

24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

Hours 11-12: Post-Exile History: Ezra, Nehemiah, Esther The Minor Prophets: Hosea thru Malachi

Ezra: A Returning Remnant

- The Book of Ezra contains an account of an important epoch in the history of the people of God.
- After seventy years of captivity, through the decree of a Gentile king, a return was made possible.
- This book gives us the story of that return, and of the rebuilding of the Temple.
- In conjunction with the book of Nehemiah it covers a period of about one hundred years
- In the midst of this book is a gap of sixty years.

There are two main divisions around the names of two men:

Under Zerubbabel and The Rebuilding of the Temple (1-6)

(... then after sixty years)

The Coming of Ezra and The Work He Undertook (7-10)

Under Zerubbabel and The Rebuilding of the Temple (1-6)

Zerubbabel and the Return (1-2)

- Around Zerubbabel is the return of a remnant of the people to Jerusalem, and their reorganization.
- The purposes of God may seem to tarry; but they are never abandoned.
- The scattered chosen people, having lost national position, and to a large extent national consciousness.
- Through the seventy years God prepared a remnant, through suffering
- To return, to rebuild, and hold the fort until He, the true Seed and Servant, should come.
- Through a most unlikely instrument, Cyrus, the way back was made clear.

The list of those returning is notable due to the small number of the Levites it contains.

- Nearly ten times as many priests as Levites went back to the land.

Zerubbabel and Reorganization (3-6)

The leaders in this return were conscious of the matters of real importance in the life of the people.

- Directly they were settled in their cities, the altar of God was established at Jerusalem.
- As far as possible they restored the Divinely appointed order of worship
- Immediately they commenced the work of rebuilding the Temple.
- The foundations were laid, and in the second year of the return, they praised and rejoiced.

This work stirred up the opposition of the Samaritans (4)

- Was manifested in an attempt to induce Zerubbabel to admit into partnership true enemies of the work.
- This being definitely refused, the enemies set themselves to harass the work and hinder it

-At last they were successful in obtaining letters from the reigning monarch which stopped the work.

-For a long period of time the rebuilding of the house of God ceased

-While the building of the houses of the people went forward, unchecked.

A study of the prophecies of Haggai and Zechariah

-Makes it evident that the cessation of the work was unworthy of the men who had commenced.

-Judged by all human standards, they could understand the difficulties of the situation

-And the necessity for obedience to the stoppage edict of the reigning king.

Judged by the Divine standard, the prophets made perfectly clear, they had no right to cease.

The Work Resumes (5)

-Under the inspiration of these prophetic messages, Zerubbabel and Jeshua, commenced the work again.

-Again opposition was raised.

-To this they gave no heed, and Tattenai sent a letter to Darius concerning the edict of Cyrus.

-There can be no doubt that Tattenai felt that the finding of such a decree was unlikely, if not impossible.

The Decree of Darius (6)

-That the search was a thorough one is indicated by the statement of where the roll was found.

-The searchers naturally commenced in the house of the archives in Babylon.

-It was not there, but at Achmetha, in the royal palace.

-The consequence of this the edict of Darius not only gave them permission to carry forward their work

-But it compelled Tattenai to help them with great gifts.

-At last the Temple was finished, and dedicated to God with sacrificial offerings and thanksgivings.

The coming of Ezra and The Work He Undertook (7-10)

(Between 6 & 7 there is an interval of at least sixty years, uneventful in the history in Jerusalem)

-Failure in the purposes of Zerubbabel is evident from the work done by Ezra and by Nehemiah.

The Return (7-8)

-Again the overruling of God is seen in the working of the minds of two men in Babylon.

Ezra was stirred with desire to help his people in Jerusalem.

Artaxerxes was moved with fear lest there should be "wrath against the realm of the king and his sons."

-It is perfectly evident that he had a clear consciousness of the power of God.

-Thru two men, together in cooperation with each other, and thus with the LORD, He moved forward.

Ezra gathered together members of the priestly and royal houses

-And a further contingent of the people at Ahava

-In order that he might review them, and prepare for the journey.

Finding no Levites in the company, he sent an appeal to Iddo, and some of their number joined him.

-The character of Ezra is revealed in his refusing to seek protection from an earthly king.

-It is a fine illustration of the independence and dependence of such as follow the Lord.

-The king's voluntary gifts were gladly accepted

-But to ask for soldiers would have been questioning the ability or willingness of God to protect.

-After a long journey they arrived in safety at Jerusalem, and made their offerings.

Reformation (9-10)

-Ezra found the conditions at Jerusalem deteriorated, which was a sad revelation of the people.

-There had been no return to idolatry, but there had been an inter-yoking with the people of the land

-Led by the chief offenders, the princes and the rulers.

-He was moved with righteous indignation, and was in astonished silence until the evening oblation.

- Then before God he poured out his soul in sincere vicarious prayer, producing immediate results.
- Those gathered about him through the day came to a consciousness of the enormity of their sin.
- At last one of their number spoke to him, acknowledging the sin, and suggesting a remedy.
- He became a man of action, calling them to a sacred covenant to break the evil yoking among them
- Then leading them in the carrying out of their covenant.

Focusing

Missler

The Book of Ezra: The Rebuilding of the Temple

- Cyrus II ("the Great," 559-530 B.C.) was the founder of the Achaemenid Persian Empire.
- Cyrus' father, Cambyses I (600-559 B.C.), was king of Anshan, a region in eastern Elam (Persia).
- His mother was Mandane, a daughter of Astyages, king of Media (585-550 B.C.).
- When Cambyses died in 559 B.C., Cyrus inherited the throne of Anshan and, after unifying the Persian people, attacked his father-in-law, the weak and corrupt Astyages.
- (The Median general Harpagus, whom Astyages had previously wronged, deserted the king and brought his army to the side of the young Cyrus.)

-Astyages was soon captured and the Persians took the capital city of Ecbatana in 550 B.C. without a battle. (This was also to be the result at Babylon 11 years later.) Cyrus succeeded in welding the Medes and Persians into a unified nation that continued for two centuries until the time of Alexander the Great (331 B.C.).

The Conquest of Babylon

- On October 12, 539 B.C., Cyrus' general captured Babylon without a battle:
- The Persians diverted the River Euphrates into a canal upriver so that the water level dropped "to the height of the middle of a man's thigh," which thus rendered the flood defenses useless and enabled the invaders to march through the river bed to enter by night. Herodotus

Isaiah 44:27, 28 That says to the deep, Be dry, and I will dry up your rivers: That says of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, you shall be built; and to the temple, your foundation shall be laid.

-"My Shepherd": Unlike previous conquerors, Cyrus would prove favorable to the Jews

Isaiah 45:1, 2 Thus says the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

-"His Anointed": a Gentile king!? "Subdue nations": 46 nations, among which were the: Medes, Babylonians, Lydians, Carians, Caunians, Lysians, Bactrians, Sacae, Parthians, Hyrcanians, Chorasmians, Sogdians, Arians of Heiat, Zerangians, Arachosians, Satagyrians, Gandarians, et al.

-"Loose the loins of kings": Dan 5:6 and Belshazzar

-When Isaiah wrote this Jerusalem had not yet been destroyed. Yet, here he notes that even the foundation will be rebuilt (implying, at the time of writing, that it will be destroyed).

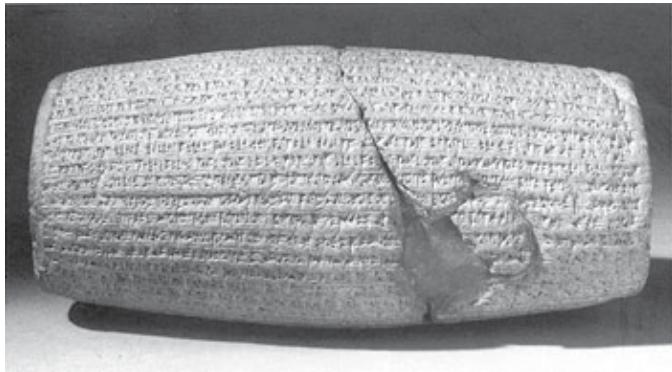
Isaiah 45:3-5 And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the LORD, which call you by your name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called you by your name: I have surnamed you, though you have not known me. I am the LORD, and there is none else, there is no God beside me: I girded you, though you have not known me:

Cyrus' Response

- Cyrus was duly impressed.
- He freed the captives and returned the vessels that had been plundered from the Temple 70 years earlier.
- He even gave them incentives to return to their homeland and rebuild their temple (2 Chr. 36:22; Ezra 1:1-4).
- Only about 50,000 Jews responded to this royal proclamation and returned to Jerusalem under the leadership of Zerubbabel.

The Stele of Cyrus

This cylinder, discovered by Hormuzd Rassam in the 19th century, can presently be seen in the British Museum in London.



“...without any battle, he entered the town, sparing any calamity; ... I returned to sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time... and established for them permanent sanctuaries. I also gathered all their former inhabitants and returned to them their habitations.” British Museum, London

Ezra 1:2-3 Thus says Cyrus king of Persia, “The LORD God of heaven has given me all the kingdoms of the earth; and he has charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

- The focus is the Temple, not the city.
- That will be the burden of Nehemiah later... Ezra is the probable author of 1 & 2 Chronicles also:
 - 1 & 2 Chronicles, Ezra, Nehemiah = 1 book.
- He is credited with confirming the “canon.”

Return from Exile

- 538 B.C.: 49,697 under Zerubbabel.
- 515 B.C.: (23 years later); **Temple** finally rebuilt (Book of Esther).
- 458 B.C.: (57 years later); 2,000 additional under Ezra.
- 445 B.C.: (13 years later); Nehemiah obtains authority for **Jerusalem**.

The Temple, A Model of Design? “You are the Temple of God”

- Found seven times in Scripture: 1 Corinthians 3:9-17; 1 Corinthians 6:19; 2 Corinthians 6:16; Ephesians 2:20,21; Hebrews 3:6; 1 Peter 2:5; 1 Peter 4:17.

Deuteronomy 6:4, 5 Hear, O Israel: The LORD our God is one LORD: And you shall love the LORD your God with all your heart, and with all your soul, and with all your might.

Our Personal Architecture?

-We are instructed to “love God with all of our heart, soul, strength and mind.” What does this mean? You can’t determine the architecture of software by external means; you need the designer’s manual. [That’s why you can buy it at a store: you can use it, but not infer its internal design...]

Components of our “software” architecture:

- Heart? *kardia*: Jer17:9;Mk7:21;Rom3:11-12; Ps 51:10; Ezek. 36:26-27; 11:19.
- Soul? *psuche*: Jer31:12;James1:8;4:8.
- Spirit? *pneuma*: 1Pet1:3,23;Jn3:3;1Cor. 6:17
- Mind? *dianoya*: “channel,” or “will power.”

