

**THE COMPLETE BIBLE OUTLINE SERIES - VOL. V The Minor
Prophets And Daniel
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THE BOOK OF HOSEA
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
Dr. Stanley Ellisen, Beloved Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

THE BOOK OF HOSEA (Heb הוֹשֵׁעַ) Hoshea

INTRODUCTION

I. Authorship

A. Hosea means Deliverance or Salvation. Same root as Joshua (Heb. **evwhy**)

B. Little is known of Hosea except that he was the son of Beeri, and he prophesied to the northern kingdom in its final 25 years. The author is mentioned only once outside the book bearing his name, Ro 9:25 see Ho 2:23. However, he is quoted at least 21 times in the New Testament.

II. Addressees

Although he may have prophesied to the southern kingdom after the fall of the northern kingdom, the message of his book concerns the northern kingdom (Israel, Ephraim, Samaria). He dates the prophecy in the times of four southern kings, Uzziah, Jotham, Ahaz, and Hezekiah (See Chart 89-90), but the addressees are the people of the northern kingdom (Israel, Ephraim, Samaria).

III. Historical Setting

A. Date c. 755 to 725 B.C. From the times of Jeroboam II and Uzziah to Hezekiah. Jeroboam II died c. 750 B.C., Hezekiah began his reign c. 728 B.C.

B. Political Setting The golden age of Israel's prosperity under Jeroboam II was coming to an end; days of chaos under the final 6 kings of Israel were setting in. Under Jeroboam II the kingdom enjoyed its greatest expansion and prosperity.

C. Internationally Assyria was in the ascendancy and was beginning to move west.

D. Religiously And Morally The nation was approaching its lowest point. The priests themselves were murderers (6:9)

E. Prophets Contemporary With Hosea

1. In Israel – Amos (who probably preceded Hosea); Possibly also Jonah
2. In Judah – Isaiah and Micah.

IV. Purpose And Theme Of Hosea

The twofold theme of Hosea is the spiritual adultery of Israel as Jehovah's faithless wife and the love (Heb. dox : cheçed: Loyal Love is the Heb Equivalent of the Gk ἀγαπή: agapē) of Jehovah for Israel as Israel's faithful husband. Perhaps a better theme would be "Good News From A Broken Home." The purpose of the prophet is to depict for Israel her despicable condition and the unquenchable love of Jehovah. He shows them that God in love and pathos calls them to return from their whoredom that he might avert judgment and love them freely.

V. Successive Steps In Israel's Fall**Verse**

- | | |
|------------------------------------------------------------|------|
| 1. Rejection Of Knowledge - Denying God's Word | 4:6 |
| 2. Pride - Results from leaving God's Word. | 5:5 |
| 3. Vanishing Goodness - | 6:4 |
| 4. Superficial Religion - | 6:6 |
| 5. Worldly Alliances - Egypt & Assyria - Forms of idolatry | 7:11 |
| 6. Corruption - Corrupt like Gibeah | 9:9 |
| 7. Backsliding - Had become a habit | 11:7 |
| 8. Idolatry - | 13:2 |

VI. Peculiarities Of Hosea

- Hosea is the only writing prophet from the North (Israel) who wrote especially to the South (Judah).
- Hosea in the North is like Jeremiah in the South. Both prophecies are like funeral dirges.
- Hosea is peculiarly the Old Testament book of God's love for Israel - As husband to wife.
- Hosea portrays the lowest point of Israel's immorality - Chapter 6, priests become robbers.

VII. Strong Passages

- | | |
|-------------------------------------------------------------------------------------------------|-----|
| 1. Necessity for the knowledge of God. | 4:6 |
| 2. Requirement for the Preeminence of <u>heart righteousness</u> over <u>hand righteousness</u> | 6:4 |

OUTLINE OF HOSEA

I.	Personal: The Unfaithful Wife Of Hosea	(1.-3.)
II.	National: The Unfaithful Nation Of Israel	(4.-13.)
III.	Millennial: The Restored Remnant	(14.)

- Hos 1:1** ¶ The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
- 2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.
- 3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.
- 4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. *{avenge: Heb. visit}*
- 5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.
- 6 And she conceived again, and bare a daughter. And *God* said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. *{Loruhamah: that is, Not having obtained mercy} {no...: Heb. not add any more to} {but...: or, that I should altogether pardon them}*
- 7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.
- 8 ¶ Now when she had weaned Loruhamah, she conceived, and bare a son.
- 9 Then said *God*, Call his name Loammi: for ye *are* not my people, and I will not be your *God*. *{Loammi: that is, Not my people}*
- 10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the sons of the living God. *{in...: or, instead of that}*
- 11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.
- Hos 2:1** ¶ Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. *{Ammi: that is, My people} {Ruhamah: that is, Having obtained mercy}*
- 2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;
- 3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
- 4 And I will not have mercy upon her children; for they *be* the children of whoredoms.
- 5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink. *{drink: Heb. drinks}*
- 6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. *{make...: Heb. wall a wall}*
- 7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.
- 8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal. *{wine: Heb. new wine} {which...: or, wherewith they made Baal}*
- 9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness. *{recover: or, take away}*
- 10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. *{lewdness: Heb. folly, or, villany}*
- 11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.
- 12 And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. *{destroy: Heb. make desolate}*
- 13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.
- 14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. *{comfortably: or, friendly: Heb. to her heart}*
- 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.
- 16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali. *{Ishi: that is, My husband} {Baali: that is, My lord}*
- 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

- 18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.
- 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.
- 20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.
- 21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;
- 22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.
- 23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

I. Personal: The Unfaithful Wife Of Hosea	(1.-3.)
A. Hosea's Family A Symbol Of Israel	(1:1-9.)
1. The introduction - Dated during the days of Jeroboam II 755-725 BC	vs. 1
2. The instruction to marry	vs. 2-3
3. The Birth Of Jezreel (scattered)	vs. 4-5
4. The birth of Lo-ruhamah (whoredoms)	vs. 6-7
5. The birth of Lo-ammi (not my people)	vs. 8-9
B Israel's Future Restoration	(1:10.-2:1.)
1. Israel to be restored as sons of the living God (as sand of the sea)	vs. 10
2. Israel and Judah to be united (under one head)	vs. 11
C. Israel's Present Adulteries	(2:2-13.)
1. Israel's harlotry recalled	vs. 2-5
a. Disowned of the Lord for adultery -	vs. 2
b. Israel's affair with paramours – Flirting around with the gods of bread and water –	vs. 5
2. Israel's judgment coming	vs. 6-13
a. Israel to lose her way	vs. 6
b. Israel to be forsaken of her lovers	vs. 7
c. Israel to be forsaken of the Lord	vs. 9-11
d. Israel to be impoverished	vs. 11-13
D. Israel's Future Restoration	(2:14.-3:5.)
1. Divine initiative effects renewal	vs. 14-23
a. Israel to be courted and betrothed by the Lord	vs. 14
b. Israel to be a righteous people	vs. 17,19
c. All creation to bless Israel – fertility restored to the land	vs. 20-23

- Hos 3:1** ¶ Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. *{of wine: Heb. of grapes}*
- 2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley: *{half...: Heb. lethech}*
- 3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.
- 4 For the children of Israel shall abide many days **without** a king, and **without** a prince, and **without** a sacrifice, and **without** an image, and **without** an ephod, and **without** teraphim: *{image: Heb. a standing, or, statue, or, pillar}* (a figure of speech called an Anaphora - The repetition of the same word at the beginning of successive sentences. "Figures of Speech in the Bible" E.W. Bullinger pg 201. Here the 'same word' is "**without**").
- 5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

- Hos 4:1** ¶ Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.
- 2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. *{blood: Heb. bloods}*
- 3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.
- 4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.
- 5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. *{destroy: Heb. cut off}*
- 6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. *{destroyed: Heb. cut off}*
- 7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.
- 8 They eat up the sin of my people, and they set their heart on their iniquity. *{set...: Heb. lift up their soul to}*
- 9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. *{punish: Heb. visit upon} {reward: Heb. cause to return}*
- 10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.
- 11 Whoredom and wine and new wine take away the heart.
- 12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.
- 13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.
- 14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall. *{I will not: or, Shall I not} {fall: or, be punished}*
- 15 Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth.
- 16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.
- 17 Ephraim *is* joined to idols: let him alone.
- 18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye. *{sour: Heb. gone} {rulers: Heb. shields}*
- 19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

2. Hosea's remarriage as an object lesson 3:1-5
- a. He seeks and purchases his wife from the slave market – Gave the price of a slave - vs. 2
“fifteen *pieces* of silver, and *for* an homer(of barley, and an half homer of barley”
 - b. The prediction of Israel's long estrangement vs. 4
 - c. The prediction of future repentance in latter days vs. 5
Ref., Jer 30:9, Ez 34:23-25.

II. National: The Unfaithful Nation Of Israel (4.-13.)

A. Israel's Sins Catalogued (4.-5.)

- 1. Their loss of moral character 4:1-5
 - a. Knowledge of God refused vs. 1,6
 - b. Degenerate society results - lying, murder vs. 2-5
- 2. Israel's willful ignorance vs. 4:6-10

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. {destroyed: Heb. cut off}

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

- a. Their rejection brought God's rejection - Ref., Matt 13 - parabolic teaching! vs. 6
- b. Their rejection brought futility in life vs. 10
- 3. Their love of idols 4: 11-19
 - a. Their excessive secularism/immorality vs. 11, 13
 - b. They searched for gods vs. 13
 - c. Judah is warned of contamination from Israel (north) vs. 17
 - d. The Rulers Loved Shame More Than Glory - Note: when they loved flesh vs. 18, 19
more than God. God gave them flesh (quail) till they were sick of them Num 11: 20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt? {whole...: Heb. month of days}

- Hos 5:1** ¶ Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.
- 2 And the revolvers are profound to make slaughter, though I *have been* a rebuker of them all. *{though: or, and}* *{a rebuker: Heb. a correction}*
- 3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.
- 4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD. *{They will...: or, Their doings will not suffer them}* *{frame: Heb. give}*
- 5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.
- 6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.
- 7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.
- 8 ¶ Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Bethaven, after thee, O Benjamin.
- 9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.
- 10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.
- 11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.
- 12 Therefore *will I be* unto Ephraim as a moth, and to the house of Judah as rottenness. *{rottenness: or, a worm}*
- 13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. *{king Jareb: or, the king of Jareb: or, the king that should plead}*
- 14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even I*, will tear and go away; I will take away, and none shall rescue *him*.
- 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 early. *{acknowledge...: Heb. be guilty}*

- Hos 6:1** ¶ Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.
- 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
- 3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.
- 4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. *{goodness: or, mercy, or, kindness}*
- 5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth. *{and...: or, that thy judgments might be, etc}*
- 6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
- 7 But they like men have transgressed the covenant: there have they dealt treacherously against me. *{men: or, Adam}*
- 8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood. *{polluted: or, cunning for}*
- 9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness. *{by...: Heb. with one shoulder, or, to Shechem}* *{lewdness: or, enormity}*
- 10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.
- 11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

4. The Lord to withdraw from both kingdoms (5.)
- a. All Israel warned of judgment vs. 1-14
 - b. Wrath to be poured out on both kingdoms – ‘Like a lion is the LORD’ vs. 14
 - c. A time of affliction to bring repentance vs. 15
- B. The Remnant’s Repentance (6.)
- 1. They return in affliction for healing (at end of tribulation) vs. 1
 - 2. Their confidence of the Lord’s reception vs. 2-3
- C. Jehovah’s Charge Against Israel – long mournful dirge of the Lord’s charge. (6:4.-13:16.)
- 1. The divine desire for mercy – The essence of true religion – a classic passage vs. 4-6
 - 2. Israel’s total lack of mercy vs. 7-11
 - a. Condition of the priesthood – a band of robbers – vs. 9
The priests kill those coming up to sacrifice to Jehovah & steal their sacrifices
Are there any principles here for our reflection and application?
 - b. A warning to Judah vs. 11

- Hos 7:1** ¶ When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without. *{wickedness: Heb. evils} {spoilth: Heb. strippeth}*
- 2 And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face. *{consider...: Heb. say not to}*
- 3 They make the king glad with their wickedness, and the princes with their lies.
- 4 They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened. *{who...: or, the raiser will cease} {raising: or, waking}*
- 5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scornors. *{bottles...: or, heat through wine}*
- 6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. *{made...: or, applied}*
- 7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.
- 8 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.
- 9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not. *{here...: Heb. sprinkled}*
- 10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.
- 11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.
- 12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.
- 13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. *{destruction: Heb. spoil}*
- 14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.
- 15 Though I have bound *and* strengthened their arms, yet do they imagine mischief against me. *{have...: or, chastened}*
- 16 They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

- Hos 8:1** ¶ Set the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law. *{thy: Heb. the roof of thy}*
- 2 Israel shall cry unto me, My God, we know thee.
- 3 Israel hath cast off *the thing that is good*: the enemy shall pursue him.
- 4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.
- 5 Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?
- 6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.
- 7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. *{stalk: or, standing corn}*
- 8 ¶ Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.
- 9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. *{lovers: Heb. loves}*
- 10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. *{sorrow: or, begin} {a...: or, in a little while}*
- 11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.
- 12 I have written to him the great things of my law, *but* they were counted as a strange thing.
- 13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. *{They sacrifice...: or, In the sacrifices of mine offerings they, etc}*
- 14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

- 3. Their total adultery from the LORD (7.)
 - a. A crime wave is noted vs. 1
 - b. The king's degeneracy vs. 3,5
 - c. Their strength lost—but unaware of it (like Sampson)
Note their silly senility vs. 9
 - d. Their refusal of the Lord's redemption vs. 12-16
- 4. Israel's judgment for idolatry (8.)
 - a. Judgment called for vs. 1-3
 - b. Idolatry intensified vs. 4-6
 - c. They resort to human contrivances - 'hired help from Assyria' vs. 11 vs. 9-14

Hosea 9.

- 1 Rejoice not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor. *{upon: or, in, etc}*
- 2 The floor and the winepress shall not feed them, and the new wine shall fail in her. *{winepress: or, winefat}*
- 3 They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.
- 4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.
- 5 What will ye do in the solemn day, and in the day of the feast of the LORD?
- 6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles. *{destruction: Heb. spoil} {the...: or, their silver shall be desired, the nettle, etc.: Heb. the desire}*
- 7 ¶ The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred. *{spiritual...: Heb. man of the spirit}*
- 8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God. *{in the: or, against the}*
- 9 They have deeply corrupted *themselves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.
- 10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to Baalpeor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.
- 11 ¶ *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.
- 12 Though they bring up their children, yet will I bereave them, *that there shall not be* a man *left*: yea, woe also to them when I depart from them!
- 13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.
- 14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts. *{miscarrying: Heb. that casteth the fruit}*
- 15 All their wickedness *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolvers.
- 16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb. *{the...: Heb. the desires}*
- 17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

Hosea 10.

- 1 Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. *{an...: or, a vine emptying the fruit which it giveth} {images: Heb. statues, or, standing images}*
- 2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images. *{Their heart...: or, He hath divided their heart} {break...: Heb. behead} {images: Heb. statues, or, standing images}*
- 3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?
- 4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.
- 5 The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it. *{the priests...: or, Chemarim}*
- 6 It shall be also carried unto Assyria *for* a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.
- 7 *As for* Samaria, her king is cut off as the foam upon the water. *{the water: Heb. the face of the water}*
- 8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.
- 9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

- 10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. {*when...: or, when I shall bind them for their two transgressions, or, in their two habitations*}
- 11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods. {*her...: Heb. the beauty of her neck*}
- 12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.
- 13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.
- 14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon *her* children.
- 15 So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off. {*your...: Heb. the evil of your evil*}

- | | |
|---------------------------------------------------------------------|--------|
| 5. Israel to be forsaken of the Lord | (9.) |
| a. To be in bondage in Assyria | vs. 3 |
| b. The day of visitation near | vs. 7 |
| c. The terror of being without the Lord | vs. 12 |
| d. To be wanderers among the nations | vs. 17 |
| 6. The results of being forsaken by the Lord | (10.) |
| a. Condition of wealth and idolatry - Principle here? | vs. 1 |
| b. Glory to depart from the land | vs. 5 |
| c. Desolation and fear, to reign. | vs. 8 |
| d. A call to repent – Trust in the Lord and not in the might of men | vs. 13 |

Hosea 11.

- 1 ¶ When Israel *was* a child, then I loved him, and called my son out of Egypt.
- 2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.
- 3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.
- 4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. *{take off: Heb. lift up}*
- 5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.
- 6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.
- 7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*. *{none...: Heb. together they exalted not}*
- 8 ¶ How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.
- 9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.
- 10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.
- 11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.
- 12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints. *{saints: or, most holy}*

Hosea 12.

- 1 ¶ Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.
- 2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. *{punish: Heb. visit upon}*
- 3 He took his brother by the heel in the womb, and by his strength he had power with God: *{had...: Heb. was a prince, or, behaved himself princely}*
- 4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Bethel, and there he spake with us;
- 5 Even the LORD God of hosts; the LORD *is* his memorial.
- 6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.
- 7 ¶ *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress. *{a merchant: or, Canaan} {oppress: or, deceive}*
- 8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin. *{in all...: or, all my labours suffice me not: he shall have punishment of iniquity in whom is sin} {that: Heb. which}*
- 9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.
- 10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. *{ministry: Heb. hand}*
- 11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.
- 12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.
- 13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.
- 14 Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him. *{most...: Heb. with bitternesses} {blood: Heb. bloods}*

7. Jehovah's love declared

(11.)

a. His past love recalled

vs. 1-4

b. His present love restated – not giving up Israel without many tears (anthropopathism)

vs. 9

c. His future love described – His acting as a lion, calling back His whelps (kits)

vs. 10

8. Israel's obstinacy recalled

(12.)

a. The lesson of Jacob's prevailing with God – prevailed because he hung on to the Lord

vs. 3-6

b. The futility of God's visions and warnings – They never responded

vs. 10

Hos 13.

- 1 ¶ When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.
- 2 And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. *{they sin...: Heb. they add to sin} {the men...: or, the sacrificers of men}*
- 3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.
- 4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.
- 5 ¶ I did know thee in the wilderness, in the land of great drought. *{great...: Heb. droughts}*
- 6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.
- 7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*:
- 8 I will meet them as a bear *that is* bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. *{wild...: Heb. beast of the field}*
- 9 ¶ O Israel, thou hast destroyed thyself; but in me *is* thine help. *{is...: Heb. in thy help}*
- 10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? *{I will...: rather, Where is thy king?}*
- 11 I gave thee a king in mine anger, and took *him* away in my wrath.
- 12 The iniquity of Ephraim *is* bound up; his sin *is* hid.
- 13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children. *{long: Heb. a time}*
- 14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. *{power: Heb. hand}*
- 15 Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. *{pleasant...: Heb. vessels of desire}*
- 16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

Hos 14.

- 1 ¶ O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.
- 2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. *{receive...: or, give good}*
- 3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.
- 4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.
- 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. *{grow: or, blossom} {cast...: Heb. strike}*
- 6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. *{spread: Heb. go}*
- 7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. *{grow: or, blossom} {scent: or, memorial}*
- 8 ¶ Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.
- 9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

9. The terror of the Lord's judgment	chptr 13
a. To devour as a lion, leopard, bear, and wild beast – Gentiles to discipline Israel (Dan 7)	vs. 1-15
b. Samaria to fall by the sword	vs. 16
III. Millennial: The Restored Remnant	(14.)
A. The Lord's Invitation To Repent - 'Turn from your horses and idols.'	vs. 1-3
B. The Lord's Love And Blessing Renewed	vs. 4-8
1. Their backsliding healed	vs. 4
2. His love freely given	vs. 4
3. Israel to flourish	vs. 5-8
C. The Ways Of The Lord Vindicated	vs. 9

1. To whom did Hosea prophecy and at about what date?
2. Characterize the Nation Israel politically and morally at this time.
 - 1)
 - 2)
3. State the Theme of the book of Hosea.
4. In what two ways is the book of Hosea related to Jeremiah?
 - 1)
 - 2)
5. Compare the family relations of Hosea with those of Isaiah.
6. What did the names of Hosea's children signify as a group?
7. What two outstanding pictures does the book of Hosea portray?
 - 1)
 - 2)
8. In what way is Hosea 6 a low point in the moral history of Israel?
9. By what characters is the terror of the Lord pictured in Hosea 13?
10. Characterize the message of the last chapter - 14.

Copy this page, type your answers, and hand in or send by email to swede@thecfbc.com

THE BOOK OF JOEL
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
Dr. Stanley Ellisen, Beloved Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

THE BOOK OF JOEL (Heb יוֹאֵל)

INTRODUCTION

A The name of the author.

Joel means Jehovah is God; “being a compound of Yahweh and El. Note the emphasis. “Ye shall know that I Am the LORD your God” (2:27.-3:17.)

B. Person of the author.

Like Hosea, nothing is known of Joel but that his father’s name is Pethuel. He lived and prophesied in Judah and Jerusalem. The frequent references to priests suggest that he may have been a priest.

II. Historical Setting.

A. Date. It was written either quite early or very late. This conclusion is based on the lack of mention of Assyria or Babylon when he speaks of judgment.

855-796 B. C. After Athaliah (daughter of Jezebel) had been slain (II Kings 11:16) and during the reign of Joash and the priesthood of Jehoiada is the probable date. Evidence is:

1. The spirit and style are unlike post-exilic prophets.
2. The language is much like that of Amos.
3. Joel is much quoted by Amos, Isaiah, and Micah. The reverse is very doubtful (Joel 3:10 (. . . “Beat your plowshares into swords, and your pruning hooks into spears”); Isaiah 2:4 (. . . “and they shall beat their swords into plowshares, and their spears into pruning hooks”); Joel 3:16 (“ . . the lion shall roar”); and Amos 1:2 (. . . “The Lord will roar from Zion”); Amos 4:8 (“The lion has roared, who will not fear”) and Joel 3:10 (. . . “and they shall beat their swords into plowshares, and their spears into pruning hooks”) with Micah 4:3 (. . . “and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up a sword against nation, neither shall they learn war anymore”.)
4. The position in the canon suggests an early date.
5. The enemies of Judah are not Assyria and Babylon (as would be for a late date), but the Phillistines, Phoenicians, Egyptians, Grecians and Edomites.
6. No mention of king or princes suggests the date to be the early part of Joash’s reign who was a minor (No hard rock in those days) under the guardianship of Jehoiada the high priest. Ref 2 Kings 11.

B- Politically, the elders and priests seem to be dominating the scene (1:13, 14) Notice the scarlet harlot of Rev 17 is riding the Israeli political kingdom while they (the priests) are completely failing to fulfill their callings.

C- Internationally, Judah was being harassed by her neighbors; Tyre, Sidon, and Philistia,

who plundered the land and sold the people as slaves to the Grecians.

- D- Religiously, the sins spoken of in Joel were not those of idolatry but of indifference and drunkenness on the part of the people. Fifteen years of the evil rein of Jezebel and Athaliah had taken its toll on the people. Under Jehoiada and Joash the temple had been repaired, idols and Baal worship purged out. It is possible that Joel could have been the prophet counterpart of Jehoiada the high priest in promoting revival.
- E- Contemporaneously with Joel was the prophet Elisha in Israel.
- F- The immediate occasion for the prophecy, however, was a devastating unprecedented plague of locusts.

III. Purpose and Theme of Joel.

The purpose of Joel in his prophecy is to call for a national fast and national repentance following a devastating locust plague, lest a further and more devastating scourge of judgment come from the LORD. Using the locust plague as the occasion, Joel prognosticates concerning the coming Day of the LORD, of which the locust plague seems to be but a foretaste.

The Theme of Joel is then “The Day Of The LORD”, which Joel introduces into prophetic writing as a first mention.

LESSONS

- 1) **Sin produces judgment.**
- 2) **God uses the ungodly to discipline His children.**
- 3) **Believers need to carefully evaluate leaders. (using the Word of God)**
- 4) **Indifference demands repentance**
- 5) **A believer’s enemies are God’s enemies (God identifies with His people)**

Theme: The Day of the Lord introduced.

OUTLINE OF JOEL

I. Zion's. Desolation in the Day of the Lord. Joel Speaks	1:1 – 2:17
II. Zion's Deliverance in the Day of the Lord. The Lord Speaks	2:18 - 3:21

To Accommodate Figures 01-03, The Text of Joel 1 is pushed back.

Joel 1.

- 1 ¶ The word of the LORD that came to Joel the son of Pethuel.
- 2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?
- 3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

- 4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. *{That which the palmerworm....: Heb. The residue of the palmerworm}*
- 5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.
- 6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.
- 7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white. *{barked....: Heb. laid my fig tree for a barking}*
- 8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.
- 9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.
- 10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.
- 11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.
- 12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.
- 13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.
- 14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD, *{solemn....: or, day of restraint}*
- 15 Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.
- 16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?
- 17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. *{seed: Heb. grains}*
- 18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; *yea*, the flocks of sheep are made desolate.
- 19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. *{pastures: or, habitations}*
- 20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.



Figures 01-03 Locusts Swarming; Flying With One Up Close; One On The Ground.

I. ZION'S DESOLATION IN THE DAY OF THE LORD.

(1:1. - 2:17.)

- A- Desolation by the locust plague 1:1-15
1. Introduction vs. 1-3
 - a- Unparalleled destruction foretold. vs. 2-3
 - b- The judgment to be a lesson for future generations.
 2. The locusts' invasion vs. 4
 - a. To consume trees and all vegetation.
 - b. The locusts' four stages of development. For a description of the Syrian locust see "The Land And The Book", William M. Thompson, pg 416ff
Or See Figures 01-13
 - 1) Hatched. Black without wings
 - 2) As grasshoppers. Larvae stage (no wings)
 - 3) As pupa (wings developing)
 - 4) Full-grown flying locusts
 - c. The locusts a sign of judgment – Deut 28:38-40 – because you served not the Lord, Joyfully Deut 28-47
 3. The call for mourning vs. 5-12
 - a. Destruction by a nation of vicious locusts
 - b. The vineyards and orchards destroyed.
 - 4- The call for repentance vs. 13-15
 - a. Priests and people called to a solemn assembly vs. 13,14
 - b. The locust plague called a "day of the Lord" vs. 15
- The Day of the Lord is any day when God speaks out in judgment or blessing**
The Day of the Lord (technically) begins after the Man of sin is revealed:
– II Thess 2:3b
- B. Desolation by drought 1:16-20
1. Fields are bare and famine threatens vs. 16-19
 2. Rivers are dried up vs. 20

Joel 2.

- 1 ¶ **Blow ye the trumpet in Zion**, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: **for the day of the LORD cometh**, for *it is nigh* at hand; *{trumpet: or, cornet}*
- 2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. *{of many...: Heb. of generation and generation}*
- 3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.
- 4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.
- 5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.
- 6 Before their face the people shall be much pained: all faces shall gather blackness. *{blackness: Heb. pot}*
- 7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:
- 8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. *{sword: or, dart}*
- 9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.
- 10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:
- 11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?
- 12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:
- 13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.
- 14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?
- 15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:
- 16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.
- 17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God? *{rule over: or, use a byword against}*
- 18 ¶ Then will the LORD be jealous for his land, and pity his people.
- 19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:
- 20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. *{hath...: Heb. hath magnified to do}*
- 21 Fear not, O land; be glad and rejoice: for the LORD will do great things. *{will...: Heb. hath magnified to do}*
- 22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.
- 23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. *{the former rain moderately: or, a teacher of righteousness}* *{moderately: Heb. according to righteousness}*
- 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.
- 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.
- 26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.
- 27 And ye shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed.
- 28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
- 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.
- 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
- 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

- C. Desolation portrays the Day of the Lord 2:1-12
1. An alarm sounds for the Day of the Lord
 - 2- Destruction is portrayed--darkness and devastation
 3. The army is described
 - a. The appearance of horses - see Rev 7-10 vs. 7
 - b. The sound of chariots and flames
 - c. Their methodical warfare vs. 7-10
 4. They are called the Lord's army
- D. A call to repentance 2:12-17
1. Heart repentance called for
 2. The call to people and priests
- II. ZION'S DELIVERANCE IN THE DAY OF THE LORD 2:18 - 3:21.**
- A- Deliverance of the land. 2:18-27
1. The Lord responds to repentance vs. 18
 2. The army of desolators is removed vs.20
 3. The reversal of the drought vs. 21-24
 4. The reversal of the locust plague vs. 25-27
- B. Deliverance of the remnant 2:28-32
1. The out-pouring of God's Spirit vs.28, 29
 - a. To occur in the latter days (after the repentance of the remnant)
See 3:1 – in those days – when Christ restores the two-nations
 - b. Note its partial fulfillment at Pentecost – Acts 2:4ff
 2. Wonders in nature prior to the Day of the Lord vs. 30, 31
 - a. The sun and moon darkened.
 - b. These events just prior to the Great Day of the Lord
 3. The believing remnant in Jerusalem delivered. vs. 32

Joel 3.

