

11th Annual
BIBLICAL VIEWPOINTS
LECTURESHIP



THEME

***BIBLE PROPHETS: THEIR MISSION AND
THEIR MESSAGE***



Sowing God's Word, The Seed of the Kingdom
Luke 8:11



GOD AND HIS PROPHETS

(Wesley Simons)

INTRODUCTION:

1. The prophets of old were great men.
2. Prophets were men who called God's people back to the Law.

I. WORK OF THE PROPHETS

- A. Preach - Jonah 3:2
- B. Prophecy - Isaiah 2, Daniel 2
- C. Purify - Jeremiah 1:9-10
- D. Persuade - Isaiah 59:1,2
- E. Prepare for the worst if they disobey (Jonah-Jeremiah).

II. WEIGHING OF A PROPHET

- A. Test of a prophet - Deuteronomy 18:20-22
- B. Test of people - Deuteronomy 13:1-5
- C. Test of prophesy - Isaiah 41:21-22

III. WORTH OF A PROPHET

- A. God sent - Jonah - Ezekiel 2:4-5
- B. Gladly led by God's word - Ezekiel 2:7,8
- C. Great courage - II Samuel 12:1-7 - Daniel.
- D. Good for the people - Jonah - Ezekiel

IV. WRESTLINGS OF A PROPHET

- A. Family - Hosea (Gomer)
- B. Friends - II Samuel 12:1-7
- C. Foes - Ezekiel 2:6-8
- D. Father in heaven - Hosea - Ezekiel.

V. WISEST AND GREATEST PROPHET

- A. Foretold - Deuteronomy 18:18,19
- B. Fulfilled - Acts 3:22,23
- C. Finest choice - Matthew 17:1-5
- D. Father pleased - Matthew 17:1-5

VI. CONCLUSION

- A. We need men of courage today
- B. We need men who will take a stand
- C. We need men who will let the world know that God is right.
- D. We need men who will follow God if they have to stand by themselves.
- E. We need men who will make sacrifices for the cause of Christ.
- F. We need more men like: Amos, Jeremiah, Ezekiel, Daniel, Shadrach, Meshach, and Abednego.

BAAL AND HIS PROPHETS (Clayton Winters)

INTRODUCTION

- A. When God makes an original, Satan devises a counterfeit. This certainly is true of God's prophetic system; but while God's order stood for everything pure and holy, the Baal cult epitomized everything prurient and evil
- B. In this lesson we shall see how this licentious cult saturated the Holy Nation, destroying its moral fibre, and bringing it to total destruction.

I. BAALISM DEFINED AND ILLUSTRATED

- A. *Baal* -- owner, possessor, husband.
 - 1. One may own (*baal*) a house: **Exo. 22:7**, rule over (*baal*) a territory: (**1 Chron. 4:22**), or marry (*baal*) a wife: **Deut. 24:1**.
 - 2. Jehovah was a husband (*baal*) to Israel (**Isa. 54:5; Jer. 3:14**). The land in which His people lived was Beulah (*baal*) land (**Isa. 62:4**).
 - 3. *The Baal* was the storm god who gave the rain and revived the vegetation, thus a fertility god.
- B. The lascivious rites of Baal worship defined.
 - 1. Animal sacrifices, and sacrificial meals in idolatrous temples (**Exo. 34:15**; cf. **1 Cor. 8:4-7; 10:18-21**).
 - 2. Human sacrifices (**Lev. 18:21; 2 Kgs. 16:3; 17:17; 21:6; Jer. 32:35; Eze. 16:20, NIV**).
 - 3. Cult prostitution, both male and female (**Deut. 23:17,18; 1 Kgs. 14:24; 2 Kgs. 23:7**, cf. these in NIV).

II. BALAAM TEACHES ISRAEL TO SIN

- A. Balaam was a diviner, not a true prophet of God (**Num. 22:7,41-23:2; 24:1; Deut. 23:4; Jos. 13:22; 2 Pet. 2:15**; cf. with **Deut. 18:9-13**).
- B. The only thing that could deprive Israel of the promised land was a broken covenant (**Deut. 28**). Balaam evidently learned this, infiltrated the Israelite camp under the pretense of a true prophet, and taught Israel the abominable practices of the Baal cult (**Num. 31:16; Rev. 2:14**).

III. ISRAEL JOINED TO BAAL-PEOR

- A. Israel was no stranger to the lascivious acts of idolatrous worship (**Exo. 32:1-6,25**); but it was the false prophet Balaam, who really converted her to the corrupt rites of Baal, and anchored her faith so strongly in that system that she never broke the strangle hold (**Num. 25:1-3; 31:16; Rev. 2:14**).
- B. Paul says of this apostasy to Baalism: "The people sat down to eat and drink, and rose up to play" (**1 Cor. 10:6,7**). That is, they ate in the idolatrous temples, then engaged in acts of prostitution. Twenty-three thousand died in one day because of this.
- C. Thus it was that one false prophet was allowed to subvert a nation, turn it from Jehovah, and set it on a path of ultimate doom. No wonder Jesus said, beware of false prophets (**Matt. 7:15**).

IV. THE NORTHERN KINGDOM DEBAUCHED BY THE PHOENICIAN PRINCESS JEZEBEL

- A. Ahab married Jezebel, the daughter of Ethbaal (1 Kgs. 16:31), a woman of evangelical zeal for the Baal cult (1 Kgs. 18:4,13; 21:25; 2 Kgs. 9:22). She was such a promoter of this evil cult that her name has become a synonym of all that is evil, especially sexual impurity (Rev. 2:20).
- B. Elijah countered her corruption of the state with a drought, and a challenge to the Baal prophets on Mount Carmel (1 Kgs. 18); and while momentarily victorious, it was short-lived. Israel was joined to her idols (Hos. 4:17); her doom was sealed.
- C. The Northern Kingdom met its fate at the hands of the Assyrians around 721 B.C. (2 Kgs. 17:6-18).

V. ATHALIAH, THE DAUGHTER OF JEZEBEL, EVANGELIZES JUDAH FOR BAAL

- A. Athaliah married King Jehoram of Jerusalem (2 Kgs. 8:16-18). True to her mother's example, she promoted Baalism (2 Chron. 24:7), forcing the nation through her puppet husband to submit to its sexual perversions (2 Chron. 21:11).
- B. Thus, like her sister Israel, the Southern Kingdom became demoralized by this apostate abomination.
 - 1. The land was polluted with whoredoms (Jer. 3:2). The people were separated with whores, and sacrificed with harlots (Hos. 4:14). Houses for prostitution and sodomy were built around the temple (1 Kgs. 14:24). Women made male idols and engaged in perverted sex with them (Eze. 16:17-20). They opened their feet to every one who passed by (Eze. 16:25).
 - 2. The blood of their children was offered in sacrifice to idols (Eze. 16:20,36; 2 Kgs. 16:3; 17:17; 21:6; 2 Chron. 33:6; Jer. 32:35).
 - 3. They worshipped the host of heaven (2 Kgs. 21:3; 23:5; Jer. 8:2; Eze. 8:16).
 - 4. They used divinations and practiced soothsaying (2 Kgs. 21:6; Mic. 5:12, NKJV).