Esther: God Amidst The Shadows

- Esther occurred between the completion of the Temple and the mission of Ezra (between Ezra 6 and 7).
- The name of God is not mentioned and would be perfectly natural if the historical source were a Persian.
- Things are chronicled which are the customs of a godless nation, would also be explained thereby.

-All this, however, makes the persons and teaching of the book more valuable.

-The story reveals again, the same principle of the overruling of God on behalf of His people.

-Here, however, it is seen operating on their behalf in a foreign land.

- The principal value of the book is that of His preservation of the people as a whole
- In an hour when they were threatened with wholesale slaughter
- It emphasizes His care even for those who had not returned with Zerubbabel.
- The feast of Purim, observed even today, is the living link to the events recorded
- Historically Purim sets the seal upon the accuracy of the story.
- That feast celebrates, not so much the defeat of Haman, as the deliverance of His people.

The book is pre-eminently dramatic, and is best analyzed around scenes:

The King's Court, Ahasuerus (1-3)

The Country, Mordecai, and the Mourning Jews (4:1-3)

The King's Court (4:4-ch. 8)

The Country, Purim, the Rejoicing Jews (9)

Conclusion (10)

The King's Court, Ahasuerus (1-3)

- The first scene presented to us is that of a great feast in the palace of the king.
- In the midst of it the king commanded his queen, Vashti, to his presence.
- Notable in the revelation of the court of Ahasuerus was Vashti's refusal to obey the command of the king.
- She paid the price of her loyalty to her womanhood in being deposed.

Enter Queen Esther

- Esther's presence in the palace was part of the process of God to preserve His people, and frustrate foes.

Haman is now introduced, a man haughty and power hungry, proud and cruel.

- His malice was stirred against Mordecai, and also, therefore, against all of his people
- He used his influence with the king to obtain authority to practically to exterminate all Jews

The Country, Mordecai, and the Mourning Jews (4:1-3)

- The intention of Haman became known to Mordecai
- Who at once took up his position outside the king's gate, and there raised a loud and bitter cry.
- The royal proclamation sorrowed the Jewish people who mourned with fasting and weeping.

The King's Court (4:4-ch. 8)

- The news of this mourning reached Esther in the royal palace, and she made inquiries.
- Thus between the extreme need of her people and the king she became a direct link.
- The custom and law of the court forbade her approaching her lord except at his command.
- The urgency of the case appealed to her, however, and with splendid heroism she ventured in, uninvited.
- Conscious of her need of moral support, she asked that the people would fast with her.
- There was a note of sacrifice and abandonment in her words, "If I perish, I perish."

Esther Before the King

- Her venture was crowned with success.
- It might have been otherwise, in light of Esther's violation of the law of the palace
- Attributable to the disposition of God in whose hand are the ways of kings, whether willing or not.
- Her request was at first very simple, she invited the king and Haman to a banquet.

Haman's Boast

- The great pride of Haman was manifest in his gathering of his friends
- To whom he boasted of his riches, of his advancement, and now of this last favor
- That he alone was invited to accompany the king to the banquet of Esther.
- Upon the advice of wife and friends, he committed the folly of erecting a gallows for Mordecai.

God's Sovereignty

- In the economy of God vast issues follow apparently trivial things.
- With King Ahasuerus a sleepless night was the means which God used for the preservation of His people.
- Wide awake, the records were read to the king, and a deed of Mordecai recalled which
- Led to the hasty and strange happenings which filled the heart of Haman with anger and terror.
- Mordecai was lifted from obscurity to the most conspicuous position in the kingdom.
- Events moved rapidly forward.
- Haman's was a fierce and terrible judgment, and yet characterized by poetic justice: Hung on his Gallows

The Country, Purim, the Rejoicing Jews (9)

- The peril of the Hebrew people was not yet, however, averted.
- By Persian law no royal proclamation could be reversed.
- The royal decree was that on the thirteenth day of the twelfth month they should be exterminated.
- The king granted Mordecai to write letters to his people, permitting them to arm and defend themselves.
- The day arrived and the reversal of Haman and Mordecai was repeated throughout the provinces.
- In memory of the deliverance, The Feast of Purim was established.
- By Jewish tradition "all the feasts shall cease in the days of the Messiah, except the feast of Purim."

Conclusion (10)

- Jewish leaders have treated Esther as an exposition of the method by which God
- Wrought deliverance for His people in a time of peril, even while they were in exile.

Focusing

Missler

The Book of Esther

- The Name of God does not appear? Esther = "Something Hidden" (hidden due to their Lo-Ammi (not my people condition) condition...Ironside, pp 110ff).

The Book of Esther: "Something Hidden"

- Persia was an awe to the ancient world and Xerxes I is the Ahasuerus of Esther: Khshayarsha, Greek translation: Xerxes; Hebrew: Akhashverosh; English: Ahasuerus.
- Xerxes dishonored the remains of the heroic Spartan, Leonidas. He cut a canal through the Isthmus of Athos for his fleet but his bridge over the Hellespont was destroyed by a tempest just after completion.
- Blindly enraged, he commanded 300 strokes of a scourge to be inflicted on the sea, and a pair of fetters to be thrown into it at the Hellespont; and then had the builders beheaded.
- Pythius, the Lydian, offered a sum equivalent to 5 1/2 million towards expenses of a military expedition; Xerxes so impressed that he returned the money accompanied by a handsome present. When requested that he spare just one of Pythius' sons from the expedition (the eldest), as sole support in his declining years, Xerxes ordered the son cut into pieces and the army to march between them.

Book of Esther: He was just the despot to dethrone Queen Vashti for refusing to expose herself before his tipsy guests; he was just the one to consign the Jewish people to be exterminated; and then swing to the opposite extreme of sanctioning Jewish vengeance on thousands of other subjects.

- Esther, orphaned Jewish girl, raised by her cousin Mordecai, was selected as her replacement. Mordecai thwarts a plot against the king

Mordecai

- David declined to take vengeance Shimei (2 Sam 16:5-13; 19:16-23).
- Mordecai was a descendant of Shimei, of the House of Kish, the father of King Saul, a product of David's grace.
- He will ultimately confront Haman, the result of Saul's failure to follow God's instructions.
- He refuses to do obeisance to Haman...

The Deadly Threat

- Haman succeeds in getting the king to order the extermination of all the Jews.

- Mordecai prevails upon Esther to intercede:

- "Thou art come for such a time as this."
 - "If I perish, I perish."

- She asks for three days of fasting and prayer.

The Critical Moment

- Esther enters the inner court; the king extends his accepting scepter.
- She invites the king and Haman to a banquet.
- She demurs: she invites them to a subsequent banquet...
- Her deferral sets the stage...Haman, in his gloating, prepares a gallows (a tree, actually) for Mordecai
- During the sleepless night, the king reviews the chronicles and realizes that Mordecai's foiling of the plot against the king was never rewarded...

What a Day Brings...

- A gloating Haman prepares a gallows.
- A sleepless king reads the chronicles: Mordecai was never rewarded for his deed.
- Haman unknowingly specifies Mordecai's reward.

The Second Banquet

- Esther asks for her life to be spared.
- An astonished king ponders Haman's deceits.
- Haman falls on Esther's couch to plead.
- The king, returning, misconstrues the move and orders Haman's execution

The Denouncement

- Haman's estate escheat to the crown:
- Set under Mordecai's supervision.
- A second decree authorizes the Jews to defend themselves:
 - 127 provinces, from India to Ethiopia
 - Magistrates also assist them...
- Celebrated as 'The Feast of Purim'

The Ten Sons of Haman

Parshandatha	Curious Self	busy-body
Dalphon	Weeping Self	self-pity
Aspatha	Assembled Self	self-mobilized; self-sufficiency
Poratha	Generous Self	spend-thriftiness; self-indulgence
Adalia	Weak Self	self-consciousness; inferiority
Aridatha	Strong	Self assertiveness; insists upon one's way
Parmashta	Preeminent Self	ambition; desire for preeminence
Arisai	Bold Self	imprudence
Aridai	Dignified Self	pride; haughtiness; sense of superiority
Vaizatha	Pure Self	worst of all; self-righteousness

A Chain of Gold (thanks to Pastor Joe Focht)

Edward Kimball had a burden for one of his Sunday school students to know Jesus as Lord and Savior. He went to see him at the shoe store where he worked and led him to Christ in the shoe store. His name? **Dwight L. Moody**.

That young man, Dwight L. Moody, went on to become an evangelist whose ministry rocked two continents. While preaching in the British Isles, Moody spoke in a small chapel pastored by Frederick Brotherton Meyer. In his sermon Moody told an emotionally charged story of a Sunday School teacher he knew who personally went to every student in his class and won them to Christ. The message changed Pastor Meyer's entire ministry, inspiring him to become an evangelist.

Over the years, Meyer came to America several times to preach. Once in Northfield, Massachusetts a confused young preacher sitting in the back row heard Meyer say, "If you are not willing to give everything to God, are you willing to be made willing?" That remark led **J. Wilbur Chapman** to accept the call of God on his life.

Chapman went on to become one of the most effective evangelists of his time. A volunteer helped set up Chapman's crusades and learned to preach by watching him. His name: **Billy Sunday**.

Sunday eventually took over Chapman's ministry, becoming one of the most effective evangelists of the 20th century. In the great arenas of the nation, Billy Sunday's preaching turned thousands to Christ. Inspired by a 1924 Billy Sunday crusade in Charlotte, NC, a committee of Christians committed themselves to reaching that city for Christ. They invite Mordecai Ham to hold a series of evangelistic meetings in 1932. A lanky 16 year old sat in the huge crowd one evening. Spellbound by the message of

the white haired preacher who seemed to be shouting and waving his long finger directly at him. Night after night the youth attended and finally went forward and gave his life to Christ. That teenager's name: Billy Graham. Graham has doubtlessly communicated the gospel of Jesus Christ to more people than anyone else in the history of the world. Yet, remember how this sequence of events started: a nobody name Kimball, concerned for one of his students visited him at his shoe store. In doing that Kimball changed the world! Millions upon millions have been affected by his decision to go to that shoe store and millions more will continue to feel the impact. Can anything like that happen today?

Nehemiah: Consolidation

Morgan: This is the last book of Old Testament history.

- About twelve years occurred between the reformation under Ezra and the coming of Nehemiah.
- It is the continuation of the work commenced by Zerubbabel in the matter of the rebuilding of the wall.
- Nehemiah tells his own story, and with a freshness and vigor and transparent honesty
- Beyond the building of the wall we have another reformation in which Nehemiah
- And Ezra were united as leaders, and finally an account of the settlement of the cities.