- 1 ¶ For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
- 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.
- 3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.
- 4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;
- 5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: *{pleasant: Heb. desirable}*
- 6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. *{the Grecians: Heb. the sons of the Grecians}*
- 7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:
- 8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.
- 9 ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: *{Prepare: Heb. Sanctify}*
- 10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. *{pruninghooks: or, scythes}*
- 11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. *{cause...: or, the LORD shall bring down}*
- 12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.
- 13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.
- 14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. *{decision: or, concision, or, threshing}*
- 15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.
- 16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. *{hope: Heb. place of repair, or, harbour}*
- 17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. *{holy: Heb. holiness}*
- 18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. *{flow: Heb. go}*
- 19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.
- 20 But Judah shall dwell for ever, and Jerusalem from generation to generation. *{dwell: or, abide}*
- 21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion. *{for the...: or, even I the LORD that}*

- C. Deliverance from the heathen nations 3:1-16.
1. A partial regathering suggested vs. 1
 2. All nations to gather against Israel - the Valley of Jehoshaphat – Rev 16 - Armageddon vs. 2
 3. The Lord's grievance against the nations vs. 2-8
 - a. They scattered Israel and parted the land vs. 3,6
 - b. They sold Israel into slavery vs. 3
 - c. They stole the temple treasures – Babylon, Shishak the Egyptian vs. 5
 4. The nations called to gather in Israel vs. 9-12
 - a. Their gathering at Armageddon vs. 11
 - b. Their insatiable thirst for blood – war more important than bread! vs. 10
 5. The nations destroyed vs. 13-16
 - a. The battle in the Valley of Decision – in this valley will be decided who will rule the world
 Jesus Christ (Messiah) or AntiChrist
 - b. The Lord's supernatural deliverance of His own
- D. Deliverance consummated 3:17-21
1. A holy people redeemed
 2. A fruitful land vs. 18
 3. Israel's enemies destroyed vs. 19
 4. Judah and Zion to continue forever vs. 20

1. Name 3 or 4 things about the book of Joel which help to date it.
 - 1)
 - 2)
 - 3)
 - 4)
2. What enemies had just attacked Judah according to the book of Joel?
3. What is the dominant Theme of Joel?
4. Give a two-fold outline of the book.
 - 1)
 - 2)
5. Suggest four things that Joel implies will take place in the coming Day of the LORD
 - 1)
 - 2)
 - 3)
 - 4)
6. In what way was Joel 2:28 fulfilled at Pentecost - Acts 2:16?
7. What does the Lord's roaring out of Zion, in 3:16, signify for Israel?

Copy this page, type your answers, and hand in or send by email to swede@thecfbc.com

THE BOOK OF AMOS

INTRODUCTION

PRINCIPLES

TEXT

OUTLINE

QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of

Dr. Stanley Ellisen, Beloved Professor of English Bible

And Interpretation

At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

I. Authorship.

A - The name "Amos" means burden or burdensome. His name admirably fits the character of the prophecy.

B - Amos was from Tekoa, a village approx. 6 miles south of Bethlehem. He was neither a priest nor of the schools of the prophets, but was a herdsman (1:1; 7:14, either an owner or keeper of sheep). He was evidently a man of letters, as the composition implies, and was possibly somewhat independent, i. e., he did not prophesy for a living as Amaziah implied.

C - The book of Amos follows Joel in the canon as an amplification of Joel 3:16, "Jehovah will roar out of Zion" (Keil). It is followed by Obadiah in that Obadiah is an expansion of Amos 9:12, "that they may possess the remnant of Edom."

II. Addressees.

Amos spoke to the northern kingdom of Israel although he himself was from the southern kingdom of Judah. In a sense he was a missionary from Judah to Israel. His message, however, was one of judgment.

III. Historical Setting.

A - Politically, both kingdoms under Jeroboam II (The golden age) and Uzziah were at the height of their prosperity. They had most of the surrounding heathen nations under tribute and were free of the fear of external powers. The idea of judgment or collapse was quite foreign to Israel.

B - Religiously, it was a time of moral corruption, luxury" and vice. The corruption was not only in politics but also in their religion, the prophets and priests serving for gain.

C - Date: Since Jeroboam II and Uzziah reigned simultaneously about 14 years from 767-753, the prophecy was evidently spoken during this time. It is to be noted, however, that *it* was written down at least two years after spoken, since it is said to have been given "two years before the earthquake" (1:1). (Note Zechariah 14:5.)

IV. The Purpose and Theme of Amos.

The primary message of Amos is that of a funeral message of certain and inescapable doom and burial of the Northern Kingdom, with preliminary notes of judgment on the surrounding nations. His theme is the righteousness of God as seen in His righteous judgment. The characteristic phrase is "Thus saith the Lord" (41 times). He is the prophet of God's justice as Hosea is the prophet of God's love.

Theme God is the righteous judge of Israel.

OUTLINE OF AMOS

I. General judgments on the nations. - 8 Nations	1. - 2.
II. Specific judgment on Israel. - 3 Discourses	3. - 6.
III. Symbolic judgment on Israel. - 5 Visions	7. - 9:10.
IV. Millennial glory for Israel.	9:11-15.

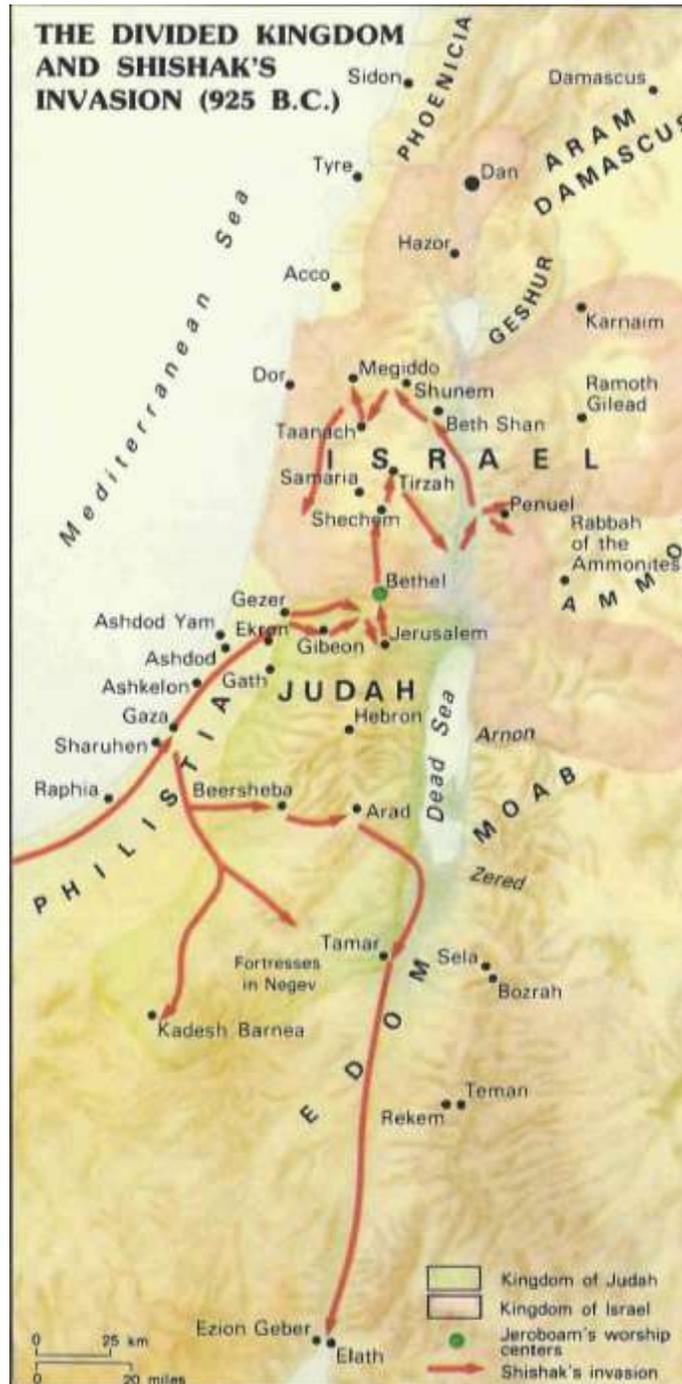


Figure 01 The Divided Kingdom And The Invasion Of Shishak (925 B.C.)

The Text Of Amos (KJV – 1769)

- Amos 1:1** ¶ The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.
- 2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.
- 3 ¶ Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron: {and...: or, yea, for four} {turn...: or, convert it, or, let it be quiet}
- 4 But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.
- 5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD. {the plain...: or, Bikathaven} {the house...: or, Betheden}
- 6 Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom: {away captive...: or, them away with an entire}
- 7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:
- 8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.
- 9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: {the brotherly...: Heb. the covenant of brethren}
- 10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

I. GENERAL JUDGMENTS ON THE NATIONS.**(1.-2.)**

- A - The superscription. vs. 1:1-2
- 1- The writer. vs. 1
 - 2- The date. 765-753 B.C.
 - 3- The message related to Joel. Joel 3:16 – **“the lion shall roar”**
Amos 1:2 – and he said **“the Lord shall roar”**
Amos 3:8 – **“the Lord Has Roared”**
 - 4- The extent of the judgment. – No place to hide vs. 2
- B- Three heathen neighbors judged. vs. 3-10
- 1- Damascus, Syria – vs. 3-5
“For three transgressions and 4 I will they had gone the limit”
 - a- Sin: Cruelty on Gilead. -
 - b- Sentence: The king’s house to be destroyed
 - 2- Gaza. Philistia vs. 6-8
 - a- Sin: Slave trade of Israel with the Edomites
 - b- Sentence: Race will be destroyed
 - 3- Tyre, Phoenicia vs. 9-10
 - a- Sin: Wholesale slave trade of Israelites.
In spite of covenant with David when he let the Phoenicians live
 - b-Sentence: City of Tyre to be destroyed vs. 10

Amos 1:11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: {did cast...: Heb. corrupted his compassions}

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: {ripped...: or, divided the mountains}

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

Amos 2:1 ¶ Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name: {maid: or, young woman}

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god. {the condemned: or, such as have fined, or, mulcted}

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves. {I am...: or, I will press your place, as a cart full of sheaves presseth}

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: {himself: Heb. his soul, or, life}

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD. {courageous: Heb. strong of his heart}

C- Three kindred neighbors judged.

(1:11.-2:3.)

1- **Edom**

vs. 11-12

a- Sin: Passionate hatred of Israel.

b- Sentence:

2- **Ammon**

vs. 13-15

a- Sin: Viciousness and atrocities against women.

b- Sentence:

3- **Moab**

vs. 2:1-3

a- Sin: Atrocities against the dead.

b- Sentence:

D- Israel's sister neighbor, **Judah**, judged

vs. 4-5

1- Sin: Despising God's word.

2- Sentence:

E- Israel herself judged.

vs. 6-16.

1- Sins:

vs. 6-12

a- Oppressed the righteous and poor.

vs. 7

b- Unresponsive to God's blessings.

c- Corrupted the Nazarites and prophets.

vs. 12

2- Sentence: To be incapacitated

vs. 13-16

Amos 3.

- 1 ¶ Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,
- 2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. {punish: Heb. visit upon}
- 3 Can two walk together, except they be agreed?
- 4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? {cry: Heb. give forth his voice}
- 5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?
- 6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? {be afraid: or, run together?} {the LORD...: or, shall not the LORD do somewhat?}
- 7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.
- 8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?
- 9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. {oppressed: or, oppressions}
- 10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces. {robbery: or, spoil}
- 11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.
- 12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch. {taketh: Heb. delivereth} {in Damascus...: or, on the bed's feet}
- 13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,
- 14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground. {visit: or, punish Israel for}
- 15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

Amos 4.

- 1 ¶ Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.
- 2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.
- 3 And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the LORD. {cast...: or, cast away the things of the palace}
- 4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years: {three...: Heb. three years of days}
- 5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD. {offer: Heb. offer by burning} {this...: Heb. so ye love}
- 6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.
- 7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.
- 8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.
- 9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD. {when...: or, the multitude of your gardens, etc. did the palmerworm}
- 10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. {after...: or, in the way} {and have...: Heb. with the captivity of your horses}
- 11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.
- 12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.
- 13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts {Heb. 06635 צְבָאוֹת: All of Creation, Hosts. NEC}

II. SPECIFIC JUDGMENT ON ISRAEL.**(3.-6.)**

(Note the phrase "Hear this word.") 3:1, 4:1, 5:1

A- First discourse: Jehovah's assessment and sentence (3.)

1- Addressees.

2- The certainty of judgment vs. 3-7

3- The imminency of judgment vs. 8

4- The invitation to the heathen vs. 9-11

5- The vast extent of the judgment vs. 12-15

B- Second discourse: Jehovah's patience and summons. (4.)

1- The addressees: The "cattle of Bashan." – note Amos 2:6 – even the women are degenerate!

2- Jehovah's satire on their godless religiosity vs. 3-5

3- The futility of chastisement vs. 6-11

4- The summons: Prepare to meet thy God. vs. 12-13

5- Jehovah's signature. "The LORD God of Hosts {i.e. Creation NEC} is His name."

Amos 5.

- 1 ¶ Hear ye this word which I take up against you, *even* a lamentation, O house of Israel.
- 2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.
- 3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.
- 4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:
- 5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.
- 6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Bethel.
- 7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,
- 8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:
- 9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. {spoiled: Heb. spoil}
- 10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
- 11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. {pleasant...: Heb. vineyards of desire}
- 12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*. {a bribe: or, a ransom}
- 13 Therefore the prudent shall keep silence in that time; for it *is* an evil time.
- 14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.
- 15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.
- 16 ¶ Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.
- 17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.
- 18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.
- 19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.
- 20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?
- 21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies. {in...: or, your holy days}
- 22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. {peace...: or, thank offerings}
- 23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.
- 24 But let judgment run down as waters, and righteousness as a mighty stream. {run: Heb. roll}
- 25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?
- 26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. {the tabernacle...: or, Siccuth your king}
- 27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

Amos 6.

- 1 ¶ Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! {are at...: or, are secure} {chief: or, firstfruits}
- 2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?
- 3 Ye that put far away the evil day, and cause the seat of violence to come near; {seat: or, habitation}
- 4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; {stretch...: or, abound with superfluities}
- 5 That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David; {chant: or, quaver}
- 6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. {wine...: or, in bowls of wine} {affliction: Heb. breach}
- 7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.
- 8 ¶ The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. {that...: Heb. the fulness thereof}
- 9 And it shall come to pass, if there remain ten men in one house, that they shall die.

- 10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there yet any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD. {we...: or, they will not, or, have not}
- 11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts. {breaches: or, droppings}
- 12 Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:
- 13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?
- 14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness. {river: or, valley}

C - Third discourse: Lamentations and final entreaties. (5.-6.)

- 1- The addressees: The whole house of Israel. (5.)
- 2- Three declarations from the Lord vs. 3-20
- a- A tenth to remain vs. 3
- b- A final invitation to the remnant vs. 4-15
- c- The Day of the Lord clarified vs. 16-20
- 3- The Lord's hatred of deceptive ritual vs. 21-27
- 4- The godless leaders condemned (6.)
- a- Their false security and indifference vs. 1-3
- b- Their self-indulgence and revelry vs. 5-6
- c- Their sentence irrevocable vs. 7-14

Amos 7:1 ¶ Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings. {grasshoppers: or, green worms}

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small. {by...: or, who of (or, for,) Jacob shall stand?}

3 The LORD repented for this: It shall not be, saith the LORD.

4 Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small. {by...: or, who of (or, for,) Jacob shall stand?}

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Bethel: for it *is* the king's chapel, and it *is* the king's court. {chapel: or, sanctuary} {king's court: Heb. house of the kingdom}

14 Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit: {sycamore...: or, wild figs}

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. {as...: Heb. from behind}

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Amos 8:1 ¶ Thus hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence. {shall be howlings: Heb. shall howl} {with...: Heb. be silent}

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? {new...: or, month} {set...: Heb. open} {falsifying...: Heb. perverting the balances of deceit}

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

- 10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.
- 11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
- 12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.
- 13 In that day shall the fair virgins and young men faint for thirst.
- 14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. {manner: Heb. way}

III. SYMBOLIC JUDGMENT ON ISRAEL.

(7.-9:10.)

- A- The vision of judgment by locusts. vs. 7:1-3
- 1- The common man's harvest is threatened vs. 1
 - 2- Intercession stays judgment vs. 2-3
- B- The vision of judgment by fire. vs. 4-6
- 1- Fire threatens land and sea vs. 4
 - 2- Intercession by Amos stays judgment vs. 5-6
- C- The vision of the plumbline judgment. vs. 7-9
- 1- The Lord's plumb line is set to the house of Israel. vs. 8
 - 2- The implications – House of Israel was leaning crazily out of balance due to careless building.
 - 3- The futility of intercession. – “Not again forgive”
 - 4- The leaders of Israel condemned. – “against the house of Jeroboam” vs. 9
- D- An interlude of ecclesiastical opposition. vs. 10-17
- 1- Amaziah's protest. – He cries TREASON!
 - 2- Amaziah's warning to Amos. – Go Amos to Judah vs. 12
 - 3- Amos vindicates his ministry as a prophet. vs. 14-15
He isn't of the school of the prophets – instead He is divinely commissioned!
 - 4- Amos pronounces irrevocable judgment. – “Thy wife shall be a harlot in the city.” vs. 17
- E- The vision of a basket of summer fruit. (8.)
- 1- Summer fruit signifies Israel ripe for judgment vs. 1-3
 - 2- Their sins of greed and oppression – Hear this vs. 4-10
vs. 5 – money mad; vs.6 - oppression
 - 3- Their sentence of a famine for the Word of God vs. 11-14
Behold with eyes, futilely seek the Word of the Lord, constant rejection.

- 1 ¶ I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. {lintel: or, chapter, or, knop} {cut...: or, wound them}
- 2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:
- 3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:
- 4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.
- 5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.
- 6 *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name. {stories: or, spheres: Heb. ascensions} {troop: or, bundle}
- 7 *Are ye* not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?
- 8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.
- 9 For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. {sift: Heb. cause to move} {grain: Heb. stone}
- 10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.
- 11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: {close: Heb. hedge, or, wall}
- 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. {which...: Heb. upon whom my name is called}
- 13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the trader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. {soweth: Heb. draweth forth} {sweet: or, new}
- 14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.
- 15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

F- The vision of Jehovah at the altar.

(9.)

- 1- The extent of judgment indicated vs. 1-4
Begins at temple & extends throughout the land
- 2- The Executor of the judgment vs. 5-6
The Lord God of Hosts – Jehovah is His Name vs. 5
Note the water cycle in vs. 6
- 3 - The justice of the judgment vs. 7
- 4- The exceptions in the judgment vs. 8-9
God won't utterly destroy Jacob but will leave a few of the grains.

IV. MILLENNIAL GLORY FOR ISRAEL.

vs. 11-15

- A- The Agent (Who). – I will – The Lord
- B- The time (When). – In that day (the day of the Lord) vs. 11
- C- The location (Where). - Jerusalem
- D- The project (What). – The rise of the tabernacle of David
 - 1- The Davidic dynasty restored.
 - 2- Israel's supremacy over the nations.
 - 3- Israel's prosperity.
 - 4- The regathering and rebuilding.
 - 5 - The permanent establishing.
- E- The reason (Why). vs.12

“That the rest of mankind (including gentiles) may earnestly seek with Me.” with Acts 15:14-17

- 1- How does the name of Amos characterize his prophecy?
- 2- Characterize Amos, personally, several points.
3. State the general theme of Amos.
- 4- What is significant and different about the approach of Amos in the first two chapters?
 - 1) Significant :
 - 2) Different:
- 5- What is the significance of the fact that “the lion hath roared”, in 3:8?
- 6- Name several ways by which the Lord had wrought with Israel to bring her back to Himself (chapter 4).
- 7 - What clarification does Amos make concerning the Day of the Lord in chapter 5?
- 8- Who was Amaziah?
- 9- Which vision of judgment refused forgiveness and incurred the wrath of Amaziah?
- 10- State several sins of Israel as summarized in chapter 8.
- 11- What characteristic ending does Amos give his prophecy?

Copy this page, type your answers, and hand in or send by email to swede@thecfbc.com

THE BOOK OF OBADIAH
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
Dr. Stanley Ellisen, Beloved Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

INTRODUCTION**I. Authorship**

A- The name "Obadiah" means servant or worshipper of Jehovah. It was a common Old Testament name. (Heb. עֲבַדְיָהוּ)

B- Virtually nothing is known of Obadiah. His person and the date of his writings are obscure.

II. Addressees

Although the prophecy concerns judgment on Edom, it was probably written as an encouragement to Israel in a time of oppression by the hand of the Edomites. The direct reference is to Edom; the oblique reference is to Israel.

III. Historical Setting

A- The date of its writing is the biggest problem. Conservatives hold both early and late dates. The invasion of Jerusalem suggested in the book has given rise to three proposed dates:

1- 847-841 B. C. --when Edom revolted from under Judah (II Chron 21:8). Just prior to the death of Jehoram (The son of Jehosephat), the Philistines and Arabians invaded Jerusalem while Edom looked on (2 Chronicles 21:8-17). Just before this time, Shishak, The Egyptian Pharaoh, raided the divided kingdom plundering Jerusalem: c. 925 B. C. II Chron 12:1-9.

2- 701 B. C. --when Sennacherib's siege took place. (II Chron 32:1-22)

3- 586 B. C. --following the invasion of Jerusalem by Nebuchadnezzar. (Psm 137:7, II Chron 36:6-13)

The best probabilities are 845 or 586.

1- The 845 date is favored by the place of Obadiah in the Hebrew canon and the fact that Amos and Jeremiah (Jer 49:7-22) seem to quote Obadiah (see Pusey).

2- The 586 date is favored by the fact that this was the date of Jerusalem's great destruction and the Edomites applauded it (Psalm 137:7).

B- If 586 B. C., the setting is quite familiar contemporary with Jeremiah.

C - If 845 B. C. the setting is in the reign of Jehoram, son of the godly king Jehoshaphat and husband of the wicked Athaliah. Edom had been in subjection to Judah had revolted and remained Judah's enemies. Because of the idolatry and fornication of Jehoram and Judah the Lord allowed the Philistines and Arabians to break into

Jerusalem and to carry away its treasures and the king's sons. Contemporary then with Obadiah was Elisha the prophet of Israel

IV. Purpose and Theme of Obadiah.

The theme of Obadiah is **the overthrow and annihilation of Edom**, the constant and inveterate enemy-of Israel; and a further theme is the eventual glory of Israel. **The purpose then is twofold:(a) to indicate Edom's final doom for their unquenchable hatred of Israel accompanied with bigoted pride; and Obliquely (b) to encourage Israel or Judah relative to its bright future in the program of Jehovah.**

V. The Deeper Significance Of Obadiah

A - This is really the last chapter in a long story:

1. Began in Gen 25 with a family quarrel between twin brothers, Jacob and Esau. It started because of parental favoritism.
2. This breach was healed only temporarily between Jacob and Esau, but the animosity was intensified in their children.
3. This animosity continued throughout the history of Israel. Malachi recalls the prophecy of judgment on Edom.
4. Even in the New Testament (until today), we still have the Edomites (Note Herod the great was an Edomite Matt. 2:1 See also Gen 36:1). Note God's estimation of Herod in Rev 12:3-4. Herod the great slew the children from Bethlehem from 0 to 2 years old. Herod Antipas slew John the Baptist. Herod Agrippa slew James the Lord's brother. The only way to get Jews from hiding places in Judah to Edom, Moab, & Ammon is to cross the Jordan river to the rocks in wilderness E of Jerusalem. Rev 12:15. Dan 11:41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. {glorious...: or, goodly, etc.: Heb. land of delight, or, ornament} Matt 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains: 24:17 Let him which is on the housetop not come down to take any thing out of his house: 24:18 Neither let him which is in the field return back to take his clothes.
5. Edom's judgment typifies God's judgment on the world.
 - a. Esau typifies man's choice is always bad unless God intervenes.
 - b. Edom typifies the heathen nations that oppress God's people, whose judgment is highlighted throughout the Old Testament. e.g., Is 34; 63: Jer 49: Ez 25; 35

B. Two stories that Obadiah completes

1. This book illustrates the final result of animosity in the home! It also illustrates the result of an unforgiving spirit! {Note:
 - Job 7:11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the **bitterness** of my soul.
 - Job 9:18 He will not suffer me to take my breath, but filleth me with **bitterness**.
 - Job 10:1¶ My soul is weary of my life; I will leave my complaint upon myself; I will speak in the **bitterness** of my soul. {weary...: or, cut off while I live}
 - Job 21:25 And another dieth in the **bitterness** of his soul, and never eateth with pleasure.
 - Pr 14:10¶ The heart knoweth his own **bitterness**; and a stranger doth not intermeddle with his joy. {his own...: Heb. the **bitterness** of his soul}
 - Pr 17:25¶ A foolish son *is* a grief to his father, and **bitterness** to her that bare him.
 - Isa 38:15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the **bitterness** of my soul.
 - Isa 38:17 Behold, for peace I had great **bitterness**: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back. {for peace...: or, on my peace came great **bitterness**} {thou hast in...: Heb. thou hast loved my soul from the pit}
 - Ac 8:23 For I perceive that thou art in the gall of **bitterness**, and *in* the bond of iniquity.
 - Ro 3:14 Whose mouth *is* full of cursing and **bitterness**:
 - Eph 4:31 Let all **bitterness**, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
 - Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of **bitterness** springing up trouble *you*, and thereby many be defiled; {fail...: or, fall from}

2. This book is the story of the wisdom of God's choice over man's choice. Malachi suggests Edom was proud but Godless, Mal 1: 2-5.

- C. Obadiah may be the longest book in the Bible. It starts in Gen 25:23 and ends in Rev 12:3-4

OUTLINE OF OBADIAH

I. The Doom of Edom.	1-9.
II. The Devices of Edom.	10-14.
III. The Day of the Lord.	15-21.
<u>Theme: The overthrow and annihilation of Edom.</u>	

Obadiah 1.

- 1 ¶ The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.
- 2 Behold, I have made thee small among the heathen: thou art greatly despised.
- 3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?
- 4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.
- 5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?
- 6 How are *the things* of Esau searched out! *how* are his hidden things sought up!
- 7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.
- 8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?
- 9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

I. THE DOOM OF EDOM**1:1-9**

- A- The Lord calls the nations to gather. 1-2
- B- The pride of Edom 3-4
- C- The destruction of Edom foretold. 4-5
- 1- To be totally destroyed.
- 2- To be plundered.
- 3- To be forsaken of her allies.
- 4- Her wisdom and might to be of no avail.

Note The Temenites - wise but would fail (5 mi. E of Petra). Eliphaz from Temen

The Biblical Mentions Of Eliphaz

Ge 36:4 And Adah bare to Esau **Eliphaz**; and Bashemath bare Reuel;

Ge 36:10 These *are* the names of Esau's sons; **Eliphaz** the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

Ge 36:11 And the sons of **Eliphaz** were Teman, Omar, Zepho, and Gatam, and Kenaz. {Zepho: or, Zephi}

Ge 36:12 And Timna was concubine to **Eliphaz** Esau's son; and she bare to **Eliphaz** Amalek: these *were* the sons of Adah Esau's wife.

Ge 36:15 These *were* dukes of the sons of Esau: the sons of **Eliphaz** the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

Ge 36:16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of **Eliphaz** in the land of Edom; these *were* the sons of Adah.

1Ch 1:35 The sons of Esau; **Eliphaz**, Reuel, and Jeush, and Jaalam, and Korah.

- 1Ch 1:36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. {Zephi: or, Zepho}
- Job 2:11¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.
- Job 4:1¶ Then Eliphaz the Temanite answered and said,
- Job 15:1¶ Then answered Eliphaz the Temanite, and said,
- Job 22:1¶ Then Eliphaz the Temanite answered and said,
- Job 42:7¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.
- Job 42:9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job. {Job: Heb. the face of Job}

Obadiah 1. (Cont.)

- 10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.
- 11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.
- 12 But thou shouldst **not have looked** on the day of thy brother in the day that he became a stranger; **neither shouldst thou have rejoiced** over the children of Judah in the day of their destruction; **neither shouldst thou have spoken proudly** in the day of distress.
- 13 Thou **shouldst not have entered into the gate of my people** in the day of their calamity; yea, thou **shouldst not have looked on their affliction** in the day of their calamity, **nor have laid hands on their substance** in the day of their calamity;
- 14 **Neither shouldst thou have stood in the crossway**, to cut off those of his that did escape; **neither shouldst thou have delivered up** those of his that did remain in the day of distress.
- 15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
- 16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.
- 17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.
- 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.
- 19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.
- 20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.
- 21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

II. THE DEVICES OF EDOM**vs. 1:10-14**

- A - Their violence against Israel. vs. 10
- B - Their hostility and lack of sympathy at Israel's calamity. vs. 11-12.
- C - Their plunder of Israel. vs. 13
- D- Their hostility to the fugitives of Israel vs. 14

III. THE DAY OF THE LORD**vs. 15-21**

- A - The heathen nations to be destroyed - Darkness for heathen but light for Israel vs.15-16
- B- The remnant of Israel to be preserved vs. 17
- C - Edom to be completely consumed - Armageddon Is 63 vs. 18
- D- Israel to possess all her neighbor's lands vs. 19-20
- E- The Lord's Kingdom set up - The savior's (deliverers) come to Mt. Zion to judge
Mt of Esau vs. 21
However, the kingdom shall be the Lord's (Jesus')

- 1- Give two reasons for maintaining an early date for the writing of Obadiah.