CONCLUSION

- A. The abominable system of false worship, introduced by the false prophet Balaam, permeated the Holy Nation, and finally brought it to captivity in Assyria and Babylon (2 Kgs. 17:5-18; 21:9-15).
- B. May we learn from these examples (Rom. 15:4), and heed the New Testament warnings about false prophets (Matt. 7:15-20; Acts 20:28-31; 1 Tim. 4:1,2; 2 Pet. 2:1-3).

ELIJAH AND THE PHOENICIAN APOSTASY (Clarence Lavender)

INTRODUCTION:

- A. Purpose of this study
- B. Ahab and Jezebel
- C. Baal and Ashtoroth
- D. A time of unprecedented corruption

- E. The preaching of Elijah
- F. Results of his preaching

I. ELIJAH'S CHALLENGE TO THE PROPHETS OF BAAL (I KINGS 18:20-40).

- A. The occasion for, and the place of the battle
- B. The description of the battle
- C. The one true God is vindicated
- D. Practical Lessons

II. ELIJAH'S CHALLENGE TO AHAB (I KINGS 18:41-46)

- A. A call to repentance
- B. A call for Ahab to return to the city
 1. "...get the up, eat and drink; for there is a sound of abundance of rain." (v. 41)
 2. "...and he said go up, say unto Ahab, Prepare thy chariot and get thee down, that the rain stop thee not." (v.44)
 3. Elijah outruns Ahab to Jezreel.

III. JEZEBEL'S CHALLENGE TO ELIJAH (I KINGS 19:1-2).

- A. Ahab relates to Jezebel what Elijah had done.
- B. The affect her challenge had on Elijah.

IV. GOD'S CHALLENGE TO ELIJAH (I KINGS 19:9-19).

- A. God's challenge to Elijah was also an answer to the challenge of Jezebel.
- B. God's challenge implied that Elijah had deserted his post of duty and had no right to be in hiding. It must have been a very sobering experience for Elijah, hiding in a cave, to have God ask him, "*what are you doing here, Elijah?*"
- C. We see in Elijah some important principles for overcoming depression.

V. ELIJAH'S CHALLENGE TO HIMSELF (I KINGS 19:15-21).

- A. He saw the need to follow God's instruction.
- B. He left the cave and headed north to accomplish several great works (I Kings 19:19-21).

CONCLUSION:

- A. Brethren, when we study the Phoenician Apostasy and the work of Elijah in combating that evil, let us remember that one man can make a difference.
- B. Five great challenges from the context of I Kings 17-19.
 1. Elijah's challenge to the Prophet of Baal (I Kings 18:20-40).
 2. Elijah's challenge to Ahab (I Kings 18:41-46).
 3. Jezebel's challenge to Elijah (I Kings 19:1-2).
 4. God's challenge to Elijah (I Kings 19:9-19).
 5. Elijah's challenge to Himself (I Kings 19:15-21).

HOSEA AND THE WHOREDOMS IN ISRAEL (Eddy Craft)

INTRODUCTION:

- A. AUTHOR - We learn the name of the author from chapter 1:1. Thus the book is named after the author. The name Hosea means "*Jehovah Saves*" or "*Salvation*". He expresses himself much like the prophet Jeremiah who was known as the weeping prophet. Certainly Hosea had much to fill him with sorrow, both in his family life and with his people of Israel who were not faithful to God.

He was the son of Beerli, also stated in chapter 1:1. The name Beerli may mean "*fountain*", "*spring*", or "*a well of flowing water*", as well as "*one who explains*."

Let us also note that verse one of chapter one tells us that Hosea was a man who received his message from God, not himself; "*The word of the Lord came to him*."

- B. DATE - We learn of the time period in which Hosea received the message from God in chapter 1:1 also. Uzziah, Jotham, Ahaz and Hezekiah were all kings of Judah, which we know as the southern kingdom. Let us note that the nation of Israel was divided at the death of Solomon, into the northern and southern kingdoms. The northern kingdom began with the rule of Jeroboam (see I Kings 12:19-20). The Southern kingdom under Rehoboam, a son of Solomon, was made up of only two tribes (see I Kings 12:21).

We, of course, do not know the exact year that Hosea began his ministry as a prophet of God, nor the exact year that it ended. But it is likely that it was near the end of Jeroboam's rule. So we will date this book at 755 - 725 B. C..

- C. PURPOSE - To show that the love of God does not cease when His people desert Him for another. This lesson is made clear by telling us of Hosea's marriage to Gomer.

"In the analogy between Gomer and Israel, it is necessary that the wife should have been first of all chaste, because Hosea represented Israel at the time of its election as faithful, the falling away coming afterwards.... All that is meant therefore, by a 'wife of whoredom' is that Gomer, due to her own natural tendencies and the culture from which she came was potentially the worst kind of harlot." James Burton, Commentary on the Minor Prophets, Vol. 2, page 7.

- D. FOCUS ON THE MESSIAH - Certainly Hosea did not focus his attention upon the Messiah to the degree that Isaiah did, for example; nevertheless he did write of Him. This we can be sure of because of the following quotation of Jesus, Peter and Paul:
1. Matthew 2:15 quotes from Hosea 11:1.
 2. Romans 9:25-26 quotes from Hosea 2:23 and 1:10.
 3. I Peter 2:10 quotes from Hosea 1:10 and 2:23.
 4. I Corinthians 15:55 quotes from Hosea 13:14.
 5. Hebrews 13:15 quotes from Hosea 14:2.

I. OUTLINE OF BOOK

- A. Love Rebuffed (1:1-2:13 and 4:1-8:14).
 - 1. Gomer's Ingratitude
 - a. Spirit of harlotry, 1:1-9; 1:10-11; 2:1-5.
 - b. Spurious lovers, 2:6-8.
 - c. Shame revealed, 2:9:13.
 - 2. Israel's Ingratitude
 - a. Lack of knowledge, 4:1-6:11.
 - b. Love of sin, 7:1-13
 - c. Lament of the Lord, 7:14-8:14.
- B. Love Rebuking (9:1-13:16).
 - 1. Reproving ("*Thou hast sinned*"). 9:1-10:11.
 - a. Forsook God, 9:1-9
 - b. Followed Baal, 9:10-17
 - c. Fell into anarchy, 10:1-11
 - 2. Remonstrating ("*Seek Jehovah*") 10:12-11:12.
 - a. Renovate "*fallow ground*" 10:12-14.
 - b. Recognize the Lord's compassion, 11:1-9.
 - c. See Judah's unfaithfulness, 11:10-12.
 - 3. Requiting ("*I will destroy*"), 12:1-13:16.
 - a. Ephraim has provoked, 12:1-14.
 - b. God will punish, 13:1-8.
 - c. Israel will perish, 13:9-16.
- C. Love Reconciling (2:14-23; 3:15; 14:1-8).
 - 1. Penitence Required, 2:14-23
 - a. Lured, 2:14-15
 - b. Laved, 2:16-20
 - c. Loved, 2:21-23
 - 2. Pardon a Result, 3:1-5.
 - a. Lured, 3:1-2
 - b. Laved, 3:3-4
 - c. Loved, 3:5
 - 3. Peace Remains (14:1-9).
 - a. Lured, 14:1-3
 - b. Laved, 14:4-6
 - c. Loved, 14:7-8
- D. Postscript, 14:9

