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1

INTRODUCTION TO THE PROPHETS

- I. The Office and Function of the Old Testament Prophet
 - A. The Office of the Prophet Represented God's Presence, Deuteronomy 18:15-19.
 1. The origin of the prophet must be associated with his encounter with God.

 2. The prophets were first organized in small bands that later became small communities.

 - B. The Function of the Prophet Communicated God's Message
 1. Terms used to describe a prophet help understand prophetic function

 2. The activities of a prophet help define prophetic function

 3. The objectives of the prophetic ministry were encouragement, warning, and revelation.

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II. THE MESSAGE OF THE WRITING PROPHETS

A. The Message of the Writing Prophets Related to the Covenants

1. The Writing Prophets and the Mosaic Covenant

a. The bilateral nature of the Mosaic covenant (suzerain-vassal treaty).

b. The messenger of God on behalf of the covenant, Exodus 20:4-7; 34:6-7;
Leviticus 26:1-46; Deuteronomy 28:1-30:10.

1) God's judgment for covenant violation, Leviticus 26:14-39;
Deuteronomy 28:15-68.

a) The Twelve

b) The Latter Prophets

2) God's blessing for covenant obedience, Leviticus 26:1-13;
Deuteronomy 28: 1-14.

a) The Twelve

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b) The Latter Prophets

3) Israel's final restoration as covenant promise, Leviticus 26:40-46;
Deuteronomy 30:1-10

a) The Twelve

b) The Latter Prophets

2. The Writing prophets and the Grant Covenants (covenants of promise)

a. An overview of the Grant covenants (Abrahamic, Davidic, New).

1) The Abrahamic Covenant, Genesis 12; 13; 15; 17; 18; 22.

a) The contents of the Abrahamic covenant.

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b) The nature of the Covenant, Genesis 15; 18:18, 19.

c) The stipulations of the Abrahamic covenant.

2) The Davidic Covenant, 2 Samuel 7; 1 Chronicles 17; Psalm 89; 110; 132.

a) The content of the Davidic Covenant

b) The nature of the Davidic Covenant

c) The relationship of Davidic covenant with Abrahamic covenant

3) The New Covenant

a) The contents of the New Covenant

b) The nature of the New Covenant

c) The relationship of the New Covenant with the Abrahamic and Davidic Covenant

b. The relationships between the unconditional grant covenants and the suzerain-vassal Mosaic covenant.

- c. The development of the promise in the message of the prophets
 - 1) On the basis of promise God would bring Israel back to the land forever, Jeremiah 33:10-11; Ezekiel 36:24.
 - 2) On the basis of the promise Israel will be established as a remnant and will flourish as the nation of God, Ezekiel 37:11-14.
 - 3) In order to establish the promises and rule the nation the prophets predicted defined the role of the Son, Isaiah 7, 9, 11,12, 53,
 - 4) Through the mediation of the Son by means of a New Covenant God would grant the forgiveness, righteousness, regeneration, and Holy Spirit as part of the salvation for His people, Jeremiah 33:14-26; Ezekiel 36:25-27
 - 5) By keeping the Mosaic stipulations each generation could enjoy the unconditionally guaranteed blessings granted through the Covenants, Jeremiah 31:33; 33:14-18; Ezekiel 36:24-27.

3. Summary

- a. The Old Testament prophet preached the stipulations of the Mosaic covenant
- b. The Old Testament prophet proclaimed the progressive revelation of God's unconditional promises of redemption.

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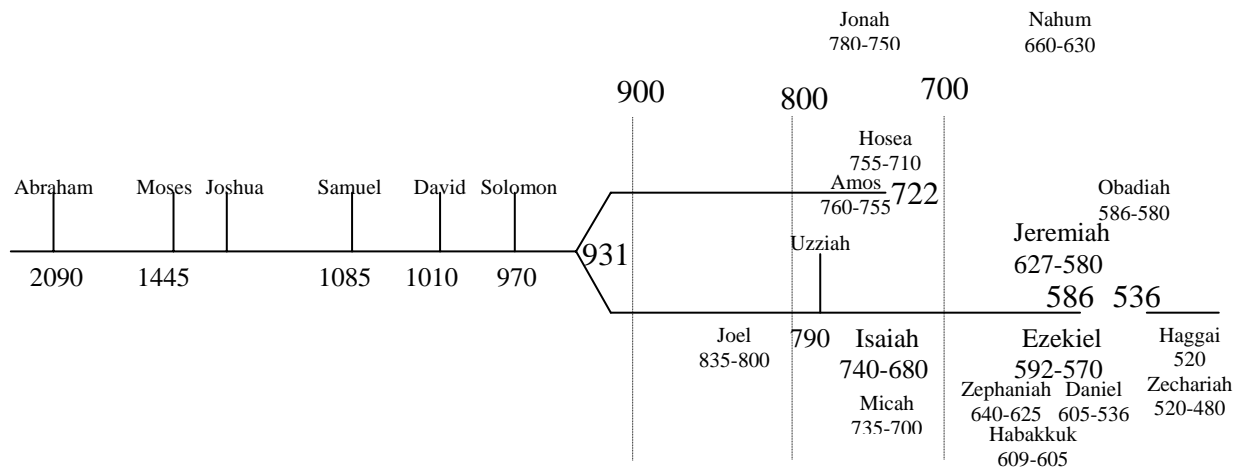
B. A Chronological and Thematic Chart of the Old Testament Prophets

Prophet	Approximate dates	Destination	Message/theme
Joel	835-800	Judah	The day of the Lord
Jonah	780-750	Nineveh	Universal mercy
Amos	760-755	All Israel	God must judge Sin
Hosea	755-710	Northern tribes	God loves Israel
Isaiah	739-700	Judah	The Lord will save
Micah	735-700	Judah	The Lord will save
Nahum	660-630	Nineveh	Assyria is doomed
Zephaniah	640-625	Judah	The day of the Lord
Jeremiah	627-580	Judah	Judah judged
Habakkuk	609-605	Judah	Faith
Daniel	605-536	Exiles	Times of the Gentiles
Ezekiel	593-571	Exiles	Restoration
Obadiah	586-580	Edom	Edom destroyed
Haggai	520	Returned Jews	The Temple
Zechariah	520-480	Returned Jews	Messianic hope
Malachi	430-420	Returned Jews	Covenant renewal

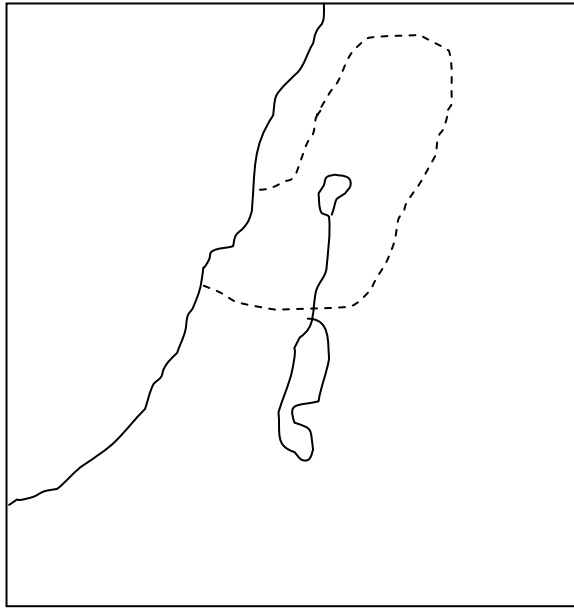
C. The Emphases of the Major Prophets

1. Isaiah: The Lord will save the faithful (remnant) of Israel through the Servant of the Lord, 7:14; 9:1-7; 11:1-5; 42:1-9; 49:1-13; 50:4-11; 52:13-53:12.
2. Jeremiah: The Lord must judge Israel’s unfaithfulness to the Mosaic Covenant, 11:1-23.
3. Ezekiel: The Lord will restore scattered Israel with an everlasting covenant, 11:14-20; 16:53-63; 17:22-24; 20:33-44; 34-48.

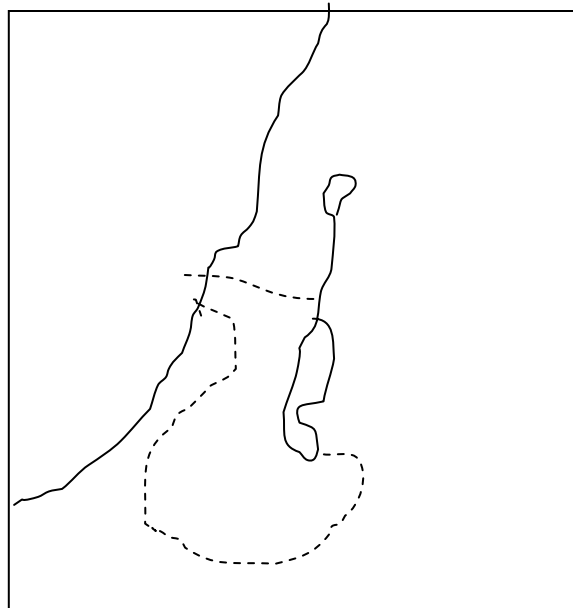
D. The Prophets in Their Chronological Setting



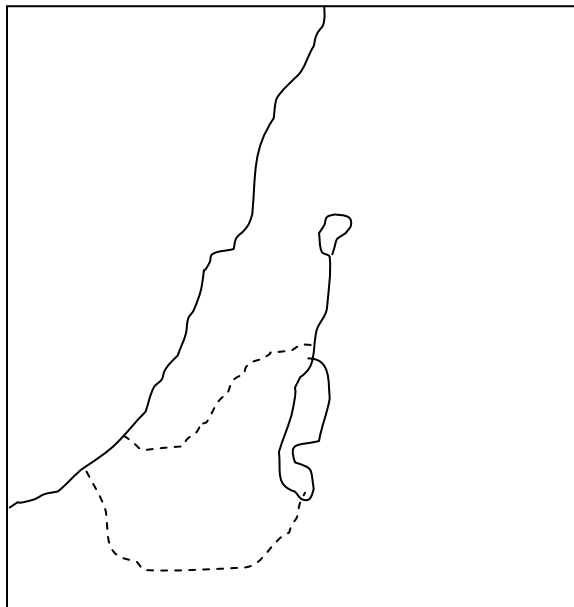
E. The Prophets and Their Geographical Settings.



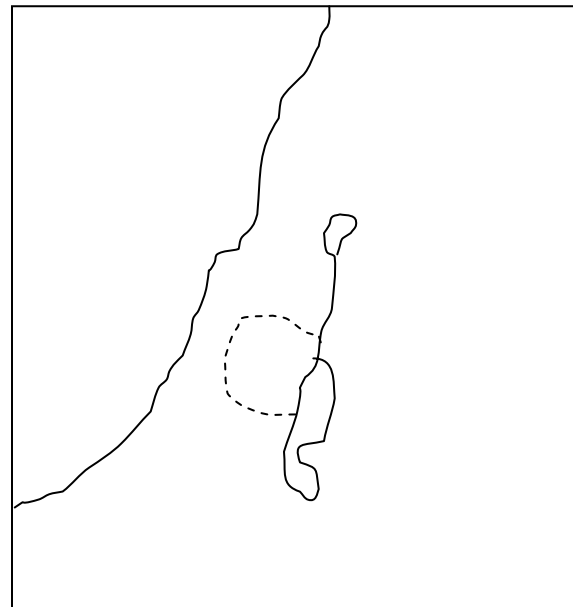
Northern Tribes (Israel): To 722BC . Amos, Hosea, Jonah (to Nineveh).



Judah during the decline: Joel, Obadiah (to Edom), Isaiah, Micah.



To Judah during the last years, 634-606 BC: Jeremiah, Nahum (Nineveh), Habakkuk, and Zephaniah



To the restored nation, 538-400 BC: Haggai, Zechariah, and Malachi.

Daniel and Ezekiel lived and served God in and around Babylon. Their ministry was to the exiles. The years were from 605 to 538 BC.

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INTRODUCTION TO ISAIAH

I. Title

II. Authorship

A. Some regard the Book of Isaiah to have been written by more than one author

1. Deutero – Isaiah

- a. The definition of the deutero – Isaiah view: Two authors were responsible for the book of Isaiah, Isaiah writing the first thirty-nine chapters and another unknown author writing the last twenty-seven chapters during the Babylonian captivity.

- b. The presentation of the deutero – Isaiah view
 - 1). The historical background of chapters 40 through 66 presupposes the Babylonian exile.

Answer:

- 2) The literary style of chapters 40 – 66 is markedly different from chapters 1 – 39.

Answer:

3) The theological ideas differ from one section to another

Answer:

2. Trito – Isaiah

- a. The definition of the Trito – Isaiah view: Along with the presuppositions of the deutero- Isaiah view the trito – Isaiah view further subdivides the authorship of Isaiah in that chapters 56 – 66 were written by a third, unknown writer.

- b. The presentation of the Trito –Isaiah view

B. Outstanding proofs for the genuineness of Isaiah as the one author of the book of Isaiah.

- 1. The New Testament writers clearly regard both sections (all three sections) to have been written by one author, Matthew 12:17,18 (Isaiah 42:1); Acts 8:28 (Isaiah 53:7,8); Romans 10:20 (Isaiah 65:1); John 12:38-41 (Isaiah 53:1 and 6:9,10).
- 2. Another author's name is never preserved in either the text or Jewish tradition.
- 3. Those who hold to multiple authorship have never produced another mention of a second or third author.

