third, if one accepts the seventy weeks as beginning with Cyrus' decree, how does one reckon the 490 years? Young states:

The 7 sevens apparently has [*sic*] reference to the time which should elapse between the issuance of the word and the completion of the city and temple; roughly, to the end of the period of Ezra and Neh. The 62 sevens follows [*sic*] this period. In vs. 25 these 62 sevens are not characterized, but in vs. 26 we are told what will happen after the expiry of the 62 sevens. The 62 sevens therefore have reference to the period which follows the age of Ezra and Neh. to the time of Christ.²⁵

Though Young is not specific regarding the final week, it seems that he would make the first half of that week include all of Christ's incarnation and the destruction of the temple in A.D. 70, but with no indication of the *terminus ad quem* of the seventieth week.²⁶

21. Ibid.

22. Edward J. Young, *An Introduction to the Old Testament*, rev. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), pp. 403–4.

23. Brown, Driver, and Briggs speak of it as a wall of stones without mortar, *Hebrew and English Lexicon*, p. 173.

24. C. F. Keil, *The Books of Ezra, Nehemiah, and Esther*, trans. Sophia Taylor (Edinburgh: T. & T. Clark, 1873), pp. 120–21; Slotki, *Daniel, Ezra and Nehemiah*, p. 167.

25. Young, *Daniel*, pp. 205–6, 220; cf. Young, *Messianic Prophecies*, pp. 67–70.

26. Young, *Daniel*, pp. 213–21; Young, *Messianic Prophecies*, pp. 69–84.

Young's formulation, according to the first seven weeks, would cover a period of about one hundred years (each week thus representing about fourteen years); the second period of sixty-two weeks would cover from Nehemiah to the time of Christ, a period of about 450 years (each week representing about seven years); and the final week would be divided into two parts, the first half covering the life of Christ and going even until the destruction of the temple in A.D. 70, a period of thirty-five to seventy years (about ten to twenty years for each week), and the second half of the seventieth week would have no terminus ad quem. Of course, other scholars who begin the decree with Cyrus do not all calculate the seventieth week as Young does. However, it seems that this system makes havoc of Gabriel's sayings, which were rather specific. Also Young's lengthy explanation leads one to be suspicious of this interpretation. It seems highly subjective as is evident when one reads the various commentators who hold to a symbolical interpretation.

In conclusion, then, it is most unlikely that Cyrus' decree marks the terminus a quo of the seventy weeks described in Daniel.

The decree of Darius . The next decree in the restoration of the temple in Jerusalem was due to Tattenai, governor of Judah, who questioned the Jews' right to rebuild the temple (Ezra 5:3–17). Darius had a search made of Cyrus' decree and then issued a decree himself about 519/18 B.C. to confirm Cyrus' original decree (Ezra 6:1–12). This decree will not serve as the beginning date for the seventy weeks because it has specific reference to the temple and not to the city, and because it really is not a new decree but only confirms a former one.

The decree of Artaxerxes to Ezra . The third decree was the decree to Ezra in 457 B.C. It encouraged the return of more exiles with Ezra, the further enhancement of the temple and its accompanying worship, and the appointment of civil leaders (Ezra 7:11–26). It is thought by men such as Pusey,²⁷ Boutflower,²⁸ Payne,²⁹ and Goss³⁰ that this decree marked the terminus a quo of the seventy weeks and that the end of the sixty-ninth week brings one to A.D. 26 or 27 (depending on whether or not one dates the decree 458 or 457 B.C.), which marks the commencement of Christ's ministry. The proponents of this view (with the exception of Goss) would see at the middle of the seventieth week the crucifixion of Christ in A.D. 30 and the terminus ad quem of the seventieth week would be in A.D. 33, the probable date of Stephen's death and Paul's conversion.

There are several problems with this view. First, and foremost, is that this decree has not a word about the rebuilding of the city of Jerusalem but rather the temple in Jerusalem.³¹ This is even admitted by Payne.³² The proponents of this theory say that a wall was permitted to be built because Artaxerxes gave unlimited freedom to use the leftover silver and gold (Ezra 7:18) and because Ezra was to appoint civil authorities (Ezra 7:25) who would want to build a wall. But the leftover silver and gold was to be used for the temple worship and the civil authorities were appointed for the purpose of judging and not for building defense walls.³³

27. E. B. Pusey, *Daniel the Prophet* (Oxford: James Parker & Co., 1876), pp. 164-233, esp. pp. 168-78.

28. Charles Boutflower, *In and Around the Book of Daniel* (London: SPCK, 1923), pp. 168-211.

29. J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan Publishing House, 1962), pp. 276-78; J. Barton Payne, *The Imminent Appearing of Christ* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), pp. 148-50.

30. Glenn Richard Goss, "The Chronological Problems of the Seventy Weeks of Daniel" (Th.D. diss., Dallas Theological Seminary, 1966), pp. 122-30.

31. Keil, *Daniel* , p. 379; cf. Michael J. Gruenthaner, "The Seventy Weeks," *Catholic Biblical Quarterly* 1 (January 1939): 51.

32. Payne, *Imminent Appearing* , p. 148.

33. For a fuller discussion, see Fred Holtzman, "A Re-examination of the Seventy Weeks of Daniel" (Th.M. thesis, Dallas Theological Seminary, 1974), pp. 82-84.

Second, to have the sixty-nine weeks terminate at the commencement of Christ's ministry in A.D. 26 or 27 is untenable for two reasons: (a) The cutting off of the Messiah (Dan 9:26) is a very inappropriate way to refer to the descent of the Holy Spirit upon Jesus at the commencement of His ministry. (b) The date for the beginning of Jesus' ministry is not A.D. 26 or 27 but A.D. 29, as discussed previously.³⁴

Third, to what does Daniel refer in 9:27 when he states he is confirming a covenant? If it refers to Christ, then what covenant was it and how did He break it?

Fourth, to say that the middle of the seventieth week refers to Christ's crucifixion in A.D. 30 is untenable on two grounds: (a) the sacrifices did not cease at Christ's crucifixion, and (b) though the date of A.D. 30 is possible the A.D. 33 date is far more plausible.³⁵

Fifth, to say that the end of the seventieth week refers to Stephen's death and Paul's conversion in A.D. 33 is pure speculation. There is no hint of this in the texts of Daniel 9:27 and Acts 8–9 to denote the fulfillment of the seventieth week. Also the date of Paul's conversion as well as Stephen's martyrdom was more likely in A.D. 35.³⁶

In conclusion the decree of Artaxerxes to Ezra in 457 B.C. serving as the starting point of the seventy weeks is highly unlikely.

