

An Introduction to the
Old Testament
Prophets
and
a Study of the
Major Prophets

Compiled by
Terry R. Baughman



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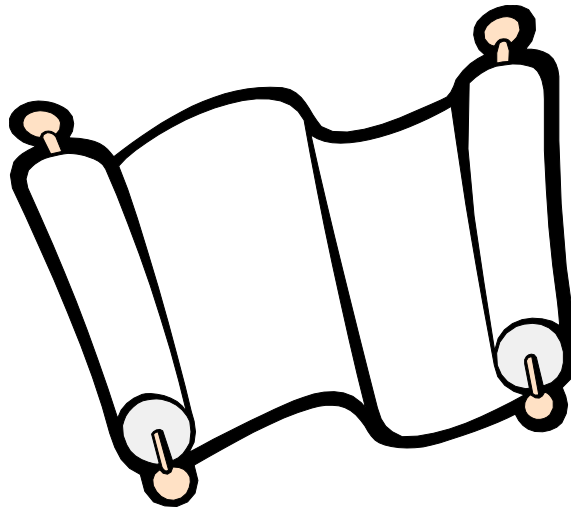
Acknowledgements

Whenever one sets out to print their study notes garnered from many years of compilation, there is a certain trepidation knowing how impossible it is to adequately acknowledge the sources of all the various thoughts and insights contained in the writing. If it were possible, I should make a list of every book and each teacher who poured into me the insights and statements recorded here. It will have to suffice that I am grateful for each person who has taught me, every author that has written on these biblical prophets, and all the preachers who have help to shape my understanding of God's Word, particularly the portions containing the writings of the prophets.

Some of the notes were taken from a classic text by W. S. Hottel, *Through the Bible Book by Book*. These books were originally published by Union Gospel Press in Cleveland, Ohio and have been out of print for many years. Insights from the original languages and cultural understanding were acquired from classes at Western Seminary, Sacramento, California, taught by Marilyn Hargis. She was an inspiration. Thanks also to Bruce Wilkerson and Kenneth Boa, *Talk Thru the Bible* (Nashville, TN: Thomas Nelson Publishers, 1983) for condensing and illustrating a vast amount of biblical history in a manageable format. Many of the charts and outlines are based on their work.

Most of all, thanks be to the Lord Jesus Christ who is the source of all knowledge, wisdom, and understanding. He is worthy of all our efforts to communicate and to compile the truth contained in Scripture.

Terry R. Baughman
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Introduction

A study of the prophets can be one of the most rewarding studies of all Scripture. Diverse and strong men from shepherd to royalty, from prince to poet, were called by Yahweh to deliver (or in some cases to “live out”) a message from God to His people. Their message demonstrated the intimate care and concern of a personal God who loved His people and communicated His desire for their wellbeing. Often the message was one of warning, concerning impending discipline for their wayward actions. While the books reveal prevailing themes of judgment, there is abundant evidence of the grace of God through numerous declarations of future restoration. The continuing plan of God for salvation and redemption is advanced through the times of the prophets.

The New Testament and the advent of the Messiah illustrate the continuity and relevance of the prophetic messages in the Scripture. Numerous references to the prophets reveal the viability of their message to New Testament events. An appreciation of the prophetic message is developed through the unique presentation of their predictions concerning the life of Christ. The Gospel of Matthew is especially noteworthy in his quotations of prophetic fulfillment.

Far-reaching effects of the prophets’ words continue to influence contemporary times. The re-establishment of Israel as a nation (A.D. 1948) and the shaping of current events illustrate the veracity of the ancient forecasts of God’s purposes. Relevance of the prophetic message for the 21st century is an intentional emphasis of this study in books of the Old Testament Prophets.

Categories of Old Testament Scripture

There are various ways to categorize the writings of Scripture. What we identify as the Old Testament is made up of individual books. There are narrative stories, poetry, history, prophetic pronouncements, and genealogies contained in these books. In most Bibles (other than the Catholic version) there are thirty-nine books in the Old Testament. Beyond the names of the individual books there are categories of classifications and grouping of the books.

In the Hebrew Bible (the original language of much of the Old Testament) there are three categories as follows:

1. Torah (or Law)

Torah is the Hebrew word for *Law*. The Torah is another reference to the *Pentateuch*, or the first five books of the Old Testament. It is also referred to as the *Law of Moses*. This portion of Scripture was highly esteemed by the Jews. It was the only portion of Scripture recognized by the Sadducees in the time of Christ. The names for these books are:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

2. Prophets (The Former and the Latter Prophets)

The *Former Prophets* contain the pre-exilic history of Israel beginning with the conquest of Canaan and extending through the lives of the kings of Israel and Judah. The *Former Prophets* are:

Joshua
Judges
1 & 2 Samuel
1 & 2 Kings

The *Latter Prophets* are composed of the written prophets. The books of these prophets are the central subject and focus of this work. The *Latter Prophets* include:

Isaiah	Zephaniah
Jeremiah	Haggai
Ezekiel	Zechariah
Hosea	Malachi
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	

3. The Writings (*Hagiographa*)

The Writings include the poetic books and some of the books of history. The writings of the prophet Daniel are also included in this section. Interestingly enough, though his prophecies were relegated to this group *The Writings*, he is now considered one of the premier prophets. He left a detailed outline of world powers throughout the centuries encompassing the period identified as the “times of the Gentiles” (Luke 21:24). *The Writings* include:

Psalms
 Job
 Proverbs
 Ruth
 Song of Solomon
 Ecclesiastes
 Lamentations
 Esther
 Daniel
 Ezra
 Nehemiah
 1 & 2 Chronicles

In our Bible a different order has been adopted that has proven to be almost universally accepted. It is the order derived from the *Septuagint*, the Greek translation of the Old Testament (from around 300 B.C.). This order consists of five sections as follows: Law (Pentateuch), History, Poetry and Wisdom, Major Prophets, and Minor Prophets.

LAW	HISTORY	POETRY	MAJOR	MINOR
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	Lamentations	Amos
Numbers	1 & 2 Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	1 & 2 Kings	Song of Solomon	Daniel	Jonah
	1 & 2 Chronicles			Micah
	Ezra			Nahum
	Nehemiah			Habakkuk
	Esther			Zephaniah
				Haggai
				Zechariah
				Malachi

It is important to keep in mind that this order is neither historically nor chronologically arranged. Out of various arrangements that could have been adopted,

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the above is observed and is best maintained for ease of location after years of tradition. Can you imagine the confusion in a congregation trying to find a particular passage if every edition of the Bible had adopted a different order of books? However, there are chronological editions of the Bible available for those who wish to read the Scripture in such a logical sequence.

On the following page is a chart to compare the arrangement of the books of the Old Testament with the order of books in the *Tanakh*, the Jewish Scriptures. The New Testament refers to these books as *the Law (or Law of Moses), the Prophets, and the Psalms (or Writings)*. The Tanakh (or TNK) comes from a Hebrew acronym of the three letters representing each of these categories: *Torah (Law), Nevi'im (Prophets), and Ketuvim (Writings)*. These are the three broad categories of the Tanakh.

Jesus called the books of the Old Testament, "Scriptures," and said claimed that their prophecies were about Him:

Luke 24:44 Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the **Law of Moses** and *the Prophets* and *the Psalms* concerning Me."

45 And He opened their understanding, that they might comprehend the Scriptures.

John 5:46 "For if you believed Moses, you would believe Me; for he wrote about Me.

47 "But if you do not believe his writings, how will you believe My words?"

Philip testified that Jesus was the object of the prediction from the Law and the Prophets.

NKJ John 1:45 Philip found Nathanael and said to him, "We have found Him of whom Moses in the **law**, and also the **prophets**, wrote -- Jesus of Nazareth, the son of Joseph."

Several other New Testament passages refer to the ancient books of Scripture as *the Law and the Prophets*. Some references say the *Law of Moses* when referring to the books of Torah. The books of the Law and the Prophets were all seen as inspired and prophetic of future events. Jesus came to fulfill the Scripture.

Matthew 11:13 "For all **the prophets and the law** prophesied until John.

Matthew 5:17 " Do not think that I came to destroy **the Law or the Prophets**. I did not come to destroy but to fulfill.

18 "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the **law** till all is fulfilled.

Arrangement of the Books of Old Testament

TANAKH		THE OLD TESTAMENT		
Hebrew Arrangement		English Arrangement		Dates B.C.*
Hrvt Torah	Genesis Exodus Leviticus Numbers Deuteronomy	Law <i>Pentateuch</i>	Genesis Exodus Leviticus Numbers Deuteronomy	From the Beginning to 1406
Myxybn <i>Former</i> Prophets	Joshua Judges I Samuel II Samuel I Kings II Kings	History	Joshua Judges Ruth I Samuel II Samuel I Kings II Kings	1406-1380 1380-1050 1200-1150 1100-1010 1010-971 971-853
<i>Latter</i> Prophets	Isaiah Jeremiah Ezekiel Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi		Poetry and Wisdom	Job Psalms Proverbs Ecclesiastes Song of Solomon
Mybvtk The Writings <i>Hagiographa</i>	Psalms Job Proverbs Ruth Song of Solomon Ecclesiastes Lamentations Esther Daniel Ezra Nehemiah I Chronicles II Chronicles	Prophets	Isaiah Jeremiah Lamentations Ezekiel Daniel Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	739-700 627-580 586 593-570 605-530 760-730 500 760 500 770 737-690 650 630 627 520 520-518 433

*Dates are approximate and taken from *Chronological and Background Charts of the Old Testament*, by John H. Walton, Zondervan Publishing House, Grand Rapids, MI.

The Writing Prophets

There are two common major divisions usually identified when approaching a study of the prophets. They are designated as:

Major Prophets

Minor Prophets

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The *Major Prophets* are those who appear to be more *long-winded*. In other words they wrote the *longest* books among the prophets. These include Isaiah, Jeremiah (along with his Lamentations), Ezekiel, and Daniel in our Bibles. The *Minor Prophets* consist of the balance of the prophets.

A better division for the classification of the prophets as used in this text relates to their chronology. The prophets are designated as *Pre-Exilic*, or before the Babylonian exile; *Exilic*, during the exile; and *Post-Exilic*, after the exile. The following segregation of the prophets will then be adopted:

- *Pre Exilic* - Jonah, Amos, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk and Jeremiah (though he lives and continues to prophesy into the time of the exile).
- *Exilic* - Daniel and Ezekiel (in Babylon)
- *Post Exilic* - Obadiah, Joel, Haggai, Zechariah, and Malachi

There is debate on the date of some of the prophets' writing when insufficient information is given as to the historical setting of their times. Joel and Obadiah are among the more difficult to determine an accurate time frame. Some of these considerations will be addressed in the particular chapters of the individual prophets.

Another classification sometimes used in the study of the prophets is to divide them according to their audience of address. Some prophesied to Israel, some to Judah, and yet others to (or concerning) Gentile nations. This designation would result in the following:

- **Israel** - Hosea and Amos
- **Judah** - Micah, Isaiah, Zephaniah, Jeremiah, Habakkuk, Haggai, Zechariah, Joel, and Malachi
- **Nineveh** - Jonah, Nahum
- **Babylon** - Daniel
- **Exiles (in Babyon)** - Ezekiel
- **Edom** - Obadiah

Definition of a prophet

The prophet is the "*man of God*" or "*one who speaks for God.*" He is variously referred to in Scripture with the following terms:

- **man of God**, (*ish ha-elohim*) – one belonging to God, speaking for God.
- **seer**, (*ro'eh*) – descriptive of individual experience, one who saw events beforehand.
- **visionary**, (*hozeh*) – one given extraordinary insight (by means of dreams or visions)
- **prophet** (*nabi [navi]*) – one who declared God's word, His purposes and plans

In the New Testament, Peter referred to the prophets as “holy men of God” who spoke under the inspiration of the Holy Spirit (2 Peter 1:21). The prophet was called to speak for God, declaring his thoughts and voice to the people. This understanding of the prophetic role is confirmed by the writer of Hebrews when he said that God “at various times and in various ways spoke in time past to the fathers by the prophets” (Hebrews 1:1). So, these are not self-appointed men who design speeches for God, but rather God-called and anointed individuals with whom God shares his word.

Amos declared that God would not keep a secret from the prophets; that he does nothing without sharing his purpose with the prophets (Amos 3:7). God shared his message with the prophets in various ways:

- Through dreams and visions (Numbers 12:6; Ezekiel 1:1; Daniel 8:2; 10:8, 16, 17; I Kings 3:5; Jeremiah 23:28; Daniel 7:1).
- By angels (Daniel 8:15-26; 10:18, etc.; Revelation 22:8, 9).
- In an audible voice (Numbers 12:8; I Samuel 3:4-14).

