

V. THE PONDERINGS OF OBSERVATION—THE PROPHETS

A. Isaiah—the Willing Prophet

1. The moving of Isaiah (Isaiah 6:1-13)
 - a. The sights at his moving (Isaiah 6:1-4)
 - b. The sanctification at his moving (Isaiah 6:5-7)
 - c. The servanthood in his moving (Isaiah 6:8)
 - d. The sending in his moving (Isaiah 6:9-13)
2. The message of Isaiah
 - a. The introduction of his message (Isaiah 1:1-9)
 - (1) The Lord nourished and brought up children who repaid Him by rebelling against Him (Isaiah 1:2).
 - (2) They forgot Him and provoked Him to anger (Isaiah 1:3-4).
 - (3) There was no soundness in them, and they had suffered the consequences of their disobedience (Isaiah 1:5-8).
 - (4) The Lord's remedy was to preserve unto Himself a remnant (Isaiah 1:9).
 - b. The summary of his message (oft repeated throughout the book)
 - (1) The people had **rebelled** against the Lord.
 - (2) The Lord sent **retribution** for their rebellion.
 - (3) The Lord called upon the people to **repentance** over their sins.
 - (4) The Lord sought to **restore** a remnant unto Himself.
3. The methodology of Isaiah
 - a. He employed the use of **songs** in his teaching.
 - (1) He spoke of the song of the beloved's vineyard (Isaiah 5:1-7).
 - (2) He spoke of the song of the strong city (Isaiah 26:1-21).
 - (3) He spoke of the song of the restored wife (Isaiah 54:1-17).
 - b. He employed the use of **symbols** in his teaching.
 - (1) The message of Isaiah's nakedness (Isaiah 20:2-4)
 - a) The provocation of the message (Isaiah 20:2)
 - b) The professing of the message (Isaiah 20:3-6)
 - i) The example of Isaiah's nakedness (Isaiah 20:3)
 - ii) The edification of Isaiah's nakedness (Isaiah 20:4-6)
 - (2) The message of the shortened bed (Isaiah 28:14-22)
 - a) The provocation of the message (Isaiah 28:14-15)
 - b) The professing of the message (Isaiah 28:16-22)
 - i) The removal of lies (Isaiah 28:16-19)
 - ii) The insufficiency of lies (Isaiah 28:20-22)
 - (a) The lies could not support the people in times of trouble—the bed was too short (Isaiah 28:20).
 - (b) The lies could not provide a refuge in times of trouble—the covering was too narrow (Isaiah 28:20).
 - (3) The message of inferiority of the nations (Isaiah 40:12-17)
 - a) The provocation of the message (Isaiah 40:12-14)
 - b) The professing of the message (Isaiah 40:15-17)

B. Jeremiah—the Weeping Prophet

1. The moving of Jeremiah (Jeremiah 1:5-19)
 - a. He was uniquely consecrated for the work from his mother's womb (Jeremiah 1:5).
 - b. He was called upon to be a prophet to Judah and to the nations (Jeremiah 1:5).
 - c. He humbly saw himself as incapable but surrendered to God's ability (Jeremiah 1:6-19).
 - (1) Jeremiah's concern of ability (Jeremiah 1:6)
 - (2) God's answers as to his ability (Jeremiah 1:7-10)
 - (3) God's calling and commission for Jeremiah (Jeremiah 1:11-19)
2. The message of Jeremiah
 - a. He bore the message of judgment (Jeremiah 1:16).
 - b. He bore the message of truth (Jeremiah 5:1-3).
 - c. He bore a message of warning (Jeremiah 25:1-11).
 - d. He bore a message of lamentation (Lamentations 1:1-22).
3. The methodology of Jeremiah
 - a. He employed the use of **symbols** in his teaching. Consider the message of:
 - (1) The almond rod and seething pot (Jeremiah 1:11-19)
 - a) The almond rod (Jeremiah 1:11-12)
 - b) The seething pot (Jeremiah 1:13-19)
 - (2) The marred girdle and full bottle (Jeremiah 13:1-27)
 - a) The marred girdle (Jeremiah 13:1-11)
 - b) The full bottle (Jeremiah 13:12-27)
 - (3) The drought (Jeremiah 14:1-22)
 - (4) The potter's house and vessel (Jeremiah 18:1-10)
 - (5) The broken bottle (Jeremiah 19:1-15)
 - (6) The two baskets of figs (Jeremiah 24:1-10)
 - (7) The bonds and yokes (Jeremiah 27:1-22)
 - (8) The field Jeremiah purchased (Jeremiah 32:1-25)
 - (9) The great stones to be hidden (Jeremiah 43:8-13)
 - (10) The book sunk in the Euphrates (Jeremiah 51:59-64)
 - b. He employed the use of **sympathy** in his teaching.
 - (1) This can be seen in the sorrow he felt and expressed throughout the book of Jeremiah (Jeremiah 9:1, 10, 18; Jeremiah 13:17; Jeremiah 14:17).
 - (2) This can be seen in the offering of lamentations over the nation of Israel in the book of Lamentations. Note: A lamentation is a specific statement of mourning (Jeremiah 22:18; Jeremiah 34:5). It can be made:
 - a) For the dead (Jeremiah 25:33)
 - b) In the absence of God's presence (1 Samuel 7:2)
 - c) Or in the presence of God's judgments (Jeremiah 4:8; Jeremiah 7:29; Lamentations 2:5)