The decree of Artaxerxes to Nehemiah . Another decree is that of Artaxerxes to Nehemiah in 444 B.C. to rebuild the city of Jerusalem (Neh 2:1–8). Several factors commend this decree as the one prophesied by Daniel (9:25) for the commencement of the seventy weeks. First, there is a direct reference to the restoration of the city (2:3 , 5) and of the city gates and walls (2:3 , 8). Second, Artaxerxes wrote a letter to Asaph to give materials to be used specifically for the walls (2:8). Third, the Book of Nehemiah and Ezra 4:7–23 indicate that certainly the restoration of the walls was done in the most distressing circumstances, as predicted by Daniel (Dan 9:25).

Fourth, no later decrees were given by the Persian kings pertaining to the rebuilding of Jerusalem.³⁷

Keil objects to calling this a decree. He thinks it would more appropriately be seen as a "royal favor."³⁸ However, Daniel 9:25 , though not requiring a decree,³⁹ does require a command (דָּבָר) and certainly this was the case with Artaxerxes as seen in the letters he wrote to the governors of the provinces beyond the river and to Asaph (Neh 2:7–9).

In conclusion this is the only decree that adequately fits the strictures given in Daniel 9:25 . Hence this decree of Artaxerxes is considered the terminus a quo of the seventy weeks.

The date of this decree is given in the biblical record. Nehemiah 1:1 states that Nehemiah heard of Jerusalem's desolate conditions in the month of Chislev (November/December) in Artaxerxes' twentieth

34. Harold W. Hoehner, "Chronological Aspects of the Life of Christ, Part 11: The Commencement of Christ's Ministry," *Bibliotheca Sacra* 131 (January-March 1974): 41-54.

35. Harold W. Hoehner, "Chronological Aspects of the Life of Christ, Part V: The Year of Christ's Crucifixion," *Bibliotheca Sacra* 131 (October-December 1974): 332-48.

36. Harold Hoehner, "Chronology of the Apostolic Age" (Th.D. diss., Dallas Theological Seminary, 1965), pp. 200-4; George Ogg, *The Odyssey of Paul* (Old Tappan, NJ: Fleming H. Revell Co., 1968), pp. 24-30.

37. Cf. Albert Barnes, *Notes, Critical, Illustrative, and Practical, on the Book of Daniel* (New York: R. Worthington, 1881), p. 390.

38. Keil, *Daniel* , pp. 379-80.

39. Goss, "Chronological Problems," p. 120.

year. Then later in Artaxerxes' twentieth year in the month of Nisan (March/April) Nehemiah reports that he was granted permission to restore the city and build its walls (2:1). To have Nisan later than Chislev (in the same year) may seem strange until one realizes that Nehemiah was using a Tishri-to-Tishri (September/October) dating method rather than the Persian Nisanto-Nisan method. Nehemiah was following what was used by the kings of Judah earlier in their history.⁴⁰ This method used by Nehemiah is confirmed by Jews in Elephantine who also used this method during the same time period as Nehemiah.⁴¹

Next, one needs to establish the beginning of Artaxerxes' rule. His father Xerxes died shortly after December 17, 465 B.C.⁴² and Artaxerxes immediately succeeded him. Since the accession-year system was used⁴³ the first year of Artaxerxes' reign according to the Persian Nisan-to-Nisan reckoning would be Nisan 464 to Nisan 463 and according to the Jewish Tishri-to-Tishri reckoning would be Tishri 464 to Tishri 463. This could be charted in the following way:

The
Report
to

The Report to Nehemiah						
JULIAN (January New Year)	465		464		463	
PERSIAN (Nisan New Year)		21st Year of Xerxes	Accession Year of Artaxerxes	1st Year of Artaxerxes' Reign	2nd Year	→
JEWISH (Tishri New Year)		21st Year of Xerxes	Accession Year of Artaxerxes	1st Year of Artaxerxes' Reign	2nd Year	→
XERXES' DEATH, ARTAXERXES' ACCESSION, DECEMBER 465						
Nehemiah						

Thus the twentieth year of Artaxerxes' reign, mentioned in Nehemiah 1:1 and 2:1 , would be illustrated as follows:

The Decree of Artaxerxes

40. Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* , rev. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), pp. 28-30, 161.

41. S. H. Horn and L. H. Wood, "The Fifth-Century Jewish Calendar at Elephantine," *Journal of Near Eastern Studies* 13 (January 1954): 4, 20.

42. Ibid., 13:9.

43. Ibid., p. 4.

The Decree of Artaxerxes				
NISAN (Date of Decree, cf. Neh. 2:1)				
JULIAN (January New Year)	445		444	
PERSIAN (Nisan New Year)	19th Year	20th Year		21st Year
JEWISH (Tishri New Year)	19th Year		20th Year	21st Year
CHISLEV (Date of Report, cf. Neh. 1:1)				

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In conclusion the report to Nehemiah (1:1) occurred in Chislev (November/December) of 445 B.C. and the decree of Artaxerxes (2:1) occurred in Nisan (March/April) of 444 B.C.⁴⁴

Therefore, Nisan 444 B.C. marks the terminus a quo of the seventy weeks of Daniel 9:24–27 .

The Terminus Ad Quem Of The Sixty-Nine Weeks

The Separation Of The Sixty-Ninth From The Seventieth Week

Keil, Leupold, Payne, Young, and others say that the seventieth week follows immediately after the sixty-ninth week. However, it is far more plausible to see the sixty-nine weeks fulfilled historically and the seventieth week as yet unfulfilled. The reasons are as follows: First, to view the six things in Daniel 9:24—to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place—as having been fulfilled in Christ’s death at His first advent is impossible. All these have reference to the nation of Israel and none of these has been fulfilled to that nation. Israel has not yet finished her transgression, nor been purged of her iniquity. Nor has she experienced the everlasting righteousness promised her. Paul sees this still in the future for Israel (Rom 11:25–27).⁴⁵ The anointing of the most holy is not a reference to Christ’s anointing, as Young would have it;⁴⁶ instead the “most holy” (קדש קדשים) are technical words that are always translated in the Old Testament as the “holy of holies.”

44. Richard A. Parker and Waldo H. Dubberstein, *Babylonian Chronology 626 B.C. - A.D. 75* , 2d ed. (Providence: Brown University Press, 1956), p. 32; Herman H. Goldstine, *New and Full Moons 1001 B.C. to A.D. 1651* (Philadelphia: American Philosophical Society, 1973), p. 47.