- 2- State the theme of Obadiah.

- 3- In what way is the book of Obadiah related to the Major Prophets and to several other Minor Prophets?

- 4- What is the general sin for which Edom is judged?

- 5 - What wider relationship do you see in the book of Obadiah relative to the Old Testament_?

Copy this page, type your answers, and hand in or send by email to swede@thecfbc.com

THE BOOK OF JONAH

INTRODUCTION

PRINCIPLES

TEXT

OUTLINE

QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
**Dr. Stanley Ellisen, Beloved Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.**

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

I. Authorship.**A- Jonah - Authorship And Historicity Confirmed.**

1- The basic reasons for the critics rejecting the historicity of Jonah involve the miraculous elements of the fish swallowing Jonah and the universal repentance of Nineveh^a.

2- Jonah's historicity as a prophet is referred to in II Kings 14:25 (only two Jonahs and two Amittais in the Old Testament). It is also referred to indirectly by the Bible's enemies - the N. T. Pharisees.

John 7:50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

3 - Jewish tradition in one unbroken line testifies to a belief in the historical character of the book.

4- The narrative bears the impress of history and biography. with no suggestion of parable. legend or allegory.

5- Christ bore testimony to the historicity of Jonah, his fish experience, and the repentance of Nineveh

Matthew 12: 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

^a Nineveh, the capital of ancient Assyria, lies on the left bank of the Tigris River opposite present-day Mosul, Iraq. Prehistoric occupation of the site dates back to at least the 6th millennium ©. Holding an important position on the main river crossing in the fertile northern Mesopotamian plain but only intermittently governed by local rulers, Nineveh was dominated in the 3d millennium © by the Agade and Ur empires and in the 2d millennium by the Mitanni and Kassite empires. With the rise of Assyrian power in the late 2d millennium, the city became a royal residence and was finally established as the capital by King Sennacherib (r. 704-681 ©), who replanned the city and built for himself a magnificent palace. Sacked (612 ©) by the Medes, Nineveh declined, although occupation of the site continued through the Seleucid and Parthian periods until medieval times. Nineveh was founded by our old 'friend' Nimrod of Genesis 10:9-11.

^a

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

Luke 11: 28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

Note: In these same passages the Lord speaks also of Solomon.

6 - Denial of its historicity opens the door to the allegorical method of interpretation of all Scripture.

B- Jonah's background (Jonah means "dove," a messenger of peace).

Jonah was the son of Amittai, from Gath-hepher in Zebulun, four miles north of Nazareth (today known as el-Meshad).

Jewish tradition says he was the son of the widow of Zarephath whom Elijah raised from the dead, which, of course, is unfounded. He was, however, a recognized prophet in Israel during the early reign of Jeroboam II (II Kings 14:25).

Jonah (dove) going to Nineveh was also significant because "Nineveh was the chief sanctuary of the goddess Ishtar^a whose sacred bird was the dove"^b.

II. Addressees.

The addressees of the book would be the Northern Kingdom of Israel, although the book concerns Jonah's message to Nineveh. It thus pictures for the Israelites both an object lesson of God's concern for the heathen nations and a sample of His grace repentance ensues.

III. Historical Setting

A- Date: Between c. 775 and 750.

^a In Mesopotamian mythology, Ishtar was the principal goddess of the Babylonians and Assyrians. Worshiped by the Sumerians as Inanna and by the Phoenicians as Astarte, she was both the compassionate mother of all life, who brought fertility and relief from sickness, and the lustful goddess of sexual love and war. These contrasting attributes are reflected in the story, recounted in the Epic of Gilgamesh, that she caused the Deluge and then regretted it. The best-known legend about her is that of her imprisonment by Ereshkigal, queen of the underworld, where Ishtar had gone to visit her lover Tammuz (Dumuzi), the god of vegetation. The union of Ishtar and Tammuz represented the reawakening of life in the spring (see fertility rites).

^b Hobart E. Freeman, AN INTRODUCTION TO THE OLD TESTAMENT PROPHETS, Moody Press - Chicago©1968

Because Jonah predicted the conquests of Jeroboam II who reigned 793-753, he prophesied early in his reign. The prophecy of the book, however, seems to be an occurrence of his later life and, therefore, would be dated in the second quarter of the century.

B- Political setting.

Since the days of Omri (885) the Northern Kingdom had been the victim of flash attacks of Syria and Assyria. Under Jeroboam the ancient boundaries, including Damascus, were restored. But Israel, though prosperous, was in constant fear of the growing giant in the east and north.

C- Situation of Nineveh.

- 1- Assyria was in the ascendancy as a world power.
- 2- Nineveh was city of 600,000 and capital of the empire. The city evidently included many suburbs and small towns in the area, involving a three days' journey from one end to the other.
- 3- Nineveh's inner wall was 8 miles in circumference and its outer wall, 60 miles. The height of these walls was 100 feet and they included 150 towers 200 feet high. History records that two chariots could travel abreast on top of the wall
- 4- Archaeology has shown that the city in Jonah's time was advanced in culture, science, mathematics, astronomy~ and religion.
- 5 - The king of Nineveh was either Shalmanezer IV (783-773) or Ashurdan III (773-755).

D- Jonah's ministry lay between those of Elisha and of Amos. Elisha was the last of the miracle-working prophets and Amos was the first writing prophet to the North. Nahum was really the book Jonah would like to have written. WHY?

IV. Purpose and Theme of Jonah

The historic purpose of the book of Jonah was to show Israel that **God is a God of universal judgment and universal grace**. He judges wickedness in all spheres and responds to repentance also in all spheres. Israel was to be a light to the Gentiles and to reflect God's mercy rather than bristle with hatred and long for their destruction. The theme of the book then is God's concern and Israel's unconcern for the heathen.

Theme: God's concern and Israel's unconcern for the heathen.

A further **typical purpose is seen in the New Testament of the experience of Jonah as a type of the death, burial, and resurrection of the Lord**. See Matt 12:40, above.

V. Principles

A- Concerning God - The universality of Devine grace - The John 3:16 of the O.T.

- B.- Concerning Jonah or any N.T. minister/believer - Shows the danger of losing sight of our true mission.
- C.- Concerning Jonah or any N.T. minister/believer - God seems to have more trouble straightening out a rebellious believer than He does in saving the Ninevites/performing his will in an obedient believer's life.
- D.- Concerning a Preacher as a servant of God - God can do the impossible if His servant is tuned-in.
- E.- Concerning a true believer's satisfaction - There is no true satisfaction outside of God's will. Going to the worst place in the world is better than rebellion. The believer needs to die to his old nature.
- F.- Concerning God's provision/protection for His ministers^a - God provides for His ministers.

OUTLINE OF JONAH

I. Jonah's First Commission and Disobedience. (1.-2.)

II. Jonah's Second Commission and Discontent, (3.-4.)

^a Causing Jonah to be vomited up by the great fish on the shore of the Philistines would have presented him as a messenger of their fish god, Dagon. Coming to Nineveh with a name meaning "Dove" would cause him to have greater hearing because the gazelle, dove, and myrtle were sacred to their goddess Ishtar. e.g., notice the provision for Jonah's comfort from the hot sun in Chapter 4.

Chapter 1.

Jonah 1.

- 1 ¶ Now the word of Jehovah came unto Jonah the son of Amittai, saying,
- 2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
- 3 But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.
- 4 ¶ But Jehovah *{1}* sent out a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship was like to be broken. *{1} Or hurled*
- 5 Then the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep.
- 6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.
- 7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.
- 8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?
- 9 And he said unto them, I am a Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and the dry land.
- 10 Then were the men exceedingly afraid, and said unto him, What is this that thou hast done? For the men knew that he was fleeing from the presence of Jehovah, because he had told them.
- 11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more tempestuous.
- 12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.
- 13 Nevertheless the men rowed hard to get them back to the land; but they could not: for the sea grew more and more tempestuous against them.
- 14 Wherefore they cried unto Jehovah, and said, We beseech thee, O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee.
- 15 So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging.
- 16 Then the men feared Jehovah exceedingly; and they offered a sacrifice unto Jehovah, and made vows.
- 17 And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

- A- The prophet's rebellion.** (1.)
- 1- The commission to Nineveh vs. 1-2
 - a - Jonah identified.
 - b- Jonah's clear-cut orders from the Lord. Go To Nineveh
 - 2- The flight to Joppa vs. 3
 - a- He fled the presence (and the will) of the Lord,
 - b- He found circumstances favorable - Going against God's will may seem good, for awhile.
 - i. You may get what you want, but you may not want what you get!
 - ii. Circumstances do not always determine the will of the Lord. Sometimes He wants us to go "upstream"
 - 3- The storm at sea and the search for cause vs. 4-10
 - a - The terror of the Lord shown. vs. 4
 - b- The resort to superficial gods, Every man to his own God! vs. 5-6
 - c- The cause found in Jonah. vs. 9
 - 4- Jonah is cast into the sea: vs. 11-17
 - a- The sailors exhaust proper means vs. 13
 - b- The storm subsides as Jonah is cast out. vs. 15
 - c- The sailors turn to the Lord - The reluctant prophet causes a shipboard revival vs. 16
 - 5- Jonah is swallowed by the great fish vs. 17
 - The skeptic thinks this is a "whale of a story to swallow."
 - a - The great fish is prepared by the Lord.
 - b - Jonah is preserved by the fish
 - 3 days and 3 nights is a Hebraism and means includes any part of a day or night!

Jonah 2.

- 1 ¶ Then Jonah prayed unto Jehovah his God out of the fish's belly.
- 2 And he said, I called {1} by reason of mine affliction unto Jehovah, And he answered me;
Out of the belly of Sheol cried I, *And* thou heardest my voice. {1} *Or out of mine affliction*}
- 3 For thou didst cast me into the depth, in the heart of the seas, And the flood was round
about me; All thy waves and thy billows passed over me.
- 4 And I said, I am cast out from before thine eyes; Yet I will look again toward thy holy
temple.
- 5 The waters compassed me about, even to the soul; The deep was round about me; The
weeds were wrapped about my head.
- 6 I went down to the bottoms of the mountains; The earth with its bars *closed* upon me for
ever: Yet hast thou brought up my life from {1} the pit, O Jehovah my God. {1} *Or
corruption*}
- 7 When my soul fainted within me, I remembered Jehovah; And my prayer came in unto thee,
into thy holy temple.
- 8 They that regard lying vanities Forsake their own mercy.
- 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have
vowed. Salvation is of Jehovah.
- 10 ¶ And Jehovah spake unto the fish, and it vomited out Jonah upon the dry land.

B- The prophet's repentance.

(2.)

1- Jonah's despair in the fish vs. 1-6
 Sheol signifies the unseen world of the dead, who are in a world of darkness

a- He recognized God's hand in the tragedy vs. 4

“Yet will I look again at Your Holy Temple”.

b- He described his trip in the fish vs. 5-6

2- Jonah turns to the Lord vs. 7-9

a- He yields to God's will - Will fulfill his vow.

b- He sees Jehovah as God of salvation. - and as God of the heathen as well

Note 2:9b is the Theme of the Bible - “Salvation is of the LORD”

3- Jonah is landed on dry land vs. 10

a- Note the fish's immediate obedience. -

Why is it that the non-human forms of creation seem to obey God?

b - He landed evidently on the Palestine coast. -

Any Philistine that saw him would treat him as a god. Why?

Remember: Jud 16:23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

1Sa 5:2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

1Sa 5:3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

1Sa 5:4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump of* Dagon was left to him. {the stump...: or, the fishy part}

1Sa 5:5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

1Sa 5:7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

1Ch 10:10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

Jonah 3.

- 1 ¶ And the word of Jehovah came unto Jonah the second time, saying,
- 2 Arise, go unto Nineveh, that great city, and {1} preach unto it the preaching that I bid thee.
{1} Or cry}
- 3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was {1} an exceeding great city, of three days' journey. *{1} Heb a city great unto God }*
- 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
- 5 ¶ And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
- 6 {1} And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. *{1} Or For word came unto the king etc}*
- 7 And he made proclamation and {1} published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; *{1} Heb said}*
- 8 but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands.
- 9 Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?
- 10 And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

A- The prophet's response. (3.)

1- The second commission given vs. 1-2

a- Note God's second chance. - God does not throw out a prophet who seems rebellious

2- The Message to Nineveh given vs. 3-4
Any Ninevite that heard him may treat him as a god. Why?

Note the 3 days journey According to Keil & Delitzsch pg. 1100, Niebuhr pg. 277 this city was about 90 miles across!

a- The size of Nineveh noted - A population of 600,000

b- The destruction of Nineveh predicted in 40 days.- (the period of trial)

3 - The repentance of Nineveh vs. 5-9

a- It was universal. vs. 5
From the King to the least. **Greatest revival in history.**

b- It was a turning to Elohim. - Even beasts were involved! vs. 8

c- It was an active (or act of) repentance.

d- It was with faith in God's mercy. vs. 9

4- The favor of God is shown Nineveh vs. 10

a- God responded to sincere repentance. - **Note the anthropathism**

b- God repented. How?

See Jer 18: 7 *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;*

8 *If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*

9 *And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;*

10 *If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.*

Jonah 4.

- 1 ¶ But it displeased Jonah exceedingly, and he was angry.
- 2 And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I {1} hastened to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil. {1} *Or was beforehand in fleeing*
- 3 Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live.
- 4 And Jehovah said, {1} *Doest thou well to be angry? {1} Or Art thou greatly angry?*
- 5 ¶ Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.
- 6 And Jehovah God prepared a {1} gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. {1} *Or Palma Christi; Heb kikayon*
- 7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.
- 8 And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.
- 9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.
- 10 And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:
- 11 and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

- 1- The displeasure of Jonah vs. 1-3
- a- His anger at God's mercy.
 - b- His initial rebellion explained - He knew God was gracious & that God would spare the Assyrians & hoped that on the other hand that God would destroy Assyria vs. 2
 - c- His request for death. - A classic pity party - God, it's me or them - He'd rather die than see his enemies obtain mercy!
- 2- The discipline of Jonah vs. 4-11
- a- Jonah awaits Nineveh's destruction vs. 5
He gets a box seat on the east side of town.
 - b- God provides him a sheltering gourd. vs. 6
 - c. Jonah shows pity to the smitten gourd. vs. 9
But none for the inhabitants of Nineveh.
 - d- The Lord's object lessons for Jonah and for us. vs. 10-11
 - 1) Why Jonah pitied the gourd. - Because it benefited him.
 - 2) Why Jehovah pitied Nineveh. - Because 120,00 babies were involved - Those who cannot discern between their right hand and their left hand - And much cattle!
 - 3) Off our seat, On our feet, Into the street.

1 - Confirm the historicity of Jonah in three points.

1)

2)

3)

2 - What lesson was the book of Jonah intended to convey to Israel?

3 - Pinpoint Jonah's ministry chronologically with relation to other prophets.

1)

2)

3)

4)

5)

6)

4 - State the theme of the book of Jonah.

5 - Give a chapter heading for each chapter of Jonah.

6 - For what reason did Jonah flee to Tarshish. specifically?

7 - What influenced the sailors to become worshippers of Jehovah?

8 - Give a brief description of the city of Nineveh

9 - Give two reasons why you believe the repentance of the people of Nineveh to have been genuine.

10 - What principle of God's dealings with nations is demonstrated in the book of Jonah?

11 - What lesson did Jehovah teach Jonah through the gourd?

12 - In what way is the book of Jonah a prophecy?

Copy these 2 pages, type your answers, and hand in or send by email to
swede@thecfbc.com

THE BOOK OF MICAH

INTRODUCTION

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TEXT

OUTLINE

QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
**Dr. Stanley Ellisen, Beloved Professor of English Bible
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on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

THE BOOK OF MICAH (Little Isaiah)

INTRODUCTION

I. Authorship

- A. The name Micah means “Who is like unto Jehovah” (7:18).
- B. The prophet Micah was from Moresheth, 20 miles southwest of Jerusalem on the Philistine border, in Judah. He was evidently of lowly background, with important lineage, and is distinguished from other Micahs by being “the Morasthite.”

II. Addressees

He prophesied to Samaria and to Jerusalem (1:1), but principally to the Southern Kingdom of Judah. His prophecy to Hezekiah was remembered and respected in the days of Jeremiah. That saved Jeremiah from death (Jer 26:18 ff).

III. Historical Setting

- A. Date of writing: c. 740-695 B.C. - He prophesied during the reigns of Jotham, Ahaz, and Hezekiah.
- B. Contemporary with Micah were the prophets Isaiah and Hosea: Isaiah in the south and Hosea in the north. For the historical data see the introduction to these two books.
- C. Micah is the only prophet whose writing ministry was directed to both the Northern and Southern Kingdoms.

IV. Micah and Isaiah Compared

- A. The contrasts
 - 1. Isaiah spoke to the Aristocracy; Micah to the common people (It was more pastoral). Like Amos, Micah has the rural and country touch.
 - 2. Isaiah figured largely in the political life of Judah; Micah confined himself to religious and social issues. His was the “Social Gospel” of the minor prophets.
 - 3. Isaiah spoke also of surrounding nations; Micah was concerned almost solely with Israel and Judah.
- B. The similarities
 - 1. Both warn of invasion (from Assyria).
 - 2. Both speak of Judah’s deliverance from Assyria.
 - 3. Both speak of Judah’s captivity in Babylon. (4th chapter)
 - 4. Both foresee Millennial blessings following regathering and repentance.
 - 5. Both speak of Messiah; Isaiah tells of the virgin birth (Is 7:14); Micah names the place of birth. (Mic 5:2)

V. Purpose and Theme of Micah

The theme of Micah is the approaching judgment of both kingdoms and the eventual deliverance brought about by Messiah. His purpose is to lay bare their idolatry toward God and injustice

toward men to show the righteousness of God's judgment in the hopes of stemming the tide of corruption and turning them back to God.

VI. Some Major Principles From Micah

A. Degeneracy Usually Starts From The Top - 3:10 ff.

B. The Lord Is A Friend Of The Poor - 6:10-13

C. Religion Of The Hand Is No Substitute For Righteousness Of The Heart - 6:7-8

D. The Accuracy Of O. T. Predictive Prophecy Is Substantiated By This Book

1. King Zedekiah's Punishment By The Babylonians - 5:1

2Ki 25:7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. See also, 2Ch 36:10, Jer 21:7

2. Messiah's Birthplace - 5:2

OUTLINE OF MICAH

I.	Denunciation: Jehovah's Judgment Forthcoming.	1. - 3.
II.	Deliverance: Restoration to come through Messiah.	4. - 5.
III.	Declamation: Jehovah's Case against Israel.	6.
IV.	Desperation: God's Mercy sought and Promised.	7.

Theme: The coming judgment of both kingdoms and the eventual deliverance by Messiah
(The Pardon Of God 7:18)

Micah 1.

- 1 ¶ The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.
- 2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.
- 3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.
- 4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.
- 5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?
- 6 Therefore I will make **Samaria** as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.
- 7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.
- 8 ¶ Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.
- 9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.
- 10 Declare ye *it* not at **Gath**, weep ye not at all: in the house of **Aphrah** roll thyself in the dust.
- 11 Pass ye away, thou inhabitant of **Saphir**, having thy shame naked: the inhabitant of **Zaanan** came not forth in the mourning of **Bethezel**; he shall receive of you his standing.
- 12 For the inhabitant of **Maroth** waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.
- 13 O thou inhabitant of **Lachish**, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.
- 14 Therefore shalt thou give presents to **Moresethgath**: the houses of **Achzib** *shall be* a lie to the kings of Israel.
- 15 Yet will I bring an heir unto thee, O inhabitant of **Mareshah**: he shall come unto **Adullam** the glory of Israel.
- 16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Micah 2.

- 1 ¶ Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.
- 2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.
- 3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.
- 4 In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.
- 5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.
- 6 ¶ Prophecy ye not, *say they to them that* prophecy: they shall not prophesy to them, *that* they shall not take shame.
- 7 O *thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?
- 8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.
- 9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.
- 10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

- 11 If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.
- 12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of men*.
- 13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

I. DENUNCIATION: JEHOVAH'S JUDGMENT FORTHCOMING. (1.-3.)

A- Resume of the judgment. (1.)

1- Introduction vs. 1

- a- The prophet. - A Moreshetite, not given his father's name, prophesied to N. & S.
- b- The time. - 20 years after, Jonah went to Nineveh!
- c - The area of concern. (Samaria and Jerusalem)

2- Judgment by the Lord announced vs. 2-5

- a- His coming forth. - From His Holy Temple - like Isaiah vs. 2
- b- His fury by fire. - Samaria destroyed - Jerusalem ?
- c- His cause of judgment. - Oppression of the poor, rejection of God's Word

3- Judgment of the land described vs. 6-16

- a- Samaria to be destroyed.
- b- Jerusalem also to be affected.
- c- Desolation of 12 cities. vs. 6-15
- d- Israel's coming mourning.

B- Reasons for the judgment. (2.)

1- Oppression of the poor cited vs. 1-5

2- Rejection of God's Word vs. 6-11

-{Call pastors that give them what they want to hear - II Tim 4:3-4. NEC}

3 - The righteous remnant to be preserved. vs. 13

Micah 3.

- 1 ¶ And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?
- 2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;
- 3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.
- 4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.
- 5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.
- 6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
- 7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.
- 8 ¶ But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.
- 9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.
- 10 They build up Zion with blood, and Jerusalem with iniquity.
- 11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is not* the LORD among us? none evil can come upon us.
- 12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

- 1- The rulers of Israel condemned vs. 1-4
- a- They oppress the righteous and poor.
 - b - The Lord to refuse to hear their cry.
- 2- False prophets condemned vs. 5-8
- a - Their use of bribery. vs. 5
 - b- Their loss of contact with God.
 - c- The contrast of Micah's inspiration and power. Full of power, OT inspiration vs. 8
- 3- Leaders of both kingdoms condemned vs. 9-12
- a- Their perversion of justice.
 - b - Their bribery.
 - c - Their presumption on God's mercy. - Princes, Priests, Prophets thought their covenant immunized them from judgment.
 - d - Their coming judgment. - Middle verse of the Minor Prophets vs. 12

Vs. 12. #Jer 26:18 quotes this verse. The Talmud and MAIMONIDES record that at the destruction of Jerusalem by the Romans under Titus, Terentius Rufus, who was left in command of the army, with a ploughshare tore up the foundations of the temple.

Mountain of the house—the height on which the temple stands.

As the high places of the forest—shall become as heights in a forest overrun with wild shrubs and brushwood.

18. (#Mic 3:12).

Morasthite—called so from a village of the tribe Judah.

Hezekiah—The precedent in the reign of such a good king proved that Jeremiah was not the only prophet, or the first, who threatened the city and the temple without incurring death.

Mountain of the house—Moriah, on which stood the temple (peculiarly called "*the house*") shall be covered with woods instead of buildings. Jeremiah, in quoting previous prophecies, never does so without alteration; he adapts the language to his own style, showing thereby his authority in his treatment of Scripture, as being himself inspired.

Maimonides

Jewish philosopher, jurist, and physician. Born in Córdoba, Spain, he was obliged to practice his faith secretly under Islamic rule. To gain religious freedom he settled in Egypt (1165), where he won fame for his medical skill and became court physician to the sultan Saladin. Maimonides' first major work, begun at age 23 and completed 10 years later, was an Arabic commentary on the Mishna. His other writings included a monumental code of Jewish law called the Mishne Torah (in Hebrew) and a classic work of religious philosophy, *The Guide of the Perplexed* (in Arabic), which called for a more rational approach to Judaism and sought to reconcile science, philosophy, and religion. He is considered the greatest intellectual figure of medieval Judaism.

Micah 4.

- 1 ¶ But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
- 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.
- 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
- 4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.
- 5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.
- 6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;
- 7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.
- 8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.
- 9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.
- 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.
- 11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.
- 12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.
- 13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

II. DELIVERANCE: RESTORATION TO COME THROUGH MESSIAH.

(4.-5.)

A- The coming Kingdom portrayed.

vs. 1-8

1- Mt. Zion to be exalted.

2- Universal peace to prevail.

vs. 3

- Swords into Plowshares - See Is 2:4. Note reverse in Joel 3:10. Notice care and proper interpretation need be observed in rightly "handling" these words of truth!

3- Universal prosperity predicted. "Each one must sit under his own fig tree."

4 - The Lord to rule the world from Jerusalem.

B- The intervening opposition by the nations.

vs. 9-13

1- Zion's coming suffering and captivity in Babylon.

a- Without a king or counselor.

b- To travail with birth-pangs. See:

- Rev 12: 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
- .5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.
- 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

2- Zion's final triumph over the nations.

Micah 5.

- 1 ¶ Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.
- 2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.
- 3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.
- 4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.
- 5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.
- 6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.
- 7 ¶ And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.
- 8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.
- 9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.
- 10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:
- 11 And I will cut off the cities of thy land, and throw down all thy strong holds:
- 12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:
- 13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.
- 14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.
- 15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Micah 6.

- 1 ¶ Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.
- 2 Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.
- 3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.
- 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.
- 5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.
- 6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?
- 7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?
- 8 He hath shewed thee, O man, what *is* good; and *what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*
- 9 ¶ The LORD'S voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.
- 10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?
- 11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?
- 12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

C- The coming deliverance by Messiah.

(5.)

- 1- Israel to suffer extended humiliation vs. 1
- 2- The Deliverer to come out of Bethlehem - A poor man's town! vs. 2
- 3- Travail to precede deliverance vs. 3
 - Suggests travail must intervene between the 1st coming vs. 2, and His setting up of His Kingdom (second coming).
- 4- Messiah to become a great Shepherd vs. 4
 - Ps 23, Jo 10:11, Jo 10:14, Jo 10:16, Heb 13:20, 1Pe 2:25, 1Pe 5:4
- 5- Messiah to deliver from the Assyrian vs. 5
- 6 - The remnant of Israel to be preserved vs. 7-9
- 7- Israel to be purged of all her idolatry vs. 10-14
- 8- Israel's enemies to feel God's wrath vs. 15

III. DECLAMATION: JEHOVAH'S CASE AGAINST ISRAEL.

(6.)

- A- All nature is called to witness in the controversy. vs. 1-2
 - B- The Lord's grace to Israel recalled. vs. 3-5
 - 1- Their redemption from Egypt.
 - 2- Balaam's blessing in spite of Balak.
 - C- Israelis inquiry as to approaching God. vs. 6-8
 - 1- The inquiry: What does the Lord require?
 - 2- The reply: - A good memory verse vs. 8
- 6:8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? {walk...: Heb. humble thyself to walk}**
- a. Do Justice. - Holy Living
 - b- **Love** Mercy. - Hesād Heb. (הַצְדִּיקָה)- Loyal Love.
OT equivalent of agape Grk. (αγαπη).
 - c- A humble walk with God
- D- Israel's lack of justice and mercy. vs. 9-12
 - 1- The prophet's judgment sounded.
 - 2- The condition of injustice, corruption, and oppression. vs. 11-12

Micah 6:13. (Cont.)

- 13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.
- 14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.
- 15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.
- 16 For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

Micah 7.

- 1 ¶ Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.
- 2 The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.
- 3 That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.
- 4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.
- 5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.
- 6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.
- 7 ¶ Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.
- 8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.
- 9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.
- 10 Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.
- 11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.
- 12 *In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.
- 13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.
- 14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.
- 15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.
- 16 The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.
- 17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.
- 18 Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.
- 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.
- 20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

E- Israel's inevitable judgment.

(6:13-16.)

1- Their toil and strength to be ineffective.

vs. 14-15

2- Their failure to put away the precepts of Baal.

IV. DESPERATION: GOD'S MERCY SOUGHT AND PROMISED.

(7.)

A- The prophet's lamentation over Israel's degeneracy.

vs. 1-6

1- The prevalence of wickedness in society.

vs. 2

2- The prevalence of wickedness among the "upright."

(4)

3 - The untrustworthiness of friends.

vs. 5-6

B- The remnant's recourse to God's mercy.

vs. 7-17

1- Patience through the indignation.

vs. 7, 9

Trusting only in the Lord.