The message of the prophet was also delivered to the people in a variety of ways. Sometimes the direct, “Thus says the Lord” was employed to confront sin or the deceptive message of the false prophet. On other occasions a parable or a riddle was utilized to illustrate the message. Object lessons were used by Ezekiel to help those in Babylonian Exile to see what was taking place in Jerusalem: the destruction of the city, the scattering of the people, and the extent of the desolation.

In Hebrew the word for prophet and prophecy comes from the same root as follows:

- prophet - xybinAnavi (nah-vee)
- prophecy - xbAnA nava (nah-vah)

Oracle, by definition means “*response by God*” or “*an utterance.*” Oracle can refer to any of the following:

- the man – “*he spoke as the oracle of God*”
- the message – “*he delivered an oracle from the Lord*”
- response of God – “*God answered their complaints with an oracle*”

The Call of the Prophets

The *Call of God* to a prophetic role gave credence to the message and the messenger. In a definable experience they were moved on by the Spirit of God to deliver or demonstrate God’s directive. There is a high profile of the call in the lives of several of the prophets; Hosea, Jeremiah, Ezekiel (at the beginning of their writing); Amos and Isaiah record their call later in their writings (Amos 7, Isaiah 6). Others acknowledged God’s call by implication in their message. When they wrote, “*Thus says the Lord,*” “*The Word of the Lord came to me,*” or “*Hear the Word of*

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the Lord,” it indicated this divine directive even if they specifically did not record their calling into the prophetic ministry.

The call of God came upon ordinary and common men from various walks of life. A holy passion was birthed in their spirit to call the nation back to repentance and to seek the Lord anew. Their message would speak to the heart and conscience of Israel and challenge the people to renew their covenant with *Yahweh* and serve Him completely. Their duty was also to proclaim the consequences of disobedience to the message they proclaimed. Impeding judgment was pronounced on the disobedient nation in response to their lack of repentance.

During this era of history the voice of the prophet was a reminder that God was still speaking and he still loved his people. Even though the message was often of warning or exhortation, there was an assurance of his care. When God became silent it was a sign of the judgment of God and his absence from the affairs of his people. (Amos 8:12; Lamentations 2:9)

We do not see our signs; There is no longer any prophet; Nor is there any among us who knows how long (Psalms 74:9 NKJ).

The Ministry of the Prophets

The Prophets were called of God and sent to deliver His message. Their message had a two-fold content: *proclamation* and *prediction*. W. S. Hottel said, “They were gifted with inspired *insight* as well as inspired *foresight*.”¹

1. Their ministry was to proclaim God’s Purpose.

The mission of the prophets was to proclaim God’s Word and His Will concerning their audience. They often confronted sin, rebuked offenses against God, and called the people to repentance. The prophets dealt with moral depravity and a declining religious commitment among God’s people. The prophets were not sent to Israel and Judah when things were going good and people were walking in obedience to the covenant. Rather, the arrival of the prophet indicated that things were not well and God was calling His people back to obedience. The prophets came with Israel and Judah had embraced idolatry, forsaken the covenant, and worshipped *Yahweh* only with ritualistic insincerity.

It was their passion to make clear the purpose of God. The people were not to be left in the dark concerning God’s desire for them. The message of the prophet declared, “This is the way, walk in it!”

2. Their ministry was to predict God’s Plan.

However, their messages were at times predictive of the future as they declared events to come. The present is only a passing moment in the plan of God. The prophets frequently had insight of the larger picture of God’s program; they saw the

¹ W. S. Hottel, *Through the Bible Book by Book*, (Cleveland, OH: Union Gospel Press).

macro view of how present events fit into the panorama of God's design and purpose. They did not predict future events as some charlatan fortune-teller to thrill or impress their audience, but they revealed the Divine purpose that was being deliberately developed towards a destined end. The Kingdom of God being established on earth, the righteous reign of Messiah, ultimate deliverance and universal redemption were themes of the prophetic revelation.

1. The captivity and exile of Israel and Judah (and future dispersion)
2. The restoration of Israel (both imminent and future)
3. The advent of the Messiah (details of his birth, ministry, and sacrifice)
4. The Kingdom of Messiah (reign of righteousness) over Israel and then over the whole earth.

The prophets may be viewed as revivalists to the nation of Israel. The intent of their prophecy was to produce changes of behavior in the people of the Promise. It was not their purpose to predict future events for the amusement of the people or to impress their audience with accurate insight. They were concerned with the spiritual climate of Israel and Judah and their propensity to apostasy. Repentance (i.e., "returning to God") is a major theme of their prophetic ministry.

Israel (and later Judah) is the focus of the prophets' ministry. Other nations or people are addressed only as they relate to the chosen people of God. It will be seen in the prophecies that there is a future plan for Gentile nations and the ultimate purpose of universal redemption, but the primary focus of the Old Testament prophetic ministry will be related only to Israel.

The rise of the Prophets

Early prophets -- ***Moses***

This is the first explicit reference to a Prophet in Scripture.

The LORD your God will raise up for you a **Prophet** like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.' And the LORD said to me: 'What they have spoken is good. I will raise up for them a **Prophet** like you from among their brethren, **and will put My words in His mouth, and He shall speak to them all that I command Him.** And it shall be *that* whoever will not hear My words, **which He speaks in My name**, I will require *it* of him (**Deuteronomy 18:15-19**).

But since then there has not arisen in Israel **a prophet like Moses**, whom the LORD knew face to face, (Deuteronomy 34:10).

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Peter quoted the verses from Deuteronomy 18, as prophetic of Jesus Christ:

For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be *that* every soul who will not hear that Prophet shall be utterly destroyed from among the people' (Acts 3:22-23).

Samuel - Prophet, seer

So Samuel grew, and the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that **Samuel had been established as a prophet of the LORD**. Then the LORD appeared again in Shiloh. For the LORD revealed Himself to Samuel in Shiloh by the word of the LORD. And the word of Samuel came to all Israel. . . . (**1 Samuel 3:19-21, 4:1**).

(Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for *he who is now called* a prophet was formerly called a seer) (1 Samuel 9:9).

Now the acts of King David, first and last, indeed they *are* written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer, (1 Chronicles 29:29).

Samuel established the first training schools for the Prophets. At Ramah (1 Samuel 19:19-20), during his lifetime as well as another later on in Bethel (2 Kings 2:3), Jericho (2 Kings 2:5), Gilgal (2 Kings 4:38), and others (2 Kings 6:1).

False Prophets...

On various occasions the prophets were called to confront the false prophets that arose and spoke contrary to the will of Yahweh.

Hottel Notes:

[Jehovah] . . . anticipated the coming of false prophets, and so to safeguard against them assuming authority of Divinely sent messengers, provided in the Law the death penalty (Deut. 18:20).

False prophets were to be recognized from their attempt to introduce idolatrous worship among the people (Deut. 13:1-11). False prophets were also to be known by making a prediction that failed to come to pass (Deut. 18:20-22).

Later Israelitish history shows that in spite of the severity of the punishment decreed, unauthorized messengers frequently appeared among the people. There were no less than four hundred present to contradict the Divine counsel of Micaiah (I Kings 22:6). Jeremiah also had to withstand the popular predictions of Hananiah and Shemaiah, who were recognized as patriots, while the Prophet of God was decreed a traitor (Jer. 28; 29).

It is interesting to note that God vindicated Jeremiah by fulfilling his predictions, dealing with these false prophets and bringing them to a shameful end (Jer. 28:15-17; 29:30, 32). God always did vindicate His own messengers by fulfilling His own Word by them.

Hottel Notes:

Again and again there appeared false prophets in Israel, who caused the people to err and led them astray from the ways and will of Jehovah. Over and over, and again and again the true Prophets of Jehovah were called upon to face and rebuke these false prophets. Note several things about these false prophets.

1. They pretended to come from God (Jer. 23).
2. They were used of Jehovah to prove Israel (Deut. 13).
3. They were led by evil spirits (II Kings 22:21).
4. They prophesied falsely (Jer. 23:16).
5. They prophesied out of their own heart (Jer. 23:16).
6. They prophesied in the name of idols (Jer. 2:8).
7. They prophesied peace, when there was no peace (Jer. 6:14; 23:17; Ezek. 13:10; Mic. 3:5).
8. They were pointedly and earnestly denounced by Jehovah (Is. 9:15; Jer. 6:13; 14:14; 23:30-32; 29:31, 32; Ezek. 13:3; 14:9).
9. They were sorely punished by Jehovah (Jer. 28:15-17; 29:20-23; Mic. 3:5-7, 11, 12).

We should remember that in the New Testament false prophets and false teachers are foretold to arise, and their peculiar character and ministry is clearly indicated (Matt. 7:15; 24:11; I John 4:1; II Peter 2).

Warning against altering the prophecy

While we may be most familiar with the warning in Revelation concerning *adding to* or *taking from* “the words of the prophecy of this book,” the warning originates in the Pentateuch. The earliest prophet, Moses, also gave this admonition.

“You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2).

Compare this warning to the New Testament admonition:

“For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book” (Revelation 22:18-19).

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Striving for relevance in the new millennium.

The prophets had a relevant message for their day but the Holy Spirit inspired it to be written and recorded for all time. There must be an intended contemporary message we can receive from the prophets.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit (2 Peter 1:19-21 NKJ).

Throughout this study we will note quotations of the Prophets under study that are used in the New Testament. A table of prophecies and quotations will be inserted in each chapter of the prophets being studied where it is applicable.

OT Prophecy	NT Reference
Here find the OT prophecy	Fulfillment or quotation will appear here

Study Questions

INTRODUCTORY MATERIAL

From *An Introduction to the Hebrew Prophets: The Prophets as Preachers*, [PAP]
by Gary V. Smith, and the Class Notes [CN] compiled by Terry R. Baughman

1. What basic understanding is needed to understand and benefit from the prophetic messages? (PAP)

2. What three things does Smith mention as not being the primary concern of the preaching prophets? (PAP)

3. For what reason did the prophets transmit God's message to their audience? (PAP)

4. Why is the cultural or social background of a listener important? (PAP)

5. According to Smith what does a lack of knowledge lead to? (PAP)

6. For what did true prophets wait? why? (PAP)

7. A failure to communicate may be attributed to what four things? (PAP)

8. What are the three major divisions of Scripture in the Hebrew Bible? (CN)

9. What four terms applied to individuals who demonstrated prophetic traits in the Old Testament? (CN)

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10. What are the two major divisions commonly observed among the prophetic books? What is a better division of the prophetic books? (CN)

11. What is the first explicit reference to a Prophet in Scripture and where is it found? (CN)

12. Who quoted this passage in the New Testament and where is it found? (CN)

13. What was the absence of prophecy among the people a sign of? (CN)

14. There are two references in Scripture relative to "taking away from" or "diminishing" the Word of God. What are they? (one OT and the other NT) (CN)

15. How did God vindicate his messengers as true prophets? (CN)

16. The gifts of the prophets were in their commission to do what two things? (CN)

17. What four things were prophets divinely moved to do? (CN)

18. Primarily, as patriots and revivalists, the prophets dealt with what conditions among God's people? (CN)

19. What is always true of the condition of people when there was a prophet sent?

20. What are four great themes of the predictions of the Prophets? (CN)

21. What does the New Testament say about these writing prophets? (CN)

22. What are some of the ways God spoke to the Prophets? (CN)



The Book of Isaiah

Life and Times

The Person

Isaiah is seen as the prophet of Salvation. His name in Hebrew, UhyAf;way; - *Yesha'yahu*, means "Salvation of Yahweh." He is the son of Amoz (not to be confused with the prophet Amos) and was well acquainted with royal house. If he is not a prince, at least he is a member of the upper class. A native of Jerusalem, he is very familiar with the temple, the walls being built, the court and its officials.

The prophet was married with kids. Isaiah's wife was identified as a prophetess (8:3) and they had at least two sons (7:3, 8:3). Again, as in the case of Hosea, their names are associated with the prophet's message. Their names are:

Shear-jashub, meaning "A remnant shall return", and
Maher-halal-shash-baz, meaning "quick, spoil, hasten, plunder" or "hasting to the spoil, hurrying to the prey."

Date

The prophetic ministry of Isaiah covered at least forty years. The last of the 8th century prophets. He starts prophesying in the year King Uzziah died 740 BC. Isaiah was a prophet during the reigns of four kings of Judah (740 - 680 BC), including Uzziah, Jotham, Ahaz, & Hezekiah. Jewish tradition holds that Isaiah was slain by the wicked king Manasseh, son of Hezekiah, who may have caused him to be sawed in half. (See the reference in Hebrews 11:35-38).