45. Robert H. Gundry, *The Church and the Tribulation* (Grand Rapids: Zondervan Publishing House, 1973), p. 189.

46. Young, *Daniel* , p. 201.

Second, the Messiah was cut off “after” the sixty-ninth week and not “during” the seventieth. Gundry stated it well when he wrote:

If the cutting off of the Messiah occurred in the middle of the seventieth week, it is very strange that the cutting off is said to be “after” the sixty-nine weeks (figuring the sum of the seven and the sixty-two weeks). Much more naturally the text would have read “during” or “in the midst of” the seventieth week, as it does in verse twenty-seven concerning the stoppage of the sacrifices. The only adequate explanation for this unusual turn of expression is that the seventieth week did not follow on the heels of the sixty-ninth, but that an interval separates the two. The crucifixion then comes shortly “after” the sixty-ninth but not within the seventieth because of an intervening gap. The possibility of a gap between the sixty-ninth and the seventieth weeks is established by the well-accepted OT phenomenon of prophetic perspective, in which gaps such as that between the first and second advents were not perceived.⁴⁷

An example of a gap between the two advents of Christ is seen in Luke 4:18–19 when Christ quoted Isaiah 61:1–2 leaving in the words referring to His first advent but omitting the words referring to His second advent.

Third, the person who confirms the covenant in Daniel 9:27 cannot refer to Christ. (a) The nearest antecedent is “the prince who is to come,” in verse 26.⁴⁸ (b) At no time in Christ’s ministry did he confirm an already-existing covenant. Certainly Payne’s attempt to say that Christ “cause[d] to prevail” an existing covenant rather than making a new covenant on the basis of the absence of the word “new” in some Greek manuscripts in Matthew 26:28⁴⁹ is tenuous to say the least, for, as Gundry points out, the adjective “new” is in Luke 22:20 and 1 Corinthians 11:25 and the new covenant is twice quoted in Hebrews.⁵⁰ (c) If Christ did confirm a covenant in His first advent, when did He break it? Would Christ break a covenant He has made? Thus the covenant-confirmer does not refer to Christ but to a prince who is yet to come.

Fourth, Christ’s death did render inoperative the animal sacrifices but did *not* cause them to cease immediately. In fact, the Jews sacrificed animals until Jerusalem’s destruction in A.D. 70.

Fifth, the abomination of desolation has not yet been fulfilled. In Matthew 24:15 Jesus said that it would occur after His ministry on earth. He spoke of the appearance of the abomination of desolation in the Jerusalem temple as a signal of the great tribulation which is immediately followed by Christ’s second advent. It is true that Jerusalem suffered destruction in A.D. 66-70 but Christ did not return in A.D. 70. In fact, the Book of Revelation speaks of Jerusalem’s desolation as yet future and not as having been fulfilled nearly a quarter century before its composition.⁵¹

Sixth, the person in view in Daniel 9:27 correlates very well with the wicked person in 7:25 and in Revelation 12 and 13, who has not yet appeared and been judged as described in Revelation 19.

Seventh, the events of the last half of the seventieth week, described in Daniel 9:27b, fit well into the second three and onehalf years of the tribulation described in the Book of Revelation, which is yet future.

47. Gundry, *The Church and the Tribulation*, p. 190.

48. John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p. 234.

49. Payne, *Imminent Appearing*, p. 151.

50. Gundry, *The Church and the Tribulation*, pp. 190-91.

51. *Ibid.*, p. 191.

In conclusion it is far better to see an Intervening gap between the sixty-ninth and seventieth weeks than to view the seventieth as following the sixty-ninth. The seventieth week is yet to be fulfilled. The sixty-nine weeks have been fulfilled and there now needs to be a discussion as to how it relates chronologically to Christ's ministry on earth.

The Completion Of The Sixty-Nine Weeks

Thus far it has been concluded that the terminus a quo of the seventy weeks is Nisan 444 B.C. After the sixty-two weeks the Messiah will be cut off and have nothing (Dan 9:26).⁵² This has reference to Christ's death and indicates that in His first advent He would not acquire the messianic kingdom envisioned in the Old Testament. Thus the sixty-nine weeks were to expire shortly before Christ's death. Hence the terminus ad quem for the sixty-ninth week is shortly before Christ's death. In the previous articles in this series this writer concluded that Christ's death occurred on Friday, Nisan 14 in A.D. 33.

Calculation with the solar year . If one multiplies the sixty-nine weeks by seven solar years, the total is 483 years. Subtracting this from 444 B.C. gives the date of A.D. 38, five years after Christ's crucifixion. So it is obvious that a calculation using the solar year does not work.

Calculation with the sabbatical year. A new attempt has been made by Newman who calculates sixty-nine sabbatical years between the termini a quo and ad quem of the sixty-nine years. His conclusion is that the sixty-ninth sabbatical year was A.D. 27-34.⁵³ However, there are some problems with this view. First, the first sabbatical period would be from 452 to 445 B.C., which is one year before the decree of Artaxerxes to Nehemiah. Thus one would have only sixty-eight sabbatical years between the decree and Christ's death. Second, Daniel says that the Messiah would be cut off after the sixty-nine weeks, and thus according to Newman's view Christ would have to be cut off after A.D. 34, a year after His crucifixion. Third, the figures in Daniel seem to be more specific than sabbatical years. If sabbatical years were used, one would expect the decree to have been given in a sabbatical year and Christ's death to have occurred in a sabbatical year. Fourth, although the seventy-year captivity was for Israel's disobedience of not observing the sabbatical years, there is no specific reference to sabbatical years mentioned in the immediate context. Fifth, there is no direct biblical evidence as to which year the sabbatical year occurred. All the evidence Newman gives is from secondary sources. Therefore, this system of calculation does not solve the problem.

Calculation with the prophetic year. The solution that is the most plausible is the one introduced by Anderson. He proposed that the length of the year should be calculated as 360 days. He called these 360-day years "prophetic years."⁵⁴

This makes good sense for several reasons. First, with modern astronomy one can reckon a year very precisely as being "365.24219879 days, or 365 days, 5 hours, 48 minutes, 45.975 seconds."⁵⁵ However, in ancient times various systems were used. It was common during at least some parts of the histories of

52 52. C. G. Ozanne, "Three Textual Problems in Daniel," *The Journal of Theological Studies* 16 (October 1965): 446-47.

53 53. Robert C. Newman, "Daniel's Seventy Weeks and the Old Testament Sabbath-Year Cycle," *Journal of the Evangelical Theological Society* 16 (Fall 1973): 232-34.

54. Robert Anderson, *The Coming Prince*, 10th ed. (London: Hodder & Stoughton, 1915), pp. 67-75.

55. Jack Finegan, *Handbook of Biblical Chronology* (Princeton, NJ: Princeton University Press, 1964), p. 19.

Egypt,⁵⁶ India,⁵⁷ Assyria and Babylon,⁵⁸ and Greece⁵⁹ to have twelve thirtyday months making a total of 360 days for the year and then to have some system of intercalating the other five days so that the year would come out correctly. Although it may be strange to present-day thinking, it was common in those days to think of a 360-day year.