The book may therefore be divided broadly thus:

The Building of the Wall (1-7:73a)

The Reading of the Law (7:73b-ch. 10)

The Settlement of the Cities (11-13)

The Building of the Wall (1-7:73a)

- Nehemiah's position as cupbearer at the court of the Gentile king was one of honor
- Admitting him into relationship of some nearness and familiarity with the king.
- But he had not forgotten his relationship to the chosen people
- He made inquiry of those who came to the court concerning Jerusalem.
- The news they brought was full of sadness, and grief possessed his heart.
- He carried his burden to God in prayer, asking for favor in the eyes of the king he served.
- Evidently in his heart there was a resolution to do more than pity, if the door of opportunity offered.

Sadness in his heart could not be hidden, and when the king detected it, Nehemiah was filled with fear.

- A splendid courage manifested itself, and he asked that he might be allowed to go and help his people.
- The request was granted; he departed for Jerusalem; having arrived, he ascertained the state of affairs
- Then he called the elders to arise and build.
- Opposition was at once manifested on the part of determined enemies
- Nehemiah made it clear that there would no co-operation with those who were derisive of the effort.

The Wall

- The planned method for the building of the wall shows how systematic was Nehemiah's process.
- The description given takes in the city's whole circumference and necessitated speedy work

Opposition Intensifies

- As the work proceeded the opposition of outsiders turned to anger, but only in contempt.
- "The people had a mind to work," inspired, we are not surprised that the wall was half finished.
- Opposition now became more severe, and an attempt was made by conspiracy to hinder the work.
- Nehemiah's method was neither foolish independence of God nor of human responsibility. "We made our prayer and (also) set a watch."

Trouble Within

- A new difficulty arose among the people themselves.
- The rich had exacted usury from poorer brethren to such an extent as to oppress and impoverish them.
- Nehemiah again acted promptly: "I consulted with myself, and contended with the nobles."

- Setting an example of self-denial, in that he took no usury for loans
- He produced results, all the nobles did the same: the people thus relieved, worked with new enthusiasm.

New Opposition

- Opposition now moved on to a new plane, it now adopted a method of cunning.
- Fainting friendship, the enemies of Nehemiah four times proposed conference, which he declined.
- This was followed by an open letter containing a slander.
- He denied the slander, and carried on his building. Then they attempted to fill him with fear.
- Through the whole period he was harassed by the complicity of certain nobles with Tobiah.

The Finished Wall

- The wall was finished, the doors set up, and the porters, singers, and Levites were in place
- Arrangements were made for the safety of the city in the presence of surrounding enemies

The Reading of the Law (7:73b-ch. 10)

- Ezra appears upon the scene, and a most remarkable religious convention was held.
- The first day** witnessed the assembling of the people, and was given to the reading of the law.
- The reading, accompanied by exposition, by men especially appointed to act in conjunction with Ezra.
- It was a day of conviction, resulting in great sadness in the heart of the people.
- The second day** a gathering of the rulers was held, who came for more understanding of the law of God.
- An immediate application was made by the observance of the Feast of Tabernacles.
- Following the feast, the people separated themselves from all that were not actually within the covenant
- And gave themselves to confession and humbling before God.

Prayer of the Levites

- In all this they were led by the Levites, and the great prayer they offered is given in full.
- An ascription of praise to Jehovah's grace in contrast with the repeated failure of the people

New Covenant

- The people entered into a new covenant with God; sealed representatively by priests, Levites, and rulers.
- Generally the people promised "to walk in God's law . . . to observe and do all the commandments."
- Application was immediately applied to intermarriage with the heathen and neglect of the Sabbath
- Temple maintenance, and of the offering of first-fruits and tithes.

The Settlement of Jerusalem and the Cities (11-13)

- Not more than fifty thousand had returned from captivity, not all returned to Jerusalem
- Jerusalem was a difficult settlement, in that it was the center of danger and of possible attack.
- It was determined: Princes should dwell in the city and 10% of the people, selected by lot, to live there.

Dedication of the Wall

- The ceremony of dedication proceeded in three stages:
- Singers sang praises to God; secondly, the reading of the law; and unyoking of the mixed multitude.

Return of Nehemiah

- Nehemiah returned to the court of the king.** Twelve years later he returned to Jerusalem
- There were four abuses which confronted him:
 - First:** Eliashib the priest had given a place within the very Temple of God to Tobiah.
 - Nehemiah flung out the occupant and his furniture, and restored the chamber to its proper use.
 - Second,** he found that the Levites, had to earn their living; the people neglected the tithing.
 - Third,** he found that the Sabbath was violated, he restored the Divine order.
 - Fourth,** the people had again made mixed marriages, and with force he dealt with the matter.

Focusing ...

Missler

The Book of Nehemiah: The Rebuilding of the City

Although Esther comes after Nehemiah, its events antedate Nehemiah by about 30 years. Esther made possible the work of Nehemiah: Except for her, Jerusalem might never have been rebuilt, and there might have been a very different story to tell to all future ages. If the Hebrew nation had been wiped out 500 years before it brought Christ into the world, it might have made a gigantic difference in the destiny of mankind! No Messiah for a lost world...

Kings of Persia

Cyrus the Great (Mede/Persian)	Ezra 1, Isaiah 45
Cambyses	Ahasuerus of Ezra 4
Gaumata	Artaxerxes of Ezra 4
Darius I "Hystaspis"	Ezra 5, 6
Xerxes I	Ahasuerus of Esther
Artaxerxes I ("Longimanus")	Nehemiah 2
Xerxes II	
Darius II "Nothus"	Nehemiah 12
Artaxerxes II "Mnemon"	
Artaxerxes III "Ochus"	
Darius III "Codomanus"	Nehemiah 12

"Jews" vs. "Israelites"

- After the Babylonian captivity, the terms "Jew" and "Israelite" are used interchangeably.
- Ezra calls the returning remnant "Jews" 8 times, "Israel" 40 times, and "all Israel" (Ezra 2:70; 3:11; 8:35; 10:25, et al.)
- Nehemiah calls them "Jews" 11 times, "Israel" 22 times, and "all Israel" as back in the land (Neh. 12:47).
- Malachi calls the remnant = "the nation" (Mal 1:1, et al.)
- Anna knew her tribal identity was of the tribe of Asher (Luke 2:36).
- Paul knew he was of the tribe of Benjamin, a "Jew" and an "Israelite" (Romans 11:1).
- The New Testament uses "Israel" 75 times and "Jew" 174 times.

Antiochus IV

After murdering his brother, who had inherited the throne in the Seleucid dynasty, he came to power in 175 B.C. In 170 B.C. Ptolemy VI of Egypt sought to recover territory then ruled over by Antiochus. So Antiochus invaded Egypt and defeated Ptolemy VI and proclaimed himself king in Egypt. This was his growth "in power to the south."

On his return from this conquest, trouble broke out in Jerusalem so he decided to subdue Jerusalem ("the Beautiful Land,"). The people were subjugated, the temple desecrated, and the temple treasury plundered.

From this conquest Antiochus returned to Egypt in 168 B.C. but was forced by Rome to evacuate Egypt. On his return he determined to make the land of Israel a buffer state between himself and Egypt. He attacked and burned Jerusalem, killing multitudes. The Jews were forbidden to follow the Mosaic Law in observing the Sabbath, their annual feasts, and traditional sacrifices, and circumcision of children. Altars to idols were set up in Jerusalem and on December 16, 167 B.C. the Jews were ordered to offer unclean sacrifices and to eat swine's flesh or be penalized by death.

He called himself Epiphanes, "the Illustrious One." The Jews called him Epimanes, "the Madman." He made Torah reading punishable by death, slaughtered a sow on the Altar and erected an idol to Zeus in the Holy of Holies = "The Abomination of Desolation" (Mt 24:15).

The Maccabean Revolt

Led by Mattathias, a patriotic priest, and his five sons; he died in 166 but his son Judas was a amazing military genius. After 3 years of fighting, they threw off the yoke of the Seleucid Empire, thus establishing the rule of the Hasmonean priest-rulers for the next century (until Pompey's conquest of Judea, 63 B.C.). They rededicated the Temple: 25th of Kislev, 165 B.C. which is celebrated as Chanukah (John 10:22).

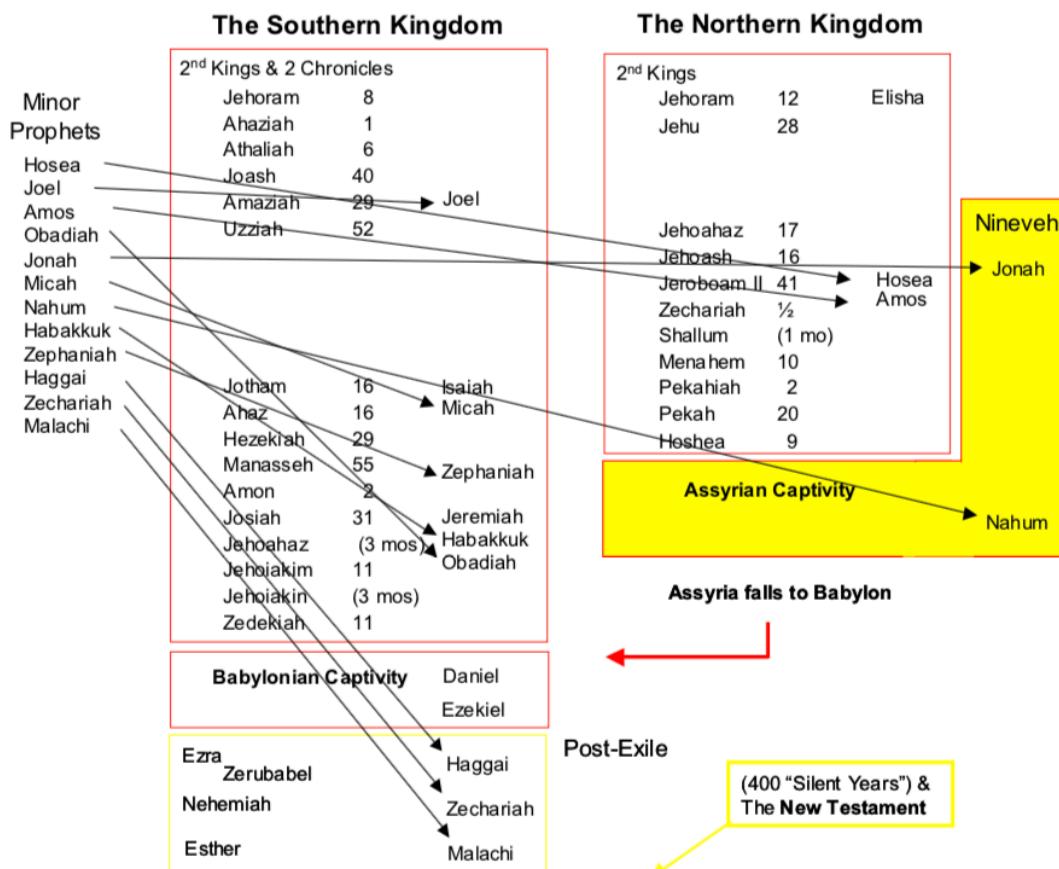
The Roman Empire, Phase I

- 63 B.C. Pompey conquers Judea. Herod Antipater, an Edomite, appointed ruler.
- 40 B.C. Parthians conquer Judea.
- 37 B.C. Romans regain Judea. Herod the Great succeeds Antipater.
- 31 B.C. Battle of Actium. With Octavian's defeat of Mark Antony he becomes the undisputed master of the Roman world and adopts the name "Augustus"...
- 2 B.C.? Registration and Census ordered.
- 7 A.D. Caponius appointed Procurator.
Removed legal powers of Sanhedrin.