C. The Author Isaiah

- 1. Isaiah's Birth and Early Years
 - a. Little is known about Isaiah's birth
 - b. Isaiah's father was Amoz

- c. Isaiah apparently received a fine education

- 2. Isaiah's adult life and ministry
 - a. Isaiah's family

 - b. Isaiah's ministry
 - 1) Isaiah's ministries as prophet was exclusively to the people of Judah, cp. Isaiah 6.
 - 2) Isaiah's ministry as historiographer is attested to in 2 Chronicles 26:22 and 2 Chronicles 32:32
 - 3) Isaiah's ministry as statesman required the duties of a chaplain, Isaiah 38:1-5.

- 3. Isaiah's death

III. HISTORICAL SETTING

- A. Politically, Israel was carried into exile, Judah continued to decline, while Assyria rose to world dominance
 - 1. Israel was carried into exile in 722 B.C.
 - Cp. 2 Kings 15:1 --- 18:12
 - a. Zechariah (753 BC)

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“He did evil in the sight of the Lord...” 2 Kings 15:9

b. Shallum (752 BC) – 2 Kings 15:13-15

c. Menahem (752 – 742 BC) - 2 Kings 15:16-22

“He did evil in the sight of the Lord”- 2 Kings 15:18

d. Pekaliah (742-740 BC) - 2 Kings 15:23-26

“He did evil in the sight of the Lord”... 2 Kings 15:24

e. Pekah (752- 732 BC) - 2 Kings 15:27-31

- 1) Tiglath – pileser successfully attacked and carried much of Northern Israel away to Assyria during Pekah’s reign.
- 2) Pekah invaded Judah twice. The second attacked was aborted because of Assyria’s invasion.
- 3) Hoshea assassinated Pekah.

“He did evil in the sight of the Lord...”- 2 Kings 15:28

f. Hoshea (732-722 BC) - 2 Kings 17:1-41

- 1) Became a servant to Shalmaneser, king of Assyria
- 2) Shalmaneser invaded Samaria and besieged it three years
- 3) In 722 BC Samaria fell and Israel was carried away into exile

Summary:

2. Judah declined in prominence under Assyrian oppression

a. Uzziah (Azariah) 790 – 739 BC - 2 Chronicles 26:1-23

b. Jotham – 750 – 731 BC—2 Chronicles 27:1-9

“Jotham became mighty because he ordered his ways before the Lord God.”
2 Chronicles 27:6

c. Ahaz – 731 – 715—2 Chronicles 28:1-27

“Ahaz provoked the Lord ... to anger,” —2 Chronicles 28:25

d. Hezekiah – 715- 686—2 Chronicles 29:1- 32:33

“He did what was right in the sight of the LORD, according to all that his father David had done.” —2 Chronicles 29:2.

3. Assyria rose to world dominance

a. Syria

- 1) Genesis 10:22 – Aram, the youngest son of Shem, is mentioned as the founder of the Aramaean nation.
- 2) Numbers 23:7 - The country is called Aram. The Hebrew word is rendered Mesopotamia (Judges 3:10) and Syria (10:6).
- 3) Location: the Northern frontier of Palestine.
- 4) Capital: Damascus
- 5) During Isaiah's ministry: —2 Kings 16:5-9; 2 Chronicles 28:16-21; Isaiah 7 – 9.

Summary:

b. Assyria

- 1) Tiglath – pileser III (745 – 727 BC) – 1 Chronicles 5:26
- 2) Shalmaneser V (726 – 722 BC)
- 3) Sargon II (721 – 705 BC) – Isaiah 20:1

4) Sennacherib (704 – 681 BC)—Isaiah 36:1

Summary:

B. Spiritually Judah was Guilty of Complete Apostasy from the Lord.

1. Ritualism—Isaiah 1:11- 15

2. Violence—Isaiah 1:15

3. Injustice—Isaiah 1:23

4. Materialism —Isaiah 5:8

5. Drunkenness and dissipation—Isaiah 5:11, 12

6. Occultism—Isaiah 8:19, 20

7. Idolatry—Isaiah 44:9-17

IV. The Message of Isaiah

A. The Theology of Isaiah

1. Isaiah's view of God

a. God is Uniquely Great

1) God's glory

2) The King of Israel—Isaiah 6:1-3

3) The LORD of Hosts

4) The First and the Last

5) Beside Me there is no God

b. God is the Savior of Israel

1) Holiness—Isaiah 6

2) Love—Isaiah 54:8; 63:7

3) Goodness —Isaiah 63:7

4) Mercy—Isaiah 55:1-8

5) Other concepts which indicate God as Savior.

2. Isaiah view of God's Word

The Word of God is understood to proceed from the mouth of God. Though man's voice may herald it and man's pen may record it, the Scripture is God's Word.

a. Eternal—Isaiah 40:8

b. Productive/ dynamic—Isaiah 55:11

c. To be revered—Isaiah 66:2

3. Isaiah's view of the Messiah

a. The Messiah will be virgin born—Isaiah 7:14

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- b. The Messiah will be of the house of David—Isaiah 9:6-7

- c. The Messiah will be filled with the Spirit of the Lord—Isaiah 11:1-2.

- d. The Messiah will be the servant of the Lord

1) The Call of the Servant of the LORD—Isaiah 42:1-9

2) The Commission of the Servant of the LORD—Isaiah 49:1-13

3) The Commitment of the Servant of the LORD—Isaiah 50:4-11

4) The Crushing of the Servant of the LORD—Isaiah 52:13 – 53:12

e. The Messiah will physically come to earth establishing God's kingdom.

1) The physical earthly presence of the Messiah is specifically stated—
Isaiah 63:1-6 (cp. Revelation 14:18-20; 19:13-15).

2) The physical earthly presence of the Messiah is necessary because of the
administration assumed by the Messiah—Isaiah 9:6,7; 11:1ff.

4. Isaiah's view of salvation

a. The judgment of sin and the sinners. (the Day of the LORD)—Isaiah 2:5- 4:1

1) Sin is primarily seen as unfaithfulness to the Mosaic Covenant
(see introduction to prophets, p. 2.)

2) Sin judged through the death of Messiah, Isaiah 53.

3) Sinners judged at the coming of Messiah—Isaiah 2:5 – 4:1; 24

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b. The restoration of Israel's prosperity—Isaiah 2:1-4; 4:2-6; 11-12; 35; 65:17-25

1) The curses of the fall and the Law diminished and finally removed—
Isaiah 11:6-9; 35; 65:17-25.

2) Israel restored to the place of world prominence—Isaiah 2:1-5; 11:10

c. The salvation of a remnant—Isaiah 4:3; 11:11-16; 62:1-12

d. The salvation of Gentile nations—Isaiah 19:24-25; 49:6.

e. The necessity of personal faith—Isaiah 1:16-20; 26:1-4; 55:1-13

B. The Argument of Isaiah

Section One: The sin of Judah, Israel, and the nations will be judged yet God will deliver the righteous remnant from destruction and establish His kingdom—Isaiah 1–35

Section Two: God demonstrates His ability and resolve to judge the defiance and sin of the ungodly while delivering from this destruction those who trust Him—Isaiah 36 –39.

Section Three: Having been judged for their sin the LORD comforts His people with the hope of eternal glory through the work of His servant, the Messiah—Isaiah 40-66.

C. The outline of Isaiah (see the next section)

OUTLINE TO ISAIAH

- I. Isaiah's Prophecies of Judgment upon Judah, the Surrounding Nations, and the Entire World - Isaiah 1-35.
 - A. Isaiah Prophecies of Judgment against Judah with Promises of Judah's Future Restoration - Isaiah 1-12.
 1. An introductory warning against Judah for its rebellion toward the Lord and a promise of restoration - Isaiah 1:1-31.
 - a. Superscription: the prophet Isaiah identifies himself and his message - Isaiah 1:1.
 - b. Judah is indicted for its spiritual rebellion and hypocrisy—Isaiah 1:2-15
 - 1) With heaven and earth as witness God declares His people to have less understanding than an ox or a donkey, —Isaiah 1:2-3
 - 2) Judah's sinful behavior (abandoning the LORD) has brought corruption to Judah much like a beaten servant who is black and blue from chastening and whose body is covered with sores, wounds and welts.

- 3) Likened to Sodom and Gomorrah God declares His intolerance of Judah's spiritual hypocrisy—Isaiah 1:10-15.
- c. Judah is invited to return to the Lord by obeying God's Laws, 1:16-20.
- 1) God's invitation to return depicts the reality of true repentance: God's instruction presents a progression in godliness—Isaiah 1:16-17.
 - 2) God's invitation to return promises forgiveness and restoration—Isaiah 1:18-19.
 - 3) Judah's refusal to return would result in destruction—Isaiah 20.
- d. God promises judgment against the rebellious and restoration for the repentant, —Isaiah 1:17-31.
- 1) Isaiah laments the wicked condition of Judah who is characterized by murder, theft, and injustice—Isaiah 1:21-23.

- 2) The Lord promises to remove the wicked as a metallurgist removes dross from metal while promising to replace the wicked with righteous leaders—Isaiah 1:24-26.
- 3) The Lord promises to redeem His people judging justly all who violate God's law and who practice idolatry—Isaiah 1:27-31.

2. A detailed indictment against Judah for its sins of pride and a promise of restoration—Isaiah 2:1- 5:30.

a. The promise of Judah's future restoration serves as an incentive to follow the Lord—Isaiah 2:1-4.

b. When Judah is restored the man's pride will be judged—Isaiah 2:5- 4:1

1) God will judge the pride of idolaters—Isaiah 2:5-11

2) God will judge the pride of preeminence—Isaiah 2:12-3:15.

- 3) God will judge woman's pride in personal vanity—Isaiah 3:16- 4:1

- c. When Judah's pride is judged the remnant will experience the Lord's restoration—Isaiah 4:2-6.

- d. Because Judah has failed to produce spiritual fruit God will judge these people with devastation—Isaiah 5:1-30.

- 1) God likens His care for Judah to that of a vinedresser and a choice vine—Isaiah 5:1-7.
 - Considered by Hebrew scholars to be “exquisite” in the beauty of the language.
 - a) Judah and Jerusalem were planted by the Lord as one would plant a choice vine—Isaiah 5:1-2.

 - b) God will let His vineyard go to waste because when one would have expected good grapes Judah produced worthless grapes—Isaiah 5:4-7.

- 2) God pronounces six woes (judgments) upon the worthless fruit of Judah—Isaiah 5:8-23.
 - a) God pronounces woe (judgment) against Judah's greed—Isaiah 5:8-10.
 - b) God pronounces woe (judgment) against Judah's revelry—Isaiah 5:11-17.
 - c) God pronounces woe (judgment) against Judah's false-teaching—Isaiah 5:18-19.
 - d) God pronounces woe (judgment) against Judah's evil discernment—Isaiah 5:20.
 - e) God pronounces woe (judgment) against Judah's self-sufficiency—Isaiah 5:21.
 - f) God pronounces woe (judgment) against Judah's drunken leadership—Isaiah 5:22,23.
 - 3) God will consume the stubble of Judah's worthlessness with destruction from another nation—Isaiah 5:24-30.
3. A detailed indictment of the unbelief of Judah and the promise of Israel's future restoration through the birth and reign of the Messiah—Isaiah 6:1–12:6.

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The fulfillment of the sign:

The significance of the prophecy:

- c. The Lord indicts the people of Judah for their unbelief in that they have forsaken God's Light for the darkness of the occult—Isaiah 8:5 – 9:7.
 - 1) The Description of the Israel's spiritual darkness.

2) Description of the Son of David:

3) Description of the government:

d. The Lord indicts and pronounces judgment upon the Northern tribes of Israel for their unbelief and rebellion toward God—Isaiah 9:8- 10:4.

e. The Lord indicts and pronounces judgment upon Assyria for its pride and unbelief in their role regarding the punishment of Israel and promises future restoration for Israel—Isaiah 10:5- 34.

f. The Lord will restore Israel with the coming of the Messiah, the Son of David at which time the whole earth will enjoy the salvation of the Lord—Isaiah 11:1-12:6.

1) The Branch from the root of Jesse

2) The Kingdom

B. Isaiah's Prophecies of Judgment against the Nations that Surround Judah, 13:1- 23:18.

1. God's judgment against Babylon—Isaiah 13:1- 14:23.

a. The call to battle against Babylon—Isaiah 13:1-5.

b. The terror of the judgment against Babylon—Isaiah 13:6-16.

c. The results of the battle against Babylon—Isaiah 13:17-22.

- d. Israel's triumph over Babylon—Isaiah 14:1-21.

 - e. Babylon's final doom—Isaiah 14:22-23.
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- 2. God's judgment against Assyria—Isaiah 14:24-27.
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- 3. God's judgment against Philistia—Isaiah 14:28-32.
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- 4. God's judgment against Moab—Isaiah 15:1-16:14.
 - a. Moab cries in distress—Isaiah 15:1- 16:5.

 - b. Moab is judged for its pride—Isaiah 16:6- 12.

 - c. Moab's judgment will be swift—Isaiah 16:13-14.
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- 5. God's judgment against Damascus and Samaria—Isaiah 17:1-14.
-
- 6. God's judgment against Ethiopia—Isaiah 18:1-7.

7. God's judgment against Egypt—Isaiah 19:1 – 20:6.
 - a. Assyria will conquer Egypt—Isaiah 19:1-10.
 - b. Egypt will fall because of pride—Isaiah 19:11-17.
 - c. Egypt will be restored along with Assyria and Israel—Isaiah 19:18-25.
 - d. Egypt will be led captive by Assyria—Isaiah 20:1-6.

8. God's judgment against Babylon—Isaiah 21:1-10.
 - a. Babylon will be destroyed by Persia and Media—Isaiah 21:1,2.
 - b. The destruction of Babylon will be swift—Isaiah 21:3-10.

