

Week 39
THE WRITING PROPHETS OF THE DIVIDED KINGDOM PART 1

Key Verse: Jeremiah 7:25 *“From the time your forefathers left Egypt until now, day after day, again and again I sent you my servants the prophets.”*

The books of Kings and Chronicles cover the same historical periods, yet these written records have different purposes. Kings traces the history from the prophetic viewpoint, Chronicles from the priestly standpoint, emphasizing the temple ritual.

- I and 2 Kings were written with the specific purpose of passing judgment on the rules of each king as either good or bad. They relate the unique rules of all the kings of Israel and Judah. The writer jumps back and forth between the kings of Israel and Judah, painting a chronological picture and giving us pertinent information about each king’s life and reign. Then he passes a verdict on each as either good or bad.
- 2 Chronicles was written with the specific purpose of chronicling the religious movements during that same time. The writer emphasized the law, the removal of idolatry, and the restoration of the temple and Jehovah worship.

Since Israel had no such religious revivals, the book of Chronicles deals almost solely with the rulers of Judah.

The books of Kings and Chronicles set the scene and give us an historical backdrop for the ministries of each of the prophets who preached to the kingdom of Israel.

As we have seen the condition of the Kingdoms of Israel and Judah, we plainly see the need for God to intervene in the lives of the people. He has sent speaking prophets to them and now we will see how the writing prophets are used as the mouth for God to further emphasize the need to turn from idolatry and know that God’s judgment is sure.

Old Testament prophets were not concerned with giving new laws to God’s people, but were rather calling them back to the Law of Moses. (2 Kings 17:13) Their message could be summed up in one word – “repent” These prophet address the sins of Israel, Judah, and the surrounding nations, and stressed the promise of a coming Messiah (Acts 3:19-26; I Peter 1:10-12; Matthew 5:17-18)

A prophet was a spokesman, or a mouth for God. He was sent with a message from God, and acted as God’s own mouth speaking to the people.

Prophets reminded God’s people of the **past** – what God had done for them, how their fathers had transgressed. They had a message for the **present** – calling them back to God and giving them practical suggestions for living. Their work also related to the **future** – promising rewards for righteous living, threatening punishment for sin, proclaiming God’s purpose for Israel, and pointing men forward to Christ and His coming kingdom.

See chart of Periods of Prophetic Activity.

DAY ONE: Prophets to the Nations (Obadiah, Jonah)
Read Obadiah

It is impossible to determine the exact date of Obadiah. The vision has to do with God’s coming judgment upon the Edomite nation. Edom was the nation descended from Esau (Genesis 36:8-9) and Israel was the nation

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descended from his younger brother Jacob. The conflict between the two brothers began before they were even born (Gen. 25:22-26). God chose the nation from the younger brother over the nation from the older.

Their descendants became bitter rivals even though God commanded peace among them. (Deut. 23:7). War against Edom was forbidden, yet occurred often (1 Sam. 14:47; 2 Sam 8:11-14) The Edomites were hostile toward Israel as demonstrated by their earlier refusal to allow passage as the people were migrating from Sinai to Canaan (Num 20:14-21). More recently, Edom had revolted against King Jehoram of Judah and set up its own king (2 Kgs 8:20-22). In Obadiah 1-9, the pride of Edom is rebuked and God assures this smug, confident nation that it would indeed fall at His command.

1. What did the pride of Edom make them say in their hearts? _____

2. What will contribute to Edom’s downfall (v 7)? _____

Edom had gloated over Jerusalem’s attack and defeat (Ob 10-16), possibly the occasion referred to in 2 Chr 21:16-18. Though the punishment of Jerusalem was divinely instigated, this was no justification for Edom’s rejoicing. In a prophecy with Messianic implications, Obadiah says that deliverance will eventually come to Mount Zion and Esau (Edom) would be judged and destroyed (Ob 17-21). Comparing the parallel idea in Amos 9:11-12 with its fulfillment and application in Acts 15:15-18, the picture is clearly Messianic. The Edomites, with the other Gentile peoples, would find their deliverance and salvation by uniting with Israel and Judah under Christ.