Hottel Notes:

The duration of Isaiah's ministry is rather uncertain. Many students hold that, according to Isaiah 6: 1, it began in the fifty-second year of Uzziah's reign, which was the year of his death. It is generally reckoned that Uzziah died 758 B.C.; and, if we suppose that Isaiah was twenty years old at the time, he would have been eighty-one at the beginning of Manasseh's reign (in 696 B. C.); and therefore it is not necessary at all to assume that Isaiah lived to an unusually great age. According to this reckoning the years of Isaiah's prophetic ministry numbered sixty-two up to the beginning of Manasseh's reign. How long, if at all, Isaiah prophesied under the reign of Manasseh we do not know. His name last occurs in the history in the reign of Hezekiah (II King 20:1; Is. 38:1; 39:1-9).

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Ussher, the renowned chronologist, holds that the events recorded in Isaiah over a period of 62 years.

Uzziah was a good and pious king, under whose reign the country enjoyed great temporal prosperity. He was a worshiper of the true God; though he failed to remove the altars of the ASHERAHS and the high places established for idolatrous worship. Toward the end of his reign, however, due to his prosperity and fame, Uzziah became proud, intruding into the priests' office, as a punishment for which, he was smitten with leprosy (II Kings 14:21, 22; II Chron. 26:1-23).

Uzziah was followed by his son Jotham, whose general character was like that of his father; but the idolatrous altars were still allowed to remain, and owing to the increase in luxury and sensual indulgence, true piety declined more and more (II Chron. 26:22--27:9; II Kings 15:32-38).

Ahaz succeeded Jotham. He was a wicked and idolatrous prince. He burnt incense in the valley of Hinnom and his children in the fire, after the abomination of the heathen. As a judgment Jehovah sent the kings of Syria and Samaria [Israel] against him.

Isaiah was a contemporary of Hosea, Amos, and Jonah although younger than these Prophets, who belonged to the kingdom of Israel. He was likewise a contemporary and coworker of the Prophet Micah in the kingdom of Judah. . . .

Political Scene

Isaiah was a resident of the Southern Kingdom of Judah and from the safety of distance learned of the invasion of the Northern Kingdom and the fall of Samaria to the advancing power of Assyria. Tiglath-Pileser III (TPIII) was the aggressor of Assyria.

Israel unites with Syria to fight off the invasion of Assyria. They request Judah to join their forces. Because Ahaz, king of Judah refuses to grant military assistance, Israel and Syria (Aram) launch an attack against Judah. Ahaz invited an alliance with Assyria against their northern neighbor. Isaiah went to the king and warned Ahaz not to invite Assyria to come in and protect them from Israel and Syria. Time would demonstrate that these self-made decisions without an attempt to seek God's wisdom proved to be disastrous.

Hottel Notes:

During the prophetic ministry of Isaiah the judgment of God fell upon the ten-tribe Kingdom of Israel. This judgment came as a crash, though it fell in a few stages. First of all Tiglath-pileser, the Assyrian king, killed Rezin, the king of Damascus, with whom Pekah the king of Samaria had made an alliance. After that Tiglath-pileser invaded the kingdom of Israel, took many cities in Gilead and Galilee and carried away the inhabitants into his own country (II Kings 16:5-9;

Amos 1:5, etc.). This was the first blow of Divine judgment, the beginning of captivity for Israel.

Some time later, Shalmaneser, the successor to the throne of Tiglath-pileser of Assyria, took the rest of the ten tribes and carried them away captive. These were especially the inhabitants of Samaria, the capital of the Northern kingdom (II Kings 17:3-18; I Chron. 5:26; Hos. 13:16). Thus the judgment of God fell upon Israel as God had warned by the Prophets that it would fall. And Isaiah, who lived in Jerusalem, the capital of Judah, witnessed the falling of this judgment and the calamity which had come upon the ten tribes.

The prophet assured the wicked monarch that Jerusalem had nothing to fear from Syria and Samaria that Jehovah would protect Jerusalem. He urged Ahaz to ask a sign, which he refused to do. Then the Lord gave him a sign, that of the virgin who should conceive and bring forth a son and call His Name Emmanuel. It is a prediction concerning the virgin birth of Israel's Redeemer-King, the Son of God. The thought is this: How can Jerusalem and Judah perish as long as He, the Messiah, David's Son and David's Lord, has not come?

Isaiah also told the king that the menace then threatening would be speedily removed, but that his alliance with the Assyrian would bring disaster. But Ahaz, though he saw the fulfillment of the prophecy concerning the kings of Syria and Samaria, did not heed the warning. When an invasion of the Edomites and Philistines threatened (II Chron. 28:17, etc.), he turned again to his old ally, the king of Assyria. He made him costly presents. Tiglath-pileser, as already stated above, conquered the kings of Syria and Samaria Ahaz visited his heathen friend and ally in Damascus, and when he saw there a beautiful altar, he sent a model of it to Urijah, the priest, in Jerusalem, who constructed one like it, and afterward Ahaz used it to commit idolatry and all the abominations which go with it (II Kings 16). But the prophecy about disaster through the Assyrian king was not fulfilled during the lifetime of this wicked king. It came with Sennacherib's invasion during the reign of the next king Hezekiah, He invaded the land but could not touch Jerusalem.

Hezekiah, the son of Ahaz followed in the throne. His character was the reverse of that of his father. He was one of the most Godly kings who ever occupied the throne of David. His first act was to purge and repair and reopen with splendid sacrifices the Temple, He also destroyed a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. 21:9), which had become an object of idolatrous worship. When the KINGDOM OF ISRAEL had fallen, Hezekiah invited the scattered inhabitants to a peculiar passover, which was continued for the unprecedented period of fourteen days (II Chron. 29:30, 31). At the head of a repentant and united people, Hezekiah ventured to assume the aggression against the Philistines; and in a series of victories not only re-won the cities which his father had lost (28:18), but

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even dispossessed them of their own cities, except Gaza, and Gath (II Kings 18:8).

After his successful war with the Philistines, Hezekiah decided to throw off the yoke of Assyria by not paying the tribute which his father Ahaz had agreed to pay. Then Sennacherib, king of Assyria advanced with a large army and spread ruin in every direction. Hezekiah used every available means to strengthen himself, fortifying Jerusalem and preparing for a siege (II Chron 32:1-8). Then he sent ambassadors to the Assyrian, suing for peace. Sennacherib demanded a large sum of money, which Hezekiah gave him, stripping even the Temple of its treasures to pay the vast sum (II Kings 18:13-16).

Sennacherib sent against Jerusalem an army under two officers and his cupbearer, the orator Rabshakeh, with a blasphemous and insulting summons to surrender. Isaiah, however, assured king Hezekiah that he had no need to fear, promising to disperse the enemy (II Kings 19:6, 7). Accordingly that night “the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand” (19:35).

In the midst of these crisis days and scenes we find Hezekiah going into the House of Jehovah and spreading Sennacherib’s insultant letter before Jehovah, receiving the answer that he was safe. It was during this period Isaiah proved himself to be a statesman as well as a Prophet (II Chron 28:27--32:33; II Kings 16:20--20:21; Is. 36--39).

It must be remembered that a large portion of the prophecies of Isaiah up to the 39th chapter are occupied with these events, and can only rightly be understood in the light of the history of Judah during this period. His prophecies are directed chiefly to Judah, though the ten-tribe kingdom of Israel had a stormy time during this period, finally having been overthrown, in the sixth year of Hezekiah.

Mission and Message

Isaiah is one of three most popular books in time of Christ. They were:

- Deuteronomy
- Psalms
- Isaiah

In Qumran these are the most predominate scrolls. A complete scroll of Isaiah was found among the manuscripts as well as several other fragments.

Isaiah is sometimes referred to as a *Miniature Bible*. This is due to the fact that it has two major sections, chapters 1-39 and 40-66, compared to the 66 books of the Bible (39 Old Testament and 27 New Testament). The first section is of Condemnation, comparing to the Judgment and Law of the OT, where the last

section is of Consolation, relating to the message of hope (grace) of the New Testament.

Isaiah is the most quoted prophet in the New Testament. There are no less than twenty-one references by name. Chapter 53 is quoted or alluded to at least 85 times. Some of Isaiah's prophecies have been fulfilled many others await fulfillment.

DIVISIONS OF ISAIAH

The book of Isaiah contains three major divisions as follows:

- 1-35 - Judgment division of Isaiah.

These prophecies concern Judah, Israel, and surrounding foreign nations. The great enemy is Assyria.

- 36-39 - Historical interlude (narrative).

This historical section of Isaiah is largely a repetition of history recorded in II Kings 18--20. These passages serve to remind God's people of the fact that when they repent of their sins and return to Jehovah with all their heart they might expect Him to intervene for their protection and preservation. The answered prayer of Hezekiah gave evidence and proof of Divine intervention and of the faithfulness of Jehovah God.

- 40-66 - Grace of Yahweh - (promises of God)

These prophecies comprise what Hottel has called, "THE BOOK OF CONSOLATIONS." The restoration of Israel is foretold, as well as the reign of the Messianic King. Babylon is the great enemy of these passages.

Book and authorship

Conservative scholarship contends that the prophet Isaiah, son of Amoz, actually wrote this book, the whole book. There are others who believe in theories of multiple authorship with differing views being presented. On the side of *multiple authorship* chapters 1-39 are accredited mostly to the authorship of Isaiah. Exceptions within this section are some parts of chapters 24-47 due to the fact that they are apocalyptic passages. They assume that all apocalyptic writing are late (after the exile). They deny that it is possible to know future events, but rather history was written in future tense. They date these passages late along with Daniel (which they also assume to be much later).

Chapters 36-39, the historical parenthesis, sounds like a repeat from 2 Kings 18-20. Because of this the passages are thought to be copied from the other. Isaiah becomes a later edition of this history.

Chapters 40-55 are viewed as Deutero-Isaiah, a second Isaiah. These chapters especially are attributed to someone writing in exile while in Babylon. They say the perspective is that of people needing comfort and longing to return to their

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homeland. Consequently it is attributed to have been written by an anonymous prophet.

To those who hold to a Trito-Isaiah (third Isaiah) authorship contend that chapters 56-66 were written in Judah by another author after the return from exile in the late sixth century.

The traditional view for the Book of Isaiah being written by *One Author* is strengthened by the authority of quotations by Jesus. Jesus refers to the book of Isaiah *as Isaiah* and not the *writers* of Isaiah. He quotes from the later writings of the prophet (61:1-2) with no distinction or reference to multiple authors (Luke 4:16-17). In all the Gospels (or the entire New Testament) there is no acknowledgment of any other author or any separation of the sections of Isaiah. (See Matthew 3:3, 12:17-21, Luke 3:4-5, and Acts 8:28). John attributes both sections to Isaiah. He quotes from Isaiah 6:9-10 and 53:1 with no distinction (John 12:37-41). Paul also credits early and later quotations to the same prophet. Romans 9:27 and 10:16-21 quote from Isaiah 10, 53, and 65. Further the unity of the book of Isaiah is supported in the Septuagint (LXX), the Talmud, and the book of Ecclesiasticus (otherwise known as the book of Jesus Sirach, from the 2nd to 3rd century BC).

The Dead Sea Scrolls support the unity of the book. The manuscripts from Qumran demonstrate they understood authorship to be one person.

The descriptions of Chapter 40, hills and deserts, sound descriptive of Judean hillsides and terrain rather than the flat plains around Babylon. Other major arguments are summarized in the following table:

Authorship of the Book of Isaiah <i>Arguments and answers for the Unity of the Book</i>	
<i>Deutero-Isaiah</i>	<i>One Isaiah</i>
<ul style="list-style-type: none"> • Argue that chapters 1-39 have an Assyrian Background, 40-66 have a Babylonian Background 	<ul style="list-style-type: none"> • Babylon mentioned more than twice as often in 1-39 • Shift is one of perspective, present to future
<ul style="list-style-type: none"> • Radical difference in language, style, and theology 	<ul style="list-style-type: none"> • greater similarity of thoughts, images, expressions, and local coloring • an individual changes in 40 yrs.
<ul style="list-style-type: none"> • 1st section more terse and rational, 2nd more flowing and emotional 	<ul style="list-style-type: none"> • different subject matter, condemnation vs. consolation
<ul style="list-style-type: none"> • Couldn't have predicted Babylonian captivity and return under Cyrus 150 years in advance 	<ul style="list-style-type: none"> • Liberal scholars deny that predictions can be made in advance

The Call

In chapter 6 Isaiah describes his cleansing, call, and commission to the prophetic office. The theme though not an obvious one is *The Holiness of God*. Why does Isaiah feel unworthy to prophesy? It's the holiness of God. When confronted with the awesome presence of a celestial vision his own frailty and sinfulness causes him to repent for himself and the people.

Why does Israel and Judah have to be punished, anyway? It's the holiness of God. He can't write it off and ignore their violations of the covenant. The character of the holiness of God remains a crucial element in his relation to a sinful people.

Isaiah 6

- 1 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.
- 2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.
- 3 And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!"
- 4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.
- 5 So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts."
- 6 Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.
- 7 And he touched my mouth with it, and said: "Behold, this has touched your lips; Your iniquity is taken away, And your sin purged."
- 8 Also I heard the voice of the Lord, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here am I! Send me."