9. God's judgment against Edom—Isaiah 21:11-12.

10. God's judgment against Arabia—Isaiah 21:13-17.

11. God's judgment against Jerusalem—Isaiah 22:1-25.

12. God's judgment against Tyre—Isaiah 23:1-18.

C. Isaiah's Prophecies of Judgment upon the Whole Earth—Isaiah 24:1 – 35:10.

1. An overview of the Lord's worldwide judgment—Isaiah 24:1– 27:13.

a. The worldwide devastation of God's judgment—Isaiah 24:1-23.

- b. The worldwide triumph of God's reign—Isaiah 25:1- 27:13.
 - 1) Because God will reign His people will rejoice—Isaiah 25:1- 26:6.
 - a) The righteous will praise God—Isaiah 25:1-12.
 - b) Judah will sing praise to God—Isaiah 26:1-6.
 - 2) Because God will reign the wicked will be punished and the righteous will be exalted—Isaiah 26:7 – 27:1.
 - 3) Because God will reign, Israel (the vine) will produce fruit—Isaiah 27:2-13.
- 2. Specific details concerning the judgment of Israel—Isaiah 28:1-33:24.
 - a. Woe to the drunken scoffers of Israel—Isaiah 28:1-29.

- f. Woe to those who destroy—Isaiah 33:1-24.
 - 1) The pronouncement of destruction upon those who destroy—Isaiah 33:1.
 - 2) A prayer for deliverance from those who destroy—Isaiah 33:2-9.
 - 3) An answer of deliverance from the destroyers—Isaiah 33:10-13.
 - 4) The Kingdom of God—Isaiah 33:14-24.

- 3. A summary of God worldwide judgment and God's final, glorious kingdom—Isaiah 34:1- 35:10.
 - a. The Lord will judge all the nations of the earth—Isaiah 34:1-17.

 - b. The Lord will restore the earth and the righteous will dwell in it forever—Isaiah 35:1-10.

II. God demonstrates His ability to judge the wicked and deliver those who trust in Him—Isaiah 36:1- 39:8.

A. God is willing and able to judge Assyria and deliver Jerusalem—Isaiah 36:1-37:38.

1. Hezekiah's dilemma concerning Assyria—Isaiah 36:1-21.

2. Hezekiah's solves his dilemma by trusting in the Lord—Isaiah 36:21-37:38.

B. God is willing and able to deliver those who trust in Him and is able to judge all ungodliness—Isaiah 38:1- 39:8.

1. Hezekiah entrusts himself to God concerning his terminal illness—Isaiah 38:1-21.

2. The Lord judges Hezekiah for his pride and ungodliness—Isaiah 39:1-8.

III. Having been judged for their sins the LORD comforts Israel with the hope of eternal glory through the work of God's Servant, the Messiah—Isaiah 40-66.

A. The Promise of Deliverance: God Comforts His People by Promising the Deliverance of Israel from Sin and Judgment—Isaiah 40 – 48.

1. Israel is delivered from sin and judgment by the greatness of God—Isaiah 40:1-31.

a. The Lord, the shepherd of Israel, is coming—Isaiah 40: 1-11.

b. There is none to be compared to the Lord—Isaiah 40:12-26.

c. The Lord is able to restore His people—Isaiah 40:27-31.

2. God has chosen Israel above every other nation—Isaiah 41:1-29.

a. Though a nation from the east will destroy nations Israel is God's servant and will not be destroyed—Isaiah 41:1-16.

- a. The gods of Babylon are humbled by being carried on beasts—Isaiah 46:1-2.
 - b. The nation of Israel is being carried by God—Isaiah 46:3-7.
 - c. God will accomplish His purpose—Isaiah 46:8-11.
 - d. The purpose of God is that Babylon will be humiliated—Isaiah 46:12- 47:7.
 - e. Babylon sinned in its pride—Isaiah 47:8-11.
 - f. Babylon will not be saved—Isaiah 47:12-15.
6. Summary: Israel will be saved from Babylon by the hand of Cyrus—Isaiah 48:1-21
- a. Because Israel is obstinate, God has spoken through Isaiah about things not yet accomplished—Isaiah 48:1-11.
 - b. The servant of the Lord, Cyrus, will be successful against Babylon—
Isaiah 48:12-16.

- c. The Lord would have richly blessed Israel for obedience—Isaiah 48:17-19

 - d. Israel must leave Babylon—Isaiah 48:20-22.
- B. The Provision for Deliverance: God Comforts His People by Providing Redemption from Sin and Judgment through His Suffering Servant—Isaiah 49:1-57:21.**
- 1. God commissions His Servant to restore Israel and bring salvation to the Gentiles—Isaiah 49:1-13.

 - 2. The Lord will never forget Israel and will restore the nation to world prominence—Isaiah 49:14-26
 - a. Israel laments that God has forgotten the nation—Isaiah 49:14

 - b. The Lord recalls His relationship with His people—Isaiah 49:15-21

 - c. The Lord will elevate Israel to world prominence—Isaiah 49:22-26.

3. The Lord's servant suffers for His commitment to God's will—Isaiah 50:1-11.
 - a. Israel has suffers because of its sins—Isaiah 50:1-3.

 - b. The Lord's Servant suffers because of His commitment—Isaiah 50:4-11.

4. The Lord's Servant suffers providing salvation for the people of God—Isaiah 51:1—54:17.
 - a. The Lord will deliver His people from His wrath—Isaiah 51:1-23.
 - 1) The Lord will restore the faithful—Isaiah 51:1-3.

 - 2) The righteous law will be in the heart of God's people—Isaiah 51:4-8.

 - 3) The redeemed of the Lord will return to Zion by the strength of God—Isaiah 51:9-11.

 - 4) The people of God will be delivered as God relents from His wrath—Isaiah 51:12-23.

4) The Lord's Servant will suffer and die without a fight—Isaiah 53:7-9.

5) Though the Lord will crush His Servant, this Servant will live and provide the righteousness of God's people—Isaiah 53:10-12.

d. The nation of Israel shall be restored and experience world-triumph in the Lord—Isaiah 54:1-17.

1) The nation of Israel will be prosperous and possess the nations—Isaiah 54:1-

3.

2) The nation of Israel will not be punished again—Isaiah 54:4-10.

3) Israel will be prosperous and protected—Isaiah 54:11-17.

e. The salvation provided by the Lord is according to an everlasting covenant for anyone who wants—Isaiah 55:1-13.

1) The Lord will make an everlasting covenant with anyone who comes for salvation—Isaiah 55:1-5.

2) The promise of the Lord will not return void but will produce great and luxurious restoration—Isaiah 55:6-13.

f. Those who do righteousness will be rewarded at the time of the restoration—Isaiah 56:1-8.

h. Those who are wicked will be destroyed—Isaiah 56:9—57:13.

i. The Lord dwells with the humble and will remove the wicked—Isaiah 57:14-21.

C. The Presentation of Deliverance: God Comforts His people by presenting the Glory of Israel's Full Restoration from Sin and Judgment—Isaiah 58:1—66:24.

1. Israel needs the Lord's deliverance from their sin—Isaiah 58:1—59:21.

a. The Lord will reject hypocrisy but be near and bless those who obey His will—Isaiah 58:1-12.

- b. The Lord will bless those who delight in the Lord and His ways—
Isaiah 58:13-14.

 - c. Israel has committed great sin and so the Lord would not deliver—Isaiah 59:1-8.

 - d. Isaiah agrees with God that the lack of spiritual reality is due to the secular ways
of God’s people—Isaiah 59:9-15a.

 - e. The Lord will take it upon Himself to deliver those who turn from their sins—
Isaiah 59:16-21.
-
- 2. Israel will be delivered from its sins and judgment at the time of its future glory—
Isaiah 60:1-66:24.
 - a. Israel will be glorified—Isaiah 60:1-22.

 - 1) The glory of the Lord shall appear—Isaiah 60:1-3.

- 2) Israel shall return with the wealth of the nations—Isaiah 60:4-9.

 - 3) Jerusalem shall be rebuilt and made great by other nations—Isaiah 60:10-14.

 - 4) Israel will be wealthy and the presence of the Lord will be her glory—
Isaiah 60:15-22.
- b. Israel shall receive double blessings—Isaiah 61:1-11.
- 1) God will deliver and comfort all who are afflicted—Isaiah 61:1-3.

 - 2) Israel will receive double blessings —Isaiah 61:4-9.

 - 3) Israel will be clothed with salvation—Isaiah 61:10-11.
- c. Israel will forever belong to the Lord—Isaiah 62:1-9.
- 1) Israel shall be “married” to the Lord—Isaiah 62:1-5.

2) Israel will be safe—Isaiah 62:6-9.

d. Israel must prepare for her restoration—Isaiah 62:10-64:12.

1) Israel must prepare the highway—Isaiah 62:10-12.

2) The Redeemer will come to Israel—Isaiah 63:1-6.

3) The nation will be delivered in spite of their past rebellion—Isaiah 63:7-14.

4) The nation confesses and prays for restoration—Isaiah 63:15-64:12

- e. The Lord will answer the prayers of Israel and restore them to their glory—
Isaiah 65:1-66:24.
 - 1) The righteous will be preserved while the wicked will be destroyed—
Isaiah 65:1-16.
 - a) The Lord promises to answer rebellious Israel—Isaiah 65:1-7.
 - b) The Lord will preserve the righteous and destroy the wicked—
Isaiah 65:8-12.
 - c) The righteous will prosper and the wicked will die—Isaiah 65:13-16.
 - 2) The Lord will recreate heaven and earth as an eternal dwelling place for the
righteous—Isaiah 65:17-25.

INTRODUCTION TO JEREMIAH

I. Jeremiah

A. The Book

B. The Author

1. The name Jeremiah means “The Lord establishes/appoints” —Jeremiah 1:9-10.

2. The Life of Jeremiah

a. Son of a priest, Hilkiah

b. Called and set apart before birth to the office of prophet—Jeremiah 1:4-5.

c. Born and raised in Anathoth, three miles NE of Jerusalem in the territory of Benjamin.

d. As an adult Jeremiah remained single—Jeremiah 16:2.

e. Jeremiah’s ministry spanned over 40 years, 627 BC until after the deportation.

1) Content of Jeremiah’s ministry

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2) Intent of Jeremiah's ministry—Jeremiah 32:1-5

3) Extent of Jeremiah's ministry—Jeremiah 1:18

f. Jeremiah's character reflected quiet dedication to the Lord.

1) Reluctant—Jeremiah 1:6

2) Vulnerable—Jeremiah 11:18–12:6

3) Resilient & Faithful

II. The Historical Setting

A. Jeremiah was written after 300 Years of National Decline

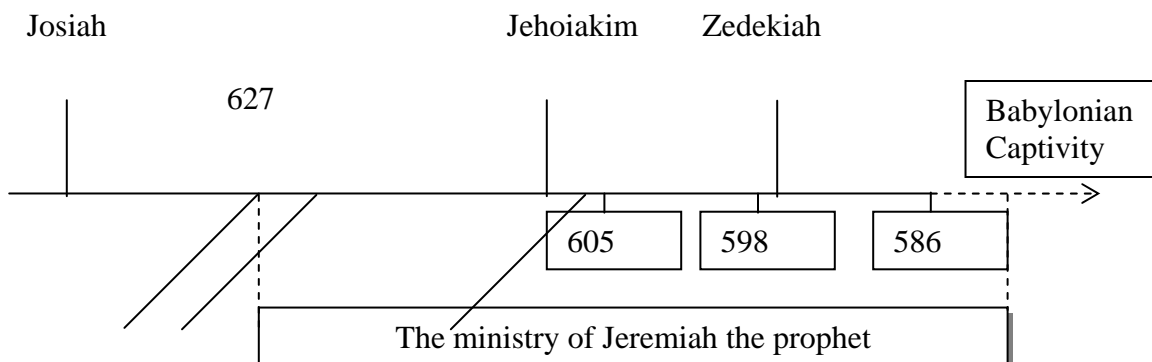
1. When Tiglath-pileser (745 – 727 BC) began to conquer the smaller nations of the West (i.e. Syria, Israel), the various nations formed coalitions. Rezin (Damascus) and Pekah (Samaria) sought to draw Ahaz (king of Judah, 731 – 715 BC) into the coalition. Ahaz refused and the land was invaded (Isaiah 7:1- 8:18). Ahaz appealed to Tiglath-pileser for protection (2 Kings 16:7-8). Tiglath-pileser responded promptly eventually crushing Damascus in 732 BC and turning Judah into a vassal of Assyria.
2. As a vassal Judah paid homage to the gods of Assyria. This compromise spared Judah military invasion, however, when Hezekiah assumed the throne Sennacherib (705 – 681) invaded Judah. Though repelled at Jerusalem, by divine intervention, Isaiah 36-38, Judah and its coalitions were devastated both militarily and financially, cp. 2 Kings 18:9 – 19:37.
3. With the weakened condition of Judah and the passing of Hezekiah, Manasseh (687 – 642) ascended the throne returning Judah to the pro-Assyrian policies of Ahaz. Canceling all the reforms of Hezekiah, Manasseh gave full reign to pagan practices, tolerating the fertility cults, temple prostitution within the Temple precincts, and the worship of Molech with its human sacrifices, 2 Kings 21:1-18.
4. As Josiah (641 – 609 BC) ascends the throne what remains of Judah is steeped in paganism of every sort. Josiah's godly character and reforms stave off the destruction of Jerusalem for another generation. Consider 2 Kings 22:14-20. It is in this spiritual and political context Jeremiah begins his ministry.

B. Jeremiah was written during the Reigns of the Last Kings of Judah

1. Josiah – 640 – 609 BC, 1 Chronicles 34:1 – 35:27
 - a. Began to reign at eight years of age (640 BC)
 - b. Began to seek God at sixteen years of age (632 BC)
 - c. Began to purge the nation of idolatry at eighteen years of age (630 BC)
 - d. Began to restore the Temple at twenty-six years of age (622 BC)
 - e. Discovered the book of the Law and reformed the nation.
 - f. Celebrated Passover, 1 Chronicles 35:1-19 (622 BC).