3. Proverbs 16:18 warns us of the consequences of pride. How have you dealt with pride in your life?

Read Jonah:

Jonah was a prophet of Israel, yet the account of his book concerns his prophecy to Ninevah, capital of Assyria. By the time of Jonah’s prophecy in the reign of Jeroboam II, Assyria had already threatened Israel’s welfare. It was during a lull in Assyrian power that Israel flourished under Jeroboam II (793-753 B.C.) and that the prophet Jonah was sent to Nineveh, the great capital city of Assyria. Times were prosperous; nationalism and patriotism were running high as seen in Jonah’s actions. Nineveh was the capital of Assyria and the dominant world power at that time. Ninevah had great palaces, libraries, wealth, and power. The Assyrians were also a very cruel and ruthless nation. (Ninevah is known as Mosul today, in the country of Iraq.)

It is almost inconceivable that someone as intimately acquainted with Jehovah as a prophet would attempt to escape his God-given responsibility. Further, Jonah’s actions run counter to the typical Jew’s attachment to his ancestral land. Nevertheless, Jonah finds God’s command to preach to the heathen Assyrians so horrible that he books passage to Tarshish, in modern-day Spain, to avoid the task (Jon 1:1-17).

4 . How does Jonah identify himself when questioned about his identity? (1:9) _____

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5. What would Jonah rather do than repent (Jon 1:12)? _____

The Lord preserved Jonah in the belly of the fish giving him opportunity to reflect upon the pointlessness of defying God (Jon 2:1-10). In the storm God demonstrated to Jonah His power and wrath; in the fish He demonstrated His care and provision even for those who willfully resist Him. Moved by his utterly helpless condition and the futility of resisting the will of God, Jonah repents of his sin and calls out to God for salvation.

6. What was the result once Jonah admitted his God-given responsibility? (Jon 2:9-10). _____

7. Has God ever waited for you to confess sin before He could work in your life? _____

8. Recently I heard someone say that Jonah 3:1 was the most encouraging verse in the bible. How does that verse bring hope to you? _____

Jonah is re-commissioned by God to preach to the great city of Nineveh; this time, Jonah obeys without hesitation (Jon 3:1-4). The message is terse and threatens destruction in the near future. Incredibly, the Ninevites believe the message of the prophet and repent (Jon 3:5-10).

When God spares Nineveh, Jonah is angry (Jon 4:1-4). Perhaps he, like Elisha, could foresee the suffering they would one day inflict upon his people (comp. 2 Kgs 8:11-12), and he wanted them destroyed for that reason. God confronts him with a question all should consider: *“Is it right for you to be angry?”* Anger is never justified when it arises from opposition to God’s character. The truth is that Jonah is mad because God is God. God therefore stages an object lesson in compassion (Jon 4:5-11). Jonah’s attitude demonstrates the gulf that exists between God and man: Jonah had more feelings of pity and compassion for a plant than he did for an entire city of human beings because the plant brought him personal benefit. God, however, is intimately concerned with all men and does not delight in the destruction of any (Ezek 18:32). Jonah’s narrow nationalism is not the outlook God intended for the Jews; Jonah should have been more concerned about the *underlying reason* for Nineveh’s eventual punishment of Israel.

9. Have you ever had to deal with showing compassion on someone you felt didn’t deserve it? _____

PRAYER FOCUS: Psalm 145:9 *“The LORD is good to all; he has compassion on all he has made.”* **Thank the Lord that you are a recipient of His mercy.**

DAY TWO: Prophet to Israel and Judah (Joel)
Read Joel

Like Obadiah, the date of Joel is uncertain. The prophecy begins with the description of a locust invasion which decimates the land (Joel 1:1-2:11). The fields are laid waste and an accompanying drought invites fires to

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consume what little the locusts have left. In this a warning is given: *“Alas for the day! For the day of the LORD is at hand; it shall come as destruction from the Almighty”* (Joel 1:15; see also 2:1-2, 11). This calamity should humble the people and drive them to God for help (Joel 1:13-14). The plague was then used as a type of coming judgment upon Israel.

In the second segment of the book (Joel 2:12-19), the prophet called the people to repentance. He promised a return of God’s blessing if the people would repent and turn from their sins. The hope of future blessings is described in verses 20-32.

In chapter 3, the prophet foretold the day of Jehovah, in which judgment will be poured out upon unbelievers. In conclusion, the triumph of Jerusalem and the redeemed is described in Joel 3:18-21.

Perhaps Joel’s most profound contribution was the promise of the outpouring of the Holy Spirit at Pentecost and during the latter rain (Joel 2:28-32).