"Woe unto us for the scepter has departed from Judah and the Messiah has not come!"

-The Priests thought the Word of God had been broken. However, a young boy was growing up in a carpenter shop in Nazareth...

Hour Twelve: The “Minor” Prophets



Hosea: Spiritual Adultery

Morgan: Hosea dated his prophesy by giving us the names of four kings of Judah and one of Israel.
-He probably exercised his ministry between sixty and seventy years.
-The period covered was undoubtedly the darkest in the whole history of the kingdom of Israel.

The Times

- Political life was characterized by anarchy and misrule.
- The throne by men who obtained possession of it by the murder of their predecessors
- The people were governed by military despotism.
- Foreign alliances resulted in the corrupting influences of Syrian and Phoenician idolatry.
- Life was lived in the extremes: luxurious living, robbery, oppression, falsehood, adultery, murder
- Accompanied a violent intolerance of any form of contrary truth.

The prophecy falls into two divisions-

The Training of the Prophet (1-3)

The Teachings of the Prophet (4-14)

The Training of the Prophet (1-3)

- In the training of the prophet for his work there are three distinctly marked movements
- His domestic life as a national conscience
- His home tragedy, a revelation
- His dealing with Gomer: a command and a revelation.

His domestic life as a national conscience

- The statement, "When the Lord spoke at the first," is a declaration made by Hosea long after the event.
- Looking back, he understood that his heart agony was also part of the Divine method of teaching him.
- There is no reason to believe that Gomer was outwardly impure in the days when Hosea married her.
- The domestic life which follows, the supreme matter is its revelation of Hosea's national conscience.
- There were born to him three children; in the naming of them he revealed the condition of his people.
- This was a dark time indeed, yet the section ends showing that the prophet's faith was unshaken

His home tragedy a revelation

- The unfaithfulness of Gomer is without details, are given
- But thru it he learns the nature of the sin of his people as God knew and felt it.
- As she had violated her covenant with him, so had Israel had with Jehovah.
- In the latter part of the section the prophet speaks for Jehovah only
- The Divine attitude was that of 'the severity of love'
- Stern measures were required in order to win again the sinning and wandering people.

Commanded to Love

- Hosea was taught the tenderness of the Divine heart by the command of Jehovah to love
- By finding, buying, and restoring his sinful and wandering bride.
- Thus he entered into fellowship and tenderness of God; prepared for the messages which followed.

The Teachings of the Prophet (4-14)

- They fall into three distinct cycles:

Pollution and its cause (4-6:3)

Pollution and its punishment (6:4-ch.10)

The love of Jehovah (11-14)

Pollution and its cause (4-6:3)

The first cycle of prophecy made a general charge against the nation.

-The charge made was that of the absence of truth and mercy and knowledge of God

-And the consequent widespread existence of all kinds of evil.

The prophet next declared the cause of the sin.

-The cause was that of the pollution of the priests.

-Priest and prophet stumbled, and the people were polluted and destroyed for lack of knowledge.

-Judah is instructed to take warning by the terrible example of Israel.

Pollution and its punishment (6:4-ch.10)

The second cycle of prophecy was specially addressed to priest, people, and king.

-It affirmed the Divine knowledge of Israel's affairs, and the inevitable judgment which must follow.

A threefold method of judgment was indicated.

-**First** that of the moth and rottenness, which is slow destruction

-**Second**, that of the young lion, which is strong devouring judgment

-**Third**, that of withdrawal of His presence, which is the most terrible of all.

-The section closes with the plaintive plea and appeal of the prophet

-The appeal is full of beauty, and has in it Messianic values found only in the Christ

The prophet turned to the pronouncement of judgment

-This he did first by the figure of the trumpet lifted to the mouth, uttering five blasts

-In each blast the sin of the people was set forth as revealing the reason for judgment.

-**The First** blast declared the coming of judgment under the figure of an eagle, because of transgression

-**The Second** emphasized Israel's sin of rebellion, in 'setting up' kings without the authority of Jehovah.

-**The Third** dealt with Israel's idolatry

-**The Fourth** denounced Israel's alliances, which issued in her diminishing.

-**The Fifth** drew attention to the altars of sin, and announced the coming judgment.

This section closes with the prophet's appeal

-The whole case is stated under the figure of the vine and its evil fruit and its inevitable judgment.

-The last word was that of an earnest and passionate appeal to return to loyalty.

The love of Jehovah (11-14)

The third cycle of the prophecy sets forth the love which Jehovah had for His sinful people

-He sums up His sense of the awfulness of the sin, and its judgment

-Yet throughout the movement the dominant notes are those of His love

-And the ultimate victory of that love over sin, and consequently over judgment.

-He would then restore, renew, and ultimately reinstate.

Focusing ...

Missler

Hosea: Apostasy of the Northern Kingdom

-Hosea was to the Northern Kingdom as Jeremiah was to the Southern Kingdom.

-From Jeroboam II to the Assyrian invasion: 50 years.

– Murder of his son ends the Jehu dynasty.

– Shallum slays Zechariah (6 mos).

– Manahem slays Shallum (1 mo).

- Pekah kills Pekahiah, son of Manahem.
- Hoshea slays Pekah.
- Golden Calves at Bethel & Dan.
 - Originally simply symbols.
 - Led to nature worship, child sacrifices, etc.

The Book of Hosea

- Prologue Ch. 1 – 3
- Gomer
- Children's Names: Jezreel, Lo-Ruhamah and Lo-Ammi
- Jezreel** = “scattered/sown of God”
- God will scatter (Jeremiah 31:10)
- God will sow (Zechariah 10:9)
- Lo-Ruhamah = “Unloved”
- Lo-Ammi = “Not-my-people.”

National Sin

- Intolerable Ch.4-7
- Shall be punished Ch. 8-14

The Prologue

The reigning house of Israel had succeeded to the throne through the “Blood of Jezreel”; it was the site of Jehu’s ruthless massacre of the house of Ahab at Jezreel (1:4; cf . 2 Kings 9-10); and in the future it would also be the scene of Israel’s military demise (1:5).

Jezreel: the Plain of Esdraelon: 10 miles in breadth; Mediterranean (near Mt. Carmel) to the Jordan; from Galilee to the Mountains of Ephraim. The great battlefield of Gideon (Jud. 6:33; 7); became a symbol of national disgrace and defeat as it had been after Saul’s death (1 Sam 29:1, 11; 31).

Hosea 2:23 The I will say to them which were not My people: You are My people; and they shall say: You are my God.

Hosea’s Message

- No other messenger gives so complete an outline of the ways of God with His earthly people:
- God suffers when His people are unfaithful to Him
- God cannot condone sin
- God will never cease to love His own, and, consequently
- He seeks to win back those who have forsaken Him.

The Northern Kingdom

- Their standing army had recovered all of the territory previously lost; they enjoyed unparalleled material prosperity...“It was the best of times...”

God’s Indictment

- They had exchanged their loyalty to their heritage for pagan worship.
- Results: the lowest ebb of immorality: widespread adultery, social injustice, violent crime, religious hypocrisy, political rebellion, selfish arrogance, and spiritual ingratitude.
- Their Predicament: “It was the best of times and it was the worst of times.”
— Charles Dickens, A Tale of Two Cities

Hosea's Message

- Although a loving and caring God had provided their abundance and prosperity; their sin, disloyalty and abandonment of Him will force Him to vindicate His justice with judgment.
- Thus, God is going to use their enemies as His instrument of judgment.

Hosea 4:1 Hear the word of the LORD, you children of Israel: for the LORD has a controversy with the inhabitants of the land, because there is no love, nor truth, nor intimate knowledge of God in the land.

Transcending Context

Matthew 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

The "Time of Jacob's Trouble": (Jeremiah 30:7)

Hosea 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Daniel 12:1 And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

Rhetorical Devices

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

-Allegories, analogies, metaphors, similes, similitudes, metonymy, paraboles, synecdoches, anagrams, acrostics, types...and over 200 other devices!

Similes

-The Lion of Judah	Gen 49:10; Hos 5:14; Rev 5:5
-The Good Shepherd	John 10
-The Lily of the Valley	Song 2
-The Root out of a dry ground	Is. 53:2
-The fruitful branch	Is. 4:2
-"Without form nor comeliness"	Is. 53:2
-Yet "altogether lovely"	Song 5:16

Joel: The Day Of The LORD

Morgan: Joel was specifically a prophet to Judah.

-It is impossible to speak dogmatically concerning the date of his prophesying.

-The burden of his message was **The Day of the Lord**.

-A terrible locust plague which had devastated the entire country was the occasion of its deliverance.

-He spoke of things which were evident to those whom he addressed, then predicted judgment

-He finally looked far on to the ultimate Day of the Lord.

Thus, the book may be divided into two parts:

Things Present (1-2:27)

Things to Come (2:28-ch. 3)

Things Present (1-2:27)

- In the first division there are two sections.
- Joel interpreted the meaning of the actual locust plague, it was a sign of imminent severer judgment.
- He reminded them of the completeness of the devastation, showing how it had affected all classes.
- Having thus dealt with the actual visitation and its terrible devastation
- He interpreted it as indicating a more terrible judgment indicated thru two trumpet blasts

The first blast sounded a note of alarm as it announced the approach of the Day of Jehovah.

The second blast of the trumpet called for an assembly of the people in the attitude of repentance.