2- The Lord's final deliverance.

a- Their enemies to be ashamed.

vs. 10

b- Jerusalem to be rebuilt.

vs. 11

c- Deliverance to be miraculous.

vs. 15

06381 פלאּ pala' paw-law' a primitive root; AV-(wondrous, marvellous...) (Niphal) 1a1) to be beyond one's power, be difficult to do 1a2) to be difficult to understand 1a3) to be wonderful, be extraordinary 1a3a) marvellous (participle)

d - The nations to lick the dust. - Note Rev 6:16 And said to the mountains and rocks,

vs. 17

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

C- The prophet's exclamation at God's mercy. - See also Hos 14:9

vs. 18-20

Read in Synagogue on the Day Of Atonement

Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Hos 14:9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

1- God's greatness in pardoning.

vs. 18-20

2- Israel's sins to be removed.

vs. 19

3- The Abrahamic Covenant remembered.

vs. 20

(OPTIONAL) THE 12 CITIES OF DESTRUCTION MENTIONED IN MICAH 1:6-15**(1)**

08111 שֹׁמֶרֹן **Shom^eron** *sho-mer-on'* from the act part of 08104, Greek 4540 σαμαρεία; TWOT-2414d; n pr loc
 AV-Samaria 109; 109
 Samaria =" watch mountain"

- 1) the region of northern Palestine associated with the northern kingdom of the 10 tribes of Israel which split from the kingdom after the death of Solomon during the reign of his son Rehoboam and were ruled by Jeroboam
- 2) the capital city of the northern kingdom of Israel located 30 miles (50 km) north of Jerusalem and 6 miles (10 km) northwest of Shechem

(2)

01661 גַּת **Gath** *gath* the same as 01660; ; n pr loc
 AV-Gath 33; 33
 Gath =" winepress"

- 1) one of the five royal or chief cities of the Philistines and the native city of Goliath

(3)

01036 לְעַפְרָה בֵּית **Beyth** *le-'Aphrah bayth le-af-raw'* from 01004 and the fem. of 06083 (with preposition interposed); n pr loc; [BDB-112a] {See TWOT on 241 @@ "241b"}
 AV-house of Aphrah 1; 1
 Bethel-aphrah= "house belonging to Aphrah" or "house to (i.e. of) dust"

- 1) a Philistine city

(4)

08208 שַׁפִּיר **Shaphiyr** *shaf-eer'* from 08231; n pr loc; [BDB-1051b] {See TWOT on 2448 @@ "2448a"}
 AV-Saphir 1; 1
 Saphir= "fair"

- 1) thou inhabitant of Shaphir, having thy shame naked (better, in nakedness, and shame (The construction, tvb hyr, is like hwn qdx meekness, righteousness, #Ps 45:5. tvb is the quality shame)). Shaphir (fair) was a village in Judah, between Eleutheropolis and Ashkelon (Onomasticon). There are still, in the Shephelah, two villages called Sawafir. It, once fair, should now go forth in the disgrace and dishonor with which captives were led away.

(5)

06635 צָבָא **tsaba'** *tsaw-baw'* or (fem.) צְבָאָה *ts^eba'ah tseb-aw-aw'* from 06633, Greek 4519 σαβαωθ; n m; [BDB-838b] {See TWOT on 1865 @@ "1865a"} {See TWOT on 1865 @@ "1865b"}
 AV-host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1, misc 5; 485

- 1) that which goes forth, army, war, warfare, host
 - 1a) army, host
 - 1a1) host (of organized army)
 - 1a2) host (of angels)
 - 1a3) of sun, moon, and stars
 - 1a4) of whole creation
 - 1b) war, warfare, service, go out to war
 - 1c) service
- 2) The inhabitants of Zaanen came not forth Zaanen (abounding in flocks) was probably the same as Zenan of Judah, which lay in the Shephelah #Jos 15:27, coll. 33. "There is a village Zanabra, 1 hour S. E. of Moresha." Schwartz, 74). It, which formerly went forth (ax, whence nax, is itself probably connected with axy) in pastoral gladness with the multitude of its flocks, shall now shrink into itself for fear

01018 **האצל בית** Beyth ha-'etsel bayth haw-ay'- tsel from 01004 and 0681 with the article interposed; ; n pr loc

AV-Bethezel 1; 1 Beth-ezel =" house of narrowing"

1) a place in Judah

2) The mourning of Beth-Ezel (literally, house of root, firmly rooted) shall take from you its standings It too cannot help itself, much less be a stay to others. They who have been accustomed to go forth in fullness, shall not go forth then, and they who abide, strong though they be, shall not furnish an abiding place. Neither in going out nor in remaining, shall anything be secure then.

The inhabitant of Zaanan came not forth in the mourning of **Bethezel; or house of Azel**, where **the posterity of Azel, of the tribe of Benjamin, dwelt**. Hillerus {p} suspects it to be the same with Mozah, #Jos 18:26; so called from Moza, the great grandfather of Azel, #1Ch 8:37,38. Capellus takes it to be the same with Azal in #Zec 14:5. This place being taken and plundered by the enemy occasioned great mourning among the inhabitants: and it seems to have been taken first, before Zaanan; perhaps the same with Zenan, #Jos 15:37; and is here read "Sennan" by Aquila; the inhabitants of which did not "come forth," in which there is an allusion to its name {q}, either to help them in their distress, or to condole them; they being in fear of the enemy themselves, and in arms in their own defence, expecting it would be their turn next, and that they should share the same fate with them. Some think that under the name of Bethazel is meant Bethel; and of Zaanan, Zion; and that the sense is, that when Bethel, Samaria, and the ten tribes, were in distress, they of Zion and Judea did not come to give them any relief; and when they were carried captive did not mourn with them, were not affected with their case, nor troubled themselves about them;

(7)

04796 **מרוth** Marowth maw-rohth' from 04751; ; n pr f pl loc

AV-Maroth 1; 1 Maroth =" bitterness"

1) one of the towns in the lowland of Judah

2) For the inhabitant of Maroth (bitterness) waited carefully for good She waited carefully for the good which God gives, not for the Good which God is. She looked, longed for, good, as men do; but therewith her longing ended. She longed for it, amid her own evil, which brought God's judgments upon her. Maroth is mentioned here only in Holy Scripture, and has not been identified. It too was probably selected for its meaning. The inhabitant of bitteresses, she, to whom bitteresses, or, it may be, rebellions (μytrm from hrm occurs #Jer 50:21), were as the home in which she dwelt, which ever encircled her, in which she reposed, wherein she spent her life, waited for good! Strange contradiction! yet a contradiction, which the whole un-Christian world is continually enacting; nay, from which Christians have often to be awakened, to look for good to themselves, nay, to pray for temporal good, while living in bitteresses, bitter ways, displeasing to God. The words are calculated to be a religious proverb. "Living in sin," as we say, dwelling in bitteresses, she looked for good! Bitteresses! for it is {#Jer 2:19} an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee.

Maroth — possibly the same as Maarath (#Jos 15:59). Perhaps a different town, lying between the previously mentioned towns and the capital, and one of those plundered by Rab-shakeh on his way to it.

03923 **שִׁלְכִי** Lachiysh law-keesh' from an unused root of uncertain meaning; n pr loc; [BDB-540a] {See TWOT on 1115 @@ "1115a"}

AV-Lachish 24; 24 Lachish= "invincible"

- 1) a city lying south of Jerusalem on the borders of Simeon and which belonged to the Amorites until conquered by Joshua and allotted to Judah

(9)

04182 **גַּת מוֹרֶשֶׁת** Mowresheth Gath mo-reh'- sheth gath from 03423 and 01661; n pr loc; [BDB-440b] {See TWOT on 920 @@ "920e"}

AV-Moreshethgath 1; 1 Moresheth-gath= "possession of Gath"

- 1) a place apparently in the neighbourhood of Gath and probably the home of the prophet Micah

(10)

0392 **אֲחִזִּיב** 'Akziyb ak-zeeb' from 0391; ; n pr loc

AV-Achzib 4; 4 Achzib = "deceit" "a winter brook"

- 1) a town in the lowland of west Judah
- 2) a town in Asher by the Sea of Galilee
- 3) Therefore shalt thou give (bridal) presents to Moresheth Gath Therefore! since Judah had so become a partaker of Israel's sins, she had broken the covenant, whereby God had given her the land of the pagan, and she should part with it to aliens. The bridal presents, literally the dismissals, were the dowry {#1Ki 9:16} with which the father sent away {#Jud 12:9} his daughter, to belong to another, her lord (lb) or husband, never more to return. Moresheth, (literally, inheritance,) the inheritance which God gave her, was to be parted with; she was to be laden with gifts to the enemy. Judah should part with her, and her own treasure also.

The houses of Achzib shall be a lie Achzib, so called probably from a winter brook achzab was to become what its name imported, a resource which should fail just in the time of need, as the winter brooks in the drought of summer. "Wilt Thou be unto me as a failing brook, waters which are not sure?." {#Jer 15:18} This Achzib, which is recounted between Keilah and Mareshah, {#Jos 15:44} was probably one of, the oldest towns of Palestine being mentioned in the history of the Patriarch Judah (in the unlengthened form byzk #Ge 38:5). After having survived about 1000 years, it should, in time of need, fail. The kings of Israel are here the kings of Judah. When this prophecy was to be accomplished, the ten tribes would have ceased to have any political existence, the remnant in their own lanai would have no head to look to, except the line of David, whose good kings had a care for them. Micah then, having prophesied the utter destruction of Samaria, speaks in accordance with the state of things which he foresaw and foretold.

(11)

04762 **הַשְּׂמָרָה** Mar'eshah mar-ay-shaw' or **הַשְּׂמָרָה** Mareshah mar-ay-shaw'

formed like 04761; ; n pr loc

AV-Mareshah 8; 8 Mareshah = "crest of a hill"

- 1) one of the cities in the lowlands of Judah
- 2) Yet will I bring an heir (the heir (vryh), him whom God had appointed to be the heir, Sennacherib) Unto thee, O inhabitant of Mareshah Mareshah, (as the original form of its name denotes (hvarm (from var) #Jos 15:44)), lay on the summit of a hill. "Its ruins only were still seen," in the time of Eusebius and Jerome, "in the second mile from Eleutheropolis" (Onomasticon). (Robinson, ii. 67,68): "Foundations still remain on the south-eastern part of the remarkable Tell, south of Beth-Jibrin."

(12)

05725 **עַדְלָם** 'Adullam ad-ool-lawm' probably from the pass. part. of the same as 05724; ; n pr loc

AV-Adullam 8; 8 Adullam = "justice of the people"

- 1) a town of the Canaanites allotted to Judah and lying in the lowlands; site of the cave where David hid.
- 2) He (that is, the heir, the enemy) shall come unto Adullam, the glory of Israel (The English margin, has, in the same general sense, unto Adullam shall come the glory of Israel) that is, he who shall dispossess Mareshah, shall come quite unto Adullam, where, as in a place of safety, the glory of Israel, all in which she gloried, should be laid up. Adullam was a very ancient city, being

mentioned in the history of the patriarch Judah, {#Ge 38:1,12,20} a royal city. {#Jos 12:15} It too lay in the Shephelah; {#Jos 15:35} it was said to be 10 (Eusebius) or 12 (Jerome) miles East of Eleutheropolis; but for this, there seems to be scarcely place in the Shephelah. It was one of the 15 cities fortified by Rehoboam; {#2Ch 11:7} one of the 16 towns, in which (with their dependent villages) Judah settled after the captivity. {#Ne 11:30} It contained the whole army of Judas Maccabaeus. {#/RAPC 1Ma 12:38} Like Lachish, it had probably the double advantages of the neighborhood of the hills and of the plain, seated perhaps at the roots of the hills, since near it doubtless was the large cave of Adullam named from it. The line of caves, fit for human habitation, which extended from Eleutheropolis to Petra (see Jerome), began westward of it. (G. Williams manuscript letter): "The valley which runs up from Eleutheropolis Eastward, is full of large caves; some would hold thousands of men. They are very extensive, and some of them had evidently been inhabited." (G. Williams manuscript letter): "The outer chamber of one cavern was 270 feet long by 126 wide; and behind this were recesses and galleries, probably leading to other chambers which we could not explore. The massive roof was supported by misshaped pieces of the native limestone left for that purpose, and at some places was domed quite through to the surface, admitting both light and air by the roof."

- 1 - Where was Micah from and to whom did he prophesy?
- 2 - In what way is Micah's prophecy similar to that of Amos?
- 3 - How is Micah similar to Isaiah?
- 4 - Distinguish the ministries of Micah and Isaiah.
- 5 - How is Micah unique among the prophets?
- 6- What three phases do you see in the message of Micah?
- 7 - Name several outstanding sins denounced by Micah.
- 8- What theological significance do you see in Micah 3:8?
- 9 - Give two Messianic revelations as found in chapters 4 and 5.
- 10 - What precedes the final deliverance as wrought by Messiah in chapter 5?
- 11 - What are Israel's three outstanding failures as implied in 6:8?
- 12 - What outstanding quality of God does Micah emphasize in conclusion?

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THE BOOK OF NAHUM

INTRODUCTION

PRINCIPLES

TEXT

OUTLINE

QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of

Dr. Stanley Ellisen, Beloved Professor of English Bible

And Interpretation

At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

THE BOOK OF NAHUM

(The Book Jonah Would Like To Have Written)

INTRODUCTION

I. Authorship

- A. The name "Nahum" means "Consoler or Consolation".
- B. Nothing is known of Nahum but that his home town was Elkosh (1:1). There was an Elkosh in Assyria, north of Nineveh, and one in Galilee, later called Capernaum (town of Nahum). References in the book seem to show an acquaintance with Galilee.
- C. It is conjectured that Nahum escaped the northern captivity (of Assyria) when the land was repopled with the mongrel population (Samaritans) and he moved to Judah where he prophesied.

II. Addressees

- A. Although the book is directed to Nineveh, Nahum's purpose is that of consolation for Judah.
- B. For a characterization of Nineveh, see introduction to Jonah

III. Historical Setting

- A. Date of writing: Two different dates are held by conservatives:
 - 1. Between 661-612 (Between the conquest of No-Amon (661) "Thebes" in Egypt, 3:8, and the destruction of Nineveh).
 - 2. Between 722-701 (After the capture of Israel (northern Kingdom) and before the siege of Sennacherib). Two considerations determine the date: (1) the prediction of the coming of a wicked blasphemer (1:11), and (2) the invasion by Assyria of No Amon (3:8) (Thebes). But there were four invasions of No-Amon under Sargon, Sennacherib, Essarhaddon and Ashurbanipal from 718 to 657.
 - 3. Thus the date of 715-701 during the reign of Hezekiah has most in its favor - Because No-Amon was also destroyed at this time. Note 706 65 years after Jonah.
- B. The kings of Assyria were noted for their cruelty. They mutilated their captives. It is called the most cruel, aggressive, idolatrous, wicked, and feared of the ancients. Check out the cruelty of the 20th & 21st century Assyrians of Iraq (not much changed!). Their new fangled religion has not changed their lives!!!!
- C. The prophecy of Jonah to Nineveh and their repentance were now some 75 years past. Three rulers had intervened from Ashuradan III (773-755) to Sargon II: Ashur-ninari, Tiglath Pileser III, and Shalmaneser IV.
- D. In Judah this was a time of great reform under Hezekiah and a time when consolation concerning this giant of the east was needed and partially deserved.

IV. Purpose And Theme Of Nahum

Nahum's one subject is the judgment and destruction of the city of Nineveh and the kingdom of Assyria, The purpose was doubtless for the consolation of Judah and to instruct them of God's universal sovereignty over the nations.

**Theme: God's judgment and destruction on Nineveh and Assyria.
(The Jealousy of God)**

OUTLINE OF NAHUM

I. Judgment Declared	1.
II. Judgment Described	2.
III. Judgment Deserved	3.

VI. Some Major Principles From Nahum (An exercise for the student - Remember, A Principle is an outstanding eternal truth (not limited to a moment of time.), expressed in a simple sentence.

A.

B.

C.

D.

E.

Nahum 1.

- 1 ¶ The burden of Nineveh. The book of the vision of Nahum the Elkoshite.
- 2 ¶ God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.
- 3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD hath his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
- 5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
- 6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
- 7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.
- 8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.
- 9 ¶ What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.
- 10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.
- 11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.
- 12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.
- 13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.
- 14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.
- 15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

I. JUDGMENT UPON NINEVEH DECLARED.

- A- The Superscription. (1.)
 - 1- The Woe Upon Nineveh vs. 1
 - 2- The Character Of The Judge
- B - The Character Of The Judge. - Jealous vs. 2-8
 - 1 - A God Of Vengeance vs. 2
 - a. His Holiness emphasized.
 - b. His concern is un-righted wrongs
 - 2 - A God Of Patience vs. 3
 - 3 - A God of power vs. 3-6
 - 4 - A God of refuge vs. 7
- C - The Calamity For Nineveh vs. 9-14
 - 1 - Her judgment to be final
 - 2 - Her defiance to be broken
 - 3. - Her idolatry to be destroyed
 - 4 - Sennacherib's seed to be cut off
- D - The Comfort For Judah vs. 15
 - 1 - The God Tidings Told
 - 2 - The Relation To Isaiah 52:7
 - 3 - Judah Is Enjoined To Resume Feasts And Vows

Nahum 2.

- 1 ¶ He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.
- 2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.
- 3 The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.
- 4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.
- 5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.
- 6 The gates of the rivers shall be opened, and the palace shall be dissolved.
- 7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.
- 8 But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back.
- 9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.
- 10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.
- 11 ¶ Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?
- 12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.
- 13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Nahum 3.

- 1 ¶ Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;
- 2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.
- 3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:
- 4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.
- 5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.
- 6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.
- 7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?
- 8 ¶ Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?
- 9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.
- 10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.
- 11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.
- 12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

- 13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.
- 14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.
- 15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.
- 16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.
- 17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

II. JUDGMENT UPON NINEVEH DESCRIBED (2.)

- A- Nineveh Is Taunted To Prepare vs. 1-2
- 1- Challenged To Fortify As Best They Can.
 - 2- Reminded That The Lord Gave Israel Into Their Hands.
- B - Nineveh's Defenses To Be Useless vs. 3-5
- C - Nineveh To Be Captured vs. 6-8
- D - Nineveh To Be Plundered. vs. 9-10
- E - Nineveh To Be Destroyed. vs. 11-13

III. JUDGMENT UPON NINEVEH DESERVED (3:1-17.)

- A - Her Bloodthirsty Character vs. 1-3
- 1 - Called a "Bloody City"
 - 2 - She Has Lived On Plunder.
- B - Her Immorality And Idolatry vs. 4-7
- 1 - Promoted Witchcraft
 - 2 - Will Be Disgraced By The Lord
 - 3 - All Her Friends To Forsake Her
- C - Her Pride In Not Learning From No-Amon. vs. 8-17
- 1 - Thebes' Great Advantages Noted
 - 2 - Thebes' Powerful Allies Noted
 3. - Yet Thebes Suffered Captivity And Atrocities
 - 4 - Nineveh's Strength To Dissipate
 - 5 - Nineveh To Be Besieged
 - 6 - Nineveh To Be Devoured By The Sword

Nahum 3. (Cont.)

- 18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*. {nobles: or, valiant ones}
- 19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? {healing: Heb. wrinkling}

D Her Destruction To Be Permanent

vs. 3:18-19

1 - Leaders To Be Destroyed And People Scattered

2 - Their Wound To Be Permanent

3. - The Nations To Rejoice Over Its Destruction

4 - The Destruction Fulfilled In 612 B.C.

Nahum 3:18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the ~~bruit~~ **report** of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

08088 שָׁמַע shema' *shay'-mah*

from 08085; TWOT-2412b; n m

AV-fame 5, report 5, hear 3, tidings 2, bruit 1, loud 1, speech 1; 18

1) **report**, a hearing

- 1 - Name one international event mentioned by Nahum which helps to date the book.

- 2 - What was the theme of Nahum?

- 3 - What was the purpose of Nahum?

- 4 - Give a three point outline of the book by its chapter headings
 - 1)
 - 2)
 - 3)

- 5 - Give the precise date of this prophecy's fulfillment. _____

- 6 - In what character is God seen in the book of Nahum? _____

- 7 - Why is the prophecy of Nahum significant in the history of the kingdom?

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THE BOOK OF HABAKKUK

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- Plus -

THE APOCRYPHAL BOOK OF BEL AND THE DRAGON

Adapted from the larger work (under contract - prior his home-going) of

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THE BOOK OF HABAKKUK

The Grandfather Of The Protestant Reformation (2:4)

INTRODUCTION

I. Authorship

- A. The name “Habakkuk” means “to embrace” or “being embraced.” He embraced God in prayer.
- B. Practically nothing is known of Habakkuk except that he served in the prophetic office as “the Prophet.” He may also have been a liturgical singer or musician (3:19) and then would have been of the tribe of Levi, and, possibly a priest. Hab 3: 19 The LORD God *is* my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places. **To the chief singer on my stringed instruments.** According to “Thirtle”, using this as the normal pattern for Psalms, the information concerning public performance to the musicians and choir occurs **at the last of each Psalm and not at the start of the next Psalm. Example, Psalm 21-22**
- C. In the apocryphal book of Bel and the Dragon, Habakkuk is seen being taken to Babylon to feed Daniel in the lion’s den, by the legendary writer.

II. Historical Setting

- A. Date of writing: c. 609-606 B.C. -
 1. It was prior to the Chaldeans’ first invasion (1:6)
 2. It was after the destruction of Nineveh, for Assyria is not even referred to. Also, it was probably after the death of Josiah when violence and slackness to the law had resumed. Otherwise, “in your days” would not have been appropriate - - Delitzsch.
 3. Thus the first years of Jehoiakim would be the best date.
- B. Politically, the nation was in a state of instability. Josiah had just been killed by Pharaoh Necho, Jehoahaz had resigned shortly before, and Jehoiakim now was ruling as a vassal to Egypt.
- C. Religiously, the condition was that described in Jeremiah, for he was evidently a contemporary of Jeremiah. With Jehoiakim on the throne, the reform of Josiah ended and the final plunge of religious degeneracy began. It was the lull before the storm of which Isaiah and others had spoken. Sins, warnings, reformation, lethargy, and the resulting indifference and arrogance over many years had left the people and nation incorrigible and ripe for judgment.

III. The Purpose And Theme Of Habakkuk

The **Theme** of Habakkuk is the Holiness of God. His **Purpose** is to emphasize God's righteousness in bringing destruction upon Jerusalem, and to show His overruling sovereignty in the employing of such a Godless nation as Babylon.

**Theme: The Holiness Of God
(Related to Jerusalem's destruction by Babylon)**

IV. Some Major Principles From Habakkuk

- A. God's delay of judgment on sin must not be interpreted as neglect - vs. 1-4, II Pet 3:9, Eccl 8:11
- B. Although God may use the un-Godly to chastise His own people, He holds the un-Godly responsible for their actions.
- C. Habakkuk puts in capsule form the universal Biblical Principle that "One's faith determines one's action and destiny. - vs. 2:3-4, II Pet 3:9, Rom 1:17. Gal 3:11, Heb:10 27-38 (LXX).
- D. God impresses sensitive souls to pray prior to His special action. vs. 1:2, Abraham before Sodom's destruction; Daniel!
- E. The true believer is concerned for the Holiness of God, not just for the comfort of His people.

VERSES FROM HABAKKUK WITH GREAT SIGNIFICANCE

Hab 1:13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

Hab 2:4 Behold, his soul *which* is lifted up is not upright in him: **but the just shall live by his faith.**

Hab 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Hab 2:20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

Hab 3:2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

OUTLINE OF HABAKKUK

I.	The Prophet's Perplexity.	1.-2.
II.	The Prophet's Prayer And Praise.	3.

Habakkuk 1.

- 1 ¶ The burden which Habakkuk the prophet did see.
- 2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!
- 3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.
- 4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.
- 5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.
- 6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places *that are* not theirs.
- 7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.
- 8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.
- 9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.
- 10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.
- 11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.
- 12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.
- 13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?
- 14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?
- 15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.
- 16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.
- 17 Shall they therefore empty their net, and not spare continually to slay the nations?

Habakkuk 2.

- 1 ¶ I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.
- 2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.
- 3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.
- 4a Behold, his soul *which* is lifted up is not upright in him:

- I. The Prophet's Perplexity. (1.-2.)**
- A- Problem #1: God's failure to judge sin in Israel. vs. 1:1-11
- 1- The Prophet's Inquiry vs. 1-4
- a- Why his righteous prayer is unanswered? - How Long?
 Note that a burden may signify a woe or a judgment!
 See "The Silence Of God" by Sir Robert Anderson
- b - Why God allows iniquity to progress? vs. 3
- c - Why God allows disobedience to the law? vs. 4a
- d - Why God allows the wicked to oppress the righteous? - See Eccles 8:11 vs. 4b
- 2- The Lord's Answer 1:5-11)
- a- The Judgment was coming soon. - In Habakkuk's days! vs. 5
- b- The Judgment would be executed by the heathen. vs. 6
- c- The Judgment's Intensity would be incredible. vs. 7
- d - The Chaldeans would be God's instrument vs. 6-11
- B- Problem #2: God's Plan was to use a more wicked nation. (1:12.-2:20.)
- 1- The Prophet's Inquiry vs. 1:12-2:1).
- a- The incongruity of the wicked disciplining the righteous vs. 13
- b- The incongruity of a holy God using the wicked vs. 13-17
- c- The prophet's reach of faith vs. 2:1
- 2- The Lord's Answer (2:2-5)
- a.- The prophet alerted to write vs.2
- b.- The certainty of judgment for the wicked - Because of pride vs. 3-4a
- Habakkuk 2:4a Behold, his soul *which* is lifted up is not upright in him:

Habakkuk 2. (Cont.)

- 4 Behold, his soul *which* is lifted up is not upright in him: **but the just shall live by his faith.**
- 5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:
- 6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!
- 7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?
- 8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.
- 9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!
- 10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.
- 11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.
- 12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!
- 13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?
- 14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.
- 15 ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and maketh *him* drunken also, that thou mayest look on their nakedness!
- 16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.
- 17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.
- 18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?
- 19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.
- 20 But the LORD *is* in his holy temple: let all the earth keep silence before him.

Habakkuk 3.

- 1 ¶ A prayer of Habakkuk the prophet upon Shigionoth.
- 2 O LORD, I have heard thy speech, *and* was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

c- The preservation of the righteous	vs. 2
1) The principle of faithfulness - The just live lives of faithfulness	vs. 4b
2) The principle of faith - The just shall live by means of faith	vs. 4b
C - Parables of judgment on the oppressor	2:6-20
1- Woe # 1--To the nation that lives to plunder The plunderer shall himself be plundered (Babylon)	vs. 6-8
2- Woe # 2--To those that rule selfishly Selfishness is a sin against itself	vs. 9-11
3- Woe # 3--To those that build by cruelty Tyranny is suicide on the part of the tyrant! Note the contrast of God's coming kingdom - vs. 14	vs. 12-14
4- Woe # 4--To those that seek to dissipate others The glory to be turned to shame - vs. 16	vs. 15-18
5- Woe # 5--To those that trust in idols No speaking - note: the Lord is in His Holy Temple - Keep Quiet	vs. 18-20
II. THE PROPHET'S PRAYER AND PRAISE (his Psalm)	(3:1-2.)
A- The Prophet's Prayer	vs. 1-2
1- He pleads for God's work to continue - resumes judgment	vs. 1
2- He pleads for mercy for the upright - In wrath, remember the righteous	vs. 2

- 3 ¶ God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.
- 4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.
- 5 Before him went the pestilence, and burning coals went forth at his feet.
- 6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.
- 7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.
- 8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?
- 9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.
- 10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.
- 11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.
- 12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.
- 13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.
- 14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.
- 15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.
- 16 ¶ When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.
- 17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:
- 18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.
- 19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

B- The Lord's Program Of Past Deliverances

3:3-17

1- A Theophany led Israel from the wilderness vs. 3-9
 A majestic picture of God as a man of war going before His people.

2- All nature trembled at His presence vs. 10-15

3- The prophet trembles at Israel's coming judgment vs. 16-17
 Overwhelmed at God's power - although fig tree shall not blossom.

C- The Prophet's Praise

3:18-19

1- He trusts in God's salvation vs. 18
 He rejoices in the Lord

2- He asks for "hinds feet" vs. 19
 {Deer feet to flee from enemy - Quotes Psalm 18:33

Psalm 18:33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

A Song?

Hind is just a female Deer

Hart is just a ma-le Deer

Fawn is just a baby Deer

all are just a Fallow Deer,

etc.

♪.♪. to the tune of Do Ra, Me From The SOUND OF MUSIC NEC}

- 1 - What does the name Habakkuk mean and how does it relate to the book?
- 2 - When did Habakkuk prophesy? Give a reason for this date.
- 3 - With what two problems does Habakkuk grapple in the book?
- 4 - With what foreign nation is Habakkuk concerned?
- 5 - What abiding principle does Habakkuk enunciate which is restated several times in the New Testament?
- 6- How would you characterize the last chapter of Habakkuk?
- 7 - What relationship do you see between the prophecies of Habakkuk and Nahum?