II. LESSONS FROM HOSEA

- A. The Road To Spiritual Ruin
 - 1. Lack of Knowledge - 4:6
 - a. God loved Israel, but Israel still did not know God.
 - b. God has revealed Himself to mankind - 8:12
 - 2. Pride - 5:5
 - a. Pride blinds us to the truth
 - b. It also keeps us from admitting our mistakes
 - 3. Instability - 6:4
 - a. God desires our loyalty
 - b. We cannot have more than one master (Matt. 6:24).
 - 4. Worldliness - 7:8
 - a. The influence of the world is not always good for us (Romans 12:2).
 - b. It can render us useless in their service of God.

5. Corruption - 9:9
6. Backsliding - 11:7
 - a. We can lose our eternal salvation
 - b. This is an especially sad situation - II Peter 2:20-22
7. Idolatry - 13:2.
- B. God Loves Us In Spite Of Our Sin
 1. Just as Hosea loved Gomer, God loves the souls of men-2:1-3:5.
 - a. God loved us before we loved Him-I John 4:19
 - b. "God is Love." - I John 4:8
 - c. "While we were yet sinners, Christ died for us."-Romans 5:8.
 2. God's love is longsuffering
 - a. He longed for Israel to return to Him-2:14-15, 3:1-5.
 - b. God is still longsuffering toward men today-II Peter 3:9
 3. God's love can be see in His care for Israel-11:1,3.
 - a. He cared for Israel like a father would for his child
 - b. Unfortunately men fail to realize that it is God who provides-2:5-13.
 4. God's heart is broken by man's sin - 11:8.
 - a. God is the father in the story of the prodigal son-Luke 15.
 - b. His heart breaks because of man's continued separation from Him by sin.
- C. God Desires The Genuine Repentance Of His People
 1. Each person must turn to God-3:5, 6:4.
 - a. Repentance is an individual matter
 - b. It is a step toward eternal salvation
 2. It is a repentance that desires to put away all sin-14:2
 - a. We cannot lie to God-7:13-15
 - b. It is a repentance that comes from within-14:2.
 - c. It is an abandonment of sin-I Corinthians 6:9-11.
 3. Repentance brings God's healing-14:4
 - a. His forgiveness is complete
 - b. He forgets our sins-Acts 3:19
 - c. God is, "*the Father of mercies*" - II Corinthians 1:3.
- D. God's love is not blind.
 1. It is often said that love is blind
 - a. God's love is real
 - b. He loved Israel but His love was not blind to their sins.
- E. Relationship Between Love and Salvation
 1. The prophet's name means salvation
 - a. John 3:16; Luke 15; I John 4:1-2.
- F. What Happens When God's Love Is Not Appreciated. Ultimate End Assyrian Captivity.
- G. When God's love is spurned then judgment will come. Nothing is left.
- H. Love was abused because of their ignorance of the character of God.
 1. They didn't understand God
 2. Word (knowledge) in book. Not knowledge of facts about God's love.
- I. God's love cannot compromise with Sin.
- J. God's love is righteous (14:9).
 1. God's love is always righteous love.
- K. God's love is His first and final appeal to man.
 1. His first love (out of Egyptian bondage).
 2. Final shown in book of Hosea.
- L. God's grace is an expression of His love.
- M. Love is free (14:4)
 1. Doesn't mean it is unconditional.

- 2. Faith - alone.
- N. God's love is forgiving (2:14, 19-20; 3:2-3).
- O. God's love is tender
 - 1. A man's heart goes out to his wife.
 - 2. Psalm 32 and 51, David talks about the tender love and mercies of God.
- P. God's love is grieved.
 - 1. When men reject God.
 - 2. Hosea sees his wife turn away from him.
- Q. God's love never grows cold.
 - 1. John 13:1
 - 2. How often am I to forgive?
- R. God's love an invitation to repentance.
(5:15; 6:1; 10:12; 11:9; 12:6; 14:1-2).
- S. God's love is intended to transform lives.
 - 1. Hosea sought through his love for Gomer to transform her from a life of harlotry to one of purity and righteous living.

CONCLUSION

- A. Does God have first place in my affection?
 - 1. We as the church, the bride of Christ.
 - 2. Remember Gomer!
- B. Which is the greatest commandment?
 - 1. Love the Lord thy God with all thy heart, strength and mind.
 - 2. God will not take second place in my life.
- C. Remember - God's first and final appeal will be His love.

ISAIAH: THE MESSIANIC PROPHET

(David Pharr)

Text: John 12:37-41

I. INTRODUCTION:

- A. The book of Isaiah contains many great themes, but its greatest theme is Christ; it has many remarkable predictions, but its most significant prophecies are of the Messiah; it has many beautiful passages, but its loveliest lines foretell the story of Jesus.
- B. It may seem unusual that we would choose a text from John to give a lecture on Isaiah. The passage before us, however, is remarkable in the way that it captures the heart of Isaiah's message and shows its fulfillment in Jesus Christ. Isaiah has 66 chapters. It is quoted more times in the New Testament than any other of the prophets. There is far too much to cover in a single message. Therefore rather than trying to cover so much that we might miss everything, we will let John's inspired commentary serve as our outline.

II. BODY:

- A. According to John, Isaiah is a Single Author With One Central Messianic Theme.
 - 1. There is a natural division in the tone and much of the subject

matter as chapter 39 ends and chapter 40 begins. The first part is addressed to the people of Isaiah's lifetime; the second part is addressed to the people of the Babylonian captivity. (Incidentally, a good way to remember this is to notice that the first 39 correspond to the 39 books of the Old Testament, and the second part corresponds to the 27 books of the New.)

