



Old Testament Survey

Part Five: Isaiah through Daniel

The Major Prophets

Compiled by Paul R. Blake

Old Testament Survey

Part Five: Isaiah through Daniel, The Major Prophets

Lesson 1: Isaiah 1-39.....	3
Lesson 2: Isaiah 40-66.....	11
Lesson 3: Jeremiah.....	15
Lesson 4: Lamentations.....	27
Lesson 5: Ezekiel.....	30
Lesson 6: Daniel.....	40

This lesson book was compiled by Paul R. Blake for the Wednesday Adult Bible Class of the Tomlinson Run Church of Christ on December 8, 2010. It was developed from the following sources:

Old Testament Outlines by Ethan Longhenry, disciple_of_jesus@hotmail.com

Eermans Pulpit Commentary

Keil & Delitzsch Commentary on the Old Testament

Gill's Exposition of the Bible

Albert Barnes Notes on the Bible

Matthew Henry's Commentary

Mark Copeland, Executable Outlines

Keith Sharp, Introductions to the Old Testament Prophets

Homer Hailey, A Commentary on Isaiah.

(Questions were written by the compiler specifically for this class.)

The Book of Isaiah, Chapters 1-39

INTRODUCTION

“Isaiah, a man of strong character, deep faith in God, courage, and conviction, was the man of the hour whom the Lord selected to carry the torch of truth in the midst of spiritual darkness. Able to deal with any class, Isaiah was effective in court circles, among false religious leaders, and among the common people. He had the mission of turning the people back to Jehovah, thereby averting captivity by the Assyrians. He proved true to this call. Jan Valeton the Younger says of him: ‘Never has there been another prophet like Isaiah, who stood with his head in the clouds and his feet on solid earth, with his heart in the things of eternity and his mouth and his hands in the things of time, with his spirit in the eternal counsel of God and his body in the very definite moment of history. ‘Truly, Isaiah may be called the dean of all the prophets.’” (Homer Hailey, Commentary on Isaiah, p. 25)

I. ISAIAH: BACKGROUND AND AUTHORSHIP

Isaiah means "Yahweh is Salvation," "Salvation of Jehovah," or "Jehovah saves" (1:1). Isaiah (740-681 B.C. or slightly longer) was born c. 760 B.C., and his ministry covered a period of forty to sixty years. He was born into an influential, upper class family and knew royalty. He influenced the foreign policy of the nation (7:3, 4, 8:2, 30:1-7, 36:1 - 38:8, 21; 2Kings 18:3-20:19). The Talmud says that Isaiah was a cousin of Uzziah or a nephew of Amaziah. Historical background for his prophecy is found in II Kings 14-20. He was the son of Amoz, whom Jewish tradition says was the brother of King Amaziah, and a cousin of King Uzziah. He lived in Jerusalem, seems to have had easy access to the king (7:3), and was intimate with the high priest (8:2). Isaiah received his call in the year of Uzziah's death (6), and prophesied during the reigns of Jotham, Ahaz, Hezekiah, and possibly Manasseh. During his ministry Isaiah saw the fall of the Northern Kingdom of Israel (722 B.C.). His wife was a "prophetess" (8:1). Their son's names were prophetic messages. His oldest son is Shear-jashub, meaning, "a remnant shall return" (7:3), and Maher-shalal-hasbaz, meaning, "swift is the booty, speedy is the prey" (8:3). He is a sign of the fast approaching threat of Assyria and the captivity of the Northern Kingdom. Isaiah was the most extraordinary of the Hebrew prophets. As preacher and statesman he has no equal among the prophets. His written prophecy is one of the finest specimens of Hebrew literature. Isaiah was probably a scribe or keeper of the official chronicle of Uzziah (2Chron. 26:22).

Isaiah was called to be a prophet in the last year of the reign of king Uzziah (6:1). He could never get away from the thrice holiness of God which he saw in the Temple. "Holy One of Israel" occurs 25 times in Isaiah and only six times in the rest of the Old Testament. He probably spent his entire life in Jerusalem. There is no indication that he ever traveled to any other place. He is seen as the "court preacher" or "royal chaplain." Delitzsch calls him "the universal prophet of Israel." He preaches redemption by faith.

Isaiah's ministry occurred at a critical time in Judah's history. The Assyrian power was rising, and in the light of this fact two groups appeared within the nation. One sought alliance with Egypt and the other with Syria. Isaiah, however, forbade human alliances and urged the nation to trust in God (Young, Introduction. 211).

Isaiah's work as a prophet began in the year King Uzziah of Judah died, 739 BC (6:1). His call was accompanied by an apocalyptic vision of God on His throne which foreshadowed John's parallel vision in Revelation four (ch. 6). He prophesied during the reigns of "Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (1:1). Isaiah outlived King Hezekiah, who died in 686 B.C., for he recorded the death of King Sennacherib of Assyria (37:37-38), who was assassinated by two of his own sons in 681 B.C. As he lived on into the reign of Hezekiah's wicked son Manasseh, he apparently spoke of his public ministry in 1:1.

Thus, his public prophetic ministry apparently lasted 53 years (739 B.C. - 686 B.C.), and he lived several years longer. Jewish tradition claims he was sawed in two at the command of King Manasseh (Heb. 11:37).

Isaiah ministered at a time when both Israel, under Jeroboam II, and Judah, under Hezekiah, had reached their zenith of prosperity and political power. Yet the seeds of destruction had germinated and almost reached maturity in both nations in the form of idolatry and its attendant vices, personal immorality and political corruption.

Assyria was the great power to the northeast, the Nazi Germany of ancient history, which would with incredible cruelty conquer the Middle East, destroying totally and finally the northern Kingdom, Samaria or Israel; and, but for the dependence on the Lord of Isaiah and Hezekiah, would have annihilated Judah as well. Under Tiglath-Pileser III (2Kings 15:29; 1Chron. 5:26), who ruled from 745-727 BC, Assyria reached the height of its power and threatened to overwhelm God's people, the Jews. This king began the destruction of Israel by deporting the Israelite tribes of Zebulun and Naphtali (Isa. 9:1-2). Ahaz, King of Judah, submitted to Tiglath-Pileser and became his vassal (2Kings 16:7).

Tiglath-Pileser's successor Shalmaneser V conquered the northern kingdom (variously called Israel, Samaria or Ephraim) and killed or deported its upper class citizens in 722 - 721 BC (2Kings 17:6; 18:9-12). Citizens of pagan countries were brought to Israel (2Kings 17:24), and an idolatrous mixture of paganism and worship of the Lord was introduced (2Kings 17:26-33). These people intermarried with the Israelites left in the land, and the resultant people became the Samaritans of Jesus' day. This was the end of the Northern kingdom.

The Assyrian King Sennacherib (705-661 B.C.) besieged Jerusalem, the capital of Judah and godly King Hezekiah. This was a crucial time in the history of Israel, and Isaiah was the man of the hour.

Amos (755 B.C.) and Hosea (750-725 B.C.) had been sent to warn Samaria, but Israel had not heeded. Isaiah and his younger, less known contemporary, Micah, successfully admonished Judah. Isaiah, in the capital, Jerusalem, prophesied to all classes of people, from kings to commoners. Micah preached to the common people in the villages and countryside. With Judah's deliverance from King Sennacherib (36-37), Isaiah turned his attention to the future menace of Babylon (39) and a future day of glory for God's people under the reign of the Messiah.

II. ISAIAH: PROPHECY

A prophet was one who spoke for God. Each prophet received a divine call or commission (Ex. 3:2-10). These men and women did not speak their own opinions, but "spoke from God as they were carried along by the Holy Spirit" (2Peter 1:20-21). Prophecy was not principally foretelling the future but was inspired preaching. The prophets were more "forth-tellers" than "fore-tellers." God revealed His Word and Will to the prophets in several ways, but principally by dreams and visions (Num. 12:6).

God called and commissioned Isaiah to be a prophet (6). The Lord chiefly made known His Will to Isaiah by means of visions (1:1). In a vision the prophet fell into a trance while awake and saw visible scenes with the mind's eye (Num. 12:4, 16). Isaiah, more than most prophets, was blessed with divinely inspired visions of future events.

If we remember that Isaiah described scenes he saw in his mind in visions, we will more easily understand His language. The prophet painted a word picture of the scene in his mind. He described what he saw. Thus, he used the present tense, though what he saw might have been far in the future. Events of His time appeared close to or even touching occurrences separated by centuries, even as in a painting distant mountains seem to touch nearby hills. Intervening events were not seen, just as the valleys between the close up hills and far away mountains are hidden in a painting. Those distant mountains, seen only in dim,

hazy outline are Messiah (Christ) and His Kingdom, for Isaiah's mind in his visions always came to rest in the hope of the Messiah.

III. ISAIAH: THEME

As Isaiah's name means "salvation is of the Lord," and he, far more than any other Old Testament prophet, wrote of salvation. The word "salvation" is found twenty-six times in Isaiah and only seven times in all the other prophets combined.

Isaiah is preeminently the Messianic prophet. This means he prophesied about the Messiah (Christ). More than any other Old Testament prophet, Isaiah foretold the coming of Christ (2:1-4, 4:2-6, 7:14-15, 11:1 - 12:6, 24:21-23, 25:6-8, 26:1-2, 27:12-13, 30:18-26, 32:1-7, 16-20, 33:17-24, 35:1-10, 42:1-9, 49:1 - 55:13, 60:1 - 62:12, 66:18-24). However, it must not be overlooked that Isaiah can also be identified as the Kingdom prophet, as he spoke nearly as frequently on the subject of the coming kingdom of God as he did the Messiah, and far more than any other Old Testament prophet. Thus, Isaiah is quoted in the New Testament more than any other prophet. There are about fifty-four New Testament quotations of Isaiah (Barnes, 31-33).

The great theme of Isaiah is Salvation through Messiah the Servant of the Lord. This theme is preeminently traced in perhaps the greatest prophecy of Christ in the Bible, Isaiah 52:13 - 53:13. Two sub-themes regarding the Lord are also of vital importance in Isaiah. The prophet, more than any other Old Testament writer, portrays the Holiness of the Lord. The phrase "the Holy One of Israel" is found twenty-six times in Isaiah and occurs only six times in the entire remainder of the Bible. Isaiah especially glorified God over idols, showing the fact that the Lord is the only true God and that it is foolish to worship idols (40 - 48). The other sub-theme of Isaiah is Humility Before God. Isaiah calls those who do God's will the Lord's "servants." He uses this term to describe the nation of Israel (41:8-9), the Lord's prophets (44:24-26), Messiah (42:1), and the redeemed (65:8-9).

IV. ISAIAH: BRIEF OVERVIEW

The book of Isaiah has been called "The Little Bible." As the Bible has sixty-six books, Isaiah has been divided into sixty-six chapters. As the theme of the Bible is salvation in Christ, Isaiah, above all else and more than any other prophet, tells of salvation through the Christ to come. As the Bible has two major divisions, the Old Testament (39 books) and the New Testament (27 books), so Isaiah has two major divisions: the Assyrian Period (1 - 39) and the Babylonian Period (40 - 66). As the Old Testament brought condemnation, and the New Testament brings salvation; the first part of Isaiah primarily contains prophecies of judgment, whereas the second division predominantly consists of prophecies of peace. The historical chapters of Isaiah (36 - 39) serve as a transition from the Assyrian Period to the Babylonian Period, even as the Old Testament prophets serve as a transition from the Old Testament to the New.

- I. Prophecies of Judgment (Assyrian Period) - chapters 1 - 39
 - a. Judgment of Judah - ch's 1 - 12
 - b. Judgment of Nations - ch's 13 - 23
 - c. Judgment of World - ch's 24 - 27
 - d. Book of Woes - ch's 28-35
 - e. Historical: Isaiah and Hezekiah - ch's 36 - 39
- II. Prophecies of Peace (Babylonian Period) - chapters 40 - 66
 - a. The Lord vs. Idols - ch's 40 - 48
 - b. The Servant of the Lord - ch's 49 - 57
 - c. Future Glory - ch's 58 - 66

V. ISAIAH 1-39: THE ACCOUNT

A. Main Sections

1. Prophecies to Judah (Isaiah 1-12)
2. Nation oracles (Isaiah 13-24)
3. Condemnation and Redemption (Isaiah 25-35)
4. Hezekiah's Reign (Isaiah 36-39)

B. Judah's Wickedness (Isaiah 1; 700 BC)

1. Introduction (Isaiah 1:1)
2. Sinfulness of Judah continues despite destruction of all cities save Jerusalem (Isaiah 1:2-9)
3. Invocation of Sodom and Gomorrah: sacrifices, other services despised by God because of the sinfulness of the people (Isaiah 1:10-17)
4. God's disputation and its possible resolutions (Isaiah 1:18-19)
5. Jerusalem as a whore, unfaithfulness of Judah; God will cleanse them through fire; Judah will be ashamed of their sins on that day (Isa. 1:20-31)

C. Judah's Complacency and Sin (Isaiah 2:1-4:1; ca. 750-735 BCE)

1. Latter day establishment of Zion; all nations gather to it; peace (Isa. 2:1-4)
2. Jacob to learn way of God since he has been rejected; prosperity of the land; upcoming humiliation of Israel (Isaiah 2:5-19)
3. Man will realize worthlessness of idolatry, need to fear God on that day (Isaiah 2:20-22)
4. God will take all things from Judah; terrible conditions of the people; all will have fallen (Isaiah 3:1-8)
5. Wicked do not hide their sin; God will repay them and it will be ill with them; even though they may oppress, God judges them; condemnation of women of Judah-- their finery will become bonds of slavery, will desire to remove their reproach (Isaiah 3:9-4:1)

D. The Branch, the Vineyard, the Sinful (Isaiah 4:2-5:30; 750-735 BC)

1. After purging of evil, all in Jerusalem will be holy; cleansing of Zion; Zion as refuge (Isaiah 4:2-6)
2. Story of vineyard; destruction of vineyard (Isaiah 5:1-7)
3. Wickedness: oppression in property, those living the drunkard's life; God will humble them and condemn them (Isaiah 5:8-17)
4. Woes to the wicked, those calling good evil and vice versa, others; God's anger burns and will be satisfied; description of the (Assyrian) army coming forth (Isaiah 5:18-30)

E. A Vision, Immanuel, Maher-shalal-hash-baz (Isaiah 6-8; 735 BC)

1. Isaiah's heavenly vision: God enthroned, Isaiah as sinful; Isaiah cleansed; God's commission; hardness of Israel's heart; desolation of land (Isa. 6)
2. Pekah and Rezin against Ahaz; Isaiah sent to Ahaz to tell him to do nothing, God will take care of them (Isaiah 7:1-9)
3. Sign to Ahaz: virgin will bear child named Immanuel; will eat curds and honey when he can know good, refuse evil-- thus, in few years, Rezin and Pekah will be gone via Assyria (Isaiah 7:10-17)
4. Desolation, destruction, and devastation on that day (Isaiah 7:18-25)
5. God to Isaiah: Attestation of tablet regarding Maher-shalal-hash-baz; wife bears son, given that name, demonstrating how Aram and Israel will be taken into captivity; Assyria will even attack Judah (Isaiah 8:1-10)
6. Do not fear what people fear; fear God (Isaiah 8:11-15)
7. Testimony of Isaiah to be bound up; difficulties of people who follow after necromancy, etc., seeking word of God; thrust into darkness (Isa. 8:16-22)

F. The Promised One; Present Difficulties (Isaiah 9-10)

1. Glory that will come to land of Zebulun, Naphtali (Isaiah 9:1)
2. Humiliation turned to glory with birth of Christ child; He will obtain the throne of David; accomplished by God (Isaiah 9:2-7)
3. Condemnation of presumptuous thinking: things are not going to get better in Judah or Israel, but worse; Israel as to be cut off; lack of satisfaction for Israel, anger of Lord still hot against them (Isaiah 9:8-21)
4. More woes to the oppressors and unjust; what will they do on the day of the Lord? (Isaiah 10:1-4)
5. Condemnation of Assyria: God sent him to accomplish His purposes for Israel, Judah, yet Assyria acts arrogantly and presumptuously against God; pending destruction (Isaiah 10:5-11)
6. God will humble Assyria's arrogance; Israel will stand again (Isa. 10:12-19)
7. Remnant of Israel will lean on God again; do not fear Assyria, for God will soon strike them (Isaiah 10:20-27)
8. Assyrian army coming into land; God will cut them down (Isaiah 10:28-34)