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- g. Died in battle.
- 2. Joahaz (Jehoahaz) – 609 BC – 2 Chronicles 36:1- 4; Jeremiah 22:10-12.
 - a. Reigned three months.
 - b. Deposed by Pharaoh Neco.
- 3. Eliakim (Jehoiakim) – 609 BC – 2 Chronicles 36:4 – 8; Jeremiah 22:13-19.
 - a. Burned the Word of God from Jeremiah, Jeremiah 36.
 - b. Made a vassal of Babylon from 605 to 597 BC.
- 4. Jehoiachin – 597 BC – 2 Chronicles 36:9,10; Jeremiah 22:20-30; Jeremiah 52:31-34.
 - a. Reigned three months and ten days.
 - b. Replaced by Nebuchadnezzar.
 - c. Carried into exile.
- 5. Zedekiah – 597-586 BC – 2 Chronicles 36:11-21; Jeremiah 37:17- 39:7.
 - a. Did only evil in the sight of the Lord.
 - b. Imprisoned Jeremiah.
 - c. Watched his sons executed before being blinded.
 - d. Died in exile.



C. Jeremiah was written during the Rise of Babylon as Ruler of the Ancient Near Eastern World.

1. Three nations were vying for world dominance

a. Assyria – a country and a mighty empire which dominated the ANE during the 9th through 7th centuries BC.

1) Tiglath – pileser III (745 – 727 BC) – 1 Chronicles 5:26

2) Shalmaneser V (726 – 722 BC)

3) Sargon II (721 – 705 BC) – Isaiah 20:1

4) Sennacherib (704 – 681 BC) – Isaiah 36:1

5) Esarhaddon (680 – 669 BC)

6) Ashurbanipal (669 – 621 BC)

b. Egypt

1) Egypt was in decline. The Assyrians had repeatedly brought portions of Egyptian territory under its control.

2) In 650 BC Assyria withdrew their occupational forces to deal with the rising powers of Babylon.

- 3) Pharaoh Necho II (609-593 BC) carried out minor military campaigns. Josiah died in battle against Pharaoh Necho's forces, 2 Chronicles 35:20-25.
- 4) Necho's forces were utterly routed by the Babylonians, 2 Kings 24:7, (605 BC).

c. Babylon

- 1) The new Chaldean nation (under Merodach-baladan) sent an embassy to king Hezekiah in 712 BC. (Isaiah 39).
 - 2) Babylon remained under Assyrian rule until 625 BC when Nabopolassar became king of the Chaldeans and founded the Neo-Babylonian Empire.
 - 3) In an alliance with the Medes, Nabopolassar destroyed Nineveh in 612BC.
 - 4) Nebuchadnezzar (605 – 562 BC) resumed his father's throne and conquests finalizing the destruction of Jerusalem in 586 BC.
2. Babylon rose to supreme dominance over the Ancient Near Eastern world.
- a. Nabopolassar drove out Assyrian troops from Babylon in 626 BC.
 - b. Egypt and Assyria repelled Babylonian advances through the year 614 BC.
 - c. The Medes began to press eastward and in 614 BC Cyaxares defeated the ancient capital of Assyria, Ashur.
 - d. Nabopolassar and Cyaxares attacked Nineveh in 612 BC and destroyed it after a three-month siege.

3. Babylon destroyed Jerusalem and carried the Jews into 70 years captivity.
 - a. The exile of the Jews
 - 1) Three Deportations
 - a) 605 BC
 - b) 597 BC
 - c) 586 BC
 - 2) Begins the Seventy Years of captivity spoken of by Jeremiah, Jeremiah 25:8-12; 29:10; 2 Chronicles 36:21; Daniel 9:2.
 - 3) Begins the prophetic period know as the “time of the Gentiles.”
 - 4) Begins the transformation of the Jewish culture.
 - a) Repentance toward God, Nehemiah 8:9.
 - b) Hatred for idolatry, Esther 3:8.

- c) National identity, Psalm 137:1-9.
 - d) Beginnings of the synagogue.
 - e) A focus upon the written Word of God, Nehemiah 8:1-8.
 - f) The Hebrew language faded and an Aramaic hybrid was adopted.
- b. The siege of Jerusalem, Ezekiel 24:1; 2 Kings 25:1-10; Jeremiah 39:1-7; Lamentations 4:1-12.
- 1) Jeremiah 39:1-10
 - 2) 2 Kings 25:1-21
- c. The fall of Jerusalem (see introductory notes)

III. The Content of the Book of Jeremiah

A. Theological Themes within Jeremiah

1. Jeremiah's view of God

- a. God's supreme majesty—Jeremiah 10:6-16
 - 1) Unique—Jeremiah 10:6
 - 2) Ruler of the nations—Jeremiah 10:7
 - 3) True and Living—Jeremiah 10:10
 - 4) Everlasting—Jeremiah 10:10

- 5) Almighty—Jeremiah 0:12
 - 6) Sovereign—Jeremiah 10:13; 18:1-23
- b. God's justice—Jeremiah 11:1-20
- 1) God's justice based upon the covenant made with Israel through Moses—Jeremiah 11:3ff.
 - 2) God's justice would be a thorough purge of evil from the nation.
- c. God's mercy—Jeremiah 30-33
- 1) Love—Jeremiah 31:3
 - 2) Salvation (regeneration and forgiveness) —Jeremiah 31:33-34
 - 3) Goodness—Jeremiah 33:11
 - 4) Lovingkindness—Jeremiah 33:11
 - 5) Faithful—Jeremiah 33:23-26
2. Jeremiah's view of Salvation
- a. The Nation of Israel and the Covenants
- 1) The Mosaic Covenant—Jeremiah 11:1-8
 - a) The violation of Mosaic Covenant presented as the reason for judgment—Jeremiah 6:19; 7:23- 24.
 - b) The curses of the Mosaic Covenant presented as the extent of the judgment, cp. Deuteronomy 27:15-26; 28:15-68 esp. v 53 with 19:9 and Lamentations—Jeremiah 2:20; 4:10.

- 2) The New Covenant—Jeremiah 31:31-34
 - a) This covenant is new in that it would differ from the Mosaic covenant.
 - b) The New Covenant would provide regeneration—Jeremiah 31:33- 34
cp. w. 2 Corinthians 3:3ff.
 - c) The New Covenant would transform—Jeremiah 31:34.
 - d) The New Covenant would provide forgiveness—Jeremiah 1:34.
 - e) The New Covenant would be everlasting—Jeremiah 32:40.
 - f) The New Covenant would be unconditional.

- b. The Messiah—Jeremiah 33:14-22
 - 1) The Messiah will be from the house of David—Jeremiah 33:15.
 - 2) The Messiah will be righteous—Jeremiah 33:15.
 - 3) The Messiah will execute righteousness and justice—Jeremiah 33:15.
 - 4) The Messiah, as the righteous king, will usher in the salvation of Israel—
Jeremiah 23:5,6.

- c. The future hope
 - 1) The nation will be restored to the land—Jeremiah 30:3; 31:15-22; 32:36,37.
 - 2) The oppression of the Gentiles will cease—Jeremiah 30:8-11.
 - 3) Israel will be restored to its relationship with God—Jeremiah 30:18-22.
 - 4) There will be a New Covenant of Redemption—Jeremiah 31:31-34.
 - 5) There will be a righteous king upon David's throne—Jeremiah 33:14-22.

- 6) The Levitical priesthood will be restored along with its sacrifices—
Jeremiah 33:18.

B. The Argument of Jeremiah

Through a series of discourses and personal object lessons from the life of the prophet, Jeremiah warns Judah of its destruction at the hands of the Babylonians, warns the nations of God's judgment upon their wickedness, and predicts the final restoration and glory of Israel through the righteous son of David.

C. The Outline of Jeremiah (see next section)

OUTLINE OF JEREMIAH

- I. THE INTRODUCTION TO THE LIFE AND MINISTRY OF JEREMIAH—
Jeremiah 1:1-19
 - A. Jeremiah Provides a Historical Reference Point for His Ministry—Jeremiah 1:1-3.
 - B. Jeremiah is Called, Commissioned, and Confirmed as God’s Prophet—Jeremiah 1:4-19.
 1. The Call of Jeremiah—Jeremiah 1:4-8.
 - a. God’s design for Jeremiah—Jeremiah 1:4, 5.
 - b. Jeremiah’s complaint to God—Jeremiah 1:6.
 - c. God’s reply to Jeremiah’s complaint—Jeremiah 1:7, 8.
 2. The Commission of Jeremiah—Jeremiah 1:9, 10.
 - a. God’s work in Jeremiah’s ministry—Jeremiah 1:9, 10a.
 - b. God’s scope for Jeremiah’s ministry—Jeremiah 1:10a.
 - c. God’s purpose for Jeremiah’s ministry—Jeremiah 1:10b.

3. The confirmation of Jeremiah—Jeremiah 1:11-19.
 - a. The vision of the almond branch—Jeremiah 1:11-12.

 - b. The vision of the boiling pot—Jeremiah 1:13-19.

II. The Prophecies Directed to Judah and Jerusalem—Jeremiah 2:1 – 33:26.

A. Messages Calling Judah and Jerusalem to Repent—Jeremiah 2:1- 20:18.

1. The First Message: Judah's unparalleled sin of apostasy in forsaking the Lord for the false gods of other nations will result in God's judgment—Jeremiah 2:1- 3:5.
 - a. Initially Israel was dedicated to and protected by the Lord—Jeremiah 2:1-3.

 - b. Israel has committed two unparalleled evils—Jeremiah 2:4- 13.

 - c. Israel suffers physical ruin because of its sin of idolatry—Jeremiah 2:14-3:5.
 - 1) Israel suffers defeat and devastation because of its sins—Jeremiah 2:14-19.

 - 2) Israel's sins are those of idolatry—Jeremiah 2:20-25.

 - 3) Because of Israel's idolatry there will be no help from God—Jeremiah 2:26 –3:5.

2. The Second Message: God’s punishment for Judah’s sin will be the Invasion of Judah and the destruction of Jerusalem—Jeremiah 3:6- 6:30.
 - a. Judah’s idolatry has proven to be more wicked than Israel’s idolatry—Jeremiah 3:6-11.
 - 1) Israel sinned and was unrepentant—Jeremiah 3:6-7.
 - 2) Judah observed Israel, Israel’s fate, and did the same thing only deceptively—Jeremiah 3:8-1.

 - b. In spite of the treachery and deceit, if Judah would return to the Lord the people would be spared utter annihilation—Jeremiah 3:12- 4:4.
 - 1) Judah must return and sincerely put away its evil—Jeremiah 4:1-2.

 - 2) The people become regenerate—Jeremiah 4:4.

 - c. Judah will experience desolation brought upon them by the armies of the north (Babylon) —Jeremiah 4:5-31.

 - d. Judah will be devastated by a foreign nation (Babylon) because of its sins—Jeremiah 5:1-29.

- d. Jeremiah mourns Judah's ignorance about God which is bringing about Judah's destruction—Jeremiah 8:4 – 9:26.
 - 1) Though animals instinctively know what it takes to survive Judah does not—Jeremiah 8:4-17.
 - 2) Jeremiah laments Judah's ignorance and inevitable destruction—Jeremiah 8:18 – 9:26.

- e. Judah will be devastated because they have followed worthless gods while remaining ignorant of the One, True God—Jeremiah 10:1- 25.
 - 1) Man-made idols are worthless—Jeremiah 10:1-5.
 - 2) The God of Israel is the One and Only Living God—Jeremiah 10:6-16.
 - 3) The Lord will destroy Judah because of their ignorance about God—Jeremiah 10:17-25.
 - 4. Fourth Message: Judah has broken the Mosaic covenant and will experience the curses of the Law becoming as useless as a ruined waistband—Jeremiah 11:1 – 13:27.

- a. Because Judah has not obeyed the words of The Covenant which God made with Moses (and Israel) it will experience the curses of the Law—Jeremiah 11:1- 8.

- b. Judah has conspired against the Lord and Jeremiah by seeking other gods and seeking Jeremiah's life—Jeremiah 11:9-23.

- c. As Judah has forsaken the Lord, God has forsaken His Inheritance—
Jeremiah 12:1-17.
 - 1) Jeremiah laments over the prolonged prosperity of the wicked and the continual suffering of the innocent—Jeremiah 12:1-6.
 - 2) The Lord assures Jeremiah that the wicked Judah has been forsaken and abandoned—Jeremiah 12:7-13.
 - 3) Though Judah has been abandoned, the LORD will restore His people—
Jeremiah 12: 14- 17.

- d. As the waistband was ruined being left in the wilderness so Judah has been ruined by their pursuit of other gods—Jeremiah 13:1-27.
 - 1) Jeremiah is instructed to buy a waistband and hide it in the rocks—
Jeremiah 3:1-7.

 - 2) As the waistband became worthless so Judah has become worthless and will be destroyed—Jeremiah 13:8-27.

5. Fifth Message: Judah will experience drought and death despite Jeremiah's continual intercession for deliverance—Jeremiah 14:1-15:21.
 - a. Judah was experiencing a great drought—Jeremiah 14:1-9.
 - b. God assures Jeremiah that there would be no deliverance for Judah—Jeremiah 14:10- 15:9.
 - c. God assures Jeremiah that he would be delivered from the coming judgment—Jeremiah 15:10 –21.

6. Sixth Message: Jeremiah would adopt a lifestyle of mourning as a message of judgment upon the inhabitants of Judah—Jeremiah 16:1- 17:27.
 - a. The Lord commands Jeremiah to a lifestyle symbolizing judgment—Jeremiah 16:1- 9.
 - 1) Jeremiah would not marry—Jeremiah 16:1-4.
 - 2) Jeremiah would not mourn—Jeremiah: 5-7.