Second, in conjunction with the prophetic literature of the Bible, the 360-day year is used. Daniel's seventieth week is a good illustration of this fact. A covenant will be confirmed for the seven years of the seventieth week (Dan 9:27) but it will be broken in the middle of the week. In the last half of the week, or for three and one-half years, there will be the terrible persecution. This matches with the persecution mentioned in 7:24–25, which will last for "a time, times, and half a time," or three and one-half years. This phrase is also mentioned in 12:7. However, it is not until one comes to the New Testament that the duration of the year is known. John uses the same terminology of time, times, and half a time in Revelation 12:14. Speaking of the same situation within the same chapter, John says that the persecution will be for 1,260 days (12:6). John again uses this figure of 1,260 days in 11:3 and that period is also listed as being forty-two months in the previous verse (11:2). Also the forty-two month period is mentioned in 13:5, which speaks of the same period of persecution. Thus the forty-two months equals the 1,260 days, and that equals the time, times, and half a time or three and one-half years, which in turn equals the half week in Daniel 9:27. Hence the month is thirty days and the year is 360 days.

Third, outside the prophetic literature the 360-day year is used one other time in the Bible. Genesis 7:11 states that the flood began on the seventeenth day of the second month. According to Genesis 8:4 the flood ended on the seventeenth day of the seventh month, exactly five months later. Genesis 7:24 and 8:3 state that the duration of the flood was 150 days. Hence five months equals 150 days or each month equals thirty days.

Therefore, in the light of these observations the prophetic year of 360 days should not be too surprising.

Does the 360-day year correlate with the date of the cutting off of the Messiah? Anderson multiplies the sixty-nine weeks by seven years for each week by 360 days and comes to the total of 173,880 days. His terminus a quo for the sixty-nine weeks is Nisan 1 in Artaxerxes' twentieth year or March 14, 445 B.C. and his terminus ad quem is the triumphal entry on Nisan 10, April 6, A.D. 32. He shows that this works out perfectly. The time between 445 B.C. and A.D. 32 is 476 years; multiplying 476 by 365 days totals 173,740 days. He adds 116 days for leap years and 24 days for the difference between March 14 (of 445 B.C.) and April 6 (of A.D. 32) and thus arrives at a total of 173,880 days.⁶⁰

Anderson's calculations include some problems. First, in the light of new evidence since Anderson's day, the 445 B.C. date is not acceptable for Artaxerxes' twentieth year; instead the decree was given in Nisan, 444 B.C. Second, the A.D. 32 date for the crucifixion is untenable. It would mean that Christ was crucified on either a Sunday or Monday.⁶¹ In fact, Anderson realizes the dilemma and he has to do

56. *Encyclopaedia Britannica*, 14th ed., s.v. "Calendar, IV. Egyptian Calendar"; *Encyclopaedia Britannica*, 14th ed., s.v. "Chronology, III. Egyptian"; Finegan, *Biblical Chronology*, pp. 29, 32; Horn and Wood, "Jewish Calendar at Elephantine," p. 3.

57. *Encyclopaedia Britannica*, 14th ed., s.v. "Calendar, V. Hindu Calendar."

58. *Encyclopaedia Britannica*, 14th ed., s.v. "Calendar, VI. Babylonian and Assyrian Calendars"; cf. Horn and Wood, "Jewish Calendar at Elephantine," p. 5.

59. *Encyclopaedia Britannica*, 14th ed., s.v. "Calendar, VIII. Greek Calendar."

60. Anderson, *The Coming Prince*, pp. 119-29.

61. J. K. Fotheringham, "The Evidence of Astronomy and Technical Chronology for the Date of the Crucifixion," *The Journal of Theological Studies* 35 (April 1934): 162.

mathematical gymnastics to arrive at a Friday crucifixion. This makes one immediately suspect. Actually there is no good evidence for an A.D. 32 crucifixion date.

In previous articles in this series it was concluded that Christ's crucifixion occurred on Friday, Nisan 14, in A.D. 33. Reckoning His death according to the Julian calendar, Christ died on Friday, April 3, A.D. 33.⁶² As discussed above, the terminus a quo occurred in Nisan, 444 B.C. Thus Nisan 1 in 444 B.C. was March 4, or more likely March 5 since the crescent of the new moon would have been first visible so late at night (ca. 10 P.M.) on March 4 and could easily have been missed.⁶³

Using the prophetic year the calculation would be as follows. Multiplying the sixty-nine weeks by seven years for each week by 360 days gives a total of 173,880 days. The difference between 444 B.C. and A.D. 33 then is 476 solar years. By multiplying 476 by 365.24219879 or by 365 days, 5 hours, 48 minutes, 45.975 seconds, one comes to 173,855 days, 6 hours, 52 minutes, 44 seconds, or 173,855 days. This leaves only 25 days to be accounted for between 444 B.C. and A.D. 33. By adding the 25 days to March 5 (of 444 B.C.), one comes to March 30 (or A.D. 33) which was Nisan 10 in A.D. 33. This is the triumphal entry of Jesus into Jerusalem.

Conclusion

Daniel inquired about the termination of the seventy-year captivity. Gabriel said that Israel would not come to its messianic rest until seventy weeks were completed. It was concluded that the seventy weeks refer to 490 years, which are to be calculated according to the prophetic year of 360 days. The terminus a quo of this seventy-week period was reckoned as being March 4 or 5

(more probably the latter). It was decided that there is a gap between the sixty-ninth and the seventieth week. The terminus ad quem of the sixty-ninth week was on the day of Christ's triumphal entry on March 30, A.D. 33.

As predicted in Zechariah 9:9, Christ presented Himself to Israel as Messiah the king for the last time and the multitude of the disciples shouted loudly by quoting from a messianic psalm: "Blessed is the king who comes in the name of the Lord" (Ps 118:26; Matt 21:9; Mark 11:10; Luke 19:38; John 12:13). This occurred on Monday, Nisan 10 (March 30) and only four days later on Friday, Nisan 14, April 3, A.D. 33 Jesus was cut off or crucified.

The seventieth week of Daniel's prophecy is yet to be fulfilled. When that is accomplished, Daniel's inquiry will be fully realized for Israel will be back in her homeland with her Messiah.

62. See Goldstine, *New and Full Moons*, p. 87; Parker and Dubberstein, *Babylonian Chronology*, p. 46; Fotheringham, "Evidence of Astronomy," pp. 142-62; Joachim Jeremias, *The Eucharistic Words of Jesus*, trans. Norman Perrin, 3d ed. (London: SCM Press, 1966), p. 38.

63. Goldstine, *New and Full Moons*, p. 47.

Hosea

Hosea (“salvation”)

The prophet who married a harlot!

Hosea’s ministry extended for a number of decades in the second half of the eighth century B.C. Four kings of Judah (Uzziah, Jotham, Ahaz, and Hezekiah) reigned when Hosea prophesied.