G. The Branch; A Song (Isaiah 11-12)

1. Branch from Jesse; future just rule of Messiah (Isaiah 11:1-5)
2. The peace that will come from His rule (Isaiah 11:6-10)
3. Ingathering of Dispersion; picture of reunited Israel defeating its enemies (Isaiah 11:11-16)
4. Song of thanks: God's anger abated, God brings salvation; praises sung to God's name (Isaiah 12)

H. Nation Oracles (Isaiah 13-23; before 722 B.C.)

1. Babylon: the LORD brings condemnation; Medes against them (Isaiah 13)
2. Restoration of Jacob (Isaiah 14:1-2)
3. Taunt against king of Babylon, glorying in his humiliation, death (Isaiah 14:3-23)
4. Assyria: Broken in land of Israel (Isaiah 14:24-27)
5. Philistia: glory not in Israel's demise, your own comes also (Isa. 14:28-32)
6. Moab: mourning, weeping, brought low; devastation and disaster; its pride humbled (Isaiah 15-16)
7. Damascus: a ruin; Aram's fate as Israel's fate; Jacob's glory brought low; only gleanings left; eventually man will look toward God and not idols; devastation near because they forgot God (Isaiah 17)
8. Cush/Ethiopia: Messengers to that nation; they will suffer, and then send tribute to God (Isaiah 18)
9. Egypt: Egyptians will fight selves, ruled over by another king; idols will fail them; Nile will dry up; despite pretensions suffering will come (Isa. 19:1-15)
10. Egyptians then terrified of Judeans; Egyptians will eventually believe in God, serve Him; Assyria will also do the same, along with Israel (Isaiah 19:16-25)
11. Isaiah told to walk around naked and barefoot for three years as a sign to Egypt and Cush: their men will be exiled naked by Assyria (Isaiah 20)
12. Wilderness of the sea: siege of Media and Elam; pictures of terror; Babylon as fallen (Isaiah 21:1-10)
13. Dumah: continue to inquire (Isaiah 21:11-12)
14. Arabia: many fugitives present; glory of Kedar to end (Isaiah 21:13-17)
15. Valley of Vision: many captured; Jerusalem destroyed; vain searching for deliverance, yet not to God; they revealed when mourning was called for; no atonement for iniquity until death (Isaiah 22:1-14)

16. Shebna, royal official condemned for his rock-cut tomb; to be removed from position; Eliakim to be given authority instead (Isaiah 22:15-25)
 17. Tyre and Sidon: great weeping; judgment brought since they acted as prostitutes; eventual redemption by God (Isaiah 23)
 18. The earth: God making the earth desolate; all equally distressed; earth as defiled because of sin of its people; scenes of gloom, desolation, devastation; praise is heard for God, but woe comes to many on account of all the violence and devastation; God as punishing the sinful (Isaiah 24)
- I. Exaltation, Song, and Redemption (Isaiah 25-27)
1. God praised for His plans: ruined cities, those lifted from oppression praise Him; God as preparing a feast; pain removed, reproach taken away; salvation for Israel, condemnation of Moab (Isaiah 25)
 2. Song to be sung in Judah that day: open city; live in peace; trust in God; humbles the exalted; seeking the LORD; Israel blessed, other nations have passed away (Isaiah 26:1-15)
 3. Judah as writhing pregnant woman; deliverance accomplished by God; people to hide until fury of God passes over (Isaiah 26:16-21)
 4. Leviathan as killed by God on that day; vineyard of God restored; Israel as blossom providing fruit to world; atonement of sin through renunciation of idolatry; until then, condemnation; final restoration of people to Israel (Isaiah 27)
- J. Judgment on the Rebellious (Isaiah 28-31; before 722 B.C.)
1. Ephraim proud, will be trodden down; the LORD will be exalted that day; picture of people drunk and staggering; people as nitpicking God's message; foreigners will make God's purposes clear to them in destruction (Isaiah 28:1-13)
 2. Those in Zion made covenant with death, falsehood; God as cornerstone of Zion; justice as foundation of city; terror for the city (Isaiah 28:14-22)
 3. Agricultural images to demonstrate wisdom of God (Isaiah 28:23-29)
 4. Jerusalem, or Ariel, as distressed and besieged; humbled by foreigners but really by God; people as providing lip service, really serving traditions; God will terrorize them; Israel as insolent clay before the potter; God will uphold the righteous, lay low the wicked; Jacob will eventually sanctify God's name (Isaiah 29)
 5. Judah should not go down to Egypt to make alliance; will be shamed for it (Isaiah 30:1-5)
 6. Oracle on beasts of Negeb: Egypt as worthless (Isaiah 30:6-7)
 7. Inscribe in book regarding rebelliousness of people; do not want the word of the LORD, prefers that which makes them feel better even if wrong; terrible consequences for such iniquity, great destruction and suffering; that which they wanted to benefit them will be used against them (Isaiah 30:8-17)
 8. God wants to show mercy; He will afflict Zion in order to get people to follow Him; benefits will be given, life pleasant when He turns to heal them (Isaiah 30:18-26)
 9. To the nations God will be an adversary and terror; Assyria will hear His voice and be afraid; they will be struck; gladness for Israel (Isa. 30:27-33)
 10. Woe to those who go to Egypt, trust chariots, not God; He will condemn evildoers; Egypt man and not God; God alone will protect Jerusalem; Assyria will fall (Isaiah 31)

K. Hope Despite Condemnation (Isaiah 32-35)

1. A king will reign in righteousness; description of the nature of righteousness in the land; the fool will be seen for his folly, disgraced; nobility will be noble (Isaiah 32:1-8)
2. Complacent women condemned; they ought to mourn for upcoming trial; when Spirit poured out, righteousness prevails, blessings flow (Isa 32:9-20)
3. End of the destroyer; petition to God for graciousness; God as exalted; scenes of devastation and tragedy; God is then exalted; God's justice seen, power no longer denied; wicked cast away; Zion restored (Isa. 33)
4. Nations to be devoted to destruction; judgment especially on Edom; scenes of devastation and desolation (Isaiah 34)
5. A picture of redemption: deserts bloom, glory given to it; glory of God seen; the weak strengthened in message of God's vengeance; those handicapped will be healed; highway of holiness for the ransomed of God returning to Zion in joy (Isaiah 35)

L. Fulfillment: The Days of Hezekiah (Isaiah 36-39; 2Kings 18-20, 2Chron. 29-32)

1. Sennacherib's invasion of Judah; speech of Rabshakeh (Isaiah 36; 2Kings 18:13-37)
2. Hezekiah informed; mourning; new message from Rabshakeh; Hezekiah's prayer; Isaiah's message of condemnation for Assyria; army of Assyria stricken (Isaiah 37; 2Kings 19)
3. Hezekiah ill, recovers; Hezekiah's writing regarding illness, petition to God (Isaiah 38; 2Kings 20:1-11)
4. Hezekiah and messengers from Merodach-baladan of Babylon; Isaiah's prediction of how all of Judah will be given over to Babylon-- leads into next section, Isaiah 40-66, speaking to people living after that time (Isaiah 39; 2Kings 20:12-19)

VI. ISAIAH 1-39: IMPORTANT PASSAGES

A. Isaiah 1:18-19

B. Isaiah 2:1-4 -- Micah 4:1-3

C. Isaiah 5:1-7 -- Matt. 21:33-44

D. Isaiah 5:18-21

E. Isaiah 6

1. vv. 1-4 -- Rev. 4-5

2. vv. 9-10 -- Matt. 13:14-15; Acts 28:26-27

F. Isaiah 7:14 -- Matt. 1:23

G. Isaiah 9:1-7 -- Matt. 4:15-16

H. Isaiah 11:1-10

I. Isaiah 14:4-23

1. Many believe the "Day Star," Lucifer, is Satan; context shows that it is king of Babylon, likely Nebuchadnezzar

J. Isaiah 28:16 -- Rom. 9:33; 1Peter 2:6

K. Isaiah 29

1. v. 13 -- Matt. 15:8-9

2. v. 14 -- 1Cor. 1:19

3. v. 16 -- Rom. 9:20-21

L. Isaiah 35

1. v. 3 -- Heb. 12:12

2. v. 10 -- Rev. 7:17, 21:4

QUESTIONS ON THE BOOK OF ISAIAH 1-39

1. What does Isaiah's name mean?
2. What was Isaiah's wife's profession?
3. What were the names of Isaiah's sons?
4. What do their names mean?
5. Who was king when Isaiah became a prophet? What was Isaiah's profession at that time?
6. Name other prophets contemporary with Isaiah.
7. What is the difference between foretelling and forth-telling?
8. What is Isaiah's primary theme?
9. Name a few of Isaiah's secondary themes.
10. Why is the book of Isaiah commonly called "The Little Bible"?
11. How does one "reason together" with God? (1:18-19)
12. Please explain what is meant by: "...out of Zion shall go forth the law, And the word of the LORD from Jerusalem."
13. Please explain what is meant by: "They shall beat their swords into plowshares, And their spears into pruning hooks."
14. Who quoted Isaiah 6:9-10 in the New Testament? What was the occasion?
15. In Isaiah 7:14, who is the virgin? Who is the son? What does his name mean?
16. What are the names of the child in Isaiah 9:6? How was each name fulfilled by the child?

17. In Isaiah 11:6-8, explain the metaphor of predators and prey dwelling together in safety?
18. Give reasons why Lucifer of Isaiah 14 is not Satan.
19. Who quoted Isaiah 28:16 in the New Testament? What was the occasion?
20. Who quoted Isaiah 29:13 in the New Testament? What was the occasion?

The Book of Isaiah, Chapters 40-66

INTRODUCTION

The “Deutero-Isaiah” theory is the claim that parts of Isaiah were written later than others. Specifically this theory claims that there were three individual authors, whose works were later compiled together under the name of the first author, the “real” Isaiah (known as Proto-Isaiah by adherents to the theory). According to this theory, Proto Isaiah (1-39) was written about the time traditionally ascribed to the book: namely ca. 700 BC. Deutero-Isaiah (“Second Isaiah” - 40-55) was allegedly written around 545 BC, and Trito-Isaiah (“Third Isaiah”- 56-66) around 500 BC. Believers reject this theory for the liberal mongering that it is.

I. REASONS FOR REJECTING DEUTERO-ISAIAH:

1. If Isaiah was a true prophet of God and inspired by Him, it was possible for him to predict coming events, and even call the name before he was born. They deny the power of God to foretell the future through His messenger.

2. The claim of a difference in style of Isaiah in the two parts of the prophecy does not prove that there were two authors, or three or four. Isaiah was a cultured man of great ability and he ministered 40-60 years. The early style of condemnation would be different from his later message of comfort and promise.

3. Passages from the second section of Isaiah are attributed to Isaiah by Jesus, John the Baptist, Matthew, and Paul. We do not think these men to have been mistaken. Inspired of the Holy Spirit, they should know more about the author than the critics who lived 2,500 years later.

4. Both Jewish and Christian tradition supports the view that Isaiah wrote the entire prophecy.

5. Isaiah Scroll, discovered in 1947 in Qumran, copied 2,000 years ago, gives no break between chapters 39-40.

6. Words and phrases common to both parts of the prophecy indicate one author. Reference “the Holy One of Israel,” also 40:5 with 1:20; 43:13 with 14:27; 65:12 with 11:9 etc. (R. B. Jones, Survey of the Old and New Testaments, pp. 186-87).

7. Nowhere in the Book of Isaiah, or in the Bible, is there mention, or even a hint, of two authors.

8. The Book of Isaiah has always been one book.

9. Isaiah is characterized by unity of thought in the most beautiful language.

10. It demonstrates the closest continuity in the teaching from beginning to end.

11. Climactic development builds steady on messianic revelation unlike other books.

12. Jesus quotes from Isaiah 53:1 in John 12:37-41. He was speaking of the prophet Isaiah and was claiming that these were the words Isaiah wrote.

13. Testimony of the New Testament attributes the book to one Isaiah of Jerusalem. Matthew 13:14; 15:7; Mark 7:6; John 12:38, 39, 41; Acts 20:25; Romans 9:27, 29.

14. Occam’s Razor, the Principle of Least Hypothesis, (the law of logic that states that the simplest answer is almost always the correct answer) states that Isaiah was written by a single author who recorded chapters 1-39 as directed toward prophet’s own day, and chapters 40-66 for a different, later audience.

II. ISAIAH 40-66: THE ACCOUNT

A. Main Sections

1. Comfort to Israel, God's Sovereignty (Isaiah 40-48)

2. The Servant (Isaiah 49-55)

3. Living in the Land, Future Promise (Isaiah 56-66)

B. Comfort and Strength (Isaiah 40-41)

1. Message of comfort to people; Jerusalem as pardoned (Isaiah 40:1-2)
2. Preparation of way back to Judah; God's glory to be revealed (Isa. 40:3-5)
3. Message cried out: flesh as grass, but God's word remains forever (Isaiah 40:6-8)
4. God's greatness, manifest in power, unfathomable depths of His ways; cannot be compared to an idol; God as Creator, giver or taker of life; even when it does not seem like He is, God is there, watching, providing strength (Isaiah 40:9-31)
5. Renew people in strength; God as first and last, king maker and deposer; idol makers strong, but God stronger; Jacob as chosen servant, God with him; those against him will fail; God the Helper of the worm Jacob; God will do wonderful things (Isaiah 41:1-20)
6. Case of God vs. idols: idols unable to say anything, for they are nothing; God as from the beginning, idols as emptiness, nothing (Isaiah 41:21-29)

C. The Servant, the New Song, God's Greatness (Isaiah 42-44)

1. Introduction of the servant: one who does righteousness (Isaiah 42:1-4)
2. God as Creator, calls out His people, renewed covenant, new things are present, former things have passed (Isaiah 42:5-9)
3. New song to the LORD: sing praise, God's greatness, God no longer restrained, those who believe in Him He will lead, those who trust idols ashamed (Isaiah 42:10-17)
4. None as blind and deaf as servant/messenger; LORD magnifies His law despite His people being beleaguered; God will raise them up (Isaiah 42:18-25)
5. Jacob not to fear; God honors Jacob, will gather the Dispersion; bring out witnesses, recognize that there is none other than God; Chaldeans to become fugitives; God as doing a new thing, deserts now fertile; Jacob has not brought sacrifices but sins; God will forgive them, but only after the devastation (Isaiah 43)
6. Jacob as God's chosen; no gods like God; story of the makers of idols, using half to warm by the fire, bowing down to other half: foolishness (Isaiah 44:1-20)
7. Jacob to remember these things; God has forgiven them; heavens to sing of it; God as creator, making foolish those using black arts; restorer of Judah; One who lifts up Cyrus (Isaiah 44:21-28)

D. Cyrus, the LORD, Babylon (Isaiah 45-48)

1. Cyrus as God's anointed, commissioned to rule to re-establish Judah; God as alone, there are no others, God the Creator (Isaiah 45:1-7)
2. Showers of righteousness; woe to those who challenge God; God as the Creator (Isaiah 45:8-13)
3. Wealth of others to Israel; God as a God who hides Himself; idolaters will be confounded; God as Creator; His case against idolatrous nations; no other God but Him, all turn to Him to be saved; every knee will bow (Isaiah 45:14-25)
4. Babylonian idols stoop; God will carry Jacob; how can God be likened to an idol?; no other God like the LORD; His counsel will stand; stubborn of heart must hear that God will bring salvation to Zion (Isaiah 46)
5. Babylon to be humiliated; God gave Israel into their hand in His anger, they did not honor Him, presumed their own glory; ruin and devastation upon her; try to find security in idols, astrologers: all to be put to shame (Isa. 47)