- 3) Jeremiah would not feast—Jeremiah 16:8-9.
-
- b. Judah will be judged for the stubbornness of its idolatry—
Jeremiah 16:10 – 17:11.
 - 1) Judah has always been stubborn in its relationship with the Lord and therefore, must be scattered—Jeremiah 16:10-15.

 - 2) Judah has polluted the land by putting its trust in other gods and failing to trust the Lord—Jeremiah 16:16 – 17:11.

 - c. The Lord offers Judah an opportunity to turn back to God by keeping the sign of the Covenant, the Sabbath day—Jeremiah 17:12-27.
 - 1) Seeing the disaster upon Judah as inevitable, Jeremiah prays for his own deliverance from the calamity—Jeremiah 17:12-18.

 - 2) Giving Judah another opportunity to avoid disaster and be blessed, the Lord urges Judah to keep the Sabbath laws—Jeremiah 17:19-27.

Concerning the Sabbath, consider Exodus 31:12-17.

7. Seventh Message: Through the work of the potter Jeremiah announces to Judah their opportunity to return to God and God's uncompromised determination to judge the unbelief of Judah—Jeremiah 18:1–20:18.
 - a. The Lord will relent from the planned calamity if Judah would repent—Jeremiah 18:1-17.
 - 1) The potter does what he wills with his clay—Jeremiah 18:1-4.
 - 2) The Lord does what He wills with His people—Jeremiah 18:5-12.
 - 3) Judah will not turn back to the Lord—Jeremiah 18:13-17.
 - b. Because of Jeremiah's message and ministry Judah plots to persecute Jeremiah—Jeremiah 18:18 – 20:18.
 - 1) The people of Judah instigate a plot against Jeremiah and to ignore the message of Jeremiah—Jeremiah 18:18.
 - 2) Because of the attitude of the people Jeremiah prays for his protection and their judgment—Jeremiah 18:19-23.
 - 3) As a result of Judah's attitude of unbelief Jeremiah pronounces God's uncompromised intention to “smash” Judah—Jeremiah 19:1-15.

4) The reaction to Jeremiah's message of uncompromised destruction was persecution—Jeremiah 20:1-6.

5) Jeremiah reacts to the persecution with bitterness and despair—Jeremiah 20:7-18.

B. Messages Concerning the Siege, Captivity, and Judgment: The Babylonians will overthrow Judah, God will Judge all the Earth, but whoever Submits to this Judgment by Faith will be Kept Alive—Jeremiah 21:1- 29:32.

1. Jeremiah proclaims messages concerning the siege, captivity, and judgment to the kings of Judah: "you will not be spared God's judgment, but there will be a righteous king who will reign on David's throne," —Jeremiah 21:1- 23:8.

a. The message of judgment to King Zedekiah: Babylon will destroy this city and your house unless you repent—Jeremiah 21:1-22:9.

b. The message of judgment to King Shallum: Shallum will never return to the land—Jeremiah 22:10-12.

c. The message of judgment to King Jehoiakim: Jehoiakim will die in disgrace—Jeremiah 22:13-19.

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- d. The message of judgment to King Jehoiachin: Jehoiachin is cursed of God and will not have a descendant upon the throne—Jeremiah 22:20-30.

- e. The message to the kings regarding the righteous king—Jeremiah 23:1-8.

2. Jeremiah proclaims messages of siege, captivity, and judgment to the prophets: Because of the falsehood of the prophets these men will experience judgment—Jeremiah 23:9-40.

3. Jeremiah proclaims the message of judgment to the whole world: beginning with Judah all the nations of the earth shall 'drink' of the wrath of God—Jeremiah 24:1-25:30.
 - a. There will be judgment upon Judah seventy years—Jeremiah 24:1- 25:11.

 - b. There will be judgment upon Babylon after the Seventy years are finished—Jeremiah 25:12-14.

- c. The wrath of the Lord will be upon all the nations of the earth—
Jeremiah 25:15-38.

4. Jeremiah suffers arrest for his message before being released by the city officials—
Jeremiah 26:1-24.
 - a. Jeremiah preaches: Listen to the Lord or the Temple will be destroyed and the
city will become a curse—Jeremiah 26:1-6.

 - b. Because of the condemning message the priests, prophets, and people of Judah
seize Jeremiah in order to have him executed—Jeremiah 26:7-9.

 - c. Alerted, the city officials try Jeremiah and declare Jeremiah to be innocent—
Jeremiah 26:10-24.

5. Jeremiah instructs Judah and the surrounding nations to submit to Babylonian
authority—Jeremiah 27:1-29:32.
 - a. Jeremiah's message to Judah is that of submission to Babylonian authority—
Jeremiah 27:1-22.

b. Hananiah, a false prophet, opposes Jeremiah with a contradictory message of peace, safety, and freedom from Babylon—Jeremiah 28:1-17.

c. Jeremiah's sends a letter to the exiles instructing them to submit to their Babylonian captivity—Jeremiah 29:1-32.

1) Jeremiah instructs those in exile about their coming restoration—
Jeremiah 29:1-14.

2) Jeremiah instructs those in exile about the fate of those who stayed in Judah—Jeremiah 29:15-20.

C. Messages of the Redemption, Regathering, and Restoration of Israel—
Jeremiah 30:1 – 33:26.

This “book” (v2) relates God’s eternal plan for the people of Israel. Looking past Babylon and the captivity the Lord provides a detailed picture of redemption for Israel.

1. Though God’s anger must continue for now, God assures Israel complete Redemption and restoration—Jeremiah 30:1- 31:40.
 - a. The promise of complete and final restoration is introduced—Jeremiah 30:1-3.

 - b. Though Israel and Judah are in great distress God will deliver His people from destruction—Jeremiah 30:4-11.

 - c. Though Israel suffers from an “incurable” wound God will heal Israel and be restored to health—Jeremiah 30:12-17.

 - d. The fortunes of Israel shall be restored and Israel’s relationship with God shall be made complete—Jeremiah 30:18-22.

 - e. Israel will continue to suffer at the hands of the Lord until all of God’s plans are accomplished—Jeremiah 30:23,24.

- f. The plans of the Lord include the restoration of Israel, the regathering of the nation into the land, the spiritual regeneration of God's people, and the eternal permanence of Israel—Jeremiah 31:1- 40

* This great chapter of redemption is directly tied to the close of chapter thirty.

- 1) The everlasting love of God will rebuild the nation and restore its relationship to God—Jeremiah 31:1-6.

Consider Jeremiah 31:3

- 2) Israel should rejoice because of the coming deliverance from the Gentile nations—Jeremiah 31:7-9.

- 3) The nations should take notice that the Lord will regather His flock and save them—Jeremiah 31:10-14.

- 4) Israel should cease weeping because of their future redemption—Jeremiah 31:15-20.

Consider Jeremiah 31:15 and compare this with Matthew 2:18

- 5) Israel shall return from their captivity and proclaim the glory of the Lord—Jeremiah 31:21-26.

- 6) The Lord is making a new and everlasting covenant with Israel which provides spiritual regeneration for all those who will be saved—Jeremiah 31:27-34

The New Covenant.

The Importance of the New Covenant:

The Provisions of the New Covenant:

The Character of the New Covenant:

The Fulfillment of the New Covenant:

The Relationship of the Church to the New Covenant:

- 7) The Lord guarantees that Israel will be rebuilt forever—Jeremiah 31:35-40.

2. With the illustration of a redeemed field God assures Judah of a complete redemption and restoration—Jeremiah 32:1- 44.
 - a. Under arrest for preaching Jeremiah is questioned regarding his anti-Judaic message—Jeremiah 32:1-5.

 - b. Instructed by the Lord, Jeremiah redeems a field as a symbol that Israel would return to the land—Jeremiah 32:6-15.

 - c. Jeremiah prays for insight regarding Babylon siege and the Lord answers assuring Jeremiah that Israel would be redeemed—Jeremiah 32:16-44.
 - 1) Jeremiah prays regarding the Babylonian siege—Jeremiah 32:16-25.

 - 2) Regarding the Babylonian siege, God assures Jeremiah that Judah shall be punished for her sins; regarding Israel's future, God assures Jeremiah that Israel will be regathered and restored—Jeremiah 32:26-44.
 - a) Judah must be punished for its sins—Jeremiah 32:26-35.

 - b) Judah shall be restored from a world-wide dispersion symbolized by the buying and selling of fields—Jeremiah 32:36-44.

3. By means of a second message the Lord confirms His plan to redeem, regather, and restore Israel—Jeremiah 3:1-26.
 - a. Though the city is besieged it shall be healed, and rebuilt; the people shall be pardoned and blessed, bringing glory to God—Jeremiah 33:1-13.
 - b. The days are coming for Israel when the Son of David will rule over His people and the Levites will serve continually in the Temple—Jeremiah 33:14-18.
 - c. As God's covenant with night and day cannot be broken so God's covenant concerning David and Levites cannot be broken—Jeremiah 33:19- 21.
 - d. As the stars and the sand cannot be numbered so David's descendants and the Levites cannot be measured—Jeremiah 33:22.
 - e. As the heavens and earth stand sure and fixed so too God's promises for David and the descendants of Abraham are irrevocable—Jeremiah 33:23-26.

**III. HISTORICAL EVENTS AND RELATED MESSAGES SURROUNDING JEREMIAH'S LIFE AND MINISTRY LEADING TO, AND AFTER THE FALL OF JERUSALEM—
Jeremiah 34:1 – 45:5.**

**A. Historical Events Surrounding Jeremiah's Life and Ministry Leading to the Destruction of Jerusalem include Rejections, Arrests, Beating, and Confinement—
Jeremiah 34:1- 38:28.**

1. An attempt at release fails warranting God's 'release' of the people of Judah to the judgment of the Babylonians—Jeremiah 34:1-22.
 - a. Jeremiah proclaims to Zedekiah Jerusalem's fall and his fate at the hands of the Babylonians—Jeremiah 34:1-7.
 - b. Jeremiah proclaims to the people of Judah that they will be released to the sword, famine, and pestilence, —Jeremiah 34:8-22.
2. The Rechabites faithfulness to their father warrants judgment to Judah and a message of deliverance to the Rechabites, 3—Jeremiah 5:1-19.
3. Jeremiah's 'scroll of judgment' is burned by King Jehoiakim and an attempted arrest of Jeremiah and Baruch fails—Jeremiah 36:1-32.

- a. To give an opportunity for Judah to repent the Lord instructs Jeremiah to write his messages on a scroll—Jeremiah 36:1-3.
 - b. Baruch is instructed to read Jeremiah's scroll in the Temple, —Jeremiah 36:4-8.
 - c. Baruch reads the scroll written by Jeremiah to the people of Judah—Jeremiah 36:9-10.
 - d. Baruch reads the scroll to the king's officials—Jeremiah 36:11-19
 - e. Jehoiakim cuts the scroll in pieces and burns the scroll in the fireplace against the advice of his servants, and seeks to arrest Jeremiah and Baruch—Jeremiah 36:20-26.
 - f. Jeremiah rewrites the scroll with an additional judgment of death and family dissolution for Jehoiakim—Jeremiah 36:27-32.
4. Jeremiah messages of doom lead to his arrest, beating, and confinement until the day Babylon entered Jerusalem—Jeremiah 37:1- 38:28.
- a. Zedekiah, his servants, or Judah paid no attention to the words of Jeremiah—Jeremiah 37:1-2.
 - b. Zedekiah asks Jeremiah to pray for Judah's well being—Jeremiah 7:3-5.
 - c. Jeremiah warns Zedekiah that the Babylonians would return—Jeremiah 37:6-10.

- d. Jeremiah is arrested and beaten for attempting to leave Jerusalem—
Jeremiah 37:11-16.
 - e. Jeremiah assures king Zedekiah that the Babylonians will overthrow Jerusalem upon which information Zedekiah releases Jeremiah to the courtyard of the guardhouse—Jeremiah 37:17-21.
 - f. Jeremiah is lowered into a cistern so that he might die because of his discouraging messages of doom—Jeremiah 38:1-13.
 - g. Jeremiah proclaims that God will spare Jerusalem and King Zedekiah from complete destruction if Zedekiah will surrender to the Babylonians—
Jeremiah 38:14-23.
 - h. Jeremiah is released to the courtyard of the guard until Jerusalem was captured—
Jeremiah 38:24-28.
- B. Events Surrounding the Destruction of Jerusalem including an Account of the Breach of the Walls, the Capture of King Zedekiah, the Babylonian's Kindness to Jeremiah, and God's Favor to Ebed-melech—Jeremiah 39:1-18.**
- * This chapter recounts the events beginning in the year 586 BC. Scholars have determined that on July 18, 586 BC the event of verse two took place. The siege lasted thirty months.
- C. Events Occurring After the Destruction of Jerusalem including the Conspiracy against Gedaliah, Jeremiah's Kidnapping, and the Destruction of the Remnant—
Jeremiah 40:1-44:30.**
- 1. Immediately after the fall of Jerusalem Judah was filled with political insurrection—
Jeremiah 40:1- 42:22.
 - a. Jeremiah is offered his freedom and so returns to Judah—Jeremiah 40:1-6.

- b. Jewish refugees return to Judah under Gedaliah's governorship—
Jeremiah 40:7-12.

 - c. Gedaliah is informed of an assassination plot against his life—
Jeremiah 40:13-16.

 - d. Gedaliah is assassinated by Ishmael—Jeremiah 41:1-3.

 - e. Ishmael consolidates the insurrection and captures Mizpah—Jeremiah 41:4-10.