1. What did Joel admonish the people to do in order to avert God’s judgment? (1:5, 8, 11, 14)

The locusts were designed to encourage repentance and a return to God (Joel 2:12-17). God has looked down both upon Israel and the Gentile nations and found them wanting; therefore, severe judgments are coming and only those who repent and turn to God will be spared. God has not yet given up on Israel; He vows to bless the land according to His promises if they will return to Him (Joel 2:18-27).

Using the locust invasion as a backdrop, Joel then turns his attention to the Messianic future (Joel 2:28-32). His main piece of the Messianic puzzle concerns the role and work of the Holy Spirit. Another *“great and terrible day of the LORD”* looms ahead, this one in connection with the Messiah’s kingdom. In that day, the Holy Spirit will give widespread revelation through men and women, young and old, and even servants. Through their message the Lord will call all nations to salvation, and whoever embraces the Lord shall be saved. Those who reject the safe haven offered by the Spirit will be subject to the wrath of God. This prophecy lies dormant for hundreds of years until Peter applies it to events commencing on Pentecost (Acts 2:16ff). The apostles’ baptism with the Spirit on that day and additional works of the Spirit through the agency of apostles and prophets constituted salvation to the believing remnant and judgment upon the unbelieving majority. Thus, Joel’s prophecy cannot be rightly understood apart from the spiritual kingdom of the Messiah and the timeless gospel message emanating from the Holy Spirit during the first century.

2. What response is God looking for in the heart of the penitent sinner? (2:12-13) _____

3. Where is deliverance to be found (compare Obadiah 17)? Where is this (Heb. 12:22)?

The language of judgment continues throughout Joel 3: *“bring back the captives”*; *“I will sit to judge”*; *“the day of the LORD”*; *“the sun and moon will grow dark, and the stars will diminish their brightness”*; *“the LORD also will roar from Zion”*; *the heavens and earth will shake*; *“so you shall know that I am the LORD your God, dwelling in Zion My holy mountain”* (vv. 1, 12, 14-17). The Valley of Jehoshaphat (*“Jehovah judges,”* see vv. 2,

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12, 14) is a figurative place of God’s judgment of the nations for their ungodliness; Mt. Zion is the figurative place of protection and fellowship with God for the faithful (see the description in vv. 18-21).

4. When are these judgments to occur (see Joel 3:1)? _____

Joel’s prophecy concluded with a beautiful contrast to God’s impending judgment, in which he described God’s mercy and provision extended to His people. There will be new wine, milk, and flowing rivers in place of the desolation of famine, burned land, and drought. Every major city in antiquity was located by a river (Alexandria — Nile; Rome — Tiber; Nineveh — Tigris; Babylon — Euphrates), but the promise for Jerusalem is a river that will flow out of the house of the Lord. This river is mentioned in Ezekiel 47 and also in Revelation 22:1. The desolation of Egypt and Edom, which was brought about because they had shed innocent blood, is contrasted with the fruitfulness and surety of Judah and Jerusalem, which will be brought about through the cleansing of their blood by the Lord.

5. The day of the Lord is a hope to those who are ready to meet God. What should we do to prepare for that day?

PRAYER FOCUS: I John 2:28 *“And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.”* Ask the Lord if there is anything that you need to do to prepare for His coming.

DAY THREE: Prophet of Doom (Amos)

Read as much of Amos as possible in one sitting.

The Book of Amos was a proclamation urging Israel to repent of violence, social injustice, and idolatry as well as inward attitudes of pride and ritualistic worship. It also prophesied of the coming Messianic age.

The Book of Amos was probably written in Israel during the latter part of the reign of Jeroboam II (793 B.C. through 753 B.C.). Amos was identified as a sheep herdsman and cultivator of the sycamore fig. He was one of the twelve minor prophets. He spoke out against the empty ritualism of a people who, in a time of material prosperity, had lost sight of justice and were indifferent to the plight of the poor and the oppressed.

Most scholars date Amos’ ministry, which lasted only a few months, to about 760 B.C. Although he prophesied to the Northern Kingdom, Amos was a native of Judah, Israel’s sister nation to the south. He came from the village of Tekoa, situated about ten miles south of Jerusalem. After preaching in Israel, Amos probably returned to his home in Tekoa. No facts are known about his later life or death. He was an example of courage and faithfulness.