Only one king of the north (Jeroboam II), is mentioned though Hosea’s message was directed primarily to the Northern Kingdom. Six kings of Israel followed Jeroboam II during the reigns of the four Judean kings mentioned. Perhaps Hosea omitted those six to point up the legitimacy of the Davidic dynasty in Judah.

In exposing Israel’s sin, Hosea emphasized its idolatry (e.g., Hosea 4:17; 8:4, 6; 10:5; 11:2; 13:2). He compared Israel’s covenant relationship to the Lord with marriage and accused Israel (the Lord’s “wife”) of spiritual adultery. She had turned to Baal, the Canaanite storm and fertility god (cf. 2:8, 13; 11:2; 13:1), in an effort to promote agricultural and human fertility. To illustrate Israel’s infidelity Hosea married a woman who would, like the nation, prove unfaithful to her husband. Many other sins are mentioned in the book, including social injustice (12:7), violent crime (4:2; 6:9; 12:1), religious hypocrisy (6:6), political revolt (7:3-7), foreign alliances (7:11; 8:9), selfish arrogance (13:6), and spiritual ingratitude (7:15).

Judgment was inescapable. In implementing the curses, the Lord would cause the nation to experience infertility, military invasion, and exile.... However, the Lord would not abandon Israel totally. Despite its severity, each judgment was disciplinary and was intended to turn Israel back to God.

- I. Hosea’s Times (1:1)
- II. Hosea’s Experience: A Portrayal of God’s Dealings with Israel (1:2-3:5)
 - A. The symbolism of Hosea’s family (1:2-2:1)
 - B. Restoration through punishment (2:2-23)
 - C. The restoration of Hosea’s marriage (chap. 3)
- III. Hosea’s Message: God’s Judgment and Restoration of Israel (chaps. 4-14)
 - A. The Lord’s case against Israel (4:1-6:3)
 - B. The Lord’s case against Israel expanded (6:4-11:11)
 - C. The Lord’s case against Israel concluded (11:12-14:9)

Joel

Scholars have proposed various dates, ranging from the ninth to the second centuries B.C. Three views are surveyed here.

1. *An early preexilic date.*
2. *A late preexilic date.*
3. *A postexilic date.*

conservative scholars differ on the date of Joel.

Theme: The Day of the Lord

- I. Introduction (1:1)
- II. The Locust Plague (1:2-20)
- III. The Coming Day of the Lord (2:1-11)
- IV. A Renewed Call to Repentance (2:12-17)
- V. Forgiveness and restoration (2:18-27)
- VI. Promises of a Glorious Future (2:28-3:21)

The Day of the Lord

I. Refers to Judgment

a. Object of Judgment

i. Israel's Enemies

1. Babylon, Is 13:6, 9
2. Egypt, Jer 46:10; Ezk 30:2-4
3. Edom, Obad 15
4. All Nations, Jl 3:14-15; Obad 15; Zph 1:14-18; Zch 14:3-15; Mal 4:5-6; 1Th 5:2; 2Th 2:2; 2Pe 3:10

ii. Israel and Judah, Is 2:12-22; Ezk 13:5; Jl 1:15; 2:1, 11; Am 5:18-20; Zph 1:7; Zch 14:1-2

b. Time of Judgment

i. Present, Jl 1:15

ii. Near Future, Is 2:12-22; Jer 46:10; Ezk 13:5; Jl 2:1, 11; Am 5:18-20

iii. Future and Eschatological, Is 13:6, 9; Ezk 30:2-3; Obad 15; Zph 1:7, 14-18; Mal 4:1-6

iv. Purely Eschatological, Jl 3:14-15; Zch 14:1-21; 1Th 5:1-11; 2Th 2:2; 2Pe 3:10-13

II. Refers to Eschatological Deliverance for Regathered, Repentant Israel, Jl 2:31-32; 3:16-21; Zch 14:3; Mal 4:5-6

• Time Frame:

1. Begins with the 70th week of Daniel, Dan 9:24-27
2. Closes with the return of the Lord in glory, Rev 19:11-16; 16:16; 19:17-21; Ezk 38-39
3. Continues through the Millennium, Is 2:1-4; 11:1 – 12:6; Mic 4:1-5; Rev 20
4. Culminates in the Eternal State, 2Pe 3:10-13; Rev 21 – 22

Amos

"Shepherds" in 1:1 is not the usual Hebrew word *ro'eh*, but *noqed*. The only other Old Testament occurrence of *noqed* is in 2 Kings 3:4 where Mesha, king of Moab, is said to have engaged in sheep-breeding on such a scale that he was able to supply the king of Israel with 100,000 lambs and the wool of 100,000 rams. Amos evidently managed or owned large herds of sheep and goats, and was in charge of other shepherds.

In 7:14 "a shepherd" = *boqer*, occurs only here in the Old Testament, and describes a "herdsman" or "cattleman."

7:14 one who "took care of sycamore-fig trees," a technical term that describes the process of slitting or scratching the forming fruit so that some juice runs out, allowing the rest of the fig to ripen into a sweeter, more edible fruit.

The three terms together indicate that Amos, as a breeder, rancher, and farmer, was a substantial and respected man in his community.

Amos lived in times of material prosperity. The long reigns of Uzziah (790-739 B.C.) in Judah and of Jeroboam II (793-753 B.C.) in Israel (1:1) had brought stability, prosperity, and expansion to the two kingdoms.

The message God gave him was primarily one of judgment, though it ended with words of hope.

The Lord God Almighty, the sovereign Ruler of the universe, would come as a Warrior to judge the nations that had rebelled against His authority. Israel in particular would be punished for her covenant violations against Him.

Though the nation would be destroyed, God will preserve a repentant remnant from among the people. One day this remnant will be restored to political prominence and covenant blessing. And then, through them, God will draw all nations to His name.

- I. Oracles Against the Nations, 1-2
- II. God's Word Against Israel and Judah, 3-4
- III. Three Woes, 5-6
- IV. Five Visions, 7-9

Obadiah

The shortest Old Testament book.

Not quoted in the New Testament.

God's righteousness demanded vengeance on Edom, Israel's perennial enemy.

This small book speaks of the danger of the great sin of pride and arrogance, the feeling of superiority that often results from taking advantage of others. Obadiah graphically illustrates on a national scale the truth of Proverbs 16:18, "Pride goes before destruction, a haughty spirit before a fall."