2. Because of the differences between the two parts of the book, modernists have argued that the two sections had to have been written by different men. They speak of Deutero-Isaiah (Second Isaiah), which they imagine to be some unknown writer who lived much later. (Some modernists even imagine three and more different authors.) Their chief reason for such a theory is that they refuse to accept the reality of supernatural predictive prophecy. (For example, the prophecies of Cyrus in 44:28; 45:1ff.) There are many evidences to refute their notions, but John settles it once for all. He quotes from both parts of the book (chapter 53 and chapter 6) and plainly declares that Isaiah is the author of both of them.
 3. But what is especially significant is that John shows how both parts point to Christ. Chapter 6 is the most remarkable chapter in the first part and chapter 53 is the most remarkable chapter in the second part. John shows that both of these chapters are Messianic and thereby underscores the Messianic emphasis of the whole book. For example:
 - a. In the first part, 4:2; 7:14; 9:1,2, 6-7; 11:1, 10; 28:16.
 - b. In the second part, 49:6; 52:15; 53; 55:3; 59:20; 61:1,2; 62:11,4.
- B. According to John, Isaiah Foresaw the Messiah as the Rejected and Suffering Servant (John 12:37,38; Isa. 53:1ff).
1. Both of the quotations John uses point to the people's faithless rejection of their Lord. The people of Isaiah's time (Isa. 6:9,10) had the same kind of rebellious hearts as Isaiah foresaw would characterize the people of the Messiah's time (Isa. 53:1).
 2. He quotes from the most famous of all prophecies of the passion of our Lord. (Cf. Acts 8:28ff.)
 3. The whole chapter is remarkable in its detail, intense in its pathos, and marvelous in its hope.
- C. According to John, Isaiah Also Saw the Messiah as the Glorious King of Heaven.
1. Review the vision of Isaiah 6:1ff. Notice then the wording of John 12:41. Whose glory did Isaiah see and of whom did he speak? (Cf. John 1:14; 17:5; Heb. 1:3; Col. 1:15; Phil. 2:6-11.) The answer, of course, is that the vision was of Christ.
 2. Today believers readily accept that He who was God became flesh to suffer and die, but such a concept was foreign to the ancient mind (1 Pet. 1:11f). Yet Isaiah saw in prophecy what we now see in saving reality--the King of kings would also be the suffering Servant.

CONCLUSION:

The riches of the book of Isaiah are too vast for this lesson to begin to mine them. It seems fitting to close by noticing the opening verses of what is often called "The Book of Comfort"--Isaiah 4:1-8.

AMOS AND THE EASE IN ZION

(Jerry R. Brown)

INTRODUCTION:

- A. Character traits of Amos, the man
 - 1. Location of Tekoa, his home
 - 2. Meaning of Tekoa- "pitching a tent"
 - 3. Occupation of Amos- herdsman
 - 4. Prophet from the southern kingdom to the northern kingdom
- B. Prophecies of Amos, the prophet
 - 1. Sins of Israel
 - 2. Time of the prophecy- 760-750 B.C.
 - 3. Important points of Amos' message: (1) prophecies against six surrounding nations and against the sins of Israel (Amos 1,2); (2) need for Israel's repentance (Amos 5:6); (3) impending destruction of Israel because of ease in Zion (Amos 6:1)
 - 4. Purpose of this lesson: comparison of Israel's ease in Zion to ease in Christian living today

I. AMOS' OBSERVATION OF CHARACTERISTICS OF ISRAEL

- A. Disrespect for God by prosperity under Jeroboam II
 - 1. Greed and merciless attitude toward the people
 - a. Sacrifice of righteous for money and the needy for a pair of shoes (Amos 2:6)
 - b. Accepting bribes and refusing to help the poor (Amos 5:11,12).
 - c. Contribution to the destruction of needy and failure of the poor (Amos 8:4-6)
 - 2. Immorality and idolatry in Israel
 - a. Relationship of father and son with the same maid (Amos 2:7)
 - b. Promotion of violence in the palaces (Amos 3:10)
 - c. Oppression of the poor and encouragement of people to drink wine (Amos 4:1)
 - d. Drinking of wine of the condemned in the house of an idol god (Amos 2:8)
 - e. Encouragement of Nazarites to drink wine (Amos 2:12)
 - 3. Ritualistic worship without spiritual value (Amos 5:21-27; 6:1-6)
- B. Prediction of forthcoming destruction of Israel
 - 1. Example of a lamb taken by a lion comparable to Israel's destruction (Amos 3:12-14)
 - 2. Example of Israel to man- destruction from a lion to a bear to a serpent (Amos 5:18,19)
 - 3. Israel's captivity beyond Damascus (Amos 5:27)
 - 4. Israel's destruction comparable to summer fruit (Amos 8:1,2)
- C. Prophecy of eventual restoration of Israel
 - 1. End of Israel's captivity by Assyrians (Amos 9:9-15)
 - 2. Final restoration to God through Jesus Christ (Acts 15:16,17)

II. MAJOR CAUSE OF ISRAEL'S PROBLEMS- COMPLACENCY AND EASE

- A. Characteristics of ease
 - 1. Relationship of Israel to Abraham (Matt. 3:9)
 - 2. Self-satisfying security

3. Permissiveness of idolatry
4. Sinful immorality
5. Idleness
- B. Application of Israel's characteristics to Christian
 1. Christian's security in baptism (Gal. 3:26,27, Mark 16:16, Romans 6:1-4)
 2. Christian's security in church membership (Acts 2:47)
 - a. Inability of church membership to save
 - b. Inability of faith alone to save
 - c. No guarantee of eternal life because of repentance, confession, or baptism (Acts 2:42, 1 Cor. 15:58, Rev. 2:10)
 3. Permissiveness/acceptance of Christians because society's standards
 - a. Uncondemned false doctrines (Matt. 15:9, Titus 2:1; II Tim. 4:3)
 - b. Acceptance of immorality and impurity (1 Thess. 4:3)
 - c. Laziness and indifference (Eccl. 9:10, John 9:4, Rev. 3:16)
 - d. Acceptance of lusts of life (II John 2:15-17)

CONCLUSION:

- A. Ease of Israel's sins: luxurious living, exploitation of the poor, loose moral standards, corruptions in public life, ritualistic religious observance, eventual Assyrian captivity
- B. Ease of Christian living: self-satisfaction, security of church membership, acceptance of false doctrines, permissiveness of immorality, eventual eternal destruction
- C. Warning of Amos 6:1- "Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria."

DANIEL WITH THE KINGS IN BABYLON (David Irick)

INTRODUCTION:

- A. The planning of God's eternal kingdom began long before the actual existence sprang into being (Ephesians 3:10-11).
- B. Daniel's prophecy, like the pieces of a puzzle arranged naturally in their proper place reveals the whole picture intended.
- C. To stand abreast and view the providential hand of God at work in human affairs as His scheme of redemption unfolds, bewilders any honest student of Daniel's prophecy.

DISCUSSION:

I. BACKGROUND TO THE BOOK OF DANIEL

- A. Judah Would Be Punished For Rebelling Against God.
 1. God would use Nebuchadnezzar to punish His people (Jeremiah 25:1-14, Isaiah 39:3-7).
- B. Fulfillment of the prophecy
 1. Daniel 1:1-2
 2. First deportation approximately 605 B.C.
 3. Second deportation and destruction 597 B.C.
 4. Daniel was carried into captivity as a young man probably between 17-21 years old (Daniel 1:3-4).

5. Chosen to serve in the kings court (Daniel 1:3-4).
6. A unique young man of faith (Daniel 1:8).

II. THE DREAM OF NEBUCHADNEZZAR THE KING

- A. He Dreamed Of A Troubling Image (2:1-3).
 1. In the events which follow we learn how cunning and ruthless Nebuchadnezzar was as a leader (2:4-13).
- B. Daniel Interprets The Dream
 1. In doing so he exhibits great faith (2:14-18).
 2. He reveals the image in great detail (2:31-45).
 3. The images represent world kingdoms (2:37-40).