6. Message to disobedient Jews: God declared what would be done lest they give His honor to idols; they remain rebellious; attempt to refine them; God will not give glory to another (Isaiah 48:1-11)
 7. God as originator of all; God declares purpose on Babylon, will accomplish it; God wishes Israel would have heeded His commandments, would have prospered them; nevertheless, depart from Babylon; water from rock; no peace for wicked (Isaiah 48:12-22)
- E. Servant, Restoration, Comfort, Salvation (Isaiah 49:1-52:12)
1. Servant as called from the womb; Israel, in whom God will be glorified; servant to gather Jacob back to God; all will see that Israel is chosen (Isaiah 49:1-7)
 2. God's day of salvation; God will lead them back across the land, preparing way for them; God as comforting His afflicted people (Isaiah 49:8-13)
 3. Zion as forsaken, but God does not forget her; Zion to be rebuilt; bereaved of children, she will now have more than ever; all nations humiliated before Zion; Israel's oppressors to suffer violence (Isaiah 49:14-26)
 4. Israel not divorced, just cast off for sin; no one answered God's call despite His ability to save; servant not rebellious, chastised by others; God as helping servant, will be justified; those who believe in God, hear servant, should serve God (Isaiah 50)
 5. God provides comfort for Zion, those who serve Him; His people should watch and see His power manifest against the nations; do not fear the reproach of man, God will prevail; God as defeating Rahab, did other great things, will redeem Zion; God as comforter, why fear man who perishes? (Isaiah 51:1-16)
 6. Jerusalem to wake up and stand; drunk on the cup of the LORD's wrath; He now removes that cup, places it in hands of tormentors (Isa. 51:17-23)
 7. Zion to awake, put on beautiful clothes; only the clean will now enter; no longer captive (Isaiah 52:1-2)
 8. Sold for nothing, redeemed without money; people of God fled to Egypt, oppressed by Assyria; all God's people will know His name (Isaiah 52:5-6)
 9. Beauty of feet of those who bring good news to Zion; joy of the city; God has redeemed Jerusalem; His people to leave where they are, go to Jerusalem (Isaiah 52:7-12)
- F. The Suffering Servant (Isaiah 52:13-53:12)
1. Servant exalted; appearance beyond human semblance; will sprinkle many nations; kings silenced before him (Isaiah 52:13-15)
 2. Who has believed report? Servant grows up as tender plant; no beauty to see; despised and rejected; despised (Isaiah 53:1-3)
 3. He bore our grief; esteemed stricken by God; wounded for our sin; by his stripes we are healed; we have strayed; LORD laid on Him our iniquity (Isaiah 53:4-6)
 4. Despite affliction, did not open mouth, like lamb before slaughter; made grave with the wicked despite doing no wrong (Isaiah 53:7-9)
 5. God's will to put him to grief; many made righteous through the servant; his portion with the many; poured out his soul, makes intercession for transgressors (Isaiah 53:10-12)
- G. God's Covenant and Greatness (Isaiah 54-55)
1. The barren to sing; will have many children; offspring will prosper; they will be unashamed; God as husband; Israel as wife God calls back, shows compassion (Isaiah 54:1-8)

2. Like days of Noah; covenant will not depart; afflicted will obtain jewels; righteousness will be established; all who rise against her will fail (Isaiah 54:11-17)
 3. Come to God, obtain good things; serve God and live; David as witness to peoples; God as glorifying Israel (Isaiah 55:1-5)
 4. Seek God while He remains near; God has compassion; His ways, thoughts not our ways, thoughts; God's purposes will be accomplished like rain falls to earth; joy and peace and prosperity for Israel (Isaiah 55:6-13)
- H. Foreigners and Idolaters (Isaiah 56-57)
1. Need to do what is right; foreigners and eunuchs will be given place among God's people, brought to Temple, sacrifices accepted (Isaiah 56:1-8)
 2. Rulers as beasts; satiate themselves (Isaiah 56:9-12)
 3. Righteous die in peace; idolaters, other sinful people revel, partake in their idolatry and sinfulness; they will not profit (Isaiah 57:1-13)
 4. God will heal the lowly, contrite, despite previous iniquity; no peace for the wicked (Isaiah 57:14-21)
- I. Righteousness and Wickedness (Isaiah 58-59)
1. Declare to Jacob his sin: they seek God daily, fast, but not for God; God's desire is for them to relieve oppression, do justice; then God will heed them, prosper them; take delight in God's ways (Isaiah 58)
 2. God able to save, but man's sin has created separation; great sin among the people, seek after sin; justice far from them, removed from them; great despair since justice has been turned back; truth lacking (Isaiah 59:1-15)
 3. God sees this, displeases Him; delivers with His own arm; armed with righteousness; repays according to their deeds; people will fear His name, Redeemer to Zion; new covenant, His words perpetually in their mouths (Isaiah 59:16-21)
- J. The Glory of Coming Salvation (Isaiah 60-62)
1. Glory of God upon people; nations drawn to it; abundance and prosperity from nations; foreigners will rebuild city; God's favor restored (Isa. 60:1-11)
 2. Those who do not serve Israel will perish; oppressors will come in humility; Zion made majestic; Israel will know that the LORD is their Redeemer; great wealth, no more violence; LORD as their light; righteous people; all will be well (Isaiah 60:12-22)
 3. LORD has anointed prophet to speak good news to the poor; liberty; Zion to be place of gladness, restored; foreigners will maintain fields, people as priests; eating wealth of nations; God loves justice; covenant restored, perpetual; people known to be of the LORD by all; rejoice in the LORD who has clothed Israel with salvation; righteousness and praise before all the nations (Isaiah 61)
 4. Zion's righteousness to go forth, seen by kings and nations; new name; LORD delights in Zion; Zion as married, rejoiced over; watchmen appointed; LORD will not have rest until Jerusalem established; foreigners will not plunder again; salvation in Zion, not forsaken (Isaiah 62)
- K. Vengeance, Rebellion, Restoration (Isaiah 63-64)
1. Winepress of God's anger tread, Edom suffers; God brings salvation Himself (Isaiah 63:1-6)
 2. God's love recounted; rebellion of Israel; God leads people; God as Father of Israel, why are their hearts hardened? (Isaiah 63:7-19)

3. Petition that God would make Name known to adversaries; Israel as condemned for sin; petition that God will not remember sin, be forgiven, no longer be afflicted (Isaiah 64)
- L. Judgment, Salvation, and the New Kingdom (Isaiah 65-66)
 1. God ready to be sought by people who did not ask for Him; hands spread out to rebellious people, idolatrous, sinful; God will repay (Isaiah 65:1-7)
 2. God will not destroy everyone; people who seek Him will be delivered; those who forsake God will be condemned; contrast of fate between God's servants, others (Isaiah 65:8-16)
 3. Creation of new heavens and new earth; God as rejoicing in Jerusalem, is people; no more distress; all will be well; peace and tranquility (Isaiah 65:17-25)
 4. God ruler of all; looks upon humble and contrite; sacrifices vain since people choose their own way; harsh treatment since they did not do what God says (Isaiah 66:1-4)
 5. Evil may cast out righteous, but they will be put to shame; LORD recompenses enemies (Isaiah 66:5-6)
 6. Zion brings forth children quickly; rejoice in Jerusalem; peace extended, God will comfort; judgment brought upon enemies, idolaters (Isa. 66:7-17)
 7. All nations will see God's glory; all will be brought to Jerusalem as offering, God will make some priests; everyone comes before God to prostrate before Him; they will see the corpses of the rebellious (Isaiah 66:18-24)

III. ISAIAH 40-66: IMPORTANT PASSAGES

- A. Isaiah 40:3-5 -- Matt. 3:3; Mark 1:2-3; Luke 3:4-6; John 1:23
- B. Isaiah 40:6-8 -- 1Peter 1:24-25
- C. Isaiah 44:9-20 -- Idolatry and fools
- D. Isaiah 45 -- Cyrus
- E. Isaiah 47 -- Rev. 17-18
- F. Isaiah 49:8 -- 2Cor. 6:2
- G. Isaiah 52:7 -- Rom. 10:15
- H. Isaiah 52:13 - 53:12 -- John 12:38; Rom. 10:16; 1Peter 2:22-25; Acts 8:32
- I. Isaiah 55:8-9
- J. Isaiah 59:1-2
- K. Isaiah 61:1-4 -- Luke 4:18-19
- L. Isaiah 62:2
- M. Isaiah 64:6
- N. Isaiah 65
 1. v. 1-2 -- Rom. 10:20
 2. vv. 17-20 -- 2Peter 3:9-12; Rev. 21-22
- O. Isaiah 66:1-2 -- Acts 7:49-50

QUESTIONS ON THE BOOK OF ISAIAH 40-66

1. What is the Deutero-Isaiah theory?
2. Why is this theory nonsense?
3. Name four persons in the New Testament that attributed the whole book to Isaiah.

4. The first half of Isaiah (1-39) concerns the Assyrian threat. Who is the threat in the second half of the book (40-66)? (see lesson one)
5. What pagan king is called “the Lord’s anointed”?
6. List a few reasons regarding why idolatry is foolish.
7. Who is “the voice of one crying in the wilderness, ‘Prepare the way of the Lord’”?
8. Who quoted Isaiah 40:8 in the New Testament? What was the occasion?
9. The prophecies of Isaiah 47:7-15 are repeated by a New Testament prophet. Who was he and what was the occasion?
10. What is the “acceptable time” of Isaiah 49:8?
11. Specifically, who have “beautiful feet” in Isaiah 52:7?
12. In the New Testament, who was reading Isaiah 53 while journeying? Who helped him understand the passage? Of whom is the text speaking?
13. Why is the reasoning of God superior to the reasoning of humankind?
14. What breaks the relationship between God and humankind? Why?
15. Who in the New Testament used Isaiah 61 as a scripture reading in a Sabbath synagogue assembly? What was the audience’s reaction to it?
16. What is the new name given to God’s people in the New Testament? (Isaiah 6:2)
17. Why is our righteousness called filthy rags?
18. Who is the nation that was not called by the Lord’s name? (Isaiah 65)
19. Does God need us to build Him a dwelling? What does he want from us? (Isaiah 66:1-2)
20. Name the Old Testament prophet quoted more often in the New Testament than Isaiah.

The Book of Jeremiah

INTRODUCTION

I. AUTHOR

The book of Jeremiah was written by the prophet whose name the book bears (1:1). He was a priest from the village of Anathoth in Benjamin just a few miles northeast of Jerusalem. Jeremiah's prophecies were written down by Baruch, his scribe (36:4, 27-28, 32). Perhaps chapter fifty-two was written by Baruch after Jeremiah's death, but at Jeremiah's previous direction.

More is known of the life of Jeremiah than of any other literary prophet. He began prophesying in the thirteenth year of the reign of King Josiah (1:2, 25:3), 627 B.C., when Jeremiah was but a youth (1:6). Jeremiah was a reluctant prophet, but felt compelled to speak God's word (20:9). He prophesied until after Nebuchadnezzar destroyed Jerusalem in 586 B.C. (39:1-10, 43:7-8, 44:1), and his ministry lasted a total of about fifty years. Josiah's great religious reformation came in the early part of Jeremiah's work (2Kings chapters 22-23), but the reforms did not reach the hearts of the people, for they were still rebellious (25:1-7).

The Jews opposed Jeremiah and his work from the very outset. First, the citizens of his native Anathoth tried to stop his work and even attempted to kill him (11:18-23). Even his kinsmen opposed him (12:6). Jeremiah later moved to Jerusalem, but he endured inveterate opposition there also. When King Josiah died, Jeremiah lamented his death (2Chron. 35:25). Jeremiah prophesied against Josiah's wicked successors: Jehoahaz (also called "Shallum") (22:11-17), Jehoiakim (22:18-19), and Jeconiah (also called Coniah or Jehoiachin) (22:24-30).

II. SETTING

In the very year Nebuchadnezzar came against Jerusalem, Jeremiah announced both his coming and the seventy year captivity of the Jews (25:1-14). Under the rule of Jehoiakim, Jeremiah preached a great sermon in the temple in Jerusalem (chapters 7-9). After this the princes, prophets, and priests of Judah called for his death (26:8-11). However, Jeremiah was delivered at that time (26:24).

At the Lord's direction, Jeremiah dictated his prophecies to Baruch, who wrote them on a scroll (36:1-8). However, when King Jehoiakim read the scroll, he was so angry he cut it with a scribe's knife and threw it into the fire (36:20-25). The king commanded that Jeremiah and Baruch be seized, but the Lord hid them (36:26). Jeremiah dictated the prophecies to Baruch again and added others (36:27-32).

Jeremiah urged King Zedekiah to be faithful to Nebuchadnezzar, but Zedekiah refused (27:12-22). The Babylonians besieged Jerusalem, and great suffering resulted. Later, Jeremiah was accused of trying to defect to the enemy and was placed in prison (37:11-15). Subsequently the king transferred him from the dungeon to the court of the prison and gave him a daily ration of bread (37:17-21).

When Jeremiah again prophesied against Jerusalem, the king turned him over to the princes, who threw him into a dungeon, the bottom of which was filled with mud, into which Jeremiah sank (38:1-6). Jeremiah would have died there, had he not been rescued by Ebed-Melech, an Ethiopian eunuch of the king's house (38:7-13).

When Nebuchadnezzar took Jerusalem, he let Jeremiah go free to his own home (39:11-14). A mutinous band of Jews murdered Gedaliah, who had been appointed governor by Nebuchadnezzar (41:1-3). They decided to flee to Egypt for safety, taking Jeremiah with them as a hostage (43:1-7). They took Jeremiah to Tahpanes in Egypt, where he continued to prophesy against them (43:8 - 44:1).

The life of Jeremiah was one of sorrow upon sorrow. His people whom he loved and with whom he pleaded unceasingly for fifty years continually refused to hear him, rewarded his labor with rejection and persecution, and eventually perished as the result. His life is well summarized in his own melancholy lament: "I would comfort myself in sorrow; my heart is faint in me. Listen, the voice, the cry of the daughter of my people from a far country: 'Is not the Lord in Zion? Is not her King in her?' 'Why have they provoked Me to anger with their carved images and with foreign idols?' The harvest is past, the summer is ended, and we are not saved!' For the hurt of the daughter of my people I am hurt. I am mourning; Astonishment has taken hold of me. Is there no balm in Gilead, Is there no physician there? Why then is there no recovery for the health of the daughter of my people? 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! Oh, that I had in the wilderness a lodging place for wayfaring men; that I might leave my people, and go from them! For they are all adulterers, an assembly of treacherous men." (8:18 - 9:2) For good reason, Jeremiah is called "The Weeping Prophet."

During Jeremiah's ministry Judah had rejected the Lord for idols (2:13, 32, 5:19, 7:18, 31, 17:1-2, 19:4-5). They were guilty of gross personal unrighteousness (5:1, 7-8, 25-28, 6:13). The Jews hypocritically claimed to be God's people (5:2, 7:9-11), but they refused God's word (6:16-19, 7:25-26, 25:3-7, 36:20-24), refused to be corrected (5:3, 21, 6:15, 17:23, 44:15-18), and followed false prophets who spoke what the people wanted to hear (5:30-31, 6:14, 7:8, 14:13-14).

III. JEREMIAH'S MESSAGE

The Lord's call to make Jeremiah His prophet summarized the message of the man of God: "See, I have set you this day over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant." (1:10) It was primarily a message of doom, but it included hope.

Jeremiah was the prophet of doom. He called Judah to repent (3:1, 7:4-7), but they refused (6:16-17, 20:1-2, 32:2-5, 37:11-21, 38:1-13, 43:1-7). Thus, Jeremiah foretold their destruction (5:9-10, 14-18, 29, 6:22-26, 7:16, 32-34, 14:15-16, 25:8-10). Israel was to be so destroyed as a nation that they could never be made whole again (19:10-11). This forever answers the premillennial claim that national Israel will someday be restored.