Theme

The Key Insight Verse for the book of Isaiah is found in 9:6-7:

- (NKJV) {6} For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. {7} Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

The Key Insight Chapter is 53. More attention will be given to this chapter following this section.

A large theme evidenced in the book of Isaiah is "Salvation". Reference to salvation is mentioned 26 times in Isaiah where it is only mentioned 7 times in all other prophets. Isaiah is second only to the Psalms in the number of references to salvation.

Hottel Notes:

The name Isaiah means “Jehovah saves,” or, “Jehovah is salvation” The Prophet Isaiah has well been called the great evangelical Prophet for he speaks a great deal about salvation as coming from Jehovah. We may say that the main theme of the entire Book, in both divisions is, “the grace of God to Israel in successive testing times.” Prophetically, the nations are said to obtain light and salvation after Israel has been restored and come to their promised glory. In no other Book of the Old Testament, save the Psalms, is the word of salvation so frequently found. Throughout this Book, however, other great religious ideas are set forth and implied, as for instance THE HOLY MAJESTY OF THE ONE TRUE GOD AND HIS SUPREMACY ABOVE ALL. The Prophet also holds to the eternal validity of God’s Law of righteousness, the power and fulfillment of the Word of Jehovah. He speaks with great boldness and the utmost confidence of the certainty that God’s cause on the earth CANNOT and WILL NOT fail, but that it MUST triumph in spite of all opposition and evil, Isaiah was likewise a great Seer, looking up and out into the distant future. He sees the first coming of the Messiah and the details of His life, death, resurrection and ascension. But he also sees His Second Coming in power and great glory; he sees the kingship of Messiah as He reigns over both Jew and Gentile in righteousness and peace. He foresees the future blessings and glory for Israel, Jerusalem and the nations, and, looking beyond even that he has a glimpse of a new heaven and a new earth, which will be the final and ultimate consummation of God’s eternal plan of redemption, This great Prophet was given such LOFTY and FARSIGHTED vision as was and is beyond the power and ability of any man, apart from the inspiration of the Holy Spirit. ISAIAH SPOKE BY THE HOLY SPIRIT and not from himself.

Response and Relevance

Key Insights

Prophecy of a virgin birth

Birth of Immanuel was the sign Ahaz did not want to see. He was encouraged to request a sign from the Lord, but refused. The Lord gave him a sign anyway!

Isa 7:14 (NKJV)

•”Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

What is the sign?

- A virgin will conceive
- Immanuel

Virgin - (*almah*) hmlf - a young woman or virgin.

BDB, Hebrew Lexicon - in *every occurrence* it refers to a young unmarried woman (except one in Proverbs that could be either).

other uses - “maidens with tambourines”

Song of Solomon, “The maidens love thee” contrast with Queens and concubines.

Virgin refers to - Rebecca and Miriam

Of the root word is “conceal, hide, covered, undisclosed.” It is not “known” as in an intimate relationship.

Was this prophetic of some woman in Isaiah’s time? We don’t know of any such occurrence. We never heard of anyone being named “*Immanuel*” Prophetically, it was descriptive, “*God with us.*”

They may have seen partial fulfillment in the time of Isaiah. Of greater importance was the ultimate fulfillment when Messiah came. Jesus was the only *one* born of a virgin.

Hottel Notes:

This great announcement by the Lord God implied at once a supernatural conception, birth and child, for it is a known and certain physiological fact that a woman has no seed. The Redeemer is therefore first announced in the Scriptures as being the Seed of the woman (Gen. 3:15); then as coming from Abraham (Gen. 12:1-3) through Isaac and Jacob (Gen. 17:19-21; 28:10-14); then of Judah (Gen. 49:10) and finally that He should be of the House of David (II Sam. 7:5-17). But here in Isaiah 7: 14 the prediction is narrowed down to the singular fact that He should be born of a virgin (Heb. and LXX, “the virgin”), and, of course of necessity of the House of David. In the first chapter of the New Testament the Holy Spirit tells us of the fulfillment of this prediction by Isaiah (Matt. 1:18-25).

Prophecy of Messiah

The entire northern country was conquered. Galilee was the first hit. Galilee had been ringed in and oppressed by the Gentiles. Galilee was “hemmed in”, a ring around them, on every side. They were mauled by the Assyrians, 734-732 BC -- Naphtali and Zebulun. It was an area that would be known as Galilee of the Gentiles. People who walked in darkness have seen a great light. The reason for the gladness if found in verse six; a child will be born.

Isa 9:6 (NKJV)

•*For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

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Root and Offspring

A shoot shall come from the stem and a branch from the root. This refers to an Olive tree. It foreshadows the character of this coming King.

Isa 11:1 (NKJV)

•*There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.*

Shoots grow from the trunk itself. (It cannot produce another plant). Shepherds will take it out with the knot attached. This is used as a rod and staff.

Olive trees are not from the seed. You take a stem that comes from the root. It is carefully transplanted to form a new tree. If the tree is destroyed a shoot from the root will grow another tree.

This royalty that will come will be a shepherd and a reigning king. A royal line. You have both the shepherd's rod (*hoter*) and you have a branch (*netzer*). Nazareth comes from "*Netzer*", the branch that survived. Why were those of Judah in Nazareth? They were descendants of David. They were survivors.

Isa 11:10 (NKJV)

•*And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious."*

Authentic prophecy

Hottel Notes:

Chapters 40 and 41 extol the power of Jehovah and His ability to fulfill all His promises. Rabshakeh had rightly declared that the gods of the other nations were not able to deliver Judah out of the hands of Assyria (36:18-20; 37:11-13). But he overreached himself when he challenged the God of Judah to prove His power to save His people. Hezekiah's confession of faith, made confidently and boldly, avowed not only that the gods of the fallen nations were idols, but also that the God of Israel was greater than the gods of Assyria (37:17-20). In a similar manner Isaiah now compares the gods of the seemingly invincible Babylon with the God of the conquered and crushed Judah (40:18-26). But not only God's Omnipotence but also His Omniscience is demonstrated, for the Prophet challenges the gods of Babylon to prove their divinity by predicting things to come (41:21-24).

Following this challenge Isaiah makes one of the most remarkable disclosures found in Scripture. He shows that God will deliver Judah from captivity and wile by the hand of a great Persian king who would be raised up "from the north" to be conqueror of Babylon (41:25). The name of this king was Cyrus. Now this prediction was made one hundred and fifty years before Cyrus

was born, and the Prophet vividly saw the scene of the conquest as if the event were transpiring before his very eyes (44:28; 45:1-4).

Cyrus was to be God's instrument for the deliverance of Judah, just as Nebuchadnezzar was the instrument in bringing upon them foretold judgment, the Babylonian captivity (Jer. 25:9). Thus two great heathen rulers became the **SERVANTS OF JEHOVAH** in connection with Judah's judgment and deliverance. This is a remarkable fact. And now, the fall of Babylon would be the end of the exile, because Cyrus would give Judah their freedom and permit them to return to their own land. Isaiah assured them that they should fear no ill, for nothing could prevent their deliverance.

Our Substitution

Noteworthy, at the center of the last section of Isaiah, lies a chiasmus. At its center is the "substitution" of Isaiah 53. In Chiastic Poetry the central thought is the point of emphatic stress.

40----- 53 ----- 66

center

"Our Substitution"

THE SERVANT

- a. His **Reward** 52:13-15
 - b. His **suffering** 53:1-3
 - c. Our **Substitution** 53:4-6
(only place where "we" and "our" is used)
 - b¹. His **suffering** 53:7-9
- a¹. His **Reward** 53:10-12

Following is the same chiasm with the full Scripture text:

a. His Reward 52:13-15

13 Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.

14 Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;

15 So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.

b. His suffering 53:1-3

1 Who has believed our report? And to whom has the arm of the LORD been revealed?

2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

c. Our Substitution 53:4-6

(only place where "we" and "our" is used)

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

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6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

b¹. His suffering 53:7-9

7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

9 And they made His grave with the wicked; But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

a¹. His Reward 53:10-12

10 Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

Fourteen Substitutions In Isaiah

This passage was written 500-600 years before the advent of Messiah, and before the cross. He is depicted as our substitute. There are fourteen substitutions given. It is 7 twice, or 2x7. Seven is a number often associated with perfection or completion. In Hebrew it is also used as a verb, “*to swear*”.

- 1 53:4. Our sicknesses He bore. --Sickness as an image for sin
- 2 53:5. Pierced for our Transgressions
- 3 53:5. Crushed for our iniquities
- 4 53:5. Chastening for our well being fell on Him
- 5 53:5. By His scourging we are healed
- 6 53:6. The Lord has caused the iniquity of us all to fall on Him
- 7 53:8. He was cut off out of the land of my people
- 8 53:10. Render Himself as a guilt-offering
- 9 53:11. He will see His anguish and be satisfied
- 10 53:11. He will bear their iniquities
- 11 53:12. Numbered with the transgressors
- 12 53:12. Bore the sin of many
- 13 53:12. Interceded for the transgressors
- 14 54:9. “WITH A RICH MAN IN HIS DEATHS”

The only time in the OT where the plural “deaths” is used with reference for one person. The servant is a substitute for MANY. Substitute for All. Many deaths.

The guilt offering always paid more than the infraction cost (vs. 10). You would give four sheep to pay for two sheep. Out of the five words for offering, this one indicates he paid more than the sin cost.

*The Five Offerings*²

Isaiah 52:13-15 - Burnt Offering

His wholehearted sacrifice

- Behold, My Servant shall deal prudently; . . . His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. . . .

Isaiah 53:1-3 - Meal Offering

His perfect character

- Who has believed our report? . . . For He shall grow up before Him as a tender plant, And as a root out of dry ground. . . . He is despised and rejected by men, A Man of sorrows and acquainted with grief. . . . He was despised, and we did not esteem Him.

Isaiah 53:4-6 - Peace Offering

He brought atonement that issues in peace with God

- Surely He has borne our griefs And carried our sorrows; . . . But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. . . . And the LORD has laid on Him the iniquity of us all.

Isaiah 53:7-9 - Sin Offering

He paid for the transgression of the people

- . . .He was led as a lamb to the slaughter, . . . For the transgressions of My people He was stricken. {9} And they made His grave with the wicked; But with the rich at His death, . . .

Isaiah 53:10-12 - Trespass Offering

He died for the effects of sin

- . . . When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. {11} He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. . . . He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

²Wilkinson, *Talk Through the Bible*, 192.

Prophecy And Fulfillment

<i>Prophecies of Christ in Isaiah</i>	
ISAIAH'S PROPHECY	NEW TESTAMENT FULFILLMENT
Isaiah 7:14 (NKJV) ““Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”	Matthew 1:22 (NKJV) “So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:” Matthew 1:23 (NKJV) “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”
Isaiah 9:1 (NKJV) “Nevertheless the gloom <i>will not be</i> upon her who <i>is</i> distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed <i>her</i> , <i>By</i> the way of the sea, beyond the Jordan, In Galilee of the Gentiles.” Isaiah 9:2 (NKJV) “The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.”	Matthew 4:12 (NKJV) “Now when Jesus heard that John had been put in prison, He departed to Galilee.” Matthew 4:13 (NKJV) “And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,” Matthew 4:14 (NKJV) “that it might be fulfilled which was spoken by Isaiah the prophet, saying:” Matthew 4:15 (NKJV) “The land of Zebulun and the land of Naphtali, <i>By</i> the way of the sea, beyond the Jordan, Galilee of the Gentiles:” Matthew 4:16 (NKJV) “The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.”
Isaiah 9:6 (NKJV) “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”	Luke 2:11 (NKJV) “For there is born to you this day in the city of David a Savior, who is Christ the Lord.” Ephesians 2:14 (NKJV) “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,” Ephesians 2:15 (NKJV) “having abolished in His flesh the enmity, <i>that is</i> , the law of commandments <i>contained</i> in ordinances, so as to create in Himself one new man <i>from</i> the two, <i>thus</i> making peace,” Ephesians 2:16 (NKJV) “and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”
Isaiah 11:1 (NKJV) “There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.”	Acts 13:22 (NKJV) “And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David the <i>son</i> of Jesse, a man after My <i>own</i> heart, who will do all My will.’ Acts 13:23 (NKJV) “From this man’s seed, according to <i>the</i> promise, God raised up for Israel a Savior; Jesus;”
Isaiah 11:2 (NKJV) “The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.”	Luke 3:22 (NKJV) “And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”“
Isaiah 28:16 (NKJV) “Therefore thus says the Lord GOD: “Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily.”	1 Peter 2:4 (NKJV) “Coming to Him <i>as to</i> a living stone, rejected indeed by men, but chosen by God <i>and</i> precious,” 1 Peter 2:5 (NKJV) “you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” 1 Peter 2:6 (NKJV) “Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.”