Amos was distressed by the moral, social, and religious situation, so he stood at Bethel and denounced the lifestyle of Israel. In a series of scathing proclamations, he confronted the wicked rich and ruling classes, exposed their sins, and pronounced punishment from God if they would not repent. The wicked of Israel did not repent. To these sinful men, Amos seemed fanatical and out of touch with the times.

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Amos continued by proclaiming the coming punishment of the “day of the Lord,” which was already looming. There was threat of invasion by Assyria, which did happen in 722 B.C. Amos was the first to teach that there would be a faithful remnant that would survive.

In Amos 7:7-9, the Lord spoke to Amos and showed him a plumbline. Through the books of the Law and the judges, God demonstrated His will through signs and wonders. Since His Law had been written and demonstrated for hundreds of years, God announced to Amos that he would no longer direct man by signs and wonders as in times past. From then on, man would be judged by the plumbline (the written Word of God). Indeed, from that time until now, God has revealed His will for man mainly through His Word. After proclaiming judgment for the sins of the people, Amos concluded with a message of hope: there is coming a time when God will restore His people and make them great again (Amos 9:8-15).

1. Who were the enemies of the people of Israel that the Lord is going to punish? _____

2. Do any of those cities/countries sound familiar? _____ Which ones are still in the news? _____

Compare Psalm 83 that speaks of a future war to be fought among these nations.

3. To what animal are the women of Israel compared in Amos 4:1? _____
What were they doing that displeased the Lord? _____

The land of Bashan, located east of the Sea of Galilee, was known for its strong and well-fed cattle. Because of its grain fields, it was often called the breadbasket of Palestine.

4. What does Amos predict is coming in 4:6-11? _____

5. What is the reason that is repeated throughout those verses as to why the judgment is coming? _____

6. How often did God tell the people to seek Him and they could live? (chapter 5) _____

7. What kind of famine did Amos predict in chapter 8? _____

8. As sure as God promises judgment, he also promises restoration. Has the prophecy of Amos 9:14-15 been fulfilled yet? _____

PRAYER FOCUS: Psalm 138: 2 *“I will bow down in worship toward your holy Temple and give thanks to your name for your gracious love and truth, for you have done great things to carry out your word consistent with your name.”* (ISV) **Thank the Lord for His word. Commit that there will never be a famine of His word in your life.**

DAY FOUR: Prophet of Doom (Hosea)
Read Hosea

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Hosea began his ministry during the end of the prosperous but morally declining reign of Jeroboam II of Israel. The rich and prosperous were doing well, but they were oppressing the poor. He continued to prophesy until the Assyrians conquered and put the people into exile.

The true and living God had been forsaken and in His place the people worshiped the Baals (the nature gods and goddesses). The Baal religion was one of the most depraved religions in the world. Its pagan temple rites involved sexual immorality and the people participated, believing that their evil practices would influence the reproductive forces of nature. Young girls were expected to give themselves to the temple leaders for sexual purposes before they were given in marriage, and homosexual activity was also included in their rituals.

Approximately forty years before Hosea’s ministry, Jezebel, the wife of Ahab, King of Israel, was an enthusiastic promoter of the Baal religion. The moral and religious degeneration that resulted brought about a total disregard for social and ethical values in Israel. Corruption had affected every segment of society.

Against this background of degeneracy, Hosea was called to a special mission by God. He was to share the Lord’s anguish over the people’s unfaithfulness, and urge them to return to God. Hosea was commanded by God to marry Gomer, a woman who would be unfaithful to her marriage vows. His relationship with Gomer, her adultery, and his subsequent restoration of her became a living and prophetic example to Israel. Like God’s continuing love for Israel, Hosea continued to love Gomer and finally brought her home. The book is largely composed of sermons that Hosea must have spoken at various times in many different places.