But Jeremiah was also the messenger of hope. He preached that Israel should place their trust in the Lord (9:23-24). A faithful remnant would be restored (23:3, 31:7-9). Ezra's record of the fulfillment of the restoration promise means this prophecy has been fulfilled, and one should not look for a future restoration of Israel to the land of Canaan. Jeremiah also prophesied salvation in Christ (23:5-6, 33:15-16).

IV. JEREMIAH: THE ACCOUNT

A. Main Sections

1. Call, Condemnation of Judah (Jeremiah 1-20)
2. Jeremiah, the LORD, and the People (Jeremiah 21-29)
3. Destruction and Effects (Jeremiah 30-45)
4. Nation Oracles, Conclusion (Jeremiah 46-52)

B. Jeremiah's Call and Message (Jeremiah 1-6)

1. Introduction (Jeremiah 1:1-3)
2. God calls Jeremiah; knows him from the womb; Jeremiah does not know how to speak, but the LORD will provide him with what to say over nations and kingdoms (Jeremiah 1:4-8)
3. God causes Jeremiah to see almond branch, boiling pot; indicates how God is watching over His word, going to destroy Judah on account of all of

their evil; charge for Jeremiah to go and speak God's word to the people, not be afraid; God will deliver him (Jeremiah 1:9-19)

4. God remembers Israel's past, following after God; yet their fathers departed from Him, defiled the land; iniquity of priests, elders, prophets; God still contends with Israel: what other nation has changed gods?; God brings disaster because of this, no deliverance from Egypt or Assyria (Jeremiah 2:1-19)
5. Israel as degenerate; denies sin of Baal service; Israel as lustful as wild donkey; Israel will be shamed in her idolatry, will recognize futility of idolatry; God contends: people have not accepted discipline, deny sin despite oppressions; Israel headed toward failure (Jeremiah 2:20-37)
6. Israel as in condition of woman in Deut. 24:1-4; pollution of the land; spiritual whoredom of Jews; example of Israel, yet Judah follows after her; God calls back for faithless Israel as long as she repents (Jeremiah 3:1-14)
7. At that time, shepherds will properly lead Israel; no need for an ark of covenant; nations will gather to Jerusalem, Judah and Israel united; God desired to give good things to people, but they were treacherous; LORD is salvation not idolatry; great shame on Israel for disobedience (Jer. 3:15-25)
8. Israel should return to the LORD, not idols; Judah should circumcise the heart; disaster coming upon Judah from the north; sword reaching for their lives (Jeremiah 4:1-10)
9. Judgment upon Judah; call for repentance; God's anguish over destruction; folly of the people; creation interrupted by God's presence; desolation decreed (Jeremiah 4:11-31)
10. Search to find people in Jerusalem who do right; not found; the poor have not heard, but when hear, do not listen; no pardon to be granted for their immorality; destruction in the vineyard despite complacency (Jer. 5:1-13)
11. God is therefore bringing a nation upon them; destruction, but not a full end; they will serve foreigners in a foreign land; God as Creator, and yet the people do not fear Him; oppression and iniquity; iniquity of the religious authorities (Jeremiah 5:14-31)
12. Benjamin exhorted to flee for safety from Jerusalem; Jerusalem as city needing punishment for their sin; people do not listen, LORD weary of holding in His wrath; everyone thinks things are well, that there is peace, when it does not really exist because of their iniquity; they do not stand in ancient paths; sacrifices not pleasing because of their sin; a nation coming to terrorize the land; need for repentance; refining fire, Judah as rejected silver (Jeremiah 6)

C. "The Temple of the LORD" (Jeremiah 7-10)

1. Jeremiah to stand in gate of Temple, call people to repentance, warn people not to trust that it will never be destroyed: God will have them dwell there if they do what is right, but if they sin, they will be cast out like Israel (Jeremiah 7:1-15)
2. Jeremiah not to pray for people, God will not hear it; sees their idolatry; God's anger will be poured out; they still sacrifice but do not obey; God sent prophets, and they did not listen; God rejects them (Jeremiah 7:16-29)
3. Abominations of the Valley of Hinnom; will be called Valley of Slaughter because of all the burials there; Judah silenced, land a waste; bones of kings, others brought out, spread before their "gods"; humiliation (Jeremiah 7:30-8:3)

4. People never turn from their sin, always backslide; people do not know God's law; all deal falsely, prophets speak peace, no peace; abominations committed, God will bring forth punishment by a nation (Jeremiah 8:4-17)
5. Jeremiah's anguish for the fate of Zion; no recovery because none turn to God; desire to leave the people because of their adultery, lies; no one should trust their neighbors; great oppression; God will refine them in fire, avenge Himself, make Jerusalem a heap of ruins (Jeremiah 8:18-9:11)
6. None to understand these things; people will be given bitter food and poison drink; wailing, lamentation in Jerusalem; dead will fall, none will gather; let none boast except in following God; punishment for those circumcised only in flesh (Jeremiah 9:12-26)
7. Israel not to learn customs of nations, for they are vanity; none like the LORD; idols as mere work of hands; God as Creator, controller of universe; man without knowledge; God brings distress; woe to Israel for their sins, not seeking the LORD; way of man not in himself, must follow God; His wrath outpoured (Jeremiah 10)

D. The Word of the LORD to Jeremiah (Jeremiah 11-19)

1. Cursed are those who break God's covenant; obey God unlike your fathers; conspiracy in the land against the LORD, people turning to the sins of their fathers; disaster upon the city; do not pray for them; Israel and Judah provoke God to anger; schemes against Jeremiah, God protects him; God will punish men of Anathoth who seek Jeremiah's life for prophesying (Jeremiah 11)
2. Jeremiah complains to the LORD about why the wicked prosper; God responds, indicating the disaster about to come, warning Jeremiah about family; God will remove Judah from land, but will later restore it to them; warning to the nations (Jeremiah 12)
3. Jeremiah instructed to take a loincloth, dip it in water, put it in cleft in rock near Euphrates; sent back to get it, spoiled; thus God will do to pride of Judah, make the evil good for nothing (Jeremiah 13:1-11)
4. Jars to be filled with wine; drunkenness upon people to disaster; captivity and exile predicted without repentance (Jeremiah 13:12-27)
5. A drought; people without food or water; petition to God to deliver from drought; God will punish their sins; Jeremiah again told not to pray for the people (Jeremiah 14:1-11)
6. Prophets speak words of peace; prophesying lies, deceit of their own minds; such will be swallowed up in famine, sword; evil poured on them; Judah destroyed partly by unfaithfulness of prophets and priests; acknowledgment of sin, need to trust in the LORD (Jeremiah 14:12-22)
7. God will not relent; calamity decreed; Judah to be a horror because of what Manasseh did; since they rejected God, God will bring violence upon them (Jeremiah 15:1-9)
8. Jeremiah laments: he is cursed; God will give their spoils to others; Jeremiah wants to know why he suffers so; God challenges him to return and be restored; He will solidify Jeremiah before the people (Jer 15:10-21)
9. Jeremiah not to take wife, have children, because of condemnation of the land; Jeremiah not to grieve for people because of the destruction; not to feast either; when people ask about their iniquity, speak to them regarding their idolatry and lawlessness (Jeremiah 16:1-13)

10. Restoration-- eventual ingathering of diaspora; beforehand, however, double payment for sin; people will confess worthlessness of idolatry before God when He makes His power known (Jeremiah 16:14-21)
11. Sin of Judah strongly engraved; great idolatry; wealth to be given away because of it; exile; cursed is the one who trusts in himself; blessed is he who trusts in God; heart sick, only God understands; those who forsake God will be shamed (Jeremiah 17:1-13)
12. Jeremiah desires healing, God not to be terror to him; keep him from destruction (Jeremiah 17:14-18)
13. Jeremiah to stand in gate of people, to tell people to observe the Sabbath; did not listen; if they observe it, God will keep them; if not, destroying fire (Jeremiah 17:19-27)
14. Jeremiah to go to potter, see how he manipulates clay; God is potter, nations as clay; God can change mind about a nation for good or evil dependent on people's sin or repentance; need for repentance, yet people press on in their sins (Jeremiah 18:1-12)
15. Israel has forgotten God; day of calamity coming; plots made against Jeremiah; Jeremiah petitions God to remember what he has done, curses his foes (Jeremiah 18:13-23)
16. Jeremiah to by flask, take leaders to Valley of Hinnom, declare upcoming destruction, city a horror, Valley of Slaughter; flask to be broken, representing destruction of Jerusalem; refuse to hear word of God (Jeremiah 19)

D. Jeremiah and the People (Jeremiah 20-29)

1. Pashhur hears Jeremiah saying these things, has him beaten, put in stocks; Pashhur to become a terror to anyone around him; Jerusalem given to Babylon; Pashhur to captivity (Jeremiah 20:1-6)
2. Jeremiah's lament: God has deceived him, he is a laughingstock; word of God a reproach and derision to him; persecutors plot in vain, God will keep Jeremiah; God as delivering life of needy; cursed be day Jeremiah was born; sees toil and sorrow (Jeremiah 20:7-18)
3. Jeremiah asked to inquire of God by Zedekiah regarding Nebuchadnezzar; God will fight against city, people given over to Babylon; no compassion; only those who hand themselves over to Chaldeans will live; message to house of David: do justice or else God will punish (Jeremiah 21)
4. Jeremiah to king of Judah: do what is right, obey what God says, kingdom will remain; if disobedience, desolation; object lesson for the nations; message to Shallum: he will die in captivity; woes to those who build lavish houses in iniquity; disreputable burial planned for Jehoiakim; idolatry leads to failure; Jehoiachin to be handed over to Babylonians; as childless, no successor to throne (Jeremiah 22)
5. God will punish the shepherds who destroy; will set up a righteous Branch of David, will rule as king; ingathering of Dispersion (Jeremiah 23:1-8)
6. Jeremiah in distress because of God's word, adultery of the people; ungodliness of prophet and priest; great sin because of them in Israel and Judah; bitter food and poison drink for them until ungodliness gone; do not listen to them if they speak words of peace; God's anger will not turn back; prophets speak although God did not speak to them; God sees what they do, and He stands against them; if Jeremiah asked what God's burden is, indicate that the people are the burden, because of their sin; everlasting reproach and shame (Jeremiah 23:9-40)

7. After 597 BC, Jeremiah sees vision of figs; good figs and bad figs; good figs as exiles from Judah; bad figs as Zedekiah, officials, those in Egypt (Jeremiah 24)
 8. 605 BC: Jeremiah has spoken word of God, people did not listen; call for repentance; because of disobedience, Nebuchadnezzar will come down and devote Judah, others around to destruction; after seventy years of service, God will punish Babylon for their iniquity (Jeremiah 25:1-14)
 9. Cup of wrath to be drunk by nations to whom God sends Jeremiah: Jerusalem, Egypt, Philistia, Edom, Moab, Ammon, Phoenicia, Arabia, Elam, Media, others; all to drink and vomit, fall and no more rise; they cannot refuse to drink it; God is entering into judgment, disaster coming; all will not be buried; shepherds to lament for the devastation of flock (Jeremiah 25:15-38)
 10. 609 BC: Jeremiah to stand in court of Temple, preach repentance for sin, or else God will destroy Temple; priests, prophets, people seize him, indicate he is worthy of death; officials meet to make judgment; Jeremiah again preaches repentance, indicates God sent him, innocent blood will be shed if he is killed; officials indicate he does not deserve to die for speaking in God's name, for thus did Micah; they are about to bring disaster upon themselves; Uriah also predicted disaster, killed by Jehoiakim's henchmen; Jeremiah protected by Ahikam (Jeremiah 26)
 11. 597 BC: Jeremiah to make yoke bars; send to neighboring kings, warn them regarding God's decree of destruction, captivity; whoever does not serve Nebuchadnezzar God will punish; anyone who says otherwise is lying; those who serve Babylon will stay in their land; exhortation for Zedekiah to serve Babylon; lie that things will be brought back from Babylon to Temple; serve Babylon, do not turn city into desolation; God will see things restored (Jeremiah 27)
 12. 597 BC: Hananiah contradicts Jeremiah, declares yoke of Nebuchadnezzar broken; Jeremiah establishes that true prophets have spoken of disaster, not peace; Hananiah breaks Jeremiah's yoke; word of LORD to Jeremiah: wood broken, God replaces with iron, nations will serve Nebuchadnezzar, and Hananiah will die for his lie and utterance of rebellion; he dies (Jeremiah 28)
 13. Jeremiah writes letter to exiles: build houses in exile, live in them, continue to live as usual, seek welfare of town in which you live; you will not return soon, such is a lie; after seventy years, God will restore people to land; false prophets in land of Babylon, God will punish them, will deliver them into Nebuchadnezzar's hand; to Shemaiah, why not rebuke Jeremiah, since he speaks a contradictory message to your own?; Shemaiah prophesies a lie, will be punished, speaks rebellion (Jer. 29)
- E. Future Promise (Jeremiah 30-33)
1. Words of Jeremiah to be written in book; declaration that God will restore fortunes of Israel one day; after distress, God will redeem His people from bondage; they will serve Him; He will bring them back in the land, make an end to the nations (Jeremiah 30:1-11)
 2. Current wound, however, not able to be healed; great sin and guilt; after this, foes will go into captivity; God will restore Jacob's fortunes, great joy; all will be understood then (Jeremiah 30:12-24)

3. God will give grace again; Zion to be rebuilt; Israel and Judah will go up to Zion; praise to God; ingathering of Dispersion; God will redeem Israel, rejoicing (Jeremiah 31:1-14)
 4. Rachel weeps for children; Israel not to weep, for there will be redemption; Ephraim will repent, God will take him back in; know the highway, for you shall come back the way you went; fortunes will be restored; Jeremiah refreshed by this; as God will break down Judah, He will build it up; all will die only for their own sin (Jeremiah 31:15-30)
 5. Declaration of new covenant, not like before; law written on heart; all will know God; God as Creator, what He establishes will be done; people will be cast off, but will be returned and made to prosper (Jeremiah 31:31-40)
 6. 588-587 BC: Jeremiah imprisoned for his prophecy; told by God to buy field of Hanamel his relative; wants to understand why; God explains that while He is giving Jerusalem into the hands of Babylon, He will gather them back again, will do good for them, and fields will be bought for money (Jeremiah 32)
 7. Word of LORD again comes to Jeremiah in prison: God as Creator; Jerusalem to be stricken by Chaldeans, yet God will restore it to health one day, purge it of sin; desolation will again see mirth; shepherds and flocks again on the mountains (Jeremiah 33:1-13)
 8. God will honor eternal covenant with David; perpetual king and priest; offspring of David will multiply; God has not and will not reject Israel and Judah; fortunes restored (Jeremiah 33:14-26)
- F. Disaster on Jerusalem and Its Effects (Jeremiah 34-45)
1. 587 BC: Word to Zedekiah: city will be taken, you will stand face to face with Nebuchadnezzar; yet he will die in peace; Zedekiah declares Jubilee, then everyone enslaved again; word of the LORD: liberty given to be destroyed by the sword, pestilence, famine; Zedekiah, Judean officials will die by hand of Nebuchadnezzar (Jeremiah 34)
 2. 509-598 BC: Jeremiah to the Rechabites; tells them to drink wine, but they refuse, since their father commanded them not to do so; object lesson: Rechabites obey father's command, but Israel does not obey God; disaster decreed because of it; Rechabites, however, will continue to exist (Jeremiah 35)
 3. 605 BC: Jeremiah to have scroll written of all his prophecies, maybe Judah will repent; Baruch writes scroll, reads it to the people at the Temple; Micaiah hears it, tells officials; officials question Baruch, take scroll, have it read to the king; as it was read, king would cut off part that had been read, threw it into the fire, despite protestation of officials; command for Jeremiah and Baruch to be captured, but LORD hides them; Jeremiah to write scroll again, punishment decreed for Jehoiakim and family (Jeremiah 36)
 4. Zedekiah made king, did not listen to words of Jeremiah; king sends to Jeremiah to pray for people; LORD tells Zedekiah that Egypt will return to its land, Chaldeans will come; they will not go away; if only wounded men left, they would burn city down (Jeremiah 37:1-10)
 5. 588 BC: When Chaldeans withdrawn because of Egyptian army, Jeremiah intends to go to own land to receive land; captured by Irijah, claiming that Jeremiah was deserting to Chaldeans; despite Jeremiah's protestations, taken to officials; beat him and imprisoned him; Zedekiah secretly sends to him, wants word of God; delivery into Babylon's hands; Jeremiah demands