Copy this page, type your answers, and hand in or send by email to swede@thecfbc.com

THE APOCRYPHAL BOOK OF BEL AND THE DRAGON

- 1:1 When King Astyages was laid with his fathers, Cyrus the Persian received his kingdom.
- 2 And Daniel was a companion of the king, and was the most honored of his friends.
- 3 Now the Babylonians had an idol called Bel, and every day they spent on it **twelve bushels of fine flour and forty sheep and fifty gallons of wine.**
- 4 The king revered it and went every day to worship it. But Daniel worshiped his own God.
- 5 And the king said to him, "Why do you not worship Bel?" He answered, "Because I do not revere man-made idols, but the living God, who created heaven and earth and has dominion over all flesh."
- 6 The king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"
- 7 Then Daniel laughed, and said, "Do not be deceived, O king; for this is but clay inside and brass outside, and it never ate or drank anything."
- 8 Then the king was angry, and he called his priests and said to them, "If you do not tell me who is eating these provisions, you shall die.
- 9 But if you prove that Bel is eating them, Daniel shall die, because he blasphemed against Bel." And Daniel said to the king, "Let it be done as you have said."
- 10 Now there were seventy priests of Bel, besides their wives and children. And the king went with Daniel into the temple of Bel.
- 11 And the priests of Bel said, "Behold, we are going outside; you yourself, O king, shall set forth the food and mix and place the wine, and shut the door and seal it with your signet.
- 12 And when you return in the morning, if you do not find that Bel has eaten it all, we will die; or else Daniel will, who is telling lies about us."
- 13 They were unconcerned, for beneath the table they had made a hidden entrance, through which they used to go in regularly and consume the provisions.
- 14 When they had gone out, the king set forth the food for Bel. Then Daniel ordered his servants to bring ashes and they sifted them throughout the whole temple in the presence of the king alone. Then they went out, shut the door and sealed it with the king's signet, and departed.
- 15 In the night the priests came with their wives and children, as they were accustomed to do, and ate and drank everything.
- 16 Early in the morning the king rose and came, and Daniel with him.
- 17 And the king said, "Are the seals unbroken, Daniel?" He answered, "They are unbroken, O king."
- 18 As soon as the doors were opened, the king looked at the table, and shouted in a loud voice, "You are great, O Bel; and with you there is no deceit, none at all."
- 19 Then Daniel laughed, and restrained the king from going in, and said, "Look at the floor, and notice whose footsteps these are."
- 20 The king said, "I see the footsteps of men and women and children."
- 21 Then the king was enraged, and he seized the priests and their wives and children; and they showed him the secret doors through which they were accustomed to enter and devour what was on the table.
- 22 Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple.
- 23 There was also a great dragon, which the Babylonians revered.
- 24 And the king said to Daniel, "You cannot deny that this is a living god; so worship him."
- 25 Daniel said, "I will worship the Lord my God, for he is the living God.
- 26 But if you, O king, will give me permission, I will slay the dragon without sword or club." The king said, "I give you permission."
- 27 Then Daniel took pitch, fat, and hair, and boiled them together and made cakes, which he fed to the dragon. The dragon ate them, and burst open. And Daniel said, "See what you have been worshiping!"
- 28 When the Babylonians heard it, they were very indignant and conspired against the king, saying, "The king has become a Jew; he has destroyed Bel, and slain the dragon, and slaughtered the priests."
- 29 Going to the king, they said, "Hand Daniel over to us, or else we will kill you and your household."
- 30 The king saw that they were pressing him hard, and under compulsion he handed Daniel over to them.
- 31 They threw Daniel into the lions' den, and he was there for six days.
- 32 There were seven lions in the den, and every day they had been given two human bodies and two sheep; but these were not given to them now, so that they might devour Daniel.
- 33 Now the prophet Habakkuk was in Judea. He had boiled pottage and had broken bread into a bowl, and was going into the field to take it to the reapers.**

- 34 But the angel of the Lord said to **Habakkuk**, "Take the dinner which you have to Babylon, to Daniel, in the lions' den."
- 35 **Habakkuk** said, "Sir, I have never seen Babylon, and I know nothing about the den."
- 36 Then the angel of the Lord took him by the crown of his head, and lifted him by his hair and set him down in Babylon, right over the den, with the rushing sound of the wind itself.
- 37 Then **Habakkuk** shouted, "Daniel, Daniel! Take the dinner which God has sent you."
- 38 And Daniel said, "Thou hast remembered me, O God, and hast not forsaken those who love thee."
- 39 So Daniel arose and ate. And the angel of God immediately returned **Habakkuk** to his own place.
- 40 On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel.
- 41 And the king shouted with a loud voice, "Thou art great, O Lord God of Daniel, and there is no other besides thee."
- 42 And he pulled Daniel out, and threw into the den the men who had attempted his destruction, and they were devoured immediately before his eyes.
- 2:1 O Lord Almighty, God of our fathers, of Abraham and Isaac and Jacob and of their righteous posterity;
 2 thou who hast made heaven and earth with all their order;
 3 who hast shackled the sea by thy word of command, who hast confined the deep and sealed it with thy terrible and glorious name;
 4 at whom all things shudder, and tremble before thy power,
 5 for thy glorious splendor cannot be borne, and the wrath of thy threat to sinners is irresistible;
 6 yet immeasurable and unsearchable is thy promised mercy,
 7 for thou art the Lord Most High, of great compassion, long-suffering, and very merciful, and repentest over the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to those who have sinned against thee; and in the multitude of thy mercies thou hast appointed repentance for sinners, that they may be saved.
- 8 Therefore thou, O Lord, God of the righteous, hast not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who did not sin against thee, but thou hast appointed repentance for me, who am a sinner.
- 9 For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am unworthy to look up and see the height of heaven because of the multitude of my iniquities.
- 10 I am weighted down with many an iron fether, so that I am rejected because of my sins, and I have no relief; for I have provoked thy wrath and have done what is evil in thy sight, setting up abominations and multiplying offenses.
- 11 And now I bend the knee of my heart, beseeching thee for thy kindness.
- 12 I have sinned, O Lord, I have sinned, and I know my transgressions.
- 13 I earnestly beseech thee, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or lay up evil for me; do not condemn me to the depths of the earth. For thou, O Lord, art the God of those who repent,
- 14 and in me thou wilt manifest thy goodness; for, unworthy as I am, thou wilt save me in thy great mercy,
 15 and I will praise thee continually all the days of my life. For all the host of heaven sings thy praise, and thine is the glory for ever. Amen.
- 1 After **Alexander son of Philip, the Macedonian**, who came from the land of Kittim, had defeated Darius, king of the Persians and the Medes, he succeeded him as king. (He had previously become king of Greece Note: At age 18..)
- 2 He fought many battles, conquered strongholds, and put to death the kings of the earth.
- 3 He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him, he was exalted, and **his heart was lifted up**.
- 4 He gathered a very strong army and ruled over countries, nations, and princes, and they became tributary to him.
- 5 **After this he fell sick and perceived that he was dying**. Note: History records that Alexander died at the age of 33 from venereal disease.
- 6 So he summoned his most honored officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive.
- 7 And **after Alexander had reigned twelve years, he died**.
- 8 Then his officers began to rule, each in his own place.

THE BOOK OF ZEPHANIAH

INTRODUCTION

PRINCIPLES

TEXT

OUTLINE

QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of

Dr. Stanley Ellisen, Beloved Professor of English Bible

And Interpretation

At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

THE BOOK OF ZEPHANIAH

INTRODUCTION

I. Authorship

- A. The name “Zephaniah” means “Jehovah hides” or “protects.” (2:3)
- B. Zephaniah was the great-great-grandson of King Hezekiah, and thus was a distant cousin to King Josiah. He seems to have lived in Jerusalem and probably had access to the court of the King. As such he was the only Minor Prophet of royal descent, and was perhaps influential in the revival under King Josiah.

II. Historical Setting

- A. Date of writing: c. 625 B.C.
 - 1. It was in the days of Josiah (1:1), c. 640-609 B. C.
 - 2. It was after Josiah’s reformation had commenced (1:4), c. 629 B. C., and probably before it was complete (2 Chronicles 34:3).
 - 3. Thus the best date is c. 629-622 B. C.
- B. Judah had recently emerged from over 50 years of wicked rule under Mannasseh and Amon. Paganism and corruption were at their highest point under these two Kings.
- C. Josiah began to reign in 640 B. C. at the age of eight. He had determined on a course of reformation from his eighth year, and began the reformation in his twelfth year. Though he inaugurated a strong reform, the people did not acquiesce and follow from the mind and will. (2 Kings 22:15f.).
- D. Nineveh was not yet destroyed (2:13). This occurred in 625 or 626 B.C when Nebopolassar overthrew the Assyrians. Babylon was in the ascendancy as a vassal of Assyria. The destruction of Assyria occurred in 605 B.C. at the battle of Carchemish where Nebuchadnezzar II defeated Pharaoh Nechoh of Egypt an ally of the Assyrian king. Carchemish was an old city of the Hittite Kingdom. See Map, below.
- E. Jerusalem was “filthy and polluted.” The prophets and priests engaged in idolatry and adultery, polluted the sanctuary, and did violence to the Law. Various punishments brought against the city proved of no avail (3:17)

III. The Purpose And Theme Of Zephaniah

The dominant **Theme** of Zephaniah is the Day Of The Lord and the attendant judgment of Judah.. His **Purpose** is to give an eleventh hour call to individuals (call out the “faithful” remnant) of the nation to turn to the Lord and be hidden in the time of inevitable judgment toward which the nations were hastening.

Theme: The Day Of The Lord And The Judgment Of Judah.

IV. Some Major Principles From Zephaniah

- A. It Gives a compendium of the prophets but doesn't mention Messiah. See Titus for a compendium of N. T. truth.
- B. The peril of religious syncretism. Watering down and amalgamating of the good points of a number of religions. This is an eclectic approach to Scripture. It is Ecumenicity gone to seed. vs. 1:5.
- C. Neglect of God is tantamount to rejection of God. vs. 1:6
- D. Tragic consequences result from refusing God's (the Scriptures) corrections. vs. 3:2-5
The leaders were like lions or wolves. **They knew no shame**. See Rom 1:24, 26, 28 for the very evil Greek word *ασελγεια*, pronounced in English aselgia. This word has been termed the "ugliest word in the list of NT sins: William Barclay "A NEW TESTAMENT WORDBOOK." It is used in the following NT passages: Mk 7:22, Ro 13:13, II Cor 12:21, Gal 5:10, Eph 4:19, I Pet 4:3, II Pet 2:2 - 7 - 18, Jude 1:4.
- E. This book gives an ominous picture of world wide judgment in the Day Of The Lord. vs. 1:2-3
- F. God always makes a way of escape for responding individuals in a Godless society vs. 2:1-3

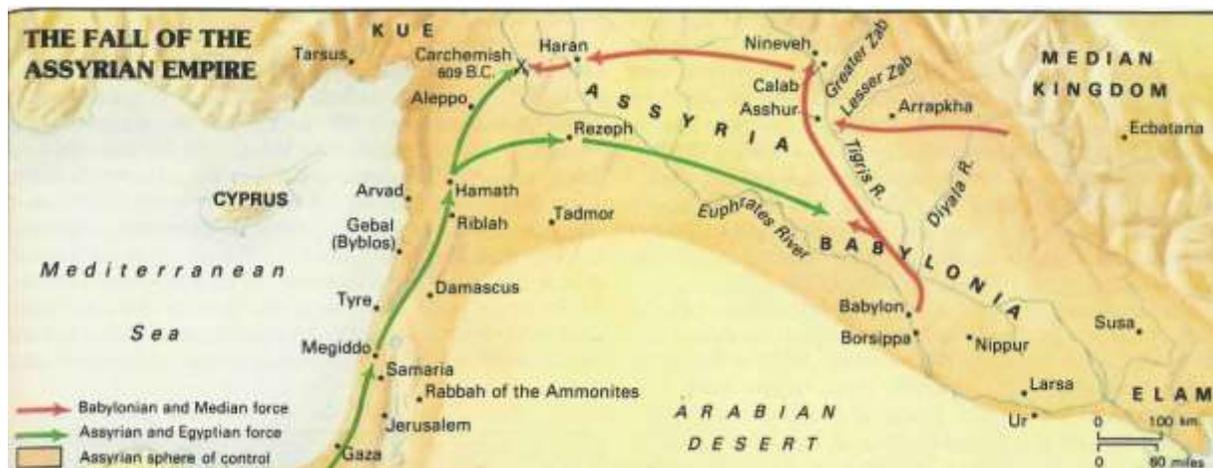


Figure 01. The Fall Of The Assyrian Empire.

OUTLINE OF ZEPHANIAH

I. Judgment In The Day Of The Lord. 1:1 - 3:8

II. Salvation In The Day Of The Lord. 3:9-20

Zephaniah 1.

- 1 ¶ The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.
- 2 I will utterly consume all *things* from off the land, saith the LORD.
- 3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.
- 4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests; (The idolatrous priests of Baal)
- 5 And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham; {Or Malcam, an Ammonite god, also called Molech (compare #Le 18:21)}
- 6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.
- 7 ¶ Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
- 8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.
- 9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.
- 10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.
- 11 Howl, ye inhabitants of Maktesh; for all the merchant people are cut down; all they that bear silver are cut off.
- 12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.
- 13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.
- 14 ¶ The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.
- 15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
- 16 A day of the trumpet and alarm against the fenced cities, and against the high towers.
- 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.
- 18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 2:1 ¶ Gather yourselves together, yea, gather together, O nation not desired;

- 2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.
- 3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.
- 4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.
- 5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.
- 6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.
- 7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.
- 8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

- 9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.
- 10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.
- 11 The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

I. Judgment In The Day Of The Lord.	(1:1. - 3:8.)
A- Judgment On Judah And Jerusalem	(1:1.-3:8.)
1- Judgment Announced	vs. 1-9
a- Inscription	vs. 1
1) The Author - The only Minor Prophet Of Royal Blood	
2) The Date - In the days of Josiah c. 640-609B.C.	
b - The Destruction Of All Things - A CLEAN SWEEP!	vs. 2-3
c - The Destruction Of Idols And Idolaters - Religious Syncretism	vs. 4-5
d - Judgment On The Indifferent - See Heb 4:12	vs. 6
e - Judgment On Royalty - Note: Zeph. own kindsmen!	vs. 7-8
f - Judgment On The Superstitious - Those who leap across thresholds Sam 5:1-5.	vs. 9
2- Judgment Described	vs. 10-18
a- The Army Approaching - Great crashing from the hills	vs. 10
b- Jerusalem To Be Pillaged - Searched with candles! Seeking out deist's	vs. 12
c- The Nearness Of Wrath - Great Day Of The Lord See Malachi 4:	vs. 14
d - The Inevitability Of Judgment	vs. 18
3- Judgment Avoidable For Individuals Repenting	(2.)
A Last Chance!	
a. A National convocation invited	vs. 1
b. The MEEK to be preserved in the Day Of The Lord	vs. 3
B- Judgment On The Surrounding Nations	vs. 4-15
1- West: Philistia To Be Destroyed	vs. 4-7
2- East: Moab And Ammon Judged	vs. 8-11

Zephaniah 2. (Cont.)

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

Zephaniah 3.

1 ¶ Woe to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

3- South: Ethiopians To Be Slain	vs. 12
4- North: Nineveh To Be Desolated - Her pride will be her shame.	vs. 13-15
C - Judgment On Jerusalem	3:1-7
1- They Ignored God's Warnings	vs. 1-2
2- The Leaders Were Corrupt	
a. Princes - - Roaring Lions - Note I Pet 5:8-9 - Note the prince's boss!	vs. 3
b. Judges - - Evening Wolves (ate the fat off the people)	vs. 3
c. Prophets - - Treacherous, Frivolous, Light	vs. 4
d. Priests - - Polluted The Law And The Sanctuary	vs. 4
e. The Lord Was "In The Midst" Keeping Records!	vs. 5
3- They Refused Correction	vs. 6-7
a. Other Nations Were Destroyed - As An Object Lesson	vs. 6-7a
b. They Rather, Became More Corrupt	vs. 7b
D- Judgment On All The Earth	vs. 8
1. All Nations To Be Gathered For Judgment - See Isaiah 24	
2- All The Earth To Experience God's Wrath	

- 9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.
- 10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.
- 11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.
- 12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.
- 13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.
- 14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.
- 15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.
- 16 In that day it shall be said to Jerusalem, Fear thou not: *and to Zion*, Let not thine hands be slack.
- 17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.
- 18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.
- 19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.
- 20 At that time will I bring you *again*, *even* in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

II. Salvation In The Day Of The Lord.

3:9-20

A- Israel's Conversion	3:9-13
1- A Pure Language Restored By Pure Hearts	vs. 9
Note: Rabbi Hertzog brought Hebrew back to Palestine- "This is a language that comes from pure hearts." vs. 13	
2- They Unite To Serve The Lord	vs. 10
3- The Nation Is Purged	vs. 11
4- A Righteous Remnant Will Remain	vs. 12-13
B- Israel's Restoration By Messiah	3:14-20
Note the Messiah's Person vs. 15, 17	
1- Her Enemies Cast Out	vs. 15
2- Messiah is in the midst to bless (Ref Dan 3:19-28)	vs. 15
3- The prophet trembles at Israel's coming judgment	vs. 16-17
4- The Remnant Regathered	vs. 18-19
5- Israel To Be A Praise In The Earth - "I will gather, undo, save & gather, get them praise	vs. 20

NOTES

Chemarims The idolatrous priests of Baal

Maktesh, The Targum says, " howl, all ye that dwell in the valley of Kidron;

Malcham; {Or Malcam, an Ammonite god, also called Molech (compare #Le 18:21)}

merchant people ; The word for merchant signifies a Canaanite; and the Targum paraphrases it thus, "for all the people are broken, whose works are like the works of the people of the land of Canaan:"

THE BOOK OF ZEPHANIAH
QUESTIONS ON ZEPHANIAH

1 - What does the name Zephaniah mean and how does it relate to his book?

2 - What was significant about Zephaniah's background?

Hint: A similar thing was true about the Major Prophet Daniel.

3 - When did he prophecy and with whom was he contemporary?

4 - What was his dominant theme?

5 - What specific appeal does he make and to whom?

6 - How does he characterize the Jerusalem of his day?

7 - What is the subject of his final message?

8 - Why is his prophecy unique among the Minor Prophets?

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THE BOOK OF HAGGAI

INTRODUCTION

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OUTLINE

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Adapted from the larger work (under contract - prior his home-going) of

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Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

THE BOOK OF HAGGAI

INTRODUCTION

I. Authorship

A. The name “Haggai” means “festive” or “My feasts.” The Temple was needed for the feasts. He promoted building the Temple that the feasts might be resumed.

B. Background Of The Author

1- Haggai is the first of the three restoration prophets.

Note: There were 17 historical books

14 pre-exilic

3 post-exilic

There were 17 prophetic books

14 pre-exilic

3 post exilic

2- He was probably born in Babylon and returned in the first contingent of returnees with Zerubbabel.

3- He is mentioned in Ezra 5:1 and 6:14 as one of the prime movers in causing the people to rise up and build the Temple. Thus, he was doubtless a great leader, motivating the governor and high priest in their work..

II. Historical Setting

A- Date of writing: September 1 to December 24, 520 B. C. **This is the most precisely dated book of the Bible.** The dates are given in the second year of Darius to the day!

B- The return from the Babylonian captivity had been accomplished about 16 years earlier, nearly 50,000 returning. Shortly after the return, the work had been hindered constantly by overtures from the mongrel race of the Samaritans, who were forbidden to participate in the project. At the death of Cyrus the work was completely halted by a decree from Artaxerxes (Cambyses) in 529.

C- Following the halting of the Temple building, the people set about their private pursuits, building their own homes and fortunes. Without the Temple, it was impossible to carry on the proper religious functions of the offerings and feasts. But the people gradually became resigned and accustomed to it and were no longer concerned.

D- Although Darius I was to promote and subsidize the Temple building, it was the urging of Haggai and Zechariah that motivated the people to start the work that resulted in the King’s patronage.

E- At this time Zerubbabel (returned in 536 B. C.) was the governor of Judah and Joshua was the high priest. He had returned from Babylon just 70 years after the first captivity in 606 and the Temple was to be completed in 516, just 70 years after its destruction in 586.

III. The Purpose And Theme Of Haggai

The **Theme** of Haggai is the call to leaders and people to rise up and build and complete the Temple Reconstruction. His **Purpose** was to convict the people of neglecting the work of the Lord in favor of their own enterprises, indicating that this was the cause of their drought and economic depression.

Theme: A Call To Rise Up And Build The Temple

IV. Some Major Principles From Haggai

- A. Notice the remarkable power of “**Thus Saith The Lord**.. Haggai had almost no eloquence but of the Prophets, seemed to have the best response. Amos & Zephaniah were eloquent speakers.
- B. There is no true prosperity when the believer is out of God’s will. vs. 1:6
There is no true satisfaction when the believer is out of God’s will. vs. 1:6
- C. The temptation for spiritual neglect is always with us. - “Not the right time.” vs. 1:2
Notice the excuse of The leaders and many people of Athens, Acts 17:32; or of King Agrippa’s response to Paul; or of the Governor Felix’s response in Acts 26:28;
- D. Beware of the contaminating power of sin - Sin is contagious. vs. 2:13
Holiness is NOT contagious
- E. The Presence of Christ is the Glory of any house. vs. 2:7-9
- Notice the identification of the Lord of Hosts!

OUTLINE OF HAGGAI

I. The First Message: A Rebuke.	1:1-15
II. The Prophet’s Prayer And Praise.	2:1-9
III. The Third Message: Cleansing And Blessing.	2:10-19
IV. The Forth Message Assurance For The End Time.	2:20-23

Haggai 1.

- 1 ¶ In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,
- 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.
- 3 Then came the word of the LORD by Haggai the prophet, saying,
- 4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?
- 5 Now therefore thus saith the LORD of hosts; Consider your ways.
- 6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.
- 7 Thus saith the LORD of hosts; Consider your ways.
- 8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.
- 9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.
- 10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.
- 11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.
- 12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.
- 13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.
- 14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,
- 15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Haggai 2.

- 1 ¶ In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,
- 2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,
- 3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

- I. The First Message: A Rebuke. (1.)**
(September 1, 520 B. C.)
- A- The Rebuke For Neglecting The Temple vs. 1-4
- 1- The Message Directed To The Leaders vs. 1
- Zerubbabel the Gov. and Joshua the High Priest
- 2- The Excuses Of The People Cited - "Not the Right Time." vs. 2
- 3- The Personal Pursuits Of The People Noted - " at ease in their paneled houses." vs. 4
- B- The Resulting Economic Depression vs. 5-11
- 1- All Areas Of Life Become Fruitless vs. 5-6
There is no satisfaction in life when the things of the Lord are neglected!
- 2- The Command To Start Building - Note that Durias. gave his command after this vs. 8
- 3- The Consequences Of Neglecting The Temple vs. 9-11
- a.- Meager production in spite of effort vs. 9
- b.- Drought From The Lord vs. 10-11
Note Leviticus 26!
- C- The Response Of The People vs. 12-15
- 1- They Hearken To Haggai - They OBEY! vs. 12
- 1Sa 15:22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *and* to hearken than the fat of rams.
- 2- The Lord Affirms His Presence With Them - "I am with you" vs. 13
- 3- Construction Begins On September 24, 520 B. C.
- II. THE SECOND MESSAGE: ENCOURAGEMENT 2:1-9**
(Oct 21, 520 B. C. The last of Tabernacles)
- A- Inferiority Of The New Temple Noted vs. 1-5
- 1- Inferiority acknowledged vs. 1-3

- 4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:
- 5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.
- 6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;
- 7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.
- 8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.
- 9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.
- 10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,
- 11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,
- 12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.
- 13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.
- 14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.
- 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:
- 16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.
- 17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.
- 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*.
- 19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.
- 20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,
- 21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;
- 22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.
- 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

2- The Command To Be Strong And Work - "I Am with you"	vs. 4
3- The Promise Of The (Holy) Spirits Presence - "The Spirit Remaineth Among You."	vs. 5
B- The Promise Of "Greater Glory" In The Latter House.	2:6-9
1- The Earth To Be Shaken - Compare Isaiah 13:13	vs. 6-7
2- Messiah To Come To The Temple - Not the Shekinah but the physical person! Note the real Christmas Hymn - "Come The Desire Of Nations Come"	vs. 7-9
3- His Inexhaustible Gold Supply Is Declared	vs.
4- The Temple Will Be A Place Of Peace Heb "Shalom", The Prince Of Peace In Residence in the Temple	vs. 15-18
III. THE THIRD MESSAGE: CLEANSING AND BLESSING	vs. 10-19
(December 24, 520 B. C.)	
A- The Question Concerning Cleansing	vs. 10-14
1- Does Holy Food Purify? - i.e., Is Holiness contagious?	vs. 12
2- Does An Unclean Thing Contaminate? - Is Sin Contagious?	vs. 13
3- The Point: Israel's Contamination "There is a "dead thing" in the midst. i.e., the Temple; What about the Christian Life???? Or the Church?????	vs. 14
B- Israel's Promise Of Blessing Begun.	vs. 15-19
1- Their Previous Depression Noted - The refused to respond to chastening	vs. 17
2- The New Day Of Blessing Begun - Note the expression, "From this day"	vs. 15, 18
IV. THE FOURTH MESSAGE: ASSURANCE FOR THE END TIME	vs. 20-23
(December 24, 520 B. C.)	
A- Heaven And Earth To Be Shaken	2:20-22
1- The Heathen To Destroy Themselves - Compare Isaiah 13 "every one by the sword of his brother"	vs. 22
2- World Conflict Portrayed - Note the throne of the world ruler, the antichrist	vs.22
B- Zerubbabel Chosen As A Signet - He was the sign of the Messianic line	2:23
Note that Zerubbabel was a grandson of Jeconiah; compare Jer 22:24-30 with Matt 1:13. However, it was through the lineage of Mary, where He obtained the rightful line to the Kingship of Israel. Luke 3:23-38.	
1-Messiah To Come Forth In A Day Of Battle -	vs. 22
2- Messiah To Be A Temple Builder - See Zechariah 6:12	

- 1 - What does the name Haggai mean and how does it relate to the book?
- 2 - When did Haggai prophesy? Give a reason for this date.
- 3 - With what problems do Haggai attempt to help with in the book?
- 4 - On what charge does Haggai bring to the people?
- 5 - Describe the people's response to his message?
- 6 - Beginning with what day, did Haggai promise them they would be blessed?
- 7 - What was the significance of the Lord's making Zerubbabel a signet in the light of New Testament Revelation?

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THE BOOK OF ZECHARIAH (Little Daniel)**INTRODUCTION****I. Authorship**

- A. "Zechariah" means "Jehovah remembers."
- B. Zechariah was the son of Berechiah, grandson of Iddo, who was chief of one of the priestly families returning from exile (Zechariah 2:2; Nehemiah 12:4; Ezra 5:1). Iddo means "The appointed time: Berechiah—"Jehovah blesses." Thus the three names in order mean: "the appointed time," "Jehovah blesses" and "Jehovah remembers."
Zechariah then was one of the prophet-priests. (like Jer., Ezek., Joel, Malachi.)
The Targums and Josephus say he was slain in the sanctuary.

II Historical Setting.

- A. Date: October 530 – November 518, B.C., to 480 B.C.
Chapters 1-8 were written October 520 – November 518;
Chapters 9-14 probably after 480 (note 9:13; rise of Greek power occurred C. 490-480 B.C.).
- B. The historical setting is much the same as that of Haggai. Zechariah began to prophesy c. two months after Haggai began. (8th Month of the 2nd year of Darius - Zech 1:1)

III. Relation to Other Prophets

- A. Isaiah and Zechariah are the great Messianic prophets.
- B. As Daniel concentrated on the Gentile prophetic future, so Zechariah concentrated on the prophetic program for Israel, along with Ezekiel!
- C. He and Haggai were associated in prophesying concerning the temple
- D. He reemphasized the prophecies of Joel and Zephaniah concerning the coming Day of the Lord.
- E. He emphasizes and correlates all the prophecies of the prophets concerning the restoration of Israel to the land under Messiah, including Messiah's work in both first and second advents.
- F. Haggai said – "Consider your ways" (get going), Zechariah said "Turn ye" (repent) (change your mind)

IV. Purpose and Theme of Zechariah.

The dominant theme of Zechariah is the restoration and cleansing of the nation of Israel through the redeeming and delivering work of Messiah. His purpose was both historic and prophetic. The historic purpose was to encourage the remnant from exile to continue to work on the seemingly meager post-exile temple, trusting the Lord to bless it with His presence. His prophetic purpose was to present a somewhat detailed picture of Israel's future and its relation to Messiah as given to him in revelations from the Lord.

Theme: Israel's judgment and cleansing in the Day of the Lord.

IV. Some Major Principles From Zechariah. Students should fill in as many as possible/

- A. 2:3 The apple (pupil) of God's eye. Don't Mess With Israel!
- B.
- C.
- D.
- E.

VERSES FROM ZECHARIAH WITH GREAT SIGNIFICANCE

You fill them in.

Zech

Zech

Zech 2:11 - Only Place In The Bible where "Holy Land" is Expressed.

Zech

OUTLINE OF ZECHARIAH

Both Jews and Christians recognize this book as difficult.

I.	The Eight Night Visions. All in one night.	1-6
II.	The Two Messages from the Lord.	7-8
III.	The Two Burdens of Israel's Future.	9-14

Table 01 ZECHARIAH (Israel's Future)

1-6 Eight Visions				7-8 <u>2 Messages on Fasts</u>	9-14 Two Burdens
1 - 4 – Consolation				7	9 - 11
<u>1</u> Man on Red Horse	<u>2</u> 4 Horns 4 Crafts.	<u>3</u> Jerusalem Surveyed "To Rebuild"	<u>4</u> Joshua Cleansed "For Service"	<u>5</u> 2 Olive trees "Empowered for Service"	Wrong Motives Ritual w/o Righteousness
5 – 6 - Condemnations				8	12 – 14
<u>5</u> 2 Olive trees "Empowered for Service"	<u>6</u> Flying Scroll	<u>7</u> Woman in Ephah	<u>8</u> 4 Chariots	Fasts to Become	Deliverance Physical & Spiritual
6 – Coronation				Feasts	Descent of the Lord in Glory
Jahoshua Crowned as King-Priest					

ISRAEL'S RELIGIOUS AND THEOCRATIC CALENDAR

Israel's religious calendar began in Nisan (in the spring); their civil year, in Tishri (in the autumn). The seven festivals of the Hebrews were included within the first seven months of the religious calendar: The first three feasts (Passover, Unleavened Bread, and First Fruits) took place in the first month, Nisan. The last three (Trumpets, Day of Atonement, and Tabernacles), were observed in the seventh month, Tishri. Between the first and last three was the Feast of Weeks. Pentecost follows fifty days after the offering of the First Fruits.