1. Hosea and Gomer had three children. Their names were symbolic. A son named _____, implying that God would punish the dynasty of Jehu for the bloodshed of Jezreel. (1:4-5). A daughter was named _____ literally meaning “no mercy.” This was a prophecy of the imminent Assyrian captivity. (1:6-7) A third son was born named _____ which means “not my people.” This indicated the rejection of Israel (1:8-9). Gomer would be restored and the children’s names would be changed (1:11; 2:1, 22-23)

2. Hosea was instructed to take Gomer back as a symbol of what? (3:1-5) _____

3. What had Israel done that God charged against them? (4:11-19; 8:14) _____

4. What was it time for Israel to do? (10:12) _____

5. Has there ever been a time in your life that you have gotten away from the Lord? _____
What brought you back knowing it was time to seek Him? _____

6. In chapter 14, Hosea calls Israel to return to the Lord. What does the Lord require in verse 2? _____

Are there sacrifices of your lips that you need to offer the Lord? _____

7. What lesson are we challenged with at the conclusion of Hosea?

The ways of the Lord are _____

The _____ walk in them.

The _____ stumble in them.

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The story of Hosea and Gomer dramatically portrays God’s constant and persistent love, and reveals that God can use the evil experiences of men for His glory. There is an allegorical link to God’s love for His bride, which emphasizes that even those who have committed spiritual adultery are still loved by God, and He calls them to return to Him. He is willing to pay the price owed for their freedom. The intent of the story is to show that in spite of the actions of sin, which are so repulsive and sickening, God wants the backslider to return. If the backslidden will understand that God still loves them in longing compassion, and if they will repent, He will have mercy and restore them.

Hosea’s message to us in the present day is that inward corruption in a nation is more dangerous to its existence than its external enemies. He presents the causes of Israel’s downfall for us to learn – immorality (4:1-2, 13-14), lack of knowledge (4:6), pride (5:5; 7:10), insincerity (6:4,6), worldliness (7:8), corruption (9:9), backsliding (11:7), and idolatry (13:2-3)

PRAYER FOCUS: O LORD God Almighty, who is like you? You are mighty, O LORD, and your faithfulness surrounds you. Psalm 89:8. (NIV) Thank the Lord for His faithfulness to you. Commit your faithfulness to Him.

DAY FIVE: Prophet of Doom (Isaiah)
Selected passages in Isaiah.

During the latter half of the eighth century B.C., Judah was following the example of the apostasy of the ten northern tribes of Israel. Isaiah was born sometime between 760 and 770 B.C. and lived in the capital, Jerusalem. He had access to the palace during the reigns of five kings: Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh (who tradition says killed Isaiah by “sawing him asunder”). His status and influence in the court varied with the royal succession, but he continued to call the nation back to their covenant relationship with God. This was a time of international upheaval, when first one power and then another threatened Judah. Isaiah denounced these Gentile nations for their sins, and warned of God’s impending judgment. He also warned of the destruction of Judah and the coming Babylonian captivity. Even though judgment was coming, Isaiah prophesied of the restoration of the nation and of God’s chosen people.

It is commonly agreed among Biblical scholars that the 66 chapters of Isaiah can be divided into three sections: chapters 1 – 35 (words of judgment), chapters 36 – 39 (historical interlude), and chapters 40 – 66 (words of consolation.) In some ways the Book of Isaiah is like the Bible in miniature. This division stresses the general themes of judgment and salvation, which correspond to the overall themes of the Old Testament and the New Testament. In both Isaiah and the Bible as a whole, the thread that brings the three divisions together is the redemptive work of Christ.

There are eight significant aspects of this book:

- It is written in poetic form and is distinctive in its literary style, beauty, and power.
- It contains the most clear and complete declaration of the Gospel of Jesus Christ in the Old Testament books. Isaiah has been called the “evangelical prophet.”
- Isaiah’s description in chapter 53 gives the most specific and detailed Old Testament account of Jesus’ atoning death for sinners.

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- It is the most comprehensive of all books of the Bible in that it reaches back in time to the creation and stretches forward to the end of time when there will be a new heaven and new earth.
- It records more revelation about the nature, majesty, and holiness of God than all other Old Testament prophetic books. Isaiah’s repeated description of God is “the Holy One of Israel.”
- The Book of Isaiah records historic events when God demonstrated His redemptive plan. For example, it refers to the exodus of Israel from Egypt, the destruction of Sodom and Gomorrah, and Gideon’s victory over the Midianites.
- The Book of Isaiah is one of the three books most often quoted or referred to in the New Testament. (The other two are Deuteronomy and the Psalms.)
- The word *salvation* is used three times more frequently in the Book of Isaiah than in all other prophetic Old Testament books combined. Isaiah is called the prophet of salvation, as his name means, “the eternal God is salvation.”
- The last 27 chapters are filled with hope, consolation, and redemption as Isaiah explains God’s promise of the future blessings through the coming Messiah.