The animosity between the Edomites and the Israelites is one of the oldest examples of discord in human relationships. The conflict began with a struggle between Jacob and Esau in the womb of their mother Rebekah (Gen. 25:21-26). Years later, when Esau was hungry, he readily traded his birthright to Jacob for some red stew. For that reason Esau was also called Edom (Gen. 25:30), which means red. Also when Esau was born his skin appeared red (Gen. 25:25). Later Esau moved to the land of Seir (Gen. 36:8-9), the red sandstone area southeast of the Dead Sea. There his descendants, the Edomites, displaced the Horites (Deut. 2:12, 22). Interestingly the Hebrew word for Seir is similar to the word for "hairy," the meaning of "Esau." "Seir" and "Mount Seir" became synonyms for Edom (2 Chron. 20:10; 25:11; Ezek. 35:15).

Edom refused to let the Israelites pass through their land when Israel was on the way to the Promised Land (Num. 20:14-21). But God told Israel not to hate Edom since they were related (Deut. 23:7). However, hostility developed and continued for centuries (Ezek. 35:5). Saul (1 Sam. 14:47), David (2 Sam. 8:13-14), Joab (1 Kings 11:16), and Solomon (1 Kings 11:17-22) all had problems with the sons of Edom. Jehoshaphat of Judah and Joram of Israel joined with Edom in an attack against Moab (2 Kings 3). Also in Jehoshaphat's reign Edom joined the Ammonites and the Moabites in an attack against Judah, but the attack ended with the Ammonites and Moabites defeating the Edomites (2 Chron. 20:1-2, 10-11, 22-26).

In the reign of Jehoram, Jehoshaphat's son, Edom revolted against Judah and crowned their own king (2 Kings 8:20-22; 2 Chron. 21:8). Later Amaziah, king of Judah, crushed Edom, and changed the name of the city Sela to Joktheel (2 Kings 14:7; 2 Chron. 25:11-12). Later Edom attacked Judah during Ahaz's reign (2 Chron. 28:17). In 586 B.C. Edom encouraged Babylon to destroy Jerusalem (Ps. 137:7).

In the late sixth or early fifth century B.C. the Nabateans, from northern Arabia, worshipers of gods and goddesses of fertility and the celestial bodies, drove out most of the Edomites (see comments on Obad. 7). Apparently some remained in Edom and were absorbed by the Nabatean Arabs. The Nabateans were the renowned stone-carvers of Petra. The expelled Edomites settled in Idumea, the Greek name for southern Judea. Later (ca. 120 B.C.) the Edomites there, then called Idumeans, were subdued by John Hyrcanus, a Maccabean, who forced them to be circumcised and to follow Judaism (Josephus *The Antiquities of the Jews* 13. 9. 1; 14. 7. 9). Herod the Great, king of Judea from 37 B.C. to 4 B.C., was an Idumean (Edomite).

The Idumeans joined the Jews in their rebellion against Rome in A.D. 70, but were almost obliterated by Titus, the Roman general. Only a few Idumean refugees escaped. The Edomites then faded from history.

- I. Judgment Against Edom, 1-16
- II. Deliverance for God's People, 17-21

Jonah

A servant of the Lord from Gath Hepher (2 Kings 14:25), a town in the tribe of Zebulun (Josh. 19:10, 13). Jonah lived when Jeroboam II of the Northern Kingdom was king (2 Kings 14:23-25). The Prophet Jonah's prediction that Israel's boundaries (2 Kings 14:25) would extend under Jeroboam came true.... Since 2 Kings 14:25 relates Jonah to the reign of Jeroboam II, the events in the Book of Jonah took place some time in Jeroboam's reign (793-753 B.C.). Jonah's prophecy about Israel's boundaries being extended may indicate that he made that prophecy early in Jeroboam's reign. This makes Jonah a contemporary of both Hosea and Amos (cf. Hosea 1:1; Amos 1:1).

Jeroboam II ... was the most powerful king in the Northern Kingdom (cf. 2 Kings 14:23-29). Earlier the Assyrians had established supremacy in the Near East and secured tribute from Jehu (841-814 B.C.) ... However, after crushing the Arameans, the Assyrians suffered temporary decline because of internal dissension. In the temporary setback of Assyrian imperialistic hopes, Israel's Jeroboam was able to expand his nation's territories to their greatest extent since the time of David and Solomon by occupying land that formerly belonged to Aram (northeast toward Damascus and north to Hamath).

Prophets who reached out to Gentiles:

Elijah, 1Ki 17:8-24
Elisha, 2Ki 5
Jonah
Daniel

Jonah prayed a lengthy prayer composed mainly of quotes from Psalms.

Jonah saw Nineveh repent.

- I. Jonah and the Sea: God Rescuing Pagan Sailors
- II. Jonah and the Fish: God Rescuing a Wayward Prophet
- III. Jonah and Nineveh: God Rescuing a Gentile City
- IV. Jonah and the Plant: God Rescuing the Despised

Jonah 4:6 LXX kolokuvnqh/ *kolokunth*— pumpkin

MT קִיקְיֹון *qiyqayon* a plant, poss. a castor oil bean plant

Micah

Like his contemporary Isaiah, Micah prophesied about the Assyrian destruction of the Northern Kingdom and the later defeat of the Southern Kingdom by the Babylonians. Micah prophesied in the eighth century B.C. during the reigns of Jotham, Ahaz, and Hezekiah (Micah 1:1).

The book has three messages (Micah 1:2-2:13; chaps. 3-5; chaps. 6-7), each beginning with the exhortation to "hear" or "listen" to what the Lord had to say to the nation. Though Micah mentioned the destruction coming on the Northern Kingdom of Israel, his main audience was the people of the Southern Kingdom of Judah. Micah's three messages showed that Judah was just as guilty as Israel. They too would be disciplined by God.

Micah mentioned the "remnant" in each of his three messages (Micah 2:12; 4:7; 5:7-8; 7:18). He was confident that someday the Lord would restore the people of Israel to a place of prominence in the world under the Messiah. This emphasis would have greatly encouraged the righteous remnant in Micah's day.

Micah is composed almost entirely of poetry, and includes several puns (see Micah 1:10-15).

Micah is quoted twice in the New Testament (5:2 is quoted in Matt. 2:5-6, and Micah 7:6 is quoted in Matt. 10:35-36). Micah wrote about the Messiah's birthplace, lineage, and origin (Micah 5:4), and reign (4:1-7), and referred to Him as Israel's King (2:13) and Ruler (5:2). The central passage is Micah 5:2, applied to Jesus in Matt. 2:5-6.