The following table correlates the Hebrew religious calendar with the one generally accepted by Christians:

Table 02 Israel's Religious And Theocratic Calendar

Nisan (or Abib)	= March-April	Tishri (or Ethanim)	= September-October
Iyyar (or Ziv)	= April-May	Marchesvan (or Bul)	= October-November
Sivan	= May-June	Chislev	= November-December
Tammuz	= June-July	Tebeth	= December-January
Ab	= July-August	Shebat	= January-February
Elul	= August-September	Adar	= February-March

About every six years an extra month (Second Adar, or leap-year month) was added because the calendar was based upon the moon instead of the sun.

Zechariah 1.

- 1 ¶ In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
- 2 The LORD hath been sore displeased with your fathers.
- 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.
- 4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.
- 5 Your fathers, where *are* they? and the prophets, do they live for ever?
- 6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.
- 7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
- 8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

I. THE EIGHT NIGHT VISIONS

(1.-6.)

A. Consolatory visions.

(1.-4.)

1. Superscription

vs 1:1

a. The date. - Nov. of 520 BC, second year of Darius (522-486 BC, according to the gentile kings - in "The Times Of The Gentiles".

b. The prophet-priest. - Neh 12 - Iddo the Priest was his grandfather.

2. The call to repentance

vs. 2-6.

a. Recalcitrance of the fathers. - Wouldn't hearken -

From Latin: re = back, calcitrare = to kick) They refused to obey authority.

vs. 2, 4

b. Judgment of the fathers. - Where are they - DEAD

vs. 5-6

c. The prerequisite for renewed blessing. - Repentance - turn ye!

vs. 3

Note the post-captivity distress

3. The man among the myrtles -

vs. 7-17

a. The date. - Feb 519 24th of Shebat Ref. Table 1, below.

b. The man on the red horse - Standing among the myrtles in a ravine.

vs. 8



Figure 01 The Blooming MYRTLE Tree; Native To Israel and Oregon Coast.

. . . in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah . . . saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom. . . .

ZECHARIAH 1: 7, 8

In a vision the prophet Zechariah saw the angel of the Lord standing among the myrtle trees. This classical plant was sacred to Venus, and its name is taken from the Greek word meaning "perfume." From it were made wreaths to crown the nobility. Myrtle, prized for its fragrant leaves, is a large evergreen shrub growing over eighteen feet high.

It is abundant in certain localities. The phrase "*the boughs of thick trees*" in LEVITICUS 23:40 refers to the myrtle. Even today the Jews collect it to adorn their sheds and booths at the Feast of Tabernacles. It bears beautiful white flowers with a myriad of stamens covering the centers; the perfume from the blossoms is considered more exquisite than that of the rose. Purplish-black berries known as mursins have medicinal value. The bark is reddish, and the leaves are oval and very smooth and shining. This tree was carefully cultivated by the ancient Romans. Today in Italy the leaves are used as a spice, and in Syria all parts of the plant are dried for perfume. The prophet Isaiah, comparing the ugly thorns of the brier with the purity of the myrtle, promised those who were penitent that "*instead of the brier shall come up the myrtle tree*" ISAIAH 55: 13. Its Hebrew name *hadas* literally means "sweetness"; thus it may be noted in the book of ESTHER 2:7 that the name was given to a woman: "*And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful, whom Mordecai, when her father and mother were dead, took for his own daughter.*"

- 9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.
- 10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.
- 11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.
- 12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?
- 13 And the LORD answered the angel that talked with me *with good words and comfortable words*.
- 14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.
- 15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.
- 16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.
- 17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.
- 18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.
- 19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.
- 20 And the LORD shewed me four carpenters.
- 21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

- 1) His identity - The Pre-Incarnate Son of God - the Angel of the Lord
- 2) His flanking horses. - The Lord’s angelic patrol
- c. The vision explained vs. 9-17
 - 1) An interpreting angel explains.
 - 2) Patrolling horses report.
 - 3) The angel cries for mercy.
 - 4) The Lord’s promise of mercy for Jerusalem.
- d. Significance of the vision
 - 1) The Lord will avenge Israel. - Prophetic Present Tense vs. 16
I AM returned!
 - 2) Israel will yet be prosperous. vs.17
 - 3) The Temple will be built vs. 16
- 4. Vision of the 4 horns and 4 craftsmen **1:18-21**
(God’s use of nations to discipline Israel)
 - a. The 4 horns explained
 - 1) The horns scattered Israel. vs. 21

Dan 7:24 --> Horns = Kings cf. Rev 17:12. Horns also refers to pride or power so no man lifted up his head

- 2) Their probable identity. See Table 01, below.

Table 03. The Four Gentile Empires That God Used To Discipline Israel/Judah

Empires	Ruler	Date(s) You Fill These In!
Babylon	Nebuchadnezzar	
Medo-Persia	Cyrus	
Greece	Alexander (The Great)	
Rome	A Whole Cast Of The Caesars	

- b. The 4 craftsmen explained vs. 20-21
 - 1) The craftsmen (artisans) cast out the horns.
 - 2) The significance.
 - a) God Uses Nations (often the Wicked ones) to Discipline Israel. e.g., Is 44 Cyrus
 - b) God will finally cast them out of the land.

Zechariah 2.

- 1 ¶ I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.
- 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.
- 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,
- 4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:
- 5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.
- 6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.
- 7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.
- 8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.
- 9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.
- 10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.
- 11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.
- 12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.
- 13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Zechariah 3.

- 1 ¶ And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
- 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?
- 3 Now Joshua was clothed with filthy garments, and stood before the angel.
- 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.
- 5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.
- 6 And the angel of the LORD protested unto Joshua, saying,
- 7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.
- 8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.
- 9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.
- 10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

5. Vision of the man with the measuring line (2.)
(God's restoration of Jerusalem)
- a. Jerusalem surveyed. - To rebuild with prosperity - No Walls! vs. 1-4
 - b. Jerusalem to be protected by the Lord. wall of fire - Ref. Is 4:6 vs. 5
 - c. Israel to be regathered. - Flee from the lands of the north (1948, etc.)
 - d. Many nations to turn to the Lord. - "joined to the Lord" vs. 11-13
6. Vision of Joshua and the Angel of Jehovah (3.)
(Israel cleansed and restored)
- a. The courtroom scene vs. 1-3
Ref. 1 John 2:1-2 for a greater "advocate".
 - 1) Joshua represents Israel before Jehovah. - The people's advocate
He becomes advocate (high Priest) with Zerubbabel. "clothed in filthy garments."
 - 2) Satan accuses Joshua as polluted. - He's at it again or "There he goes again."
 - 3) The Lord defends Israel (the remnant - Amos's "piece of an ear" Amos 3:12)
as a brand from the burning.
 - b. The cleansing of the nation vs. 4-7
 - 1) Joshua is re-clothed. - Iniquity is purged vs. 4
 - 2) Joshua is re-commissioned. - **Israel to be a Kingdom of Priests** vs. 7
 - c. The coming of Messiah vs. 8-10
 - 1) His coming as a Branch. - A sprout - 1st coming in humility vs. 8
 - 2) His coming as a Stone. - Note the smiting character of His 2nd coming vs. 9
The 7 "I"s speak of His infinite intelligence & omnipotence,
Rev 5:2, Zech 4:10 The eyes of the Lord run to and fro . .
 - 3) His coming with peace and prosperity. vs. 10

Zechariah 4.

- 1 ¶ And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,
- 2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:
- 3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

7. Vision of the lamp stand and olive trees

Chapter 4

a. The vision

vs. 1-3

1) The golden lamp stand.

2) The two olive trees. - As the source of oil for the lampstand they feed it.

vs. 3



Figure 02. The Golden Candlestick From A Model.

Zechariah 4. (Cont.)

- 4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?
- 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.
- 6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.
- 7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.
- 8 Moreover the word of the LORD came unto me, saying,
- 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.
- 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.
- 11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?
- 12 And I answered again, and said unto him, What *be* these two olive branches which through the two golden pipes empty the golden *oil* out of themselves?
- 13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.
- 14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

Zechariah 5.

- 1 ¶ Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.
- 2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.
- 3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.
- 4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

b. The purpose of the vision

vs. 4:4-10

1) God's promise of power. - power for Zerubbabel vs. 6
 "Not by might nor by power, but by my Spirit, saith the Lord of Hosts!"

2) The mountain of opposition to become a plain. vs. 7
 The Samaritan opposition would melt away - See Ezra 4

3) Zerubbabel to finish the temple. vs. 7, 9

4) His critics to be silenced. vs. 10

c. The olive trees further explained - Sons of oil, standing before. vs. 11-14
 Historically spoke of the King and Priest
 When Messiah spoken of, it refers to Him as The King and HIGH Priest.

1) They represent the Lord's two anointed ones.

2) They picture the enablement by the Holy Spirit.
 Remember the young people's chorus, "Give me oil in my lamp keep it burning."
 The picture here is to give light and power to Israel.

B. Condemnatory visions

(5:1. – 6:9.)

1. Vision of the flying scroll

vs. 5:1-4

(Judgment on sinners in Israel)

a. The scroll described. 15' x 30'

b. The scroll explained as a worldwide curse. vs. 3-4

1) It symbolized God's law. - Stealing (against men), Swearing (against God)

2) All lawbreakers to be cut off.

3) Judgment to penetrate all areas. vs. 4
 Note that sin affects all areas of our lives.

c. The significance. - The messianic kingdom will be characterized by truth!
 Note the penetration of God's judgment.

- 5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.
- 6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.
- 7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.
- 8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.
- 9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.
- 10 Then said I to the angel that talked with me, Whither do these bear the ephah?
- 11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base. 5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

Zechariah 6.

- 1 ¶ And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.
- 2 In the first chariot *were* red horses; and in the second chariot black horses;
- 3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.
- 4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?
- 5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
- 6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.
- 7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.
- 8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

2. Vision of the woman in the ephah basket

vs. 5:5-11

(Judgment and removal of sin itself)

a. Sin described.

vs. 5-8

1) Ephah basket signifies commercialism.

2) Woman is revealed within the basket.

vs. 7

The symbol here for sin - The flower of humanity, at best, is implicated

If a woman be so symbolized, pity the men who are all, worse.

3) She is identified as wickedness and sealed.

b. Sin is removed symbolically

vs. 9-11

1) Two unclean women transport Ephah to Babylon. - Pictured as a stork (an unclean bird)

God uses sin to destroy itself! Ref. I John 2:17, "The world is passing away by itself"

2) Babylon is seen as headquarters of evil.

c. The significance: The Messianic Kingdom will be characterized by TRUTH.

Ref. John 1:14, 17

3. Vision of the 4 chariots

(6.)

(Judgment on the Gentile nations)

a. The vision described

vs. 1-3

1) The 4 chariots emerge from mountains of brass (bronze). Signify Judgment

Note: Ex 27:1-4 The Brazen altar of the tabernacle - The judgment of God On Sin!

2) The 4 patrolling horses. Red, Black, White, and Dappled.

vs. 2-7

b. The vision explained.

1) They symbolize 4 spirits from heaven.

vs. 5

2) They patrol the earth in judgment. Ref. Jer 1:14ff, Ez 1:4, Rev 6:1-3,

vs. 5-8

3) Their judgment satisfied the Spirit of God.

vs. 8

c. The significance.

1) Completion of God's judgment prior to Messianic age. Ref Is 2:10-22, Rev 19:11-21.

2) Note relation of first vision. Ref 1:11 - Horse Patrol - The Lord was displeased, but now is satisfied by the judgment of these horses.

Zechariah 6. (Cont.)

- 9 ¶ And the word of the LORD came unto me, saying,
10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;
11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:
13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.
14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.
15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

Zechariah 7.

- 1 ¶ And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;
2 When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before the LORD,
3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?
4 Then came the word of the LORD of hosts unto me, saying,
5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?
6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?
7 *Should ye not hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?
8 ¶ And the word of the LORD came unto Zechariah, saying,
9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:
10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.
11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.
12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.
13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:
14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

C. The Coronation Of Joshua.

vs. 6:9-15

(Typifies Messiah's crowning as King-Priest).

1. The symbolic transaction vs.9-11
 - a. Exiles return with gifts. vs. 9-10
 - b. Crowns are made for Joshua. vs. 11
 2. The typical application vs. 12-15
 - a. Messiah the Branch as temple builder. vs. 12
 - b. Messiah to rule as King-Priest. vs. 13-14
 - c. Messiah to unite Jews and Gentiles in building. vs. 15
 - **If you will diligently obey my voice.**
- II THE TWO MESSAGES FROM THE LORD. (7.-8.)
- A. The first message: Rebuke for wrong motives. (7.)
1. Date. December 4, 518 BCE. vs. 1
 2. The question of continuing the fasts. - your prior fasting was not sincere! vs. 3
 3. The answer. vs. 11-14
 - a. Fasts are meaningless without mercy and righteousness. vs. 7, 9
 - b. The exile is here attributed to rebellion. vs. 11-14

- 1 ¶ Again the word of the LORD of hosts came to me, saying,
- 2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.
- 3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.
- 4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.
- 5 And the streets of the city shall be full of boys and girls playing in the streets thereof.
- 6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.
- 7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;
- 8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.
- 9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.
- 10 For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor.
- 11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.
- 12 For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.
- 13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.
- 14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:
- 15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.
- 16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:
- 17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.
- 18 ¶ And the word of the LORD of hosts came unto me, saying,
- 19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.
- 20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:
- 21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.
- 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.
- 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

- B. The second message: Promise of restoration. (8.)
1. Future restoration promised vs. 1-8
 - a. God's love for Zion. vs. 2
 - b. Jerusalem to be a holy city. vs. 3
 - c. Jerusalem to be populated and peaceful. vs. 4-8

Note:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

2. Present encouragement given vs. 9-17
 - a. The Lord's promise to bless. vs. 11
 - b. The offer of prosperity. vs. 12
 - c. The requisite for blessing.-Honest Communication; Righteous Living. vs. 16-17
3. Future Millennial Joy and Favor vs. 18-23
 - a. The fasts will become feasts. - vs:19
 - b. Messiah's presence to attract all nations. vs. 20-23

- 1 ¶ The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.
- 2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.
- 3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.
- 4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.
- 5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.
- 6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.
- 7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.
- 8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.
- 9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
- 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.
- 11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.
- 12 ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;
- 13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.
- 14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.
- 15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.
- 16 And the LORD their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, lifted up as an ensign upon his land.
- 17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

III. THE TWO BURDENS OF ISRAEL'S FUTURE.

(9.-14.)

A. The first advent and rejection.

(9.-11.)

1. Messiah's coming and program projected

(9.-10.)

a. Judgment on surrounding nations

vs. 9:1-8

1) Invasion of Alexander seen. - "Refers to the advance and return of Alexander after the battle of Issus (A battle (333 BC) in which Alexander the Great defeated the Persians under Darius III). He subdued the cities mentioned in vs. 1-6, and afterward returned to Greece without harming Jerusalem." See Josephus "Antiquities Of The Jews", Book XI., Chapter VIII, Verse 4-5. Note in the place that the High Priest (Jaddua) showed him from the book of Daniel, where Daniel declared that 'this' king (Alexander) should destroy the empire of the Persians, etc.. Perhaps, with reference to Dan 8:3-8, 20-21!

2) Jerusalem to be spared for the first advent of Messiah.
(Note the double application - 1st & 2nd advent)

vs. 8

b. Appearance of Zion's King

vs. 9

Note: Matt 21:7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

1) He comes with salvation.

2) He comes in righteousness and humility.

3) Note the contrast with Alexander. Alexander came with great pomp and dignity.

Note also the Hiatus like Is 61:1-2a and 61:2b with Luke 4:18-19
(a previously unexplained period of inactivity called the "hiatus,")⁵

c. Deliverance by Zion's King

vs. 10-16

1) He will dominate the heathen.

vs. 10

2) The Maccabean heroes are previewed. - Note: The faithful remnant.

vs. 12-13

Bend Judah as a bow and fill with Ephraim -
Mattathias & 5 sons destroyed Syrian army 5 times.

3) End time deliverance and joy are envisioned. Note the Jewels of His Crown.

vs. 16-17

See His beauty - Psalm 45

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Zechariah 10.

- 1 ¶ Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.
- 2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.
- 3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.
- 4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.
- 5 ¶ And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.
- 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.
- 7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.
- 8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.
- 9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.
- 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.
- 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.
- 12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

Zechariah 11.

- 1 ¶ Open thy doors, O Lebanon, that the fire may devour thy cedars.
- 2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.
- 3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.
- 4 ¶ Thus saith the LORD my God; Feed the flock of the slaughter;
- 5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.
- 6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.
- 7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.
- 8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.
- 9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.
- 10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.
- 11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

- 12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.
- 13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.
- 14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.
- 15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.
- 16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.
- 17 Woe to the idol shepherd that leaveth 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.

d. <u>Blessings of Zion's King</u>	10:1-12
1) Blessing of verdure. -	vs. 1
2) Blessings of true leadership.	vs. 2-8
3) Blessing of strength and final restoration. - Note: Hiss = whistle, Corner = stone, nail = tent pin = stability, battle bow = protection,	vs. 8 vs. 4
2. <u>Messiah's Rejection</u>	(11.)
a. <u>Consequence of rejection previewed</u>	vs. 1-3
b. <u>Details of rejection outlined</u>	vs. 4-14
1) Israel, though ready for slaughter, is shepherded by Messiah	vs. 7
2) Messiah comes with 2 staves—Beauty& Bands = Grace and Union,	vs. 7
3) The leaders and nation hate Messiah.	vs. 8-9
4) The first staff is broken.	vs. 10-11
Significance. Gracious shepherding is broken	
5) The Messiah (the shepherd) is rejected - Note the 30 pieces of silver	vs. 12-13
6) The second staff is broken.	vs. 14
Significance. Dissolution of the nation Israel - Judah's union with Israel	
c. <u>Reception of the false shepherd</u>	vs. 15-17
1) Character of antichrist noted.	vs. 16
a) Foolish	
b) Selfish	
c) Vicious	
2) Doom of the false shepherd. - To die by the sword. See Daniel 9:26	vs. 17
d. <u>Significance of this burden.</u> This great cleavage took place in 70A.D. under TITUS Two tragedies: 1) The rejection of the true shepherd, 2) Acceptance of the false shepherd.	

- 1 ¶ The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.
- 2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.
- 3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.
- 4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.
- 5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.
- 6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.
- 7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.
- 8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.
- 9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.
- 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.
- 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
- 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;
- 13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
- 14 All the families that remain, every family apart, and their wives apart.

Zechariah 13.

- 1 ¶ In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
- 2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.
- 3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.
- 4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:
- 5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.
- 6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.
- 7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

B. The second advent and reception.

1. The deliverance of Israel **(12.–13.)**
 - a. Physical deliverance vs. 12:1-9
 - 1) Judah and Jerusalem to be besieged. vs. 1-3
 - 2) Divine deliverance. vs. 4-9
 - a) Leaders seek divine aid. vs. 5-6
 - b) The feeble become strong. vs. 5
 - c) All nations destroyed by the Lord. vs. 8-9
 - b. Spiritual deliverance through Messiah (12:10.–13:7.)
 - 1) Revelation of the pierced Messiah. vs. 10
 - 2) National mourning. vs. 10-14
 - 3) National cleansing. **(13.)**
vs. 1-6
 - a) The means. - Fountain open -
Calvary like a great subterranean reservoir that has not been tapped for 2000 yrs. vs. 1
 - b) The illustration. - Note all the false prophets vs. 2-5
 - c) The basis of cleansing. vs. 1,
 - 4) Their blindness removed. vs. 12:10, 13:2-6
 - c. The means of deliverance - vs. 7-9
 - 1) The smitten Shepherd - Ref Matt 26:31,67; Mk 14:27,65, 15:19; vs. 7
 - 2) The scattered sheep - for 2000 years, Ref. Jn 10:1-10 vs. 7
 - 3) The fire of tribulation - 1/3 come through the fire of purging vs. 8-9

Zechariah 14.

- 1 ¶ Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.
- 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
- 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.
- 4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
- 5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.
- 6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:
- 7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.
- 8 ¶ And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.
- 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.
- 10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.
- 11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.
- 12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.
- 13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.
- 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.
- 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.
- 16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.
- 17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
- 18 And if the family of Egypt go not up, and come not, *that have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.
- 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.
- 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.
- 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

2. The descent of the Lord in glory (14.)

(Summary of events leading to second coming)

- a. All nations gather against Jerusalem. vs. 1-2
 - b. Messiah comes as “Man of war” vs. 3-4
 - c. Topographical changes occur - Rev 16:20 vs. 4-11
 Note: The Israeli Department Of Geological Survey “said” that although the Jordan Rift runs North and South, the rift under the Mt. of Olives runs East and West.
 The North side is up-faulted while the south side is down-faulted.
 From Lecture by Dr. Charles Feinberg.
 - d. The Lord Shall Be King Over All The Earth vs. 9
 - e. Israel’s enemies are destroyed vs. 12-15
3. The Kingdom reign of Christ 14:16-21
- a. The Feast of Tabernacles kept annually by all nations. vs. 16-19
 Note two feasts to be kept (Ezekiel 45:21, 25).
 Passover and Tabernacles Lev 23:33ff
 - b. Holiness to characterize His reign. vs. 20-21

1. In what way was Zechariah's background similar to that of Jeremiah and Ezekiel?
2. In what way is this book related to Isaiah?
3. In what way is Zechariah related to and distinguished from Daniel?
4. Give the three broad divisions of the book by the chapter headings.
5. State the prophetic purpose of the book.
6. List the first five visions of consolation and the prophetic lesson of each.

The Vision	The Prophetic Lesson
1)	
2)	
3)	
4)	
5)	

7. What lesson does the Lord teach following the inquiry about fasting?
8. For what reason are the fasts one day to be constituted feasts?
9. What does the vision of the "Woman in the Ephah" teach?
10. What did the breaking of the Shepherd's two staves signify in chapter 11 ?
11. What two events initiate the spiritual deliverance of Israel in chapter 12 ?
 - 1)
 - 2)
12. What is meant by the fountain being opened for sin "in that day" (13: 1) ?
13. What topographical change takes place in Palestine coincident with the second coming in chapter 14?
14. What annual event will be reinstated in Jerusalem when Christ becomes King in Jerusalem?

Copy this page, type your answers, and hand in or send by email to swede@thecfbc.com

THE BOOK OF MALACHI

INTRODUCTION

PRINCIPLES

TEXT

OUTLINE

QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of

Dr. Stanley Ellisen, Beloved Professor of English Bible

And Interpretation

At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.

Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

I. Authorship

- A. The name “Malachi” means “my messenger” or “messenger of Jehovah.” Three messengers besides the author are noted in this book: The priest (2:7); the messenger of the covenant (3:1); and Messiah’s forerunner (3:1).
- B. Nothing is known of Malachi. There is, however, no valid reason for regarding him as anything but a true prophet by this name (as the other writers of prophecy were actual prophets). He may have been a priest, judging from the many references to the priests in the book. The burden is so important, the bearer is overshadowed.

II. Historical Setting

- A. Date of writing: c. 432-424 B.C. -
Since the temple has been built and many abuses have crept in, the date is best placed a good while after the temple building in 516 B. C. Because the abuses and sins denounced by Malachi are quite similar to those corrected by Nehemiah in his second reformation, a date coincident with Nehemiah’s second return (after 432) is the most reasonable.
- B- Politically, the nation was still under rule by Artaxerxes [pronounced Arta-xerxes] I (Longimanus) - 465-424 B.C., the Persian who allowed Ezra and Nehemiah to return from captivity..
- C. The returned remnant had experienced several revivals, the last under Ezra in 445 B.C. But they were psychologically discontented. Returning from exile, they had great hopes of setting up a mighty kingdom under a mighty leader. But, the Messianic age was not to come and they became indifferent and haughty as if the Lord had let them down. They were thus in a state of practical atheism and Epicurean indulgence.
- D. The sins of the period may be listed as follows:
 - 1- Religious - guilty of profanity and sacrilege.
 - 2- Moral - guilty of sorcery, adultery, perjury, fraud, and oppression.
 - 3- Social - guilty of being untrue to family relationships.
 - 4- Material - guilty of robbing God in tithes due Him.
 - 5- Self-righteousness was the root all of their sins. **They thought they deserved** all God’s blessings and He Was holding out on them.

III. The Purpose And Theme Of Malachi

The **Theme** of Malachi is **the Love of God for Israel** and His desire to bless them, on the one hand, and the haughty “unblessableness of His people, on the other hand. His **Purpose** is to present the Lord’s case against Israel with a passionate appeal for repentance, accounting for their impoverished condition by their spiritually-calloused and indifferent attitudes. Page: 162

“This is a good Book for Christians who are down spiritually, materially, and who blame God for it. The Pity Part Syndrome.”

Theme: God’s Love And Israel’s Haughtiness

IV. Some Major Principles From Malachi

Principle: An eternal truth (not limited to a moment of time) expressed in a simple sentence.

- A. God's love for His Elect is Eternal. 1:2
- B. God's love for His Elect is Unconditional. 1:2
- C. The LORD of Hosts will Discipline Deceivers. 1:10-14

You Find 6 Principles from the remainder of the text and hand them in with your Question/Answers.

- D.
- E.
- F.
- G.
- H.
- I.
- J.

VERSES FROM MALACHI WITH GREAT SIGNIFICANCE

- 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
- 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
- 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith 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. {pour...: Heb. empty out}*
- 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. *{jewels: or, special treasure}*
- 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

OUTLINE OF MALACHI

I.	The Declaration Of Divine Love.	1:1-5
II.	The Denunciation Of The Priests.	1:6-2:9
III.	The denunciation of The People.	2:10-3:15
IV.	The declaration concerning The Remnant	3:16-18
V.	The Day Of The Lord	4

- 1 ¶ The burden of the word of the LORD to Israel by Malachi. *{by...: Heb. by the hand of}*
- 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was not Esau Jacob's brother?* saith the LORD: yet I loved Jacob,
- 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.
- 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.
- 5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel. *{from: or, upon: Heb. from upon}*
- 6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

I. The Declaration Of Divine Love.**(1.)**

- A- Superscription vs.1:1
- 1- A Final Burden (Woe) From The Lord.
A Judgment Coming On The People
 - 2- Given to "Israel" - Not just Judah - Nehemiah
Nehemiah offered 12 goats, one for each tribe
 - 3- Malachi Evidently A Prophet
- B- Jehovah's Love Declared And Demonstrated vs. 2-5
- 1- His Love Declared - "I have loved you" vs. 2
 - 2- His Love Questioned vs. 2
 - a- They ask for specifics - "wherein?" Ref. 1:2,6,7; 2:14,17; 3:7,8,13
Does this remind you of myriads of professing Christians, today???
 - b- They had become insensible to His grace
 - 3- His Love Illustrated vs. 2-4
 - a- God chose Jacob over Esau - Even though Esau was the elder.
Note: Jacob was chosen before birth
 - b- God doomed Esau after their captivity vs. 3-4
 - 4- His Love To Be Acknowledged By Future Generations vs. 5

II. The Denunciation Of The Priests**(1:6.-2:9.)**

Note: "Judgment Begins At The House Of God." Ref. 1 Peter 4:17

- A- For Despising The Lord's Name 1:6-14
- 1- They Dishonored Him As Father And Master vs. 6
 - a- Failed to give Him even respect due a father
 - b- They retorted, "Wherein?" vs. 6

Because of length of text, Ch. 1 (cont.) & 2 are backed up.

Malachi 1. (Cont.)

- 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. *{offer...: or, bring unto, etc}*
- 8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. *{for: Heb. to}*
- 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. *{God: Heb. the face of God} {by...: Heb. from your hand}*

- 10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.
- 11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.
- 12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.
- 13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. *{and ye have...: or, whereas ye might have blown it away}*
- 14 But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen. *{which...: Heb. in whose flock is}*

Malachi 2.