- to know what wrong he has done, why imprisoned; Zedekiah sees to it that he is in the court of the guard, given bread (Jeremiah 37:11-21)
6. Priests, officials, hear Jeremiah's plea to people to go out to Chaldeans to save themselves; seeks for Zedekiah to have him killed; Zedekiah says that he is in their power; they have Jeremiah cast in cistern (Jer. 38:1-6)
 7. Ebed-melech hears of Jeremiah's fate, begs king to have Jeremiah taken out; Zedekiah authorizes it, Jeremiah pulled out of cistern; Jeremiah in court of guard (Jeremiah 38:7-13)
 8. Zedekiah seeks information from Jeremiah; Jeremiah, given security, establishes that if he gives himself up to Babylon, all will be well; if he does not, city will be destroyed, he will not escape; Zedekiah fears Judeans who deserted; Jeremiah tells him to have no fear-- if he does not give himself up, Jeremiah sees his wives led out by Babylonians, city destroyed; ruse established to offset suspicions (Jeremiah 38:14-28)
 9. 589-586 BC: siege of Jerusalem; eventual breach in wall; officers of Babylon come; Zedekiah flees, captured; sons killed before him, then he is blinded; officials killed; most people exiled; some poor people remain (Jeremiah 39:1-10; 2Kings 25)
 10. Nebuchadnezzar gives command that Jeremiah should be taken care of; word comes to him for Ebed-melech, establishing that God will take care of him (Jeremiah 39:11-18)
 11. Captain of guard tells Jeremiah that he can go to Babylon or remain with Gedaliah; he remains in land; Gedaliah appointed governor, men come to him; he tells them to serve Babylon, all will be well; Ammonites plot against Gedaliah, send Ishmael against him, he does not believe it (Jeremiah 40)
 12. 586 BC: Ishmael comes, kills Gedaliah, Judeans and Babylonians with him in Mizpah; 80 men come, Ishmael has 70 killed; bodies cast into cisterns; Johanan and others went up to fight Ishmael; Ishmael and 8 men escape to Ammon; Johanan and forces collect all the people from the area, intending to go to Egypt for fear of Babylon (Jeremiah 41)
 13. Jeremiah asked to seek God's counsel, people will obey it; God says not to fear Babylon, stay in the land; if they go to Egypt, they will suffer famine and die; God's wrath upon them if they go (Jeremiah 42)
 14. Insolent men believe that Baruch influences Jeremiah, that God did not say such a thing; people disobey, head to Egypt, compel Jeremiah and Baruch to go also; arrive at Tahpanhes; word of LORD: hide stones in mortar, indicating how Nebuchadnezzar will come and extend rule over Egypt; inhabitants headed for pestilence, captivity, sword; temples in Egypt will burn (Jeremiah 43)
 15. Word of LORD to Jeremiah in Egypt: disaster in Judah because of sin of idolatry; prophets left unheeded; yet now people make offerings to Egyptian gods; no humility, fear of God; because of this, remnant in Egypt will be consumed; only a few will return (Jeremiah 44:1-14)
 16. Men of wives who did such things refuse to hear Jeremiah, blame problems on no longer serving queen of heaven; Jeremiah confirms again how it was their sins against the LORD that led to the destruction; God will not hear them when they speak of Him, is set against them for evil; Pharaoh will be given into hand of enemies (Jeremiah 44:15-30)
 17. Message to Baruch: disaster upon all flesh, but Baruch's life as a prize of war (Jeremiah 45)

G. Nation Oracles (Jeremiah 46-51)

1. Egypt, 605 BC: Egypt will go to Carchemish, at the Euphrates, and be defeated (Jeremiah 46:1-12)
2. Egypt, 570 BC: prepare for exile; Babylonians will come and defeat Egypt; put to shame; punishment on Amun, god of Egypt; Jacob is disciplined but will be restored (Jeremiah 46:13-28)
3. Philistia, before 605 BC: men from north will come and destroy; the LORD will destroy Philistia (Jeremiah 47)
4. Moab: woe to Moab, for destruction is coming; weeping and mourning; cast into exile; Moab as at ease, thus he is cursed; he will be broken; calamity is near; judgment has come, make him drunk, he has magnified himself against God: as they derided Israel, so they will be a derision; Moab quite proud; false boasts; God will make an end to them; destroyed and no longer a people since he magnified self against the LORD; people undone; Moab's fortunes later to be restored (Jeremiah 48)
5. Ammon: Ammonites have taken possession of Transjordan Israelite land; God will make Ammon desolate; Israel will return to the land; Ammon will mourn for its destruction; boasted in valleys and treasures, yet God brings terror upon them; fortunes later to be restored (Jeremiah 49:1-6)
6. Edom: Punishment to come; will drink of cup; they now inspire horror, but will be made a horror; Edom will be thoroughly cast down, humiliated (Jeremiah 49:7-22)
7. Damascus: Panic, fear; destruction on that day (Jeremiah 49:23-27)
8. Kedar, Hazor: Flee, for destruction upon them; Nebuchadnezzar comes against them; a haunt of jackals (Jeremiah 49:28-33)
9. Elam: Elam's bow to be broken; scattered to winds; destroyed; fortunes later restored (Jeremiah 49:34-39)
10. Babylon: nation from north will make her a desolation; Israel and Judah, weeping, seek to know way to Zion; command to flee from Babylon, Chaldea to be plundered; although they exult, they will be disgraced; vengeance on her for what she has done; punishment for Babylon as Assyria punished; Babylon as a horror among nations; LORD fights against them; vengeance declared in Zion; archers around Babylon, let none escape; humiliation and devastation; Judah's Redeemer strong, a sword for Babylon and all that is hers; wild beasts will live there; who can stand before God? (Jeremiah 50)
11. Babylon: destruction, land winnowed; guilt before God; flee from Babylon; Judah vindicated; Medes stirred up against Babylon; prepare for war, for God is coming; God as Creator, in control of creation, will break all into pieces; Babylon will be repaid for what was done to Jerusalem; God against them, Medes His agent of wrath; violence of Zion upon Babylon; cities now a horror, dried up; God's people to flee; images of Babylon to be punished, land put to shame; judgment executed; God comes in His vengeance; 594 BC, Jeremiah wrote all these things in book, gave it to Seraiah, to read it to people; when finished, tie stone to it, cast it into Euphrates-- indication how Babylon will sink (Jeremiah 51)

H. Conclusion: Recounting the Fall of Jerusalem (Jer. 52; 2Kings 25, 2Chron. 36)

1. Zedekiah king; rebels against Nebuchadnezzar; siege; city breached; Zedekiah flees, captured, taken to Nebuchadnezzar; sons slaughtered before him, eyes then blinded; Temple, city burned; most people exiled;

- only a few poor left; metal objects of Temple broken down, taken to Babylon; people exiled, numbers provided (Jeremiah 52:1-30)
2. 562 BC: Jehoiachin elevated in days of Evil-Merodach; given regular allowance (Jeremiah 52:31-34)

V. JEREMIAH: IMPORTANT PASSAGES

- A. Jeremiah 1:5
- B. Jeremiah 6:13-16
- C. Jeremiah 9:23-24
- D. Jeremiah 10:23-24
- E. Jeremiah 12:4-5
- F. Jeremiah 31
 - 1. v. 15 - Matt. 2:18
 - 2. vv. 29-30
 - 3. vv. 31-34 - Heb. 8:8-12, 10:16-17
- G. Jeremiah 35 - Rechabites
- H. Jeremiah 36
- I. Jeremiah 38
- J. Jeremiah 52

QUESTIONS ON THE BOOK OF JEREMIAH

1. Who was Jeremiah's scribe?
2. At what age did Jeremiah become a prophet? Who was king at that time?
3. What was King Jehoiakim's reaction to Jeremiah's prophecy written on a scroll?
4. How would you describe the life of Jeremiah?
5. How many years did he prophecy? How did most react to his prophecies?
6. When did God decide that Jeremiah would be a prophet?
7. Who said "seek the old paths"? What are the old paths?
8. Men must not glory in wisdom, strength, and wealth. In what did Jeremiah say men should glory?
9. Are men equipped to direct their own steps? Why or why not?
10. Jeremiah complained about how hard his life was and wanted to know when God was going to make it easier. How did God answer him? (Jeremiah 12:4-5)
11. Who were the Rechabites? List the laws by which they lived.
12. Why was Jeremiah put in a pit filled with "mire"? Did that kind of treatment have any effect on the prophecy against Zedekiah?
13. Jeremiah is commonly called the "Weeping Prophet." Is there any hope to be found in his message? Prove your answer.

The Book of Lamentations

INTRODUCTION

The word "Lamentations" means "mourning aloud, wailing, expressing sorrow." The title well describes the book. It is not certain who wrote Lamentations. Consistent tradition assigns the book to Jeremiah. This view harmonizes with the internal evidence. The author was an eye witness of the destruction of Jerusalem (2:11, 4:17). Compare Jeremiah 38:6 with Lamentations 3:53-55. Lamentations is an oft-neglected book. It seems rather distressing and depressing. Nevertheless, it is great example of Hebrew poetic form, and there are profound lessons to be learned from this book. The book is believed to have been written by Jeremiah following the destruction of Jerusalem by Nebuchadnezzar in 586 B.C. (1:3-4). The theme of Lamentations is mourning over Jerusalem's destruction (1:12).

Lamentations consists of five poems, four of which are acrostic, that is, each verse begins with a letter of the Hebrew alphabet, in alphabetical sequence. This was a favorite form of Hebrew poetry, adopted to help the memory (Halley's Bible Handbook). The Hebrew alphabet has 22 letters. In chapters 1, 2, and 4, each verse begins with a Hebrew letter in alphabetical order, and in chapter 3 every third verse does. To see the Hebrew letters and their names, examine Psalm 119 which is alphabetic. Each 8 verse section begins with a Hebrew letter in alphabetical order through all 22 letters, making 176 verses. The translators have put the Hebrew letter and its name at the beginning of each section.

The primary audience appears to be post-exilic Jews. Its purpose is to express laments to God regarding destruction of Jerusalem and the Temple, to petition God to restore the people, and give instruction to the exiled Jews and Jews of the Second Temple period.

Lamentations is worthy of its name. It is an expression of the sorrow of a prophet on behalf of a nation trying to make sense of violence, devastation, destruction, and exile. In spite of this, hope appears to be present. While the author acknowledges that sin led to this difficulty, he also believes in God's love, mercy, and hope for future deliverance and restoration. In the midst of tragedy, God's people hope and trust in Him.

I. LAMENTATIONS: THE ACCOUNT

A. Main Sections

1. Zion Desolate - (Lamentations 1)
2. Zion Under a Cloud (Lamentations 2)
3. Jeremiah's Grief - (Lamentations 3)
4. Horror of the Siege - (Lamentations 4)
5. Remember, O Lord! - (Lamentations 5)

B. Jerusalem the Lonely (Lamentations 1)

1. City lonely, once filled with people; now as a widow and slave; weeps bitterly; no lovers to comfort; all friends became as enemies (Lam. 1:1-2)
2. Judah into exile; no resting place; overtaken; roads mourn, gates are desolate; virgins afflicted; her enemies prosper; LORD has afflicted her; majesty has departed; precious things gone; foes mock at her downfall (Lamentations 1:3-7)
3. Grievous sin; Jerusalem as filthy; terrible fall, no comforter; enemies have taken her glories, entered the sanctuary; people groan, search for food; despised; great sorrow; God sent fire against her; transgressions became a yoke; mighty men rejected; Jerusalem weeps, mourns, no comforter; neighbors as foes; Jerusalem filthy (Lamentations 1:8-17)

4. LORD in the right; Jerusalem in rebellion; great suffering, people in captivity; lovers deceived her; petition for LORD to look upon distress, grief; groaning without comfort; enemies glad; may they be punished for their evil (Lamentations 1:18-22)

C. Destruction by the LORD (Lamentations 2)

1. God has set Zion in cloud; cast down splendor of Israel; Jacob's habitation swallowed up; Israel cut down in His anger; fury poured out as fire; LORD as an enemy, destroyed strongholds; laid waste His land; Zion has forgotten festivals; scorning of religious service; wall destroyed; gates brought low; kings humbled; no more law, no more vision (Lam. 2:1-9)
2. Elders in mourning, silence; young women laid low; author weeps, stomach churns because of death of people; cry to mothers for food; die in mother's bosom; no comparison for ruin of Zion; prophets spoke falsely; mocked by passers-by; enemies triumphant; LORD accomplished His purpose; wall to cry out (Lamentations 2:10-19)
3. Petition for God to see; should parents eat children?; prophet and priest killed; in dust of streets all sorts of people are killed; terror summoned to city like a festival; none escape day of the LORD (Lamentations 2:20-22)

D. Personal Lament (Lamentations 3)

1. Author has seen affliction, wrath; God turns from him; body wasted away, in darkness; walled in, prayer shut out; paths made crooked; God as bear, lion waiting for him; targeted by God; derision among the people; humiliated, no peace; no happiness; petition to remember affliction and wanderings; his soul remembers them; author has hope (Lam. 3:1-22)
2. Love of LORD does not cease; wait for His salvation; sit in silence, accept chastisement; Lord will not cast off forever; God does not approve of oppression; all things happen by will of God; test our ways, return to God, confess (Lamentations 3:23-42)
3. God pursued in anger without pity; people made as scum; enemies open mouths; destruction and devastation on people; great tears and mourning until the LORD sees; author hunted as bird; as lost; author calls on LORD, He hears; life redeemed; petition for God to judge cause; He has seen plots, heard taunts; LORD will repay them, curse them, destroy them (Lamentations 3:43-66)

E. The People's Suffering (Lamentations 4)

1. Gold has dimmed; stones scattered; sons of Zion as pottery; jackals have more compassion than people; infant and children without food; those who feasted starve; chastisement greater than Sodom; beautiful people now starved, blackened; those who died more fortunate; mothers boiling own children (Lamentations 4:1-10)
2. LORD gave vent to His anger on Zion; none believed that any could enter Jerusalem; for the sins of prophets, priests; they were defiled; God has scattered them; watch for deliverance, none came; pursuers swift; Edom to rejoice, but will be exposed; punishment of Zion accomplished; exile will end; Edom will be punished (Lamentations 4:11-22)

F. Restoration (Lamentations 5)

1. Petition for God to remember disgrace: inheritance to strangers; people as orphans and widows; pay for water and wood; pursuers at hand, allies not found; fathers sinned, children pay consequences; skin hot, famine; rape; princes abused, elders despised; subjected to hard service; mourning; woe

for sin; hearts sickened; eyes dim; Zion as desolate, home to jackals
(Lamentations 5:1-18)

2. LORD reigns forever; why does He forget them?; petition for restoration, renewal, unless God still angry, has rejected people (Lam. 5:19-22)

II. LAMENTATIONS: IMPORTANT PASSAGES

1. Lamentations 3:24-27
2. Lamentations 3:31-33
3. Lamentations 3:37-40

QUESTIONS ON THE BOOK OF LAMENTATIONS

1. What is the meaning of the word “Lamentations”?
2. Who is believed to be the author of the book of Lamentations? When was it written?
3. Who is the intended primary audience?
4. Lamentations is an example of what literary form?
5. List the themes of each of the five poems in Lamentations.
 - a.
 - b.
 - c.
 - d.
 - e.
6. What caused the fall of Jerusalem?
7. From Lamentations 4:1-10, list some examples of how evil Jerusalem had become.
8. What does the author advise men to do in their youth?
9. In the midst of a book of sorrow and loss, why does the author advise readers to “hope and wait quietly for the salvation of the LORD”?
10. Harmonize Lamentations 3:31-33 with James 1:13.
11. According to Lamentations 3:37-40, if there is a conflict between what a man believes is fair and right, and what God says is fair and right, who is correct?
12. Lamentations 5 is a long confession in which the author connects forgiveness of sin with the end of hardship. Does the New Testament teach that forgiveness of sin means an end to hardship and suffering?