III. EXAMINING THE FOUR WORLD EMPIRES

- A. The Babylonian Empire
 1. Represented by the head of gold (2:32, 37-38).
 2. Represented as a lion with wings (7:4).
 3. Nebuchadnezzar's sceptre swayed over many nations (Jeremiah 27:6-8).
 4. Babylon fell while Nebuchadnezzar's grandson, Belshazzar sat on the throne (approximately 539 B.C.).
 5. NOTE: Daniel prophesied of Babylon's fall during its peak as a powerful nation even naming its successor! (8:20).
- B. Medo-Persian Empire
 1. Represented by breast and arms of silver (2:32).
 2. Represented as a bear with three ribs in its mouth (7:5).
 3. Represented as a ram with two horns pushing westward, northward and southward (8:3-4,20).
 4. Kingdom's existence 539-330 B. C.
 5. NOTE: Just as God used Nebuchadnezzar to punish His people, He used the Medo-Persian leader to fulfill His purposes (Isaiah 44:28, 45:1-4).
- C. The Greek Empire
 1. Represented in image as the belly and thighs of brass (2:32).
 2. Represented as a leopard with four wings (7:6).
 3. The overthrow of Medo-Persia (8:5-8,21).
 4. Alexander The Great died in 323 B.C. at the age of 33 from extensive drinking. (He conquered the world, but could not conquer himself).
 5. Division of kingdom (7:6, 8:8):
 - a. Cassander ruled Macedonia
 - b. Lysimachus ruled in Thracia
 - c. Seleucus ruled Asia Minor and Thracia
 - d. Ptolemy ruled Egypt
 6. The little horn (8:9-12) appears to be the wicked Antiochus Epiphanes reigning 175-164 B.C.
 7. The Greek Empire slowly eroded, Roman power triumphed.
- D. The Roman Empire
 1. Represented by the leg/feet of iron and clay (2:33).
 2. Described as, "dreadful", "terrible", "strong exceeding", with iron teeth." (7:7).
 3. Roman empire formerly began Jan. 16, B.C.
 4. "Ten horns" are ten kings (7:24) = Probably=
 1. Augustus
 2. Tiberius
 3. Caligula
 4. Claudius
 5. Nero
 6. Galba
 7. Otho
 8. Vitellius

4. Claudius
 5. Nero
 9. Vespasian
 10. Titus
5. The eleventh (7:24) appears to be Domitian who violently persecuted the church (Reigned 81-96 A.D.).

IV. THE ETERNAL KINGDOM TO OVERWHELM ALL OTHERS

- A. To Come "In The Days Of These Kings"
 1. The idea is a succession of kings (2:44, 7:26-27).
 2. The eternal kingdom would appear during the fourth empire (Rome). (2:44, 7:26-27).
 3. Rome was in power at the origin of the kingdom (Acts 2).
- B. Kingdom Would Not Rule By Physical Sword
 1. Other kingdoms would be "broken without hands." (8:24, 2:45).
 2. Good overcomes evil without physical force (Matt. 26:51-53, Romans 12:21).
- C. This Kingdom Would Last Forever
 1. It would be eternal, not left to other people (2:44, 7:14, 27).

CONCLUSION:

- A. Daniel's work provides a bolstering faith in the inspiration of the Bible and confidence of the eternal Kingdom made without hands.
- B. Regardless of the forces of the "terrible beast" it could not trample out the humble people of God. Truly victory is assured for the kingdom of Christ!

OLD TESTAMENT PROPHETESSES

(Judith Brown)

I. INTRODUCTION

- A. Definition of *prophetess*
 1. Woman inspired of God
 2. Singer of hymns
 3. Wife of prophet
- B. Brief look at Old Testament prophetesses

II. MIRIAM

- A. Background
 1. Family
 - a. Father -- Amram
 - b. Mother -- Jochebed
 - c. Brothers: (1) Moses, (2) Aaron
 2. Time period
 - a. Transitional period in history
 - b. Miriam's work during that time
- B. Miriam's life in three crucial scenes
 1. Caring for Moses in the bulrushes
 - a. circumstances
 - (1.) Decree of death for all Hebrew baby boys
 - (2.) Moses hidden in the ark of bulrushes
 - b. Miriam's actions and traits

- (1.) Dependable
- (2.) Quick thinking
2. Leading women in song of praise
 - a. Scene - Exodus 15:20,21
 - (1.) Trials in Egypt
 - (2.) Crossing the Red Sea
 - (3.) Reaction of the 600,000 men and their families
 - b. Miriam's job
 - (1.) Leader of the women in song of praise
 - (2.) "Sing to the Lord, for he has triumphed gloriously;
The horse and his rider he has thrown into the sea."
 - (3.) Prophetic powers
3. Speaking against Moses' marriage Numbers 12:1-15
 - a. Miriam and Aaron's questioning
 - (1.) "Hath the Lord spoken only to Moses?"
 - (2.) "Hath he not spoken also by us?"
 - b. Excuse for questioning - marriage to Ethiopian
 - c. Result of questioning - leprosy
- C. Lessons to be learned from Miriam
 1. The effect of one's sin on others
 2. Disregard for authority equivalent to disregard for God's authority
 3. Excuses versus reasons
 4. Indicators of the condition of one's life
 - a. Actions
 - b. language

III. DEBORAH

- A. Background
 1. Prophetess
 - a. Office under a palm tree in Ephraim
 - b. Advisor for children of Israel
 2. Conditions of the time
 - a. Spiritual decay within Israel (Judges 4:1)
 - b. Heathen enemies in Canaan
- B. Deborah's traits
 1. Wisdom
 2. Understanding
 3. Belief in God Judges (4:6,7,14)
 4. Courage
 - a. Odds against Israel
 - b. Contagious effect of unwavering faith on Barak
 - c. "Up! For this is the day..." (Judges 4:14)
- C. The battle
 1. Preparation
 - a. Barak's admonishment
 - b. Deborah's call for help
 - c. Assembly at Mt. Tabor
 2. Rainstorm (Judges 5:4,21)
 3. Victory over Canaanites
 - a. Results
 - (1.) "Not a man was left" (Judges 4:16)
 - (2.) Death of Sisera
 - (3.) "Land had rest for forth years" (Judges 5:31)
 - b. Reasons for victory

(1.)
"So God subdued..." (Judges 4:23)

(2.)
"The people willingly offered themselves" (Judges 5:2)

- D. Lessons for today
1. Power and influence of one person
 2. Fight needed against moral decay
 3. Recognition of the enemy - Godlessness
 4. Need for action
 5. Need for courage
 6. Need for inspiring and encouraging others
 7. Dependence upon what the Lord says