<p>Isaiah 40:3 (NKJV) “The voice of one crying in the wilderness: “Prepare the way of the LORD; Make straight in the desert A highway for our God.”</p> <p>Isaiah 40:4 (NKJV) “Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth;”</p> <p>Isaiah 40:5 (NKJV) “The glory of the LORD shall be revealed, And all flesh shall see <i>it</i> together; For the mouth of the LORD has spoken.”</p>	<p>Matthew 3:1 (NKJV) “In those days John the Baptist came preaching in the wilderness of Judea,”</p> <p>Matthew 3:2 (NKJV) “and saying, “Repent, for the kingdom of heaven is at hand!”</p> <p>Matthew 3:3 (NKJV) “For this is he who was spoken of by the prophet Isaiah, saying: “The voice of one crying in the wilderness: ‘Prepare the way of the LORD; Make His paths straight.’”</p>
<p>Isaiah 42:1 (NKJV) “Behold! My Servant whom I uphold, My Elect One <i>in whom</i> My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.”</p> <p>Isaiah 42:2 (NKJV) “He will not cry out, nor raise <i>His voice</i>, Nor cause His voice to be heard in the street.”</p> <p>Isaiah 42:3 (NKJV) “A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth.”</p> <p>Isaiah 42:4 (NKJV) “He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law.”</p>	<p>Matthew 12:15 (NKJV) “But when Jesus knew <i>it</i>, He withdrew from there. And great multitudes followed Him, and He healed them all.”</p> <p>Matthew 12:16 (NKJV) “Yet He warned them not to make Him known,”</p> <p>Matthew 12:17 (NKJV) “that it might be fulfilled which was spoken by Isaiah the prophet, saying:”</p> <p>Matthew 12:18 (NKJV) “Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.”</p> <p>Matthew 12:19 (NKJV) “He will not quarrel nor cry out, Nor will anyone hear His voice in the streets.”</p> <p>Matthew 12:20 (NKJV) “A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory;”</p> <p>Matthew 12:21 (NKJV) “And in His name Gentiles will trust.”</p>
<p>Isaiah 42:6 (NKJV) “I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,”</p>	<p>Luke 2:29 (NKJV) “Lord, now You are letting Your servant depart in peace, According to Your word;”</p> <p>Luke 2:30 (NKJV) “For my eyes have seen Your salvation”</p> <p>Luke 2:31 (NKJV) “Which You have prepared before the face of all peoples,”</p> <p>Luke 2:32 (NKJV) “A light to <i>bring</i> revelation to the Gentiles, And the glory of Your people Israel.”</p>
<p>Isaiah 50:6 (NKJV) “I gave My back to those who struck <i>Me</i>, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.”</p>	<p>Matthew 26:67 (NKJV) “Then they spat in His face and beat Him; and others struck <i>Him</i> with the palms of their hands,”</p> <p>Matthew 27:26 (NKJV) “Then he released Barabbas to them; and when he had scourged Jesus, he delivered <i>Him</i> to be crucified.”</p> <p>Matthew 27:30 (NKJV) “Then they spat on Him, and took the reed and struck <i>Him</i> on the head.”</p>
<p>Isaiah 52:14 (NKJV) “Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;”</p>	<p>Philippians 2:7 (NKJV) “but made Himself of no reputation, taking the form of a bondservant, <i>and</i> coming in the likeness of men.”</p> <p>Philippians 2:8 (NKJV) “And being found in appearance as a man, He humbled Himself and became obedient to <i>the point of</i> death, even the death of the cross.”</p>
<p>Isaiah 53:3 (NKJV) “He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, <i>our</i> faces from Him; He was despised, and we did not esteem Him.”</p>	<p>Luke 23:18 (NKJV) “And they all cried out at once, saying, “Away with this <i>Man</i>, and release to us Barabbas”;</p> <p>John 1:11 (NKJV) “He came to His own, and His own did not receive Him.”</p>
<p>Isaiah 53:4 (NKJV) “Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.”</p> <p>Isaiah 53:5 (NKJV) “But He <i>was</i> wounded for our transgressions, <i>He was</i> bruised for our iniquities; The chastisement for our peace <i>was</i> upon Him, And by His stripes we are healed.”</p>	<p>Romans 5:6 (NKJV) “For when we were still without strength, in due time Christ died for the ungodly.”</p> <p>Romans 5:7 (NKJV) “For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.”</p> <p>Romans 5:8 (NKJV) “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”</p> <p>1 Peter 2:24 (NKJV) “who Himself bore our sins in His own body on the</p>

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	tree, that we, having died to sins, might live for righteousness; by whose stripes you were healed.”
Isaiah 53:7 (NKJV) “He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.”	Matthew 27:12 (NKJV) “And while He was being accused by the chief priests and elders, He answered nothing.” Matthew 27:13 (NKJV) “Then Pilate said to Him, “Do You not hear how many things they testify against You?”” Matthew 27:14 (NKJV) “But He answered him not one word, so that the governor marveled greatly.” John 1:29; 1 Peter 1:18-19
Isaiah 53:9 (NKJV) “And they made His grave with the wicked; But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.”	Matthew 27:57 (NKJV) “Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.” Matthew 27:58 (NKJV) “This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.” Matthew 27:59 (NKJV) “When Joseph had taken the body, he wrapped it in a clean linen cloth,” Matthew 27:60 (NKJV) “and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.”
Isaiah 53:12 (NKJV) “Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.”	Mark 15:28 (NKJV) “So the Scripture was fulfilled which says, “And He was numbered with the transgressors.””
Isaiah 61:1 (NKJV) ““The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to <i>those who are bound</i> ;”	Luke 4:17 (NKJV) “And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:” Luke 4:18 (NKJV) ““The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to <i>the</i> poor; He has sent Me to heal the brokenhearted, To proclaim liberty to <i>the</i> captives And recovery of sight to <i>the</i> blind, To set at liberty those who are oppressed;” Luke 4:19 (NKJV) “To proclaim the acceptable year of the LORD.” Luke 4:21 (NKJV) “And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

Hottel Notes:

ISAIAH’S PREDICTIONS CONCERNING MESSIAH, THE CHRIST

The entire Bible is a Book of a Person, and that Person is the Lord Jesus Christ, Israel’s Messiah and King and our Saviour and Lord. The Scriptures are a veritable picture gallery, and they are lined and adorned with tributes to the blessed Christ of God, the Saviour of mankind.

We have the testimony of the Lord Jesus Christ Himself to this great fact. He addressed the eleven after His resurrection, saying “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me” (Luke 24:44). In these words the Lord Jesus did not only add His testimony to the whole of the Old Testament Scriptures, in that He

recognized the three great divisions into which the Jews divided them, and saying “all things must be fulfilled” that are written therein, but He also gave witness to the fact that they spake of Him.

At another time, the Lord Jesus Christ gave testimony to the Scriptures; He referred to their testimony to Himself, saying to the Jews, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me” (John 5:39).

The Lord Jesus Christ is not alone in this witness; others have given similar testimony to the Scriptures. Philip, for instance, affirms to Nathanael, “We have found Him, of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the Son of Joseph” (John 1:45). The Apostle Paul, too, we are informed, “reasoned with him out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ” (Acts 17:2, 3). Again Paul urges Timothy, “But continue thou in the things which thou hast learned and best been assured of, Knowing of whom thou hast learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works” (II Tim. 3:14-17).

From Genesis to Revelation the Scriptures have as their central theme the Lord Jesus Christ. Here is a typical foreshadowing of Him who is to come, and there is a prophetic portrait. Here there is a person or an event that foreshadows Him who is to come, either in His Person or Mission, and there is a historic portrayal of Him who has come. In types, prophecies, poems and object lessons the Old Testament Scriptures portray the Lord Jesus Christ in His marvelous Person and glorious mission. Moses speaks of Him in the Law, all the Prophets speak of Him, and so do the great Hebrew poems, the Psalms. What a picture gallery of the Lord Jesus Christ the Scriptures are!

But no Old Testament writer or seer had so clear and full and large a vision of the coming Christ as had Isaiah the Prophet, except it be David the sweet singer in Israel. Only the Book of Psalms contains a larger number of Messianic predictions than the Book of Isaiah. The Prophet Isaiah beheld every detail of His earthly life and future triumph and glory. He beheld His incarnation, His growing up at Nazareth, His public ministry and miracles, His message to the people, His rejection by His own nation, His cruel and painful sufferings, His shame and the Cross, His death and bloody sacrifice with their sacred meaning, His resurrection, His ascension and glorious exaltation and future manifestation as well as His future triumph and glory and the greatness, majesty and splendor of His coming earthly Kingdom. In short, Isaiah beheld Christ as the Prophet, Priest and King, as well as the respective ministry associated with each of these offices.

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We shall call attention to some of the things Isaiah beheld and indicate some of the great predictions he made concerning the coming Christ.

I. ISAIAH BEHELD THE COMING CHRIST TO BE JEHOVAH HIMSELF IN THE MIDST OF HIS PEOPLE AND SO HE PREDICTED HIM TO BE.

It is the dear and full prediction of Isaiah throughout the entire prophecy that the coming One, when He appears on earth in the midst of His people, will be God manifest in flesh, Jehovah Himself. We dare not take time nor space to cite all the passages which clearly reveal this great spiritual fact, neither dare we take time nor space for any considerable comment upon any of the passages, but shall simply make the briefest possible needful comment in connection with the several points to which we shall refer, while at the same time we shall cite the references.

1. The Lord whom Isaiah beheld enthroned in His Glory is Jehovah, our Lord and Saviour Jesus Christ (Is. 6:1-8; John 12:41).

2. The Lord whom Isaiah beheld is “the Holy One of Isaiah,” and therefore He is Jehovah (Is. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14). It is clearly indicated in several passages that “the Holy One of Israel” is the Redeemer of His people (Is. 47:4; 48:17). This Holy One is also the Creator (41:20; 51:13). Because the Lord is “the Holy One of Israel”, their Redeemer and the Creator of all things, He is Jehovah, Israel’s God.

3. Isaiah further speaks of Him and calls Him “Immanuel” (Is. 7:14; 8:8), which means “God with us.” And indeed once God speaks of Himself, saying, ‘Therefore My people shall know My Name: therefore they shall know in that day that I am He that doth speak: behold, it is I’ (52:6). The words “I am He” are a Divine Name; it is the Jehovistic title (Exod. 3:14). Our Lord Jesus Christ claimed for Himself this title in the days of His flesh (John 4:26; 6:35, 51; 8:12, 24, 58; 10:11, etc.). The Lord (A.V.) or Jehovah (A.S.V.) of the Old Testament is the Lord Jesus Christ in the New. The day in which Israel shall know the Name of the Lord, as the Lord says in the passage just quoted, will be the day when the Lord Jesus shall return to earth in power and great glory and shall reveal Himself to them sensibly; then their unbelief and blindness will be overcome and they shall know that He whom they once pierced is their Messiah and King, God Himself manifest in flesh (Ps. 102:16; Zech. 12:10; 14:5; Rev. 1:7). Throughout the great prophecy of Isaiah, the Lord, the Holy One of Israel, the Redeemer, Creator, and the Immanuel is Jehovah.