-The prophet, having indicated the imminent judgment, called the people to repentance

-Moreover, declaring the merciful attitude of Jehovah toward such repentance

Things to Come (2:28-ch. 3)

- In this second section he dealt wholly with things to come.
- The great word introducing it is: 'afterwards'.
- The signs of the approach of the Day of the Lord, would be "wonders in the heavens and in the earth."
- From the terrors of that Day such as called upon the name of the Lord were to be delivered.

Finally, the prophet saw in the far distance the ultimate Day of Jehovah.

- In this He will first restore Judah and Jerusalem, and then find His scattered people Israel.
- Following this, His judgment of the nations is to proceed.
- The last vision of the prophet is that of the complete restoration of the ancient people
- Jehovah will dwell in Zion-a city holy and full of prosperity

Focusing ...

Missler

The Book of Joel

-An Alarm: Invasion by Plague	1-2:11
-An Appeal:	
-"Turn you to me"	2:12-17
-"I will restore"	2:18-27
-The Day of YHWH	2:28-3:21
-End of the present age	Revelation 6 – 19
-Unprecedented plagues	Matthew 24:21, 22

The Army of Locusts

- Locusts from North? (usually from South).
- Like horsemen? Like chariots? Like men of war? (Why compared to real?)
- "My great army?" (Amos 7:1; Rev 9). They have no king (Prov. 27:30)

Peter's Quote of Joel 2

Acts 2:15-21 For these are not drunken, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Amos: National Accountability

Morgan: His messages were delivered when Jeroboam was king of Israel and Uzziah king of Judah.

-The latter years of the reign of Jeroboam were characterized by great prosperity on the one hand

-And by the prevalence of injustice, oppression, and vice.

-This material prosperity was construed by the people as evidence of Divine favor and protection

-Yet they were forgetful of the requirements of the law.

-The burden of his message is that of national accountability, and in a final word, prophetic of restoration.

The book falls naturally, therefore, into these divisions:

Declamation (1-2)

Proclamation (3-6)

Revelation (7-9:10)

Restoration (9:11-15)

Declamation (1-2)

-The second verse of the first chapter gives us the key to the book.

-Jehovah declared Himself in judgment mode.

To The Nations

-Beginning at the point furthest from Israel

-The prophet delivered his messages to the nations as such.

-**The sin of Syria** had been that of cruelty.

-Jehovah's patience had been manifested.

-**The sin of Philistia** had been that of the slave trade.

-Philistia would be visited with the devouring flame, her inhabitants cut off

-**Phoenicia's special guilt** had been that, in spite of the covenant made, she had acted as a slave agent.

-**Edom was doomed** for determined and revengefulness

-**The children of Ammon** were specially denounced for cruelty

-**Moab's chief wickedness** had been her shocking and vindictive hatred.

To Judah and Israel

-He turned to **Judah**, and declared that she also was to share the doom of the other nations

-Because she had despised the law of Jehovah, and had not kept His statutes.

-To Israel, He described the sins of Israel in detail and with almost startling directness.

-He declared that their sin had been greatly aggravated by the privileges which they had enjoyed.

-They had been brought up out of Egypt, and so knew the power of Jehovah.

-Their sentence was that of oppression from which there should be no possibility of escape.

Proclamation (3-6)

His special message to Israel

-This was done in a series of three discourses, each opens with the introductory phrase: "Hear this word."

-**The first discourse** opens with a simple declaration that the privileged people were to be punished

-Their privileges were named, and their punishment announced.

The second discourse consists of Jehovah's summons to the people.

-It commences with a severe and terrible indictment of the women.

-He addressed them as "You kine of Bashan," which reveals the fact of the degradation of womanhood to mere animalism.

-Their doom would be that they would be taken away with hooks in shame and helplessness

-He uttered the final summons to the people. He then described God's patience and their perversity.

The third discourse was a description of Jehovah's judgment.

-He pronounced a double woe:

The First class, those who desired "the day of the Lord," that is most evidently the ritual hypocrites.

-Religionists who kept feasts, observed solemn assemblies, brought burnt meal and peace offerings, etc.

-God's attitude toward such is: "I hate, I despise. . . . I will take no delight. . . . I will not accept. . . neither will I regard. . . . I will not hear."

-The "day of the Lord" for the hypocrites would be one of darkness and destruction.

The Second class, were the indifferent, those "that are at ease in Zion."

-He described them as living in luxury and abandoned to animalism, to such: swift and terrible judgment.

Revelation (7:9:10)

-In this division the prophet is given visions of judgment

-The first four visions are introduced by the words, "The Lord God shewed me."

-The last vision was that of Jehovah Himself.

-The vision of the locusts declared judgment to be threatened and restrained in answer to intercession.

-The vision of the plumb line is different No charge was made

-But as Amos beheld it, he realized all the irregularities the plumb line revealed.

-There was no intercession. Doom was determined.

The final vision was that of judgment executed

-First an announcement of judgment, irrevocable and irresistible

-Secondly, the judgment is reasonable and discriminative, that which Israel had trusted was nothing.

-The sifting process must go forward, but no grain of wheat should perish, only the chaff!

Restoration (9:11-15)

-The phrase "In that day" indicates the closing message of restoration and all that is to precede it.

-Divine judgment is not revenge, it God's way to usher in the restored order His heart is set on.

Focusing ...

Missler

The Book of Amos

-Amos was a rustic man from Judea, yet a prophet to the Northern Kingdom.

-Tekoa: 6 mi S of Bethlehem in the wilderness of Judea:

-David's refuge from Saul... Amos was a layman; a man of the fields.

-Bethel was the center of Calf Worship.

Amos' Message

-The Ultimate Rule of David

-Judgment against 8 "burdens": Ch.1-2

Gaza, Tyre, Edom, Ammon, Moab, Judah, and Israel.

-Three Sermons Ch. 3-6

-Five Visions Ch. 7-9

An Astonishing Commitment

Amos 3:7 Surely the Lord GOD will do nothing, but He reveals His secret unto His servants the prophets.

Obadiah: The Curse of Cowardice

- There is no personal history of Obadiah; it is impossible accurately to fix the date of his prophecy.
- The only ground on which it may be done is reference to the capture of Jerusalem
- The nation at this time was a hive of political disturbance.
- The people were divided into factions and parties.
- He had a vision of the attitude of Edom toward the chosen people while in their calamity
- It was not spoken to Edom, but to Israel,
- It is intended as a word of comfort for those who, loyal to Jehovah, were suffering with the whole nation.

Its message falls into two parts:

The Judgment of Edom (1:2-16)

The Restoration of Israel (1:17-21)

The Judgment of Edom (1:2-16)

- Edom's doom, which is Jehovah's act, and the proud attitude of Edom are announced
- Followed by the commentary of the prophet his address about Edom
- Which declared that the events and men in which Edom had trusted were working Jehovah's will.
- Then a foretelling of Jehovah, the destruction of the wise men of Edom and the dismay of the mighty.

The reason for the doom was then stated:

- First broadly: Edom had done violence to his brother Jacob.
- In the day of Jacob's struggle Edom stood aloof, and subsequently joined Jacob's enemies.
- Then warning to Edom the prophet indicated by the attitude of Edom:
 - in the day of disaster, "Look not"
 - in the day of destruction, "Rejoice not"
 - in the day of distress, "Speak not proudly"
 - in the day of calamity, "Enter not into the gate, . . . look not on affliction, . . . lay not hands on substance"
 - in the day of distress "Cut not off . . . deliver not up."
- They declared exactly what Edom would do, which would be the opposite of these warnings!

The Restoration of Israel (1:17-21)

- He saw judgment coming; uttered his curse upon the cowardice of Edom who rejoiced in the calamity
- Yet he saw the day of restoration, and spoke of it for the comfort of the afflicted people.
- The final word of the prophecy is the final word of all prophecy, "The kingdom shall be Jehovah's."

Focusing

Missler

The Book of Obadiah

- From Southern Kingdom.
- Destruction of Edom.
- Esau: "Red"; Mt. Seir (S of Dead Sea to Gulf of Aqaba):
- Bozrah (Petra, Sela) Capital.
- Fierce, cruel, proud, profane.
- Enemy of Israel (Num. 20:14-22). Active alliance with Israel's destroyers
- Sentence: Poetic justice

Poetic Justice

- Edom had indulged in treachery: Edom would perish through treachery

- Edom had seized a chance to rob Judah: Edom would be robbed
- Edom had indulged in violence: Edom would perish by slaughter
- Edom sought the utter destruction of Israel: Edom would be utterly destroyed; extinct. (And it is.)
- Edom had sought to dispossess Jerusalem: Edom would be possessed by the remnant

Extinction of the Nabateans (Arab tribe) ...

- Five years after they had helped raze Jerusalem, they felt the yoke of Babylon.
- Thereafter, the Nabateans, an Arabian tribe, occupied Petra, their capital.
- Later, in 312 B.C., Anigonus, one of the generals of Alexander the Great, crushed these people and despoiled Petra.
- Later, the remaining Edomites sustained crushing defeats from Judas Maccabaeus;
- Josephus tells us that still later Alexander Jannaeus completed their ruin.
- They became absorbed in desert tribes; Origen (3rd century A.D.) spoke of them as a people whose name and language had perished.
- Obadiah's prophecy had been fulfilled.

The “Natural Man”

- Cain – Abel: Antipathy to redemption; Religion of culture.
- Ishmael – Isaac: Self-life vs Spiritual (Gal 4:29).
- Esau – Jacob: Red horse, red dragon, scarlet beast (Rev 6, 12, 17).
 - Edom a form of Adom *adomah*: Flesh. Pride, defiance, ambition, hatred, violence, cruelty, self-deception.
- Rom 6:6-14; Gal 5:17-25: Type of all nations hostile to God.

Jonah: Condemnation of Exclusiveness

Morgan: Jonah was the son of Amittai.

- There can be no reasonable doubt as to his identity with the prophet referred to in 2 Kings 14:25.
- These names, Jonah and Amittai, occur nowhere else in the Old Testament.
- It is evident therefore that Jonah exercised his ministry about the time of the accession of Jeroboam II.
- This would make him an early contemporary of Hosea and Amos.
- The Hebrew people's relationship to foreign nations at this period was a strange contradiction.
- Making political alliances with outside nations; yet religiously they were bitterly exclusive.
- Both attitudes were wrong in that they misinterpreted the Divine attitude and will in both cases.
- Jonah (the book) is intended to teach his people the lesson of the inclusiveness of the Divine government
- To rebuke the exclusiveness of their attitude toward surrounding peoples.