- I. First Message: Judgment Will Come (chaps. 1-2)
- II. Second Message: Blessing Will Follow Judgment (chaps. 3-5)
 - A. Judgment on the nation's leaders (chap. 3)
 - B. Kingdom blessings for the nation (chaps. 4-5)
- III. Third Message: An Indictment of Sin and a Promise of Blessing (chaps. 6-7)

Nahum

Nineveh was the capital of one of the cruelest, vilest, most powerful, and most idolatrous empires in the world. For example, writing of one of his conquests, Ashurbanipal II (883-859) boasted, “I stormed the mountain peaks and took them. In the midst of the mighty mountain I slaughtered them; with their blood I dyed the mountain red like wool. . . . The heads of their warriors I cut off, and I formed them into a pillar over against their city; their young men and their maidens I burned in the fire” (Luckenbill, *Ancient Records of Assyria and Babylonia*, 1:148). Regarding one captured leader, he wrote, “I flayed [him], his skin I spread upon the wall of the city ...” (ibid., 1:146). He also wrote of mutilating the bodies of live captives and stacking their corpses in piles.

Shalmaneser II (859-824) boasted of his cruelties after one of his campaigns: “A pyramid of heads I reared in front of his city. Their youths and their maidens I burnt up in the flames” (ibid., 1:213). Sennacherib (705-681) wrote of his enemies, “I cut their throats like lambs. I cut off their precious lives [as one cuts] a string. Like the many waters of a storm I made [the contents of] their gullets and entrails run down upon the wide earth. . . . Their hands I cut off” (ibid., 2:127).

Ashurbanipal (669-626) described his treatment of a captured leader in these words: “I pierced his chin with my keen hand dagger. Through his jaw . . . I passed a rope, put a dog chain upon him and made him occupy . . . a kennel” (ibid., 2:319). In his campaign against Egypt, Ashurbanipal also boasted that his officials hung Egyptian corpses “on stakes [and] stripped off their skins and covered the city wall(s) with them” (ibid., 2:295).

No wonder Nahum called Nineveh “the city of blood” (3:1), a city noted for its “cruelty”! (3:19)

Ashurbanipal was egotistic: “I [am] Ashurbanipal, the great [king], the mighty king, king of the universe, king of Assyria. . . . The great gods . . . magnified my name; they made my rule powerful” (ibid., 2:323-4). Esarhaddon was even more boastful. “I am powerful, I am all powerful, I am a hero, I am gigantic, I am colossal, I am honored, I am magnified, I am without equal among all kings, the chosen one of Asshur, Nabu, and Marduk” (ibid., 2:226).

Gross idolatry was practiced in Nineveh and throughout the Assyrian Empire. The religion of Assyria was Babylonian in origin but in Assyria the national god was Assur, whose high priest and representative was the king.

The fall of Thebes (to Ashurbanipal) is mentioned in Nahum 3:8. Since that event occurred in 663 B.C. the book was written after that date. Then the fall of Nineveh, predicted in Nahum, occurred in 612 B.C. So the book was written between 663 and 612 ... [probably] soon after Thebes fell, between 663 and 654 B.C.

- I. The Certainty of God’s Judgment on Nineveh (chap. 1)
- II. The Description of God’s Judgment on Nineveh (chap. 2)
- III. The Reasons for God’s Judgment on Nineveh (chap. 3)

Habakkuk

Habakkuk is a unique book. Unlike other prophets who declared God's message to people this prophet dialogued with God about people. Most Old Testament prophets proclaimed divine judgment. Habakkuk pleaded for divine judgment. In contrast with the typical indictment, this little book records an intriguing interchange between a perplexed prophet and his Maker.

This is not merely a little on-the-street interview with God, however. Habakkuk went beyond that. The *dialogue* developed in chapter 1. The prophet's complaints were then met with the Lord's command, "Write down the revelation," in chapter 2. God's declaration included a lengthy *dirge*, or taunt-song, of five woes on the evil Babylonians. Chapter 3 climaxes with a magnificent *doxology* of Praise. The ever-present "Why?" is best answered by the everlasting "Who!" Though the outlook may elicit terror, the uplook elicits trust. The prophet's complaints and fears were resolved in confidence and faith. This is the heart of the message of Habakkuk: "The righteous will live by his faith" (2:4).

Only three times is the writer designated as a "prophet" in the title of his book: Habakkuk, Haggai, and Zechariah. Habakkuk, therefore, is the only *preexilic* prophet to be so designated.

The book resembles the literary style of the Psalms and the Wisdom books. The concluding note in his book, "For the director of music. On my stringed instruments" (Hab. 3:19), suggests that Habakkuk may have been a musician of the Levitical office.

It is generally accepted that the reference to the Babylonians (Hab. 1:6) places the book within the seventh century B.C. ... the statement of 1:5, "I am going to do something in your days that you would not believe, even if you were told," ... [is] a reaction to God's use of such a sinful nation to judge Israel rather than the surprise that a nation as yet unrecognized would emerge in power. That the Babylonians had already attained renown for their power seems evident from the description recorded by Habakkuk in verses 7-11. Thus the most likely date falls between 606 and 604 B.C., sometime around Babylon's victory at the battle of Carchemish (605).

In the dark days of Jehoiakim's reign just before the Babylonian Captivity, the Prophet Habakkuk penned an unusual message of hope and encouragement for God's people. Though doubts and confusion reign when sin runs rampant, an encounter with God can turn those doubts into devotion and all confusion into confidence.

Habakkuk's book begins with an interrogation of God but ends as an intercession to God. Worry is transformed into worship. Fear turns to faith. Terror becomes trust. Hang-ups are resolved with hope. Anguish melts into adoration.

What begins with a question mark ends in an exclamation point. The answer to Habakkuk's "Why?" is "Who!" His confusion, "Why all the conflict?" is resolved with his comprehension of who is in control: God!

- I. A Dialogue with God: Habakkuk Previewed God's Discipline of Judah (chap. 1)
- II. A Dirge from God: Habakkuk Pronounced God's Destruction of Babylon (chap. 2)
- III. A Doxology to God: Habakkuk Praised God's Design of Creation (chap. 3)

Zephaniah

His ancestry is traced back four generations, which is unique among the prophets. This implies he was a man of prominence and even of royalty. As the great-great-grandson of Hezekiah, king of Judah, Zephaniah was the only known Old Testament prophet with such high social standing. He was thus a distant relative of King Josiah in whose reign he prophesied.

According to 1:1, Zephaniah's ministry was during the reign of King Josiah (640-609 B.C.). Scholars differ on whether the prophet ministered before or after the recovery of the Law by Hilkiah and the subsequent religious revival in 622 B.C. (2 Kings 22-23; 2 Chron. 34). Probably Zephaniah's prophecy was given after Josiah's revival, for these reasons: (1) Cutting off the remnant of Baal worship (Zeph. 1:4) implied that a religious awakening was in progress. (2) Jeremiah, who prophesied long after 622 (as well as before), described Judah's religious and moral condition much as did Zephaniah (cf. Jer. 8:2; 19:13 with Zeph. 1:5; cf. Jer. 5:2, 7 with Zeph. 1:5b; and cf. Jer. 8:8-9 with Zeph. 3:4). (3) The fact that the king's sons wore foreign apparel (1:8) suggests that they were old enough to make their own choices. (4) Zephaniah's frequent quotations of the Law suggest that he was using the sources discovered by Hilkiah (cf. v. 13 with Deut. 28:30, 39; cf. Zeph. 1:15 with Deut. 4:11; cf. Zeph. 1:17 with Deut. 28:29; and cf. Zeph. 2:2 with Deut. 28:15-62). (5) Zephaniah's message of impending judgment would be appropriate for those who spurned the religious revival under Josiah. Thus his prophecy was given sometime after the time of Josiah's revival in 622, but before the destruction of Nineveh in 612—which Zephaniah indicated was still in existence then (Zeph. 2:13) as the capital of the Assyrian Empire.