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Study Questions

THE BOOK OF ISAIAH

From *An Introduction to the Hebrew Prophets: The Prophets as Preachers, [PAP]*
by Gary V. Smith, and the Class Notes [CN] compiled by Terry R. Baughman

1. What does the name "Isaiah" mean in Hebrew? (CN)

2. What do we know about Isaiah's family? (CN)

3. What is the meaning of his son's names? (CN)

4. Who was reigning in Judah when Isaiah was called to the prophetic office? (CN)

5. How many years did Isaiah fulfill the prophetic ministry according to Hottel?

6. What happened to King Uzziah toward the end of his reign as a result of his pride?

7. How is King Ahaz (grandson of Uzziah) characterized? (CN)

8. Isaiah was a contemporary of what prophets? (CN)

9. What alliance did Ahaz form to fight against his northern neighbor, Israel? (CN)

10. What would be the result of this alliance to the future of Judah? (CN)

11. Who was Ahaz' son, that succeeded him on the throne of Judah, and what do we know about his character? (CN)

12. After a successful war with the Philistines, what bad decision did Hezekiah make about Assyria? (CN)

13. What did Hezekiah do with the insulting letter sent by Sennacherib of Assyria, that changed the course of events? (CN)

14. In what year of the reign of Hezekiah did Israel get overthrown by Assyria, and what year was it? (CN)

15. Isaiah is one of three popular books during the time of Christ. What are the other two? (CN)

16. Why is the book of Isaiah referred to as a miniature Bible? (CN)

17. Who is the most quoted prophet in the NT? How many times is he referenced by name? (CN)

18. How often is Isaiah 53 quoted or alluded to in the New Testament? (CN)

19. Who is the great enemy in chapters 1-35? (CN)

20. The chapters in Isaiah, 36-39, are referred to as what?

21. What section of Isaiah comprises the promises of God? (CN)

22. Who is the great enemy in the last section of Isaiah? (CN)

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23. What does "Deutero-Isaiah" mean? What does "Trito-Isaiah" mean? (CN)

24. What are several facts that support the traditional view that one Isaiah wrote the entire book of Isaiah? (CN)

25. What chapter from the book of Isaiah reveals the events and vision associated with his call? (CN)

26. What is the large theme of the book of Isaiah and how many times is it mentioned in the book? (CN)

27. In which other book of the Old Testament is the word *salvation* used more frequently than in Isaiah? (CN)

28. Isaiah can see what two events concerning the Messiah in his prophecies? (CN)

29. What was the sign Isaiah said would come and to whom was it first promised?

30. What event may be viewed as the fulfillment of Isaiah's prophecy of a virgin birth? (CN)

31. What verse prophesies the virgin birth of the coming messiah as a sign?

32. What other verse of Isaiah is seen as a prophecy of the birth of Messiah, bringing light to those who walked in darkness? (CN)

33. How does God demonstrate his omniscience through the prophet Isaiah by predicting things to come? (CN)

34. What was the king's name that would be the conqueror of Babylon and how many years was this before he was born? (CN)

35. This king was to be _____ for the deliverance of Judah.

36. What is at the center of the chiasmus in the last section of the book of Isaiah?

37. What verse of Isaiah 53 states that the servant will be given as a sin offering (or guilt offering)? (CN)

38. What New Testament passage says that the "Law, prophets, and the Psalms" are concerning Jesus? (CN)

39. What is the central theme of all the Scripture, from Genesis to Revelation? (CN)

40. In Isaiah's prophecy of the coming one, who will be manifest on the earth in the midst of His people? (CN)

41. Give at least ten references from Isaiah, to the Lord being "the Holy One of Israel"? (CN)



The Book of Jeremiah

The writings of the Prophet Jeremiah are an excellent subject to demonstrate the transition from *pre-Exilic* to *Exilic* prophets. All the prophets studied previously have been considered pre-Exilic. Jeremiah bridges the gap into the Babylonian Exile. Chapters 1 through 38 are before the fall of Jerusalem, while chapters 39 through 52 are after the destruction. Jeremiah prophesies the destruction and then lives to witness it. No wonder he weeps.

Life and Times

Jeremiah means “established by Yahweh.” As a prophet he was called and “established” by the Lord. This becomes apparent as he confronts the false prophets and especially when he begins to see his prophecies come to pass. The Lord authenticated his ministry as the prophecies were fulfilled.

The prophet comes from the priest-city of Anathoth, approximately four miles north of Jerusalem, and is noted to be the son of Hilkiah the priest (1:1). Jeremiah was a “PK”; an original “*priest’s-kid*.”

- Jeremiah 1:1 (NKJV) The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin,

In the foreknowledge of God the prophet Jeremiah was observed by the Lord in his mother’s womb and was ordained to be a prophet before birth. Jeremiah was called of God in his youth and was made aware of his predestination (1:5-7). He was called to an austere ministry with a lack of celebration or joy and was not allowed to marry (16:2).

- Jeremiah 1:5-7 (NKJV) “Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.” {6} Then said I: “Ah, Lord GOD! Behold, I cannot speak, for I am a youth.” {7} But the LORD said to me: “Do not say, ‘I am a youth,’ For you shall go to all to whom I send you, And whatever I command you, you shall speak.
- Jeremiah 16:2 (NKJV) “You shall not take a wife, nor shall you have sons or daughters in this place.”

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Jeremiah was a contemporary of the other prophets: Zephaniah, Habakkuk, Daniel and Ezekiel. His ministry began under Josiah and continued through the destruction of Jerusalem (627 -- 586 BC). He continued to prophesy from forced exile in Egypt until about 580 BC. Jeremiah began his prophetic ministry in the thirteenth year of the reign of Josiah. (Josiah would have been about 21 years old). The final kings of Judah that Jeremiah witnessed serving in Jerusalem after Josiah were as follows:

- **Jehoahaz** – Son of Josiah, reigned three months, then taken to Egypt.
- **Jehoiakim** – 609-597, Another son of Josiah, was made king by the Egyptians as a vassal state. As the emerging world power of Babylon spread her aggression Jehoiakim became a Babylonian vassal. He died during the Babylonian siege.
- **Jehoiachin** – Son of Jehoiakim was king for three months, then taken captive to Babylon.
- **Zedekiah** – Another son of Josiah. Though he was placed in power by the Babylonians he rebelled against them. In August of the 11th year of Zedekiah's reign Nebuchadnezzar, King of Babylon, crushed their rebellion and destroyed the city and its temple and carried away its inhabitants into captivity. Zedekiah's sons were slain before him and his eyes put out before he was led away to Babylon.

Jeremiah, the Reluctant Leader

The Lord called Jeremiah and his first message was for the prophet. (Let God's first message be to you!). God let him know that he was fashioned by God, "I FORMED YOU" (1:5). In other words, "I put you together."

- Jeremiah 1:5 "Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations."

This is an intense passage. It demonstrates the foreknowledge of God. "I knew you," God said. This is very intimate. God has appointed his career.

Application - He already knows the vocation for which you are most useful. He knows what your ability or disability is. You need that kind of call, knowing that he bade you just as you are for his use. This is not just an appointment of your job, it's your life! "*I appointed you -- You have a job to do!*"

Jeremiah's choice was to fear God *or* fear people. He chose to fear God regardless of the reaction of the people. (Most people who resist public speaking fear people).

Contrary to culture and nature, He is told not to get married. This was very unusual for their times. He would always be an oddity. This was a picture that every family would suffer. Jeremiah was not to take part in funeral rites, nor was he to

participate in joyful occasions or festivals, like weddings. He was out of step with his world, but called to deliver a message from another world.

Jeremiah's Message

This direction of ministry and the call he was given contributed to his reluctance. Jeremiah's messages were negative. Nobody likes negative messages.

1. His message would be one of Judgment.

Priest and false prophet. Watch your friends die, but you're not going to die. You will go into exile.

"Turned away" (backsliding) is a common theme in Jeremiah.

2. His message would include repentance.

There was a promise of pardon if their repentance was genuine. They were pictured as weeping exiles coming home. The picture of restoration was as if Judah's husband were calling her home. This call was not particularly to a place, but to his person.

Response to Jeremiah's message

The people of Judah responded with unbelief. They did not believe God would act. Not us!

- Jeremiah 5:12 (NKJV) "They have lied about the LORD, And said, "It is not He. Neither will evil come upon us, Nor shall we see sword or famine."

Their wickedness abounds. There is no repentance, no change of attitude in response to Jeremiah's message. The people are depicted as sleek, oily, fat. These attributes are seen as a mark of self-indulgence, associated with impiety. They exploit the powerless.

- Jeremiah 5:28 (NKJV) "They have grown fat, they are sleek; Yes, they surpass the deeds of the wicked; They do not plead the cause, The cause of the fatherless; Yet they prosper, And the right of the needy they do not defend."

Jeremiah realizes, "My people love it this way -- they love sin!" Jeremiah proclaims "Judgment is coming!"

The people rely on their temple. God surely will not allow Jerusalem to be destroyed, that is where the temple is. Jeremiah reminds them of Shiloh. It's just a little way up north. God allowed it to be destroyed.

- **Jeremiah 7:12** "But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel.
13 "And now, because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer,
14 "therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh.

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What does Jeremiah get?

- scourged
- put on a scaffold
- put in prison
- released with hope that he will change his mind
- beat up several times
- imprisoned several times

Hottel Notes:

The ministry of Jeremiah was not acceptable even in his own town and among his own people; his own family and townsmen conspired against him to put him out of the way (11:21; 12:6).

The people of Jerusalem conspired against Jeremiah, and eventually beat him and put him into stocks (18:18; 20:1-3).

So completely did every one seem to be against him, he called himself “a man of contention to the whole earth”, and cursed the day of his birth (15:10; 20:14).

When Jeremiah prophesied the success of the Chaldean armies and urged Judah to submit to the Babylonians declaring Nebuchadnezzar to be the servant of Jehovah, he was proclaimed a traitor, and though his death was demanded he was providentially protected (25:9; 26:8-24).

Later Jeremiah appeared on the streets of Jerusalem with a yoke on his neck to forecast the Chaldean bondage (27:2). A false prophet destroyed his yoke, at the same time predicting that the Jewish exiles already in Babylon would return in two years (28:1-3).

During the final seige of Jerusalem, when the Egyptian army came to its relief and the Chaldeans temporarily withdrew, a dangerous situation was created for Jeremiah. In seeking to escape from the city, he was arrested and accused of deserting to the Chaldeans (37:13, 14).

Thrown into a dungeon, he was saved from death by the intervention of the king (37:21).

When Jerusalem finally capitulated, Nebuchadnezzar protected his person, giving him the privilege of accompanying the captives to Babylon, or remaining at Jerusalem with Gedaliah the governor. Jeremiah chose to remain and mourn over the fate of the fallen city, as well as to comfort the sad and despondent remnant (40:3-6; Lam.1--5).

Gedaliah was assassinated which threw the colony into confusion and many fearing the wrath of Nebuchadnezzar, urged flight into Egypt. Jeremiah, however, assured them of safety in Judah and destruction in Egypt (Jer. 42:7-22).

The counsel of Jeremiah was spurned as had happened before, and he was forced to emigrate with the others to Egypt (43:1-7).

In Egypt, Jeremiah continued to prophesy until his death, not only against Egypt but the surrounding nations, including Babylon, the conqueror of them all.

Jeremiah had bitter experiences and many deep sorrows during his ministry of about fifty years. But in it all he was a faithful servant of Jehovah.

Mission and Message

Jeremiah's mission is to declare God's displeasure with the city of Jerusalem and the remnant of the tribe of Judah. His message was judgment and impending doom on the city, the temple and its inhabitants. Jeremiah predicted that Babylon would be the instrument of judgment (mentioned 164 times). His message is not accepted.

In his own hometown Jeremiah was not accepted. His family and townsmen conspired against him causing him to claim to be "a man of contention to the whole earth."

Judgment is an unpopular message in any generation. Jeremiah endured opposition, beatings, isolation, and imprisonment. He is called the Weeping Prophet for his intense burden and knowledge of what would soon to come to pass in the city of Jerusalem. His role was to live the life of one lonely, rejected, and persecuted prophet of the Lord.

- Jeremiah 9:1 Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people!

- Jeremiah 13:17 But if you will not hear it, My soul will weep in secret for your pride; My eyes will weep bitterly And run down with tears, Because the Lord's flock has been taken captive.

[also see 14:17]

The message of Jeremiah is not recorded in chronological order. The book is organized in a collection of oracles to Judah and Jerusalem, a narrative sequence, and also prophecies to foreign nations. It may be divided in the following two major sections:

- Prophecies to Judah (chap 2-45)

An Introduction to the Old Testament Prophets

- Prophecies to the Gentiles (chap 46-51)

Jeremiah provides a transparent view of his life. The first part of the book provides insight into his feelings concerning his ministry and the lack of respect and reception afforded. At the end he will focus on the oracles to other nations. He concludes with the hope of restoration, not just for Judah but for everybody.

The Potter's House

Restoration is sprinkled through the book. One of the better known passages of Jeremiah is his visit to the potter's house in chapter 18. It was a vivid object lesson of God's work with his people and his desire to bring them to restoration. Though much of the book is of judgment, passages such as this show the powerful plan of God to redeem and restore his chosen people.

Jeremiah 18:6 "O house of Israel, can I not do with you as this potter?" says the LORD.
"Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel!"

In Romans, Paul uses the lesson of the potter's house. These Old Testament images provided the New Testament writers a frame of reference to illustrate spiritual truths from a common epistemology. We do the same with Biblical literate congregations.

Romans 9:20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"
21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

The End of the Monarchy

Jehoiachin (Coniah) was the last of the unbroken lineage from Solomon

Jeremiah 22: 28 "Is this man Coniah a despised, broken idol; A vessel in which is no pleasure? Why are they cast out, he and his descendants, And cast into a land which they do not know?"

29 O earth, earth, earth, Hear the word of the LORD!

30 Thus says the LORD: 'Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.'

The "Son of David"

Christ is the "Son of David"

-Lineage traced through Joseph on Solomon's side (Matt. 1:1-1)

-Lineage traced through Mary to Nathan, another son of David (Lu. 3:23-38).

Though it lists Joseph it is understood to be Mary's lineage noting that it is different from Joseph's lineage in Matthew.