The Book of Ezekiel

INTRODUCTION

The book bears the name of its author (1:1-5), who, as Jeremiah and Zechariah, was a priest as well as a prophet (1:3). His name means "strength of the Lord." Ezekiel's claims to inspiration are striking. Forty-six times he asserts, "the word of the Lord came to me." One hundred twenty-two times he introduces a statement with "thus says the Lord God" (Ez. 1:3; 2Peter 1:20-21; 2Tim. 3:16-17).

Ezekiel is one of the most precisely dated of the prophetic books. He was called to be a prophet at the age of thirty (1:1) in the fifth year of his captivity in Chaldea (1:2), 592 B.C. His last dated prophecy came in the twenty-seventh year of his captivity (29:17), 570 B.C. Thus, Ezekiel prophesied for at least twenty-two years.

I. THE LIFE OF EZEKIEL

The prophet was among the captives taken into exile by Nebuchadnezzar with King Jehoiachin of Judah in 597 B.C. (1:1). He was placed by the River Chebar (probably a large irrigation canal from the Euphrates) at Tel Abib (1:3, 3:15) not far from the great Chaldean capital, Babylon. He was permitted to have his own home (3:24, 8:1). Ezekiel was happily married to a woman he loved (24:16-18). On the very day Nebuchadnezzar began to besiege Jerusalem (24:1-2), the Lord told Ezekiel that his wife would die suddenly and that he was not to mourn for her (24:16-17). She died the very next day (24:18), and Ezekiel did as the Lord commanded (24:18). This was a sign of Jerusalem's impending destruction and how the people were to react (24:19-24).

It is interesting that the Lord characteristically addresses Ezekiel as "son of man" (3:17). Ninety-three of the one hundred seven Old Testament occurrences of this phrase are in Ezekiel. This was the characteristic manner in which Jesus referred to Himself, doing so in eighty passages. This phrase designates man with his human weakness in contrast with almighty God.

II. THE WORK OF EZEKIEL

Three great Old Testament prophets were contemporaries with differing roles: Jeremiah, Daniel, and Ezekiel. Jeremiah, the eldest of the three, was the prophet to the Jews in the land of Palestine. Daniel was the prophet in the court of Gentile kings and prophesied to mighty rulers of empires about world rule. Ezekiel was the prophet to the Jews in exile (3:4-5). His role was to preserve a faithful remnant to God from among the Dispersion (33:10-11).

Ezekiel was "a watchman for the house of Israel" (3:16-21, 33:1-11). As such, he is a great example to preachers and elders today (Acts 20:28-31). His role was to warn of impending danger. He was not responsible for whether or not the people would heed the alarm (3:11). In fact, Ezekiel was warned that "Israel will not listen to you" (3:7), for they were "a rebellious house" (3:9). But he was to be just as stubborn in proclaiming truth as they were in opposing it (3:8-9). Indeed, the Jews liked to hear Ezekiel speak, but they would not obey his admonitions (33:30-31). God told Ezekiel why: "But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted" (3:7).

III. THE MESSAGE OF EZEKIEL

The Lord will prove to Israel and to the nations that He is the Lord God. Sixty-three times either "you shall know that I am the Lord" or "they shall know that I am the Lord" occurs in Ezekiel (Harkrider, 5-6).

No biblical writer is clearer than Ezekiel in proclaiming individual responsibility. The Jews in exile claimed God was holding them accountable for what their fathers had done (18:2). Chapters eighteen and thirty-three are thorough refutations of this fallacy and marvelous defenses of the justice of God (33:12-20).

Chapter eighteen is perhaps the single most devastating blow to the whole system of Calvinism, which in effect denies individual responsibility, in the entire Bible. The message of Ezekiel in summary is: "The soul who sins shall die" (18:20). Each person is individually accountable to God for his own action. The Jews cannot rely on the temple or descent from Abraham. Neither Adam's guilt nor Christ's righteousness is imputed to others. Each person is individually accountable for his own life.

Ezekiel is one of two Old Testament books, along with Zechariah, that fits the category of "apocalyptic" literature. Revelation in the New Testament is also apocalyptic. This means that much of Ezekiel consists of symbols, allegories, and visions (1:1, 4:1-3, 17:2, 20:49). A number of Ezekiel's visions, such as his description of God on His throne (1:4-28) and the new Israel (chapters 40-48), have their counterparts in the book of Revelation. Apocalyptic literature was a kind of code language written by oppressed people, so that the message was concealed from the oppressors.

The book of Ezekiel is naturally divided into two parts (chapters 1-32 and chapters 33-48), with the fall of the city of Jerusalem marking the division (586 B.C.). At the outset of each division Ezekiel is commissioned to be a prophet (3:16-21, 33:1-9). Before Jerusalem's fall, Ezekiel warned a people with false confidence of impending destruction (5:5-17). After the destruction of the city, he comforted a broken people with promises of restoration (chapter 37).

IV. EZEKIEL: THE ACCOUNT

A. Main Sections

1. Inauguration of Ezekiel (Ezekiel 1-3)
2. Judgment on Jerusalem, Judah (Ezekiel 4-24)
3. Nation Oracles (Ezekiel 25-32)
4. Jerusalem's Fall (Ezekiel 33-40)
5. Restoration (Ezekiel 41-48)

B. The Vision (Ezekiel 1-3)

1. 593 BC: Ezekiel sees initial vision (Ezekiel 1:1-3)
2. Great cloud seen; four creatures described; wheels described; expanse above them; movement of creatures described; throne above them, a figure upon it; likeness of glory of LORD, Ezekiel falls on face before it (Ezekiel 1:4-28)
3. God tells Ezekiel to stand; Spirit enters Ezekiel; Ezekiel sent to the people of Israel, rebellious, tell to them the word of the LORD; will speak whether they hear or not; Ezekiel not to be rebellious; scroll given to Ezekiel, message of lamentation and woe (Ezekiel 2)
4. Ezekiel to eat the scroll; tastes like honey; sent to Israel, who will speak the same language yet refuse to hear; stubborn hearts; Ezekiel's face made as hard as their faces; not to fear (Ezekiel 3:1-11)
5. Spirit lifts Ezekiel up; great voice; bitter in spirit, hand of LORD upon him; Ezekiel sits overwhelmed for a week (Ezekiel 3:12-15)
6. Ezekiel as watchman: responsible if does not speak God's word, not held responsible if he speaks God's word (Ezekiel 3:16-21)

7. Glory of the LORD appears again: told to shut self into house; bound there; not able to speak, since people rebellious; God will open mouth, Ezekiel will speak to people (Ezekiel 3:22-27)

C. Jerusalem's Fate (Ezekiel 4-7)

1. God tells Ezekiel to take brick, engrave Jerusalem, put siege works against it; besiege it: sign for Israel of what will take place (Ezekiel 4:1-3)
2. Ezekiel to lie on his left side for 390 days, equal to years of punishment of Israel; then to lie on right side 40 days, equal to years of punishment of Judah (Ezekiel 4:4-8)
3. Ezekiel to make specific type of bread during this time, eat and drink certain amounts, and bake it before dung, symbolizing Israel's uncleanness; Ezekiel protests, he has never been unclean; God says to use cow dung, not human dung; God will break supply of bread, water to Jerusalem (Ezekiel 4:9-17)
4. Ezekiel to take sword, shave head and beard; weigh it, divide in thirds; one third to burn, a third to strike with sword, a third to scatter in wind; God will use sword against last third, Ezekiel to take some back, burn more (Ezekiel 5:1-4)
5. This event as Jerusalem: in center of nations, yet sinned more than the nations; God against them, will execute judgment; will do what He has not yet done, will not do again; those who survive scattered to the winds; third will die of pestilence, third by sword, third will be scattered by wind, sword still against them; God's fury unleashed (Ezekiel 5:5-17)
6. Ezekiel to set face toward Israel, prophesy: sword to the high places, desolation, slain cast before idols; some left alive, will repent, will know that God is the LORD (Ezekiel 6:1-10)
7. Ezekiel to clap hands, stamp foot, condemn abominations of Israel; sword, famine, pestilence coming; fury of God upon them; they will know that He is LORD when they all lie dead in front of idols, land desolate (Ez. 6:11-14)
8. End upon the land; God's judgment, eye not sparing; disaster and doom upon the land; judgment according to their ways; day of doom is coming; wrath upon multitude; sword without, pestilence and famine within; mourning and lamentation, money worthless; not able to satisfy desires; given into hands of foreigners; chain to be made, land full of crime and violence; pride ended, no peace, disaster coming; vision sought, yet law perishes; all will know that God is the LORD (Ezekiel 7)

D. Jerusalem's Condition (Ezekiel 8-11)

1. 592 BC: Ezekiel lifted up from presence of elders to glory of God; is to look toward Temple; sees image of jealousy; then to dig into wall and saw all kinds of images of unclean animals, certain elders and others offering incense secretly; sees women weeping for Tammuz; sees inner court of Temple, people worshiping the sun; people also committing violence, provoking God to anger; He will not spare, nor have pity (Ezekiel 8)
2. Then cry comes out for executioners of city; six men come with weapons; man called to pass through, mark those who groan over abominations; the six to go out and kill, have no pity; touch not those with the mark; city to be defiled; Ezekiel on his face, wonders if God will exterminate Israel; God says guilt of Israel and Judah great; God will not spare; man has done what was commanded (Ezekiel 9)

3. Ezekiel sees expanse over cherubim; burning coals scattered over city; wheels by cherubim, described; cherubim mounted up; glory of God upon them, departs from Temple (Ezekiel 10)
 4. Spirit lifts Ezekiel to east gate of Temple, before officers of land; to prophesy against them; God will bring sword upon the city; they will know that He is the LORD; one of the officers dies in presence of Ezekiel, Ezekiel again wonders if remnant of Israel will be destroyed (Ez. 11:1-13)
 5. Israel says to go far from God, land as possession; God will eventually gather all His people from various land back into Israel; no more idolatry; new heart and spirit, heart of flesh, not stone; will follow His ways; glory of God departs from Jerusalem, Ezekiel returns to exiles (Ezekiel 11:14-25)
- E. God's Judgments (Ezekiel 12-17)
1. Ezekiel as dwelling in midst of rebellious house; to prepare baggage of exile, to go into exile; Ezekiel to do various things to demonstrate exile so that Israel may see and learn what will take place; Ezekiel does so, to tell people when asked that what he does is what will happen in Jerusalem; Chaldeans will take them over; Israel dispersed, scattered (Ez. 12:1-16)
 2. Ezekiel to eat bread with quaking, drink water with anxiety, for so will those in Jerusalem; proverb in Israel regarding visions coming to nothing, will be changed to recognize that visions do come true; proverb regarding prophecy as far off, but God's word will be performed soon (Ez. 12:17-28)
 3. Prophecy against prophets: woe to foolish prophets following own desires; see false visions; God has not spoken through them; God's hand against them; they say peace when there is no peace; great wrath and anger will come upon them, they will perish; women as prophesying from own minds; woe to them; God will take people from their hands, will no more see visions or practice divination, will know God is LORD (Ezekiel 13)
 4. Elders before Ezekiel: God tells Ezekiel how they have idols in hearts, will not be consulted by them; estranged because of idols; Israel to repent and turn away from idols, or they will be cut off; punishment will come so that they will act that way no longer (Ezekiel 14:1-11)
 5. When land sins, even if great righteous people in it, only the righteous spared; same true if beasts in land, or sword in land, or pestilence in land; how much more for Jerusalem, and yet God will spare some survivors, so they can repent, console prophet (Ezekiel 14:12-23)
 6. Jerusalem as worthless vine; land will be desolate, God against land (Ezekiel 15)
 7. Israel's father as Amorite, mother as Hittite; cast off as worthless on day of birth; God came and made her to live, came back when mature, clothed her, made covenant with her; gave her finery; yet she played the whore; served other gods; took things God gave her, used them in her adultery; beauty made an abomination; Israel as brazen prostitute; word of the LORD against her, lovers will be gathered, nakedness will be uncovered; wrath upon her; great guilt, even more than in Samaria; God will eventually restore all their fortunes so that they can bear their shame and disgrace (Ezekiel 16:1-59)
 8. God will remember covenant, will restore it; God will atone, but shame will never be forgotten (Ezekiel 16:60-62)
 9. Parable of two eagles and vine: involves Babylon and Egypt, why does king of Judah look to Egypt for deliverance? How can he break covenant with Babylon and escape?; God will return it upon his head, judgment will

be executed because of treachery; God will make Jerusalem perish (Ezekiel 17)

F. Sin, Lament, Rebellion, Destruction (Ezekiel 18-24)

1. Proverb in Israel regarding sons bearing consequences of father's sins; no more to be used in Israel; soul that sins will die; righteous will live, sinners die; son who does not follow father's sins will live; wicked who repents will live; righteous who sin will die; some say way of God not just, but really their ways unjust; God will judge Israel based on what each person does; God takes no pleasure in death-- repent and live (Ezekiel 18)
2. Lament for princes of Israel: mother as lion, caught, caged, taken to Babylon; mother as vine, great, yet broken down, withered (Ezekiel 19)
3. 591 BC: Elders again before Ezekiel to inquire of God; God will not be inquired of by them; Ezekiel to judge them: abominations of their fathers, God swore good things to them if they would cast off detestable things, yet they rebelled; would have acted in anger against them in Egypt save for His name; led them through wilderness, gave them the Law, Sabbaths; they rebelled; would have poured out wrath in wilderness save for His name; that generation did not make it to land; children told to obey; they rebelled; God swore to scatter them because of rebellion (Ezekiel 20:1-26)
4. Will they defile themselves as their fathers did?; God not to be inquired of by this sinful generation; want to be as the nations; God's wrath poured out, will ingather Dispersion; will judge them face to face; rebels to be purged; if Israel will not listen, let them serve idols; on holy mountain, people will serve God; offerings will be accepted; will know that He is LORD; will repent, be ashamed of misdeeds; will be dealt with on account of His name; Ezekiel to preach against Negeb: it will be as burned with fire; He complains that people think he just makes up parables (Ez. 20:27-49)
5. Ezekiel to preach against sanctuaries in Jerusalem: God will take sword, cut off both righteous and wicked from the place; all flesh will know He is LORD; Ezekiel to groan before them; when asked, will say it is because of the day that is coming, terrible things; sword sharpened and polished, ready for destruction-- against princes of Israel; Ezekiel to clap hands, have sword come down three times on account of those slain; God's fury to be satisfied (Ezekiel 21:1-17)
6. Ezekiel to make two ways for sword of Babylon to come; to Rabbah and Jerusalem; king of Babylon consults idols, prepares to besiege; makes oaths; final punishment to princes of Israel, humiliation; Jerusalem to be a ruin; slaughter and reproach decreed for the Ammonites also; will be judged, not remembered for their wickedness (Ezekiel 21:18-32)
7. Ezekiel to judge the bloody city; guilt on account of blood, idols; made a reproach to nations; name defiled; princes bent on bloodshed; oppression; profanation of holy things, Sabbaths; sexual immorality; extortion in land; God will strike people for it, courage will fail; scattered among nations; Israel as dross, God will melt it in His anger; land as not cleansed or rained upon; conspiracy of prophets as making widows; priests do violence to law, profane holy things; princes as wolves; prophets speak falsely; people extort, steal; search for righteous, none found; wrath poured out (Ez. 22)
8. Oholah (Samaria) and Oholibah (Jerusalem): sisters; Oholah as playing whore; Assyrians came upon her; delivered into hands of lovers; became byword; Oholibah sees this, becomes more corrupt in whoredom; lusted after Chaldeans; defiled by them; nakedness exposed, God turns away;

increased whoring; lovers will be disgusted, will turn on her; will judge and destroy her; will not remember Egypt anymore; delivered into hands of those whom you hate; nakedness to be exposed; will drink sister's cup; Ezekiel to judge the sisters and their iniquity; profanation of sanctuary and Sabbaths; worn out by adultery; blood on her hands; will be made an object of terror; penalty for idolatry borne (Ezekiel 23)