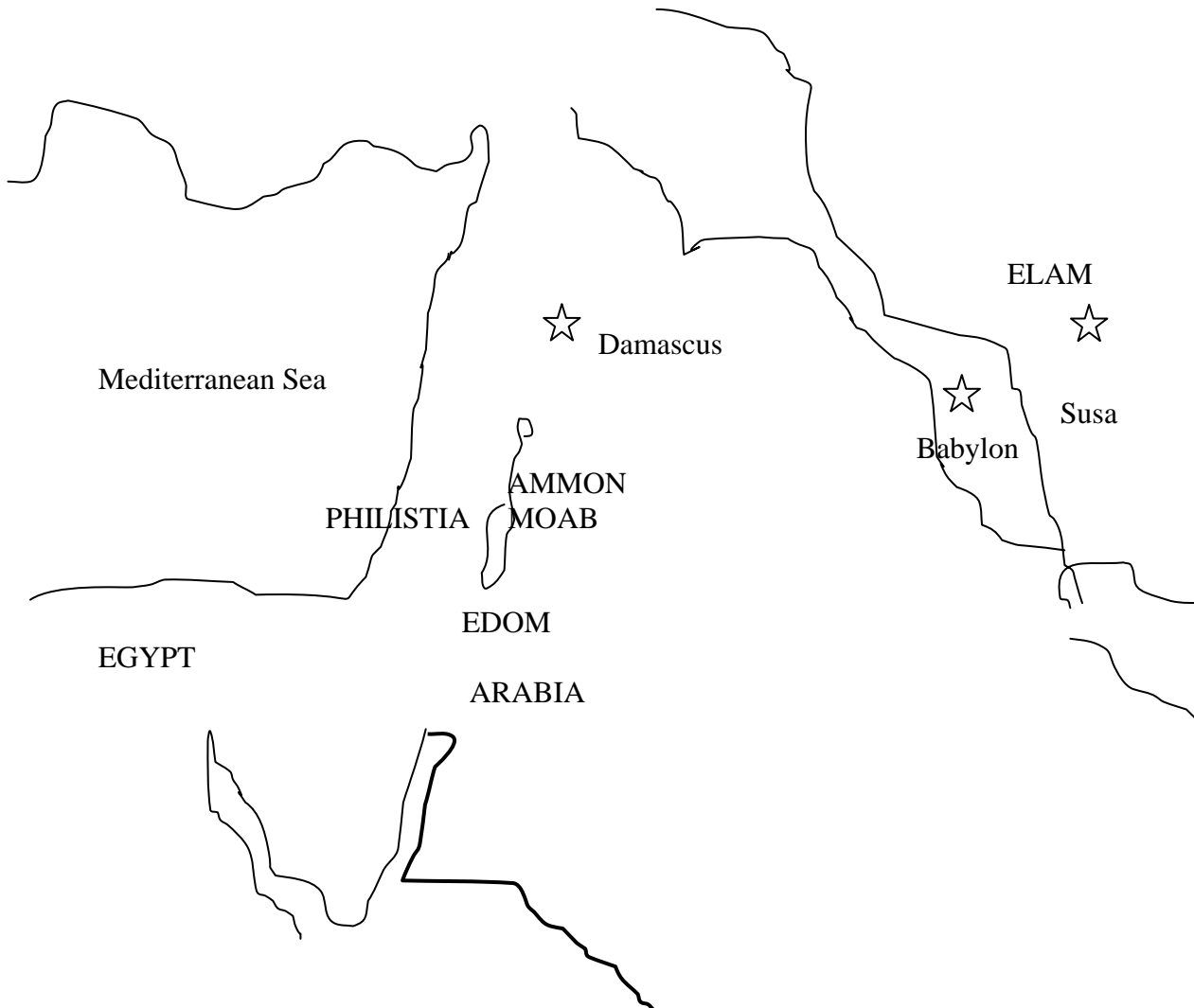
 - f. Johanan fights against Ismael, recovers the remnant and resides near
Bethlehem—Jeremiah 41:11-18.

 - g. Johanan seeks counsel from the Lord through Jeremiah—Jeremiah 42:1-22.
2. Johanan and the remnant kidnap Jeremiah and move to Egypt, against the counsel of the Lord—Jeremiah 43:1-13.
- a. Johanan accuses Jeremiah of lying and takes the remnant to Egypt—
Jeremiah 43:1-7.

 - b. The Lord pronounces judgment in Egypt at the hands of the Babylonians—
Jeremiah 43:8-13.
3. Jeremiah proclaims the Lord's message of destruction upon the Egyptian defectors because of their continued idolatry—Jeremiah 44:1-30.

D. Baruch's Life would be Spared During the Siege and Destruction of Jerusalem—
Jeremiah 45:1-5.

A general map depicting the locations of the nations and cities mentioned in Jeremiah's
prophecies in chapters 46 through 51



IV. PROPHECIES DIRECTED AT THE NATIONS SURROUNDING JUDAH—
Jeremiah 46:1- 51:64

A. Egypt: Egypt will be Defeated by the Babylonians both on the Field and in Their Homeland—Jeremiah 46:1-28.

1. Egypt will attempt to fight against Babylon and fail—Jeremiah 46:1-12.

2. Egypt will be defeated in its homeland as the Babylonians will capture the land—Jeremiah 46:13-26.

3. In spite of Babylon's success Israel will be restored and all the nations will be subdued—Jeremiah 46:27-28.

B. Philistia: The Lord Promises that the Philistines will be Utterly Destroyed—Jeremiah 47:1-7.

C. Moab: Moab will be destroyed and its remnant carried into exile (though Moab will be restored in the latter days) —Jeremiah 48:1-47.

1. Moab will experience the anguish of military destruction—Jeremiah 48:1-10.

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2. The pride of Moab will be destroyed as all its cities will suffer devastation—
Jeremiah 48:11-35.

 3. Moab will mourn in its destruction—Jeremiah 48:36-44.

 4. Though Moab will be carried into exile the Lord will restore Moab in the latter
days—Jeremiah 48:45-47.
- D. Ammon: Ammon will Suffer Destruction but will be Restored in the End Times—
Jeremiah 49:1-6.
- E. Edom: Edom will be Made into an Utter Desolation—Jeremiah 49:7-22.
- F. Damascus: Damascus will be Judged by Babylon—Jeremiah 49:23-27.
- G. Arabia: Babylon will Subdue the Nomadic Tribes of the Desert—Jeremiah 49:28-33.
- H. Elam: Elam will be Scattered to the Four Winds yet shall be Restored in the Latter
Days—Jeremiah 49:34-39.

- I. Babylon: The great Babylon will be Utterly Destroyed Never to be Rebuilt or Inhabited Again—Jeremiah 50:1-51:64.
 1. Babylon will be defeated by a nation from the north and the people of Judah will return to Zion will tears—Jeremiah 50: 1-10.
 2. Babylon will be utterly desolate and the area without habitation—Jeremiah 50:11-16.
 3. Babylon will be punished as Assyria was punished yet Israel will be restored—Jeremiah 50:17-20.
 4. Babylon will fall because the Lord will avenge Himself for Babylon's fight against the Lord—Jeremiah 50:21-28.
 5. Babylon's arrogance will be the reason for God's revenge—Jeremiah 50:29-32.
 6. Babylon will be made utterly desolate because God will restore Israel—Jeremiah 50:33-40.
 7. The Medes and the Persians will crush Babylon stunning the whole earth because God has not forgotten Israel —Jeremiah 50:41-51-14.

8. The Almighty, sovereign Lord will use the Persians to destroy the pride of Babylon and make it an utter desolation—Jeremiah 51:15- 58.

9. Jeremiah commands the reading of Babylon’s judgment upon Israel’s relocation into Babylon—Jeremiah 51:59-64.

V. CONCLUSION TO THE LIFE AND TIMES OF JEREMIAH THE PROPHET: THE FALL OF JUDAH, THE JUDGMENT OF ZEDEKIAH AND THE FATE OF THE JEWS—Jeremiah 52:1-34

A. Jerusalem Falls to the Babylonians after a Thirty-month Siege—Jeremiah 52:1- 11.

B. Jerusalem is Burned to the Ground and the Jews are Exiled—Jeremiah 52:12-16.

C. The Temple is Looted and all its Artifacts are Carried away to Babylon—
Jeremiah 52:17-23.

D. The Jewish Remnant Suffered Exile over the Next Several Years—Jeremiah 52:28-30.

E. Jehoiachin Lives His Life under Babylonian Custody—Jeremiah 52:31-34.

I. PLACE OF LAMENTATIONS IN THE CANON AND TITLE.

- A. Placed Third of the Five Megilloth in the Hebrew Bible (in the Writings)
- B. The title “Lamentations” is a result of the Vulgate and English canons.
1. “Ah how!” (1:1; 2:1; 4:1) served as the title in the Hebrew canon.
 2. The LXX entitled Lamentations “dirges” (LXX placed this book after Jeremiah).
 3. The Vulgate (and eventually the English) entitled the work “The Lamentations of Jeremiah.”
 4. The Talmud (*Baba Bathra* 15a) entitles this book *qînôt*, “Lamentations.”

II. AUTHORSHIP: JEWISH TRADITION, THE LXX AND THE VULGATE ASCRIBE AUTHORSHIP TO JEREMIAH.

- A. Certain arguments tend to question Jeremiah as the author.
1. Lamentations is anonymous.
 2. Stylistically there are similarities with certain psalms and Ezekiel.
 3. The content (e.g. 2:9, the renouncing of prophets) seems contrary to Jeremiah’s perspective.
- B. Certain reasons support Jeremiah as the author.
1. There are legitimate answers to the objections.

2. Lamentations is written by an eye witness to the event.

3. The same passions and circumstances displayed in Jeremiah are reflected in chapters of Lamentations.
 - a. The five laments (Jeremiah. 11:18-20; 15:10 – 14; 17:12–18; 18:18–23; 20:7-18).

 - b. Comparison of Lamentations 3 with Jeremiah.

III. HISTORICAL SETTING

A. Lamentations Records the Situation inside Jerusalem under Babylonians Siege.

B. Lamentations Records the Perspective after the Fall of Jerusalem.

IV. The Message of Lamentations

A. The Theology of Lamentations

1. Lamentations and the Law, Lamentations 2:17.
 - a. The consequences (blessings and curses) of the covenant promised in Leviticus and Deuteronomy are reflected throughout Lamentations.
 - 1) The Curses of Leviticus 26 and Deuteronomy 28 are reflected in Lamentations.

2) The hope of repentance and restoration found in Deuteronomy 30 are reflected in Lamentations.

b. Lamentations provides historical and literal reality to the Mosaic Covenant.

2. Lamentations and the message of the prophets.

a. The prophets warned Judah of destruction and exile, Isaiah 39:6; Jeremiah 4:27-29; 27:8-15; 32:1-5; Ezekiel 14:21-23.

b. Lamentations provides the historical and literal fulfillment to the prophetic message.

c. Lamentations harmonizes the message of the Law and the message of the prophets, Jeremiah 4:27; Ezekiel 16:59; Lamentations 2:17.

3. Lamentations demonstrates the faithfulness and mercy of the covenant keeping God.

a. The God of judgment

b. The God of salvation

B. The Structure and Purpose of Lamentations

1. Lamentations is comprised of five separate poems.

a. Four of the five poems are acrostic in form.

b. The chapters are written as three dirges and two lament poems.

1) The dirges

2) Laments

2. The Purpose of Lamentations

- a. The theme is a simple lament for Judea and Jerusalem.
- b. The purpose of Lamentations was to memorialize the devastation of Jerusalem and to provide a form of liturgy.

C. The Argument and Outline of Lamentations

The writer, speaking on behalf of the himself, the city, and the nation, mourns the utter destruction of Jerusalem, confesses the rebellion of the people, and proclaims trust in the lovingkindness of YHWH for a future restoration.

Rehearsing the affliction that God has brought upon Jerusalem, the writer mourns Jerusalem's destruction (1), recognizes God's righteous anger (2), takes comfort in God's faithful love and kindness (3), and mourns the suffering of the people (4). On behalf of the community, the writer formally laments their suffering, their sin, and petitions YHWH to restore the nation (5).

V. THE OUTLINE OF LAMENTATIONS

A. God's Affliction of Jerusalem—Lamentations 1

1. The Affliction of Jerusalem is described— Lamentations 1:1-11.

2. The widow, Jerusalem, mourns her affliction—Lamentations 1:12-22.

B. God's Enmity toward Jerusalem—Lamentations 2

1. The Lord's enmity has destroyed Jerusalem—Lamentations 2:1-19.

2. The writer cries out to God because of the destruction—Lamentations 2:20-22.

C. God's Faithful Mercy toward the Remnant—Lamentations 3

1. The poet confesses his affliction—Lamentations 3:1-18.

2. The writer confesses his hope in the Lord—Lamentations 3:20-38.

3. The writer petitions the Lord for deliverance—Lamentations 3:39-66

D. God's Rejection of the People—Lamentations 4.

E. Israel's Petition for God's Restoration—Lamentations 5.

1. Address and Introductory Petition—Lamentations 5:1.

2. General Confession of woes—Lamentations 5:2-18.

3. Confession of Trust—Lamentations 5:19.

4. Petition for Deliverance—Lamentations 5:20-21.

5. Vow of Praise: the writer expresses his fear that God may be utterly abandoning Israel forever. The praise is implied. If God restores, we will worship.

INTRODUCTION TO EZEKIEL

I. Ezekiel

A. The Book

1. The title: Ezekiel

2. The characteristics of the book.

- a. All the prophecies are written in the first-person, autobiographical style.
- b. The book consists of fifty literary units. Forty eight of these are introduced either by a date of the prophetic formula.
- c. The author utilized a literary device known as resumptive exposition.
- d. Dating oracles.
- e. Formulaic Framework.
- f. Aramaisms throughout (twice the number of Jeremiah).
- g. Avoidance of certain expressions: Zion, trust, redeem, bless, faithfulness, fear.