The unbroken lineage of the Monarchy was terminated in Jehoiachin but the promise to David of the everlasting kingdom was continued through Jesus Christ, “*Son of David!*”

The Promise of a New Covenant

There is a new covenant God is going to make with his people. The new covenant is marked by the knowledge of God. God incarnate is with them!

- Jeremiah 31:31 (NKJV) Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah;”
- 32 (NKJV) “not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.”
- 33 (NKJV) “But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.”
- 34 (NKJV) “No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

What really is sin?

Sin is the refusal to know God. In chapters two and three Jeremiah recounts the blessing and the common heritage of their deliverance from Egypt. From this background he challenges them for having forgotten the benefits of serving God and having left their covenant to “drink the waters of the Nile.” He accuses them of returning to Egypt or Assyria. Both are indicative of bondage and slavery.

- **Jeremiah 2:13** “For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns; broken cisterns that can hold no water.

Compare to John 7:37, “Come to me and drink...”

Jeremiah asked them, “*So what are you doing going back to Egypt ... to drink the waters of the Nile?*” This is said very factious, like saying, “*You’re going to Mexico to drink the water?*”

- **Jeremiah 2:18** (NASB) “But now what are you doing on the road to Egypt, To drink the waters of the Nile? Or what are you doing on the road to Assyria, To drink the waters of the Euphrates?”

Messianic Prophecies

There are numerous prophecies of the coming Messiah. He will be the Lord OUR Righteousness! God has become for us righteousness.

- **Jeremiah 33:16** “In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.”

An Introduction to the Old Testament Prophets

The last puppet king is Zedekiah. His name means - "*Lord is Righteous.*" It is a joke in Zedekiah, but One is coming for whom it will fit.

Through the prophets they come to understand that the Messiah will be a man, Yahweh will be revealed in flesh. This is a shock to the Jews. The branch of the stem of Jesse spoken of in Isaiah (11:1) will be Yahweh, our righteousness. Perhaps an even bigger surprise is that he will come not for Israel alone, but for all Nations!

- **Jeremiah 30:9** "But they shall serve the LORD their God, And David their king, Whom I will raise up for them."
- **Jeremiah 16:14-15** "Therefore behold, the days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,' {15} "but, 'The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers.
- **Jeremiah 16:19-21** O LORD, my strength and my fortress, My refuge in the day of affliction, The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable things." {20} Will a man make gods for himself, Which are not gods? {21} "Therefore behold, I will this once cause them to know, I will cause them to know My hand and My might; And they shall know that My name is the LORD.

There are a lot of Jeremiah's prophecies quoted in the New Testament. Even the life of Christ is a quote of Jeremiah in many ways. Compare Jeremiah prophesying against the temple in chapter 26 to Christ's prophecy concerning the temple. The people cried out "This man should die!"

The passion of Jeremiah for Jerusalem and its inhabitants is seen in the burden of Christ for his people as he is seen weeping over the city of Jerusalem.

- **Matthew 23:37** "Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"
- **Jeremiah 22:5** "But if you will not hear these words, I swear by Myself," says the LORD, "that this house shall become a desolation."
- **Matthew 23:38** "See! Your house is left to you desolate;"

When Jesus was housecleaning the temple, he also quoted Jeremiah.

- **Matthew 21:12** Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.
- 13 And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'"
- **Jeremiah 7:11** "Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it," says the LORD.

Response and Relevance

Time vindicated the ministry of Jeremiah. It took 47 years before the prophesied fall of Jerusalem comes to pass. There were times when Jeremiah was distressed. He said, “God you deceived me.” He didn’t see his prophecies coming to pass. It was just not happening. He finally resolved to trust the Sovereign Lord, to submit to His timing.

The test of a true prophet is that his prophecies occur. After years of suffering with an unbelieving nation he finally sees his message fulfilled but there is no satisfaction in it. It is the destruction of his homeland and thousands are led away in captivity.

True and False Prophets

Jeremiah gives a long discourse on True and False prophets. He takes on the religious leaders, particularly the false prophets.

The False Prophet ...

1. ... is corrupt in his own life.

The life of the false prophet alone is evidence of his duplicity. He is critical even of other false prophets.

2. ... corrupts the word.

The false prophet corrupts the word he is given to teach.

How is it that False prophets corrupt the message?

a. He bends the message to what people want to hear

Why repent if you are okay?

b. Promises peace to those who despise God’s Word.

c. Uses religious phrases to authenticate his authority.

-you can expect religious vocabulary

• **Jeremiah 23:21** (NKJV) “I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied.”

• **Jeremiah 23:22** (NKJV) “But if they had stood in My counsel, And had caused My people to hear My words, Then they would have turned them from their evil way And from the evil of their doings.”

d. source of inspiration is SELF

3. ... claims his message is from God.

He claims it is what God told him.

An Introduction to the Old Testament Prophets

- **Jeremiah 23:16** (NKJV) “Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD.”
(See 23:16-40)

Hallmarks of a True Prophet

1. They learn directly from God’s counsel

The have intimate contact with God. It should be obvious that he who hangs around with God and just listens will have a word from God.

- Jeremiah 23:18 (NKJV) “For who has stood in the counsel of the LORD, And has perceived and heard His word? Who has marked His word and heard it?”

2. Message is faithful delivered

Don’t bend it!

- Jeremiah 23:28 (NKJV) ““The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully. What is the chaff to the wheat?” says the LORD.”

3. Message causes people to turn from Evil.

4. The true prophet does not avoid the truth of the wrath of God toward sin.

‘*massa*’ - a solemn speech to deliver (or) a burden, a heavy load.

Pick up that responsibility (burden). They were burdened by the message they had to bear.

Divisions of the book

Jeremiah	Chap. 1	Chap. 2-45	Chap. 46-51	Chap. 52
Focus	Call of Jeremiah	Prophecies to Judah	Prophecies to the Gentiles	Fall of Jerusalem
Topic	Before the Fall		The Fall	After the Fall
	Call	Ministry		Retrospect
Place	Judah		Surrounding Nations	Babylonia

Insights

Prophecy and Fulfillment

OT Prophecy	NT Reference
<p>Jer. 31:15 Thus says the LORD: "A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more."</p>	<p>Matthew 2:17-18 Then was fulfilled what was spoken by Jeremiah the prophet, saying: "A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more."</p>
<p>Jer. 7:11 "Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it," says the LORD.</p>	<p>Matt. 21:13 (Mark 11:17, Luke 19:4) And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'"</p>
<p>Jer. 31:31-34 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."</p>	<p>Hebrews 8:8-13 Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more. In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.</p>
<p>Jer. 31:33 (above)</p>	<p>Hebrews 10:16 "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"</p>

The Lamentations of Jeremiah

The Lamentations are Psalms of lament written on the occasion of Jerusalem being destroyed. They are five in number and date 587/586 BC.

The Lamentations gives vivid short pictures of what it was like to witness the destruction. It was “on the spot” reporting, an eye-witness account.

The people were helpless to come to terms as why the city was destroyed. Jeremiah gave vent to their grief and explained what happened, how it happened, etc.

According to tradition it was written by Jeremiah. He was the weeping prophet of Jerusalem

- Jeremiah 9:1 (NKJV) “Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people!”

The Bible specifically indicate the authorship of the book. In the Greek Septuagint (LXX), as early as 200 BC, the authorship of Lamentations is attributed to Jeremiah.

Its poetic form is in an acrostic (Chapters 1-4). Each stanza begins with a consecutive letter of the Hebrew alphabet (*aleph-beths*).

In Chapter 3 there are three lines in each stanza. Chapter 4 has the same scheme with only two lines in each stanza.

It also has meter. It is “not balanced”. This is quite unique for Hebrew poetry. Usually it is very balanced with parallel form. In this writing, the second line is a little short. Something is intentionally left out. Something is missing.

The very meter is illustrative. The content is parallel, but the meter is short.

Content

Chapter 1

Current distress of the lost city. Jeremiah observed the Babylonians. “Chose to submit, you’ll live” is his message --- they rebel. Jeremiah is accused of being a traitor because he advises submitting to Babylon. The temple ultimately destroyed.

--How lonely sits the city.

Chapter 2

False confidence. Confidence in the wrong thing. “The Lord himself is the one to have confidence in.”

Chapter 3

Man of Sorrows. Prefigures Jesus, but Jeremiah has experienced this himself.

Lamentations 3:21-23 (NKJV)

- “This I recall to my mind, Therefore I have hope.”
- “Through the Lord’s mercies we are not consumed, Because His compassions fail not.”
- “They are new every morning; Great is Your faithfulness.”

Chapter 4

The Glory of Jerusalem has departed. Glory is not the temple, rather the presence of God.

Leaning on a reed -- for a walking stick. They are let down.

During the war, people are wounded, left homeless, and many die. What comes after can be worse. Usual result is famine. Crops are neglected. The able-bodied are involved in the fighting to survive. After the battle they lose more to famine than to sword.

In verse. 8, the blackened skin could be a result of scurvy or protein deficiency. In the latter stages the skin turns black like being embalmed.

- **Jeremiah 4:8 (NKJV)** “For this, clothe yourself with sackcloth, Lament and wail. For the fierce anger of the LORD Has not turned back from us.”

Chapter 5

O, I wish we had never sinned. Jeremiah is looking back on what could have been avoided.

It ends with the goodness of God -- the eternal purpose of God.

Judgment was to pound down the clay and rework the vessel. Purpose is restoration. Purpose of the judgment is to bring restoration.

Restoration should always be our objective.

God is rich in mercy. God will answer.

Divisions of the book

Lamentation	Chap. 1	Chap. 2	Chap. 3	Chap. 4	Chap. 5
Focus	Destruction of Jerusalem	Anger of Jehovah	Prayer for Mercy	Siege of Jerusalem	Prayer for Restoration
Topic	The Grief	The Cause	The Hope	The Repentance	The Prayer
Place	Jerusalem				

An Introduction to the Old Testament Prophets

Study Questions

THE BOOK OF JEREMIAH and LAMENTATIONS

From *An Introduction to the Hebrew Prophets: The Prophets as Preachers, [PAP]* by Gary V. Smith, and the *Class Notes [CN]* compiled by Terry R. Baughman

1. What transition does the book of Jeremiah contain? (CN)

2. What does the name of Jeremiah mean in Hebrew? (CN)

3. What was the occupation of Jeremiah's family and where is he from? (CN)

4. When was Jeremiah ordained to be a prophet? (CN)

5. Did the Lord give any instruction concerning Jeremiah's personal life? In what way? (CN)

6. What Biblical prophets were contemporaries of Jeremiah for at least a part of his ministry? (CN)

7. What nation was to be the "instrument of Judgment", and how many times is this nation mentioned? (CN)

8. How is Jeremiah's message received? (CN)

9. Jeremiah has been called "*the _____ prophet*". Why? (CN)

10. Although Jeremiah's prophecies are not recorded in chronological order what are the two broad divisions of the book? (CN)

11. What is the conclusion of his prophecy? Is it solely to Judah? (CN)

12. What well known object lesson in Jeremiah teaches God's desire to bring restoration to the house of Israel? (CN)

13. Who was the last of the unbroken lineage of kings from Solomon in Judah? (both names) (CN)

14. How is Christ considered to be the "*son of David*" without being a son of the lineage of Solomon?

15. What do the prophets reveal concerning the coming of Messiah that was a shock to the Jews?

16. What prophecy illustrates the foreknowledge of God in the life of Jeremiah? (CN)

17. What choice faced Jeremiah in response to his call? (CN)

18. Jeremiah's message would include what two elements? (CN)

19. What is the response to Jeremiah's message and what results? (CN)

An Introduction to the Old Testament Prophets

20. When the people refuse to believe that Jerusalem will be destroyed because of the temple there, Jeremiah reminds them of what other place that had been destroyed? (CN)

21. How was Jeremiah's ministry received in his own town? (CN)

22. What caused the prophet to call himself, "a man of contention to the whole earth?" (CN)

23. What did Jeremiah prophesy to cause the people to proclaim him to be a traitor and demand his death? (CN)

24. Why did Jeremiah wear a yoke on his neck and what happened to it? (CN)

25. Why was Jeremiah thrown into a dungeon? (CN)

26. How did Jeremiah end up in Egypt? (CN)

27. How many years did Jeremiah prophesy before the fall of Jerusalem? (CN)

28. What is the test of a true prophet? (CN)

29. What does the false prophet "corrupt"? (CN)

30. What is the source of inspiration for the false prophet? (CN)

31. What are four hallmarks of a true prophet? (CN)

32. What should a “half-truth” be recognized as? (PAP)

33. When did Jeremiah begin his ministry? (PAP)

34. After what battle did Judah come under Babylonian control? (PAP)

35. Who was the final king in Judah? (PAP)

36. What did Jeremiah predict concerning those who sought to escape Babylon by fleeing to Egypt?

37. Who supported the position of the false prophets by saying that God would not allow the Babylonians to destroy the Jerusalem temple? (PAP)