The book naturally falls into two parts:

The First Commission Part 1 (1-2)

The First Commission Part 2 (3-4)

The First Commission Part 1 (1-2)

- There was evidently no doubt in his mind that the command to go to Nineveh was from Jehovah.
- Believing in Jehovah as a loving God, they yet thought of Him as their God exclusively.
- The charge to deliver a message to a city outside the covenant
- And one moreover which was the center of a power which had been oppressive and cruel
- Must have been a startling one to Jonah.
- His attempt to escape was an act of willful disobedience.
- His going out from the presence of the Lord did not, however, ensure his escape from His government.
- All the forces of nature are pressed into His service when need requires.

- Jehovah sent out a wind storm, the incidents of the storm are full of interest.
- In reading this, one senses that Jonah had learned the lesson which he intended to teach others
- The God, who sent out the wind, presided over the casting of the lots, and Jonah was cast out
- He was received by the great prepared fish
- He then poured out his soul in anguish before God.
- The prayer, as chronicled, consists of quotations from the book of Psalms.
- Again, Jehovah interfered, and the prophet was vomited out on dry land.

The First Commission Part 2 (3-4)

- Immediately he was again charged to go to Nineveh.
- In the declaration, "The word of the Lord came unto Jonah the second time."
- Jonah arose and obeyed.
- It was a strange and startling thing for Nineveh to see
- This coming of a man who had been cast out to the deep: what did he look like?
- It is easy to understand how the repeated monotony of his declaration of destruction in forty days
- Fill the hearts of the people with terror.
- They heard, they believed, they were filled with fear, and repented from the greatest to the least.
- This repentance on their part was answered by the repentance of God, judgment was averted

The final picture of the controversy between Jonah and Jehovah (4)

- Jonah displayed the attitude of the ancient people which his story was intended to correct
- They so little understood the LORD's attitude of care for, and patience with all sinning peoples
- The prophet was angry because mercy had been exercised toward those outside the covenant.
- He knew Him to be "a gracious God, and full of compassion, slow to anger and plenteous in mercy."
- Yet he could not comprehend why a people so cruel and oppressive should be spared.
- The answer of Jehovah is a wonderful revelation of His patience.
- It consists of a question: "Do you well to be angry?" Without reply the prophet went out of the city
- In distress and resentment sat in a booth of his own making to watch the course of events.

Again, the overruling of Jehovah was manifest in the prepared plant which gave him shade

- Also the prepared worm, and the prepared sultry east wind.
- So great was the anger and anguish of the prophet that he fainted, and asked again that he might die.
- He who had been angry that the city was not destroyed, was angry that the gourd was destroyed
- He answered the inquiry by affirming, "I do well to be angry, even unto death."

The last vision of Jehovah is one full of pity and compassion even for a city such as Nineveh

- Willing to spare it in response to her repentance
- It was a revelation far in advance of the age in which Jonah exercised his ministry.
- The people as a whole never came to understand the heart of God

Focusing

Missler

The Book of Jonah

- The Storm -Why did he flee? Ch. 1
- The Fish-Did this really happen? Ch.2
- The City -Why Nineveh? Ch. 3
- The Lord-Why Chapter 4? Ch. 4
- Jonah did not want God to spare Nineveh.

- Jesus authenticated both the fish, and the repentance of Nineveh.
- Some believe Jonah died, and rose. Psalm; “sheol.”

Jonah: The Reluctant Prophet

-A Warning to Nineveh: Later years of Joash; earlier years of Jeroboam II. Quadrangle of cities, 60 miles circum.; 350 sq. mi; walls 100 ft high; 1500 towers 200 ft high; chariots 3 abreast; >1 million population.

-Fact or fiction? Jesus Himself authenticates:

-The Fish (Mat 12:39; 16:4).

-The Repentance of Nineveh (Mt 12:41).

-Jonah a patriot: Did not want Nineveh spared for Israel's sake:

- Isaiah's prophecy Isaiah 7:17
- Hosea's prophecy Hosea 9:3;10:6,7;11:5
- Amos' prophecy Amos 3:7

Jonah's Prayer

Jonah 2:1-9 Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of sheol cried I, and you heard my voice. For you have cast me into the deep, in the midst of the seas; and the floods compassed me about: all your billows and your waves passed over me. Then I said, I am cast out of your sight; yet I will look again toward your holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet you have brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD: and my prayer came in unto you, into your holy temple...But I will sacrifice unto you with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

Cf. Ps 39:9; 18:4-6, 7, 15; 30:2; 120:1; 42:7; 69:1-2

Jonah & Nineveh

- Pagan Capital of the World
- 40 days from “ground zero!”
- Jonah was the reluctant prophet
- “40 days and you get yours!”
- The Greatest Miracle in the OT!

Ten Miracles

- 1) The Storm
- 2) Selection of Jonah as guilty
- 3) Sudden subsisting of the storm
- 4) Great fish: (at the right time and place!)
- 5) Preservation of Jonah
- 6) Ejection—safe and sound—on dry land
- 7) The Gourd
- 8) The Worm(s)
- 9) East wind
- 10) Repentance of entire city of Nineveh!

The “Sign” of Jonah?

- “Seek a sign”? The story of the bleached prophet preceded him.
- Death and Burial of Christ.
- Jonah a prophet to the Gentiles.

Jonah Foreshadows Israel's History

- Disobedient to heavenly commission.
- Out of their own land.
- Precarious refuge among the Gentiles.
- Everywhere a source of trouble.
- Yet witnessing to the true God.
- Cast out by the Gentiles.
- Miraculously preserved amid their calamities.
- Calling on YHWH at last (3rd day: Cf. Hosea 6:1ff).

Micah: Authority False and True

Morgan: Micah Prophesied in the early part of the reign of king Hezekiah.

- He was contemporary with Isaiah.
- His message was to the cities of Judah, as centers affecting the national thought and action.
- The prophecy consists of three addresses.

The book may thus be divided:

Message to the Nations Concerning the Chosen (1-2)

Message to the Rulers Concerning the Coming One (3-5)

Message to the Chosen Concerning the Controversy (6-7)

Message to the Nations Concerning the Chosen (1-2)

- This first message consists of a summons, a proclamation of Jehovah
- In the summons the prophet had clearly in mind the attitude of Jehovah toward the whole earth.
- Israel was Jehovah's medium of teaching, if not in blessing, then in judgment.
- The proclamation of Jehovah first declared the cause of judgment.
- It was "for the transgression of Jacob . . . for the sins of the house of Israel."
- The reason of judgment was declared to be the apostasy of the whole nation as evidenced in the cities.
- The sin is the devising of evil at night, the practicing of it in the morning, and the abuse of authority.

Micah was interrupted by the false prophets, who protested against his message

- Basing their objection upon the goodness of God.
- Jehovah's answered, their changed rebellious attitude accounted for the change in His attitude toward them.

Message to the Rulers Concerning the Coming One (3-5)

- The prophet described their peculiar sin, and announced the coming judgment.
- He then foretold the coming of the one true Ruler, and the consequent deliverance.
- Turning to the prophets he declared that their sin consisted in the fact that they made the people to err
- Exercising their sacred office for their own welfare.
- As a result of their sin, judgment must fall on Zion and Jerusalem.

He lifted his eyes and he saw the mountain of Jehovah's house and the peoples flowing into it.

- Out of Zion the Lord would come forth, and the Word of the Lord from Jerusalem.

Message to the Chosen Concerning the Controversy (6-7)

- The prophet summoned Israel and the mountains to hear the controversy of Jehovah with His people.

- The key word is "Jehovah . . . will plead."
- Immediately the voice of Jehovah is heard crying to the city and describing its sins
- He then breaks out into an answer of hope, which ends with the necessity for judgment.
- Following this the people offer prayer for the guidance of Jehovah
- Jehovah answers with a promise that He will guide them as in days of old.
- Then the prophet in faith repeats the promise Jehovah has made.
- The last movement** is that of a great final doxology uttered by all the people
- which celebrates the patience of God, and His certain restoration of His people.

Focusing

Missler

The Book of Micah

- Imminent Judgment Declared Ch. 1 - 3
 - Assyrians will strike at Egypt; will march through Micah's neighborhood in Judah.
- Ultimate Blessing Promised Ch. 4 - 5
 - Incarnation (Mt 2:5; Micah 5:2).
 - Key truth: Ruler yet to come...
- Present Repentance Pleaded Ch. 6-7
- Last days...

Birthplace of the Messiah

Micah 5:2 But you, Bethlehem Ephratah, though you be little among the thousands of Judah, yet out of you shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Micah 6:8 He has shewed you, O man, what is good; and what does the LORD require of you, but to do justly, and to love mercy, and to walk humbly with your God?

Nahum: Vindication of Vengeance

Morgan: Nothing more is known of the prophet Nahum than is declared in the title.

- He was a native of Elkosh, but this town cannot be located with any certainty.
- The date of the prophecy must have been after the fall of Thebes, 663 B.C. (see iii. 8, where No-Amon refers to Thebes), and before the fall of Nineveh, 606 B.C.
- Suggestive is in the meaning of the prophet's name, which signifies "full of exceeding comfort."

At the time of the utterance of the prophecy, the north had been destroyed, the ten tribes dispersed.

- The prophet's message was to Judah, delivered during the days succeeding Hezekiah's reign
- Assyrian power was at its height, the descriptions given of it reveal its habitual oppression of others.
- Nahum was not sent to Nineveh, as Jonah was.
- It was a declaration of the vengeance of God upon Nineveh

It may be divided thus:

The Verdict of Vengeance (1)

The Vision of Vengeance (2)

The Vindication of Vengeance (3)

The Verdict of Vengeance (1)

- First, a declaration of His character, then a revelation of His majesty, and an affirmation of His method.
- Having thus set forth the majesty of Jehovah, the prophet proceeded to His verdict concerning Nineveh.
- Addressing himself to Nineveh, he inquired, "What do you imagine against the Lord?"
- This charge in all probability referred to the blasphemous boasts of Sennacherib chronicled in Isaiah 36:18-20 and 37:10-13.
- The deepest sin of Nineveh was that she had set herself up willfully against the power of God.
- Nahum addressed himself to the chosen people, declaring that the yoke of Assyria should be broken.

The Vision of Vengeance (2)

- Having thus announced the verdict the prophet proceeded to describe the process of vengeance.
- He then gave in detail the process of Nineveh's destruction.

It falls into three clearly defined parts.

- First** the conflict (2:3-5);
- Second** the conquest (2:6-9)
- Third** the consummation (2:11-13).