IV. HULDAH

- A. Condition of the time period
1. Evil kings of Judah
 - a. Manasseh (II Kings 21:1-6)
 - b. Amon (II Kings 21:21,22)
 2. Reformation of king Josiah (II Kings 22:1,2)
 - a. Effort in repairing the temple
 - b. Result in finding the book of law in the rubble
- B. Huldah's words concerning the book of law
1. Emphasis on "Thus saith the Lord"
 2. Message directed to the king
 3. Inevitability of God's judgment
 4. God's mercy for Josiah (II Kings 22:19,20)
- C. Lessons from Huldah
1. Straightforwardness
 2. No respecter of persons
 3. Forceful with the inspired word
 4. "Thus saith the Lord" attitude

V. CONCLUSION

- A. Similar traits among the prophetesses
1. Willingness to do God's work
 2. No fear for possible trials
 3. Total dependence upon God's word
 4. Willingness to speak as they were inspired
- B. Common lessons from the prophetesses
1. Work for women today
 2. Need for study and understanding of God's word
 3. Need for courage and action
 4. Need for a "Thus saith the Lord" attitude

NEW TESTAMENT PROPHETS AND THEIR WORK

(Joe Galloway)

INTRODUCTION:

1. A prophet was one who *spoke forth* God's will by the guidance of the Holy Spirit (James 5:10; 2 Pet. 1:16-21).

2. God used prophets in revealing His will in both the Old and New Testaments.

DISCUSSION:

I. WHY PROPHETS WERE NEEDED

- A. At Sinai it was demonstrated that the people could not bear hearing God speaking His will directly to them (Ex. 20:18,19).
 1. He then spoke through Moses (Deut. 5:23-31).
 - a. Moses became known as the *lawgiver* (John 1:17; 7:19).
 - b. Israel was to be exact in keeping this law (Deut. 5:32,33).
 2. Other prophets would follow Moses, but were warned of the consequences of speaking presumptuously (Deut. 18:20-22).
- B. This became the basis of a prophecy regarding our N.T. prophet, Jesus Christ (Deut. 18:15-19 cf. Acts 3:22-26; Heb. 1:1,2).
 1. He is our *lawgiver* (James 4:12; Matt. 17:5; 1 Cor. 9:21).
 2. Although Christ spoke directly to men while on earth, we are new dependent on men guided by the H.S. in knowing His N.T. will (Eph. 3:3-5).

II. GROUPS OF MEN THROUGH WHOM GOD *SPOKE FORTH* (REVEALED HIS N.T. WILL: (Eph. 4:7-16)

- A. Apostles (apostle = one sent forth with a message).
 1. Were:
 - a. Promised the guidance and comfort of the H.S. in Christ's stead (John 14-16).
 - b. Promised, then received, baptism of the H.S. (Acts 1:4,5).
 2. This enabled them to serve, uniquely, as:
 - a. **Witnesses** of Christ (Acts 1:8; 10:39-41).
 - b. **Ambassadors** of Christ (2 Cor. 5:20; Eph. 6:20).
 - c. **Earthen vessels** (2 Cor. 4:6,7).
 3. What they were empowered to do:
 - a. Speak and write God's N.T. wisdom (1 Cor. 2:6-13).
 - b. Confirm this word with miracles (Mark 16:20).
 - c. By the laying on of hands, to impart spiritual gifts to others (Acts 6:6 cf. 6:8-10 & 8:5,6; 8:17-19; 2 Tim. 1:6 cf. 1 Tim. 4:14).
- B. Prophets (Rev. 19:10).
 1. These who could *speak forth* by the Spirit's power the N.T. revelation (Eph. 3:5; 2:20; Rev. 18:20).
 2. Promised in O.T. (Joel 2:28-32 cf. Acts 2:16-21).
 3. *Spoke forth* both orally and in writing.
 - a. Orally: Acts 11:27,28; 13:1; 15:32; 19:6; 21:10,11 cf. 20:23; 1 Cor. 12 & 14; 1 Thess. 5:20)
 - b. In writing -- About half the writers of N.T. books were not *apostles*, but *prophets*.
 4. Women -- prophetesses.
 - a. God used women, such as Deborah and Miriam, in O.T.
 - b. Included in part of prophecy regarding N.T. (Acts 2:17).
 - 1) Philip's four daughters (Acts 21:9).
 - 2) Instructions regarding in 1 Cor. 11:5.
 - c. No evidence that they exercised this gift in the presence of (or over) men.

- C. Evangelists (= "bearers of glad tidings").
1. Possibly distinguished from prophets in that God **revealed** through the *prophets* but merely **guided** *evangelists* in speaking what they had already been taught.
 2. Acts 21:8; 2 Tim. 4:5; Eph. 4:11.
- D. Pastors and Teachers.
1. Before the written N.T. it was imperative that elders have some safe way of feeding and guarding the flock.
 2. Gifts of wisdom, knowledge, discerning of spirits (1 Cor. 12:8-10) and governments (1 Cor. 12:28) would fill this need.
 3. May explain how elders could qualify to be appointed in Acts 14:23 just a few weeks or months after being converted.

III. THE GIFT OF PROPHECY, ALONG WITH THE OTHER SPIRITUAL GIFTS, ENDED AT THE COMPLETION OF THE NEW TESTAMENT

- A. Was included in the "in part" condition which was to give way to the "perfect" [complete] in 1 Cor. 13:8-12.
- B. These gifts were given till "the unity of the faith and of the knowledge of the Son of God" was attained (Eph. 4:11-13).

CONCLUSION:

1. The same apostles and prophets of the first century are still ours today -- although dead, their work (the completed New Testament) still adequately guides us (2 Tim. 3:16,17; Rev. 22:18,19).
2. Our main Prophet -- our Lawgiver, Jesus Christ, continues to speak and guide our lives through His completed N.T.

JEREMIAH AND THE RESTORATION OF ISRAEL (Lowell Altizer)

Firmly believing that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost", yet many times it seems that human feelings and the present circumstances filtrate God's message. Such conclusions emanates from the pen products of "the weeping prophet of Israel" in both the Book that bears his name and his tearful Lamentations.

More than 600 years before the birth of the Prince Immanuel, Jeremiah walks amidst the recreant race of God's people with full knowledge of why they were such, the reward for being such and the remedy for the same. The ten tribes (Israel) rejecting Rehoboam to follow Jeroboam had deteriorated through some 19 Kings over a period of two and one-half centuries, to be taken by Shalmaneser of Assyria. Resulting blood-mixture gave to the world the Samaritans of New Testament days. The two tribes (Judah) still inhabited Jerusalem, after having bowed to some 21 Kings, but were faced with the impending wrath of Babylon under Nebuchadnezzar. Let us now notice some of the steps in the path that brought God's chosen to their chosen condition.

Jeremiah's message was "to root out, to pull down, to destroy, and to throw down, to build and to plant." Saith the Lord, "For my people have committed two evils; they have forsaken me the fountain of living waters, and

hewed them out cisterns, broken cisterns, that can hold no water." More said the Lord, *"Yet I had planted the a noble vine, wholly a right seed; how then art thou turned into a degenerate plant of a strange vine unto me?"* Idolatry had caused them to turn their back unto God and say to a stock, *"Thou art my father"; and a stone, 'Thou hast brought me forth.'*" Said Jeremiah, *"The prophets prophesy falsely and the priests bear rule by their own means; and my people love to have it so."*

The foregoing actions of the Lord's people serve to emphasize for then and forever, the truth of Jeremiah's, *"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."* Cognizance of the truth is essential to salvation.