B. The Author

1. Background

2. Exile

3. Character

- a. Ezekiel was a careful, faithful priest (in a generation of apostasy).
- b. Ezekiel was a man of compassion for his people—Ezekiel 9:8; 11:13.
- c. Ezekiel was a man who is completely controlled because of his encounters with God.
- d. Ezekiel has struggles with his humanity and the influences of his day.

II. The Historical Setting

A. Political Setting

- 1. Babylonian- Assyrian conflict.
 - a. Babylon had been a political force under Hammurabi (1792-1750 BC).
 - b. Babylon has been a political force under Nebuchadnezzar I (1133 –1116 BC).
 - c. Assyria threatened and ruled the ANE (including Babylonia) from the 8th century.

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- d. In 689 BC Sennacherib destroyed the glory of Babylon (Merodach-baladan), dragging off the primary deity, Marduk and razing the city.
 - e. Ashurbanipal's death in 627 BC signaled the end of Assyria's strength.
 - f. Nabopolassar (625-605) and Nebuchadnezzar II (605-562) brought an end to Assyrian rule and established the neo-Babylonian empire.
 - 1) 612-610 BC Nineveh fell to combined Babylonian and Mede forces.
 - 2) 605 BC (battle of Carchemish) the Assyrians were destroyed.
2. The Final days of Judah
- a. The last kings of Judah.
 - 1) Manasseh – 695 – 642 BC, 2 Chronicles 33:1-20; 2 Kings 21:1-18; 24:3, 4.
 - 2) Josiah – 640 – 609 BC, 2 Chronicles 34:1 – 35:27.
 - 3) Joahaz (Jehoahaz) 609 BC – 2 Chronicles 36:1-4; Jeremiah 22:10-12.
 - 4) Eliakim (Jehoiakim) 609 BC – 2 Kings 23:31-37.

5) Jehoiachin – 597 BC – 2 Chronicles 36:9,10; Jeremiah 22:20-30; 52:31-34.

6) Zedekiah – 597-586 BC – 2 Chronicles 36:11-21; Jeremiah 37:17-39:7.

b. Judah was removed from the land due to open and unrepentant rebellion against YHWH and their covenant.

B. The Deportations

1. 605 BC

2. 597 BC

3. 586 BC

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	Zedekiah's Regnal Years fr. 597 BC	Jehoiachin's exile years From 59 BC	Nebuchadnezzar's regnal years from 604 BC	Years from Jan. 589 BC
Hophra's accession in EgyptFebruary 589 BC	8			589
Start of the Siege (2 K 25:1; Jere. 52:4 Eze. 24:1,2) January 15 588 BC	9	9	16	
Egyptian relief and defeat (Eze. 29:1; 30:20) January 7, 587 BC	10	10	17	588
Jeremiah in Prison, buys a field (Jere. 32:1)	10			
Exile of 832 deserters (Jere 52:29)		11	18	587
Breach of the walls (Jere. 29:2; 52:6,7) July 18, 586 BC				11
Destruction of the Temple (2 K 25:8,9; Jere. 52:12) August 14, 586				

C. Siege and Destruction

1. Events leading to the siege

2. The extent of destruction

D. Life in Captivity

1. The physical dispersion

2. The spiritual devastation (the intense theological shock [Daniel Block, Vol. 1 p. 7]).
 - a. The ground for spiritual security (see chart page 104).
 - 1) YHWH's covenant with Israel, Genesis 12; Exodus 32.
 - 2) YHWH's ownership of the land, Leviticus 25:23.
 - 3) YHWH's residence in Jerusalem (cp. 1 Kings 9:1-9).
 - 4) YHWH's covenant with David, 2 Samuel 7:12-17; 1 Chronicles 17:11-15.
 - b. The spiritual fallout, consider Psalm 137:1-9; Psalm 126:1-6.

III. Content of Ezekiel

A. Theological themes within Ezekiel

1. The character of God
 - a. The glory of God's presence —Ezekiel 1-3; 8-11; 40-48.

 - b. The Holiness of God—Ezekiel 36:20, 22; 43:7; 11.

 - c. God's sovereignty over the nations—Ezekiel 25-32.

 - d. God's loyal love in judging and restoring Israel, consider—Ezekiel 36:16-38.

 - e. God's love and jealousy for His Holy Name—Ezekiel 36:22,23.

2. The sin of the people—Ezekiel 2:3-7; 8:7-17; 16:15-34; 22:1-12; 23:1-49.

3. The judgment against the nations—Ezekiel 25-32; 38-39.

4. The final restoration of the remnant.
 - a. The restoration of the Nation of Israel occurs after the people have been scattered around the world.

 - b. The Restoration of the Nation of Israel originates with the Lord.

 - c. The restoration of the nation of Israel requires Spiritual Transformation.

 - d. The Restoration of Israel to the Land involves the obedience in the people—Ezekiel 11:20; 36:27.

 - e. The restoration of the Nation of Israel returns the people to the Land.

Pillar of Orthodoxy	Demolition Pronouncements	Reconstruction Pronouncements
YHWH, the divine Patron of Israel, has entered an eternal covenant with His people	3:16-21; 5:4, 16-17; 6:11-14; 14:1-23; 15:1-8; 16:1-60; 18:1-32; 20:1-44; 23:1-49; 33:1-20; 33:23-29.	34:1-31; 36:16-32, 37-38; 37:1-14, 15-21, 25-28; 39:21-29.
YHWH, the divine Patron of Israel, has given the nation the land of Canaan as the eternal territorial possession.	4:1-3,9-17; 5:5-15; 6:1-7,11-14; 7:1-27; 11:1-21; 12:17-20; 14:12-23; 15:1-8; 16:1-63; 21:1-17,18-27; 23:1-49; 24:1-15.	34:25-29; 35:1-36:15; 36:33-36; 38:1-39:20; 47:1-48:7, 23-29.
YHWH, the divine Patron of Israel, has chosen Jerusalem as His eternal residence, from which He exercises sovereignty over His people.	7:20-24; 8:1—10:22; 11:22-25; 24:16-27	37:26-27; 40:1—46:24; 48:8-22,30-35
YHWH, the divine Patron of Israel, has promised the Davidic house eternal title to and occupancy of the throne of Israel.	12:1-16; 17:1-24; 19:1-14; 21:15-27.	34:23-24; 37:22-25.

This chart from, Block, Daniel, *The Book of Ezekiel 2 vols* NICOT. Grand Rapids, William B. Eerdmans, vol 1, p. 16.

B. Argument of Ezekiel

Because the inhabitants of Jerusalem have abandoned the Lord, the Lord has abandoned these people and their Temple and city, remaining with the faithful in exile until the day when, the Lord, for His name sake, will restore Israel and dwell in their midst.

C. Outline of Ezekiel

- I. The Call and Commission of Ezekiel—Ezekiel 1-3.
- II. The Judgments Upon Israel due to Covenant Unfaithfulness—Ezekiel 4-24.
- III. The Judgments Upon Gentile Nations For their Pride—Ezekiel 25-32.
- IV. The Restoration of Israel Through Redemption, Regeneration, Resurrection, Reclamation—Ezekiel 33-48.

OUTLINE TO EZEKIEL

- I. THE CALL, COMMISSION, AND INAUGURATION OF EZEKIEL TO THE PROPHETIC MINISTRY—Ezekiel 1:1-3:27.
 - A. The Superscription (historical setting for Ezekiel’s call) —Ezekiel 1:1-3.
 1. Understanding the dates of —Ezekiel 1:1, 2.
 2. Ezekiel’s encounter with God.
 - B. Ezekiel’s First Vision of the Glory of God (Ezekiel’s call and commission) —Ezekiel 1:4- 3:15.
 1. The immediate vision: Cherubim, wheels, and the throne of God—Ezekiel 1:4-28a.
 - a. Cherubim—Ezekiel 1:4-14.
 - b. Wheels—Ezekiel 1:15-21.

- c. the throne of God—Ezekiel 1:22-28a.
-
- 2. The call and commission of Ezekiel—Ezekiel 1:28b-3:15.
 - a. The initial commissioning speech and the provision of God's Word—Ezekiel 1:28b-3:3.
 - 1) God declares Ezekiel's mission—Ezekiel 1:28b-2-7.

 - 2) God equips Ezekiel with His Word—Ezekiel 2:8-3:3.

 - b. The second commissioning speech and the placement in God's field—Ezekiel 3:4-15.
 - 1) The Lord's second commissioning speech.

 - 2) Ezekiel placed in God's mission field—Ezekiel 3:12-15.

C. Ezekiel's Inauguration into the Prophetic Ministry—Ezekiel 3:16-27.

1. The inauguration charge to be a watchman—Ezekiel 3:16-22.

2. Ezekiel begins his ministry—Ezekiel 3:23-27.

II. THE PRONOUNCEMENT OF DIVINE JUDGEMENT AGAINST ISRAEL BECAUSE OF COVENANT UNFAITHFULNESS—Ezekiel 4:1- 24:27.

A. The Lord will Destroy Jerusalem—Ezekiel 4:1- 7:27.

1. Ezekiel's dramatizations about the fall and destruction of Jerusalem—
Ezekiel 4:1-5:17.

a. Ezekiel lies upon his side eating bread and water (the siege of Jerusalem) —
Ezekiel 4:1-17.

b. Ezekiel shaves his head and beard, scattering the hair (the dispersion of Judah)
—Ezekiel 5:1-17.

1) Ezekiel is instructed to shave his head and beard dividing the hair into thirds—Ezekiel 5:1-4.

2) Jerusalem will suffer death, destruction and dispersion—Ezekiel 5:5-17.

2. Ezekiel's oracles about the destruction of Jerusalem—Ezekiel 6:1-7:27.

a. Oracle number one: Israel will be destroyed by the sword, famine and plague, but a remnant will be spared to remember the Lord—Ezekiel 6:1-14.

b. Oracle number two: Israel will be destroyed by the sword, famine and plague, and any who are left will mourn their sins—Ezekiel 7:1-27.

1) Alarm number one: an end is coming to the inhabitants of the land—
Ezekiel 7:1-4.

2) Alarm number two: the disaster of the Lord against the inhabitants is close at hand—Ezekiel 7:5-9.

3) Alarm number three: doom is on the way—Ezekiel 7:10—27.

B. The Lord will abandon Jerusalem—Ezekiel 8:1- 11:25.

1. Ezekiel is transported to the Temple in Jerusalem—Ezekiel 8:1-4.

2. Ezekiel observes the idolatry in Jerusalem—Ezekiel 8:5-18; 2 Chronicles 33:7.

a. Scene one: Israelites worship the statue in the inner courtyard—Ezekiel 8:5-6.

b. Scene two: The elders worship images and censers inside the Temple building—
Ezekiel 8:7-13.

c. Scene three: Women lament Tammuz at the north gate—Ezekiel 8:14-15.

d. Scene four: Men worship the sun in the inner court—Ezekiel 8:16-18.

3. Ezekiel observes the execution of the idolatrous—Ezekiel 9:1-11.
 - a. The executioners are summonsed—Ezekiel 9:1-2.
 - b. The remnant are marked for survival—Ezekiel 9:3-8.
 - c. The Lord will not spare the wicked—Ezekiel 9:9-10.
 - d. The judgment of the Lord is sure—Ezekiel 9:11.
4. Ezekiel Observes the Glory of the Lord depart from Jerusalem—Ezekiel 10:1-11:25.
 - a. The city of Jerusalem experiences God's fire—Ezekiel 10:1-8.
 - b. The glory of the Lord departs the Temple—Ezekiel 10:9-22.
 - c. The Lord executes judgment upon the leaders of Jerusalem—Ezekiel 11:1-13.

d. The Lord will restore the exiles back to the land with a new heart and a new relationship with God—Ezekiel 11:14-21.

e. The glory of the Lord departs from the city of Jerusalem—Ezekiel 11:22-25.

C. Ezekiel Predicts God's Judgment against Jerusalem—Ezekiel 12:1-24:27.

1. Ezekiel predicts the exile from Jerusalem—Ezekiel 12:1-20.

a. The object lesson: Ezekiel's knapsack illustrates Israelites heading into captivity—Ezekiel 12:1-7.

b. The explanation: Ezekiel explains that his actions predict Jerusalem being exiled to Babylon—Ezekiel 12:8-16.

c. Ezekiel portrays the desolation of Jerusalem—Ezekiel 12:17-20.

2. Ezekiel confirms the reality of Jerusalem's destruction—Ezekiel 12:21-13:23.
 - a. Popular opinion should not discount the reality of Jerusalem's destruction—Ezekiel 12:21-28.
 - 1) Opinion number one: all prophecies about doom have failed—Ezekiel 12:21-25.

 - 2) Opinion number two: all prophecies about doom are concerned with the distant future—Ezekiel 12:26-28.

 - b. Prophets who claim “all will be well” will be destroyed—Ezekiel 13:1-16.
 - 1) There are many false prophets—Ezekiel 13:1-7.

 - 2) False prophets and all that they encourage will be destroyed forever—Ezekiel 13:8-16.

 - c. Occult practices and practitioners will be destroyed—Ezekiel 13:17-23.

3. Ezekiel announces that the Lord will purge idolatry from the heart of Israel—Ezekiel 14:1-11.
 - a. The elders of Israel cannot get a message from God when idols are in their heart—Ezekiel 14:1-5. Consider Deuteronomy 29:20, 21.
 - b. The Lord will destroy anyone who approaches the Lord with an idol in their heart—Ezekiel 14:6-8.
 - c. The Lord will destroy the prophet who speaks to the idolaters—Ezekiel 14:9-11.