The Vindication of Vengeance (3)

- Here in detail vice and vengeance are shown in their interrelation,
- There are four movements** in this final message.
- In the first** vice is declared, and vengeance also.
- The prophet described Nineveh as a "bloody city," evil and cruel.
- In the second** movement he more particularly described both the vice and the vengeance.
- The national method had been that of whoredom, that is, idolatrous practices -and witchcraft
- The national influence had been that of selling nations and families.
- In the third** movement vice and vengeance were dealt with in yet greater detail.
- In the fourth movement** is a weird declaration of the destruction of Assyria.
- No healing or sorrow over her fall, and because of the universal oppression exercised by Assyria

The message of Nahum was to Judah, and if delivered in the period of the reformation under Manasseh

- It was singularly appropriate as a message of encouragement and of solemn warning.

Focusing....

Missler

The Book of Nahum

- A century after Jonah.
- Doom of Nineveh; world's greatest city.
- Capernaum (Kaphar-Nahum): "Village of Nahum."
- "YHWH will not acquit the wicked": Objectifies for all peoples for all time the governmental method of God with the Gentile nations
- God will forgive sin repented of; He will not condone sin persisted in.
- Same God super-rules the world today.
- Nineveh's Doom: Declared, Described, and Deserved.
- Decisive test of prediction: fulfillment.

Habakkuk: The Problems of Faith

Morgan: Of Habakkuk nothing more is known than his name, and that he was in all probability a Levite.

-The Time: Internal evidence brings it into relation with the Chaldean invasion, from 605 to 586 B.C.

-When he delivered his message, the condition of things calling for reformation still existed.

-The burden of the prophet is that of the problems of permitted evil

-Then the using of the Chaldeans as the instrument to scourge evildoers less wicked than themselves.

-Opening in mystery and questioning, it closes in certainty and affirmation.

-The door of change from fear to certainty is 2:4: The just shall live by his faith

The book falls naturally into two parts:

The Prophet's Problems (1-2:4)

The Prophet's Proclamations (2:5-ch.3)

The Prophet's Problems (1-2:4)

-First was the apparent indifference of Jehovah both to his prayer and to the condition of prevailing evil.

-It is such a problem as could only occur to a holy man of faith. Take away God, and there is no problem.

-To this Jehovah replied that He was at work, but that the prophet would not believe what he is told.

-He declared His method was that of raising up the Chaldeans as His instrument against His people.

This answer of Jehovah, immediately created a new problem for the Prophet

-Expressing his astonishment that Jehovah should use such an instrument

-For notwithstanding all Israel's sin, she was more righteous than the Chaldeans.

The Prophet Waits for an Answer

-The prophet declared his determination to watch and wait.

-This was the attitude of faith and honesty.

-The answer came immediately. He was commanded to write; to make his writing plain for easy reading.

-The vision is: "Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith."

-It is a contrast between the "puffed up" and the "just."

-The former is condemned; the latter acts on faith, and lives.

-From this point the prophecy becomes a proclamation of the 'puffed up' and 'the just'

The Prophet's Proclamations (2:5-ch.3)

These fall into two parts:

-The first is concerning the "puffed up,"

-The second concerning "the just".

Of the "puffed up," the viewpoint is that of the sin its consequent judgment.

-The "puffed up" are described as haughty, ambitious, conquering, against whom he pronounce woes.

Of "the just"

-The final statement of the prophet following the woes, is that he had found the solution: "The Lord is in his holy temple."

-The apparent strength of wickedness is false. Jehovah reigns.

-His majesty is expressed in a psalm, a fearful prayer of his recognition of the Divine interference

-He then celebrated the greatness of Jehovah as manifest in His dealings with His ancient people.

-The last section of the psalm expressed the fear and the faith of the just.

Focusing

Missler

The Book of Habakkuk

- A Burden: An agony of perplexity: The ostensible silence, inactivity, and apparent unconcern of God.
- Why would God use a people far more wicked than Judah themselves?
- A Vision: "The Just Shall Live By Faith" Hab. 2:4
- A Prayer: "Rest in the day of tribulation" Hab. 3:16

Zephaniah: The Severity and Goodness of Jehovah

Morgan: The Prophecy is clearly dated in the reign of Josiah.

- From the genealogy of Zephaniah it is evident that he was a prince of the royal house,
- In all probability, therefore, he uttered his prophecy when the reformation of Josiah was in progress.
- He makes no reference to Josiah's reforms, speaking only of the sin of the people and swift judgment
- Finally he describes a restoration, the details of which had no counterpart in the work of Josiah.

-The great burden of the prophecy is that of the Day of Wrath.

-It may be divided into two parts:

The Day of Wrath, With an Appeal (1-2)

The Day of Wrath, and Its Issue (3)

The Day of Wrath, With an Appeal (1-2)

- The first movement is that of the prophet's declaration of the coming judgment of Jehovah.
- The local application was that judgment would descend upon Judah and Jerusalem
- The stroke of that judgment would fall first upon the princes, then upon the extortioners
- Upon the merchantmen, and finally those who were living on their wealth in idleness and indifference.

His Appeal

- After this he uttered his great appeal, first to the nation as a whole
- calling upon it to pull itself together before the opportunity for repentance should pass
- He turned to the remnant, the "meek of the earth," and urged them to renew devotion.
- This appeal is based on the fact of the coming judgment upon the nations around them

The Day of Wrath, and Its Issue (3)

- In this section the prophet yet more clearly set forth the sin of the people
- The address opened with a declaration of woe against Jerusalem
- Princes, judges, prophets, and priests alike had failed, each in their distinctive office.
- The hopelessness and sin of the people made Divine action necessary, and that would be judgment.

From this point on the prophecy is clearly Messianic.

- Zephaniah gave no picture of the suffering Servant, nor any hint of His method.
- He only dealt with the ultimate result to Israel.
- He first described Jehovah as gathering again all His dispersed ones.

Zephaniah then addressed himself to the remnant

- Charging them to sing and rejoice because their enemy should be cast out
- Their true King, Jehovah, will be established in the midst of them.

Missler

The Book of Zephaniah

-Wrath Coming Upon Judah	Ch. 1:1 – 2:3
-Wrath Upon All Nations	Ch. 2:4 – 3:8
– West, East: Philistia, Moab, Ammon	
– South, North: Ethiopia, Assyria	
-After Wrath, Healing	Ch. 3:9 – 3:10
– Restoration of Covenant People (Also: predicted Hebrew as a pure language...)	

Haggai: The Duty of Courage

Morgan: Of Haggai's personal history nothing is known, but the dating of his prophecy is very exact.

- It is noticeable that for the first time a Gentile date is given.
- Darius reigned during the years B.C. 521-486
- The conditions in which he exercised his prophetic ministry are in the book of Ezra
- The leading events in connection with the return from Babylon will help us thus to place his prophecy:
- B.C. 536.** Return from Babylon under Zerubbabel (Ezra 3:1-4).
- Altar built. Sacrifices offered. Feast of Tabernacles.
- B.C. 535.** Foundations of the Temple laid. Opposition of Samaritans and cessation of building.
- The work of rebuilding the Temple had ceased
- B.C. 520-519.** Prophesying of Haggai and Zechariah. The people resumed building.
- B.C. 515.** The Temple completed.
- In order to stir up the leaders and people to their duty, these messages were uttered.

The book is naturally divided by the four messages:

The First Prophecy (1:1-2)

The Second Prophecy (2:1-9)

The Third Prophecy (2:10-19)

The Fourth Prophecy (2:20-23).

The First Prophecy (1:1-2)

- It was especially addressed to those in authority.
- The people were excusing themselves from building by declaring that the time had not come.
- The prophet reminded them that they were dwelling in their own ceiled (*implies expensive*) houses
- While the house of God was lying waste.
- He called them to consider their ways
- Reminding them of the long-continued material failure in the midst of which they had lived.
- He urged them to build the house of God, for their failures Divine punishment for neglect of His house.
- There was immediate response first on the part of the governor and priest, and then by the people.

Their response

First, recognizing Jehovah was with them; Second, by new enthusiasm on the part of the people.

The Second Prophecy (2:1-9)

- About seven weeks later, on the twenty-first day of the seventh month of the same year
- Addressed to Zerubbabel the governor, Joshua the priest, and all the people.
- Some reminded that the former house was glorious and this memory tended to dishearten the people
- The prophet appealed to them to be strong and to work, promising His immediate presence and help.
- The disheartened on account of lesser material glory were called to look for the spiritual glory

The Third Prophecy (2:10-19)

- In this the people are addressed through a summit with the priests.
- This prophecy shows that after three months of hard building there were no signs of material blessings
- The people were again disheartened in consequence thereof
- Because of past sins, present obedience could not immediately result in material prosperity.
- Yet the final word of this third message is a promise of blessing: "From this day will I bless you."

The Fourth Prophecy (2:20-23)

- An enforcement and explanation of the final promise, "I will bless you."

Focusing ...

Missler

The Book of Haggai

-Message to Arouse	Ch. 1:1-15
-Message to Support	Ch. 2:1-9
-Message to Confirm	Ch. 2:10-19
-Message to Assure	Ch. 2:20-23

The Prophetic Problem

- Prophecy had become a narcotic
- Given way to hopeless inevitability; thus, indifference.
- Without Him, we can't. Without us, He won't.

Consider

Haggai 2:15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD...

Haggai 2:18 ..Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it.

The Scripture clearly indicates that this era closed on "the four and twentieth day of the *ninth* month, [Kislev] even from the day that the foundation of the LORD'S temple was laid, consider it." (Hag 2:10, 15-19) which was in 520 B.C.

The Desolations of Jerusalem

- At the very time the Babylonian army was surrounding Jerusalem, Ezekiel, hundreds of miles away in Babylon...10th day of Tebeth, 589 B.C.
- Haggai, nails the date they ended, 24th day of Kislev, 520 B.C.
- The interval is 25,200 days, 70 years of 360 days each.
- 70 years: 25,200 days (70 x 360). (The calendar difference is 25,202 days: reckoning began the day after the Babylonian army invaded, and ended the day before the foundation of the 2nd temple was laid.)

Zechariah: The Apocalypse of the Old Testament

Morgan: The Association of Zechariah with Haggai has already been seen.

- Of the prophet himself we are only sure that he was the son of Iddo (Ezra 5:1, 6:14).
- In the book of Nehemiah reference is made to a priest named Iddo (12:4) and his son Zechariah (12:16).
- If these references are to the same persons, Zechariah was also a priest.

The Time

- The first part of the book is carefully dated, and contains prophecies closely related to those of Haggai

- The latter part of the book is undated, and deals with three distinct events in the history of the people.
- Prior to the Edict of Cyrus that nation was practically dead, and, indeed, was being buried in its captivity.
- This is clearly evidenced by the smallness of the remnant who had interest in returning (Ezra 2).