The nation, entrenched in sin, still held to traditions of old, but the people were insincere and faithless. God hated sacrifice without a perfect heart. The words vain oblations literally mean “worthless offerings.” The first half of Isaiah’s prophecies deal with God’s judgment (1-35). It is summarized in 1:18.

1. What is their sin according to 1:4? _____

2. What is the Lord asking them to do in 1:18? _____

3. What does he promise them in 1:19? _____
4. Is there anything in your life that is keeping you from eating of the good of the land? _____

Reflect on that question. . .

In Isaiah’s day, wool was often colored crimson using the dye of the scarlet worm, rather than chemically as is done today. Before giving birth, the female scarlet worm permanently attaches herself to a tree trunk, providing protection to the eggs she deposits under herself. Crimson fluid stains the female’s body as she dies. The dye from that fluid is absolutely colorfast and indelible.

The meaning of the word translated *reason* (verse 18) is “to decide a matter in court.” It was a legal term and indicated a call to judgment. Yet instead of judgment, verse 19 presented a conditional promise to the Children of Israel: “If ye be willing and obedient, ye shall eat the good of the land.”

5. Isaiah 5:8-25 tells of a series of “woes” warning Israel of impending judgment. Because of their sin, God’s anger is aroused against His people. Briefly describe these six “woes”

- 5:8-10 _____
5:11-12 _____
5:18-19 _____

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5:20 _____
5:21 _____
5:22-24 _____

6. Do you see any parallels with the United States? _____

7. In chapter 6, Isaiah relates his credentials as a qualified spokesman for God by recounting his vision and call to be a prophet. When Isaiah is called as a prophet what does he recognize about himself in verse 5?

Does he accept the call willingly? (6:8) _____

Do you respond to willingly when He asks you to do something? _____

As good as many of Judah’s kings had been – David, Uzziah, Hezekiah – they had all failed to establish justice and righteousness. Isaiah points to the Messiah’s reign which will be characterized by such principles (7-12)

Assyria is identified as God’s rod of anger for punishing the nations (10:5-6, 11-12).

Isaiah prophecies about the doom against various nations – including Babylon, Assyria, Philistia, Moab, Syria, Israel, Ethiopia, Egypt, Edom, Arabia, Jerusalem, and Tyre. He also prophesies of World Judgment (24-27). He summarizes God’s judgments on the entire earth because of sin, and praises God who delivers those who trust in Him.

An historical interlude divides the two main sections of the book of Isaiah (36-39). Assyria threatens to destroy Jerusalem and the nations of Judah. God intervenes in response to the faith of Isaiah and prayers of Hezekiah, thus upsetting Assyria’s plans to take Jerusalem. Hezekiah’s life was extended after suffering a life-threatening sickness, but his foolish pride in displaying his wealth to the Babylonian envoy resulted in the promise that all he had would ultimately be taken as booty into Babylon.

The second section of Isaiah’s prophecies deals with God’s comfort for His people after the exile, and ultimately in the Messiah (40-66).

8. What does God promise in 41:10? _____

God assures them that He will care for them during the coming Babylonian exile. They must not trust in idols that have no life within themselves. (40:18-20; 44:6-20)

God even tells them specifically who it will be that sends them back to their homes. Who will that King be? (44:28) _____ This was written 150 years before it happened.

With the coming of the Lord’s Servant, there will also appear a glorious kingdom that will extend even to the Gentiles. God will redeem and glorify the nation and Israel will be comforted by the Lord’s Servant, the Messiah (49:1-13; 52:13-53:12; 56:6-8)

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The book closes with the inference that sin is a wall of separation between God and Judah. The old order will pass, and God will establish a new order – a new heaven and new earth – in the reign of the Messiah. There will be a spiritual renewal in his eternal kingdom.

Isaiah presents the most vivid, detailed picture of the Messiah and His coming kingdom. His rule would be righteous like none other had ever been.

See partial list of Messianic prophecies in Isaiah.

PRAYER FOCUS: *John 4:25* ***“The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.” (NIV) Thank the Lord that He is coming and then we will understand all things!”***

RESOURCES FOR BACKGROUND INFORMATION:

“Kings and Prophets” by Rob Harbison

Chronological Bible Studies at www.apostolicfaith.org