- 1 ¶ And now, O ye priests, this commandment *is* for you.
- 2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.
- 3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it. *{corrupt: or, reprove} {spread: Heb. scatter} {one...: or, it shall take you away to it}*
- 4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.
- 5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.
- 6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.
- 7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.
- 8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. *{stumble at: or, fall in}*
- 9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. *{have been...: or, lifted up the face against: Heb. accepted faces}*
- 10 ¶ Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?
- 11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. *{loved: or, ought to love}*
- 12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. *{the master...: or, him that waketh, and him that answereth}*
- 13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.
- 14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

- 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. *{residue: or, excellency} {godly...: Heb. seed of God} {treacherously: or, unfaithfully}*
- 16 For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. *{that he...: or, if he hate her, put her away} {putting...: Heb. to put away}*
-

- 2- They Despised Him In Temple Sacrifices vs. 1:7-14
 - a- Offered Polluted Bread And Blemished Sacrifices - offered refuse to the Lord vs. 7
 - b- The Lord's Ironic Challenge vs. 8
 - 'Offer this to your Governor & see if he favors you for it!'
 - c- The Lord's Call To Shut The Temple Door - 'Does anyone have any gumption?' vs. 10
 - d- The Lord's Coming Esteem By The Gentiles vs. 11
 - e- Their Further Sin Of Disposition And Hypocrisy vs. 13-14
 - Vows male of flock & instead offers a corrupt thing.
- B. For Corrupting The Lord's Law (2.)
 - 1- Their Curse For Disrespect vs. 1-3
 - 'I'm going to carry you out to the refuse heap with the religious.'
 - 2- Their Levitical Ideal Had Been Forgotten vs. 4-7
 - Chosen because Levi stood up with Moses for God. Ref Ex 32
 - 3- They Had Become A Curse And A Stumbling Block vs. 8-9
- III. The Denunciation Of The People (2:10.-3:15.)**
 - A- For Marriage With Heathen Women vs. 2:10-12
 - 1- It Constituted Treachery Against Brothers - Marrying daughters of strange gods
 - Note: All have one father
 - 2- It Also Constitutes Rejection Of God - Because of adultery with strange gods.
 - B- For Divorce From Jewish Wives vs. 13-16
 - 1- Weeping Of Divorced Wives Invalidates husbands' offerings vs. 13
 - 2- Yet the retort, "Wherefore?" - vs. 14
 - Why? because God is witness between first marriage partner
 - 3- The Purpose Of Monogamous Marriage Is Stated - made one wife vs. 15-16
 - a- It should promote Godliness vs. 15
 - Multiplying wives (Lamech introduced polygamy, Gen 4:19) promotes turning from God.
 - b- God Hates Divorce vs. 16

17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

Malachi 3.

- 1 ¶ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
- 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:
- 3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.
- 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. *{former: or, ancient}*
- 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. *{oppress: or, defraud}*
- 6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.
- 7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?
- 8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
- 9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.
- 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith 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*. *{pour...: Heb. empty out}*
- 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. *{destroy: Heb. corrupt}*
- 12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.
- 13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?
- 14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? *{ordinance: Heb. observation}* *{mournfully: Heb. in black}*
- 15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered. *{are set up: Heb. are built}*
- 16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.
- 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. *{jewels: or, special treasure}*
- 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

- C- For Overlooking God's Judgment 2:17-3:6
- 1- God's Concern For Judgment Is Questioned vs. 17
 - 2- Messiah's Forerunner To Bring Judgment vs. 3:1
 - 3- Messiah Himself Will Bring Judgment - Will start with Levites - **With fire!** vs. 2-5
Ref. Matt 3:11
 - 4- Only His Mercy Keeps Israel From Being Consumed vs. 6
- D- For Not Keeping God's Ordinances vs. 7-12
- 1- Many of your generations have rebelled against God vs. 7
 - a- **The Invitation To Repentance Brings Indignation**
Sin is usually unaware of itself!
 - 2- The Nation Is Accused Of Robbing God vs. 8-9
 - a- The Failure To Tithe
 - b- The Whole Nation Guilty
 - 3- The Promise Of Blessing For Obedience vs. 10-12
 - a- God Invites Israel To Prove Him Materially - Give God His, First!
 - b- God Calls The From Their New (kind of) Idolatry
 - 4- Their Arrogant Attitude Toward God's Ordinances vs. 13-15
 - a- They Pretend Innocence
 - b- They Claim It Is Futile To Serve God vs. 14-15
"It Pays to be wicked"? Ref. Psalm 73 - "Why do the righteous suffer?" or Job
- IV. The Declaration Concerning The Faithful Remnant** vs. 16-18
- A- The Reverence Of The Remnant
 - B- The Remembrance Of The Lord

- 1 ¶ For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.
- 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
- 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.
- 4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.
- 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

V. The DAY OF THE LORD

(4.)

- A- The Destruction Of The Wicked vs. 1
 A day of burning for the wicked & a day of joy for the righteous
- B- The Triumph Of The Righteous
- 1- The effect of the “Sun’s” rays - ‘The Sun of Righteousness’ vs. 2
- 2- The Joy Of The Righteous - vs. 2-3
 Like a calf out of a stall - going everywhere at once
- C- The Exhortation To Observe The Law vs. 4
- 1- A Final Warning To Observe The Law
- 2- Suggests There Will Be No Prophet until John the Baptist
- D- The Future Ministry Of Elijah - remember also Moses - Rev 11 vs. 5-6
- 1- His Coming To Precede the “Great And Terrible Day Of The Lord”
- 2- He Will Unite The People To Seek The Lord - And “Smite the earth with a curse”.

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 ¶ And I will give power unto **my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 **These are the two olive trees, and the two candlesticks** standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 **These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues,** as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

**Notice that Elijah was taken like Enoch and so probably also Moses.
 Elijah was the rain prophet and Moses the Plague prophet.**

- 1 - For what reason do we date Malachi coincident with Nehemiah's second reform?
- 2 - In what way is Malachi's method of presentation unique among the prophets?
- 3 - Name two outstanding sins of the priests which Malachi denounces.
- 4 - Name two outstanding sins of the people which Malachi denounces.
- 5 - Name two outstanding qualities of God which the people stooped to question in Malachi.
- 6- In what two ways does Malachi characterize Messiah?
- 7 - What two Old Testament persons does Malachi call to their attention as he closes the Old Testament Canon?
- 8 - To what day does Malachi look forward in his final chapter?

Copy this page, along with your "Principles", type your answers, and hand in, or send by email to swede@thecfbc.com

THE BOOK OF DANIEL
INTRODUCTION
PRINCIPLES
TEXT
OUTLINE
QUESTIONS

Adapted from the larger work (under contract - prior his home-going) of
Dr. Stanley Ellisen, Beloved Professor of English Bible
And Interpretation
At The Western Baptist Theological Seminary.

This Monograph was prepared for Seminary,
Bible College, Church and Home Bible studies.
Also contained in each book is an Introduction and
on opposing pages the associated Biblical text taken from
the ASV Version of 1901; and a list of
Class Questions.

INTRODUCTION

I THE AUTHORSHIP

A- THE TITLE: DANIEL -- "God's Judge"

(i.e., "one who renders judgment in the name of God" – Samuel Tragelless).

B- THE CRITICS' REASONS FOR QUESTIONING DANIELIC AUTHORSHIP

1- Placed in Writings rather than Prophets and therefore not in existence when canon of prophets closed. This is based on the false assumption that one part of canon was closed before another.

Daniel was classed as a statesman rather than a preacher.

2- It was not listed in Ecclesiasticus, c. 180 B. C.

Again, the book was not classed with the Prophets.

3- The literary features suggest a later date. Persian and Greek influences are not inconsistent, Many captive lads were with Daniel from all parts of the empire. Daniel knew both Hebrew and Aramaic.

4- The greatest reason is the prophetic element which specifies intricate details of distant world events. A purely naturalistic argument militating against predictive prophecy.

C- THE DANIELIC AUTHORSHIP CONFIRMED

1- Jesus confirms it in Matthew 24:15.

2- Ezekiel refers to Daniel 3 times (Ezekiel 14:14, 20; 28:3).

3- Unanimous Jewish and Christian tradition confirms it.

4- The LXX antedates Antiochus Epiphanes (Daniel 11) and it included Daniel.

5- Josephus records that Alexander the Great was shown the book of Daniel by the high priest when he came to Jerusalem in 332 B.C.

6- Internal evidence: Daniel speaks often in first person. A thorough knowledge of manners, customs, history, and religions of the time gives evidence of Danielic authorship.

D- THE HISTORY OF DANIEL

1- He was born c. 625 B.C. of royal blood (1:3; cf. 2 Kings 20:18).

2- He was brought to Babylon in 606/605 with the first deportees..

3- He prophesied from 603 (Daniel 2:1) to c. 535 (10:1), through the Babylonian reign into the Persian.

4- He served under four foreign sovereigns, was twice the prime minister, and won three of them to faith in God.

5- He was evidently ruler over Babylon under Nebuchadnezzar during the siege and destruction of Jerusalem and perhaps gained for the captives many privileges in Babylon and the empire.

- 6- He doubtless knew Zerubbabel also and perhaps influenced Cyrus to allow the return to Jerusalem.

II THE HISTORICAL SETTING

A- KINGS OF BABYLON INVOLVED

- 1- Nabopolassar--625-604 B.C.
- 2- Nebuchadnezzar--604-562
- 3- Evil-merodach--562-560
- 4- Neriglissar--560-556
- 5- Labashi-rarduck--556
- 6- Nabonidus--556-539
(Belshazzar was co-regent with his father, Nabonidus)

B- KINGS OF MEDO-PERSIAN EMPIRE

- 1- Cyrus the Great. 539-530 B.C.(Defeated the Medes in 550)
- 2- Darius the Mede (Gobryas).
(Subordinate to Cyrus in Babylon)
- 3- Cambyses (Son of Cyrus) 530-522
(Conquered Egypt)
- 4- Pseudo-Smerdis 522
- 5- Darius Hystaspes 522-485
- 6- Xerxes (Ahasuerus) 485-465
(Husband of Esther; defeated in attacking Greece, 479)
- 7- Artaxerxes I, Longimanus (Ezekiel 7:11) 465-424
- 8- Xerxes II 424
- 9- Darius (Ochus) 424-405
- 10- Artaxerxes II (Mnemnon) 405-359
(Empire began to fall)

C- Daniel was carried out of Jerusalem under Nebuchadnezzar;

While the father of Nebuchadnezzar, Nabopolassar still lived. Daniel had grown up during the reformation of Josiah; he had seen the struggle of the three great powers and the victory of Nebuchadnezzar and Babylon; he had witnessed the death of Josiah and the apostasy of the nation. Though in Babylon most of his life, he had seen seven rulers over Judah under vassalage. Daniel was contemporary with Jeremiah in Jerusalem and with Ezekiel in Babylon.

III THE PURPOSE AND THEME OF DANIEL

The primary purpose of the book of Daniel is **to explain the advent of the "times of the Gentiles" and their world rulership under the sovereign allowance of God.** Thus:

The dominant theme throughout the book is **the course, duration, and consummation of Gentile world rulership (and particularly) in relationship to Israel.** Chapters 1-7 prophetically portray the development of the Gentile world kingdoms and 8-12 trace the development of the conflict between the world powers

and Israel. Israel's dominancy under Messiah is not left uncertain, but they will feel the heel of Gentile overlordship till the time of the end.

The primary message of the book is the sovereignty of God over the nations.

IV An Apology From The Editor:

The book of Daniel was purposely placed as the Last book of the Old Testament, mainly because it is the most comprehensive Old Testament Prophetic book about the Gentile Nations, the Nation Israel, The Anti-Christ, (Please note Table 01. For the Prince that will come) The Tribulation Period, all in twelve chapters. It is a prophetic masterpiece. Another reason is that according to Jewish tradition, Daniel was placed among the writings and not among the prophets. It makes a fitting end to the Old Testament, as the book of The Revelation of Jesus The Messiah (Christ) ends the New Testament. Joyous Reading! NEC.

OUTLINE OF DANIEL

I The Personal Victories of Daniel.	1.-6.
A- Daniel's captivity and preparation.	1.
B- Daniel's interpretation of the golden image.	2.
C- Daniel's 3 friends in the fiery furnace.	3.
D- Daniel's interpretation of the tree vision.	4.
E- Daniel's interpretation of the handwriting.	5.
F- Daniel's deliverance from the lions' den.	6.
II The Prophetic Visions of Daniel.	7.-12.
A- Vision of the 4 beasts and the Son of Man.	7.
B- Vision of the Ram and the He-goat.	8.
C- Vision of the seventy weeks for Israel.	9.
D- ion of the Satanic forces against Israel. 10.-12. (and Her final deliverance by God.)	10.-12.
	Vis

Theme: God is sovereign over the nations.

Table 01. The Eight (Kings) Kingdoms Of Rev. 17

1	Egypt	Fallen	
2	Assyria	Fallen	
3	Babylon	Fallen	
4	Medo-Persia	Fallen	
5	Greece	Fallen	
			<p>Rev 17:10 And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.</p> <p>11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. - little horn of dan 7</p> <p>12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.</p> <p>13 These have one mind, and shall give their power and strength unto the beast.</p> <p>14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.</p>
6	Rome	One is	
7	The Ottoman Empire	Not yet come	<p>– in John's Day - The Ottoman Empire (<u>Ottoman Turkish</u>: دولت عليه عثمانیه <i>Devlet-i 'Aliyye-yi 'Osmâniyye</i>; <u>Modern Turkish</u>: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the Turkish Empire or Turkey, was a <u>contiguous transcontinental empire</u> founded by <u>Turkish tribes</u> under <u>Osman Bey</u> in north-western <u>Anatolia</u> in 1299. With the <u>conquest of Constantinople</u> by <u>Mehmed II</u> in 1453, the Ottoman state was transformed into an <u>empire</u>.</p> <p>During the 16th and 17th centuries, in particular at the height of its power under the reign of <u>Suleiman the Magnificent</u>, the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of <u>Southeast Europe</u>, <u>Western Asia</u> and <u>North Africa</u>.</p> <p>At the beginning of the 17th century the empire contained <u>32 provinces</u> and numerous <u>vassal states</u>, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries.</p> <p>With <u>Constantinople</u> as its capital and control of vast lands around the <u>Mediterranean basin</u>, the Ottoman Empire was at the centre of interactions between the <u>Eastern</u> and <u>Western worlds</u> for over six centuries. It was dissolved in the aftermath of <u>World War I</u>; the collapse of the empire led to the emergence of the new political regime in <u>Turkey</u> itself, as well as the creation of the new <u>Middle East</u>.</p>
8	ISLAM/Babylon	Will be revealed post Rapture.	<p>Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound!</p> <p>Many commentators still believe that 7 & 8 have to do with Rome. Note that" the people of the Prince who will come Dan 9:26 , shall destroy the city "(Jerusalem) in 70 AD. <u>The people who destroyed the city were NOT Romans but were conscripted Arabs. Not yet Islamic.</u></p>

From The Koran:

Su 43:63 When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the points on which ye dispute: Therefore fear Allah and obey me. {Or: are you sure He didn't say, Fear The Lord^a and keep my commandments. Note: at least Ps 27:1 is a Psalm of David and all the Proverbs are from Solomon}

^a Ps 25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant. {and...: or, and his covenant to make them know it}

Ps 27:1 «A Psalm of David.» The LORD is my light and my salvation; whom shall I fear? the LORD is the

Daniel 1

- 1 ¶ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
- 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god.
- 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in *certain* of the children of Israel, even of the seed royal and of the nobles;
- 4 youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans.
- 5 And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king.
- 6 Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.
- 7 And the prince of the eunuchs gave names unto them: unto Daniel he gave *the name of* Belteshazzar; and to Hananiah, *of* Shadrach; and to Mishael, *of* Meshach; and to Azariah, *of* Abed-nego.
- 8 ¶ But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.
- 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.
- 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.
- 11 Then said Daniel to *{I}* the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: *{I}* *Heb Hammelzar*}
- 12 Prove thy servants, I beseech thee, ten days; and let them give us *{I}* pulse to eat, and water to drink. *{I}* *Or herbs*}
- 13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.
- 14 So he hearkened unto them in this matter, and proved them ten days.
- 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.
- 16 So *{I}* the steward took away their dainties, and the wine that they should drink, and gave them pulse. *{I}* *Heb Hammelzar*}
- 17 ¶ Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.
- 18 And at the end of the days which the king had *{I}* appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. *{I}* *Heb said*}
- 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.
- 20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.
- 21 And Daniel continued even unto the first year of king Cyrus.

strength of my life; of whom shall I be afraid? Pr 3:7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

Pr 8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Pr 10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened. *{prolongeth: Heb. addeth}*

Pr 14:26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

Pr 14:27 The fear of the LORD is a fountain of life, to depart from the snares of death.

Pr 15:16 Better is little with the fear of the LORD than great treasure and trouble therewith.

Pr 15:33 The fear of the LORD is the instruction of wisdom; and before honour is humility.

Pr 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

I THE PERSONAL VICTORIES OF DANIEL (1.-6.)

A- DANIEL'S CAPTIVITY AND PREPARATION FOR SERVICE

- 1- The deportation to Babylon in 606 B.C. vs. 1-2

Note the divine permission allowing this.

- 2- The positions of favor gained in Babylon. vs. 3-7

a- Their exile a fulfillment of Isaiah 39:7.

b- They are highly gifted.

c- They are given 3 years' special training.

In science, philosophy, and
linguistics.

- d- They are given Chaldean names. vs. 7

Named after idol gods of Babylon.

- 3- The testing of their character and piety. vs. 8-17

a- Daniel's high purpose is declared. vs. 8 ^D

b- God's providential favor is evidenced. vs. 9-17 ^G

- 4- The approval of their wisdom and skill. vs. 18-21

Because of length of text, Ch. 2 is backed up.

Daniel 2

- 1 ¶ And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him.
- 2 Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king.
- 3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream.
- 4 Then spake the Chaldeans to the king ^{1} in the Syrian language, ^{2} O king, live for ever: tell thy servants the dream, and we will show the interpretation. *{1} Or in Aramaic 2) Da 2:4-7:28 is in Aramaic.*
- 5 The king answered and said to the Chaldeans, ^{1} The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. *{1} Or The word is gone forth from me}*
- 6 But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof.
- 7 They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation.
- 8 The king answered and said, I know of a certainty that ye would ^{1} gain time, because ye see ^{2} the thing is gone from me. *{1} Aram buy the time 2) Or the word is gone forth from me: that if etc}*
- 9 But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I

- shall know that ye can show me the interpretation thereof.
- 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, *{1}* lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. *{1}* Or, be he never so great and powerful, hath etc}
- 11 And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh.
- 12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.
- 13 So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.
- 14 ¶ Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon;
- 15 he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel.
- 16 And Daniel went in, and desired of the king that he would *{1}* appoint him a time, *{2}* and he would show the king the interpretation. *{1}* Or give him time 2) Or that he might}
- 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:
- 18 that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.
- 19 Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven.
- 20 Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his.
- 21 And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding;
- 22 he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.
- 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter.
- 24 ¶ Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.
- 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation.
- 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?
- 27 Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king;
- 28 but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:
- 29 as for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass.
- 30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.
- 31 ¶ Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible.
- 32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,
- 33 its legs of iron, its feet part of iron, and part of clay.
- 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were

- of iron and clay, and brake them in pieces.
 35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great *{1}* mountain, and filled the whole earth. *{1} Or rock}*
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B- DANIEL'S INTERPRETATION OF THE GOLDEN IMAGE DREAM (2.)

(A vision describing the Times of the Gentiles --human viewpoint)

- 1- The king's dream and unreasonable demand. vs. 1-13
- a- The date: c. 603 -- 2nd year of Neb.
 - b- The language -- Syriac or Aramaic begins with this dream. vs. 4-
Hebrew written, 1:1-2:3 and 7:28-12:13; Aramaic, 2:4-7:27.
 - c- The test of the magicians for supernatural wisdom.
 He requires the dream as well as the interpretation.
 - d- They charge unfairness for such a demand.
- 2- Daniel's faith and vision from the Lord. vs. 2:14-23
- a- vs. 14-18 H
 e declares his faith and resorts to prayer.
 - b- vs. 19 H
 is faith is rewarded by a night vision.
 - c- vs. 21-23 H
 e declares omniscient and sovereign over the nations.
- 3- Daniel reveals the dream. vs. 24-35
- a- H
 e gives God the credit for the interpretation.
 - b- H
 e spells out the details of the dream.

Daniel 2 (cont.)

- 36 This is the dream; and we will tell the interpretation thereof before the king.
- 37 Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory;
- 38 and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold.
- 39 And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.
- 40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.
- 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with *{1} miry clay. {1} Or earthenware*
- 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly *{1} broken. {1} Or brittle*
- 43 And whereas thou sawest the iron mixed with *{1} miry clay*, they shall mingle themselves *{2}* with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. *{1} Or earthenware 2) Or by*
- 44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
- 45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.
- 46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.
- 47 The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret.
- 48 Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon.
- 49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was *{1}* in the gate of the king. *{1} Or at the king's court*

- 4- Daniel interprets the dream. vs. 36-44
- a- The golden head is Neb. or Babylon. vs. 37
 - b- The breast and arms of silver --inferior to Neb. vs. 39
Later shown to be Media-Persia.
 - c- The belly and thighs of brass -- To rule the earth. vs. 39
Later shown to be Greece.
 - d- The legs of iron -- to subdue and break all. vs. 40
Later shown to be Rome.
 - e- The feet and toes of iron and clay --strong but brittle. vs. 43
Bearing some relation to the Empire of Rome.
 - f- The stone cut out without hands --to destroy whole image. vs. 44
 - g- The stone becomes a mountain filling the earth.
God shall set up an everlasting kingdom on earth.
- 5- Daniel is promoted to become prime minister. vs. 46-49
- a- Nebuchadnezzar praises Daniel's God as a God of wisdom.
 - b- Daniel becomes ruler over the province of Babylon.

Daniel 3

- 1 ¶ Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.
- 2 Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the ^{1} judges, the treasurers, the counsellors, the ^{2} sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. ^{1} Or chief soothsayers 2) Or lawyers}
- 3 Then the satraps, the deputies, and the governors, the ^{1} judges, the treasurers, the counsellors, the ^{2} sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. ^{1} Or chief soothsayers 2) Or lawyers}
- 4 Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages,
- 5 that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ^{1} dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; ^{1} Or bagpipe}
- 6 and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.
- 7 Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.
- 8 ¶ Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews.
- 9 They answered and said to Nebuchadnezzar the king, O king, live for ever.
- 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image;
- 11 and whoso falleth not down and worshippeth, shall be cast into the midst of a burning fiery furnace.
- 12 There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.
- 13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.
- 14 Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?
- 15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?
- 16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, ^{1} we have no need to answer thee in this matter. ^{1} Or we are not careful}
- 17 ^{1} If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. ^{1} Or Behold, our God etc; Or If our God whom we serve be able to deliver us, he will deliver us from...and out of thy hand, O king}
- 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.
- 19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.
- 20 And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast them into the burning fiery furnace.
- 21 Then these men were bound in their hosen, their ^{1} tunics, and their mantles, and their *other* garments, and were cast into the midst of the burning fiery furnace. ^{1} Or turbans}
- 22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.
- 23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

- 24 Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.
- 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.
- 26 Then Nebuchadnezzar came near to the ^{1} mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. ^{{1} Aram door}
- 27 And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them.
- 28 ¶ Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.
- 29 Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort.
- 30 Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

C- DANIEL'S THREE FRIENDS IN THE FIERY FURNACE (3.)

- 1- Nebuchadnezzar's golden image & decree to worship. vs. 1-7
- a- The image of gold is dedicated. vs. 1-3
- b- All nations are commanded to worship. vs. 4-7
- 2- The 3 Hebrews refuse to worship. vs. 8-18
- a- They are accused as atheists.
- b- Neb. exalts himself above all gods. vs. 15
- c- The Hebrews boldly declare their trust in God. vs. 16-18
- Note that in defying the king they submitted to the punishment for breaking the law.
- 3- They become a witness in the fiery furnace. vs. 19-27
- a- Note the fury of the king. vs. 19-21
- b- Note the effect of the flames. vs. 22-25
- c- Note their Companion in the furnace. vs. 25
- (Isa. 43:2)
- 4- The king's revised decree. vs. 28-30
- a- He had learned that Daniel's God is a God of power.
- b- He now enforced respect for Daniel's God.

Daniel 4

- 1 ¶ Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth:
Peace be multiplied unto you.
- 2 It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.
- 3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.
- 4 ¶ I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace.
- 5 I saw a dream which made me afraid; and the *{1}* thoughts upon my bed and the visions of my head troubled me. *{1} Or imaginations*
- 6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.
- 7 Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.
- 8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, *saying*,
- 9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.
- 10 Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great.
- 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.
- 12 The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it.
- 13 I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven.
- 14 He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches.
- 15 Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth:
- 16 let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.
- 17 The sentence is by the decree of the watchers, and the *{1}* demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. *{1} Or matter*
- 18 This dream I, king Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.
- 19 ¶ Then Daniel, whose name was Belteshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream, or the interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries.
- 20 The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth;
- 21 whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation:
- 22 it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

- 23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven: and let his portion be with the beasts of the field, till seven times pass over him;
- 24 this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king:
- 25 that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
-

D- DANIEL'S INTERPRETATION OF THE TREE VISION (4.)

1- Nebuchadnezzar's testimony to God's sovereignty. vs. 1-3

Note the six references to God's sovereignty. vs. 3, 17, 25, 32, 34, 37.

2- The tree-vision told to Daniel. vs. 4-18

- a- The inability of the magicians. vs. 4-7
- b- The great tree is described -- beautiful & mighty. vs. 8-12
- c- The great tree is to be felled. vs. 13-15 Its stump, however, is to remain.
- d- He is to have a beast's heart for 7 years. vs. 16
- e- The purpose of the judgment is stated. vs. 17-18
 - 1) To show God's sovereignty over the nations.
 - 2) To show God's use of base men as rulers.

3- The tree-vision interpreted by Daniel. 19-26

- a- Daniel's shock is noted.
- b- The tree is identified as Nebuch. vs. 20-22
- c- Nebuch. is to live with beasts 7 years. vs. 23-25
 - To learn from them about God's sovereignty.
- d- His kingdom will be restored after learning this lesson.

Daniel 4 (cont.)

- 26 And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.
- 27 Wherefore, O king, let my counsel be acceptable unto thee, and {1} break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be {2} a lengthening of thy tranquillity. {1} Or redeem 2) Or as otherwise read a healing of thine error}
- 28 ¶ All this came upon the king Nebuchadnezzar.
- 29 At the end of twelve months he was walking {1} in the royal palace of Babylon. {1} Aram upon}
- 30 The king spake and said, Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?
- 31 While the word was in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee:
- 32 and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
- 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' *feathers*, and his nails like birds' *claws*.
- 34 ¶ And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation.
- 35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can {1} stay his hand, or say unto him, What doest thou? {1} Aram strike}
- 36 At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me.
- 37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride he is able to abase.

4- Daniel's counsel to the king. vs. 26-27

Mercy will be extended for repentance (Jere. 18:7-8)

5- The vision fulfilled one year later. vs. 28-37

a- The warning became a prophecy.

His personal pride and egotism brought the judgment.

b- He learned a basic lesson all God's creatures should know.

c- His last words testified to the majesty and sovereignty of God. vs. 34-37

Daniel 5

- 1 ¶ Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
- 2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom.
- 3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them.
- 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
- 5 In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.
- 6 Then the king's *{1}* countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. *{1} Aram brightness}*
- 7 The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.
- 8 Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation.
- 9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.
- 10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed.
- 11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father, *{1}* the king, *I say*, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; *{1} Or thy father, O king}*
- 12 forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.
- 13 Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah?
- 14 I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee.
- 15 And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing.
- 16 But I have heard of thee, that thou canst give interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.
- 17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.
- 18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:
- 19 and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.
- 20 But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:
- 21 and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,
 23 but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

E- DANIEL'S INTERPRETATION OF THE HANDWRITING ON THE WALL.

(5.)

- 1- The pride and idolatry of Belshazzar. vs. 1-4
 (A last ruler of the kingdom of the "head of gold")
- a- Note the historical setting.
 The city was besieged by the Persians who were secretly diverting the river that flowed through the city to march in on the river bed by night.
 - b- Belshazzar's banquet and desecration of the temple vessels.
 - c- The banquet became idolatrous. vs. 4
- 2- The handwriting sobers the king. vs. 5-9
- a- He became terrified & curious. vs. 5-6
 - b- He futilely sought an interpreter. (7-8)
 God's word is understood only by men of faith. (1Co 2:14)
- 3- Daniel is remembered and recalled. vs. 10-23
- a- The queen mother remembers Daniel. vs. 10-12
 - b- Daniel scores the king for pride & idolatry. vs. 13-23
 - 1) He refused the offer of gifts & promotion.
 - 2) He reminded him of Nebuchadnezzar's great lesson.
 - 3) He reprimanded him for not acknowledging God.

Daniel 5 (cont.)

- 24 Then was the part of the hand sent from before him, and this writing was inscribed.
- 25 And this is the writing that was inscribed: *{1}* MENE, MENE, TEKEL, UPHARSIN. *{1}* *That is Numbered, numbered, weighed, and divisions}*
- 26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end;
- 27 TEKEL; thou art weighed in the balances, and art found wanting.
- 28 *{1}* PERES; thy kingdom is divided, and given to the Medes and Persians. *{1}* *That is Divided}*
- 29 Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.
- 30 ¶ In that night Belshazzar the Chaldean King was slain.
- 31 And Darius the Mede received the kingdom, being about threescore and two years old.

4- Daniel interprets the handwriting.¹

vs. 5:24-28

- a- Concerning the kingdom --"Mene" -- Numbered.

The kingdom to be given to the Medes & Persians.

- b- Concerning the king -- "tekel" -- Weighed & wanting.

"Upharsin" ("Peres", singular) -- Divided.

The king and his kingdom are to be divided.

5- Daniel is honored and the writing fulfilled.

vs. 29-31

- a- Daniel's dubious honor as 3rd ruler.