4. The Four-fold destruction: The Lord is sending the destruction of famine, beasts, the sword, and the plague against Jerusalem,—Ezekiel 14:12-15:8.
 - a. The destruction by famine—Ezekiel 14:12-14.
 - b. The destruction by wild beasts—Ezekiel 14:15, 16.
 - c. The destruction by the sword—Ezekiel 14:17, 18.
 - d. The destruction by the plague—Ezekiel 14:19, 20.

- e. The survivors of God's four-fold destruction will demonstrate God's mercy—
Ezekiel 14:21-23.
 - f. Conclusion: The Lord will decimate the land because of Israel's unfaithfulness—
Ezekiel 15:1-8.
5. Jerusalem's history is likened to a prostitute, depicting the nation's unfaithfulness to the Lord—Ezekiel 16:1-63.
- a. God's love—Ezekiel 16:1-14.
 - b. Jerusalem's sin—Ezekiel 16:15-34.
 - c. Jerusalem will be punished—Ezekiel 16:35-52.
 - d. Jerusalem will be restored—Ezekiel 16:53-63.

6. The Parable about the eagles: The present kingly line of David will be destroyed but the Lord will appoint His own King to rule the nations—Ezekiel 17:1-24.
 - a. The parable of the two eagles is presented—Ezekiel 17:1-10.
 - b. The parable of the two eagles is explained—Ezekiel 17:11-21.
 - c. The Lord promises to place His King over the nations—Ezekiel 17:22-24.
7. Everyone will receive God's judgment because they deserve God's judgment—Ezekiel 18:1-32.
 - a. The idea that this generation is being punished for the sins of the fathers is wrong—Ezekiel 18:1-4.
 - b. The righteous man shall live—Ezekiel 18:5-9.
 - c. The wicked man shall die—Ezekiel 18:10-13.
 - d. The son of the wicked who lives righteously will live—Ezekiel 18:14-18.

- e. Each person will live or die because of his behavior—Ezekiel 18:19-20.
 - f. The wicked may convert and live—Ezekiel 18:21-23.
 - g. The righteous who becomes wicked will die—Ezekiel 18:24.
 - h. The ways of the Lord are just—Ezekiel 18:25-29.
 - i. The Lord desires that all may live—Ezekiel 18:30-32.
8. Ezekiel laments the downfall of the Davidic dynasty—Ezekiel 19:1-14.
- a. Jehoahaz is taken to Egypt by Pharaoh Neco (609 BC) and Jehoiachin is taken to Babylon (597 BC) —Ezekiel 19:1-9.
 - b. The Davidic dynasty has ended because Judah has been uprooted and burned—Ezekiel 19:10-14.

9. Israel will be judged for their rebellious idolatry—Ezekiel 20:1-44.
 - a. Israel was rebellious in its past and will be judged for its sin—Ezekiel 20:1-32.

 - b. The Lord will be king over Israel and will restore it—Ezekiel 20:33-44.
 - 1) The Lord will be king over Israel and will judge them in the wilderness of people—Ezekiel 20:33-38.

 - 2) The house of Israel will be regathered and accepted by the Lord—Ezekiel 20:39-44.

10. The parable of the sword: The Lord will bring a destructive sword against Israel—Ezekiel 20:45- 21:32.
 - a. The parable (riddle) about the sword—Ezekiel 20:45- 21:7.

 - b. The song about the sword—Ezekiel 21:8-17.

- c. The agent of the sword, Babylon—Ezekiel 21:18-27.

 - d. Ammon’s taunt about the sword would not go unpunished—Ezekiel 21:28-32.
11. Jerusalem shall be destroyed because of its leaders—Ezekiel 22:1-31.
- a. Jerusalem will suffer because of its bloodshed and idolatry—Ezekiel 22:1-5.

 - b. The leaders of Jerusalem violated every aspect of the law—Ezekiel 22:6-12.

 - c. Israel will be scattered among the nations—Ezekiel 22:13-16.

 - d. Israel will be melted as metal is melted and purged of dross—Ezekiel 22:17-22.

 - e. The prophets, priests, and princes and people are corrupt and will be consumed by God’s fire—Ezekiel 2:23-31.

12. The allegory of two sisters: Israel and Judah have violated their relationship with the Lord and will be punished—Ezekiel 23:1-49.

13. The parable of the Boiling pot: Jerusalem is under siege and is being destroyed—Ezekiel 24:1-14.

a. Historical notation and the preparation of a boiling pot—Ezekiel 24:1-5.

b. The pot is explained—Ezekiel 24:6-14.

14. The death of Ezekiel's wife: The Lord's Sanctuary is being destroyed but the exiles cannot mourn—Ezekiel 24:15-27.

III. THE JUDGMENTS UPON THE GENTILE NATIONS FOR THEIR PRIDE—
Ezekiel 25:1-32:32.

A. Ammon was Glad for the Destruction of Jerusalem, therefore Babylon will possess their Land—Ezekiel 25:1-7; 2 Kings 24:2.

B. Moab will be Judged because It Regarded Israel as any other Nation—Ezekiel 25:8-11; 2 Kings 24:2.

C. Edom will be Judged because It took Vengeance upon Israel when Israel was in Trouble—Ezekiel 25:12-14.

D. Philistia will be Judged because It took Vengeance against Israel—Ezekiel 25:15-17.

E. Tyre will be Judged because of Its Blasphemous Pride—Ezekiel 26:1-28:19.

1. Tyre will surely fall—Ezekiel 26:1-21.

2. The nations will lament the fall of Tyre—Ezekiel 27:1-36.

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3. Tyre's leaders will be judged because of the blasphemy—Ezekiel 28:1-19.

a. Because the prince of Tyre proclaimed himself a god, he will be slain—
Ezekiel 28:1-10.

b. Because the king of Tyre had iniquity within himself, he will be judged—
Ezekiel 28:11-19.

F. Sidon will be Judged because of Its Role against Israel—Ezekiel 28:20-24.

G. Israel will be Regathered from the Nations into which they have been Scattered—
Ezekiel 28:25-26.

- H. Egypt will be Judged because of Its Pride and Its Failure to Support Israel—
Ezekiel 29:1—32:32.
1. The judgment against Pharaoh, and the people of Egypt—Ezekiel 29:1-16.

 2. The Day of the Lord for Egypt will bring destruction through Nebuchadnezzar—
Ezekiel 29:17—30:19.
 - a. Egypt will be Nebuchadnezzar's wage for destroying Tyre—Ezekiel 29:17-21.

 - b. Egypt, and the surrounding nations, will be destroyed by Babylon—
Ezekiel 30:1-19.

 3. The arms of Pharaoh will be broken, the arms of Nebuchadnezzar will be
strengthened—Ezekiel 30:20-26.

4. As Assyria with all its glory, was destroyed, so too Pharaoh and the Egyptians shall be destroyed—Ezekiel 31:1-18.

5. The nations will lament when Pharaoh and the nation of Egypt is utterly destroyed—Ezekiel 32:1-16.

6. Egypt will be brought to the grave—Ezekiel 32:17-32.

IV. THE RESTORATION OF ISRAEL UNDER THE NEW COVENANT—
Ezekiel 33:1—48:35.

Approaches to the prophetic/ apocalyptic portions of Ezekiel.

Definition of apocalyptic literature: a type of prophetic literature in which God reveals His future plans through dreams, visions, symbols, and various images. E.g. Daniel 7-8; Zechariah 1—5; 9—14; Isaiah 24—27; Ezekiel 38—39. God is seen outside of history intervening into a hopeless situation so radically as to usher in a totally new era (Introduction to Biblical Interpretation, Klein, Blomberg, Hubbard, p311).

Approaches to Ezekiel 34—48

1. Literalistic approach: every figure of speech, every nuance is to be taken literally.
2. Symbolic approach: because the NT writers understood much of the OT prophetic message to have some resemblance to ministry of Christ and the description of the

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Church (e.g. priests, Temple, sacrifices) many interpreters believe that the OT prophecies were symbolically fulfilled in the Church and ministry of Christ through the Church. Thus, the restoration described in 34, 36—37 refers to Israel's return from Babylon and the reappointment of a Davidic leader over Israel. The messianic age is Jesus ruling over God's people, the Church, today. The perfection of this rule awaits the new earth. The Kingdom of God has been inaugurated and is viewed as already here not yet perfected. The Temple chapters generically describe the glorious future of God's people in details that would have encouraged the Jewish exiles, since their literal Temple had just been destroyed.

3. Normal approach: Allowing the context and the text of Ezekiel to determine meaning, this approach neither takes figures and analogies literally, nor does specific Jewish information (Temple, house of David, land, regeneration) find its ultimate fulfillment in the Church. The text interprets the text.

Hints for interpreting apocalyptic prophecy: 1. set a modest goal; 2. Take the symbolism and numbers seriously, but not literally; 3. Read OT apocalyptic literature along with NT Matthew 24 and Revelation; 4. Observe the pastoral concerns for the original readers; 5. Move beyond the details and determine the main points; 6. Application should derive from the main points.

A. Ezekiel is appointed as a Watchman over the People of Israel—Ezekiel 33:1-33.

1. The watchman calls the people back to the Lord—Ezekiel 33:1-20.

2. The righteous will be those who are restored to the land—Ezekiel 33:21-33.

B. The Lord's Flock will be Restored—Ezekiel 34:1-31.

1. The sheep of Israel have been ransacked by wild beasts (other nations) and false shepherds (oppressive leaders) —Ezekiel 34:1-10.

2. The Lord will gather His sheep from every country and bring His flock back into the land.

C. The Lord's Land will be Restored—Ezekiel 35:1—36:15.

1. The Lord prepares the land by removing the oppressors—Ezekiel 35:1-15.

2. The Land will have its people, Israel back—Ezekiel 36:1-15.

D. The Lord's People will be Restored—Ezekiel 36:16—37:28.

1. The regeneration of the Lord's people —Ezekiel 36:16-38.
 - a. The motive for the salvation of the Lord is God's holy name—Ezekiel 36:16-21.
 - b. The Lord will regather Israel into their land—Ezekiel 36:22-24.
 - c. The Lord will cleanse Israel from the defilement of their idolatry—Ezekiel 36:25.

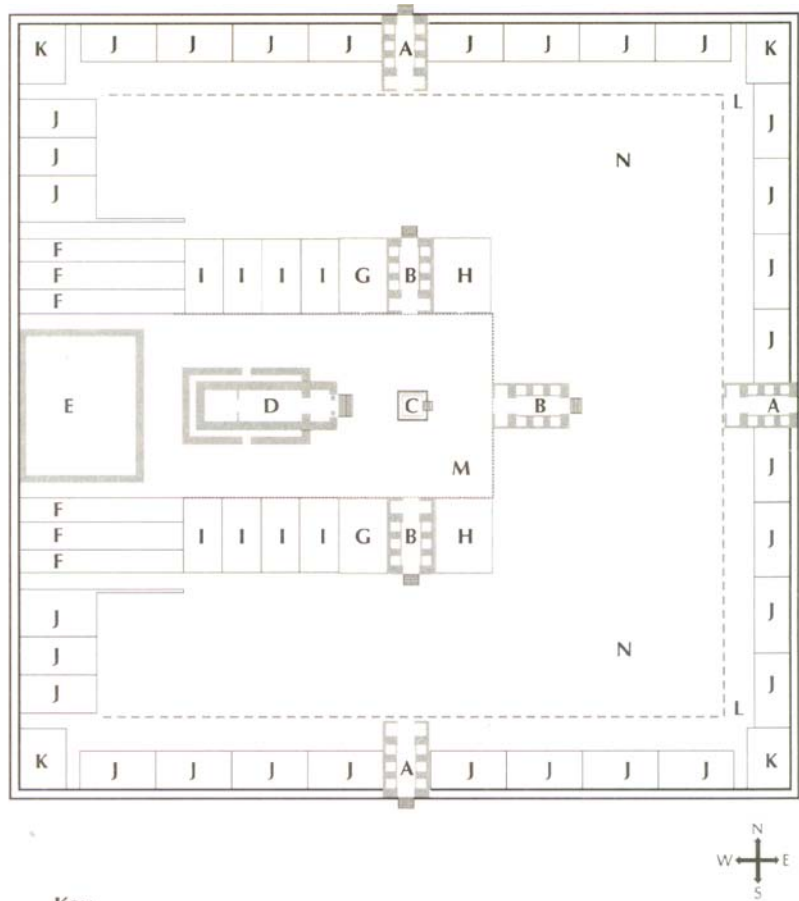
- d. The Lord will give Israel a new heart and the Holy Spirit—Ezekiel 36:26-38.

- 2. The resurrection of the Lord's people—Ezekiel 37:1-14.

- 3. The reuniting of the Lord's people—Ezekiel 37:15-28.

- E. The Lord's Enemies will be Destroyed—Ezekiel 38:1—39:29.
 - 1. The identity of the persons and the nations who are involved in the Lord's judgment—Ezekiel 38:1-3.

1. The New Temple—Ezekiel 40:1—43:11



Key

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|--------------------------------|--------------------------------|
| A Outer gates (40:5-16, 20-27) | H Chamber of offerings (40:38) |
| B Inner gates (40:28-37) | I Outer chambers (41:9b-10) |
| C Altar (43:13-17) | J Worshiper's chambers (40:17) |
| D Temple (40:48-41:11, 15-26) | K Kitchens (46:19-24) |
| E Binyān (41:12-14) | L Lower pavement (40:18) |
| F Priestly sacrists (42:1-14) | M Inner court (40:44) |
| G Priestly chambers (40:44-46) | N Outer court (40:17-19) |

Figure 1. The Temple Compound

2. The New Torah—Ezekiel 43:13—46:24.

3. The New Land—Ezekiel 47:1—48:29.

4. The New City—Ezekiel 48:30-35.