The book, therefore, naturally falls into two parts:

Messages During the Building of the Temple (1-8)

Messages After the Building of the Temple (9-14)

Messages During the Building of the Temple (1-8)

- There are three messages.
- The first** was local and immediate.
- The second** consisted of a series of visions setting forth God's ultimate purpose for His people Israel.
- (This was followed by a brief historic interlude)
- The third** a threefold answer of Jehovah to an inquiry on the part of the people concerning the fasts

-**The first** was local and immediate, uttered when hearts were disheartened

-He gave them another view of the past, intended to warn them, not to walk in the same sins.

-**The second consisted of a series of eight visions** setting forth God's purpose for His people Israel.

-**First the figure of the myrtle trees** Israel is described as "in the shady place."

-It is the day of her overshadowing, but she is yet watched.

-These words declare Jehovah's determination to deliver and re-establish His people.

-**The second vision of horns and smiths**, while indefinite as to detail, yet carries its own explanation.

-The four horns stand for the powers which have scattered the chosen people.

-The smiths are the symbol of that which destroys power,

-The vision therefore foretells the ultimate overthrow of Israel's enemies

-**The third vision of the measuring line**, the condition of Jerusalem after the overthrow of her enemies.

-The young man goes forth to measure the restored city, and is prevented from doing so

-In figurative language declares to him that Jerusalem will be such that it is impossible to measure.

-The nature prosperity is in the statement that the presence of Jehovah will make walls unnecessary

-**The remaining five visions deal with her morality and spirituality.**

-**The fourth vision of Joshua**, clothed in filthy garments, then cleansed and charged by Jehovah

-Shows how the nation, having failed through sin, is function of access to God and mediation.

-**The fifth vision of the candlestick** sets forth Israel as fulfilling the Divine intention.

-The candlestick was the symbol of Israel as the light-bearer amid the darkness.

-The two olive trees refer in the first place to Zerubbabel and Joshua,

-The governor and the priest, and thus the offices of priest and king as fulfilled in the Messiah.

-**The sixth vision of the flying roll** represents the principle of law as it will be administered by Israel

-when she fulfills the true ideal.

-she will also affirm and apply the principle of law in the midst of the earth.

-**The seventh vision of the ephah** shows what will be the result of this application of law.

-The ephah is the symbol of commerce, and the woman, is the personification of wickedness.

-Thus, the principle of wickedness is to find its final vantage ground in commerce.

-The eighth last vision, of the chariots driven from between the mountains of brass

-Symbolical of the four spirits of heaven to walk to and fro in the earth,

-Suggests that in the day of restoration the administrative forces of righteousness will be spiritual.

-This was followed by a brief historic interlude

-After the delivery of this second message there followed a great symbolic act.

-Skilled workmen prepared crowns of silver and of gold which were set upon the head of Joshua.

-The prophet foretold the coming of One Who should fulfill these predictions

-His office was to be dual—that of priest and king.

-The third a fourfold answer to an inquiry made by the people concerning observing certain fasts

-The fast of the fifth month, as to whether it was necessary to continue its observance fasts.

-The history of these fasts is contained in 2 Kings 25.

-The inferences were, had they been obedient, the concern about fasts would never have arisen.

The third answer was full of grace. It declared that God was jealous for Zion, that He was returned to it,

-The final answer about fasts declared that Jehovah would turn all their self-appointed fasts into feasts.

-The City, the destruction of which had caused the appointment of these fasts, should be a center to all

Messages after the Building of the Temple (9-14)

In this second division there are two messages.

The first message is characterized by three outstanding events in the future of his people.

-The three events referred to are the coming of Alexander and the protection of the city

-The victory of Judah under the Maccabees;

-The final Roman overthrow of the city and the scattering of the people.

-These are all related to the Messianic hope.

The second message has to do with things wholly future.

-The King spoken of in the previous burden, is now seen as coming into His Kingdom.

-This the prophet described in two movements, which are complementary.

-In the first he looked at the opposing nations as they will be dealt with in judgment

-In the second he viewed the same events from the standpoint of the King

-Beginning with His rejection and then describing His coming day, process, and administration.

The final victories of the King are described as to the nations and as to Israel.

-The strength of the nations is discomfited, and perfect victory is assured.

-This victory over the nations will issue in the restoration of Israel to supremacy

-Under the government of One Whom they had pierced.

-This will be brought about when, recognizing their sin, the chosen people repent with mourning.

-In that day, by way of a fountain opened to them, Israel will be cleansed from all defilement

The prophet finally described the ultimate victories as to the King

-Commencing with a description of the smiting of the Shepherd and the scattering of the sheep.

-In this process of scattering a remnant would be loyal

-The prophet then proceeded to describe the ultimate day of the Lord

-Which would be ushered in by the coming of Jehovah in the Person of His King to the Mount of Olives.

-This would initiate the settlement of the land, the cleansing of Jerusalem by judgment

- To be followed by the establishment of the Kingdom
- In which all nations would gather to Jerusalem as a center of worship
- Those refusing being punished, while all life would be consecrated.

Focusing

Missler

The Book of Zechariah

- Early Prophecies: The Temple being Rebuilt Ch. 1-8
- Later Prophecies: After Temple Rebuilt Ch.9-14
 - The Second Coming

Zechariah

- Visions Ch. 1-8

-Four horses; four horns; four smiths.

-Measuring line.

-Crowning of Joshua, the priest.

-Golden Lampstand.

-The flying Scroll.

-The Woman in the Ephah

-Four Chariots.

-A collection of enigmatic riddles that tie into other passages...Four horsemen (Rev 6); the crowning of a priest(!) [only the Messiah]; the golden lampstand (Rev 11); a flying scroll; (the 7-sealed scrolls in Rev 5, etc.); The Woman in the Ephah: will help unravel a paradox in Rev 17 & 18...

Absurd Prediction?

Zechariah 12: 2, 3 Behold, I will make Jerusalem a cup of trembling unto all the people round about...And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be torn in pieces, though all the people of the earth be gathered together against it.

The Enigma of Jerusalem

“A Cup of Trembling” to all nations? This is ostensibly absurd, yet it is the reality of these very days! The Fallacy of the “Peace Process”: built on a false premise and assures an armed conflict—

Zechariah 12:10

...and they shall look upon me (**A-T**, untranslated) whom they have pierced,...

-Aleph & Tau = “Alpha and Omega”...

The Idol Shepherd

Zechariah 11:17 Woe to the idol shepherd that leaves the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

-The only physical description of the Antichrist in the Scripture...

Malachi: Unconscious Corruption

Morgan: Nothing more is known of Malachi than the book which bears his name reveals.

-The word Malachi means messenger

-It is probable that Malachi was indeed the actual name of the prophet, its significance is most suggestive

-Throughout the prophecy the message of Jehovah is supreme; the personality of Malachi is hidden.

- The connection of this prophecy with the work under Ezra and Nehemiah is evident.
- His protests were namely a polluted priesthood, mixed marriages, and failure to pay tithes
- Issues which existed during the time of Nehemiah.
- These evils still existed side by side with correct outward observances.
- The attitude of the people is revealed in the sevenfold "Wherein" (1:2, 6, 7, 2:17, 3:7, 8, 13).

The prophecy falls into three parts:

Fundamental Affirmation (1:1-5)

Formal Accusations (1:6-ch. 2)

Final Annunciations (3-4)

Fundamental Affirmation (1:1-5)

- The message begins almost abruptly with the tender word of Jehovah to His people "I have loved you."
- Everything is to be viewed in the light of His love.
- The prophet then, indicated the attitude of the people toward Jehovah:
- "Wherein have you loved us?"
- Thus the people, responded, conscious of the difference between their current and their past greatness,
- And of the apparent failure of fulfillment of the prophetic promises
- The prophet answered by reminding them of Jehovah's love for Jacob, and His hatred of Esau
- Shown by His destruction of Edom, and His deliverance of Israel.

Formal Accusations (1:6-ch. 2)

- The prophet proceeded to utter his formal accusations.
- These fall into three groups:
- The priests, those against the people, and those against the nation in general.
- With the priests**, he declared their corruption, greed, 'weariness in service and indicated their punishment.
- They resented the charges made against them, as the recurrence of the questions- "Wherein?"-shows.
- Evidently that the prophet was protesting against a formalism which was devoid of reality.
- In the midst of this declaration occurs a passage full of beauty describing the true ideal of the priesthood.
- The people** he charged with two sins, and in each case pronounced judgment upon them.
- The first specific sin was that of the mixed marriages of the people,
- While the second was that of the prevalence of divorce.
- Against the whole nation**, a charge of accommodating doctrine to fit their lifestyle.
- The people were declaring that, notwithstanding the doing of evil
- Jehovah delighted in the people, and were inquiring cynically, "Where is the God of judgment?"

Final Annunciations (3-4)

- The last division of the book contains the prophet's announcement of the coming of Messiah.
- It falls into three sections dealing with the coming One, the coming Day, and uttering the closing words.
- He announced the advent of Jehovah's Messenger, His Person, His administration
- He then appealed to the nation**, generally calling them to return
- Making a twofold charge against them of robbery and of blasphemy.
- To each of these they responded with the same inquiry, "Wherein?"
- Like the priests, they were observing formalities of religion while being deficient in true spiritual life.

- There was a remnant yet loyal to Jehovah**, which the prophet first described, and then addressed
- Declaring to them Jehovah's knowledge of them, and determination concerning them.

- All this leads to his great declaration concerning the coming Day.
- This Day he described in its twofold effect.
- Toward the wicked it would be a day of burning and of destruction.
- Toward the righteous it would be a day of healing and of salvation.

Focusing

Missler

The Book of Malachi

-Final Message to a Disobedient People.

-(This ceasing of prophecy with Malachi may account for segmenting of the initial week of Gabriel's prophecy of the 70 Weeks.)

A Dare by God

The solution to every financial problem.

Malachi 3:10 Bring you all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, says the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The "Silent Years" Between the Testaments

- Antiochus Epiphanes 167 B.C.
- The Abomination of Desolation
- The Maccabean Revolt 165 B.C.
- The Hasmoneans
- The Roman Conquest 63 B.C.
- Appoint Herod king
- 400 years of silence
- Until an angel visits Zechariah...
- Old Testament Incomplete
- Unexplained ceremonies (sacrificial rituals)
- Unachieved purposes (the covenants)
- Unappeased longings (poetical books)
- Unfulfilled prophecies

John 5:39 Search the scriptures; for in them you think you have eternal life: and they are they which testify of me.

Conclusion to the Old Testament