"The day of the LORD" is an expression used more frequently in this prophecy than in any other Old Testament book. Thus the theme of the book is the impending judgment of God on Judah for its disobedience. A corollary of the judgment motif within Zephaniah and the other prophets is the preservation of the true remnant by the mercies of the covenant-keeping God. Though judgment was sure, God's promise to protect His people and fulfill His promises was steadfast and everlasting. The book's theme is capsuled in Zephaniah 1:7a: "Be silent before the Sovereign LORD, for the day of the LORD is near."

- I. The Day of Yahweh's Judgment (1:1-3:8)
- II. The Day of Yahweh's Restoration (3:9-20)

Haggai

He was the first prophet through whom God spoke to the postexilic Judean community. His four messages are all dated in the second year of Darius I (520 B.C.). He was soon joined by the Prophet Zechariah who continued and completed the task of encouraging the people to rebuild the temple (cf. Ezra 5:1-2; 6:14).

In the second year of Darius (520 B.C.) God raised up Haggai the prophet to encourage the Jews in the rebuilding of the temple (Ezra 5:1-2; Hag. 1:1). His task was to arouse the leaders and the people of Judah from their spiritual lethargy and to encourage them to continue working on the temple. The initial success of Haggai in his mission (cf. 1:12-15) was supplemented by the continued efforts of Zechariah until the temple reconstruction was finished in 515 B.C.

Dates of Key Events in Haggai's and Zechariah's Time

August 29, 520 B.C.	Haggai's first sermon (Hag. 1:1-11; Ezra 5:1)
September 21, 520	Temple building resumed (Hag. 1:12-15; Ezra 5:2)
October 17, 520	Haggai's second sermon (Hag. 2:1-9)
October-November 520	Zechariah's ministry begun (Zech. 1:1-6)
December 18, 520	Haggai's third and fourth sermons (Hag. 2:10-23)
February 15, 519	Zechariah's eight visions (Zech. 1:7-6:8)
December 7, 518	Delegation from Bethel (Zech. 7)
March 12, 515	Temple dedicated (Ezra 6:15-18)

- I. Message to Zerubbabel and Joshua: Rebuilding the temple, ch. 1.
Judgment has come because of your selfish sins.
- II. Message to Zerubbabel and Joshua: Continue rebuilding the temple, 2:1-9
The coming Messianic age will see a glorious temple.
- III. Message to the Priests: Consecrate your lives, 2:10-19
God will not bless and use a sinful vessel.
- IV. Message to Zerubbabel: You are my signet, 2:20-23
God will restore the Davidic kingdom through Zerubbabel

Zechariah

There are at least 41 New Testament citations or allusions to Zechariah. Zechariah was a Levite born in Babylon (Neh. 12:1, 16), the son of Berekiah and the grandson of Iddo the priest (Zech. 1:1). Like Jeremiah and Ezekiel before him, Zechariah was both a prophet and a priest.

- I. The Eight Symbolic Visions (chaps. 1-6)
 - A. The visions (1:7-6:8)
 - 1. The vision of the red-horse rider among the myrtles (1:7-17)
 - 2. The vision of the four horns and the four craftsmen (1:18-21)
 - 3. The vision of the surveyor with the measuring line (chap. 2)
 - 4. The vision of the cleansing and crowning of Joshua (chap. 3)
 - 5. The vision of the gold lampstand and the two olive trees (chap. 4)
 - 6. The vision of the flying scroll (5:1-4)
 - 7. The vision of the woman in the ephah (5:5-11)
 - 8. The vision of the four chariots (6:1-8)
 - B. The symbolic act concluding the vision: The crowning of Joshua, (6:9-15)
- II. The Question of Fasting (chaps. 7-8)
- III. Two Revelatory Oracles (chaps. 9-14)
 - A. The anointed King rejected (chaps. 9-11)
 - 1. The intervening judgments on nations surrounding Israel (9:1-8)
 - 2. The blessings of the Messiah (9:9-10:12)
 - 3. The rejection of the Good Shepherd and its consequences for Israel (chap. 11)
 - B. The rejected King enthroned (chaps. 12-14)
 - 1. The redemption of Israel (chaps. 12-13)
 - 2. The return of the King (chap. 14)
[Christ returns to the Mt. of Olives]

Note: 9:9; 10:9-12 (post-exilic prophecy); 12:9,10; 14:1-21

Malachi

Malachi ministered in the fifth century B.C., about 100 years after Cyrus had issued the decree in 538 b.c. which permitted Jews to return from exile to Judah. In response to the prophetic ministries of Haggai and Zechariah, the repatriated Jews had rebuilt the temple, completing it in 515 b.c. Houses had been reconstructed. Most likely in Malachi's day the wall of Jerusalem was being rebuilt or had been completed (by Nehemiah's crew).

Life was not easy. The Jews were under the political dominion of Persia (*pechah*, "governor," Mal. 1:8, was a Persian title, also used in Ezra 5:3, 6, 14; 6:6-7, 13; Dan. 3:2-3, 27; 6:7).

Harvests were poor and subject to locust damage (Mal. 3:11). Most hearts were indifferent or resentful toward God. Both the priests and the people were violating the stipulations of the Mosaic Law regarding sacrifices, tithes, and offerings. The people's hope in God's covenant promises had dimmed, as evidenced by their

- (a) intermarriages with pagans
- (b) divorces
- (c) general moral ambivalence

See 2:11-17

Malachi's message applied the Mosaic Covenant to the problems of postexilic Israel—problems of neglect, expediency, and outright disobedience. Underlying these problems was a lack of proper perspective on God's covenant faithfulness, and the loss of the hope that the kingdom would be established. This led to widespread unfaithfulness, affecting the people's worship in the temple and marital relations in their homes. Malachi pointed to God's past, present, and future dealings with Israel in order to renew their perspective, reestablish their hope, and motivate them to proper covenant faithfulness.

1:6 -2:9 Message to the priests

3:1 Prophecy of John the Baptist

3:8-12 Regarding tithes

4:5-6 Elijah to come before the Messiah