The Divine remedy for all apostasy is found in the words of Jeremiah, *"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."* This has been true for humanity of all ages, whether we consider the message to the fathers in Patriarchy, the tables of stone of Mount Sinai, or the Law from Mount Zion! The sad picture is that man did and still reacts to the one prevailing "good way", by word and/or action, with *"we will not walk therein."* The one who said, *"I am the way, the truth, and the life,"* speaks to an audience like that of Jeremiah's day and its response is the same as His way is rejected by so many. The prophetic ears of Jeremiah could hear the *"cry of the daughter of my people because of them that dwell in a far country"* and respond with God's question, *"Why have they provoked me to anger with their graven images and with strange vanities?"* For them *"the harvest was past, the summer ended, and they were not saved!"*

Let us keep in mind that these of Jeremiah's day were descendants of Abraham, Isaac and Jacob, through whose progeny the "Seed of the woman" to bless all nations would one day appear with a "new covenant" to take away sin! We read in Jeremiah 31:31-34: *"Behold, the days come, saith the Lord, that 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 I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more."* Here we have the promise of forgiveness of sins, which was not enjoyed under the old covenant. Now turn and read Hebrews 8:8-13 and be assured that Jeremiah speaketh of the law of Christ, the "new covenant!"

Under the "old covenant", the people of the Lord became such by physical birth. At the age of knowledge, they were taught that they were children of God. Thus the taking of Jesus to Jerusalem by Joseph and Mary at the age of twelve to participate in the activities of Moses' Law. Boys at twelve were known as "a son of the Law."

Under the "new covenant" one has to be taught of God before becoming His child and therefore all know of Him before becoming a part of His family.

Teaching thereafter was for their spiritual growth. The program of the "new covenant" was to teach, baptize and teach (Matthew 28:19,20). Through the binoculars of inspiration, Jeremiah saw this program and said, "*Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name where he shall be called, THE LORD OUR RIGHTEOUSNESS*" (Jeremiah 23:5-6).

One of the many facets of Jeremiah's jewel of prophecy is "For, lo, the days come, saith the Lord, that I will bring again my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave their fathers and they shall possess it" (Jeremiah 30:3). Oh yes, they returned, but because of their killing the prophets and stoning of the delivers sent, they responded not to the gathering of the Great Gatherer of all and received His "*Behold, your house is left to you desolate*" (Matthew 23:38). But the remnant of these and all others who choose "*the Way of Truth and the Life*" can anticipate with all surety "*the land that is fairer than day!*"

EZEKIEL: THE REBUILDING OF THE TEMPLE

(Timothy Hall)

No Outline Submitted

JONAH: THE NARROW-MINDED PROPHET

(Duke Gregory)

No Outline Submitted

HABAKKUK: THE DISILLUSIONED PROPHET

(Everette Morefield)

INTRODUCTION

- A. Habakkuk prophesied about 605-600 B.C., just a few years before the fall of Jerusalem in 587 B.C. He was one of the minor prophets, but he had (and still has) a major message for the world.
- B. He was a disillusioned prophet. He saw crime and violence running rampant in the streets of Jerusalem, the law was not being enforced, the courts were crooked, and the righteous were getting kicked in the teeth (1:1-3).
- C. The worst part: God just didn't seem to care. Habakkuk had prayed fervently about the matter, but he felt his prayers had gone unanswered.
- D. Haven't we often felt the same way? The sinner gets away with murder, the righteous suffer, and God apparently pays no attention to our prayers. The lesson this disillusioned prophet learned should also help us to cope with our own dilemmas.

I. GOD'S UNBELIEVABLE PLAN

- A. Habakkuk was badly mistaken when he thought that God was ignoring sin. In fact, the Almighty already had a plan in the making that would tend to these matters, but it would be activated on His time schedule, and carried out in His own way, not man's.

1. God was preparing the vicious and idolatrous Chaldeans to punish Judah for her sins and immoral practices (1:5,6).
 2. Her punishment would be swift and terrible (1:7-10).
- B. This revelation perplexed Habakkuk. Sure, his people were wicked, but not nearly to the extent of the Babylonians. How could God use them to punish a people less wicked than themselves? It seemed to the prophet that a terrible miscarriage of justice was about to be perpetuated (1:12-17).

II. THE LORD IS IN HIS HOLY TEMPLE, LET THE EARTH KEEP SILENCE BEFORE HIM

- A. God knew exactly what He was doing. Neither Judah nor Babylon would escape the penalty of sin. The Creator in His own time, and in His own way would accomplish His purpose. He had not abandoned His world to sinners. The dishonest, the covetous, the violent, the drunkards, the idolators--all would have their day in the court of God's justice (2:1-20).
- B. Habakkuk finally got the situation in the proper perspective. When he did, he reached a very commendable decision:

Hab. 3:16-18: "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

III. LESSONS WE CAN LEARN FROM THE DISILLUSIONED PROPHET

- A. When we sing the song, "The Lord is in His Holy Temple," it ought to mean more to us than just a song to call us to reverent worship. It should be an affirmation that God is still in control of His universe, that He knows what He is doing and when to do it; and that sin will be punished and righteousness rewarded.
- B. When God gives a law, we may not understand why, we may not like it, or we might have done it some other way ourselves; but we had best leave it be, for God knows what He is doing. He is still in His Holy Temple.
- Illustrations:
1. God's plan of salvation (Heb. 11:6; John 3:16; Luke 13:3; Acts 17:30,31; Matt. 10:32; Rom. 10:9,10; Acts 8:37; John 3:5; Acts 2:38; 22:16; 1 Pet. 3:21).
 2. God's plan of worship (Eph. 5:19; 2 Tim. 2:2; 1 Thess. 5:17; 1 Cor. 16:1,2; Matt. 26:26-29; Acts 20:7)
 3. God's plan of church organization (Acts 14:23; 1 Tim. 3; Phil. 1:1).
 4. God's plan of Christian living.
 - (a) The modest apparel of the Christian woman (1 Tim. 2:9,10).
 - (b) Her sphere of subjection (1 Cor. 11:3; 14:34,35; 1 Tim. 2:11-15; 1 Pet. 1:1-6).
 - (c) The assembly of the saints (Heb. 10:25).
 - (d) Immoral sexual practices (Rom. 1:26,27; 1 Cor. 6:9).
 - (e) God's law pertaining to divorce and remarriage (Matt. 19:3-9).
- C. We should not always equate temporal prosperity with God's blessings or curses. David made this mistake, and it caused him to almost lose his

soul (Psa. 73). In due season we shall reap if we faint not (Gal. 6:9).

CONCLUSION

- A. In a world torn by strife, violence, immorality, greed, and infidelity, we need, like Habakkuk, to get the proper perspective: the wicked will be judged, and the righteous will be rewarded. "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap*" (Gal. 6:7).
- B. God is still in control of His world.