- C. Ezekiel—the Withstood Prophet
1. The moving of Ezekiel (Ezekiel 1:1-28; Ezekiel 2:1-10)
 - a. The manifestation in the moving (Ezekiel 1:1-28)
 - b. The message in the moving (Ezekiel 2:1-10)
 2. The message of Ezekiel
 - a. The introduction of his message (Ezekiel 2:3-10)
 - (1) The people had rebelled against the Lord (Ezekiel 2:3-4).
 - (2) The Lord wanted them to know that there had been a prophet among them (Ezekiel 2:5).
 - (3) The message of judgment was to be delivered regardless of response received (Ezekiel 2:6-7). Note: Ezekiel was not given much hope of a favourable response.
 - (4) This message consisted of lamentations, mourning, and woe (Ezekiel 2:9-10).
 - b. The summary of his message
 - (1) He delivered a message of judgment (Ezekiel 1-32).
 - (2) He offered a message of restoration (Ezekiel 33-48).
 3. The methodology of Ezekiel
 - a. He employed the use of **symbols** and **mannerisms** in his teaching. Consider the reference to the sign or display of:
 - (1) Dumbness (Ezekiel 3:26)
 - (2) The tile, Ezekiel's posture, and the famine (Ezekiel 4:1-17)
 - a) The tile (Ezekiel 4:1-3)
 - b) The prophet's posture (Ezekiel 4:4-8)
 - c) The famine (Ezekiel 4:9-17)
 - (3) The knife and razor (Ezekiel 5:1-17)
 - (4) The smiting of hands and stamping of feet (Ezekiel 6:11-14)
 - (5) The making of a chain (Ezekiel 7:23-27)
 - (6) The house moving (Ezekiel 12:1-7,17-20)
 - (7) The fire in the forest (Ezekiel 20:45-49)
 - (8) The swords (Ezekiel 21:1-23)
 - a) The Lord's sharpened sword (Ezekiel 21:1-17)
 - b) Nebuchadnezzar's sword (Ezekiel 21:18-23)
 - (9) The smelting furnace (Ezekiel 22:17-31)
 - (10) Ezekiel's wife's death (Ezekiel 24:15-27)
 - (11) The valley of bones (Ezekiel 37:1-14)
 - (12) The two sticks (Ezekiel 37:15-17)
 - b. He employed the use of **allegories** in his teaching. Consider the allegory of:
 - (1) The vine (Ezekiel 15:1-8)
 - (2) The faithless wife (Ezekiel 16:1-63)
 - (3) The two eagles (Ezekiel 17:1-21)
 - (4) The cedar (Ezekiel 17:22-24)
 - (5) The two women (Ezekiel 23:1-49)
 - (6) The boiling pot (Ezekiel 24:1-14)

D. Amos—the Unexpected Prophet

1. The moving of Amos (Amos 7:14-16)
 - a. The man's previous life (Amos 7:14)
 - b. The man's prospective life (Amos 7:15-16)
2. The message of Amos
 - a. A message of sin committed (Amos 1:3, 6, 9, 11, 13; Amos 2:1, 4)
 - b. A message of the end of the longsuffering of God (Amos 2:13)
 - c. A message of God's judgment (Amos 1:4, 7, 10, 12, 14; Amos 2:2)
 - d. A message of future restoration (Amos 9:13-15)
3. The methodology of Amos
 - a. He employed the use of **earthly illustrations** in his teaching.
Consider the use of:
 - (1) The cart full of sheaves (Amos 2:13)
 - (2) The easy questions (Amos 3:3-6)
 - a) About two walking together (Amos 3:3)
 - b) About a lion roaring in the forest (Amos 3:4)
 - c) About a bird in a snare (Amos 3:5)
 - d) About a trumpet blown in the city (Amos 3:6)
 - (3) The lamb's ear (Amos 3:12)
 - (4) The day of the Lord (Amos 5:18-19)
 - b. He employed the communications of his **visions** in his teaching.
Consider the vision of:
 - (1) The basket of summer fruit (Amos 8:1-10)
 - (2) The Lord standing on the altar (Amos 9:1-4)

E. Malachi—the Reasoning Prophet

1. The moving of Malachi (Malachi 1:1)
2. The message of Malachi
 - a. He spoke of Israel's national election (Malachi 1:1-5).
 - b. He spoke of Israel's national rejection (Malachi 1:6—Malachi 4:6).
3. The methodology of Malachi
 - a. He employed the use of **questions** in his teaching. Consider the question of:
 - (1) Love (Malachi 1:2-3)
 - (2) Honour (Malachi 1:6-14)
 - (3) Our dealings with others (Malachi 2:10-17)
 - (4) Enduring judgment (Malachi 3:1-6)
 - (5) Robbing God (Malachi 3:7-12)
 - (6) Stout words (Malachi 3:13-18)
 - b. He employed **earthly illustrations** of heavenly truths. Consider the illustrations of:
 - (1) The honour of man (Malachi 1:6-8)
 - (2) The refining and purifying of silver (Malachi 3:3-5)
 - (3) The windows of heaven (Malachi 3:10)
 - (4) The burning oven (Malachi 4:1-3)