38. What three things were taken by the Babylonians in the exiles of 605 and 597 BC? (PAP)

39. What priestly family did Jeremiah descend from? (PAP)

An Introduction to the Old Testament Prophets

40. What evidence suggests that Jeremiah was not a poor person? (PAP)

41. What was the response of Jeremiah's relatives and the priests and prophets who heard his message? (PAP)

42. What are three types of literary material found in the book of Jeremiah? (PAP)

43. Understanding the unity of the text, how is the book of Jeremiah organized? (PAP)

44. As the people began to ignore God what worldview did they accept? (PAP)

45. What qualifications did Jeremiah give to Israelites and Judeans to be assured of the blessings of God? (PAP)

46. What phrase of ritual confession became a magical slogan of empty temple theology? (PAP)

47. From the wisdom of Jeremiah we find, if people want to avoid the deception of the values of popular culture, what must they do? (PAP)

48. How is Jeremiah's persuasive appeal for action strengthened? (PAP)

49. What was symbolically communicated by Jeremiah's singleness? (PAP)

50. What did the symbolic act of smashing a piece of pottery illustrate? (PAP)

51. After the second exile in 597 BC in the vision of the good and bad figs, what did the good figs represent? and the rotten ones? (PAP)

52. What did the wooden yoke Jeremiah wore around his neck symbolize? (PAP)

53. What happened to the wooden yoke, and what was Jeremiah's response? (PAP)

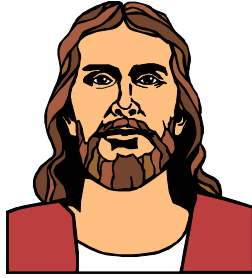
54. Why did Jeremiah write a letter to the exiles in Babylon and tell them to settle down there? (PAP)

55. Who would be included in the Jeremiah's new vision of the future? (PAP)

56. What powerful illustration proved that Jeremiah believed his own preaching concerning the restoration to the land after the destruction? (PAP) 58. What happened to the first scroll that Baruch read publicly? (PAP)

57. (*True or False*) When King Zedekiah secretly committed himself to protecting Jeremiah, the prophet changed his prediction about the Babylonians to please the king.

58. What happened to the Jews who fled to Egypt after the death of the governor, Gedaliah? (PAP)



The Book of Ezekiel

Life and times

Ezekiel (lxq2z4H,y4) (*yehezke'l*)- Strengthened by God
From the root (qzAHA) “*hazak*” - ‘to be strong’

- Contemporary with Jeremiah and Daniel (Eze.14:14, 20; 28:3)
- Uses the term “*Son of Man*” (mdAxA-Nb@) “Ben-ādām” frequently (about 90 times) - Illustrates his humanity in contrast to the transcendence of God. Compare to the use of “Son of Man” in the Gospels by Jesus concerning himself. (83 references in 79 verses in the Gospels)
- Distinctive in His use of “*Lord God*” - literally “Lord Jehovah” - In the Hebrew it is (hvihoY4 ynAdoxa) “adonai yahweh” (appears 217 times in Ezekiel where only 103 times in the rest of the entire OT).
- There are at least 25 references to the Holy Spirit in the book of Ezekiel.

Insight Theme: Restoration of Israel

Insight Verses:

Ezekiel 36:24-26

- “For I will take you from among the nations, gather you out of all countries, and bring you into your own land.
- “Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.
- “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

2 Corinthians 3:3 (NKJV)

- clearly *you are* an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, *that is*, of the heart.

An Introduction to the Old Testament Prophets

Hebrews 10:16 (NKJV)

- “This *is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,”

Mission and Message

The theme of Ezekiel is two-fold:

The first half (1-32) is of **condemnation**

The second half (33-48) is of **consolation**

As long as Jerusalem remained there was a slight hope of a soon return to their home. Ezekiel’s prophecy continued to be of condemnation and judgment. After the destruction in 586 BC there is a change of the prophetic element to one of consolation and promise of a restoration.

The Message of Ezekiel is contained in:

Ezekiel 12:6 (NKJV)

- “In their sight you shall bear *them* on *your* shoulders *and* carry *them* out at twilight; you shall cover your face, so that you cannot see the ground, for I have made you a sign to the house of Israel.”

• **Ten signs**

1. Large Brick Map – 4:1-3
2. Lying on his side for over a year – 4:4-8
3. Rations for the 390 days, detestable preparation – 4:9-17
4. Shave head and beard – 5:1-17
5. Pack bags and leave through a hole in the wall – 12:1-7
6. Eat and drink with trembling – 12:17-20
7. The Sword of the Lord – 21:1-17, 18-23
8. Smelting of silver – 22:17-31
9. No mourning for death of wife – 24:15-17
10. Two Sticks – 37:15-17

• **Six visions**

1. Four wheels – 1:4-28
2. Scroll – funeral song and pronouncement of doom, “eat it” – 2:9-3:13
3. Valley, then bind yourself with ropes in your house – 3:22-23
4. Vision of Jerusalem – idolatry in the temple – chapters 8-11
5. Valley of dry bones – 37:1-10
6. The new temple being measured – chapters 40-48

• **Six parables or allegories**

1. A useless vine – to be burned – 15:1-8
2. An unfaithful wife – chapter 16
3. Story of two eagles – 17:1-21
4. Transplanted tree – 17:22-24
5. The adultery of two sisters, Oholah and Oholibah (Samaria and Jerusalem) – chapter 23
6. The cooking pot – 24:1-14

• **Various apocalyptic passages**

- 6:1-14
- 7:5-12
- 20:33-44
- 28:25-26
- 34:25-31
- 36:8-15; 33-36
- Chapters 38-39
- 47:1-12

Overthrow of Jerusalem by Babylon and Nebuchadnezzar came in three stages:

A. First - 606/605 BC - Overcame Jehoiakim and carried off hostages including **Daniel** and the three Hebrews.

B. Second - 597 BC - the rebellion of Jehoiakim and Jehoiachin brought further action. Nebuchadnezzar took 10,000 hostages including Jehoiachin and **Ezekiel**.

C. Third - 586 BC - Nebuchadnezzar destroyed the city after a long siege.

I. The Commission of Ezekiel (1-3)

Ezekiel receives a divine vision and a call to the prophetic ministry. Compare to Isaiah's call (Isaiah 6:1-10)

Ezekiel 2:2-3

- Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me.
- And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day.

II. Judgment on Judah (4-24)

The sins of Judah are judged and the appointment with destruction is certain. Ezekiel is called upon to pronounce doom on the nation of Judah.

Chapters 4-7 - Through signs and sermons the fate of Judah is made certain.

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Chapters 8-11 - Past sins are brought into reckoning. Predicted judgment is illustrated in the visions of the abomination of the temple, slaying of the wicked, and the glory of God departing.

Chapters 12-24 - powerful signs, sermons, and parables declare the cause of Judah's judgment and the extent of it. The people are being held responsible for their own sins.

III. Judgment on Gentiles (25-32)

The full circle of judgment is illustrated by Ezekiel when he declares that it is not just Judah who will suffer judgment for unrighteousness, but the Gentile nations all around will be called into account. They are listed in a clockwise circuit around Judah:

1 Ammon	3 Edom	5 Tyre
2 Moab	4 Philistia	6 Sidon

Response and Relevance

IV. Restoration of Israel (33-48)

Following the overthrow of Jerusalem, Ezekiel's message turns to one of restoration and promise. The themes are now of hope, consolation, and comfort. God's people *will be regathered and restored!*

One popular illustration of the restoration is the vision of the valley of dry bones. It pictures the rejoining of limbs and members of the destruction of battle to a living breathing host who are responsive to the move of the Spirit. (Chapter 37)

Divisions of the book

EZEKIEL	Chap. 1-3	Chap. 4-24	Chap. 25-32	Chap. 33-48
Focus	Commission of Ezekiel	Judgment on Judah	Judgment On Gentiles	Restoration of Israel
Topic	Before the Siege		During the Siege	After the Siege
	Judah's Fall		Judah's Foe	Judah's Future
Place	BABYLON			

Study Questions #2

THE BOOK OF EZEKIEL

From *An Introduction to the Hebrew Prophets: The Prophets as Preachers*, [PAP] by Gary V. Smith, and the *Class Notes* [CN] compiled by Terry R. Baughman

1. What nation dominated Judah for four years before Babylon took control and exiled the first group of Jews? (PAP)

2. Which prophet was a part of the first exile in 605 BC? (PAP)

3. Who were taken in the exile of 597 BC after Jehoiachin rebelled against the Babylonians and they were defeated after a long siege? (PAP)

4. Which prophet was a part of this second group of exiles? (PAP)

5. Who was the last king of Judah who was placed in power by the Babylonians? (PAP)

6. What year was the destruction of Jerusalem and the temple and the last group exiled to Babylon?

7. To what group of people did Ezekiel deliver his sermons? (PAP)

8. What events were related in Ezekiel's prophecies? (PAP)

9. What evidence indicated that life in Babylon was good? (PAP)

10. What purpose was served in maintaining a written register of the Jews in exile? (PAP)

11. How were the exiles characterized in the prophecies of Ezekiel? (PAP)

12. At what age was Ezekiel taken into captivity? (PAP)

13. What tragic personal event took place nine years after Ezekiel entered Babylon? (PAP)

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14. How was Ezekiel to be a watchman? (PAP)

15. What was the function of the “signs” Ezekiel was called to model? (PAP)

16. Ezekiel’s method of communication was best suited for what type of audience? (PAP)

17. What were the traditional prophetic forms of speech used by Ezekiel? (PAP)

18. Ezekiel’s view of God was not limited to the land of Israel nor the temple in Jerusalem. What did he learn of the glory of the God of Israel? (PAP)

19. How could a silent prophet communicate effectively with a society that had heard too many prophetic messages? (PAP)

20. What are some of the signs Ezekiel prefigured? (PAP)

21. Did the audience of Ezekiel think the prophetic warning would come quickly? (PAP)

22. What secret worship did Ezekiel expose that was being carried on in chambers underneath the sanctuary? (PAP)

23. What pagan worship was carried on north of the temple and between the altar and porch of the temple? (PAP)

24. Who were marked for escape from the slaughter in the temple of Jerusalem? (PAP)

25. Though the people in Jerusalem thought God rejected the people in exile, what was God’s intentions concerning them? (PAP)

26. Before Ezekiel could transform faulty thinking what did he have to destroy? (PAP)

27. What sign of Ezekiel demonstrated that the people of Jerusalem would exit the city for exile in Babylon? (PAP)

28. Ezekiel's allegory of two great eagles served as a warning not to reach out to what other nation?

29. Ezekiel recounted history in such a way that he reversed the positive views of Israel's history to emphasize what actions? (PAP)

30. What "new" things did Ezekiel prophesy concerning Israel's future? (PAP)

31. Who were represented by Oholah and Oholibah and in what did they trust? (PAP)

32. What was represented by Ezekiel's parable of the boiling pot? (PAP)

33. What was illustrated when Ezekiel did not mourn the death of his wife? (PAP)

34. What is known about the city of Tyre? (PAP)

35. At the news of the fall of Jerusalem what changed about Ezekiel's role and ministry? (PAP)

36. Though Ezekiel would enjoy a measure of popularity what was he warned about the people?

37. In the passages of restoration how did God depict the scattered people of Judah? (PAP)

38. Did Ezekiel's prophecy concerning Edom concur with the prophecy of Obadiah? (PAP)

39. What was intended by the dramatic reanimation of dry bones into a huge multitude of breathing people? (PAP)

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40. When Ezekiel placed the two sticks together what did it represent? (PAP)

41. In the twenty-fifth year in exile what vision did Ezekiel see? (PAP)

42. What does the name Ezekiel mean in Hebrew? (CN)

43. What prophets were contemporary with Ezekiel? (CN)

44. How many times is the phrase “son of man” used in Ezekiel and what does it illustrate? (CN)

45. What is the literal interpretation of the title “Lord God” in the book of Ezekiel? How often is it used in comparison to other OT mentions? (CN)

46. What is the insight theme of the book of Ezekiel? (CN)

47. What New Testament writer (s) refers to the insight verses from the book of Ezekiel? (CN)

48. What theme is seen in the first half of Ezekiel? the second half? (CN)

49. What event caused the change in the writing of Ezekiel? (CN)

50. The message of Ezekiel is contained in: 10 _____; 6 _____; 6 _____ or _____; and various apocalyptic passages.

51. What significant persons were part of each of the first and second stages of the exile in Babylon?

52. What year was Jerusalem and the temple destroyed and the third stage of the exile? (CN)

53. To whom may we compare Ezekiel’s divine vision and a call to the prophetic ministry? (CN)

54. What is Ezekiel called to pronounce? (CN)

55. Whose sins will Judah be held responsible for? (CN)

56. How is the “full circle of judgment” illustrated? (CN)