9. 588 BC: Beginning of siege of Jerusalem; parable to rebellious house: prepare pot, boil in it: woe to the city, the pile will be great; everything will be burned up, cleansed as through fire; fury of God to be satisfied; He will not spare in judgment (Ezekiel 24:1-14)
10. Ezekiel's wife to die; he is not to mourn; sign to Israel regarding destruction of Jerusalem, man Ezekiel as sign of it; on that day, he will not be mute (Ezekiel 24:15-27)

G. Nation Oracles (Ezekiel 25-32)

1. Ammon: Because of joy over fate of Jerusalem, God will make Ammon a possession of the east; others will dwell in it; Ammon as plunder for the nations, cut off, destroyed (Ezekiel 25:1-7)
2. Moab and Seir: Believe that Judah as other nations; thus, its glory will be exposed, given to East as possession; judgment executed (Ez. 25:8-11)
3. Edom: Acted with revenge against Judah; God will cut off man and beast from Edom; vengeance upon them (Ezekiel 25:12-14)
4. Philistia: Took vengeance in enmity; God's hand stretched out against it, cut off with rebuke, will know that God is LORD (Ezekiel 25:15-17)
5. Tyre: 586 BC: Tyre happy about fate of Jerusalem; God against Tyre; nations against her; plunder for the nations; Nebuchadnezzar against Tyre; death, destruction; merchandise, riches looted; Tyre as a bare rock; coastlands will shake at fall; trembling, mourning of princes of sea; lament over destruction of Tyre, dismay over its passing; God will make Tyre go down to the pit, as in the underworld; never to be found again (Ezekiel 26)
6. Tyre: lamentation over Tyre: boasted in beauty, great finery from other countries; army from other countries; nations around known world did business with Tyre, different locations and products described; at destruction, great lamentation and mourning because of the loss of merchants, profit (Ezekiel 27)
7. Tyre: to prince of Tyre: belief in his great wisdom, exalted seat; despite greatness, deified self, God will bring foreigners upon him, he will die the death of uncircumcised; lament over kind of Tyre: great perfection, described in terms of precious jewels; excellence and blamelessness; heart made proud, sin increased; fire brought upon city, consumed; dreadful end; nations appalled (Ezekiel 28:1-19)
8. Sidon: God against Sidon; judgment executed, God's holiness manifest; pestilence, blood, sword; house of Israel then no longer a source of pain to neighbors; God will ingather Dispersion, will dwell securely in land, rebuild; all will know God is LORD (Ezekiel 28:20-26)
9. Egypt: 589 BC: God against Pharaoh; Pharaoh believes that he made Nile for himself; God will hook him as a fish, cast him into wilderness; given to animals as food; God will bring sword on Egypt because they have been unreliable ally of Israel; God will make Egypt a desolation because they believe Nile is their creation; 40 years later, Egyptians gathered again, made a lowly kingdom, never again rule over nations; Israel will not rely upon it (Ezekiel 29:1-16)

10. 571 BC: Nebuchadnezzar besieged Tyre, but did not gain much from it; God will give Egypt to Nebuchadnezzar, will despoil it; will obtain because he worked for God; horn to spring up in Israel, will speak, they will know God is LORD (Ezekiel 29:17-21)
11. Egypt: Day of the LORD upon Egypt; slain will fall, wealth carried away; neighbors in league with her shall also fall by sword; they will be humiliated and made desolate; Egypt's wealth to be finished, Nile dried up; idols of Egypt to be destroyed; judgment executed on major cities; will know God is LORD; 587 BC: arm of Pharaoh broken, will not be healed; Egypt to be broken, people dispersed; Babylon strengthened, Egypt fallen; will know God is LORD (Ezekiel 30)
12. Egypt: 587 BC: Greatness of Egypt, its value and beauty described; will be handed over to a mighty nation, who will deal with it according to its wickedness; Egypt to be broken; God made nations quake at fall of Lebanon, so it will be with Egypt (Ezekiel 31)
13. Egypt: 585 BC: Lamentation over Pharaoh: you attempt to conquer, but will be conquered; God will catch him in net, will be hauled up; land will be filled with the slain, Egypt as blotted out; darkness over land; when destruction is known, hearts of many people troubled; people will be appalled, horrified; Babylon to come upon Egypt, will destroy its pride, cause people and animals to perish; land made desolate; daughters of nations will chant the lament; Ezekiel to wail over multitude of Egypt, their destruction; slain by sword; down in Sheol with Assyria, Elam, Meshech-Tubal, Edom, and princes of north, all there because they spread terror in life, but were brought down low; Pharaoh will be comforted by all these when down there (Ezekiel 32)

H. Various Prophecies (Ezekiel 33-39)

1. The watchman: responsible for informing people when enemy approaches, responsible only if does not inform; so it is with Ezekiel: if he warns the people, and they sin, not responsible, but if he does not warn them, then responsible (Ezekiel 33:1-9)
2. Israel as saying that they rot because of their sins; God would have them turn, no need to die; righteous cannot be delivered and turn to wickedness; if the wicked repent, they will live; people say God's way not just, will be judged for it (Ezekiel 33:10-20)
3. 585 BC: fugitive from Jerusalem informs Ezekiel that the city is struck down; Ezekiel no longer mute; Israel's reasoning that they possess the land because of their multitude in error; cannot possess land while sinful; those in the land to be made a desolation and the waste; people come to hear Ezekiel, but do not do what he tells them; when disaster befalls them, they will know he is a prophet (Ezekiel 33:21-33)
4. Prophecy against shepherds of Israel: they feed selves, not sheep; they oppress, people as scattered; sheep have become a prey, God will be against shepherds; God will rescue sheep; He will seek sheep, will rescue all of them; will feed them in Israel; He will be shepherd of sheep, will strengthen the weak, humble the strong; God as judging His sheep, both the fat and the lean, and will do justice; He will make a covenant of peace, remove beasts from land; they will dwell securely; they will know that God is LORD, no more hunger or reproach; Israel as God's sheep (Ezekiel 34)
5. Prophecy against Mount Seir: God will make it a desolation and waste; cherished enmity against Israel, will pay the penalty; blood will pursue

them; cities uninhabited; God will deal with them according to their anger and hatred; Edom vaunted self against Israel, God will make it desolate, nations will rejoice (Ezekiel 35)

6. Prophecy to the mountains of Israel: became possession of nations, nations will suffer reproach; mountains will again be filled with Israelites; will multiply and be fruitful; will no longer bereave of children; reproach of nations not heard, no longer disgraced (Ezekiel 36:1-15)
 7. Israel defiled land like menstruating woman; wrath poured out on it; God will act not because of them but because of His name; holiness of His name will be vindicated; nations to know that He is LORD; ingathering of Dispersion, cleansing from uncleanness; Spirit in them, will make sure they obey His rules; dwell in the land, God their God, they His people; blessings and abundance, repentance, mourning over previous sinful ways; cities to be inhabited, rebuilt; land ruined as Garden of Eden; people to increase (Ezekiel 36:16-38)
 8. Ezekiel in middle of valley; full of dry bones; Ezekiel to prophesy over them, make them live; God provides them with flesh and skin; God makes them live; bones as Israel, God will make them live in the land (Ez 37:1-14)
 9. Ezekiel to write on sticks for Judah and Joseph; to be joined as one; indicating that Israel to be restored, reunited, Dispersion ingathered; no more defilements, saved from backsliding, will be God's people; ruled over by David; will dwell in land, perpetual covenant of peace; nations will know that LORD is God who sanctifies Israel (Ezekiel 37:15-28)
 10. Prophecy against Gog and Magog: God against them, will draw them out; they will be mustered, go against Israel; evil schemes in their minds to raid the land, carry off plunder; will see that Israel dwells securely; on that day when they come to Israel, God will cause all creation to quake before Him, judgment against God, His holiness known; God will drive Gog and Magog to the extremities of the north, will be struck down; God's holy name to be known in Israel; Israelites will make fires of all the weapons for seven years, no need for wood; they will plunder those who despoiled them; place for burial of Gog in Israel; seven months of burial to cleanse land; birds to come in and eat the flesh of the mighty; God's glory among the nations; Israel will know that LORD their God; nations will understand that Israel went into captivity because of iniquity (Ezekiel 38:1 - 39:24)
 11. God will restore fortunes of Jacob; will forget treachery, will dwell securely in land; will know LORD is their God; will not hide face from them; Spirit poured out on them (Ezekiel 39:25-29)
- I. A Vision of Israel Restored (Ezekiel 40-48)
1. 573 BC: Ezekiel brought to Jerusalem in vision; man tells him to declare all he sees to Israel; Ezekiel sees wall, side rooms, gateways; such described, measured; outer court described, measured; gates and inner courts described; measured; chambers and vestibules for priests described, measured (Ezekiel 40)
 2. Most Holy Place, wall of Temple, buildings facing yard on west side, back described, measured (Ezekiel 41)
 3. Outer court, chambers in northern section described, measured; eastern and western sides measured (Ezekiel 42)
 4. Glory of LORD then enters this Temple, as Ezekiel saw at the beginning; demonstration that such was where God was to live, people will dwell securely, no more defilement; Ezekiel to describe the temple to Israel so

- they will be ashamed of their sins so that they can repent and later return and do God's will (Ezekiel 43:1-12)
5. Altar measured, ordinances established for offerings (Ezekiel 43:13-27)
 6. Eastern outer gate left shut; Ezekiel sees front of Temple through north gate, sees glory of LORD, falls before it; told to tell Israel regarding the specifications of this temple, how they profaned the first Temple; foreigners not to be in sanctuary, but Levites who allowed it will bear punishment; will be ashamed, but will minister; rules for Levites repeated (Ezekiel 44)
 7. Holy district of land to be apportioned; its dimensions, purposes specified; prince shall obtain land on sides of holy district and city; sin and oppression to be put away; just balances, weights established; offerings, Passover specified (Ezekiel 45)
 8. Inner eastern gate open only on Sabbath, new moon; prince will enter it; offerings specified; processions on festival days specified; more offerings specified; property inheritance rights made known; places specified for boiling offerings (Ezekiel 46)
 9. Water flowing from below threshold of Temple; Ezekiel taken to where water trickled out, measurements made; water gets increasingly deeper; river that will be in the land that brings abundance and prosperity, will never fade; fruit will always be there for food, leaves for healing; land will be divided by inheritance; boundaries of the land specified (Ezekiel 47)
 10. Individual tribes enumerated, their land portions indicated; measurements of the various land divisions, including the "holy portion" and who will live there; gates of the city specified, measurements; gates named for tribes of Israel; name of city, "LORD is There" (Ezekiel 48)

V. EZEKIEL: IMPORTANT PASSAGES

- A. Ezekiel 1 - Rev. 4
- B. Ezekiel 2:9 - 3:3 - Rev. 10:9-10
- C. Ezekiel 13 - Erring prophets
- C. Ezekiel 16 - Jerusalem's ingratitude toward God
- D. Ezekiel 18 - Individual accountability
- E. Ezekiel 26 - 28 - Rev. 18
- F. Ezekiel 34 - John 10:1-21
- G. Ezekiel 39:17-20 - Rev. 19:17-18
- H. Ezekiel 40:1-4 - Rev. 11:1
- I. Ezekiel 40 - 48 - Rev. 20 - 22:6

QUESTIONS ON THE BOOK OF EZEKIEL

1. What does Ezekiel's name mean? In addition to being a prophet, what was his other occupation?
2. From where did Ezekiel prophecy? How long was he a prophet?
3. What did God say would happen to Ezekiel's wife? How did God tell him to respond?
4. Jeremiah, Ezekiel, and Daniel were given different roles as prophets. List their roles:
 - a. Jeremiah -
 - b. Ezekiel -
 - c. Daniel -

5. What did Ezekiel's work as a "watchman" require him to do?
6. How does Ezekiel 18 answer Calvinism?
7. What is "apocalyptic" literature? What New Testament book is an example of this?
8. Where is the "natural division" in the book of Ezekiel? What event marks this division?
9. Are the "living creatures" with unusual appearances literal creatures? What purpose do they serve?
10. How does knowing the fulfillment of Old Testament prophecies help our understanding of prophecy in the book of Revelation?
11. From Ezekiel 16, briefly describe how God blessed Jerusalem.
12. How did Jerusalem respond to God's blessings?
13. From Ezekiel 18, prove that individuals are accountable for their own actions and only their own actions before God.
14. List a few lessons elders in the church might learn about leadership from Ezekiel 34.
15. List a few lessons members of the church might learn about fellowship from Ezekiel 34.
16. In Ezekiel 4 - 5, God told him to publicly display four strange visual prophecies. List all four and explain the purpose of each.
 - a.
 - b.
 - c.
 - d.
17. In Ezekiel 25 - 32, list the seven nations he prophesied against.
18. In Ezekiel 40 - 48, he speaks of the restoration of Jerusalem and the temple. Is he speaking of literal Jerusalem? (See 48:35)
19. In Ezekiel 38, who is Gog?
20. In Ezekiel 13, list a few of the warnings God gives to erring prophets.

The Book of Daniel

INTRODUCTION

"In the third year of the reign of Jehoiakim king of Judah" (1:1; Babylonian reckoning of time, 605 B.C.), Daniel, along with other young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans (1:4), was taken as a hostage by Nebuchadnezzar king of Babylon from Judah to Chaldea to be trained to serve as a wise man before the king. Daniel's name was changed to the Chaldean Belteshazzar.

Daniel and his three companions, Hananiah, Mishael, and Azariah (Chaldean Shadrach, Meshach, and Abed-Nego), refused to defile themselves with the unclean food of Babylon. They were allowed to eat vegetables and to drink water. "God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams" (1:17). After three years of training (1:5), when they were tested by the king "in all matters of wisdom and understanding, he found them ten times better than all the magicians and astrologers who were in all his realm" (1:20). Daniel served the Babylonians "until the first year of King Cyrus" of Persia (1:21, 539 B.C.). Daniel's last recorded vision occurred in "the third year of Cyrus king of Persia" (10:1, 536 B.C.), at which time he must have been in his mid-eighties.

Because of the divine wisdom imparted to Daniel, King Nebuchadnezzar "made him ruler over the whole province of Babylon, and chief administrator over all the wise men of Babylon" (2:48). Nebuchadnezzar's grandson, Belshazzar, on the very night his kingdom fell to the Medes and Persians, elevated Daniel to "be the third ruler in the kingdom" (5:29). The king of Media at the time Cyrus conquered Babylon, "Darius the Mede" (5:31), made Daniel one of the "three governors" over the whole empire (6:1-2). Daniel was noted by inspiration as an example of righteousness (Ez. 14:14, 20) and wisdom (Ez. 28:3).

I. OVERVIEW OF THE BOOK OF DANIEL

Daniel is the author of the book that bears his name. The book specifically claims to be the work of Daniel (7:2, 28, 8:1, 15, 9:2, 10:2, 12:5), and the Lord confirms this claim by quoting from the book and ascribing it to Daniel (Matt. 24:15; Dan. 9:27, 12:11). Daniel was written in 536 B.C., three years after Cyrus decreed the Jews could return to Jerusalem (10:1, 9:2; Jer. 29:10; 2Chron. 36:22-23; Ezra 1:1-4).