HAGGAI & ZECHARIAH: REBUILDING JERUSALEM Keith B. Cozort

BACKGROUND:

1. See Daniel 5:9; 6 (in that order) for the circumstances which lead to the end of the Babylonian captivity.
2. Isaiah prophesied one hundred fifty years in advance that Cyrus would be the anointed of God (Isaiah 45:1).
3. In Ezra 1-6 we read about Cyrus proclamation allowing the Jews to return to Jerusalem in order to rebuild the temple (538 B.C.).
4. The Jews left for Jerusalem and in the second year laid the foundations for the temple (536 B.C.).
5. Sixteen years have passed as Haggai and Zechariah begin their prophetic work for God (520 B.C.).

DISCUSSION:

I. THE MEN

- A. Haggai - "*festive.*"
 1. Everything we know about Haggai outside of his own book is found in Ezra 5:1; 6:14.
 2. He is contemporary with Zechariah, preceding Zechariah by two months.
 3. He may have been advanced in years.
- B. Zechariah - "*He whom Jehovah remembers.*"
 1. The son of Berechiah and grandson of Iddo, of the priestly tribe of Levi (Nehemiah 12:4,16).
 2. He was a "young man" (Zech. 2:3-4), "*youth*" - hardly a full grown man (cf. II Samuel 17:33).
 3. Matthew 23:35; Luke 11:51 speak of a Zechariah who was slain between the temple and the altar.
 4. Zechariah 9-14 were possibly written 50 years after chapters 1-8.

II. THE MESSAGES IN CHRONOLOGICAL ORDER

- A. The time for rebuilding the temple is long overdue (Hag. 1:2-11).
 1. Indifference has arisen among the Jews.
 2. They were content to build their own houses.
 3. God's discouragements (drought, want) had gone unheeded (Haggai 1:6,11).
 4. "*Consider your ways*" - examine yourselves intently (Haggai 1:7).
 5. 24 days later the people set to work (Haggai 1:12,14).

- B. Words of encouragement to those who compared the first and second temple (Haggai 2:1-9).
 - 1. The desire of the nations (Haggai 2:7).
 - 2. The latter glory is to exceed the former (Haggai 2:9).
- C. The call to repentance (Zechariah 1:1-6).
 - 1. Learn from History (cf Romans 15:4).
- D. The issue of cleanliness (Haggai 2:10-19).
 - 1. Holiness is not contagious, unholiness is.
 - 2. God rehearses His chastisements of the people (cf. Heb. 12:5-6).
- E. Zerubbabel "*as a signet*" (Haggai 2:20-23).
 - 1. God gives His promise of protection for Zerubbabel.
 - 2. He also gives the overthrowing of the nations.
- F. The eight night visions (Zechariah 1:7-6:8).
 - 1. Horsemen in the myrtle grove (Zech. 1:7-17).
 - 2. The four horns and four smiths (carpenters) (Zech. 1:18-21).
 - 3. The man with the measuring line (Zech. 2).
 - 4. Joshua clothed in filthy garments (Zech. 3).
 - 5. Candle and two olive trees.
 - 6. The flying roll (scroll) (Zech. 5:1-4).
 - 7. The woman in an ephah basket (Zech. 5:5-11).
 - 8. The four chariots from between the two mountains (Zech. 6:1-8).
- G. Joshua is crowned with two crowns (Zech. 6:19-15).
- H. Shall we continue to fast in the seventh month? (Zech. 7:8).
 - 1. God rebuked the hypocritical nature of the fast (Zech. 7:4-7).
 - 2. God gives true qualities of fasting (Zech. 7:8-14).
 - 3. Prosperity was dependent upon obedience (Zech. 8:1-17).
 - 4. Fasts would become feasts of joy (Zech. 8:18-23).
- I. Messianic pointers (Zech. 9-14).

III. THE MAXIMS FROM HAGGAI AND ZECHARIAH

- A. A maxim is a statement of a general truth.
 - 1. Young and old can work together effectively.
 - 2. There must be an abundant respect for God's Word.
 - a. Haggai states 26 times in 38 verses his message came from God.
 - b. Zechariah attributes his message to the Lord 84 times.
 - 3. Self-examination is always in order (Hag. 1:5,7; 2:15, 18).
 - 4. God's promises are generally conditional, but He always keeps His word (Haggai 1:8,13; 2:6-9,14,19).
 - 5. God desires strength in His people (Haggai 2).
 - 6. Leaders are obligated to lead (Haggai 1:1-6).
 - 7. God's prescription for spiritual sickness is "*get to work*" (Haggai 2:1-17).
 - 8. God's approval does not depend on appearances (Haggai 2:2-9).
 - 9. Partial obedience is disobedience (Haggai 1: cf. Ezra 3:2).
 - 10. God's people need to be constantly reminded of their duties.

IV. THE MONITIONS OF HAGGAI AND ZECHARIAH

- A. Monitions - admonitions, warnings.
 - 1. Procrastination is a downfall of man (Haggai).
 - 2. The spiritual is always to take priority over the physical (Haggai 2).
 - 3. There is danger in materialism (Haggai 1:4).
 - 4. Don't put your wages in a bag with holes (Haggai 1:6).
 - 5. Despise not the day of small things (Zechariah 4:10).

6. God doesn't accept a "*conflict on interest*" (Haggai 1:2-4).
7. God speaks through His law (Haggai 2:11).

V. SOME OF THE MESSIANIC PROMISES

- A. Haggai 2:18-23 - The Messiah would come through Zerubbabel's seed (cf. II Samuel 7:12-16; Matthew 1:12-13; Luke 3:27).
- B. Zech. 2:4-5 - Jerusalem will be a city without walls protected by God.
- C. Zech. 2:10-12 - Many nations shall be joined to the Lord in Zion.
- D. Zech. 3:8 - Christ is to be a Servant call the Branch.
- E. Zech. 6:12 - Christ will build the temple, the church.
- F. Zech. 6:13 - Christ will be a King and a Priest on His throne.
- G. Zech. 8:3 - Jerusalem shall be called a city of truth.
- H. Zech. 9:9; Christ will enter Jerusalem on a colt of a donkey.
- I. Zech. 9:16; 11:11 - Christ will be a shepherd.
- J. Zech. 11:12-13 - Christ will be betrayed for thirty pieces of silver.
- K. Zech. 12:10 - Christ will be pierced.
- L. Zech. 13:1 - Christ will be a fountain for salvation.
- M. Zech. 13:6 - Christ will be wounded in the house of His friends.
- N. Zech. 13:7 - Christ will be a smitten Shepherd.
- O. Zech. 14 - Christ will come in judgement upon Jerusalem.

CONCLUSION:

1. Though the basic message of these books is "*rebuild the temple*" there is so very much to be gleaned from them.
2. We need to be learning the lessons from the Old Testament (Rom. 15:4).

JOHN: GREATEST OF THE PROPHETS

(Kirk White)

No Outline Submitted