- b- Darius the Mede took Babylon by night.

- c- The significance historically:

This ended the Babylonian Empire, the 1st kingdom of the image vision.

Daniel 6

- 1 ¶ It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom;
- 2 and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage.
- 3 Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.
- 4 Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him.
- 5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.
- 6 ¶ Then these presidents and satraps *{1}* assembled together to the king, and said thus unto him, King Darius, live for ever. *{1}* *Or came tumultuously* (and so in verses 11, 15)}
- 7 All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together *{1}* to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. *{1}* *Or that the king should establish a statute, and make etc*
- 8 Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which *{1}* altereth not. *{1}* *Aram passeth not away*
- 9 Wherefore king Darius signed the writing and the interdict.
- 10 And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
- 11 ¶ Then these men assembled together, and found Daniel making petition and supplication before his God.
- 12 Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which *{1}* altereth not. *{1}* *Aram passeth not away*
- 13 Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.
- 14 Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him.
- 15 Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.
- 16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.
- 17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; *{1}* that nothing might be changed concerning Daniel. *{1}* *Or that there might be no change of purpose*
- 18 ¶ Then the king went to his palace, and passed the night fasting; neither were *{1}* instruments of music brought before him: and his sleep fled from him. *{1}* *Or dancing girls*
- 19 Then the king arose very early in the morning, and went in haste unto the den of lions.
- 20 And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?
- 21 Then said Daniel unto the king, O king, live for ever.
- 22 My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.
- 23 Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

- 24 And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den.
- 25 ¶ Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.
- 26 I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, And his kingdom that which shall not be destroyed; and his dominion shall be even unto the end.
- 27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.
- 28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

F- DANIEL'S DELIVERANCE FROM THE LION'S DEN . (6.)

1- Daniel is promoted to be chief president. vs. 1-3

- a- Note the date. (9:1) c. 538 B.C.
Darius the Mede evidently ruled Babylon only briefly while Cyrus the Persian, his head, travelled and solidified the Empire.²

- b- Note the position of Daniel: Significant in the light of the subsequent return of Israel to Palestine.

2- Daniel is plotted against by his deputies. vs. 4-9

- a- His blameless character.
- b- Their juvenile plot and petition.
- 1) They tease the king with flattery.
- 2) They urge a prayer ban for 30 days.

3- Daniel is undaunted in his worship of God. vs. 10-11

- Unaffected by the high court's decision on prayer^a.

4- Daniel is cast into the lions' den. vs. 12-19

- a- They trapped the king by his own law.
- b- The king was forced to trust Daniel's God. vs. 16-17

5- Daniel is preserved and delivered. vs. 18-28

- a- The king passed the night in a fast vigil.
- b- Daniel credited deliverance to God's justice. vs. 22
- c- The lions are rewarded for obeying God.
- d- God's sovereignty is proclaimed by Darius. (25-28)

^a Or: where have we heard of this in our times???

Daniel 7

- 1 ¶ In the first year of Belshazzar king of Babylon Daniel *{1}* had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. *{1}* *Aram saw*
- 2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea.
- 3 And four great beasts came up from the sea, diverse one from another.
- 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it.
- 5 And, behold, another beast, a second, like to a bear; and *{1}* it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. *{1}* *Or as otherwise read it raised up one dominion*
- 6 After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.
- 7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and *{1}* powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. *{1}* *Or dreadful*
- 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.
- 9 ¶ I beheld till thrones were *{1}* placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, *and* the wheels thereof burning fire. *{1}* *Or cast down*
- 10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
- 11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given *{1}* to be burned with fire. *{1}* *Aram to the burning of fire*
- 12 And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.
- 13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.
- 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
- 15 ¶ As for me, Daniel, my spirit was grieved in the midst of *{1}* my body, and the visions of my head troubled me. *{1}* *Aram the sheath*
- 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things.
- 17 These great beasts, which are four, are four kings, that shall arise out of the earth.
- 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.
- 19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet;
- 20 and concerning the ten horns that were on its head, and the other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.
- 21 I beheld, and the same horn made war with the saints, and prevailed against them;
- 22 until the ancient of days came, and judgment was given *{1}* to the saints of the Most High, and the time came that the saints possessed the kingdom. *{1}* *Or for*
- 23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall *{1}* tread it down, and break it in pieces. *{1}* *Or thresh it*
- 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.
- 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.
- 26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 {1} Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my {2} countenance was changed in me: but I kept the matter in my heart. {1} *Aram Hitherto* 2) *Aram brightness*}

II THE PROPHETIC VISIONS OF DANIEL. (7.-12.)

A- THE VISION OF THE 4 BEASTS AND THE SON OF MAN. (7.)

1- The four winds strive on the great sea. vs. 1-2

- a- Significance of the "four winds."
- b- Location of the "great sea."
- c- Significance of the conflict.

2- The four beasts described. vs. 3-8

- a- The lion with wings -- Babylon.
- b- The bear, higher on one side -- Media-Persia.
- c- The leopard with 4 wings & heads -- Greece.
- d- The non-descript beast with iron teeth -- Rome.
 - 1) It has ten horns.
 - 2) A little horn replaces 3 horns.

3- The Ancient of Day appears. vs. 9-14

- a- His judgmental character is seen. (Rev. 1:14 ff)
- b- His coming destroys the beast.
- c- He comes to establish an everlasting kingdom on earth.

4- The vision of the 4 beasts is interpreted. vs. 15-28

- a- The 4 beasts -- kings or kingdom to arise.
Assumed as understood from chap. 2.

- b- The 4th beast elaborated. vs. 19-28
 - 1) It will devour the earth.
 - 2) Ten kings or kingdoms will later develop from it.
 - 3) A little horn king will arise to subdue 3 kings.
 - a) He will afflict the saints 3 1/2 years.
 - b) He will defy the Most High.

c- The Kingdom of the Son of Man set up. vs. 13-14; 26-28

- 1) He is given universal dominion and power.
- 2) He is to reign with the saints.
His Kingdom will be everlasting.

Daniel 8

- 1 ¶ In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first.
- 2 And I saw in the vision; now it was so, that when I saw, I was in Shushan the *{1}* palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. *{1}* Or castle
- 3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.
- 4 I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself.
- 5 And as I was considering, behold, a he-goat came from the west over the face of the whole earth, and *{1}* touched not the ground: and the goat had a notable horn between his eyes. *{1}* Heb none touched the ground
- 6 And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power.
- 7 And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand.
- 8 And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable *horns* toward the four winds of heaven.
- 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious *land*.
- 10 And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them.
- 11 Yea, it magnified itself, even to the prince of the host; and *{1}* it took away from him the continual *burnt-offering*, and the place of his sanctuary was cast down. *{1}* Another reading is the continual burnt-offering was taken away from him
- 12 And *{1}* the host was given over *to it* together with the continual *burnt-offering* through transgression; and it cast down truth to the ground, and it did *its pleasure* and prospered. *{1}* Or a host was given to it against the etc; Or a host was set over the etc
- 13 Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision *concerning* the continual *burnt-offering*, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?
- 14 And he said unto me, Unto two thousand and three hundred evenings *and* mornings; then shall the sanctuary be *{1}* cleansed. *{1}* Heb justified

B- THE VISION OF THE RAM AND THE HE-GOAT**(8.)**

- 1- The vision introduced. vs. 1-2
- a- The date: c. 553 B.C.
Over 200 years before the Grecian Empire
- b- The location of Daniel -- Suza (Shushan) in Elam.
The summer capital, c. 200 miles east of Babylon.
- 2- The vision described. vs. 3-14
- a- The Ram with two horns. vs. 3-4
- 1) Its identity -- Media-Persia before the river Euphrates.
- 2) Its conquests -- Pushed west, north, south.
Conquered Lydia (west), Media (north), & Babylon (south)
- b- The He-goat with the notable horn described. vs. 5-8
- 1) Its origination -- from west (Greece).
- 2) Its victory at the Euphrates. vs. 6-8
- 3) The notable horn (Alexander.) is broken at height of power. vs. 8
- 4) Its domain divided in 4 parts. vs. 8
- Seleucus -- Given Syria.
- Ptolemy -- Given Egypt.
- Cassander -- Given Macedonia.
- Lysimachus -- Given Asia Minor.
- c- The little horn arises from one of the 4. vs. 9-14
- 1) His ascendancy. vs. 9
Conquers south, east, and the land of Israel.
- 2) His pride and violence. vs. 10
- 3) His desecration of God's sanctuary. vs. 11-12
- 4) His identity: Probably same as the "little horn" of chap. 7.
To arise as the "last end of the indignation"
and to be broken supernaturally. vs. 19, 25

Daniel 8 (cont.)

- 15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, that I sought {1} to understand it; and, behold, there stood before me as the appearance of a man. {1} *Heb understanding*
- 16 And I heard a man's voice between *the banks of* the Ulai, which called, and said, Gabriel, make this man to understand the vision.
- 17 So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end.
- 18 Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me {1} upright. {1} *Or where I had stood*
- 19 And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.
- 20 The ram which thou sawest, that had the two horns, they are the kings of Media and Persia.
- 21 And the rough he-goat is the king of {1} Greece: and the great horn that is between his eyes is the first king. {1} *Heb Javan*
- 22 And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power.
- 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.
- 24 And his power shall be mighty, but not {1} by his own power; and he shall {2} destroy wonderfully, and shall prosper and do *his pleasure*; and he shall {2} destroy the mighty ones and {3} the holy people. {1} *Or with his power; See verse 22. 2) Or corrupt 3) Heb people of the saints }*
- 25 And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in *their* security shall he {1} destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. {1} *Or corrupt*
- 26 And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days *to come*.
- 27 And I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I wondered at the vision, {1} but none understood it. {1} *Or but there was not to make it understood*

- 3- The vision explained. vs. 8:15-27
- a- Date of fulfillment --"time of the end" vs. 17
 - b- The Ram with 2 horns -- Media-Persia. vs. 20
 - c- The He-goat -- Greece under Alexander. vs. 21
 - d- The 4 horns -- 4 kingdoms out of Alexander's Empire. vs. 22
 - e- The little horn or King of Fierce Countenance. vs. 23-27
 - 1) Partially fulfilled in Antiochus in 175 -165 B.C.
 - 2) His power & craft not his own. vs. 24
 - 3) He defies the Prince of princes. vs. 25
 - 4) His final destruction by God. vs. 25
 - 5) The full fulfillment probably in the same "little horn" of Daniel 7, adding details to the picture of this final enemy of Israel.
 - 6) Daniel's extreme distress is noted. vs. 27

Daniel 9

- 1 ¶ In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,
- 2 in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years.
- 3 And I set my face unto the Lord God, *{1}* to seek by prayer and supplications, with fasting and sackcloth and ashes. *{1} Or to seek after prayer etc}*
- 4 ¶ And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments,
- 5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances;
- 6 neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.
- 7 O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.
- 8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.
- 9 To the Lord our God belong mercies and forgiveness; *{1}* for we have rebelled against him; *{1} Or though}*
- 10 neither have we obeyed the voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets.
- 11 Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against him.
- 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.
- 13 As it is written in the law of Moses, all this evil is come upon us: yet have we not entreated the favor of Jehovah our God, that we should turn from our iniquities, and *{1}* have discernment in thy truth. *{1} Or deal wisely}*
- 14 Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he doeth, and we have not obeyed his voice.
- 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.
- 16 O Lord, according to all thy *{1}* righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. *{1} Heb righteousnesses}*
- 17 Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.
- 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not *{1}* present our supplications before thee for our righteousness, but for thy great mercies' sake. *{1} Heb cause to fall}*
- 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.
- 20 ¶ And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God;
- 21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, *{1}* being caused to fly swiftly, *{2}* touched me about the time of the evening oblation. *{1} Or being sore wearied 2} Or came near unto me}*
- 22 And he *{1}* instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding. *{1} Or made me to understand}*
- 23 At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for

thou art {1} greatly beloved: therefore consider the matter, and understand the vision. {1} Or very precious;
 Heb precious things}

- 24 Seventy weeks are decreed upon thy people and upon thy holy city, {1} to finish {2} transgression, and {3} to make an end of sins, and to {4} make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and {5} prophecy, and to anoint {6} the most holy. {1} Or to restrain 2) Or the transgression 3) Another reading is to seal up 4) Or purge away 5) Heb prophet 6) Or a most holy place}

C— THE VISION OF THE SEVENTY WEEKS (Heptads) FOR ISRAEL (9)

- 1- Daniel's study of prophecy is noted. vs. 1-3
- a- The Prophets studies: Jer. 25; 29; Isa. 44:28.
 - b- The significance at this time, 539 B.C. vs. 1-2
- 2- Daniel's confession and prayer. vs. 4-19
- a- His humility is noted. vs. 3-15
 - b- His recognition of God's process.
 He only works through repentant people.
 - c- His plea for God's mercy. vs. 16-19
 Not on covenant basis or obligation.
- 3- The revelation by Gabriel. vs. 20-27
- a- He was ordered to move when Daniel began to pray.
 - b- Note the purpose of the 70 weeks prophecy. vs. 9:24
 - 1) The national purpose. -- To fulfill covenant with Israel.
 - 2) The social purpose. -- To end transgression.
 - 3) The redemptive purpose. -- To provide reconciliation.
 - 4) The kingdom purpose. -- To establish everlasting kingdom.
 - 5) **The prophetic purpose -- To seal or complete prophecy.**
 - 6) The Glory purpose -- To anoint the most holy for the return of the Glory.

Daniel 9 (cont.)

- 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto {1} the anointed one, the prince, shall be {2} seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. {1} *Heb Messiah* 2) Or *seven weeks: and threescore and two weeks, it shall be etc*}
- 26 And after the threescore and two weeks shall the anointed one be cut off, and {1} shall have nothing: and **the people of the prince that shall come** shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. {1} *Or there shall be none belonging to him*}
- 27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the {1} oblation to cease; and {2} upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured out upon the desolate. {1} *Or meal-offering* 2) *Or upon the pinnacle of abominations shall be etc*}

c- The 70 weeks are explained.

vs. 9:25-27

- 1) Point of commencement -- Command to rebuild city wall.

(Neh. 2:1; c. 445 B.C.)

- 2) 1st 7 weeks (49 years) -- 445 to 396.

The wall and street to be rebuilt.

- 3) 69 weeks to Messiah. (7 + 62).

He was to come in the fullness of time.

Evidently fulfilled at the Triumphal Entry AD 32/33
(Luke 19:42, 44)

- 4) Events after the 69 weeks.

a) Messiah to be cut off.

b) The city and sanctuary to be destroyed.

c) **Note the obvious gap between 69th and 70th weeks. vs. 25a to b**

- 5) The 70th week elaborated upon.

vs. 27

a) A covenant to be made for 7 yrs.

b) The covenant to be broken after 3 1/2 yrs.

c) The temple to be desecrated till the end.

d) The final outcome -- the desolator to be broken.

Daniel 10

- 1 ¶ In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare: and he understood the thing, and had understanding of the vision.
- 2 In those days I, Daniel, was mourning three whole weeks.
- 3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is *{1}* Hiddekel, *{1}* *That is Tigris*
- 5 I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz:
- 6 his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude.
- 7 And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves.
- 8 So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength.
- 9 Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground.
- 10 ¶ And, behold, a hand touched me, which *{1}* set me upon my knees and upon the palms of my hands. *{1}* *Or set me tottering upon etc*
- 11 And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
- 12 Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake.
- 13 But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I *{1}* remained there with the kings of Persia. *{1}* *Or was not needed*
- 14 Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for *many* days:
- 15 and when he had spoken unto me according to these words, I set my face toward the ground, and was dumb.
- 16 And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength.
- 17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither was there breath left in me.
- 18 Then there touched me again one like the appearance of a man, and he strengthened me.
- 19 And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
- 20 Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of *{1}* Greece shall come. *{1}* *Heb Javan*
- 21 But I will tell thee that which is inscribed in the writing of truth: and there is none that *{1}* holdeth with me *{2}* against these, but Michael your prince. *{1}* *Heb strengtheneth himself* *{2}* *Or concerning these things*

D— VISION OF THE SATANIC FORCES & ISRAEL'S FINAL DELIVERANCE.
(10.-12.)

- 1- Daniel's prayer and his vision of the Lord. (10.)
- a- The date, c. 536, when Israel was returning to Jerusalem.(1)
 - b- The 3 weeks' prayer and fasting. vs. 2-3
 He prayed through the Passover season, Nisan vs. 3-24
 - c- The appearance of the Lord is described. vs. 4-9
 (Cf. Rev. 1:13-16)
 - d- The appearance of the revealing angel. vs. 10-12
 - 1) Was sent when Daniel began to pray.
 - 2) Was opposed by the prince of Persia 3 weeks. Why?
 - 3) Was aided by Michael, Israel's prince.
 - e- The significance of this opposition and vision.
 - 1) It briefly unveiled the demonic forces behind the world's kingdom.
 (Luke 4:6; Eph. 6; Jude 9)
 - 2) This vision concerned the kingdoms of these demon princes. vs. 20

Daniel 11

- 1 ¶ And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.
- 2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and when he is waxed strong through his riches, {1} he shall stir up all against the realm of {2} Greece. {1} Or all this shall stir up the realm 2) Heb Javan}
- 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
- 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others besides these.
- 5 ¶ And the king of the south {1} shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. {1} Or shall be strong; but one of his princes shall be etc}
- 6 And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make {1} an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times. {1} Or equitable conditions}
- 7 But out of a shoot from her roots shall one stand up in his {1} place, who shall come {2} unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. {1} Or office 2) Or against}
- 8 And also their gods, with their {1} molten images, *and* with their goodly vessels of silver and of gold, shall he carry captive into Egypt; and he shall {2} refrain some years from the king of the north. {1} Or princes 2) Or continue more years than etc}
- 9 And he shall come into the realm of the king of the south, but he shall return into his own land.
- 10 And his sons shall war, and shall assemble a multitude of great forces, {1} which shall come on, and overflow, and pass through; and {2} they shall return and war, even to his fortress. {1} Or and he 2) Or he}
- 11 And the king of the south shall be moved with anger, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, and the multitude shall be given into his hand.
- 12 And the multitude shall {1} be lifted up, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not prevail. {1} Or be carried away}
- 13 And the king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, *even* {1} of years, with a great army and with much substance. {1} Or, for}
- 14 And in those times there shall many stand up against the king of the south: also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall fall.
- 15 So the king of the north shall come, and cast up a mound, and take {1} a well-fortified city: and the forces of the south shall not stand, neither his chosen people, neither shall there be any strength to stand. {1} Or the fortified cities}
- 16 But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, and in his hand shall be destruction.
- 17 And he shall set his face to come with the strength of his whole kingdom, and with him {1} equitable conditions; and he shall perform them: and he shall give him the daughter of women, {2} to corrupt her; but {3} she shall not stand, neither be for him. {1} Or upright ones 2) Or to destroy it 3) Or it}
- 18 After this shall he turn his face unto the {1} isles, and shall take many: but a {2} prince shall cause the reproach offered by him to cease; yea, moreover, he shall cause his reproach to turn upon him. {1} Or coast-lands 2) Or captain}
- 19 Then he shall turn his face toward the fortresses of his own land; but he shall stumble and fall, and shall not be found.
- 20 Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom; but within few days he shall be {1} destroyed, neither in anger, nor in battle. {1} Heb broken}
- 21 ¶ And in his {1} place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries. {1} Or office}
- 22 And the overwhelming forces shall be overwhelmed from before him, and shall be broken; yea, also the prince of {1} the covenant. {1} Or, his covenant}
- 23 And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people.

- 24 In time of security shall he come even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and spoil, and substance: yea, he shall devise his devices against the strongholds, even for a time.
- 25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand; for they shall devise devices against him.
- 26 Yea, they that eat of his dainties shall *{1}* destroy him, and his army shall overflow; and many shall fall down slain. *{1} Heb break}*
- 27 And as for both these kings, their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the end shall be at the time appointed.
- 28 Then shall he return into his land with great substance; and his heart *shall be* against the holy covenant; and he shall do *his pleasure*, and return to his own land.
- 29 At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former.
- 30 For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall do *his pleasure*: he shall even return, and have regard unto them that forsake the holy covenant.
- 31 And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual *burnt-offering*, and they shall set up the abomination that maketh desolate.

- 2- Daniel's vision of Persia and Greece. (11.)
- a- Three kings of Persia to arise (after Cyrus). vs. 1-2
Cambyses, Pseudo-Smerdis, Darius I.
 - b- A 4th rich king to attack Greece. vs. 2
Fulfilled in 480 by Xerxes (husband of Esther).
 - c- A mighty king of Greece, Alexander, to be broken. vs. 3-4
The kingdom to be divided among 4 generals.
 - d- Egypt and Syria to have wars and intrigues. vs. 5-20
 - 1) Concerns some most detailed prophecies of the Bible.
 - 2) Israel is here caught between the hammer and anvil.
 - 3) The king of the north finally prevails.
 - e- A vile king of the north will afflict Israel. vs. 21-31
 - 1) His conflicts with Egypt are noted. vs. 30
 - 2) Finally thrust from Egypt by the Roman fleet.
 - 3) He vents his wrath on Israel.
 - a) Antiochus Epiphanes (175-165) sought to Hellenize Palestine and obliterate Jehovah worship with its Hebraistic culture.
 - b) He was to pollute the sanctuary and halt sacrifice.

Daniel 11 (cont.)

- 32 And such as do wickedly against the covenant shall he {1} pervert by flatteries; but the people that know their God shall be strong, and do *exploits*. {1} *Heb make profane*}
- 33 And {1} they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, *many* days. {1} *Or the teachers of the people*}
- 34 Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries.
- 35 And some of {1} them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed. {1} *Or the teachers*}
- 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and he shall prosper till the indignation be accomplished; for that which is determined shall be done.
- 37 Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.
- 38 But in his {1} place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. {1} *Or office*}
- 39 And he shall deal with the strongest fortresses by the help of a foreign god: {1} whosoever acknowledgeth *him* {2} he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price. {1} *Or whom he shall acknowledge and increase with glory* 2) *Or shall increase glory*}
- 40 And at the time of the end shall the king of the south {1} contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. {1} *Heb push at*}
- 41 He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon.
- 42 He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.
- 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.
- 44 But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and {1} utterly to sweep away many. {1} *Heb to devote many*}
- 45 And he shall plant the tents of his palace {1} between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him. {1} *Or between the seas at*}

- f- Valiant, godly Jews would rally for exploits. vs. 11:32
 - 1) The Maccabees -- Mattathias and his 5 stalwart sons.
 - 2) Their exploits:
 - a) They routed the overwhelming odds of the Syrians.
 - b) **They gained independence and re-dedicated the temple**
Dec. 25, 165 B.C.
- g- Israel would later fall by the sword till time of the end. vs. 33-35
 - 1) Jerusalem was taken by Pompey in 63 B.C. and was destroyed by Titus in A.D 70.
 - 2) Their purging would continue to the time of the end. vs. 26
- 3- Daniel's vision of the end time. (11:36.-12:13.)
 - a- The willful king in the time of the end. vs. 36-45
 - 1) His identity. (35-36) (Note 12:1)
Introduced as though well known from previous chaps.
 - 2) His allegiance to the god of might. vs. 37-39
Defies the tradition gods; serves a strange god.
 - 3) His ascendancy to power. vs. 40-45
 - a) The south and north ally against him. (Prob. Russia and Egypt in alliance)
 - b) These invade Palestine probably as described in Ezek. 38-39, to take this strategic center.
 - c) Triumphant, he will then dominate the world.
 - d) Subsequently he will establish a seat of power in Jerusalem as an auxiliary capital. vs. 45
 - e) Ultimately, he will be destroyed.

Daniel 12

- 1 ¶ And at that time shall Michael stand up, the great prince who standeth for the children of thy 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 thy people shall be delivered, every one that shall be found written in the book.
- 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting *{1}* contempt. *{1}* Or *abhorrence* }
- 3 And *{1}* they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *{1}* Or *the teachers* }
- 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.
- 5 ¶ Then I, Daniel, looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side.
- 6 And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders?
- 7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished.
- 8 And I heard, but I understood not: then said I, O my lord, what shall be the *{1}* issue of these things? *{1}* Or *latter end* }
- 9 And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end.
- 10 Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but *{1}* they that are wise shall understand. *{1}* Or *the teachers* }
- 11 And from the time that the continual *burnt-offering* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days.
- 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.
- 13 But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days.

- b- he faithful remnant to be preserved. vs. 12:1
- 1) The supernatural help of Michael is noted.
 - 2) This relates to the final events of previous chapter.
 - 3) It relates to that described by Jesus in Matt. 24:21.
- c- The resurrections are telescoped for preview. vs. 2-3
Everlasting bliss or judgment are to ensue.
- d- The time of fulfillment elaborated. vs. 4-13
- 1) **The vision to be clarified at the time of the end.
knowledge of it to be increased by the faithful.**
 - 2) Duration of these afflictions of end time -- 3 1/2 yrs.
 - 3) Duration of temple desolation -- 3 yrs., 7 mo. vs. 11
 - 4) Duration till the blessing arrives -- 3 yrs. 8 1/2 mo.
 - 5) Daniel's resurrection suggested -- end of this period.
Perhaps suggests the time of the resurrection of Old Testament saints.

QUESTIONS ON DANIEL

- 1- For what principal reason have the radical critics rejected the authorship of Daniel?
- 2- Give several evidences that confirm the Danielic authorship.
- 3- When was Daniel taken to Babylon and when did he begin to prophesy?
- 4- For what specific reason is the book of Daniel essential to a study of prophecy?
- 5- How is the book of Daniel different from the other books of prophecy?
- 6- State the primary message of the book of Daniel.
- 7- Which chapters are written in Aramaic and how does this relate to the book?
- 8- Which 2 chapters give the backbone structure of the times of the Gentiles?
- 9- What lesson is demonstrated to Israel in chapter 1?
- 10- Give 7 significant elements in Nebuchadnezzar's dream of chapter 2.

12- For what reason is it evident that the feet and toes' kingdoms are yet future?

13- What significance attaches to the different types of metals?

14- What is to be the final form of the times of the Gentiles?

15- About how old was Daniel when made ruler over the province of Babylon?

16- What lesson for Israel is suggested in the story of the fiery furnace in chapter 3?

17- What truth is suggested concerning the times of the Gentiles in chapter 4?

18- What truth does Nebuchadnezzar express concerning God?

19- What is significant in chapter 5 relative to the times of the Gentiles?

20- Who was Darius the Mede? What source do you remember clarified this I.D.?

21- What characteristic of the times of the Gentiles is suggested in chapter 6?

22- From what area do the four beasts of chapter 7 emerge?

23- Relate these beasts to the metals and kingdoms of chapter 2

24- What was unusual about the fourth beast?

25- From where did the little horn arise?

26- What characterizes this little horn?

27- Identify the Ancient of Days.

28- What does the little horn do and how long does he continue this?

29- Identify the ram and two horns of chapter 8.

30- Identify the he-goat and the notable horn.

31- Who were the four notable horns replacing the great horn?

32- Identify the little horn of chapter 8.

33- Name three things this little horn does.

34- For what reason does Daniel faint and is astonished at the vision?

35- What prophecies reminded Daniel of deliverance in Daniel 9?

36- What preparation did Daniel make prior to his vision of the 70 weeks?

37- Whom did the 70 weeks concern?

38- What climaxes the end of the 70 weeks?

39- What is the point at which the weeks begin? Can you cite any other Scripture reference(s) for this point?

40- When is Messiah cut off ?

41- Who is the prince that shall come? Why is he distinguished from Messiah the Prince?

42- What evidence is there that the abomination and the broken covenant are yet future (9:27)?

43- What evidence is there that there is a gap involved between the 69th and 70th weeks?

44- What takes place in chapter 10 as a preparation for the revelation of Daniel 11 and 12?

45- What is the supernatural battle that takes place in chapter 11?

46- Distinguish the "certain man" of 10:5-9 from the speaker of 10:11 ff.

47- who seems to be Israel's special angel?

48- who is the rich king of Persia spoken of in 11:2?

49- Concerning what two kingdoms is 11:5-31 involved in?

50- what is especially noteworthy of this prophecy in this period?

51- who is the king spoken of in 11:36?

52- what is the duration of his prospering?

53- what precipitates his final battle?

54- what help do the remnant receive to preserve them in chapter 12?

55- How do you explain the two resurrections of 12:2?

56- what is the length of time of this Great Tribulation?

57- Has the study of this book led you to change some portion of your Theology?

58- How Long (approx.) have you spent on this lesson?

Copy these 9 pages, type your answers, and hand in or send by email to swede@thecfbc.com

**{CONGRATULATIONS! YOU’VE COMPLETED THE YEAR LONG
STUDY OF THE OLD TESTAMENT. HOPE TO SEE YOU IN CLASS FOR
THE NEW TESTAMENT! NEC}**

ENDNOTES

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- ¹ The little boy comes home from church and is asked how was Sunday School. The boy answers: "OK we studied Daniel but I got in trouble. I guess I shouldn't have tried to tickle the pastor. You know it says; "eni memi, tickle the Parson".
- ² Whitcomb, Jr., John C. (1963). *Darius the Mede*. Grand Rapids: Baker Book House.