An unusual characteristic of the book of Daniel is that much of it (2:4 - 7:28) is written in the Aramaic language, the international language of trade and diplomacy of the ancient Near East (like first century koine Greek and modern English). The remainder of the book is in Hebrew. Those portions of Daniel in Aramaic are particularly designed to show the pagan Gentiles that there is one true God Who rules the nations and affairs of men.

The theme of Daniel is the Kingdom of God. Perhaps no other book of the Bible so plainly, forcefully states the fact that God rules over all the nations of the earth and ultimately decides whether they prosper or fall (Daniel 4:17, 24-25, 34-35, 5:21). The historical sections of the book (chapters 2-6) are uniformly designed to demonstrate that God rules over all men and nations (2:44, 3:29, 4:1-2, 17, 25, 32, 34-35, 5:18, 21-23, 6:26). The prophetic portion (chapters 7-12) takes this theme and foretells the development of the four great, Middle Eastern empires from Daniel's day on (Babylonian, Medo-Persian, Grecian, and Roman) that led to and culminated in the establishment of the kingdom of God. These chapters also foretell the sufferings of the Jews up to and including the time of their destruction as a nation by the Romans in A.D. 70 (9:24-27).

The book of Daniel prophesies the time of the establishment of the kingdom of God. It was to be in the days of the Roman rulers (2:31-45), when the Son of Man ascended to the Father to receive His kingdom (7:13-14; Acts 1:9-11; Mark 16:19). Daniel teaches about the reign of Messiah (7:13-14), the ministry of angels (8:16 - 12:1), the resurrection of the dead (12:2-3), and personal devotion to God and freedom from defilement with paganism (1:8, 3:13-18, 6:4-10). Like Ezekiel, symbolism from the book of Daniel influenced John in penning Revelation (compare Dan. 7:7 with Rev. 12:3, and Dan. 12:7 with Rev. 12:14).

II. NAMES MEAN SOMETHING

- Daniel - Hebrew: God is my Judge. Changed to Belteshazzar in Chaldean - "The treasure of Bel," or "The secrets of Bel."
- Hananiah - Hebrew: "The Lord has been gracious to me." Changed to Shadrach in Chaldean - "The inspiration of the sun" or "God the author of evil, be propitious to us"
- Mishael - Hebrew: "He who comes from God." Changed to Meshach in Chaldean - "He who belongs to the goddess Sheshach."
- Azariah - Hebrew: "The Lord is my Helper." Changed to Abed-Nego in Chaldean - "the servant of Nego" (morning star, either Jupiter or Venus)

III. APOCRYPHAL ADDITIONS TO THE BOOK OF DANIEL

The Septuagint translations of Daniel include material not found in the Hebrew Masoretic text version: the The Prayer of Azariah and Song of the Three Holy Children in chapter 3, and the stories of Susannah and the Elders and Bel and the Dragon; there is little doubt that these were added after the completion of the Hebrew/Aramaic book.

The Prayer of Azariah and the Song of the Three Holy Children is a lengthy passage that appears after Daniel 3:23 (24-91) in Roman Catholic and Eastern Orthodox Bibles, as well as in the ancient Greek Septuagint translation. It is listed as non-canonical. The passage is omitted from Protestant Bibles as an apocryphal addition. The passage includes the penitential prayer of Azariah (Abednego in Babylonian; see Daniel 1:6-7) while the three youths were in the fiery furnace; a brief account of the angel who met them in the furnace; and the hymn of praise they sang when they realized they were delivered. The Prayer and accompanying Song are not found in the Hebrew/Aramaic text of the Book of Daniel, nor are they cited in any ancient Jewish writings.

Susanna is a narrative about a beautiful Jewish wife living in Babylon who becomes the object of the lustful schemes of two perverse Jewish elders. Because she refuses their advances, they falsely accuse her of an adulterous affair. She is condemned to death. But in answer to her prayer, God sends the young Daniel to defend her. His cross-examination exposes their deceit; Susanna is spared; they are executed. (Apocryphal addition to Daniel - 13:1-64).

Bel and the Dragon is a two-part narrative intended to demonstrate the folly and deceitfulness of idolatry and pagan priests. The motif of eating unifies the accounts. In the first story, Daniel's detective work proves that the idol Bel, the Babylonian god Marduk, does not actually eat sacrificial food; rather, pagan priests and their families do. So the king has them executed for their deception and allows Daniel to destroy the idol and its temple. In the second, Daniel kills a serpent worshipped as a god, representing the Babylonian dragon goddess Tiamat, by feeding it a noxious concoction. Daniel's punishment is to be placed in a den of hungry lions; but they refuse to eat him. Instead, an angel carries the prophet Habakkuk from Judea to Babylon to feed Daniel. Those who tried to destroy Daniel are fed to the lions. (Apocrypha addition to Daniel - 14:1-42)

IV. DANIEL: THE ACCOUNT

A. Main Sections

1. Historical Narratives (Daniel 1-6)
2. Prophetic Visions (Daniel 7-12)

B. Exile and Growth (Daniel 1)

1. 605 BC: Nebuchadnezzar comes and exiles Jehoiachin, nobles, others, including Daniel and associates; trained in Chaldean; educated; names changed (Daniel 1:1-7)
2. Daniel, others would not eat king's food; talk to eunuch; eunuch concerned about welfare, but gives them vegetables and water for 10 days; appeared better than other youths after that time, vegetables continued (Dan. 1:8-16)
3. Daniel, other youths gain great knowledge and skill; Daniel given understanding of visions and dreams; stood before the king, their superiority manifest; there during entire Babylonian empire (Dan. 1:17-21)

C. Nebuchadnezzar's Dream (Daniel 2)

1. 603 BC: Nebuchadnezzar dreams dream; all magicians summoned, unable to tell king dream or interpretation; king orders all wise men to be killed in his anger; Daniel learns of it, requested appointment to make it known to king (Daniel 2:1-16)
2. Daniel makes matter known to associates; they pray to God; God makes mystery known to Daniel; Daniel's blessing of God (Daniel 2:17-23)
3. Daniel has Arioch bring him before king; Daniel makes clear that it is God who makes the dream known to Nebuchadnezzar (Daniel 2:24-30)
4. The dream: king saw a statue, head of gold, chest of silver, middle of bronze, legs of iron, feet of iron and clay; rock cut without hands strikes image on its feet, broke it into pieces; rock becomes great mountain (Daniel 2:31-35)
5. Interpretation: Babylon as gold; chest, middle, legs succeeding empires; fourth kingdom as divided, partly strong and partly brittle; in those days, God will establish permanent kingdom, breaking rule of others in pieces (Daniel 2:36-45)
6. Daniel honored, made ruler over Babylon; honors given to associates also (Daniel 2:46-49)

D. Shadrach, Meshach, Abed-nego, and the Statue (Daniel 3)

1. Nebuchadnezzar builds such an image of gold, erects it, demands everyone come and bow down to it or be cast into furnace (Daniel 3:1-7)
2. King is informed that Shadrach, Meshach, and Abed-nego do not bow down to image; in anger, demands that they be brought forth, asks them (Daniel 3:8-15)
3. Three men affirm that they will never bow down to image, whether their God will save them from furnace or not (Daniel 3:16-18)
4. Nebuchadnezzar, quite angry, orders furnace heated seven times hotter than normal; men who cast the three men in die because of heat (Daniel 3:19-23)
5. Nebuchadnezzar sees four persons in furnace, one like a son of the gods; orders the three to come out; they do, not even the smell of fire is upon them; Nebuchadnezzar makes decree that God of the young men is to be honored by all; three men promoted (Daniel 3:24-30)

E. Nebuchadnezzar's Humiliation (Daniel 4)

1. Nebuchadnezzar's message to all nations regarding what the Most High God did to him; blessing of God (Daniel 4:1-3)

2. Nebuchadnezzar's dream; no one could make it known save Daniel: tree in midst of earth, great, visible to all, shade and food from it; men come and decide to chop it down; stump to be left, made wet with dew of heaven, mind of animal, decreed by God (Daniel 4:4-18)
 3. Daniel dismayed; king wants to know interpretation; Daniel provides it: king is the tree, Most High saying that he will be driven from men and will dwell with beasts; counsels king to end sin, do righteousness (Daniel 4:19-27)
 4. Things came upon Nebuchadnezzar when he glorified himself; driven from men, ate as an ox (Daniel 4:28-33)
 5. Reason then restored to Nebuchadnezzar; praised God Most High; now he honors God (Daniel 4:34-37)
- F. Belshazzar and the Writing on the Wall (Daniel 5)
1. 539 BC: Belshazzar hosts a feast; commands that vessels taken from Temple in Jerusalem to be brought out; lords, wives, concubines drink from them, praise idols (Daniel 5:1-4)
 2. Human hand begins writing on the plaster wall; king alarmed, calls for magicians; unable to understand it; queen comes in, informs king of Daniel; he will provide interpretation (Daniel 5:5-12)
 3. Daniel brought before king; king wants to know interpretation, will give gifts; Daniel doesn't want gifts but will provide interpretation (Dan. 5:13-17)
 4. Daniel reminds Belshazzar about how Nebuchadnezzar was driven from men when he exalted himself; all this matter because king has lifted up heart, used vessels of Temple (Daniel 5:18-23)
 5. Interpretation: mene, mene, tekel, upharsin: God has numbered kingdom, brought it to end; king weighed, found wanting; kingdom to Persians (Daniel 5:24-28)
 6. Daniel given honors; that very night the king killed, kingdom to Persians (Daniel 5:29-31)
- G. Daniel and the Lion's Den (Daniel 6)
1. Satraps over kingdom; Daniel one of the presidents of satraps; others try to find ground against him, but he was entirely faithful; only difficulty would be in his observance of laws of his God (Daniel 6:1-5)
 2. They persuade Darius to make decree against any who petitions any other god than Darius for 30 days (Daniel 6:6-9)
 3. Daniel knows of document, goes home, prays to God; accusation against him brought before Darius; king distressed on account of decree, result (Daniel 6:10-15)
 4. Daniel cast into lion's den; king fasts all night; in morning, returns; God of Daniel shut lions' mouths, king glad; king commands those who plotted against Daniel to be cast into den along with families-- all immediately consumed (Daniel 6:16-24)
 5. Darius writes to all nations to fear God of Daniel (Daniel 6:25-28)
- H. Vision of Four Beasts (Daniel 7)
1. 552 BC: Daniel sees vision, writes it down (Daniel 7:1)
 2. Vision: four winds stir up sea; four great beasts out of sea; first as lion with eagles' wings; wings removed, stood like man, mind of man given to it; second like a bear; told to devour flesh; third like a leopard with wings; rule given to it; fourth beast, terrible and strong, had ten horns; one horn came up, plucked out 3 horns by roots; eyes in horn like eyes of man, mouth speaking great things (Daniel 7:2-8)

3. Daniel then sees thrones, Ancient of Days; description of Him, throne, servants; court of judgment; books opened; fourth beast killed, body handed over to be burned with fire; other beasts lost dominion but remained for a time; son of man comes before Ancient of Days, kingdom given to Him, all nations to serve Him; kingdom not destroyed (Dan 7:9-14)
 4. Daniel approaches one standing there, asking regarding these things: beasts as kings, saints to receive kingdom forever; Daniel wants to know more about fourth beast; kingdom different from previous kingdoms, devour the earth; speak against God, His saints; dominion will be taken away; new kingdom established; Daniel alarmed, but keeps it to himself (Daniel 7:15-28)
- I. Vision of Ram and Goat (Daniel 8)
1. 550 BC: Daniel sees vision of a ram and a goat; goat defeats ram; goat as great, but great horn broken; little horn came out, became great, trampled on stars; sanctuary overthrown; holy ones speak regarding transgression of desolation, 2300 days; restoration of sanctuary (Daniel 8:1-14)
 2. Gabriel to make vision understood: ram as Persia, goat as Greece; four kingdoms out of the one, one will rise up, vaunt self, stand against God, but will be broken; Daniel appalled, did not truly understand (Dan. 8:15-27)
- J. Prayer for People, Vision (Daniel 9)
1. 539 BC: seventy years coming to an end; prayer to God of contrition, confession of sin, prayer for restoration; Jerusalem a desolation, prayer for forgiveness (Daniel 9:1-19)
 2. Gabriel comes during this to give Daniel insight, understanding regarding Jerusalem and Jews: 70 weeks decreed; 7 weeks to Temple, 62 to cutting off of Messiah, half week of desolation, destruction; half week of abomination of desolation (Daniel 9:20-27)
- K. Vision of a Man (Daniel 10)
1. 536 BC: Daniel mourning three weeks; sees vision of a man, man described; others with him did not see vision, but trembling upon them; man's words to Daniel; Daniel made to sleep (Daniel 10:1-10)
 2. Man sent to comfort Daniel, let him know that he is loved, humbling heard; Daniel to understand what will happen to his people; pains upon Daniel because of visions; man comforts him, says he is here to fight with Persian prince, and then the prince of Greece will come (Daniel 10:11-21)
- L. Kings of the North and South (Daniel 11)
1. 539 BC: Daniel confirms Darius and strengthens him; speaks about future of Persian monarchy; speaks of one king of Greece, then kingdom divided into four; king of north (Seleucids) and king of south (Ptolemies); early strength of king of south; later strength of king of north (Daniel 11:1-19)
 2. King of north ascendant; great power, might, victories; magnify himself against God; abomination of desolation; resistance to king (Dan. 11:20-45)
 3. [Daniel 11 as reference to future of powers, especially those relating to Israel: Persian kings, Alexander, Ptolemies, Seleucids, and Antiochus IV]
- M. Time of End (Daniel 12)
1. Michael will then arise; great time of trouble; deliverance for Israelites whose names are in book; resurrection to life or condemnation; righteous will shine; Daniel to seal up book (Daniel 12:1-4)
 2. Two others standing; one asking regarding end of wonders; time, time, and half a time; Daniel wishes to understand, but not granted; words to be sealed up until the end; many to be holy, others wicked; burnt offering

taken away to abomination of desolation is 1290 days; blessings for those who wait the 1335 days; Daniel to go, will stand in allotted place at the end of time (Daniel 12:5-12)

V. DANIEL: IMPORTANT PASSAGES

- A. Daniel 1 - Eating vegetables and water
- B. Daniel 2:31-45 - Vision of empires
- C. Daniel 3 - The fiery furnace
- D. Daniel 4 - The great tree
- E. Daniel 5 - Mene Mene Tekel Upharisin
- F. Daniel 6 - The lions' den
- G. Daniel 7 - 8 - Rev. 4 - 19
- H. Daniel 9:20-27 - Matt. 24:1-36
- I. Daniel 12 - Powerful prophecy

QUESTIONS ON THE BOOK OF DANIEL

1. Name two other major prophets contemporary with Daniel. (see previous lesson)
2. Describe Daniel's appearance. Where did he come from? How did he get to Chaldea?
3. How was he to be educated? What was he being trained to do?
4. Approximately how many years did Daniel prophecy?
5. To what position was Daniel eventually promoted?
6. What is the theme of the book of Daniel?
7. List the Hebrew and Chaldean names with meanings of Daniel and his three companions.
 - a.
 - b.
 - c.
 - d.
8. List the uninspired apocryphal stories added to the book of Daniel in later years.
9. List the segments of the "great image" in Daniel 2 with the interpretation of each.
10. What was the response of the three Hebrews to Nebuchadnezzar's threat to burn them?
11. What great lesson did Nebuchadnezzar learn from his humiliation in Daniel 4?
12. What is the meaning of "mene mene tekem upharsin"?
13. How did Daniel respond to Darius' edict against prayer to Jehovah?
14. What lessons can be learned from Daniel's confession on behalf of the Jews? (Dan. 9)
15. Of what great event is Daniel prophesying in chapter 12?